

SOURCES OF MARATHA HISTORY: INDIAN SOURCES

Unit Structure :

- 1.0 Objectives
- 1.1 Introduction
- 1.2 Maratha Sources
- 1.3 Sanskrit Sources
- 1.4 Hindi Sources
- 1.5 Persian Sources
- 1.6 Summary
- 1.7 Additional Readings
- 1.8 Questions

1.0 OBJECTIVES

After the completion of study of this unit the student will be able to:-

1. Understand the Marathi sources of the history of Marathas.
2. Explain the matter written in all Bakhars ranging from Sabhasad Bakhar to Tanjore Bakhar.
3. Know Shakavalies as a source of Maratha history.
4. Comprehend official files and diaries as source of Maratha history.
5. Understand the Sanskrit sources of the Maratha history.
6. Explain the Hindi sources of Maratha history.
7. Know the Persian sources of Maratha history.

1.1 INTRODUCTION

The history of Marathas can be best studied with the help of first hand source material like Bakhars, State papers, court Histories, Chronicles and accounts of contemporary travelers, who came to India and made observations of Maharashtra during the period of Marathas. The Maratha scholars and historians had worked hard to construct the history of the land and people of Maharashtra. Among such scholars people like Kashinath Sane, Rajwade, Khare and Parasnis were well known luminaries in this field of history writing of Maratha. Kashinath Sane published a mass of original material like Bakhars, Sanads, letters and other state papers in his journal Kavyetihās Samgraha for more eleven years during the nineteenth century. There is much more their contribution of the Bharat Itihas Sanshodhan Mandal, Pune to this regard. In 1910, Rajwade founded this institution and began to publish several reports and journals in Marathi. They are considered as an important source material of the study of Maratha history. Historians like Thakore,

Rawlison, Patwardhan and many other Indian and Western historians tried their level best to amass the source material of Maratha history.

Regarding the source material of the Maratha history, there has been ample documentary record of the Peshwa period where as the period of Shivaji is concerned there is much scarcity of the source material. There are several reasons for this scarcity of source material as the period of Shivaji was a formative period of the Maratha history. The rulers never spared any time for maintaining any records. These rulers were to fight against the enemies from the north and the south. In this state of affairs the state, whatever was available there got destroyed. The general illiteracy and lack of printing presses contributed to the apathy of written documentary evidences. Naturally, paucity of source material regarding the Royal period is there. Even than the available sources of Maratha history can be studied as under:-

1.2 MARATHA SOURCES

There are several official papers, diaries, accounts, Shakavalies and various tables which form an important source material of Maratha history. The Bakhar has proved useful itself as important document in the construction of Maratha history. The Bakhar means to tell the news or record of happenings. The Bakhar is also called as biography of eminent state men of the Maratha period. Such eminent persons only ordered to write Bakhars, which naturally became little more eulogy of these people. It is said that it was the order of the day of the Seventeenth and Eighteenth century India and considered such record as a source of writing of history.

V.K. Rajwade and S.N. Joshi say that Bakhars are written in Modi script of Marathi Language after the period of Yadaves. Generally, some histories are critical about the Bakhars as they are based on hearsay and secondary information and can not be relied upon them. Dr. Herwadkar says that Bakhars deal with historical and political matters and resemble with history. (The main task of the historian has been to interpret the fact and fiction scientifically to convey the people the prowess and spirit of their kings and heroes of the past to inspire-them for nationalism.) Bakhars are conveniently studied as:-

1.1. Sabhasad Bakhar:- This is the prime and most important source of Maratha history. It was written by Krishnaji Anant Sabhasad, a minister of Chhatrapati Rajaram at Jinji in 1694. Krishnaji Anant Sabhasad has described the following events detail, as the position of Maloji, the grand father of Shivaji, circumstances during the time of birth of Shivaji, Shivaji's initial campaigns, the Abzal Khan episode, ShaisteKhan's attack on Poona, Dilerkhan and siege of Purandhar, and Shivaji's visit to Agra. The writer has

mentioned in it the Kharkhanas functioning during the period of Shivaji, the Chandrarao More incidence, Shiledars, Subhedars, forts their income and expenditure. There are some subjective statements like Goddess Bhawani visited and blessed Chhatrapati Shivaji with a sword and Shivaji flew to heaven after his death. Despite these references, Sabhasad has been one of the primary source materials of the history of Marathas.

1.2 Chitnis Bakhar:- Chhatrapati Shahu ordered Malharrao Ramrao Chitnis, to write a bakhar one hundred twenty five years after the death of Shivaji. Malharrao Ramrao Chitnis was a contemporary to Chhatrapati Shivaji. In this bakhar, the writer has shed light on a genealogical order of the Bhosale dynasty, the birth of Rajaram, Chhatrapati Shivaji's infantry artillery, organization of army, Karnataka campaign and his coronation ceremony of 1674. Although, there are some lapses in the chronology of the events, this bakhar has been a valuable source material of the history of Marathas.

1.3. Chitragupta Bakhar:- Chhatrapati Sambhaji of Kolhapur ordered Chitragupta to write this bakhar during the period between 1760 and 1770. Chitragupta was in close relation with Balaji Avaji a Chitnis of Chhatrapati Shivaji. This bakhar is much more similar to the Sabhasad Bakhar. It means, Chitragupta elaborated the writings of Sabhasad and also added some of his own information. The most important additional information mentioned in this bakhar is that the duties of the secretariat officers in the Maratha administration.

1.4 Shivdigvijay:- Khando Ballal, the son of Balaji Avaji wrote this bakhar in 1718. Although this bakhar has been the most voluminous work of the writer, has not made any mention about the working of Shivaji's administration. Khando Ballal was familiar with the western literature but the genealogy of Bhosale family, which he prepared on the basis of Mughal and Rajput sources, has proved inconsistent. The writer has given detail information regarding the first Bhosala who came to Deccan was a man of ruling family of Mewar, Rajasthan. Shivaji's campaign on Javali, Rajapur and Shaistekhan, the maternal uncle of Aurangzeb. The contribution of Kayastha Prabhu to Royal period and their heroism in various wars against the enemies of Shivaji. Although, the writer has used highly sankritised and rich language his references regarding Tanaji Malusare's visit to Hyderabad and Raja Jaising's death at Jaipur in 1667 are totally contradictory with the truth.

1.5. Shedgaonkar Bakhar:- Although more than one writers have contributed towards the completion of this Bakhar, it gives reliable and consistent information about the Royal period. This bakhar mentions Sajjan Singh was the ancestor of Chhatrapati

Shivaji, who came from Rajasthan and settled down in the Deccan. The bakhar has also given detail information of genealogy of Shivaji up to Chhtrapati Pratap Singh Bhosale of Satara. This bakhar therefore has been treated as one of the important sources of Maratha history.

1.6. Chandrarao Moray Bakhar:- This is one of the well known bakhars giving authentic information regarding the Royal period of Marathas. This bakhar deals with the battle of Rakshastagadi, kingdoms of Bijapur, Ahmadnagar, process of assigning watan of Javali and the title of Raja Chandrarao Moray by Adilshah and the circumstances leading to Shivaji's campaign on Javali in 1655.

1.7. Sashti Bakhar:- This is the Bakhar written about Chimaji Appa and his conquest of north Kokan. Chimaji Appa was the brother of Peshwa Bajirao I, who helped him to conquer the area. Chimaji Appa attacked Sashtior Salsette in 1737 and Vasai in 1739 and brought the under the control of marathas. This bakhar deals with the way Chimaji attacked the above places, the fall of Vasai fort, the manner in which Gangaji Naik, the lieutenant of Chimaji helped him in this affairs and the circumstances which led Chimaji to attack Sashti, which was then under the Portuguese.

1.8. The Peshwa Bakhar: - It is said that Shrinivas Daji, a well wisher of the Peshwa family ordered Krishnaji Sohoni, to note down all important incidents of all Peshwas till the decline of the Marathas in 1818. Krishnaji Sohoni discharged his duties towards the Peshwa, family with much care and caution in language and style in writing rather than caring to historicity.

1.9. Shahu Bakhar: - Govind Khanderao Chitnis one of the close associates of Peshwa, has written this bakhar. As the title suggests, this bakhar deals with the problems and situation Shahu faced when he was in the Mughal Court as prisoner with his mother.

It is said that Aurangzab called Shahu as shah and shahu is the corruption shah. shahu being prisoner in his childhood could not get any formal education in his childhood. The writer has mentioned these things in detail in this bakhar,

1.10. Bhausahab Bakhar:- It is said that Mahadji Shinde ordered to write this bakhar as soon as the disaster of Panipat. Although the reliability of this bakhar is doubtful it gives some detail ideas about the existing socio- economic scenario of the Marath country. Another bakhar in the name of Panipat is also referred to. Gopikabai Peshwa, the wife of Nanasahab Peshwa ordered Raghunath yadav an employee in the court of Peshwa to write this bakhar as soon as the tragedy was happened. Since, it had been ordered by the Peshwa family, its reliability is doubted. However, it gives detail

information about the people, who participated in the near and lost their wives in it.

1.11. The Shahanavkalmi Bakhar: - This is the bakhar written by unknown writer but it was a part and parcel of the official records of Anno Datto, a sachiv of Shivaji. He was the officer who carried revenue survey of Konkan area under the guidance of Chhatrapati Shivaji. This bakhar deals with all political events of the Marathas. After considering its originality, Chandorkar published it in his periodical, Prabhat, is an important source of Maratha history.

1.12. Rairi (Rajgad) Bakhar: - This is the Bakhar found at Rairi. In 1811, Prof. Sir Forrest Scott-Waring translated it into English. Forrest Scott-Warring says that this Bakhar is highly authentic. It deals with several events of the Royal period as well as the Peshwa period. Justice Telang doubts about its English translation, because of its inaccuracy and inadequacy of the language. Even then, this bakhar has been important source of the history of Marathas.

1.13. Tanjore Bakhar : - There is one more Bakhar, whose writer is not Known. This is the bakhar carved on the walls of the temple of Brihadishwar of Tanjore. Raja Sarfoji Bhosale of Tanjore Maratha branch had ordered to write the Bakhar. Naturally, this bakhar covers and deals with each event of this ruling family. V.K.Rajwade and G.S.Sardesai substantiated the importance and originality of this bakhar. Rajwade published the bakhar in Marathi periodical, Prabhat. Hence, this is also one of the sources of the history of Marathas.

1.14. Shakavalies:- There are several Shakavalies available of Maratha period. They are treated as important source material of the history of Marathas. These Shakavalies give references regarding the political conditions in Maharashtra before the birth of Shivaji, his life, important events, during the life of Shivaji as his campaign on Javali, Abzalkhan episode, his administration and his policy towards his people. There are several Shakavalies which repeat one another, therefore, they stress upon biographical details and family matters. Among such Shakavalies Jedhe Shakavali is there. This Shakavali describes the activities of Jedhe family only. Hence, it is the history of Jedhe family. As Jedhe Shakavali, there is one more document, which was written during the period of the Marathas. That is called genealogical table. This also describes the family history and, the achievements of the eminent members of the family. Even this document talks about military career, political position and status as well as the property of the family. Naturally, this document can be used as an important source material of the history of Marathas.

1.15. Official files and Diaries:- The objective source of Maratha history is the administrative record, which was prepared during the course of administrative functioning. Although, these have been more facts and naked statements, income and expenditure tables, they are not corrupted or diluted documents. They were written daily in office only. They give exact picture of wars, campaigns moved, soldiers killed, strategies undertaken, judgments delivered and the area brought under control during these campaigns. This is with the historian to interpret those facts and build the history of Marathas.

7 Check your progress

- 1 What is Bakhar? Why the Sabhasad Bhakar is called an important source material of the history of Marathas?

1.3 SANSKRIT SOURCES

As Marathi sources are there, there are some Sanskrit sources for the history of Marathas. These sources can be divided into several heads as under:-

1.3.1 Parnala-Parvata-Grahan-Akhyanam:- It means the chapter of the fort of Panhala. This is a poem in Sanskrit found to S. M. Divekar in Saraswati Mahal, Tanjore. Sadashiv Mahadev Divekar published the poem in 1923 with its translation into Marathi language. The poem consists of 350 stanzas. Jayaram Pinde a Sanskrit scholar composed in Sanskrit. The scholar poet was a contemporary poet to Vyankoji, the Maratha ruler of Tanjore and brother of Chhatrapati Shivaji. The poet composes in it that how he met Shivaji, his return journey to Tanjore, Shivaji's sack of Surat, the meeting of this poet with Chhatrapati Shivaji at Raigad and the battle of Umrani, which was fought in 1673. Hence, this is one of the important sources of the Maratha history.

1.3.2. Radha Madhava- Vilasa- Champu:- Jayram Pinde has also written this poem in Sanskrit. V.K.Rajwade has published this poem with its translation into Marathi. In this poem, the poet has composed stanzas on Shivaji's early life, his second sack of Surat, his attack on fort Tryambak, city of Karanja, fort of Salher, Harich and ragad, Kingdom of Jawhar and Shivaji's raid on Shaista Khan.

1.3.3. Shiva-Bharat:- This is one of the most important poetical biography of Shivaji. Chhatrapati Shivaji ordered Parmananda to compose a poem on the Raja, Parmananda referred to the early history of the Bhosale family which is from the period of Maloji. He

has also dealt with the period of Shivaji. It, therefore, is called as poetical biography of Shivaji.

1.3.4. Rajvyavahar Kosh:- This is a Sanskrit dictionary compiled by Raghunath Pandit-at the instance of Chhatrapati Shivaji. This document deals with the prevalent conditions during the period of Shivaji. The writer has provided Sanskrit synonyms for all Persian and Arabic word in the practice. The writer was well versed with all institutions, Karkhanas and their functioning under the Marathas. In addition to this, the writer has given ample information on the civil and military organizations of Maratha. Kashinath Gangadhar Shastri, a well Known Sanskrit Scholar published this document in 1860. Thus, this is one of the most important sources of the Maratha history.

7 Check your progress

1 What is mean by Pranala- Parvata-Grahan-Akhyanam?

1.4 HINDI SOURCES

Although, there are very few Hindi sources about the Maratha period, they add some information about the history of Shivaji. They deal with the life and career of Shivaji, his conflict with the Mughal and the Muslim rulers of the South. Among such literary pieces, the work of poet Bushan is name worthy His work as Shiva Raja Bhushan and other poems of the same poet considered master pieces in the literature. Although, Shiva Raja Bhushan and Chhatra Prakash of Lalkavi do not provide substantial information about the Maratha administration but they radiate much light on the Socio-political conditions during the period of Marathas.

1.5 PERSIAN SOURCES

The Persian was the official language of the Mughal who were contemporary to the Marathas. It is but natural that almost all record of that period is written in this language. There is one more reason to have many records of Marathas in the Persian language that, the Mughal emperors often launched campaigns against the Deccan of Marathas.

The Mughal officers who were on such campaigns wrote their experience and maintained correspondence with the Marathas. Among such officers of Mughal, the names of Dilerkhan and Raja Jaising are important. These officers were involved in the conflict

with Shivaji. Apart from this, there are several other literary works, which can be studied as under:-

1.5.1. Tarikh-i-Firishta:- This is the history of Muslim rule in India. It is written by Muhammad Qasim Hindushah alias Firishta. The writer has noted down the relations between the Mughal and the Deccan. The writer says that he accompanied several Muslim campaigns to Deccan. Therefore, he was an eye witness to these campaigns and many other events in the Deccan. Although, this is the work based on the history of Nizamuddin Ahmad, it gives detail information of the Maratha rule in the Deccan.

1.5.2. Masir-i-Alamgiri:- Persian writer, Saqi Mustad Khan has written this book on the events between the Marathas and the Mughal. This writer was highly influenced by Aurangzeb and used to accompany the Mughal army in the Deccan. Naturally, the writer described all exploits of Aurangzeb minutely and not noted down the facts which were adverse to the emperor in the south. Even then this work has one of the important source materials of Maratha history as well as it gives ample information about the Mughal Maratha relations.

1.5.3. Muntakhab-ul-Lubab:- Muhammad Hashim alias Khafikhan is the writer of this book. He was in the court of Mughal emperor, Aurangzeb. Jadunath Sarkar said that Khafikhan's account has been authentic and far from being a dry record of events in Deccan. He had been a petty revenue officer in the court of Mughal. He used to accompany the Mughal army to Deccan and was an eye witness of all conflicts between the Mughal and the Marathas. Apart from the information of military and administrative activities, he described about the then existing systems like Mansabdari and Jagirdari as well as on agrarian crisis. Hence, this has been an important source of Maratha history in Persian language.

1.5.4. Nuksha-i-Dilkhush:- This is the work of Bhimsen Burhanpuri, who was in the service of the Mughals for a long time. He has written about the Mughal-Maratha relations between 1700 and 1707. Although he was in the Mughal court, his writing bears no influence of the Mughals. His works on Maratha leaders during the above period is well known and considered one of the important sources of Maratha history.

1.5.5. Fatuhat-i-Alamgiri:- This is the work of a Gujarathi scholar, known as Iswardas Nagar. The author of this book was popular for writing on the achievements of Rajputs, the Mughal activities in the South, murder of Sambhaji, the relations between the Marathas and the rulers in Karnataka, Rajaram's journey to Jinji, the problems Rajaram faced at Jinji and his shift from Jinji, to Raigad. Therefore,

the work of Ishwardas Nagar has considered one of the important sources of the Maratha history.

1.5.6. Siyal-ul- Mutakharin:- The author of this work was in Mughal Service. He was posted in Begal for the whole span of his life. His work has not been biased or subjective. Although, he was not a trained writer of history, what ever, he wrote, is called as an authentic information. Among his writing, the work on the conflict between Tarabai and Shahu, the role of Nizam and other petty Maratha Sardars and the civil and military administrations of the Marathas are note worthy. Naturally, the writer, Sayyad Gulam Hussein Tabataba was an important source of the history of Marathas.

7 Check your progress:

1 Who was the author of Tarikhi Firishta ?

2 Bring out the importance of Masir-i-Alamgiri and Muntakhab-ul- lubab as source material of the Marathas.

1.6 SUMMARY:

The history of Marathas can be best studied with the help of first hand source material like Bakhar, State papers, Court histories, Chronicles and accounts of contemporary travelers, who came to India and made observations of Maharashtra during the period of Marathas. The Maratha scholars and historians had worked hard to construct the history of their own land and their own people.

Among such scholars, people like Kashinath Sane, Rajwade, Khare and Parasnis were well known luminaries in this field of writing of history of Marathas.

Regarding the source material of the Maratha history, there has been ample documentary record of the Peshwa period, where as the period of Chhatrapati Shivaji is concerned, there is scarcity of the source material. There are several factors responsible for this situation, as the period of Chhatrapati was a formative period of the Marathas. The rulers never spared any time for maintaining any records. These rulers were to fight with the enemies from the north and the south. In this state of affairs, the state, whatever material had with it got destroyed. The general illiteracy and the lack of

printing presses contributed to the apathy of written documentary evidences. Naturally paucity of source material regarding the royal period is felt too much. Even then what ever sources of Maratha history are there, they can be studied as under:-

Among the Marathi sources, there are several official papers, diaries, accounts, Shakavalies and various other tables which help as source material of the Maratha history. Along these letters Bakhars also are important in the construction of history of the Marathas. Bakhar means to tell the news or record of happenings or biography of an eminent person and is written on its own orders. V.K.Rajwade and S.N.Joshi say that Bakhars are written in Modi script of Marathi language. Some other historian say that Bakhars are based on hearsay and secondary information and can not cent percent be relied upon them. Dr. Herneadkar says that Bakhars deal with historical and political matters and resemble with history. Among the Bakhar literature Sabhasad Bakhar is the prime and the most important, which is written by Krishnaji Anant Sabhasad, a minister of Chhatrapati Rajaram in 1694. In this Bakhar, the writer has dealt the information from Maloji, the grand father of Shivaji to all event of Chhatrapati Shivaji. Chitrugupta Bakhar, Shivdigvijay, Shedgaonkar Bakhar, Chandrarao More Bakhar, Sashti Bakhar, the Peshwa Bakhar, Bhausahab Bakhar, Shahanavkalmi Bakhar, Rajgad Bakhar and Tanjore Bakhar are other important Bakhars, which give important information about the history of Marathas. In Marathi language, Shakavalies and official files and diaries also are treated as sources of this history.

Apart from Marathi sources, there are some Sanskrit sources also. Among the Sanskrit sources Parnala- Parvata- Grahan -Akhyanam means the chapter of the fort of Panhala, Radha Madhava Vilasa Champu. Shiva-Bharat and Rajvyavahar Kosh are important documents, which deal with all events of the Chhatrapati Shivaji's life career and his relations with the neighboring rulers of that period.

There are some Hindi Sources also regarding the Maratha period. Among them Shiva Raja Bhushan has been considered the masterpiece in the literature. This is the poem written by well known poet Bhushan. Along with this literature Chhatra Prakash of Lalkavi also gives important information about the socio- political conditions of the Maratha period.

In addition to Hindi Sources there are some Persian sources, which give detail information about the Marathas. The Persian was the official language of the Mughal empire and the Mughals had continuous conflict with the Marathas, this led to have much correspondence between the Mughal officers in Deccan and the Mughal emperors, this referred to the situation in the Deccan and that can be treated as the source material of the history of Marathas. Among the Persian volumes, which give first hand information about the Marathas are Tarikh-i-Firishta, Masir-i-

Alamgiri, Muntakhab-ul-Lubab, Nuksha-i-Dilkhush, Futuhat-i-Alamgiri and Siyal-ul-Mutakharin. The writer of Tarikh-i-Firishta is Muhammad Qasim Hindushah alias Firita. He had accompanied several campaigns of the Mughals to the Deccan and was the eye witness of the several events in the Deccan. In the same way Saqi Mustad Khan, the writer of the Misiri-i-Alamgiri noted down the information of Marathas when he came under the influence Aurangzeb and came to the Maratha territories with him. Muhammad Hashim alias Khafikhan, the writer of Muntakhab-ul-Lubab, was an officer in the Mughal court and described about the Maratha administration, land system, Mansabdari and Jagirdari systems. He also noted down the information about the agrarian crisis of that period. Bhimsen Burhanpuri, the author of Nuksha-i-Dilkhush has detail account of the Maratha leaders, Sardars and the events between 1700 and 1707 in the Deccan. Iswardas Nagar has written about Rajaram, his journey to Jinji, the problems he faced there and again his shift to Raigad. Thus, the account of the Gujarati scholar is an important source of Maratha history. Sayyad Gulam Hussein Tabatabai noted down the information about the conflict between Tarabai and Chhatrapati Shahu and their civil and military administration. Thus, these volumes written in Persian language form the important source material of the Maratha history.

1.7 ADDITIONAL READINGS

- a. R. P. Patwardhan and H. g. Rawlinson, Source Bork of Maratha History, K. P. Bagchi and company, Calcutta. 1978.
- b. J. N. Sarkar, Shivaji and his times.
- c. S. N. Sen, Shiva Chhatrapati
- d. V. S. Bendre, Sadhan Chikitsa and Maharashtra of Shivshahi Period, Bombay, Phoenix Publication, 1946.

1.8 QUESTIONS

1. Critically examine the sources of Maratha history written in Marathi language.
2. What do you understand by Bakhar sources? How far they are treated as sources of the Maratha history?
3. Give a brief account of the sources of Maratha history written in Sanskrit language.
4. Enumerate the sources of Maratha history written in the Persian language.



SOURCES OF MARATHA HISTORY: EUROPEAN SOURCES

Unit Structure:

- 2.0 Objectives
- 2.1 Introduction
- 2.2 French Sources
- 2.3 Portuguese Sources
- 2.4 English Sources
- 2.5 Dutch Sources
- 2.6 Check Your Progress
- 2.7 Summary
- 2.8 Additional Readings
- 2.9 Questions

2.0 OBJECTIVES OF THE UNIT:

After the study of this unit, the student will be able to :-

1. Understand the sources of Maratha history written by the French people, historians and travelers.
2. Explain the sources of Maratha history written by the Portuguese travelers, historians and missionaries.
3. Perceive the sources of Maratha history written in English language.
4. Summarize the sources of Maratha history written in European languages.

2.1 INTRODUCTION

European sources: - There were several European companies functioning in India on the orders of their mother countries. Naturally there were many Europeans from various walks of life in India who were pursuing their own business for profit. These people noted down and referred to the rules in India, the general conditions prevailed there and existence of the Marathas as an important power in the country. The writing of these people can be categorized as 1. Factory records 2. Memoirs 3. Travelogues. The European people who came to India and whose writing has been considered as an important source of the history of Marathas can be divided as under:-

2.2 FRENCH SOURCES:

There were a numerable French people who came to India for various purposes. They were as under:-

2.2.1 French Physician Dr. Dellon:- This French physician came to India during the period of Marathas. He travelled through out India specially Maratha territory of the country. He interacted with many people over there. He published his travel account when he reached Paris. His account on the Marathas is very significant for the student of Maratha history. He has delta in detail the campaigns of Shivaji, his administration, his military strength and his policies towards his subjects. Although, his writing is based on the hearsay, it is quite authentic. It therefore is considered one of the important source of Maratha history.

2.2.2. Bernier, Tavernier and Thevenot:- These French travellers visited India when Shivaji was in power. They witnessed many things in the administration of Chhatrapati and noted on Shivaji's attack of Surat in 1664, his concern towards the subjects and the learned people in kingdom, his military exploits his treatment to the people of character and piety. Although these travellers wandered through out the Maratha kingdom and collected detail information about the Marathas but the account of Thevenot is based on hearsay and is proved incorrect. Thevenot says that Shivaji was born at Vasai, he was only thirty five when he sacked Surat for the first time, and He captured the daughter of Shaista Khan. These references are totally wrong. Thevenot's account of Shivaji's escape from the Mughal court, Agra is again highly inaccurate. Even then, these accounts are called important sources of the history of Marathas.

2.2.3. Martin's Memoirs: - Francois Martin a French traveller and administrator has noted down several incidences which we experienced in India. He was born in 1634 in the family of a rich trader. Martin left Paris in 1650 and reached India with the group of French missionaries. He married his friend Marrie Cuperey. In the year 1665, Martin joined French East India company at Surat. His memoirs in India as a French administrator on various events of Marathas bear much significance. They are about Shivaji's Karnataka campaign, second sack of Surat, Rajaram's government at Jinji, his ministers, Rajaram's death in 1780, subsequent administration of Marathas under Tarabai and the Maratha Mughal conflict after Rajaram. Apart from the Martin's Memoirs, the account and letters written by Jesuit Missionaries are important sources for the history of Marathas.

2.2.4 Valentine's Account:- One more French traveller Francois Valentine joined the French East India Company and noted down his observations about the then situation in India. His observation regarding the sack of Surat in 1670, Aurangzeb's approach towards Shivaji , Shivaji's Visit to the Mughal court at Agra, Aurangzeb's treatment to Shivaji , Shivaji's escape from the Mughal court, the activities of Marathas while Shivaji was in north are authentic and reliable. Therefore, they are called important source material for writing history of the Marathas.

2.2.5 Abbe Carre's History of Shivaji:- In 1668, Abbe came to Surat with a Dutchman, who came to be known as Caron later. Colbert appointed Caron as the Director of the French East India, Company and held him responsible for the activities of the company. caron supported Abbe Carre for his stay at Surat and other parts of India. Abbe Carre collected every minute information about Chhatrapati Shivaji and prepared two volumes. Abbe Carre account on Shivaji is considered important and authentic. He was a great admirer of Shivaji and spent maximum time on writing of Shivaji's qualities. Abbe Carre referred to Shivaji as one of the greatest men in the East. He dealt in detail the sack of Surat by Shivaji, his army, his navy, civil institutions, his way of dispensation of Justice, his courage and administrative abilities. He also mentioned that Shivaji has very good places under him as ports and forts which were defended very well. He treated his guests with honour and respect. Abbe Carre further says that Shivaji was great general and firm on his decision, which led him for victory in several campaigns. Abbe Carre moved from place to place. He described Choul as one of the prosperous ports and marts during the Maratha period. Thus the description of Abbe Carre is very important source of Maratha history.

Check your Progress:

1. Discuss briefly the accounts of the French travelers as one of the sources of the Maratha History.

2.3 PORTUGUESE SOURCES:

Students of history should refer to the European sources to understand the history of Marathas, because it is considered that these sources are impartial and without bias. The writers of these sources were unaware about the conditions and culture prevailed in the country. They noted down the information as they observed apparently and committed several lapses but their accounts are informative and accurate in several other aspects. The people who visited India from Portugal were many and were from various

sections of the Portuguese society. The description of some of them can be studied as under:-

2.3.1. Guarda's life of Shivaji:- Cosme da Guarda was one of the earliest Portuguese biographers of Chhatrapati Shivaji. He was a citizen of Marmugoa, which was under the Portuguese rule then. The writer claims that he wrote this biography of Shivaji in 1695- but it was not published for a long time. Cosme da Guarda dealt in detail about Shivaji's Judicial administration, his approach towards the welfare of common people, Shivaji as the youngest son of Shahaji and how he was named as Shivaji in the honour of the lord Shiva. Guarda was a staunch admirer of Shivaji. He described that Shivaji took quick actions intelligently. He was like a magician and was present at all places. Shivaji's campaign against Afzal Khan scared the rulers and powers during that time and nobody tried to defend him. He further mentioned about Shivaji's relations with the Mughals, the Treaty of Purandhar, his Agra visit and escape from Agra. Guardas accounts on the birth place of Shivaji, references regarding chronology are confusing and wrong. He has also written about the trading places during the time of Shivaji and mentioned about his death. Thus the account of Guarda proves one of the important sources of the Maratha history.

2.3.2 The Work of some prominent writers:- There are several prominent historians and writers who have written about the Maratha country. Among them the name of Justice Biker, Lopes Menedes, Cunha Rivara, Phillipe Xavier and Ismael Gracias are worthy. Justice Biker's work contains Shivaji's political and administrative setup, diplomatic dealings with various neighbours. He has also written about the Treaties in 1667 and 1670 between the Portuguese and the Chhatrapati Shivaji. The Portuguese were neighbour to the Marathas for many centuries. The original letters regarding the relations are placed in the Historical Records at Goa and Lisbon, which are important as source material for writing and studying the history of Marathas.

The Village community has been one of the outstanding features of the Maratha history. This arrangement had been continued from the ancient period. The village community enjoyed all rights and prerogatives. The Portuguese government held enquiries about the rights and privileges of the village community under their jurisdiction. Lopes Menedes Affenso Mexia noted down in detail the conditions of the Village community under the Marathas. Thus, it is one of the important sources of the Maratha history. Along with Lopes Menedes writings, the work of Saldanha, Moniz, and Amancio, Gracia give us substantial information regarding the Maratha history.

Another Portuguese writer Cunha Rivara has written about the Maratha period. He has dealt in detail the civil, administration,

Military and diplomatic relations of Shivaji. The original work of Cunah Rivara has been translated in various other languages. Thus, this is also important for the study of the Maratha history.

Ismael Gracias is one more Portuguese writer and historian. He has written about the proceeding of Shivaji, his civil institution, eight ministers, his naval organisation and the whole military set up. He also mentioned various campaigns of Shivaji against his enemies. Ismael gracias gave a good description about the campaigns of Sambhaji on Goa. He narrated about the strategy, diplomacy and the area covered by Sambhaji. Gracias further writes about the naval power of Marathas, their officers, activities they undertook and major achievements of the navy. There is much more important campaign of Marathas, which is known as the Maratha conquest of Bassein. This writer has written every aspect of that campaign in detail. Thus, this document also is called as important source of Maratha history.

2.3.3 Marquis of Alorna:- Being contemporary to Marathas, he has written about the conditions prevailed under the Marathas. Marquis was a Portuguese Governor of India. while, he was in office he described in detail the Maratha administration, their military system, their military strength, civil organizations, tax system and the lapses committed by the Marathas while executing them. He has also referred to the Weakness, which were inherent in the administration of the Maratha rulers. The work of Marquis is translated in English by F.N.Xavier. Danvers has written a book, which is known as Portuguese in India in this book, the writer mentioned about to the Maratha administration. Thus, this is also as one of the important Sources of the Marathas.

Check your Progress:

Q.2. who were the Portuguese travelers visited India during the period of Maratha history?

2.4 ENGLISH SOURCES

The English people came to India to establish their trade relations with the country. The initial attempts of the British people led them to establish their factories in India. Several factors and agents began to stay in the country, under the banner of the East India Company. These people in the process of trade and commerce, began to prepare the record of Indian situation, rulers, their own factories and activities, which they used to send to England on regular basis. Thus, this was the record which was required by the Government Stationed in England. This record consisted the reports of their administration, their decisions, reasons on which decisions were taken, proposals, minutes- of their meetings, proceedings and consultations.

Although, these dispatches were rules, regulations, explanations, and letters of British Presidencies in India, they were the free and frank opinions of the British people in India, about their contacts, their relations or the treatment they received from the Indian rulers. Thus, these facts are used as the source of history of Marathas. Initially, when the company had only commercial interest- in the country, did not concentrate their attention on other matters but knowingly or inadvertently there were some references or remarks regarding the political organizations or administrative set up of the indigenous rulers. For example- the factors mentioned the incident of Killing of Afzal Khan by Shivaji and the Company relations with him. The reason, which brought the Marathas in contact with the Company, was that Shivaji needed some guns from the Company's but the Company did not supply the guns to him. Therefore, Shivaji attacked on Konkan towns of the Company including Dabhol. The second reason was that the Subhedar of Adilshah, who was enemy of Marathas sought refuse at the Company establishment of Rajapur. The Maratha official over there informed the Company to hand over the Adilshahi Subhedar as well as his ship stationed at Rajapur to the Marathas. But the Company officials refused to do the same. The Maratha official arrested the Company officials at Rajapur, who were rescued later. The same Company officials at Rajapur sold some ammunition to Siddi and helped him to siege the fort of Panhala and created difficulties for Shivaji. Naturally, Shivaji wanted to teach the Company official a lesson, he sent his contingent arrested the Company officials, put them in prison and shifted them from place to place.

The factory records also refer to Shivaji's encounter with the Company officials second time in 1664. When Shivaji had been to Surat, he required some money from the European traders including the British, the demand of Shivaji was as per the tradition existed during that time, but the British traders did not help Shivaji. When Shivaji went to Surat in 1670, the European traders and merchant helped Shivaji with Some money and presents. Chhatrapati promised them to protect their possessions at and around Surat. Shivaji came into contact with the East India Company When the Siddi of Danda Rajapuri had become quite trouble some for him. Shivaji wanted some help from the Company officials at Bombay. Although the East India Company at Bombay wanted to help Shivaji, due to the apprehension of the Mughal emperor but the Company officials did not help. Because, the Siddi was the protégé of the emperor. Thus, such references regarding the Maratha history are available in the Company records, which are considered as sources of the Maratha history. There are several other English writers, travellers and historians, which can be studied as below:-

2.4.1 Fryer:- Although, there are several English travellers who visited India and noted down the information they came across. The information collected by Fryer has much importance in the history of Marathas, Fryers, a British Physician came to Bombay, visited several places of the East India Company and the Marathas. He also went to Chaul, a town in Alibag taluka of Raigad District in Konkan region. Dr. Fryer writes that Chaul, was a thickly populated town and flourishing trade centre during the period of Marathas. It was controlled by Chhatrapati Shivaji in 1670 and remained with him still it was totally ruined in the wars with the Mughals. It was a great mart of all commodities of South India and distanced two miles away from the Portuguese city lower Chaul. In the year 1674 there were around three thousand houses in the upper Chaul gutted into fire. The fire affected people were forced to take shelter in lower Chaul and in the British controlled island of Bombay. Naturally, the trade and commerce of that place was shifted to Kalyan. Dr. Frayer describes that he Visited Kalyan in 1675 and found that it was a flourishing trading centre during the period of Marathas. Thus, it was easy for any one to slip into Maratha territory from Bombay. Hence, the account of Frayer has been important source of Maratha history.

2.4.2. Mannucci's Storia Da Mogor: - There is one more English version of travel account of Nicolo Mannucci an Italian traveller, who wrote Storia Mogor. Mannucci had come to India for a considerable time between 1658 & 1708 and visited several places of Marathas. Mannucci mentions in his writing that he accompanied Raja Jai Singh in his Deccan campaign and met Chhatrapati Shivaji at the time of Treaty of Purandhar. Naturally, the account of Mannucci, is treated one of the important sources of Maratha history. This valuable account is translated into English by Major Jervis a British revenue officer, who had conducted revenue survey of whole Konkan.

2.4.3. Major Jervis's Geographical and statistical Memoir of the Konkan :- He was in the service of the East India Company during the time of Elphinstone's , as Governorship of Bombay Presidency . Major Jervis was assigned the duty of conducting revenue survey of the Konkan region. During this survey , Major Jervis came to understand many things about the Maratha rule in the country . He has given detail account of the land revenue settlement of Shivaji and Annaji Datto's survey and revenue assessment system .Major Jervis says that the barren or fallow or warkus land was assessed by the plough and not by the bighas . It was measured loely , as six to seven bighas of this land was considered as one bigha for the revenue settlement . Many a times , the revenue of barren or donge land varied and was not based on the fertility of the land but the nature of the crops grown in such land . Major Jervis also noted down the information of assessment of second crops at a special rate as Turmeric and Hemp five maunds per bigha while

sugarcane 6 1/4 maunds per bigha. Major Jervis has also written about the revenue system of Malik Ambar, who was basically an Abyssinian and adopted India as his own country. Major Jervis says that Malik Ambar worked hard with open mind under the Nizamshahi kingdom of Ahmednagar. During the Mughal attacks on this kingdom, it was on the verge of total collapse due to exhaustion of all economic resources. Malik Ambar then under took the revenue system in such a way that the Nizamshahi Kingdom could withstand the onslaughts of the Mughal successfully. Thus the account of Major Jervis is treated as one of the important sources of Maratha history.

2.4.4. Scott- Waring : - He is one more English historian, who tried to write a detailed history of the Marathas .His account on Chhatrapati Shivaji 's revenue system, administration , navy and armed forces is an important source of the Maratha history . He says that although Shivaji was busy in several campaigns throughout his career, he was never inattentive to the growing interest of his people and the state. He secured and defended the land in the region of Konkan . He always took suitable measures for the extension of cultivation and improvement of agriculture in his kingdom. Scott-Waring's history of Marathas was published in 1811 which met the needs of the readers of the political history of Marathas.

2.4.5. Grant Duff: - Captain Grant Duff came to India in the third decade of the 13th Century and worked as a political agent of the British Government at various places under the Governorship of Elphinstone. He was able to refer to various original papers of Marathas placed at several places. Grant Duff, while working as a revenue officer at Satara, had been in direct access to all the papers like Bakhars and diaries kept in the Satara archives. Chhatrapati Pratap Singh, the descendent of Chhatrapati Shivaji helped him in every possible manner and handed him over all the important state papers. Thus, Grant Duff has written two volumes on the Marathas. which are treated as important source material of the history of Marathas.

2.4.6. Kincaid and Parasnis: - These joint authors have written the history of Marathas on the basis of huge document that Rao Bahadur D.B.Parasnis possessed. These historians used published as well as unpublished material to write the history of the Marathas. They have given detail information about the history of Chhatrapati Shivaji. Thus, this has been called important- source of the history of Marathas.

2.4.7. Mahadeo Govind Ranade : - A western educated Maharashtraian historian attempted to write a comprehensive history of Marathas . Ranade worked in various capacities and wandered throughout the state for his multi-dimensional responsibility and

collected important document for his writing the history of rise of the Maratha power .Ranade's work has been treated authentic source of the Maratha history because he was destined to know the language, traditions, customs and conventions of the Marathas as well as he was fully conversant with the methodology of writing of history. As he had worked at different places, he was in access to all original papers of the Marathas. Ranade delta in detail all battles and conflicts and searched out the circumstances and reasons of those conflicts. He could find out the causes and factors which led to the rise, progress, expansion and decline of the Marathas. This forced him to survey the whole administrative set up, civil institutions of Chhatrapati Shivaji. It is very well made known by Ranade that Chhatrapati was the most genius Maratha ruler, who manifested the Maratha aspirations. Ranade is the first historian, who has written in detail about Chhatrapati Shivaji's administrative system and compared Shivaji with Napoleon in organisation and building of civil institutions, Thus, Ranade's history of Rise of Maratha Power has been the most important source of Maratha history.

There are several other historians whose writings can be treated as sources of Maratha history:-

2.4. 8. H.G. Rawlinson: - Prof. H.G. Rawlinson's book Shivaji the Maratha. Gives ample information about the history of Marathas.

2.4.9 Takkhav and Keluskar: - These two professors have written on the life of Shivaji Maharaj, which gives detail information about Chhatrapati Shivaji , his administration and civil institutions.

2.4.10 Henry Oxinden: - He was an employee of the East India Company. He visited Raigad, the capital of Chhatrapati Shivaji in 1674. He attended the coronation ceremony of Shivaji and witnessed the glory of the celebration. The Diary of Henry Oxinden is one of the important sources of the Maratha history.

2.4. 11. Sydney Owen: - He has written a book titled India on the Eve of the British Conquest. In this book the writer has taken a survey of Chhatrapati Shivaji's life and career, his conquest, administration and his policy towards his people.

2.4.12. Pringle Kennedy: - He is the author of the book History of the Great Mughals. In this book he has depicted clearly the achievements of Chhatrapati Shivaji and the existing conditions in Maharashtra. The book gives detail information about the civil institutions of the administration of Chhatrapati Shivaji.

2.4.13. Jadunath Sarkar: - His book, Shivaji and His Times is based on the various sources of the Maratha history. It, therefore, is an important source for the study or the Maratha history.

Check Your Progress:

Q.3. Elucidate the sources of the Maratha History written in English.

2.5 DOUCH SOURCES:

As there are various sources in English language, there are also some sources which are written by Dutch travelers and people, they can be classified as under:-

2.5.1. De Graaf: - He was a Dutch Surgeon and adventurer. He travelled very widely in the Eastern countries for more than six times. He visited India for the last time in 1679 during the period of emperor Aurangzeb. When he was in Bengal, he learned about Chhatrapati Shivaji's campaigns in the territories of the Mughal and developed keen interest about the Chhatrapati's adventure, and administration. De Graaf began to collect the detail information about the Chhatrapati's institutions, campaigns, strategy and his relations with his neighbouring rulers like the Mughals and the Portuguese. The account of De Graaf also gives information about trading centres under the Mughal and the Chhatrapati. Thus, this account can be treated as one of the important sources of the Maratha history.

2.5.2. Goutier Schouten:- He was the second Dutch traveller, who visited India and referred to Chhatrapati Shivaji as one of the importance rulers of the country. Goutier Schouten descended the territories of Marathas in the year 1658. He travelled widely in Konkan and the places of Portuguese. He had been to Surat and collected every minute information about the trading position over there. Goutier Schouten was present when Shivaji attacked Surat to teach a lesson to the British traders for the issue of non payment of taxes to the Chhatrapati. He says that the Chhatrapati's attack on Surat created long lasting positive consequences in the history of India which would be remembered for a long time by the people. Thus, this account also treated as a source of Maratha History.

2.6 CHECK YOUR PROGRESS:

1. Assess the Factory Records, proceedings; consultations and travelogues as the sources of the Maratha history.

2. Comment on M.G. Ranade's writing as one of the important sources of the Maratha history.

2.8 SUMMARY;

The Europeans came to this country for various other purposes and one of them was trade with the country. Those Europeans established their companies in India and pursued their trade as per the orders and commands dispatched by their mother countries. On other hand the European companies in India began to send the whole report of their activities in the country to their governments. Those reports were in various forms as factory reports, Memoirs and Travelogues. Naturally, those reports were not the reports of their naked activities only, but they reported directly or indirectly the existing conditions in India, the accounts of native rulers, their administration. Their strength, their relations with various neighbours and the chances of trade of European people. Thus, there reports, accounts, proceedings and consultations formed the source material of the history of Marathas. Among the French officials, armed forces, merchants and traders, there were some travelers who were from every section of the society, as physicians and missionaries. Dr. Dellon was a French physician, he came to India and visited Maratha kingdom. He notes down in detail in his account the rule of Chhatrapati Shivaji, his policies and his administration. Bernier, Tavernier and Thevenot were other French travellers, who also visited Chhatrapati Shivaji's kingdom during his lifetime. These travellers have noted down every aspect of Chhatrapati Sivaji as his treatment to the people of character and piety, his various campaigns, his forces and his concern towards his subjects. But the account of Thevenot is based on some hearsay and is not so accurate. Because he says that Shivaji was born at Vasai, he was only thirty five at the time of his attack on

Surat and he captured the daughter of Shaistha Khan. Martin, one of the French travellers and administrator, came to India and stationed at Surat for many years. His account on Chhatrapati Shivaji's Karnataka campaign, attack on Surat in 1670. Rajaram's government at Jinji, his ministers and Maratha administration after the death of Rajaram is quite significant. Martin also noted down the Maratha-Mughal conflict in his memoirs. As Martin Valentine was one more French official, who joined the French East India Company and came to India in 1670. Valentine's account contains the information of Marathas from Chhatrapati Shivaji's visit to Agra, the treatment given him by the Mughal Emperor and Shivaji's back journey to Maharashtra. Another French official Abbe Carre came to India in 1668. He has written a book which came to be known as the History of Shivaji, in which Abbe Carre noted down every minute of his administration. Abbe Carre was appointed as Director General of the French East India Company later and then he devoted his maximum time in writing about Shivaji. Abbe Carre has written on all qualities of Chhatrapati Shivaji, his administration, the ports and forts and marts under him. He has also referred to Chaul as one of the important prosperous cities during the Maratha period thus; French description is treated as one of the important source materials of the history of Marathas.

As the French sources, there are some Portuguese sources also, which are written by Portuguese officials and travelers, when they were in India. Among them Cosme da Guarda was well known Portuguese traveler, who came to India and became a citizen of Marmugoa, which was under the Portuguese control that time. Cosme da Guarda wrote a biography of Shivaji in 1695. He dealt with all issues relating to Chhatrapati Shivaji's life as the youngest son of Shahaji as how he was named Shivaji to honour Lord Shiva, his abilities of waging war in a short time with agility, his presence every where as a magician, his judicial administration, several places under his regime, chronology of several events of his career and his death. Thus, Cosme da Guarda's account of life of Shivaji is an important source of the Maratha history.

As Guarda, there were several other Portuguese writers and historians, who visited India and noted down their observations about the Indian conditions, rulers and other matters of Marathas, which they came across. Among such eminent personalities Judice Biker, Lopes Mendes, Cunha Rivara, Phillipe Xavier and Ismael Gracias were well known. Judice Biker's account contains the treaties of 1667 and 1670 between the Marathas and the Portuguese. Lopes Mendes Affenso Mexia, another Portuguese writer dealt in detail about the village community, its rights and powers in travel account. The village community was one of the important features of the Maratha administration and it was continued from the ancient period in the country. In addition to this, Saldanha, Moniz and Amancio Gracia also give substantial

information about the Maratha history . Cunha Rivara dealt with the civil and military administration of the Marathas and this description is translated into various other languages . It , therefore, proved important source of the history of Marathas . Ismael Gracias referred to the civil and military administration, campaigns of Shivaji and Sambhaji against the Portuguese. Marquis of Alorna was a Portuguese Governor of India. He had his own observation of the neighbouring rulers of Marathas, and the goofs they committed by them in the administration .

In addition to these sources there are some British sources for the study of the history of Marathas. After British established their factories, the Company officials began to send the report of their activities in India to England. Along with these reports, proceedings and consultations of the Company activities in India, there were several references regarding to the local conditions and indigenous rulers. As Chhatrapati Shivaji wanted to purchase some guns from the British East India Company, but the Company officials did not sell them to Shivaji . The Adilshahi subhedar who was enemy of Marathas, the Company officials at Rajapur extended him protection and did not hand over the ship of the same Adilshahi subhedar . The Marathas arrested the British officials at Rajapur . In the same way the sale of some ammunition by the Rajapur factory to Siddi while Shivaji was in trouble, Shivaji's action against the faulty and recalcitrant Company officials at Rajapur , and merchants at Surat. These references help to understand the history of Marathas.

Apart from these references and correspondences , there were some travelers and historians who came to India and have written about the Marathas . Among them Fryer was an important traveler, who visited various places under Chhatrapati Shivaji . He noted down several significant information of the Marathas. Major Jervis was in the service of the Company, whose Geographical and Statistical Memoir is one of the important sources of the Maratha history. Scott Waring , one more British writer has written about the revenue system and the various land systems of Marathas . Grand Duff , an employee of the British Government came to India and worked at various places in various capacities . He referred to all diaries and files of the Marathas in the Satara archives while he was at Satara and met Chhatrapati Pratap Singh the descendant of Chhatrapati Shivaji and received all original Maratha documents. Duff has written two important volumes on the basis of these original records as history of Marathas, which are important sources of the Maratha history.

Kincaid and Parasnis have jointly authored the history of Marathas on the basis of original document Rao Bahadur D. B. Parasnis possessed, which treated as source material of the history of Marathas. Ranade M. G. a westerner educated Maratha historian has done a detail study of the Marathas. Ranade's introduction to

the Satara Rajas and the Peshwas' Diaries, Rise of the Maratha Power and other essays help the student of history to understand the history of Marathas and give us detail information about the Marathas. As justice Ranade, G. S. Sardesai also has written in detail about the Marathas as his writings like Mavalankar Sardesai gharanyacha Itihas, Satara Samsodhak-Mandalachi Aitihasic Lekhamala, the Main current of Maratha History and his 3 volumes of the New history of the Marathas form the part of sources of Maratha history. There are several other historians as H. G. Rawlinson, Takkav , Keluskar, Henri Oxinden, Sindney owen, Pringle Kennedy and Jadunath Sarkar have their own writings, which are treated as source material of the Maratha history.

2. 8 ADDITIONAL READINGS

1. R.P. Patwardhan and H.G. Rawlinson , Source Book of Maratha History .
2. Sen S. N. , Foreign Biographies of Shivaji , Adminstrative system of the Marathas .
3. Rajwade , Marathyanchya Itihasachi Sadhane.

2. 9 QUESTIONS

1. Briefly discuss the French sources of the history of Marathas .
2. Examine the Portuguese sources of the history of Marathas .
3. Analyse the English sources of the history of Marathas.
4. Enumerate the European sources of the history of Marathas .



3

INFLUENCE OF GEOGRAPHICAL FACTORS ON SOCIO- ECONOMIC LIFE OF MARATHAS.

Unit Structure:

- 3.0 Objectives of the Unit
- 3.1 Introduction
3. 2 Geographical Features of Maharashtra
- 3.3. Geographical Influence on the Economic Life of Marathas
- 3.4. Influence of Geography on Social Life of Marathas
- 3.5 Check Your Progress

- 3.6. Summary
- 3.7. Additional Reading
- 3.8. Questions

3.0 OBJECTIVES:

After the study of this unit the student will be able to:-

1. Understand the geographical conditions in Maharashtra.
2. Explain the geographical regions under the rule of Marathas.
3. Know the influence of geographical factors on the economic life of the people during the period of Marathas.
4. Explain the influence of geographical factors on the social life of the people under the Marathas.

3.1 INTRODUCTION:

In order to understand the whole set-up of the Marathas including their rise to power, reasons and their expansion, it is necessary to understand the geography of the area in optimum detail. As a matter of fact the people in any piece of land are shaped, nourished and nurtured by their own geography. Not this much, the environment of the area fixes the way of deeds and development of the people. Accordingly the people in Maharashtra are determined by the geography of Maharashtra. The whatever geographical advantages the people in Maharashtra enjoy are denied to the people of low lands, the people of valleys of Ganges and other rivers, which flow into the Arabian Sea or the Indian Ocean.

Maharashtra lies between 15 and 23 degrees latitudes and connected with the Deccan lavas above the Ghats. It, therefore, forms a part and parcel of the Indian geological division which is known as the Deccan –Trap. This Trap gave rise and life to many mountains of black rock, black soil and to many more rivers. The characteristics of the geography of Maharashtra are its mountain ranges as the Sahyadri ranges which run from the north to the south and other ranges are of Satpura and Vindya, which run from the east to the west. There are some other minor ranges which are offshoots of these big ranges and spread unevenly. These minor ranges created rugged outline of the area and bereted many streams and rivers which finally joined Godavari and Krishna, the big rivers of Maharashtra. The terrain of Maharashtra is divided by the western Ghats into the low and the high level tracts. The table land of Maharashtra, runs parallel to the coastal-line till the end of the border of Maharashtra. The western coastal line below the ghats is known as Konkan. This is the strip between the Sahyadri and the Arabian sea. The another tract towards the eastern side

from the ghat is known as the Deccan Plateau or popularly known as Desh . This is the table land or ghatmatha or the top of the mountain ranges , which includes the valleys lower down the river . This table land has almost all hill-forts which protected the land and people of Maharashtra from the onslaughts of the enemies from time to time

3. 2 GEOGRAPHICAL FEATURES OF MAHARASHTRA

The geography of Maharashtra has two divisions namely the Deccan Plateau , and the Konkan . The Deccan plateau is the part and parcel of the Deccan table land while the Konkan is a strip between the Deccan plateau and the Arabian sea. The ranges of Sahyadrian mountains formed the western rim of the Deccan plateau . It is the main water divide and separating the drainage of the Godavari and Krishna rivers from the rivers of Konkan. There are other ranges of mountains like Satpuras which are in the north of the Deccan plateau. While other several minor hill ranges are spread mostly with a west -north –west to east- south-east and the Deccan plateau.

The geological composition of Maharashtra is made of rocks of volcanic origin or lavas. The south western part of Maharashtra in the Ratnagiri area belonged to a complex formation of metamorphosed rocks . While the geology of area covering the districts of Bhandara , Chanda , Nagpur and Wardha is made of Archaeans and the Dharular rocks. The rocks outcropped in the Wainganga basin are the oldest exposed rocks in Maharashtra. Then the rocks in Vidarbha , the Lava cover in the state the alluvium in the Tapi basin and the alluvial accumulations in the coastal area come successively in the age . The main geological event that influenced the physical structure of Maharashtra is one which threw up lava on a wide regional scale and brought up the formulations which affect the life of people the most. Among such changes are the Sahyadris , the Satpuras , the Tapi and Narmada valleys and the Arabian seacoast. There are several other hills , mountains and valleys which are created due to climatic changes and the flow of running water from one end to the other end . The joints and fissures developed on the basaltic surface are the initial features of the geographical changes in the state. These features through their weathering and stream actions introduced other features like deep and shallow valleys , which also exercised the stream pattern and created a lineament of the landscape in the state.

There are some common features of geography of Maharashtra as staircase like appearance, domed peaks, flat summit plateaus and terraced flanks. They are created by horizontal lava flows which spread in succession one upon another . These ups and downs in the geography of Maharashtra helped the Marathas during the royal period as well as in the Peshwa period to protect themselves and

withstand onslaughts of mightier enemies. As a matter of fact, the lava beds are the distinctive features of the geography of Maharashtra. These lavas became black and massive girdles to the Sahyadri ranges. The landscape created by lava beds in Maharashtra separated the broad river valleys from that of residual ranges under its recurrent theme. In the same way the streams flowing on flat beds are developing shallow courses, wide banks and meanders to the geography of Maharashtra. The streams also affect the upper and lower beds radically through their strong gorges and a series of cascades. Unless a study of outstanding features of the geography of Maharashtra one cannot understand its influence on the socio-economic life of the people in Maharashtra. The outstanding features are as under :-

3.2.1 The Maharashtra Plateau: - This plateau has covered around nine-tenth area of Maharashtra and tilted towards the east and the south-east directions slightly. There are several rims on the western side where its elevation is 900 M above the sea level and has several peaks like Mahabaleshwar, Saptshri and Kalsubai whose heights are 1438M. and 1646M. respectively. But the central and the average elevation of the Maharashtra plateau is around 300 to 400 M from the sea level .

3.2.2. The Sahyadri Ranges :- The western edge of the Deccan plateau , which is extended from Maharashtra to Mysore and has two flanks which are sharp relief but contrast to each other, came to be known as the Sahyadri ranges. The lava flows made the western face of the ranges, that is dark, bare and with alternative slopes. These slopes are made of weathered beds and covered with monsoon vegetations. The eastern flank of the ranges is rounded and low gradient. There are several peaks as the ranges as Saptshri, Rajmachi and others are attractive and bear natural beauty.

The tops of these helped the Marathas to build forts and secured establishments. Such tops were like Rajmachi near Lonavala . There are several saddles in the ranges which are known as ghats routes . These ghat routes are connecting the Konkan regions and the Table land of Maharashtra. The Marathas used these routes only during the emergency and faced their mightier enemies. They also defeated them and forced them to retire from the land of Marathas.

The Marathas also used the other ranges like ghatmatas, Balaghat and Mahadev, which were developed due to lavas , and have elevation around 200 to 300 M. Although they are extension of the Sahyadri ranges , their tend is west-north-west and east-south-east . The top of the area and the saddles developed helped the rulers in warfare strategy as and when required by the circumstances .

3.2.3. The Satpura Ranges: - These ranges are occupying the northern part of the Maratha territory. It is said that the Satpura ranges are connecting the rift valleys generated by Narmada and Tapi river basins. As a matter of fact, these ranges are jugged out between the parallel rift valleys of these two rivers. There are many cliffs and peaks in these ranges, one of them is Toranmal, whose height is around 1000 M. There are other tops also, which are in the Melghat ranges. The Melghat ranges are in the Vidarbha region. They are connecting Tapi and Chikaldara plateau. In this region there are several rocks like granite, limestone's and associated rocks which have developed irregular hill features of the land. There are other hills known as hummocky hills in the districts of Chanda and Bhandara. They are also called the irregular hills, which were often used for military activities. Generally these hills have elevation of around 400 M. while tops in this area have heights up to 1200 M.

3.2.4. The Konkan :- This is a littoral region between the wall of Sahyadri and the Arabian sea, which varies from 45 to 75 KM in its width. This Konkan strip is nestled between the Damanganga River in the north and Terekhol river in the south. It is hilly criss-crossed and furrowed region due to the fast flowing streams from various ranges, mostly Sahyadri ranges. It is, therefore, said that these ranges from the Konkan support the Sahyadrian ranges. Naturally, this landscape proved advantageous to the Marathas variously. One most important benefit was from the estuarine rivers for their communications and security. It is said that the middle belt and the coastal headlands are known as the lateritic plateaus. They are bleak, project a slaggy heap-appearance and singularly infertile. This has taken place due to heavy deformation of this area and still be continued. Konkan, therefore, has not been developed economically. The Konkan land has several characteristics as low-running hills, bulging convex slopes on side, its tapering ends and hogback appearance. This landscape of Konkan helped the Marathas on and often while fighting with the enemies.

3.2.5. Local Landscape :- There are several features of the local land of Maharashtra which came to help the Marathas in emergency and difficulties. These features are as 1. Occasional rounded summits on lava hills 2. Particular knobs 3. one or two terraces 4. Some shoulders on ledges 5. small amphitheatres created by streams flowing 6. emanated talus cones 7. Several junctions of hills 8. Rough surface as gentle sloping apron of outwash material and 9. Gullies developed by water flowing from the hills. As the hill ranges form the prominent features of the elevated landscape of Maharashtra, in the same way, streams and river valleys are the low level counterparts of the same landscape. The streams sluggishly meander on the resistant surface of a lava flow. This meandering stream can not easily cut into the land surface but the actions of side sweeping waters create several

features, which helped the Marathas in their daily life of ruffled period.

The sun's heat loosens the rock, the chemical rot sets in due to rain water, the rain water washes the loose material down hill . All these erosion and deposition in the hill ranges and the river valleys introduced good variation in the landscape of Maharashtra. These variations generated several implications as affected the human use of the land, the eroded surfaces hardly supported grass , depositional features sustained a luxuriant forest and good agriculture. There are several exposed faces of the lava sheets, some of them work as natural ramparts and bear some important historic forts of Marathas.

3.2.4 Rivers and River basins: - The rivers in Maharashtra drain both to the Bay of Bengal as well as to the Arabian sea. There are several rivers of the Maharashtra plateau. Among the major rivers of the plateau are Tapi, Godavari , Bhima , Krishna , Wardha, Wainganga and Narmada. Tapi has 31,360 KM drainage area while Narmada has around 54 KM drainage area in the state. Tapi river flows westwards in a valley which lies between two faulted edges of the lava plateau of Maharashtra. Thus river created bad land at various places, its south margin is fertile while the northern margin is sandy. Godavari is the principal river of Maharashtra, which has several tributaries, as Manjra and Pranhita rivers which join Godavari River at Andra border, while Pravara river flows through the whole length of the state. Wardha and Wainganga originate from MadyaPradesh hills, flow through the central part of Vidarbha and join each other after the drainage of 295 KM southwards. Penganga is the tributary river joining them after draining through Buldhana and Yeotmal plateau. Bhima and Krishna are other two big rivers of Maharashtra; they join each other in Karnataka. Bhima originates from Bhimashankar and has two main tributaries as Sina and Nira. Krishna river originates in Mahabaleshwar, flows through the state .This river has three main tributaries as Koyana , Varna and Panchganga . Naturally, these rivers helped the Marathas at each and every movement during their period.

As in the plateau, there are several rivers in Konkan, some of them are as Vaitarna , Ulhas , Savitri and Vasisthi. They originate from Sahyadri tracts, flow fast and they are mostly seasonal in their regime. These rivers at the point of joining the sea, became wide, shallow and their mouths sandy due to the action and reaction of the sea waves. There is one more characteristic of these rivers of Konkan that they developed ravines and deeply entrenched water courses with shallow mouths. Thus, these rivers helped a lot to the Marathas in the period of exigency.

CHECK YOUR PROGRESS:

- 1 Highlight the Geographical features of the Maratha country.

3.3.GEOGRAPHICAL INFLUENCE ON THE ECONOMIC LIFE OF MARATHAS

Maharashtra comes under typically monsoonal character, as it has hot , cold and rainy weather. Due to this atmosphere, the plateau as well as the Konkan regions are in extreme heat during the months of March , April and May of the year.

Although, the months of April and May are torrid, they experience the moderate thunderstorms mostly, which bring relief from the heat and the dust in the atmosphere. This is also supportive to irrigation, irrigated crops and fruits. But when the moderate thunderstorms turn into gale and hailstorms, they damage the crops and the fruits like mango and other fruits.

As a matter of fact , the southwest monsoon is onset in the month of June. It is followed by a sultry weather, thunder-showers and heavy rains . In this month only the rains spread from the south-western and western side means through Konkan to all over the state. This is the month and the atmosphere helps the people in the state to start sowing activities. Although there is variation in rains in June, almost the whole state comes under the process of sowing and plantation of kharip crops. If any part of the state has no sufficient rains for sowing season, the subsequent month that is July gives good amount of rains throughout the state and support the sowing activities positively. Although, there are several crops of different period and seasons, July is the best month for all parts and regions in the state for sowing season .The subsequent month of August is almost rainy heavily, which is boosting nurturing the crop. Although, the month of September weakens the south-west monsoonal current, it brings moderate showers to nourish the maturing crops. The month of October is the transition from the rainy season to the winter season. This month is the beginning of Rabbi season means sowing of wheat , gram , and other crops . The Rabbi season is mostly harvested in the area of Desh means presently the western Maharashtra. This month brings high humidity and greater sunshine which create a peculiar atmosphere to sustain the familiar October heat and push up the Rabbi crops. Maharashtra experiences a cool dry spell from the month of November to February. These months bring gentle breezes, pleasant weather and some very urgent showers badly required for the winter crops. Many a times, this period fetches cyclones from the Bay of Bengal, that persist for a while even after crossing the coast and travel through the inland.

This is open secret that the most important factor that affected the life of people and economy is the rain fall, in its regime , amount and variability. Konkan and Sahyadrian ranges receive the major rain fall during the period of four months i.e. from June to September. Whereas the Central Maharashtra and the Plateau has little lower precipitation. That is spread from the month of June to October. The month of September is much more important because the majority of rain fall is received in this month in the central part of Maharashtra. The heaviest and the highest rain fall in Maharashtra occur in the main Sahyadris that is Mahabaleshwar, it is around 6226 MM; while the Konkan region receives the rain fall around 2500 to 3500 MM. But the most remarkable feature of the rain fall is its tendency of rapid decrease towards the east of the Sahyadris. Panchgani is only 15 KM to the east but receives only 1865 MM rain fall, while Phalton is around 30 KM from the Sahyadri ranges receives only 500 MM This transition affects the whole economic set up, as composition of population, revenue, industry and the trade and commerce. The total annual precipitation is little improved towards the further eastward because of two factors as one there is a little reduction in the shadow effect of the western Ghats and second the little extension of the Bay of Bengal monsoonal currents westwards. For example, Solapur area receives the precipitation around 678 MM.

Generally , the agricultural production depends on the annual rain fall and its distribution the area under consideration . These matters only create various agricultural zones as rice zone , millet zone , cotton zone , sugarcane zone and others. These zones help the people and in general Government to prosper themselves . Many a times, the Marathas had abundant agricultural production. But that was not realized due to various wars during the period. Jervis, the British officer once said that Chhatrapati Shivaji's subjects enjoyed the plenty of agricultural production but not peace due to the threat of external attacks . But the most striking features of the rain fall has been the variability and irregularity throughout the state . It has been experienced that the monsoonal rains in many years has not arrived on normal time but there were long and unexpected breaks in it , which affected the average and the percentage of the agricultural production. In some years the rain fall was not on time, it was delayed and disturbed the whole season and the production was failed . In some years there was heavy downpours, that also contributed to the failure of the production of agriculture. Although this unpredictable behaviour of the monsoonal rainfall has been common thought the Maratha kingdom but the economic distress and the suffering of the people was much more greater than any other elements . Naturally , in some area of Maharashtra, the economic setup has been very delicate and offers no surplus for any purposes. For example, this thin and weak economy did not permit the people under the Marathas to utilize fully the total rainfall. In other words, the people in Maharashtra have not been utilizing

the total rain fall occurred in the state . The disturbing factor has been experienced since the ages that the major portion of rainfall in the Sahyadri ranges and Konkan area goes to the sea . In the torrential rains, the economy in Konkan reaches to the ground . On the other hand the same Konkan area suffers acute shortage of water during the summer . Hence , it affects on the performance of the economy.

3.3.1. Forest and the Maratha Economy :- Forest has been one of the important sources of revenue for any Government since the time immemorial. In the same way , it helped the Maratha economy variously . It played the protective and bio-aesthetic role in the economy of the Marathas . It supplied wood for various purposes and commercial products , which fetched considerable revenue to the rulers. The area covered by the forest was around 75000 sq. KM. The main sources of income were the timber , fuel-wood, and forest products as Hirda , Catechu , Katha , sandalwood ,tendu leaves and various fruits . It also gives revenue by way of orchard , silviculture and grazing facilities.

The larger forest tracts directly influenced the economic position of the local communities to a considerable degree. Such communities were in the tracts of Thana –Kolaba and Sahyadri ranges . Their economic life is based on the surrounding forest. Among such communities warlis of Thana district formed an important group of tribal people, who played very important role in the Maratha administration and army . The Marathas also had to pay attention towards the destruction of forest due to heavy soil erosion and laterisation.

Although, the Marathas did not utilize mineral deposits in the underlying geological formulations of their territory, there were several minerals available in the geological belts of Marathas . Among them were coal, iron-ore , china- clay , chromate , limestone and manganese leading and abundant minerals. There were some other minerals of economic significance and could be used for the manufacture of fire-bricks, refractory crucible and hard porcelain. The minerals like Feldspar, copper, tungsten, Cyanide, and other were also located in Ratnagiri and Thane districts. The most important mineral was salt manufactured in the northern strip of Konkan coast, it was not only important in human consumption but also supported fertilizing the land and generating chemicals .

3.3.2. Geography and the major crops under the Marathas :- The production of crops depend upon several factors as the local climate , criteria of soil , rainfall , irrigation and other factors. The Geography under the Marathas did not support all crops in all regions

evenly. Hence, some areas were popular for some crops, while other strips supported specific crops. The study of the crops and regions under the Marathas can be done as under :-

1 The crops in Konkan Region :- Farming is difficult in this region, it is intensive and visible in many facets due to the hilly and mountainous landscape. It is a small holdings restricted to small estuaries and their extensions along the river valleys. There is some land on the terrace of lower hill-slopes and, some other is reclaimed from marshland, which is known as Khar land. Farmers used to construct seasonal bunds across river courses for irrigation. That was specifically done to increase agricultural production or yield. This is the region of rice, coconut, nachni and mango crops. Rice is a main crop produced as a single crop in the north and double crop in the patches of land in the south Konkan. Coconut is the second major crop, it is extensively planted in loamy land and on the embankment. Nachni is also equally sowed but in interior and lateritic soils. Mango is the most commercial product, popular in and outside of the country, raised on lateritic soil.

2 . Crops in The Sahyadris :- This region being totally forest, agriculture is restricted to scattered clearances in the mountain ranges. The farmer has to prepare the clearance in the abandoned patches of the ranges every year because the soil loses its fertility every year due to heavy rainfall. Although this trouble exists in this region, the stable agriculture is there since the ages due to innumerable bottoms of various valleys. Mostly, rice in a rich soil and nachni in the inferior soil are produced, Since the beginning, apart from rice and nachni, the piedmont slopes of the Sahyadri ranges support to the fruit trees, chillies, onions and especially the local mangoes.

3 Crops in the Bhima Valley and Plateau Region :- This tract is a semi-arid area, cultivation is done in valley flats and their immediate flank abutting the residual hills and the plateau. Jowar and the Bajra are the main crops of this region. Oilseeds, pulses and fodder crops are also produced. Although, the area is arid and plateau, the crop like sugarcane is grown in the valley of Nira, a tributary of Bhima river.

4 Crops in the Krishna Valley :- This is the belt of fertile, and alluvial soil as well as of adequate rainfall. Although, Bajra and Jowar are the principal crops. Sugarcane, turmeric and tobacco are raised in the Varna and Panchganga valleys. These two rivers are the main tributaries of Krishna River. This is the belt popular for dairy since the beginning.

5 Crops in the Godavari Valley: - This is the region of moderate and reliable rainfall. Jawar and Bajra are grown here. Bajra is

specially seen in the drier area of the north west , i.e., in and around Nasik stretch of the valley. Pulses and oilseeds are raised everywhere in this area. Cotton is grown in the Marathwada region of the valley . Godavari valley is divided in upper and middle valley on the basis of crops . In upper Godavari valley , crops like jowar, bajra , wheat , sugarcane, grapes, as well as fruits like sweet lime, guava, are grown in the area like Pravara valley. In the middle Godavari valley crops like jawar, wheat and cotton are raised.

In general almost all crops were grown during the period of Marathas , among them jawar , bajra , pulses ,wheat , cotton , sugarcane , oilseeds, tobacco were there. Among the fruit crops , mango , orange , grapes, bananas, figs were there .

CHECK YOUR PROGRESS:

Q.2. What was the contribution of the Sahyadri ranges to the development of strategic warfare of the Marathas?

3.4. INFLUENCE OF GEOGRAPHY ON SOCIAL LIFE OF MARATHAS

India was attacked and ruled by several foreign rulers and tribes since the ancient period. Among them were Shakas, Humas , Kushanas ,Greeks and Persians in the ancient period , and Turks,Gazhani, Ghor , Gulam , Abyssinians , Pathan , Khilgis , Sayyed , Tughlak and Mughals in the medieval period . Maharashtra being a part and parcel of India, it also came under these rules successively. These Muslim rulers made India their residence with no specific policy of making them exclusive in the social life of the country. It seems, there was an intense rivalry among the Muslims in the country. Because the Muslims who came from outside had been in almost all good positions which had been the bone of contention among them. But these differences did not percolate to the people living in the rural area of the country.

India is the country of Hindu people in general. They have been more than eighty three per cent in the country . In Maharashtra , under the Marathas , the social atmosphere of the Vedic civilization was prevailing . That means the social structure was based on the Varna and Ashram systems. In the Varna system, Brahmin , Kshatria , Vaishya and Shudras were predominant in the society . Naturally , much importance to caste system was given i.e. superiority and inferiority was maintained . Following to the caste system , there was much rigidity in the occupation and the sources

of income , which were purely based on the castes and carried on generation to generation. As a matter of fact, the people in lower castes was exploited by the people in the higher castes since the ages, for which, the Maratha period was not exceptional. On the contrary, the rigidity of the caste system increased due to several factors in the society. Considering the inhuman treatment to the people in lower castes, several saints in various sections in the society began to criticize the caste system and advocated the movement to reform in the situation of the people in the lower castes . But there did not take place any change in the society and the composition of society. On the other hand, the rule of distance or untouchability was being maintained very strictly. These less privileged people had no mobility; even geographical conditions did not help them to increase their mobility beyond the boundaries of the country.

R.V. Nadkarni in his book, *The Rise and Fall of the Maratha Empire* observes that in Hindu society the theocratic principles are predominant. The idea of god is all pervading that every thing else is subordinated to it . The Hindu is a religious minded entity and he will perhaps be ready to do for dharma what he will not do for his country. This theocratic principle or idea of dharma and god is in the social instinct of the Hindu. The king is divine, the cow is divine, the preceptor is divine, his sacred books are divine and the mother is divine . Thus, the idea of divinity is ingrained and lapidary in the social life of the country , especially the social life of people in Maharashtra. That is in some proportion contributed by the mountainous, crag geography of Maharashtra. The social life under the Marathas was based on the caste system whose origin was believed to be divine . It, therefore was not changed.. The caste system was handed down undisturbed from father to son for generations together. It became hereditary and a new principle of stagnation was introduced in the social life of the Marathas . That social structure became so stationary that it seemed beyond any change in near future. The upper caste looked after the need of education but there was no competition from any other castes, therefore, there was no advancement in knowledge. The upper caste transmitted whatever they received from their preceptor. There was a firm belief in the social life of the Marathas that the Vedas , the books of revealed knowledge contained every aspect of knowledge which is required to satisfy the needs of the existing society for ever . Buckley says that there is clear evidence that the society which perfectly ignores the physical laws definitely refers to the supernatural causes and all the phenomena by which it is surrounded. It is said that the social life of the Maratha period was somewhat superstitious.

If we consider the above view points , it is clear that there were conflicting influences of geography of Maharashtra and impact of myriad social system on the man during the period of Marathas . He did not understand his own mind in a critical moment. He kept

himself meek , accepted the traditional theory of Karma and believed that he must abide by the norms of his own caste .Means there was no incentive for him to make any Endeavour to better his social lot . Naturally , the social life did not leave any choice to the person, he never exercised his reason and lived life under the pressure of traditions.

Buckley further says that about the woman the less said the better . The woman led her life from the beginning to the end as a dependent. Her social position is no better than that of a slave and when ignorance added to the slavery it became a mighty restraining force on the society. On the other hand the woman in Maratha period had committed remarkable work in the politics and administration. The list of such women is considerable as Tarabai, Jijabai, Ahilyabai, Radhabai, Gopikabai, Laxmibai and Yamunabai. Captain Broughton observes about the Maratha women that there is a strikingly difference displayed by the Maratha woman in the ride on horse without taking any pain to conceal her face, she gallops about and makes her way through the throng with as much boldness and perseverance as the man. This boldness developed in the woman due to the impact of environment and geography of Maharashtra.

3.5 CHECK YOUR PROGRESS:

3. Enumerate the advantages and disadvantages of forests towards the Maratha economy.

2.What were the major crops grown during the period of Maratha?

3. 6. SUMMARY

In order to understand the whole setup of the Marathas from their rise to power to the down fall, it is necessary to study the geography and its features in detail. Because it is the geography which shape, the people who live in the specific piece of land.

Naturally, the people in Maharashtra are carved by the geography of Maharashtra. They used each and every feature of the land for their own advantage.

Maharashtra lies between the 15 and 23 degrees latitudes. It is connected with the Deccan Lavas above the Ghats and forms the part and parcel of the Indian geological division known as the Deccan- Trap. This trap gave rise and life to many mountains of black rock, black soil and many rivers. The most striking feature of the geography of Maharashtra under Marathas are its mountain ranges as Sahyadri, Satpuras, Vindhyas and some other minor ranges. The minor mountainous ranges are the offshoots of the bigger and wider ranges. They are spread unevenly, created rugged outline of the area and bereted several streams and rivers, which ultimately join Krishna and Godavari the big rivers of Maharashtra. The terrain of Maharashtra is divided into the low and high level tracts by the Western Ghats. The table land of Maharashtra runs parallel to the coastal line till the end of the border of the state. The Western coast line below the Ghat is known as Konkan. Konkan is the strip between the Sahyadri ranges and the Arabian sea. The tract towards the eastern side from the Ghats is known as the Deccan Plateau or Known as Desh. This is known as Ghatmatha, which has almost all hill- forts of Maharashtra.

The geographical composition of Maharashtra is made of rocks of volcanic origin or lavas. There are some common features of Maharashtra as staircase like appearance, domed peaks, flat summit plateaus and terraced flanks. These features are created by horizontal lava flows which spread in succession. This geography of Maharashtra helped the Marathas to protect themselves during the emergencies. To assess the influence of the geographical features on the Life of Marathas, it is to be studied as under:-

1. The Deccan Plateau of Maharashtra, which has covered nine- tenth area, tilted towards the east and the south east directions slightly. Its elevation is 900 M above the sea level and has several peaks like Mahabaleshwar, Saptashri and Kalsubai.
2. The Sahyadri Ranges: - The western edge of the Deccan plateau, extended from Maharashtra to Mysore has two flanks . These flanks are sharp relief but contrast to each other and are known as the Sahyadri ranges. The western face of the ranges is made of lava flows, it is dark, bare and alternate slopes. The eastern flank of the ranges is rounded and low gradient. There are several peaks on these ranges as Saptashree and Rajmachi . They all are attractive and bear natural beauty. These tops helped the Marathas .

3. The Satpura Ranges :- These ranges have occupied the western part of the Maratha territory . These are connected to the rift valleys of Tapi and Narmada rivers.
4. The Konkan :- It is a littoral region between the walls of Sahyadri and the Arabian sea . This is between the Damanganga river in the north and Terekhol river in the south . It is a hilly criss-crossed and furrowed region due to the fast flowing streams from various hills of Sahyadri ranges .
5. Local landscape :- This landscape has features as occasional rounded summits on lava hills , particular knobs, terraces , some shoulders on ledgers , small amphitheatres , emanated talus cones , several junctions of hills , rough surface and gullies developed by water flowing from the hills .
6. Rivers and their basins: - The rivers in Maharashtra , drain both to the Bay of Bengal and the Arabian sea . These are Krishna , Bhima , Tapi , Godavari , Wardha , Wainganga and Narmada . There are several tributaries to big rivers as Penganga , Manjara , Koyana and Varna . The rivers like Vaitarna, Ulhas , Savitri and Vashisti, which origin from the Sahyadri ranges and flow in Konkan region . These rivers have developed ravines and deeply entrenched water courses with shallow mouths , which helped the Marathas variously .

Maharashtra comes under a typically monsoonal character as it has hot, cold and rainy weather. As the result the Konkan and the plateau are in extreme heat during the months of March, April and May and experience some time the moderate thunderstorms. Generally, the agricultural production depends on the amount of annual rain fall and its distribution during the year. This only creates zones like rice zone , millet zone and so on . Forest has an important role in the economy of the region. During the period of the Marathas it played a protective and bio-aesthetic role and also helped in generating good revenue. The Konkan region had rice , coconut , nachni and mango as main crops. While the other regions produced almost all crops ranging from jowar to sugarcane and cotton to nourish the people and generate good revenue. The geography and the climate created several zones on the basis of production as the rice-coconut –nachni –mango region of Konkan. Coastland, the rice – nachni tracts of Sahyadris , The jowar-bajra-oilseed-sugarcane zone of the Bhima and Krishna valleys and jawar-bajra-wheat- cotton-sugarcane zones of Godavari and Tapi valleys . In short, almost all crops were raised during the period of Marathas subject to the good monsoon and evenly distribution of rainfall throughout the year .

The Maratha social life had several features based on geography and its factors, which helped to nourish all communities, groups, religions, castes and cultures . As there were Muslims in India , they were under the Marathas , in their administration and army. According to R.V. Nadkarni, in the social life the principle of theocracy predominated means all other things subordinated to it . Buckley made an observation about the Maratha social life that the society which ignores the physical laws refers to the supernatural causes and the phenomena by which it is surrounded.

3. 8 ADDITIONAL READINGS:

1. G.S. Sardesai, New History of the Marathas, vol. I.
2. Sarkar Jadunath , Shivaji and His Times , Calcutta , 1961.
3. Bhave V.K. , Shivraj and Sivakal , Poona ,1957.
4. Deshpande C. D., Geography of Maharashtra, National Book Trust, New Delhi, 1971.

3.9 QUESTIONS :

- a. Examine the geographical influence on the socio-economic life of Marathas.
- b. Bring out the geographical features of Maharashtra under the Maratha rule.
- c. How did the geographical conditions influence socio-economic life of Marathas?
- d. Trace the special features of Geography of Maharashtra. Discuss its impact on the socio-economic life of people during the period of Marathas.



4

BHAKTI MOVEMENT

Unit Structure :

- 4.0 Objectives of the Unit
- 4.1 Introduction:
- 4.2 Causes of The Rise of Bhakti Movement
- 4.3 Important Features of The Bhakti Movement
- 4.4. Important Saints of the Bhakti Movement
- 4.5. Effect of Bhakti Movement
- 4.6 Check Your Progress

- 4.7 Summary
- 4.8 Additional Readings
- 4.9 Questions

4.0 OBJECTIVES OF THE UNIT

After completing the study of this unit, the student will be able to

1. Understand the meaning, origin and concept of Bhakti in Hindu religion.
2. Explain the causes responsible for the rise of Bhakti movement.
3. Know the basic and important features of the Bhakti movement.
4. Brief about the major exponent saints of Bhakti Movement.
5. Bring out the significant changes or effects brought out by the Bhakti movement.

4.1 INTRODUCTION:

Bhakti is the Hindu concept of supreme love and devotion to the God. It is the most popular way of achieving salvation in the Life of Hindu people. As a matter of fact, devotion to God is meaningful only if it is blended with love towards all human beings and creatures in the world, without any bias or reservations. Such devotion is bound to be reflected in the devotee's personality radiating powerful and luminous divine energy. This Bhakti or devotion leads to ecstasy and expels all forms of hate, envy, lust, greed and attracts only truth, goodness and righteousness. It is often observed that such devotion or Bhakti culminates the devotees in dancing exuberantly with the name of God on their lips, which always attracted and inspired the observers towards them.

Bhakti movement was a movement of realization of God with in oneself and the union of the individual with God through the loving devotion of the devotee towards God. This Bhakti movement began in India before the rise of Sufism in Islam and its percolation in India. The origin of Bhakti was traced in the Vedas and the Upanishads. It was an established element in the post-vedic age and the Bhagwat movement. During this period Bhakti was considered with Jnana and Karma as paths to Salvation. There are two aspects of Bhakti as one is the path of devotion based on service to God. The devotee throwing himself completely at the mercy of God, which is known as the path of surrendering to God. The other one is the bond based on pure love and equality rather

than service to God. This is exemplified in the legends of Vishnu and Bhagwata Puranas.

Bhakti as a loving devotion to Siva and Vishnu was emphasized by a series of flourished saints in South India. During the period of Pallava rulers of Tamil land, Bhakti movement spread to Pandya Kingdom of South Tamil land and the Chera kingdom of Kerala-with its new and popular features. The saints who preached and spread the Bhakti came to be known as Nayanars and Alvars, who were the worshipers of Shiva and Vishnu respectively. The broad based character of this movement was that the saints mentioned above were not only Brahmins but were from all castes and sex. It gave a clear message that the loving devotion was not meant for any one section but for all segments, irrespective of caste, family or sex in the society and based on egalitarian approach in denigration of caste system. They preached Bhakti in a simple language of common people and could make a strong emotional appeal to them and converted the Bhakti movement in to a mass movement.

In the 12th century, the Bhakti movement was represented by the followers of Vir Shaiva or Lingayats, who were the worshippers of Shiva. They laid emphasis on love towards God and Bhakti as the means of attaining the goals of human life. They attached great importance to the guru and rejected fasts, feasts and pilgrimages. they propounded human equality and denounced caste system and disapproved all social ills.

4.2 CAUSES OF THE RISE OF BHAKTI MOVEMENT

As mentioned earlier, the Bhakti movement originated in South India and spread to each and every corner of the country. It became a mass movement in North India from the 13th to the 16th centuries as the result of fermentation made in those parts of the country. There were several other factors responsible for the rise of Bhakti movement, important some of them are explained as under:- About the origin of the Bhakti movement two distinct periods are given as the first period starts from the earliest time to the 13th century. The second period starts from the 13th century to the 16th century. In the first period there was a concomitant of two tendencies as the pantheism of the intellectual people and the deistic polytheism of common people. In the second period the influence of Islam religion forced Hindus towards monotheism. Naturally the emergence of Islam in India posed a great danger to Hinduism. The Muslim rulers destroyed a large number of Hindu temples, converted maximum poor people in the country to Islamic faith forcibly and offered them then some concessions and posts of monetary advantage. On the other hand, the Islamic message of universal brotherhood and equality was a serious challenge to the Hindu society which was based on the caste system and

untouchability. In order to thwart this challenge, the Hindu religious leaders and philosophers began to reform Hindu religion and tried to eradicate all evils and outdated practices from Hinduism. Thus, the rise of Bhakti movement took place in the country.

Prof. K. M. Pannikar says that the Hindus were incredibly fed up with the atrocities of the Muslims for several centuries. They, therefore, sought solace in Bhakti and the movement began in the country. It means, the Bhakti movement was the direct result of the impact of the Muslim rulers. Even, it is also said that Ramananda, a great saint of India, who initiated this Bhakti movement, was influenced by the principles of universal brotherhood, human equality propagated by Islamism. But this argument is not accepted by majority of historians in the country. Prof. A. L. Srivastva, one of the scholars and authority on this movement says that the Bhakti movement was not a totally new involvement in the India society and it did not owe its origin to the advent of Islamism to India. However, he says that the Bhakti movement definitely received great impetus from the tactics of iconoclastic Muslims in India during the 13th and 14th centuries. However Prof. A. L. Srivastva further says that the history of the Bhakti movement goes back to the great reformer, Shankaracharya, whose philosophy formed the solid background for the rise of Bhakti movement in the country. Shankaracharya who was placed at the end of the 8th century and the beginning of the 9th century, systematised the Vedanta philosophy and was the great exponent of the philosophy of non-dualism (advaitas). Shankaracharya further says that the separation of God and the phenomenal world was due to ignorance and the way to salvation was through realization of them by way of knowledge (Jnan), that God and the created world was one. Thus, this was the beginning of the movement, according to Prof. A. L. Srivastava.

Max. Weber, a well-known sociologist says that an apocalyptic movement like Bhakti movement was often the ideology of a defeated ruling class, with some aspects of quietism and suffering due the defeat by the foreign powers. But this argument is not agreed by most of the scholars. They say that this argument hardly explain the rise of the mass movement of Bhakti in the southern part of India.

There is one more argument in the northern part of India that Bhakti movement grew and spread in north India as a defence mechanism to save Hindu society from the threat of the foreign invasions and the challenge of their Islamic ideology. But Nizamuddin Auliya says that although the Muslim invaders captured Hindus, war prisoners, women and children converted and enslaved them in the initial period, the Hindus did not face any problem after the initial phase of warfare came to an end. Nizamuddin further says that the Hindu religion is too strong to be affected either by any threat of force or the ideology of brotherhood and equality of Islamism. As a matter of

fact there was no equality sustained following the conversion of artisans and low castes Indian to Islamism. According to Nizamuddin Auliya the Turkish rulers looked down upon the Hindu converts. Even then this was considered one of the causes for the rise of Bhakti movement in the north India.

Following the Muslim invasion on India, a number of Indians were converted to Islamism by force. This fact convinced the Hindu saints and reformers that unless they carry out certain reforms in the country. It was not possible for them to withstand the Islamic ideological challenge and retain the low castes Hindus in Hinduism.

There is also an argument that some of the people were not happy with the highly philosophical exposition of Hinduism, which they were not able to understand it. Therefore, the saints and reformers turned towards a set up which these people easily comprehended. This led to start Bhakti movement in the country.

The major reason for the rise of bhakti movement was the medieval Hindu society, which was under several social problems, systems, tradition and customs. These social evils did not keep social harmony but increased severe differences in it. Among them the problems of caste, untouchability and subservience of women were there. These elements were to sustain several atrocities and were to be victims of dominant segments. Therefore, the Hindu saints and reformers were convinced that there should be a movement to topple or mitigate these ill-treatments and create a new setup which would not believe in these outdated systems.

4.3 IMPORTANT FEATURES OF THE BHAKTI MOVEMENT

Although, there were several factors ascribed to the rise of Bhakti movement and several philosophers profounded several principles, there was some kind of uniformity among them on stressing upon eradication and condemnation of some social evils and practices. These principles, practices and social evils were as under:-

As mentioned above, the most of the philosophers and saints of the Bhakti movement strongly opposed to the caste system and untouchability as the social evils and impediments in the development of social harmony. These saints stood for the

erradication of those evils from the society. They professed that God could be pleased and attained by way of bhakti by any person of any section in the society, irrespective of his caste, colour, race, or sex. Naturally, they emphasised on the principle of brotherhood and equality among the people.

The second important feature of the bhakti movement was that the saints of the movement denounced idol worship and professed that God has no colour, no shape, and no sign. God needs pure bhakti or devotion. Therefore, they criticised the people who were involved in idol worship. Namdeva, a bhakti saint from Maharashtra said that a stone god and false devotee cannot please each other. The Turks, who invaded India, broke such gods into pieces and threw them overboard. These stone gods neither cried nor cursed the iconoclasts. In the same way Kabir, one of the pioneers of the bhakti movement, satirically said that if God were a stone then I would worship mountains. Naturally, these saints wanted to reform the Hindu religion and bring rationality in it.

The third feature of this movement was that these saints protested against the redundant rites and rituals followed in the Hindu religion. They opposed to outdated religious practices and wanted to discard them totally from the religion. They also put stress on the pure, sincere and unalloyed bhakti or devotion of God.

The fourth feature of the bhakti movement was that of the adoption of local language. The common people were unable to understand the literary language of that period which was Sanskrit. Naturally to propagate their philosophy, the bhakti saint used the language spoken by common people. They said that God knows no language except the language of heart.

The fifth outstanding feature of the bhakti movement was that these saints did not claim that they were initiating any new religion or they were accepting any religious scripture blindly. They only tried to reform the Hindu religion for which, they propagated their ideology in the language of common people.

These saints and reformers were in favour of unity of God means the worship of monotheism or one God. They were against the multiplicity of God or polytheism or the theory of various incarnations. They bent upon the contemplation or recitation of the name of God rather than the ritual-for ultimate satisfaction of the devotee and attainment of God.

The bhakti saints stressed upon the importance of Guru because Guru is the linkage between the devotee and god. Guru only leads the devotee from darkness to light from ignorance to knowledge and enables the devotee to detach itself from the worldly

attachment and also convinces the importance of total submission to God for the attainment of moksha or God itself.

4.4. IMPORTANT SAINTS OF THE BHAKTI MOVEMENT

There were many saints from various part of the country who involved themselves in this movement and contributed a lot towards the reforms of Hinduism to meet the Islamic ideological challenges.

Saint Dyaneshwar:- He was the most revered and the prime saint of 12th century Maharashtra. He came to prominence due to his commentary on Gita, the holy book of the Hinduism. Saint Dyaneshwar made equal stress on Dyana, Karma and bhakti of devotee towards his God as ways for attainment of God. The most important contribution of Dyaneshwar inter alia to the bhakti movement was that he wrote the Dyaneshwari in the language of common people, that is Marathi. Had he written in Sanskrit, the message, which he wanted to give, would have not reached to each and every man of the state.

Namdeva: - Saint Dyaneshwara had several successors but Namdeva was eminent among them. Namdeva popularised the bhakti movement through out Maharashtra as well as India Dr. Tarachand says that the whole credit of changing mind of priest-ridden and ceremonial creed of people towards the love of God goes to Namdeva. Namdeva who was born in 1270 A.D in Maharashtra preached intense love and devotion to God. He opposed to idol worship in religion and caste system in society. Namdeva asserted that salvation could be achieved through bhaktior devotion to God and not through any religious ritual. He often declared that a true devotee neither needed any pilgrimages nor fast or austerities, but he needed to concentrate his attention on the name of Hari i.e.God. Namdeva travelled a lot in the northern parts of India and engaged himself in discussions with many saints of that period. Naturally, his followers belonged to all sections of society.

Ramananda: - He contributed a lot to make the bhakti movement popular in various parts of the country. Ramananda was born at Prayag, Allahabad and followed the philosophy of his guru Ramanuja. He popularised the worship of Rama as one of the incarnations of Vishnu. Means he believed in the philosophy of Vaishnavism. Although Ramananda did not isolate himself from the traditional value in the society, he disregarded caste barriers and preached equality in society. He encouraged common kitchen for people belonged to different castes and eating together without observing any distance. Ramananda had chosen his followers from various sections of the society as Ravidas was a cobbler, Kabir was a weaver, Sena was a barber and Sadhana was a butcher.

Naturally, these saints sent the message of equality and Hindu-Muslim unity to each and every part of the country.

Kabir:- He was being one of the closest disciples of Ramananda, could learn vedanta philosophy very well from him and involved himself in bhakti movement more than any other saints. He spread the message of bhakti to his optimum possible among the people and became the propagator of Hindu- Muslim unity. He strongly criticised on idol worship and caste system in the society. Although, he was a great saint of bhakti movement there is no certainty about his early life and his birth. There are stories galore about him. Historians say that he was Hindu by birth but he was brought up by his adopted father a Muslim weaver at Kashi. While Kabir began to follow his father in weaving profession, he came into contact with bhakti saints That led him to denounce image worship, pilgrimage and all religious rituals. He said that in order to attain God there is no need for any one to abandon his normal life for the sake of saintly life, he can attain God by his devotion in his routine life. Although , Kabir had considerable influence of the Nath-Panthis, he did not profess asceticism and yogic practices for attaining God. He strongly criticised the religious leaders of both the Hindus and the Muslims , who exploited common people for their own sake. Therefore , the common people should not fight among themselves on religion because the Hindu and the Muslim religions are different paths to attain the same goal . He emphasised the unity of God and called them by different nomenclatures like Rama, Hari, Govind, Allah, Saint and Sahib. He said that the highest goal of man should be his absorption with the supreme God. Kabir had his disciples from various sections of society as well as from Hindus and the Muslim religion. This fact created a scuffle after his death among his disciples on his last rites and ritual. But there is a legend that the sheet which covered his dead body was disappeared and replaced by a heap of flowers, which were divided equally between the Muslim and the Hindu disciples for his last rites as per their faith. Thus, Kabir created unity among the Hindus and the Muslims and was himself the symbol of humanity, which continued for ages to guide the posterity.

Guru Nanak :- He was the most important saint of the bhakti movement. Guru Nanak, the founder of Sikhism, was born in 1469 on the bank of river in a family of Khatri community. The village Talwandi, where Guru Nanak was born, now came to be known as Nanakana. Although, Guru Nanak was trained and groomed for the profession of his father, he had no interest in that and preferred to be in the company of saints, sadhus and holy people. He had a bent of contemplative mind and began to compose various sacred hymns and sang them for the people. Guru Nanak had travelled widely and visited various parts of the country with his faithful attendant and attracted a large number of people around him. Guru Nanak denounced image worship, pilgrimages and rites and rituals.

He emphasised on the one God and attaining salvation by way of love and devotion without distinction of caste, creed or any sect. He advocated that one should have a purity of character as pre condition for approaching God and attaining salvation. He strongly denounced the caste system and believed in human equality, brotherhood, peace, good will and unity between Hindus and Muslim.

Ramanuja:- One of the exponents of Advaita philosophy was born in the year 1017 A. D. at Sri Perumbudur, in present Tamil Nadu State of South India. After his initial education at Canjeevaram and Shirangaon, became a staunch disciple of the Vaishnavite saint Yamunamuni. According to Nilkant Shashtri Ramanuja contradicted the argument of Shankaracharya of Mayavad and profounded the philosophy Visishtadvaita i.e. the soul of man is a part and parcel of God, he can achieve bliss by way of existence of soul near God and not by assimilation of soul with God. He said that individual soul is a particle of Brahma, the supreme God. The individual can attain salvation by way of bhakti irrespective of his caste, creed, colour, sex and his position in the society. It means, Ramanuja protested against the caste system. Thus, this created a stir in the society and generated several saints, who followed Ramanuja. It, therefore, is said that the bhakti movement, in real sense, began from Ramanuja.

Madhava Charya:- He was one of the learned saints of the bhakti movement from southern part of India and travelled widely to every corner of the country for propagation of his philosophy. Madhava Charya profounded the philosophy of two beings as independent and depended beings i.e. dualism. He says that God is the only omniscient and therefore, is independent being. The all others i.e. matter and soul are dependent beings. He further says that the individual soul is absolutely dependent on Brahma and can be divided into three categories as viable to achieve final bliss, rotating the cycle of birth and death and sinner, viable for eternal hell. He emphasised on the importance of Guru in the attainment of salvation through love and bhakti towards God. Madhava Charya had several books to his credit on Brahma Sutra, Upanishidas, Bhagwat Gita and Mahabharata. Thus, MadhavaCharya was the most influential saint of the bhakti movement.

Nimbarka:- He was one of the well known saints of bhakti movement from south India and spent almost all his life in north India, Nimbarka was a contemporary to Ramanuja and a writer of commentary on Brahma Sutra. Nimbarka dealt in detail about Brahma, soul and matter in his book Dasa sloka. He also made it clear that the individual soul is a part and parcel of Brahma, the supreme God and popularised the Radha- Krishna Cult through out India. Nimbarka tried his level best to combine the philosophy of Dualism and Advaitism. Roma Chaudhari says that Nimbarka tried

to satisfy man's heart and head as well as intellect and feeling in the process of attaining God by way of bhakti. He did not over emphasis head on the heart or intellect on the feeling he tried to keep them balanced.

VallabhaCharya:- He was one more philosopher from South India, who had involved actively in the bhakti movement and came to be Known as one of the philosophers of Advaita philosophy. Vallabhacharya profounded the philosophy of pure non dualism without the idea of Maya and universal religion irrespective of caste, sex creed and nationality. He emphasised on the doctrine of grace, the ideal of self-dedication and sublimation of human life. Vallabhacharya wrote several commentaries on Brahma Sutra, Jaimini Sutra, Anubhashya, Tattvarthadipa and four vedas. Naturally, Vallabhacharya had exerted much influence on his large followers, which he selected from various corners of the country and from various sections in the society.

Chaitanya:- He was a Bengoli bhakti saint, and became a wandering monk after receiving initiation from his Guru at the age of twenty two. Chaitanya went on pilgrimage to holy places of India like Mathura, Dwarka, Vrindaban, Somnath, Pandharpur, Kashi and Rameshwar. He protested against the caste system in the society and laid stress upon the principle of universal brotherhood among people of the country. He said that any individual can attain salvation by way of bhakti of Krishna or Hari, the supreme God. Chaitanya emphasised on the importance of Guru in the attainment of Salvation by way of bhakti. He said that the Guru only could release his disciple from the maya or illusionary world and could lead him to the feet of supreme God, whom he called Hari or Krishna. He said that the presence of that supreme God could be felt through devotion or love towards him. According to Radha Kumud Mukherjee, Chaitanya's contribution to bhakti movement was his emphasis on the morality, good character and celebacy of the monks and saints, through out their lives, which exercised much more influence on the people in general.

4.5. EFFECT OF BHAKTI MOVEMENT

As there were several bhakti saints from various parts of India. The scope of this movement was the whole of country. It spread each and every province of our country. This movement tried to achieve regeneration in Hinduism in order to make it enough strong to withstand the attack of Islamism and consequently conversion of Hindus to Islamism. The bhakti movement also aimed at the cordiality and brotherhood between the Hindu and the Muslim communities. As a matter of fact, the movement could liberalise Hinduism in order to include all segments in the country in to it and either stop or minimise the proselytisation of Hindus to Islamism. Although, the movement

failed in reconciliation between the Hinduism and the Islamism, it brought out several consequences as under:-

Development of Local and Regional languages:- The saints and philosophers involved in this movement were from various parts of the country and belong to various local or regional language background. They used the local or mass language to propagate the message of the movement among the people. Therefore, the bhakti movement created literature in the local language, which stimulated the development of local and regional languages.

The Rise of Sikhism:- During the bhakti movement the Sufis and bhakti saints challenged the old traditions, customs and conservative principles of the Hinduism and the Islamism on the basis of liberality of Sufism and nirgun devotion of bhakti movement, which forced the orthodox segments in both religions to find out common meeting points and redefine their old faiths to tackle these challenges. The Sikhism got birth from the confluence of two trends as one the liberal and non-sectarian and the other orthodox and traditional. The teaching of Guru Nanak was the result of these two trends. Guru Nanak wanted to create an atmosphere of peace, good will and mutual interaction between the Hinduism and Islamism. He postulated an ideal State presided over by a moral, just and a philosopher king. He never wanted to found a new religion but his catholic approach, his teaching which based on human equality, brotherhood, morality and justice led his disciples to start a new religion. Thus, the Sikhism came into existence.

6.3. Social Change:- At most all bhakti saints professed the philosophy of social cordiality, friendliness, universal brotherhood and the unity of god. They also criticised and protested against the out dated and useless traditions, customs and systems like caste and untouchability. Naturally, this led to reduce the austerity of these social evils and weakened them considerably. Thus, the bhakti movement paved the way of change in society.

6.4. Bhakti Movement Stimulated change in religious thinking. When almost all saints began to attack on the orthodoxy of the religious, then the period of soul searching exercise began in the religions minded people. These saints also tried to align them with some other philosophers and sects other than their own traditional faith.

As the bhakti movement created stir in society and religion, it also enhanced the change in the approach of rulers then in India. Due to bhakti movement only, the rulers were forced to understand the religion of the masses for their smooth and uninterrupted administration in the country.

Although, the bhakti movement did not bring revolutionary and radical changes as the Reformation brought about in Europe, but it created a deep lapidary impact on the mind of each and every person in India of the Sixteenth, Seventeenth and Eighteenth centuries which was towards the positives changes and was based on the human equality.

4.6 CHECK YOUR PROGRESS

1 Discuss briefly the background of the bhakti movement

2. Enumerate any four causes of the bhakti movement?

4.7 SUMMARY

Bhakti is the Hindu concept of supreme love and devotion to the God. It is the most popular way of achieving Salvation in the life of an individual in Hinduism followed since the ages. Bhakti or devotion has meaning only if it is blended with love towards all human beings and creatures in the universe without any bias or reservations. Such bhakti is bound to be reflected in the devotee's personality, radiating powerful and luminous divine energy, aiming at welfare and compassion towards human beings. Bhakti or devotion leads to ecstasy and expels all forms of hate, envy, lust, greed and attracts only truth, goodness and righteousness.

The origin of bhakti movement was traced in the vedas and Upanishidas. It was an established element in the post-vedic age and the Bhagwat movement. During this period, it was considered that bhakti, Jnana and Karma were three different paths to Salvation. There are two aspects of bhakti as one is the path of devotion based on Service to God, i.e. the devotee throws himself completely at the mercy of God, which is known as the path of surrendering to God. The other one is the bond based on pure love and equality rather than service to God. This is exemplified in the legends of Vishnu and Bhagwat Purans.

Regarding the origin of the bhakti movement, two distinct periods are given as one from the earliest to the thirteenth century and the second from the thirteenth to the sixteenth century. These periods had some distinct characteristics- as the first period

represented the combination of pantheism of the intellectuals and the deistic polytheism of commoners and the second period bore the impact of monotheism of Islam religion. Naturally, the presence of Islam in India posed a danger to the Hinduism. Hence, the bhakti movement was one of the solutions to the problems in the then India. The second reason was the defeat of Hindus at the hands of the Muslim rulers. Prof. K.N. Panikar says that the Hindus were incredibly fed up with the atrocities of the Muslims for several centuries. They, therefore, sought solace in the bhakti and the movement began. Max Weber says that bhakti movement was the ideology of a defeated ruling class. Some other scholars say that bhakti movement grew and spread as a defence mechanism in north India. As a matter of fact the Muslim invasions on India converted Hindus to Islamism forcibly, this fact awakened the Hindus philosophers and saints, who began to advocate reforms in the religion. Thus, the movement began in India. Even, there was a group of people that was not happy with the highly philosophical exposition of Hinduism. Therefore, the saints advocated a set up which was easily comprehended by the people and the movement began in the country.

As there were some several factors responsible for the rise of the movement, there were some important features of the movement. As the bhakti movement saints apposed to the several social evils in the society and paved the way for reforms in the society. These saints criticised on the idol worship and professed that God has no colour, no shape and sign; they protested the rites and rituals and said that God needs pure devotion only. The saint never claimed as they initiated any new religion but they were in favour of unity of God and the importance of Guru in the attainment of Salvation.

As the bhakti movement was initiated by several saints, among them saints like Dyaneshwara, Namdeva, Ramananda, Kabir, Guru Nanak, Ramanuja, Madhavacharya, Nimbarka, Vallabhacharya and Chaitanya were very active and due to their contribution only, the movement began spread and flourished in every part of the country. Bhakti movement brought out several consequences as it developed the local and regional languages, the rise of Sikh religion took place there, it brought about social regeneration as these saints criticised on the out dated rites, rituals, castes, untouchability and many other social evils.

4.8 ADDITIONAL READINGS

1. Satischandra Medieval India, Haranand, Publications Pvt. LTD. New Delhi
2. Satish Candra Introduction to Savitri Chandra's social life and concepts in Medieval Hindi-Bhakti Poetry, Delhi. 1983.

3. Satish Chandra, Parties and Politics at the Mughal court. Delhi.
4. A. L. Srivastava, The Sultnate of Delhi, Delhi.

4.9. QUESTIONS

1. Explain the meaning, origin and concept of Bhakti movement.
2. Examine the circumstances that led to the rise of Bhakti movement.
3. Discuss briefly about the major saints of Bhakti movement.
4. Analyse the important features of Bhakti movement. What were its effects?



5

EVOLUTION OF ADMINISTRATION

A) CENTRAL AND PROVINCIAL ADMINISTRATION

Unit Structure :

- 5.0 Objectives
- 5.1. Introduction
- 5.2. Difficulties Faced By Shivaji
- 5.3 The King
- 5.4. The Ashta Pradhan Mandal
- 5.5 Duties Of The Pradhans Or Ministers
- 5.6 Secretary
- 5.7 The Eighteen Karkhanas
- 5.8 The Twelve Mahals Or Departments
- 5.9 Prants And Districts In The Kingdom
5. 10. The Deshmukh And The Deshpande
5. 11. The Kamvisdar And The Mamlatdar
- 5.12. The Darakhadars
- 5.13 . Check Your Progress :-
5. 14. Summary
- 5.15. Questions
- 5.16 Additional Readings:-

5.0 OBJECTIVES

After the completion this unit the student will be able to

1. Comprehend the difficulties which Chhatrapati Shivaji faced at the time of organizing his civil administration.

2. Grasp the general structure of the Government of Shivaji.
3. Perceive the idea of the position of the king in the administration.
4. Understand the Ashta Pradhan Mandal of Shivaji.
5. Know the duties of the Ashta Pradhan Mandal of Chhatrapati Shivaji.

5. 1. INTRODUCTION

According to Ramchandrapant Amtya , forts are the soul of the Maratha kingdom . Lokhitwadi says that Chhatrapati Shivaji was the most popular king for his forts who constructed and brought under his control around two hundred and forty forts where as Ranade says he had two hundred eighty forts. He sanctioned large amounts for repair and maintenance of his forts. These forts gave their large returns in his war against the Mughals and proved him as the unparallel military leader of the time. S.N.Sen says that Shivaji's greatness as a military leader has never been contested but his greatness as a civil administrator is still more undoubted. Ranade says that Chhatrapati Shivaji was like Napoleon Bonaparte, a great organizer in his time and builder of civil institutions. His civil administration alone enabled the country to pass without scathe through the dangers which the Maratha country confronted after his death. He further says that Chhatrapati Shivaji did not aspire to found a universal empire under his direct rule but he tried to secure the liberty for his own people, unite them into one nation, make them powerful for self defence and self assertion. He had friendly relations with all the chiefs of Golconda, Bednore and Bijapur and never interfered with their spheres of influence. He allowed his brother Venkoji to retain his father's jagir to himself in the Southern part of the country. He levied Chouth and Sardeshmukhi on the Mughal possessions only. He made a clear distinction between the Swarajya i.e, the territories directly governed by him and the Moglai, the territories governed by any foreign kings were treated out side his swarajya. His civil institutions were introduced mainly in swarajya only and they were also introduced partially to the territories on the line of military forts maintained by him which were to the extreme South of the Peninsula .

5.2. DIFFICULTIES FACED BY SHIVAJI

There were several difficulties which Chhatrapati Shivaji was to face while forming his central government . Some of them were long term and some were periodic difficulties, which can be enumerated as under .

Disorder and Anarchy:- Before the building of central administration of Shivaji , whole Deccan was in disorder and anarchy . The Mughal had overthrown the Nizamshahi kingdom while the Bijapur Government was not strong enough to establish

peace in the region. There were wars fought after a while when the neighbouring area of Poona was depopulated due to several reasons. This area was infested by wolves. Dadoji Kondev was to offer several rewards to the people to kill the wolves and increase the habitation as well as to undertake the work of cultivation after cutting trees and clearing jungle.

The people in the area were not educated. They used to be rivals of each other on petty reasons and bloody feuds reigned the day. The strong used to plunder the weak, which formed the normal course of daily routine. These feuds were generated normally on the matter of property, which had more than two claimants. The party that could not possess the property certainly used to kill the rival party even would never spare widows and orphan children. The killing of the rival party never brought to an end to the feuds, that continued for ever. The loyalty of an old adherent would often save a pregnant lady or an infant heir in some village or mountains far away from their native place. Such child would never be allowed to forget the damages done to his family. When the child was grown it was sure that he would definitely take revenge for the dead relatives, the houses plundered and the damages caused to his property. The anarchy of the time had left its marks on the families of old Deshmukhs. For such feuds, anarchy and disorder the Jagdales of Masur and the Jedhes of Rohidkhore were popular. Thus, Shivaji was to overcome this difficulty and bring these people together in his administration, which he did it most efficiently.

Importance to Military Exploits :- Chhatrapati Shivaji faced a problem about his assistants and subordinates, who were totally indifferent and incomprehensive about the reorganization and reforms of the civil administration. The art of war as a source of honour and emolument appealed them more than the art of peace. If they had been allowed to follow their inclination, they would have happily renounced the work of consolidation of administration and gone to the war front to fight and defeat the enemy and show his individual prowess. Not this much, once Nilo Pant Mazumdar had earnestly requested the Chhatrapati to relieve him from his civil duties and allow to render his military services like other warriors and capture forts and territories of the enemy. It is said that Shivaji himself had to convince Nilo Pant Mazumdar that his services in civil capacity were as important as those of a military commander and that would be appreciated as the military exploits of the Peshwa. Thus, Shivaji was to overcome this problem also and build his civil administration.

The Problem of Conservation or Reform of Feudalism:-

Chhatrapati Shivaji was a very practical king and statesman. He knew that he had several problems and difficulties. He was not able to afford any warfare while consolidating his civil organization. He needed strict discipline, peace and order absolutely for his

existence. He was to bring together all chiefs under his banner and consolidated his civil organization. He faced a problem, which was of feudalism, whether it was to be continued or reform should be carried out if decided to continue then to what extent it should be continued or reformed. If the system of feudalism was continued then the problems of internal wars, bloody feuds, anarchy and oppression of people would be prevailed as usual. Shivaji had already seen the panorama in Bijapur and Golkonda Kingdoms where this system was in existence. On the other hand if it was reformed the chiefs who had come under his banner would be dissatisfied and would be reluctant to remain together. Because he was very well aware about the characteristics of watandars and chiefs, whom he had brought under his control. Thus Shivaji was to solve this problem of watandars who used to consider the interest of their own watan first, the interest of the country afterwards.

General structure of Government: - The king has faced problems regarding the structure of the Government which can be enumerated as under:-

The village communities had been in existence since a long. It was flourished because the system of Central Government was not developed fully and on the other hand the village communities served the needs of the people admirably. Shivaji, therefore, decided to carry on with the village communities as a part and parcel of the internal organization

There were several self-contained officers, who were known as the Deshmukhs and the Deshpandes. These officers were originally appointed for revenue collection, they, gradually made their offices hereditary, assumed and exercised their authority as they were sovereign powers. This situation led to develop the system of feudalism, But Shivaji never wanted to prevail this situation because he knew that the existence of feudalism means the negation of a strong monarchy.

Shivaji appointed his own revenue officers to negate the importance of the old Deshmukhs and Deshpandes. Although, the old officers enjoyed their old rights and perquisites, they were not in any case able to exercise their tyranny on cultivators.

Sabasad says that no rayat was subjected to the jurisdiction and the regulations of the Zamindar, Deshmukh or Deshpandes. Shivaji had weakened them considerably, these feudals were not able to plunder and oppress the rayat. He had conquered some of the territories of the Mughals, the Adilshahi and Nizamshahi in the Desh. Because, in the Desh these feudals used to recover much more revenue, submitted its very marginal part to the government treasury and kept maximum with them. Thus, the mirasdars and feudals used to be strong enough to challenge the authority of the

king . These mirasdars or feudals would construct forts and recruit armed forces for their security. Thus, they became unruly. When Shivaji conquered the territories in the Desh , he demolished all bastions , castles and the strongholds of the feudal lords . Wherever he found important forts, he posted his own garrison.

Shivaji never allowed the feudals to control inams as they used to do earlier, he fixed their dues in cash and grains as per yield of the village. The zamindars, the Deshmukhs , the Deshpandes , the Deshkulkarnies , the Patils and Kulkarni were never allowed to build bastions but houses . Thus , these were the difficulties that Shivaji overcame while organising his civil administration .

5.3 THE KING

The king was the pivotal point of the administration of the Marathas .He was the only superman who used to run the very difficult administrative machinery. Every one in the administration like all heads of eighteen Karkhanas, the twelve mahals, officers of secretariat as Fadnis, Sabnis, clerks, military commanders and eight Pradhans used to receive and execute orders of the king .The king was the final authority, without his sanction no one, no department could actualise any design or plan.

It is said that even Panditrao a Brahmin, who was the officer in charge of the ecclesiastical department never tried to take any decision without the sanction of the king. In the same way even Kalush, the all powerful minister of Sambhaji had had consulted the king to readmit to a repentant renegade in to his former caste after he had under gone necessary penance. Naturally, every thing depended on the personal ability and qualities of the sovereign king. There was no force to cheek him except his own good sense and the external factors like wars of formidable Muhammadan invaders. Hence, this elaborate administrative system required a very strong and farsighted ruler like the founder of this administration. All the Maratha kings from the founder, Chhatrapati Shivaji to Shahu were the most efficient and powerful kings and were able to carry out the functions of the administration properly and without any hindrances .But after the death of Chhatrapati Shahu due to changed circumstances the central administration gradually came under the influence of the Peshwas . Fadnis , originally , one of the officers rose to power considerably next to Peshwa and consequently, the central administration was transferred from Satara to Poona. Although , there were gradual changes in The Central administration but there were no changes in the village communities even under. The Peshwas continued them and the provincial administration as earlier .

5.4. THE ASHTA PRADHAN MANDAL

The head of Maratha kingdom was the king , he was also the head of the administration . The king was assisted by his Council of Eight Ministers, which came to be known as the Ashta Pradhan Mandal. The Eight Ministers of Chhatrapati Shivaji were as under :-

1. The Peshwa or the Mukhya Pradhan .
2. The Mazumdar or the Amatya .
3. The Wakins or the Mantri.
4. The Dabir or the Sumanta.
5. The Surnis or the Sachiv.
6. The Pandit Rao , or the Royal Priest.
7. The Senapati or the Commander –in –chief .
8. The Nyayadhish or the Chief Justice .

Malhar RamRao Chitnis says that the council of eight ministers came into existence at the time of the coronation and almost all ministers had been present at the ceremony . They stood on either side of the throne to pour holy water on the head of the king from gold and silver jars and basins . Sabhasad says that the following ministers of the council of Shivaji had taken part in the coronation ceremony as Moropant , son of Trimbak Pant as Mukhya Pradhan ; Naro Nilkantha and Ramchandra Nilkantha as joint Amatya ; the son of Raghuvathrao as Panditrao ; Harbirrao Mohite as Senapati ;Dattaji Trimbak as Mantri ; Ramchandrapant , son of Trimbakji Sondev Dabir as Sumanta; AnnajiPant Datto as Sachiv ; and Niraji Rauji as Nyayadhish. It is said that the Persian designations of some of the officers like Dabir, Surnis , Wakins and Mazumdar clearly suggest that such analogous offices existed in the Muhammadan government of the south . In the same way, there is a reference in the Shukranity in ancient Hindu polity the Chief Priest and the Chief Justice were the members of the Cabinet. Thus, this is one of the special features of the council of ministers of Shivaji. Justice Ranade says that the council of ministers of Chhatrapati Shivaji was very similar with the British Viceroy's Executive Council . The Peshwa was Prime Minister, next to the king in the civil and the military administration and used to be in the seat first on the right hand below the throne. The Senapati was in-charge of the military administration and used to be in the seat first on the left hand below the throne .The Amatya and the Sachiv used to be in the seat next to the Peshwa while the Mantri used to be in the seat next below to the Sachiv , who was in-charge of the king's private affairs . The Sumant was the Foreign Secretary and used to occupy the seat below to the Senapati on the left . The Panditrao came next in succession, who was in-charge of the ecclesiastical department and the Chief Justice was the last to be in seat on the left side . Ranade further says that even in the Modern Government,the same system of organisation is followed.

Sen says that although , the Ashta Pradhan Council of Chhatrapati Shivaji had resemblance with that of the Executive Council of the Viceroy , the principles underlying the two were not identical .The viceroy's council was a bureaucratic set-up and had therein the clear cut division of duties . Where as Shivaji's Ashta Pradhan Council was an autocratic organisation, for the benefit of his people i.e , his subjects . Shivaji was a practical statesman and acted as a benevolent Despot . His ministers were his trusted servants. They were proud to carry out his instructions and orders for the advantage of the people . There was no any clear cut division of duties in the council of ministers of Shivaji , six out of his eight members or ministers were to perform the military duties whenever necessary as well as almost all eight ministers were to attend a Hazir Majalasi to hear appeals in both the civil and the criminal cases.

5.5 DUTIES OF THE PRADHANS OR MINISTERS

Regarding the duties of the Ashta Pradhan Mandal, the document known as kanujabta i.e. memorandum gives detail account of the same. The memorandum was prepared in the coronation year of the Chhatrapati Shivaji , which gives the account of the duties as under :-

The Peshwa or the Mukhya Pradhan :- He was to perform all administrative work and put his seal on all such letters as a matter of his consideration . He was to prepare for expeditions and wage wars whenever necessary . He was to make necessary arrangements for preservation and retention of the districts which came under the possession of the Marathas and act and excute the orders of the king very strictly . He was to accommodate all military officers within his campaign and lead them successfully as per the orders of the king.

The Senapati or the Commander-in- Chief:- He was to maintain the army and prepare for the war and expeditions. He was to preserve the newly acquired territories, keep an account of spoils and act as per the order of the king . He was to bring to the notice of the king that which soldiers were useful to what expeditions as well as lead them all to the battle field.

The Amatya or the Mazumdar:- He was to keep the account of income and expenditure of the whole kingdom. In order to get all accounts assessed by him, the Daftardar and the Fadnis were kept under his superintendence and they were answerable to him for all accounts. It was his duty to inspect every account submitted to him and put his sign and seal on the letters and accounts submitted to him by Fadnis and Chitnis. He was to render military service as and

when it was required and look after the administrations of districts as per the orders of the King.

The Sachiv:- He was also called Surnis. He was to look after the royal correspondence and make necessary corrections as per the order of the king. The Sachiv was to execute his military duties, help the administration in adjusting newly annexed districts and territories as per the orders of the king. He was to sign and stamp all the official letters as a mark of his approval and acceptance for execution.

The Panditrao or the Royal Priest: - He had jurisdiction all over the matters of religion in the kingdom. He had authority to judge the religious offences and punish them as per the orders of the king. He was to put his signature on all papers related to customs, conduct and penance. He was to perform all the religious functions necessary to appease gods on various occasions.

The Nyayadhish or the chief Justice:- He had jurisdiction on all the suits in the kingdom, he was to try them righteously, find them what is right and wrong and punish them as per the order of the king. He was to put his signature on the paper of judgement he delivered.

The Mantri:- He was also known as wakins. He was to conduct all diplomatic and political affairs of the kingdom very carefully. The departments like invitation and intelligence were under his direct superintendence. He was to help the administration in maintaining the newly acquired districts and perform his military duties as and when required. He was to put his sign and seal on all the official documents as his approval.

The Sumant:- He was also called as Dabir and was in-charge of all foreign affairs. It was his duty to receive and entertain all political agents, representatives from various other kingdoms on various occasions. He was also to perform his military duties whenever it was required and he was to put his sign and seal on the letters, documents which came to him , as his approval.

Sabhasad says that despite these regular duties of the Pradhans or the ministers , there was a committee of three ministers to look after some of the provinces , divisions or zones of the kingdom like guardian ministers in the modern era . When these ministers were away from their courts or offices , there were their agents looking after the administration of the ministers . Naturally , these agents were also appointed by the king. The kingdom was divided into four divisions as :-

1. The kingdom from Kalyan , Bhivandi , Kolawan upto Satheri, the territories above the Ghats , the Konkan , Lohgad , Junnar

, twelve Mawals and Haralya pass were into one division . Moropant Peshwa was to look after this division .

2. The Konkan from Chaul to Kopal, Dabhol , Rajapur , Kudal , Bande and Phand were taken into the second division of the kingdom. Annaji Dto was put in-charge of this division .
3. The territories above the Ghat , from Wai to Kopal in the Tungbhadra river were brought under the third division . Dattaji Pant Waknis was to look after this division , who administered this division from his station at Panhala . Thus, the kingdom was put under three ministers , who were helped by three sarkarkuns . These sarkarkuns had to submit their accounts to the king when they used to meet once in a year . There were some Darakdars appointed to look after the administration of districts and market cities to help the eight Pradhans .

Sabhasad says that there were seven to eight subhedars, who were appointed to look after the territories of the Mughals conquered by the Marathas . These subhedars were to submit their report to the Peshwa.

5.6 SECRETARY

After the Ashta Pradhan Council , the next segment of the administration was the Secretary or Chitinis . Bal Prabhu Chitnis was the Secretary or Chitins of Chhatrapati Shivaji . Bal Prabhu Chitnis and Nil Prabhu Parasnis had been standing next below to the Pradhans at the time of Chhatrapati Shivaji's coronation . The Secretary of the king enjoyed much power and had much influence in the administration . Among the powerful and influential secretaries, Balaji Avji was the man of exceptional abilities and caliber. This secretary used to perform various duties of complicated nature very efficiently. He was one of the most trusted persons of the king, and was assigned several delicate tasks of the kingdom to be completed within a specific period. Due to his efficiency of any ability he was once offered a seat in the Ashta Pradhan council by the king. About the duties of secretary, Malhar Ram Rao Chitnis says that the Secretary was the Patralekhak or a letter writer, who used to write all royal and diplomatic correspondence in such a way that what was not achieved by war and great exertion that should be achieved by means of letters only. Rao Bahadur Sane has published a memorandum regarding the duties of the secretary of the Chhatrapati Shivaji. He says that the secretary used to write all diplomatic letters of the kingdom, in which the sanads, deeds of grants, orders issued to the officers of the districts were included. He was to put seal or take signature of the king if the letter was of special importance otherwise the secretary only should sign and put seal on the correspondence. Citragupta says that Fadnis alone used to issue deeds and royal

grants , where as the Chitins used to write letters to the district officers and provincial officers . The Gadnis used to write answers to the letters received from the officers and commanders of forts. The Dabir was the officer to write letters and responses to the foreign courts where as the Parasnis was to keep correspondence with the Emperor of Delhi and the Muslim rulers.

To discharge the departmental duties, each Pradhan of the Council was assisted by eight clerks as official staff, which were as under: -

1. Dewan
2. Mazumdar or Auditor and Accountant
3. Fadnis or Deputy Auditor
4. Sabnis or the Daftardar
5. Karkhanis or Commissary
6. Chitnis or correspondence clerk
7. Jamdar or Treasurer
8. Potnis or cash- keeper.

5.7 THE EIGHTEEN KARKHANAS

In addition to the eight clerks and other staff, there were several officers put incharge of eighteen kharkhanas working under the Ashta Pradhan Council. These Karkhanas were as under:-

1. Khajina or Cash
2. Jawahirkhana or Jewelstore
3. Ambar Khana or Granary
4. Sharbat Khana or Medicines
5. Toph Khana or Artillery
6. Daftar Khana or Record Department
7. Jamdar Khana or Public treasury containing all sorts of things.
8. Jirat Khana or Corn Depot, according to Molesworth but Armoury according to R.V.Kosh.
9. Mutbak Khana or Kitchen
10. AsharKhana or Camels and their trappings.
11. Nagar Khana or Band
12. Talim Khana or Gymnasium
13. PilKhana or Elephant shades
14. Faras Khana or carpets, tents and accessories
15. AbdarKhana or Drink
16. ShikarKhana or Games, aviary, chase and allied materials.
17. DaruKhana or Magazine
18. Shahat Khana or Conservancy Department.

5.8 THE TWELVE MAHALS OR DEPARTMENTS

As several clerks and several officers of eighteen KarKhanas, there were twelve mahals under the charge of Ashta Pradhan Coneil as under:-

1. Pote or Treasury
2. Saudagir or Merchandise
3. Palkhi or Palanquins
4. Kothi or warehouse and granaries
5. Imarat or Building
6. Bahili or chariots
7. Paga or stables
8. Seri or Comforts
9. Daruni or Zanana
10. Thatti or Cowsheds
11. Taksal or Mints and
12. Sabina or Guards.

The historians say that these departments were managed by the officers as per the orderes issued by the king time to time.

5.9 PRANTS AND DISTRICTS IN THE KINGDOM

The territories, in the Kingdom were divided into a number of Prants or districts for the convenience of administration, These Prants and districts were as under:-

1. Maval Prant, in this prant Saswad, Junnar and Khed talukas were there. These prants were guarded by eighteen great hill forts.
2. The Prant of Wai, in this district Wai, Satara , and Karad were taken together. These territories were protected by strong fifteen forts.
3. The Prant Panhala, in this district Kolhapur was there and was guarded by thirteen hill- forts.
4. Prant South Konkan, This prant came to be known as Ratnagiri and was protected by fifty eight hill- forts and sea fortresses.
5. Prant Thana, which was called the north Konkan and it had around twelve forts.
6. Tribak and Bagalan Prants. There were two 6th and 7th taken prants together corresponding with the western part of Nasik and they had altogether sixty two hill forts.
8. Prant wangad, this prant was known as the southern part of Dharwad district, which had twenty-two forts to defend the area.
9. Bednore, Kolhar and Shrirangapatan:- there were 9th, 10th and 11th districts clubbed together, which later came to be known as Mysore and had eighteen forts.
12. Karnatik Prant had eighteen forts to guard this prant.
13. Prant Vellore came to be known as modern Arcot district and had twenty five forts to protect the district from the enemies.
14. Tanjore Prant, it had only six forts and had protected the district always. The Sahyadri ranges had several forts to protect the whole area of the kingdom. It is said that there were around two hundred and eighty forts under the jurisdiction of Chhatrapati Shivaji.

5. 10. THE DESHMUKH AND THE DESHPANDE

They were working as the officers incharge of parghana or districts even before the foundation of the Maratha Raj by Chhatrapati Shivaji. These officials were also called as zamindars , who used to

oppress the rayat on various counts. This led Shivaji to remove these Deshmukhs and the Deshpandes from their power as officers incharge of parghanas and districts . He also was well aware about the implications of the removal of these officials. Shivaji , therefore, withdrew their authority as the officers but permitted them to enjoy the customary dues and appointed some Government officers to replace the Deshpandes and the Deshmukhs. The Peshwas never changed this administrative setup of parghanas and districts during their period and the system proved advantageous to the Government as well as the rayat . Elphinstone says that the relief of rayat or the cultivators from the clutches of the Deshmukhs and Deshpandes generated all healthy and good results. In due course , the Deshmukhs and the Deshpandes became friends of rayat and began to help the government in checking the authority of non-hereditary officers on the people.

The Deshmukhs and the Deshpandes had several rights and perquisites . Elphinstone says that the Deshmukh's office was as lucrative as the office of the village Patil . He had the share in the revenue around five per cent and five acres of land with this . He had various claims in kind as a pair of shoes from every shoemaker every year , a portion of ghee from the people who make it. Rajwade says that the Deshpandes and the Deshmukhs were remunerated similarly as the Patil and Kulkarni of the village community by the people in districts and parghanas under them . Although, the female were skillful and managed the administration and the campaigns well, they were never considered fit for the posts of the Deshpandes and the Deshmukhs. These officers helped the king in the collection of revenue, law and order and military warfare.

5. 11. THE KAMVISDAR AND THE MAMLATDAR

Chhatrapati Shivaji reorganised his administrative setup of Parghana, Sarkar and Subha into Mauja, Tarf and Subha and appointed officers like Havaladar and Subhedar to look after the administration of Tarf and Subha respectively . During the period of Peshwas , this setup was further reorganized into Mahals and Divisions . The officers appointed on the smaller divisions were called Kamvisdars where as the officers appointed on the larger divisions came to be known as Mamlatdars. The mamlatdars were working under the direct contact of the Central Government except the three provinces of Khandesh , Gujrat and Karnatak.

The Kamvisdars and the Mamlatdars enjoyed their remuneration variously and had several officials at their disposal in their respective administrative divisions . As these officers were the representatives of the Peshwas in their districts , their duties and responsibilities were the most comprehensive in nature and character . These officers were to look after the welfare of the

cultivator, devise means to improve agriculture , encourage new industries , enquire into the disputes of civil and criminal nature, and appointment of Panchayat for various decisions . They were responsible for peace and security , control police and adjudicate social and religious questions and problems .Thus, these officers had very wide responsibilities and powers .

5.12. THE DARAKHADARS

Elphinstone says that in the Maratha administration of districts various checks on the conduct of the officers were exerted. As Kamvisdars and Mamlatdars were the non-hereditary officers administering the districts , the Deshmukhs and Deshpandes were the hereditary district officers , the latter used as check on the administration of the earlier officers. It is said that the accounts sent by Kamvisdars and Mamlatdars were to be corroborated by the Deshmukh's and the Deshpande's corresponding accounts, otherwise the accounts of Kanvisdars and Mamlatdars were not passed by the Government as authentic and accurate.

In the same way at the provincial level check was exerted through the hereditary officers known as Darkdars or fee men . These Darkdars worked as check on every department including the departments of navy and army . Neither Kamvisdars nor Mamlatdars were able to dismiss such hereditary officers on any count nor they competed them to do any specific duty unless it was supported by a long tradition and customs in the administration . Even , it is also said that the Kamvisdars or the Mamlatdars were not able to dismiss any officers working under them or vice versa. But the Darkdars were certainly contacting the Government for dismissal or the reinstatement of such officer . This type of check at the smaller level also was brought into execution as Havaladar , a non-hereditary officer at Mahal was checked by two hereditary officers Mazumdar and Fadnis in the revenue matters . But needless to say that these officers never interfered without any valid reason interfered in the internal administration of the village . They worked cohesively with the officers at various levels .

5.13 . Check Your progress :-

1. Discuss the problems faced by Shivaji while organizing his civil organizations.

5. 14. SUMMARY

Chhatrapati Shivaji was equally popular for his military as well as his civil administration. Justice Ranade Says that Shivaji was like Napoleon Bonaparte a great organiser in his times and builder of civil institutions. His civil administration alone enabled the country to pass without seath through the dangers, which controlled the Maratha country after his death. Shivaji tried to secure liberty for his people, unite them into one nation and make them powerful for self-defence and self assertion. Shivaji introduced his civil institutions in the territories of Swarajya only.

Chhatrapati Shivaji had to face a number of difficulties at the time of building civil administration. Among them disorder and anarchy, importance to military exploits, existence of feudalism, eminence and dominance of local officials were important. The king was the pivotal of the administration of the Marathas. He was the only person able to run the difficult administrative machinery. Every one whether at high or low position with the sanction of the king could not act upon or execute the plan or design. Even, the Pandit rao, who was the head for the religions matters, never took action on his own or without consultation or order of the king. The king was the final authority in every matter of the Maratha administration. He was the sovereign power in the kingdom.

After the king , the next in succession came the Ashta Pradhan Mandal or council , in which there were eight members as the Peshwa or the Mukhya Pradhan, the Mazumdar or the Amatya, the Wakins or the mantri , the Dabir or the Sumant , the Surnis or the Sachiv , the Panditrao or the royal priest , the Senapati or the commander-in-chief , and the Nyayadhish or the chief Justice. Except the Panditrao and the Nyayadhish all other members of the council were to perform their military duties as and when required by the circumstances in addition to their regular and civil responsibilities .Sabhasad says that despite these regular duties , there was a committee of three members to look after the provinces in which they were put incharge . In their absence, there were agents working in their courts and looking after their portfolios, which were appointed by the king. In addition to this, there were other seven to eight subhedars, who were appointed to look after the territories of the Mughals conquered by the Marathas.

After the Ashta Pradhan Mandal or council, the Secretary was the next important segment in the Maratha administration. He was the Sachiv or the Chitins of the king. Among the most powerful and influential secretaries, Balaji Avaji was the man of exceptional abilities and caliber. Despite this arrangement, the Ashta Pradhan Council was assisted by some clerks like the Dewan, Mazumdar, Fadnis, Sabnis, Karkhanis, Chitnis, Jamdar and the Potnis. There were eighteen Karkhanas and twelve Mahals or departments in the administration.

There were several Prants and districts in the Maratha administration- There is no unanimity on the exact number of the prants and districts. The Deshmukhs and the Deshpandes were working as the officers of the prants and districts , which led them to exploit the rayats . The king therefore , had done away the authority of the Deshmukhs and the Deshpandes and appointed new officers to look after the administration of the prant and the district . During the period of the Peshwas , the Kamvisdars and the Mamlatdars were appointed to look after the districts and parghanas . But the Deshmukhs and the Deshpandes were used as checks on the authority and the accounts submitted by the Kamvisdars and the Mamlatdars to the Government. In the same way, the Darkhdars were the hereditary officers at the prant level and for use as check on the non-hereditary officers appointed by the Maratha Government . In this way , Chhatrapati Shivaji created the wellknown administrative setup in his kingdom .

5.15. QUESTIONS

1. Give an account of the central administration of Chhatrapati Shivaji.
1. Discuss the central and provincial administration of the Marathas.
2. Examine the ideal of kingship of Shivaji with special reference to his Ashta Pradhan Mandal.
3. Assess the role of the Deshmukhas and the Deshpandes in the Maratha administration.

5.16 ADDITIONAL READINGS:-

1. Sen S.N. Administrative System of the Marathas.
2. Ranade Mahadev Govind, Rise of the Maratha Power.
3. Pagadi Setu Madhavrao, Chhatrapati Shivaji.
4. Kulkarni A.R. Maharashtra in the Age of Shivaji.



5B

EVOLUTION OF ADMINISTRATION

B) MILITARY ADMINISTRATION

Unit Structures

- 5b.0 Objectives
- 5b.1 Introduction
- 5b 2 Infantry

- 5b.3 Cavalry
- 5b. 4 Military Regulations
- 5b.5 Naval Administration
- 5b. 6 Forts And Strongholds
- 5b. 7 Reserve Fund For Forts
- 5b. 8 Fund For Repairing Forts :-
- 5b-9 Artillery
- 5b. 10. Check Your Progress
- 5b.11 Summary
- 5b.12 Questions
- 5b.13 Additional Readings

5B. 0 OBJECTIVES

After the completion of this unit the student will be able to

1. perceive the idea of military administration
2. understand the infantry of the Marathas .
3. know the organization and the units of the cavalry of the Marathas .
4. comprehend the military rules and regulations of the Marathas
5. grasp the Naval administration of the Marathas .
6. explain about the forts and strongholds of the Marathas .

5B-1 INTRODUCTION

The Maratha Empire was primarily a military organization and its civil institutions were closely connected with its military system . The military efficiency demands discipline in the men and imagination tempered with common sense in their leaders . A military power needs above all an ideal to defend their country, an ideal to fight for their people and security. The Marathas had carried the reputation of good soldiers as early as the first half of the seventh century A.D.; but it was not before the second half of the seventeenth century that they emerged from the comparative insignificant position to prominence and obtained a place among the great powers of India.

The Marathas have been very well known for the military powers from time immemorial . The ancestors of the old Rashtrikas were very popular for their military prowess. They fought various wars under the banner of different dynasties like the Chalukya prince Pulkeshi , they fought and defeated the great army of Harshavardhana. They also fought under Malik Ambar of Ahmednagar against the great army of the Mughal emperor Akbar , who was to retreat ignominiously. The rise of the Marathas under Shivaji opened a new era in the military history of India . He had a clear concept of the military organization of the Marathas .He had definite plans of military reforms , specific views and opinions based upon the past experience . Although , he believed in personal selection of military but had not faith in hereditary genius . He

approved of unity of command but never tolerated military interference in the civil administration of the country. He wanted a strong monarchy as the solution to the prevailing disorder, dissensions and anarchy. Naturally Shivaji had started his operations initially with cautions, circumspect and also with small forces attached to the Jagir of his father. Thus, the military administration of the Marathas can be studied with the help of following points :-

5B. 2 INFANTRY

Shivaji was the superhuman military genius, who had perceived the necessity of light infantry and light cavalry in the guerrilla warfare of the mountainous area of Maharashtra. His young Mavalas were the fittest soldiers for the guerrilla campaign in the Maratha territory and were the highly appreciated warriors in the military history of the country. Shivaji selected his infantry personally, not as the basis of formal training on the parade ground but on the assessment of them on the actual battle field. The king never allowed his soldiers to rust their swords and kept them always engaged in various warfares mostly the guerrilla tactics against the formidable Muslim powers in the South and the North. This practice naturally increased the efficiency of the infantry of Shivaji.

Chhatrapati Shivaji had the organizational capability of extreme quality. He organized his infantry in various segments and groups very carefully in order to suit with the geographical requirements of the kingdom as under :-

The smallest unit of his infantry had altogether ten members. Out of them nine were soldiers and one was the commanding officer, who was called the Naik. 2. The second segment was headed by the officer known as Hawaldar, under whose command there were five units. 3. The next division of the infantry was kept under Jumledar, in which there were around two to three Havalgars. 4. The officer who commanded ten Jumlas was known as the one Hazari officer. 5. Above one hazari officer, there was the Sarnobat of the infantry, who controlled around seven Hazari officers. These officers were paid variously as Jumledar was one hundred hons per year while his assistant sabnis had the salary of forty hons per year. The one Hazari officer was paid five hundred hons every year where as his assistant sabnis was paid variously from one hundred hons to one hundred and twenty five hons. Chitnis Bakher says that on the eve of special occasions like marriage or any other ceremonies, the Government used to advance financial assistance appropriately.

5B.3 CAVALRY

As Chhatrapati Shivaji preferred light infantry, he also recruited light cavalry as per the need of the kingdom. Naturally, the people

from Maval were predominant in the cavalry and excelled in the guerrilla tactics of the king . The cavalry was divided into two divisions as 1. The Bargirs and 2. Shiledars . The State provided the Bargirs with every weapon, horse and other equipments required for warfare where as the Shiledars were to equip themselves each of them on their own expenditure. Each Shiledar was to have his own house , weapons ,arms and ammunition required for warfare and protection of his own jagit or properties . Sabhasad says that shiledars were kept under the rank and supervision of the Bargirs . Bargirs formed the bonafide part and parcel of the cavalry or paga . In other words , there was a check exercised on each other by the Bargirs and the Shiledars. As the infantry was ranked one after another officer, the cavalry also was organized properly for its administration as:-

The first unit of Bargirs was formed of twenty five horses or Bargirs , the unit was kept under the officer known as Havaladar . There were two essential persons appointed to help this first unit as watercarrier and farrier , needed to look after every horse and keep the horse fit for any campaign .

The second unit of the cavalry was known as Jumbla , in which five havaldars were included . The officer of this jumbla was known as Jumbledar , who received the salary of five hundred hons per year with a palanquin as a status symbol . His assistant , Mazumdar was paid salary of one hundred to one hundred and twenty five hons for every year.

The next unit of the cavalry was one Hazari in which ten jumbblas were taken together . The one Hazari officer was paid the salary of one thousand hons per year where his three assistant officers, as Mazumdar, a Maratha karbhari and Prabhu kayastha were paid the salary five hundred hons each year . They all were provided palanquins for transport and were to present together the statement of account for income and expenditure to the Government .

The cavalry had one more unit the next , which was known as Panch Hazari, the officer heading this unit was known as the Sarnobat . He was paid the salary of two thousand hons every year with all other perquisites . He had several officers to assist him as a Mazumdar,a karbhari and a jemenis . There was the same arrangement and organization of the shiledars, the brigadiers of shiledars were kept under the supervision of this Sarnobat.

Chhatrapati Sivaji often used to announce that he was the king first and the Hindu later . He was supported in this wise resolution by Gomaji Naik Pansambal, who was his trusted and well known officer . Naturally , the Muslims also liked to work under the king and joined his various campaigns against the Mughals and the

Muhammadan rulers of the south. There was a body of around seven hundred strong Pathans who worked under Shivaji , that also kept a counter balance and proved useful in several campaigns , Shivaji was the master of all war techniques and all measures of successful expeditions . He knew that behind every successful attempt in the territories of enemy needed the support of intelligence , spies or espionage . He , therefore set up the spies department under the leadership of Bahirji Naik Jadhav. This department only helped him the most in organization of all successful expeditions against the rulers of the south and the north. It is said that due to Bahirji Jadhav , the head of the intelligence , the king could save his army from the loss and much damage . Shivaji knew that it was not possible for him to maintain a huge army like the Mughals or the Muhammadan rulers in the south because , the sources of income were not so regular , and the land in his kingdom was not so fertile . But he compensated these flaws by increasing the speed of his operations against the formidable enemies and humbled them at each and every time. In order to increase the agility of his soldiers he ordered to carry befitting arms , ammunition and camp equipage . He ordered them to dress in tight fitting breeches, cotton jackets , turbans and carry the arms like swords both long and short , spears and lances , bows and arrows and mach locks . Naturally, the king's army was so prepared and ready to move within a very short notice . As the army of the king was so quick in mobility , it was equally quick in demobility , due to these characteristics of this army the invading enemy army was ever unable to get any information before their actualization .

Chhatrapati Shivaji had well disciplined and well armed bands of soldiers to guard himself. His bodyguards were regimented into units of twenty, thirty, forty, sixty and one hundred soldiers . These guards had dressed in richly embroidered turbans , jackets of broad cloth , gold and silver ear-rings and wristlets . They had silver rings to their weapons like sword-sheaths , guns and spears . Thus , such bands of guards marched with the palanquin of the great king Shivaji and succeeded in every attempt , which the king planned and executed.

As a matter of fact , there were forces of some feudal Maratha watandars before and after the period of Shivaji . These watandars were often ready to help the king as the Mavali Deshmukhs used to help him . Among such feudal Maratha watandars Mal Patil and Baji Patil of Birvadi were often ready to serve the king the most . These watandars desired six ruka and half anna per soldier per day for their substitution and were ready to serve the king as long as the circumstances needed their help. But the king was not in favour of taking the help of such watandars at any time unlike the Peshwas, who came to power later.

Chhatrapati Shivaji was very punctual in the payment of his soldiers, who were paid either in cash or kind. Some time they were assigned to districts for their payment with necessary orders or varat. He was deadly against the payment of soldiers by way of granting them jagir. Shivaji never allowed to fall the salary of his soldiers into arrears. If any cultivator worked as a soldier, his changed rent was deducted from his salary. It is said that the salaries paid to the soldiers were not high and they were all manageable as from Rs. 3 to Rs. 9 for infantry and from Rs. 6 to Rs. 20 for cavalry soldiers depending on their ranks, experience and positions. In addition to this, the soldiers and their officers were rewarded generously and magnanimously for their distinguished services rendered during their career. The soldiers sustained wounds while doing duty were monetarily compensated as per their injuries. The king personally paid attention towards the widows and children of the soldiers, who laid their lives for the kingdom were liberally and adequately granted pension as well as the major sons or relatives of such soldiers were opted into the service of the kingdom. If any slain soldier survived with no heir or son, his wife was granted the half pension for survival. Shivaji ordered to organize his soldiers after the destruction and total defeat of the army of Afzalkhan and rewarded them with cash and kind befittingly. He gave away the rewards in precious ornaments like bracelets, necklaces, crest, medallions, earrings, pearls, horses, elephants and houses to the soldiers for their meritorious services.

5B-4 MILITARY REGULATIONS

There are several historians, who have given different pictures and accounts of military camps of the Maratha sardars on various occasions. Elphinstone says the Maratha camp means the long lines of white tents installed tidily where as Jone's history says that the Maratha camp included all participants in the war, with their animals, families, and other people like entertainers, Banyas, fakeers and buffoons. Broughton says that the Sindias camp projected ugly picture of military discipline. Because it accompanied public women and the wine was sold publicly, which was against the military rules. But this was not the situation of Shivaji's camp. He never allowed anyone to carry any female slaves or dancing girls and using wine. He punished the offender, whosoever breached his order and the camp rules with death. Chhatrapati Shivaji was the lover of military discipline and created some several sets of military rules, abided by every soldier in the strictest manner.

Sabhasad and Sen have taken together some military rules and regulations, which Shivaji excuted with much care and caution in his military. These rules can be summerised as under :-

1. Shivaji had ordered them to return to their barracks in the rainy season for four months .
2. The provisions needed for them like grains, medicines, fodder and houses for men should be kept ready. In the same way there should be stables thatched with grass for horses and elephants kept ready.
3. The military should move out of their barracks the moment the Dassera was over.
4. Every one in the military should prepare inventory while leaving their barracks and going on the expedition.
5. The military should subsist themselves on the spoils they secure in the territories of their enemy by way of levy and contribution of these rulers towards the Marathas.
6. The military should not carry with them any woman, female slaves, or dancing girls on the expedition. The soldier who would breach the order or the rule invited the capital punishment.
7. The soldiers should abide by some rules and regulations in the enemy territories as they should not capture women , children , Brahmins and cows . They should capture males , bullocks and buffaloes to be used for transportation.
8. No one should commit adultery on any account , if the rule was breached , the offender was beheaded summarily .
9. The military should be on expedition for eight months in the enemy territory.
10. While returning back home on the border itself the military should take stock of all soldiers participated in the expedition and reach their barracks in the month of vaishakh.
11. The head of the unit should check items with the soldier with the earlier inventory, if anything found additional was to be valued and the same value was to be deducted from the salary of the soldier .
12. If anything valuable found, should be directly sent to the king or the royal treasury .
13. If anything, as one of the soldiers secretly conceived and came to the light, the unit officer should enquire and punish such guilty soldier .
14. As soon as the military reached their barracks, the officers or sardars should prepare the whole account of their expedition, and meet the king with all valuables like gold , silver, jewels, clothes and commodities of value and present them to the king . In the same meeting, the officers or sardars should submit their account and explain it wherever required.
15. If any expenditure was to be made and required additional financial assistance, that was to be brought to the notice of the king and if appealed to him , to hand over to the concerned sardar.

- 16 The military officers should return to their barracks after meeting the king and assess the performance of their soldiers in the campaign and reward them suitably . On the other hand, if any soldier or officer had not performed well deliberately, a quick inquiry was to be made and if found guilty he was to be dismissed from the services.
- 17 When the military reached back to their barracks , was to wait there for months and on the Dassera day accompany the king to the expedition of the fresh year as per the plan and order of the king.

These were the military regulations of the Marathas, which were brought into execution by the king strictly , even then there were some exceptional incidents of violation of these rules regulations, as in 1671, a Maratha soldier had attacked the sabnis of his regiment. In 1672 some of the soldiers had troubled to some pilgrims of the Chaphal Fair. In 1676, a camp of the Maratha military at Chiplun had troubled the people of neighbouring villages for the want of provisions. Although, Shivaji sorted out such incidents and punished them, such incidents were not totally removed because the military had the example of Bijapur army, which was popular for indiscipline. Chhatrapati had taken strong action against such incidents in the later period to enforce strict discipline in the forces . Despite these defects, the Maratha soldiers were good people, they were short in stature and of light built, not stout and tall as the soldiers of the Moghals . But their courage , hard work, wonderful energy , presence of mind and agility were more than the soldiers of the Mughals and the Muhammadan rulers of the Deccan. The Maratha soldiers due to these characteristics could surpass the Mughal and the Muhammadan soldiers in the open warfare on equal terms. Dr. Fryer says that the soldiers of Chhatrapati Shivaji were the fittest for any martial exploit, they were accustomed to fare hard , journey fast, and enjoy very little pleasure. Even their women did not lag behind them. He further says that although, the soldiers of Shivaji were very good for surprising attack and ransacking, they did not care much for a pitched battle and were of stirring spirit .

5B.5 NAVAL ADMINISTRATION

Chhatrapati Shivaji felt the need of organization of a strong naval power after his Konkan conquest to check the power of the Siddhis of Janjira , who often used to raid the coast of Marathas and pester them unnecessarily. Shivaji's navy had several boats and ferries of various descriptions but they predominated mainly by Gallivats and Ghurabs . Sabhasad gives a detailed account of Shivaji's naval vessels . It says that there were around four hundred Ghurabs, Tarandes , Tarus , Gallivates , Shibals and Pagas , which were organized into two squadrons of two hundred vessels each . The each squadron was placed under the supreme command of two officers as 1. Admirals Dariya Sarang , a Muhammadan officer and

2. MaiNaik, a Bhandari , IT is said that Daria Sarang was not only the Muhammadan officer in the naval administration of Shivaji , there were many other Muhammadan officers like Admiral Daulatkhan , who joined Shivaji's fleet little later. Chhatrapati Shivaji had manned his navy mostly by Kolis and the men from seafaring tribes of the Malbar coast. There is no detail information available about their uniform but the Maratha sailors used to wear headgear which was very much similar to that of koli hat . It is said that Shivaji tried to check the European powers as the Portuguese , the Dutch and the English in the Indian waters and save the trade of Indian merchants in those waters . Robert Orme says that in 1675 the strength of Shivaji's fleet reached to fifty seven vessels, out of them fifteen were grabs, and the rest of vessels were gallivats, which were crowded with men for all the times . Another foreign traveler Frayer says that when he was on the way to Kharepatan, which was south to Dande Rajapure , he saw a strong castle of Shivaji and his navy, which consisted of thirty small ships and vessels, the Admiral heading the naval fleet had a white flag fluttering aloft . Prof. Jadunath Sarkar says that Shivaji had a large mercantile navy but developed some certain weaknesses due to the lack of naval tradition and a good artillery.

Robert Orme says that the Maratha navy predominantly based on two vessels namely the gallivats and the ghurabs, which were suited to the Malabar coast. The Maratha grabs had two to three masts, the vessels having three masts had the capacity of three hundred tons burthen and the rest had only the capacity of hundred and fifty tons burthen. This vessel was some how similar to that of a Mediterranean galley and covered with a strong deck level with the main dock of the vessel. This structure of the vessel increased its speed when sailing. The deck of the prow was not enclosed with sides as the other vessels , it remains bare that the water which dashed upon it passed off without interruption. On the main deck under the fore-castle were mounted two pieces of cannon of nine or twelve pounders, which pointed forwards through the port holes cut in the bulk head and five over the prow. The cannon of the broadside were from six to nine pounders.

The vessels gallivates were large row boats, built like grabs but smaller in dimension and had the capacity of not more than seventy tons . They were of two masts boats of which the mizen was very slight , the main mast bore only one sail, which was triangular and very large . These vessels could bear six or eight pieces of cannon from two to four pounders . Although, the European vessels were bigger and larger, the naval soldiers of Shivaji attacked on the Portuguese successfully for more than one occasion . Sabhasad says that among other vessels, tarande was a sailing vessel of large dimension. The next vessel was shibad , which was a flat bottomed two-masted craft having no deck . The third vessel was Pagar , was only a well smoothed Canoe. It is said that these

vessels belonged to the mercantile navy and plied between the ports of Shivaji and the various coast towns of Arabia . That means Chhatrapati Shivaji had realized that there was a need of strong mercantile navy for strong naval power of the Marathas .

Thus, the Navy of Shivaji performed several functions as policed against the siddi's pirate fleets , took possession of foreign vessels wrecked on the Maratha coast, collected duties from the trading ships and regulated exports and import duties as per the orders of the king . The naval power started by Shivaji went on increasing in the later period under the Angrias and the Peshwas considerably . Th mercantile spirit of the Maratha traders found a greater scope with the expansion of the Maratha empire under the Peshwas and they began to ply to various places like all towns of Arabian coast and countries like China and others from the south east Asia.

5B. 6 FORTS AND STRONGHOLDS

Although, the military of Chhatrapati Shivaji was numerically lesser than the Mughals and the Muhammadan rulers of the south, he tried to compensate that by increasing quality of his military and made it much more efficient than his counterparts in the north and the south. In order to achieve his objectives , he introduced strict discipline, appealed to the military as well as patriotic instinct of his soldiers and succeeded in his design to the maximum extent . The Mavalis were his earliest adherents who were hardy hill men came to prominence under his leadership. He depended on these hill men and their hills because these hills constituted the best defence and the hill men accompanied him in his all bold and perilous raids . Sivaji trained his hill men Mavalis into an excellent infantry and converted all bare rocks and mountains into impregnable forts, which helped him to restrict the entry of any external power to his country. He had altogether two hundred and forty forts where as Ranade says he possessed major and minor two hundred and eighty forts . There was not a single taluka or parghana which was not protected at least by a fort or stronghold. His forts extended over the vast range of mountains, which skirted the western shore of India . Shivaji had regularly fortified his forts , which commanded every pass; Chitnis says that forts were the very life of the Maratha kingdom while Lokhitwadi says Shivaji was popular for mainly building his forts. His all hill forts were impregnable naturally, which never needed a strong garrison . In general, he had kept around five hundred soldiers to defend a fort but never put the whole responsibility of defending the fort in the hands of only one officer. Sabhasad says there were three officers like Hawaldar , Sabnis and Sarnobat, who collectively exercised the authority of the fort . They were answerable for the administration of the fort they possessed. There were several sections in the fort and each was allotted to one

officer like Karkhanis, who was looking after the store of grains and writing of all accounts of income and expenditure.

Shivaji had made adequate arrangement for the defence of his forts. Where the forts were of extensive circuit, he appointed seven to eight Tat Sarnobats and the charge of ramparts was assigned to them. While appointing the officers as well as recruiting soldiers, the king took much care as, he assessed their bravery, background, ability and intelligence. He made a team of ten persons, which was headed by a Naik. Thus, all persons put in the defence of the fort were held responsible. Even then, there was a committee of three chief officers as Hawaldar, Sabnis and Karkhanis. Hawaldar was put as the chief of the committee. He was to keep the keys of the fort with him. He himself was to make sure that every gate was bolted properly and the main gate was locked by him personally. He was not to open any gate including the principal gate during the night at any cost. Hawaldar was not to delegate this duty to anybody at any cost. Chhatrapati Shivaji had tested the reliability, efficiency and firmness of officers of the fort personally on several occasions. The second officer was Sabnis, who was put in charge of the accounts in general and the muster roll in particular. The third officer was Karkhanis, who was mainly responsible for the commissariat work. It is said that these officers worked cohesively and kept check on each other.

5B. 7 RESERVE FUND FOR FORTS

Chhatrapati Shivaji used to store sufficient provisions in the fort to be consumed during the period of any emergency or siege by any formidable armies like the Mughals. But this policy could not work for a long time due to certain difficulties. The king, therefore decided to start a Reserve Fund to meet the expenditure of extraordinary needs of the forts surrounded by armies of enemy. A document of the year 1671-72 mentions that Chhatrapati Shivaji began to raise the reserve fund from each Mahal and watan in his kingdom to be used specially when there was no money available from any other sources against the siege of forts by the Mughals. The reserve fund was fixed to one lakh twenty five thousand hons and that was raised from the following Mahals, watans and personages :-

1. Kudal, Kolen and Rajapur twenty thousand hons from each
 2. Dabhol fifty thousand hons
 3. Poona thirteen thousand hons
 4. Nagoji Govind ten thousand hons
 5. Jowali, Kalyan, Bhiwandi, Indapur and Krishnaji Bhaskar five thousand hons from each
 6. Supa two thousand hons.
- This amount was set aside as reserve fund and was not spent on any other Government work at any cost but on the forts, which were beleaguered by the enemy.

5B. 8 FUND FOR REPAIRING FORTS :-

Chhatrapati Shivaji was the most farsighted king, his provisions for the reserve fund and repairing forts has been testimony of the same. As the king had kept around one lakh twenty five thousand hons for reserve fund ,in the same way he set aside one lakh seventy five thousand hons for repairing his principal forts . The forts and the amount he apportioned each was as under :-

1. Sinhgad, Sindhudurga , Vijaydurg, Pratapgad,Purandhar and Rajgad had been assigned ten thousand hons each.
2. Prachandgad, Prasiddhagad,Vishalgad, Mahipalgad, Sudhagad, Lohgad, Sabalgad and Shrivardhangad had been allotted five thousand hons each.
3. Korigad and Sarasgad were given two thousand hons each .
4. Manohargad was sanctioned one thousand hons and seven thousand hons were kept for miscellaneous work. Thus the king tried to keep the forts in tact at any cost.

5B-9 ARTILLERY

It was very effective and offensive weapon of long range shooting and used on large scale in wars by rulers who came to India like Babar. He ascribed his decisive victories over his Rajput and Pathan opponents to artillery only. Due to advanced knowledge and various strategies of artillery, the Portuguese became a formidable power in south India . Therefore, it became imperative necessity for Marathas to master the art and technique of this weapon to compete and overcome their political opponents in the country.

Chhatrapati Shivaji had a regular department of artillery which was popularly known as Tophkhana or Darukhana . But the king was to depend totally on European companies for supply of guns and cannons used in artillery. A document of 1671 says that Shivaji had permitted the French and the English to establish their factories at Rajapur in order to seek the guns and powder needed for his artillery. He had also purchased around two thousand mounds of lead and eighty eight iron guns from the Portuguese at Rajapur in 1673 . But Shivaji could not get any such arms and ammunitions from the English at Surat. In the same way, neither Sambhaji nor Kanhoji Angre could get any arms and ammunitions from the English. During the period of Peshwas some efforts were made to establish their own foundries for manufacturing arms and ammunition used in artillery. Peshwa Bajirao I had established his foundry in 1739, which was visited by Captain William Gordon, the English envoy at Poona. Madhavrao I had established one more factory at Ambegaon to manufacture cannon balls in 1765-66. In

1770 another factory at Poona was brought up by the Peshwas for the war ammunition.

A document of 1754-55 mentions that Mahadevrao Shivdeo was the head of the artillery of the Peshwas. There were other eight officers used to help him in the department. Another document of 1777 mentions that Narona a Portuguese officer commanded the artillery of Peshwas. The trained battalion of Peshwas under the command of Boyd had employed eight Portuguese gunners on the monthly salary of Rs sixty each and two Jamadars were paid Rs thirty each month. There were two Hawaldars who were paid Rs eighteen each, Where as forty two Gollandazes or gunners were paid Rs twelve as monthly salary and twenty four Khalasis whose salary was Rs ten each month.

Orme Says that Shivaji had supplied artillery to defend his forts. Sabhasad says that when Diler Khan had surrounded the fort of Purandhar, Murar Baji Prabhu had a dashing sally on the siege of this Mughal officer. Scott- Waring says that Shivaji had no good artillery and was never used in wars. Dr. Fryer says that almost all forts were on the top of the inaccessible mountains and became naturally defensible needed no other artillery but stones only. which were tumbled down upon their enemies by the soldiers of Shivaji. These stones caused certain destructions not less than bullets where they were alighted. Need less to say that the Maratha soldiers had gathered huge heaps of stones at certain stations and they rolled them down upon their enemies as and when they needed their strategy to defeat the assailers. After this strategy, the Maratha soldier sallied upon the besiegers with their swords in hand and finished the enemy totally.

Chhatrapati Shivaji paid his Hawaldar at the fort one hundred twenty five Hons a year. In 1680, Nagoji Bosale was appointed as Mudrahari or chief of Utlur fort on the salary of one hundred sixty Hons per year whereas Krishnaji Suryavanshi was appointed Sarnobat in the same fort on the salary of hundred Hons every year. In addition to these officers some other persons were appointed to help them in various capacities as Muzumdar who was paid thirty six Hons per year , Tat sarnobat was paid twelve Hons a year and there were seven Bargirs, whose yearly pay was nine hons . Despite their regular payment , the king procured them some additional facilities as per rank and importance as palanquin, torchbearers, personal attendants and some other persons also were there . Thus, the king had taken care of each person and their requirements in all areas.

5B. 10. Check your Progress

1. Describe briefly the Infantry of the Marathas.

5B.11 SUMMARY

The Maratha Empire was primarily a military organization and its civil institutions were closely connected with its military system. The military efficiency demands discipline in the men and the imagination tempered with common sense in their leaders. The ideal of military should be to defend their country and their people from enemies. The Marathas had earned the reputation as soldiers from the seventh century itself but they earned the reputation as the political power during the period of Chhatrapati Shivaji only in the second half of the seventeenth century. This was the new era in the history of the country. Chhatrapati Shivaji had a clear concept of the Military organisation of the Marathas. He wanted a strong monarchy as the solution to prevailing disorder and anarchy. Naturally, Shivaji began his operation with caution initially, which was with the small forces attached to the Jagir of his father. He preferred light Infantry suiting to the guerrilla warfare of the mountainous area of Maharashtra.

His young Mavalas were the fittest soldiers for guerrilla campaigns in the Maratha territory and were the highly appreciated warriors in the military history of the country . He organized the Infantry into various groups which were kept under the officers of Naik , Hawaldar , Jumledar , Hazari and the Sarnobat . These officers were paid handsome salary regularly . In the same way cavalry was organized into Bargirs and the Shiledars . State provided everything to the Bargirs from the state expenditure where as shiledars were to spend for horses , weapon and all other things from their own. The cavalry was organized into various sections as the Infantry and had the officers of the same rank but the Panch Hazari was an additional officer. They were also paid handsome salary either in cash or kind.

Chhatrapati Shivaji had prepared several rules and regulations for the advantage of people in his kingdom . These rules and regulations suggest the idea and concern of Shivaji towards his people . Shivaji felt the need of a strong naval power to check the growing power of the Siddis of Jangira, who had threatened the security of the Maraha territories in Konkan.Sabhasad gives detal account of Shivaji's navy and

various vessels as Gallivates , Ghurabs , Tarandes , Tarus and Pagas, which were organized into two groups of two hundred vessels in each. Shivaji's navy was commanded by Admiral Dariya Sarang . The most important achievement of the maratha king , Chhatrapati Shivaji was the construction of forts and strongholds. Shivaji constructed and repaired around two hundred and forty forts where as Ranade says that he had around two hundred eighty forts . These forts were managed by a group of several officers as per the strict orders and supervision of the king. Shivaji had set aside one lakh twenty five thousand Hons for meeting the basic needs of people in the forts during the period of emergency. In the same way he also set aside one lakh seventy five thousand Hons for repair of several forts . Shivaji had very effective and regular department of Artillery, which was known as Tophkhana.

5B. 12. QUESTIONS

1. Discuss the Infantry and cavalry of the Marathas.
2. Give an account of the guerrilla warfare of the Marathas.
3. Write a detailed note of forts and strongholds of the Marathas.
4. Assess the role of Artillery in the military organization of the Marathas .

5B. 13 ADDITIONAL READINGS

1. Sen S. N. , The Military system of the Marathas .
2. Sen S. N. , Adminisrative system of the Marathas .
3. Pagadi Setu Madhavrao , Chhatrapati Shivaji.
4. Ranade M. G. , Rise of the Maratha Power.



5C

EVOLUTION OF ADMINISTRATION

C) ADMINISTRATION OF JUSTICE

Unit Structures

- 5C. 0. Objectives
- 5C. 1. Introduction
- 5C. 2. No Separation Of Power
- 5C. 3. Panchayat
- 5C. 4. Membes Of Panchayat
- 5C. 5. Appeals
- 5C. 6. Evidence In The Dispute

- 5C. 7. Trial By Ordeal
- 5C. 8. Financial Implications In The Civil Suits
- 5C. 9. Elphinstone And Hope
- 5C. 10. Judicial Officers
- 5C. 11. Role Of Panchayat In Criminal Cases
- 5C. 12. Fine And Punishments
- 5C. 13. Check Your Progress
- 5C. 14. Summary
- 5C. 15. Questions

5C. 0. OBJECTIVES

After the completion of this unit, the student will be able to

1. Understand the salient features of the Maratha Judiciary.
2. Comprehend whether there was separation of power in the Maratha Judiciary.
3. Grasp the role of Panchayat in the judicial administration of the Marathas.
4. Know the importance of appeal in the judiciary of Marathas.
5. Explain the importance of evidence in the dispute during the period of Marathas.
6. Comprehend the meaning of Trial by ordeal in Maratha judiciary.

5C. 1. INTRODUCTION

As a matter fact the judicial institutions are in the process of evolution in the world. The evolutionary process has been influenced by the changing scenario, which deferred from country to country. In England, much emphasis has been given on the procedure, for which the country passed various acts and made it systematic, scientific and tried to bring clarity in the existing laws. The country had a body of professional judges, who were experts in the laws of land and they tried to give specific shape even to unwritten customary laws of the land. The English suitor knows well the procedure of the judiciary, he believed in it and also knows about the fair decision of the judiciary. On the other hand, the Maratha judicial system and administration had excelled in simplicity. It had no codified laws, there was no fixed procedure and no financial burden of delayed suits except anxieties and worries. The Maratha judiciary practised on the basis of customs, which varied from district to district. There was a trial by ordeal, which again was inconvenient, because it was not possible easily to all people concerned, the result was that the honest poor could not claim his rights against the dishonest rich. Although, Elphinstone criticised the Maratha judiciary, it worked for several centuries with name and fame.

The Maratha administration of justice was simple and it was suited to the temper and situations prevailed during that time. The law was not codified, its procedure was not certain and it was mostly informal. There are several salient features of the judicial administration of the Marathas as 1. It depended upon the old Sanskrit treatises like Mitakshara school of thought and Manus codes for legal theories 2. It also banked upon the old customs which prescribed the trial by ordeal. The Maratha judges allowed the offender to undergo the ordeal of fire and water. They also believed in the divine intervention and taking oath in sacred temple. 3. The Marathas acted as patriarchs of the old laws. They were little softer on the enforcement of the civil suits and emphasised on the amicable settlement of these disputes. 4. They gave almost all facilities or chances to the suitor or complainants to prove his case 5. They also showed some considerations to the defeated party or defend to ensure the good relations between the parties in future.

Chhatrapati Pratap Sinha, the ruler of Satara between 1808 and 1839 had prepared a list which is known popularly YADI of all procedural customs prevailed during the period of Marathas. The ruler has emphasised on the amicable settlement, he further says that in case the parties failed to settle their dispute amicably, they should move to the arbitrator and get satisfactory settlement for both the parties. In this case the arbitrator should adjudicate the issue impartially, without fear and favour of any party.

5C 2. NO SEPARATION OF POWER

The judicial procedure of the Marathas followed the old Hindu law givers as the Manu the Shukranitisara and the Vishnu Smriti, who never practised the principle of separation of power i.e. exercising powers of Judiciary, the Executive and the Legislation separately. The Vishnu Smriti and the Mahabharata say that if any offence is committed in a village, let the lord of that village suppress the evil and set right the matter which was wronged. If he is not able to do so it should be moved to the lord of ten villages, then the lord of hundred villages and finally to the lord of district if the each one failed in succession, the lord of district should eradicate the evil totally to the best of his power. Naturally, the separation of power was not exercised. When the amicable settlement was failed, the dispute was taken to Patil, who was the judicial officer of the village. In the succession of judicial institutions, after the Patil, the Mamlatdar, the Sarsubhedar, the Peshwa and the king came one after another. The Maratha king was the fountain of Justice and honour like the king of England. In towns, there were learned judges, well- versed in almost all shastras were appointed for exercising the judicial duties. These judges were popularly known as Nayadhish. In short the theory of separation of power of the Executive, the Legislature and the Judiciary was not observed.

5C. 3. PANCHAYAT

This was the first instrument of the civil administration of justice under the Marathas . It was the duty of the Patil in each village and Shete Mahajan in the town and market places to appoint a Panchayat to adjudicate cases of simple and minor nature . The disputing parties were to sign an agreement regarding the abiding of the rules and regulations of the Panchayat . It was the Panchayat to study the case and pass its judgement impartially or without any bias to any party. Mamlatdar, the higher officer in the succession of judicial administration was to confirm the judgement . In case, the Patil refused to conduct lighter judgement or appoint a Panchayat or the disputing parties declined the adjudication of the dispute in their village, it was the duty of the Mamlatdar to arrange for Panchayat at another village with the help of Patil and get the dispute adjudicated. It is also said that if any matter was beyond the jurisdiction of the Patil, the Mamlatdar was to conduct the hearing of the case and was to finalise it in a fair manner. Generally, the Patil and the Panchayat used to adjudicate the cases, which were upheld by the Maratha Government.

The Government neither made any payment nor paid any allowances to the Panchayat members or Panch like the amateur judges of ancient Athens and Sparta in Greece. Elphinstone says that the pay or reward of the Panchayat depended on the nature of the case adjudicated by them. But it was certain that the Maratha rulers never approved any reward or gratification and private presents to members of the Panchayat. It was noteworthy that the party never abided by the judgement which was delivered in his absence. Such judgement was quashed by the appeal of the absent party to the Government. It also happened that the relatives of the absent party were arrested and put under rigorous conditions in order to mound the pressure on the absent member to be present in the court for the hearing. The defeated party was to sign on agreement in which he was to renounce his all claims to the property in dispute in favour of his opponent. The winner of the dispute was to pay the amount around twenty five percent of the total value of the disputed property or watan to the Government.

5C. 4. MEMBES OF PANCHAYAT

Although there was no requisite qualification of a member appointed on the Panchayat , the people from the same village or the caste men were preferred for the job. Generally, the people like Deshmukh, Deshpande and relatives of the disputing parties were appointed to settle the boundary disputes. Elphinstone confirms this view and adds one more member who used to be the village watchman, considering that he knew almost all boundaries of the individual land. There was a gneral practice that when the watan was in dispute, the Zamindars of neighbouring Parghana and Patils

of adjoining village were appointed on the Panchayat to adjudicate the matter. Because it was expected that these people would know all procedural matters and were aware of the tradition, custom and unwritten laws relating to the landed property and watan in the kingdom. D. B. Parasnis says that a Majalasi or a special council was constituted to hear and adjudicate the appeals of watan and property, in which some Brahmins were included. It is also observed that the appointment of such Majalasi, Panchayat and their members were to be approved and authorised by the government in some important cases and then permitted to perform their judicial duties. The Peshwas overlooked such irregularities in several cases after going through the motive behind the appointment of these councils and their members.

5C. 5 APPEALS

During this period, if any party dissatisfied with the judgement of the Panchayat was able to appeal to the appellate court. The appeal was made generally on the pretext of corruption of the Panchayat members. But the responsibility of proving or substantiation of his charges used to lie on the person appealing, otherwise, he was to pay fine, which was known popularly as Gunhagiri. The amount of fine was imposed after considering the means and financial capabilities of the appellate. The Panchayati members were being the co-villagers of the appellate, the appeals were generally rare. The another reason of this was that the appellate was to suffer teasing in day to day. Naturally, people very rarely were going for appeals. The Government used to appoint a new Panchayat for appeals or assigned the work to a Government officer like Mamlatdar. Elphinstone says that although, the decision of appointment of Panchayat rested in the Government based on the nature of the case, it was considered gross injustice to refuse the right of the appeal of the appellate. It is said that when the judgement was delivered by Patil, it was considered one of the sufficient evidences to order a fresh investigation. Although, Elphinstone says that the Panchayat was generally open to corruption and partiality but this view is totally unfounded because the Panchayat adjudication was the most popular judgement and approved by almost all people during this period. The Panchayat being plural was called Panch- Parmeshwar or they were treated as parents of the disputing parties. In short, the Panchayat had commanded the confidence of the people because the people considered the voice of Panch as the voice of God. Thus, the Panchayat judgement was the acclaimed judgement during this period.

5C. 6. EVIDENCE IN THE DISPUTE

There is an urgent need of evidence in any disputing case to prove one of the parties either guilty or innocent and facilitate to deliver

the correct judgement. During this period several forms of evidences were taken into consideration, one of them was the oral evidence and if it had done by way of ordeal that was considered very effective evidence. There were several people, who were qualified to work as witnesses and deposit evidences in connection with the dispute. The people who were well-versed in the history and traditions of the village, its people and watan-holders were generally called to deposit their evidences and help the Panchayat in delivering judgement. Among such people following were some of the important people invited for presenting their evidences as 1. the Village officers 2. the villagers 3. The caste people or gotras 4. the Balutedars, who were familiar with the history of the village. In the case of Joshi and Kulkarni watan the people like Patil, Chaugule, Carpenter, Blacksmith, Potter, shoe-maker, attendant of a village temple, fisherman, barber, village watchman and drummer were invited to deposit their evidence to adjudicate the above case. In another dispute of Patilki watan of Wadgaon in 1741-42, the people like a gardener, barber, village watchman, carpenter and shoe-makers were invited to present their evidence and help finalise the case. In some other cases the old people were called as witnesses asked them to deposit their evidences. Thus, the evidence was utterly necessary to comprehend the case and reach to the conclusion correctly.

5C. 7. TRIAL BY ORDEAL

This was a very popular trial during the period of Marathas. Because many a times, the defeated party reneged the agreement, which it had signed before the trial. That party used to ask decision by ordeal in water and fire or an oath in temple or mosque. These ordeals were done till the defeated party was satisfied. The ordeals were done in order to give justice to the defeated party. The idea of the judicial administration of the Marathas was that there should not be any injustice to any party and generate anger or rivalry among them. It is said that in one of the cases, the defeated party, although had signed the agreement was not satisfied with the decision by the caste men. Then the party took the Panchayat to the sacred river, the defendant and the plaintiff were made to stand in the sacred water, the person who was to do ordeal by water he was asked to deliver his judgment in presence of all those people in the sacred river water. He was to take bath in the sacred water and give his decision there itself. The judicial system presumed that an ordinary would never speak wrong at such auspicious time and in presence of all people as well as the verdict would go no wrong; this was the basic principle behind such ordeal.

Although, there were several ordeals performed in the process of deliverance of judgment, very few were practiced for the convenience of the administration, which depended on the nature of the dispute For example in a Patilki watan dispute between Devji

and Shankararji Dhangat in the district of Pali, the ordeal of Agnidivya was performed. In this ordeal the contending party was asked to take out a metal piece from the boiling oil pot. The moment the party took out the metal, his hand was bandaged and presented him before the District officer or Majalisi or the Council. If the hand of the party did not get any injury or burn, the party was declared successful. The ordeal was called complete and the party was restored with for which it was fighting. Regarding the boundary dispute between two villages, one of the Patils was to fix the right boundary with cow's hide on his head. It was presumed that if the person doing ordeal lied, some illness or other mishap was expected to befall him or his family, if he did not sustain any injury or left undisturbed, it was believed that his assertion was true and corroborated by the God. Thus, the Maratha judicial administration sanctioned all these ordeals.

Despite these ordeals some several disputes were taken to the court of celebrated judges or Nyayadhish like Ram Shastri Prabhune, who were very popular for uprightness in the history of Maratha judiciary. These Nyayadhish interviewed or examined the people or disputing parties in their own houses in private, even they also consulted the friends of the disputants with firmness in order to get complete and correct idea of the dispute to give justice to the parties in dispute. The Maratha judges like Ram Shastri were not the people to deviate from the path of justice for any man in whatever position or for any advantage under the Sun. The procedure of the Maratha judiciary was mostly informal while the European emphasised on the form, procedure, hard and fast rules. The absence of these formalities led the Europeans to pass several remarks on the Maratha judicial system. Elphinstone says that in general rich, influentials and the men of ranks received some favour across the countries and the ages, who defined the law with more or less impunity. But this was not the case in Maratha judiciary, in which high rank officials were punished for their misconduct and their watans were liquidated for debts. It is said that observation and remarks of Elphinstone were befitting to the European countries when feudalism was practised.

5C. 8 FINANCIAL IMPLICATIONS IN THE CIVIL SUITS

The Maratha Government charged fees variously to different suitors based on their cases. But that depended on the money bonds and the amount usually realised in the dispute. The Government charged around twenty five percent on the realised property. If the suitor was not able to pay the amount, it was lowered to twenty percent. As a matter of fact, the creditors very rarely approached the court for recovering their money from the debtors because the existing tradition and customs allowed them to recover the money from their debtors by any means. In the extreme cases, the

creditors used to take support of Dharna or picketing, which prohibited the debtors to take any food or drink water unless they repaid their debt to their creditors. Broughton says that this Dharna was executed against the men of higher ranks. During the period of Peshwas, some Muhammedan soldiers had undertaken Dharna to Douletrao Sindhia for realising their money.

It is said that in the Partition suits, the property up to the value of Rs three hundred was exempted from any charges by the Government. But the property above the value of three hundred rupees was charged at the rate of ten percent. In the case of inheritance the right of seniority that of the son of legally wedlock was maintained, even if he was younger to the son of widow remarriage. A mother could claim maintenance as well as money for religious work and going on a pilgrimage. Brothers used to inherit the childless brother on payment of inheritance tax to the Government. But due consideration was made for widow sister-in-law, She was permitted to adopt a child which required formal sanction from the Government and secured it without difficulty. A foreigner died within the territories of the Marathas, leaving some property, his legal successor was searched and the property was handed over to him, otherwise the property belonged to the Government.

5C. 9. ELPHINSTONE AND HOPE

Among the experts who commented on the Maratha administration of Justice, the views expressed by Elphinstone and Hope are considered very important. Elphinstone says that the Maratha judicial system was very imperfect, there was no regular administration of justice, no means to file suit and there was no fixed rule for proceeding after the suit had been filed. It was also up to the officer to accept a complaint or to reject it altogether.

Although, Elphinstone was critical and sceptical of the functionality of the Maratha judicial administration, the system worked perfectly, because, the plaintiff could approach the chief justice at Poona, the Peshwas and the King at any time. The chief court at Poona was always kept under the brilliant scholars and independent judges Like Ram Shastri and Balkrishna Shatri Tokekar, who were always accessible to the people, rich and poor alike. Moreover, the Peshwas went on tour every year, accepted complaints and punished guilty people severely. Broughton is one of the admirers of the Maratha judicial administration who says that the Maratha rulers were enough accessible to the people even during the time of emergency or expedition. Dr. Hope one more European writer expressed his views in favour of the Maratha judicial administration. He says that there was much to admire about the Maratha judiciary and one of them was the simplicity of the system and there was very little to detest in that administration.

5C. 10. JUDICIAL OFFICERS

Although, Elphinstone was very critical about the Maratha judicial system, he himself admitted that the Maratha country was peculiarly free from crimes and gang robberies were never taking place. This credit goes to the system, the ruler and the people involved in it. There were several judicial officers involved in it as 1. The Patil at village 2. The Kamvisdar or Mamlatdar at the district level. 3. The Sarsubhedar at the province 4. The Peshwa or the chief justice at Poona 5. The highest judicial authority was the king himself, who was generally represented by the chief Nyayadhish. In the preceding period of the Marathas, the Hazir Majalasis worked as the final court trial which consisted of lawyers, civil and military officers of the state. Shukranitisara says that there were Sabha Naiks and Mahaprashnikas, who were also involved in the judicial administration of that period.

5C. 11. ROLE OF PANCHAYAT IN CRIMINAL CASES

In the Maratha judicial administration, the authorities or judges like the Patil, the Panchayat, the Kamvisdar, the Sarsubhedar, the Peshwas and the king were adjudicating the civil as well as the criminal disputes as per the laws of the land. It is said that the Panchayat had not that much jurisdiction in the criminal cases as it had in the civil cases. But it was called some time to make inquiries and pass judgement in those criminal cases without hesitation. This is clear from the incidence of 1760 in which Yashwantrao Kshirsagar, sixty one of Kameri and two others were killed in a land revenue dispute, after a complaint about the incident by the victim's son. The Patil, Kulkarni and some people of the village were summoned to the Huzur, after the enquiry, the Panchayat fixed appropriate compensation, which was paid to the victim's son. But such serious crimes were taking place very rarely.

5C. 12. FINE AND PUNISHMENTS

The Marathas had realised that whatever punishment was inflicted should be corrective and that should not push the offender into extreme frustration and convert him as a sworn enemy of people and the government. The second important provision the Marathas had and that was that while fixing the punishment the capability of the offender was taken into consideration and he was allowed to pay the sum of his punishment into several installments. There was no capital punishment during the period of Chhatrapati Shahu. The government punished the offenders of murder and treason with fine, confiscation of property and imprisonment for several years. In short, the Marathas inflicted fine according to the

resources of the offender, i.e. it was based on the earning sources of the culprit. For example a resident of Peth Somvar guilty of his wife's murder was fined as per his earning capability. As guilty was punished, an innocent, if he was also accused of any crime could not escape punishment or fine, which was based on the earning capacity of such person. If the innocent person proved his innocence, the accuser was punished severely. Although, there was punishment to every offence, some of the noteworthy offences and sentences were as under.

1. Witchcraft :- This was considered a very serious offence in European countries. England had a statutory provision during the period of Elizabeth to suppress the offenders of this offence, which was continued till 1736. Due to this provision more than thirty thousand men and women lost their lives because they were accused of this offence. In the same way, one more European country Austria also had a similar provision in their judicial statute which was continued upto 1766. The Marathas had a provision of fine and imprisonment for the guilty person of this witchcraft and they used to undertake special measures against the crimes of witchcraft and sorcery. In 1775, Martand Joshi a culprit of this offence was jailed in Killa Ghagad, the officer incharge of this Killa was instructed that the accused should not be allowed to apply sacred sandal mark on his forehead, perform his daily religious rites and recite sacred hymns. The accused was to be allowed to take his food once a day and cook his own food. The Maratha judiciary also excommunicated and removed some frontal upper teeth to extinguish the evil powers of the accused. The Maratha government was so keen and serious in preserving the properties and lives of the people from the influence of evil powers of witchcraft and sorcery that the government had appointed and deployed several officers in the year 1774 in Ratnagiri, Vijaydurg and Devgad to trace out such Wizards and punish them on the spot.

2. Adultery:- This was considered one of the offences during the period of Marathas. There were several fines and punishment to the accused of this offence. The penal servitude and slavery were the punishments inflicted on the female offender. However, such offender was set free if some relatives assured and ensured about the good conduct of the accused in future and paid certain fine to the government. There was one more provision existed in the Maratha judiciary that a slave woman was set free if she was able to replace herself by another slave. Such case had taken place in 1741-42; the husband of a slave woman rescued her by providing another slave. In the same way in 1754 a Koli woman accused of adultery was rescued by her caste men after the payment of fine Rs. fifty. On the other hand the punishment was little soft to the male offender who used to pay a fine and some time he was under going a term of imprisonment for the crime.

3. Slavery:- There are several references that a guilty of adultery was punished with enslavement. According to Manu the slave should not have any property or wealth, whatever slave earns should belong to its master. But during the period of Marathas as Chanakya says the slave was able to enjoy what ever he used to earn and entitled to inherit the property of his father. In short, the slavery under the Marathas was different than the slavery in Europe and America. The slaves were treated well, they were set free on several occasions, festivals and due to their old age. They were released on the suitable substitute for their owner and allowed to marry with the person of their choice. The marriage of slave girl means it was as good as her manumission.

4. Bigamy and Forcible Marriage:- During the Maratha period, there were several offences related to marriage of the Hindu male and female. Many a times, male was able to get rid of any such offences but female was punished with severe punishment. Among such offences two offences were generally taking place as 1. Bigamy and 2. Forcible marriage. In case if for bigamy, the parents or guardians were responsible then they were to be blamed. Because during this period, child marriages were practiced and the young girls used to be victims of this offence. In the year 1752-53 a person was punished with Rs. eighty because he had married a girl, who was already married with somebody else and he was present when the second marriage of his wife was taking place. Thus, the second husband became guilty automatically because, he did not enquire about the girl's earlier marriage. In another case of 1770-71, a Brahmin family was imprisoned on the charge of marrying their girl twice, when her husband by the first marriage was alive. In the same way, in case of forced marriage the punishment was many fold as 1. The confiscation of property, 2. Excommunication of the parties 3. Imposing fine on the parties. It is said that a family was punished with fine when it was proved that it had married a forty five year old male with a three year old girl forcibly, when the parents of the girl were not in sense. Thus, the judiciary under the Marathas worked meticulously and adjudicated such cases and disputes.

13.5. Mutilation:- Elphinstone says that there were no crimes during the period of Marathas. The most important reason for this was that the Maratha rulers were not cruel, they used to be very considerate for a deserving offender, they punished them with a small fine and set them off. But this situation was not continued for a long time. the Marathas were constrained to inflict some sort of severe and exemplary sentences to overawe the would-be offenders. Although, there was no capital punishment during the period of Chhtrapati Shahu and the Peshwa Balaji Bajirao, the Peshwas like Madhav Rao and Madhav Rao II were constrained to inflict very serious punishment to serious offences like treason, murder, dacoitr, robbery and causing any serious hurt. Madhav rao

Peshwe convicted the serious offenders to death on one occasion and on the other he inflicted the offenders to be mutilated.

It is said that there were the following punishments and sentences for the crime of theft as 1. Capital punishment 2. Right hand and left leg were to be cut off 3. Right hand only was to be cut off 4. Right hand, one ear were to be cut off 5. Right hand and right leg were to be cut off 6. One ear was to be cut off. These were sentences inflicted on criminals depending on the severity of their crimes. Although, these punishments were cruel but it should be noted that there was no influence of humanitarian principles on the criminals to deter them from committing crimes. Thus, The Marathas had judicial administration which was excemplary.

5C. 13. Check your Progress

1. Explain the role of Panchayat in the judicial administration of Marathas .

5C. 14. SUMMARY

The Maratha administration of justice was simple and suitable to the temper and situation prevailed during that time. The law was not codified , its procedure was not certain and it was mostly informal. It depended on old sanskrit treatises , old customs, which prescribed the trial by ordeal of fire and water. The Maratha judiciary also believed in divine intervention and taking oath in sacred temple . The whole emphasis of the judiciary of this period was on the amicable settlement of disputes and establishment of good relations between the parties in future.

The Maratha judiciary followed the procedure and rulers laid down by the Manu, Shukranitisara and the Vishnu Smriti, which had never followed the principle of separation of power. The dispute was taken to Patil, who was the judicial officer of the village, when the amicable settlement was failed. The next in succession was the Mamlatdar, the Sarsubhedar, the Peshwa and the final judgement was in the hands of the king. Panchayat was the authority at the village level to adjudicate the disputes of simple and minor nature. The parties in the dispute were to sign an agreement regarding abiding the rulers and regulations of the Panchayat. If any party was not satisfied or the case was beyond the jurisdiction of the Patil and the Panchayat, then Mamlatdar was to organise a Panchayat,

to conduct the hearing and adjudicate the dispute in a fair and clear manner. But, generally, Patil and Panchayat used to decide disputes and the Government upheld them.

In case of any party not accepting the judgement of a Panchayat on the pretext of corruption, the party was allowed to go for appeal to the higher court or authority. But the charge of corruption leveled by the person appealing was to prove the charge, otherwise, he was to pay the fine, which came to be known as Gunhagari. Generally, the people from the village, like Kulkarni, Deshmukh and Deshpande and who were conversant with customs and existing laws were appointed as the members of the Panchayat.

There was an urgent need of evidence in any dispute to prove the parties right or wrong and deliver judgement. During this period, several forms of evidence were considered. In the same way, the trial by ordeal had come to popularity. If the defeated party was not happy with the decision, it would ask the trial by ordeal either ordeal by water, fire or an oath in a temple or masque. Naturally ordeals were done to satisfy the parties and bring to an end to the rivalry between the parties. As a matter of fact, there was no much financial burden of the civil suits of the parties. The Patil, the Kamvisdar or Mamlatdar, the Sarsubhedar, the Peshwa and the king were the officers one after another in succession, who delivered judgements during this period. Although, the Panchayat had no that much jurisdiction in criminal cases as it had in the civil cases, but sometime it was used to conduct an enquiry and pass a judgement in the case concerned. Although, there was no capital punishment during the period of Chhatrapati Shahu, the Later Peshwa had long lists of fine and punishments inflicted on the accused. These fines and punishments were based on the nature of crimes and their severity. The crimes like witchcraft, adultery, bigamy, forcible marriage were treated very seriously. During the period of Peshwa Mahadavrao, very serious punishments were inflicted to offenders of treason, murder, dacoit, robbery and causing serious hurt. It is said that mutilation also was in practice as a punishment for a serious offence.

5C. 15. QUESTIONS

1. Evaluate the role of Panchayat in the judicial administration of the Marathas.
2. Assess the importance of evidence in the dispute during the period of Marathas.
3. Give an account of trial by ordeal in the judicial administration of Marathas.
4. Write an essay on the fine and punishments in the judicial administration of Marathas.

5C. 16 ADDITIONAL READINGS

1. Sen S.N. Administrative System of the Marathas.
2. Sen S.N. The Military System of the Marathas.
3. Dr. Gune, the judicial System of the Marathas.
4. Setu Madhavrao Payadi, Chhatrapati Shivaji.



6

ART AND ARCHITECTURE

Unit Structure

- 6.0 Objectives
- 6.1. Introduction
- 6.2 Maratha Art
- 6.3 . Maratha Sculpture
- 6.4 Maratha Architecture
- 6.5 Check Your Progress:-
- 6.6 Summary
- 6.7. Questions
- 6.8. Additional Readings

6.0 OBJECTIVES

After the completion of this unit the student will able to

1. Perceive the factors that made the Maratha art and Architecture regional or provincial only.
2. Comprehend the idea of Maratha art.
3. Understand the Maratha frescoes.
4. Explain the various roll paintings and patrika.
5. Know the Maratha Sculpture
6. Grasp the wood carvings existing during the period of Marathas.

6.1. INTRODUCTION

In Hinduism idol or effigy worship has been an integral part of religion. There are a number of beautiful temples and idols spread over the country. These temples have exquisite sculptures carved on their spires and have extremely nice and colourful wall paintings. Among such paintings, the artisan of Shaiva, Vaishnava, Jain and Buddhists have shown specific skill and

characteristics in their rendition of art and architecture. The temples at Rameshwar, Kumbhakonam, Tanjore and Madurai are the imposing and awe inspiring art of Dravidian people. But such exquisite pieces of art are not seen in Maharashtra. Although, Maharashtra had come under the rule of popular dynasties in art and architecture like Chalukyas and the Rastrakutas but their capital cities were outside of Maharashtra, they ruled Maharashtra from Badami and Kalyani respectively which belonged to Karuataka. There were the dynasties which were from this land and ruled Maharashtra were Shilharas and the Yadavas. The Shilharas constructed several temples but very few are intact now whereas the Yadvas of Deogiri could not ruled Maharashtra for a long time. The land of Maharashtra is known for its Sahyadri ranges and the beautiful caves carved in various parts of that mountain. The caves at Karley, Bhajye, Kanheri, Ajanta, Verul and Nasik are very popular and world renowned sculptures. Although, the Marathas had their distinctive style of painting and construction of beautiful mansions which can not be compared with the Mughals in the north. Their temples, forts and mansion became and remained regional and provincial in scope and style for which several factors were responsible as under:-

The Royal period was the formative period of the Maratha rule. It was not possible to expect much more in the field of art and architecture from them. Even then the significant contribution was made in the construction of forts of military architecture. However, the untimely death of Chhatrapati Shivaji, the founder of Maratha Raj, followed the series of wars with the Mughals came to be known as the Maratha war of independence in which the very existence of Maratha kingdom came into danger. Naturally, there was no much time for any art and architecture.

The Peshwas followed the policy of expansion, which lasted for forty years from 1720 to 1761. The set backs like the third battle of Panipat led the Marathas towards its downward slide, which gave the Marathas no time for exquisite art and architecture.

The economic position of the Marathas was not as strong as the Mughals in the north. The land in Maharashtra is not as fertile as the Gangetic basin. Naturally, it did not allow them to spend much more on art and architecture.

During the period of Peshwas the incessant wars for territorial expansion negated the economic gains accrued from the annexation. The economic grains from the territories other than Maharashtra were uncertain, that led Peshwas to borrow large amounts from bankers to pay regular administrative expenses and to finance various wars.

Although, there was some collection from the conquered rulers but it was very marginal, that was absorbed by major feudatory agents and did not reach to the Government. On the other hand, Maharashtra never used to produce a large surplus as was done by the Vijaynagar or the Mughal Empire. Naturally, the Marathas could not spend much amount on the art and architecture.

6.2 MARATHA ART

During the period of Marathas a distinct style of painting as an art was developed. There were several painters, who excelled in various aspects of that painting. There were rich people as Sardars and officials of Peshwas, who became patrons of such paintings and painters in the eighteenth century Poona. This was the direct consequence of the expansion of Maratha territories in the country. During this period, a number of frescos and mural painting appeared on the wall of mansions and wadas of rich people in Poona and Satara. It became a matter of status to have painted walls of their buildings with various episodes of Puranic and epic ages. The Peshwas had employed popular painters Like Ragho, Tanaji and Anuprao for mural painting on the wall of Shanvar wada, which was constructed by Bajirao I. Mahadevrao I completed the remaining construction of the Wada and employed Mankoji and Shivram popular painters of the period on Rs thirty for one and half month to paint variously the Shamvarwada. In 1765, Peshwa Raghunathrao had constructed a wada at Anandwalli and instructed Nana Fadnis to Send Mankoji for decoration of his wada.

Apart from the actual painting administrated by the various painters, the Peshwas also acquired several master pieces of paintings from different parts of India. Among them the thirty six Ragmalas, which were brought by Mahadevrao I in 1764, a copy of an illustrated Bhagwat brought by Nana Phadnis from Jaipur and the gift pieces given by the English were exquisite pieces of art forms. When Charles Malet was the English resident at the Court of Poona, he employed James Wells and Daniel the popular English artists to do some outstanding painting on the wall of Shanvarwada. They also trained some local painters in the painting of nature in various moods and majesty. Among Local painters who were trained were Gangaram Tambat, Dhanaji and Bapu Chitary. They became excellent artists of the Peshwa period. The Sardars Like Khasgiwale, Raste, Tulgibagwale and Vaidya used their services to do various paintings on walls of their wadas. The paintings which James Wells had done in Poona were outstanding. In one of the paintings Nana Fadnis, Mahadji Shinde and Mahadevrao II were sitting together. In the second painting Mahadevrao II and Nana Fadnis were shown as discussing important matters of the government of Marathas.

1. Maratha Frescoes: - This type of painting was done on the walls and inner part of the roof of the building. The frescoes and wall painting being very popular, were done on the religious occasions like Dasara, Diwali, Upanayana or marriage ceremony by the expert and renowned painters or artists. Generally, the subjects or events depicted in these wall paintings were religious and taken from mythological literature like, 1. Dashavatara i.e. the ten incarnations of lord Vishnu, was the most popular during this period. Chhatrapati Shahu's palace at Satara and Raste's wada at Wai were painted with this painting beautifully and became the attraction of all the people in the kingdom. 2. Ganpati was also a favourite object of paintings on the walls of main halls and drawing rooms of each building in Poona. 3. Rampanchayat, among the paintings of gods and goddess, Rampanchayat was painted with much priority. In this painting Rama, Sita, Laxman, Hanuman, Shankar, Parvati, Lord Vishnu and Laxmi were shown sitting in the panchayat. 4. The Jain temple at Jamod; had a painting depicting the whole life of Mahavira. In the same was the temple at Bijargaon had some another painting but was not so popular as Jamod temple. 5. There were several wall paintings based on the events of epics like Draupadi Swayamvara, Sita Swayamvara. 6. The wadas at Wai, Nipani, Chandwad, Talegao and Dabhade had wall paintings of all events based on various puranas. 7. It is said that in several wall paintings the subject handled in Ajanta and Ellora cave paintings have also been kept in mind and efforts were made to establish the linkage with that tradition. 8. The wall paintings or Maratha frescoes were done in white, red, Green and Blue colours with suitable combinations suiting to the buildings or wadas as well as with the objects. It appears that while painting various subjects the care was taken about the attire of male and female which was shown typically Maratha in style, as nine yard long sarees, dhoties and turbans. The physical features of the objects depicted resembled with that of the statures of Marathas. Thus, the wall paintings or frescoes developed during this period was practised in various parts of the kingdom.

2. Roll Paintings and Patrika: - This painting was done on paper roll which was about ten to twelve feet long. Generally, it was the horoscope along with the Zodiacal signs and other objects of religious importance. The roll painting of Peshwa Balaji Bajirao is available today with the Bharat Itihas Sanshodhan Mandal, Poona. The Patrika painting one more popular form can be discussed as under:-

3. Sankrant pat Patrika: - This painting was done on a two square feet size paper. In the upper part of the paper the picture of Ganpati was painted along the pictures of goddess Sankranti and her favourite Vehicle. The Lower part of the paper was used for figures of other gods and goddesses, which were painted in red, high blue and yellow colours. This painting was very popular during

the period of Marathas. The Bharat Itihas Sanshodhar Mandal, Poona has several Sankranti pat patrika paintings.

3.2.2. Pithoripat Painting: - It was used for performing puja. This painting is named after the ritual, pithori, which was performed on the new Moon day of the month of Shravan. There is a mystical story in the ritual performed on the day. It is based on the story of Vasudev and Dewaki, in which Sixty four yoginis were worshiped by married women. As per the story it is said that a woman lost her seven children soon after their birth of each of them and secured them back after performing the puja of sixty four yoginis. The ritual symbolises yoginis as protectors of young children from their untimely death. The artist related this story with the death of seven children of Vasudev and Dewaki of the popular epic Mahabharata. The artist also went on painting other events in the life of Lord Krishna. Although, the story used was from Mahabharata, the colours and attires painted in the Pithori painting were suited to the Maratha culture and tradition.

4. Illustrated Manuscripts: - During this period, the printing press was not used to create Literature. The Literature available was hand written, which was preserved in various Mathas, Monasteries of the Ramdasi, Mahanubhavi and Nath Sects. Under the Peshwas, the rich Sadars began to enrich their private collections with hand- written books, which were illustrated by beautiful pictures of personalities from puranas and mythologies. Among such illustrated hand written books Pundalik and Vitttal Mahatmes, Shivilambrit, Dyaneshwari and Sankranti were very popular. These illustrated manuscripts being related to religion became a popular form of the Maratha art and displayed the Maratha culture of the seventeenth and eighteenth centuries.

5. Miniature Paintings:- As illustrated manuscripts developed as a form of painting, the another form of painting came up in this period was miniature painting. In this painting, the different themes like Ragmala based on ragas of Hindustani classical music. This painting was done on a rectangular paper, on the top of the paper the name of the raga was written and the below of the name every facet of the raga was illustrated very beautifully with figures of god and goddesses. The next theme of the miniature painting was the Talmala, which was depicted as ragamala painting. It is said that a Dutch painter painted miniature paintings on Shivaji as well as Bajirao I, depicting them riding horses and leading their campaigns. Although, with decline of the Marathas, the miniature paintings were disappeared, some of the important pieces are still in the custody of the Bharat Itihas Sansodak Mandal, Poona.

6.3 . MARATHA SCULPTURE

The land of Maharashtra has the oldest sculptures like Karley and Bhajye caves which belonged to the second century B.C. and bore the influence of Shalivan and Buddhist sculptures. The cave sculptures carved at Ajanta belonged to the fifth century B. C. where as king Krishna II of Rastrakuta dynasty got carved the cave sculptures at Ellora. These sculptures are considered the finest specimen of sculptures in the country. Although no cave sculptures were carved during the reigns of the Shilahara and yadava kings, they got constructed a number of Hemadpanti style temples through out their kingdoms. The Muslims, who ruled India later were iconoclasts and did not spare any such temples in the state, which led to discontinue the tradition of constructing the hemadpanti temples. The sculpture as an art developed in the state particularly with the development of temples in which idols of different gods were installed. The free standing sculptures are seen rarely in the country except the pillar capitals of Ashoka and the Yaksha Yakshini of the Shunga period. Maharashtra also followed the same type of free standing sculptures under the period of Marathas. It was sculptured under Shivaji Yadwada, near Dhawad, Karnataka. It was carved in a big rock of 3x2-1/2 feet depicting Shivaji as negotiating with Malamma, the queen of Belavadi and the widow of Ishwar Prabhu. This sculpture is divided into two parts, in the upperpart Shivaji is shown riding horse while in the lower part depicted Shivaji and Malamma's meeting with Shivaji's foot soldiers as well as his favourite dog. In 1677-78, when Shivaji was on his Karnataka expedition, he visited Belavadi, which was thirty miles away from Belgaum. Belavadi then was under Ishwar Prabhu, who was no more, his widow Malamma clashed with Shivaji's foot soldiers and impressed him with her bravery. Naturally, this sculpture commemorated meeting of Chhatrapati Shivaji with Malamma. Dr. Mate says that almost all Hemadpanti temples of Yadavas were renovated under the period of Shivaji in order to bring out a new sculpture of Maratha style. One of such renovated temples under Shivaji was at Shingnapur which came to be known as Shambhumahadev temple. Dr. Mate further says that although it was renovated under Shivaji, its top was built in Peshwa period. The Maratha sculpture can be divided into three periods as 1. 1650 to 1720 the period from Shivaji to Balaji Vishwanath in which the Maratha sculpture got no encouragement. 2. 1720 to 1740 the period of Bajirao I. 3. 1740 to 1761 the period of Nana Saheb. During the periods of Bajirao and Nana Saheb, the rapid expansion of Maratha power took place which brought them into close contacts with various parts and various temples that encouraged them to construct various temples. Thus the Marathas developed their own sculpture during this period that can be studied as under:-

Bhuleshwar temple at Yavat:- Brahmendra Swami the spiritual guru of Bajirao I renovated this temple in Poona district and created a distinct Maratha sculpture in the field of ornaments, dress, decorations and the design of the spire of the temple.

Vateshwar temple of Saswad:- This temple was built during the period of Peshwa, bore several battle scenes of the period. Although, the stones sculpted are worn out, they give certain ideas of the Maratha sculpture.

Temples constructed by Ahilyabai Holhar have developed the Maratha sculpture. The entrances of those temples are sculptured with the figures of Maratha soldiers and Sardars. Along with this figures of elephants, monkeys, peacocks and floral as well as geometrical designs also are carved prominently.

Siddheshwar temple at Toke:- This temple in Ahmednagar district has a sculpture of two elephants fighting with each other. In the other scene, Peshwa Madhavrao I is shown sitting in his court or Darbar and consulting with his advisory. In the third scene on the outer wall the Draupadi swayamvar is sculpted with much skill and dexterity. Naturally, it is an important example of Maratha sculpture.

4.5. Rock Memorials: This is one more important form of the Maratha sculpture, came to be known as veergala. It was constructed in the memory of brave soldiers, who laid their lives in various battle fields. It was carved on a rock of 3x4 feet at the village of the respective soldier. This rock memorial is divided into three parts as 1. the Lower part depicted the fallen hero in action. 2. The middle part depicted his journey to heaven and 3. The third scene depicted the fallen hero worshipping gods in the heaven. Thus, These scenes predominantly depicted in the Maratha style and Maratha sculpture.

Wood Carvings:- This is one more important form of Maratha art and architecture found developed during the period of expansion of the Maratha rule. Such art develops when peace and prosperity reigns the regime, but the Marathas never had such peaceful regime except few years. Although this wood carving developed under the Marathas and were scenes on the walls of different mansions and temples but those scenes could not stand the onslaughts of enemies, fire and nature. There are some constructions which display such exquisite wood carving art but they are in dilapidated status or in total crumbling position. Thus, the Maratha Sculpture developed in various parts of the Kingdom.

6.4 MARATHA ARCHITECTURE

There are several kinds of architectural traditions in Maharashtra. The first architectural tradition started by the Buddhist in second century B.C. at Karley and Bhajye caves near Poona. The second tradition in architecture of Maharashtra started by Rastrakutas at Ajanta and Ellora caves in the fifth century B.C. The Chalukyas, the Silharas and yadavas added much more to the existing

architectural tradition by adopting Nagar or Bhumji type of architecture. This blended with the local conditions of Maharashtra and developed it into the popular Hemadpanti style of architecture which came to be known as the Maratha architecture. It can be studied with reference to 1. Forts 2. Wadas 3. Godhis and 4. Temples.

These architectural manuments of Marathas are either destroyed by fire or the ravages of time. The palaces Like Ajinkya Tara at Satara and Shanwarwada at Poona are the most prominent but they are in dilapidated conditions. Although, they are in the most neglected status, certainly give some idea of their style, design and the manner of their construction. During the period of Shivaji, several new forts were constructed as well as old forts were repaired while under the Peshwas new wadas and mansions were built and the towns like Toke were established. The Maratha architecture can be studied with the help of following points:-

1. Maratha Forts:- Chhatrapati Shivaji's name has been associated with almost all forts of Maharashtra. He gained them by various ways and measures as some by deliberate bribes where as others by well planned attacks. He constructed several forts on various and important hills strategically. Naturally, all these forts became the best examples of military architecture of Marathas. These forts proved the best means of protecting the Maratha Kingdom as said by Ramchandra Pant Amatya in his Andnyapatra. He further says that a kingdom without forts is like a person without soul. The forts constitute the strength of army and the wealth of the Kingdom. Without forts, the people in the Kingdom are left at the mercy of the invader. Fort is the place where the king can enjoy a sound sleep; hence, the king should undertake construction as well as repair of forts by himself. The fort should have a strong stone wall, which is known as rampart. Inside the wall there should be a trench or moat with full water to interrupt the entry of enemy and there should only on suspension bridge for the entry of selected people. Even there were other several methods to restrict the entry in the fort as very narrow and difficult steps, underground staircases, tunnels and trap doors. These methods were used to make the entry totally inaccessible and keep all provisions, people, military and the king safety and secure. Although, almost all the forts of Marathas are in a dilapidated conditions, their architectural remains show that the engineers who constructed them were well aware of the principles of military engineering. Thus the Maratha architecture is very exhibited by the forts of Chhatrapati Shivaji.

2. Gadhis:- These were the structures constructed for residential purposes with the provision of defensive outworks. These structures were constructed on the upland in order to live with all civil amenities without any external interruptions. Such constructions were mainly undertaken during the medieval period,

when there was no political stability in the country. Gadhis were compared with the manorial houses of the medieval English people. Although, Gadhis were like forts but they were very smaller and weaker than the forts. During the period of Marathas Gadhis became the places of various intrigues, romance and mysterious glamour. There were a number of Gadhis constructed during the later half of the eighteenth century, which were generally square or rectangular in size. As a matter of fact all gadhis depended in size and shape on the wealth, importance of the person constructing and occupying them. These godhis were provided by a rampart of stone wall, which was generally five to seven feet wide. The rampart was provided with parapets which served as watch towers. There used to be several quarters for servants from within the rampart. It is said that the care was taken to store adequate arms, ammunition provisions and water to be used in any emergency or expected to stand a siege for some time. Thus, the gadhis formed a part of Maratha architecture.

3. Wadas:- Among the buildings, the Peshwas built during their rule, the residential mansions were the most popular structures, which came to be known as wadas. Their own residential building was popularly called as Shanvarwada, which was the most impressive structure in Poona. Bajirao I constructed this wada in 1730 and was occupied formally in 1731. Since then it became the centre of politics and culture of the Maratha empire till its last in 1818.

Shanvarwada was initially two storied construction but it was raised to seven stories in the reigns of latter Peshwas. It was the only tallest building from the top of its people use to see the spire of the distant Alandi temple. This wada had five main gates as 1. Ganesh gate 2. Delhi gate 3. Mastani gate 4. Khadki gate and 5. Jambul gate. It had four fortified walls, out of them two were two hundred yards long, twenty feet high and the others were one hundred fifty yards long and twenty feet high, There were twenty bastions of stone and bricks, four at each corner and five in the centre of the rampart. These bastions were manned with two hundred seventy five armed guards. There were several Diwankhanas or big halls such as 1. Ganpati hall 2. Dance hall 3. Ivory hall 4. Hall of mirror 5. Hall of Bjr Rao 6. hall of Naranrao. In addition to these halls, there were several small rooms around which were assigned to each member of the ruling family. There were some other rooms assigned and occupied by various departments like 1. Treasury. 2. Pantry. 3. records. 4. Library. 5. Armoury and 6. Medicine. The several garden beautified it whereas numerous fountains made it the most elegant. It is said that in 1755, Nanasaheb constructed the Darbar hall on the eve of Ganpati celebration, hence it was called Ganpati hall. Due to the establishment of marble idol of Ganpati at a corner, it became a place of many state gathering as well as meeting place with

dignitaries from foreign countries. This was the hall which had seen several days of ups and down and several diplomacies materialising. Unfortunately, this wada could not last long because it gutted into fire in February, 1827.

In addition to Shanvarwada, there were several other wadas constructed during this period. In 1803 Bajirao II constructed a two story wada at Vishrambag. He also constructed two more buildings as one was a five story building in Shukerwar Peth whereas another structure was at Hirabag where Bajirao used to entertain his English guest. Despite, these structures the wadas of Raste, Haripant Phadke, Nana Phadnis, Naik-Joshi, Mehendale, Tulsibagwale, Biniwale, Gaikwad, Shinde and Holkar were very rich and impressive mansions of Poona and had added to the glory of the Maratha architecture.

4. Temples:- This was one more form of architecture developed during the period of Marathas. Among the temples constructed in and around Poona, the outstanding temples were only four. as 1. Parvati temple. 2. Tulsibag temple. 3. Belbag temple and 4. Omkareshwar temple. These temples were constructed as per the principles of Maratha architecture, which was the blending of Yadava and Nagar style of architecture. The Maratha style of temple architecture was a very simple plan of constructing a structure in which a square sanctum was linked by a rectangular portico. The facade of the portico had couple of pillars with beautiful arches. There was a big assembly hall, open on all sides. The temple structure had a beautiful pattern ceilings, hung multi coloured glass hundies with candle holders which gave the impression that the whole structure is made of glasses. The spire of the temple also was an important feature of the Maratha architecture, which was again blended with the south Indian models. There was a dipa-malas, a tapering pillar constructed with several suitable brackets which were used to climb the pillar to light the lamp put on the top of the same pillar. This was constructed in order to light the whole area of the temple.

Generally, the temple was decorated with various stories of Puranas, epics and the battles fought by the Marathas. The pillars, walls and spire had sculptured images gods and goddesses, saints, soldiers and were painted brightly in suitable colours like red, green and yellow. Temples usually had a wall around it, to be secure enough to pilgrims visiting them. There used to be garden within the outside wall of every temple, which usually added to the beauty of the temple. Thus, this architectural form also developed during the period of Marathas.

6.5 Check your Progress:-

1. Account for the Maratha art and architecture to be called the provincial art and architecture.

6.6 SUMMARY

In Hinduism, idol worship has been an integral part of religion. There are several beautiful temples with large idols installed in spread throughout the country. The artisans of Shaiva, Vishnu, Buddhists and Jain ideology have shown specific skill and characteristics in their rendition of art and architecture. The temples at Rameshwar, Madurai, Tanjore and Kumbhakonam are the imposing and inspiring art and architecture of Dravidian people. But such exquisite pieces of art and architecture are not seen in Maharashtra. Although, Maharashtra had come under the rule of popular dynasties like the Chalukyas and Rastrakutas but their capital cities were outside of Maharashtra. These dynasties ruled Maharashtra from Badami and Kalyani respectively. There were the dynasties ruled Maharashtra were from Maharashtra only, who developed the art and architecture of constructing temples, which popularly came to be known as hemadpanthi temples. Maharashtra is known for Sahyadri ranges and the beautiful caves carved in those ranges. Although, the Marathas have their distinctive style of art and architecture, that can not be compared with the Mughals. Their temples, forts, mansions and other structures remained regional in scope and style for which several factors were responsible as:- The Marathas had no surplus production, they had no fertile land, they were forced to fight with formidable enemies often and other several reasons were there. It does not mean that they did not develop their art and architecture, Among the art they had wall paintings in which several painters like Gangaram Tambat, Dhanaji and Bapu Chitari were very popular. Not this much the Maratha sardars like Raste, Tulshibagwale, Vaidya and Khasgiwale used the services of James wells and Daniel the popular English painters. The Marathas were specialised in frescoes, in which various themes from Indian mythology like Dashavatara of Vishnu were painted on the walls on the eve of festivals like Deewali, Dassera or marriage. Along this the subjects like Ganpati, Rampanchayat, and other gods and goddesses were painted. The Maratha frescoes were seen on the walls of Jamod temple and wadas at various places, paintings in Ajanta and Ellora caves, which were done in red, blue and yellow colours.

The Marathas also were very popular in patrika or roll paintings. Among them the Sankrantipat painting, the pithoripat painting, illustrated manuscripts, and miniature paintings were very popular. In Sankrantipat patrika the pictures of Ganesha, goddess Sankranti with other gods and goddesses were painted. In pithoripat, a story resembling to the death of seven children one after another of Vasudev and Dewaki was painted whereas in illustrated manuscripts hand written books like Shivilambrit, Dyaneshwari, Pundlik and Vittal mahatmye were decorated and painted beautifully. In the miniature painting ragamala and talamala of various stages were painted on walls of wadas, palaces and temples: In the same way, the Maratha sculpture was also popularly shown on the walls of temples. The most popular was the sculpture at Yadwada near Dharwad, Karnataka, in which the pictures of Shivaji ,Queen Malamma of Belavadi and soldiers of Chhatrapati Shivaji were sculpted very beautifully. In addition to this sculptures on the temples of Bhuleshwar at Yavat, Vateshwar temple at Saswad, temples constructed by Ahilyabai Holkar, Shidheshwar temple at Toke are known as the master pieces in the sculptures. Rock memorials and wood carvings also were undertaken under the Marathas. In the field of architecture, the Marathas had their own architecture developed in the form of forts, gadhis, wadas and temples. Ramchandrapant Amatya stressed on the importance of fort as soul of the Kingdom. Shivaji constructed as well as repaired several forts and developed a new and distinct Maratha architecture. Under the Peshwas ,gadhis, wadas and temples were constructed at several places. Among them Shanwarwada was the exquisite piece of the Maratha architecture. In addition to this wada, Vishrambag wada, wada at Hirabag, Raste, Haripant Phadke, Nana Phadnis, Naik-Joshi, Mehendale, Biniwale, Gaikwad, Shinde and Holkar had their own wadas with peculiar features of the Maratha architecture. In the same way, temples were constructed as per the Maratha style of architecture. Among such temples, the Parvati temple, Tulsibag temple, Belbag temple and the Omkareshwar temple were the master pieces of the Maratha architecture.

6.7. QUESTIONS

1. Discuss the Maratha art , wall paintings , frescoes and various roll paintings. Why was the Maratha art remained regional in scope and style ?
2. Give a brief account of the Maratha sculpture.
3. Examine the Maratha architecture with the help of forts constructed by Chhatrapati Shivaji.
4. Write a detailed note on the Maratha forts, wadas , gadhis and temple architecture .

6.8. ADDITIONAL READINGS

1. Mate M. S. , Maratha Architecture
2. Gokhale B.G. , Poona in the Eighteenth Century
3. Kulkarni A. R. and Khare G.H. ,(ed) Marathyancha Itihas , vol . II (Marathi)
4. Bhave V. K. , Peshwekalin Maharashtra (Marathi)



7

VILLAGE COMMUNITIES

Unit Structure

- 7.0 Objectives
- 7.1 Introduction
- 7.2 Village Communities Under The Mughals
- 7.3. Village Communities During The Period Of Maratha
- 7.4 Check Your Progress
- 7.5 Summary
7. 6. Additional Readings
- 7.7 Questions

7.0 . OBJECTIVES

After the completion of this unit the student will be able to

1. Understand the village communities under the Maratha with their antecedents.
2. Know the officials of the Village communities.
3. Camprehend Patil, the head of the Village communities, with his duties, functions, rights, powers, privileges and dues.
4. Know Kulkarni, the accountant of the village communities with his duties, rights, privileges and dues or income.
5. Understand Deshmukh, his duties, power, privileges and dues.

7. 1. INTRODUCTION

The Village community has been one of the important features of Indian life since the ages. India is a country of villages and agriculture is its main source of livelihood. Indian village communities was termed as a small republic. Many rulers came and gone, but there took place no change in the structure, arrangement, life style and administration in the village. They consumed what they produced & they produced whatever they needed to be consumed in their daily life.

The Village, during the period of Marathas was called by various names as Grama, Dehe, Mouja and Khede. The people who used to live in villages came to be known as village communities. There are several perceptions about the village communities as some historians say that the members of a family acquired some lands from their ancestors or forefathers collectively or individually and began to live in village and came to be known as village communities later. Some other scholars say that the members of the communities held the village land, had proprietary rights over the whole land and apportioned it among all the members for cultivation.

Although, the meaning of village communities, differed scholar to scholar and historian to historian, the village communities produced goods required for markets in urban area and for consumption of the fellow villagers and village artisans. They also produced the goods for weekly markets in neighbouring villages. This weekly market only served the linkage between the rural and urban India and enhanced the idea that the Indian village was a small republic, a self sufficient unit of the country.

7.2. VILLAGE COMMUNITIES UNDER THE MUGHALS

Before turning towards the study of the village communities during the period of Marathas, it is very essential to have some glimpses of the village communities under the Mughal Empire in India. During the Mughals, there were around six groups of people in the society as handlords, who were

- 1) Zamindars who followed the profession of money lending to the people in general.
- 2) Rich cultivators
- 3) Peasants who had their own land.
- 4) Ordinary peasants, who had not enough and were forced to turn towards money lenders for loans.
- 5) There were some free individuals, who had no land of their own, they worked on the lands of rich cultivators. But they were not attached to the land of any one.
- 6) There were some groups of people as scavengers, cabbles, agricultural workers and luggage carriers like Coolies. These people had to suffer very much because they had no fixed source of income. Generally they belonged to the last rung of the society.

The Village communities and the various groups in the medieval society mostly based on the caste system and helped to create rigidity of profession.

7.3 . VILLAGE COMMUNITIES DURING THE PERIOD OF MARATHAS

The village communities under the Marathas had some outstanding features which can be enumerated as under :-

During the Maratha period the village communities referred to 1) Wandars 2) Mirasis 3) Uparis Watan the word is an Arabic found in the Muslim record of Deccan, it means once own homestead. Generally watan was a grant sanctioned by the ruler to its officer, who held the office and the grant lasted till the officer remained loyal to the ruler and discharged his services efficiently and won the mercy of its ruler. Watandar was paid by the villagers for his services to them, which became rights of the watandar and dealt in detail in the watan deeds of the particular watandar. The watandar was being a permanent official, his position did not change even if there was change in the government. There were several watandars during the period of Chhatrapati Shivaji, who had served the earlier Muslim rulers.

Apart from watandars the other two elements as Mirasdars and Uparis also were part and parcels of the village communities of the Maratha period. The Mirasdar was a Landholder, he had absolute proprietary rights in the land inherited from his forefather. The mirasdar was also called as Thalkari or original inhabitant of the village. The uperi as the title suggests that he was an outsider, migrated to the village from some other areas. Initially he was to leasehold the land for some time and used to become a mirasdar when he acquired proprietary rights of land holding or the land he held temporarily earlier. They were in every villages. Each village was as independent as a State. The Vishnu Samlita, Mahabharat and Manu Smiriti suggest that the king to appoint head or the chief or lord of each Village. In the administrative set up village, Tarfs, Prant and Parghanas were successive divisions. The head of the each division had to discharge some duties. V. K. Rajwade says that the Paripatyagar, the head of some Tarfs was to act as police Magistrate. There are several references regarding the village management in Kautilyas Arthashastra and other ancient scriptures – like the villages communities of Maraths.

1 Officials of the Village communities :-

There were several officials of the village communities required to administer the same. Some of them were as under

1. The Patil :-

He was the chief revenue officer, Chief Police Magistrate, Chief Judicial Officer, and the chief of the village. Patil worked as the linkage between the village and the Government of Marathas. He functioned as exponent of the authority of Peshwas in the village and appeared before the Kamvisdar or any other officer of the

Peshwas as the authorised representative of the village. Patil being the responsible revenue collection officer of the village. Kamvisdar often consulted him at the time of assessment of revenue of the village. It was the duty of Patil to protest if the revenue assessment was too high or exorbitant and excessive. Despite the protest of Patil, the Kamvisdar did not listen, Patil should move to different village leaving the whole process to the Kamvisdar. But, it is said that Patil took such step seldom or in extreme cases only. Because, the Kamvisdar was not able to collect revenue of any village in absence of Patil. Hence the Kamvisdar, usually agreed with the suggestions of Patil.

Patil as a Judicial officer was to convince and induce the parties to their dispute amicably and if that was failed Patil was to appoint a Panchayat for the settlement of the dispute. As a Police officer Patil with the help of his watchman was to enquire into the cases of theft and robbery in his village.

The post of Patil was neither elected by the people of the village nor it was appointed by the Government. But it was hereditary or descended from the forefathers. The office of Patil was easily sold and purchased by any one but generally, people were not ready to sell the post of Patil but in the rarest cases only. The sale was due to the economic constraints and even it was seen that there were two Patils in a village. The hereditary Patil used to sell some of his rights to the another person, who would become Patil. Although the rights of Patil were enjoyed by all the members of the family, the preference was given to the elder branch of the family or the rule of seniority was observed very strictly in the family of Patil. Mostly, post of Patil was held by the dominant caste of Marathas but at several place it was also held by either Brahmin or a Muslim. Rajvyavaharakosh says that during the period of Marathas usually Patil was a Maratha and his symbol was plough, which could bear with his name on all official papers which signified the duties of Patil.

4a. Duties of Patil :-

Patil as the head of the Village had several duties to be performed in the village. Some of the important duties can be mentioned as under :-

1. As agriculture was the main source of income, the Maratha Government wanted to increase the production of agriculture. The Patil was assigned the important duty, that he was to help bring under cultivation whatever fallow land or barren land was there under the jurisdiction of the village and enhance the revenue of the village and the King.

2. The second important duty of Patil was that he was to prepare an estimate of the standing crop in the village every year and send it to

the higher officers in the State administration for rough idea of the income of the ruler.

It was the duty of Patil that he should prepare some remission in the Land revenue in case of failure or partial failure of land production due to the flood, draught or of any reason, and submit it to the officer for further action.

4) Patil was to supply in detail the information regarding the total land, the crop grown its Kinds in acres, the revenue collected last year and the tentative collection of revenue during the current year to the Government.

5) Patil was to shoulder the responsibility of collecting land revenue. He was to pay the stipulated amount equal to the land revenue of the village into the Government treasury. He was also to bear on his own if there was any short fall in the collection of the land revenue of his village.

6) It was one of his duties that Patil was to assue and stand surety to the Government for the assessed Land revenue collection of the village on behalf the village. Patil was compersated for this noble work by the villagers with stipulated amount and customary honours.

7) As stated above, Patil was being the Judicial magistrate of the village, he was to call meeting of the village 'Gothsabha,' conduit it smoothly and pass the decree, which needed his assent and no judicial decree was legal without his signature.

8) Patil was the chief Police Magistrate of the village. He was to maintain law and order in the village. Patil was responsible for peace and smooth funcationing of the village It was said that it was not possible for anyone to be in any village without the mercy of Patil. Thus, Patil was the whole and soul of the village community under the Marathas.

b. Rights and Powers of Patil :-

Patil being the head and the watandar of the village had several rights and powers over the villagers, which were known as privileges (Haks) and dues (Lajimas). Haks means rights or services which Patil got done from the people of the village. while Lajimas had no legal sanction from the Government but they were optional, even then Patil enjoyed them as rights. These Haks or Privileges and Lagimas or dues defered place to place and time to time. As a matter of fact Patil entitled to some payments from the villagers in cash and kind. Generally the share or the payment which Patil received from the village was fixed and confirmed by the Government. Following were the Haks and Lajimas of Patil under

the

Marathas :-

1) Manpan :- These were the rights of seniority and precedence of Patil over the people in his village. Patil presided over each and every function and festive occasion in the village as celebrations of Holy, Ganpati, Sankrant, Dasara, Diwali, Padva, Nagpanchmi and Pola which were carried publicly by the people.

2. Cash Payment or Khunda :-

Patil was entitled to receive certain share of the total Land collection in cash and kind which was fixed by the Government.

3. Payment in Kind :-

Patil used to receive some production in kind from each and every producer or farmer in the village. They were known as Ghugri, Phaski and Hurda. Ghugri means recovery in kind of each and every production the cultivator produced. Phasaki means handful of corn or a partial share of production of every Land holding where as Hurda means unripe corn or Jowar, which was baked and eaten being very tasty, was received by Patil as his rights. Beside, these rights. Patil used to get many articles which were consumed daily from the producers land shopkeepers without any payment as oil, coconuts, ghee, fowl and mutton. Patil used to get some articles of daily use from almost all artisans such as a pair of shoes, Pasodi or Chudder, Cholkhan or a piece of cloth which was used to tailor as blouse or bodice for his wife.

4) Levies :-

Apart from the above payments in kinds, the Patil used to get his share in various levies, which were imposed on people and collected by the Government. Among such levies, marriage tax, divorce tax, and tax imposed on the transition of cattle were important and generally fetched much income to the Government as well as to Patil.

5) Services :-

Patil had right to get free services from several sections in the village for example, he was chief of the village, he was bound to get the services of village watchman as and when he required him. In the same way he used to get services of all other artisans at the village, starts from washerman to cabbler.

2 Kulkarni :-

After Patil the next important village official of the village communities under the Marathas was Kulkarni. He was referred variously in various records as Gavkularni and Gramlekhi or village accountant. The records of the Marathas referred to the watan

grant of Kulkarni as Lekhanvrutti. This Kulkarni usually maintained the record of individual land holding and the revenue each individual was to pay to the Government. He was to work under the supervision of Patil and record the revenue paid in his record and he was to keep record of the revenue if any was in arrears. This was his cardinal duty, he was punished if he failed in this duty of recording the revenue or any misappropriation. Kulkarni also was to help Patil in the task of inducing cultivators to bring more and more barrenland under cultivation.

As a matter of fact there was no separate Kulkarni for each village the reason was that there was no sufficient education imparted to each Kulkarni and qualified him for the job of Keeping records. This scarcity of educated Kulkarni led the Maratha Government to allot more than one village to one Kulkarni. The available records say that there were several Kulkarnis who were keeping the records of eleven villages each. If the Kulkarni happened to be Brahmin he used to work as astrologer and guided the village people in Pamiistry. In case of one Kulkarni over several villages, the Kulkarni-in-charge appointed deputies to help him in making entries of revenue collected and maintaining records. This arrangement led to mal practices as collection of more revenue than the fixed amount by the Government or not making entries of the revenue collected. But Chhatrapati Shivaji had his own machinery to trace such practice and punished the guilty Kulkarni or his deputy severely. There is a written evidence that Chhatrapati Shivaji reprimanded sternly the Kulkarni of Choul for not discharging his duties properly and involving in mal practices.

Kulkarni was also to keep record of payment the Patil made to the representatives of the Government. Kulkarni's services were indispensable for both the villagers and the Government. Due to his absence the work of maintaining records was distorted at many occasions. Although the Patil was the head of the village and senior in the village communities, he could not get the revenue collection record done due to unavailability of Kulkarni. Even the Patil had complained on several times that he became only a titular head of the village and the real power of the village rested in the hands of Kulkarni. Not this much in many cases Kulkarni was responsible for removal of the Patil. As all offices in the village community were hereditary the office of Kulkarni was the main reason behind it. There was no much literacy percentage during the Maratha period. The educated family of the Kulkarni was obliged to work as Kulkarni and keep the tradition alive forever. As a matter of fact, the office of Kulkarni was being lucrative, the people tried to deserve themselves for that office. There are some evidences that the office of Kulkarni was auctioned and purchased for 150 hons. It is said that the sale of the office of Kulkarni took when the family of Kulkarni was extinguished and the money received from the sale was used to remit the dues of the village or credited to the village account. In

some cases in some villages when the position of Kulkarni was vacant the villagers appointed a Mutalik till the permanent Kulkarni was searched to carry on the work of maintaining records. Once the new or permanent Kulkarni resumed the office, the villagers promised him all security and rights due to the official of Kulkarni.

Whenever, the Kulkarni was removed by the Government on the pretext of corruption or other reasons, the Government took into account the claims of other members of the family of the Kulkarni. The Kulkarni was to deal with the representatives of the Government and other rulers, it was natural to the villagers to take approval of the Government at the time appointing a new Kulkarni. Kulkarni's office was not hereditary in Konkun for some time. During this period, Government appointed some clerks known as Huzurdars, who were paid in cash. But when the whole Konkun region was brought under the Marathas. the Patil of each village was assigned the duty of collecting the dues of Kulkarni and remitting it to the Kulkarni in kind.

4.1.2. a. Right and Powers of Kulkarni :-

Whatever the mode of appointment of Kulkarni was there, whether he was appointed by the Village Community or inherited or appointed by the Government. Kulkarni, generally enjoyed the following Haks and Lajimas or privileges and dues :-

1. Cash Payments :-

It is mentioned in some of the papers that Kulkarni was to receive some payment from the villagers for purchasing stationery for his office use, which was called Nakhta. This payment was additional to his regular salary.

2. Revenue from Each Holding :-

Kulkarni was to receive some amount from each land holder. This revenue was based on a piece of land as per carver or on certain production per Khandi. This payment or revenue was called Mahasul.

3. Paiposhi :-

The Kulkarni used to have right to get some production from shoe-makers of his village and that was a pair of shoes.

4. Padewari :-

There were several servants working in the village communities. Watchman was one of them. As he worked at Chavadi or village community office he also worked at the house of the Kulkarni and he was at the disposal of the Kulkarni for any work. The services of the watchman to Kulkarni came to be known as paiposhi. Under this, the watchman was instrumental to remove cattle as well as supply with fuel wood to the house of Kulkarni.

5. Sel-Bail :

Kulkarni used to get certain amount on the transport of cattle from his village to another village.

6. Kadba :-

Kulkarni used to have some animals like milk-cow or buffalows for them he needed fodder of Lower or grass, Which was known the then as Kadba. Kulkarni had right to get several sheaves of fodder from each cultivator based on their land holding.

7. Kharchapatti and Sadilwar Patil :-

Among others, these were some of the charges the village officers and servants levied on the villagers as a matter of their rights or Haks or dues on the villagers. Kharchapatti means the recognised dues of the village officers and servants to be paid by the villagers while the sadiwar Patti was the extra assessment then the public revenue levied by the local officers for meeting the contingency expenditure during the year. It is said that Kulkarni used to get some share from these taxes to meet his expenditure.

8. Ghee :-

The Kulkarni used to get certain quantity of ghee from the butter dealer of the village as a matter his privileges.

9. Veth Begari :-

This was a system of forced Labour, which was brought into practice by money Lenders. They advanced some loan to poor people and got done free services from the indebted poors. But during the Maratha period, the people in power availed services of poor people without paying anything for the same.

10. Ghugri :-

Usually, during the Maratha period, almost all artisans were present at the harvest time of crops, the owner or the cultivator used to share his corn with each one present there, as per their share fixed. The Kulkarni also used to be present over there at the time of harvest and measuring the grains. The cultivator or farmer used to keep a small quantity of grain aside as the share of kulkarni. The same quantity of grain was known as Ghugri. The Kulkarni had the right of Ghugri, Hurda as well as lobia.

11. Wanawala :

During the Maratha, period, the Government officials used to get some samples of corn and fruits, which were riped for the first time, as Mangos, Fibs or groundnuts.

It is mentioned in the Diary of the British Resident at Pune and Poona Residency Correspondance that the privileges of the Kulkarni varied from place to place and time to time and they were fixed according to the traditions and customs of the place.

4.1.3 Deshmukh :-

He was also one of the important officials of the village communities under the Marathas. Deshmukh held some of the lands of the village community. He supervised the work of Patils within his jurisdiction. Deshmukh was put in charge of the fallow or barren land of his Parghana or region. He allotted the same land to bring under cultivation and increase the production of food grain in his parghana as there was a fair chance to the Government to use progressive rates of assessment and get enough taxes or revenue from that land. Deshmukh toured every village in his Parghana at least once in a year to get correct information about the villager and the land they possessed and the land which was barren and unallotted to any body. He was to settle the revenue of the land brought under cultivation newly in the village as well as to check the entries whether made properly in the records of Kulkarni in case of change in ownership due to certain reasons. Deshmukh was to see to it whether Patil of the village made land revenue payment correctly. If any deficiency was traced the Deshmukh reprimanded the Patil. There are several incidences that the Government took severe actions against the Patil and the Deshmukh for non payment of revenue of villages.

During the period of natural calamities or failure of crops due to several reasons, it was the duty of the villagers to bring it to the notice of the Deshmukh and convince him about their inability to pay the land revenue. In case, the Deshmukh came to know the reasons of crop failure and was convinced about the inability, the Deshmukh should represent the case of that village to the Government for remission in land revenue with the village officials. Naturally, it was required that the Deshmukh and the village officials like Patil, Kulkarni, Shete Mahajans and others in the Parghana should remain in good terms with each other.

The Deshmukh established the linkage between Government and the villagers. He was expected to work very speedily and quickly in case of external attack. Deshmukh was responsible for the safety and security of his Parghana. He was to lead the people of his parghana, to safety. Available record of Rohidkhore mentions that Chhatrapati Shivaji had instructed the Deshmukh of Rohidkhore that he should take the people over there to a safer place below the Ghat because there was a possibility of attack from the enemy. The Deshmukh worked and abided by the command of Chhatrapati of shifting people to safety. As the Deshmukh helped the people to protect themselves in the emergency he was also to help the Government officers in forts in his area for various works like construction, repair or any other work in the forts. He was to procure the labour force of villagers. This was the additional responsibility of the Deshmukh and the people in his Parghana. In

addition to this duty, the Deshmukh was to take over the charge of Patil in case the post of Patil was vacant due to several reasons.

As mentioned earlier, the Deshmukh was higher and superior in rank to Patil - It was natural for him to enjoy privileges, perquisites and dues more than Patil in his Parghana. He used to collect his taxes in kinds and cash from the cultivators and secured the services and goods of daily consumption from the servants merchants and artisan of the villages in his Parghana. In the goods of daily consumption all fruits and vegetables were included like mangos, coconuts, dates, grains, fodder and fuel wood, ghee, shoes, oil, earthenware, prasada, and chicken were included. The Deshmukh was treated as guest of each village in his Parghana, He was legally permitted to collect some provision from them. In addition to this, he had right to change payment in cash as one hon to each village under him. Even the Deshmukh received articles from the shopkeepers, hawkers, Vendors, and Morning after attending weekly market of the village. The articles he received were silk threads, betelnuts and leaves from Pan-dealer, fire-crackers from the fire work manufacturers during the Diwali festivals, sweets from the vender, meat, perfume, grocery, liquor and cloths from the respective mercants. The Deshmukh had right to collect yearly dues from village artisans like washerman, barber, blacksmith, carpenter, weaver, tailor and 2 percent surcharge on the octroi collected by the Government. He collected 2 Rukas on the sale and purchase of cattle per head, a quarter - maund of sault per khandi, two and half seer jaggery per Khandi and ten seers of Jinger and turmaric per khand from the share of the Government of that Village. The Deshmukh was entitled to receive taxes on marriage, divorce, Khavastaka means tax on body guard of a rich persons, Gavataka means levy imposed on the village free coating or plating of utensils, oil seeds crushing whole village free coating or plating of utensils, oil seeds crushing from oil-seed presser and free services of village watchman for two months a year. In the basis of Haks and Lajimas, it is said that the Deshmukh was as important as Patil to a villager. But it was also correct that the Deshmukh could not receive these rights and privileges as Patil in every village under, his Jurisdiction. Deshmukh was empowered by the Government to collect one hon from each village on the occasion of village festivals and some fees from disputing parties in the village. Harki was collected from victorious parties while Gunhegari was collected only from defeated party in the dispute. The rights and poweres of Patil and Deshmukh, differed from place to place and region to region. For example the claims of a Deshmukh were different in Konkan then the region of Ghatmatha or Desh area. But in short the Deshmukh secured much more privileges than any other official of the village community during the period of Maraths.

4.1.4. Deshpande :-

As Deshmukh was one of the officials of the village communities, Deshpande was one more official, who was working above Kulkarni, i.e. he supervised the work of village Kulkarni. He was called variously as Desh-Kulkarni or Deshlekhak. As referred earlier, due to lack of literacy, there was a shortage of learned and trained Kulkarni, Therefore the responsibility of more than one village was entrusted to Kulkarni. In order to get the work of Kulkarni done properly the appointment of Deshpande was made. As Kulkarni was subordinate to Patil, Deshpande was subordinate to Deshmukh in the official rank of the Maratha administration.

4.1.4. a. Privileges and Dues of Deshpade :-

Although, Deshpande did not belong to a village communities but held some land as Deshmukh at the villages in his Parghana. His interests were accrued therein and he was treated one of the village officials. Naturally, he enjoyed several privileges and dues which can be mentioned as under :-

1. Deshpande rendered his services as Kulkarni, when ever he was not available or not appointed. Hence, Deshpande was gifted with some land of the village in lieu of his services. Thus, the Deshpande became wataradar of the village. Many a times, Deshpande also appointed some agents to look after the accounts of the village and his watan.
2. Deshpande used to receive his payment in kinds and cash. The mode of his payment was not different than the payment of Deshmukh. Generally, Deshpande received half of the payment to that of Deshmukh.
3. In the kinds, Deshpande got some jack-fruits per jack-fruits tree, ten percent mangoes per mango groves, Jaggery five seer per sugarcane caver in addition to this a bundle of sugarcane and a jarful of sugarcane juice, vegetable from the vegetable farmer, a garment from each weaver and a Hon from the village for purchasing til on the occasion of Sankranti.
4. Deshpande was entitled to get a pair of shoes from each cobbler, prasada from gurav, betel-leaves from tamboli, oil from oilman of each village under his Parghana.
5. Deshpande had some other privileges as he received shalapagote means sugar, betel nuts and Pan on the occasion of marriage from each party, and some amount from the disputing parties in the village.
6. As Deshmukh sought some free services from the village servants. Deshpande also secured free services from village watchman for fifteen days a year, free services from barber. Carpenter and gurav as and when he required.

It is clear that Deshpande and Deshmukh wanted prosperity and well being of villages for their own prosperity.

4.1.5 Chaugule : He was also a part and Parcel of the village communities during the period of Marathas. Chaugule stood below the patil and above the watchman in the rank of village officials. He helped almost all officials in general and Patil in particulars in the village administration. It is said that Chaugule which was related to the Patil or to his ancestors. Chaugule helped Patil in village administration, in collection of village land revenue, in bring back the villagers, who had left the village due to several reasons and looked after the village storage of food grain and village office of Patil. He worked as a messenger for Patil and village administration Chaugule had the responsibility of carrying the village revenue collection to the Parghana head quarter and handed it over to the Deshchaugule. He also helped Patil in the measurement of village land as and when Government ordered.

There is no unanimity about the symbol of Chaugule. In some state papers of Maratha a plough is referred as his symbol while in other papers a pole is shown as his symbol. Although, difference in symbols is mentioned. The meaning of both is one and the same and that signified the duty of Chaugule was very much related to village land and its fertility and increasing production init. Although the position of Chaugule was next to the Patil in Gotsabha, he was preceded by Desh Chaugule, his counterpart in Parghana. The post of Chaugule was hereditary in the administration of village communities under the Marathas.

4.1.6 Village Watchman :- Although, the village watchman was from the lowest rung of the society, he proved, himself very useful official of the village communities. He looked after the village office of the Patil, which came to be known as Chawadi and helped Patil now and then in every step of village administration. The work of village watchman was specially remembered in the collection of land revenue. He used to call every cultivator to the office of Patil for the payment of land revenue and convinced them for the said payment. The village watchman was to take care of the village sanitation and remove what ever pollutants he came across. It is said that he was to sweep clean the whole village for paltry and rudimentary gains. As per the 1776-77 papers of Parghana Parner, the village watchman claimed following as his rights and privileges:-

- 1) The village watchman claimed that he had right of Naibedyia or offering on the occasion of Dasera and Bail Pola festivals.
- 2) The offerings to God and Goddesses on the occasion of other festivals should belong to them only.

- 3) On the eve of marriage, the bridegroom of the community of village watchman should ride on the horse back without any interference from any other community in the village.
- 4) The village watchman had right to share balute as other officials and artisans of the village.

4.1.7 The Potdar :-

He was one of the important village officials during the period of Marathas. The Potdar or shroff was usually sonar or goldsmith. He was to assess the coins in circulation. He was to test the genuineness of the coin and check the metal used to mint the coin, weight and size of the coin. It was not the duty of the Government to see whether the coin was defaced, debased or counter feited or sustained any deformity but it was the duty of the potdar. The Patdar only exchanged the coins in circulation on the order of the ruler. He issued new coins of the denomination and weight of the old coin. But he kept some difference in the value of the new coin. He only fixed the value of the coin on the basis of matalic content in it. It is observed that there was atleast one Potdar at each village. This was not a fixed rule, it depended upon the demand and supply principle. A document dated 1740-41 states that three brothers namely, Balaji Rudra, Keso Rudra and Moro Rudra Shenvi were looking after the Tarf Rajapur as Potadars, in which around four to five villages were together. The document of 1742-43 states that Ganeshet Sonar was appointed Potdar of two parghanas on the remuneration of one Damadi a rupee of the revenue collected. The third document dated 1765-66 says that Laxman Sonar was appointed Potdar of Parghana Newese on the allowance of RS 4 per month by the Government. In addition to this, he was paid Rs. 2 per village as remuneration. It is clear from the above evidence that the Government needed services of Potdar more than the villagers.

4.1.8 Shete and Mahajan :- It is rightly said that the village in ancient & Medirval India was a small republic in which every thing was produeed which the villagers needed and everything was taken care of by the Government. During the Maratha period as attention was paid towards increasing the agricultural product, and its proper distribution, the Government appointed Shete and Mahajan were such officials, who paid attention towards the marketing of agricultural products in each village. They possessed the land specially provisioned for market in each village. It was their duty to establish a peth or market at each village and receive some rights and lajimas or dues in cash and kinds from the villagers - as other village officials and watandands. They also became hereditary officials of the village communities. Mahajan worked as the accountant to Shete and helped him in all deliberations of the village communities and present various long term and short term market development devices or plans.

4.2 Balutedars :

These Balutedars formed an important part and parcel of the village communities under the Marathas. As mentioned above, there were several officials of the village communities. Who held some village land or watan and served as the linkage between the village communities or administration and the Government. There were also several other people who held the village land as watan, some time it was rent free land and rendered their essential services for economic growth, prosperity and stability of village life. Due to the contribution of these people to the village life, it created a separate identity as well as self sufficiency of the village life. These people were taken together and conveniently called as Balutedars, who were around twelve in number. These Balutedars Performed specific duties individually in the village communities and received specific share of grain produced by the villagers, which was called balute, mean some share of each grain from each villager. The Balutedars were the village artisans, who helped in agricultural process to the farmers. The farmers paid these balutedars or village artisans annually as and when the grain was ripped in the harvest, which included their fees, perquisites and rights for their services throughout the year. They were twelve in number, mostly barber, potter, whasherman, Gurav, Joshi, Watchman, carpenter and Shete - Mahajan which were traced in every document of the Marathas.

4.2.1 Divisions in Balutedar :-

For the convenience of study, these balutedars or the village artisans can be categorised as under :-

1. Village Artisans and Professionals :

These artisans or professionals were in great need in every village life. They supplimented the work of farmer throughout the year and received fixed share of grains produced by the fammers every year. In this category the artisans like shoe-maker, Washerman, barber, blacksmith, potter, and carpenter were included.

2. General Servants :-

Generaly, less privileged classes were included in this category. As a matter of fact they performed all essential work of the village communities during the maratha period. The general servants worked as the village eyes, village-watchmen and village-messenger, it means the work of security of the village, the work of espionage and communcation had been performed by them. These general servants received balutas or certain share of grain produced by the farmers.

3. Religious Servants :-

These servants of the village communities used to meet the religious needs of the various sections in the village community. In this category people like Brahmin Gurav, Thakur, Koli, Jangam and Maulana were included. Brahmin, who was called Joshi, worked as

priest, astrologer and read almanac or calender for the people. Gurav and Koli were the priests of village temples while Takur worked as a family priest of the same tribe. The Jangam functioned as priest of the Lingayat people whereas maulana was the priest of muslims and looked after the Mosque and the burial ground. Maulana, also worked as butcher for the Mushim Community in the village. In short, these religious servants catered the religious and social needs of the village communities. These religious servants being very essential units or sine Quo non, the village community paid them without and stint. These balutedars attended the meetings of village council and expressed their approval or disapproval. They signed or put their thumb impression as well as put their symbol against their name. They had their own symbols which were based on their professions or arts.

In addition to these balutedars, there were several other professionals like Tamboli, Dhanghar, Metal Worker, Painter, Copper smith, Oil man and weaver, who were called as alutedar. It is said that the services of these professionals were not essentials as the balutedars. They, therefore, were not included in the category of Balutedar. But they were present in the village communities under the Marathas.

4.3 Cultivations :

They formed the major important part of the village communities. The Cultivatory were the only original land owners in the village. They were divided into two categories as (1) Mirasdars and (2) Uparis.

The Mirasis or Mirasdars were also called Thalkaris or Kunbis, who possessed the permanent proprietary right in their land. Naturally. Enjoyed all rights and privileges arising out of their land in the village community. Uparis as the tittle suggests, they were new and stranger to the village. It so happend that whenever, there were mirasdars, who cultivated their land, the village headman invited some cultivators from other villages for cultivating the fallow land and thus they came to be known as upris. Naturally, they did not take part in the business of the village communities. From this fact it is observed that, there was a class of cultivators in the village communities, who had no hereditary claims to the land. When ever the upris settled down permanantly in the village as cultivators, they acquired hereditary rights in the lands they cultivated. Thus, there existed the various categories of upris, Kunbis, Mirasdars, Balutedars and heredirary officals in the village communities.

There was no much difference in the village communities existed during and before the period of Shivaji. Chhatrapati Shivaji was much concenned about the foreign powers present in Maharastra. He was busy in extirpating these foreign powers from this land, i.e. he sought the help of village communities and did a political

revolution Sabbasad Bakhar and Ramchandra Pant Amatya mention that Chhatrapati. Shivaji tried to abolish the watan system. But this is said that although he confiscated some of the watan due to their irregularities, he never wanted to abolish them totally, he tried them to reform and also created some new watan - systems to bring stability in his rule. Chhatrapati often brought new areas and territories under him. The ryot or cultivators in the newly acquired and annexed territory was under the influence of watan, Shivaji, therefore did not dissociate this ryot class from the watan and allowed them to enjoy their traditional way of life undisturbedly. It means. Chhatrapati helped his ryot a lot and tried to reform their conditions whenever it was possible.

4.4 The Industrial Organisation :

Charles Metcalfe, a revenue officer of the East India Company described the village under the Marathas as a little republic. It produced every thing they wanted in the village and it was almost independent politically, economically and in other aspects of the life in the village.

The Village had Patil as head and he was assisted by Kulkarni, Chaugule, Watchman, and Potdar symbolised autonomy of the village in politics. In the same way the village was autonomous in its industrial organisation, in which it brought in to existence the twelve balutedas or village artisans. These artisans were legal watan holders of the village, who held particular trade and enjoyed monopoly in it. Naturally these artisans stressed upon this point that their successors should also enjoy monopoly and claim them in the trade they followed. The trades, these artisans followed in succession, were granted to them and they were called legal descendants of the same. This is clear from the case they filed and won in the process. It is also observed that the civil suits about the ownership of watan holding under the Marathas were neither lost easily nor the suitor lost his hereditary on his own intentionally. Neither the suitor's long absence nor his descendants' resumption to their hereditary trade after a considerable gap of years deprived them from the same. There are several evidences regarding this issue, which proved the spirit of industry 1) 1779-80 in Kasba Pune, Abaji Khadake was a barber he migrated to some other village due to scarcity of the job in the Kasba. After a gap of several years his sons Raghoji and Satbaji came back to Kasba and claimed for the watan. The Watan of a barber was divided evenly between the Khadake family and the family who had engaged in the watan in the absence of the Khadake family.

2) In the same way, Jakoji and Yamaji the sons of Santa barber of watan Chikade in Sirale Tarf of Parghona Newase recovered their watan at Chikote after the gap of two generations. These two sons claimed that their forefathers had left the village watan due to the

dearth and inability of their subsistence within the income of the watan at Chikote.

3) In 1763-64, four sons of a Blacksmith recovered their watan at Khodad, Tarf Narayangaon, Prant Junner. It came to light that their forefathers had willingly left the watans. Although, the people from the watan village had repeatedly requested them, the Black smith Santu, the forefather did not want the watan. But when his descendants returned back to the watan village, they were given the watan back. This rule was applicable to every artisan and watandar including Patil to watchman, Balutadar and Alutedars also. But in case of Joshi or Jyotishi or astrologer never succeeded to the watan if he failed in proving the legality. Even the illegal children or descendants had no locus standi to succeed the watan of their father. Thus industrial organisation also was one of the important features of the village communities.

4.5 The financial Arrangements :-

Although, the village officers, were not appointed by the Government, they were to obey the orders of the Government. These officers were under the moral obligation of the Public opinion because they were directly paid by the village communities. The village communities had to pay for several needs. These were divided into two as (1) Recurring (2) Non-recurring.

The recurring charges were again divided into two heads as (1) constant recurring charges and (2) Non-constant recurring charges, but these were not less constant charges. The constant recurring charges were raised by a permanently fixed charges known as salabad charges. While the non-constant charges were raised by extra assessment which were called sadar waril Patti.

4.5.1) Constant Recurring Charges or Salabad Charges :-

Under this head, the charges were several, they were paid for the the needs of the village itself. Therefore, the village had to raise them from among the villagers. According to Elphinstone, they were as (1) The maintenance of the village temple. (2) Annual pension of the temple keeper (3) The annual charities which the village made. (4) The expenditure of the village ceremonies (5) Religious festivals (6) Alms to beggars in the village (7) The expenditure on the entertainment to guests mostly Government officers (8) The change of the Peons stationed in the village. There was no government sanction to pay these taxes from the share of Govt. land revenue. Therefore, it was paid by the Mirasdars or Villagers.

4.5.2) Non-constant Recurring charge or Sardar waril Patti :-

These charges were uncertain but they were recurring and they were paid by the villages conjointly. Mostly, the bulk was borne by the Mirasdars of the village because, they only had much capability of payment. Although the non-constant recurring charges or sadar

waril Patti were more in number but some of them important were as under :-

1) the expenditure on the repair of the Village wall or compound. As a matter of fact, the period of Marathas was one of the insecure times, the repair of hte village wall was very necessary requirement of the village. The Government also sanctioned some amount for the construction of village wall but it was very rare occasion.

(2) The villages were to purchase the peace from invader.

(3) Many a times, the villagers were to pay the insurgent, who prepared often to disturb the villagers. Because these insurgents or enemies carried often with them the arms and amunitions. Naturally, it had no option then payment to them. Many a times. the Government tried to defray the same but it was agains very rare. If such amount was very heavy, the village mortgaged or granted land to a sahukar, which came to be known as Gaon Nisbat Inam. The creditor enjoyed such inams with all rightsand without any rent to the village communities.

Thus, the Maratha Government gave a freehand to the village communities in the financial matters. This was the reason that the village communities enjoyed real self- Government and self-sufficiency under the paternal supervision of the Marathas.

7.4. Check Your Progress

1. What do you understand by the village communities under the Marathas?

2. Who were known as officials of the village communities during the period of Marathas?

7.5. SUMMARY

The Village communities has been one of the important features of life in India. Since the time immemorial India is a country of villages and agriculture is the main source of their livelihood. The Indian

community was termed as a small republic. Many rulers came and gone but there took place no change in the structure and arrangement of village administration. They consumed what they produced and they produced what they needed to be consumed in their daily life under the village communities.

Before turning towards the study of the village communities under the Marathas, it is essential to have some glimpses of village communities under the Mughals. During this Period, there were six groups of people in the village life, as Landlords and Zamindars, rich cultivators, Peasants, Ordinary peasants landless worked and the last rung in the society was of coolies.

During the period of Marathas watan-dars, Mirasis and uparies were referred as the focal points. Watan means one's own homeland. It was also a grant given by the Government to the officials for discharging their duties properly. There was no change in the watan-dars even if the government changed. There were several watan-dars under Chhatrapati Shivaji, who had already served the earlier Muslim rulers. Mirasis had proprietary rights in the land and were called Thalkari or original inhabitants of the village. Uparis were also there. One who migrated to the village from another area, secured leasehold of a land for temporary purpose was called uparis. He could become mirasis after securing proprietary rights in the land he held. There are several references regarding the village arrangement in the ancient scriptures as the Vishnu Smhita, Mahabharata and Manusmriti alike village communities under the Marathas.

There were several officials in the village communities as Patil, Kulkarni, Deshpande, Deshmukh, Chaugule Potdar, Shate Mahajan and watchman. They had certain functions to be discharged and they secured certain privileges dues and remuneration for their survival. In addition to the above officials, there were village artisans, who were twelve in number and called balutedars. These balutedars helped the farmers in the agricultural process and received certain share of grains which was called balute. Among the balutedar's Barber, Potter, Washerman, Gurav, Joshi, Watchman, carpenter and shate-Mahajan were important. These balutedars were divided into three categories as village artisans and professionals, general servants and religious servants.

One more category of professionals was also traced in the village communities as of Temboli, Dhanger, Metal Worker, Painter, Coppersmith and weavers. They were called alutedars. They also helped the village communities in various functions and were one of the essential elements of the village communities under the Marathas.

Cultivators were the most important element of the village communities. The cultivable land in the village was divided into mirasis and uparis on the nature of their possessing the land proprietary, rights. Chhatrapati Shivaji tried his best to improve the conditions of cultivators as and when it was possible. Cultivators also were called ryots, they were attached with the watandars to some extent. Although, Shivaji Punished the watandars for their irregularities but he never tried to disturb the cultivators.

As cultivators industrial Organisation also formed an important part of the village communities. The village artisans followed their trades or professions hereditarily. They claimed monopoly and wanted their descendants to claim the same. Thus, the chain of industries continued and it was built firmly into the organisations, there also was financial arrangement. The villagers paid directly many taxes to the Government as well as to the village officials and servants. In addition to these, they were to forced to pay other charges, which were divided into recurring and non-recurring charges. The recurring charge were again divided into two other heads as constant recurring changes and non constant recurring charges. The constant recurring charge were raised by a permanently fixed charges known as salabad charges. While the non-constant charges were raised by extra assessment, which to be known as sadar waril Patti. This financial arrangement continued generation to generation under the paternal supervision of the Maratha Government. This is the Government, which gave free hand to the village communities in economic development and helped it to be self sufficient and self reliant village communities.

7. 6. ADDITIONAL REEDINGS

- 1) A. R. Kulkarni - Maharastra in the Age of Shivaji
- 2) A. R. Kulkarni & G. H. Khare - Marathyancha Ititas.
- 3) S. N. Sen - Administrative system of the Marathas.
- 4) Elphinstone - A report on Territories Conquerned from the Peshwa.
- 4) Altekar - Village communities in western India.

7.7. QUESTIONS

1. Give a brief account of the village communities during the period of Marathas.
2. Briefly discuss the important components of the village communities under the Marathas.
3. How far was the village communities self sufficient and self reliant during Maratha Period? Discuss it with suitable examples.
4. Examine the position of Industrial organisation and financial arrangement in the village communities during the period of Marathas.



8

SOCIAL STRUETURE CASTE, UNTOUCHABILITY CLASS AND TRIBES

Unit Structure

- 8.0 Objectives
- 8.1 Introduction
- 8.2 Origin Of The Caste System
- 8.3 Communal Taboos
- 8.4 Organisation Of Caste
- 8.5 Check Your Progress
- 8.6 Summary
- 8.7 Additional Readings
- 8.8 Questions

8.0 OBJECTIVES

After the study of this unit the student will be able to -

1. Understand the origin of caste
2. Know the different aspects of caste during the period of Marathas.
3. Explain the organisation of caste.
4. Understand some important disadvantages of caste
5. Know the positions of caste in the society of Marathas.
6. Explain the caste in other areas
7. Understand the future of caste.

8.1. INTRODUCTION

Caste is a largely static organisation, it is exclusively social class and its membership is determined by the birth. Caste involved with particular customary restrictions and based on certain privileges. The word caste is derived from the Portuguese word *casta*, meaning breed, race, or Kind. It was used first to denote the Hindu social classification on the Indian subcontinent. Although, this is the basic connotation of the word caste, it is used to describe in whole or in part social systems that emerged at various times in other parts of the world.

Generally, caste was organised with a chief and council acting in concerted authority. It was often united for the celebrations of certain religious festivals and cultural functions. The member of a caste further bounded by occupation and common customs relating particularly to marriage, food and the question of pollution. Thus, food and drinks were limited within a caste, means only members of the same caste used to eat together. Further, the caste means the collection of families or groups who bore a common home and claimed a common descent from a mythical ancestor, human or divine. The caste was almost invariably endogamous in the sense that a member of the large circle was denoted by the common name was not able to marry out side of that circle. Even in the same circle there were several smaller circles, each of them was also endogamous group.

8.2 ORIGIN OF THE CASTE SYSTEM

There are several theories regarding the origin of the caste in India. Which are summarised as under :-

1) The Traditional Sanskrit Theory :-

This Theory says that the caste system came into existence due to four varnas, The origin of these varnas ascribed to a mythical deity as the Brahmin sprang from his mouth, the Kshatrias borned from his arms, the vaishya got birth from his things and the Shudras originated from his feet.

2) The Racial Approach :

According to this theory, the caste came into being due to contact between the Aryans and the Dravidians.

3) The Family and Gentile Theory :-

This theory puts forth the view that similarities and parallelisms in the ancient Iranian, Roman, and Indian social systems were responsible for the origin of caste in India.

(4) The occupational theory :-

This theory says that caste came up in society due to cultural and occupational difference among the people.

5) Theory of stratification of society :-

This theory is based on the division of Labour means man's caste is his natural and correct place in society. It further says that caste and class differences in both the East and the west were based on merit and only later tended to become hereditary and economic.

The caste system in India is a unique social organisation in the history of world. Although, this organisation came into existence from the time immemorial, its origin is believed to be divine.

According to the traditional theory of origin of caste system caste is as old as time and takes its earliest form in the varna organisation of the Vedic Age. It was a simple four-varna system during the Vedic period but it grew into a complex and elaborate system in the course of time.

It is handed down undisturbedly from father to his son. Therefore, it is neither changed nor eradicated. It became hereditary, stagnated stationary and lost its original elasticity with the passage of time.

4. Various Aspects of Castes during the period of the Marathas

The main object of studying the caste system during the period of Marathas is to try to estimate the influence of the system on the then society. During this period, the caste became comparatively stable and had succeeded the period of flux in which it broke into subcastes. It came to be organised into close social units with fixed social cum ritual status, which governed the nature and extent of inter-caste relationships.

1) The caste of the person was determined by his birth.

It was neither possible for him to change his caste nor escape from the ignominy of his caste, even if the person changed his religion he was not able to escape the rules and regulations of his caste. These regulations were more binding than any other ethical codes of social institutions and considered them as the duties of the concerned person toward his community. These codes or regulations had no geographical barriers and the community of the person was demanded from him his observance of the codes.

2) The caste of the person was attached to his occupation :-

According to Ghurye occupation was the most important factor for the emergence of caste system in the country. Each caste was fixed with certain occupation. If the person wanted to change his occupation attached to his caste it was not permitted by his community.

It is said that the community did not allow its members to follow any occupation, which was considered degrading or impure. This was moral restraint exercised from one's own community on the choice of the person abandoning his own occupation for another for lucrative reason. Apart from the economic factor, the members of other castes very vehemently reacted when there was encroachment on their occupation by the people of other castes.

3) The Caste system established a system of hierarchy :-

In this system, the social status of a person depended upon the adherence to certain standard of ceremonial purity. It means, the social hierarchy considered the ritual factor more important than the economic factor while ascertaining the position of a person in the society, which was totally illogical. The top most caste claimed the highest ritual purity whereas some other caste said believed possessed negative ritual purity. Therefore, the first one was at the highest rung and the second one was at the lowest rung in the social structure during the Period of the Marathas.

4) The birth determined the initial Ritual status of the Person :-

During the Maratha period, as stated above, the birth was the only criteria to determine the initial ritual status of the person. For example, the person who born in a particular caste was entitled to the status of that caste only. But the inherent ritual status was never elevated in any case. There are several instances that the inherent ritual status was lowered or degraded. For example, the ritual status of illegitimate children was lower than the legitimate children. Therefore, one was required to sustain the inherent ritual status only by strict adherence and observance of the code of conduct prepared by one's own caste.

5) Some mystical Beliefs of Purity and Pollution :-

During the process of caste system, concepts like purity and pollution came into existence. It is said that impurities accrued to a person due to several ways as under :-

- 1) by contact of a person to another person with lower ritual status through touch, food and sexual relations.
- 2) by committing certain sacrilegious deeds as killing a cow.
- 3) by such occurrences like, birth, death and menses.
- 4) by contact with a person whose ritual status lowered, that caused pollution and consequently, the ritual status was degraded.

The impurities caused due to contact with the women during her menses, death and birth are treated as technical impurities and lowering the status for temporary period, that was attained back after undergoing the prescribed act of atonement.

It is said that the pollution had always overcome purity. A high caste person used to get polluted due to his contact with the low-caste person but this did not happen that the low-caste person was never purified by his contact with the high caste person. Therefore, one was to abide by the code of conduct prescribed by his own caste. This implied several commensal or marriage taboos or restrictions, which became outstanding characteristics of the caste system during the period of Marathas.

8.3 COMMENSAL TABOOS

There were several commensal taboos, but the most important were as under :-

- 1) Prohibition of acceptance of food - If there was acceptance of cooked food from the person belonging to a lower caste.
- 2) Prohibition of acceptance of water from the hands or a lower caste.
- 3) Prohibition to dine with a person of low ritual status. It is said that the degree of pollution involved in these cases was not the same. Except the prohibition of acceptance of food from the lower castes, all other had laxity in certain degrees. Even it was observed that dining with the lower ritual status was permitted but it was said that it should not be insisted upon in case the person of higher ritual status was reluctant for doing the same.

7) Taboos on Marriage connections :-

During this period, marriage were closely associated with the ritual status of the people. Naturally, marriages were solemnised within their endogamous groups. There were some other considerations which were taken into account for marriage connections as sapinda and sapravara groups. Although, these groups were endogamous, they were called exogamous sections within, therefore, marriage connections were avoided with them. This was not for maintaining ritual purity but for some other considerations.

8) In fraction to connubial Taboos was undesired :-

The person who did infraction of connubial taboos sustained undesirable change as lowering of his ritual status. If a person tied marriage knot with the prohibited caste, his ritual status was restored by undergoing the atonement after the dissolution of such marriage. Therefore, the person was required to avoid the bodily touch and encouraged caste to caste relationships

9) Untouchability had its own Peculiarities :-

During this period, it was believed that pollution was carried through the bodily contact. Hence the bodily contact was avoided during the period of impurity. This impurity was caused due to the death or

birth of a person in blood relation or consanguine. In case of woman when she is in her menses. But the untouchability imposed in these cases was temporary and the untouchability imposed on the person having lower ritual status was permanent. It means, the untouchability practised during this period was relative. Some of the castes considered untouchable by some but not by other caste. It means, ritual purity was not co-terminus with untouchability. The castes which were termed ritually impure with whom, no commensality was practiced. But they were not called untouchable castes. There was some degree of difference in pollution. Although, some of the castes were called untouchables, they were permitted to chores, on other hand, some of the castes were treated extremely untouchables based on the convenience of the upper castes, behind which, there was no logical reason. But, these caste which were treated as total untouchable, sustained the most unkind and the extremely humiliating treatment. There were several neglected castes included in this category. They were called Atisudras or Antyajias which means the most despicable castes, who were not allowed to live with in the village but outside the village.

10) The Lower castes were denied several Civil Rights :-

It is said that the atishudras were not allowed to enjoy several civil rights because their touch was considered defiling or polluting by some castes. They were denied the services of the village priest, barber, and the access to the drinking water well used by the other people in the village. They had no economic source for survive but were to be scavengers and porters for their subsistence. The upper castes claimed the highest ritual purity in the society. Naturally, they were at the top in the caste hierarchy and superior in the structure of the society. They declared certain civil and religious functions as their absolute rights and privileges as well as imposed certain disabilities on other castes mostly shudras to sustain their superiority.

11) The Upper Castes claimed the study of Vedas their exclusive Rights :-

The upper castes during the period under study, enjoyed the socio-religious rites performed according to the Vedic mantras. They claimed it was their exclusive right or Privileges. They did not allow it to be performed by any castes. The lower castes were forced to perform their socio-religious rites according to the puranic mantras. Who so ever violated this regulation was punished by the upper caste. There is a case of goldsmith, who was punished with cutting of his tongue for transgressing the above regulation. In the same way, a Jangam, the priest of Lingayat caste was also punished for performing Rudrabhisheka, a vedic rite, which was the exclusive right of the upper caste.

12) The Lower caste members were not allowed to enter Temples :

The members of the lower castes were not permitted to enter the temples of the upper castes. It is said that Nanaseheb Peshwa had framed the detailed rules and regulations regarding the maintenance of Tryambakeswar temple at Nasik. The Peshwa had ordered that no member of the lower caste should enter the temple but they should pray the god from outside the temple.

13) The upper Caste imposed several social & Religious Disabilities :

During the period of Peshwa Sawai Madhavrao several civil and religious disabilities were imposed on lower castes, which were as under :-

- a) Even if they knew the Vedic Mantras, they should not use them. Should use only Puranic Mantras.
- b) They should not use rice balls as offerings to their ancestors as was used by the upper castes.
- c) They should not invite home and offer cooked food to upper castes or give them dinner.
- d) As a rule the lower castes were not permitted to employ a Brahmin man or women as a cook, water-carrier or as a servant.
- e) Lower castes were not permitted to worship the Brahmical gods or permitted to visit Brahmical temples.
- f) The upper castes forced the lower castes for complete prostration as greeting, which was called 'Dandavata'.
- h) The upper castes informed the lower castes not to object re-marriages of their widows. These practices in society elevated upper castes to gain upper level and the lower caste relegated to gain lower social status.

14) General Tendency of superior and inferior social status :-

During this period the matter of privileges and disability became the major source of inter-caste tensions and rivalries in the then society some important were as under :-

1) Rivalry between Tambats and Vanis :-

These two castes claimed themselves that they had privilege to take marriage procession through the market place with an ornamental pot of water generally used in religious rites. This was along standing rivalry and was not solved amicably even after the period of Marathas.

2) Rivalry between potters versus carpenter, Tambat and Ironsmith :-

These castes had struggle on their privilege of taking newly marrying couple on a horse in marriage procession. This was also a longstanding rivalry, which was not solved during this period.

3) Rivalry between the Brahmins and the Prabhus :-

It is said that while considering the social status, ritual status of the caste was considered or both were interdependent on each other. During the period of Pashwas, the Maratha rule was expanded. The Maratha Kingdom was converted into the Maratha Empire. This change opened new avenues for attaining personal merits, valour, and distinctive position in society irrespective of their castes. Several people from various castes achieved prosperity and they competed with the higher castes for higher ritual status. As the lower castes people tried their level best for the higher ritual status, there was another group of higher ritual status rivalrous to oppose to them to their claims. Thus, this rivalry continued for a long time. Although, the Pashwas invited the highest authority from Benaras to settle the Problem. But it was not solved even after the period of Peshwas. Because, there was no satisfactory solution. The judgements given were not firm. They were sometime in favour of the Brahmins and other times went in favour of the Prabhus. Thus, the rivalry continued for a long time.

8.4 ORGANISATION OF CASTE

As mentioned above, due to rivalries among various castes tensions used to grow every now and then in the society. There rivalries were there in various groups of the same caste. Although, the caste was a closed group in comparison with class in the society, There was the status in the caste hierarchy which was determined by birth and not by individual's achievements. The ritual status of either caste or one of the groups in the caste depended upon the maintenance of code of behaviour, which was framed by the caste. If that code was not observed, the ritual status was degraded. This process gave birth to several groups in the caste, the specific administration of caste in the society.

The caste as a corporate group maintained its ritual status and safeguarded the interest of its members. It regulated the behaviour of its members and wielded wide judicial powers involving violation of caste rules regarding inter dining, matrimonial alliances and re-admission to the caste. The caste was also authorised to deal with cases of adultery, divorce and several other disputes within the caste. In order to service these purposes, the caste evolved its own separate organisation. The head of the caste was called by various names and held the post by inheritance. It is also said some of the caste head had granted vatan by the government. The head of the caste had enjoyed some rights and perquisites from his caste members. These perquisites were as

- 1) Shela means upper garment.
- 2) Some money on the occasion of marriage and re-marriage of its caste member
- 3) He was exempted from house tax and cattle tax

- 4) He used to get same consideration like mark of sandlepaste, betel-leaves and mark on his forehead.

Apart from these rights, the power of administering Justice was considered important - but it was not exclusive, it was reviewed in the meeting of its own castemen. For example, the decision of the head of Agari Kunbis of Bombay, was investigated by the other members of the same caste. Because the head of the Agari-Kunbi caste had admitted to their caste some degraded members without their consultation by which the social status of the same caste in the opinion of the other members, was lowered. Thus, the powers were not free from internal investigation. It is also observed that the caste disputes were generally decided by the council of the caste members under the chairmanship of the head of the same caste. The caste council was popularly known as Jati-Sabha. Although, there is no clearcut information available about the composition of the caste council and the procedure of Judicial trial followed by the same caste council, there are certain versions gathered from the various papers available, which are as under :-

1) The caste council met at the residence of the head man whenever the occasion took place and discussed the incidence. It is not clear whether the heads of other caste or any government representative was invited, but the issue was settled and the verdict was abided by all the members of the same caste.

2) By another document, it is made clear that the Patare Prabhus of Cheul and Revdanda used to settle the caste issues among themselves. They never referred their caste disputes to any Government officer or institution and final verdict was left with the elder in their caste as a mark of respect.

3) The next issue of one Sidanak of Kasba Nate says that, the complainant Sidanak came to Peshwa and complained that while he was away to Nagpur on military services, his wife being lonely, was staying with her mother. Some one sonak went to the house of Sidanak's mother-in-law coaxed Sidanak's wife and took her to fort Pratapgad, far away from Nate. Sidanak approached the Gotasaba or caste Panchayat, which directed Sonak to hand over Sidanak with his wife but sonak refused to do so. Pashwa, then ordered the Hawaldar of fort Pratapgad to conduct a fresh meeting of the Gotasaba or caste Panchayat of Sidanak and get the matter settled Judiciously. Here the decision is not important but the way the Gotasaba functioned and settled the matter is important. The Hawaldar of fort Pratapgad reported back to the Pashwa that the issue was settled by the caste Panchayat.

4) One more document highlights the functioning of the caste panchayat during the period of Marathas. According to V.T. Gune the Judicial matters during the initial period of Marathas were

settled by the Majlis i.e. the caste assembly. But during the latter period of the Marathas they were dispensed of by the caste Panchayat, which was organised in small and regional units. Generally, the small units of Gotasabha or caste Panchayat investigated the issues of minor importance. while the issues of greater importance like purification, admission of out caste or out casting same body required to be referred to the various district caste - Panchayat or the caste - Panchayats of the region and sought their approval. This is very well illustrated by the dispute between the tailors of Poona and Saswad. There was so happened that the tailors of poona admitted back to the caste a person who had married with a lower caste person. The tailors of saswad - Objected to this admission on the ground that The talors of Poona did not consult the tailors of Saswad.

In the Judicial power of the caste Panchayat the authority of punishing offender also was there. There were two kinds of punishments as (1) Imposing Fine (2) Excommunication. These Punishments were inflicted on the member of the caste on the ground of his infringement of the code of coduct prescribed by its own caste such as

(1) Inter- dining and Inter-marrying with a person of lower caste status (2) Non- Observance of the days of impurity after the death of its' own kinman. (3) Casuing death of human beings or cow (4) Practising witchcraft and sorcery.

Excommunication means avoiding all social contacts with the person who was excommunicated by its own easte as (1) No-commensality and connubium (2) stoppage of services of barber and washerman (3) No performance of religious ceremonies by the priest at the house of such person. (4) The excommunicated person was not permitted to apply kumkum mark and perform sandya rites. This excommunication was supported by the Government and many a times the property of such person was attached and Government officars were deputed to execute the punishment. Such serious powers were there to the caste panchayat.

16. Disadvantages of caste :-

It helped the upper castes to enjoy several favourable positions and privileges in the society, but in general it generated a numberable disadvantages for the lower castes as (1) It imposed several restrictions on individual about food and marriage connections (2) Caste was absoulately, intolerable social burden because of its religious sactions. If any infringement was there the government machinary took action against such member and forced him to abide by the rules prescribed by the caste. In many cases government ordered to attach the watan of the person behaved contrary to the caste. (3) Caste exercised a very strong hold on the

society and created social and economic stability in case of some upper castes. It worked as boon for them but for lower caste it was a bane because it had no source of income and therefore, there was no stability in the society for there. (4) Caste fostered a spirit of division and disunion which resulted into fission, that damaged the society under the Marathas to a large extent. (5) Castes were independent social units whose economic and social interest were separated from the rest of the society, which had no scope for social intercourse. (6) The basis of the caste was the ritual status in the society, this created caste as the closed group of some people, which left no scope for development of the individual. (7) Caste proved the barricade in the upward social mobility under the Marathas. (8) Each caste created several groups in itself, which tried to prove their own ritual purity to elevate their social status and upgrade themselves in the hierarchy. This generated bitter social and political rivalries in the society. (9) In comparison with class, caste could not adjust and prove adaptable of Marathas was under domination of caste, it, therefore, was unprogressive, rigid and static.

17. The caste at present :-

The caste or varna complex still exists and functions in less or more modified forms within its own frame work. Members may be expelled for violating the moral and ethical codes of the caste and readmitted to its caste after undergoing the expiation directed by the respective caste council. Naturally, the social status of an individual is determined by its own caste.

However, the rights and duties assigned to the different castes or varnas have been undergoing radical changes. The third varna has evolved a different economic pattern for itself while the fourth varna has changed considerably since the independence of India in 1947. Migration of population from rural to urban areas has been bringing radical changes in the set up caste. In the same way some exogamous groups, that had grown quite large are breaking into smaller groups, which are diluting the status of caste in the society. Migration is changing occupation and changed occupation is abandoning some religious or social customs as well as changing caste attitude. Even then, there is no evidence that the caste system as a whole has lost its grip on the Indian society. The current trend in each caste is to organise itself for social, economic and political purposes as it is seen that each election is contested on the basis caste organisations.

7. Caste in other Areas :-

It is said that caste is immobile class and class is mobile caste. This is experienced in every society, in the world. In ancient Rome Patricians and Plebeians were almost engaged in such tangle. When ever Rome grew economically and militarily, the society permitted free play consequently the classes struggled among

themselves to move upward. When ever such struggle obstructed the maintenance of law and order in the society, the demand for stable social system was made in the name of Justice. The classes often struggled for achieving equality in Roman society while caste at later stage tried to avoid internal bickering by protecting status quo in the society. This caste-class continuum is experienced in all societies whether ancient or modern in the world. When society is dynamic and marching towards change it definitely leads to the expansion of class system on other hand when the society wants to conserve the class, it is transformed into the caste or it is done under the superintendence of caste. The older social groups in Europe have never been lost their all elements of caste system. Even during the time of social mobility and democratic behaviour no inter marriages were easy or occurred as natural Some of the social scientists have also traced some caste - oriented Philosophies in twentieth country European Bolshevik and Nazi movements based on their theoretical aim of egalitarian society. In the United States, although there is no caste but it is very difficult to deny the existence some of sort of class system and very wide and vast distinction between the Whites and the Negro.

Generally, the caste is extending due to religious- mythical and economic - pditical reasons and revolved around the struggle for power. The European caste system is considered of economic - political type while Indian caste is of religious - mythical type but some post modern social scientists traced that it is acquiring the recent traits of economic political type. In Europe, there is atrend of dissolution of caste into class and class is solidifying the caste. But in India this trend has never been completely surfaced because the caste in India has always been funcationed as a political power myth, which is widely accepted by majority mostly rural India.

8.5 CHECK YOUR PROGRESS

1. What are the different theories of origin of caste?

8.6 SUMMARY

Caste is a largely static organisation, it is exclusively social class and its membership is determined by the birth. It is involved with particular customary restrictions and based on certain privileges. Caste is derived from the Portuguese word casts meaning breed,

race or kind and used first to denote the Hindu social classification on the Indian subcontinent.

There are several theories regarding the origin of caste in India as the Traditional Sankritic theory, the Racial Approach theory the Family and Gentile theory, the Occupational theory and the theory of Stratification of society. These theories are not unanimous and give different accounts of the origin of caste but they agree that it became hereditary, stagnated and stationary and it also lost its original elasticity with the passage of time.

The main object of studying the caste system during the period of Marathas is to try to estimate the influence of the system on that society. During this period caste became comparatively stable, succeeded the period of flux in which it broke into subcastes and organised into close social units with fixed social cum-ritual status which governed the nature and extent of inter- caste relationship. There were several features and aspects of the caste of this period. As caste of the person was determined by his birth. It was neither possible for him to change his caste nor escape the ignominy of his caste. Even the person changed his religion he was unable to escape the rules and regulations of his caste. The caste of the person was attached to his occupation. According to Ghurye each caste was attached with certain occupation. The community never permitted to follow any other occupation other than its own occupation. The caste established a system of hierarchy in the society on the basis of ceremonial purity and the negative ritual purity. Naturally, this created taboos on commensality, marriage connections and on several issues of social intercourse, It denied several civil rights to lower castes, imposed various social and religious disabilities and generated rivalries among lower caste on the ritual status in the society. Caste as an organisation, had a caste council and its head. This head had several rights and privileges for administering the caste organisation. Although, some people pointed out some advantages for their own interest there were several disadvantages of caste during the period of Marathas.

8.7 ADDITIONAL READINGS

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8. 8 QUESTIONS

1. Give an account of caste during the period of Marathas.
2. Examine the important characteristics of castes under the period of your study.
3. Assess the organisational structure of caste during the period of Marathas.
4. Comment on (a) Caste rivalries (b) Disadvantages of caste.



9

UNTOUCHABILITY

Unit Structure

- 9.0 Objective
- 9.1 Introduction Next Page
- 9.2. Untouchability During The Period Of Marathas
- 9.3. Nature Of Untouchability During The Period Of Marathas :
- 9.4. Unchouchability And Fifty Two Rights
- 9.5 Check Your Progress
- 9.6 Summary
- 9.7 Addition Readings
- 9.8 Questions

9.0 OBJECTIVE

Aster the completion of this unit, the student will be able to-

1. Understand the origin of untouchability.
2. Explain the nature of untouchability during the period of Marathas.
3. Know the position of untability in the society under the Marathas.
4. Understand the fifty two rights mentioned in a letter written by saswad people to the Peshwer in connection with the unteouchability.

9.1 INTRODUCTION NEXT PAGE

According to Dr. B.R. Ambedkar, Untouchability is the notion of defilement, pollution, contamination and the ways and means of getting rid of that defilement.

The problem of untouchability was in existence since the Primitive society. Dr. Ambedkar says that the Primitive society not only believed in the notion of defilement but their belief had given rise to a live system of well defined body of rites and rituals. The primitive society believed that defilement was caused by (1) contact with certain things (2) Contact with certain persons (3) and the occurrences of certain events like birth, initiation, puberty, marriage, cohabitation and death. The primitive society also believed in the transmission of evil from one person to another on the occurrences mentioned above.

There are several theories about the origin of untouchability the one which is generally accepted is as under : It is said that there are more than 3000 castes in India, which are greatly varying in size and number. Originally, Indian society was classified into four divisions on the basis of varnas (meaning colour in sanskrit). The first reference to the varnas is found in the Rigveda, one of the oldest Indian classics. According to the Rigveda, Indian society is composed of five hierarchical divisions. The first four varnas are the Brahmins i.e. priests and scholars, the Kshatriyas i.e. warriors and rulers, the vaishyas i.e. merchants artisans and husbandmen, and the shudras i.e. servants and slaves. the fifth division. is composed of the out varnas i.e. untouchables. The members of first three varnas had access to the sacred literature because they underwent an initiation ceremony after birth. The shudras were divided into clean and unclean categories. The food and drink touched by the unclean shoudras were not acceptable to the first three varnas and the clean shudras. Thus, the problems of untouchability came into existence in society. It lost the elasticity of initial period and converted into rigid social system during the Maratha period.

It is very difficult to ascribe any particular cause to the origin and growth of untouchability in Hinduism in the country. The menials in Hindu community were looked down upon as chandals means deserved to be condemned or Dasyas i.e. defeated since the Vedic period. They were segregated totally and considered worse than beasts by the majority community in the country. They were deprived of the right to enter the Hindu temple, join any Hindu congregation and seek education for their development. Although the population of untouchables constituted a large chunk of the society, that did not matter for the majority of community in India and they were kept totally cut up from the main stream in the society so such so that their shadow was treated impure. Consequently, they were reduced to abject poverty, complete beggary illiteracy and ignorance.

9.2. UNTOUCHABILITY DURING THE PERIOD OF MARATHAS

According to Dr. Babasaheb Ambedkar untouchability is an integral part of Hindu philosophy. Even if untouchability was banned it could not be ousted from the minds of Hindus. Hindus often say that there is deplorable condition of untouchables, let us do something to untouchables, if the untouchables can be cured. the untouchability will automatically be vanished. There is nothing required to be done to change the touchables. This assumption is not correct. The touchables should change themselves and then the problem of untouchability would vanish. But this did not take place and the problem was not solved for several ages.

During the period of the Marathas. The Peshwas began to exercise maximum authority as prime minister therefore, orthodoxy and caste restrictions got primacy in the society. Jadunath Sarkar said that national glory and prosperity resulted due to the victories of Shivaji Chhatrapati and Bajirao I created a reaction in favour of Hindu orthodoxy and increased caste distinctions and ceremonial purity of daily rites. Thus, the caste and tradition bound Maratha society began to practise untouchability widely.

9.3. NATURE OF UNTOUCHABILITY DURING THE PERIOD OF MARATHAS :

During the period of Marathas untouchability was relative because certain castes were regarded as untouchable by some people and not by all other people. There were certain castes which were regarded as ritually impure in relation with some other castes naturally, they did not practice commensality with those castes which were considered ritually impure. Even then, they were not regarded as untouchables. There was the idea of pollution, which was considered caused by the bodily touch of certain lower castes to the upper castes. These lower castes were called untouchables, but they were permitted to do some works at the houses of upper castes like cutting vegetables, cleaning utensils and others. There were several other lower castes, which were regarded extremely untouchable even their shadow was also regarded polluting. In case of these lower castes. Untouchability was not considered relative but it was absolute. Naturally, these castes were the lowest rung of the caste hierarchy. They were extremely humiliated and subjected to incredibly harsh treatment at the hands of the upper caste in the Maratha society. They were not permitted to live within the village but forced to live outside the village walls during the Marathas period. They were not allowed to enter the city of Poona between 3 p.m. and 9 a.m. to avoid the defilement of upper caste people due to their long shadow during this time of the day. Not this much, when ever they used to enter the village, they were to tie an earthen pot around their neck to spit in and carry in hand a thorny branch to remove their foot prints. Because both their sputum and foot prints were regarded defiling by the upper castes.

There was no question of their availing any civil rights. They were denied every thing on the ground that every thing they touched was defiling. They were not provided with any essential services. Neither Priest nor barbar used to serve them. They were to get their work done on their own. They were neither allowed to draw water from the common well nor allowed to do any job and earn living as others were doing in society. Peshwa Nanasaheb had framed rules and regulations regarding the management of the Tryambakeswar temple, Nasik, which denied entry to the untouchables, they were to offer their prayers from the outside of the temple.

During the period of Marathas, the topmost caste claimed the ritual purity and imposed their social superiority in the society. This caste also claimed the performance of certain civil and religious rights was their exclusive privilege and established their monopoly in performance of those rites and rituals by using every available means mostly political power. Among such privileges the study of Vedas and the right to perform socio-religious rites as per the Vedic hymns were prime. Naturally, the topmost castes forced the untouchables to get done their socio - religious rites and rituals as per the Puranic hymns, which were considered lower to the Vedic hymns in ritual status. Those who opposed to this arrangement, they were fined and punished severely. In several cases infringed persons sustained cut off of their limbs or tongues, which was done to establish superior status of the topmost caste in the society.

While talking about the nature of unsociability Dr. B.R. Ambedkar said that untouchability was analogous to the problem of Jews who also suffered a lot at the hands of Gentiles (Christians) in various European countries for centuries together. What Gentile (Christian) was to the Jews, the touchable was to the untouchables. But there was one aspect in which the Jewish problem stands in contrast to the Gentile problem. The Jews and the gentiles are separated by an antagonism of creeds. The Jewish creed opposed to that of the Gentile creed. The touchable and the untouchables were not separated by any such antagonism, they had a common creed and observed the same cults. Despite this, the Gentiles made several attempts in the past to assimilate the Jews. The first attempt was in 1795. When the Batavian Republic was established. While the second attempt was in 1806 during the period of Napoleon Bonaparte. The Jews preferred to be separate to conserve their Judaism and observed obedience to their faith. But the touchables never realised their responsibility of assimilating the untouchables. There was no gulf between the touchables and the untouchables of religious antagonism. There was every possibility of bringing them together. But it was not done, the untouchables are segregated compulsorily. Therefore, untouchability was inflicted upon the lower castes; it was not a choice of them

9.4. UNTOUCHABILITY AND FIFTY TWO RIGHTS

During the period of Marathas, all economic functions were carried out exclusively on the basis of castes. Untouchables were forced to take up certain menial functions for their living. There was no way out for them to get rid of such menial unproductive functions. Naturally, they were compelled to lead an extremely abject and wretched life. The wide prevalence of untouchability during the Maratha period was a serious defect in the social organisation. There was no one to lessen the severity of this problem but nourished it by various means and regulations at various levels. In such situation a document known as a letter written by the people of Saswad to the Peshwa Bajirao I came to light, in which fifty two rights were referred, which were to be observed by the untouchables. It is said that those rights were given originally to the untouchable by the Bahamani king of Bidar in the preceding century to the Marathas. Some of the important rights were as under :-

1. The untouchables were to take up all the functions regarding the measurement of land belonging to the landlords in the village.
2. They were to undertake the work of actual collection of land revenue of the village.
3. The untouchables were supposed to guard the standing crops in the village.
4. The untouchables were an important linkage between the villagers and the superior officials in the police department.
5. They were the important witnesses in the disputes regarding the watan land.
6. They were to act as informants to the Government regarding the happening in the village.
7. They were to act as escorts to the postman who carried letters from one village to another village.
8. They were to help dispose or undertake menial work in the village.
9. The untouchables were to clean public places, road and places of residence of important village officials.
10. Since the untouchables were supposed to guard the village, their depositions in the criminal cases were considered very important.
11. In certain cases like theft and dacoity, if the real culprit was not apprehended, the untouchables were constrained to make up the loss of the victim of such theft and dacoity.
12. The untouchables were to render services like cutting fire wood, during the religious festivals and functions in the village. They were also to paint the houses of the village patil, put on ornamental strings of flowers on the eve of religious festivals.

9.5 CHECK YOUR PROGRESS

1. Discuss in brief the origin of untouchability.

2. Explain the nature of untouchability during the period of Marathas.

9.6 SUMMARY

It is difficult to ascribe any reason to the rise and growth of untouchability in India. Mostly, the menials in Hindu community were looked down upon as chandals which means deserved to be condemned or Dasas i.e. defeated, since the Vedic period. They were treated as untouchables and segregated by the majority community in the country. They were deprived of all the rights such as to enter the Hindu temple, join any Hindu congregation and seek constituted a considerably large chunk of population, the majority education for their development. Although, the untouchables constituted a considerable large chunk of population, the majority community kept them cut up totally from the main stream in the society-so much so that their shadow was treated impure. Consequently they were reduced to abject poverty, complete beggary, illiteracy and ignorance.

According to Dr. Babasaheb Ambedkar, untouchability is an integral part of the Hindu philosophy. Even if untouchability was banned it could not be ousted from minds of Hindus. During the period of Marathas, the Peshwas began to exercise optimum authority as prime-minster. Which led to the orthodoxy and caste restrictions in the society. Untouchability became relative because certain castes were treated untouchable by some people. In the same way, there were certain castes which were regarded as ritually impure in relation with some other castes. The caste, which were considered themselves ritually pure did not practice commensality with the castes which were ritually impure. Even then, they were not considered as untouchables. There existed the idea of pollution. Which was consider caused by the bodily touch of certain lower castes to the upper castes. These lower castes were called as untouchables, but they were permitted to do some certain works at the houses of upper castes like cutting vegetables and cleaning utensils. There were several other lower castes which were

cleaning utensils. There were several other lower castes which were regarded extremely untouchable, even their shadow was also regarded polluted.

During this period, all economic functions were carried out on the basis of castes. The untouchables were forced to take up menial unproductive work. Hence, they led extremely abject and wretched life. In such period a letter written by Saswad people to peshwa Bajirao I came to light in which the reference of fifty two rights of untochables mentioned there. Origanally, that charter was given by Bahamani king of Bindar to untouchables, in which all menial and non productive works were included.

9.7 ADDITION READINGS

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9.8 QUESTIONS

- 1) Give an account of untouchability during the period of Marathas.
- 2) Examine the nature of untouchability during the period of your study.
- 3) Discuss the social structure under the Marathas.
- 4) Explain briefly the problem of untochability during the period of Marathas.



SOCIAL STRUCTURE SLAVERY AND BONDED LABOUR

Unit Structure

- 10.0 Objectives
- 10.1. Introduction
- 10.2 Sources Of Slavery Under The Marathas
- 10.3. Nature Of Slavery Under The Marathas
- 10.4 Male Slavery
- 10.5. Slave Trade
- 10.6 Female Slavery
- 10.7 Position Of Slaves In The Society
- 10.8 Manumission
- 10.9 Bonded Labour
- 10.10 Check Your Progress
- 10.11 Summary
- 10.12. Question
- 10.13 Additional Readings Or References

10.0 OBJECTIVES

After completing the study of this unit the student will be able to

1. Understand the meaning and origin of slavery.
2. Know the various sources of slavery.
3. Comprehend the nature of slavery which was existed under the Marathas.
4. Understand the male and female slavery.
5. Know the scope of slave trade during this period.
6. Comprehend the position of slaves in the Maratha society.
7. Understand whether manumission was considered under the Marathas.
8. Know the system of Bonded labour and the jobs for which bonded labourers were yoked.

10. 1. INTRODUCTION

Slavery was involuntary servitude imposed by some members of the human race on other human. This was the condition which existed in society since the beginning of history.

Slavery was generally the effect of war, of debt or of violation of laws. Slavery is termed variously in various parts of the world as serfdom, patronism, white slavery or prisoners of war. It is true that slaves were treated as a form of property, the meaning of which

varied widely from culture to culture. Slaves yoked to compulsory services, having slaves with one viewed as a social status. but slavery had not always been applied to the lowest class in the past, they had also worked as magistrates became kings and emperors. This is very well clarified that India ruled by a slave dynasty in the medieval period. Slavery was one of the characteristic features of primitive societies. in Africa, Malay archipelago, India, Indochina, central and North coast Americans Haida Indian and in certain island of Pacific. Ancient Egypt, Rome, Greek and other European societies had slavery even the story of odyssey tells of men killed and of women sold into slavery. In the medieval age slavery was imposed not only as a consequence of war or parentage but also as a penalty for certain crimes. Thus, slavery existed in each and every society of the world. Naturally, it was existing in Indian society under the Marathas.

As caste system and untouchability the institution of slavery was also existed during the period of Marathas. Slavery was one of the important characteristic features of many ancient civilizations as Greece and Roman civilizations. Although Greece was the centre of learning and democratic institutions had accepted slavery as a natural and necessary social factor. In the same way, slavery became more systematised in the ancient Roman civilization. This trend continued till the medieval period in many contemporary societies to the Marathas. The institution of slavery was inhuman ever then there was public consciousness against the iniquity of the practice of slavery till the eighteenth Century in the history of world civilization. Although, the origin of slavery is involved a considerable obscurity, there is a reference to the class of Dasas i.e. slaves in the Vedic literature. The Pali literature mentions that the system of slavery was very well established during the period of Buddha. The slave Dynasty which ruled India in the thirteenth century is the most important evidence that the system of slavery practised in India for centuries together. Naturally, Slavery was practised in full swing in the society under the Marathas.

10.2 SOURCES OF SLAVERY UNDER THE MARATHAS

There were several sources of slavery in the ancient civilization and contemporary societies. Following were some of the important reasons responsible for the rise of slavery under the Marathas :-

1. War and subsequent Looting
2. Birth to a slave woman.
- 3 Trade
- 4 Ransom
- 5 Economic Distress
- 6 Orphans
- 7 Adultery

There causes are discussed in little detail as under :-

1 War and Looting :- The data regarding the problems of slavery in India is available today, that is collected by the British officers after their conquest of the territories of Marathas. As per the information collected by the British officials the most important cause of the slavery under the Marathas was the war and the subsequent looting. During or after the war women and girls of the defeated rulers were captured freely or without any interruption by the victorious ruler, he took them to his country and sold them freely as slaves. In the same way, the armed forces of the victorious ruler with or without notice to the ruler used to loot whatever it they came across including women and girls and sold them in the market for various reasons and prices as slaves. Thus, this was one of the important reasons of the slavery.

2 Birth :- It is said that the prevalent social system under the Marathas considered that a slave womb produced slave. All children born to female slave whether by her master or somebody else were considered slaves. Thus, this also was one of the important causes of slavery under the Marathas.

3 Trade : This was the cause of slavery at the national and international level. During this period also this was one of the main causes. It is said that, there were several groups who used to keep watch on isolated people and tribes, who were caught and sold in market as slaves.

4 Ransom : As mentioned above, after wars fought, the victorious soldiers used to capture girls, women and men for selling as slaves. But there was a tradition that men were not sold instantly as slaves, they were held for ransom. If the ransom was not paid within the stipulated period then the men held were sold as slaves in distant market. Thus, This was one of the reasons of slavery under the Marathas.

5 Economic Distress :- There were several economic problems during the period of Marathas as failure of crops, flood, draught, and famines. In addition to these problems political disturbances also created severe scarcity of food. That led to several poor parents to sell their children, brothers and sisters as slaves.

6 Orphans : The Maratha period had several economic distresses during which people died on large-scale. Those who survived mostly infants had no one to care means they used to fall orphans. Naturally, such helpless were sold as slave or reduced to slavery.

7 Adultery :- The practice of enslaving women for the crime of adultery was in existence. But it is said that the women who were

proved guilty for adultery were fined for the crime. If the women who were not able to pay fine and were not from respectable families were reduced to slavery as punishment for the crime of adultery.

Mostly, there was no any other reason of slavery. Even any Government officer tried to enslave some body for his own benefit, that was not agreed by the government and the officer in question was heavily reprimanded for the same by the Government. For example a Havaladar tried to enslave a poor woman, who was doing some low menial work for her living, when the activity of the Havalder came to sight, the Havalder was heavily rebuked and the poor woman was released and set free from the bondages of Slavery.

10. 3. NATURE OF SLAVERY UNDER THE MARATHAS

Slavery during the Maratha period was limited to the middle rung in the society. Neither the Brahmin nor the untouchable was enslaved on any account and at any cost. It is said that some of the slave traders had enticed away some of the women from the respectable families and sold them in the far off market as slaves. When it came to notice, the Peshwa ordered for investigation and punished the guilty traders and warned all others about the consequences of such heinous activity. Even there was no debt - bondage seen in the society and the person was enslaved for the failure of repayment of his debt to the creditor. There was a practice in the society that the debtor on his own used to offer his services to his creditor in the matter of repayment of his debt. But there was no such condition existed in the dealing and that never led to enslave any one. In case it happened and brought to the notice, the creditor was heavily punished for the crime. It has also come to the notice that a debtor had a greed to render his services to the creditor for this debt. But the debtor died before the expiry of his schedule term. Neither the children of the debtor were held under obligation to complete the remaining term of service to the creditor nor they were enslaved for the debt of their father.

Slavery under the Peshwa was subject to caste discriminations. As per the orders of the Government neither Brahmins nor the untouchable were enslaved. The former being respected and the later being not of any use to the society, they were spared from enslaving and becoming victims of the age old system. There are referance of Muslims and Abyssinians who were either en slaved or bought as slaves from other countries. But generally, people form the middle rung of the society like Prabhu, Sonar, Dhanger, Marathas and Kunlis were enslaved on various pretext mentioned above. Slaves from upper castes were generally admitted into houses of rich and upper caste people and they were able to get

any work done from them. During this period the slaves, generally held the caste of their mother not of their father. But the shudras raised the children of their female slaves into their caste only. These was no objection raised by any section in the society.

Slavery under the Marathas was basically domestic. These slaves were used on the field also but, this slavery never assumed the comprehensive nature of industrial slavery, which was Practiced in several western countries. Even than the treatement meted out to them was not lesser, then the treatment given in the western countries. The slave was certainly lashed as a punishment for their refractory. There are ample references regarding the master or owner beat their slaves to death. Even for pardonable mistakes. Therefore, slaves used to run away from the cultches of their master. Although the slaves were treated well, their life was not without troubles. The master or the owner of the slave was not under the obligation to maintain his slaves in their old days or age. the mater used to release his aged slaves without any provision for their living The slaves who were too old to work and too old to sell as well as those who were economically liability were released by their masters without providing any maintenance or arranging for earning source. Thus, the slavery during this period was unbearable and inhuman system.

10.4 MALE SLAVERY

Slavery under the Marathas had some unique charateristics, which were not found in the slavery of western countries. One of such characteristics was that men were mostly enslaved. Many a times invaders held the war prisoners but they were held for rasoms only. They were released as and when the ransom was paid. As per the Government order males above the age of ten were not sold at any cost, if it was traced the Goverment punished the seller for the crime of infraction of the Government order. According to the prevalent practice, children born to a female slave used to become slaves of the master. But out of them, males were held into bandages of slavery for one generation only. It means the children of male slave were treated as free men. While talking about the slavery in the central India, Sir John Malcolm says that it was confined to female slavery only. No males were enslaved and were not seen in that territory. There were several people of rank and property, who had maintained a lot of servants to keep their property but they all were servants and not slaves.

10.5. SLAVE TRADE

Trade was one of the sources of the slavery during this period. Women and children were freey sold and purchased in market. But this slave trade was not so wide and extensive as the slave trade which was carried out in the contemporary western societies. As

per the available documentary evidences, There were several wandering communities like Vanjaris, Banjaras, Gwarriahls, Hede and Charanas were carrying out the slave trade during this period. It seems, there was no connection of these communities with the International slave traders. Their catchment area was very limited. Their slave trade was confined to women and children only, whom they entangled them and sold them either to prostitutes or any rich persons as slaves to work as domestic or farm labourers. the slave trade used to be in boom during the period of scarcity of food grains and famous. Not this much, the slave traders also used to steal women and children for the purpose of trade only. Such women and children were taken to far- off markets and sold them there in. According to Malcolm, there were several Marathas and Brahmins who were involved in this trade. They purchased women slaves and sent to Poona where these slaves fetched high prices. Because Poona was the capital of the Pashwas and almost all nobles and high ranking people who needed to be resided in that city. It is said that some of the slave traders of Poona had amassed a great wealth in this trade. While talking about the slave trade under the Marathas. It was local as well as moderate in comparision with the slave trade carried out in the western counties. The prices of slaves during this period differed from slave to slave. They were paid from Rs. 35 to Rs. 400 depending on their look, youth and caste. Generally, good looking girls and beautiful women were purchased in order to reduce them to concubinage and prostitution. Naturally, such slaves were paid higher prices. The slaves purchased for domestic labour were healthy and strong. The Government also purchased slaves for various functions. The Slaves who were black, Tall slender and quick at heels were preferred because such slaves only kept pace with the soldiers on state expeditions and processions under taken by the Government on various occasions.

10.6 FEMALE SLAVERY

According to the information collected by the British officers regarding the system of slavery, the male slave was called Gulam and the female slave was called either Batkin or Kunbin. Female slaves were deployed and employed for house hold work as sweeping the floor, plastering it with cowdung or popularly known as mopping the floor, cleaning utensils, washing clothes, cleaning and cutting vegetables, grinding and pounding corn and making beds of their masters and mistresses. As per the survey conducted by Broughton, it seems that the female slaves of rick people in general and female slaves employed by Sindia enjoyed a very easy day today life.

The female slaves of Sindia said that their daily routine was to attend on the wives of Sindia and rub the feat of old and elderly people when they retired for rest. They were left free to follow any course of action as they deemed fit during the night. Generally, rich

people and nobles used to retain female slaves for sexual pleasure. Army officers, Prince and chiefs had so many female slaves in their courts, they trained in dancing singing and recreational tactics and finally included them in their concubinage.

There were several female slaves, who were employed by the Government in their various departments as stables, department of elephants and camels, ammunition factories, department of espionage and provisions. The each department had general and specific duties which the female slaves were required to do them with some odd jobs whenever required by the government. Apart from this, there other female slaves who were hapless and fell into the hands of prostitutes, were to live as public prostitutes in the brothels run by the head prostitute or Naikini. According to Jenkin's report, female slaves under the Marathas were treated very much liberally and humanely. The purchasers of the female slaves used to bring up and nourish the slaves in their own family with their family members and children. Although, they were purchased for domestic work as servants but almost were treated equally in regards to food and clothing that the people who had no children, adopted their slaves as their children and bore huge expenditure on the marriages of female slaves. Coat one of the foreign travellers says one of the eight families of female slaves settled down at Loni village near Pune was freed from the bondage of slavery due to the good conduct rendered by the family to its master. According to Broughton, female slaves employed in the services of Sindia were provided with good food daily and two sets of clothes per year. In addition to this, the female slaves were allowed to earn as much as they were able to do by any ways and means they deemed fit. Broughton further says that some of the female slaves of Sindia were required to be in waiting during the night and remaining all others left free to go any where they liked for that night only. In general, the female slaves ultimately remained attached to the family of their master for the whole life.

10.7 POSITION OF SLAVES IN THE SOCIETY

Slave under the Marathas were treated variously. The slaves of rich and men of position enjoyed much facilities and liberty while the slaves of ordinary people could not have them and suffered some hardships. Therefore, the question of position of slaves in the society under the Marathas is raised. It is said that during this period the slaves were regarded as chattel of the master. Naturally, he could dispose them as he liked as he could sell them as other commodities in his possession, could mortgage them for debt and could gift them to anybody as a gift. There are several references available that the people gifted their female slaves to Brahmin, for performing funeral ceremonies or any other religious ceremonies. They were also offered rich and wealthy people on special

occasions as well as to daughters as wedding gifts from their parents.

There are lot of references of run away slaves to get rid of harassment from their masters. But the Government helped their master to apprehend such slaves. As a rule, even if one of such slaves discovered after a long time, he was handed over to the master. In short, it is needless to say that slaves were treated as property of his master. In some other cases of female slaves, the master was to give up his claim of ownership over the female in case the female slave after desertion or run away married and staying with her husband. It is said that after marriage female slave was treated and considered a respectable woman. The Government forced the master to forsake its ownership and asked not to put such married female slave into slavery. Although the final authority regarding the female slave whether to marry, It was entirely with the master and anyone challenged to this authority was punished by the Government. But the master magnanimous and forsook his ownership over the married female slave and transferred her to her husband.

Although the master had absolute authority over his slaves, he had no right to kill them with impunity. The Government was there to reprimand the master upon such incidences noticed or complained to them by the relatives of the slain slaves. It is also said that slave under the Marathas had rights to purchase another slave from his savings. The slave can hire away such purchased slave for profit. It means the purchaser slave had only full right and ownership over the earning of the purchased slave. Thus, the waitage to slave during this period was not more than a commodity, it was not treated as human but an article only.

10.8 MANUMISSION

It means liberation of slaves from the bondages of servitude. Manumission under the Marathas was practised in some or other parts. In general, the system was not practised as harsh as it was in other countries of the world. There are several references, that master used to purchase on their own clothes, footwear, some cheap ornaments for their slaves on the eve of festivals and important occasions. They were given presents and even master married their slaves at their own expenditure and liberated them from the bondages of slavery out of their generosity. In one instance not only the slave was freed from his bondages of servitude but also he was given a piece of land called inam by the master for maintenance of the Slave. During this period, there was one more facility offered to the slave that he or she was liberated on the supply of substitute in place of slave. For example, in the state ammunition factory, Pune, there were two female slaves. Out of them one had grown very old was the mother and other was her daughter, who was also a slave. Although, the later was young. She

had met with an accident and was crippled. Both the female slaves were unfit to work. They, therefore, were liberated on the supply of healthy substitute to the Government to work in the ammunition factory.

Manumission was not at all in desuetude under the Marathas. There were several grounds on which the society under study considered liberation or manumission of slaves. Some of them are summarised as under :-

1. The Masters of slaves liberated their slaves from bondages of slavery because, they were tired about the impertinence of and shirking from the work by the slaves.

2 In some cases, the masters liquidated the bondages of slavery of their slaves when the relatives and castes men of their slaves offered money and purchased them.

3 In other cases, the masters yielded to the moral pressure of requests made by the relatives and castemen of slaves and granted them liberty. For example such requests were made when female slaves were minor and the male slave was between 10 and 15 years. The male enslavement was not recognised, the field slavery was unknown and the only domestic slavery was prevalent.

4 The practice of slavery under the Marathas did not acquire major economic advantages, therefore, the masters released their slaves from the bandages of slavery.

5 The practice of slavery neither supplied a force of cheap Labourers to the land lords nor it proved a source of lucrative avocation for traders.

6 Although, the maintenance of slaves during this period was a projection of once wealth and status, it was liquidated on the pretext of old age and good service by the slaves and in some cases religious motive seemed dominant.

10.9 BONDED LABOUR

The Marathas period generally is divided into one as the Royal period and the second as the Pashwa period for the convenience of study. These two period had some outstanding features based on social stratification and social systems. The Royal period was entirely supported by feudalistic set up of society where as the Peshwa period experienced the emergence of a totally new class in society which was the class of the Maratha Sardars. This was the direct consequence of the existence of the system of Watandari int he society. This class had its own natural requirements. Hence, the social set up under the Peshwas stimulated several systems like

Khot system and Bonded labour. Bonded labour was known as Vethbigar or compulsory labour. In the society where slavery as an institution flourished in every corner, it was quit possible that the system of bonded labour was pratised everywhere on a very wider scale.

Although there were several reasons responsible for the emergence of this system, the inability of paying back debt of the creditor led the debtor to accept this compulsory labour. It was but natural that the people coming from the less privileged sections and lower caste were compelled to take up this bonded labourship. Brahmins and other higher caste people were exempted from the compulsory work. Bonded labours were generally used for the following purposes :-

1 Bonded labourers were assigned the work of construction of forts, police stations, public, private and Government buildings, dams, and lakes. These structures were very usful and were the basik needs of any Government. Enemies often attacked and disrupted these structures first. The Government, therefore, needed bonded labourers for the work of repair of them. Thus, it was the major work, which was assigned to them.

2 For construction of the above structures, there was a great need of feasible wooden logs. Hence, Bonded labours were used to fell frees, cut them into suitable planks and pols and carry them where ever they were needed.

3 During the period of Marathas, there was not a much advancement of science and insecticides. There was not a much advancement of science and insecticides. There were several enemies to the standing crops. Naturally, bonded labourers were assigned one of the duties to protect the standing crop in general and to protect the crops in the field of eminent people in particular.

4 During the period under study various animals were used in wars and fights like horses, elephants, bullocks and buffalos to rear them and to feed them, a class of cheap labourers was needed. Bonded labourers were deployed to cut grass grown in Government owned land and to tie it into bundles of appropriate size and weight.

5 Bonded labourers were assigned the work in Government office and public places.

6 Bonded labourers were placed for doing domestic chores in the private establishments of the king as well as official residences and palaces of the king and later in the court of the Peshwas.

7 Under the Marathas, there was no regular police force, the Government, therefore, used bonded labourers to man the various

chaukies at different places in cities commercial centres holy places, bazzars and the places of recreation, sports and gymnasiums for care and protection.

8 During the period of Marathas, there were Watandars and Maratha Sardars, who needed bonded labourers at their Watan for various works. Thus, they were deployed for work whatever the Watandars required.

In the era of existence of several systems like slavery khot system, and untouchability, the presence of compulsory labour was not untenable. The work in society was divided and got done from them. Their services were requisitioned on a number of occasions like public functions, religious festivals and periodical fairs. Generally, bonded labourers were not on and often called to work free. Such occasions were very limited. Local and petty officials were not authorised to ask any one to work free more than the period stipulated. Even then, there were several complains that some individuals were forced by the local officers to work free of charges as well as more than the time which was stipulated consequently, bonded labourers on number of occasions fled away to avoid the compulsory work and sought refuge at some safer places.

Normally, requisitioning of free services of private individuals and institutions by the Government on certain occasions was not out of order. Even in modern era, Governments are obliged to requisition services of private individuals in the time of need, scarcity, distress, war and natural calamities. The people in every corner response tremendously till the problem is settled. It is, therefore, not surprising that the bonded labour was practised during the period of Marathas on a wider scale.

10.10 CHECK YOUR PROGRESS

- 1) What were the different constraints which worked as sources of slavery under the Marathas?

10.11 SUMMARY

Slavery was involuntary servitude imposed by some members of the human race on other human. This situation existed in society since the beginning of history. Slavery was generally the effect of war or the violation of some serious laws or non-payment of debts.

This system existed in every ancient and Medieval societies. It was one of the characteristic features of Egypt, Rome, Greek, America, Africa and European societies. It was also prevalent in India and one of Slave dynasties also ruled India in the Medieval period.

There were several sources of slavery under the Marathas as war and subsequent looting, birth to a slave women, trade, ransom, orphanness, and adultery. Slavery during this period was limited to the middle rung of the society. If any one tried to enslave to any body from the upper caste, the Government heavily reprimanded the guilty persons. Available sources say that the children of a debtor were not under any obligation to render any service to the creditor after the death of their father, who died before the repayment of his debt. Slavery under the Marathas was basically domestic and not industrial as was in the western countries.

Slavery, under the period of your study was limited to female only. Male was neither enslaved nor sold as slave. Even if he was born to a female slave he was set free after the age of ten. It means male never held in bondage for more than a generation. Sir John Malcolm observed that in Malva only female slavery was in existence and male was very rarely enslaved. In slave trade wandering tribes like Banjaras, Bhats, and Charans were involved the most. They were engaged in the traffic of women and childrens who were ultimately sold as domestic servants or prostitutes. Malcolm has referred to some Brahmin slave traders. Who purchased some female slaves and sent them to Pune where they fetched very high prices. Health caste, youth were some of the factors considered at the time of purchasing slaves. But generally, black, tall, slender and stronger women were often purchased for various works.

Female slaves during the Peshwa period were called Batkinis or Kunbinis. Since slaves were treated as property, the Government levied tax on the number of slaves one who passed them. The Master of slaves could easily sell, mortgage or dispose them as he pleased. Although, the master had full authority on his slaves, he could never kill his slaves with impunity. There are some evidences that the master used to purchase foot wear, cloths and some cheap ornaments for their slaves. It means slaves during this period were treated rather liberally. Even some of the slaves mostly old and inable to work, were permitted to purchase other slaves for hiring out or using them as substitut slaves for themslaves. They were also allowed to possess property of their own. Some of the slaves remained attached to the family of their master till the end of their life.

10.12. QUESTION

1. Give an account of Slavery and Bonded Labour during the period of Marathas.
2. Discuss briefly the nature of slavery during the period of your study.
3. Examine the position of slavery during the period of Marathas.
4. Assess the factors which were responsible for the rise of slavery and Bonded labour under the Marathas.
5. Write notes on 1) Slave Trade 2) Male slavery 3) Female slavery 4) Monumission.

10.13 ADDITIONAL READINGS OR REFERENCES

- 1) Joshi S.N. Marathe Kalin Samajdarsan, Poona, A. V. Graha Prakashan, 1960.
- 2) Kale D. V., social life in Pre-British Maharashtra.
- 3) Sudha Desai, social life in Maharashtra under the Peshwas.
- 4) B. G. Gokhale, Poona in the Eighteenth century.



11

SOCIAL STRUCTURE

(C) Position of Women

Unit Structure

- 11.0 Objectives
- 11.1 Introduction
- 11.2 Social Philosophy
- 11.3 The Social Institutions
- 11.4 Hindu Law
- 11.5 Religion
- 11.6 Property Rights of Stridhana
- 11.7 Role of Women
- 11.8 Check Your Progress
- 11.9 An Appraisal of the Position of Women under the Maratha Rule
- 11.10 Summary
- 11.11 Question
- 11.12 Additional Readings Or References

11.0 OBJECTIVES

After the study of this unit the student will be able to

- 1 Understand the social philosophy during the period of Marathas.
- 2 know the social institutions existed during the period of Marathas.
- 3 perceive the role of family in determining the position of women
- 4 comprehend the outstanding features of marriage system under the Marathas.

11.1 INTRODUCTION

In the Maratha society the theocratic principles predominated. The idea of God was so all prevailing that everything else subordinated to it. The Marathas were the religious minded people and perhaps they were ready to do every thing for their dharma what they did not do for their own selves. The king was divine, the cow was divine, the preceptor was divine, their sacred books were divine, the mother was divine - thus, the idea of divinity was ingrained in their blood and in the society of Marathas. The structure of the Maratha social organisation was based on various systems whose origin again was believed to be divine, It was therefore, not changed since a long time and handed down undisturbedly from father to son for generations, together. When these systems became hereditary, a new principle of stagnation was introduced in the society. It is very interesting to study the position of women in such social organisation .

Position of women in any society mainly depends upon two major factors as 1 Social Philosophy in that society 2. The Social Institutions developed by that society. These two factors are discussed as under:

11.2 SOCIAL PHILOSOPHY

This factor can be divided into two sub-points as a) The level of culture evolved in that society and b) The General outlook of the society crystallised with the passage of time. These two factors are part and parcel of education imparted in the society as they are whole and sole influenced by the educational instruction of the time. During the period of Marathas education was based on the system of education existed in ancient times. Naturally woman was not considered equal to man and was relegated to secondary position . In short, general outlook of society towards woman was derogatory. Although ,she was the main pillar of the society but was neglected and considered insignificant. Social outlook was not as liberal towards woman as was towards male.

11.3 THE SOCIAL INSTITUTIONS

This was divided into several divisions for the convenience of study as under : 1. Family 2. Marriage 3. Hindu Law 4. Religion.

3.1. Family:- It has been the most useful and fundamental social institution the society has evolved ever. It is the family who determines the structure of society it forms and moulds the character of its members. Family as a basic unit of the society performs four very indispensable functions as sexual, reproductive, economic and educational of these, the first and second satisfy basic biological and social needs of man and due to this reason family is considered as a fundamental social unit. These two basic functions are so interrelated each reinforce and enrich the satisfaction of other, therefore, they are generally considered together. The man and woman are equally sharing the responsibility while discharging the above four functions, even then the women for no reason was treated inferior to man.

Family during the period of Peshwa served as an excellent school for training the child in social etiquettes like social stratas, politeness, hierarchical calibration of action, inculcating virtues of self-discipline, self- sacrifice, obedience and service of elders and abidance by the precepts of religion,

Although, these virtues were needed to any one to possess them but they were much more and harsh in case of girl child. Parvatibai's instructions to Daryabai, the wife of Raghoji Bhosla III are self explanatory in this regard . Parvatibai instructed Daryabai to pay respect to Ajibai the senior most lady in the house everyday morning as soon as her religious duties were over, greet every elders on their arrival in her room and stand up as long as they remained in the room , do not chew pan and avoid using bolsters in presence of the elders. They inculcated in girl child utmost obedience to one's elders and superiors and respectful acceptance of their authority, which they regard as the highest virtues essential for potential survival. They imbibed that the girls should not disrespect the wishes or orders of their elders as well as not to remonstrate against them even if they scoulded or punished. It is very clear from these evidences that all bondages and barriers were entailed on the girl child only.

3.2. Marriage:- This is the first institution created by the society which helped the society the most in the process of socialisation.

It is fundamental part of the family rather marriage only is responsible for the formation of family. it is universally agreed that without marriage there is no family. The family during the period of Marathas formed of a consanguinous patriarchal group, recognising patriarchal descent. It was a joint family in which all membes like brothers, even stepbrothers, sons, sisters, others relatives like

widowed aunts, their children and orphans. lived together with father the eldest member at the head. In such family all decisions and circumstances went against the woman and she was proved insignificant. Marriages in joint family were contractual and arranged at an early age by the elders without any consideration of the marrying parties. Consequently several unwanted and unwarranted events came up as 1. incompatibility of marrying partners took place the most.2 the possibility of strengthening the ties of conjugal love between the newly married couple correspondingly lessened.3, the members of the joint family being together for generations, the ties of filial love or attachment about each other developed very strong 4 husbands used to be under the influence of their mothers, sisters and other members of the family rather than their wives.6. newly married or young daughters-in-law were left to the mercy of their in-laws or other senior ladies in the family. 7. the in-laws or senior ladies often behaved as tyrants while dealing with the newly married girls. 8. husbands due to this or that pretext used to be with their mothers or relatives instead of helping their young and helpless wives.9. Naturally, without any alternatives, these young daughters-in-law became victims of the torture of their in-laws and committed suicides. Thus, the marriage, an important social institution under the Marathas led the woman towards her end and proved the level of position of women during that period.

The marriage system during the Marathas had some predominant and outstanding features which influenced and affected the position of women if they operated concomitantly, the effects were utterly disastrous. These features were as :

- 1 Dowry
- 2 Child Marriage
- 3 Polygamy
- 4 Restrictions on widow remarriage
- 5 Divorce

3.2.1 Dowry : Marriages under the Marathas were fixed by the families and elderly persons ,the parties concerned were given no say about the choice of marriage partners.The factors that mattered in the selection were the compatibility of horoscopes ,family background ,caste, suitability of gotras and dowry. there are several references regarding dowry transactions during the Peshwa period. Sardar Tulshibagwale's diary mentions that 1.Some one Deshpande of Pune took Rs. 800/- as dowry from his bride.2 Sawkar Vaidya accepted Rs. 1500/- as dowry from his bride. Macdonald in his Memoirs of the life of Nana Fadnavis says that Nana Fadnavis accepted dowry as high as Rs. 25000/- in the marriage of his adopted son. When the marriage malady like dowry was practised and the brides or their parents were forced to pay

such amount in the marriage , it highlighted the position of woman, which was not equal but lower to man in that society.

3.2.2 Child Marriage : This was another important feature of the marriage system under the Marathas. It is said that Hindu law makers and Dharma Shastras strongly recommended child marriages or pre-puberty marriages and advised that parents who failed to marry away their daughters in the pre-puberty age incurred a huge sin. Peshwas were the Chitpawan Brahmins, they considered themselves as the custodians of Hindu law and religion and paid strict attention towards the observance of the marriage laws. Peshwas even released prisoners on several occasions to enable them to marry their daughters in the pre-puberty age. Peshwa Bajirao II had issued orders to all Brahmins to get their daughters married before the age of nine. Generally , girls were married before the age of ten .In certain unavoidable circumstances, when marriage of a girl was delayed, eleven, was considered the maximum limit of the marriageable age. If somebody could not marry his daughter within the age of eleven, he was ex -communicated or outcasted by the people. Although, there was an upper limit of the marriageable age of girls but there was no mention about the minimum age of marriage of male. There are a numerable instances of girls married at the age of 2 and 1/2 or 3 years of age. But it is observed that five was the generally approved and practicable age of girls for marriage. When the marriageable age of girls was below ten, life of such newly married girl was quite deplorable and full of miseries .

3.2.3. Polygamy :- This was one more characteristic of marriage life of people under the Marathas. Although, there was a ceiling on marriageable age of girls, there was no ceiling on the marriageable age of men. They were able to marry any number of times at any advanced age in life. It means men used to practise polygamy without any hesitation and nobody raised any objection on this system for a long. it is said that men could contract as many marriages as they desired. Thomas Coat reports that polygamy was prevalent under the Marathas for the obvious reason of economic benefits. Among of highly privileged people, who had more wives were Nana Fadnavis, Peshwa Basirao II and Mahadaji Shindia, Thus , Polygamy was practised at every level, which indicated the position of woman during the period of Marathas.

3.2.4. Prohibition of wide Re -marriage:- This was one more indicator of the position of woman during the Marathas period.. Society under the Marathas did not raise even, the slightest objection to the re-marriage of men, but the same society did not offer the same freedom to woman even in case of exigency. Some British reports say that re-marriage of widow was permitted among the economically weaker sections and humbler castes but it was totally prohibited among the upper castes. Widow re-marriage was

allowed in the economically humbler class as well as whose husband was not heard for considerable period, but such woman was not permitted to re-marry before the prescribed period of waiting, which varied from five to twelve years. On the other hand, there was no such waiting period for males belonging to any caste or class. It is enough transparent to understand the position of woman of this period.

3.2.5. Divorce:- This was also one of the important issues helped determine the position of woman in the society. Although, divorce was sanctioned among lower castes, there were some castes who never liked to sanction divorce in their caste in order to compete with Brahmins and claim some sort of higher ritual status. Brahmins never sanctioned divorce because marriage, they considered was a very sacred tie and thought it was irrevocable in any case. But the marriage was revoked when it was proved that the marriage was concluded hastily and without proper rites and rituals.

Although, Ghatasphota is the Marathi version of divorce today, they used it in little different sense during the period of Marathas. Ghatasphota was total cut up of the relations of women or it was permanent ostracization of woman with her husband and his family rather than divorce. Ghatasphota was concluded in case of husband's conversion to Islamism or wife's committing adultery with a Muslim or a Shudra and becoming pregnant from such relationship, in no other cases it was sanctioned. As Ghatasphota, there was one more operation known as Kadimoda, which also signified divorce means breaking of a marriage tie. Kadimoda was practised among the lower castes mostly on the following grounds: 1. Differences in castes status of bride and groom coming to light after their marriage. 2. Inability of the husband to provide maintenance to his wife. 3. Mutual dissension and consent of each other for breakage of marriage. 4. Re-marriage of the wife while her first husband was alive. Except these grounds, there was no any other ground on which either Ghatasphota or Kadimoda or divorce was granted even if the husband was too brutal and it was unbearable to the wife to live with him. Thus, the absence of recourse of divorce increased the miseries of woman and left her without any remedy, which signified the position of woman under the Marathas.

3.2.6 Sati :- Among the most heinous systems Indians continued since the ages, Sati system was one of them. It was in full swing during the Maratha period when child widows were every where. The society under the Marathas was neither sympathetic towards the widows nor towards the child widow. On the contrary it subjected them to several restrictions and increased their miseries and unhappiness which led them to burn themselves with the dead bodies of their husbands on the funeral pyre of their

husband means committing sati. This signifies the outlook of the society towards the woman and their position in the society.

Sati was practised among upper castes such as Brahmins, Marathas and warrior classes during this period. There are a number of references of not only wives but also concubines and female slaves burnt themselves with the dead bodies of their master. The main reason behind committing sati by widows was that the status or the abject conditions to which the widows were reduced after the death of their husbands. Widows were pushed to such status that they tortured and separated from the main stream of life. Naturally, they took the painful decision of committing sati. There are several evidences of the state of widows after the death of their husbands. For example, foreign traveller Travnnier says that in India after the death of a man his widow never allowed to marry again, she was deprived of all her valuables and beauty by shaving her hair off and made her to remain for the rest of her life without being of any considerations and worse than a slave. This unbearable life condition caused her to detest life and prefer to be burnt herself with the dead body of her husband. In the same way another foreign traveller Edmand Terry says that widows in India ascended the funeral pyre of their husbands to avoid the shameful life with opprobrium after the death of their husband. James Forbes reaffirms that Indian widows were reduced to the status of dependence, insignificance and infamy for the remainder of their whole life which led them to die with honour with the dead bodies of their husbands and they committed sati. Thus, these evidences clearly indicated the position of woman during the Maratha period.

11.4 HINDU LAW

As less the study of some provisions of Hindu law, the study of position of woman can not be concluded. Because this was the law existing during that period and affected the life of people. As a matter of fact the law of land should have been equally applicable to man and woman but this did not take place. There are some observations of Hindu law in connection with woman are as under :-

- 1 The prevalent Hindu law was in favour of man particularly, the marriage laws were partial to male.
2. The law of fidelity was binding only on women while men were free to do any things or indulge in concubinage or prostitution.
- 3 .Hindu law had neither sanctioned divorce nor had given and redressal to woman against the ill-treatment of their husbands.
4. Although, restrictions on divorce or Ghatasphota affected both men and women in some proportion but whatever inconveniences faced by the men they compensated by the practice of polygamy. Women had no any redressal for that problem.
- 5The marriage law under the Marathas was so much against the women that even girls were kidnapped

and married forcibly to some undeserving elements, did not help them in any ways and left them to suffer for the whole life.⁶ Women under the Marathas were considered as personal property of their husbands. Husbands never treated wives as companions but claimed themselves as lords and masters. A gardener once kept his wife as a deposit with his creditor against some debt for some stipulated period. On his failure to return the money with the creditor within the stipulated period, the wife of that gardener was to be put to concubinage by the creditor. The Hindu law did not raise any objection.⁷ Hindu law considered woman as inferior species, they were expected to show complete obedience to their husbands so much so that they should not hesitate to obey their orders either to swallow poison or jump into an open well. Not this much, the law allowed men to enslave women freely on mere charges of adultery. Thus, the unequal treatment of Hindu law made women to suffer a lot helplessly.

11.5 RELIGION

Another factor that affected the position of women during the period of Marathas was religion. Hinduism was one of the most popular faiths under the Marathas,. This religion has a long history and represents various stages of evolution, definition, consolidation, classification and proliferation. These stages in this religion had almost completed before the period of Marathas. This religion was based on four purusharathas, particularly on the theory of Karma, Mokshya, charity, merits incarnations, the doctrine of Bhakti and so on since the ages. The concept of Karma, sati and moksha dominated the religious practices of the period of Marathas. The doctrine of Karma says that every act produces certain returns leading to joy or sorrow corresponding to good or bad deeds. The existence of man is a sort of expiation for the deeds of the previous existence from which nobody has escaped on any account, Naturally, all human conducts suitably rewarded or punished in subsequent existence. Thus, the people tried to accumulate merit by various ways suggested by different religious scriptures in order to gain happiness in the subsequent existence. The religion, which paid much more attention on the happiness in the next birth and ignored the present life affected much more on the status of women. It was in favour of men and against of women as under:-

- 6.1. The religion reckoned charity very high as a mode of earning merit. All articles like- grain, cloth, cow and jewels and women were gifted to Brahmins.
- 6.2 The religion emphasised on several rituals like Japa, Japya, upchara and Pooja which formed part of daily rounds of one's religious duties. Women were mostly involved in these rituals to wean these from the other matters in life.

- 6.3. The religion considered woman inferior species than man.
- 6.4. The religion did not oppose to the system of plurality of wives.
- 6.5. The practice of sati prevailed during this period had religious sanction. It was said that women who self-immolated with the dead bodies of their husbands annihilated sins of their husbands and raised them to heaven on the basis of attainment of high merit to live in eternal union with each other. But it is also said that not the religion but the status of widows that they were reduced to after the death of their husbands forced them to commit sati. The religion could have saved them by offering support or mobilising help from various sections of society. But the religion did not do it and left the widow's to their abject status, which led them to take such painful decision.

11.6 PROPERTY RIGHTS OR STRIDHANA

The position of women under the Marathas can be ascertained with the help of their property rights or stridhana they had. Had the women enjoyed that right, they would have overcome several problems they faced .

As a matter of fact , women during the period of Marathas were relegated to a secondary position. They were given no right to inherit the property of their father even in absence of any legal heir or their brothers. It means no married women entitled for any property share of their father, only unmarried daughters could claim certain amount which was called patrimony and expenses required for their marriage. Women of this period could enjoy whatever their father, brothers or any member gave them in the form of gifts on various occasions and nothing more than that.

On the other hand , the share of women in the property of their husband was limited. The women used to claim their property right was only maintenance from their husbands. Otherwise the women were granted divorce on account of their inability to provide maintenance to their wives. It is said that widows could succeed to their husband's property in case husbands separated from their joint family and died without any legal heirs. However ,in such cases, not the widows only could succeed to the property but Government also claimed certain share in that property, which varied from two-fifths to one half of the property as well as it differed from property to property . In case of a joint family widows were provided with only maintenance and not they could succeed to the property of their husbands. If the joint family failed in providing maintenance , the Government was there to reprimand the family for providing the maintenance , even the maintenance

was provided to deserted wives also. It was liberal in rich families and lapsed back to either sons or the joint family after the death of women or widows.

The women during the period of Marathas could hold the property independently and had absolute rights of either disposal or gift over the property, which came to be known as the Stridhan property. Vijnanesvara text which advocated equal share of property to women to that of their sons. The same text says that stridhan means the property acquired by inheritance, purchase and partition for women, who had all rights of disposal over it. Some other sources say that stridhan means the only jewellery conferred on women before or after the marriage and they had all sorts of rights of disposal, gift enjoyment or partition as they wished. There are several references that even the Government helped them in receiving their ornaments from the custody of their mother-in-law to enable them to use as they liked. In this way, the property right of women to the property of husband and father was not considered during this period. They had absolute right on their ornaments only. But it was not possible for all women to get such ornaments in their marriage. Therefore, they were to be dependent on father, husband and sons at particular period of life respectively. Thus, the women had secondary position in the matter property rights for which the Hindu law the religion were responsible.

11.7 ROLE OF WOMEN

The study of position of women is not complete unless the survey of the actual role played by women is under taken. Education is the main key for progress and advancement. But the women were not given any education. They were not considered good enough to receive any instructions in the art of reading and writing. Education was considered a step forward and confined for few people only. Naturally, women from rich aristocrat families under the Marathas taught the art of reading and writing to enable them to read the religious and social literature. It was expected that women were to spend much more time in religious and cultural activities only.

Sir John Malcolm says that women from noble families were taught the art of horse-riding and the use of arms like sword, dagger and lances. Women like Yamunabai Shindia, Laxmibai, Ahilayabai Jija bai of Karvir and Tarabai had led their armies on the battlefield and fought several wars during their time. Captain Broughton could find several outstanding features and virtues of Maratha women as 1. Maratha women were notable. 2. They had bold look which was absent in other women of the country. 3. They were as bold as men. 4. They knew horse-riding as men and took no

pain even if horse galloped through the throng. 5 They were more persevering than men.

There are several evidences that women from noble and aristocratic families played very active and important role in politics and administration either in their father, husband or son's kingdom. The women who contributed to the making of Maratha history and to the cultural life of India were as Tulsabai and Ahilyabai Holkar, Umabai Dabhade, Laxmibai and Yamunabai Shinde the wives of Mahadji Shinde, Daryabai Bhosale, Tarabai, Jijabai, Radhabai, Gopikabai, Anandibai, Anubai Ghorpade from the Peshwa family. These and many other women were the women of uncommon courage, political sagacity, administrative capacity or diplomatic skill and they had the calibre to be active in public life during their period. Although, the names of above women flashed before our eyes due to their active role in the administration, there were several other women who were capable for many roles but participated saliently and held the positions of Patil, Deshmukh, Deshpande, Deshkulkarni and discharged their duties very efficiently. These women acted as regents to their minor sons, transacted daily business, audited accounts, carried on daily correspondence and gave a good audience to various deputations from within and outside their rule.

James Forbes in his account says that Maratha women did not observe parda, they were bold enough and participated in public life as men. He further says that the wife of Hiranand Diwan of Fatesing Gaikwad of Baroda, carried out the administration very efficiently in absence of her husband. Despite, that the society being conservative and religious minded, continuance of socio-economic customs and practices, there were certain women who got opportunities to save the interest of their sons and husbands in the competition of their opponents. They observed such situation very closely and minutely, they became very conversant with such situation and tackled them very efficiently. Thus, the Maratha women from noble and aristocratic families did each and every task as perfectly as men and proved them as equal as men.

11.8 CHECK YOUR PROGRESS

11.1 What do you understand by the social philosophy existed during the period of Marathas ?

11.9 AN APPRAISAL OF THE POSITION OF WOMEN UNDER THE MARATHA RULE

After taking into account all factors like social philosophy, social institutions and the Hindu Law and religion prevailed during the Maratha period, it appears that these factors affected and influenced the position of women unevenly and unequally. It was the middle rung of the society affected and suffered the most. Women from the upper and rich classes enjoyed almost privileges and benefits because of the position and wealth of their husband, son or father. Although there was no education imparted to women, the upper class women were taught the art of reading and writing which led them to enjoy a particular position in public life and also led them to be in power for many years. Although, the marriage laws and other traditions and customs did much injustice with them and made them subordinate to men but the financial position of their families provided them with at least the basic needs and blunted the edge of traditions and customs. It is said that women in humble classes had no problem of their position. They were almost equal to men because, men and women of working classes were equally putting hard work for their living, or in other words agrarian functions needed both woman and man to perform evenly economic role, which led women of this class to raise their status in society in relation to men. Religion and marriage laws were lenient and flexible to women of the lower classes and castes. There was no sati practised no widow was forced to tonsure, divorce was granted and widow re-marriage was permitted. In short no marriage laws were observed very strictly and stringently. Upper classes practised the system of polygamy and concubinage for economic reasons, which led to lower the position of women in relation to men. But those systems were not practised among the working classes. Thomas Coats says that although the system of polygamy was there, it was practised very rarely that also by rich in absence of children by first marriage. It is also observed that women of working classes were little affected by the law of property rights to women. Because, they being poor had no property to share as well as these women hardly needed anything more than their maintenance. They themselves were independent earners in their daily life and were hard working which virtue was absent in the upper classes.

Women belonging to the middle class suffered the most because this class was not well off as the upper class and had no concessions as the lower class enjoyed. Generally, the middle class came from the high castes but their women could not enjoy the privileges of the rich while they could not get the concessions the law and customs offered to the lower castes. Naturally, women of this class sandwiched on every count. The prevailing custom of child marriage fettered their personality, the system of joint family reduced them to a subservient position while the practices of

polygamy, concubinage , the denial of divorce and the prohibition of widow re-marriage brought them into precarious position. These customs ,practices and systems led them to be neglected totally by their husband and abandoned them on a very trivial offences. Widows of this class who wanted to avoid the miserable widowhood , the forced celibacy, degradation , dependence on others and continuous humiliation committed sati honourably with the dead body of their husband otherwise led a very humdrum life till the last.

11.10 SUMMARY

In the Maratha society theocratic principles were predominant. The idea of god was so pervading that every thing else was subordinate to it. Marathas were religious minded people, they were ready to do every thing for their dharma what they did not for their ownelves. The structure of their social organisation was based on various systems, whose origin was believed to be divine. It, therefore, was not changed for a long time and handed down undisturbedly from father to son for generations together. When these systems became hereditary, a new principle of stagnation was introduced in the society, Thus, it is imperative to the position of women in such society.

Position of women in any society depends upon two major factors as social philosophy and social institutions that developed. The social philosophy is based on the level of culture and the general outlook of that society. In the same way the social institutions like family, marriage, Hindu law and religion also influenced and affected the position of women in that society. During the period of Marathas the system of joint family was in existence which had no liberal outlook towards women of that time. In this joint family system marriages were contractual and arranged at an early age, the chances of incompatibility of marriage partners were very high. This system lessened the conjugal love between the newly married couple and strengthened the ties of filial love. Husbands used to be under the influence of their mother and sister rather than their wives. The newly married daughters-in-law were left at the mercy of their mothers -in-law, whowere often tyrants and forced them to commit suicide. The marriage system during the period of Marathas had several predominant features like the practice of child marriage , polygamy, restriction on widow re-marriage and divorce, which affected the position of women very widely. The practice of sati was glorified, it was said that woman who committed sati attained high merit and annihilated sins of their husbands . This religious base might have driven a number of women to burn themselves alive. The system of polygamy or plurality of wives strained the conjugal love and created domination of husbands on their wives , consequently husbands became very brutal in their treatment with their wives in daily life.

Hindu law and religion also sided with men and were very partial to women. The law allowed men to indulge in concubinage and prostitution on other hand forbade women to take divorce and denied widows to re-marry. Even the law did not help the girls who were kidnapped and married forcibly to undeserving persons. It also expected the women to be complete obedient to their husbands. Women of this period had no property rights even in absence of any other legal heir but they enjoyed only the right to maintenance in their husband's property. It is said that women of this period enjoyed full-fledged rights over their jewellery, gifts and what ever was offered them on their marriage by their parents, which came to be known as stridhana.

The study of the position of women during this period can not be completed unless the role played by them in politics and administration is seen. The women from rich and aristocratic families looked after the administration of father, husband and sons. They also led armies personally to battlefields and transacted daily business in absence of their husband. Almost all foreign travellers say that Maratha women did not observe parda and had bold look which was absent in other women of Hindustan. Finally it can be said that the woman from middle class suffered the most while the women from working class worked hard as men. Naturally, the position of working class women was almost as equal as men.

11.11 QUESTIONS

- 12.1. Examine the position of women during the period of Marathas.
- 12.2. Explain briefly the various factors that affected the position of women under the period of Marathas.
- 12.3. Assess the various facets of women under the period of Marathas.
- 12.4. Give an account of the social institutions that affected the position of women during the period of Marathas.

11.12 ADDITIONAL READINGS

- 13.1. R. V. Nadkarni, The Rise and Fall of the Maratha Empire.
- 13.2. Bhave, Peshvekalin Maharashtra.
- 13.3. Attekar, Position of Women in Hindu Civilization.
- 13.4. Thomas, Indian Women Through the Ages.
- 13.5. Sudha Desai, Social life under the Peshwas.



12

LAND AND REVENUE ADMINISTRATION

a) NATURE OF WATANDARI SYSTEM

Unit Structure

- 12.0. Objectives.
- 12.1. Introduction.
- 12.2. The Village Land.
- 12.3. Watan and Watandari.
- 12.4. Types of Watandari Land.
- 12.5. Creation and Confiscation of Watan or inamiland.
- 12.6. Sale, Purchase, Mortgages and gift of Watan land.
- 12.7. Mirasdars and uparis.
- 12.8. Duties and Responsibilities of a Watandar.
- 12.9. Tmportanee of Watan
- 12.10. Watan System and the Adnyapatra
- 12.11. Capital Grant and Watandary System
- 12.12. Evolution in the Watan System.
- 12.13. Watan System and the Maratha war of Imdepemence.
- 12.14. Summary.
- 12.15. Additionan Readings.
- 12.16. Unit End Questions.

12.0 OBJECTIVES

After the completion of this unit the student will be able to

1. Understand Watan and Watandari system.
2. Know what is Khalisati land and Inami land.
3. Perceive the various types of Watandari lands.
4. Comprehend the creations and confiscation of watan or Inami land.
5. Understand the sale, purchase, mortgage and gift of Watan land.
6. Know who were Mirasdars and uparis.
7. Understand the various duties and responsibilities of a watersdarl.
8. Comprehend the importance of watan.
9. Perceive the watan system and Adnya patre.
10. Understand the thoughts of Elphinstone on watan system existed during the period of Marathas.
11. Comprehend the evolution of watan system under the Marathas.
12. Know the position of watan system during the period of Maratha war of Independence.

12.1 INTRODUCTION

During the period of Marathas land was the main source of income. It was considered much more important than any other sources and was called Watan. Watan means one's own native place and the land it possessed over there. The one who held land was very proud of that and was called Watandar by virtue of its possession. The Marathas who were the land holders were ready to do every thing as well as prepared to undergo any ordeals to retain the title of their land because their land was called Watan. The Maratha History is full of such ordeals or disputes which ensued on the issue of possession of land or Watan. The land or Watan also was called inam was inherited by one's children as successors. In absence of such sons or direct successors other successors made claims and counter claims to possess the land or Watan. There are several evidences that the land or Watan or inam partitioned among the living successors on the order of the Government.

12.2 THE VILLAGE LAND

The village land was generally divided in various sections as 1. Dwelling land 2. Arable land and 3. Waste land. The dwelling was occupied by the villager for habitation but they did not occupy the whole dwelling land. Some of the portion of the land was spared for newcomers to that village and reside over there. The land which was arable was used for agricultural purposes - means production of crops. The land which was waste divided into 1. Pasture and 2. Common land which was used by all villagers for common purposes as holding cultural programs , sports or games and markets. There were standing orders from the Government that the king's revenue should be increased upwardly by bringing in cultivation the waste land that each village possessed. Naturally, Mirasdars who were peasant proprietors and upairs means outsiders or newcomers to that village were tenants or farmers having no rights of occupancy were encouraged to bring more and more waste land under cultivation, increase their production and add to the revenue of their king.

12.3 WATAN AND WATANDARI

The king was the ultimate owner of the land in his kingdom upto the medieval period in India and other countries of the world, But in order to cultivate the land, it was handed over to the cultivators. Gradually, they possessed it and they came to be known as the owner of the land. The king ultimately, conferred the title of ownership of land upon the cultivators, who were cultivating the land since the beginning. Thus, the class of Mirasdars or the

peasant- proprietors come into existence and most of the village land was held by such peasant- proprietors under the Marathas. The rest of the land was controlled by the Government assigned it to the upris or tenants or farmers for appropriation of revenue. Thus the village land was categorised as 1. Khalisati and 2. Inamati.

1. Khalisati land:- it means the revenue of this land was directly deposited in the King's treasury. Even that was also recovered by the Government machinery.

2. Inamati land or watandari land:- This was the land which was allotted to various inamdars or watandars by the King or Government. These inamdars or watandars were allowed to appropriate the revenue from this land in lieu of cash payment by the Government or King. Therefore, this land was called Inamati or watandari land. In short, the land held in perpetuity by virtue of office was called watan or watandari land or inamati land. There were Several such inamdars or watandars in every village as Deshmukh, Deshkulkarni, Mukadam, Kulkarni, Padewar and several military officers. These officials were hereditary inamdars or watandars, who held around twenty percent of land under the Marathas. Although, these watandars or inamdars or jagirdars collected the land revenue with the help of their own machinery, they did not dispossess the cultivators under them from their rights. These cultivators paid the land revenue as the cultivators of Khalisati land and other cultivators in the village. It was with these inamdars or watandars or jagirdars whether to use the whole land revenue for themselves or part with some portion either to the king or for any other purposes.

12.4. TYPES OF WATANDARI LAND

There were several personal and impersonal kinds of land grants made by the king or the Government from which watandari or inamdari system came into existence. These inami or watandari grants can be summarised as under:-

1 Religious Grants or Watans :- These were the impersonal grants or watan sanctioned to religious bodies or institutions. These institutions employed cultivators to cultivate the land sanctioned to them and used the land revenue for maintaining such institutions or defray the expenditure incurred by these institutions. these grants, watans or inams also were called Devasthan inama or watans. They were granted to 1. Temple 2. Mosque 3. Math 4. Samadhi 5. Varsanas. These watans or inams are discussed in detail as under:-

1.1:- temple :- The Marathas sanctioned grants or watans to Temples for religious worship or performing religious services or rites and ruthals. As Chhatrapati Shivaji had assigned a piece of

land as watan or inam to the temple of Dyandeva at Alandi. During the period of Peshwa not only this watan or inam was confirmed but a new inam also was sanction for the same temple.

1.2 Mosque :- Sabhasad Bakhar mentions that Chhatrapati Shivaji granted land as well as sanctioned allowances to temples as well as mosques equally for defraying the daily expenditure of them and other purposes of those religious institutions. Chhatrapati Shivaji granted three cavars of land to the Kazi of Indapur to look after the mosque at Indapur. Shivaji also confirmed the watan granted by Malik Amabar to Abdulla, the Khidmadgar of the mosque at Bhabode. Thus, these watans were also continued in later period of the Maratha rule.

1.3 Mathas:- As watan to temple and mosques, the Marathas also granted some watans to mathas located at various places. Chhatrapati Shivaji granted watan and inam to Ramdas, his guru for the maintenance of his own matha at Caphal. He also had sanctioned some of watans or inams to Maunibava of Patgar for maintaining the math-located at that place. The other mathas that received generous grants or watans were the math of swamy Sadananda at Nimbha and the math of Moraya Gosavi at Cincwad.

1.4 Samadhi:- There were a number of saints during this period, who attracted the attention of people in general by their spiritual and religious instructions to them. Such saints received posthumously some watan or grants for maintenance of their Samadhi. For example the Samadhi of Sopander at Sasvad received watan for its maintenance

1.5 Varsasanans :- This was one more type of religious watan or inam which was sanctioned for performing religious services under the Marathas. It was the Varsasanans. It is said that a Brahmin was granted thirty bighas of land for performing puja to a diety as his maintenance. In the same way Gosavi of Jejuri received twelve bighas of land as watan for the similar work which he used to perform to a local diety. It is also said that these Varsasanans were paid either from the treasury or at the time of collection of revenue of the Mahals, which were mostly on the basis of year to year mode. In this regard Ajnapatra says that watan or inam in the form of land was given for the purpose of maintenance of Dharma as an act of eternal merit. Village land was granted to great temples where divine presence was felt. Not this much even to the hermitages of saints, to the places of Samadhi, where the act of worship, offerings, pilgrimages and the distribution of food used to regularly done, such places needed watan from the Government and was accordingly granted.

2 Agrahara watan or inam :- This was one more type of watan or inam granted during the period of Marathas. Wilson

defines Agrahara in his Glossary it as a village or a part which was occupied by Brahmins, held either rent free under special grants or at reduced rate of assessment for the period of their education.

Agrahara inams or watans were granted generally to Brahmins for their sustenance during the period of their education and learning. these inami or watan lands were either exempted completely from the taxes or were made to pay rents at reduced rate. The Agrahara lands which were exempted completely were known as sarva-Agrahara land. Shivapur and Tulapur villages were agrahara villages i.e. all land in these villages was granted to different Brahmins as agrahara watan for purpose of their learning. There are several evidences that Chhatapati Shivaji had granted entire villages to the Brahmins of Poona as agrahara watan.

3 Sanadi and Gav Nisbat Inami or watan lands :-

The watan or inami lands granted during this period could be classified as 1. Sanadi inami lands or watans 2. Customary inam or watan.

3.1 Sanadi Watan :- In this watan, Sanad (charter) in connection with the watan was given by the ruler or king to the watandar. In this watan the nature of the watan like free from the government taxes, perpetuity or the period, whether any portion was reserved like an half, one third, one fourth as government claims were mentioned. Therefore such watans were called as Nimai watan, Tijay watan and Chauthai watan. The king or the ruler created and confirmed such watans by the royal firman as and when the king wished.

3.2 Customary inam or watan :- This watan was not reduced to any writing or conferred by any sanad or firman. This watan was oral and as valid as the sanadi watan.

Chhatrapati Shivaji had created such watans whenever circumstances permitted him and granted rent free lands to various watandars. For example Chhatrapati Shivaji granted watan to Balaji Avaji, Citnis for his loyalty, Balaji Deshmukh of Kanadkhore for assistance and Ramchandra Nilkath was awarded Sabnisi watan for his valuable service to the king. In the same way, the king also rewarded his loyal servant Bakaji Pharzand with the watan of Patilki of several villages.

4 Dudh-Bhat and Sadi-Choli watan :- As the king granted watans to his loyal servants and officials for their good services to the ruler and people in general of the kingdom. In the same way, the king also granted some watans to the daughters of his faithful servants who had projected outstanding bravery in the safety and security of the State. Such watan was called Dudh-Bhat watan or Sadi-Choli watan. For example Jijabai had gifted one cavar of land

as watan to the wife and daughter of one Kulkarni who had rendered very faith and useful services to the king. Jijabai, therefore, was very pleased and rewarded the watan to Kulkarni's wife and daughter in perpetuity. In the same way Jijabai granted one cavar land as watan to a village watchman, Rajopadhe, the family priest of Bhosale and several servants in the court on the occasion of the. Solar eclipse. Adnyapatra refers to the watan granted to daughters and wives of the trusted servants as Kakan-Choli watans.

5 Watans granted to Artisans :- Artisans in every village were granted some land as watan on which they were not required to any revenue or taxes. Generally, these Artisans were given the land in watan which was reclaimed from the waste land. Such inam or watan was called as Tikanati Begari, which means the land given to certain people for particular services to the village without any remuneration. Artisans could mortgage this kind of watan but could not sell it and they could also resume the watan even if they failed to render the particular services to the people. Wilson in his Glossary mentions such inam or watan as watan Maval means such watans were granted in the Maval area than the Desh or the Ghat-matha. These watans were also called Dehangi watan. Because they were granted to variety of people like servants, musicians, dancers and the families of the people who had made supreme sacrifice during their service to the State as well as the village people. These watans or inams were included in the Gav Nisbat inam and made out of the land of the village. They being rent free inams, the villagers were to make good the loss of revenue caused to the king or the state. Thus, this was also a kind of watan granted during the Marathas.

Principally, the king was the ultimate owner of the land in his kingdom, any land without valid title was reverted to him any time. In practice, such reversion never took place, except in case of sudden death of the watandar or the land holder. The watandar or the land holder without issue could adopt a son and could continue the watans till the pleasure of the king or the Government. Whenever title to watan or inami land failed or could not be established clearly, that watan reverted to the king. Such land was granted to others in case he established his title clearly. Before doing so all available evidences were scrutinised minutely. It is said that this was done in order to cultivate all available land and get maximum income from it.

12.5. CREATION AND CONFISCATION OF WATAN OR INAMILAND

The king or the village granted watan or inam to appropriate persons and they terminated the watan in case of failure to perform the duties or the functions for which the watan or inam was granted.

Chhatrapati Shivaji had confiscated watans and inams of several watandars as 1. The Watan of DeshKulkarni of Pune was confiscated on the reason that he had joined the Mughals. 2. The watans of Deshmukh and DeshKulkarni of Muthekhore and Deshmukh of Rohidkhore were also confiscated for their misconduct. 3. The watan of the Patil of Ranje was confiscated by the king for his misbehavior and causing loss to the revenue of the state. While confiscating the such watan care was taken that the state or the government advanced some certain amount to landholders for their rights attached to that land.

In case of land reverted to the king where the watan was terminated, the actual cultivator of the land was not dispossessed. In the same way when new areas were added to the kingdom, the actual cultivators working on the land were never disturbed. Even, the king used to order the village officers to employ new cultivators in case the old cultivators had fled the village due to fear. The king ordered the village officers for doing every thing possible to get every piece of land cultivated.

12.6. SALE, PURCHASE, MORTGAGES AND GIFT OF WATAN LAND

Watandars and inami land holders as well as other cultivators were allowed to sell or dispose their title to the land or to the land revenue thereof. They were also permitted to raise loans against the securities of such lands. Village officials could sell their rights to collect land revenue only with the consent of the villagers. The villagers accepted the officers those who were appointed for the collection of land revenue.

A watandar or inam holder could dispose his land either wholly as and when he was in need of money. Some time patil of the village was required to pledge his watan or inam as security against the advance he received from the government. Although, in theory, land could be sold and purchased freely by any one but in practice, it was very difficult task and invited several hurdles in its process. Therefore, watan or inam could not find any buyer. When a village official sold or disposed his watan his rights of performing certain duties were also transferred to the person who bought the same watan or inam. In order to validate or legalise the deed of either sale, purchase or gift of watan, it was to be reduced to writing and the same document had to be attested by prominent members of the village community. As a matter of fact, the transaction or the sale and purchase of watan or inam was discouraged by the government to avoid any complication subsequently and to maintain the dignity of the inam or watan. Pralhad Niraji, the Nyayadish of Shivaji said that no one should purchase or sell his watan or inam and person doing so should be punished and penalised. This action would prevent watan from becoming an

ordinary commodity, which was sold and purchased as other ordinary commodity time to time.

12.7. MIRASDARS AND UPARIS

There were two types of land holders in any village under the Marathas as 1. Mirasdars and 2. Uparis.

1 Mirasdars :- They were the land holders who had hereditary and proprietary right in the land they cultivated since a long. These mirasdars held the land in perpetuity on payment of certain rent to the government. They were the absolute masters of their land as long as they paid the fixed rent to the government. In ancient times it was believed that all land was mirasi land. These mirasdars used to pay certain taxes to the government. Even if such mirasdars failed to pay such taxes for sometime, the government never tried to possess their land. It was considered that if one of the mirasdars was unable to pay taxes, it was the duty of the other mirasdars to pay off on his behalf the rent or taxes to the government. When a mirasdar had fled from his village to another village, the government shifted that land to somebody else on certain terms and conditions. It was presumed that no mirasdar would flee on his own or without any difficulties; it was the duty of the Patil to remove all difficulties of mirasdars in his village and assure the mirasdars of good treatment. Any mirasdar who was from his land was called Parangada mirasdar. Such mirasdar was required to renounce his lands in writing to enable the Government to dispose it for better revenue to some other cultivator.

2. Uparis:- It is said that the land which was not mirasis was called upari land. some of the portion of such land was reserved and cultivated for the Government. That part of land was also exempted from the local taxes. The remaining upari land was leased away to new comers by Kulkarni and Patil, the village officers, Since the Patil and Kukarni were expected to bring more and more land under cultivation, they often persuaded the new comers to come and settle down in these villages, cultivate the land available there and increase the productions of the village. Such new comers holding land in the village were called the uprg land holders. These upari land holders used to become mirasdars after some years and paying certain amount as tribute or Nazar or gift to the king. This was needed no special communication but only necessary charges in the register maintained by the land record office.

12.8. DUTIES AND RESPONSIBILITIES OF A WATANDAR

Watan means one's own country , which signified under the Marathas as a grant made by the state to a person who held

certain office with specific duties. The grant of watans continued as long as the services were rendered efficiently and till the watandars remained loyal to the king and the village. Sometime, the watandar was paid in cash and kind for the services he rendered to the village. The watandar referred to such payment as his privileges and dues. These privileges and dues were recognised by the state and were specifically noted in the watan deeds of the watandar. The watandar being the permanent officer of the state and the village no change in the Government affected his position at any level. Therefore, several watandars who were working under the Mughals were continued by Chhatrapati Shivaji as watandars when annexed the Muslim territory to his kingdom. The watandar was to perform the following duties and responsibilities under the Marathas.

1. The main duty of the watandar was to collect the assessed revenue of the villages which were under his jurisdiction.
2. The watandar was to undertake the systematic policy of colonisation and bring more and more barren land under cultivation.
3. The another duty of the watandar was to settle petty local disputes in the village with the help of community council, which was called Gotsabha.
4. The watandar was to take initiative in social, religious and cultural programmes. He was to organise
 - A. Village festivals
 - b. Public functions
 - c. religious ceremonies
 - d. various games
 - e. Programmes for public recreation.
5. The most important duty the watandar was to perform was to maintain law and order in the village of his watan, it means he was answerable to higher authority for any lapses in his watan.

12. 9 IMPORTANCE OF WATAN

Watan had much more importance during the period of Marathas. That can be summarised as under:-

1. The watan was treated as an instrument of political career. It was possible to any watandar to progress in his career with the help of his watan. Because he used to come in touch with the upper rank holders even it was possible for him to win over the mercy of his king and build his career.
2. The watan was the most important means for livelihood. It was main source of income.

3 It was sign of dignity and prestige. It was a coveted institution and became a root cause of disputes in the society. Watan invited several claims and counter claims and generated lengthy and excessive litigations against each other. It gave birth to severe feuds, conspiracies, violence and ultimately led murder in the watan area.

4 Watan was considered as a matter of great honour and it was held in such a high esteem that they preferred to remain as watandars rather than to be promoted to a higher position in the government. For example, Balaji Avaji Prabhu preferred to retain the traditional watan Chitnisi than to the new elevated post offered by Chhatrapati Shivaji in his Ashta Pradhan Mandal. Even, Chhatrapati Shivaji himself liked to be called as watandar. In 1672, Shivaji had ordered his officials to keep separate the account of his watan lands in Konkan and use the amount to protect the cultivators in his watan from the onslaught of various enemies.

5 Watan was treated as the last unit of the decentralised administration of Marathas. The watandar like Patil, Kulkarni, Deshpande, Deshmukh and Chaugule worked at the village level and decided the local issues on the spot and helped make the Maratha administration efficient and people oriented. This well regulated watandari system brought in the administrative stability and enhanced the economic prosperity under the Marathas as mentioned by Jervis in his statistical survey of the Konkan. Thus the watandari system was very important part and parcel of the Maratha administration. This was the system helped the marathas to survive despite the many odds for a longer period.

12. 10 WATAN SYSTEM AND THE ADNYAPATRA

Ramchandrapant Amatya a well known diplomat in maratha administration discussed in detail about the watan system functioning during the period of marathas. Amatya in his Adnyapatra says that hereditary right holders in village administration like Patil, Deshpande, Deshmukh and Kulkarni were called as watandars. Although, they were the last unit of the administration, they used to contribute much more independently to the Maratha administration, it means without them administration would not have run properly. Amatya further says that the watandars never used to be happy and satisfied with what ever watan or land they possessed. Neither they used to be loyal to the king for ever nor they abstained from committing some thing less or more against each other or any one. They often used to try to become stronger than others by acquiring new territory for themselves and after becoming stronger they used to seize the territory of other people by force. This act led them to commit depredation in the territory of other people and instability in the whole region. Consequently, they used to fortify their places of

residences to avoid any loss to their property in case of attack by their enemies. In case of foreign attack the watandars, who already acquired much wealth, used to buy peace from the invader in order to protect their watans. Amatya says that many a times, these watandars, during such emergencies tried to divulge some state secretes to the enemy and posed a danger to the whole kingdom. Ramchandrapant Amatya, therefore, warned the king about such watandars and suggested to undertake the following steps to avoid danger and control the watandars :-

1 Amatya suggests that the king that he should avoid the policy of any extreme end as withholding the watan of an in disciplined watandar or another hand he should not give any watandar inordinate freedom of action and movement by which the natural spirit of the watandars would manifest. The king, therefore, avoid two extreme ends in formulating the state policy.

2 In such situation, the king should follow the policy of conciliation and punishment. The king should see that the watandars, while exercising their duties, they should not increase their power over the people and get undue advantages The king should not allow the watandars to enjoy the powerswhich were not included in their watan deeds.

3 The king should make them to obey all orders issued by the king and the central government at any cost and execute them properly and sincerely.

4 The king should not allow watandars to build strong houses and construct forts in their watan to avoid the watandars from reaping undue advantages.

5 In case of disobedient, overbearing and unrestrained watandars, Amatya, suggests that the king should entrust them with a difficult task, if they succeed in performing the task it would add to the king glory and strenght and other than if they fail, the king should punish them and bring them under severe restrictions.

6 The king should never allow the watandars to quarrel among themselves. They should be motivated and encouraged to undertake various assignments of the government to benifit both the cultivators and the king. If they found transgressing tranditional limits or provisions recorded in their watan deeds, such watandars should be put down with heavy hands.

7 Amatya further advises the king that he should recover regularly the tribute from his watandars and habituate them to be punctual in all matters. Amatya compares good, honest and disciplined watandars with marigold flowers, which emit fragrance and make the area pleasant. Thus, it is very imperative for the king

that he should gather all his watandars of caliber and talent for longer and greater interest of his government.

12. 11 CAPTAIN GRANT AND WATANDARY SYSTEM

Captain Grant Duff a British political agent at Satara made some references about the watandary system prevailed during the period of Marathas. Captain Grant wrote a letter to Mountstuart Elphinstone. Governor Bombay Presidency on August 17, 1819 in which he mentions that Deshmukhs and Deshpandes under the Marathas called themselves as landlords whereas the Patils and Kulkarnis considered themselves as watandars on the basis of land or inam or watan granted to them by the king. All watans under the Marathas became hereditary, it was converted into a system and therefore, it was called watandary system. No watandar or his successor wanted to sell it, however it was major or minor watan and whatever it caused. They felt proud in calling themselves as watandar and felt very much distressed when they were constrained to sell their watan either on their own or by the sanction of the government. In case of sale of a watan the claims of the next kin and the nearest neighbour were considered, as well as the buyer was expected to pay Dehangpatty, an unpopular tax to the king at the time of the transfer of watan to him.

12. 12 EVOLUTION IN THE WATAN SYSTEM

The watandary system existed during the Maratha period was not originated in it but, it was the sum total of the various changes that took place in it with the passage of time, means it was evolutionised and got shape with the change of time.

The watandary system was practised in the medieval period before the advent of Chhatrapati Shivaji. He was a great king, creator and builder of civil institutions and a realistic ruler of Maharashtra. He, therefore, tried to introduce several changes in the watan system which was already prevailed in his territory since the medieval times. He came to know that cultivators under the period of previous rulers, used to respect the watandars more than the king. Because, the watandars used to collect the revenue, deposit a very small portion of the collected revenue in the Government treasury and keep the remaining revenue for them. The watandars were in immediate touch with the cultivators and used to collect much more revenue than actually assessed. This led them to be dominant, behave independently and develop the habit of defying the orders of king. Naturally, such watandars recruited their own army and constructed houses like forts for their own defence in any emergency.

Chhatrapati Shivaji undertook several measures which Ramchandrapant Amatya mentioned in his Adnyapatra in later

period . Shivaji dismantled the fortifications of watandars , appointed his own people to various forts and reduced the powers of the watandars considerably and made them as ordinary people or cultivators in his kingdom . He confiscated their illegally amassed property and fixed all privileges and dues of watandars and other officials working at various levels like villages, parghanas and prants . Although , Shivaji created new watans on various occasions , he took care of their growing influence over the cultivators and brought watandars under his strict control .Thus he proved himself a strict disciplinarian and an effecient administrator. Therefore , Ranade compared him with Napoleon Bonaparte .

Shivaji started paying his soldiers in cash and offered cash rewards to those who rendered meritorious services to the state .This led to create his utmost control on watandars and ultimately on the administration . This was the reason that the Maratha Swaraj could survive through the titanic struggle with the forces of Aurangzeb for more than twenty seven years .

12.13. WATAN SYSTEM AND THE MARATHA WAR OF INDEPENDENCE

In order to encourage various people to do their best to save the Maratha Swarajya from the onslaught of Aurangzeb, Chhatrapati Rajaram began to grant watans to Maratha Sardars , who had been rendering meritorious military services to the Swarajya .This policy of granting watans , brought into existence a group of young and daring watandars , who began to do everything for the security of the swarajya. But in the process of granting new watans , the cautious policy of Chhatrapati Shivaji was not observed consequently, that led to successively weakening of the Central Government. When the young and brave Sardars began to work independently under king Shahu, the centralgovernment weakened a step further. King Shahu had spent his formative years in the confinement of Mughal, he could not get any political and diplomatic education and training which was indispensable for running administration. Although Shahu was unable to get necessary education for a king he proved himself a good judge of man. He selected the people of talent and capability for his administration like Balaji Vishwanath and others, who proved their talent and tallied their metal in the passage of time. That led to devide the power and responsibility into two blocks as defacto Peshwa and dejure king. The defacto Peshwa concentrated all powers in his hands and shifted his capital to Pune as administrative centre and hub of the Maratha Empire while the dejure king became nominal head of the Maratha empire and remained at Satara. During the period of Peshwa Bajirao II, several new watandars and Sardars came up who extended the boundaries of Maratha Empire to various corners of Hindustan, which further weakened the Central government and converted the Maratha Empire in to Confederacy.

This led to internal bickering and committing the defamously Treaty of Vasai in December, 1802. Thus the changes introduced in the watan system with the passage of time made the Central government of Marathas very weak and enhanced its downfall in 1818.

12. 14 CHECK YOUR PROGRESS

14.1. What are the different kinds of village land ?

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14.2. What is the Khalisati and Inamiland ?

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14.3. What do you understand by religious grants or watans ?

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14.4. What is mean by Agrahara watan?

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14.5. Discuss in brief the Sanadi and Gav Nisbat watan land.

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14.6. Why were Dudh-Bhat and Sadi-choli watans granted ?

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14.7. Discuss the watans granted to Artisans.

14.8. Why was the watan created and confiscated ?

14.9. Discuss sale, Purchase, Mortgage and Gift of watan.

14.10. What is mean by Mirasdars and Uparis ?

14.11. What are the main duties and responsibilities of watandars?

12.14 SUMMARY

land was known as watan under the Marathas. The people were ready to do any ordeal to possess and retain their land or watan. land was used for dwelling, agricultural purposes and holding common cultural programmes. As a matter of fact, the king was the ultimate owner of the land in India and abroad till the medieval period. But for the purpose of cultivation, it was handed over to the cultivators , who gradually came to be known as the owner of the land occupied for tilling purposes. Thus, the terms like Khalisati land and inam land or watan land came into existence . Khalisati land means it's revenue was deposited in the king's treasury and the revenue of inami or watan land was appropriated by the inamdars or watandars for themselves in lieu of cash payment.

There were several inams or watans granted for various purposes by the king as religious grants or watan. They were granted for temples, mosques, mathas , samadhis and varasanas of various temples. The revenue of those watans or inams was

used to defray the expenditure of these monuments on various accounts. Agrahara watan was granted to Brahmins for the period of their study. There were a number of watans which were reduced to writing and a charter or sanad mentioning the nature of the watan was given, which was called sanadi watan. While other watans were oral which came to be known as ordinary watans. There were some other watans also as Duth-Bhat watan, sadi-choli watan and watans granted to Artisans in the villages. Creation of watan absolutely depended on the king and the village community. Naturally, they were the only confiscators of the watan. Generally, when the watan was given for performing specific duties and those duties were not performed, then the watan was confiscated. Hereditary watandar was allowed to either sale, purchase, mortgage or gift his watan. But while selling the watan the claim of next kin or successor was considered.

Watandar had to perform many duties by virtue of his office and undertake several responsibilities, as he was to undertake the policy of colonisation for thrashing more production, collect land revenue, settle petty local disputes, organise festivals, public functions, religious ceremonies, public recreation and various games. The most important duty and responsibility of the watandar was to maintain law and order in his watan. The watan was very important for watandar as the watandar can build his political career, it was a source of livelihood, it was a sign of dignity and prestige, it was a matter of great honour, even Chhatrapati Shivaji preferred to be called himself as watandar. Balaji Awaji Pradhan preferred to retain his watan in his family when he was elevated to Ashta Pradhan Mandal by Chhatrapati Shivaji. Watan was the last unit of the administration under the Marathas, Ramchandrapant Amatya has discussed in detail about the watan system and watandars, their tendencies and their course of action in his Adnyapatra and advised the king to take stern action against domineering and recalcitrant watandars. Captain Grant Duff a British political agent at Satara wrote a letter to Elphinstone, Governor of Bombay and expressed his opinion about the status of watandar existing during the period of Marathas. Captain Grant said that the watandars tended to be dominant and trying to go against the ruler on petty reasons.

The watan system did not remain the same as was existed during the period of medieval age. There took place several changes in the watan system under the Marathas. Because, Chhatrapati Shivaji, the Maratha king and the founder of Hindupadpadshahi in India, did not accept the watan system of medieval period in toto. He modified it in the interest of common people and adopted several precautions as mentioned and suggested by Ramchandrapant Amatya in his Adnyapatra in later period. During the period of Maratha war of Independence against the Mughal, Chhatrapati Rajaram began to grant watans to young

and daring Maratha Sardars, who helped the king and fought very courageously against the Mughal. This practice weakened the central Government considerably and brought into creation the Maratha Confederacy, which finally led to the decline of Maratha power in 1818.

12.15 ADDITIONAL READINGS

1. Dr. Balkrishna, Shivaji the Great. vol. IV.
2. C.V. Vaidya, Shivaji the Founder of Marathi Swaraj.
3. A.R. Kulkarni, Maharashtra in the age of Shivaji.
4. Mountstuart Elphinstone, A report on the Territories conquered from the Peshwa.

12.16 QUESTIONS

1. Examine the nature of watandari system during the period Marathas.
2. Discuss the various types of watan or inami lands under the Marathas.
3. What do you understand by watan system? What were the different duties and responsibilities of a watandar?
4. Assess the importance of watan system. What were the different changes introduced in watan system under the Marathas?



13

LAND AND REVENUE ADMINISTRATION

(b) LAND SYSTEM AND PEASANTRY

Unit Structure:

- 13.0 Objectives.
- 13.1 Introduction.
- 13.2 Division of land.
- 13.3 Nature of land.
- 13.4 Cultivators or Peasants During The Period of Marathas.
- 13.5 Restoration of Peasantry.
- 13.6 Encouragement to Agriculture.
- 13.7 Agricultural Production.
- 13.8 Irrigation
- 13.9 Gardens and Forests.
- 13.10 Colonization.
- 13.11 Summary.
- 13.12 Questions.

13.13. Additional Readings.

13.0. OBJECTIVES

After the completion of this unit the student will be able to

1. understand the various divisions of land.
2. know the nature of agriculture made under the Marathas
3. perceive the plight of peasantry and its problems
4. comprehend the policy of Maratha rulers towards the encouragement to agriculture
5. understand the agricultural production and products
6. know the efforts made by the Maratha rulers for irrigation of agriculture
7. understand gardens, forest and colonisation during the period of Marathas.

13.1 INTRODUCTION

Land was the main profession of the people during the period of Marathas. It was the basic support of the economic position of the Marathas. Although, there were some activities of trade and commerce, agriculture was indispensable, because almost all commodities produced in agriculture were used for trade and commerce in addition to food for survival of the people. Consequently, farmers or cultivators used to call land as mother earth. It is to be noted that the principle of private property in connection with land was agreed. It is evident from the transactions like sale and purchase of land, mortgage and gift of land, and direct settlement of revenue between the king and the cultivators, that the cultivators had property rights in land during the period of Marathas. Although, the private property was agreed upon, all people shared the agricultural production proportionately, as per their contribution to the cultivation of land.

13.2 DIVISION OF LAND

Land under the Marathas was divided into various categories on the basis of its use done by the people as 1. The land let out to permanent landholder for the purpose of cultivation. 2. crown or domestic land. 3. Forest land. 4. Waste land. Cultivable land or arable land was divided into (1) Jirayat (2) Bagayat land. Jirayat land is further categorised into 1. superior 2. inferior 3. ordinary 4. rocky land 5. marshy land 6. salty land and so on. While the Bagayat or irrigated land was divided into 1 Patasthal and 2. Motasthal. The classification of land was done in ancient period also. Aryachankya or Vishnu-Gupta or Kautilya a great diplomat and political philosopher wrote Arthashastras and divided land in various classes as flower gardens, fruit gardens, vegetable gardens, wet field, field where crops were grown by sowing roots

for seeds , which was popularly known as Malvapati, and forest as game forest , timber forest , and elephant forest.

Kautilya made a clear distinction between the sita or produce from grown land and bhaga or portion of agricultural production payable to the king as a revenue. The Marathas accepted some of the important features of the Muslim rule regarding the land system. They also adopted several outstanding features of the land system prevailed in older Hindu system in India. This so happened that the officials like Deshmukh and Deshpande who worked in the pre-Muslim administration continued in their positions hereditarily with their title and the inam or watan granted to them. Naturally, the land system under the Marathas was a sum total of all better systems prevailed in the country. The most of the land in the village apart from the waste land , forest land or the land controlled by the Government was called as Thals or Estates. The people who were cultivating it came to be known as Thalwahiks. But in later period Thalwahiks came to be popularly known as Mirasdars means the people holding the land with hereditary proprietary rights. The Thals or Estates were divided into sub divisions. These sub- divisions were headed by various individuals or kin groups of mirasdars which came to be known as Jathas of mirasdars. The jathas was jointly responsible for the payment of revenue, taxes or any dues in connection with the land which they held with proprietary rights. The each member of the Jatha of mirasdar could cultivate its share of the land as he wished or he could lease out that portion of land to some body else for more production but the each member of the Jatha was responsible for the payment of the revenue jointly. This arrangement of joint payment was made to ensure the whole payment of the revenue. Even if one of the Jathas could not pay the revenue ,there were other members of the Jatha to pay the revenue in toto.

Despite the division of land into various Jathas, there was one more division of land and that was called inam land or Watan land. These inams or watans were granted to several people and institutions on several grounds by the king or the Government. Such land holders were religious institutions like temples, mosques, Samadhis, Varshasanans, artisans and village officials, which later on became hereditary Watandars. Thus, these were some of the divisions of land under the Marathas.

13. 3. NATURE OF LAND

The nature of land in two divisions of the kingdom of Marathas differed from each other, these divisions were 1.Desh and 2.Konkan

3.1 In Desh, the land differed from place to place and it was of following nature

- 3.1. Deep Dark Soil. Almost this land was formed of the weathering of the rock traps and constituted the major portion of land in this division.
- 3.2 . Reddish Blend Land.
- 3.3. Light Black
- 3.4 Light Brown
- 3.5 Black and Light Brown, found in the plateau of Deccan.
- 3.6. Red Land, found in hilly areas.
- 3.7. Rich Alluvial land. or Malai Land, found along the different banks of rivers and popularly came to be known as malai land.

4.1 Konkan Division : - In comparison with Desh , the land in this region was not fertile . The land available in this region was of the following kinds as : -

4.2 Reddish Brown : - This was the land found along the slopes of hills and in some plains . This land was formed of the disintegration of laterite traps.

4.3 Black soil , was rare but found in Thane district.

4.3 Alluvial soil , found in Kolaba district.

4.4 .Rich Alluvial soil , found along the banks of rivers.

4.2.5 Barren land , found everywhere , came to be known as varkas land . This land was divided into two types as malvarkas and dongri varkas. Malvarkas land was found in the plains of konkan where plough was used to cultivate it.It was also known as Autland and saplings were used for replantation. While dongri varkas land was found along the hill slopes which was cultivated only with the help of manual labour .

6.Kharpat or Salty land:- This land contained salinity of varying degree, found along the creeks near the sea coast and very much fertile and favourable for garden crops. Cattle manure was mostly used to increase and improve the fertility of any kind of soil during the period of Marathas. In order to improve the fertility of soil, it was kept fallow or uncultivated for some years or a number of sheep were kept haltingly for some days over the piece of such land, whose excreta or dropping enhanced the fertility of soil, when it was mixed in the soil completely, Among the other methods of increasing fertility of soil, the system of crop rotation is the scientific method, used every where in the world.

13. 4. CULTIVATORS OR PEASANTS DURING THE PERIOD OF MARATHAS:-

As per the records available of Maratha period, the cultivator of that period was called variously as Kunbi, Mujeri, Raya or Kulawadi. The word Kunbi is derived from Kulambi or Kutumbika i.e. a husbandman or an individual of the agricultural order in other words a farmer or peasant who undertook the work of farming. Generally, the cultivator belonged to the Maratha class, which was in majority at every village during this period. The general condition of the cultivator was extremely bad and depressing.

Causes for Backwardness of cultivators or peasants under the Marathas : - There were causes and circumstances which led the farmer or cultivator or peasant to depressing and bad conditions. Following were some of the important factors among them : - 1 Uncertain and unpredictable rain fall. 2. Constant Warfare 3. Poor quality of soil 4. lack of credit facilities 5 Lack of fertilisers and insecticides 6. Heavy taxation 7 Backward and old tools and techniques of agriculture 8 General backwardness of cultivator and peasant 9 Availability of meagre land for cultivation . These factors are explained in detail as under : -

1 . Availability of Meagre land for cultivation :- As per the requirement of population, cultivable land was not available in any village, that led to low production and low per capita income .For example, in Menoli village, Taluka Vai, the total cultivable land was around 120 bighas, out of which first quality land was only 32 bighas means it was only sixteen percent land of the total land occupied by the village. Due to lack of other sources, all members in the family used to be involved in various operations of cultivation of land from ploughing, sowing to harvesting of the crops. As the total land available for cultivation was very meagre, the only hard and sustained labour could fetch the cultivator or the peasant's family a bare subsistence from the land. Thus, lack of adequate land for adequate manpower was the situation during the Maratha power. Due to this only there were standing orders of Chhatrapati Shivaji to his officers and watandars to bring more and more barren land under cultivation.

2. Old means and Techniques of cultivation : - During this period , agriculture was cultivated with the help of old and outdated tools and implements. The method to till the land was very old and ancient. Naturally' the exercise of agriculture did not take place adequately. In absence of good exercise , the fertility of land did not increase and there was no enough agricultural production . As a matter of fact , agriculture or the peasantry under the Marathas had improved tools and appliances like tractors, sowing, thrashing and cutting machines , then the production of agriculture could have increased and the peasantry would have been rich enough. But, this did not happen , the peasant or cultivator continue to till the land with the help of a pair of bullocks and depended upon old ploughs and techniques.

Moreover, the peasant used to face another problem of cattle lifters. Bullocks were treated as wealth or livestock of the peasant and therefore, the cattle lifters targeted them especially, in the villages of border area or the frontiers of the Maratha kingdom. Chhatrapati Shivaji had taken precautions and issued orders to his officials that they should guard the frontiers of the kingdom and deter the cattlifiers from doing so and if found punished them severely. Chhatrapati Shivaji in order to save the rural economy, began to advance some money to purchase a pair of good healthy bullocks on easy terms. Such amount was later recovered from the cultivator in several fixed installments. It is said that the wealth of a cultivator or peasant was reckoned on the number of ploughs he possessed with him means how many pairs of bullocks he had on that the people used to guess that how many acres of land the peasant might have possessed. This led to project the prosperity of the peasant. Thus, this was the position of cultivator under the Marathas.

3. Lack of Credit Facilities : - Economic life under the Marathas was organised because, barter system was in practice and it functioned well. Whatever the cultivator needed in the process of agricultural activities, for example, agricultural implements like plough, tipan (sowing implement) kolapa (implement used for exercising infant crops), khurpe (implement used to weed out unwanted grass while the crop's infant) and so on, were made, remade and repaired by local artisans. A good quality of seeds which the cultivator needed was chosen carefully, from the quality produce of the last year and was preserved for the whole year for the purpose of sowing. But many a times due to crop failure or other exigencies, the farmer was forced to buy them from the open market. Chhatrapati Shivaji being king of great vision ordered his officials to advance loan to such needy cultivators for seeds they required. Almost all people were not lucky to get loan on all occasions on the basis of one or another pretext. Such unlucky peasants were to approach private money lenders, who exploited the peasants the most. The private money lenders charged the peasants almost double the amount of their loan for the period of one year only. The local money lenders were known as Shete and Mahajan recovered almost equal amount to the loan advanced to the cultivator as interest. Thus, such situation affected the economic resources and economic position of the farmer or the cultivator under the Marathas.

4. Uncertainty of Rainfall : - Another problem the cultivator faced was the uncertain and uneven distribution of rainfall. The rainfall was so erratic that the peasants were to be always at the mercy of monsoon. That means many a times there was no rain or excessive rain or scanty rainfall, these situations almost led to the condition like draught in the country.

The importance of rains during the time of sowing season is clearly mentioned by Tukarauma. He says that even if a death occurred at the time of sowing activities, the cultivator covered the dead body with the leaves of trees and undertook sowing activities for the day, after the sowing was over, the Cultivator performed the last rights of the dead body. There fore, it is said the cultivator was never sure about the production of agriculture , which was based on rainfall. Hence, Chhatrapati Shivaji had made provisions for the construction of water weirds, dams and tanks every where.

It is said that the territory of Marathas come under the range of south-west Monsoon, it being erratic, recurred often the widespread droughts and famines. Due to lack of other sources of income , the people were forced to migrate to better places for survival. The Government tried its best to encourage the cultivators to under take irrigational activities to get rid of scarcity of water and reclaim land in order to increase production and store it to be used in time of famine .These and some other more were the efforts of the king to protect the people in his kingdom. These efforts created organic relationship between the king and the cultivators and stimulated sustained development of the kingdom.

5. Protection of Standing Crops:- This had been also a problem faced by the cultivators since the ages. There ware several dangers to the standing and ripped crop because it was almost ready to thrash and bring home for consumption. In such situation the crops was to be protected from 1.theft 2.birds3.animals 4.insecticides like rats and rodents. To protect from the theft and animals, the cultivator needed to fence the land ,for this he needed funds. To protect from the birds, he was to employ some people to ward them off by hurling stones or pebbles at the birds through gophan .In the same way he was to create scare in the animals as well as birds, the cultivator found it necessary to put up a scare- crow in the middle of the standing crops. The scare-crow was like a statue of man, it was created with the help of a pole, earthen pot and some old clothes. Rodents were another type of pests who damaged the standing crops totally and deprived the cultivator from reaping fruits of his effort done throught the year. This was a very serious proldem the cultivator or peasant faced during the period of Marathas.

6. Constant warfare : - During this period, cultivators or farmers faced one more problem the constant warfare. The period was insecure, war was the order of the day, everyone wanted to solve the problem on the battle ground , which troubled the peasant much more than any body else. The army when marched from one village to another for war, requisitioned various things for them as food grains , fodder , clothes from the villagers. When the armed skirmishes used to take place, the cultivators were forced to leave

their daily business half-way and run away to safer places for several days. This development affected their lives very much. In addition to this when the army moved from one place to another that time they looted every thing, they came across. Their horses used to eat the standing crops or trampled the crops and destroyed the crops in toto. Naturally that added to the unbearable difficulties of cultivators or peasants. Chhatrapati Shivaji realised the unnecessary and irrecoverable loss to the peasantry and poor cultivators. Shivaji, therefore ordered his army officers that no officer should requisition extra provisions and trouble the farmers. But in the period of Peshwa, this was not checked properly, it bore different value as Mulukhgiri and the requisition during the time of recurring warfare continued and became a regular feature. This troubled the cultivators a lot and contributed to worsen the economic position of the people.

However, Chhatrapati Shivaji tried to avoid warfare in the territory of Swaraj and carry them in the territory of his enemy. But it was not always possible and many a times, Shivaji was to fight his formidable enemies from within his territories. Therefore, places like South Konkan, Panhala, Kudal, Sawantwadi, Poona, Saswad, Chakan, Vai, Javli, Kalyan and Bhiwandi became the theatres of recurring wars. During the war of independence, the whole Swaraj was in danger, the Mughal army committed several atrocities on the civilians and peasantry and made the life extremely miserable. The enemy soldiers burnt every thing, terrorised people in such a way that all cultivators and civilians tried to find out safer place for subsistence. Thus, the constant and recurring warfare made the lives of farmers the most miserable.

13.5 RESTORATION OF PEASANTRY.

The Maratha Government did everything possible to restore and reinstate the cultivators after the incursion or recurrence of adverse incidences. The Government or the king knew very well the plight of the cultivator. After the hard work of the whole year the farmer or the cultivator could earn some thing for his living. Moreover, everything depended on the cultivator hence, Government tried its level best to avoid the cultivator from fleeing his own village. During the period of Chhatrapati Shivaji all village officers were instructed specially to render every possible help to the cultivator, try to bring more and more land under the cultivation and increase the production in such away that the cultivator should not face any problem in any adverse condition. The hereditary village officers like Patil and Kulkarni were held responsible for sufferings and troubles of the cultivators in the villages under their jurisdiction. These officials were also instructed that they should create favourable conditions to cultivators and provide them protection during the time of exigencies like sowing and harvesting seasons. Because, during these period mostly thefts used to take place and

the fear of total destruction of grain could happen, which affected the life of cultivators. It is said that even if the cultivator killed a thief at such period no Government official held the cultivator guilty for the offence. On the contrary the body of such thief was exposed to the public view in order to create scare in the heart of the people to deter them from committing theft and disturbing the cultivator. Thus, the Government on its part did every thing possible to help the peasantry in its welfare and extend protection in every aspect to the cultivator.

13.6. ENCOURAGEMENT TO AGRICULTURE

Under the Marathas, every ruler tried to improve the conditions of cultivator and extended its help to protect the agriculture from any damages.

The Maratha rulers undertook the following measures to encourage the agriculture as

1. To establish new village and market towns.
- 2 Find out traders from various other parts and induce them to come and stay in their territory to enable cultivators to exchange commodities and articles with them and create live atmosphere in their territory.
- 3 They asked officials to trace artisans in the neighbouring kingdom and invite them on various good terms and conditions to inhabit in the kingdom and undertake new articles and artifacts to be sold in markets established recently.
- 4 There was always dearth of cultivators in the kingdom of Marathas, therefore, officers were always in quest of new cultivators, for which they used to visit other villages to induce the cultivators to come and settle in their village and contribute to the wealth and prosperity of their village and finally the revenue of their king. Chattrapati Shivaji had formed a policy that the new cultivators were to be provided with daily requirements and appliances needed for cultivating agriculture. For example a good pair of bullocs, food grain and some money to buy seeds. The money advanced to the new cultivator or peasant was recovered by the king in easy installments within the period of three to four years without any burden to such cultivator. The Peshwas also confirmed the policy of Shivaji more vigorously. In addition to this a document dated 1774 addressed to Mahadev Nana Shet reveals that Mahadev Nana Shet was the Mamledar of Amod , he was instructed by the Peshwa to bring maximum waste land under cultivation for which he was allowed to advance tagai or loan to the cultivators as incentive to speed up the work. Thus , this helped a lot to Maratha Government to increase their revenue.

5. The most important encouragement to the agriculture was that the Government allowed all farmers whether new or old , whether mirasdars or uparis to reclaim the barren land . One who undertook this task, he was given several concessions as under :-

5.1. One who brings under cultivation the entire rocky ground and puts on it a layer of fertile soil , prepares borders and embankment to the newly prepared land, the cultivator was to be given the half of that new land as inam and the remaining half land was to be given rent free to the same cultivator for twenty years, the same half land should be charged at the reduced rent to the same cultivator for another five years. Then the same cultivator should be charged fully after the total period of twenty five years.

5.2. Any cultivator or peasant , who reclaimed the coastal land was entitled for one fourth land from the recently reclaimed land as inam and the remaining land was to be kept with the same cultivator as rent free land till the recovery of the amount which the cultivator spent on the process of reclaiming the land. Then the certain period was to be fixed for rent free cultivation of the land as incentive for the same cultivator. After fully realisation of all amount , the reclaimed land was to be brought under full rent.

5.3. The Government on her own constructed the irrigational facilities for the benefit of cultivators and peasants.

5.4 In case it was not possible to undertake such task , The Government motivated private enterprises to undertake such work and advanced substantial grants for the construction of irrigational facilities.

5. The Maratha Government never charged any fees to the cultivator on his purchase of any bullocks or buffaloes for agricultural purposes during the period of famine, scarcity or any exigency. This policy helped the cultivators very much. Therefore, Scoff-Waring says that the cultivators of Shivaji enjoyed plenty if not peace. The policy, which the Maratha rulers adopted to encourage the farmers and cultivators to reclaim the barren land finds support in various ancient philosophies as Shukranity, Vidurnity and Kautilyanity. They all recommended the rulers to grant concessions liberally to cultivators who undertook the task of bringing barren land under cultivation. They further advised the rulers that even the farmers contributed towards the construction of dam, lake or any water storage for the agricultural purpose should also be given the same sorts of concessions which were given for reclaiming the land.

13.7. AGRICULTURAL PRODUCTION

During the Maratha period , the village community was very powerful and functional , means it was a self supporting unit. This

village community regulated the life in villages . The people in villages consumed what they produced or what the villages produced that only they consumed. The production of villages depended mostly on two factors as 1. the quality of land of the village and 2. the availability of water in the village. There were two seasons on the basis of availability of water to the agriculture as 1. Kharip and 2. Rabi. The kharip harvest generally started on the monsoon rains, mostly in the month of June and July, Because during this time only the south-west monsoon becomes active and covered the whole region of Maharashtra. The crops , generally thrashed during the Maratha period were Jawar, Bajra, Nagli, Rice, Udid, Mug, Tur and some other pulses. Although the behaviour of this south-west monsoon was erratic, the almost agricultural functions were carried under season only. Therefore, there was no guarantee of sufficient production of agriculture. The Rabi season started in the months of September , October, in which crops like wheat, jowar, gram and several other grains of winter season were thrashed. Apart from the kharip and the rabi harvests, continuous production of crops was undertaken whenever and wherever perennial water supply was possible. Naturally , the cultivator having either open well , dam, lake or storage of water could trash the long term and commercial crops like sugarcane, fruits vegetable, turmeric, onions, garlic, tobacco, all vegetables and all cash crops. But such crops needed all irrigated land and the related facilities , which were absent in some parts of the Maratha kingdom. As a matter of fact the requirements of the people of the area determined the agricultural production. The land products and the requirements of the cultivators determined the industrial organisation and accordingly professionals were set at a village. Thus, all professionals, industries and the Government activities were directed towards the jointly fulfilment of the needs and requirements of the people and agriculture .

13.7.1 Agricultural Products

The agricultural products under the Marathas categorised into five groups as 1. Cereals , 2. Pulses , 3. Oil seeds , 4. Cash crops and 5. Miscellaneous crops. In the Konkan region of Maratha territory , rice and nagli were produced as the staple crops. In addition to these crops the other crops like vari , harik , pulses like gram , blackgram, tur, mug, horsegram, oilseeds like nigar-seeds, sasamum, san-hemp were produced in large quantity. There were certain products popular in certain area as san-hemp, which was produced mostly in Ratnagiri. This san-hemp was used for making fisherman's rope and nets.

In the Desh region of the Marathas the crops like Jowar, bajra and cotton were produced in large quantity. In addition to these crops nagli, sava and paddy were also produced. Paddy was produced in the monsoon while wheat was taken in second season.

In other crops horse-gram, gram, tur , mug, peas, beans, oil-seeds, linseed, nigar -seed, ground-nuts and safflower were common products in this region. Chillies, sugar cane, tobacco and cotton were the cash crops. The striking feature of these products the chillies, which were produced in the Desh region only. There were two harvests or crops were thrashed wherever irrigation facilities were available, otherwise only crop was grown during the whole year.

13. 8 IRRIGATION

Chhatrapati Shivaji had followed the policy of encouraging farmers to undertake irrigation of their lands, wherever possible either by reclamation of land or digging open well or storing water. Irrigation of land was the only solution to improve production and increase the revenue of king. As the maximum land under the Marathas depended on the monsoon rains, which being erratic and uncertain- needed extensive efforts to irrigate the land on large scale. The land cultivated on monsoon water was called Jirayat where as the irrigated land was called Bagayat . The Bagayati land used the water of either dam or lake by way of canal which was called Patasthal land. This type of irrigation was possible, because construction of dam or lake near a river was feasible and almost all villages participated in such construction of dam for common use. On other hand digging open well was very expensive, it was not possible for every cultivator to undertake it. Moreover, there was no guarantee that the open well would strike water. Even then one who succeeded in striking water and irrigated his land with the open well water that land was called Motasthal land. But such irrigation was limited. Therefore, Government often tried to construct a dam or lake for the use of all people and recovered the expenditure by way of taxes in long term. Some the king also paid for repair of such dams and lakes. Thus, the irrigation was the only way for the Marathas to make people prosperous and increase the revenue of the Government in multiplicity.

13. 9. GARDENS AND FORESTS

Cultivators under the Marathas not only cultivated Jirayat land but also undertook gardening wherever possible. The land along the sea coast in Konkan region was highly favourable for gardens. In the same way land on the banks of river in the Desh was fertile and yielded much production. In the gardens of Konkan region fruits like mangoes, coconuts ,betelnuts pineapples, jackfruits, sweet potatoes and vegetables of different varieties were grown . In gardens of Desh the fruits like grapes , betel leaves sweet-potatoes , figs and vegetables were grown there. As a matter of fact , gardening needed constant attention and continuous work, then only it gave maximum production. Therefore , people undertook

gardening as a lucrative source of income ,it was the source of cash crops.

The land under the Marathas also covered several dense forests. The western ghats along the Sahyadri ranges contained large tracts of forests. On the other hand area around Kalyan , Bhiwandi , Shahapur also was surrounded by forests. These tracts of forests contained several important trees , which were used for making different types of ships in the shipyards of Kalyan , Bhiwandi ,and Konkan. Among the trees in the forest used for wood were Amba, nana , hedu, kalamb, asan savi, jambul, sisam , kirja, pata, alva, hirda,mahna. The people in the area also used the woods for agricultural purposes. Amba was deemed the best for agricultural implements while the woods of ain used for construction of building , mansons and forts. Sisam was very popular for making quality furniture . Apart from wood and fuel the forest gave other important products as wax , honey , sealing wax . Even the leaves of some trees were used for bidis , baskets , leafplates , leaf cups and other useful items.

13.10 COLONIZATION

The Jagir of Shahaji contained Poona, Supa, Nagar and Haveli. This was a barren land and was infested by wild wolves, beasts as well as robbers. Naturally, no body preferred to use it as their habitation. Dadoji Kondev, the manger of this Jagir had the responsibility of colonising the whole area. He took help of local people, who were known as Mavalas . Dadoji Kondev offered them generous rewards for liberating the area from robbers, beasts and wolves. These people were asked to colonise, cut the trees and bring the land under cultivation. Dadoji Kondev rewarded liberally the people who cleared the land and helped to increase the revenue of the jagir. In addition to these efforts, Dadoji established peths and new markets in the area and prevailed upon the traders, artisans to come and stay in the jagir. Thus, Dadoji developed the jagir as one of the prosperous areas of the Marathas.

13. 13. CHECK YOUR PROGRESS : -

1. Explain the various types of land in Konkan area.

2. Discuss the various types of land in Desh region of the Marathas.

3. State the factors of backwardness of peasants or cultivators.

4. What did Marathas do to encourage the agriculture ?

5. Discuss the agricultural production under the Marathas.

6. What were the agricultural products under the Marathas ?

7. What is meant by irrigation ? How was the land irrigated under the Marathas ?

8. Assess the Garden and Forests under the Marathas .

13.11. SUMMARY

Land under the Marathas was the main profession of the people, it , therefore, was called mother earth. The agricultural produce was shared by many people like the village officials, artisans and tillers of the soil. This land was divided as Jirayat and Bagayat land. Kautilya categorised distinctly as sita or produce from the crown land and bhaga i.e. portion of produce payable to the

Government. The people who held the land with proprietary rights were known as mirasdars, The land was subdivided and was held by individuals or kins of the mirasdars were called Jathas. These Jathas were jointly responsible for the payment of revenue to the Government.

Land under the Marathas was of different types. In the Desh area it was as dark deep, reddish black, light black, and light brown. The red land was found in the hilly area whereas light brown was in the plains. The rich alluvial soil was found along the banks of different rivers, which was known as malai land. In the Konkan region, the land was as reddish brown and black soil. The alluvial land was available in the district of Kolaba. In Konkan barren land was called Varkas land . This varkas land was divided into mal varkas and dongri varkas . The barren land in the plain was called mal varkas while the barren land along the hill slopes was called dongri varkas . Due to erratic nature and behaviour of monsoon , conditions of cultivators or peasants were not good. In addition to these , the other factors which affected the conditions of peasants were constant warfare , poor quality of soil , lack of credit facilities , lack of fertilisers and insecticides , heavy taxation, old and backward tools and techniques of cultivating agriculture , general backwardness of peasantry and very meagre or small pieces of good quality agriculture available for cultivation.

Government took every step to help and reinstate the farmers after the happening of any adverse incidence. The cultivator could earn hardly some thing after the efforts of the whole year. Therefore, cultivators and peasants were helped to recover from any incursion or recurrence of adverse situation.. Shivaji used to order often the village officers to assist the cultivators in the time of difficulties. Every ruler under the Marathas tried to improve the situation of cultivators . The rulers undertook several measures to encourage them as, they established new village, markets and towns, invited artisans to exchange commodities with them, traced traders in various other parts of the neighbouring kingdoms and brought them to their kingdoms. Officials were ordered to help them in any eventuality, not this much the Maratha rulers also brought new cultivators to help the existing cultivators in the work of cultivations. The most important encouragement was that the cultivators were allowed to reclaim the barren land and add to their income and production. These farmers were given concessions variously, as no taxes till twenty five years. less rent for next five years and no taxes till the whole expenditure was recovered and the farmers reaped good profit in such reclamation. agricultural In production during the Marathas Jawar , Bajra and pulses in the Desh area , while Nagli , rice , Harik and vegetable were produced in the Konkan area . In Rabi season , wheat, gram and sufflower were reaped . Fruits and vegetables were produced in both the regions regularly . The Maratha rulers paid attention on irrigation of

agriculture to increase the production and add to the revenue of the king .Inorder to add to the prosperity , the rulers paid attention on gardening in the kingdom as well as increases in the forest area and its commodities . Dadoji Kondev made special efforts to colonise the area which was given to Shahaji as Jahagir.

13.12. QUESTIONS

1. Discuss the nature of land system under the Marathas.
2. Give an account of the conditions of Peasantry under the Marathas.
3. Examine the policy of Maratha rulers of encouragement to agriculture .
4. What were the agricultural products under the Marathas ? What measures did they undertake to increase them ?

13.13. ADDITIONAL READINGS

1. Atre T . N. , Gavgada .
2. Kulkarni A.R. , Maharashtra in the Age of Shivaji .
3. Movaland , From Akbar to Aurangzeb .
4. Sen S. N. , Administrative system of the Marathas.



14

LAND AND REVENUE ADMINISTRATION

C. Sources of Income under the Marathas

Unit Structure:

- 14.0. Objectives.
- 14.1. Introduction.
- 14.2. Land Revenue
- 14.3. Principles of Assessment.
- 14.4. Other Taxes.
- 14.5. Summary.
- 14.6. Unit End Questions.
- 14.7. Additional Readings.

14.0. OBJECTIVES

After the completion of this unit the student will be able to : -

1. Know the land revenue system under the rule of Chhatrapati Shivaji.

2. understand the land revenue system during the period of Peshwas.
3. perceive the policy of other taxes than land revenue under the Marathas.
4. comprehend the historical perspective , application and recovery of Sardeshmukhi and Chauthai.
5. know forest as one of the sources of income of Marathas.
6. understand mint and an important source of the Marathas.
7. perceive customs duties as significant source of income under the Marathas.
8. comprehend how remission in various taxes and land revenue was made under the Marathas.
9. know the policy of taxing excise duty on various manufacturing processes.
10. understand the various revenue divisions and revenue officers who were working under the Marathas.

14.1 INTRODUCTION

During the period of Marathas there were several sources generated income or revenue for the Government. A document known as the ' Mestaka ' mentions around eight sources which were exploited as basic sources of revenue as Jakat, Jairal , Bagait , Barnagjag , Bargujarat , Badast ,Katubana and Jujuya. Apart from these sources , there were some direct taxes , which were levied on the income of individuals , professionals and properties of people. As direct taxes, indirect taxes like customs duties , transit dues , octroi , sales tax and the excise duties on manufacturers were also charged and revenue was raised. Although the Administration of Justice raised some revenue as a fine and judicial fees, it was very negligible and a small amount which was even not enough to defray the expenditure of one of the years of judiciary. There were some miscellaneous sources of income as the property which was not claimed by any one went to the Government , presents received by the king , spoils of war and sometime plunder from the territories other kingdoms formed the sources of income under the Marathas.

As a matter of fact whatever was collected from the people was not deposited with the Government. The hereditary officers who used to collect the taxes as well as revenue kept with them the major part of the collection as their own share in lieu of their salary and remaining part they deposited with the Government . It was not possible to trace many a times whether the officer recovered authorised or unauthorised taxes from the dues of people. The land revenue was the major source of income and was referred to it as the share of the king. The land revenue was collected in cash as well as in kind . The levies associated with land were referred to kali, kharip, bargujar, rabi , bagait , ghagria , zhadzadora and kadba. It is ,therefore , in the following pages an attempt is made to describe

the legal and authorised sources of income of the Marathas. They are divided into various divisions for the convenience of study as : -
 1. Land Revenue 2. Other taxes 3. Chauthai and Sardeshmukhi
 4. Forests. 5. Mints . 6. Customs Duties and 7. Excise Duties .

14.2. LAND REVENUE

This source of income is again divided into two parts as the land revenue under the period of Chhatrapati Shivaji and the land revenue during the period of the Peshwas .

1 Land Revenue during the period of Shivaji : - Chhatrapati Shivaji was the founder of the Hindu padpadshahi and creator of civil institutions. He took care of lands under him and adopted several measures to improve the cultivation of agriculture. Therefore , his subjects enjoyed plenty of agricultural production and the status of prosperity. He introduced a very flexible system of assessment and collection of land revenue by appointing efficient officials at each and every level for the same. It is said that the peasant of Shivaji knew it better what revenue he was to pay and he paid it easily and without any oppression . Chhatrapati Shivaji studied the revenue system of Malik Ambar , which he felt that it would suit his kingdom and he adopted it with some minor modifications. Malik Ambar was a great foreigner , who worked with the ruler of Ahmednagar in the same circumstances as Chhatrapati Shivaji. He tried to defend the tottering Nizamshahi kingdom against the onslaught of Aurangzeb by introducing several measures to reorganise the exhausted resources of the revenue system of its kingdom of Ahmednagar. He divided the land into four classes on the basis of its fertility, ascertained its production and fixed the revenue once for all. He removed the intermediary agency of revenue collection and assigned the responsibility of revenue collection to the hereditary Patil and Deshpande and he held them responsible for fully realisation of revenue . Thus , this system proved useful for collection of maximum land revenue and it was adopted with some minor modification by the Marathas.

1 Land Survey of Anno Datto : - Although , Shivaji adopted the revenue system of Malik Ambar , he did not adopt it in toto and removed all defects prevailed in it. As Malik Ambar could not conduct the land survey with care and caution that Chhatrapati realised. Shivaji found that there were several units of measurement , which created variations in the measurement as traditional rope and tenab or measuring chain . These units changed in length in various seasons and gave no accurate measurement . Shivaji , therefore , searched a standard unit , which was a kathi or measuring rod. This was of five cubits and five fists (muthis) in length . Such twenty kathis made one bigha and one hundred and twenty bighas made a chavar.

After fixing the standard unit of measurement Chhatrapati Shivaji ordered Annaji Datto, his Sachiv to undertake the systematic survey of the land in the Konkan region of his kingdom. Accordingly, Annaji carried out the measurement of land accurately. But he did not rely on the Government officials, who did not possess the accurate knowledge of local land and its fertility. Annaji invited the senior local people, whose interest was directly connected with the land. In addition to this, the Parghana officials, and village officials were asked to take the help of prominent local people and carry out the survey jointly. Since in this survey of Annaji Datto, people from all sections were associated, it became the settlement of all people. This survey had outstanding features as under :-

1. The village land was categorised into four classes as first, second, third, and fourth respectively.
2. The record of each cultivator with the quality, level and quantity of land was prepared.
3. The record of land holding with cropwise estimation was prepared.
4. When the joint survey was submitted to Annaji Datto, he himself visited at least one village of each description, estimated its yield, compared his figures with the figures submitted by the joint survey officials. This was done to avoid the over estimation and the loss of people.
5. After the completion of survey in this manner of each village, the record was forwarded to the Finance minister.
6. After taking such survey, comparison in the figures, the assessment was fixed was carried out. Regarding this survey, Chhatrapati Shivaji had issued a circular in 1678.

14.3. PRINCIPLES OF ASSESSMENT

During the period of Shivaji, the land, under cultivation was only assessed for levying revenue. The land occupied by trees, pastures, and barren land was excluded from the assessment for the purpose of revenue. The rate of assessment was varied from land to land and it was based on 1. the quality of land. 2. crops cultivated in the land 3. the number of crops produced. 4. the number of seasons as kharip or rabi thrashed in the land 5. the nature as jirayat or bagayat of land. These factors were considered while assessing the land revenue. Naturally, the land survey, mentioned above was needed to give detail information of the land and its holders for this purpose.

Annaji datto had fixed the land revenue around thirtythree percent (33 %) of the total production of land. Chhatrapati Shivaji made it forty percent (40%) for the administrative purposes and abolished all extra taxes. Major Jervis, a British revenue officer referred to the method of land revenue assessment of Chhatrapati Shivaji, in his statistical survey of the Konkan. He says that Shivaji after

surveying , measuring and classifying all kinds of land , fixed the amount of production in the land at least two villages from each Mahal for three years. Thus , this was the basis for ascertaining the land revenue during the period of Shivaji . He further says that the cultivator was allowed to pay the revenue as per his convenience i. e. half in kind and half in cash to the Government . The land cultivating rice was classified into twelve categories as awal , the best quality of land ; doom , the second quality of land ; seem, the third quality of land ; charum , the fourth quality of land ; ranpal , kharwat means coast land ; bawri means rocky land ; khadi means stony land ; turwat , the land cultivating pulses ; khathani ; manut and ruho land . These lands were levied revenue ranging from five maunds to twelve and half maunds per bigahah.

Major Jervis says that , although the cultivable waste land was not assessed on the basis of plough and not bighah as well as its fertility and the crops produced were also considered for the same purpose. Nachni in such land was assessed at four maunds per plough in fertile soil and three maunds per plough in infertile soil. Wari and Harik were assessed three and two and half maunds per plough respectively . Turmaric , Hemp and sugarcane were assessed from five maunds per bighah to three and half maunds per bighah. The costly products like sugercane , coconuts and betelnut had special consideration in the assessment because , the cultivators were to nourish them for a long time and wait little longer for reaping the production.

As per the Jedhe Shakavali , Chhatrapati Shivaji had started Batai system of revenue in his Rohidkhore area in 1676. It seems that the Batai system means charging half produce as revenue did not prove profitable to the cultivators , who complained that this system raised the prices of foodgrains in the market. But this version is not accepted by most of the historians because this was not implemented throughout the Swaraj but in some segments of his kingdom.

3.1.3 Revenue Divisions under the Marathas :-

Chhatrapati Shivaji had divided his kingdom in various revenue divisions for the convenience of recovery of the revenue in a systematic manner. But there is no unanimity on the number of revenue divisions. There are several versions of his revenue divisions as under :-

1. Justice Ranade says there were sixteen revenue divisions , which Chhatrapati Shivaji created as Maval , Wai, Satara, Karad , Panhala , South Konkan , Thana , Trimbala , Baglan , Wanagad , Bednore , Kolhar, Shrirangpattam , Karnatak , Vellore and Tanjavar..

2. S.N. Sen says that the revenue divisions of Chhatrapati Shivaji referred by Shankarji Malhar in his document seems to be more

authentic ,which were about thirty seven in total as Ramnagar , Jawhar , Bhiwandi , Kalyan ,Chaul , Rajapur , Kudal , Bhimgad , Phonde , Akole , Poona , Baramati , Indapur , Maval , Wai , Satara , Karad , Man , Phaltan , Belgaum , Sampgon , Gadag , Laxmeshwar , Navalgund , Nalyal , Bete giri , Malkapur , Kopal , Panhala , Tarab , Ajra , Junner and Kolhapur . These divisions differed in size and number of talukas they contained.

3.1.4 Revenue Officers under the Marathas : -

Chhatrapati Shivaji brought out several changes into the existing revenue system , which was in practice during the earlier rulers of Muslim dynasties. These changes were as : - 1. He reduced Mohomedan revenue divisions of Mauje , Parghana , Prant and Subhe to Mauje , Tarf and Prants . 2. He removed the hereditary revenue collection officers Patil and Kulkarni in the village and Deshmukh and Deshpande in the district . 3. Shivaji assigned the responsibility of collection of revenue to the officers who were directly appointed by him or the king. 4. He appointed Havaladar , Karkum or Paripatyadar as in-charge of Tarf to collect the revenue of the same place. 5.He entrusted the responsibility of collecting revenue of Prant to Subhedar,Karkum or Mukhya Dandadhikari .6.He assigned the responsibility to supervise over several Subhedars to Sarsubhedar as main officer . He had several other hands to assist him as Dewan Muzumdar , Phadnis , Sabnis, Karkhanis , Chitnis , Jamadar and Potnis , which were shifted from place to place in order to avoid the corruption in the process of revenue administration . Shivaji also deployed his spy agency to supervise and keep strict watch on these revenue officers . Among the officers in his intelligence department , the Pant Amatya and the Pant Sachiv were very important , who looked after the revenue collection agency , as per the orders of the king released from time to time.

3.2 Land Revenue under the Peshwas : -

The main emphasis of the revenue system of the Peshwas was on the policy that making the Maratha country rich and the cultivators prosperous . The Peshwas encouraged the cultivators or peasants to produce more production and increase the wealth of the country . To actuate this objective , there was a need of bringing the fallow land under cultivation . The Peshwas helped the cultivators in this direction and the maximum land was brought under cultivation . The cultivator , who did this , he was exempted from the revenue and taxes for some years till he compensated the money spent on the above purpose . The Peshwas divided the land into four categories as : - 1. Shiri means cultivable land 2. Kuran means the land used as pasture or grazing land 3. Bag or garden 4. Ambarai means orchard or garden of fruits. These lands were often leased to leaseholders for better production and revenue to Government.

3.2.1 Principle of Assessment :-

As Chhatrapati Shivaji had fixed some basic principles on which land assessment was carried on for the benefit of farmers . In the same way , the Peshwas also determined some principles for assessing land for revenue purposes which were as under :-

1. The Peshwas had instructed the officers who carried the land assessment to consider the actual conditions of farmers and the care must be taken to assess the land or area , which was actually cultivated by the farmers . This was done in order to avoid the over assessment and unnecessary burden of revenue on the farmer.

2. The Peshwas , in order to increase the revenue and systematise the assessment work , tried to create permanent interest of cultivators in their land . The Peshwas for this purpose began to give long leases for five to seven years and also forbade the sale and mortgage of the land of cultivators.

3. The Peshwa rulers appointed officers like Kamvisdars to look into the matter that neither the cultivators nor the Government suffer any loss on any account . In case such condition arose , the officer should compensate the cultivator for the same . It is clear from this that the above designation should see the increase in revenue as well as increase in the actual cultivators of land or area under their jurisdiction or districts.

4. The Peshwas assessed the land revenue of their farmers on the basis of standing crops in the land. Such crop was inspected by the inspectors appointed by the Government . There are several references regarding the appointment of such inspectors from various local officers and the payment made to them for the same job of inspection of the standing crops and recommendations made for the fixation of land revenue .

5. The government under the Peshwas categorised the land as superior , inferior and ordinary classes and accordingly , the land revenue was fixed or assessed .

6. For the purpose of assessment of the revenue the type of land as arable or irrigated was seen and the nature of crops had to be taken into account for the same.

7. The last and not the least principle at the time of land assessment was considered and that was the land whether being cultivated from several generations it was reclaimed recently. Thus, it is to be cleared that the scale applied for the land assessment and the manner and system used for the same differed from area to area. A document of 1740-1741 gives detail information of the land assessment cropwise as under ; - 1. The land in Haveli and Tarf for rice was assessed at ten maunds per

bighah , sugarcane at five maunds per bighah , vegetables two maunds per bighah while all summer crops were assessed at two maunds per bighah .2. A document of 1749-50 gives the following description of the land assessment in the Parghana of Chandwad . Jirayat land assessed at two rupees per bighah , rocky land at one Re. per bighah , new black land at four annas in the first year and rs. two in the fifth year per bighah . Bagayat land of sugarcane was assessed at ten Rs per bighah while newly irrigated sugarcane land at Rs. five in the first year and Rs ten in the fifth year per bighah. Although , the mango trees were not assessed separately , the mango trees of Patil were assessed at Re one per thousand fruits . 3. A document of 1772-73 gives a detailed description of the land assessment of Neral Taluka as under :- All Jirayat land was assessed at RS. 3 to 5 per bighah , Rabi land assessed at Rs. two per bighah , hemp and sugarcane land at Rs. five per bighah , while coconut and palm land was assessed at Rs. four per bighah . It is observed that the cultivators were permitted to their land revenue either in kind or cash as per their convenience.

3.2.2 Assessment of Coconuts and Plantations :-

Coconut and other plantations need much investment and a longer waiting period for getting return by way of production as well as fruits. Naturally ,it was required that the assessment in this regard should be delayed till the production is reaped . The Peshwa Government knew this fact and did not levy tax on the coconut trees and other plantation like betelnuts for 15 to 20 initial years. This step was adopted in order to encourage the farmers to cultivate coconuts , betelnuts and other plantations regularly. There were some other measures also as the Government granted some concessions to the cultivators . In the same way , Brahmins were assessed at little lower rates from Rs. two to Rs. five per bighah of land .

3.2.3. Assessment of waste lands :-

The Marathas had encouraged the cultivators to bring more fallow land under cultivation to cope up some problems like shortage of foodgrains or poor collection of revenue . The Peshwas adopted the policy of encouraging the cultivators for the same and also granted concessions to the farmers who converted barren land into cultivable land. In addition to this , the Peshwas had announced the following measures and rewards to cultivators :- 1. A cultivator , who converted the top of a hill into cultivable land or brought rocky land under cultivation, covered it with the fertile soil and prepared embankment around the land , the cultivator was given the half of the land gratis and the other half was given the same cultivator rent free for twenty years and with reduced rate for subsequent five years . 2. A cultivator , who reclaimed the land from the sea coast , such cultivator was given the 1/4 land as inam . The remaining 3/4

land was taxed after the determined period , which was considered after assessing the money spent and the labour used for reclaiming the land.

3.2.4 Remission in Land Revenue :-

Although , the cultivator or the farmer contributed to the funds of the Government by way of land revenue , sometime the same cultivator needed Government help as well as remission in the land revenue paid to the Government .There were several such occasions as 1. famine 2.shortage of rainfall 3. failure of crops 4. destruction of crops due to war , wild animals and insecticides 5. any other natural or man made calamities . The Government used to order for preliminary assessment of the loss caused and announced remission of revenue full or partial based on the circumstantial evidences . Even the Government never recovered revenue soon after such calamity. The cultivator was given respite till his recovery from the loss he had sustained. The Peshwas gave remission in revenue to all cultivators , as and when it was required in common and general distress. The Government also helped individuals on various occasions whenever such persons were affected due to misbehaviour of the soldiers or other calamities. Many a times so happened that soldiers of the Government misconducted with the people ,as and when they encamped near a village . The Government ordered to ascertain the losses first in such cases in the presence of the district officer and the affected person himself and compensated him suitably.

The Peshwas followed the other traditional methods of improving agriculture and irrigation by way of supplying water to agriculture . The Government used to construct dams and lakes and stored up river water for the use of agriculture . Many a times the Government paid entire expenses of such construction on other time the villagers were asked to bear the cost of its repair or desilting the reservoir . In short , the cultivators were helped and encouraged for more production and revenue.

The Government under the Peshwas came to know that the cultivator used to borrow loans from private bankers or sahuikars or moneylenders on the unreasonable terms and conditions and the cultivator was forced to pay much more interest than the actual amount he borrowed.The Peshwas wanted to stop this exploitation of the cultivator and started the policy of state loan or Tagai ,which served double purposes as it supplied loan to the cultivator and saved the cultivator from the clutches of the private money lenders. The Peshwas had appointed special officer known as Mamlatdar . This Mamlatdar was to advance loan on his own to the cultivator less and easy terms and conditions and the cultivator was allowed to repay it in cash or kind as per his convenience. Thus, the Peshwas did every this possible to help the cultivator in distress.

Justice Ranade regarding the revenue management of the Peshwas says that the Peshwas adopted a very careful policy of land assessment and revenue collection system. The Peshwas were very anxious to see that the cultivator was not oppressed at any cost. Ranade further says that Wellington a British officer, who carried his campaign of Maratha country found it highly cultivated revenue system, Jervis surveyed the whole Konkan and adopted the same in toto and Elphinstone recommended to continue the same system when the British conquered the Maratha territories later. Thus, the Peshwas paid every attention towards the betterment of cultivator, reduce problems and maximise the revenue of the Government.

14.4. OTHER TAXES

During the period of Marathas, the cultivator and the people involved in trade and commerce were to pay some certain amount to several elements. These elements were as 1. Government 2. criminals 3. invaders 4. village officials 5. artisans and so on for various reasons. A cultivator was to pay land revenue to the Government, some share of foodgrain to village officers and artisans. The cultivator used to share his vegetable with the Patil and Kulkarni, the village officers as and when he brought the vegetable to the market. In short, the cultivator was, forced to pay several taxes to several elements on various occasions. These taxes were not alike to all and at all places or areas. They were different in nature as some of the taxes paid by the cultivator were levied once in a life time, the others were collected on special occasions while some other taxes were levied in particular locality on the eve of particular celebrations. Such taxes, the records say were around fifty in number, during the period of Chhatrapati Shivaji and they were around forty in the period of Peshwas. Some of them can be listed as under :-

5. Taxes under the period of Chhatrapati Shivaji :-

The almost all taxes under Shivaji can not be identified completely but they are referred in various documents as :- VethBigari, Farmasi, Balekati, Paiposi, Mejbani, Mohimpat, Kanchapatti, Talpahi, Tup, Faski, Sadilwar, Tutpatti, Idsubrati, Toranbhati, Unt, Ambe, Karujati, Hejib, Patewari, Ashwajakati, Shetsara, Bharad Taka, SalBail, Jangampatti, Peshkashi, Patisika, Humayun Kar-i-Humayuni, Thamebhat, Dasrapatti, Huzurbhat, Hal patti, Ahistari, Sardeshmukhipatti, Mashahire, Gaon khandi, Dani, Teji Bheti, Jhadjhadora, Bargujar, Inampatti, Akhduldiwani, Karinamati, Vihirhuda, Sinhasanpatti. These were the taxes collected from the cultivator by various agencies.

6. Taxes under the period of Peshwas :-

As taxes in the period of Shivaji were recovered , there were several other taxes during the period of Peshwas as under:- Duhuk Patti , Hak Chouthai , tax as the inam of village Watchman , Miraspatti, Inamtigai ,Inampatti , PundiGuna , Vihirhoonda , Gharpatti , Bat Chhapani , Tug ,Lagan Takka , Patdam , Mhais Dubhi , Kharbuzwari , Watanjapti , Nazar, Kotwali , Jastapatti or Karjapatti , in addition to these taxes the cultivator was to pay his land revenue. Some of these taxes were to be paid in kinds . There was one more feature of the taxes during this period that some of the above taxes were farmed out to the highest bidder , who used to collect them through his own agency or machinery of tax collection.

7. Chauth and Sardeshmukhi :-

These were also the sources of income of the Marathas , which were legally conceded by the imperial authorities at Delhi in1719. To understand the true nature of Chauthai and Sardeshmukhi a brief historical review is needed 1. The demand of chauthai and sardesh mukhi was made first by Chhatrapati Shivaji , the founder of Maratha Raj in 1650 to Shahajahan the Delhi emperor in the Prants of Junnar and Ahmednagar . Shivaji claimed that his family had hereditary rights of Deshmukhi Watan over these prants and offered to enter the Mughal service with five thousand horses . Shahajahan asked the king to submit the same in person in Delhi. 2. Shivaji made the demand for sardeshmukhi and chauthai in 1657 to Aurangzeb , when he secured the command of Deccan. Shivaji sent Raghunath Pant and Krishnaji to Aurangzeb to negotiate with him and allow Shivaji to conquer Dabhol and other sea-coast dependencies during the war of Aurangzeb with his rival brothers . Aurangzeb promised Shivaji about his claims and the conquest. Aurangzeb discussed the matter in detail with Abaji Sondev , the trusted advisor of Shivaji in Delhi 3. Shivaji made his claims of sardeshmukhi and chauthai in 1666 at the time of Treaty of Purandar with Raja Jaising and offered a Pashkash of forty lakhs in the instalment of three lakhs each year . Shivaji also claimed the territories of Bijapur and Nizamshahi kingdoms and agreed to maintain a body of troops on his own coast. Aurangzeb again promised for a favourable consideration provided Shivaji submitted the proposal personally at Mughal court Delhi.4. When Shivaji reached Delhi , certain developments took place . Shivaji was insulted by the Mughal court and nothing could take place. After Shivaji reached back to his kingdom and commenced wars again the Mughal in 1667. Aurangzeb agreed to Shivaji's claims , he was given a Jagir in Berar with the title of Raja , and Shivaji's son , Sambhaji was given a Mansab . But Chhatrapati Shivaji was not happy with these sanctions , he started dictating his own terms and conditions and imposed chauth and sardeshmukhi on Golconda and Bijapur kingdoms. Thus , Shivaji began to recover them regularly without any hinderances. 5. Shivaji received chauth and sardeshmukhi Rs. three lakhs from the Bijapur kingdom and

Rs. five lakhs from the kingdom of Golconda in 1668, which became the regular feature of the revenue of Chhatrapati Shivaji and the subsequent rulers. 6. In the year 1671, Shivaji extended his claims of chauthai and sardeshmukhi to other territories like Khandesh which was under the Mughal empire and recovered it from them. 7. Shivaji widened the area from where he recovered chauthai and sardeshmukhi to Portuguese territories in the year 1674. 8. Chhatrapati Shivaji invaded Karnataka in 1676 and forced the rulers of Bednore and Soonda to pay chauthai and sardeshmukhi. Thus Shivaji had sardeshmukhi and chauthai as a source of income in return for this tribute, Shivaji undertook to protect those rulers from the external aggressions. After the war of Independence, the Marathas extended the chauth and sardeshmukhi to Karnatak, Gangthadi, Berar, Khandesh, frontiers of Gujraht and Malwa as well as to the territories of Mughal empire. Later Balaji Vishwanath, the Peshwa of Chhatrapati Shahu received three sanads for Swarajya, Chauthai and Sardeshmukhi from the Mughal emperor in 1719.

Shivaji claimed sardeshmukhi i.e. ten percent of the total collection or revenue on the basis that he considered himself as the hereditary Desmukh of his country. On the other hand the chauth recovered was twenty five percent of the total revenue and was reserved for the expenditure of the Government which was divided as under :-

1. Bakti, was the twenty five percent of the total chauthai, which was for the use of the king and collected by his special officer, who was Peshwa or pratinidhi or Pant Sachiv of the king.
2. Sahotra :- was the six per cent of the total collection of chauthai, which was reserved for the Pant Sachiv of the Chhatrapati.
3. Nadgaunda, was the three per cent of the total chauthai, reserved for gifts and presents made by the king to various people on different occasions. The king did this out of his generosity and the needs of individuals.
4. Mokasa, was the sixty percent of the total collection of chauthai and was distributed among the sardars, who spent the amount on maintaining their troops. The sardeshmukhi also was divided in the same manner. Later on and used for various purposes of the swarajya as one of the sources of income of the Marathas.

8. Forests :- Although, forests did not yield much more income for the Marathas, they were called one of the important sources of the income of the Government. Forests gave income variously, which can be divided into following categories as

1. It was a source of wood for construction and fuel. The Government formed out the contract of wood in the forests to the highest bidder. The bidder paid specific fees to the Government and sold it to the needy people.
2. The forest gave honey to the people, which was a good source of income.
3. Grazing land. The forests were also used as a grazing land for animals and farmed out to the highest bidder. The bidder used to reserve some of the parts for grass, which was

used as fodder for bullocks ,buffalows and other animals during the time of warfare. 4. Forsts were also a source for various fruits , gums and a store of Ayurvedic medicines and medicinal herbs. Thus , Forests were considered as a source of income.

9. Mints :- During this period, the mints were not owned by the Government . They were owned by private persons. The duty of the Government was to assay the gold or metal brought to the mints. The Government had no right to assess the intrinsic value of the coin or it is deformed , deficient or coins are redundant in the circulation . This was the duty of the bankers, traders or the persons who owned the mint .The Government appointed some of the officers known as Shroff or Potdar , who assayed the intrinsic value, content , metal and also exchanged the coin for old after minting new coin . Thus , Mint was a source of income because the Government sanctioned licences to the private persons to hold mints and charged fees to such mint holders . It is said that the mint holders were mostly Sonars known as Goldsmiths, who used to pay Government some sort of royalty , which varied mint to mint and area to area . The licensed mint holders were to promise. The Government for maintaining standard proportion of metals used to mint the coins and adhere to the principles of purity of the metal . If any mint holder breached with this rule, the mint holder used to lose his licence or was to bear a fine for the same. During the period of Peshwas , the mint charges were seven coins per thousand coins minted i.e. the Government used to receive six coins while one coin went to the officer . The Peshwas never tolerated unlicensed mints , spurious , debased and counterfeit coins in circulation . Although , there were several coins of several rulers in circulation ,the important financial transaction was done through Hundi or bill of exchange . In short , the mint was one of the important source of income under the Marathas.

10. Customs Duties :-

This was one more source of income of Marathas.These duties were divided into two classes as 1. Mohatarfa and 2. Zakat .

10.1 Mohatarfa were the duties imposed on traders ,even they were treated as income tax where as Zakat were the duties imposed on sales and purchases as well as called octroi duties The Kamvisdar of Mamla Revdanda had levied the Mohatarfa duties as under :- 1. Goldsmith . the Goldsmith was taxed at the rate of Rs. 3 per shop per year . 2 .Oilman . The oilman was taxed Rs. 7 per oil mill per year . 3 . Shoemaker . The shoemaker was charged mohatarfa duty Rs. 6 per shop per year . Blacksmith . Mohatarfa was charged at Rs. 4 per shop per year on the blacksmith . 5. Shopkeeper was imposed with Rs. 7 as mohatarfa per shop per year . 6. Koli. Mohatarfa was imposed on Kolis Rs. 8, 5, and 2 per palanquin per year on the basis of the size and nature of the palanquin . 7. Potter . Every potter was charged with

mohatarfa Rs. 3 per wheel per year. 8 . Basketmaker was taxed with Rs. 3 per house per year as mohatarfa.9. Boatman . Every small boat was charged mohatarfa with 4 annas while every big boatman was taxed at the rate of 8 annas per trip as mohatarfa. 10. Gondhali. was taxed Rs. 3 per year for his work. . 11. Stone cutter . or the stone quarry man was charged at 55 of his income as mohatarfa . 12. Mason was taxed with one Refor every month as mohatarfa . Thus , the tax mohatarfa varied place to place , shop to shop and profession to profession . It depended on the earning of each trader.

10.2. Zakat :- This was the tax levied on the goods in transit means movement from one place to another place. The Government charged octroi on such goods. In some countries such goods was heavily charged at various places in medieval period. Although , this situation was totally absent under the Marathas , the rulers had sternly instructed the concerned officials for not charging the same goods again. A document of 1745-46 states that Balaji Bajirao had specifically ordered officials at Burhanpur and Sironj that the goods moving between these places should be taxed zakat at one place only. Because zakat was farmed out to the highest bidders and the bidders , in order to get maximum taxes , used to charge again and again at various places. Many a times , this tendency created many difficulties in the policy of encouraging traders and merchants , inducing them to settle down in the Maratha country and generated prosperity . To remove some of the lapses in this taxation, the Maratha Government began to assess , levy and collect zakat through her officials On other occasions , the work of supervision was assigned to the officials like Darkdar and on some other time , even zamindars were authorised to supervise the process of assessment and collection of zakat . These charges were made to avoid any kind of oppression or exploitation of the traders artisans and merchants under the Marathas.

10.3 Remission in Customs Duties :- Due to several constraints , the Maratha Government agreed for remission in not only the land revenue but also in custom duties . The Government never wanted to oppress the tax payer because the prosperity of the kingdom and also the empire depended on the well being of the tax payers . Due to drought in prants of Poona and Junnar, the document of the year 1763-64 states that the Peshwa Government ordered the Kamavisdars of those prants to recover only half zakat on some eatable items, which were badly hit by the drought . In the year 1769 -70 there took place a total failure of crops, the Peshwa Government cancelled all duties on the purchase of bullocks and buffaloes in the same prants . In short , the Government adopted the policy that no zakat or taxes should be recovered from the subjects , on the other hand a generous help or tagai should be advanced for them . There were some other practices also that

government officials used to get transported their goods without any duty charged upon them. But in the period of scarcity that facility used to be ceased automatically and in the period of abundance they enjoyed the facility ceaselessly.

11. Excise Duty :- Although , this was one of the sources of income under the Marathas, it was not considered a legal and popular source and was neglected in some proportion. The Peshwas did not approve of drinking liquor and hence used excise duties to control the manufacture and sale of liquor. Although the policy of excise duty of Peshwa was guided by shastras and religious ideas of the Peshwas , the Peshwas never allowed any hardship to their subjects . The Government permitted Kolis and Bhandaries , the traditional brewers to brew liquor on some terms and conditions . One of their terms was that the manufacturer should not sell liquor to Shenvis , Prabhus and Brahmins as well as to the Government servants . The Government extended the permission to the Westerners . Among them were the British , French , Portuguese officials and soldiers in India . The Government charged the excise duty on each tree which was used for manufacturing liquor , the tax was imposed on each tree as Rs.1. The documentary evidence suggests that this excise duty on the liquor was farmed out to the highest bidder with all rights of purchasing all commodities , in connection with the manufacture and sale of liquor. In addition to liquor , the excise duty was also imposed on tobacco. The licence was issued to a private person to sell tobacco. The licence for tobacco was farmed out to the highest bidder with some terms and conditions , one of the terms was that tobacco should be sold at the rate of Rs. 5 to ten per maund . In Konkan region , tobacco was consumed by plantation workers on agriculture. Hence , the licence holder was permitted to sell tobacco to cultivator also. The Peshwa Government used to get Rs. three thousand eight hundred excise duty from the sale of licence in Prant Salsette only.

Salt manufacture could bear excise duty, which varied place to place . The duty was Rs. 2 and 10 annas per khandi salt. Where as at some places each salt pan was charged with the excise duty as one Takka. Total excise tax on salt collected in kind was around seven hundred khandies of salt per year. Another item fetched excise duty was jaggery , which was paid in kind. The most important item invited excise duty was the industry of fishery , the duty was charged on each tank or lake of Fishery as Rs. 50 per tank per year. In the prant of Rajapur weaving industry was functioning , which gave Rs. three per loom per year the excise duty . Thus, under the Marathas this tax was one of the sources of income.

The total revenue from all the sources bears no mention anywhere . Even it seems it was impossible to come to conclusion to a figure

accurately . Because the period was insecure due to the threat of external aggression from the Mughal . However , there are certain versions about the total revenue of Chhatrapati Shivaji as Sabhasad says that Shivaji started with the jagir of his father which yielded around forty thousand hons and went on increasing to one crore hons . The exchange value of the hon was Rs. four and total revenue of Shivaji was around Rs. four crores. Besides this regular income from various taxes , the Marathas also got revenue from chauthai and sardeshmukhi was Rs. eighty lakhs each year . Jadunath Sarkar did not agree with the version of Sabhasad.

14. 12Check Your Progress :-

1. Explain the land survey of Annaji Datto.

2. What were the principles of assessment of land revenue under the period of Chhatrapati Shivaji ?

3. Discuss the revenue divisions and revenue officers during the period of Shivaji .

4. What were the Principles of Land Assessment under the period of Peshwas ?

5. Examine the assessment of coconuts , other plantations and waste land during the priod of Peshwas .

6. Assess the policy of remission in land revenue under the rule of Peshwas .

7. What were the different taxes other than land revenue under the Marathas ?

8. Give a brief account of chauthai and sardeshmukhi .

9. Assess the forests and the Mints as the sources of income under the Marathas .

10. Analyse the customs duties and excise duties as sources of income during the period of marathas .

14.5. SUMMARY

During the period of Marathas several sources were used to generate income or revenue to the Government . A document known as ' Mestaka ' mentions around important eight sources of revenue of the Marathas as Jakat means revenue raised from octroi , custom duties , Jaraib means revenue raised on arable land , Bagait revenue raised on garden land , Barnagjag revenue raised on mango-groves , Bargujarat revenue from creepers, Badasti revenue raised on trees , Katubana revenue raised on barren land and Jujuya. revenue from various items . In addition to these there were some direct and indirect taxes , chauth , sardeshmukhi , forests, mints and other duties . The land revenue was the major source of tax collection which was divided into two periods as land revenue under the period of Chhatrapati Shivaji

and the land revenue under the period of Peshwas. Chhatrapati Shivaji was the founder of the Hindupadpadshahi, and the build of civil institutions, was well aware about the financial situation of his kingdom. He, therefore wanted to improve the land revenue of his kingdom. He adopted the land revenue system of Malik Ambar from Nizamshahi kingdom with several modifications. After fixing accurate measure for land survey, Shivaji ordered Annaji Datto, his Sachiv to conduct land survey. Annaji Datto carried out very systematically the land survey and fixed the land revenue. During the period of Shivaji, the principles of assessment were the quality of land, the crops cultivated in the land, the number of crops as kharip or rabi crops, the nature of land and the crops were considered and the revenue was fixed at thirty three per cent by Annaji Datto but Shivaji raised it to forty percent due to the convenience of recovery of the revenue. Shivaji had divided his kingdom in various revenue divisions. Justice Ranade says that Shivaji had sixteen revenue divisions while S.N. Sen says he had total thirty seven revenue divisions. Shivaji as practised by Malik Ambar created his revenue collection machinery. He changed the Mughal revenue units from Mauje, Parghana, Prant and Subha to Mauje, Tarfand Prant. He appointed officers like Havaladar, Karkun, Subhedar, Diwan Muzumdar, Phadnis, Sabnis, Karkhanis, Chitnis, Jamadar and Potnis. Through these officers Chhatrapati could collect around four crore rupees revenue per year.

Land revenue under the Peshwas was based as the policy of encouraging cultivators to bring maximum land under cultivation. The Peshwas asked the officials who carried the land assessment, to consider the actual condition of cultivators and standing crops in the land for assessing and fixing land revenue. In addition to these the quality of land, the type of land and whether the land is fresh i.e. reclaimed recently also was seen at the time of assessment of land revenue. The Peshwas considered the coconuts, other plantation, waste land and the remission in land revenue on account of natural calamities while fixing the revenue. Despite land revenue the Marathas recovered other fifty taxes from the subjects. Chauthai and Sardeshmukhi formed one of the major sources of land revenue. Although, Balaji Vishwanath, the first Peshwa secured the sanad of the Chauth and Sardeshmukhi from the Mughal emperor in 1719, the recovery of Chauth and Sardeshmukhi were started by Shivaji since he came to power. The Marathas could get Rs. eighty thousand lakhs as Chauthai and Sardeshmukhi. As chauthai and sadeshmukhi, forests, mints, custom duties and the excise duties were some other sources of income of Marathas. As per the records of Sabhasad, Chhatrapati Shivaji could earn the total revenue around four crore rupees from all above mentioned sources. But Jadunath Sarkar understates the income of the Marathas to considerable extent.

14.6 QUESTIONS

1. Examine the land revenue as important source of the income of Marathas .
2. Discuss the Annaji Datto 's survey , principles of land assessment , revenue divisions and revenue officers of the Marathas.
3. Give an account of the chauthai and sardeshmukhi as source of income of the Marathas.
4. Assess the various sources of income of the Marathas .

14.7 ADDITIONAL READINGS

1. Dr. T. T. Mahajan , Industry , Trade , Commerce during the Peshwa Period.
2. M. G. Ranade , Rise of the Maratha Power.
3. A.R. Kulkarni , Maharashtra in the Age of Shivaji .
4. S. N. Sen , Administrative system of the Marathas.



15

LAND AND REVENUE ADMINISTRATION

d) Items of State Expenditure of Marathas

Unit Structure

- 15.0. Objectives.
- 15.1. Introduction.
- 15.2. Expenditure on the king.
- 15.3. Expenditure on the Civil Administration.
- 15.4. Expenditure of military Administration.
- 15.5. Expenditure on Agriculture and Industry
- 15.6. Summary
- 15.7. Unit End Questions.
- 15.8. Additional Readings.

15.0 OBJECTIVES

After the completion of this unit the student will be able to

1. Perceive the expenditure made by Marathas on their king.
2. Comprehend the expenditure incurred on the family, wardrobe and jewellery of the king of the Marathas.

3. Know the total expenses of the coronation ceremony of the founder of the Hindu-pad-Padshahi Chhatrapati Shivaji.
4. Explain the expenditure made by the king on his charity and religious donations, education and learning.
5. Understand the expenditure of Marathas on their civil administration, central, and provincial administration.
6. Explain the expenses of Marathas on their infantry, cavalry, navy, forts and their maintenance.
7. Perceive the expenditure of the Marathas on wars, ammunition, rewards and grants to the meritorious persons.
8. Understand in what way the Marathas spent money on their agriculture and industry to boost the production.

15.1 INTRODUCTION

During the period of Marathas, there were several sources of income, ranging from land revenue to the Chauthai and Sardeshmukhi. In the same way there were various taxes, some of them were direct and other were indirect taxes used as sources of income. Excise duties, Custom duties or authorised and there were some unauthorised taxes also. It is observed that each class, whether poor or rich was induced to contribute to the treasury of the Government as per their paying capacity.

The poor classes were brought under the direct taxes like salt-tax, while artisans paid professional taxes and the cultivators paid land revenue and all other taxes which Government imposed as and when necessity occurred.

As the Maratha Government had several sources of income, it also had different heads to spend on various occasions for the betterment, survival, protection, trade & commerce, administration, judiciary and for many purposes for the benefits of people in the Kingdom. Many a time Government was forced to advance money or assistance to the cultivators in the time of famine or natural calamities, failure of crops, destruction of crops or the Govt. was to spend on construction of dam, lake, water reservoir or on the construction of forts, recruitment of army, payments of soldiers, officials, purchase of arms and ammunition and so on. Thus the Government had various heads of expenditure as its income. Therefore, the items of State expenditure, for the convenience of study, are divided into following heads or categories or divisions, as

1. Expenditure on the king
 2. Expenditure on Civil Administration
 3. Expenditure on Military Administration
 4. Expenditure on Agriculture
 5. Expenditure on various other Activities.
- These heads are discussed in little detail as under.
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15.2. EXPENDITURE ON THE KING

under this head of expenditure of the king there were several sub heads as i) Expenditure on family ii) Expenditure on Wardrobe iii) Expenditure on Jewellery iv) Expenditure on coronation v) Expenditure on Charity vi) Expenditure on Religion vii) Expenditure on patronage to learning. These heads are discussed as under.

1. Expenditure on the Family of the king:- Regarding the expenditure on the life of the founder of the Maratha Raj, there are several versions as A. R. Kulkarni says, the Maratha king must have lived a very simple life but of course, there is no record to justify this statement. On the other hand, Sabhasad says Shivaji was the son of Shahaji Bhosale a Maratha sardar, who had a Jagir therefore Shivaji lacked nothing he lived the life of king size since his childhood. Chhatrapati Shivaji spent lavishly and generously during the ceremony of his coronation. But in the normal period the chhatrapati must have been moderate in the context of expenditure. A. R. Kulkarni further says that Shivaji had seven or eight wives and eight children. Out of them Sambhaji and Rajaram were sons and the rest were daughters.

All the children of the Chhatrapati Shivaji were married during his life time but there is no detail account available about it .Therefore, it can not be said with certainty that certain expenditure occurred on the events .Sabhasad says that Shivaji had shifted his capital to Raigad, where he constructed houses , palaces, balconies, terraces, big halls, buildings for his Karkhanas which supplied the articles manufactured for the daily needs of the royal family. The king had constructed separate mahals for his queens, big houses for his military officers, his ministers and there were some spacious houses for some respectable and trustworthy people of his capital and kingdom. There were some very useful and big buildings like stables for elephants, horses, camels, garages for chariots, palanquins, store rooms, godams, granaries and several other buildings which the king had constructed for various other purposes. Regarding the buildings on the fort of Raigad Dr. Fryer says that there were around three hundred buildings which were constructed by Shivaji on the fort of Raigad. Sabhasad further says that the king spent more than one lakh twenty five thousand hons on repair and construction of residential buildings and modest residential quarters on other many forts like Sinhagad, Sindhudurg Vijaydurg, Suvarnadurg, Pratapged, Purandhargad, Rajgad and other for which constructed for the safety and security of his kingdom. Naturally, the king might have spent considerable amount on the construction and repair work on the fort of Rajgad.

2 Expenditure on the wardrobe of the King:- Sabhasad gives a detail account of the King's wardrobe. It says that in the wardrobe of Shivaji many costly clothes were included as mungipatam, gold-

embroidered cloth about one lakh pieces, one lakh plain dopattas with gold embroidery work on it, Silk clothes, shawls, woolen clothes, waist band, Kinkhab, scarlet and plain and coloured cloths as well. The collection of the cloths of the king was brought from various places of repute in India as well and imported from various foreign countries. Sabhasad has roughly estimated the expenditure of the king on his wardrobe as one crore regular hons and fifty thousand Nishani hons. It is said that the king might not have purchased almost all pieces mentioned above, he might have been presented by various other rulers and his Sadars on several occasions as gifts. In addition to this, the Rajvyavaharakosa and Sabhasad Bakhar mention that there were eighteen karkhanas and twelve mahals worked as the departments of the king and supplied each and every thing which was manufactured there to the king. It was with the king to use or gift to people in need on various occasions.

3. Expenditure on the Jewellery of the king:-

Rajvyavaharakosh mentions that despite regular supply of jewels from the Karkhanas of the king, Chhatrapati Shivaji had a collection of variety of precious jewellery and ornaments like ruby, topas, pearls, coral, Sphire, opal, gold rings, sirpee, chandrarekha, the crescent-shaped ornament, crest- flower known as Sisphul, a flower worn on the nose known as nagbini, armlets, ear-rings, large thick ring for the wrist known as toral, bangles, broad wristlets, jewellery shield for the ear popularly known as dhenri, the ornaments of various parts of the body. Sabhasad says that whosoever met the king for the diplomatic causes like ambassadors and political delegations presented the king with several jewels, pearls and other gifts which added to the collection of the king.

4. Expenditure on the coronation of the king:-

According to Dr. Fyer Chhatrapati Shivaji spent very generously and magnanimously on the occasion of his coronation which was solemnised in the year 1674. He made his throne of pure gold and jewels, which looked very magnificent. The throne of Shivaji was made of thirty two maunds of gold. Several precious jewels and metals were used to decorate the surface of the throne by cutting a design on it and setting pieces of other precious metals in it. Shivaji made sixteen gold vessels of different sizes to be used during the celebration of his coronation. He also made a gold platform specially to the throne. Chhatrapati invited many learned Brahmins from different parts of the country especially from Kashi to attend this royal coronation. The royal guests and the Brahmins were fed with various feasts for several days and they were bestowed upon them with different gifts generously which included jewels, gold, money, precious metals, horses and elephants. He had brought sacred water from different and distant places of the country. Sabhasad says that Chhatrapati Shivaji spent amount one Crore forty. two lakhs of hons but this estimate seems to be

incorrect because the Sabhasad itself says that the total income of the Chhatrapati Shivaji was one crore hons i.e. Rs four crore by all the sources of income of the kingdom.

5. Expenditure on the Charity of the king: - The king used to donate and give away gifts to various persons on various occasions, mostly the king made generous donations to Brahmins on holy occasions. Not only the king but Jijabai, the noble mother of Chhatrapati Shivaji also made generous donations to help needy persons to celebrate marriages of their daughters. Jijabai donated twenty five horses and some food grain to the Deshmukh of Gujanmaval, to solemnise the marriage of his daughter and feed feast to five hundred people who attended the marriage. As per the existing customs and traditions Chhatrapati Shivaji weighed himself, his mother, and his counsellors with the precious metals, money, grains and other important articles and distributed them among the learned Brahmins at various sacred places. Thus, this was also an important item of expenditure during the period of Marathas.

6. Expenditure on Religion by the king:- Chhatrapati Shivaji made very generous grants to religious purposes without any discrimination between the Hindu and the Muslim religions. This liberal policy of the king led away large funds from the Maratha exchequer every year. He sanctioned huge amounts to the holy men in the Muslim community as the maintenance allowance, illumination allowance and some allowances to upkeep mosques. In pursuance of his policy, Chhatrapati Shivaji renewed the old grants - and conferred new allowances to the needy and deserving persons as under:-

1. He made donation to people who were doing religious duties daily.
2. He distribution money, food grain and other valuables after the eclipse came to an end as per the existing customs.
3. He sanctioned generous donations to Mathas of sacred persons. For example Ramdasa, who considered spiritual guru of Shivaji received grants to his Math at Cafal- which included four hundred and ten bigha land in thirty five village and one- twenty one khandis of food grains for daily work and maintenance of the Math.
4. The another person who received the religious grant was Mauni Bawa of Patgar. The King sanctioned him substantial donations which enabled Mauni Bawa to feed at least thousand persons daily, who were daily prayers, musicians and some carriers of palanquins of Mauni Bawa place to place and participated in the religious procession.
5. Chhatrapati Shivaji granted generous help to Moraya Gosavi of Chinchwad Matha near Pune, who also used the grant to feed several ascetics daily.
6. Kamalnayan girl of Nimbe was one more recipient of religious sanction from the Maratha King. There were several other ascetics and sacred people received donations from the king on every religions celebrations.
7. Fixed annual

allowances to religious rites and rituals. The King advanced fixed allowances on the yearly basis for performing worship, religious rites, rituals and making spiritual offerings to certain gods and goddesses. There were certain temples, where programmes on daily basis were performed with strict devotion. There were some regular periodic celebrations as Ekadasi, Shivratri, Ramnavmi, Navaratra celebrations and the celebration of Dasra. The king shared the expenditure incurred on such occasions regularly. 8. Chhatrapati Shivaji kept separate the annual allowance of one hundred hons to be donated to Agnihotri and learned Brahmins as Dharmadai grant. Shivaji believed that whatever kingdom he earned was due to the blessings of the learned. Brahmin in Vedas and their spiritual powers. Naturally, Shivaji out of his magnanimity sanctioned donations generously to these learned and sacred Brahmins. 9. Grant for Samadhis. The king issued grants to various smadhis of well known saints for their daily maintance , burning lamps and daily offerings . Sopandev , the younger brother of Dyandev , had his samadhi at Sasvad which received grants from the king for its maintenance. Similarly Dyandeva also received a land as grant with its perquisites and some other allowances for maintaining Dyandeva's temple at Alandi . 10 .Grant for construction of temple . Dr. Sen says that Chhatrapati Shivaji advanced grants to construct many temples in his kingdom . Among them temples of Bhavani at Pratapgad and Sapta Kotishwara in Goa were very popular and large structures . He also spent much revenue in repairing several temples in Konkan every year . 11 .Patronage to Education and learning in his kingdom .In order to spread education , the king had borne the construction cost of Mathas and temples where the education was carried .on to continue the education , the king granted various grants as well as vatans and inams to the Mathas and temples for their maintenance. Shivaji appointed Panditrao, a member of his Council of Minister as the head of education and learning as well as the portfolio of religion. The king authorised the Panditrao to select scholars, the people of good repute and reward them librally. The Panditrao was also ordered that he should grant money, clothes and other articles needed by the Brahmin learned in Astrology, Sastras and Vedas every year. Chhatrapati Shivaji was the patron of a good literary work. He commissioned Raghunath Hanmantrao to prepare Rajyavyavharakosh, the glossary of political terminology. Due to the patronage of the king to litterateur, several literary works came into existence during his period as Kiran Kaustubha, a treatises in Sanskrit on Astrology by Krishna Jyotishi, Shivarkodaya, a delibration on the duties of the people by Gangabhatta, Shivbharat, a work on Chhatrapati Shivaji by Parmananda and several poetries of poet Bhushan. Thus the king had spent considerable resources on the learned as well as noble people in his kingdom.

15.3. EXPENDITURE ON THE CIVIL ADMINISTRATION:-

Any Government has to spend much revenue on the payment or salary of its bureaucracy as per their ranks and positions. Naturally, Marathas paid salaries to their public servants at various levels as the central, provincial and local levels. They are briefed as under with responsibilities.

1 Expenditure on the Central Administration:- Sabhasad says that there was a Council of Eight Ministers, known as Asta-Pradhan-mandal. Which helped the king in the administration. This was the highest body of the noble and diplomatic ministers next to the Chhatrapati Shivaji who held different portfolios at the time of the coronation of the king in 1674. Although, Sabhasad has given detail information about their functions, he has not mentioned anything about the salaries of the Asta-Pradhan-mandal. But Chitnis has given the salaries of Ministers of Shivaji as the Prime-Minister was paid the salary of fifteen thousand hons per annum, the Amatya or mujumdar was paid twelve thousand hons as salaries per annum and all other ministers were paid ten thousand hons each per year. In addition to the council of eight Ministers there were several important officers as Chitnis and Phadnis. Chitnis was known as Chief Secretary, he was in-charge of all writing letters which included royal letter writing as well as writing of diplomatic correspondence. Balaji Avaji shouldered this responsibility as chief secretary very efficiently, and he was paid the salary of six thousand hons per year. With Chitnis there was one more important official in the Central Administration, who was Phadnis. Chimnaji Avaji handled the responsibility of the Secretariat of the king, secured around two thousand hons per year as his salary.

There were several other officials in the secretariat of Chhatrapati Shivaji, who were known as Potdar, Potnis, heads of eighteen Karkhanas, officers in-charge of twelve mahals and the people who carried orders and actually worked for night and days were known as clerks were in maximum numbers. Although there is no detail record available regarding their salaries, Chitnis Bakhar records that the head of Mahals and Karkhanas received around five hundred to one hundred hons per year as their salary. In general, this was the scale offered even to the subordinate and junior officers in the secretariat and the clerks working in every ministry of the Marathas. Although, the Rajyavahara-kosh does not give any statistical information about the salary and expenditure on these officials, it mentions that there were three important officers in each department as Havaladar, who was the executive officer of the department; the Jamadar, looked after the security of the department and accountant and writer, who kept the whole record of the department up to date. which was the most important responsibility of that employee. S. N. Sen says that although Mr. J. Macleod gives classification of the imperial secretariat, known as Huzur Daftar of the Peshwas, he does not give any information about its expenditure but says that there were more than two

hundred clerks working in it. Among of them Dewan, Mujumdar, Fadnis, Sabnis, Karkhanis, Chitnis, Jamadar and Potnis were prominent officials of the Peshwas administration.

2. Expenditure on the Provincial Administration:- As the central administration, there was considerable expenditure on the Provincial administration of Marathas. The Maratha government appointed several officers to look after this administration as 1. Sarkarkun 2. Mutalik 3. Subhedar 4. Karkun 5. Mujumdar and 6. officers at Parghana and villages. The expenditure incurred on them was as under:-

a) Sarkarkun:- The Maratha government divided their kingdom into three Prants and appointed an officer to head the prant known as sarkarkun, He was the officer of the level of the council of ministers of Chhatrapati Shivaji. In his later period Shivaji entrusted this responsibility to his trusted ministers who were Moro Pant, the Prime Minister; Anmaji Datto, the Sachiv and Dattaji Pant, the Waqnavis of his council. There is no detail information available about their allowances and extra expenditure, when they moved to the Prant under their supervision as sarkarkun.

b) Mutalik:- He was called as agent of the minister, who used to shoulder the responsibility of the portfolio and the office when the concerned minister had been out to visit the prant which was under his jurisdiction. It is not known any thing about the salary and allowances paid him by the Government. But he was paid salary equal to his counterpart in the central secretariat.

c) Subheader:- He was the head of a Subha presently it is district. He was paid the salary about four hundred hons per annum. He also enjoyed the privilege of maintaining palanquin.

d) Karkun:- He was the officer appointed to help the subhedar on the same salary as was paid to the collector i.e. four hundred hons per year.

e) Mujumdar;- Dr. Sen says that with the appointment of Subhedar and the karkun, one more officer appointed known as Mujumdar, who was paid around one twenty five hons per annum.

f) Havaladar:- He was the head of Mahal, a revenue unit and was paid around sixty hons per year as his salary.

g) Yardi:- There were all village officers hereditary and enjoyed rent free land or inams and perquisites for their services to the village and parghana.

In case there was no hereditary Kulkarni or village accountant, a clerk known as Yardi was appointed for the work of writing account

of the village. He was paid salary around twelve laris per month with four laris for extra expenditure incurred on the village account. In addition to the salary, the government also spent on the celebration of religious festivals and maintaining temple at the village to some extent.

15.4. EXPENDITURE OF MILITARY ADMINISTRATION

This was one more heading on which the Marathas were to be made heavy expenditure. Chhatrapati Shivaji's army was divided into infantry, Cavalry and navy. Sabhasad says that Shivaji had around 208,260 armed forces, including 45000 cavary, 45000 paga, 60,000 siledar, 100,000 Mavale, 1260 elephants and 2000 strong personal guards of Chhatrapati Shivaji. In addition to this, there were 400 naval vassels, 100 colonels in infantry and 30 colonels in cavalry. Sabhasad does not give anything in detail about the expenditure made on military while Chitnis Bakhar says that Senapati of the Military was one of the ministers of the council of eight ministers and was paid ten thousand hors per year as his salary. The other officers were paid between five hundred and four thousand hors per annum while the lower officers got their salary between fifteen and two hundred hors per year.

1. Cavalry:- Sabhasad Bakhar further says that the officers in the cavalry of Shivaji were paid their salary and allowances per year as under:- 1. Sarnobat, the highest officer received five thousand hors, 2. Panchahazari the next to sarvobat got two thousand hors. 3. Hazari officer received one thousand hors 4. jumledar, was next to one Hazari officer got five hundred hors. 5. Havaladar, received one hundred and twenty five hors and 6. Bargir was paid nine hors annually as his salary. There were several employees who worked as personal staff of the above high ranking officials also were paid variously by the government. Some of such officials were paid as under:- 1. Mujumdar a personel staff of one hazari officer was paid salary five hundred hors annually 2. Mujumdar, a personel staff of Jumledar was paid one hundred twenty five hors as his salary per annum. 3. Karbhari and Jamenavis were the other assistants of one Hazari officer in Cavalry were paid five hundred hors each per year as their salary. Despite these officers, there were employees like water carriers, farriers, clerks, reporters, spies and couriers, who were paid by the government but the statistical detail is not available. The Maratha government was to spend much amount on the uniform, arms, ammunition, weapons, horses required in the cavalry. In short, there is no minute detail information available, hence, payment of every person involved in the military and the expenditure made on each head can not be said with some degree of certainty.

2. Infantry:- Dr. S. N. Sen says that officers in infantry from Sarnobat to Jumledar were not paid substantially as the officers in

cavalry were paid. For example the Jumbledar in cavalry was paid five times more than the Jumbledar in infantry and so on. Sabhasad Bakhar mentions that although the salary detail of high rank officials in infantry is not available, some of the officers like Hazari, Jumbledar were paid as under:- Hazari was paid five hundred hons annually as his salary. Jumledar received one hundred hons as his payment per year while Sabnis and Jamenavis the personal staff of one Hazari officer were paid one hundred twenty five hons and forty hons as their salary per year respectively. In addition to this Sabhasad says that there was a very strong and selective group of two thousand solders who were personal guards of Chhatrapati Shivaji. They were selected very carefully, after the observation for a considerable time. The government gave them embroidered turbans, jacket of broad cloth. Gold and silver earrings, wristlets and costly weapons. Despite this expenditure on the regular forces, Shivaji used to get military services from his watandars. The government was to pay each such attendants three hons every year. There were other people also in the infantry who were paid by the government.

3. Navy:- Jadunath Sarkar says that there were four hundred galivats, sibads, pagars, tarus, tarandes and gurabs in navy of Chhatrapati Shivaji. These vessels were divided into two groups of equal members for the purpose of administration. Although the king spent considerable amount every year on the salary of the naval officers, construction of vessel and their maintenance, there is no detail statistics available about the organisation of navy under the king.

4. Forts:- Sabhasad Bakhar says that Chhatrapati Shivaji had more than two hundred forty forts under his control at the time of his death. The king paid special attention towards them and spent generously on their construction and repair; Each fort was managed by officers like Havaladar, Sarnobat, Sabnis, their servants and other officers, who were paid as under:-

4.1. Havaladar was paid one hundred twenty five hons as his salary per year. He was being the chief of the fort, he was allowed to appoint two servants, who were paid twenty five hons each per year as their salary.

4.2. Sarnobat got the salary of one hundred hons per annum, worked in unison with the havaladar of the fort.

4.3. Sabnis was the third officer in the fort, he was paid one hundred hons as his salary and acted as per the instructions of the havaladar.

4.4. Superintendent of building was another officer on the fort, who received one hundred and twenty five hons as his salary per year.

he was also permitted to employ one servant, who was paid ten hons a year.

4.5 Majumdar to Superintendent of buildings was also appointed, he was paid thirty six hons per year as his salary .

4.6. Clerks :-in addition to these officers , there were several clerks appointed to look after each fort . These clerks were paid the salary of three hons each per annum.

4.7. Karkhanis :- Ranade says , Karkhanis was the head of the store in the fort . He received considerable salary but , there is no account available regarding his payment .With the Karkhanis, there were other employees as paiks, naiks , gunners, archers and a number of attendants , who were paid by the government but there is no record available regarding their salary.

Ramchandrapant Amatya says that the essence of the Maratha Kingdom was forts , in this context , the Chhatrapati Shivaji constructed several marine forts as Vijaydurgh , Sindudurgh and Suvarnadurgh. He also says that Shivaji used plunder and spoils of war, with vision in the construction of forts like his capital the fort of Raigad . G.S. Sardesai says that Shivaji spent one lakh seventy five thousand hons on construction of eighteen forts while he had reserved around fifty thousand hons on the construction of Raigad, residential quarters and other various buildings on the fort Raigad for various purposes . Thus , the Marathas attached much importance to the forts and they also spent huge amount on them accordingly.

5. Rewards and Grants :- Sabhased says that in addition to regular payment and allowances , Chhatrapati Shivaji gave his soldiers , officers extra amount as rewards for their meritorious services . The Government provided with pension , generous help and inams to relatives of those who laid their lives for the honour of the kingdom in various battlefields . The king also extended financial assistance to the wounded soldiers as per their ranks as horses , elephants , inams as well as some jewellery and mokasa. Wilson says that Mokasa was a village or land assigned to an individual either rent free or on very low rent for his meritorious service by the king . Cosme de Guarda mentions that Shivaji paid handsome salary to his soldiers in order to dissuade them from hiding anything of the spoils of war . Ranade says that although Shivaji stopped payment of soldiers by way of land and estate to arrest the growth of feudalism , the people who did distinguishing services during the period of the king left larger land property to their decedents as their legacy . It means , the king paid his soldiers in whatever the form , it was generous and people were satisfied with it.

6 Wars :- S.R. Sharma says that Chhatrapati Shivaji spent variously on various expeditions ,its camps, equipments ,arms dresses , ammunitions of his military and on other armaments as and when he needed the most. Although , it was not possible to estimate the expenditure on the matters of war accurately , it is said that the expenditure of Shivaji on the war in comparison with the Mughal and other Muslim rulers in Deccan was much lesser than them. This was due to his simplicity , objectivity and far-sightedness. Sabhasad has given a catalogue of various weapons mostly used in the war during the period of Marathas , Although , these weapons were manufactured in Maharashtra , some of the heavy and advanced war materials like guns , cannons were purchased from the Portuguese , Dutch , French and the English East India Companies as per the norms of the Defence Deal . Dr. Balkrishna says that Chhatrapati Shivaji had secured eighty guns and two thousand maunds of lead required for warfare from the French Company without any concessions.

Francois Martin , a French envoy , stayed with Shivaji's camp in Karnataka for three days mentions in his Memoirs that Chhatrapati Shivaji never allowed his soldier or officer to bring his wife maid-servant to the war camp . He believed in simple,handy , manageable and less expensive war camp which helped in guerrilla warfare . Because it suited to the geographical conditions of the Maratha kingdom. A Dutch record says that there were only two tents in the camp of Shivaji , one for the king himself and the other for his ministers while his soldiers were staying on the open ground i.e. without tent. Francois Martin further says that moderate salaries , simple clothes , limited and required weapons might have minimised the war expenditure of the King or the Marathas . Although , Sabhasad does not give any account about whether the soldiers were given horses or uniforms but says that the Royal Guards received costly dress which included head-dress , cloak , gold or silver bracelets , chains and ear-rings , i.e. the king paid much more attention on his troopers and guards.

15.5. EXPENDITURE ON AGRICULTURE AND INDUSTRY

Sabhasad says that Chhatrapati Shivaji spent considerable amount on every important head like defence justice, administration, and industry. Shivaji made the several expenditures on agriculture as under:-

1. Agriculture was the main source of revenue for the Marathas. In order to increase the revenue and food grain Shivaji advanced loans to the farmers, to purchase bullocks, seeds, and other required agricultural equipments. Sabhasad says that Shivaji ordered his officials of Prabhavali to advance money to the cultivator to the tune

of two lakhs of Laris for their equipments, seeds and other necessities.

2. Shivaji had ordered his officials not to charge any interest on the loan or tagai advanced to the cultivator.

3. During this period officials helped old as well as new alike and specially, the new cultivators which were known as uparis, who received loan even for their maintenance also till the time of harvesting crops.

4. The Marathas directed their concerned officers to go to the farmers personally, attend their grievances and provide them with the needs they required, which incurred expenditure.

5. The Maratha Government spent much amount on digging open wells, construction, and maintenance of canals, in order to supply water for irrigational activity and increasing production of agriculture.

6. Although, there were no more industries, but the basic industries were there, which were promoted and supported by the Government as salt industry. This industry was the state monopolised industry.

7. The Maratha Government in addition to the salt industry spent on the Ship- building industry, which flourished in the area of Kalyan and Bhivandi.

8. During the period of Marathas, warehouses to store the food grain were constructed throughout the Kingdom for which the Government spent much amount from its treasury.

9. Although, the king had licensed the private persons for minting coins but the Government had its own mint on the fort of Raigad, which was to be maintained on the government expenditure. This mint coined copper coins only.

10. The Maratha Government spent mostly on making the social life secure and safe and as many other aspects the life in their kingdom.

15.7. CHECK YOUR PROGRESS

1. Enumerate the items on which the king made expenditure.

2. Discuss the expenditure made on the civil administration by the Marathas.

3. Explain the expenditure made by the Marathas on their central administration

4. Bring out the expenses of the Marathas as their Provincial administration.

5. Point out the various heads of the Military Administration of the Marathas on which expenditure occurred.

6. Give an account of expenditure of Marathas on their cavalry .

7. Who were the different officers in the Maratha Infantry ? What was their payment per annum ?

8. What expenditure did the Marathas do on their forts ? Who were the officers on the fort ? What salary did they draw ?

9. What amount did the Marathas spend on rewards and grants ?

10. Outline the war expenditure of the Marathas.

11. Bring out the expenses of the Marathas on their agriculture .

15. 6. SUMMARY

As there were several sources of the Maratha income ,there were several items of expenditure also. Some of the important heads of the Marathas on which they made expenditure were as under :-1. Expenditure on the king 2. Expenditure on the Civil Administration. 3. Expenditure on the Military Administration .4. Expenditure on Agriculture and Industries. The expenditure on the above heads is explained as under :- The expenditure on the king means on his family , wardrobe , jewellery , coronation , charity , religion , patronage and learning . It seems that , the king lived a very simple life except his coronation where he spent generously as the king of Marathas . Although , Chhatrapati Shivaji was the king and founder of the Maratha Power , he believed in simplicity of living . The king had sons and daughters , who were married during his lifetime only and might have spent on their marriages . His capital was Raigad ,

where all sort of buildings , headquarters , palaces and karkhanas were there. There were houses for his military , stables for the animals like horses , elephants and camels , garages for chariots , palanquins and storerooms for granaries. Dr. Fryer mentions in his memoirs that there were around three hundred buildings on the fort of Raigad the capital of Chhatrapati Shivaji.

The King spent on the precious jewels and ornaments like ruby and all sorts of ornaments, costly cloths and shawls of silk, woolen and of gold embroidery. Sabhasad has estimated the expenditure of the wardrobe and jewellery around one crore hons. The king spent generously on his coronation in 1674. He made his throne of pure gold of thirty two maunds and spent on gold vessels ,on the guests and representatives and Brahmins invited from various places. Sabhasad gives expenditure around one crore forty Lakhs on the ceremony of coronation. The king gave precious metals in charity . He made donations to various religions and sacred people in kingdom . Chhatrapati Shivaji also spent on education and learning , religious places like temples , mosques which were used for educating children . The king had instructed his officials for honouring the learned people in the kingdom . Thus , these were the heads of expenditure under the Marathas . The expenditure on the civil administration was an important item , in which every member of the administration from eight ministers to a clerk were paid properly. The Prime Minister or Peshwa was paid fifteen thousand hons per annum, the Amatya was paid twelve thousand hons while other ministers were paid ten thousand each in the Central Administration . In the same way officers in the Provincial Administration were also paid . Among the officers of the Provincial Administration Sarkarkun , Mutalik , Subhedar , Karkun , and Mujumdar were important officials and were paid variously.

The most important head of the Maratha expenditure was the Military Administration . Sabhasad says the Marathas had around two lakh eight thousand two hundred and sixty soldiers . Among them sixty thousand were the Siledars , forty five thousand Cavalry and one lakh Infantry . This military was controlled by around hundred colonels and had one thousand two hundred sixty elephants. The payment of these soldiers differed from each other . The official received ten thousand each while the lowest rank got two hundred to fifteen hundred hons per annum . It is said that the officials in cavalry received more salary than his counterpart in the infantry. Chhatrapati Shivaji had the strength of his naval vessels around four hundred . During the period of Marathas much importance was given to forts. Shivaji , therefore , had constructed around two hundred forty forts during his period and deployed various officials to maintain them , which incurred much expenditure to the Government . The Marathas used to give away much money in the form of gifts and rewards to the officials for their meritorious services to the kingdom . The king paid his

personal attention towards the problems of cultivators and issued strict orders to his officers to help the agriculturists the most for completing their requirement of cultivation of agriculture as purchasing bullocks , seeds , and other needs. Thus , in short , the Maratha rule was fully devoted for the welfare of the people.

15. 7. QUESTIONS

1. Give an account of the expenditure on the king during the period of Marathas.
2. Discuss the various items of expenditure of the Civil Administration of the Marathas.
3. Write an essay on the expenditure of the Maratha Military Administration.
4. Asses the expenditure of the Marathas on the agriculture and industry.

15. 8. ADDITIONAL READINGS

1. Apate, D.V. Itihas Manjiri. Pune.
2. Sardesai, G.S. New History of the Marathas.
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16

INDUSTRY AND URBANISATION

a) INDUSTRY:-

Unit Structure

- 16.0. Objectives.
- 16.1. Introduction.
- 16.2. General Features of Industry Under the Marathas
- 16.3. Major Industries Under the Marathas
- 16.4. Metal Industry.
- 16.5. Ship Building industry
- 16.6. Other Industries Under the Marathas
- 16.7. Summary
- 16.8. Unit End Questions.
- 16.9. Additional Readings.

16.0 OBLECTIVES

After the study of this unit the student will be able to

1. grasp the general features and characteristics of industry under the Marathas.
2. comprehend the industries which were under the control of Maratha Government.
3. Know some thing about the cotton industries of Marathas.
4. Explain the silk and woolen industries functioned under the Marathas.
5. understand the dyeing and colouring industries of Marathas.
6. Know the importance of the iron industry under the Marathas.
7. grasp the importance of Brass, copper, silver and gold industries of Marathas.
8. Comprehend about the Ordnance factories of the Marathas.
9. explain the ship building industry, its raw material, artisans involved in it and the centres of the industry.
10. understand the other cottage and handicraft industries Like Wood work, Hornwork, and Ivory work under under the Marathas.
11. Know the leather, liquor, Paper and the industry of fishery.
12. comprehend about the Rope-making, Jaugery-making, Salt-making and oil manufacturing industries of Marathas.

16.1 INTRODUCTION

During the period of Marathas , there was no distinction between the rural and urban industries. They were mostly based on the caste system. The village artisans and servants were collectively known as ballutedars who were twelve in number, as carpenter, blacksmith potter, leather worker, rope maker, barber, washerman, astrologer , Hindu temple keeper, village watchman , goldsmith and bard . In addition to these twelve ballutedars , there was another category of village people who were known as alutedars , they were also twelve in number as lingayat priest, tailor , water-carrier, gardener drum-beater, vocalist , musicians , oil-pressers-, betal-leaves seller, bearer of burdens , butcher and watchman other than the ones mentioned in the ballutedars. Historian Fukazava says that these alutedars were neither essential nor universal in the period of Marathas , even some of them were occasionally found in larger villages during this period. Along with alutedars artisans like weavers and dyers were also not seen in every village. Therefore, they were not included in either of categories. In the same way oil pressing was not ubiquitous in the kingdom. The villagers who did not have its own oil presser they would buy the oil at the near by market. Thus, these artisans were involved in the industrial process of the Marathas.

16.2 GENERAL FEATURES OF INDUSTRY UNDER THE MARATHAS

These were several features and characteristics of the industry under the Marathas. Some of them were as under:-

1. Handicrafts:- This was one of the most important features of the industry and almost all industries were small scale industries and based on the products of agriculture. These characteristics only led the economy of this period to the self sufficiency of the village life. The artisans and the cultivators depended on each other and exchanged each other the articles they produced. Parmananda presents along list of various artisans, who produced several articles of handicrafts and artifacts, which flourished the people under the Marathas.

2. Village was the unit of Industrial organisation:- The unit of the economy was the village and the main industry under the Marathas was the agriculture. The artisans of the village manufactured the articles, which were consumed locally, they generally never needed any market for their finished products. Therefore, the villages were often in search of such skilled artisans. The people of Kasba, where bigger market was held weekly and industrial products were exchanged also searched out for artisans.

3. Correlation between caste and occupation :- During this period the occupation, depended on the caste. The people never went beyond the calling of their family . Naturally ,the village artisans had very safe and secured place in the village community . The simplicity of the village life made themselves sufficient and self contented with whatever they produced and manufactured in the village.

4 Family as a training centre :- Under the Marathas no new industries were and occupations were undertaken except traditional source of income of the family . Naturally, what parents followed the trade or occupation was continued by the children. Father taught the son what he did . Hence , the woman , children helped the family head in his trade or occupation.

5 Demand and supply :- During this period , there was no use of any electrical power or steam power in the process of production . Consequently, there was very limited production of industries or handicrafts . It became very easy to the artisans to balance between the demand and supply principle of the commerce.

6. Constant Fashion:- The next feature of the industry under the Marathas was that there was no constant change in the taste and liking of the people. The people in general were conservative and never accepted any new faction suddenly. Thus, The fashion and type of the people remained constant.

7. Migration of Artisans:- under the Marathas there were no formal institutions for training the artisans. The artisans like Tagatis, Momins, Padmashalis, Khetris and Niralas, were in constant demand. These artisans were required for various industries and handicrafts mostly textile industry. The Maratha Government used to induce them to migrate and settle in their territories. The Marathas also helped them variously as 1. provided them with a place to live. 2. Extended state patronage 3. exempted them from house taxes 4. Paid them monthly salary and. 5. Advanced financial assistance.

8 Government compensation to Merchants :- Another important feature of the industry was that the government used to make up losses if any merchant, trader or artisan suffered due to fire, flood or any natural calamities. Vasudeo Joshi reports that the merchants from Kalyan received Rs. seven hundred as compensation for gutting his shop in fire from the Peshwas.

9. State control over certain Industries ;- In order to guard the interest of common man, to increase production of industries and check some unhealthy practices in industry, the Maratha Government mostly the Peshwas brought certain industries under the state control, which were as under :-

10. Diamond Industry :- a) The sanad of 1753-54 records that the Kamvisdar, the superintending officer of Peshwas had ordered to Govind Ballal, the Kamvisdar of Bundelkhand diamond mine to collect all diamonds costing more than two hundred and send them directly to the Peshwa.

1.b) The Peshwa Government appointed an officer at the chanderi diamond mine for supervision and who was paid Rs. one thousand two hundred annually.

2. Salt Industry :- The document of 1742 -43 refers to the instructions issued by the Peshwas to the salt manufacturers to increase the production of salt, enhance the quality of salt and not to raise the price of salt. In order to achieve the above objectives, the Peshwas announced the following:-

3.a) exempted the workers in salt manufacturing factory from house tax for three years. 3.9 .2. b) granted salt pass to Krishnaji Raghunath at Tarf Ghodbander 3,9.2. c) also granted salt farm at Turbhe to Shaik Daud Shaik Hasan of Thana on payment of certain khandis of salt to the Peshwa.

11. Liquor Industry :- The document of 1754 -55 says that the Peshwa Balaji Bajirao permitted Kolis and Bhandaries to open distilleries for manufacturing liquor from coconut and palm trees, on condition that they should neither sell it to workers nor supply it

free of charge to Brahmins , Prabhus and Shenavis . He punished very sternly to the Kolis and Bhandaries who breached the above condition . S.N Sen says that behind this policy of the Pesh was there was his Hindu religion and the idea of maintaining morality among the people of the Maratha country.

12. Tobacco : - The Peshwas had monopoly of selling tobacco. The Government had issued licences on condition that tobacco should be sold at fixed rate to none but the traders and merchants only.

13. Mint :- The Maratha Government issued licences to private persons to start mint under their supervision like there were private mints at Nagotana , Mahuli , Nashik and so on. The Government punished the unlicensed mint holders and the persons minting debased coins.

16.3. MAJOR INDUSTRIES UNDER THE MARATHAS

Although, there were no large scale industries as in modern era, whatever industries were there they can be classified as under:-

1. Textile Industry

a). Cotton :- Weaving skill was one of the basic supports of this textile industry and became one of the popular industries in it self under the Marathas. The weaving skill reached to the flourishing stage in India in ancient time itself and it led to develop cottage industry during the period of Marathas. Solapur, one of the important cities in the Maratha country became a centre for weaving and textile industry. Solapur being close to Hyderabad, the Capital city of Nizam, it was easy to invite artisans like Momins, Khetris, Lingayat, Koshtis and Niralas from the territory of Nizam to be involved in the weaving and spinning industry at Solapur.

The next important factor required for this industry was raw cotton, which was produced in and around Solapur. The raw cotton was separated from its seeds and the lind was converted into manageable planks, which were used for spinning, the lind was turned into yarn and finally it was put, in a specific mechanism, and the process of weaving was carried out. Thus, this industry gave cotton to the people. But there is no detail statistical account available. It cannot be said with some degree of certainty that the artisans were paid on the basis of day, month or they were paid on the basis of nos Which they produced. Even, there is no idea about the number of artisans working in this industry,

But it is said that the cotton manufactured here came to be known as dhotis and saris, which were of better quality cotton then the cotton manufactured at Chandwad and Nagpur the other industrial centres of the Marathas.

Another centre of textile industry was Poona, which was the capital of the Peshwas, Although hand loom industry was housed in Poona, that did not give good quality of cloth to people in the city. The cloth manufactured at Poona was very coarse and it had no demand from the people of the Court of Peshwa. Naturally, the officials and ministers of the court of Peshwa ordered their cloths from prominent other centres of the Marathas.

b) Silk :- This was one more industry functioned under the Marathas. It is said that Raghujji Naik encouraged and declared facilities to the Artisans from Gujarat, who were very skilled in this industry to settle in and around Nasik. Naturally, Yeola in Nasik became popular for this industry and created its monopoly in Silk industry in the period of Marathas. It is said that there was no silk weaving was under taken in Poona in the eighteenth century but due to the Peshwas, Poona became a thriving silk industry centre. As Raghujji Naik in Nashik, Angres encouraged the silk weavers to settle down at Chaul and provided them with several facilities . Naturally, Chaul became another important centre for silk industry. The next centre of silk industry was Paithan, in the area of Aurangabad . Paithani a very precious and attractive sari was named after the manufacturing place Paithan . Some people also called the same piece of cloth as Pitambari , which was a fascination of each woman during that period. One more silk industry centre came to prominence which was known Jalanpur or Jalana. But Jalanpur was not so popular as Paithan. Although, raw material for this industry was available in the area of Karnataka , it was also imported from Bengal , China and Persia. Then Mumbai was under the British it was a developed trading and industrial centre in the eighteenth century . Cotton , silk , dyeing and other processes of the textile industry were carried out in Mumbai under the leadership of Mukadam .

c) Woollen:- In addition to cotton and silk industries, there was one more very popular industry existed, which came to be Known as woollen industry. Satara, Shirwal, Indapur, Haveli, Dabhol, Chiplun, Karde and Junnar were centres of this industry. The raw material for this industry was furr or raw woolen. This was made available from sheep. The sheep-rearing had been the occupation of shepherds, who were in multitude in and around the centres mentioned above. The most important product of this industry was blanket popularly known as kumble in the local language.

Shepherds were involved in the weaving of blanket of woolen. They converted furr into soft bundles after shuffling and reshuffling it properly to enable to spin in yarn. The wool yarn was soaked in tamarind water and dried in the open air. After it was dried for some time, it was combed thoroughly. This process was repeated for two to three times and laid on a particular mechanism

for the purpose of weaving a blanket. They required three logs of wood as 1. yava, a wood about three feet long, having diameter of six inches and with angular ends. 2. Otkula, a wood of one inch diameter and as long as the yava. 3. Niri, the third kensize wood covering yarn used to move from one side to another and helped to weave the blanket properly. The action of these logs of wood repeated in a particular succession and the blanket was woven. This blanket was a very useful and very durable piece of cloth used to wear it. This blanket was often compared with a shawl from Kashmir. Although this blanket was coarse in comparison with the shawl, it lasted long than the shawl.

d) Dyeing or colouring :- With cotton , silk and woollen industries , one more very important industry has been functioning in the capital city of Peshwa. A record of 1765-66 mentions that the dyeing industry in Poona was much more developed than any other industry in the capital . Shetya was the head of all dyers , he purchased all required materials from various neighbouring kingdoms and foreign countries. Shetya ,was only empowered to fix the price and deal with the buyers of coloured cloths. However , there is no detail account available about the dyeing units , artisans working in the unit , their payment , price, and the material required for the dyeing industry , there a referance in Rajyavavaharkosh about the leather dyeing units , which were existed at every village. Thus, these were the different industries in textile under the Marathas.

16. 4. METAL INDUSTRY

This industry also functioned very well under the Marathas . For the convenience of the study the metal industry can be divided into the following categories of industry . 1. Iron Industry 2. Brass and Copper Industry ,3 . Gold and Silver Industry 4. Ordnance Factories . These industries are discussed as under :-

1. Iron Industry :- This was the most important industry during the period of Marathas. This industry was very much useful in various aspects of life. The implements and appliances of iron were used in each house for routine work, they were also needed in the agricultural processes and in the warfare . They were as swords, daggers and lancers. The iron ore mines were found in the Kalaghat and Vajreshwari hills. The foundries for purification of iron and manufacturing appliances for domestic and also for export were located at various places. Indalwai in Nizamabad district of today's Andhra state was one of them. Moreland says that in 1660 the Dutch merchants on Coromandel were in a great need of pigiron, iron bands, iron bars and cannon balls. They wanted these weapons from the Marathas. Shivdon was one more gun

manufacturing factory of Marathas indicated the high technical skill of export quality weapons.

In addition to these weapons, the use of iron in daily life was immense. There were some small articles like nails, horse and bullock shoes to be fitted to them. There were certain other articles needed to prepare saddles for horses and bullocks and buffeloes. Blacksmiths and ironsmiths were the artisans involved in this industry. These artisans needed a large anvil, some hammers, and a furnace to get all these tools prepared. These artisans used to charge twelve annas per horse or bullock for their shoes, that were used in warfare for various activities.

2. Brass and Copper Industry :- Under the Marathas this industry also flourished. The artisans involved in this industry were Tambat or coppersmith, who were invited to settle down at each and every village. Because they were the people who used to manufacture utensils and vessels required in daily life. Mostly, the people from rich class or sardars used to buy the utensils made of brass and copper. Prof. Gadgil in his socio-economic survey of Poona says that in addition to utensils, the people under the Marathas used to make small and show pieces of brass and copper like clippings and bangles. Even the Peshwas ordered their officers to trace coppersmiths in the neighbouring countries and induce them to settle down in Poona, manufacture the utensils more to meet the growing demands of all economically well-off people. Among the important centres of this industry Kalyan was a very popular centre for brass work.

A document of 1771-72 indicates that the artisans like Tambats and coppersmiths were also engaged in the manufacture of cannon balls of artillery needed in the war. One of such factories was in Poona. It seems that the coppersmiths were not in sufficient number in Poona, therefore once they were engaged in the factory, they were paid considerably good payment. In order to retain them the Peshwas granted them inami villages. The raw material for the industry of brass and copper was brought from Mumbai, which was under the British control.

3. Gold and Silver Industry :-

Although, this industry was in existence at each village, it became an urban industry under the Peshwas. Parasnis and Vad say that a goldsmith family working at a village near Sangamner in the middle of the eighteenth century moved to Poona because the joint family of the goldsmith could earn only Rs. 50 to Rs. 200 a year, which was hardly enough to manage the family. Thus, this industry became popular under the Peshwas but became an urban industry and met the demand of rich people. Gadgil says that in the first half of the eighteenth century when the Marathas achieved Zenith of power, urban industries in the western Deccan further developed

in ornaments of gold and silver of most repute. Poona the de facto capital of the Marathas appeared to have been a predominantly consuming city. This city had several industries in the middle of the eighteenth century except for the karkhanas established by the Government. He further says that the industry for making thread of gold and silver was established in 1766-67 in Poona under the patronage of the Peshwas and declined the industry of gold and silver with downfall of the Marathas .

A document of 1771-72 says artisans known as goldsmiths were hereditarily and proficient manufacturers of ornaments and gives a long list of articles made of gold and silver as well as available in Poona. Among such popular products pendants , chains , chest ornaments . nose rings , rubies , wristlets , mangalsutras , bracelets and all ornaments of woman were important.

Bhave says that skilled goldsmiths were engaged in the work of embroidered ornaments which symbolised the prosperity of Peshwas and development of the industry.

In addition to ornaments of gold and silver , there were artisans who made idols and images of gods and goddesses of gold and silver to be installed in various temples. Anandibai , the wife of Raghobadada had the idols of Parvati , Ganpati , Sharda and other gods made of gold and silver and kept in her temple constructed in the palace of Anandvalli. Despite the idols of gods and goddesses, there are some references regarding the show pieces made of gold and silver and displayed to project glory of the family. This was done mostly by the rich people in Poona and other important towns . Among such show pieces images like peacock , tiger and various birds were noteworthy. The making of various idols ,and show pieces and ornaments led to develop the skill of artisans, who were invited from various corners and popular places to poona and expanded the industry.

Due to the development of this industry , the Peshwas levied taxes on every goldsmith and silversmith. Bhave says that each shop of goldsmith or silversmith was charged Rs. 3 as tax per annum . The record of Khasgiwale and Vaidya and Tulsibagwale gives us a long list of ornaments and articles made of gold and silver in Poona during this period. Chapekar in his book Peshvyanchya Savalit mentions that several ornaments of gold and silver with diamond were made during this period in Poona. Among them garlands of diamond , diamond pendants, bracelets of pearls, medals, red rubies, Panch rubies, noserings and amulets were very popular among the people. The Peshwas invited the artisans who were proficient in the manufacture of such ornaments from the territories of Nizam, Banglore, Mysore, Delhi and Agra.

4. Ordnance Factories:- Moreland says that the most remarkable form of industry under the Marathas was the Karkhanas. which the Marathas had established at their capital to manufacture and store arms and ammunition, robes, furniture, and ornaments. Although the Karkhanas did not always represent the general industrial development of the country but they certainly indicated the technical skills and organisational sophistication of the Maratha period.

It is said that the Marathas were dependent on the Europeans for war ammunitions up to the first decade of the eighteenth century. There are several evidences that Chhatrapati Shahu had contacted the British Governor of Mumbai for arms and ammunitions. Some other records show the Kanhoji Angre had written a letter to Aislable, the Governor of Mumbai for supplying with some arms, ammunitions, gun powder and shots. Capton William Gordon, English envoy visited Maratha foundry at Poona in 1739 says that Peshwa Bajirao I founded the foundry for manufacturing arms and ammunition, which was the result of his own ambition of converting the Maratharaj into empire. In the course of creating the Maratha empire, hostilities had increased to the maximum height with the enemies and there was no sufficient supply of war ammunitions from the Europeans. Naturally, this situation led Bajirao to establish the above foundry at Poona, which proved very useful to the Marathas. In 1769, Peshwa Madhavrao established one more factory in Poona itself.

In addition to Poona, there were Several other centres where factories for manufacturing guns, bombshells and cannon balls were produced they were Ambegaon, Junnar, Nagothana, Kalyan and Purandhar. Bhave says that the factory established by Madhavrao was larger than other factories and employed more than one hundred and fifty workers in it. Although, there is no detail account available about their payment, but it is mentioned that the female slaves who were employed there were paid one rupee each for their over time work Thevenot and Caveri say that during the eighteenth century, the Marathas had employed all forced labourers of artisans of different kinds in their factories of arms and ammunitions. Among these forced labourers, there were some coppersmiths also, who were paid variously as some were paid monthly wages and some other were granted inam villages to motivate the artisans to work hard with optimum skill and dexterity.

Moreover, factories producing guns and rockets also were established . Bagalkot and Jainabad were the important gun factories. Tin, pewter, iron and Babulwood required as raw material was acquired from the vicinity while iron was indented from Mumbai. In the same way rocket factory was established and run under the supervision of Bala Khanderao at Nasik . This factory produced around three hundred rockets per month and caused

around Rs. five each. The size and shape of the rocket was like a tube of iron of eight to ten inches long and of two inches in diameter. There are several references that the Marathas used rockets of this factory in various wars. Despite working of several factories under Marathas at different places but they could not meet the requirements of the Marathas and they were forced to import war ammunitions from the European Companies . A document of 1764-65 mentions that the Maratha Government under Madhavrao I had ordered the British in Mumbai to send thirty thousand cannonballs to be used in the war.

Thus , the ordnance factories of Marathas were set up and functioned with the help of slaves and forced labourers at various places , which reveal the skill and the technique of the Marathas in this field.

16.5 SHIP-BUILDING INDUSTRY

This was one of the biggest urban industries functioning under the Marathas . In the seventeenth century , in the eastern Deccan , places like Naraspur and Masulipatanam became very popular centres of shipbuilding. Because, the raw materials like timber ,iron and other necessary items were found in abundant number there.The Hindus , Muslims and Portuguese people used these centres to build their ships , which were large as well as durable and could carry the weight of six hundred tons each . In the same way ,in seventeenth and eighteenth centiries, Kalyan and Bhivandi were the most popular ship building centres in the western Deccan. These centres came to prominence due to the availability of raw material in and around of those Centres. Chhatrapati Shivaji encouraged this industry to a great extent in order to build up his naval and mercantile fleet. S.N. Sen says that Shivaji had around four hundred ships of various types. They were organised into two squadrons of two hundred vessels. Chhatrapati Shivaji also had a very strong mercantile fleet that plied between his various ports to the Malabar coast then to the far off coastal towns of Arabia. S.N.Sen further says that it is not very much clear whether the trade between these centres was carried out by the Marathas or simply Chhatrapati Shivaji had leased out his ships and boats to traders. Although, no detail information regarding the organisation of this industry is available, the tradition of ship- building of Marathas was carried into the subsequent century.

Agaskar says that in addition to Kalyan and Bhivandi the other centres of ship building also were there as Thana , Alibag , Vijaydurg , Suvarnadurg , and Malvan . Artisans like Kolis , carpenters and several selves were employed to build ships and boats . Mahadev ,one of the ships built at the shipyard of Suvarnadurg was a popular warship of Marathas. In order to enhance this industry , the Peshwa Government extended several facilities to the ship-owners as exemption from octroi when the ship

was loaded with household commodities and forced free service to the Government. Naturally , this led to flourish the industry under the Marathas .

Apte says that during the period of Marathas, the families of Parsis and Wadias were known as master shipbuilders , who used to build ships for the Mercantile Marine and Indian Navy as well as for the East India Company on the models of European countries . Among the ships built by them were Bunkingham Shire , Seal and Castle were well known , Potdar says that along with the Parsi families of Mumbai , there were Parsis from Surat, who also built several boats which were light , pliant and quick in movement mostly used for coastal traffic . Thus , this industry was also flourished under the Marathas .

16. 6. OTHER INDUSTRIES UNDER THE MARATHAS

There were several handicrafts and cottage industries functioned during the Marathas. Among such industries woodwork, Horn work, ivory work, leather and saddle ,making industry, rope making, pottery, Jaggery, oil-mill, building industry, fishery, salt making, Liquor and paper making industries were well known industries. These industries are explained as under:-

1. Woodwork:- This handicraft was in great demand in this period. The woodwork included furniture, carts, carriages, palanquins and chariot of various stories. This industry developed due to nobles, and feudal lords, who needed the woodwork mentioned above and constructed wooden palaces which had different types of wooden designs and carving on the sides and doors. Among the popular wood carved palaces and mansions Shanivarwada, spacious houses like Shinde, Holkar, Ghorpade and Hingne's mansion were well known. The raw material like timber and teak woods brought from Savalya Ghat, Kalyan, Bhiwandi and the jungle of Jawhar.

2. Horn work :- The hornwork of different kinds like card trays , inkstands , snuffboxes , cups ,idols ,bulbs . deer, cobras , combs , chains and variety of animals were very popular among the wealthy people . Carpenters used to do this work from the bison's horn imported from Malbar. There were several popular centres for this work which were Malvan, Rajapur Vijaydurg ,working since centuries together .

3. Ivory work :- Another handicraft developed into an industry was the ivory work . The fashion to use the ivory comb led to Audutrao Dhandhar Palkar to establish a factory at Poona. The popularity of this ivory work also pressurised Abaji Ava , a carpenter to open one more factory in Poona itself - during the period of PeshwaSawai Madhavrao . The raw material for this industry constituted ivory , which was imported from Mumbai. But there is no detail account

available regarding the total number of artisans working in the industry and the remuneration paid them.

4 . Leather Industry :- This was one of the handicrafts, spread throughout the Maratha country. Shoemakers and cobblers, traditional artisans were involved in this handicraft. They prepared shoes, saddles, leather buckets and several other articles required by cultivators in the process of agriculture. It is said that with cobblers, Jingars also entered in this handicraft, which became an industry due to crushing demand of saddles in wars. Chafekar says that due to the popularity of this industry the Government began to tax the industry.

5. Rope making :- Rope making was one of the supplementary works to agriculture. One of the village community groups involved in this industry . This group prepared several items required for agriculture , war and specially in cavalry to tie or rein horses , bullocks and all tamed animals . The raw material required for this industry was jute and fibres recovered from the flax tree and ghaypat as well as coirs of coconuts . When the demand for various articles like ropes increased , the handicraft was converted into industry with the development of a particular technique of rope making . The Maratha Government also taxed this industry as other industries.

6 Jaggery making :- This was one of the rural industries based on the agricultural product sugarcane as its raw material . The area popular for sugarcane production was all western ghat of today's western Maharashtra as Sangli, Kolhapur ,Satara , Poona , Solapur and Ahmednagar. Jaggery making had been a seasonal industry , worked with a crusher of sugarcane . Sugarcane juice after boiling in an open large pan was solidified into lumps of several sizes and shapes, known as jaggery . Government taxed this industry and received the tax in kind means jaggery .

7 Oil Mill :- Oil mill had been one of the basic cottage industries , which was popularly known as Telghana in the local language. The people involved in this factory came to be known as Telis or oilmen Groundnut , sesame , gingili, flax coconut ,sunflower , cottenseeds , and castor seeds were crushed for converting them into oil of various types and category. Oil mill had been a wooden cylindrical mechanism run with the energy of a bullock as sugarcane crusher . This oil mill also had been spread throughout the kingdom and was charged Rs. five to seven as tax to each unit per annum by the Government. Solapur, Barsi , Junner and Poona were popular for oil mill productions.

8 Fishery :- This had been one of the oldest sources of survival for coastal people. Ports like Kalyan , Bhivandi , Desai , salsette , Bassein , Roha , Ashti , Pen , Panvel and Nagothane were centres

of fishery . Fishermen popularly known as Kolis were involved in this industry . They after the monsoon used to go in deep sea ,for fishing in their boats of various types , they carried with them dugouts , plank -built boat , machwa, nets and used old and crude method for fishing . Although , the industry was seasonal, the Government imposed taxes as other industries .

9. Salt making :- This was the next most oldest industry prevailed under the Marathas and catered One of the basic needs of people . The ports on the seashore like Nagothana , Kalwe , Bassein , Turbe , Ghodbundar , Thana , Rajapur , Pen , Panvel , Haveli , Dabhol , Chiplun and several other places were the centres of salt manufacture. The process of salt -manufacturing has been very simple and natural. The people engaged in this process came to be known as Kolis and Agaris , used to prepare a salt pan on the sea shore in order to flow in the sea water during the time of high tide , dried the water in the pan to reduce it to salt and collected it as and when it was feasible.

The Government had levied taxes as one of the sources of income . In order to get much income and tax the Government leased out several salt pans to private individuals as salt farm at Mauje Bhoidar in Ghodbunder had been granted to a person from Thane on the condition of payment of seven hundred khandies of salt per annum. To enhance the production of salt to increase its export , the Peshwa Government had announced several concessions to the salt manufacturers as low tax , exemption from the tax as well as no tax on its transport in the internal market.

10. Liquor industry (Brewery) :- Although, this has been very old industry in the country , the Marathas restricted brewing liquor to licence holder only . Sarkar says this policy of the Pehwas was influenced by their religious tenets and no any other reason was responsible for the same . The Bhandaris and Kolis were the people permitted to distil liquor for their consumption as well as to the use of Christians , armed forces and European people.

Sugar candy , mauva , coconut and palm trees were used as raw material for brewing liquor . Although , the Marathas taxed this industry as Re. one each coconut tree per annum , could not collect considerable taxes due to limited production and consumption of liquor .

11. Paper Industry :- This was one more industry functioning under the Marathas . Junnar and Daulatabad were the important centres of paper manufacturing industry in seventeenth and eighteenth centuries . But the Junnar paper factory was shifted to Poona for the convenience of transport and functioning of the factory . Even then the Maratha paper industry could not withstand the competition posed by the European paper industries. Thus , the

Maratha period had these and many other handicrafts, cottage and small scale industries .

8. Check your Progress : -

1. Enumerate the characteristics of industries under the Marathas.

2. Examine briefly the handicrafts and cottage industries prevailed during the period of Marathas .

3. Assess the cotton industry working under the Marathas .

4. Bring out the important centres of the silk and woollen industries during the period of Marathas .

5. Discuss briefly the iron industry and its importance under the Marathas .

6. What were the factors that led to develop the Brass, Copper, Silver and Gold industries under the Peshwa Government ?

7. Give a brief account of Ordnance factories of the Marathas .

8. Describe the shipbuilding industry during the period of Marathas

9. Give an account of Leather , Jaggery , Oil mill and Fishing industries under the Marathas .

10. Analyse the contribution of salt industry , liquor industry and paper industries to the economic development of Marathas .

16. 7. SUMMARY

There were several features of industry under the Marathas as Maratha industries were handicraft and cottage industries , village was the unit of industrial organisation , it maintained the co-relation between caste and occupation , family was the training centre for those industries , balance between demand and supply was maintained , there was no fluctuation and change in the fashion and design of either cloth or jewellery, Migration of artisans took place, because there were no sufficient artisans available locally . Government paid compensation to merchants and traders for their losses sustained in fire or flood, Government kept control on several industries as diamond industry at Thasare , Bundelkhand and , Chanderi. It also had strict control on salt industry as well as to encourage the production of this industry, some concessions were sanctioned. They were as exemption to workers in house taxes, free passes to transport salt and granted salt manufactories to people like Sheik Daud, Sheik Hasan of Thane. The next industry under the strict superintendence of the Government was liquor industry, Tobacco industry, and the Mint.

There were some major industries under the Marathas as Textile industry, Metal industry and Ship- building industry. For the convenience of study the textile industry was divided into cotton, silk, woolen and dyeing industries. Cotton industry was very popular in and around Solapur area because the raw material required for this industry was available there. Moreover, artisans were easily imported from the territory of Nizam. There were other centres of this industry as Nagpur, Paithan and Poona. The industry of silk was very popular at Chaul and Yeola in Nasik. Raghuji Naik encouraged the silk industry at Nasik, while Angre boosted the same industry at Chaul. The third unit of textile industry was woolen, which was very popular in today's western Maharashtra like Sangli, Satara, Shirval, Indapur and Junnar because the felt or fur or wool the raw material was available there in abundant quantity. The last unit was dyeing industry which developed in Poona only. Because raw material and sale of coloured cloths took place on large scale in Poona.

The next major industry was the metal industry in which Iron, Copper & Brass, Silver and Gold and Ordnance factory were important units. Iron industry was the basic industry needed at each village, warfare and in agricultural process it was working as a cottage industry. Brass and copper industry also flourished because utensils and vessels of Brass were being used. Even copper was utilised in the manufacture of bombs and rockets to be used in warfare. Silver and Gold industry developed due to Peshwa only because the royal families, nobels, sardars and rich people encouraged this industry. Various articles, show pieces, gods, goddess and jewellery were made of silver and gold. Artisans from various places were imported for this industry. Ordnance factories were very important because they manufactured arms and ammunition to be used in the war. The Marathas were to import arms and gun powder, cannon ball and shots from the European companies but these companies never used to send them on time to the Marathas. This led Bajirao I and Madhavrao I to establish ordnance factories at Poona, Ambegaon, Kalyan, Nagothana and Nasik, where rocket factory functioned round the clock and produced 270 rockets a month.

The next and very important industry was ship-building which required teak wood. Kalyan, Bhiwandi, Shahapur area had thick jungle of the same wood. Therefore, the centres like Rajapur, Nagothane, Kalyan, Mumbai developed to a large extent and ships of world rank were built there. Apart from these industries, there were several other industries functioning under the Marathas as Wood work, Horn work, Ivory work, Leather industry, rope making industry, Jaggery making, Fishery, salt making, Liquor industry and paper industry. Thus, the Maratha period had these and other industries under them.

16. 8. QUESTIONS

1. Assess the general features and characteristics of industries under the Marathas .
2. Give an account of textile industry during the period of Marathas
3. What were the different metal industries existing during the period of Marathas? What role did the ordnance factories play in the warfare during the period of Marathas ?
4. Write a detailed note on the ship-building industry under the Marathas .
5. Analyse the role of handicrafts and cottage industries in the life under the Marathas .

16.9. ADDITIONAL READINGS

1. Bhave , Peshwekalin Maharashtra.
2. Chapekar , Peshwaichya Sawalit
3. Agaskar , Early History of the Bombay Docks and Ship-building , Potdar commemoration volume .
4. Apte, History of Maratha Navy and Merchantship.



17

INDUSTRY AND URBANISATION

b) Trade and Commerce

Unit Structure

- 17.0. Objectives.
- 17.1. Introduction.
- 17.2. Commodities of trade.
- 17.3. Markets.
- 17.4. Transport and communication .
- 17.5. Meany of transport and communication.
- 17.6. Security of trade and commerce.
- 17.7. Water route transport and communication.
- 17.8. Problems in trade and commerce.
- 17.9. Passport.
- 17.10. Ghatmarga transport and communication.
- 17.11 Summary.
- 17.12 Questions.
- 17.13 Additional Readings.

17.0. OBJECTIVES:

After the completion of this unit the student will be able to

1. explain the commodities of trade and commerce during the period of Marathas.
2. understand markets, Sete- Mahajan and development of Markets under the Marathas.
3. Know the security measures of markets or Peths under the Marathas.
4. grasp the highways used for transport and communication under the Marathas.
5. comprehend the means and modes of transport and communication.
6. understand security measures of trade & commerce.
7. explain the water routes of trade and commerce.
8. know the problems in Trade and commerce under the Marathas.
9. grasp the idea of passport and licence for transport and communication.
10. comprehend the Ghatmarg transport and communication.

17.1. INTRODUCTION

Trade involves the sale, transfer and exchange of goods and services. It covers buying and selling activities of goods. Trade means the voluntary exchange of goods and services, the exchange may take place between two parties or it may happen among more than two parties. During the Maratha period trade was simple, it was in the form of barter system i.e. exchange of goods for goods and services only. Naturally, trade during the Marathas was not so complicated as today. Trading activities have been carried out from the time immemorial for the satisfaction of human wants. These activities under the Marathas were not profit making activities, but considered as socio- economic activities, which helped the people to survive and substitute in a better way. The Marathas had the home trade, wholesale trade, retail trade, foreign trade, import trade, export trade, and aid-to-trade. Aid -to-trade means the auxiliary activities which made trade easy and possible without these activities national or international trade would have not been possible and could have been local trade only.

Commerce during the period of Marathas dealt with distribution part of trade i.e. the movement of goods from the place of production to the place of consumption and removed all difficulties or hindrances in the movement of the goods. These hindrances were as the hindrance of person, means buyer, because the principle of demand and supply was balanced, the hindrance of finance was not in existence because either village community or Government financed it, the hindrance of place, time and risk also did not exist because protection was extended by the Government. Thus, the

commerce under the Marathas as Evelyon Thomas says dealt with buying and selling of goods, the exchange of commodities and the distribution of finished products. The trade and commerce under the Marathas can be studied with the help of the following points .

17.2. COMMODITIES OF TRADE

Although , there were several articles which were sold and purchased , some of the most important were as under :-

3.1. Foodgrains :- The foodgrains produced , sold and consumed were wheat . mung , peas , til , nachna ,maize , vama , paddy , gram,masur ,beans ,arhar , pulses and rice of different varieties . Despite this the British , the Portuguese , the Dutch , the Muslims and the Persian merchants brought different kinds of foodgrains to various trading centres during this period , which were sold and purchased here.

3.2. Fruits and other Edibles:- Among the fruits consumed the most were watermelons, coconuts, jack- fruits, sugarcane, lemon, plantains, mangoes, almonds, vegetables, cashewnuts, betel-nuts, betel- leaves, milk, fish and butter. They were regularly brought to trading centres and sold there.

3.3. Spices:- In the spices nutmeg, asafoetida, cloves, vermilion, gallnut, mace, red lead, garlic, onion, walnut, ambergis, pepper, saffron, camphor, cardamom, turmeric, mercury, jaggery, sugar-candy, molasses, ginger, red pepper, sandal, gopichandan, scented oils, honey, ghee and coconuts were there. They were brought to the centres for sale and purchase.

3.4. Clothes & cloth pieces:- The cloth pieces brought to markets were of cotton, silk and woolen. Among such pieces of them were shawls, chints, pasodi, blankets, godhadi, dhotis, sarees, tafta, chinatafta, sela, kocki, mahaban, mungipaten, musadar, patar, Mahamudi, muslin, kad, pitambar, sakhalad, coarse cloth, purtakali and ghati. The contemporary records show that the above cloth pieces were brought from Telangana, Malbar, Vidarbha, Gujarat, Bengal, Ayodhya and Mysore.

3.5. Animals:- with the above articles, there were some animals brought and sold in the market. They were horses, bullocks, buffaloes and sheep.

3.6. Miscellaneous Articles:- Among this category the commodities of trade were small boats, shoes, combs, winowing fans, wooden boxes, jute, soaps, carts, cots, lanterns, plates, ropes, lead and copper.

3.7. Slaves:- During this period slaves as male and female were brought to various centres of trade and commerce. Despite, these commodities, there were several other articles in trade.

17.4. MARKETS

There were markets in villages as well as in towns , commodities from within and outside were brought to such markets . The articles the East India Company brought to market were cloth rashes , broad-cloth , scarlet , seedlack ,sticklack ,quick-silver , tin , guns . gun powder , iron , lead, copper , course cloth ,. The Portuguese Company supplied fine cloth while the Dutch Company supplied copper , which was purified in Japan and shifted to India . Naturally, commodities brought from outside were other than foodgrain. The local and the neighbouring people brought their foodgrain to the market,exchanged them with the available and needed commodities. It is said that there used to be some permanent shops which used to deal with commodities from outside , where as locals mostly brought their foodgrains in which items like butter , betelnuts and leaves ,fruits, vegetables , coconuts , meat and several other commodities were there . The merchants from outside halted there for one night and moved to another place for the same purpose . This was known as the weekly market , which supplied the commodities needed in daily life . The Patil was to look after the village market.

4.1. Sete-Mahajan :- In addition to the weekly market in each village , there was a market at kasba which was bigger and used to be of many shops than the village market . Generally, at kasba , shops were of wine dealers , tailors , weavers , cloth merchants ,cobblers or shoemakers, vegetable dealers and oil pressers . As Patil was responsible for weekly market Sete was responsible for the maintenance and development of the peth and kasba market. The State Government paid Setes for their responsibilities and services rendered towards the development of the market .Sete had to induce the dealers to develop the market . He was empowered to recover some nominal fees from the shopkeepers, exercised some powers of police and magistrate , attended the meetings of the village council and advise them in any matter concerning development of the village , kasba and peth . Sete was a mirasdar of the peth, He had house in the peth , managed the peth , kept uptodate record of the market and helped Ghatpandes in their work of collection of octroi.

4.2. Development of Market :- under the Marathas the development and expansion of Peth or Market mostly depended on the Government . The Maratha rulers very carefully and considering all aspects developed new areas by establishing new peths or markets .For example , in 1657, Jijabai, the mother of Chhatrapati Shivaji issued a sanad to establish a peth in her name at Pasan.

The officer, who received the sanad , was to enjoy all rights and powers of the market as Kotwalki, Pansarkhi , Bidwaipan , Mahajanpan and Setepan , which were explained in detail in the Sanad . During the period of Marathas , Peth at Audh and powers enjoyed by the Sete over there treated as role model. The Government ,therefore issued orders to the concerned officials to grant all perquisites to the Setes of new Jijapur peth , Malkapur peth , Paraspura peth , and Vithapura peth which were enjoyed by the Sete of Audh and extend them all sort of cooperation and security as and when they sought . The net result of such order was that maximum traders and shopholders and artisans rushed to those peths and developed them within a short span of time . As a matter of fact, the Sete used to keep the record of the peth , in which the names and nature of the shops were recorded . New shops , merchants and artisans often increased the list of the market . But Sete made a distinction between new shops and old shops , mirashi shops and upari shops or the professionals and artisans .

4.3 . Security of Market or Peth :- The development and spread of market or peth depended upon the security of the area or the place where the market or peth was located. There occurred warfares frequently and no area was ultimately safe. This fact discouraged the shopholders and traders to develop a particular area the optimum because that attracted enemies and their attacks . Keeping this situation in mind , every official tried to reassure the traders and merchants for the safety of their shop , commodities and lives . In connection with kasba at Sirala , Chandrarao More of Jawali had announced that if any merchant or trader at Sirala lost even their piece of hemp , he would compensate them with a chain of gold and silver -double in number . Ramchadrapant Amatya notes that Chhatrapati Shivaji was well aware about all odds . He was the king of vision , he wanted to develop markets in his dominion . In order to achieve those goals , he formed his commercial policy in such away that he granted concessions , exemptions to merchants ,traders and artisans as wellas maintained law and order in his kingdom . Naturally , markets were developed and prosperity reigned in his kingdom . Amatya further says that Chhatrapati Shivaji treated all merchants as the ornaments of his kingdom and the glory of the king . The goods and commodities which were not produced and available , they were brought from outside by merchants and the kingdom was in riched. The merchants and the traders used to help the king in the hours of difficulty , the capital was made available and calamities were averted many times. Shivaji, therefore ,tried to motivate the merchants and artisans to settle down in his dominion .He never disregarded, disrespected and punished them severely but protected them for the benefit of development of market and prosperity of his kingdom .

Chhatrapati Shivaji was well aware about the intention of all European Companies trading with his kingdom . In order to foil their objectives of territorial expansion and proselytisation. Shivaji instructed his officials and the people that the contact of Europeans and the Arab merchants should be confined to trade and commerce only. They should neither be given any place in interior part to settle down, nor be allowed to sea forts and important well as secret places in the kingdom . If at all ,it is necessary , the place for factory of Europeans can be given at low-lying area or it should be within the range and control from the neighbouring town or locality to reach it in the time of eventuality to avoid any danger . Thus, the king had taken up such several precautions while developing trade and commerce under him.

17.4. TRANSPORT AND COMMUNICATION

It was carried out by several routes and means under the Marathas . There were major two routes as 1. Land route 2. water route . The marathas connected Poona through several land routes for transport and communication . Among them some of the important land routes known as highways were used for long transport and communication. They were as under:-

5.1. The first highway was from Poona to Agra on which there were several important centres as Aurangabad , Ajanta , Burhanpur Sironj , Narvar , Gwalior and Dabalpur . This route proved profitable in trade and commerce and prospered the Marathas kingdom.

5.2 The second highway came to prominence under the Marathas was Mumbai to Panvel . This road had important centres as Kalyan ,Badlapur , Dahiwadi and Talegaon. This was the most secured and safe route for trade and commerce

5.3. The third highway between Poona and Shrirangapattam was the longest route under the Marathas . The important places for trade and commerce on this highway were Pandharpur , Vijapur Jat , Galgale , Bagalkot, Anaji, Harihar , Chitradurgashire and Nammangal.

5.4. Poona to Bhaganagar was the fourth highway ,had other places of importance between Poona and Bhaganagar were Supe , Baramati , Tuljapur Udgir , Bhalki, Bidar and Golconda.

5.5. The fifth highway from Poona to Konkan was through several passes , because , Konkan area had many uphill and mountains , one of the important and difficult passes was the Borghat pass. Despite , these highways, there were some short routes used for internal transport and communication, they were as:-

5.6. Poona to Nasik . This road connected to the important and popular places like Bhogpur Peth , Khed , Chakan , Bosari , and Bramapuri , between Poona and Nasik .

5.7. Poona to Kolhapur . Kolhapur had been a popular place for its market as well as a religious centre . Naturally , the route established linkage with Walwe , Pusevali and Nhavi and increased the affluency of the Marathas.

5.8. Poona to Pandharpur The important route brought in contact the trading centres like Mandve, Theur , Patas , Sangwi and Aklu j.

5.9. Poona to Satara . This was the road brought in touch with Saswad, the place where the Peshwas lived before they shifted to Shanivarwada , Poona . The other places were Jejuri , Dahigaoand Mahuti.

5.10. Poona to Aurangabad . The places brought in net on this route were Koregaon , Ranjangaon , Ghodnadi , Jatagaon , Ahmednagar , and Kayegaontake . This route proved very useful for transporting foodgrains and other commodities of cash and commerce .

5.11. Poona to Nagpur , route covered Aurangabad , Dahadi , Jafrabad , Balapur, and Alajpur.

5.12. Poona to Dharur , This route lays through the centres like Theur , Walvi , Adalgaon , Bhoosegaon , Singavi , Dhanora , Barsi , Pangaon , Pedgaon , Beed and Kage . This road connected major parts of today's Marathwada with the de facto capital city of the Marathas.

5.13. There were some other routes as Kalyan to Aurangabad, which connected Kalyan, Murbad , Umbarpada , Talolipass, Malsaj, Pimpalgaon and Junner. The next was from Junnar to Ahmednagar

5.14 Poona was connected to Solapur also , where cotton weaving and spinning industry had flourished . Uralikanchan , Belsar , Jejuri , Pandharpur , Banhoolgaon and Singoli were other important places on this route. Poona was connected to Surat and Gujrat also.

Despite these highways and routes connecting Poona, Satara and Kolhapur there were some other passes which were used as roads for transport and communication. These passes were mostly in Konkan area of the kingdom, These passes were like Borghat pass , Kesari pass , Diva pass and Karjat pass. Moreover , the various campaigns of Peshwas formed new routes through different territories as Peshwas campaign to Mysore created a totally

different route through Gadag, nagmangal and Krishna river. Bhave says that in 1735 , Radhabai went on pilgrimage of Mathura while Saraswatibai, the wife of Gopalrao Patwardhan went to Kashi from Miraj, had adopted different routes to Kashi.

17.5. MEANS OF TRANSPORT AND COMMUNICATION

The period of Marathas was not so advanced as today in the vehicular transport. It had some basic traditional means of transport as 1. Bullocks 2. Buffaloes 3. Camels 4. Elephants 5. Palanquins and 6 Bullockcarts . These animals were supplied by some professionals, who were Lamans , Banjaras, Naiks and Chavans. It is said that these communities used to maintain thousands of such animals . Pamaji Naik , Govind Naik and Bhuke brothers of Chavan community owned fifteen thousands of bullocks , which were used to transport goods and luggage from one place to another.

Despite these animals, carts driven by them ,used to shift the goods from one place to various other places. Chapekar says that no carts were useful in some parts of the kingdom, because they were hilly areas and there were no good roads suitable to ply carts. Naturally , animals like bullocks , horses and buffaloes were used to transport goods and luggage . Bhave says that the Peshwas provided several carts to Govind Patwardhan to shift his household luggage from Miraj to Mangalvedhe .It means carts were the important means for transport while chariot was used to carry the noble people from place to place . In addition to these means palanquin and elephants were used by royal people for their own travel .Bhave further says that Peshwa Mahadevrao used to travel on elephant from Poona to Wai as and when it was required as well as he also went from Poona to Nasik on elephant to see his ailing mother over there .

17.6. SECURITY OF TRADE AND COMMERCE

The Maratha Government had taken care of trade and commerce in transition . The Government paid attention towards repair of roads regularly.

7.1. S.N. Sen says that in 1783-84 the Maratha Government had ordered the Mamlatdar Shivner to repair the Shivner -Malsej road regularly. In the same way the zakat Kamvisdar of the same Parghana was informed to provide sufficient funds and keep close watch on the trade practices in Malsej pass.

7.2. Bhave says that in order to make trade safe and protected , the Peshwa Nanasaheb ordered to plant trees on both sides of highway.

7.3. The next facility which was created for security of trade and commerce was the construction of Dharamshalas for resting and hauling at the difficult roads and the passes . There were several open wells constructed along the roads for the convenience of traders and merchants .

7.4. The Matatha Government also provided coolies with their carts to help traders on the road . Such coolies were paid two annas each and each bullock was paid four annas if it was used for trade and commerce .

7.5. Dr. Hove says that the Marathas opened chaukies on important highways and kept guards to protect traders from untoward incidents . It should not be construed that the trade on highways was unsafe. But as a precautionary measure the guards were posted there.

17. 7. WATER ROUTE TRANSPORT AND COMMUNICATION

During this period water routes proved very useful for transport and communication .Hove says that ferry boats were used for crossing big rivers in Konkan region because rivers like Nagothana , Pen , Bankot and Mahim were very big and there were no other means to cross them. These boats could carry around 100 to 123 people in one trip. The traders and merchants used river routes for internal trade and sea routes for external trade i.e. import and export of their goods. They had trade contacts with Persian ports like Bassara , Muscat and Ormuz ,allimportant trading centres of Europe , China , Cape of Good Hope , Madagascar, Corromondale isles Mozambique and ports on the Eastern Africa . The Marathas also usedtheir ports or centres like Surat Broach , Ahmood , Jambulsar,Belapur , Kalyan , Nagothana , Rajapur , Alibag, and Bassein for trade and commerce

17. 8. PROBLEMS IN TRADE AND COMMERCE

The trade whether it was through land route or water route was not always safe. There were several factors which disrupted the trade and commerce and led to damage and loss to the traders irretrievably . Among such factors raids , wars, piracy and robbery were carried out by enemies. In 1763-64 Nizam had attacked Poona, looted Junnar , Ambalapur , and Hate and destructed the trade and commerce totally. In 1759-60, Kolis in and around Kalyan looted traders in that area. Although , the Government assured the traders about the safety and security but they traders could not recover the loss caused for many years. The next factor was a warfare . The Marathas had to fight with the British because of their imperialistic tendencies and causing losses to the trade of Marathas deliberately . These wars came to be known as the

Anglo-Maratha wars which were fought in 1. 1774-75 2. 1778-79 3. 1780-81 . The Marathas sustained much loss in their trade and commerce . Among the pirates Arabs and Portuguese were very dangerous and pirated the Maratha trade in the deep waters of the Arabian sea .Hamilton has given a detailed description of piracy in the waters of Bassein , Warai, Shirgaon , Thane, Kolaba , Vijaydurgh , Khanderi and Malvan . He further says that although , the Marathas stationed their navy in the waters , the Arabs and European pirates based at Malvan ,maintained ships of one hundred fifty tons and carried out piracy without notice to Maratha navy at Malvan port . In the same way the robbers on the land routes used to rob traders and merchants . The trade robbery at Damrule , Burhanpur and Aurangabad were very dreaded and incurred much loss to the trade and commerce of the Marathas.

Carre , a French traveller , who travelled India and came to Deccan between 1672 and 1674 says that journey either by sea route or land route had several dangers and difficulties . The sea journey had the constant fear of Malbar pirates while land route journey was haunted by raids of Siddi and other coastal princes. Tavernier another European traveler says that one who wanted to travel through the Konkan area should take along twenty to thirty armed men with bows and arrows who could pace with the carriers of his palanquin or cart or chariot. factory records say that the ways and passes unsafe and dangerous because the thieves and inland Rajas plundered the merchants and travellers. Thevenot, one more foreign traveller says that he always hired two peons while in travel , who were well equipped with swords , dagger, bow , musket and lance . Careri another traveller also opined that there was no safe travel in some parts of India. The East India Company officials used to hire some soldiers to protect their persons and property in the travel.

17. 9. PASSPORT

Licence , permit or passport had been a source of income during this period . Although , the idea of licence brought to India by the Portuguese , it was used and practised by almost all rulers during this period . Licence was purchased by travellers as a permission to enter the territories for various purposes and generally sought the warranty of his security. Abbe Carre mentions that when he travelled in Deccan and Konkan region , he had purchased such passport from the officials of the king at upper Cheul. He travelled throughout the kingdom of Chhatrapati Shivaji without any danger and apprehension . Abbe Carre travelled through almost all ports and forts , he remembers his contact with the Maratha officials at Cheul , Rajapur , Kalvan and Sangameshwar very well.

17. 10. GHATMARGA TRANSPORT AND COMMUNICATION

In addition to land route and sea route , Ghat route was used for transport and communication, The western part of the Maratha kingdom or Maharashtra occupied by the ranges of Sahyadri mountain came to be known as the western Ghats . These Sahyadri ranges formed the western border of the Deccan and are around one thousand miles in length. It also gave birth to several important passes . These passes came to be known as 1. Thal pass 2. Pimpri pass 3. Bhor or Khandala pass 4. Par pass 5. Amba pass 6. Phonda pass 7. Amboli pass and 8. Nana pass. These passes made transport and communication easier between Junner and Konkan , Mumbai and Poona , Ratnagiri and Kolhapur , and between Poona and Thana.

Along with these passes , there were several pathways which had chaukis at each pathway and ghat. These chaukis were assigned the duties of supervision on the trade and commerce through the passes and collect cess or octroi from the traders . Ghatpande was the hereditary officer in charge appointed by the king at each ghat for maintenance and patrolling the trade and commerce through the ghat. The Ghatpande was assisted by his subordinate officers as Patki , Dangi , Pansare , Modvi and Metkari in various responsibilities at the chauki. Apart from these officials , there were several security guards , who were known as Gujaras. These guards escorted the traders and merchants from one ghat to another and they were allowed to charge some nominal fees from one to twelve rukas depending on the goods transported by the traders and merchants. These guards were to submit the account of the charges or fees they collected to ghatpande every month after deducting their scheduled charges for themselves. Otherwise ,the Government issued them warning and punished them subsequently. Despite this arrangement at the ghat chauki , the king appointed a special officer to check whether the traders and merchants were treated properly by ghatpande or his officials and facilitate the smooth collection of tolls through the ghats and pathways. Chhatrapati Shivaji encouraged trade in his kingdom, he encouraged the trade of the East India Company as per his level best .

However, Factory Records say that the traders in 1663-65 under the Marathas were in confused state of mind . This was due to the fact that Shivaji had challenged the Adilshahi and Mughal powers in the country . Shivaji's Afzalkhan episode not only gave a death blow to the Adilshahi power in the Deccan but also raised the prestige of Shivaji in the eyes of the traders and merchants . Shivaji in another incident had humbled Shahistakhan totally in 1663. Bernier , an European traveller says that these two incidents generated prestige of the Maratha ruler.

17. 12. Check your Progress :-

1. Describe the commodities in trade during the period of Marathas.

2. Explain the important markets under the Marathas.

3. What measures did the Marathas undertake for the safety and security of the Markets or Peths ?

4. Explain the major highways used to carry the trade and commerce under the Marathas.

5. What were the major means and modes of transport and communication ?

6. What were the measures the Marathas used for security of trade in transition ?

7. Explain the problems in water route Transport and Communication .

8. Explain passport as a safety measure in the transport and communication.

9. Discuss the Ghatmarg transport and communication under the Marathas.

17. 11. SUMMARY

Trade involves the sale , transfer and exchange of goods. It covers buying and selling activities of goods .Trade means the voluntary exchange of goods and services. The exchange of goods may take place between two or more than two parties. Under the Marathas , the trade was very simple ,it was carried out in the form of barter system i. e. exchange of goods for goods only. They were not profit making but socio-economic activities , helped live in a better way . Under the Marathas trade of various types was carried out. Commerce during the period dealt with movement of goods from its place of production to the place of consumption, without any major risk.

There were a number of articles traded or exchanged for articles only. They were food grains, fruits, edibles, spices, clothes and cloth pieces ,animals, miscellaneous articles and slaves. These commodities were sold or purchased in the markets of Villages as well as towns. Every village had weekly market, in which not the above commodities from within the Kingdom but also foreign articles were brought and sold. Sete- Mahajan was the official appointed by the Government to look after the Law and order of the market or Peth. He in return was empowered to recover some sanctioned fees from the traders and merchants. He also collected octroi from the traders assembled there. There was the responsibility of the Government to develop one of the places as market or Peth. Shivaji had developed a market at Pasan in the name of his mother Jijabai It was seen that whether the place was secure or came in the range of attack of the enemy, i.e. the security of the place was given the first priority while developing the market.

During this period, there were several highways for transport and communication. They were 1. Poona to Agra, 2. Panvel to Mumbai through Kalyan 3. Poona to Shirangapattam 4. Poona to Baganagar 5. Poona to Konkan 6. Poona to Nasik 7. Poona to Kolhapur 8..Poona to Satara. 9. Poona to Aurangabad 10. Poona to Nagpur 11. Poona to Dharur 12. Kalyan to Aurangabad 13. Poona to Solapur.

Along with these highways, there were some routes connected important towns for internal trade and commerce. It is said that Radhabai's pilgrimage to Mathura and Saraswatibai's pilgrimage to Kashi created new routes for trade and commerce. During this period means of transportation were bullocks, buffaloes, camels, elephants, palanquins, bullock carts and Labourers. The Marathas had taken several precautions for safety and security of trade and

commerce. As Land routes there were water-routes also. Almost all ports in Konkan had linked each other for the purpose of trade and commerce. They were Kalyan, Nagothana, Rajapur, Alibag and Bassein. The Marathas had considerable dangers in the trade of land routes as well as water routes, as attacks, robbery and piracy which occurred daily. In the same way wars like Ango- Maratha wars created several problems in the trade and commerce.

Under the Marathas, idea of passport also was executed. The rulers sold passes or licences to enter their territory either for trade or travel. Mostly, the foreign travellers of England, France, Dutch, Portugal used them extensively. There was a trade through Ghatmarg. Because Sahyadri ranges spread through the western part of the Maratha Kingdom, which a numberable passes connected Deccan and Konkan area. Ghatpandes were appointed by the Marathas to look after the chowkies established to supervise the trade through Ghatmarg. He was also authorised to recover some toll for protection and escorting the traders through the Ghats. Thus, the Marathas had trade and Commerce under them.

17.12. QUESTIONS

1. Examine the articles of trade and commerce during the period of Marathas.
2. Give an account of markets under the Marathas.
3. Assess the Transport and Communication system during the period of Marathas.
4. Discuss the water route transport and communication under the Marathas.
5. Explain the major problems in trade and commerce during the period of Marathas.

17.13. ADDITIONAL READINGS

1. Dr. Hove, Tours for Scientific and Economic Research made in Kathewar, Gujarath and Koknan.
2. C.V. Aitchision, A collection of Treaties, Engagements and Sanads.
3. Alaskar S.V. Angrekalin Patravvyavahar.
4. Sprengel's History of the Marathas, translation by Prof. R.N. Chapekar.



INDUSTRY AND URBANISATION

C) Currency and Banking:

Unit Structure

- 18.0. Objectives.
- 18.1. Introduction.
- 18.2. Mints under the Marathas.
- 18.3. Banking.
- 18.4. State Loan.
- 18.5. Varat.
- 18.6. Summary.
- 18.7. Unit End Questions.
- 18.8. Additional Readings.

18.0. OBJECTIVES

After the completion of this unit the student will be able to

1. Comprehend the various sources of currency and Banking under the Marathas.
2. Understand the classification of currency during the period of Marathas.
3. Grasp the various gold coins Gambar, mohor, hons and putlis prevailed during that period.
4. Know the various kinds of hons and pagodas minted at different places.
5. Explain the classification of silver coins Like Rupee, Lari and Taka.
6. Comprehend various rupees minted at various places.
7. Grasp the copper currency like Shivrai, Chhatrapati, paisa, Ruka, Tiruka, duval, byal and other coins.
8. Understand the banking system and the mechanism of issueing and accepting loan to the debtors.
9. Know something about the state loan under the Marathas.
10. Explain the idea and use of varat or Hundi during the period of Marathas.
11. Understand something about mints under the Marathas.

18.1. INTRODUCTION

During the period of Marathas, the currency not only the Maratha rulers but also the other rulers as the Mughal, Bijapur, Golkonda, Portuguese, English, the earstwhile Vijaynagar empire, and Persia was in circulation. Among such currency the important

coins like Sivraihon, Fanam, Cakram, Padshahi-hon, Nishani hon, laris, Rupees, Asrafi, Takas, Chhatrapati or Sivrai, Sajgani, Tiruka, Ruka, Paisa, Dam, Adka, caval, Jital, Duval, Pal and Byal were used in transation. Even cowries were also treated as currency for small dealings. Almost all these coins were not minted under the Marathas but they were in circulation. Minting coins was not the responsibility of the Government. It was the responsibility of individual, who had secured the licence for minting them. Even the individual or the private person i.e. the licence holder was responsible for the metallic content in the coin and its deformity or abrasion.

The coins which were deformed or worn off were exchanged for new coins, The market value of the currency or coins depended on the metallic content of the coin. It is said that the old coin of the same weight and metallic content usually used to fetch lower value then the new coin. There were several factors responsible for variation as under:-

1. Tavernier in his travel account says that the difference in old and the new coins was not due to variation in weight, fineness or outer look of the coin but it was due to the ulterior intension of the banker, who usually paid a great sum to the king in order to oblige him. This sum, the banker recovered from the common people at the time of exchanging coins. Even Dr. Joshi confirms this fact in his book, the coins current in the kingdom of Golkonda.

2. There is a different justification in the fifth volume of the June, 1943's Journal of Numismatics Society of India that the bankers of that period were very superstitious. They thought that some misfortune would be fall if the old coins were melted regularly. They, therefore, kept this artificial difference in the value of the old and the coins which ranged from fourteen to seventy percent.

3. The third reason given was that, the Shroff and Potdar were responsible for this variation because they were examiners of coins appointed by the government. They only advised the bankers and merchants to receive currency from the people. The Shroffs and Potdars received fees for the same. Naturally bankers kept variation in the value of old & new coins.

3. Classification of Currency:- Abbot states that during the Maratha period the principle of one mint one coin was not maintained. There were several mints, granted to the individuals on the basis of licence and several other conditions. Naturally, there was no central mint to supervise the process of minting coins. Although, there was diversity in the number of coins but there was unity in the design of the coins. Hence, for the convenience of study, The currency of the Maratha period can be classified as under:-

1. Gold coins or currency 2. Silver coins or currency 3. Copper coins or currency.

3.1. Gold Coins or Currency:- The Factory Records, Travellers Accounts, Contemporary Records and Sabhasad Bakhar, give a variety of Gold currency or coins, which were in circulation during that period. On the basis of the above records, the gold coins can be divided into the following categories 1. Gambar 2. Mohor 3. Putli 4. Hons. They are dealt in detail as under:-

3.1.1. Gambar:- Although, it was difficult to differentiate all the gold coins from one another. There was variation in their weight and metallic content as well as they were struck at various places by various private mints and there was no uniform rule to mint them. The private mint holders were sanctioned licences on the condition that they should pay the state Government certain coins as negotiated in their licence. Abbot says that licence was granted to the private persons to mint coins according to the rules prescribed by the Government, even then variation occurred and the difficulty cropped up in the identification of coins. S. N. Sen says that Gambar was a gold coin bigger in size than all other gold coins. It was also called Gubbur and was worth to Rs. 3-12-6. Gambar was mostly enjoyed wide circulation in south India. Except this, there is no detail account available of Gambar currency.

3.1.2. Mohor:- This was another gold coin and a piece of bullion in circulation. In 1663, the value of this coin was around Rs.13. There not and Careri say that Mohor was a gold rupee and was not commonly used in trade and commerce because it was used mainly for making presents to the king and other honourable persons. Bhave says that there were savaeran Mohors in circulation as Ahmedabadi, Puneri, Aurangabadi, Shetshahi, Talegavi, Burhanpuri, Ahmad Shahi, Surati, Banarsikura, Jyahanbadi, Machhli Bunder, Delhi, Patani and Lahori. Chapekar says that in addition to the above Mohors, there are Mohors mentioned in the records of Tulshibapwale, Khasgiwale, Chiplunkar and Vaidya as, Panchemje, Ganjikot, Vajrajogani, Laturi, Ajmeri and Darshani. Some of these mohors were named after the place where they were minted. Bhave further says that mohors differed in size and value from Rs Thirteen to fifteen. Generally, the standard mohor was one tola in weight whereas the mohor minted at Dharwar mint was of three fourth tola because the government desired so and wanted to amass gold for other coins.

3.1.3. Hon:- This was one more gold coin in the circulation. Hon is the corruption of Honnu, a Kannada word for temple. Sabhasad says that there were several hons during the period of Marathas as Sangari, Sivrai, Padsai, Devrai, Achyutra, Ramchandrarai, Satlami, Ibrahim, Nishani, Tipaki, Guti, Dharwari, Kaveripak, Candavari,

Vingurali, Vellori, Advani, Devanhali, Venkatrai, Trisuli, Bildhari, Ulphakari, Jadmal, Tadpatri, Afraji, Bivaluri, Pavanaiki, Gold bars, Fanam and Cakram. Sivrai, Achutrai and Devrai, the Vijaynagar rulers, struck these hons in their names as per the prevailing customs of that period. Bhave says that hons like Kaveripak, Sangari, Gutti, Dharwari, Advani, Chanvari, Veluri, Ramnathpuri, Hydrabadi, Harpanhati, Vyankatapati, Durgi, Sawanpuri, Nagarpatani and Tadpatri were named after the town or place where they were minted. Bhave further says that most of the hons were minted in the Southern part of India and they were perhaps the coins of the Dravidian people. There were some other hons like Nishanihons which were neither named after the ruler nor after the place where they were minted.

Manucci says that pagoda was a gold coin and was the European version of hon. It was equivalent to drachm Greek coin in weight and size. It was small, circular and stamped a deity on one side. Tavernier says that pagoda coin was a small thick piece of gold, the English and the Dutch struck it with the permission of the king. The Journal of Numismatics society says that pagoda coin was originally Hindu coin, which was called Varaha from the picture engraved on it. The Chalukyas and the Vijaynagar rulers struck the coin in the commemoration of ten incarnations of god Vishnu. It is said that some of the south Indian hons had the image of temple incised on them, which led the Europeans to call it pagoda. The value of these hons varied considerably between Rs. three and Rupees four. Sabhasad says that the gold coin Sivrai hon was associated with the name of Chhtrapati Shivaji, who had around four lakhs Sivrai hons in his exchequer or treasury. Dr. D. V. Kale, G.H. Khare and Chinchwad Monastery confirm that a gold coin bearing Shri Raja Siva on one side and Chhtrapati on the other side was in circulation of seventeenth century Maharashtra.

Dr. Fryer says that gold coin like Sangri, Joulky, Asmeloh, Tipki and Ibrahimi were found in the coast at towns of West India and Persia. The Journal of Numismatics of India mentions that Padshahi and Muhammadshahi hons were struck by the Bijapur ruler Muhammadshah in his name and they were in transaction before the Deccan Campaign of Aurangzeb. G. H. Khare says that Padshahi and Muhammadshahi hons were equal in weight as well as around equal to Alamgiri rupees four. G. H. Khare further refers to Nishani, Katerai and Hukeri hons. Nishani hon was minted at Vengurla mint, which was closed due to the campaign of Aurangzeb after the death of Chhtrapati Shivaji. But after some time the Sardeshmukh extended protection to the licensee and the mint began to function as earlier. Katerai and Hukeri were minted in the Mysore state. Katerai had the figure of trident on it and therefore was called Trishul Hon-while Hukeri hon was minted at Hukeri a taluka of Belgam district, Mysore state.

The exchange value of hons varied as its numbers and because of its intrinsic metallic content and its minting at various places. Manucci gives its exchange value to Rs. three caveri raised it to Rs. four, Guarda and Thevenot say that hon was equivalent to Rs. five where as English factors converted the exchange value of Sangri and Tipki pagodas or hons into Shillings and pence. In short, the exchange value of hons differed between two and half rupees and three and three fourth rupees.

There were two more gold coins, which are referred in several records and historians are not unanimous on the exchange value of them. Such coins were Famam and Cakrams Abbe Carre valued fanom to three pence, whereas Dr. Fryer equated it to one and one fourth rupee. S. N. Joshi says that Fanam and Cakram were in circulation in 1695 while Rajyavaharakosh categorised it as a silver coin. The Journal of Numismatics of India says that, although the currency could bear the legend Chhatrapati in absence of any evidence it cannot be said that Chhatrapati Shivaji minted the Fanam and Cakrams. They could be minted either by Chhatrapati Sambhaji or Rajaram. Thus, these and many other gold coins were in force during the period of Marathas.

3.1.4. Putli Currency:- There was one more gold coin current under the Marathas, which came to be known as Putali. It was usually used as ornament by ladies in wealthy families and it valued around silver rupees four. The Journal of Numismatics Society of India says that Putali, a gold coin was in force in 1764-65, it valued only Rs Seventeen. But this currency did not remain in circulation for along time. G.H. Khare says that during the period of Peshwas, there was a gold coin incised Shri Ganpati on one side and Shri Pantpradhan on the other side and valued around thirty three grains. Thus, these currencies in gold used for transaction under the Marathas.

3.2. Silver Currency:- As gold currency, there was also a silver currency under the Marathas. Among them, Sahajahani, Alamgiri, Abbasi, Muhamudi and many other coins were in transaction. It is said that current coins came to be known as Calni where as the old, debased and worn out coins come to be know as Khazana. The Calni coins were rated more than the Khazana coins. Khazana means a treasure, old coins being worn out and reduced its metallic content in some proportion, therefore they were supposed to be taken out of circulation and deposited in the treasury. This fact led to these debased and old coins to be called Kazana. The transaction value or the exchange value between the Calni and Khazana was as one hundred Calnis were equal to one hundred Khazana, twelve takas and twenty five dams.

Classification of Silver currency:- Although, there were several Silver coins, they can be categorised as follow for the convenience of the study:- 1. Rupees 2. Laris 3. Takas.

3.2.1. Rupees:- Generally, the Silver rupee was minted in the Northern part of India where as the gold coin was struck in the southern part of the country. The rupee was a big and heavy coin, which weighed around one tola or one hundred eighty grains. The Muslim rulers used to strike this currency on the eve of each Hijra or Julus, the calender years of those rulers. On each issue of the new rupee, it was rated one paisa more then the old rupee, this could be due to the constant use and abrasion of the old coin. Some of the rupees striken by various rulers at various places on various occasions were as under:-

3.2.1.a. Asrafi Rupee:- Sabhasad says that Asrafi or Asarfadi was originally a gold coin, but the Portuguese adopted it and converted it into silver coin as well as began to mint it at Goa. Naturally, the Marathas began to strike it in silver. Its exchange value was as one Asarfadi was equivalent to 1.4 xerafins, the Portuguese coins minted at Goa.

3.2.1.b. Abasi Rupee:- This was a Persian coin, it was striker by the Persian king, Shah Abbas II and used in trade and commerce. It was found in abundant quantity in trading centers of Western India like Surat, Mumbai and Konkan area. Dr. Fryer and other foreign travellers confirmed its existence in circulation as well as they valued this rupee between sixteen and eighteen pence!

3.2.1.c. Mahmudi Rupee:- This was one more silver coin, which was struck by Mahamud Shah, the sultan of Gujrath. Dr. Fryer says that a coin called Mahmudi was also current in Persia. The English factory records of 1659 say that the exchange value of one thousand sangri pagodas was equivalent to seven thousand eight hundred twenty five Mahmudi rupees. It is said that the English factors converted the pagodas first into rupee at the rate of three and half rupees per pagoda and then they calculated in rupees at the rate of two and one fourth Mahmudi per rupee. Thus this rupee was inexistence in Persia and Gujrat at the same time.

In addition to these Chapekar has given a long list of silver coins as Rahimatpuri, Malkapuri, Chandwadi, Mirji, Arkat, Chinchwadi, Hukeri, Bagalkot, Gajapuri, Talegawi, Surati, Bharochi, Panhali, Chatarsingi, Nilkanthi, Saroli, Bahuti, Arkot, Gunjikot, Daulatabadi, Belapuri, Barodi, Bhatwadi, Itawa, Bawadi, Panoli, Ankushi, Ekbanduki, Trishuli, Farashi, Nagtura, Panchmel, Mite, Potechal, Basseinchal, Kalyanchal, Wasikka, Ballisikka, Kashisika, Srisikka, Shahusikka, Delhisikka, Atiche, Bhunde, Alamgiri, Malharshali, Pethechalani, Bajarchalani, Kokanchalani, Sarkarchalini, Danechalini, punechalini and Hapischalini. Out of

these coins Rahimatpuri, Malkapuri, Belapuri, Daulatabadi, Chandanwadi, Bagatkoti and Surati were named after the places where they were minted-where as Farshi, Tura and Trishuli were named after the pictures engraved on them. Although, there was variation in weight, type, style and purity of the metallic content in coins, the government tried to adjust and compensate at the time of exchange of coins, The Peshwas' had issued instruction in this regard for the benefit of people.

3.2.2. Lari currency:- This was another silver currency made of silver wire, like a hairpin of ladies. It was made of a thick silver wire and its length was upto three inches, it was double in the middle and flattened to be stamped on it. Its weight was around seventy two grains but the size and length differed from lari to lari. Originally, this was a Persian coin was named after the province Lar, which located at the head of the Persian Gulf and was a very popular trading centre for centuries together. Naturally, the Persian merchants and traders brought it to India. Due to its viability, the Indian people approved and accepted it, hence, the rulers of Bijapur began to mint it and consequently, Lari came into transaction in the Kokan area. Mandelslo says that the great demand of Lari in the Konkan region led the Bijapur Sultan to mint it at various places; Mandelslo further says that the exchange value of lari with pagoda was as one pagoda was equivalent to Ten Dabhol laris. Dr. Fryer gave the exchange value of the same lari at Rajapur of one pagoda to around ten and half laris after the gap of thirty five years.

Different kinds of laris:- Sabhasad, factory records, contemporary documents, the Portuguese and the Mughal documents confirm that Lari was in circulation under the Marathas. Hence, there were many kinds of laris, which can be categorised as under:- 1.

Basra lari 2. Dabholi Lari 3. Cauli Lari 4. Hurmuzi Lari. These names of the laris suggest that they were named after the places or towns where they were minted. Dr. Balkrishna says that Chhatrapati Shivaji minted the Caul and Dabholi Laris when he conquered Dabhol in 1661 and Caul in 1670. Dr. Balkrishna further says that there was one more lari came to be known as Sirni Lari. But it seems that Sirni was a certain Fee, that was paid by a person willingly to the government, when he won his case in the long standing dispute.

3.2.3. Taka currency:- One more silver coin known as taka was in circulation under the Marathas. There were some confusions about this coin as one school of thought says that Taka was merely a money of account where as the second school of thought says that it was a copper coin; even the Rajyavyavahara Kosh called Taka as Khurda mean a copper coin. But the available evidences says that

Taka was a silver coin because its exchange value proved it as one gold hon was equivalent to twelve Takas where as one Taka was equivalent to fortyeight rukas, the smallest copper coins. The third evidence says that the exchange value of Taka varied in relation to one hon from ten and half to thirteen Takas. Naturally, Taka was a silver coin current under the Marathas. More over, all coins of the Mughals and the European companies were in circulation during this period.

3.3. Copper currency:- During the period of Marathas copper coins also were in circulation. Among them the coins like Sivrai or Chhatrapati, Sajgani, Tiruka, Paisa, Ruka, Dam, Adka, Jital, Budgrooks and cowris were more familiar to the people. Abbot says that all copper coins were of certain denominations. The metal required for striking these coins was supplied by the East India Company, and he himself assessed such twenty five thousand copper coins and found them minted as per the prescribed norms of the government.

Different kinds of copper currency:- These coins were numerous, they differed from each other in size and weight slightly, due to their minting at various places by various rulers. Even then for the convenience of study, the copper coins can be categorised as 1. Paisa. 2. Sivrai or Chhtrapati 3. Ruka.

3.3.1. Paisa:- The copper coin paisa minted under Chhtrapati Shivaji bore the legend Sri Raja Siva on one side and Chhatrapati on other side. Abbot says that these copper coins had some pictures incised on them as Sun, arrow, flower, sword, Moon, leaves of Bel tree, planets and the signs of Zodic. These coins varied in weight as one fourth tola, three fourth tola and the other one tola of copper. Generally, paisa weighed one tola of copper, even this was minted by Muslim and the Mughal rulers. Dr. Fryer says paisa was a copper coin, was in circulation among the poor people and the exchange value in relation to Mahmudi a silver rupee varied from twelve to twenty four paisa. Thevenot observed the exchange value as one rupee equated to fifty five paisa, Tavernier says it was forty six to fifty six paisa to a rupee, where as careri says one rupee was equivalent to fifty four paisa.

3.3.2. Sivrai or Chhatrapati :- The title of the coin suggests that this coin was minted during the period of Chhatrapati Shivaji and was circulated in the kingdom. The weight of this copper coin was around three fourth tola. But Ranade says that there was no coin minted below Sivrai of ten masas under the Marathas. They used cowries for smaller transactions. As a matter of fact, there are several evidences that they prove that there were many smaller coins like ruka, adka, Duval, caval and bugrook in the circulation under the Marathas. Some other evidences show that the exchange value of one Sivrai was to six rukas.

3.3.3. Ruka:- This was one more copper coin current under the Marathas. Ruka weighed around one fourth tola. The exchange value of Ruka with Taka, a silver coin was around forty eight rukas. It is said that under the Marathas land was expressed in Takas and Rukas as three Ruka camber land, six ruka Sindia's land and three ruka cashew nut garden. In short, Ruka was a coin generally used in the transaction of Marathas. Thus, these and many other even smaller copper coins and cowries also were current during the period of Marathas.

18.2 MINTS UNDER THE MARATHAS

The Marathas had issued licence to private person or individuals to mint currency as per the directions, norms and conditions of the government. The norms were as to maintain the purity of the metallic content, pay certain amount to the government and not to mint the coins which were not allowed to mint or contracted to somebody else.

Bhave says that the mints licensed and working during the period of Marathas were at 1. Poona, 2. Chinchwad 3. Talegaon 4. Bassein 5. Nagothana 6. Chandwad 7. Nasik 8. Daulatabad 9. Rahimatpur 10. Dharwad 11. Satara and 12. Panhala. A document of 1766 says Pandurang Murar, a goldsmith was granted a licence to mint coins on the condition on that he should pay the government six coins per thousand coins and one mohor per thousand mohors minted. The Journal of Numismatic of India says that the fees of six coins was raised to seven later, the seventh coin was to be paid to the manager, who was looking after the functioning of the mint. A document of 1748-49 refers to the licence granted to Prahlad Shet Kasar of fort Mahuli to mint Sivrai coin of ten masas each. In the same way, Balaji Bapuji of Kasba Nagothana was granted licence to mint a coin of ten masas each and he was warned that he would be punished in case he failed to observe the norms fixed by the government.

It is said that king Shahu had ordered to open mints at Satara and Panhala. the Peshwa Bajirao granted permission to Savarkars to open a mint at Bassein in 1739. A document of 1790 says that the government ordered to Dulabhai Govindji Sheth, the owner of one of the mints to convert the mohor into the hons of Ekerisikka. The mohor was received to the Peshwa from Tipu Sultan and it was damaged in some proportion. In the same way the Peshwa had ordered to close down the mints at Dharwar and Chandwad because those mints had issued the counterfeit coins. Thus, the mints under the Marathas began to function as per the norms fixed by the government.

18.3. BANKING

The main functions of the bank today has been 1. Accepting deposits and 2. Advancing loan to customer in a systematic way. But such banks were not there. The work, of todays bank is, was done by some indigeneous bankers, or sahuks who came to be known as Sete Mahajan, Deskulkarni, Deshpande and Deshmukh. The bank mechanism, which is working today, that, was not so. But the work of bank was carried on with the same rules and regulations of medieval age.

5.1. Loan Agreement:- The agreement for loan accepted by the parties was called variously as karjarokha, karja Khatba, Kharjakhat and Karjapatra. In this document, the following details used to be entered:-

- 5.1.1. The name of the creditor i.e. Dhanko.
- 5.1.2. The name of the debtor i.e. Rinko
- 5.1.3. Principal or the Loan amount.
- 5.1.4. The rate of interest agreed.

It was fixed for the month if the loan was secured against some pledge the rate was fifteen percent and sixty percent if it was unsecured loan. The rate of interest was less to the Brahmin than the other category people. The interest was charged in rupees if the loan was in rupees, it was in kind if the loan was in kind and the interest was in hon if loan was in hors. It is said that the position of debtor, whether he was solvent was assessed. While charging the interest, the nature of loan was also considered. The longer the period, the higher the rate of interest as a Deshmukh took a loan at four percent to fight for his Patilki watan, while another Deshmukh borrowed sixteen hundred rupees at five percent per month for five years. In some cases Mirasi rights were given in lieu of interest on the loan the person had borrowed , this is the case of a Kulkarni, who had borrowed one hundred fifty hors for the period of six years on the condition of paying twenty five hors every year and he assigned his half Kulkarni watan to the creditor. Thus, the rate of interest depended on many factors and varied case to case.

5.1.5. The purpose of loan. The loan was taken to serve many purposes as 1. Meeting the expenses of litigations of watan, 2. Maintenance during the period of distress, famine, drought's and other calamities 3. To pay ransom to the attacker as SiddiKhan or any invader. It is said that, there is no reference regarding the commercial loan.

5.1.6. The period for which the loan was taken, i.e. duration or the period of loan depended on the nature of loan. The minimum period was atleast a month and maximum upto ten years or more than that. If the loan was taken for agricultural purpose the debtor

was to repay it with the interest on the new year day and when the loan was taken for litigation, the period was any number of years agreed by both the parties.

5.1.7. Penalties, If the loan amount was not returned within the stipulated time. There were a number of penalties, which were very severe as 1. The debtor was forced to pay the double amount of his loan 2. The payment of loan was considered as a moral responsibility of the debtor otherwise believed that it incurred sin in the future of the debtor. 3. The failure of repayment of loan was equated to hienous sins like killing a cow, murdering a Brahmin from Varanasi and having illicit relations with his own mother.

5.1.8. Sureties:- Many a times the loan was given not to the debtor directly but through the surety. In such cases the names of sureties should be entered in to the agreement of loan, which depended loan to loan.

5.1.9. Signatures of witnesses:- It is said that there was no Karjapatra or loan agreement was complete unless it had autographs of witnesses. The number of witnesses depended on the nature of loan agreement and the property involved in the loan agreement. Generally, witnesses from two to nine were needed, for ordinary loan agreement like Patil, Pande or Kulkarni or any persons from the village acted as witnesses. If watan or Miras was involved in the loan agreement then the concern persons like Deshmukh, Deshkilkarni, Sete, Mahajan and several others were needed to be witnesses for the deed.

5.1.10. The last entry in the Karjapatra was that the debtor was to specify whether he has taken the loan on his own for his work and not under duress or force of somebody. Thus, the loan agreement was complete and had legal standing to such agreement in the court.

18.4 STATE LOAN

There is no evidence except one as well as sufficient information that the government advanced any loan to the people for promoting agriculture or helping artisans and professionals in the kingdom. The only evidence regarding the loan to farmers is that a circular, which Chhatrapati Shivaji had issued in the name of Prabhavati Subhedar in the Konkan region that, the king had plans to advance loans to the farmers without charging any interest. The loan came to be known as taqai loan and was to be used for purchasing equipments and maintenance during the period of distress. It is said that the king had ordered the officers not to recover and additional amount in the form of interest but only the principal amount and that also with easy installments. There are several stray references regarding the state loan to the people on low rate of interest and some time without interest it was advanced. It is said that there is no sufficient evidence regarding the security provided by the

government to the creditor or Dhanko and debtor or rinko in the procedural matters.

18.5. VARAT

This was one of the functions of bank under the Marathas. Varat was an order issued by the king to various treasuries for payment. Sabhasad Bakhar says that Chhatrapati Shivaji used to pay his officials like Sarnobats, Majumdars, Karkuns and other employees at various places by way of varat, which was ordered to the local treasuries. Sabhasad further says that Chhatrapati Shivaji had purchased some goods from Samuel Austin, a British factor and paid him through varat. Shivaji granted him a varat on the treasuries in Kalyan and Bhiwandi for his payment. It is also observed that the money or payment received through the varat was always delayed by one or two years. The person or party accepting the varat was fully aware about the modality of this payment. Even he used to charge for this procedural matters. Whenever the Marathas issued varats on the English factors were often paid through the silver currency. which the people or the officials treated as uncertain money. Even then the idea of varat or hundi proved useful and beganto be used increasingly, which brought up a new class , came to be known as brokers. This class encouraged the business of varat or hundies , which they used differently as Joghundi , Lahanehundi , Dhanijoghundi and Shahjoghundi . Chapekar says that these hundies were used by rich people and the sardars or nobles.

Bhave says that hundies or varat was paid to the person as per his convenience. The bankers or the treasuries who honoured and paid the amount to the varat or hundi holder charged interest ranging from two to five percents. Some of the varats were not charged any interest due to the consideration of the position of the person holding it. Prof. Chapekar says that the varat or hundi business flourished considerably during the period of Peshwas , had the rule of Peshwas lasted little longer, the city of Poona would have been popular more than London for the business of varat or hundi.

18.6. Check your Progress:-

1. What are the various sources of information currency and Banking of Marathas?

2. Explain in brief the classification of currency under the Marathas.

3. What were the different gold coins prevalent during the period of Marathas ?

4. Assess the various kinds of hons and pagodas circulated as currency under the Marathas.

5. Analyse the classifications of silver currency during the period of Marathas.

6. Bring out different rupees minted at various places under the Marathas.

7. What were the different copper coins under the Marathas?

8. Explain the working of mints during this period.

9. How was the banking system during this period? what work did the bankers undertake?

10. Give an account of state loans advanced during this period.

11. Explain the functionality of varat or Hundi under the Marathas.

18.6. SUMMARY

During the Maratha rule , along with the Maratha currency , the currency of all other rulers like the Mughals , Bijapur , Golkonda , Portuguese , English , Persian & the Vijaynagar was in circulation . Among the currency , the coins like Sivrai , Fanam , Cakram, Padshahi , Nishani , Hons , Rupees , Laris , Ruka , Tiruka and even Kowris were noteworthy . Almost all these coins were not minted under the Marathas. They were minted at various places and centres , therefore some of them could bear the names of places where they were minted. Some of them were minted in the name of rulers and some could bear the name of the picture incised on them . It is said that when the worn out coin was replaced by a new coin ,then the old had lesser value than the new coin . Some foreigner attached some blind faith or superstition that some misfortune would fall if the old coins melted into new. But the reality was that the exchangers like Shroff and Potdars were to pay some substantial amount to the king annually . The same was recovered from the people by keeping little difference in the old and the new coins of same denomination and same weight .

The currency of that period was classified into Gold , Silver and Copper coins .The Gold coins were again divided as Gambar, Mohor, Hon and Putli. S.N.Sen says that Gambar was a gold coin called Gubur. Mohor was widely accepted and used to be presented to the men of honour as gift. Among the mohors, Ahmedabadi, Puneri, Aurangabadi, Talegavi, Burhanpuri, Ahmadshahi and Surati were very popular. The Vaidya records, Tulshibagwale and Khasgivale have long lists of mohor current under the Marathas. Hon was a gold coin, it was a corruption of the Kanada word honu means temple. Sabhasad also has a long list of hons in circulation under the Marathas. Putli was one more gold coin, which was generally used as ornament by ladies in villages and towns a like.

Among the silver coins, Rupee, Lari and Taka were widely circulated and transacted by the people under the Marathas.

Sabhasad mentions Asrafi, Abbasi and Mahmudi rupees also were in circulation. The next silver coin was lari, named after the Lar province of Persia. Naturally, this coin was basically from Persia and it was brought to India by traders and merchants, When it was accepted by Indians, the ruler of Bijapur began to mint it. Taka was also a silver coin, some people confused it with a copper coin Khurda. But it was a silver coin and minted at various places.

Along with the gold and silver coins , there were a number of copper coins in the circulation . Among them paisa, sivrai , chhatrapati , ruka , tiruka , duvai ,bayal and caval were in the transaction during this period. This was the currency of common people , because the gold and silver was beyond their capacity and most of them had even not seen those coins. The mints minting those coins were located at Poona , Chinchwad, Chandwad , Talegaon , Bassein , Nagothana , Dharwar ,Satara , Nasik , Daulatabad and Panhala. Banks under the Marathas were not there in modern sense, there were only sahuakar or money lenders who were known as bankers, the main and major work, they performed was accepting deposits and advancing loans on the agreement, which was called as karjapatra or loon agreement. The loan was accepted and granted to any individual on certain conditions, which were noted down in the loan agreement. There is no evidence of commercial loan except few incidents. The Government granted loan to cultivators for agricultural development. The bankers had practised the varat or hundi system, with order of the king on treasury for payment of his employees and high ranking officials.

18.7. QUESTIONS

1. Give an account of currency prevalent under the Marathas.
2. Assess the gold currency in circulation during the period of the Marathas .
3. Explain the silver and copper coins minted during the period of Marathas.
4. Examine the banking system working under the Marathas . How far was the varat system useful for the payments of officials ?

18.8. ADDITIONAL READINGS

1. Hodiwala, Historical studies in Mughal Numismatics.
2. Maity S.K. , The Economic life of Northern India .
3. Dewell K.K. and Varma , Introductory Economics and Elementary Theories.
4. Kulkarni G.T. , Banking in the Eighteenth Century.



INDUSTRY AND URBANISATION

d) Nature of Urbanisation :-

Unit Structure

- 19.0. Objectives.
- 19.1. Introduction.
- 19.2. Factors Responsible for urbanization..
- 19.3. Limitations.
- 19.4. Important Urban Centres.
- 19.5. Summary.
- 19.6. Unit End Questions.
- 19.7 Additional Readings

19.0 OBJECTIVES

After the completion of this unit the student will be able to

1. Perceive the nature of urbanisation .
2. Comprehend the causes of urbanization under the Marathas.
3. Explain the factors working against the urbanisation under the Marathas.
4. Understand about Poona and Satara as urban centres of the Marathas.
5. Know something about Chaul and Kalyan as urban centres functional Under the Marathas.
6. Understand the activities carried out at the urban centres of the Marathas .
7. Explain something about Dabhol and Rajapur as urban centres working under the Marathas.
8. Know about Bassein , Nagothana as urban centres of the Marathas
9. Perceive some information about Vengurla as an urban centre and carrying of trade with neighbouring and international centres.

19.1. INTRODUCTION

Urbanisation is a change in the structure of population, which migrated from rural area to urban area. Such changes had been taking place in India and the world due to occurrences of some important events. In modern era, due to Industrial Revolution, major changes in the structure of population took place in the world over, for which India is not an exception. But during the Maratha period, urbanization started for which no industrial revolution was

responsible. There were some other factors functional, which can be surveyed as under:-

19.2 FACTORS RESPONSIBLE FOR URBANIZATION

3.1. It is said that there had been difference in the life between the rural and urban area. The people in rural area often attracted towards the social and cultural activities in the urban area, because they felt that these activities were some sorts of way ahead than the rural area . This attraction led to some centres, localities and people to be urbanised , which took place in different phases and stages . Naturally, this is termed as the development of the area and urbanization.

3.2. The second important reason for urbanisation under the Marathas was that the political importance of the place. i.e. if the place was the residence of some politically heavy weight or important personalities , the people began to flock around such people. The intention of the people gathering in the urban centres often differed from person to person and from place to place such places in future became the popular capital cities of the area. During the Maratha period, some such cities or urban centres became capitals or due to capital cities they became urbanized. For example Poona or Satara or Kolhapur came to be known as the important urban centres.

3.3. The next reason responsible for urbanisation was the trade and commercial activities of the place or the centre. If the place was centrally Located, it was possible to contact the place from any other place or area easily. Then such place is developed into a commercial centre and population surged at it within a short span of time and becomes one of the urban centres. It is needless to say that when trade and commerce increased, several industries may be cottage or small scale industries or handicrafts came into existence. These industries have their own requirements as skilled or unskilled labourers, which in turn created a cycle of demand and supply. Naturally, it boosts to other subsidiary factors, which increased population and the area or the place became urbanised. For example Solapur, Nasik, Yeola, Chaul, Kalyan and several other areas became urban centres, not only for the people under the Marathas but also for the people from outside the Maratha territories. The cotton industry at Solapur needed some artisans Like Padmashali, Niralas, who came from Hyderabad, the capital city of Nizam and Ketry artisans migrated from Surat to Solapur. Thus, industry, trade and commerce led the area be urbanised.

3.4 The another factor responsible for urbanisation was the religious importance of the place. If the place had been residence of a popular religious figure as saint or religious leader , or it had a temple of popular deity , which was worshiped by people or it had a tomb or samadhi of religious personality, such places became

popular urban centres . For example, Pandharpur, Dehu Alandi Shingnapur had temples of various gods and popular personalities. The people or devotees used to pay visits to such places as pilgrimage, which invited other people for creating subsidiary facilities over there and the places became urbanized. Thus this happened under the Marathas .

3.5 Some time some devastating natural calamities also were responsible for vacating villages and migrating to some safer places, which after some years became a populous place and urbanised centre. A.R. Kulkarni says that there was a very dreadful and ghastly famine in Maharashtra in 1629-30, in which almost all rural people migrated to safer places. After the gap of four generations, the rehabilitated area became one of the urbanised centres . Even some time incessant warfares or raids of enemy army, the people from rural area migrated to other places , which eventually became urban centres.

19.3 LIMITATIONS

Although , there were several factors , which contributed to the urbanisation of the Maratha Kingdom , there were some other factors ,which worked against the process of urbanisation . These factors were known as the limitations to the urbanisation under the Marathas, which can be summarised as under:-

4.1 . Agriculture was the main source of income of the Marathas. Although, the agriculture of the kingdom was not as fertile as it was in the northern part of the country, the people had no other alternatives, there were wide spread industries in the kingdom . Therefore, the people were dependent on agriculture ,which did not generate surplus income to be used to start industries. Thus, agriculture worked as one of the limiting factor to the urbanisation.

4.2. Another limiting factor to urbanisation was the village community, which worked as the basic economic organisation of the society under the Marathas. This village community worked cohesively and created self-sufficiency of villages. Charles Metcalfe, a revenue officer of the East India company rightly described Indian village as a little republic because it had everything they wanted within themselves and almost independent of any foreign relations. The rulers may be indigenous or foreign came and gone but no village set up changed. Profession of father was continued by the son and there did not appear any change in the village community, none wanted to move any where. Thus, this factor also worked as limitation to urbanisation under the Marathas.

4.3.Lack of infrastructure was the next important factor worked anti urbanisation during this period. There were no good roads and no improved means of transport and communication. Even if the king

wanted to improve the transport system, it was not possible for him because the major territory of the kingdom had been occupied by the Sahyadri ranges. It was even not viable economically as well as there was no political stability that the fear of raids and attacks had been perennial. Thus, no good roads, no improved means limited the chances of migration of people from villages to urban areas.

4.4. The next factor work as limitation to urbanisation was the existence of Joint Family system under the Marathas, which worked as a security measure to all members in the family. In this family even non working people also were supported. Naturally, this worked as anti-urbanisation and limited the chances of urbanisation during this period.

19.4. IMPORTANT URBAN CENTRES

During the period of Shivaji, there were a number of flourishing urban and trading centres. Chaul, Dabhol, Kalyan, Bhiwadi, Vengurla and Pen were the prosperous and populous centres. Factory records ascribe their prosperity to the commercial and industrial activities carried out over there, consistently. They invited various traders from different markets and places for carrying out these activities and increased affluency of them. Moreover, they were also ports and compared with the other ports of the country like Goa and Surat. Among other important urban centres Rajapur, Keleshi, Bandra and Mahim helped the East India Company a lot to develop her trade and commerce at the port, Mumbai. Thus, such and many other urban centres under the Marathas can be studied as under:-

19.4.1. Poona:- It was the de facto capital during the period of Peshwas. Its development as urban centre was unlike many other centres in the country, because it was neither destined the commercial importance as Burhanpur. Surat nor had any imperial legacy like Delhi or Agra. It was the creation of only one family and the one person, the family was of the Peshwas and the person was the Peshwa Bajirao I. They converted Poona from a seat of jagir into a thriving city of the Marathas. It became a very important commercial and industrial city and the hub of the Maratha power.

It is said that originally Poona was a small village in the southern part of the present Kasba Peth, in which the temples like Ganpati and Kedareshwar were nestled with some rows of small, simple, unpretentious and beautiful houses. Although, it was a market place but being away from the river had not reached to the grandeur of the popular peth. It began to develop in the reign of Peshwa Bajirao I. Although, his career was a short period of twenty years, he tried his level best to develop this city as he was a matchless military leader of the Marathas. Bajirao, basically lived at Saswad in a rented house, from where he shifted to Poona for the convenience

of the administration . He acquired five acres of land , which was occupied and resided by some fishermen and weavers . In January 1730, Bajirao I began to construct his dream residence , which came to be known as Shanwarwada. This was the real beginning of the development of Poona as an urban centre. It became a transit point for the traders from the various places, who brought very expensive merchandise to the city. Poona was connected with several trading ports from where the traders brought horses, camels , furnitures and other commodities for sale to poona. It was also connected with Ghats , Konkan , Burhanpur , Paithan , Vashim, Belapur and Khandesh. Elphinstone said that Poona became a flourishing commercial centre of one lakh ten thousand population and connected with the inter-provincial and the international trade. There were several custom houses functioning under the supervision of kamvisdars, which collected octroi from the export and import trade. Malet, one of the English Residents at the court of Peshwas said that the expansion of Poona in length and width increased the trade relations with the English in Mumbai. M.D.Apte says that the merchants of Junner Prants visited Poona often for sale and purchase of cloth , domestic goods, valuable articles, horses , bullocks and camels. These traders sold those articles and animals in other markets also. Thus , Poona was developed as an urban centre due to the leadership of Peshwas.

19.4..2. Satara :- It came to prominence and became an urban centre , when Chhatrapati Rajaram made it his capital city . It was built upon the slopes of hills of Satara, had several mansions and palaces of the royal family, It so happened that after the fall of Raigad , the capital city of Marathas in the fight with Aurangzeb , the Mughal emperor in 1689 , Rajaram shifted his capital to the far off Southern place known as Ginji , to enable him to keep the capital intact and continue the war of independence against the Mughal with double vigour . But in 1698, it was realised that the Maratha capital should be a centrally located place. This made Rajaram to select Satara as his capital city . This was the beginning of the development of Satara as an urban centre. Sahu, after his return from Agra, after the death of Aurangzeb in 1707 assumed the throne of Marathas as king and began to rule the kingdom from this Satara. Sahu lived in Satara upto his last in 1749 . He was only responsible for its development, construction of buildings , palaces, mansions and increasing the trade and commerce over there. It was open secret that as long as it was the capital city of marathas , its importance, name and fame was heightened day by day but when the capital was shifted to Poona after the death of Rajaram in 1749, the popularity of this urban centre began to decline. Because, Poona being centrally located, proved utmost useful for administration . Thus, Satara although, lost its political glamour due to transfer of capital ,it continued its status as an urban centre under the Marathas.

19.4.3. Chaul :- This was one more urban centre during the time of Marathas. It was known popularly as Murtazabad . It was located in the present Alibag taluka of Raigad district and became a flourishing trade centre in the region . Chaul , a thickly populated urban centre ,came into Chhatrapati Shivaji's hands after 1670. Dr. Fryer visited Chaul twice in 1672 and 1675 says that there were two Chauls as one was Upper Chaul which was under the control of Shivaji and the Lower Chaul belonged to the Portuguese. The Upper Chaul was two miles away from the Portuguese Chaul , which was a popular trading centre of all commodities of the Deccan but this affluence did not sustain for a long time . Because the wars between Shivaji and the Mughal ravaged it and whatever was spared from the above wars ruined in the accidental fire which took place in 1674 . It is said that around three thousand houses were gutted in fire , which forced the inhabitants to move to safer places like Mumbai, Karanja and Thane.

Among the articles in trade at Chaul were Indigo, horses , opium and silk. It produced so much silk cloth that was enough to meet the needs of Goa and surrounding area people. The silk produced at Chaul was of better quality cloth than it was produced in China and Bengal . Chaul also was involved in the business import and export of European articles to various marketplaces. Along with silk weavers at Chaul manufactured various boxes, carved articles, commodities of lacquer and taffetas. Although, the artisans were quite happy and remunerated appropriately they began to leave this city after 1668 and settled in Mumbai due to the apprehension of the Mughal onslaught .Even then the importance of the place sustained as usual. Thus, Chaul was one of the urban centers under the Marathas.

19.4.4. Kalyan: - The most important and historic city Kalyan was the centre of trade for traders from all over India. The trading goods from various parts like the territory of Mughal, Golkonda, Coromondel and Mumbai were sold and purchased at this place. Dr. Fryer visited Kalyan in 1675 and said that Kalyan was the emporium of all valuable goods brought from various places. Kalyan was the key to the British territory, it was the magnificent urban centre which excelled in all kinds of trade, it was also a centre of growing timber in large quantity to be used to construct houses, ships. The Company, Government in Mumbai needed timber for making carriers to be used to mound guns and other weapons. Kalyan was the cheapest and convenient source of timber for them. Sabhasad says that Shivaji after conquering Kalyan in 1670, began to construct ships for his naval force like Gurab, Galbats Sibans, Trandes, Tarus and Pagars. The ship building industry of the king at Kalyan thrived very much for which the timber production in this belt was responsible. Factory records say that the timber of Kalyan was popularly known as the oak of India. Thus, these industries, its central locality and availability of

almost all commodities led to be one of the urban centers of the Maratha period.

19.4.5. Dabhol:- This was another urban centre of the Marathas. In 1662 Chhatrapati Shivaji possessed the centre, and began to use it for trade between the territories of Marathas and the East India Company at Mumbai. It is said that the centre was the most magnificent and thickly populated maritime port in the Kokan region. It had very spacious building, stately houses, popular and superb temples as well as mosques. It was the halting place for ships plied for far off places like Malabar, Combay, Surat, Goa and Persia and the place for loading and unloading the commodities brought from other centers.

Factory records say that Dabhol was a very busy urban and trading centre, which used to get a number of great carvans of bullocks loaded with goods from interior parts of the region every day. It was very essential centre for the trade of the Company which supplied almost all commodities cheaper than the popular trading centers like Surat and Burhanpur. Dabhol supplied a number of articles to the Company like pepper, sticklack, seed lack dungrees, percollas, several other coarse cloth, which the East India Companies exported to England and other countries of Europe. Although, Dabhol was a prosperous urban centre in the Seventeenth century, it became a deserted place in the first half of the Eighteenth century. It attracted the attention of several buccaneers and led to a political crisis. In 1744, Tulaji Angre controlled the centre for some years and consequently, in 1755 Peshwas took over the port and retained till the end of the Marathas. Thus, the centre rejuvenated and resumed the past glory under the Peshwas.

19.4.6. Rajapur :- was one of the biggest urban trading centres of the western Maharashtra . It was nestled in a beautiful and natural scenario and was one of the prosperous and popular places of Ratnagiri district in 1312 . In 1660 , Henry Revington , a British factor in collaboration with Rustom Zaman of Bijapur developed the Company trade at and around Rajapur. Naturally , it became a focal point to French , Arab , Dutch and Persian traders . Revington says that Rajapur was a flourished trading and commercial centre for saltpetre, pepper , calicoes , cotton yarn and many other articles as iron ,lead and precious metals. In 1672 , Carre visited Rajapur and found that it was the place where traders , merchants and foreigners resided over there . Among them Arabs, Hindus and Europeans were there , who engaged in trade and commerce between India , Red sea , Persia and Basra.

It is said that the British Factors at Rajapur began to help the enemies of Shivaji which forced Shivaji to attack the Factors over there to teach them a lesson .Finally , the activities of the East India

Company led herself to close down the factory in 1682. Later, in 1713 Angre controlled Rajapur and enhanced its trade and commerce. In the first decade of eighteenth century. Hamilton landed in the port of Rajapur and found that the English and French factories were working over there. There was a political turmoil over Rajapur between the period 1720 and 1734. But the centre began to flourish as usual under the attention of Chhatrapati Shahu, who permitted Arabs and other traders to trade their commodities. Bhave says that due to the encouragement of Peshwas, Rajapur became the trading centre of horses, various cloths, calicoes and salt which were also exported to Mumbai and other parts of the world. Thus, Rajapur proved one of the excellent urban and trading centres of Marathas.

19.4.7. Vengurla :- In addition to the above urban centres, Vengurla also was prosperous trading port during the period of Marathas. Along with other Europeans, the Dutch had also established their factory and began to explore and exploit the trade and commerce over there. Vengurla was a populous and busy trading centre of interior and international commodities. Due to its feasibility and convenience in trade, it became a junction of trading ships for Batavia, Japan, Ceylon, Persia, Basra and the Red sea. It became the major port for loading and unloading the trading ships in the whole region, Naturally, it attracted the attention of neighbouring people to move in and involved themselves in various urban activities.

19.4.8. Bassein :- This was one more urban centre under the Marathas. Bassein was very much accessible for trade and commerce from Salsset or Sasti. Bhave says that the merchants and traders began to rush to Bassein, the moment they came to know that it was possessed by the Marathas. The Peshwas encouraged them to settle down at Bassein and increase trade and commerce in the area. Hove also visited Bassein and came to know that it was the trading centre of sugar, rice, salt and fruits, which were sent to Mumbai. The Peshwas, in order to prosper Bassein exempted traders from octroi duties and allotted houses to those who were unable to purchase them. Thus, Bassein became one of the urban centres of the Marathas.

19.4.9. Roha :- Among all other urban centres, Roha was also a centre linked with many villages and neighbouring centres like Revdanda and Nagothana. This urban centre was popular in the eighteenth century for trading commodities as salt, coconuts, rice, jaggery, wheat, nagali, wood, oil, tobacco, cloth and salty water fish. It was also a famous port for loading and unloading goods to be exported and imported. It is said that the articles imported to this port were turmeric, tobacco, onion, dried dates, sugar, ghee and lac, and were sent to various interior parts. There was also a

considerable trade of good quality horses brought from West Asia and Persia.

19.4.10. Nagothana :- Another port and urban centre , which came to prominence was Nagothana. This was very well connected with other urban centres like Pen, Panvel , Roha, Chaul and Karanja and worked as the transit point between ghat area and the konkan region . It exchanged the commodities of both these regions to each other .Nagothana came to popularity due to its trade in rice and spices . It sent rice to Mumbai through the ports of Reva, Alibag and Mora. Naturally, several supplementary avocations had come into existence.

In addition to the above centres , there were some semi-urban places popular for a numberable activities as port Sangmeshwar , Agashi , Pen ,Panvel , Solapur, Pandharpur , Junner , Kolhapur , Bankot , Mahad , Aste , Chiplun and Kelesi. Trade and commerce also took place there and the commodities were sold much more cheaper than Surat.

Check your Progress :-

1. Describe any three factors responsible for the rise of urban centres during the period of the Marathas.

2. What were the factors worked as limitation to the urban centres under the Marathas ?

3. Enumerate the important urban centres during the period of Marathas

4. Describe Poona and Satara as urban centres of the Marathas .

5. Explain in brief about Kalyan and Chaul as urban centres of the Marathas.

6. Examine Dabhol and Rajapur as urban centres functional under the Marathas.

7. Give an account of Nagothana , Rohe and Bassein as urban centres under the Marathas.

19.5. SUMMARY

Urbanisation means a change in the structure of population, which migrated from rural to the urban area. This type of change has often taken place in the world over due to occurrence of some important events. In the modern period. Industrial Revolution was the only important events, which created urbanisation in the world. But the Urbanisation which took place under the Marathas was not the consequence of the industrial revolution. It had several other factors as some of the places were bigger and larger than the villages, where various activities may be cultural or entertainment conducted that, led people towards such centers, which later on were called urban centers. There were other factors like trade and commerce, various handicrafts, small scale industries or cottage industries, which made available job opportunities and created sources of income. This also was one of the reasons for urbanisation under the Marathas. There were some holy and sacred places popularly known as religious centres, for which people made pilgrimages periodically, then the place became urban. Some time the places of politically important, came to be known as capital cities of the kingdom, also become urban, popular and centres of attraction of people.

However, there used to be some such factors, which worked against the urbanisation process under the Marathas. They were, the agriculture which was the main source of income and accommodated any number of people and had perennial work cycle which never allowed people to move from one place to another. The second important reason was the village community, that produced all commodities, which the people in villages needed in daily life. Naturally, there was no force to people to move from one place to another. The third limiting factor was the lack of infrastructure, i.e. roads and the means of transport, suppressed urbanisation. The fourth factor was the existence of Joint family system, in which all kinds of members were adjusted, it was not seen whether a particular member was working or not, if not it never became a problem and the member was adjusted in the family. Thus, this factor also worked as limiting factor to the urbanisation under the Marathas.

Despite these limiting factors, there arose several urban centers as Poona, Satara, Kalyan, Dabhol, Rajapur, Vengurla, Chaul, Bassein, Rohe, Pen, Panvel, Nagothana, Solapur, Pandharpur and Junnar. Poona was neither destined commercial legacy nor the popularity of religious place. It was the creation of only one family and that was the Peshwa family and the Peshwa was Bajirao I. He shifted to Poona from Saswad and developed it like one of the prosperous urban centres. Satara, was occupied by Chhatrapati Rajaram as his capital city. This was the beginning of development of Satara as an urban centre. Shahu, when came to Deccan after the death of Aurangzeb, started the development of Satara. Chaul was one of the most prosperous centres. Dr. Fryer visited Chaul and found two Chauls as upper Chaul and lower Chaul. The upper Chaul was under the control of Shivaji and was the market of all goods of the Deccan. It was thickly populated, but when it was gutted into fire in 1674, most of the merchants, artisans and traders moved to places like Kalyan, Karanja and Mumbai. Dabhol was one more urban and trading centre, had several good houses, palaces and it was a maritime centre. It had established contacts with ports like Surat, Cambay, Basra and Persia. Tulaji Angre controlled this port in 1744 and the Peshwa in 1755. Rajapur was one more centre, came in controversy due to English factory over there. It also had trade relations with various trading ports in the neighbouring area. Bhave says that due to the encouragement of Peshwas, Rajapur flourished day after day. Vengurla, Bassein, Rohe, Nagothana, Sangameswar, Agashi, Pen, Panvel, Solapur, Pandharpur, Junner, Kolhapur, Bankot, Mahad, Aste, Chiplun and Kelesi were some other urban centres, reached to their new height of popularity due to the encouragement of the Maratha rulers.

19.6. UNIT END QUESTIONS

1. Discuss briefly the nature of urbanisation which took place under the Marathas.
2. Examine the factors that worked in favour and against the urbanisation under the Marathas.
3. Account for the rise of urban centres during the period of Marathas.
4. Explain the major urban centres of the Marathas. Examine their economic and commercial importance in the history of Marathas.

19.7. ADDITIONAL READINGS

1. Dr. Mahajan, T. T; Industry, Trade and Commerce During the Peshwa Period.
2. Kulkarni, A.R. Maharashtra in the Age of Shivaji.
3. Bhave, PeshwaKalin Maharashtra.
4. Sen, S.N. ; Administrative system of the Marathas.



20

EDUCATION AND LITERATURE

Unit Structure:

- 20.0 Objectives.
- 20.1. Introduction.
- 20.2. General features of Education under the Marathas.
- 20.3. Classification of Education.
- 20.4. Critical Appraisal of Education under the Marathas.
- 20.5. Literature during the Period of Marathas.
- 20.6. Transition form Saint-Poets to Scholar-Poets.
- 20.7. Important Scholar-Poets.
- 20.8. Shahir Poets
- 20.9. Summary.
- 20.10 Unit End Questions.
- 20.11. Additional Readings.

20.0. OBJECTIVES

After the completion of this unit the student will be able to

1. Comprehend the general features of education during the period of Marathas.
2. Understand the classification of education under the Marathas.
3. Know something about the elementary education of Marathas.
4. grasp the idea of higher education during this period.
5. explain about the female and vocational education during the period of Marathas.
6. comprehend the contribution of saint-poets to literature under the Marathas.
7. perceive the transition from saint- poets to scholar-poets.
8. understand the contribution of scholar- poets to literature under the Marathas.
9. explain the work of shahir-poets during the period of Marathas.
10. Know the rise of ballard and lyric of love as forms of literature during the period of Marathas.

20.1. INTRODUCTION

Chhatrapati Shivaji and the Peshwas were the great patrons of education and literature. The Maratha rulers especially, Shivaji had great regards for learned people like Ramdasa, Tukarama and GagaBhat. It is also said that Shivaji had once offered his whole kingdom to Ramdas, his political guru, this suggests that in what high regard Shivaji held his Guru. Gaga Bhat, the chief priest officiated the coronation ceremony and blessed the king on that occasion, the king in return offered him suitable gifts satisfied almost all learned people, present at the ceremony. Pathshalas and other institutions of learning secured generous grants from the Maratha rulers, this suggests the refined personalities of rulers and their interest in education and educated people in the kingdom. The Marathas also spent much money on acquiring new manuscripts , copying older manuscripts and preserving them in their personal collections. During the period of Peshwas , there was a big library maintained in Shanwarwada , in which the books and collections included eighteen puranas , upanishidas , books on samkhya philosophy ,yoga, vedanta ,the Bhagwat-Gita and commentries on it , books on grammar , poetics , epics as Ramayana , Mahabharata , the works on astrology, medicine and other several subjects. In 1763, the Peshwas appointed Sadashiv Krishna Ambekar as librarian for their library in Shanwarwada .Peshwa Raghunathrao had maintained separately two libraries one at Anandvalli palace and the other one at Trimbakeswar for his own use . Thus, the Marathas were the lovers of education and literature.

20.2. GENERAL FEATURES OF EDUCATION UNDER THE MARATHAS

There were several general as well as outstanding features of eucaution under the Marathas .

20.2.1. The Maratha rule represented less or more the medieval society in which education was the luxury of some people i.e. the upper class only. Naturally, it carried forward some elements of that education. In short, there was no mass education.

20.2.2. The education under the Marathas was not recognised as the responsibility of the Government. Naturally there was neither the Department of Education nor the system of Financial aid i.e. grant-in-aid working under the Marathas.

20.2.3. Although, the Government had sanctioned some grant of Agrahara Land to some Patshalas, these patshalas were attached to village temples, mostly, they were run in temples only.

20.2.4. Generally, a Brahmin teacher used to run the patshala, who received no regular grant or salary. The concerned village people used to take the responsibility of the teacher.

20.2.5. The teacher used to impart the students. the elementary knowledge of three 'R's. The subjects like grammar and logic were also taught with the mechanism of memorisation without understanding the subject matter fully and developing the critical and analytical faculties of students.

20.2.6. It is also observed that there were no instructions imparted regarding physical education or social sciences. Although, they were not developed as today, there was no feasible situation to be used for the education of social sciences.

20.3. CLASSIFICATION OF EDUCATION

The education during the period of Marathas can be classified as under :-

1. Military Training
2. Formal or Practical Education
3. Vocational Training
- 4 Female Education

These headings can be studied s under :-

1. Military Training :- Under the Marathas ,there was neither any military academy nor there was any fixed curriculum to train the young generation for systematic warfare . There were some gymnasiums and akhadas existed in each village . They used to train the young boys physically with variety of physical exercises as horse-riding , arms training like guns , bows and arrows. In order to develop their physical strength , wrestling bouts were conducted at each village on the eve of every religious festival and winners were rewarded suitably . During this period , work in army was one of the most important sources of living , consequently , people tried to

excel themselves in the marital arts like fencing , duelling archery and gunfiring which were tested and checked on the actual battlefield. This was the reason that the trainees were accompanied to different campaigns for practical education,demonstration of various tactics and strategies on the battlefield. This experience enriched the young soldiers, trained them and made them good warriors.

2. Formal or Practical Education :- This was the education given in patshala or by arranging a private tutor or teacher. Brahmin sardars and diplomats used to impart this education to their children. The Maratha sardars, farmers and other ordinary soldiers never bothered about this education. Along with the Brahmins, grocers, goldsmiths and tailors were competing to impart this education to their children to be trained in their profession or trade and make them competent for earning. There used to be around ten to twenty such aspirants of education who managed their education by appointing a teacher in their patshala at each village. These students or their parents shouldered the responsibility of the maintenance and payment of the teacher. It is also found that some several rich and prominent people never used to send their children to patshala but engaged a teacher on their own to teach their children at house. Elphinstone says that such rich people often used to invite children of their near and dear relatives to be educated with their own children. This formal or practical education was divided into two parts as 1. Elementary Education 2. Higher Education, which were imparted in different schools.

2.1. Elementary Education:- This was the basic education based on the three 'R's and began with the twelve combination of vowels and consonents popularly known as barakhadya. There were instructions of arithmetics which were emphasised on committing to memory. These instructions were regarding to figures from one to hundred,tables of additions and multiplications known as pawaki, nimki, savaki, didaki and adichki. Along with these instructions , there were tables of weights and measures such as sher , adholi, payali , pasari , maund and khandi.

In additions to instructions in arithmetics , the student was to start writing with shri Ganesha .The script for writing was Modi , which formed the special feature of the elementary education.Because it was used for correspondence. Since there was no printing press in use, hand written books known as likhite were used to practise and achieve proficiency.The Modi script was very difficult to master it. The learner was to practise it extensively.Therefore, the people tried to collect the various likhites from different sources and memorised them. Students from all sections of the society except the weaker section studied the Modi script and received the instructions in arithmetics in the local schools or patshalas. James Forbes says that a Hindu school was very simple, it was conducted

under a thatched shed , open on three directions and had a sanded floor on which learners used to sit. This school had no building of its own , it was attached to a local temple. The school was conducted some time either in the house of a rich person in the area , village or in the house of the teacher . Major Jervis says that senior students used to help the teacher in imparting instructions to juniors and established a linkage in the senior and junior students as well as the senior students became a part and parcel in monitoring the elementary education. This monitoring system helped the senior students in revising their studies while imparting instructions to their juniors, because, the whole system was based on oral instructions, recitation and memorisation. There were no sufficient likhites available for study, the students used them turn wise and completed their elementary education. on the other hand, this monitoring system helped the teacher in managing the whole school. Although, there was no fixed age to start this education, generally, boys of around six used to attend the school but the specification of duration of education was not observed with certainty. It all depended on the interest, necessity and economic ability of the student and his parents. There was no specific system of assessment of student. The proficiency of oral reproduction of instructions and confirmation of it by the teacher was the ending point of the elementary education.

2.2.Higher Education :- This was the education limited to Brahmins only because it was linked with the sacred literature and the subjects like philosophy , logic and grammar written in Sanskrit, and were based on religion. There were two agencies imparting this education as schools for higher education and private reputed tutors. These schools were located at religious places and were based on the model of Ashrama system of education of ancient India. Generally, the teachers were Brahmins, who considered imparting education as their sacred duty. They did not keep any mercenary motive while imparting instructions to students. Naturally, the teachers used to lead the life of celibacy and frugality.

The course of higher education was completed between the period of ten and twelve years duration, depended upon the degree and the learner . Generally, the subjects studied were Vedas , Philosophy , Logic , Grammar, Medicine , Astrology , Astronomy, Dharmashastra, and poetry .The method used to learn was by rote and committing everything to memory. There was neither attention given to develop the students critical and reasoning faculties nor emphasised on the comprehensive understanding of subjects. There is no detail information available regarding the examination system to check the knowledge of the student, but the degrees like Shastris, Pandits and Vaidik were awarded after the higher education was completed. Rich and Royal families employed private tutors, well versed in all vedas and skills to develop the mind and physique of the boys to enable them to shoulder their

responsibilities in the future with optimum efficiency and confidence. For example Dadoji Kondev, the manger of Shahaji's Jagir paid utmost attention towards the education of Shivaji and created a strong mind and strong physique of Shivaji by education to stem the tide of the Muslim attacks on the land of Marathas. In the same way, Peshwas also paid much attention towards the education of their children and imparted the diplomacy of Aryachanakya, Vidur and Shukracharya, which came to be known as Chanakyaniti, Vidurniti and Shukraniti. Thus, higher education led princes to accept their challenges in their future life.

4.3. Female Education:- Since, general illiteracy, child marriage, and the tendency of considering woman as an inferior species were the causes for not treating woman equal to men and not giving her education. Although, this was the status of general women, the princely families used to educate their females. But their education was different than the education of males. The females of the princely classes received the instructions under the supervision of any elderly person of the family, that was by a private tutor and at the home of the family only. The instructions imparted were regarding three 'R's and religious scriptures only. But there were several females in the Maratha families who received education of arms and ammunitions like the use of sword, spear and dagger. Even, there were several females who were very expert horse riders and they had led armies to the battle fields. However, female education was generally neglected under the Marathas.

4.4.Vocational Training :- There were no formal institutions to impart instructions of vocational education like I.I.T. or I.T.I. today . There was no such advancement of specialisation and mechanisation of vocal education . The existence of village community and caste based occupation led the people to get training of professional education from their own family only . The occupation of father was followed by his sons, they had no liberty and generosity to follow the profession of one's own choice and allow the other caste member to follow the profession or occupation of some other caste. For example , carpenter's son was trained by his family and the son was to continue the family occupation only. Naturally, profession and occupation were based on caste and were hereditary.

20.4. CRITICAL APPRAISAL OF EDUCATION UNDER THE MARATHAS

Education of any country serves the important two purposes as 1. modification and renewal of culture and 2. shaping the future of that society. the first purpose is served through the transmission of cultural heritage from one generation to another generation by way of education as an effective instrument, which automatically modified, renewed and enriched the culture of the people. The

second purpose of shaping the future of society was done automatically because, education of any period aims at progress. But education under the Marathas tried to emphasise on transmitting cultural heritage, which led the society to conserve the cultural heritage. For example vocational and professional education was imparted by one's own family, that was the training through the work experience. Although, this education was not sufficiently dynamic and forward looking. The elders taught their children the same skill and the technique which they received from their father and elders. The elementary education had the modest aim of introducing three 'R's to young minds of the period, the higher education was limited in its scope and dimension, confined to religious literature. Hence, it aimed at conserving the old culture, literary tradition and scriptures. It was in Sanskrit and allowed to the then upper class only. This upper class created their monopoly in higher education and came to be known as intelligensia or elite class in the society. This class stood for conservation of culture and opposition for change in prevailing social set up mostly in the matters of caste, religion and the status of women.

The standard of education was determined on the basis of memorising ability of sacred literature and quoting them orally in fluent sanskrit , the language of literature unequivocally as and when it was required . There was a need of projection of scholasticism as a Dashgranti Brahmin should have been well versed in ten sacred books , which came to be known a very learned person . Major Jervis says that in the education system of the Marathas no emphasis was given on the system of exercise of reason , and sharpening and enlarging the faculties of mind of the learner. This education never stimulated imaginative thinking and creative set up of mind but fostered aversion to any kind of change in the society.

20.5. LITERATURE DURING THE PERIOD OF MARATHAS

It is said that the beginning of Marathi language is traced back to the tenth century . Mukundraaj , the first author of a Marathi book came into existence in the twelfth century A.D. Since then the Mahanubhava and the saint poets of the Bhakti cult enriched the Marathi literature to a great extent . The poetical works of those poets transcreated the ancient vedantic traditions in their multifaceted manifestations and articulated devotional ardour for a loving god , transcended the limitations of castes and breathed an egalitarian spirit into the hearts of the people. Dyaneshwar was the founder of this movement and his Dyaneshwari, the commentary on the Bhagwatgita treated as the first and the earliest classic in the Marathi language. These poets experienced the rise and fall of the kingdoms and empires like the Yadavas of Devgiri, Vijaynager, the Bahmanis and its successors the Muslim states at Ahmednagar

and Bijapur. Tukarama and Ramdas, the contemporaries of Shivaji, culminated this splendid tradition of saint poets and their Bhakti cult. After, the death of Chhatrapati Shivaji. the period of twenty eight years was the period of trauma and tribulation which came to an end due to Shahu's restoration to throne at Satara and expansion of Marathas power under the Peshwas. The victories on the battle fields and the transformation of Maratha kingdom into empire brought affluence and created different cultural needs into existence. Although, the Bhakti cult had paid rich tribute and proved that god has been very merciful to Maharashtra but now it needed some gilding scholarly sophistication. The saint poets had prepared the ground for the scholar poets in using episodes from the epics and the puranas to transmit their message to the masses, who had imbibed the essentials of the epic- purana traditions but there was a distinct shift from pure Bhakti to Bhakti influenced by the sentiments of sensuous pleasure and bravery which popularly came to be known as shringar and vira rasa, under these circumstances, the literature become hedonistic and presumptuous in their scholarly rendition. It repleted with rhetorical feats and strained in its tones and nuances. The people, who created literature were scholars first and then poets. They were versatile in verbal virtuosity and prolics in the proliferation of verses. They preferred indulgence over restraint and life affirmation over renunciation. The scholar poets addressed a new audience, which thrived on territorial annexation and material acquisition aspired for status lived in midst of the uncertainties of the battlefield.

20.6 TRANSITION FROM SAINT-POETS TO SCHOLAR- POETS

Dyaneswara to Ramdasa all the saints were saints first and poets later . Their poetry had a majesty, grandeur, freshness and luster of its own , which they used to convey their spiritual experience to the people . Naturally , their language was very simple , straight forward and understood by almost all sections in the society. But due to change in circumstances , scholar poets came to the domineering position during the period of Peshwas , who were scholar first and poet next, and always prepared to project their scholarship. The Varkari kirtanas of the saint-poets were slowly replaced by Haridasikirtana, which were conducted in various temples ,palaces and big mansions of Peshwas, rich and elite people of Poona. Haridas kirtans were conducted on the eve of festivals like Ramnavami, Hanumanjayanti and Ganesh festivals. These kirtanas needed various akhyanas and enchanting verses , which were based on Metaphysics, Mysticism and music to satisfy the changed form of religiosity of the people .The people like Raste, Patwardhan ,Tulsibagwale, Phadke, Khasgiwale and the Peshwas extended support wholeheartedly to these Haridas, which brought a tremendous change in the literature of the Peshwa period.

20.7 IMPORTANT SCHOLAR -POETS

Although, there were a number of scholar- poets during the period of Peshwas, following were eminent and popular, who had contributed much more to the literature of that period.

1. Madyamuni :- He was the first popular scholar- poet, lived at Nashik and created a number of popular akhyanas based on various puranas. Naturally, composing poems became a source of his living. Although, there is no detail account available about his birth and span of life but he died in 1731. He had several followers, one of them was Amritrai.

2. Amritrai:- He was born at Aurangabad in 1698. He had experienced several political events during the span of his life. He composed several poems with the help of his guru Madyamuni. The poems compiled by Amritrai had musical qualities of a specialised diction, which displayed a keen sense of humour. Amritrai wrote on the subjects of puranas and epics, which were easily adopted for kirtanas. He died in 1753.

3. Krishnadayarnav:- was born and brought up at Koparde, District Satara. In 1727, he began to write his commentary on the tenth chapter of the Bhagwat Geeta and completed around eighty seven parts of his commentary. His popular work came to be known as Harivarda, which contained ninety chapters and forty two thousand verses. It is said that Uttam, one of the follower of Krishnadayarnav, helped him to complete some of the portion of his book. Naturally, his work Harivarda became very popular when he died in 1740.

4. Shivram Akolkar:- was from Paithan , one of the talukas of present Aurangabad District . He learnt many things from Krishnadayarnav and began to write commentaries on several subjects of vedas and puranas . His commentaries, which became popular were Yogavashishthas and Chaitanyachandrika.He started the Chaitanyachandrika commentary in 1756 and was based on sadachar or good conduct.

5.Gopalnath :- This poet belonged to Nath sect and wrote his popular commentary Vedantshiromani in 1746. This commentary contained nine thousand two hundred nine verses and was divided into eighteen parts. However, this was not completed fully till his death and hence it was not published. His followers tried to publish some of the parts of this book after the death of Gopalnath poet.

6. Shridhar:- This poet belonged to the saint poet tradition and composed several literary works. Among the popular works of Shridhar are 1. Vedantshiromany 2. Harivijay 3. RamVijay and 4. Pandav Pratap. Vedantshiromany of poet Shridhar contained two thousand four hundred forty three verses. He wrote Harivijay in

1702, Ramvijay in 1703 and Pandav Pratap in 1712. Poet Shridhar was the most popular literary figure of that period.

7. Moropant Paradkar:- He was from Baramati but spent much of his life at Panhala. He was the protégé of popular banker of Baramati, Bapuji Naik. Moropant Paradkar was the most popular and produced the largest literature in Marathi language. Among the popular works he produced are 1. Political commentary on Ramayana and Mahabharata 2. A number of Akhyanes based on puranas 3. Aryabhata 4. Kekavati. These books of Paradkar reflected his political temper and rhetorical abilities.

8. Krishnadas Jaganandas and other poets :- There were several contemporaries to Krishnadas, who involved themselves in writing on various subjects in the Marathi language. These poets developed a pattern of writing biographies of various puranic personalities as 1. In 1698, Krishnadasa wrote the biography of saint Eknatha, which came to be known as Pratisthan Charitra. 2. Dinkar swami wrote the biography of saint Ramdasa. 3. Atmaram swami wrote the encyclopaedia of Samarth sect which came to be known as Dasvishramdham. This book was also treated as the acknowledged biography of Samarth sect. 4. Mahipatibua wrote the Pandhari Mahatmya, which came to be known as the series of biographies of Vithoba, Dattatraya, Pandurang and Ganesh. 5. Viradas wrote the Sudarshan Charitra, in which he explained the principles of Jainism. 6. Shantilinga wrote the karnahansa, in which he described the philosophy of Veershaiva.

20.8. SHAHIR POETS

The rise of Shahir poets was the next development in the Marathi literature during the period of Marathas. The saint poets were mainly concerned with the three sentiments or rasas as 1. devotion or bhakti, 2. compassion or karuna and 3. tranquility or shanti. Whereas the Shahir poets were totally imbued with the two sentiments or rasas, as 1. bravery or vira 2. sensuous love or shringar rasas. The Shahir poets created two very important themes in the Marathi literature known as 1. Ballads or powada and 2. Lyric of love or lavani, which enriched the literature in Marathi and became the dominant themes of the period of Marathas. The word Sahir was derived from the Persian word Shahir i.e. poet, balladeer or troubadour. The Shahir poet were different than the scholar poets. They belong to every caste and creed. Although, the royal families extended them patronage and gained them material rewards, their real audience was the common man in the street, armed camps, farms, shops, trades and highways. They were the poet who experienced the life imbued with bravery, valour, tragedy, humour and passion. Although, initially, the high brows looked down upon them as coarse and vulgar in the exposition of sentiments but when they reached the recreation halls and various

court yards, they realised the Shahir poets entertainers of all segments of society. Shahirs transformed the contemporary happenings into myths, as wondering minstrels of people, they spread the message of resurgence across the land. Shahirs became the bards of the new empire. They sang of heroism of heros massacred in the tragedy of Panipat, which haunted every house of Mrathas, the peace and prosperity of Mahadeorao, the diplomacy of Nana Fadnis, the humiliation brought by Bajirao II and his over throw by the British in 1818. Ballards and Lavani were the literary forms and oral literature of passion and pathos, developed by the Shahir poets. Some of the important Shahir poets who lived in the second half of the eighteenth century were as under:-

1. Parshuram:- He was born and brought up in Ahmednagar district. Although, he had profession of tailor, devoted much more time in composing ballards on various subjects well known during that period as Raghunathrao, Bajirao-Mastani, Shamsheer Bahadur and bajirao II.

2. Henaji Bala:- He was born and brought up in the family of Shahir in Poona. Although, he was belonged to Gavali community, he knew Sanskrit language very well. Henaji Bala sang on the pilgrim places like Pandharpur and Jejuri. His most popular composition Bhupali, which was addressed to Lord Krishna became the song of every house hold of the Maratha period.

3. Ram Joshi:- He was the most sophisticated Shahir poet, was born in a Brahmin family of Solapur. He composed several lavanis and ballards, which he himself sung and danced. He excelled in the Chekpanhuti, a literary form, required much wit and skill to use the words of double meaning.

4. Prabhakar:- He was born and brought up in a Brahmin family of Poona. He was one of the witnesses of the last years of Peshwai. He wrote on the reign of Sawai Mahahavrao and the decline of Maratha power in 1818.

5. Anant Fandi :- was the most popular sahir poet of Sangamner, distrcet Ahmednagar. He was very much expert in composing lavani and powadas . He used to sing for hours together on shringar rasa. When he met Ahilyabai , the queen of Indore; Ahilyabai advised him to sing songs of bhakti , then he turned towards bhakti rasas.

6. Saganbhau :- was from Jejuri a pilgrimage near Poona. He was born in the Muslim family , that involved in making weapons of war for Marathas . Although , he was a Muslim , he was well-versed and well acquainted with the Hindu religious tradition of bhakti . He composed ballards on Raghunathrao and Bajirao II. Apart from the composition of saint-poets , scholar-poets and sahir poets , there were several other forms of literature like prose on various themes.

Among the oldest prose work Bakhars, and biographies of eminent personalities like Ramdasa, Brahmendra Swami and several episodes based on puranas were there. Thus, such variety of literature developed during the period of Marathas.

Check your Progress :-

1. Explain the general features of education during the period of Marathas .

2. Discuss the classification of education under the Marathas.

3. Describe the main features of Elementary education of Marathas

4. Bring out the importance of higher education under the Marathas.

5. Write a note on female education during the period of Marathas .

6. Examine the vocational education under the Marathas .

7. Assess the education under the Marathas .

8. Give a brief account of the contribution of saint -poets to literature under the Marathas.

9. Assess the contribution of scholar- poets to literature under the Marathas .

10. Evaluate the contribution of sahir-poets to literature under the Marathas.

20.9. SUMMARY

The Marathas were the great patrons of education and literature . Shivaji had great regards for learned people like Ramdas Tukarama, and Gaga Bhat . Shivaji had once offered his whole kingdom to his political guru, Ramdas. GagaBhat had been the chief priest of Shivaji's coronation ceremony. The king had also granted several inams and vatans for education and the institutions imparting education. The Peshwas had also established libraries in Shanwarwada and Anandwali mansions. Thus, the Marathas were lover of education and literature.

The education under Marathas was based on the ancient and medieval system of education. It was limited for upper classes only . There was no education department to guide and spread the education through out the kingdom. It was conducted either in temple or in one of the portions of the rich people. The teacher employed was generally a brahmin ,whose maintenance was done by the parents of the students . The education under the Marathas was divided into four major parts as military training, fomal or practical education ,vocational education and female education . In military traing instructions regarding the use of arms and ammunitons were imparted. There were some gymnasiums and akhadas where physical bouts were conducted and the young boys

were accompanied to battle field for practical education or experience. The formal education was in two parts as elementary education and the higher education. The elementary education was confined to three R's and some tables of arithmetic whereas the higher education was confined to the upper castes only . It was based on the religious scriptures and the subjects like sanskrit , logic philosophy, astronomy , astrology, vedas , upnishidas , puranas and epics like Ramayan and Mahabharat were studied . Although, there was no female education but the females of rich and royal families were educated . They were given instructions under the supervision of elderly person and confined to three R's only . The vocational or professional education was not there in the modern sense. The vocation was based on caste and the family was the institution to impart instructions for that education , what father practised was handed over to the son. Thus the family vocation was continued .

Literature during the period of Marathas was compiled by saint-poets , scholar-poets and shahir-poets .These people had distinct characteristics of their own. The scholar-poets were scholars first and poets later, where as saint-poets were saints first and poets later as Dyaneswara and Ramdas. The important scholar-poets were like Madyamuni, Amritrai. Krishnadayarnav. Shivram Akolkar , Gopalnath, Shridhar, Moropant Paradkar, Krishnadas, Dinkarswami, Atmaramswami , Mahipatibua, Virdas and Shantilinga. These scholar-poets wrote mostly on the subjects vedas and puranas. Among the shahir-poets Parshuram , HenajiBala, Ram Joshi , Prabhakar , Anant Fandi and Saganbhau were very popular , who held the audience spellbound for hours together. Anand Fandi , who sung very melodiously but when Ahilyabai met him, she advised him to turn to bhakti poems. These shahirs were very expert in vira and shringara sentiments . They sung about the heroism, tragedies and several victories of the Marathas . Thus , these poets created and compiled literature of the Maratha period. Along with these compilations literature like prose also brought into existence .Among such works the biographies of Ramdas, Brahmendra swami and Bakhars came into existence.

20.10. QUESTIONS

1. Examine the characteristics of education under the Marathas .
2. Give an account of elementary and higher education during the period of Marathas .
3. Discuss the literature compiled during the period of Marathas.
4. Evaluate the contribution of saint-poets, scholar-poets and shahir-poets to literature during the period of Marathas .

20.11. ADDITIONAL READINGS

1. Bhave, V.K., Peshwakalin Maharashtra.
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3. Gokhale, B. G., Poona in the Eighteenth Century.
4. Kulkarni, A.R., Maharashtra in the Age of Shivaji.

