Chapter - 3

Development of a village Of Maratha province During 17th to 18th Centuries

Principle aspects of Maratha town Planning
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Principle aspects of Maratha town Planning

It is a general impression in the minds of historians as well as planners that the contemporary rulers and especially Marathas did not adopt a system of town Planning in the Deccan territory.

Two opinions are stated below for confirming this impression expressed by the authors in their respective books. Both books are written on the history of architecture, which the concern students generally refer as authentic references for the study.

1. Mr. Percy Brown, an architectural historian, explained about Deccan cities, particularly the city of Bijapur, in his book as

'The trace of these city walls is also an irregular circle over six miles in circumference, and from the citadel in the center, roads radiate to the six city gates, but they follow no direct alignment nor dose there seem to have been any serious attempt at systematic town planning'. (1)

One may differs with this explanation.

An excuse can be granted to Mr. Percy Brown about his above opinion because firstly being a foreigner, he might have an impact of the European systems in his mind, and secondly he had not written in his book anything about Maratha architecture or about their town planning systems. Secondly, while explaining about the Bijapur, he might have compared the European town planning systems with the Deccan city planning. Still his opinion cannot be granted or accepted in totality. Systems and principles of European town planning were much different than Indian town planning. Even different systems were adopted in the northern and southern Indian territories.

2. Mr. M. S. Mate expressed his opinions in his book as

'There dose not seem to have been anything which we may call town planning in the sense of a regulation of the laying of streets, building of houses etc. No plan was drawn up for the growth of a town or a city, as such no question of its scrupulous observation arises. .. .. ' No attempt is made here to apply modern criteria of town planning to towns two hundred years or more old. (2)
One may also differ with the views expressed by Mr. M. S. Mate for many reasons.

When it has been observed that in Maratha province, the basic system of village planning remained unchanged for centuries together, one should not ignore the subject by just saying that no system was adopted there, which may be called as town planning. Though the master plans of the cities developed by Maratha rulers are not available, which can be shown today as the documented evidence, the possibility of the preparation of any conceptual planning, that can be called as the master plan in today's context for the growth of any city, cannot be casually ruled out that easily.

Maratha rulers also adopted a system of town planning in their provinces with different principles, which may not be matching to the principles of town planning adopted by the other parts of the continent.

But before going in these details, one should refer again the opinions narrated in the same book about these principles.

The author expressed his conclusions as follows. \(^{(3)}\)
Were there any principles that governed the growth of the town? Yes.
These principles can be enumerated as under.

**Defence**
The primary need of all the settlements in those times with extremely unsettled conditions was the need of defense. For this purpose town walls were erected and maintained and narrow streets and closely set houses – that obtained in all old cities – built. In the event of attack the latter are easier to defend.

**Watersupply**
Government took care to ensure water supply to all places through financial aids to rich persons who undertook charitable works; and at places like Poona and Satara itself constructed systems for the supply of fresh water.

**Social Systems**
Society was divided rigidly into casts, at least in the civil life, though it was considered a costly luxury on the military campaigns. A caste wise and professional division of localities was also made as shown by the order of the Peshwa Nanasaheb quoted above.

(Reference for this comment is given in this book as Ref. No. 8 - Wad diary of Peshwa Balaji Bajirao, on page 212) \(^{(4)}\)
Hygiene
Stone paved streets and underground drainages (see sanitary arrangements) shown some awareness of the need of cleanliness, sanitation, and hygiene.

One may again differ with all these conclusions called as the principles of Maratha town planning.

These criteria can be called as the amenities that were provided by the ruler for the betterment of any town but cannot be stated as the principles that governed the growth of any town.

The author has given the examples of villages like, Raigad fort, Satara, Nasik, Toke, and Anandvalli near Nasik, of which,

Raigad fort cannot be referred as a good example of a city because it was established for a specific purpose, that is, only enable to occupy the houses of administrators and colony of soldiers of a small army battalion, serving and assisting the residence and office of Chatrapati Shivaji Maharaj. It was also restricted within the area of the fort ramparts. One cannot think that Chatrapati Shivaji Maharaj ever intended to establish a prosperous town there because from the point of security and defense this arrangement was never suitable. His intension was only to create a royal ambiance that should enhance the dignity of Maratha Chatrapati and should be suitable and workable for the establishment of the capital place of the Maratha Empire.

Other places like Toke and Anandvalli were never called as good towns having prospects of developing like Shahar in future. So such examples cannot be considered as the of the growing Maratha towns because it can be easily observed that these villages never reached to a status of a Shahar in future.

Nasik and Satara were important cities of Maratha province. Of which, Nasik had a long history. Till A. D. 1755, it was not included in Maratha Empire. But it was treated as a Holy place since centuries ago and its development was made on the banks of river Godavari. Still, its graph of development was not different than any of the contemporary cities of the province.
Even the system of town planning adopted for this city was matching to the other contemporary villages or cities that were developed on the banks of river.

Whereas around A. D. 1718, Chatrapati Shahu Maharaj newly established Satara city being a capital of Maratha Empire in the shelter and at the foot of Satara fort (now called as Ajinkya tar a).

A scrupulous observation of the systems of town planning adopted in the development of these cities, and also of the Pune city, which was simultaneously developed with the same system, can provide a good substance and evidences for the detailed study of the Maratha systems of town planning.

So, opinions about these conclusions are narrated as under.

**DEFENCE**

Regarding the first principle stated above as Defense, opinions about the growth of any town that happened by building town walls around its perimeter are put below.

In the history, no example of a town that grew only because it was enclosed within a strong fortification can be found. Definitely, such city or town walls were particularly built being protective elements considering its defense but many times these town walls were restricting the physical growth.

In fact, many important towns of the Maratha province could grow in 18th century, because either they had no city walls or their expanse was made in the outside areas of these walls.

Few examples are stated henceforth to support this fact.

Nasik was a Kasba village but already prospered like a Shahar when incorporated in Maratha Empire in the middle of 18th century. Being a holly place, Peshwa Nanasaheb made many developments there and also provided good amenities to the city but never thought to build a city wall around it.
Satara, being established as a 'Shahar' in early 18th century and it was the capital city of Maratha Empire. But Chatrapati Shahu Maharaj never built a wall around the city.

Even the expanse of Pune city made in late 18th century was only possible because it was not enclosed within a city wall. Around A.D. 1759, Peshwa Nanasaheb did made an effort to build a wall towards the eastern side of Pune on the bank of Nagazari stream but Peshwa Madhavrao did not execute this incomplete work in future and never attempted to enclose Pune city by building fortification on all the directions. Due to this decision, he could successfully expand the city beyond Nagazari by establishing Nagesh Peth and Bhavani Peth and also on the southwestern side by establishing Sadashiv Peth.

Kasba Baramati was enclosed within a city wall in early 17th century. In early 18th century, Maratha rulers developed it but instead of expanding it by demolishing the existing old wall, they preferred to establish a new larger cluster on the opposite bank of the river and enclosed it within newly built city wall. If the original walls were not built around the old Kasba village it could have been developed along the boundaries of the old village.

Peshwa Madhavrao incorporated Kasba Solapur in the Maratha Empire around A.D. 1770 and decided to expand the city by adding about 73 acres of land under the new expanse. For that he had to demolish the old city wall. He built a new segment of city wall beyond this new extension and also built a new city gate called as 'Tuljapur Ves'.

An enclosing wall built in A.D. 1765 around a small village named Mouja Hivare, near Saswad, is still in existence. At the same time, a Bajarpeth was also established there outside this wall. But in later period, due to the limitations of this boundary wall, this village could not expand. The Bajarpeth also could not survive in future that would have been added to the principal village like a prospered cluster.
Since 10th century, Kolhapur city was treated as a holly place, rather a large temple cluster called as 'Dakshin Kashi' was established there. It was also a trade center. Naturally it was already enclosed within walls. By repairing and rebuilding the old city wall, around A.D. 1782, Chatrapati of Kolhapur throne shifted their capital from fort Panhala to Kolhapur city. The expanse of the old enclosure was large and sufficient to accommodate all the needs of the settlements for establishment of a capital.

Still, Chatrapati established six independent Peth outside this wall to encourage new settlements but neither extended the original city wall to incorporate this new area nor demolished the initial wall. He also did not built another wall to enclose this newly added city area.

Even Mughal did not execute the system of building additional enclosures as per the expanse of any city. Ahemad Nizamshaha established Ahemadnagar city in A.D. 1494 but till early 17th century, which had no enclosure walls. Mughal Sardar Sarjakhan built a wall around this city along with 11 gates (Ves) in A.D. 1631. Then in future nine Peth were established around the city outside this wall. But no ruler built another protecting city wall around this new expanse.

Therefore the concept of building a town wall should not be accepted as a principle of Maratha town planning.

**WATER SUPPLY**

Definitely, people were not migrating to any town only because good amenities like water supply and drainage were provided.

The availability of water may be accepted as a factor for establishment of any village but it cannot be accepted as a principle for its growth because, majority of the villages and cities of Maratha province were grew without having any artificial water supply by aqueducts, provided by the rulers. Rather the rulers provided such type of water supply to very few cities. It must be noted that all these cities were treated as the principle places that had a status of a capital city.
In Deccan, Nizamshaha Sultanate introduced this system during 16th century in Ahemadnagar city. In future, about 15 such aqueducts were brought in this city.

Mughal rulers also introduced artificial water supply to Aurangabad city in 17th century.

But Maratha rulers never commonly provided such aqueducts in Maratha villages, though having a status of Kasba village and also to towns and cities.

Cities like Pune and Satara and Kolhapur were availing the water supply made through such aqueducts.

Around A. D. 1715, Chatrapati Shahu Maharaj built an aqueduct in Satara Shahar for providing water supply.

Around A. D. 1757, Peshwa Balaji Bajirao built an aqueduct for providing water supply to Pune city.

Around A. D. 1792 an aqueduct was built for providing water supply to Mahalaxmi temple Kolhapur.

Except these cities, all the other big cities of Maratha province were not availing such amenity. Still their growth was never restricted.

It was an ancient practice, to establish any human settlement near a water source, which also adopted in the Deccan by Marathas.

During 16th century and even before that, main occupation of the majority population was farming and these farms were spread around the main village. It is also observed that the villages were generally settled on the bank or nearer to a river or any water stream.

But it was not a mandatory rule. Farming was mainly depending upon the rainfall and cultivation was on the lakes and wells.

People were mainly approaching to any village because a good facility and encouragement were offered for the agriculture and cultivation of the lands.

Government used to encourage people for digging wells at their lands as well as also funding for creating public water lakes and reservoirs.

These lakes were called in Marathi as 'Gav Tale' (Gav Tale).
Many times, the local Jahgirdar also built large lakes for the use of the villages. Even Peshwa also built and encouraged his Sardars to develop many such lakes at different places where natural water sources were not available to suffice the daily need of the villagers.

A unique example of building such lake can be observed at village Wagholi, situated about 20 K. m. from Pune, on Ahemadnagar road. Chatrapati Shahur Maharaj entrusted this village to Sardar Pilji Jadhavrao as a Jahagir.

Even Jadhavrao family was conducting its administration being Patil or Mokdam of Wagholi since old days. Around A. D. 1722, he built a new lake near existing Shiva temple (Wyaghreshwar) to provide permanent water source for the village.

A letter or order (Called as 'Aadnyapatra' in Marathi) given to Jadhav brothers states that Peshwa Bajirao (I) ordered to allot a piece of land to them measuring 30 Bigha for developing a garden near this lake on Sharvan Shuddha 7 of Shaka 1644, which also states that a large lake was built that permanently solved the problem of water scarcity of the village. This lake still in existence and also used by the village.

Original Marathi wording is

Examples of building village lakes, either by the Jahgirdar or by the villagers can be observed in majority of villages situated in Konkan especially situated near sea.

Another such village lake can be observed in a small village named Muoja 'Vijaydurg' situated near a Maratha Sea-fort Vijaydurg, in Sindhudurga district. Fort Vijaydurg is existed since 12th century. During middle of 17th century, Chatrapati Shivaji Maharaj totally renovated it and offered additional naval base to Maratha Navy. Then it was under the rule of Sarda Kanhoji Angre and his successors till A. D. 1754.

Around A. D. 1763, Peshwa Madhavrao appointed Sardar Anandrao Dhulap as the chief of Maratha navy. Around A. D. 1765, he built his Wada nearby the fort and also built a large lake adjacent to his Wada, specifically for the village when he converted an existing small Wadi nearby this fort in to a Mouja and named it as village Vijaydurg.
Unfortunately, no historical documents are yet available to prove this fact but this legend exists since last two centuries. This lake still in existence and also used by the village.

It has been observed that these two villages remained Mouja maintaining same old size and expanse for two centuries. By providing water source, they were never developed in to Kasba villages.

Therefore providing water supply either through aqueducts or through building lakes and wells should not be considered as a principle of its growth.

**HYGINE**

Almost all the villages, Mouja or Kasba, were not availing any underground drainage system. Similarly, provision of good drainage system was also not that commonly made in all the cities. But due to which, their growth was not restricted.

Particularly in Pune city, Peshwa Madhavrao provided underground sewerage and covered road gutters around A.D. 1768, but before that Pune had developed very nicely under the rules of Peshwa Balaji Bajirao.

So, this conclusion cannot be accepted as the principle of the growth of any city.

**SOCIAL SYSTEM**

It must be stated that, people were not approaching to any city because cast wise divisions were made and practiced there. Caste wise and professional divisions of localities were never deliberately made in the Maratha province, and which also were not resulted in the growth of any village or town or even a city.

A Letter written by Peshwa Nanasaheb, quoted as reference no. 8 in this book (Maratha Architecture) dose not say that Peshwa encouraged the cast wise or profession wise divisions in Pune city.

It only indicates that the people of different casts, having varied professions and businesses were accumulated together mainly in Peth Budhawar and Peth Raviwar of Pune. Original matter of this letter is as follows.

Peshwa Balaji Bajirao gave a contract letter in A.D. 1747 to Naro Appaji Who was in service of the new Kamavisdar named Shivaram Krushna of these two Peth named Aditwar and Budhawar, for the collection of government taxes levied on the residents.
This contract states that there were many traders and artisans related to the construction activity were residing in these two Peth. All of them were 'Khum' but called as 'Karkhandar' and 'Uktekari (Maktekari). It means they were not just laborers but doing their works on big scale. The names stated in this order are, Beldar, Kumbhar, Dagadwale, Gavandi, Chunewale, Veetwale, Lonari and Lohar. It is also stated that they were residing in groups; that is there were more than one houses of each cast and type of artisans or traders.

The tax had been levied for 'each' Chool' (cooking stove placed in the kitchen) of each cast or type (क ग्रोज उग्रे चूळ)

That means, if many families of same cast were residing in a single house, the tax would be levied not for that single house but on each of such family.

Original Marathi wording is

This reference dose no indicates a fact that colonies were settled in these Peth by considering their casts. Rather it states that many artisans and traders were accumulated together in these areas apart from their casts.

People were mainly approaching to any town because it was providing a good occupation, trade, business, and also monetary support for their lives.

An old and convenient system that successfully worked out for centuries in the Maratha village was the division wise settlement of farmers and professionals. In any village, the settlement was divided in two categories called as 'Mujeri' (Colony of farmers) and 'Mohatarfa' (Colony of Balute and traders).

Even in any Bajarpeth also, 'Khum' and traders making same types of occupations or businesses were centralized together in different colonies. But all these divisions were not made according to their casts.

Hence, the factors responsible for the growth of any village or town should not be restricted only to the defense, water supply, hygiene conditions, and cast wise divisional settlements.

These factors may be considered as amenities and not the principles.
It also should not be concluded that Maratha rulers didn't know about good town planning and never implemented and systematic efforts for the same. Therefore, these aspects should not be considered as the principles of Maratha town planning.

Instead, there were other factors that always resulted in the growth of any village and to some extent, may be called as the principles of Maratha town planning. Therefore, these factors should be understood before going in details of the development of any village.

**Factors responsible for the growth of a village**

During 16th and 17th centuries, growth of any village, particularly of Maratha province, was made through converting its status.

All these villages were categorized in five different statuses that were respectively called as 'Wadi' (जे जे), 'Majara' (गप्पे), 'Mouja' (गप्पे), 'Kasba' (लाम्बे) and 'Shahar' (मेंज). The smallest category of the village was called as Wadi and Majara villages. Wadi villages were incorporated in the nearby Mouja villages. Or Majara villages, by incorporating nearby Wadis were independently developed to achieve a status of a separate Mouja village. During 18th century, such developments were observed at few places.

The Mouja was transformed into a Kasba and a Kasba was ultimately transformed into a Shahar. For that the system of establishing one or more Bajarpeth around the city was followed.

Categories and classification of these villages were made by following specific rules that were depending upon the statuses of the mercantile facilities provided to the villages. Small villages were dependent upon the local artisans and businessmen called as Balute and weekly Bazaar, whereas the large villages like Kasba villages were provided separate Bajarpeth.
Let one should understand the categories and availability of mercantile facilities provided for these villages.

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<tr>
<th>Type</th>
<th>Status</th>
<th>Mercantile Facilities</th>
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| Wadi | Small Sub section of Mouja | Balute  
Dependent on weekly Day Bajar of Mouja |
| Majara | Sub section of Mouja  
Or Separate small village | Balute  
Dependent on weekly Day Bajar of Mouja |
| Mouja | Main village | Balute  
Weekly Day Bajar |
| Kasba | Larger village  
Headquarter of Pargana  
Tarf, Karyat or Sammat | One or more Bajarpeth  
Weekly Day Bajar and Sometimes, daily Day Bajar was conducted |

Initial status of any village was called as 'Mouja'. Its main occupation of the villagers was farming and agriculture. Officers like Patil and Deshmukh were taking special efforts to increase this activity and farmers were invited for cultivating the vacant lands. Generally, a day Bajar was conducted on a particular day of the week in this Mouja.

Next ascending status was called as 'Kasba', which was usually a principle village of a Pargana. It always had one or more Bajarpeth along with a day Bajar on a particular day of the week. So in Kasba, both the activities, farming and trades were simultaneously conducted that were collecting good revenues and levies.

Next ascending status was called as 'Shahar', which was usually a principle city of the province. It always had many Bajarpeth along with residential colonies. It was always flourished and prospered city and collecting fine revenues. Farming activity was very less; rather it was conducted in the nearby Mouja and Majara villages and not in the Shahar.

Therefore, the growth of any town is based on three aspects that can be considered as the principle aspects of the growth of any village from a small Majara to a prosperous Shahar or town.
1. Growth in the agricultural status of a village

The population of any village was consisting mainly the farmers because main occupation of the people was farming and agriculture.

The farmers were called as 'Mujariya' (मुअरिया) or 'Setakari' (सेटकारी) but colloquially they were known as 'Kul' (कुल).

Others were called as Balute, who were artisans and businessmen, either producing household and usable goods and farming equipments or providing services needed for the living.

Normally, except few Inam lands, all the lands of the provinces were owned by the central government and the farmers were appointed as the caretakers. They were doing the farming and agriculture on the lands allotted to them by the government and in return, some share of the crops had to be given to the government towards levy. Some share had to be given to Balute for bartering theirs goods and services and small shares were given to the village administrators like Patil, Kulkarni. Thus any farmer had to give almost half of the crops towards this taxation. From the remaining crops, he used to keep major share for himself and was selling the balance crops for availing cash required for fulfilling the needs of his family.

Generally out of 100 % of this income, 30 % of the agriculture income was to be levied to government, which was fixed on percentage basic.

About 70 % share was remaining with the farmer, of which some share was bartered with the Balute of the villages like Potters, Blacksmiths, Carpenters, and Oilmen etc. and a small share was to be given to the Vatandar towards their specific rights. But both these shares were not depending on percentage basic.

A farmer had to keep a large share with himself towards the yearly requirement of his family. Thus he could sale only remaining share of the agriculture income to the traders for availing cash currency.
Now if the farmer could generate more agriculture income, he would gain more profits because the bartering with the Balute was not depending upon the percentage basic. It was more depending on the needs of his family and that were not changing according to the income from the farms.

Similarly, the shares to be given to the Vatandar were also fixed and also not changing according to the income from the farms. Thus a farmer producing more agriculture income was always in profits, and could sale more shares to the traders. There was no restriction on the holding of lands by a farmer. If the farmer had sufficient manpower and capacity to produce more agriculture from the allotted lands, government used to allot more such lands to a farmer only with the intension that he would give maximum levy.

Any Mouja village that had plenty of fertile land around it and also the capacity of producing mare agriculture income used to be focused by the government. Patil of that village and Deshmukh of that Pargana were also enthusiastically taking interests and doing more efforts in developing such villages by appointing new Kul and also providing them more lands and equipments and even offering concessions in critical situations like famines or warfare. Therefore, such villages were treated as agricultural assets.

A Day Bajar was always arranged in all these Mouja villages by which, farmers would fulfill the daily needs essential for their living. Thus, the Mouja villages were supposed to be the self-sufficient villages. Therefore, growth in the agricultural status of a village was ultimately leading in the physical growth of that village. In Maratha province, generally all the villages were categorized as Mouja village of which, very few were transforming into Kasba villages.

There was a possibility that looking to the maximum agricultural potentiality of a Mouja village, the Patil and the Deshmukh were interested that the government would offer such villages to them as 'Inam' and after getting such village in their total control, they would start developing it with more efforts.
2. Growth in the trades and occupations of the town

The important factor necessary to achieve growth of any village was its capacity of holding large trading activity.

For that it was necessary that such village should have a permanent Bajarpeth, which could provide sufficient spaces for the shops and godowns of the wholesale traders. Also, such village should have easy accessibility and it should also be situated near the trade routes.

Examples can be stated of the villages like Kalyan, Cheul, and Dabhol that were important harbors on the western costal region of Konkan territory. These harbors were existed since 2nd century B. C. that is from Satavahan rule and even up to 17th century were famous as the chief trading destinations.

Also the villages like Junnar, Pune, Karhad, Kolhapur, and Sangamner situated on the upper province called as Desh, on the eastern side of Sahyadri mountain ranges, were also existed since 4th century A. D. and were famous for their trading potentials.

All these villages were interconnected by the trade routes passing through Sahyadri mountain ranges in between Konkan and Desh.

Kalyan was connected to Junnar through Nane Pass.
Cheul was connected to Pune through 2 Ghat routes named as Kumbha and Bor.
Dabhol was connected to Karhad through Kumbharli Ghat route and to Satara through Amboli Ghaht route.
Kolhapur was connected to the southern Konkan area through 4 Ghat routes named as Amba, Bavada, Anuskura, and Phonda.

Since centuries, these routes did major trades, due to which, all the above stated villages were gradually grew as the chief trading destinations of Maratha province and large Bajarpeth were permanently established there.

Normally, any town that were generating the revenue incomes from the agriculture and also from the trades were treated as important cities of the provinces. Such villages were generally offered a status of a principle village of a Pargana or Mamla that is 'Kasba'. But it was not a mandatory rule.
3. Growth in the revenue collection from the town

The other factor responsible for the growth of any village was having potential of conducting manufacturing activities that would generate good occupational incomes.

Generally, units or factories of manufacturing different goods and articles were established at such important principle villages.

During Satavahan rules, and even before that, Thane city was famous for clothing. In Kalyan city, mainly manufacturing activities of clothing, wooden crafts and articles, and also of gold and silver ornaments were done on large scale. Both were good harbors conducting international trades. \(^{(6)}\)

During Yadav rules, Cheul was famous for the finest silk clothing, and Thana was famous for velvet clothing. Both were good harbors conducting international trades. Paithan was famous for the cotton, silk, and other types of clothing having finest brocaded works with gold and silver linings. \(^{(7)}\)

It was not a mandatory rule that a city having large and important Bajarpeth also should have some manufacturing activity. This activity was much depending upon the easy availability of raw material and also suitable climatic conditions. But it was true that when both the activities, trades and manufacturing, were conducted in any city, that city was generating largest revenue income to the government, which was much more than the villages generating incomes from agricultural and trades.

Though the agricultural income of such city was not more, the revenue income from trades and manufacturing was much more that the other Kasba cities. For conducting both these activities more Bajarpeth were essentially established in these cities. Traders were often approaching there for wholesale trades. Such cities were offering prosperity to the nation and hence, were offered a status of a principle village of a state or Sarkar that is 'Shahar'.

The growth of any village or town was mainly depending upon these aspects. But there were other two aspects that were responsible and also governing the growth of any village. Those should be called as the influencing factors.
Influencing factors

It has been observed in the history of town planning that the development of any village or city was much depending upon the wish, support, and vigor of the contemporary political rulers.

Their likings towards novelty and attitude, and also towards making something exclusive, ultimately led to prosper their provinces.

From Egyptians to Romans and from Indians to Islamic, almost all rulers were mainly responsible for the development of their provinces.

Particularly in Maharashtra, during 16th, 17th, and 18th centuries, two main influences, political, and religious, were responsible for the growth of any city. Of which, political influence was playing a major role.

Another factor may be treated as an influence, was the types of manufacturing goods and articles and also it's trading, but this factor was mainly depending upon the political patronage and assurance of its safety.

Political influence

Since B. C. 2nd century to A. D. 13th century, Hindu emperors honestly developed many towns and cities in entire Indian territory.

These cities were called as 'Nagar'. Many of them were the capital cities of different kingdoms.

During 16th and 17th centuries, Nizamshahi Sultanates and Adilshahi Sultanates, both were enthusiastic in establishing new cities and developing the villages. Maratha rulers were not apart and away from this principle, but they mainly developed existing villages.

17th century onwards, Maratha Chatrapati, Shivaji Maharaj and Shahu Maharaj and then their followers like Peshwa and other Sardars were very enthusiastic towards the developments. Their powerful wish to make something exclusive was mainly responsible for the development of Maratha territory.
The types of the villages and cities have been categorized below, which importance, and growths, were mainly governed by the political influences.

1. The hometowns of either Vatandar or Jahgirdar

In Maratha province, a prominent and chief village of a Pargana and of a Tarf or Tapal or Karyat was generally treated as Kasba village. Usually Jahgirdar of that Pargana or Deshmukh of that Tarf were stationed there.

2. Villages situated near the thoroughfares or on the main trade routes.

Many large Kasba villages like Kalyan, Junnar, Pune, Kolhapur, Karhad, always had large trading centers and many Bajarpeth and also were treated politically important

Generally, Mouja villages though small in size, but established on main district roads on the junctions of two or three roads, from which diversions were leading to some other villages always had a small Bajarpeth or trade center. Villages like 'Peth' on Pune Nasik road, and 'Peth (Islampur) on Pune Kolhapur road had mercantile importance.

Villages, small in size but situated near any hill pass were treated as important check posts of that portion.

3. Villages, having Mouja statuses but were situated on the ways that were leading to the ground fort and hill forts and also near sea forts.

Villages like Chakan, Shirval, Miraj, Malegaon, were situated nearby a ground fort. Normally, a small trade center was established there.

Many villages were situated at the foot of a hill fort. Though they were treated as Mouja villages, a Bajarpeth was always established in these villages and the revenue income collected from that Bajarpeth was used for the maintenance of that fort. This Bajarpeth was also useful for the people staying inside the fort.

Villages situated in Konkan like Malvan, Vijaydurga, Harne, Jaigad, Devgad, etc. were treated important being near to the sea forts. Though they had not a Kasba status, a permanent Bajarpeth was generally established in these villages. Also a weekly day Bajar was regularly conducted on a particular day. All were treated as politically important being nearby or abutting these military stations.

4. Villages having political importance

Cities or Towns having a status of Shahar, being the chief town of the province or Jahagir and also could be treated as capital city.

Fort Raigad was a capital place of Maratha Kingdom, which was neither a village nor a city. But it had a supreme political status in 17th century.
Cities treated as Shahar, were very few. During 17th century, Ahemadnagar and Aurangabad, of Mughal province and during 18th century, Satara, Kolhapur and Pune, of Maratha province had gained a capital status.

All these villages could be developed because of the patronage, support, and protection given by the political leaders. Therefore, any village that rapidly developed always had a strong backing of the government.

In the northern Indian Territory, the Islamic rulers always practiced the process of establishing new cities or towns.

Even in Deccan, Sultanates like Adilshahi and Nizamshahi were also enthusiastic to form and establish new cities.

During the rule of Nizamshaha, in A.D. 1494, a sizeable city was established by Ahemad Nizamshaha and named as Ahemadnagar.

In late 16th century, Ibrahim Adilshaha (II) established a larger city named Nauraspura near to the capital city Bijapur.

Between A.D. 1636 and 1644, Aurangajeb established a city near a small village called as Khadaki and named it as Aurangabad.

Apart from these cities, Islamic rulers and their Sardars changed the existing names of many villages or cities by their own names.

This tradition was implemented particularly in Deccan when they captured and incorporated the province under their rule.

Particularly in Maratha province, such example can be rarely found of the establishment of totally new village by any Maratha ruler and also by his name except Shahar Satara.

Satara Shahar or city, which Chatrapati Shahu Maharaj established around A.D. 1715 below Satara fort, may be considered as an example of a totally new establishment because, no small Mouja village was in existence there that was converted in to a Kasba. Secondly, it was directly established as a city or Shahar being capital of Maratha Empire. But except this city, none other village was newly settled in Maratha rule.

Sometimes its name appears in historical documents as 'Shahunagar' but Chatrapati Shahu Maharaj never named it alike. People called it as Shahunagar.

Sometimes, only political influence was responsible for changing the status of a village.
For example,

Wai was a Kasba city since 17th century. But it had no mercantile or religious influence. During middle of 18th century, it was honored as a Jahagir to Sardar Raste. He virtually expanded this village almost double than the existed. But it was totally occupying residential housing.

Small villages like Sangali, Jamkhindi, Ichalkaranji were also could grew because of the political patronage of Sardar Patwardhan and Sardar Ghorpade.

Junnar had a status of a chief town of a Nizamshahi Sammat during 16th century. It gained a status of a Shahar being the chief place of Sarkar in 17th century. It was also a prominent trade center. But in 18th century, former communication through Nane Ghat (Pass) was not continued as a new pass called as 'Malshej Ghat' was developed in the vicinity. Till that time, the mercantile activities of Junnar were also reduced and its political status was also demoted. A nearby old Kasba town named 'Pune' was developed very fast by Peshwa, which became headquarter of the Maratha Empire in future. And hence, the political importance of 'Sarkar' Junnar was also reduced. During late 18th century, status of Junnar remained only as a principal village of Prant Junnar.

Kasba Saswad was treated as headquarter of Saswad Karyat of Supe Pargana during 16th, 17th and also in 18th centuries. But it was not that developed till early 18th century. This village was also not allotted as a Jahagir to any political personality. During middle of 18th century, Sardar Purandere, being Deshulkarmi of Saswad Karyat, built his huge mansions there and also developed it by established a new residential sector nearby.

Both the changes in the original statuses of both these villages were merely happened only due to political influence.

**Religious influences**

The other influencing factor was the religious importance of village. These villages were not politically important but since centuries, having main temples Hindu deities, they had gained religious importance being the holy places.

Villages like Nasik, Pandharpur, Tuljapur, Kolhapur, Jejuri, Chaphal, etc. were treated as auspicious due to its religious importance.

But many small villages like Alandi, Dehu, Shivathar, etc. were also gained important being home places of the Saints.

During 16th and early 17th centuries, almost all these villages were under Islamic rules.
Hindu people had to pay heavy taxes for visiting these places still the devotees in large numbers were often visiting such places.

In spite of any support and encouragement from any political ruler or leader, these places were growing totally by the support of common people.

Since middle of 17th century, Shivaji Maharaj specially paid attention in protecting and developing some important auspicious villages, those he incorporated in Maratha kingdom.

But during 18th century, almost all the places situated in Maratha Empire, having important temples of the Hindu deities, were freed from the Islamic burdens, and were developed either by Peshwa or by Maratha Sardars.

It can also be observed that, though the status of a village was maintained as a Mouja or Kasba for centuries together, it was treated as the important village of the province only because it had some or other status like political, mercantile, occupational, or religious.

It should also be understood that the social, cultural, religious and of course, commercial and mercantile status of that village was increased because the political leaders were providing the required amenities and were doing this job with enthusiasm.

Some of these or many times all of these influencing factors were responsible for governing the growth of a village. But sometimes, no such factor was influencing the village but it grew only because of the enthusiasm of the Jahgirdar. During late 18th century, this effect was significantly observed. Maratha rulers never felt a need of establishing totally new cities because the process of status wise transformation of the small villages into larger village was always in practice. Therefore it should be understood that the first principle aspect of Maratha system of town planning was mainly based upon the transformation of existing small village into a larger village.
Systems of trades and transportation of the goods

In 16th, 17th and also in 18th centuries, generally, there were two types of trades wholesale and retail and these trades of goods were depending upon the systems of supply and transportation.

For the transportation of large quantity of goods, generally supplied on wholesale basis, to different Bajarpeth of the Kasba and Shahar, separate fleets and troops of transporters were carrying these goods on large scale to the required destinations on behalf of the traders. These transporting contractors were generally called as 'Vanajari' (JeCepeejer).

But to convey the goods to the retail customers, especially to the day Bajar of the villages, traders had to travel themselves along with the goods and materials. Even sometimes, the traders carrying smaller quantities of such god were traveling themselves without appointing any transport contractor.

All these trade and transport activities were routed through roads and thoroughfares.

Two types of the roads were indicated in the contemporary documents as follows (8)

1. Main roads were called in Marathi as 'Ubha Marg' (GYee ceeie&).
2. Other small roads were called in Marathi as 'Aad Marg' (De ceeie&).

Maratha province was not plain and leveled alike northern Indian Territory and also incorporating large and wide sections of Sahyadri mountain ranges, of which Sahaydri mountain range was a prime and important route for the trades between Konkan and Desh.

Similarly, there were also many routes that were crossing mountain ranges. These ways were called in Marathi as 'Ghat' (Ieeš) or 'Dang' ([ ebie].

'Dang' is Hindustani word that means 'a peak or summit of a hill'.
'Ghat and 'Dang', both words also means as 'the wild, hilly, and ascending track along the mountain ranges.
At many places such ways were very narrow in width and difficult to pass. Sometimes they were naturally existed and at some places were artificially created. These ways were called in Marathi as 'Khind' (खिंड).

A noting in the form of an 'Akhbar' written as per the instructions of Aurangjeb indicates that about 360 such Khind or 'Ghat' were existed during 17th century, of which 65 were wide enough for passing the army along with elephants and camels. That means a large army could easily make its way through the mountain ranges. It also indicates that these routes were also useful for the traders and transporters of wholesale goods because, plenty of bullocks and horses loaded with the bags could make an easy way through these routes. (9)

The roads especially passing through mountain ranges and also at some places through the narrow passes or 'Khind' were called in Marathi as 'Ghat Marg' (गठ मर्ग).

Maratha province was divided into two parts, on the either sides of Sahyadri mountain range. Its western side province was called as Konkan and eastern side province was called as Desh. Naturally, many 'Ghat Marg' were specially built in these ranges for the convenience of the traders and transporters.

A noting states that in 18th century there were 135 such Ghat Marg were existed in Sahyadri mountain ranges. (10)

Another noting made in 17th century, indicates that about 64 such Ghat Marg were existed in the Sahyadri mountain ranges, which were particularly used as a link between Konkan and Desh provinces. It also indicates that 25 such Ghat starting from Kondaibari Ghat and up to Bor Ghat, and 39 Ghats starting from Savashni Ghat up to Tulkut Ghat, were existed. (11)

Kondaibari Ghat was a link between Surat (in Gujrath state) Navpur, and Dhule (in Maharashtra state).

Savashani Ghat is situated on the border of Konkan and Poud Khore near Telbaila village.

Exact location of Tulkut Ghat is not traceable.

About 18 such Ghat Marg existed during 17th century, particularly used as a link between Konkan and Desh provinces are indicated in three different maps, which may provide their correct locations. (12)

A table given below indicating the main routes used for such trades, passing in between the destination places, and through the Ghat Marg used to cross Sahyadri mountain ranges may elaborate this aspect more clearly.
### From North to South direction

<table>
<thead>
<tr>
<th>Starting destination Of Konkan</th>
<th>Name of Ghat Marg</th>
<th>Ending destination Of Desh</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Ganadevi – Chikhali</td>
<td>Rahude Ghat</td>
<td>Vani</td>
</tr>
<tr>
<td>2. Ramnagar – Peth</td>
<td>Mahaje Ghat</td>
<td>Dindori*</td>
</tr>
<tr>
<td>3. Kalyan – Peth</td>
<td>Mahaje Ghat</td>
<td>Dindori</td>
</tr>
<tr>
<td>4. Kalyan</td>
<td>Thal Ghat</td>
<td>Nasik</td>
</tr>
<tr>
<td>5. Kalyan</td>
<td>Malshej Ghat</td>
<td>Junnar*</td>
</tr>
<tr>
<td>6. Panvel, Ashtami – Pali</td>
<td>Bor Ghat</td>
<td>Pune*</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Bor Ghat is now commonly recognized as 'Khandala Ghat')</td>
</tr>
<tr>
<td>7. Cheul – Ashtami</td>
<td>Kumbha Ghat</td>
<td>Pune</td>
</tr>
<tr>
<td>8. Rajpuri (Danda) – Mahad</td>
<td>Varandh Ghat</td>
<td>Bhor*</td>
</tr>
<tr>
<td>9. Cheul - Mahad</td>
<td>Par Ghat</td>
<td>Wai</td>
</tr>
<tr>
<td>10. Dabhol, Khed, Chiplun</td>
<td>Amboli Ghat</td>
<td>Satara</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(Amboli Ghat joining Satara and Dabhol is not in use as the route towards this Ghat has been disappeared in the backwater of Koyana Dam)</td>
</tr>
<tr>
<td>11. Dabhol, Chiplun</td>
<td>Kumbharli Ghat</td>
<td>Karad*</td>
</tr>
<tr>
<td>12. Sangameshwar</td>
<td>Tiwara Ghat</td>
<td>Karad</td>
</tr>
<tr>
<td>13. Rajapur</td>
<td>Anuskura Ghat</td>
<td>Malkapur*</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kolhapur*</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Karad*</td>
</tr>
<tr>
<td>14. Rajapur - Kharepatan</td>
<td>Amba Ghat</td>
<td>Kolhapur*</td>
</tr>
<tr>
<td>15. Kanakawali – Kharepatan</td>
<td>Kajirde (Bavada) Ghat</td>
<td>Kolhapur*</td>
</tr>
<tr>
<td>16. Kanakawali</td>
<td>Phonda</td>
<td>Kolhapur*</td>
</tr>
<tr>
<td>17. Savantwadi</td>
<td>Aambawali (Amboli)</td>
<td>Nesari *</td>
</tr>
<tr>
<td>18. Vengurle, Bande,</td>
<td>Ram Ghat</td>
<td>Belgaon*</td>
</tr>
<tr>
<td>19. Ponda (Goa)</td>
<td>Tinai Ghat</td>
<td>Belgaon</td>
</tr>
<tr>
<td>20. Karwar</td>
<td>Aadvel Ghat</td>
<td>Hubli</td>
</tr>
</tbody>
</table>

This list has been prepared on the basis of the assorted information collected from the above stated references and maps and it indicates only the main Ghat Marg (routes) that were joining Konkan and Desh provinces and commonly used by the traders and also by the armies if required.

(The routes still exists and are now made motorable are indicated by * sign)
Apart from the above listed main Ghat Marg, there were many other passes or Ghat Marg existed in the topmost range of Sahyadri mountain and were joining nearest destinations in between Konan and Desh but were considered as subordinate ways. Now a day it is difficult to trace out their exact locations.

A map of Mose Khore province indicates the locations of Ghat routes called as Dev Ghat, Kumbha Ghat, and Kawalya Ghat, starting from Konkan province and reaching at the top of Mose Khore. (13)

A map of Poud Khore province indicates the locations of Ghat routes called as Sava Ghat, Wagjai Ghat, Savashni Ghat, Gadhlavlot Ghat, Lendi Ghat, and Tamhini Ghat, all were starting from Konkan province and reaching at the top of Poud Khore. (14)

A map of Nane Maval province indicates the locations of Ghat routes called as Hindola Ghat, Paira Ghat, Bor Ghat, and Kurvanda Ghat, all were starting from Konkan province and reaching at the top of Nane Maval. (15)

There were also many other passes or Ghat routes existed in the topmost range of Sahyadri and were joining nearest destinations within the mountain ranges.

A map of Jawali province indicates these Ghat routes called as Shewatya Ghat, Madhe Ghat, Gopya Ghat, Kawala Ghat, Dhavalaya Ghat, Ranatondi Ghat, Hatlot Ghat, Ganeshdara Ghat, and Nisni Ghat. (16)

Few similar documents also indicate the names of the Ghat routes that were existed in 17th century.

A document or a list of such Ghat Marg and provinces made around A. D. 1630, states the names of few such Ghat Marg existed in early 17th century. It also indicates their locations and the destination stations. Interestingly it also indicates the names of the forts nearby these routes. (17)

Ghat Malshej, at the top portion of Mad Khore, situated near fort Sihola and Harichdhar (Harishchandra Gad?).

Ghat Nana, at the top portion of Tape Kukadnher, situated near fort Jivdhan.

Ghat Chondhamendha, at the top portion of Tape Rajur, situated near fort Ratangad.

Borghat, at the top portion of Masruli Khore, situated near forts Madangad, Kurang gad, Bhajgad, and Trimbak etc.
Par Ghat, at the top portion of Jawali, up to which border of Adilshahi province was existed, and villages like Dhom and Wai are situated before the Ghat.

Ghat Kawala, reaching at the top of Muthe khore and Kanad Khore.

Ghat Sevata, at the top of fort Rajgad, village Sirol is situated before the Ghat.

Kumbha Ghat, and Dev Ghat, both at the top of Muthe khore.

Hirdi Ghat reaching to Ashtami, at the top of Muthe khore.

Similar document also indicate the names of the Ghat routes that were existed in 18\textsuperscript{th} century.

A letter dated 11\textsuperscript{th} March 1730 states the names of Ghat Marg as follows.

Bor Ghat, Tal Ghat Ghoti, Raj Ghat (Savala), Kavala Ghat,
Gadhavlot Ghat, Tailabaila Ghat, Nana Ghat,
Chondhamendha Ghat, and Malsej Ghat. (18)

Many other small Ghat Marg or passes were also existed that were joining two nearest destinations within the Sahyadri mountain ranges on the upper plateau called as Desh. They were shorter in lengths and low in gradient as compared with the Ghat routes joining Konkan and Desh provinces.

Three Ghat routes situated very near to each other called as Bapdev Ghat, Dive Ghat, and Chota Borghat were joining Pune and Saswad. (19)

Salpa Ghat was joining Saswad, Jejuri and Satara.
Dudhebabi Ghat was joining Phaltan and Dahivadi.

Similarly, two Ghat routes, not shown in the above map, called as Katraj Ghat and Khandala (or Khambatki) Ghat are still exist and are in motorable condition. Katraj Ghat might be existed in 17\textsuperscript{th} century but might not be wide enough.
Khambatki Ghat route was not in existence in 17\textsuperscript{th} century. Sardar Raste newly made it during middle of 18\textsuperscript{th} century.
Tough there were several Ghat routes in Maratha province, all were not wide enough to allow heavy transportation. Few of them were very narrow and only allowing pedestrian traffic whereas many of them were little wider to allow medium type of traffic. Depending upon the capacity, road gradient, and width, these Ghat routes were categorized in four types as follows.

1. **Payvat** - (पायवत)
   It is a combination of two Marathi words. 'Pay' means foot and 'Vat' means path or way.
   A route very narrow in width and also difficult to widen due to heavy gradient and critical turns. These routes were generally used for the pedestrian traffic and not for the transportation of goods.

2. **Ghodvat** – Ghodevat - (घोडवत - गडेवत)
   It is a combination of two Marathi words. 'Ghode' means horses and 'Vat' means path or way.
   A route little wider in width and difficult to widen due critical turns. Hence allowing transportation by horses and bullocks.

3. **Gadevat** - (गडेवत)
   It is a combination of two Marathi words. 'Gade' means horse carts and 'Vat' means path or way.
   Route wider enough in width, and were generally used for the transportation with the help of bullock carts.

4. **Sainyavat** - (सैन्यवत)
   It is a combination of two Marathi words. 'Sainya' means army and 'Vat' means path or way.
   Route having sufficient and larger width allowing heavy traffic. This route was generally used for the army movements but was also much useful for the transportation of goods made with the help of bullocks, horses, and carts.

During 16th, 17th, and even 18th century, in Maratha province, generally, the transportation of goods was mainly made with the help of bullocks, horses, and donkeys. Heavy and long distance transportation was made with the help of bullocks.

The people doing this business were called as Vanjari. Generally, they owned large numbers of bullocks and were taking contracts from the traders for carrying the goods. Sometimes they were also trading the goods. Normally an individual had 100 to 1000 numbers of bullocks, but they were traveling in a group that was consisting of the bullocks individually owned by many such transporters. This group was called as 'Tanda' (तंड).
These groups were traveling along with their families and also with the armed soldiers. Often, they were avoiding night traveling and were taking halt at such a place where sufficient availability of grass and water for bullocks could be found. That time all the loadings on these bullocks had to be unload. In every morning they had to load again the bullocks and start further traveling. Considering these difficulties, this Tanda could travel maximum of 25 to 30 kilometers per day.

In Maratha province, bullock carts were very rarely used for the transportation of goods. There might be few reasons for not using the carts.

1. Almost all the roads of Maratha province were not asphalted or tarfented but made with murum filling. Very few roads were plain and wide. All others were narrow and also passing through undulated and unleveled lands having many large and small Ghat routes.

2. Maratha province was full of rivers and small or medium water streams (called as 'Odha' ओधा in Marathi). Very few bridges were built over the rivers. Generally the rivers of water streams were crossed through running water by finding low heights of water flows.

3. The design of the bullock cart was not alike today's lighter cart, but very heavy in those days. Even the wheels were made from thick solid and one piece of wooden plank and without spokes.

4. It might be difficult to run these heavy carts on such roads.

5. Normally 10 to 12 bullocks were required for pulling a cart.

6. An individual bullock could carry a maximum load of 100 to 120 kilograms. So in comparison, a cart should carry at least a load of (10x120) 1200 kilograms. Which was not possible considering the conditions and gradients of the roads because to pull such a heavy load and also to turn the cart on acute turnings on heavy slopes were practically not that easy. Instead individual bullocks could carry same load without these difficulties.

The traders generally selling the good or grains in the Bajar of nearby villages were also using horses and mainly donkeys for such traveling where the distances were not too far from their original places. But a horse or donkey could not carry the equal loading that a bullock would carry. For the nearest destinations, even manual labor was also used to carry these goods.

These laborers were called as 'Sirbhari' (सिर्बहरी a person carrying load on his head), 'Khandekari' or 'Khandadi' (खण्डकरी, खण्डडी a person carrying load on his shoulders), and 'Motlekari' (मोळ्यकरी a person carrying a bundle). Generally it was considered that a horse could carry half a bullock load, a donkey could carry \( \frac{1}{3} \) bullock load bullock load, and manual labor could carry \( \frac{1}{4} \) bullock load.
An order for collecting the tax classified these types. It states that the tax should levy as $\frac{1}{2}$ for horse (Nimme), $\frac{1}{3}$ for donkey (Tijai) and $\frac{1}{4}$ (Chouthai) for a manual labor. (22) Original Marathi words are

For these trades and transports, quality and safety of all these roads and thoroughfares, had to be maintained by the ruling government because the revenue income collected from such traders and transporters by the way of taxes was another very important aspect of the revenue income of any kingdom.

Such tax was called as 'Jakat'.

Jakat (झकट) is an Arabic word means taxes to be paid on the costs of the materials brought inside the boundary of a particular city a Peth.

At important places on these routes, offices or check posts were established. Contemporary documents referred these offices as 'Chouki' (छूकी) and 'Choutra' (छूत) But there was a little difference between these two types of offices.

A Chouki was treated as a check post where soldiers were appointed for the protection of the traders and transporters. Sometimes, it was also used as a small military station.

Invariably, a Chouki was always established at the important places such as critical turns of the Ghat, junctions of two roads, at the entrance of a Khind, and even on the lonely routes of the jungles at specific intervals, where the passers needed protection and help.

A noting states the establishments of such Chouki on the route passing between Wai Pargana and Rohid Khore through Koral Khind and Dhavala Ghat.

A letter written in A. D. 1685 by Shankaraji Narayan to Krushanaji Dadaji Prabhu Deshpande and Jamnis and appointed soldiers of Mouje Kari, Vadatumbi and Koral Chouki of koral Khind states that the new Chouki should be established at Koral Khind, Dhavala Ghat and Mandhardev Sada (plain land on hilltop) and by keeping a watch, all the news about the enemy should be informed to him.

Original Marathi wording is
Sometimes, these Chouki was also called as 'Met' (cesš) and the officers in charge or the soldiers were called as 'Mektari' (cesš).

Generally it is observed that being government servants, they had no rights to collect any money or fees from the traders or transporters for the protection. But sometimes such rights were specifically allotted only to few Metkari.

A letter issued by Chandrarao More, chief of Jawali province, for the rights of the protection of Ghat Hatlot and Ghat Parghat states that apart from the Vatandar like Dangi, Pathaki and Hatlote, no other person is allowed to collect Jakat. The officers called as Metkari stationed at Parghat are government servants (Diwanche Chakar) and have not right (to collect fees). Only an officer named as Bahulkar who is a Metkari of village called as 'Gutad' is allowed one Ruke per bullock for 'Rakhavali' (giving protection).

Original Marathi wording is

каेकरोहे तेपोजे तेन्हे

केजेके केमेये केमेये केमेये

केजेके केमेये केमेये केमेये

केजेके केमेये केमेये केमेये

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केजेके केमेये केमेये केमेये

Today, a village called as 'Metgutad' is exists about 8 k. m. away from Panchagani on Panchagani - Mahabaleshwar road. This must be the referred village named as Gutad, and the check post might be called as 'Met' of 'Gutad'. Hence, its name was colloquially established as 'Metgutad'.

Now it is necessary to understand about a 'Choutra'

'Choutra' (उतार) is a Marathi word derived from a Hindustani word 'Chouthara' (चौरथा) that means a raised squared platform. In this context it should be understood as 'an office of 'Pansare' or 'an excise or octroi post'.

Normally a Choutra was used as an octroi check post, for the collection of taxes. This check post was generally referred in the contemporary documents as Jakat Choutra'. Generally it was situated on the borders of two provinces. Whereas, Ghat Chouki were definitely placed at both the ends of any Ghat and protection was given to the traders.
There were two types of these 'Jakat Choutra'. One was called as 'Ghat Choutra' and the other was called as 'Bajar Choutra'.

'Ghat Jakat Choutra' was situated generally at the top level of a Ghat route on the border of two provinces, whereas 'Bajar Choutra was situated at the entrance of either any Day Bajar place or any Bajarpeth, depending upon the category of that village.

Many times, such Jakat was also collected on the Choutra placed at the entrance of a provincial boundary where the road is plain and not passing through any Ghat or leading to any Bajarpeth.

Such roads were called 'Ubha Marg'. Many times, a road passing by a village it was called by the name of that village.

The following noting states the names of such roads as 'Marg Bhare' and Marg Agalambe'.

It is an application dated A. D. 1633, made by Narsingrao Shitole Deshmukh regarding the continuation of his rights for collection of Jakar of the province Mamla Daulatmangal (Bhuleshwar) states that the right has been continued since Nizamshahi rule of collecting Jakar from the Choutra Kasbe Majkur (Daulatmangal), Choutra Lohogau, Choutra Chincholi, Marg Bhare Marg Agalambe, Parinchya, Veer, and Choutra Patas and Rajori. It includes the rights of Ubha Marg, Thalbareet Thalmod of Meeth (Salt), Bhus (foodgrains), Kirana Bab (other grains and cooking items), Kapad (Clothing), and Bajebab (Etc.)

Ubha Marg means main roads.

Meanings of Marg Bhare and Marg Agalambe should be understood as the roads passing through or nearby villages named as Bhare and Agalambe.

Thal Bhareet means the goods to be unloaded at a place.

Thal Mod means the goods to be loaded for further travel from a place.

Original Marathi wording is

But the operating system for all these types of Jakat Choutra was common and similar. Only change was made in the rates of such Jakat. Rates and system for the collection of Ghat Jakat or road Jakat were different than that of the Bajar Jakat.
It can be said that Ghat or road Jakat was a combination of tax for providing protection and toll for maintenance of the roads and Bajar Jakat was an octroi levied on the each and every item that was brought for sale.

Generally, the Ghat or road Jakat was collected per bag or bundles of such goods on the basis of type of goods and its carriers.

A letter issued by Chandrarao More, chief of Jawali province, for the rights of the protection of Ghat Hatlot and Ghat Parghat states that
Ruke 3 per bullock per bag of salt (Meeth) and grains (Bhusar), Ruke 6 per bullock per bag of vegetables (Kene) and tobacco (Tamakhu), Ruke 12 per bullock per bundle of cloth (Kapad Bagi), and Ruke 9 for per bullock carrying of grass load (Kabale Oze).

Original Marathi words are

Another letter or order also stated the rates of such taxes applicable for the traders (called as Bakal) residing in Karad and Kolhapur provinces who used to travel to other provinces (called as Para Mahali) via main road (called as 'Ubha Marg') and also by climbing down the Ghat routes (Might be traveling towards Konkan?).

The Jakat was levied on the basis of per bag and according to the type of carriers like bullocks, horses, donkeys, and manual labors (called as Khandadi and Motlekari).

The rates were different for grains, vegetables, and grass bundles.
Also they were different as per the type of carriers as ½ for horse (Nimme), 1/3 for donkey (Tijai) and ¼ (Chouthai) for a manual labor.

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Original Marathi words are
Structure of trades and transportation of the goods

- Port Bajarpeth
- Main Bajarpeth
- Large Kasba
- Kasba Bajarpeth
- Day Bajar At Mouja

Supply Routes
Distribution Routes
Administration of Jakat Chouki and Choutra

For the collection of these taxes, Chief administrator called as 'Ghatpande' (ग्राहकर्मी) was appointed for a large province in which many routes, Ghat and Khind were existed.

This province was divided into many small sub sections for the convenience of the collection of Jakat.

Generally, a chief officer called as 'Pansare' (पाणसार) was appointed for each sub section of the province and routes, rather on each Jakat Choutra.

Few documents have referred a name of such officer as 'Dangi' (दंगी). A letter issued by Chandrarao More, chief of Jawali province, states that the 'Hak' (rights) for the 'Rakhavali' (protection) of Ghat Hatlot and Ghat Parghat were given to the officers 'Dangi', Pathaki, and Hatloti.

Dictionary meaning of the word 'Dangi' is 'A custom officer'. It has been derived from a Hindustani word 'Dang' (ढंग).

It seems that, Dangi and Pansare were working on the similar posts and having similar powers. Only the difference might be that Dangi was only in charge of a Ghat chouki, whereas, Pansare was in charge of Ghat chouki and also road Choki.

Other officers called as 'Modavi' (मोदवी), 'Pathaki' (पाठाक), 'Dani' (दांडी), and Bidawai (बिदाई) were assisting Ghatpande and Pansare in the tax collections.

Of which, Modavi and Pathaki were also similar posts and both were responsible for the protection of the fleets of these traders.

'Pathak' (पाठक) is a Marathi word means 'a troop' and 'Pathaki' means an officer, in charge of a 'Pathak' of soldiers and guards

Their duty was to take the fleet of these traders up to the next check post under his protection. There might be little difference between the areas of operation allotted to Pathaki and Modavi.
A Pathaki was responsible for any route between two check posts whereas, Modave was responsible only for Ghat route and also was responsible for the repairs and maintenances of this route. In Marathi, 'Modave' (मोडवे) is treated as the plural of 'Modavi' (मोडवी). It is difficult to find out how this word was formed. But, it might be derived from the word 'Mod' which means 'a turn or bend of a road or river'. Since the Ghat route always has many turns and the Modave is a person taking care of these roads, this word might have been formed.

For any Bajarpeth this protection facility must have been offered but contemporary historical documents do not refer that officers called as Pathaki or Modavi were specially appointed in connection of any Bajarpeth.

This duty was under the central system of the Jakat Chouki placed at different locations according to the convenience of the government.

The officer called as 'Pathaki' might be doing his duty of taking such fleet of the traders from any Bajarpeth to the nearest Jakat Chouki. From there the another Pathaki might be taking these traders to next Chouki or to any Bajarpeth of some other village situated under the area of that particular Chowki.

A person called as 'Dani' was also helping Pansare in this work. His duty was to keep the accounts and records of the Jakat collections.

Another person called as 'Bidawai' was also assisting Pansare and Ghatpande in their work.

Actually, Bidawai was an officer especially appointed for the Day Bajar of a village or a Bajarpeth. His duty was to keep records of the traders often used to come to that Bajar. Even sometimes any new trader could also arrive initially for first time but not that frequently visiting that Bajar again and again. That might be considered as a doubtful. In such case, depending on the records kept by Bidawai such traders could be traced. 'Bidawai' had also a duty to keep good and separate arrangements of the animals like bullocks, donkeys, and horses brought by different traders along with their caretakers till the end of the Bajar. Sometimes, these traders used to take rest in the night at the same place and to march further very early in the next morning. Till that time Bidawai was held responsible for their protection.

It seems that the duty of a Bidawai for any Choutra or Chouki might be of similar type.
Firstly, he always had a list of the traders coming to the Bajar. So it was definite that the traders passing through a Choutra situated nearby any particular village or Bajarpeth were pre listed by that Bidawai.

Jakat was a separate government department. All these posts were treated as Vatan and the officers on these posts as Vatandar.

**Placements of Choki and Choutra**
Developments of villages

**WADI, MAJARA, MOUJA** and **KASBA** Villages

During 16th century and even before that, main occupation of the majority population was farming and these farms were spread around the main village. It is also observed that the villages were generally settled on the bank or nearer to a river or any water stream. But it was not a mandatory rule.

All these villages were categorized in five different statuses that were called as 'Wadi' (Jee[er], 'Majara' (cepeje), 'Mouja' (ceewpee), 'Kasba' (keâmeyee), and 'Shahar' (Mej).

In a Pargana many villages having status of Mouja were existed. Rather almost all the villages were called as Mouja except few of them, which had a status of a Kasba village. In addition, there were few villages called as Wadi that were smaller than a Mouja and Majara.

- Pune Pargana consisted 290 villages of which Pune and Lohogav were Kasba villages.
- Chakan Pargana consisted total 64 villages of which only Chakan, Induri, and Sudumbare were Kasba villages.
- Indapur Pargana consisted total 84 villages of which only Indapur and Bavada were Kasba villages.
- Supe Pargana consisted total 73 villages of which only Supe, Baramati, and Saswad were Kasba villages.
- Shirval Pargana consisted total 40 villages of which only Shirval was a Kasba.

Many times, though having their permanent houses built in the vicinity of Mouja, farmers were also living in the huts and houses near to their farms in a group, by which some of their family members may stay there and keep a watch on their farms. Subsequently, in the course of time, such huts or houses were grouped together to establish a small cluster. Naturally, such small clusters having maximum 20 to 40 houses in each of them were existed around a Mouja, which were called as 'Majra' or 'Wadi'. Being very small in size and having little population, these Majra and Wadi were not given the separate status of a separate village. Many times they remained as the Wadi of that Mouja.
A letter dated 22nd August 1658 states the names of such Mouja villages along with their Wadi, situated in Kasegaon Karyat of Man Pargana. Mouja like Setfale, Ramapur, Surgaon, Dahiwad, each had a Wadi. (29)

Sometimes, a Wadi was settled nearby a Mouja along with some other Majara villages, but was not called as another Majara. It remained as Wadi and continued along with that Mouja.

It might be possible that, Wadi and Majara might be separate units or clusters and Wadi might be little smaller and less populated than Majra.

A unique reference dated 15th February 1679 clarifies this fact to some extent, which states that there was a Wadi named Karandi near Mouja Pashan. A person may be chief of that Wadi, claimed that few years before Jijabaisaheb, mother of Chhatrapati Shivaji Maharaj, had told him to convert it into a Majra and asked for such permission. But Shivaji Maharaj denied this fact and issued a fresh order to maintain the status of Karandi as Wadi and not as a Majra. (30)

In 18th century, Wadi Karandi achieved a separate status of a Majara village. A list made in early 18th century stated its name as Pashan along with Karandi (Pasane dekheel Karandi - hee kee ose (osKeerue) keâjboer). In late 18th century, this Majara was merged in the expanse of Pashan village. (31)

Though the status of Wadi and Majara was same that is a small cluster of houses, a Majara had a possibility of gaining a status of a separate village but a Wadi never treated as a separate village. It always remained as a unit of a Mouja village. Of course, such Mouja villages having Majara and Wadi units were not found in large numbers. Even in 18th century, almost all such Majara were converted in Mouja status.

In Hirdas Maval province, there were 51 Mouja villages of which, Salav village had 2 Majara named Saywadi and Bhambatmal. In early 18th century both gained a status of a Mouja village. In later date, Saywadi was merged in the area of village Salav but Bhambatmal remained as a separate village. (32)

In Gunjan Maval province, there were two Mouja villages having same name as 'Ketakavane'. One was called as 'Ketakavane Budruk'. Other was called as 'Ketakavane Khurd', which had a Majara named 'Isandev'. There was another village also named as Mouja 'Isandev'. To differentiate them, one was called as 'Isandev najik Ketakavane or 'Isandev dekheel Ketkavane'. This Isandev Majara village gained a status of a Mouja in early 18th century.
In a list of villages, it is specifically written as 'Mouje Isandev Majara, hali Mouja ceewpee FmeeveosJe cepeje neueer ceewpee' that is, the original Majara Isandev is called now (hali Mouja neueer ceewpee) as Mouje Isandev'. (33)

Villages, having large population, were called as 'Kasba'. Generally, an existing Mouja, as it grew sufficiently, was converted in to a Kasba. Mostly, small Majra or Wadi villages, settled around any Mouja were incorporated in the area of that Mouja to form a larger village. But it was not a Rule. Sometimes, a sizable Wadi might remain as separate units though that village gained a status of a Kasba.

A list of villages in Karyat Kasegaon, of Pargana 'Man' stated that there was a Wadi of Kasba Kasegaon. (34)

Due to the growth in the population, by adding new housing colonies, vacant spaces in between main Mouja and surrounding Majra or Wadi were developed. Thus, a Mouja was converted into a Kasba.

Sometimes existing Majara was merged into a Kasba. A Mahajar made in A.D. 1628, stated that a Majara of Kasba Supe named Chincholi was merged in Kasba. (35)

When a particular Pargana was allotted to a Sardar as a Jahagir, he used to choose a village amongst the territory of that Pargana that would be more convenient for his own settlement. Naturally, he was much careful to develop that village in all senses. Since the Jahgirdar was residing in that village it was treated as 'headquarter' of that Pargana.

For example, Pune was the main Kasba village of Pune Pargana, being a Jahagir of Raje Shahaji Bhosale. Similarly, he had other few Pargana like Supe and Indapur, in which Supe and Indapur villages were 'Kasba' of the respective Pargana. But it was not a mandatory rule that a Pargana should not consist more than one Kasba in its territory.

In Supe Pargana there were three Kasba villages namely, Supe, Baramati and Saswad of which, there was a ground fortress (Gadhi - iέ[ε]) built at Supe and Baramati. (36)

Wai Pargana had Wai, Bavdhan, and Rahimatpur Kasba villages. (37)
Many Mouja villages, which were conferred as a Jahagir or Inam to the Sardars, Deshmukh, or Patil, but remained as 'Mouja' and not converted into Kasba.

Around A.D. 1643, Dadaji Kondadev established a Peth in village Pashan to honor Jijabaisaheb, mother of Shivaji Raje and named it as 'Peth Jijapur'. Still, village Pashan remained as a Mouja and never called as Kasba.

Generally, any prominent village, which was situated on the important route or a village at the foot of a fort was converted into Kasba. But again it was also not a rule.

So, it can be assumed that there was no definite rule or definition of converting any Mouja village into a Kasba. Any Mouja village might have given the status of a Kasba village by the contemporary rulers because of three possibilities.
1. That had some special political prominence
2. That might be useful to gain the revenue income of the territory
3. That might be having some location wise advantage, which could play a major roll in the defense or development of the surrounding territory.
In 16th and 17th centuries, around a Kasba, strong enclosing ramparts with bastions in between were built for its protection.

Usually it was called in Marathi as ‘Gav Kusu’ (गव कळे). It is a combination of two Marathi words that are ‘Gav’ means a village and ‘Kusu’ means a compound around it. This word was also pronounced as ‘Gav Kos’.

(‘Kos’ कळे is a corruption of ‘Kusu’ कळे)

But again it was not a rule. Many times these wall were built on later date, even in 18th century, though the village was established as a Kasba much earlier.

Saswad village was called as a Kasba since 17th century but till A.D. 1765 there was no protecting wall around it.

On 31st January 1766 Peshwa Madhavrao ordered to build a wall having its height equal to 8 Haat (4 meters) and width of 3 Haat (1.50 meters), around this village by collecting contribution from the villagers.

He also ordered that the poor people should be exempted from the contribution.

This work was done with compulsion and with the help of government officer and soldiers (राजसूय जनीकरी जनीकरी केलेजे).

Original Marathi wording is...

Such protecting walls are also observed enclosing many Mouja villages that had not gained a status of a Kasba.

There are many villages still seen enclosed by protecting walls built centuries before. It was a trend in 16th and 17th century. Especially in the reign of Nizamshahi sultanate, building Gav Kusu around most of the important Mouja and Kasba villages was a common practice.

Only difference was, prominent villages had strong ramparts with bastions built in stone masonry and small villages had simple wall built in mud.

In 18th century also many villages had such Gav Kusu built around them. Many times the old wall were also repaired and renovated in Peshwa period.

A 'Bajarpeth' or market place was definitely establish either within the boundary of the village or in close vicinity. Very few Mouja villages also had their own Bajarpeth; however, any Kasba village always had a Bajarpeth.

Sakharambapu Bokil, a prominent diplomat, had been allotted village Mouja Hivare near Saswad as Inam. Around A.D. 1765 he built a protective fortified
wall surrounding the village territory. Hivare village was never converted into a Kasba. Being in the vicinity of Kasba Saswad or this village was not that important considering its location; it might have not given a status of a 'Kasba'. For the upliftment, he also established a permanent Bajarpeth there.

A letter dated 2nd November 1772 states that, Sakharambapu Bokil, also established a 'Bajarpeth' outside the Gav-Kusu around village Mouja Hivare. This land was owned by Mahar of Hivare village, which was donated by them for establishing a Bajarpeth. Sakharambapu allotted an alternate land near Vetal temple on the bank of river to these Mahar for building their colony called as Maharwada.

Original Marathi matter is

In any Mouja or Kasba, main occupation of the residents was agriculture and farming. Also these farmers were occupying major portion of land under their residential colony in that village.

In contemporary documents, the farmers were referred as 'Kul', Kunabee', 'Praj' and 'Mujeri' (कुल, कुनाबी, प्रज, मुजेरी).

Mujeri is a corruption of the Arabic word (मुजेरी) 'Mujariya', means 'Farmer'. Today they are called as 'Shetkari' (शेतकारी) but in historical references this word was not used often. Instead, a word 'Setkari' had been used rarely in some documents. A word 'Rayat' (रायत) has been often used, which is a corruption of an Arabic word 'Raiyat' (रायत) that means 'People of realm' or 'farmers'.

Any Kasba village was divided in three portions, called as 'Mujeri', 'Mali' (मली), and 'Mohatarfa' (मोहटारफा). Mujeri and Mali were meant for the farmers and Mohatarfa was a separate colony developed for the traders and merchants like grain traders, shopkeepers of household goods and artisans like 'Balute' (बाळूते). These Balute were of different casts in accordance with their businesses.

A 'Mahajar' pertaining to A.D. 1732 indicates the contemporary status of Kasba Pune in which, along with the Peth established around main Kasba, other three sections of Kasba, like Mali, Mujeri and Mohatarfa were shown separately along with their officers like Patil, Kulkarni, Shete, Mahajan and Balute. (Refer explanation of the word 'Mahajar' in the chapter – 'A Shahar')
Only the names of officers of Kasba Pune and the Balute are stated

Wording of this Mahajar is as follows.

**Nisbat Munjeri**

| 1 Patil Biradar | 4 Mehetre | 2 Sutar | 1 Mang |
| 1 Sultanji | 1 Dhole | 1 Bhabud | Shiva |
| 1 Mahadaji | 1 Pandhare | 1 Dorale | and |
| 1 Kulkarni Rajrushi | 1 Parakhari | 1 Lohar | Gangraut |
| 2 Chougule | 1 Lukan | Lagam | 2 Mulane |
| 1 Selke | 1 Bhikaji | 1 Kumbhar | 1 Imam |
| 1 Bibve | Dhavala | 3 Nhavvee | 1 --- |
| Mali | 1 Kulkarni | 1 Magar | 1 Joshi |
| | | 1 Adhav | Vevhare |
| | | 1 Adake | |
| | | 1 Gurav | |

**Nisbat Mohatarfa**

| 1 Shete Honap | 1 Parit | Gholap |
| Golak | 1 Kulkarni Thakar | 1 Khandu |
| 1 Mahajan Vyavahare | 2 Mahar and | |
| 1 Dhavali Ranait | 1 Chavan | 1 Jawale |
| | 1 Datore | | |
| | 1 Chambhar | | |

Original Marathi matter is

Mali is a Marathi word. The land under 'Mali' means land under the housing colony of the farmers cultivating fruits, vegetables, and flowers. 'Mujeri' means land under the housing colony of the farmers cultivating crops. Marathi word 'Mohatarfa' (मोहतारफ) has been derived from the original Arabic word 'Muhatarf' (مهاطرف) that means A good workman, artificer or artisan.
They are also called as 'Karagir' (करागिर) or 'Karigar' (करिगर) (Both are Persian words)
'Muhatarifa' or 'Mohotarafa' means 'the taxes levied on these Karagir. In contemporary period, a colony of such artisans was colloquially called as 'Mohatarfa'.
This colony was administrated like a Bajarpeth but it was not called as a Peth. It was possible that, being a separate section, the officers like Shete, Mahajan and Kulkarni were appointed for its administration because mostly the houses were of the Balute.

It is necessary to understand about these Balute because it was an important utility of a village. To fulfill the household need of these farmers, some other people were also residing in the village, called as 'Balute' (बालूटे).

There was a tradition of calling these workers or artisans as 'Bara Balute' (बारा बालूटे) (12 in numbers) of a village, but those were not in exact 12 numbers. It was a colloquial contemporary phrase. Actually they were more than twelve in numbers. All were working and also residing in these villages.

Their colloquial names of various 'Balute' and their works or businesses were as follows.

Kumbhar - (कुंभार) Potters
Kasar or Tambat - (कसर - तंबत) Coppersmiths
Chambhar – (छंभार) Shoe men, leather workers
Pareet or Dhobi - (परेट - ढोबी) Wahermen
Nhavee or Hajam - (नहावे - हाजां) Barber
Sutar - (सुटार) Carpenters
Lohar - (लोहार) Blacksmiths or Ironsmiths
Gurav - (गुराव) Servents of God
Joshi - (जोशी) Astrologer
Koli - (कोली) Fishermen
Taral - (तारल) Cooley
Mahar (Padewar, Veskar) - (महार - पडेरा, वेसकर) People of a cast, employed for protection of boundaries and gets of a village
Mang - (मांग) People of a cast, employed for protection of a village
Berad or Ramoshi - (बेराड - रामोशी) People employed for protection of a village
Mulana - (मूलाना) Muslim person sells eggs and mutton of sheep

Molesworth, in his dictionary, have interpreted that ‘Mulana’ is a A Muslim teacher or a Schoolmaster. He might have derived this Marathi word from the original Arabic word ‘Mullan’ (मुलान) or ‘Moulana’ (मौलाना).
According to a list found of Balute and their works it can also be said that this parson was working like a butcher. There was a difference. Hindu butcher was called as ‘Khatik’ and Muslim butcher was called as ‘Mulana’.

A reference dated A.D. 1789, states that the Vatan of a Mulana of Kasba Pune was under attachment of the Government and in his absence many others were cutting goats and sheep, for which a rate of tax of ‘4 Paisa’ per such cut goat was enforced on them by the government. (41)

It indicates that Marathi word ‘Mulana’ (मूलन) means a butcher and not a schoolmaster. But some references also states that he was a devotee and caretaker of a Masjid and also called as 'Imam'. A ‘Mahajar’ pertaining to A.D. 1732 indicates the names of Mulana Balute of Kasba Pune listed two names of which one is 'Imam'. (2 आदि 1 फौजी) (42)

Another reference dated 22nd March 1671 states about a Vatan of 'Mulongiri' was conferred to Kazi Ismail, devotee of the Darga of Sayyad Isamuddin Katal of Kasba Pune. For the daily rituals and lighting of this Darga, revenue income of Mouja Yerandawana village was donated.

Original wording is

This person should be treated as ‘Mullan’ (मूलन) or ‘Moulana’ (मूलना).

Considering these two references, it can be concluded that both these persons were called as 'Mulana' and their works were totally different but Mulana was a Vatandar and was definitely a ‘Balut’ of the village alike all the others.

There are many references that state the names of these Balute.

A general list of Balute dated A.D. 1708, made in the reign of Chatrapati Shahu Maharaj, is found stating the rates of the collection of taxes from them, in which, their names appeared as Sutar, Lohar, Mahar, Hajam, Parit, Kumbhar, Gurav, Taral, Chambhar, Mang and Koli. (44)

Sometimes the names of the like Shimpi (षीम्पी) (Tailors) and Rangari (रंगारी) (Painters) and Nilari (निलारी) also appear in some lists of Balute.

A letter pertaining to A.D. 1783 states that Chatrapati Shahu Maharaj had ordered that the Namdev Shimpi (Tailors) should not do the business of a Rangari (Rangari is normally understood as the Painter coloring the threads and cloth and not painting houses). An order was issued that the tailors of cast Namdev Shimpi should do the tailoring work and the tailors who were also doing the works of Rangari should be driven out from the Namdev Shimpi cast and should called as 'Nirali' (Nilari?). There should not be any sort of connection including marriages in between these two casts.
The word 'Nirali' may also be read as 'Nilari' (दिेळेी), that is the persons manufacturing a blue colored powder called as 'Nil', or the persons coloring clothings with this powder or 'Nil'.

Some of the traders like Tamboli (लौंडयुळे - Muslim Sellers of betel leaves, Tobacco) and 'Dhangar' (धंगर) were found listed under the list of Balute, but mostly they happened to be the ‘Khum’ of the Bajarpath.

No consolidated list of these Balute has been found in any particular document, nor a standard list is available. Referring various contemporary references stated in assorted documents, all these names are collected. (46)

All these Balute were doing their works in the exchange of food grains from the farmers. For the other household goods or services they were interacting amongst themselves. There was no cash currency used in these transactions. For example, Chambhar was giving shoes to Kumbhar in return of earthen pots. Sutar and Lohar were repairing equipments of a farmer in return of food grains.

Almost all these Balute were 'Vatandar' and allowed only to carry own occupation or work. If people any particular cast found doing the occupation of some other cast either they were fined or prohibited by the ruling government.

A letter dated 8\textsuperscript{th} March 1770 is about a compliant made by a 'Tamboli' Vatandar of village Mouja Garade against 'Vani' traders of the same village. Abaji Tamboli was a traditional Vatandar of the said village. Unfortunately, villagers given his house to Kulkarni and Vani traders started selling betel leaves, (the traditional business of a Tamboli). Peshwa ordered Murarji Jadhav, Mokdam of the village that the an alternative house should be given to Abaji Tamboli and also ordered to give direction to Vani traders that they should not sell betel leaves in the village. (47)

Balute of any village were not allowed to do any occupation other than their own decided by their casts. For example, Parit was not allowed to do the work of Koli though he was all the time washing cloths on the banks of a water
stream or a river. Sometimes a Sutar was also doing the works of Lohar but such examples found very rarely, only when a Lohar Balut was not residing in that village. (48), (49)

They were also not allowed to do their business in any other village except in which they were living. Such rights to do the nominated businesses were hereditary.

For example, in a village, originally there might be only one 'Nhavee' (Barber). If he had two sons then due to the succession there might be three Barbers doing their works in the same village, but these sons were not allowed to migrate into other village and start their new business there. In fact the villagers always took care of such Balute. Patil or Mokdam of the village was much parenting to them in these situations.

A letter send to Deshpande of Kasba Saswad by Mokdam of Mouja Vanapuri states that four Kumbhar were traditionally working in that village. Incidentally all of them had children and total number of the members of Kumbhar families had increased. But Mokdam assured that the villagers would take care of all of these families. (50)

These Balute were categorized in three levels, which were called as ‘Awwal’ (DeJJeue), ‘Doom’ (otce) and ‘Sheem’ (meer–Meerce). Or called in Marathi as 'Thorali' (Leesjueer), 'Madheel' (ceOeerue), and 'Dhakati' (Oeekeâšer) Caas (keâeme)

‘Awwal’, ‘Doom’ and ‘Sheem’, all are Persian words.

Of course, they were not in numbers but according to their quality and category. These categories must have been made according to the necessities of their businesses or skills to the villagers and accordingly they were receiving their shares of the food grains.

This share was 1 ‘Mun’ per ‘Khandi’ of the grains that was distributed among them as per these categories.

Mun, (çeCe), Khandi (Keb[er], and Sher (Mesj) were contemporary weighing units of the solid and liquid goods.

Their proportions were, 4 Sher = 1 Payali, 16 Payali = 1 Mun
20 Mun = 1 Khandi, and 1 Mun = 64 Sher (1 Sher = approx 0.90 Kilogram)

A list dated A.D. 1679 made for the Junner city, states these categories.

Awwal Caas - Chambhar, Parit, Mahar (Padewar)
Doom Caas - Hajam, Kumbhar, Lohar, Mahar (Veskar)
Sheem Caas - Gurav, Joshi, Mang, Koli

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Whereas, a list dated A.D. 1799 of Kasba Saswad states as follows. Thorali (1st) Caas - Sutar, Chambhar, Mang, Mahar – Rs. 10 each Madheel (2nd) Caas - Kumbhar, Nhavee (Hajam), Parit, Lohar – Rs. 5 each Dhakati (3rd) - Joshi, Gurav, Sonar, Mulana – Rs. 2 ½ each

Looking to these two lists, it should be understood that either within the period of a century the necessities of the services received from these Balute night have changed or the individual villages were traditionally following these categories and no change was made by any chance. That is, Junnar and Saswad both villages were traditionally following the rules for these categories decided by the villagers.

If there were more than one person doing his nominated work, then the senior amongst them was called as 'Mehetra' (महेत्रा) or 'Mehetar' (महेतर). He was supposed to attend the meetings as a leader of that cast.

Mehetra is a corruption of an original Sanskrit word 'Mahattar' means elder or leader. Today it is understood as a sweeper or a cleaner. But it is not the correct meaning of the word 'Mehetar'. In this context, it is to be understood as the leader or elderly person of the families residing in a village of a particular cast or business. Suppose, in a village a Sutar had three sons or three brothers and all were working in the same village, in that case their father or eldest brother was invited for the important meetings called by the village officers, being a representative of all these four Sutar.

Names of the Balute and Khums of the Kasba and Peth Saswad are mentioned in a Mahajar made on 30th May 1657. Mehetra of Mali, Teli, 2 Rangari, (One of the Kasba and other of the Peth), Sali and Koshti, attended this meeting. Along with them, all the other Balute and Khums were personally present in that
meeting in spite of their leaders, such as 2 Dhangar, 3 Parit, 2 Joshi, 1 Kasar, 3 Tambat, 2 Sutar, 1 Lohar, 2 Nhovee, 4 Chambhar, 3 Gurav, 2 Mahar, 3 Kumbhar and 3 Mang. 

Names of such 'Mehetra' have been appeared in many contemporary documents like Mahajar and royal orders.

Considering all above references, it cannot be claimed that there was any fixed rule implemented all over the territory to decide the number of Balute in the village and to fix their categories. These all were traditions and not rules made by the individual villages. Of course, there were some common factors, rules and regulations, which all Balute and residents of the territory were strictly following.

In general, the system of 'Bulate' called as 'Balutedari' was much needed and was a backbone of any village. There were many advantages in implementing this system in any village.

1. A particular family was conducting a particular business or work and no other family was allowed to do that work. So there was always an assurance of getting work to each Balute.
2. Such types were given as a 'Vatan' and it was hereditary. So there was again an assurance to the successors that they would get sufficient work to run their house and to take care of their family.
3. All these types of works and businesses were conducted in succession so there was always improvement in the quality and such artisans could achieve mastery in their skills.
4. Due to this system, every artificer and artisan was getting permanent work and assurance of his own settlement.

Of course there were few drawbacks and disadvantages in this system. Since there was no option, the villagers had to depend upon the Balute and had to face their monopoly. Being 'Vatandar' these Balute were fighting in between for their rights and many times, entire village had to face problems created by them. But the administrators of the village were not allowing such things.
They had to take care of the farmers as well as these Balute and always had to solve their quarrels, queries, and problems.

In 16th and 17th century, the 'Village' was a prominent factor of any kingdom. Because major collection of levies and taxes was coming from these villages, any government was much enthusiastic on upgrading their income and status. Converting small Majara into a Mouja was done in priority. But as per my observation, in 18th century, there were no much transformation made in the statuses of the villages in Maratha territory.

Few villages that were remained as Majara in 17th century were converted to Mouja in 18th century, but there were hardly any example of a Mouja village transformed into Kasba village. Instead, establishing a Bajarpeth and even sometimes a permanent 'Peth' in the existing Mouja villages was the routine practice of development.

Especially in 18th century, a process of either developing existing Bajar into a permanent Bajarpeth in a Mouja villages or establishing few new Bajarpeth particularly nearby Kasba villages started on large scale.

These maps are indicative, and do not relate to any specific village.
A 'Bajar' and 'A Bajarpeth'

A 'Bajar' or market place was treated as a separate identity. Normally, it was established within the boundary of the Kasba village, but sometimes, a Mouja village, already established within enclosure wall and if there was no space left for the expansion, then in such cases, a Bajarpeth was established outside the wall but very close to the village.

Many times, a Kasba village already had a colony of the artisans and artificers (called as Balute) along with few shops of traders and merchants within its fortification and was called as ‘Motaraf’ (मोटराफ). Eventually, in the process of the expansion of the village, always a need was felt to establish a separate Bajar (बाजर) or Bajarpeth (बजर्पेठ) outside the fortification of the village.

A Peth was established outside the Kasba area of village Baramati and was called as Peth Baramati but it was not treated like a part of Kasba. In a map of Baramati made during 19th century, Kasba Baramati and Peth Baramati were shown as separate identities.

Similarly, Mouje Nasarapur and Peth Nasarapur were shown as separate identities.

A letter of assurance given on 18th November 1691 by Ramchandra Pandit, Amatya of Chatrapati Rajaram, to the traders and merchants, states that, due to the political uncertainty and the attacks of Mughal army, these traders had already migrated to village Medhe from the Peth of Kasba Wai. But there also they were not in a position to conduct their business activities due to the Mughals. So they requested to shift their trades at village Kudal by establishing a separate Peth there.

Around A.D. 1770, Sakharambapu Bokil, a diplomat of Peshwa reign, built fortification around his Inam village named Mouja Hivare and then established a Bajarpeth outside this wall.
If a Kasba village was much prominent, then one or more such Bajarpeth were established outside its enclosing walls but in the nearest vicinity.

In late 16th and early 17th centuries three Peth were established outside the fortification of Pune, namely Shahpura, Murtajabad and Malakapur. A Mahajar dated Aashadh Shuddha 2 Shake 1530 made pertaining to Prant Pune states the names of these three Peth along with its officers. \(^{(58)}\)

Similarly, in the 17th century, village Junner also had three Peth around it, namely Peth Aurangapura, Peth Shahapura and Peth Bhatkhale.

Normally, such Bajarpeth were established along the main roads leading to the entrance gates of the village for the convenience of the villagers.

(These gates were either called as ‘Ves’- جھپ or ‘Darwaja’- دارواج) A Bajarpeth was established in A.D. 1770, immediately outside the city wall of Kasba Solapur near its Tuljapur Darwaja (gate or ‘Ves’). Since past times there was land under crops where anew Peth has been established. Its weekly Bajar was held there on Tuesday (کوچی). Initially it was named as ‘Peth Madhavrao’. Now it is called as ‘Peth Mangalwar’.

(‘Kadeem’ is a Persian word means ‘for long standing’ or since the past)

Nizamshaha’s Vajir Malik Ambar recalled the migrated residents (of Pune), cleaned the space filled by thorny bushes (‘Katvan’ کٹوان) and established Peth Malakapur near Kedar Ves. In 18th century it was re-named as Peth Raviwar. \(^{(60)}\)
Many times, such separate Bajarpeth were specially established either at the foot or at the top of the trade routes passing through hills (Which were called in Marathi as 'Ghat Marg' for the convenience, nearby an existing Wadi or Mouja.

A new Peth was established at the foot of Fort Purandar and named as Peth Murtajabad. In future its name was changed to Peth Narayanpur. (61)

A new Peth was established at the foot of Fort Tikona. In future, this Bajarpeth was so flourished that this village was named as 'Peth Tikona' (62)

Such Bajarpeth were also established on the trade routes or near the highways. Today also there are two prominent villages; one is on Pune-Nasik highway and other is on Pune-Kolhapur highway. Both are called only as 'Peth' without any village name attached.

A village situated on Pune-Kolhapur highway was known as 'Peth. In 17th and even in 18th century, it was called as 'Peth Islampur' (A Bajarpeth of village Islampur).

In 19th century, being on the main trade route, it gained importance and was recognized as a separate village.

A list of villages under Poud Khore, made sometimes in 17th century, stated that a Mouja village was named only as 'Peth'. (63)

Sometimes a Bajarpeth was first established in a Wadi or Majara village and then the additional residential and mercantile settlements were made around it in future by which, it was gaining a status of a Mouja village.

A new Bajarpeth was established at the foot of Fort Vichitrang or Rohida, near a village called Wadi. In future, this Bajarpeth was so flourished that this village gained a status of a Mouja and was named as 'Bajarwadi'. The revenue income of this village was used for the maintenance of Fort Vichitrang. (64)

There were also some examples found that due to the importance of a Bajarpeth the original name of the village was change according to the name of its Peth.

A Bajarpeth named Peth Sonapur was established near a village named 'Gove' in Mose Khore. In future, importance of this Peth was so increased that this village was called as Mouje Sonapur instead of its original name 'Gove'. (65)
In any Peth, these traders or shopkeepers were not doing their business but they were also living there. Normally, in a building, their business place was at the frontage on the ground floor and their residence was placed at the backside or on the upper floors. So, in a sense, there was always a permanent settlement.

The artisans working in a 'Bajarpeth' were called as 'Khum'. ('Kum') 'Khum' is a Marathi word derived from original Arabic word 'Kaum' ('Kaum') that means a cast or a religion or people of same tradition.

Alike Bara Balute, there was a tradition of calling these workers or artisans of villages as 'Aathara Khum' ('Aathara Khum') (18 Dejeket (18 numbers), but those were never in exact 18 numbers but always much more than that.

A matter given in the letter dated 12th April 1768 also states the number of the Khum as '36 'Chatti Khum of the Shahar (Pune)' (Menjeleerue 36 Úòeerme Ketce).

Therefore it should be understood that 'Aathara Khum' or '36 Khum' were colloquial contemporary phrases. They were neither 18 nor 36 but many such Khums working in these Peth. It has been observed that, there was no restriction on the numbers of these ‘Khum’, like Balute of a village. More than one person of a particular cast having different family origin were allowed to do their business in such Bajarpeth.

For example, Peth Indapur was consisting of such Khum in 113 numbers. A list of the Khum in the Bajarpeth of Kasba Indapur is available. Unfortunately the other pages of this list were not found but initially their total number is stated, which is of total 113 Khum. No names of total 113 ‘Khum’ were listed in the available document but these were not 113 individual categories of artisans or businessmen. At least I haven’t found categories in such a large number in any historical document. Definitely, these Khum were of the normal casts and categories but there were more than one person of each cast working in this Bajarpeth. It is observed that there were 8 Saraf, 3 Sonar, 14 Teli, 5 Gurav, 2 Darji (Shimpi) were working in the same Bajarpeth. These Khum were divided in two categories namely ‘Kadeem’ and ‘Jadeed’.

'Kadeem' - Saraf 3, Sonar 1, Teli 5, Gurav 5, and Darji 3 = total 17 numbers.

'Jadeed' - Saraf 5, Sonar 2, Teli 9, Gurav 0, and Darji 0 = total 16 numbers.

('Kadeem' means 'for long standing' and ('Jadeed') 'Jadeed' means 'lately entered or new generations'. Both are Arabic words.

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The category of Khum called as ‘Kadeem’ (केदीम) were permanently residing in the Bajarpeth, whereas ‘Jadeed’ (जेडीद) were either newly settled in the Peth or might be coming only for the weekly Bajar of the Bajarpeth. (67)

Various other categories and names of the ‘Khum’ of a Bajarpeth can be traced from many available references.

Names of the ‘Khums’ working in A.D. 1621 at Peth Hussainabad and Peth Murtajabad of Cheul Mamla were listed as Sonar, Saraf, Pedhari or Pendhari, Bagwan, Parit or Dhobi, Bhati, Tel, Khatik, Rangari, Shimpi, Sali, Momin, Khetri, Katare, Hajam, Parsi Doshi (who was selling colored cloth), Govari (Cowherds), traders of Afim (Opium), traders of Sabun (Soap), traders of salt, and Bakal.

These Khum were noted in two categories. 'Jareebvedar' (जरीबवेदर) and 'Taifedar' (ताईफेदर). (68)

Hindu Sali (साली) Cotton or silk weavers also called as Koshti (कोष्टी) and a Muslim weaver was called as ‘Momin’ (मोमिन).

There were three categories of these weavers namely ‘Koshti’, ‘Sali’ and ‘Dhavan’ (द्वाण). ‘Koshti’ were making a type of cloth called ‘Pasodi’ (पासोडी), 'Sali' were making ‘Dhoti’ (ढोटी) and 'Dhavan' were making ‘Rumal’ (रुमाल) (a long cloth used for turbans or headgear). 'Momin' used to make the clothing in which gold or silver threads were used (called as ‘Jari work’ (जरी वर्क). (69)

A list of Khums made in A.D. 1708 states their names as Teli, Sali, Kasar, Sonar, Tamboli, Koli, Mali, Momin, and Vani Dukandar (जेआर इगे के वे).

‘Dukan’ (द्वाण) is a Persian word means ‘a Shop’ and Dukandar means who hold a shop or 'a shopkeeper'.

The traders like ‘Wani’, ‘Udami’, ‘Bakal’, cloth merchants, sellers of milk products, sellers of fruits and vegetable, were coming from distinct places for the Bajar of a particular village on a particular day and for their convenience normally the Bajar of the other villages in the nearby vicinities were not conducted on that day.

‘Bakal’ (बाकल) is an Arabic word means a Shopkeeper, a trader, or a dealer of grocery and clothe.

Traders were coming for the weekly Bajar of a Peth established near village Hivare from distant places like, Sirval, Ambavane, Velhe, Shed-Shivapur, and Nasarapur. It was conducted on every Wednesday and was called as ‘Budhawarcha Bajar’ (बुधवारचा बाजर). Peshwa Madhavrao passed an order that these traders would not to pay ‘Jakat’ (Octroi and excise) for a period of five years.
This letter also states descriptions and types of the traders used to come to this Bajarpet as ‘Kapadkari, Pasarekari, Patrakeni and Khadadkari. Marathi wording is

‘Kapadkari’ (कपड़ा खार) means a cloth merchant. ‘Pasarekari’ (पासर खार) is a trader deals in grocery or Kirana (किरण) that is sugar, raisins and spices. They were ‘Wani’ traders. ‘Pasari’ (पासरी) means a grocer, a druggist or a dealer of ‘Kirana’. ‘Patrakeni’ (पत्रकनी) means a dealer of leaves, flowers and vegetables. ‘Patri’ (पत्री) means leaves of different trees and ‘Kene’ (केने) means a bundle or parcel.

I felt the word ‘Khadadkari’ (खड़ाद कारी) little confusing. In Marathi language 'Khada' means 'who always likes to eat' in that sense 'Khadadkari' means 'a trader who always likes to eat', which was totally irrelevant. Sometimes in 'Modi' script this word was found written as 'Khad' (खडा), which actually should be as 'Khandad' (खंडाद) so this type of trader should be 'Khandadkari' (खंडाद कारी).

For the exact meaning of this word, a document printed on page no. 157 of Shivacharitra Sahitya volume 5 was found very appropriate. This is a list of the goods that were taxable for Jakat. It reflects types of ways by which the goods were brought in the Bajar, which were either on the back of horses or donkeys. Third type was written as 'Khadadiya' (खडाडिया) that should be 'Khandadiya' (खंडाडीया) that is a person or Cooley carries load on his shoulders. This matter also clarifies further the meaning as 'Khadadi Sirbhari' (खडाडी सिरभारी) and 'Khandadi Motalekari (खंडाडी मोटालेकारी). That is the coolie, carrying loads either on his heads or in the bundles placed on his shoulders. (Marathi word 'Motali' (मोटाली) means a bundle wrapped in a piece of cloth). Considering all these explanation it can e said that a ‘khadadkari’ trader means who carries with him a troop of servants bearing bundles of good on their heads and on the shoulders instead of using any animal like bollocks, horses and donkeys.

It means that there were shops of the ‘Wani’ (Shopkeepers selling grocery), Teli (extracting different types of oils either with the help of hand mill or a mill pulled by bullocks), Sali and Monin (Hindu and Muslim cotton and silk weavers), Sonar (Gold and silver smiths) and Kasar (Manufacture and trader of mostly Bangles made from glass) permanently established in a Bajarpeth.

Marathi word ‘Kasar’ (कासर) may be understood in two different meanings. Either this persons was a coppersmith or was a Bangles trader. In 18th century, mostly the coppersmith was called as ‘Tambat’ (तंबत) and was included in the
list of Balute, whereas, the bangles trader was a part of a Bajar and sometimes established his shop in the Bajarpeth.

A Mahajar made on 21st June 1717 states that, there was no Peth in Mouja Nandede of Karyat Maval Tarf. On the request of Sambha Jadhav Chatrapati Shahu Maharaj issued a permission for establishing a Peth in Mouja Nandede and offered him the posts and duties of Shete and Mahajan of this Peth. (Officers and Vatandar of a Peth or Bajarpeth)

According to this Mahajar, Sambha Jadhav was liable to establish his rights of Shete and Mahajan and accordingly allowed to collect certain good and services from the Khum of this new Peth.

The names stated in the list are as follows.


Few new names (Shown in 'Bold Italic' letters) had been reflected in this list, which were not the common names. (72)

Another list of such Khums appeared in a ‘Mahajar’ made on 31st May 1657 at Kasba Saswad, which states their names as, Rangari, Sonar, Teli, Sali and Tamboli. (73)

In Pune, Peth Guruwar was established around A.D. 1750, particularly for the small traders and artisans. A list made in A.D. 1768 of such persons working there is available from which the types of such persons can be easily observed.

Sonar, Jangam, Kumbhar, Pedhari, Tamboli, Jingar, Chapparband, Bagwan, Sutar, Lodhi, Marwadi, Khatik, Bhadbhunje, Sipi, Jain, Govardhan or Gavali, Gurav, Gujarathi, Bhoiee, Mochi, Kachi, Johshi, Parit, and Kalavanteen. (74)

Considering all such references, a consolidated list of ‘Khums’ may be made as follows. It can be easily observed that as per the colloquial phrase of ‘Aathara Khum’ (De”jektae), they were not restricted to 18 in numbers.

Wani, Bakal and Udami (JeeCe JeeCe Traders of Grocery, clothing) Marwadi, Gujarathi (JeeCe JeeCe Traders from Marwad Gujrath region) Jain (JeeCe JeeCe Traders of Jain religion) Teli (JeeCe Oilman) Koshti and Sali (KeeCe neeCe Cotton or silk weavers) Dhavan (JeeCe Cotton or silk weavers making ‘Rumal’) Momin (JeeCe Cotton or silk Muslim weavers) Khetri (KeeCe KeesCe silk weavers)
Sonar (Goldsmiths)
Saraf or Johari (Jewelers)
Shimpi or Darji (Tailors)
Rangari (Painters of threads and cloth)
Tambat (Coppersmiths)
Joshi (Fortuneteller or Astrologer)
Parit or Dhobi (Washerman)
Kasar (Bangles traders)
Kachi (Bangles manufactures and traders)
Tamboli (Dealers of betel leaf, areca nuts)
Khatik (Slater)
Mulana (Slater and Eggs seller)
Pendhari or Halawai (Sweet makers)
Bagwan (Gardener)
Govari (Cowherds)
Govardhan (Cow milk sellers)
Bhoe (Palanquin bearer)
Katare (selling scissors and knifes)
Hajam or Nhavi (Barbers)
Taral or Hamal (Coulee)
Bhadbhune (Grain parcher)
Sutari (Carpenters)
Sutari Pardesi (Carpenters of Pardeshi cast)
Kumbhar (Potters)
Chambhar, Mochee or Mochekari (Shoemakers)
Jingar (Manufacturer of horse- saddles)
Kharkhade (A Trader of salt)
Kalhekar (Pots and utensils polishers)
Autari (Metal casting maker)
Maneri (Muslim Jewelers or makers of Bangles, made from & Beads)
Attar (A vender of perfumes of flowers, A perfumer)
Burud (A Basket makers)
Pinjari (A carder of cotton and wool)
Chaparband (Thatchers – makers and repairers)
Lonari (Maker of charcoal, lime burner)
Patharvat (Person shaping the stones as per uses)
Gurav (Servant of God, managers of temples)
Jangam (Devotees of Goddess)
Kalavanteen (Dancer and singer women)

Some of the Balute like Kumbhar, Sutar, Chambhar, Joshi, and Mulana also appeared in the above list.

Generally, when there was a separate Bajarpeth established in any village, some Balute might also be doing their business in this Bajarpeth as well as in the village. For example, Kumbhar would make earthen pots in his permanent shop established in the village and would sell them in the Bajarpeth during the time of Day-Bajar.

There were two types of ‘Khum’ in any Bajarpeth. One of which was the Khums permanently residing and trading there and the other was of the traders coming from nearby villages and trading only on a ‘Bajar-day’.

Usually, in every village, one day of a week, (called in Marathi as 'Aathavdyacha Bajar' - Daya Bajar), was reserved for the trading activity of such Bajar. That means many outside traders used to come to this village for selling some different goods normally not available in the Bajarpeth. Main achievement of such development was to increase the revenue income as well as its status.

It is essential to clarify this subject more deeply.

Day-Bajar (Bazaar) and Bajarpeth were two separate but always joint and interdependent activities.

Normally, in any Mouja village, not having a separate Bajarpeth, such weekly Bajar was conducted on a particular day, usually in the large open ground outside the village. It was daytime Bajar, starting in the morning and vacated in the evening.
Chatrapati Shahu Maharaj established a new Peth named Peth Sadahsiv in Satara Shahar around A.D. 1728. In the order he mentioned that ‘the Mali (मली) and Danewale (दाने वाले - Wani) Dukandar used to sit in the Peth in day times and vacates their shops in the evening’. This order is a Vatan given for collecting the assorted items like vegetables and grains remained or left behind by the traders after they would vacate their temporary shops in the evening times at the end of a Bajar day.

Original Marathi wording is

There was no permanent establishment of shops made on this place. The traders from outside areas used to come there with the goods for trading and artisans with their equipments, on that day.

These traders and shopkeepers were erecting temporary tents for the trades. Main traders of such Bajar were called as ‘Wani’ (जणी), Udami (उदामी), and Bakal (बाकल). They were trading all the eatables, food grains, household goods, and also many other things useful for the daily needs.

In any Kasba village a permanent Bajarpeth was always established, still many needs and necessities of the villagers that could not be totally fulfilled by these Bajarpeth because no sufficient numbers of permanent shops were established there. Naturally, to fulfill such needs of the villagers, the Day-Bajar was much essential. Usually alike any village, it was also conducted on a particular day of the week, in the vicinity of these Bajarpeth, which was called as 'Aathavdyacha Bajar' (आध्वद्याचा बाजर).

Gazetteer of Aurangabad district mentioned a list the names of the villages and the day of the weekly Bajar of these villages. Accordingly it is observed that almost all the villages had a tradition of conducting a weekly Bajar.

Initially it was conducted on a particular day. Eventually, as the trade was increased there felt a need of having such facility on each day of the week.

Hence few permanent shops were established that could suffice the day-to-day needs and necessities of the nearby villages.
Thus a permanent Bajarpeth was established. Still there was always additional need remained of a Day Bajar in such permanently established Bajarpeth. All the goods and facilities that could be made available by this Day Bajar were not possible to be fulfilled by any small Bajarpeth because it was not convenient and physically possible to open so many shops that would provide all such needful things.

It has been observed that, this weekly Bajar conducted on a particular day of a week was the origin of a permanent Bajarpeth. Interestingly, many references have been found, pertaining to late 18th century, which state that such Bajarpeth also existed in many Mouja villages, but in 17th century, these were established only in a Kasba village.

The system of conducting a weekly Bajar in a Bajarpeth was practiced even in early 19th century.

A letter dated 24th April 1825 given to the dignitaries of Peth Sankeshwar of Mouja Mahagaon states that a weekly Bajar should be conducted on every Monday.

Original Marathi wording is

There was always a need of so many items like Rise, Salt, Coconuts, Sugar, and raw sugar, Turmeric etc. The traders like Wani, Udami, and Bakal, used to bring such items from distinct areas, and many times from Konkan.

1. A noting made in A.D. 1750 says that a trader named Timaya Gosavi as bringing Rise, Salt and Coconuts from the Konkan as well as from the Portuguese region with the help of his fleet of 75 bullocks. (78)

Even the local weavers were trading their cloths, many times the raw silk, threads and types of different clothing were brought into these Bajar from Khandesh (Northern Maharashtra regions like Dhulia, and Jalgaon districts).

2. A noting made in A.D. 1750 says that a trader named Gangaji Jadhav residing in Somwar Peth of Kasba Pune was bringing raw thread and, cotton clothings from the Khandesh province to Pune with the help of his fleet of 60 bullocks. (79)
In A.D. 1763, Pune and Junner province was badly looted by the Nizamshaha army. There was a scarcity of food grains and other necessary goods in the entire region and import of such good was much needed. So Peshwa Madhavrao ordered to the collector of taxes of different stations established in this area.

A letter issued to Mahadev Narayan and Sadashiv Raghunath who were Kamavisdar of Prant Pune and Junnar respectively, states that the Wani and Udami coming from Konkan along with the goods like Rise and Salt, should not be harassed for the payment of taxes or ‘Jakat’. This year Kunabi residents of the villages were looted badly and therefore no Jakat should be collected from these Kunabi on the purchases of food grains and salt. But 50% of the usual rate of Jakat should be collected up to Dasara festival from the Wani traders, bringing oils, Turmeric etc. for sale in the markets.

Above documents are well enough to explain the need of such trades and traders in the Bajarpeth and its daily Bajar. So, the Bajar and Bajarpeth were two combined and interdependent activities conducted in any Kasba village and were also a prime need and necessity of any village. Even in the large cities called as Shahar, this type of ‘Day-Bajar’ was also conducted in the established ‘Bajarpeth’ that was called as ‘Men Bajar’ (मन्बाजर).
Bajar were sitting on the sides of the roads, and even on the platforms in front of the houses (Called 'Otta' - डेसूर 'Padavi' - हेंजर in Marathi). [81]

There were regular allotments made by the government for these spaces to the traders and all these places were taxable.

Taxes from the permanent shops (called as 'Dukan Sara' - डुंकन सुरा) were collected on yearly basis and rents were either on daily basis, monthly basic or on yearly contract.

In addition, the permanent shopkeepers were also paying rents for the areas of the covered spaces in front of their shops.

Original Marathi wording and its meaning is as follows.

1921:

Rs. 1921 - towards the taxes of the permanent shops

Rs. 354 towards the rent of open spaces fronting Peshwa Wada and traders sitting on the other open spaces of the Men Bajar

Rs. 352+8 ½ Aanas towards the rent of open spaces fronting Peshwa Wada and the other open spaces of Men Bajar

Rs. 155 towards the payment of the one time tax levied for re allotment of the spaces to the new traders made vacant by the former traders

Rs. 33 towards additional rent for the traders who had covered their shops by temporary roofing in front of the permanent shops on the roadsides.

Rs. 70 towards the one time payment levied for allotment of the vacant spaces of the road to new traders by the order of the office of Kotwal (called as Chawadi)

Rs. 37 towards the payment of yearly contract made with the fish traders

Rs. 50 towards the taxes collected by the Lonari trading in the Bajar

Rs. 70 towards the transaction tax for the re allotment of the houses sold by former traders to the new traders.

A letter of approval was given to these new purchasers by the Kotwal office.

(It was also called as a 'Choutra' चौत्रा)

This is very interesting list in which, monthly rent of a place for temporary shop has been charged as Rs. 60 for a space of 5 Haat x 5 Haat

(1 Haat = 45 centimeters, accordingly this space would be 2.25 x 2.25 Meters = 5 sq.meters) that was Rs. 12 per sq.meter.

Therefore, the systems, rules, and regulations of these Bajarpeth were almost common and decide by the ruling government.

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In case some villagers wanted to establish a Bajarpeth in their village, sometimes they used to collect the information about the systems, rules and regulations from the officers of another Bajarpeth established in nearby vicinity.

A letter dated 2nd November 1784, stated that Malhar Dhonddev Purandare Mokdam of Mouja Vadule of Pargana Shevgaon, inquired about the rights of the officers of a Peth to the Mokdam and Kulkarni of the village and also to the Shete and Mahajan of the Bajarpeth of villages like Aamarapur and Nimgaon of Pargana Shevgaon, because he wanted to establish a Peth in Mouja Vadule.

Original Marathi matter is

Hak and Lajima are Arabic words. 'Hak' means 'Rights' and 'Lajima' means 'Things incumbent' or 'A business' or 'An affair'. In this context it is to be understood as the 'rights and duties to be performed'.

Practically in 18th and early 19th centuries that is till the end of Peshwa reign, a village and its Bajar and Bajarpeth was happened to be a combine unit. There were no rigid restrictions remained in between the Balute of the village and Khum of the Bajarpeth. Still, the rights, restrictions, and traditions of any village in respect of the Balute were remained unchanged.

No example found to me that no villagers had accepted the new Balute other than traditionally and hereditarily working or making businesses in the same village. In no case the Khum of the Bajarpeth were allowed to establish their businesses, which were already run by the Balute in the same village. But there were many examples found and also stated above that these Balute were allowed to work or make business in the Bajar or Bajarpeth of the same village.

It was also an unwritten rule that the numbers of the Khum of any Bajarpeth were not increased to avail proper business to each of them. But sometimes, due to this unwritten rule, the existing traders of a Bajarpeth were
making their monopoly. In such cases government or the officers of the Bajarpeth had to take drastic actions to break this monopoly by inviting some new traders doing the same business, from outside areas.

A Koul, given by the Deshmukh and Deshpande on 5th November 1771 that a new shop should be given to a 'Saraf' in Peth Somwar of Saswad village and also a concession was offered to him for paying only one rupee per year for a period of four years. Interestingly there were four Saraf shops already existed in the same Bajarpeth. Still this new shop was established. Original Marathi wordings is

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Even in the large Mouja, where one or more Bajarpeth were established, the Balute of the village and the Khum of the Bajarpeth were trading and working together. Naturally, some conflicts in between their trade rights were always observed. Government had to solve these problems either amicably or forcefully.

This order is a representative example of the rules of any Bajarpeth.

Peshwa passed an order on 24th October 1806 that the Vani traders of Bajarpeth of Saswad village should not sale the oils. It was a traditional business of Teli (Oilmen) and they only should sale oil. Even Vani should purchase the oil from Teli even required for fulfilling their home needs. But at the same time Teli should not sale the goods that were sold by Vani traders. He further ordered that the Teli traders of this village should not raise the prices and sale these oils according to the rates decided in the Peth of Pune. They also should not store and make temporary scarcity and produce the appropriate quantum that would be necessary to fulfill the needs of the villagers. (Marathi wording of this sentence is very interesting it means that 'the buyers should get the oils costing from a Paisa to thousands of rupees' in the market).

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Administration of a Bajar and Bajarpeth

Alike any village, all the Bajarpeth were also administrated by the officers named as (Shete, Mahajan, and Choudhari. Of which, Shete was chiefly responsible for the establishment and prosperity of that Peth. Mahajan was maintaining the accounts of the Peth and Choudhari was responsible for guarding that Peth.

All of them were 'Vatandar'. Their duties were much similar to the officers of a village like Patil or Mokdam, Kulkarni and Chougula.

Normally, an order issued for establishing any Bajar or Bajarpeth was called in the contemporary documents as 'Koul' (Koul).

‘Koul’ is an Arabic word. It means ‘a promise’ or ‘a royal assurance’.

A letter of giving such assurance is called as ‘Kaul-Nama’ (Kaul-Nama).

Establishments of new Bajarpeth were a need even in 17th century and Muslim rulers were also paying much attention to it. But during 18th century, it became a prime necessity and Maratha rulers heartly supported this activity. As a result many new Bajarpeth were established in Kasba and Mouja villages.

A Koulnama was made for the establishment of Peth Rustumabad at Mamla Murtajabad alias Cheul in Konkan territory in A.D. 1644. Its wording reflects how the contemporary rulers were enthusiastic for the development of such new Peth because, a concession in the taxes (Jakat) for a period of 12 years was offered to this Peth. That is till 12th year no such Jakat would be collected from the Khum of this Bajarpeth. (85)
This 'Koul' was always given to a respectable and influencing person of the village, who really wish to work hard for the initial establishment of any Bajarpeth. Eventually that person was appointed as a 'Shete' of that Peth by executing a 'Mahajar' in the meeting of villagers and few officers of that Pargana. These meetings were called as 'Majalas' and the place where these meetings were conducted was normally called as 'Got-thal'. The people those were present in the meeting were called as 'Hajir Majalas'.

Mahajar is an Arabic word, which means 'A deed made in the presence of and by the acceptance of many people'. It is also referred in Marathi documents as 'Surat Majalasi'.

Surat is an Arabic word, which means 'Written' and Majalasi is derived from another Arabic word 'Majlis' that means a meeting. Consolidated meaning is 'a deed written in a meeting'.

(Got-thal) is a combination of two Sanskrit words. 'Got' means 'A group of people collected or assembled for investigating a matter' and 'Thal' (Sthala) means a place or a station.

When a decision regarding any matter of law had to be taken, particularly in Deccan territory, it was a tradition to call a meeting of respected people of that village and also administrative officers like Kazi, Deshmukh, Mokdam (Patil), Kulkarni, Balute of that province at a suitable place in a suitable village. They were called as 'Hajir Majalasi'. 'Hajir' is another Arabic word means 'Present' that is 'those who are present in the meeting'.

Both the parties were stating their respective complaints in that meeting. After doing proper investigations, the people so gathered were taking a collective decision in that matter of law, which had to be agreed including the parties. A document then prepared stating all the proofs, statements, and the decisions, which was called as 'Mahajar' or 'Mahajarnama'.

All the names of the people attended that meeting were noted at the beginning of this order along with their respective posts.

Main duty of a 'Shete' (also referred as 'Shetya') was to invite different traders and Khum in that Peth, make their establishments, solve their problems and look after them so that they would encourage to do more business and simultaneously help to increase the revenues.

In any government, Bajarpeth was main factor for the collection of revenue income. This collection was depending upon the development and prosperity of any such Bajarpeth and therefore much attention was paid in priority towards its prosperity.
Mahajan was responsible to keep the accounts of the revenue income of that Peth and also to debit it in the government treasury as per the ratios and rules framed.

Two types of words, 'Jama' (pecee) and 'Hasil' (nemeerue), were referred often in the historical documents for the income. 'Jama' mans 'The collection' that is the expected or budgeted income and 'Hasil' means 'annual results of that collection' that is actual collection received. Both are Arabic words.

Generally these officers were appointed separately but sometimes, a combined Vatan of Shete and Mahajan were honored to a single person.

A Mahajar made on 21st June 1717, which states that, Chatrapati Shahu Maharaj issued permission for establishing a Peth in Mouja Nandede and offered Sambhaji Jadhav the posts and duties of Shete and Mahajan of this Peth. According to this Mahajar, Sambhaji Jadhav was liable to establish his rights of Shete and Mahajan and accordingly allowed to collect certain good and services from the Khum of this new Peth. Some examples rarely found that the all the Vatan like Shete, Mahajan, Bidawai etc were offered to a single person.

A letter dated 2nd January 1657 stated that Vinayakbhat Thakar was honored by giving Vatan (Called as 'Mirasi' efcejemeer in the letter) or hereditary rights of the posts like Shete, Bidawai, Mahajan, Mehutra of the Khum of the Peth, Kotwal (Choudhari?), Davahalak (?) and Pansare, of Peth Jijapur of Mouja Pashan. It is also stated that all these honors and rights conferred to Vinayakbhat should be followed as per the customs and traditions that were followed in the Bajarpath of Aundh village.

Original Marathi matter is
It seems that the duties of Choudhari and Kotwal of any Bajarpeth were similar. Generally the post called as 'Kotwal' is referred in the 18th century documents as an administrator of a 'Shahar'.

His duties were, to protect the Shahar from thefts and robberies, keep control on the Khum and residents maintain law and order in the city as well as make justice in the criminal issues.

A Choudhari of a Bajarpeth was also doing the parallel duties except making any justice in the criminal and allied cases.

This letter also reflected two important things. It is mentioned that all the procedures, rules and rights should be maintained as per the systems set in the Bajarpeth of 'Aundh' ('DeeQOe') village. It was certain that there was also a Bajarpeth existed at a nearby village named Aundh. Both these villages are still in existence with their names. Secondly, a plot, in possession with the village officers, which was kept reserved for building a house of the Vatandar, should be hand over to Vinayakbaht.

Being the Vatandar, the Shete, Mahajan were given rights to collect goods and cash towards their remunerations from the Khum and traders of that particular Bajarpeth.

Generally, rights and percentage of such remuneration was similar in the territory but both were decided by the government and clearly mentioned in the 'Koulnama' of the individual Vatandar.

A Sanad given below would state the details of the rights of a Shetya of a Bajarpeth established in a Kasba village, pertaining to 18th century.

A list of such rights of a Shetya of Peth Sadashiv established at Kasba Vamori, Tarf Rahuri, Pargana Sangamner is available.

It can be observed that being the Shetya of a Peth established in a Kasba village, he has received more rights than the Shetya of Peth Shukrawar, which was established in Shahar Pune.

This differentiation might be made because a 'Peth' in small Kasba was governed by the Shetya under the observation of the Deshmukh and patilof that village. Whereas, a 'Peth' in Shahar Kasba was governed by the Shetya under the observation of the the officers like Kamavisad and Kotwal appointed by the Peshwa.
1. Bhusar (cereal grains), per Goni (bag) $\frac{8}{10}$ part of a Sher, per Gadi (cart) $\frac{1}{2}$ Sher that is per bullock Nithave (half Sher or $\frac{8}{10}$ part of Payali) and per cart $\frac{1}{2}$ Sher

2. Kirana (Grocery) all measured in weight, per bullock $\frac{1}{2}$ Sher (or $\frac{8}{10}$ part of Payali) and per cart $3\frac{1}{2}$ Sher

A coconut and betel leaf from the postman

Betel leaf from Tamboli, per bullock load 100 numbers and per shop daily 13 numbers

No tax to be collected for the house and shop that belongs to Shetya.

Even no tax should also be collected from Shetya for his or a 'Pal' (temporary shop of a day bajar)

A coconut and betel leaf in the each marrige ceremony (Called as 'Pat' in Marathi)

Half coconut, betel leaf, shugercane and flowers in each 'Gondhal' (It is a religious ceremony that is conducted after any marrige ceremony)

2 betelnuts from each Wani trader per week
1 PeW[šer Je<e&YeNÙee

Yearly tax towards the flag
1 JewjCe efJekeâeJemeeÙe ÙesF&ue lÙeepeheemetve hegues
15 iee[Ÿeeme hebOeje
5 oj keâyee[eme heebÛe
1 DeesPÙeeme Skeâ

'Vairan' (Grass for the animals) brought in the day bajar
Per cart 15 bundles, per 'Kabad' (A load carried by bullock, horse or camel) 5 bundles and per 'Oze' (a large load carried by a person) 1 bundle.

'DeesPÙeeme Skeâ'

'Veebkeâ[es efJekeâeJeÙeemee DeeCeleerue lÙeepeheemetve megceejW
5 oj iee[erme heebÛe
1 oj ceesUerme Skeâ
2 oj keâyee[eme oesve

'Lakade' (small pieces of wood) brought in the day bajar
Per cart 5 numbers, per 'Moli' ( a large bundle of mant wooden pteces tied together) 1 number and per 'Kabad' (A load carried by bullock, horse or camel ) 2 pieces

'Jate' (Grinding wheels prepared from stone) 1 per person per year working as a 'Patharvat' (a person shaping the stones as per uses)

'Sirpav' and 'Vida' (Clothing and betel leaf presented as an honer) honored by the government

'Nirakh' (Market rate) of the goods brought for selling by Wani, Udami and other traders coming for day bajar should be decided by a Shetya with the help of few permanent traders of the Bajarpeth.

If any animal tamed by Shetya dies then its 'Charasa' (hide of animals) should be given back to Shetya

'Man' (honors) of a Shetya, maintained by the Peth
First bullock to be brought into a procession of Hindu festival called as 'Bailpola'

First 'Puran Polee' (An Indian sweet bread) to be put into a religious fireplace made to celebrate a Hindu festival called as 'Holi'. First honor to be given to Shetya in any Hindu festival

It is observed that in any Mouja or Kasba villages, all these honors were given to Patil but these honors were given to Shetya of the Bajarpeth belonged to that

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village. It was a tradition maintained that the Patil should receive the honors from the village and Shetya should receive the honors from the Bajarpeth.

18. देवेलांकावी

Total 18 clauses

Two shops built by Shetya shall be in his possession.

1. देवेलांकावी

Shetya shall receive ¼ Sher oil per batch of oil extractde, per week and the Teli coming for a weekly bajar should give ½ Sher oil per week per person

2. देवेलांकावी

1 pair of shoe from 'Chambhar' traders per such shop per year

3. देवेलांकावी

½ length of a cloth called as 'Pasodi' from 'Sali' and 'koshti' traders per person per year

4. देवेलांकावी

Tobacco for filling 2 'Chilim' (pipe) from per shop of the tobacco sellers per week

5. देवेलांकावी

¼ Sher 'Gul' (coarse of raw sugar) from each shop of the Bajarpeth and from per trader of weekly bajar for every festival

6. देवेलांकावी

Persons who would be taking grains by purchasing from the Bajarpeth should lavy 2 Ruke per such bag purchased.

7. देवेलांकावी

1 blanket from per shop of Dhangar per year

Shetya should witness the entire sale or purchase deeds made for the land and houses pertaining to the Bajareth, and an amount equal to 5% of the total conversion tax should be given to Shetya.

8. देवेलांकावी

Traders like Wani and Udami, coming for Hindu festival 'Diwali' should gift 1rupee to Shetya.

9. देवेलांकावी

Shetya should collect fines charged for anycrime or misconduvt happened in the Bajarpeth or Bajar.

10. देवेलांकावी

Shetya should decide and standardise the measures and weights that should be used in the Bajar or Bajarpeth.
Shetya should collect, by observing their turnover, yearly tax from the Wani, Udami traders coming regularly for the weekly Bajar.

Tax to be collected on per 100 pieces from the traders trading cotton and silk etc.

Materials like 'Nawar' to be supplied to Shetya free of cost

Shetya should collect yearly tax from the Khisti, Saraf and Bohari traders of the Bajarpeth, by observing their turnover.

From the persons underlisted

1. 'Shela' per year from all the Khtri.
2. 'Pagote' (Turban cloth) per year from all the Momin.
3. 'Sari' per year from all the Bajaj

Shetya should sign on any survey map and should collect the charges at 1% on the total cost of preparing the said map.

'Salatangar' (Tanners or leather dryers) should give one tanned piece of leather to Shetya on the sale of every 100 such pieces.

Shetya should shoulder the responsibility of building 'Gavkus' (Village enclosure wall) and distribute the expenses of this work to each resident. Each such resident should bare the cost of 4 Gaj length of the wall.

All 18 Khum and 12 Balute should do their works as per the traditions set by the village.

Total 22 clauses

All the clauses, rights and honors are agreed and accepted including two shops, which are given by the agreement as a 'Vatan'. You should enjoy this Vatan given in succession to you and should happily live (in the Bajarpeth).
Total 100 rupees towards one-time charges for giving this Vatan (Called as 'Najar') are collected from you and credited in government treasury.

A Sanad and 2 letters from Chitnis are issued for the implementation

1 Sand is issued to Mokdam (Patil) of Kasba Vamori of Pargana Sangamner

2 letters from Chitnis are issued to

1 to Deshadhikari and writer of Pargana Sangamner

1 to Deshmukh and Deshpande of Pargana Sangamner

2 letters from Chitnis are issued to

1 to Deshadhikari and writer of Pargana Sangamner

For the rights of the Shete and Mahajan also refer

Shivacharitra Sahitya volume 2, on pages 132 to 143, (89)

Aitihasik Sankirna Sahitya volume 1, on page 141 (90)
Structure of a Bajarpeth

Before entering in the Day Bajar or any Bajarpeth, the traders and Khum had to pay octroi, excise, and taxes as per the rules of that Peth.

Normally, at the entrance and exit of any Bajarpeth of a village, octroi or excise check posts were erected, called as 'Jakat Choutra' (Jakat Choutra).

A list of about 100 items on which such Jakat was charged is mentioned in a document. (91)

An officer, in charge of these check posts was called as 'Pansare' (Pansare). He was responsible for checking the import goods in the Bajarpeth and collection of 'Jakat' (octroi and taxes) according to the orders issued by the ruling government.
Sometimes, an officer called as 'Choudhari' (चौधरी) was appointed for the protection of these Bajarpeth. This post is also a 'Vatan'. He was responsible for the protection of that Bajarpeth. In a kasba where there were more than one Bajarpeth, it was observed that a Choudhari was appointed for two or three Bajarpeth of that Kasba village.

An order states that on 12th August A.D. 1733, Peshwa Bajirao (I) appointed Babuji Naik Joshi as Choudhari of Kasba Pune as well as of Peth Shahapur and Peth Murtajabad of Kasba Pune.

Whenever there was a weekly Bajar in any Peth, many outsider traders and Khum used to arrive. Transportation of the grains and goods were normally done with the help of bullocks. If the Peth would be important then there were many such bullocks carrying so many different goods of so many traders, gathered around that village for the day Bajar. A large open space was specially reserved as a camping site for them.

It was a tedious task to make a list of such traders and their goods. Till the end of the Bajar, all these bullocks need a protection. To segregate the groups of bullocks as per each individual trader and also provide them grass and water was an important work.

These all services were offered to the traders by the officers of the Peth and for that an important Vatandar of a Peth called Bidawai' (बिदावाई) was appointed. He was also responsible for keeping records of these traders and their goods as well as their timings of arrival and departure.

Two letters are found that state the need of a 'Bidawai' for the Peth Bajar of Mouja Charholi. Both letters are dated 15th November 1653. Shahaji Raje sent first letter to the Deshmukh of Pargana Pune as follows. Ramseti Setiya of Peth Bajar of Mouja Charholi requested Shahaji Raje that the Bajar was flourished few years ago but in the mean time it was totally deserted. As per the Koul of 12 years given by Shahaji Raje for its re-establishment, he again established a Bajarpeth there. In search of proper persons for the posts of
Mahajan and Bidawai he went to Pune and urged Vinayakbhat Thakar to accept a post of Bidawai of the said Bajar, which Vinayakbhat accepted but requested Ramseti to bring an official letter from Shahaji Raje. In the meanwhile, Renkoji Devkar was appointed as a Bidawai of Peth Bajar of Charholi. Ramseti requested that if Vinayakbhat would be appointed then the Pethbajar would prosper more because he also took great efforts to re-establish this Peth with Ramseti. On request of Ramseti, Shahji Raje issued an order that the earlier appointment of Renkoji Devkar has been cancelled and Vinayakbhat Thakar has been appointed as a Bidwai of the Pethbajar.

Second letter is an order or Koulnama given to Vinayakbhat Thakar by Shahaji Raje for the Vatan of Bidawai of Peth Charholi. Accordingly, he was also ordered to build his house in this Peth and enjoys the privileges of the post.

Marathi wording of this Koulnama is:

Considering these letters it may be understood that the post of Bidawai was much important in the administration of any Bajarpeth.

Another equally important officer was known as 'Aawati' (Deal Deew). He was responsible to set right the weights and measures and also for checking its applications in any Bajar or Bajarpeth, as per the standards of the ruling government.

A small Kasba or Mouja village did not required such huge permanent Bajarpeth because there was a traditionally adopted system of having a separate ‘Bajar’ on a particular day of the week, but in large Kasba or in any Shahar this type of utility was not sufficiently workable.

**General Planning of a Bajarpeth**

Planning of a Bajarpeth was very simple. In any such Bajarpeth, at the beginning there were few shops established on one or either sides of a road. Eventually, these shoplines were streached further as per the necessities. Thus the expanse of a Bajarpeth was gradually increased.

Around A.D. 1786 a space for establishing a new Peth ‘Navapura’ in Pune was given to Jivanram. It was 60 Haat long (27 meters) on the northern side of the road.
In this case it is to be understood that a cluster or group of shops making same type of business should be accommodated within a length of 60 Haat (27 meters). It was not the total length of this Bajarpeth.

Normally in large Bajarpeth of a Kasba, many different types of traders and businessmen used to establish themselves permanently in these Bajarpeth. Generally the traders particularly trading common and similar items or making same business were used to form a group of their shops in a lane or sector. These were formed either for a particular trade or business or for occupying particular colonies of professionals. Such sectors, usually formed in different lanes, were called as 'Aalee', 'Valee', 'Ganj', 'Galli', or 'Muhalla'.

'Ganj' is a Persian word means 'A market or 'A Bajar'. In Pune, a new Peth was established around A.D. 1755 called as Ganj Peth. The traders of Salt (Salt is called as 'Meeth' in Marathi) particularly occupied it, by which, it was called as 'Meethganj'. Eventually it was named as 'Peth Meethganj'. In late 18th century it was called as Peth Ganj. Now a day, it is named as 'Mahatma Phule Peth'.

Such lanes formed for carrying typical businesses are still exist in many villages and cities.

For instants, Tambat Galli (Coppersmith's lane), Sonar Aalee, 'Saraf Katta' or 'Gujaree' (Goldsmith's lane), Kumbhar Aalee (Pottermen’s lane), Shimpi Aalee (Tailor's lane), Kapad Ganj (Cloth market), Dane Aalee or Bhusar Aalee (Lane for food grain shops), Tambakhu Aalee (Lane for tobacco merchants), Chambhar Aalee or Galli (Shoemakers colony), Bhandi Aalee (Shops selling metal pots and stencils) etc. are the mostly unavoidable parts of the Bajarpeth. In addition there was always a lane reserved for selling fruits and vegetables. It was called as ‘Bhaji Bajar’ or ‘Bhaji Aalee’ or ‘Mundai’.

In largely populated villages particularly in cities, where the trading was done on large basis, separate lanes consisting shops for the particular trade or profession were planned and placed.
DEVELOPMENT OF A BAJARPETH

Initially, planning of a Bajarpeth was just like a lane, having single road and shops on its either sides.

Eventually, as the trade increases, additional shops were planned and added by extending the principal lane and both were joined by cross lanes.

Sometimes, there were cross lanes and parallel lanes to this principle Bajar lane but the space behind it were used only for the housing colonies. This type of planning can be still observed in large cities or in Shahar.

But it was not a mandatory rule. Many times, a Bajarpeth was established only on the either sides of the main road apart from its length. In that case the length of this Bajarpeth was extended further as per the additional requirement.

Thus the size and area of such Bajarpeth was automatically enlarged to an extent that it would be identified like a separate village, but any Peth was never treated like a separate Majra or called as a Wadi. These Peth always remained as a part or segment of the principle village.
Transformation of a 'Kasba' into a 'Shahar'

After a particular stage of development of a Kasba, that is addition of a Peth, to increase the revenue income and also the trade, some more Bajarpeth or market places were added in the vicinity of main Kasba.

Main intention behind this strategy was to increase the trade as well as to reduce the burden on the existing Bajarpeth by distributing the trading activities. Secondly, all these Bajarpeth were conducting their Bajar on different days of the week. Hence, no need was left that the villagers should search for their necessities in the other Bajar or Bajarpeth conducted by the nearby villages.

In the transformation of a 'Kasba' into a 'Shahar' the roll of such addition of few more Bajarpeth was much important because, good communication between the main Kasba and these Bajarpeth was automatically established.

Main roads of the Kasba were extended towards these new Bajarpeth and were connected to the principle road of theses new Bajarpeth. Thus a solid permanent link was established between the Kasba and these new Bajarpeth, by which the traders of the Bajarpeth, traders coming for the weekly Bajar of these new Bajarpeth and the villagers always availing a systematic facility of buying and selling number of goods and articles.

Also, it was felt much convenient to the nearby villagers, may be of Mouja or Kasba, that they could get the required goods and services at one place with variety of options.

Hence, increase in the trading was eventually leading towards the expansion of these Bajarpeth. Eventually expanse of all these Bajarpeth was sizably increased and few new mercantile settlements within the area of the Peth were established. Thus a new cluster was formed incorporating the main Kasba village and these surrounding Bajarpeth that would ultimately help to transform it into a Shahar.
Transformation of a 'Kasba' into a 'Shahar'

These maps are indicative, and do not relate to any specific village.
A 'Shahar' (Menj)

Now it is necessary to study the development of a 'Shahar' (Menj).

It was a prominent and politically important city of any province.

It has been already explained about the stages of the development of a village in which Shahar was treated as a largest and finest development of a village. In today’s customs, it may be treated like a capital town and to some extend like a Metro city.

In 16th century, Ahemadnagar city of Deccan province was called and treated as ‘Shahar’. It was the capital of Nizamshahi Sultanate and was established in A.D. 1492. Initially this city had an enclosing wall built in mud masonry. In A.D. 1631, Sarjakhan, a Mughal Sardar of Badshaha Shahajahan, replaced it by building strong stone masonry ramparts and Bastions. It had 11 gates or Ves, some of which still exist. There were 14 Peth (Called as ‘Pura’) and 3 well-established Bajars (Bajarpeth). Also 15 aqueducts were built for supplying fresh water to the citizens.

In a letter pertaining to A.D. 1577, Ahemadnagar was called as 'Shahar'. It states that a conflict between two brothers was resolved in 'Sahar Ahemadnagar'.

Another city that called as a 'Shahar' was Aurangabad.

It was developed around an original village named ‘Khadki’ by Malik Ambar, a Vajir of Nizamshahi Sultanate around A.D. 1603. Around A.D. 1636, by Mughal Prince (Shahajada) Aurangajeb named it as 'Aurangabad'. After Aurangajeb became Badshaha of Mughal Sultanate, in A.D. 1669 he built a strong fortification around the city having thirteen ‘Darwaja’ or gates. The city was consisting of many Peth or Pura and also Bajar. All of them were supplied fresh water through different aqueducts.

Though its expanse was as big as Ahemadnagar, it was never a capital of any kingdom but in 17th century, it was a prominent headquarter of Mughal Empire.

Few other cities like Paithan, Jalna, Beed, in Marathwada provinces that were also treated like ‘Shahar’ but not that important like these two. All these cities were developed either by Nizamshaha or by Mughal sultanates. Each of them had rich and prospered Bajarpeth attached.
Similarly, in the 17th century, village Junnar also had three Peth around it, namely Peth Aurangapura, Peth Shahapura and Peth Bhatkhale.

A letter dated 17th March 1659 refers Junnar as a Sahar, which was in Pargana Haveli of Sarkar Junnar, consisting 3 Peth. It also indicates that Sahar Junnar and these three Peth had separate identities.\(^{(99)}\)

Original Marathi wording is as follows

\[
\text{Heee n} \quad \text{Jesueer meee (mejke\text{â}ej) pegve meenej pegvej Je hegjs 1 meenej (Menj), 1 hes m\text{û}eenehetj (Meenehetj), 1 hes DeJejbiehetj (Deewjbiehegj), 1 hes YeeleKeues.}
\]

In this document Junnar was called as a ‘Shahar’ and not as ‘Kasba’.

Another city that was called as a ‘Shahar’ was ‘Satara’. But it was also not as big as the other cities like Ahemadnagar and Aurangabad. Interestingly from the first day of its establishment that is since A.D. 1721, it was called and treated like a Shahar because Chatrapati Shahu Maharaj established it as a capital city of the Maratha Empire.

A reference dated A.D. 1728 stated that Peth Sadashiv was established by the government in Shahar Satara.

Original Marathi words are

\[
\text{Menj meeleeje ÙesLes meoeefMeJe hes”sÛeer veJeer Jemeenle mejkeâejeletve peenueer .. ..}
\]

Satara and Pune both had parallel course of development. Only difference was Satara was totally newly established city and Pune had developed gradually within couple of centuries. Development of Satara was started from A.D. 1721 and within 25 years about 8 different Peth were established to prosper the city.

Names of the different Peth of Satara Shahar those established by Chatrapati Shahu Maharaj that still exist are Shaniwar, Raviwar, Somwar, Mangalwar, Budhawar, Guruwar, Shukrawar, and Machi Peth (\(\text{c} \text{\AE\text{r}} \text{h}\)), which is immediately on the foot slope of Satara fort (called as ‘Ajinkyatara’). In addition there were other Peth established in 18th century like, Malhar Peth (\(\text{c} \text{\AE\text{r}} \text{h}\)), Durga Peth (\(\text{c} \text{\AE\text{r}} \text{h}\)), Yado Gopal Peth (\(\text{c} \text{\AE\text{r}} \text{h}\)), Kesarkan’s Peth (\(\text{c} \text{\AE\text{r}} \text{h}\)), Sadashiv Peth (\(\text{c} \text{\AE\text{r}} \text{h}\)), Basappa Peth (\(\text{c} \text{\AE\text{r}} \text{h}\)), Bhavani Peth (\(\text{c} \text{\AE\text{r}} \text{h}\)), and Pura like Rajas Pura, Venkatesh Pura (\(\text{c} \text{\AE\text{r}} \text{h}\)), Chiman Pura (\(\text{c} \text{\AE\text{r}} \text{h}\)), Kanupura (\(\text{c} \text{\AE\text{r}} \text{h}\)), Raghunath Pura (\(\text{c} \text{\AE\text{r}} \text{h}\)). There was also a Bajarpeth called Sadar Bajar (\(\text{c} \text{\AE\text{r}} \text{h}\)).\(^{(100)}\)

In 18th century, only two cities in Maharashtra gained a status of calling them as a Shahar, of which Satara was established as a Shahar but Pune was
treated and called as a Shahar in late 18\textsuperscript{th} century because, that time virtually all the Maratha power and rule was in command of Peshwa and being their headquarter, Pune could gained this status. So there was every reason and political influence to treat Kasba Pune like a Shahar.

In late 18\textsuperscript{th} and early 19\textsuperscript{th} centuries, another two cities that also gained an importance as a Shahar were 'Kolhapur' situated in southwestern Maharashtra and 'Nagpur' situated in northeastern Maharashtra.

Of which, Kolhapur was treated as a capital city of another Maratha throne that is of Chatrapati Shivaji (II), son of Chatrapati Rajaram Maharaj Bhosale and his successors.

Nagpur was headquartering another Bhosale family of Raje Raghujii Bhosale and his successors.

Though the contemporary references, which would exactly state that whether Kolhapur was a Kasba or a Mouja prior to this shifting are not easily available, It seems that, considering the ancient religious status of Kolhapur, it might have gained a status of a Kasba village since 17\textsuperscript{th} century. A reference dated 2\textsuperscript{nd} August 1657, states the names of the different Bajarpeth of Kolhapur. Accordingly it is observed that during the reign of Adilshshi Sultanate Kolhapur was a prominent city of the kingdom, which had six permanent Bajarpeth, namely Peth Ainapur, Peth Chidapur, Peth Padampur, Peth Ibharapur, PethHirapur, and Peth Fatepur. \(^{(102)}\)

Around A.D. 1782, Chatrapati of Kolhapur throne shifted the capital from fort Panhala to Kolhapur. That time also Kolhapur was a sizeble city enclosed by a fortification built in mud masonry. After shifting the capital, Chatrapati built a new city wall of strong stone masonry having 45 bastions and 6 gateways or Ves. It was about 9 meters in height and 3 to 8 meters in variable widths. A deep moat abutting the external periphery was also constructed to protect this wall. After shifting the capital to this new strong station, a tradition of conducting weekly bazaars was started and large open spaces were allotted outside this fortification for such Bajarpeh. Eventually, these Bajarpeh were converted into permanently established Peth like Shaniwar, Raviwar, Somwar, Mangalwar, Budhawar, Shukrawar, Utareshwar, Chandreshwar, Kesapur and Lagampur. \(^{(103)}\)

Graphs of the development of Satara and Kolhapur were little faster than Pune but their expanses were much less than Pune.
As per the census made in A.D. 1881 by British, Satara had a population of 29028 residents and its expanse was about 526 acres. Kolhapur had a population of 38599 residents and its expanse was 358 acres. Whereas in A.D. 1881 expanse under the Peth or old town of Pune was spread over on 2030 acres and its population was about 1,50,000. \(^{104}\)

There are very few villages in Maharashtra that gained their status from a small Majara to a developed Shahar of which, Pune is a very fine example.

It was a Mouja in 16th century and became a Kasba in late 16th or early 17th century. That time it had three Peth in its surroundings. In early 18th century it had total five Peth and until A. D. 1768 it had 12 Peth in addition to the original Kasba area still it was not called as a ‘Shahar’.

In late 16th and early 17th centuries three Peth were established outside the fortification of Pune, namely Peth Shahpura, Peth Murtajabad and Peth Malakapur but it was called as a Kasba. That time Pune was also equally developed like Junnar but almost all the historical documents referred it as a Kasba till middle of 18th century.

1. A Mahajar dated Aashadh Shuddha 2 Shake1530 (A.D. 1608) made pertaining to Prant Pune states the names of these three Peth and its officers, administrators like Patil, Sete and Mahajan, referred to Kasba Pune instead of Shahar Pune. Original Marathi wording is as follows

   जुने रेत तुये याचे जोराचे राहिले जे कहाडून जे होसे... आयुष्मानी (105)

(केअ is a short form of Kasba केअ - उजन and referred alike in historical documents)

2. An order given to Naro Malhar and Moro Naharar Mendjogi of Peth Malakapur alias Peth Aditwar (Raviwar) on 15th November 1740 stated Pune as ‘Kasba’.

   वेशने जोजे वर्जे जे चहाणे केअ असावे आयुष्मानी (जेवे) केअकेअ (106)

3. A letter dated A.D. 1755 given to Vinayakbhat and his brothers also referred Pune as ‘Kasba’ and not as Shahar. \(^{107}\)

   विनायकचंद्र हे... जे होसे जे गोंडे जे गोंडे जे जे... (108)
4. In a diary of Balaji Janardan three such references dated 21st May 1765 also referred Pune as ‘Kasba’ and not as Shahar.

1. Shidhoji Dholap Mali Kasba Pune
2. Satwaji Vadekar residing in Kasba Pune nisbat Munjeri…
3. Dhondji bin Mahadji Chavan residing in Vetal Peth of Kasba Pune…

Original Marathi wordings are as follows

1. efMeOeespeer {esuehe ceeUer keâmeyes hegCes...
2. m ešJeepeer Jee[skeâj Jemleer keâmeyes hegCes efvemeyele cegbpesjer
3. OeeW[peer efyeve ceneopeer ÛeJneCe Jemleer JesleeU

5. Another letter dated 12th April 1768, given to Janardan Hari or a Sanad (order) for offering a post of ‘Kotwal’ of Pune to him, also stated Pune as Kasba but in the first paragraph of it, it had been described as Peth and Pura of ‘Shahar’ Pune. Original Kasba part of the city had been mentioned as a separate identity.

‘Kotwal’ was a chief administrator of a Shahar. He was performing his duties like a district magistrate or a Police commissioner of today’s administrative system.

Original Marathi wording is as follows

peveeo&ve nefj ÙeeÛes veeJes meveo keâer keâmeyes hegCes ÙesLeerue keâesleJe eueer yeeyegjeJe jece Ùeepekeâ[tve otj keâ¤ve legcneme mebefieleueer Demes lejer Fceeves Fleyeejs Jeleexve ÛeewkeâMeerves Deceue keâjCes...

6. But an order given to the officers of different Peth of Pune on 21st June 1768 clearly mentioned that all the Peth existed at that time were a part of ‘Shahar’ Pune.

It is an order given to the Kamavisdar kâhpâme of these Peth that they should do their usual duties and also help Janardan Hari appointed as a Kotwal of Pune Shahar to perform his duties without any objection.

This document is a list of 12 Peth existed in Pune Shahar along with the names of its Kamavisdar.

Peth Ganesh, Ganj, Musafarjung, Shukrawar, and Nagesh were allotted to Shivram Raghunath Khasgiwale.
Peth Raviwar was allotted to Baburam Hari, Peth Mangalwar was allotted to Dhanshet Karanjie, Peth Somwar was allotted to Bapuji Anandraj who was also a Kamavisdar of Kasba Pune, Peth Vetal (Guruwar) was allotted to Naro Appaji (tulsibagwale), Peth Bhavani was allotted to Mahadji Vishwanath, Peth Shaniwar was allotted to Laxman Vishwanath, and Peth Budhawar was allotted to Balaji Naik Bhide.

Original Marathi wording is as follows

Nj ÙeJeÚej kâgej egej keâjCes...
Usually, in large cities or in any Shahar consisting of many sectors like Peth and Pura, a capable person was appointed to collect government revenues and taxes from the residents of these sectors. A word 'Pethevishi' written in this document means 'about the Kamavis of that Peth'.

7. A Mahajar found made in A.D. 1668 pertaining to the ownership of a house in between Gondseti Hulawale and Ganaseti. Its description states that Gondsheti was a resident of Peth Shahapur of Kasba Pune and Ganaseti was residing in Shahar (Pune). It seems that this classification was made to describe that Ganaset was residing in the original village (Kasba) and Gondseti was residing in its one of the Peth that is Peth Shahapur.

Original Marathi wording is as follows

8. Another letter dated 7th May 1766 also listed the names of Peth of Pune as Shaniwar, Mangalwar, Guruwar, Ganj, Shukrawar and Ganesh, in which Kasbe Pune and Peth Somwar were treated as one single identity along with the sections of Kasba like Munjeri, Mali and Mohatarf.

Many other references are also available, which state that after A.D. 1769 that is from the reign of Peshwa Madhavrao Pune was called as a ‘Shahar’.

A letter dated 27th May 1769 stated Pune as ‘Shahar’ (Mij) and not ‘Kasba’.

‘Timaji bin Mankoji rokada Shimpi residing in Peth Raviwar of Shahar Pune…’

Original Marathi wording is as follows

Few unique references are also found in the daily noting made by Naro Appaji, which state that the area under different Peth was generally called as a ‘Shahar Pune’ but the status of the original Kasba village was kept as ‘Kasba Pune’ instead of calling it as Kasba Peth.

1. A letter dated A.D. 1775 stated that Bhojya Shinda’s house is in Peth Shukrawar of Shahar Pune.
2. A letter dated 14th June 1778 stated that Padaji Mali residing in Kasba Pune was appointed on a government booth built near Nagzari (Stream) in Somwar Peth for offering free potable water to the backward class people (113).

3. An order was given to Ghashiram Savaladas on 21st January 1782, which states the charge of the post of Kotwal of Shahar Pune has been taken back from Anandrao Kashi and he has been appointed as a new Kotwal of Pune Shahar.

Original Marathi wording is as follows

1. येसपूँ एफ़म्बोस येसळे " मेगेाँजेमी जेमी हेगेजेमी डीेजेमी येसले "
2. हेयोपीर केजेर हेयळे जेमी जेम्लेर केअम्येमी हेगेजेमी येमेजेमी हेजेमी ये"
3. मेजी हेगेजेमी केअम्येमी हेगेजेमी येजे " जेम्लेर वेजी पेजेर इलेजेमी डीेजेमी "

Referring above documents it may be understood that

a) Somwar Peth was still referred by its old name of Peth Shahapur (हेत नेह - हेत)

b) Only the area of Peth established around original Kasba area of Pune was called as Shahar. Kasba area was neither included in the definition of Shahar Pune nor called as Kasba Peth.

c) Though Somwar Peth was a separate Peth it was not included in Shahar area but considered as a part of Kasba Pune.

Another example is of Solapur city. Initially it was called as a Kasba. During A.D. 1766 and 1770, Peshwa Madhavrao captured this city and added a large portion of land about 73 acres to the existing Kasba by establishing Peth Mangalwar. In late 18th century, few other Peth were established in the vicinity and then this Kasba was called as Shahar. (115)

Solapur was lately included in the Maratha Empire. Till the middle of 18th century it was not called or treated as a Shahar. But the graph of the development of Solapur city is very similar and parallel to Pune city.

Considering all the above references, this matter of defining any Kasba as a Shahar, may be concluded with following observations.

1. It was not a mandatory rule that after a certain growth of the area under Kasba village or the increase in its population beyond certain extent, any Kasba should be called as a Shahar. Nor there was a rule that after addition of few Peth or Pura beyond certain number it should be called as a Shahar.
2. The political importance of any Kasba was the main influencing factor by which it could gain a status of a Shahar.

3. It was an unwritten understanding the any Kasba should have more than one or two Peth in its surroundings for its prosperity, but simultaneously it should also have some outstanding political importance like, a Capital of the kingdom or a prominent village of the Sarkar or Subha.

4. In 17th century, small village like Junnar was called as a Shahar being the head quarter of a ‘Sarkar’.

5. Aurangabad was not a capital of Mughal Empire but it was headquarter of Deccan Subha.

6. Calling a ‘Shahar’ to a Kasba only because it had some inherited political importance and it had more than two or three Peth was a contemporary practice. But in real sense it was not that sufficient to treat it like a Shahar. To achieve the true status of a Shahar, intimate wish and untiring efforts of any political leader to develop it in all possible ways was much essential without which, it was not that easy to treat any Kasba as a Shahar.

7. In 18th century, ‘Satara’ was established as a Shahar being the capital city of Maratha Empire.

8. ‘Kasba Pune’ though had been vastly developed by Peshwa family in real sense, was not called as a Shahar till A.D. 1769. When Peshwa Madhavrao virtually started ruling the Maratha Empire, of course being the Peshwa of Chatrapati of Satara throne, he offered the status of a Shahar to Pune and started calling it as a Shahar.

9. During the 18th century, the definition of a Shahar should made as ’ A Kasba having number of Bajarpeth and many residential colonies, and
also which also had a strong political importance was eligible to be called as a 'Shahar'.

In 19th century, this definition of a Shahar remained unchanged but its course of development was changed a lot. In 18th century, there were very few cities that could gain this status. But in 19th century, particularly in the British rule, Maratha province was divided into many small states according to the former Jahagir allotted to Maratha Sardars.

All the former Sardar, having these Jahagir were declared as the chief of their respective states. Naturally, the headquarter villages of these new states gained a status of a capital city of the state.

These new chiefs definitely developed their capital places but not up the rank of the former Maratha capital cities like Satara, Kolhapur, and Pune. Still being a capital of state, such small cities were called as 'Shahar'.

**Development of a 'Shahar' in 18th century**

In the formation of a Kasba into a Shahar, the other small Mouja villages existed nearby a Kasba were never merged in its expanse. At least I have not found any particular example of merging such Mouja villages into a Kasba in the process of formulation of a Shahar.

Two documents made in A.D. 1608 and A.D. 1610 respectively, states the names of some Mouja villages exited near Kasba Pune.

In a Mahajar, made in A.D. 1608, names of some Mouja villages situated near Kasba Pune, are stated as Mouje Dhayari, Mouje Ambegaon Budruk, Mouje Hadapsar, Mouje Narhe and Mouje Manjai Budruk. (116)

In another Mahajar made in A.D. 1610 names of some Mouja villages situated near Kasba Pune, are stated as Mouje Parvati, Mouje Hingane Budruk, Mouja Dhayari and Mouja Ghorapadi. (117)

Even in A.D. 1800, all these villages were their identity as a Mouja village. Even Mouja Parvati was too closed to Pune but it was not incorporated in the boundary of Shahar Pune.

A letter given in A.D. 1811, village Parvati is described as ‘Mouje Parvati Tarf Haveli Prant Pune. (118)
Similarly, Mouja ‘Bhambavde’ (वैभवावे) was very nearby to Kasba Pune; just on the opposite bank of River Mutha but even in A.D. 1808 it remained as a Mouja and never incorporated in the boundaries of Kasba or Shahar Pune.

It was added in the area of Pune Shahar around A.D. 1930. Now a day it is known as ‘Shivajinagar’ (शिवाजीनगर). In British era it was called as ‘Bhamburde’ (वैभवर्दे).

1. A letter dating A.D. 1686 for offering a donation to the Masjid at Bhambawade by Badshaha Aurangajeb stated the name of this village as ‘Mouje Bhambawade Prant Muhiyabad Urf Pune Sarkar Junnar’

2. Another order given in A.D. 1808 by Peshwa Bajirao II for the construction of a dam in Mutha River also stated its name as ‘Mouje Bhambawade’.

‘Peshji’ (पेशी) is a Persian word means ‘before or ‘formerly’. Another word that also referred in the historical documents is ‘Pestar’ (पेशार), which is also a Persian word that means ‘Ahead’ or ‘in future’.

An example may be referred of merger of two Mouja villages in the documents made in 17th century; still the village was not called as ‘Kasba’. It remained as a Mouja.

In 17th century, till A.D. 1686, there were three Mouja villages named Umbagani and Mouja Salav in Hirdas Maval area.

In early 18th century, Mouja Umbagani was merged in the expanse of Mouja Salav but Salav was not offered a status of Kasba.

But no example is referred by me that any new Mouja villages in the vicinity of any Kasba that would ultimately merged in the expanse of the main Kasba to form a large city, which could be called as a Shahar. Instead, the system of establishing few new Peth nearby a Kasba was in practice.

Particularly in 18th century, the original conception of establishing a Bajarpeth only to facilitate the mercantile business was practically ruled out because the trade could not be flourished without the existence of the purchasers and for that in any large village, sufficient quantum of the residential inhabitants was absolutely essential.
So, it became mandatory to develop a large city that would also provide a good accommodation for the residents along with mercantile provisions. And therefore, some good residential colonies were specifically planned in the vicinity. These colonies were called as 'Peth.'

**A Peth (केठ)**

The new definition a 'Peth' was established in 18th century, which was not understood only as a Market place or Bajarpeth.

Around A.D. 1645, Dadaji Kondadev established a Peth in village Khedebare to honor Shivaji Raje and named it as 'Peth Shivapur' but it was not included in the area of Kasba Khed and remained as independent Peth till A.D.1731. A Mahajar made in A.D.1731states two different names as Kasba Khed and Peth Shivapur. A letter dated 20th October 1766 reflects its name as 'Kasbe Khed-Shivapur'.

Another letter dated 16th October 1799 states the name of this village as Kasbe Khedshivapur but it also states the name of Peth as Peth Shivapur. Before A.D. 1799, Bajarpeth might have merged in the original Kasba Khed but it might have retained its identity as a 'Peth' of Kasba Khedshivapur.

A ‘Peth’ was providing more places to the residents rather than the shopkeepers and merchants. Eventually the expanse and population of these Peth was so increased that it could be easily treated like a village or a Mouja. But in no case such Peth was treated like a separate Wadi, Majara, or Mouja.

Most of the times, such Peth were sheltering both, traders as well as residents. But sometimes these Peth were formed with a purpose to accommodate more residential colonies. When the needs of the trade and also residences were increasing, normally a new Peth was established.

Surely, it was purposely done to keep the expanse of any Peth in administrative controllable limits. But there was no restriction on the size and expanse of any Peth. Nor it was restricted to a certain number of populations.

In addition to the mercantile shops and lanes, there were few residential sectors deliberately planned and added in the vicinity to accommodate the increasing population. These sectors were called as 'Pura' or 'Puri'.

Pura and Puri are Sanskrit words.
‘Pura’ (हेर्जे) means ‘a ward or a quarter of a town and
‘Puri’ (हेर्जे) means ‘a small city’.

Peth and Pura were not two separate identities. In northern Maharashtra, it was generally called as Pura, whereas in southern Maharashtra it was called as Peth.

In Ahemadnagar Shahar or in Aurangabad Shahar, mostly the sectors were called as 'Pura' whereas in Pune, Satara or in Kolhapur they were called as 'Peth'.

But in 18th century, particularly in Maratha territory, an independent Peth was not called as Pura. It was treated as a small colony or cluster of houses and mainly established for the residential purpose.

These residential clusters were established nearby or abutting to a Peth, and were eventually becoming the part of that Peth.

These new additions were not necessarily called as Pura. It could also be in the form of a lane or small group of houses.

These colonies were not restricted to particular trading but sometimes specifically developed for the residential purposes. Of course, there were few shops in these clusters but they were mostly meant for fulfilling the need of household goods and grains.

In the process of the transformation of a Kasba into a Shahar, additions of such Pura or residential clusters were important factors. The origin of this concept was started from the establishments of lanes in any large Bajarpeth of the Kasba villages.

As it has been narrated earlier that, as per the requirement of a particular trade or business, the traders making the same trade were willingly accumulated in a lane for establishing their shops.

It is observed that these sectors were normally developed to accommodate a particular cast or community and also to accommodate a specialized or specific business community.
It has been already explained earlier that in any Bajarpeth, there was no restriction on the number of artificers or traders of any particular cast or nature. So in any developed Bajarpeth such types of communities were establishing their mercantile shops or residential accommodations in a group and may be in a cluster or a lane.

For example, even today, in many cities we see the lanes like 'Tambat Aalee', Chambhar Aalee or 'Saraf Aalee in different sectors of that city.

In these lanes all the traders are doing a same type of business.

Though there is always a competition, still each of them gets a good business. Even some times they get the advantage of their togetherness and can create a monopoly.

The same system was continued in the Peth of a Shahar. When the people of a common commodity, cast, or a religion felt the need of their permanent residential accommodations, they preferred to stay together in nearby houses, preferably in a lane or in a sector.

Thus a system was started of the establishment of different residential clusters in a Shahar. Many times these clusters were called as 'Pura'. But particularly in 18th century, the nature of such Pura was not considered as a separate Peth.

Though it was established near any existing Peth it was not given a separate status for a long duration. Ultimately it had to be merged in the boundary of that Peth.

Gosavi Pura was established around A.D. 1755 in Pune on the northeastern side of Peth Somwar but ultimately it was treated as a part of Peth Somwar.

Gosavi was a cast and these people were rich traders. They formed a group of their houses near Peth Somwar.

2. Mehunpura was established on the southern side of Peth Shaniwar but eventually became a part of that Peth after few years.

Brother of wife is called as 'Mehuna', which is a Marathi word. Peshwa Nanasaheb married to a sister of Sardar Raste named Gopikabai. Raste family
was residing near Shaniwar Peth. Thus that lane having a house of 'Mehuna' of Peshwa Nanasaheb was called as a 'Mehuna' Pura or Mehunpura.

Sometimes, a Pura was first established and a Peth was established near to it in future. After that, the originally settled Pura was merged in it and treated as a part of that new Peth.

Karkol Pura was established around A.D. 1750 in Pune, much away from the main city area and was treated as a separate cluster but it was not given a separate status of a Peth. Around A.D. 1768 it was merged in the newly established Peth Sadashiv. (124)

A legend about the name 'Karkolpura' is told since centuries that 'Peshwa Nanasaheb used to donate good amounts to Brahmins in the month of 'Shravan' and for that thousands of Brahmins used to come to Pune per year. A group of Brahmins was coming every year from a village named 'Karkal' situated in Telangana region and was establishing a temporary camp on an open place in between the Pune city and Parvati hill on the banks of Ambil Odha (Water stream). Eventually some of them purchased a piece of land there and built their permanent houses. This cluster was named by the name of their homeland 'Karkal' as 'Karkol Pura'.

A unique example can be stated of Pune that gives an idea of an unfortunate effort of establishment of a new Peth, which could not ultimately succeed.

Around A.D. 1792 a devotee named Narayan Joshi, established a small temple of Nrusimha little away form Peth Sadashiv in Pune.

A list made in A.D. 1796 mentioned that Narayan Joshi used 500 'Patrvali' (A type of dining dish made with leaves) for the festival of Narsimha Jayanti in this temple. (125)

After about two years few houses were built in its vicinity and Peshwa Bajirao (II) offered that cluster a status of a Pura called as 'Narsimha Pura'. Eventually, he offered it a status of a Peth called as Peth Narsimhpura or Peth Narsipura. It was treated like a separate Peth till the end of Peshwa rule. Unfortunately, British defeated Peshwa and ended his power in A.D. 1818. Since there was no political support remained, this small Peth could not flourished in future and in British rule it was merged into Peth Sadashiv.

A list of the temples of Pune Shahar made in A.D. 1811 states that this temple is situated in 'Peth Narsipura'. (126)

By the addition of such few 'Peth' and 'Pura' or residential sectors, the boundary of a Kasba would automatically expand and more population would be easily accommodated.
Pune was developing very fast in the middle of 18th century and so many constructions were done there. Naturally all the traders and artisans related to this activity started residing in the city.

A reference states that they had accumulated initially in Peth Budhawar. It should be assumed that, there was no vacant place for the establishment of their colonies in existing Peth of Pune so Peshwa particularly made their residential accommodations in newly established Peth Budhawar. (हे जीजे)

A Koul given for the re-establishment of this Peth particularly indicated all the names like, Beldar (बेलदार), Lonari (लोनारी), Chunewale (चुनेवाले), Chaparband (चपरबंड), Lakadwale (लकडाडवाले), Lohar (लोहार) along with Kalal (कालाल) and Gauli (गाउली).

Formerly, Budhawar Peth was called as 'Peth Muhiyabad and was established by Mughal Badshaha Aurangjeb around A.D. 1702. Due to the uncertain political situation it could not flourish in later days. Peshwa Nanasaheb re-established it in A.D. 1749. (127)

After few months it was observed that these people were started gathering also in Peth Raviwar. There might be two possibilities behind this act. Either might be due to the increase in their numbers and shortage of space in Peth Budhawar, they started migrating in Peth Raviwar (Aditwar), or being the prime centralized location, some other trade or business community started occupying the available space in Budhawar Peth compelled these people to migrate in some other place. As per my guess, the other possibility was more considerable because in later years Peth Budhawar became famous for cloth market called as 'Kapadganj'.

An order issued for the collection of taxes from this Peth clearly indicates that in large number these people were residing in Peth Raviwar.

Peshwa Balaji Bajirao gave a letter or a contract in A.D. 1747 to Naro Appaji (Tulsibagwale) 'Karkoon' of the new Kamavisdar of these two Peth named Shivaram Krushna (Khasgiwale) for the collection of government taxes levied on the residents. This contract states that there were many traders and artisans related to the construction activity were residing in these two Peth. All of them were 'Khum' but called as 'Karkhandar' and 'Uktekari (Maktekari). It means they were not just laborers but doing their works on big scale.

The names stated in this order are, Beldar, Kumbhar, Dagadwale, Gavandi, Chunewale, Veetwale, Lonari and Lohar.
It is also stated that they were residing in groups; that is there were more than one houses of each cast and type of artisans or traders.

The tax had been levied for 'each' Chool' (cooking stove placed in the kitchen) of each cast or type’ (कृषिजोडक उग्रांि)

That means, if many families of same cast were residing in a single house, the tax would be levied not for that single house but on each of such family.

Original Marathi wording is

This letter indicates that these artisans and traders had not only established shops or work places but mostly were also residing in these Peth. Otherwise, Peshwa would not collect the taxes per family.

This letter also indicates that many constructions works were progressing in Pune; otherwise these specialists were not permanently migrating to the Pune city. It also clarifies that to develop a Shahar lot of residential colonies and houses were required, unless it was not possible to accommodate such huge residential requirement in Pune. Off course, for this entire task a solid political and financial backing of the ruler was much essential.

It was a usual practice, that to fulfill such residential and mercantile requirements, in addition to few Pura and clusters, few lanes were added or the existing lanes were extended further. In any large Kasba or Shahar, such lanes or sectors were specifically observed. They were called as Peth (पेथ), Pura (पुरा), 'Aalee (आली) or 'Valee (वाली), Ganj (गण्ड), and Bajar (बाजार).

Of which, Aalee and Valee sections are to be treated similar to each other. It might be the difference in the pronunciation of these Marathi words.

To give general idea about it, a list of these sections existed in Pune city around late 19th century is mentioned below.
A list has been published pertaining to A.D. 1848, in which, all such Peth, Pura, Aalee etc. of Pune Shahar are clearly mentioned. It is very useful to understand the different sections of Pune Shahar as well as of any Shahar of Maratha province. (129)

**Peth** - Aditwar (Raviwar), Somwar, Mangalwar, Budhawar, Guruwar, Shukrawar, Shaniwar, Sadasiv, Narayan, Nana, Raste, Ganesh, Vetal, Navi, Ghorpade, Bhavani, Nyahal, Kasba, Kalewavar, Garpir

**Pura** - Gosavipura, Mehunpura, Mujawarpura, Karkolpura, Kamathipura.

**Ganj** - Meethganj, Kapadganj

**Aalee** - Badhai, Gay, Dolkar, Lonar, Burud, Shinde, Kasar Mal (Mali), Kasar, Tapkeer, Dane, Tambat, Gavali, Katar.

**Valee** - Tandool, Kapad, Khan, Bombil, Macchi.

**Bajar** - Men Bajar, Mandai, Sadar Bajar (In Camp area)

Above list is not a complete list. It is not incorporating all the sections of Pune city. Few names are missing but it was made according to the contemporary references that were collected by the writer and he might not know all the sections, lanes, and also history of Pune city. Unfortunately, writer also did not mention the locations of the various Pure, Aalee, Ganj, and Khane that is, in which Peth these sections were situated. Otherwise it could be a very valid and trustworthy reference. So there might be little ambiguity remained. Still it gives an idea of the expanse of Pune in the late 19\textsuperscript{th} century.
Definitely the development of Pune as a Shahar was virtually completed till that time and therefore, it can be considered as a model reference to decide the growth of any Shahar made in Maratha rule.

But, clarifications regarding few important references should be given about the listed details.

1. Pura, Ganj, Aalee, and Valee were not independent identities. All were parts of some or the other Peth.
2. Khana was either a building or a small place that were also parts of a Peth.
3. Original Kasba, which was treated as a separate identity and not a Peth, was treated as an individual Peth of Pune Shahar in late 18th century.
4. Guruwar Peth was also called as Vetal Peth. Both names were appeared in this list. It should either Guruwar or Vetal.
5. Bavankhani was a building where dancing and singing girls were residing.
6. Khajina Vihir was a big well
7. Bet means an island between the junction of Mula and Mutha rivers.
8. Nakzari – Nagzari is a water stream. Writer quoted that there were seven flows of this stream but virtually one single flow passes trough Pune city.
9. Kumbhar Ves was an oldest city gate and a bridge or dam was built fronting it over river Mutha.
10. Men Bajar was a daytime market.
11. Mandai was a market particularly of fruits and vegetables that was established in British rule over a large ground before Shaniwarwada.
13. Kale Wavar was an area of agricultural land to the south of Shukrawar Peth
14. Gar Pir is a Musim Takiya to the east of Bhavani Peth

A list may also be made of the Peth, Pura, Ganj and Got of Shahar Satara existed around A.D. 1880.

<table>
<thead>
<tr>
<th>Peth</th>
<th>Pura</th>
</tr>
</thead>
<tbody>
<tr>
<td>Raviwar</td>
<td>Pantacha Got, Rajas Pura</td>
</tr>
<tr>
<td>Somwar</td>
<td>Yado Gopal Peth (Pura)</td>
</tr>
<tr>
<td>Mangalwar</td>
<td>Venkatesh Pura, Chiman Pura, Ramacha Got</td>
</tr>
<tr>
<td>Budhwar</td>
<td>Pratapganj</td>
</tr>
<tr>
<td>Shukrawar</td>
<td>Kanu Pura (130)</td>
</tr>
</tbody>
</table>
In consideration of the above lists, it is observed that any Peth of a 'Shahar' was consisting of one or two Pura, Ganj, and Got. Also, there were many lanes, having either residential houses or mercantile shops and establishments.

Normally, one or two roads of such Peth were treated as main roads or the Bajar roads of that Peth, which were about 6 meters in width. Other roads were small lanes having widths ranging from 2.5 meters to 4 meters.

On these main roads, important trading activities were conducted by establishing shops, warehouses, workshops, and offices of the merchants, traders, artisans, artificers, wholesalers, and moneylenders. (Called as 'Savkar' मीठेजे in Marathi).

Usually, the shops of Saraf were called in Marathi as 'Sarafi Pedhi मीठेजेर हे' and the offices of moneylenders were called as 'Savkari Pedhi मीठेजेर हे'.

In an important and rich Peth, these shops were seen in groups established in a row. That is, no Chambhar was placing his shop near a shop of a Saraf or, a grain merchant was not willing to establish his shop near a Khatik or Mulana. But in smaller Peth, these shops were placed assorted.

A description of Peth Raviwar is given in a book published in A.D. 1868, indicated the nature of its roads and shops of the contemporary period. Though this book is not a historical document like a letter or a list of expenses, it can be considered trustworthy because the author has just written the descriptions of the facts that he observed. It says that,

Two or three roads of this Peth are wide and clean having widths up to 20 feet (6 meters). It has gutters on its both banks, covered with stone tiles. Only this Peth and this road are found largest in Pune. A daily turnover of this Peth is to the tune of 50 thousand rupees. All sort of trading, right from the ash to gold, is done there. Its special beauty is, all the shops having a particular business are placed in a row. No tobacco shop is near a Saraf, Saraf is away from Khatik and Khatik is not near a Mali. All of them have been steeled with a system. Vegetable sellers, Vani, Savakari Pedhi, sweets shops, coppersmiths, blacksmiths, Tobacco sellers, Grains merchants, clothe merchants and Butchers, all were established in this Peth but with a system of separate lanes and rows. 

(131)
Their method of arranging the goods in these shops and also the trick of selling the good to the purchasers, both are very interesting and amusing.

Marathi wording of this script is very interesting.

Administration of a Peth of a Shahar

The administration of a 'Peth' established in a Shahar was different than the administration of a Bajarpeth established in any Kasba village.

Normally, officers like Shetya (शेत्या), Kulkarni (कुलकर्णी), Mahajan (महजाँण), and Choudhari (चौड़हरी) were administrating any Bajarpeth. Patil (पाटिळ) of that Kasba Village and Deshmukh (देशमुख) of the Prant (प्रांत) or Pargana were keeping a watch on the working of such Bajarpeth and also controlling the crimes and misconducts happening there.

In any Shahar, many Peth were established at a time and all were functioning simultaneously. A Shahar was always administered by the central government and not by the Deshmukh and Patil. It was treated like a separate identity.

During late 18th century, especially Pune became a prominent Shahar of Maratha empire and was directly under the rule of Peshwa being their Jahagir. Peshwa decided and implemented many rules and regulations for the good administration of Pune Shahar, which were copied by many Sardars for the administration of the principal villages of their individual Jahagir, particularly in Maratha province.
Therefore considering Pune Shahar as a representing example, the systems of administration of the Peth as well as of the Shahar are stated below, that were practiced in the 18th century.

In early 18th century, till A.D. 1740, status of Pune was a Kasba, having 5 Peth established around it. During A.D. 1740 and A.D. 1761, Pune became a rich Kasba having 7 well-occupied Peth. During the rule of Peshwa Pune was treated as a Shahar, having total 10 different Peth.

Peshwa Bajirao (I) and then Peshwa Nanasaheb both were controlling the administration of these Peth and also Kasba Pune in capacity of the chief authority.

The rights and responsibilities for the betterment of these Peth were allotted to Shetya, Mahajan, and Choudhari. Of which, Shetya and Mahajan were responsible for each individual Peth Both of them were allotted these holdings as a 'Vatan'. In some towns a Kulkarni, was appointed being an assisting person to Shetya.

But it is observed that a Choudhari was controlling one or more Peth and this holding was not allotted as a Vatan.

**Shetya**

Alike a Shetya of any Bajarpeth, Shetya of any individual Peth of Pune was conducting his duties and enjoying the rights. A 'Koul' was always conferred to him for the establishment and betterment of that Peth.

His main duty was to bring and settle the maximum number of appropriated traders and professionals in that Peth and to look after their betterments, but he had no administrative powers.

He was not availing any remunerations or salary by Peshwa for this work. Instead, he was getting some rights and concessions from the traders and shopkeepers of that Peth. It should be assumed that, he might be also a trader,
having his own shop in the same Peth. Otherwise, he could not afford to hold such post being only an honor, without getting any substantial monetary gains.

Many lists of such rights are available in the historical documents that explain about the rights of Shetya of Bajarpeth of a Kasba village. With little variations, similar rights were conferred to any Shetya of the individual Peth of Pune.

A list of such rights given to Harshet and Somshet Veerkar being 'Shetya' of Peth Shukrawar is available. In A.D. 1748 Peshwa Nanasaheb conferred this Koul.

Original Marathi matter and its meaning in English is as follows

<table>
<thead>
<tr>
<th>Rights of Shetya</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 betel nut per week, from each shop of Wani trader on the Bajar day</td>
<td></td>
</tr>
<tr>
<td>9 Tak oil from each shop of Oilman per week</td>
<td></td>
</tr>
<tr>
<td>½ Sher per bag of the Kirana goods (food grains) brought in the Peth</td>
<td></td>
</tr>
<tr>
<td>Shetya should receive 1 Pasodi (a type of clothing) collectively from all the Koshti and Salí residing and also running handlooms in the peth</td>
<td></td>
</tr>
<tr>
<td>¼ Sher wheat or rice should be offered by each (grocery) shop of the Peth on the occasion of the festivals like Dasara, Divali, Shimga, and Varsha Pratipada.</td>
<td></td>
</tr>
<tr>
<td>A handful of grains per bag of the Kirana goods shall be collected from any trader who will demand 'Adholi' (a metal basket used for weighing ½ Sher weight) from you and use it for standered weighing.</td>
<td></td>
</tr>
<tr>
<td>5 betel leaves to be collected from each shop of Tamboli trader.</td>
<td></td>
</tr>
</tbody>
</table>

½ Sher per bag of all the Kirana goods brought in the market.

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Meaning of Marathi word 'Shev' is a tax upon garden or fruits but in this context it should be understood as a tax in the form of a handful of quantity. A handful of quantity of every item (Shev) brought in the market to be collected from each shop.

Shetya should receive 2 pairs of shoes collectively from all the resident shoemakers of the Peth.

Shetya should receive ½ coconut for each wedding ceremony happens in the Peth.

Shetya should receive mutton and fish from the merchants like Khatik and Kharkhade.

Both should follow the duties and rituals of a Shetya jointly.

Total 13 items are noted, so you both should follow the tradition and responsibilities being a Shetya of a Peth and enjoy the Vatan inheritably.

Another list of such rights of a Shetya of Peth Sadashiv established at Kasba Vamori, Tarf Rahuri, Pargana Sangamner is available. It can be observed that being the Shetya of a Peth established in a Kasba village, he had received more rights than the Shetya of Peth Shukrawar, of Shahar Pune. (133)

A Shetya of a Bajarpeth of any Kasba was looking after the permanent shops and trades conducted in this Bajarpeth but at the same time he was also looking after the trades conducted in the weekly Bajar of this Peth. Whereas, a Shetya of a Peth of Pune was only looking after only the shops and trades conducted in that Peth and there was no tradition remained of conducting a weekly Bajar in that Peth. Naturally the income and rights of the Shetya of any Bajarpeth were more than that of the Shetya of a Peth of Pune.

Alike a Mahajan of any Bajarpeth, a post of Mahajan was existed in the system of administration of any Peth of Pune in initial days but it is observed that this post was abolished in later date and this responsibility was allotted by
creating a new post called 'Kamavisdar'. The duties, rights and responsibilities of a Mahajan of a Peth and a Kulkarni of a village, were almost same.

A Sanad issued to Naro Malhar and Moro Narahar Mendjogi by Peshwa Nanasaheb on 15th November 1740, offering a post of Kulkarni of Peth Raviwar of Kasba Pune must be actually a post of Mahajan. But it did not mention as Mahajan. The rights they were availing were called as 'Kulkarnya' (कूलकर्ण्या).

No documents are available that may state the details of appointments made on this post as well as the rights of a 'Mahajan', pertaining to any Peth of Pune.

In initial days, there was a post of 'Choudhari' appointed for the Peth of Pune, but not for each individual Peth. A person appointed on this post would be entrusted one or more Peth.

On 16th August 1733, Peshwa Bajirao (I) offered the post of Choudhari to Babuji Naik Joshi and entrusted him Kasba Pune area, Peth Shahapur (Somwar) and Peth Murtajabad (Shaniwar).

Original Marathi wording is

'Haqq' (रोजा) is an Arabic word means 'rights'.

'Lajima' (लाजिमा) is also an Arabic word means 'incumbent', 'customary'. Meaning of this word is to be understood as 'the appropriate and incumbent rights'.

According to the context of this letter it is sure that Choudhari had also some rights and concessions alike Shetya of the Peth.

This letter also states that this post was an appointment to perform the duties (Marathi words written in the letter are - चौधरिपंचा धंडा - 'Choudharipancha Dhanda' that means 'performance as per the duties entrusted for the post of Choudhari').

No documentary references explain the perfect nature of these rights, but surely, Choudhari was a resourceful and powerful person. This post was not a 'Vatan'. The chief duty of Choudhari was to control the crimes and foreseen calamities and also keep a good law and order in the Peth.
When the expanse of Pune started increasing and the Peth were started flourishing, the post of Choudhari was abolished and a new post was formed that would control the total city. This was alike a post called as a 'Kotwal' but a person doing these duties was not called as a Kotwal.

This post was issued on contract basis. It was a formal appointment and Peshwa could change the person as per his wish and will. Any person holding this post had no rights to receive the good and moneys from the traders and residents of Pune alike the Shetya of any Peth, but this new post was not a 'Vatan'.

**Kamavisdar (कामविस्दर)**

Post of Kamavisdar was an old post. Since 16th century, the practice of appointments of this post was continued. Normally to make collection of the government revenues and taxes from a Pargana or from a Tarf, and even from small villages, such Kamavisdar were appointed by the rulers.

‘Kamavis’ नाक्षर is a Marathi word corrupted from original Persian word कामविस्दर ‘Kamawish’, which means gain, profit or advantage. Colloquially it was understood as the collection of the revenues or taxes. A person entrusted these duties was called as 'Kamavisdar'.

Around A.D. 1730, Pune was a small town. Peshwa Bajirao (I) had appointed a person named Keso Sambdev as a Kamavisdar of Kasba Pune.

This name and post is reflected in a letter dated 16th August 1733

Original Marathi words are

जेपेस्वीजेपेस्वीजे कामविस्दर केशेस शेषी जेपेस्वीजे (जेपेस्वीजे 'Gosavi' - means a respectable person) जेंसी (136)

Peshwa Madhavrao particularly started a practice of appointing capable persons on the posts of Kamavisdar of the each Peth instead of appointing only one Kamavisdar for the total city. Till A.D. 1768, a person named Kacho Raghunath was appointed as a Kamavisdar of Kasba Pune.

A Sanad dated 7th May 1766 issued to Kacho Raghunath states that he has been appointed as a new Kamavisdar of Pune including Kasba, by discontinuing the duties entrusted to the former person. This appointment was made on contract
basis. (Called as 'Makta' in this document) That is, he was to handover the collected amount every year to Peshwa. Original Marathi wording is keâÛees jIegveeLe ÙeeÛes veeJes meveo keâer hegCes osKeerue keâmeyee ÙesLeerue ceeceuele hesMepeerÛes keâceeefJemeoeje keâ[te otj keâjesve legcneme keâceeefJeme meebieesve legcnekeâk ceòeâe keâjej meeues (137)

But around A.D. 1768, it is observed that this system was changed and many persons were appointed as a Kamavisdar of each individual Peth. I think it was made as a mandatory rule because a person was appointed for 5 Peth of Kasba Pune and for the rest other seven Peth different persons were appointed.

The letters states these appointments as, Shivaram Raghunath was appointed for five Peth named as Ganesh, Ganj, Musafarjarg, and Nagesh.
Baburao Hari for Raviwar Peth
Dhanshet Karanje for Mangalwar Peth
Bapuji Anandrao for Kasba Pune and Somwar Peth
Naro Appaji for Vetal (Guruwar) Peth
Mahadaji Vishwanath for Nave (Bhavani) Peth
Laxman Vishwanath for Shaniwar Peth
Balaji Naik Bhide for Budhawar Peth. (138)

Kamavisdar was a solid and important kink between the city people and Peshwa Government for the collection of revenues and taxes. So, the capable, dependable, and trustworthy persons were appointed on this post.

They were supposed to fetch maximum income and handed over to the government, because the budgetary provision was totally depending upon the amounts that were collected by these Kamavisid. 

Along with the duty of the collection of revenues, he was also supposed to keep a close watch on the market prices of various good and items that were sold in the Peth of the city. He had to report about these prices and the reasons for the variations in market rates daily to Jahagirdar. There was always a possibility that some traders were making mal practices and making unreasonable raises in the decided rates. Kamavisdar was supposed to provoke these traders and if not agreeable then to make punishments as per their faults.
This order is clearly mentioned in a Sanad given to Kacho Raghunath by Peshwa Madhavrao, on 7th May 1766. Original Marathi wording is

\textit{Nirakh' (निराख) is a Persian word means 'Market rate' or 'Current price'.}

He was also supposed to keep a record of the people and traders residing in the Peth allotted to him and should submit the periodic senses of that Peth to Kotwal.

This additional duty was entrusted to these Kamavisdar, when the system of appointing separate Kamavisdar to individual Peth of Pune was started. This fact is reflected in a Sanad issued to Janardan Hari by Peshwa Madhavrao. One of the duty entrusted to him was, the Kotwal should collect the information of the senses of the residents from the Kamavisdar appointed for that particular Peth.

Another reference found pertaining to A.D. 1785, in the matter written for issuing a Koul for the establishing a new Peth in Pune. It states that the land given for this establishment should be possessed by the Kamavisdar of Kasba Pune and should be hand over to the person to whom the order for establishing a new Peth has been issued.

On 7th December 1785, Peshwa Sawai Madhavrao allotted a piece of land to him for establishing a new Peth on which Sardar Raste initiated the settlement. A Sanad given to Bapuji Anandrao Kamavisdar of Kasba Pune states that on the request of Anandrao Bhikaji Raste for the allotment of a land for establishing a new Peth, some vacant pieces of lands are allotted as follows:

- 7 ½ Bighe and 1 Pand from the land belongs to Moro Ballal Joshi
- 2 ½ Bighe from the land belongs to Kabir Fakir
- 10 ¾ Bighe from the land belongs to Trimbak Mahipatrao Chitnis
- 4 Bighe from the land belongs to Satwaji Parakh

Total 24 ¾ Bighe and 1 Pand land has been allotted that should be handover to Anandrao Bhikaji Raste
This wording reflects two possibilities. Either the old system of appointing a person on the post Kamavisdar of the city (Kasba Pune) might have been started again, or a person was appointed as a chief Kamavisdar of the Shahar and other Kamavisdar appointed for the individual Peth were working under him.

**Administration of a Shahar**

Chief administrator of a Shahar was called as 'Kotwal' (कॉटवाल). He was working under Peshwa and was not answerable to anybody except Peshwa.

A tradition of the appointment of an official post as 'Kotwal' of Shahar Pune started during the rules of Peshwa Madhavrao.

Balaji Narayan Ketkar was appointed as the first Kotwal of Shahar Pune, on 18th February 1764. Before that there was no official post of Kotwal created by the former Peshwa.

In today's context this post may be understood as the chief officer in charge of the city. It was a combination of the posts of city magistrate and police commissioner.

His main duties were to keep law and order in the city, control the crimes and give punishments to the criminals as per the rules and regulations framed by Peshwa.

He was also responsible for the land and property dealings made within the city and all such deeds were to be approved by him.

He was keeping a close watch on the arrival and departure of traders and other people in and from the city. He had to check the senses of the city residents regularly and was reporting accordingly to Peshwa. For all these duties he was receiving a substantial yearly remuneration from the Peshwa.
Chief office of Kotwal (called as 'Kotwal Chawadi' कोतवाल चावडी or Kotwalacha Choutra' कोतवाल चूत्रा) was placed at the central location of the city and Sub stations or ward offices (called as 'Peth Chawadi' पेठ चावडी) were placed in each Peth.

A Sanad issued to Janardan Hari Kotwal of Pune, dated 12th April 1768 gives very clear idea about the duties of the Kotwal, names and works of his assistants, their remunerations and the overall functioning of the office of the Kotwal.

Two capable people were appointed to assist Kotwal called as Phadnis and Daftardar. Phadnis was responsible for writing the orders and deeds and also for doing official correspondence. Daftardar was responsible for keeping up to date records.

Kotwal was receiving a yearly remuneration of rupees 300 whereas Phadnis was given rupees 200 and Daftardar was getting rupees 150.

A person called 'Karkoon', who were performing the duties of keeping records, accounts, and handling correspondence. Three guards were allotted to each such Peth Chawadi for patrolling in the city.

All these persons were getting rupees 125 each towards yearly remuneration.

Two persons were appointed as 'Divate' or light men, of which one was always with the Kotwal and other was with the patrolling guards. Few others were appointed for night patrolling on monthly salary rupees five per person.

A person holding light was called as 'Divata' दिवंता 'Divatye' दिवंते plural of 'Divata' दिवंता

In addition, forty solders were appointed for the help of Kotwal on monthly salary of rupees four per soldier and some casual labors on monthly salary of rupees two. Few assistants, who were holding their posts as a Vatan called as Naikwadi (नायका), Dandiye (डंडी) and Panasare (पाँसरे), were appointed on the octroi or tollbooths of the city. All of them were receiving a monthly remuneration of rupees two.

Original Marathi matter and its English translation is as follows

Item wise details of this work are as follows.

A Sanad issued to Janardan Hari Kotwal of Pune, that his appointment has been confirmed for the present year by canceling the appointment of former Kotwal named Baburao Ram; hence you should solemnly and trustfully perform your duties. (142)
The cases and complaints of primary offences made in the Peth, Pura, and Kasba of the Shahar are to be solved by the Kamavisdar of each Peth. The Kotwal should solve major offences and also should collect the penalty or fine from the accused.

The government shall order for the works to be done by the 36 Khum and Tafe (groups of traders) of the Shahar as Bigar and you should get such works done from them.

Accordingly Items Or Conditions

1. Rupee 1¼ to be collected per Pat along with 1 Shela (a piece of cloth)

2. Rupee 1½, one coconut and a pair of beetle leaves should be collected for each letter or order received by a trader.

3. A newly made Gaj (measuring unit scale strip) should be introduced by your order and the charge to be received as per the former tradition.

4. Your seal shall be introduced on the stamp used for deciding the costs of clothing bundles and the charge to be received as per the former tradition.

5. One rupee, or ½ rupee, should be received by the Pedhari as per the former rule but by considering their businesses.

6. Your seal shall be introduced on the new weights and the charge to be received as per the former tradition. Also old weights to discarded from the market.

Ruke 3 Oil to be collected from each oil mill. Of which, Ruke 3 should be donated to Shree Nageshwar temple, Ruke 3 should be donated to two Darga, and Ruke 3 should be used for the Chawadi placed in Kasba. Remaining oil should be distributed to the Chouthare (Peth Chawadi) and to Divatya (Lightmen).
Government right on the Dasara festival and a Goat to be offered is of Ruke 6 that should be collected as per the former tradition.

The Kotwal should collect the information of the senses of the residents from the Kamavisdar appointed for that particular Peth.

Total 10 conditions, out of which, Rupee 1 ¼ to be collected per Pat as per former tradition but a tradition of offering 1 Shela has been newly introduced. It shall be collected looking towards the capacity of the person (Kul)

Kotwal should make justice in the disputes regarding the demarcations of the roads and lanes and also of plots or houses.

The gamblers are not allowed to play games unless permitted by the Kotwal. Other people are not allowed for playing gambling games. Kotwal should collect a tax as per former rules from these authorized gamblers.

A place for the 'Chawadi' (office of Kotwal) is allotted in Budhwar Peth.

Trimbak Hari shall do inquiry and hearing regarding the performance of Kotwal.

Kotwal must submit a statement of monthly expenses to the government.

Kotwal should conduct the Work of making different announcements in the city (Called in Marathi as 'Daundi' or 'Davandi').

Though a condition has been mentioned for the collection of Ruke 3 Oil from each oil mill, the charge of few oil mills placed in Kasba and Somwar Peth is already offered to Bapuji Anandrao, hence Kotwal should collect the oil from other mills excluding these mills.
Kotwal should decide the appropriate market rates by considering the transactions of market. A noting of these rates should be daily submitted to the government office or Daftar.

The land dealings made in the Shahar should only be done with the letter of permission issued by the Kotwal and also by paying the transaction taxes as per government rules.

**Yearly appointments for the area (Shahar)**

300 to Janardan Hari Daroge, towards yearly remuneration

200 to Bhikaji Naik Kolhatkar Phadnis towards yearly remuneration

150 to Naro Shankar Sathe

500 to Karkoon of the Peth (Ward offices) and patrolling person, 125 towards yearly remuneration

2114 Shibandi (other servants)

1760 servants 40 numbers, 160 per month

210 other casual servants

110 lightmen

1 person in service of Kotwal

1 person for patrolling with Kotwal

5 per person per month

100 person engaged for any other works, 50 towards yearly remuneration

144 for Vatandar

1 to Naikwadi, 2 Dandiya, 2 Pansare 2 per person per month

3264 others for other works per person per month
Total 3264 has been earmarked for yearly remunerations, which should be spend carefully (by Kotwal)

Petkari (Vatandar of the Peth) are allowed to receive their yearly shares of taxws as per the traditions.

Expenses made towards food and dining, for treating guests, made for keeping accounts and records (Daftar) and made towards lighting and decorations, all should be properly accounted and to be audited per year

The systems and traditions either followed by former Kotwal or newly introduced should be adopted if found faultless and also found useful for the government

A Sanad is allotted by laying 16 conditions, which shall be followed (by Kotwal)

Considering the above stated details, it can be concluded that in 18th century, mainly Kotwal administrated a Shahar.

Other posts like Kamavisdar and shetya were helping him for keeping good administration and also for the development of the Shahar.
Hence, it has been observed that since old times, to develop any village Deshmukh, and Patil were taking efforts. To develop a Bajarpeth Shetya was working vigorously. Alike to develop a Shahar, Chatrapati, Peshwa and Saranjamdar were sharing responsibilities to their ultimate capacity. It was the tradition of Maratha Empire till the middle of 18th century.

Particularly, in late 18th century, growth in accordance with the status wise classification of the villages was not remained in force.

Conversions of a Mouja village into a Kasba were not done often. Rather lot of villages could not developed and remained only as Mouja villages.
Saranjamdari

During the middle of 18th century, Maratha Empire was spread over a vast portion of Indian Territory. To increase the military power, to keep good administration and also to protect the province, Peshwa adopted 'Saranjam' system of offering large province to Maratha Sardars being a Jahagir.

By which, all these Jahagirdar became free to implement and adopt their own administration in their respected provinces allotted as a Jahagir. Simultaneously, he had to keep strong army under his control and always use this power for the defense of the Maratha Empire. To meet the expenses, he was authorized to collect all the revenue income and levies from his province as a remuneration of this service. Only a part of this collection had to be sent to the central government.

Of course, this system was laid to increase the revenue collection of the province but it ultimately became helpful to increase the mercantile activities even in a small village.

This change mainly affected the old system of village administration. Though the status wise change was not made, few of the small Mouja villages started growing and developing alike a Kasba village and Kasba villages were developed in the style of a Shahar. But this change offered some good and positive directions to the development of a village.

1. These Saranjamdar started developing their own cities or hometowns like a Shahar where they started residing permanently but simultaneously they also started developing other few important villages incorporated in their province.

2. Converting the status of a Mouja into a Kasba village was almost stopped. Instead, Mouja villages were developed alike Kasba villages but without changing their status.
3. The usual system of conducting weekly Day Bajar in a large Mouja was remained in force but the system of establishing new Bajarpeth outside the village periphery was no longer implemented.

4. Instead, a system of establishing permanent Bajarpeth within the village itself, preferably on its main road, was introduced.

5. Rights and Vatan of Balute were kept intact but the 'Khum' and traders usually trading in the Bajarpeth and not in the village were also allowed to do their businesses in this Bajarpeth.

6. Old concept of establishing a Bajarpeth was changed to the concept of establishing a 'Peth'. Till the date, the 'Peth' were only established in cities like large Kasba and Shahar. During this new change, such Peth were established also in small villages, which were consisting mercantile shops and workshops as well as residential dwellings.

7. Hence, positive increase in the trading and occupational activities of any village was automatically made that ultimately led towards increasing its status and also its population.

Reflections of this system can be traced in the new developments of the villages particularly made during late 18th century.

Maratha Sardars like Shinde, Holkar, and Gaiekwad held major portion of the northern, central, and eastern Indian Territory. Of which, Shinde (Now called as 'Scindiya') developed Gwalher city (Gwaliar), Holkar developed Indore city and Gaiekwad developed Badoda city (Vadodara) being their hometowns. Along with these cities they also had developed many small villages in their respective provinces.

But in Maharashtra many Sardars, having small Jahagir in comparison to these stalwart Sardars, also started developing Mouja and Kasba villages of their Jahagir provinces.

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Especially, being the hometowns, the chief villages of such Jahagir were rapidly developed by these Jahagirdars alike small Shahar.

The prominent Mouja and Kasba village were equally considered and treated from mercantile and commercial angle.

Apart from the villages and cities that were developed by Chatrapati and Peshwa, other prominent example can be stated of the small villages that were also developed alike a Kasba city by Maratha Sardars as follows.

1. Sardar Nimbalkar developed village Phaltan.
2. Sardar Patwarhdan developed villages like Tasgaon, Miraj, Sangali, and Jamkhindi being their Jahagir.
3. Sardar Ghorpade developed village Ichalkaranji.
4. Sardar Raste developed village Wai.
5. Sardar Naroshankar Rajebahddar developed Malegaon.
6. Sardar Chandrachud took efforts to develop Nasik.

Alike these places, so many small villages of the entire provinces were developed by the respective Vatandar or Inamdar during this period.
Summarized observations

Looking to the developments of the village of Maratha province, from small Majara to a Shahar, it has been observed that the status of any village was not depending on the amenities and facilities provided by the central government. It was mainly depending upon the growth of its agricultural income, growth in the trades and occupations of the Bajarpeth, and also growth in the revenue collection.

During 16th and 17th centuries, in Maratha province, the highest village category was the Kasba village. That too, only few prominent Kasba villages had more than one Bajarpeth. Rest of the Kasba villages had only one Bajarpeth and almost all Mouja villages were depending upon the weekly Day Bajar.

But during 18th century, many Kasba villages, especially the villages allotted as Jahagir, were developed and converted in small towns. Even towns like Pune, Satara, and Kolhapur became strong political headquarters.

It is also observed that statuses of many towns enhanced during Islamic rules, which had potentials to be developed as a Shahar, were demoted, either due to certain reasons or without having strong political patronage.

Due to the mercantile and political interventions made by foreign traders like British and Portuguese, trading activities were increased in Konkan.

All these aspects developed entire western Maharashtra province, including Konkan, very fast. It also resulted in the total enhancement in occupational, mercantile, and trading activities. Hence, during 18th century, a conceptual development in the total system is specifically observed. These developments also reflected in village development and town planning systems.

During 18th century, a small Kasba village Pune became Shahar and achieved the highest status of the province. Its development was carried in such a fashion that for many aspects it could be called as the representative example of the Maratha rule.
An indicative graphical review of the development of a village from small Mouja to a Shahar held during 18th century.

**ORIGINAL STATUS OF A 'MOUJA' VILLAGE**

**DEVELOPMENT AND TRANSFORMATION OF A 'MOUJA' INTO A 'KASBA' VILLAGE**

A permanent Bajarpeth was normally established near the large open space kept for the weekly Bajar of a Mouja village.

These are indicative maps only showing the status of progress.
DEVELOPMENT AND TRANSFORMATION OF A 'KASBA' VILLAGE INTO A 'SHAHAR'

These are the indicative maps only showing the status of progress.
These are indicative maps only showing the status of progress.
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