Chapter - 2

Provincial divisions
And
Administration of Maratha province
During 17\textsuperscript{th} to 18\textsuperscript{th} Centuries

Maratha province - during 17\textsuperscript{th} to 18\textsuperscript{th} Centuries
Political Reformation during 17\textsuperscript{th} century
Administrators of provincial divisions, Islamic rules
Administrators of Maratha Empire
Political reformations made during 17th century

During 17th century, three important changes took place in Maharashtra territory that reformed the entire politics of Deccan province.

1. Around A. D. 1633, with the help and assistance of Adilshahi Sultanate, Mughal Sultanate virtually ended the existence of Nizamshahi Sultanate. After this victory, a large portion of Nizamshahi province was shared by both these Sultanates. Transformations of these provinces were made around A. D. 1636.

   As per a treaty, it was decided that the following Nizamshahi provinces should be possessed and ruled by Adilshahi Sultanate. (1)
   a) Deccan province between rivers Bhima and Seena.
   b) Solapur and Vangani Pargana along with Solapur and Paranda forts.
   c) Entire province under Nizamshahi Konkan.
   d) Pune and Chakan Pargana (allotted to Shahaji Raje)
   e) The remaining province especially towards northern side of river Bhima should be possessed and ruled by Mughal Sultanate.

   Mughal reformations were continued in future also as and when a large territory was captured and brought under Mughal rule.

2. Around A. D. 1650, Shivaji Raje started movements of independence and within further 30 years established a separate Maratha kingdom called as 'Swarajya', and conquered a large province of Mughal empire towards northern side and also a big province of Adilshahi kingdom towards southern side including entire Konkan area.

3. Mughal emperor Aurangajeb invaded Deccan around A. D. 1686 and virtually ended Adilshahi Sultanate and conquered entire province of this kingdom. Simultaneously, he also attacked the provinces under Maratha rule and also tried to defeat Maratha Chatrapati but could not succeeded in ending Maratha power and empire in totality. But he made changes in the names and also territories of the former provincial divisions according to Mughal systems.

Therefore it is necessary to understand these changes chronologically.
Reformations in provincial divisions and systems

1. Mughal reformations (1st phase, from 1633 to 1683 A. D.)

By this agreement, a large province of under Daulatabad, Gulshanabad, and Junnar Sammat along with some part of Nizamshahi Vharhad and Khandesh provinces was added to Mughal Empire.

During the early 17th century, Mughal Empire was spread over in almost all the northern Indian Territory. Initially it was consisting of 19 Suba. Of which, one province was referred as 'Vilayat Baglan' (فیلیجیت، بغلان). Vilayat (فیلیجیت) is an Arabic word that means 'Province' or 'territory'.

Generally it has been used for the territory other than the owned. A Hindu king of Bagul dynasty ruled a small portion around Fort Salher situated in northern Deccan territory called as Baglan province. Around A. D. 1638 he surrendered to Mughal Badshaha Aurangajeb and this small kingdom was incorporated in the Mughal Empire. Baglan area was not called a separate Suba.

During early 17th century, Deccan province consisted four Suba namely, 'Dhakkhan' (دکھان), 'Vharhad' (وہرہد), 'Telangana' (تلانگانا), and 'Khandesh' (خندش). After possessing this portion, Mughal Sultanate made a reformation of two new Suba, namely Suba Balaghat (بلاگات), and Suba Painghat (پینگات).

Small provinces of Daulatabad, Ahemadnagar, Paithan, Beed, Jalna, Junnar, Sangamner, and Fatehbad (Dharur) were formed as individual 'Sar'.

All the provinces under these Sarkar including entire Telangan and some part of former Vharhad Suba were incorporated in the 'Blight' Suba.

Generally it is observed that Mughal Sultanate converted the old Nizamshahi 'Sammat' into new Mughal 'Sarkar'.

1. Junnar Sammat was converted into Junnar Sarkar. A letter written in A. D. 1653, states the numbers of the villages under different Tarf of 'Sarkar' Junnar. It also mentions that Junnar was called as 'Shahar' being principle place of Sarkar. Pargana Haveli means Pargana Junnar.
2. Sangamner Sammat was converted into Sangamner Sarkar. A letter written in A. D. 1674 states that Pargana Sinnar was a part of 'Sarkar' Sangamner. (4) Original Marathi words are

3. Around A. D. 1663 Mughal captured upper part of original Nizamshahi Sammat Talkonkan from Shivaji that consisted Kalyan, Bhivandi and Chowk provinces, which was converted into Sarkar Islamabad (Bhivandi). A letter written on 21st August 1663 to Dinkarao Adhikari by Badshaha Aurangajeb states that Tape Vankhal alias Chowk of Pargana Muranjan (Kalyan) was a part of 'Sarkar' Islamabad (Bhivandi). (5) Original Marathi words are

1 (b). Adilshahi reformations

Adilshahi Sultanate did not made route level changes in the provincial divisions and their administration. It was obvious because many provinces under both Sultanates were abutting each other and many times their ownership was also changing due to constant wars and quarrels in between them. All the time such reformations were not possible. Therefore, Adilshahi Sultanate continued the old Nizamshahi nomenclatures except changing old names of few places. But few divisional changes were made according to Adilshahi traditional systems.

Adilshahi Sultanate traditionally followed a system of allotting a province under governance of a nearby fort. Such province was neither called as Pargana nor Mamla but it was recognized by the name of that particular fort.

An Adilshahi Farman dated A. D. 1625 states that Talbid was a Karyat of a province called as 'Kile Panhala'. Original Marathi words are (6)

Fort Purandar was governing Tarf Khedebare. (7)
Fort Lohogad was governing over the provinces of Andar Maval, Nane Maval, and Pawan Maval. Fort Chakan was governing over the provinces of Tarf Ghotan, Poud Khore, and Mose Khore. Fort Torna was governing Gunjan Maval. (8)
Adilshahi Sultanate adopted the same system for this newly incorporated Nizamshahi area.

A province nearby fort Rohida was in Nizamshahi Sultanate and called as Tape Rohide. (9)
A Koulnama made on 4th May 1604 state its name as 'Tape Rohide'.
Original Marathi words are लेहेजः जेयजः...

When Adilshahi Sultanate possessed it, its name was changed as Kile (fort) Rohida. (9)
A letter dated 17th September 1659 states it as 'Kile Rohida'.
Original Marathi words are देहेजः जेयजः...

A province nearby fort Raygad was in Nizamshahi Sultanate and called as Mamla Raeir.
A letter dated 4th February 1626, states that the province nearby fort Raygad as Mamle Raeir
Original Marathi words are चॅरॅेही जे...

When Adilshahi Sultanate possessed it, its name was changed as Kile (fort) Raeir.
A letter dated 14th February 1640, states the province nearby fort Raygad as Kile Raeir
Original Marathi words are देहेजः जेयजः (11)

By this agreement, Adilshahi Sultanate also possessed a large portion of Konkan province, which was under Nizamshahi rule and was called as 'Sammat Talkonkan'.

It is observed that the system of making divisions like Mamla and Tapa (लेहे) was not usually followed by Adilshahi system but after possessing the Nizamshahi provinces especially in Konkan area, initially, Adilshahi Sultanate followed the said divisions as per old Nizamshahi traditions.

Murtajabad alias Cheul was a prominent seaport of Nizamshahi kingdom and the province around it was named as Mamla Murtajabad alias Cheul. It was a part of Sammat Talkonkan.

Though the Adilshahi system was different, initially, this province has been referred by its old status as 'Sammat' (मेह) and not as 'Pargana' (हेप), in Adilshahi documents.
A letter or 'Koulnama' written around A. D. 1643 is referred to Sarhavaladar Shamji Sivdev and Karkoon Mahal haye Sammat Talkonkan' along with Deshmukh and Adhikari and Deshkulkarni and Shete and Mahajan and Chowghale of Peth Rustunabad Mاما Murtajabad.

Original Marathi words are

\text{but in due course of time Adilshaha changed the name of Mamla 'Murtajabad' to Mamla 'Patshahabad'}.\)

This new name appeared in later dated document.

A letter or 'Koulnama' written around A. D. 1647 is referred to Shete, Mahajan, Mokdam, Udami, Madavi, Mahatare, Rayani, and existing local and newly established Khum of Kasba, and Peth Hussainabad and Murtajapur of Mamla Patshahabad. (13)

Original Marathi words are

\text{but it is also observed that the system of calling this portion as Sammat Talkonkan was continued till A. D. 1653.}

A letter written around A. D. 1653 is referred to Karkoon, Deshmukh, Adhikari, Mahal haye Sammat Talkonkan' along with Deshmukh and Adhikari of Sammat Talkonkan and accordingly of each Mahal Mamla Islamabad alias Bhivandi Mamla Muranjan alias Kalyan Mamla Patshahabad alias Cheul

Original Marathi words are

\text{Since 15th century up to A. D. 1661, Adilshahi Sultanate was holding a large portion of Konkan territory that included a province situated towards south of Nizamshahi Talkonkan Sammat (Today's Ratnagari and Sindhudurg Districts), but though this province was in Konkan territory, the divisions were called as 'Pargana' and not 'Mamla'. It is also observed that this area was also called as 'Talkonkan' since beginning.}
It might be possible that upper portion of Konkan territory (Today's Thane and Raygad Districts) was ruled by Nizamshahi Sultanate and was called as 'Sammat Talkonkan', whereas, the remaining portion that was ruled by Adilshahi Sultanate, which was also called as 'Talkonkan'.

A letter written in A.D. 1626 to Mir Ajam Akram, Mir Hasan and Havaldar of Mahallat (of different Mahal) states that Babaji Prabhu Desai of Pargane Kudal has given a Koulnama ..

Original Marathi words are

During Adilshahi reformations, except the change in the status of Nizamshahi 'Sammat', no other substantial changes were made.

It might be possible that, Mughal and Adilshahi Sultanates followed their traditional systems. Therefore, after possessing Nizamshahi province, both made few suitable changes only for the administrative conveniences.

2. Maratha reformations made by Chatrapati Shivaji Maharaj

Another change happened during middle of 17th century was the establishment of an independent Maratha kingdom that also brought few reformations in these old Islamic systems. Around A.D. 1650, Shivaji Raje started movements of independence and within a period of a decade brought a large portion of Maharashtra territory under Maratha kingdom, including entire Konkan area. In these movements, he conquered and possessed Adilshahi and Mughal provinces but as far as possible, he did not made substantial major changes in the provincial divisions and administrative systems that were adopted by Mughal, Adilshahi and also by Nizamshahi Sultanates.

Firstly, Shivaji Maharaj cancelled all the Islamic names given to various cities and provincial divisions by Mughal, Nizamshaha and Adilshaha, and started calling them by their old names.

It is also observed that during the rule, Shivaji Maharaj also incorporated few good reformations for the administrative conveniences considering both, Mughal and Adilshahi, systems.
As he started conquering and adding new provinces to Maratha Empire, it felt necessary to make suitable administrative divisions of such portions. Accordingly he distributed Swarajya into large provinces called as 'Subha'.

A letter written in A.D. 1656 for collecting information of the revenue collection from different Kulkarni of the newly conquered province mentions that there were three province that were named as 'Subha Kalyan – Bhivandi, Subha Mamle Cheul, and Mawale including Mamla Rayari.

As per Mughal system, each Suba was distributed Sarkar and each Sarkar was divided into small provinces called as 'Prant', 'Pargana', and 'Mamla'.

But it is observed that there was no divisional hierarchy between 'Maratha Subha' and Maratha Prant, Pargana or Maml.

A noting states that a Maratha Subha was formulated by incorporating 2 or 3 sub provinces called as 'Mahal'. (17)

'Mahal' is an Arabic word that means a place or a sub division of a province.

'Mahalan' is a plural of Mahal.

Though this word appears in contemporary documents it was a flexible term used to indicate a particular land area, singularly or collectively. It should be understood that, there was no sub division called as 'Mahal' in Maratha system and even in Mughal or Adilshahi systems.

It was a style of writing not only used during the reign of Shivaji Maharaj but even it appears in the Adilshahi documents made in early 17th century.

Following examples may clarify this issue.

1. A letter written in A.D. 1626 to Mir Ajam Akram, Mir Hasan and Havalidar of Mahalan Talkonkan.

2. A letter or Mahajar written in A.D. 1658 states that Ramaji was a Havalidar Mahalanihay
3. Another letter written in A.D. 1666 during the reign of Shivaji Maharaj, to Visaji Vitthal Thanedar by Yesaji Govind Subedar of Pargana Kudal and of concerned 'Mahal' (of Pargana Kudal) also indicates that Yesaji Govind was a Subedar (Administrative chief) of Pargana and its all sub provinces (indicated as Mahal of Pargana).

The word used to indicate such provinces is 'Mahalanihaye'.

Original Marathi words are

In this context, word 'Mahal' should be understood as an area under a provincial division of a Pargana. It may also be of a Tarf or Tapa or even villages.

Alike Mughal Suba, Maratha 'Subha' was not divided into Sarkar, Pargana, and Mamla.

This division had no different identity than any any division, like Pargana, Mamla, or Prant. It is observed that these provinces were called as 'Subha Mamla' or 'Subha Prant'.

Shivaji Maharaj conquered and possessed entire Konkan province, from Kalyan to Vengurla (today's Thane, Raygad, Ratnagiri and Sindhudurg districts). Shivaji Maharaj made a total reformation in the areas and names of old divisions and by canceling the old Nizamshahi 'Sammat Talkonkan', and Adilshahi 'Talkonkan', formed new provincial divisions.

This entire province was divided into 9 Subha, namely, Subha Bhivandi, Subha Kalyan, Subha Cheul, Subha Jawali, Subha Rajpuri, Subha Dabhol, Subha Rajapur - Prabhavali, Subha Kudal, and Subha Phonde (in Goa) and Subha Ankola (in Karwar).

Further around A.D. 1672 Shivaji Maharaj also conquered additional adjoining provinces of Javar, Ramnagar and Ghanadevi, these new areas were added into the existing adjoining Subha of Bhivandi.

Shivaji Raje wrote a letter on 24th September 1626 to Tukoram Subedar and Karkoon of Sube Mamle Prabhavali...

It indicates that Mamla Prabhavali was also called as Suba Prabhavali.

Original Marathi words are

Many other contemporary documents referred all these Subha provinces as Mamla, or Pargana. It is also observed that in Maratha system, sometimes, the former Pargana or Mamla was newly called as 'Prant'.

A letter written in A.D. 1676 by Shivaje Raje to Mahadji Samraj Subhedar and Karkoon states that province formerly called as 'Mavale' was newly called as 'Subha Prant Mavale'.

Original Marathi words are

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A letter or Mahajar written in A. D. 1696 to Kasi Ranganath Sabhasad was Namjad of Subha Prant Rajapur
Original Marathi words are

But many times it has been observed that the letters were written to the officers of a particular Subha but in the script, name of the Subha appears only by its divisional status as Pant or Pargana or Tarf without calling it as Subha.

A letter sent by Shivaje Raje in A. D. 1676 to Deshadhikari and Deshlekhak states that Gano Shree Shivraje Ram was Deshadhikari of Prant Kudal. It dose not indicate as Subha Prant Kudal but it is to be understood as it had been send to Deshadhikari that is former Subhedar, Kudal was a Subha.

Original Marathi words are

Another letter sent by Shivaje Raje in A. D. 1676 to Deshadhikari states that Koner Rudra was Deshadhikari of Tarfa Mavale. It dose not indicate as Subha Mavale but it is to be understood as it had been send to Deshadhikari that is former Subhedar, Mavale was a Subha.

Original Marathi words are

Similar letter sent by Moteshwar Panditrao in A. D. 1679 to Deshadhikari states that Manajipant was Deshadhikari of Prant Karhad. It dose not indicate as Subha Karhad but it is to be understood as it had been send to Deshadhikari that is former Subhedar, Prant Karhad was a Subha. It also dose not indicate Karkoon as Deshlekhak but only says 'Lekhal'.

Original Marathi words are

Another Similar letter sent also by Moteshwar Panditrao in A. D. 1679 to Deshadhikari and Lekhak states that Yeskji Malkar was Deshadhikari of Pargana Wai. It dose not indicate as Subha Wai but it is to be understood as it had been send to Deshadhikari (former Subhedar), Pargana Wai was a Subha.

Original Marathi words are

Sometimes a Mamla was considered as a sub province of a Subha but such examples are very rarely found.

A statement of the collection of the revenue income made during the reign of Shivaji Maharaj in A. D. 1667 states that Mamla Aminabad (Pali) was under Subha Prant Cheul

Original Marathi words are
It is observed that Subha Prant Cheul was divided into 2 parts, Mamla Cheul and Mamla Pali (former name Aminabad).

A document dated A.D. 1656 states the divisions of Subha Cheul as follows.
Mamle Cheul, Tape Nagothane, Tape Ashtami
Mamle Pali, Tape Aatavane, Tape Aashraadharane

It is observed that during the years from A.D. 1656 to A.D. 1663 sometimes this province was possessed by Adilshahi Sultanate but was finally conquered by Shivaji Maharaj around A.D. 1663 and was reformed.

A document made on 7th July 1663 states the names of various Tapa divisions of Mamla Murtajabad alias Cheul in which a division has been called as Tape Shreegav Pal. Other divisions were Tape Brahmanagau, Tape Umate, Tape Khandale, Tape Zirad, and Tape Parhur.

Original Marathi words are

It is true, today also a temple of Ganapati existed in the village named Pali, which is one of the historical temples called as 'Ashtavinayak' (8 numbers of Ganapati temples).

It is also observed that in the historical documents usually god Ganapati is indicated by writing a single word 'Shree'.

Therefore, meaning of 'Shreegav Pal' can be understood as Pal (Pali) Gav (village), where Ganapati temple exists.

During Nizamshahi and Adilshahi rules name of this village was converted as 'Aaminabad' and it was headquarter of Mamla Aaminabad.

Document dated A.D. 1656 referred that there was a separate Mamla called as Aaminabad but document dated A.D. 1663 referrers that village Pali (former Aaminabad) was included in Mamla Cheul. That means in the reformation, existed Mamla Aaminabad might have been converted into 'Tapa 'Shreegav Pal ' and merged in Mamla Cheul and the total are was newly called as Subha Cheul.

Around A.D. 1680, total 34 Suba were incorporated in Swarajya.

A list of such 'Subha' of Swarajya is also available that states the names of the provinces and their revenue income.

Talkonkan Hon (Hon was a currency gold coin)
100000 Suba Akole (Ankola)
100000 Suba Phonde
125000 Suba Bhivgad
150000 Suba Kudal
225000 Suba Rajapur Prabhavali
175000 Suba Dabhol
175000 Suba Javali, Vale, Murhe
100000 Suba Rajpuri (Danda Rajpuri)
During the rule of Nizamshahi Sultanate, a province around or nearby any fort was not called by the name of that particular fort and not a Pargana, Mamla. Adilshahi Sultanate changed this Nizamshahi system. Shivaji Maharaj again changed this system and adopted the old Nizamshahi system.

1. A province nearby fort Rohida was in Nizamshahi Sultanate and called as Tape Rohide. A Koulnama made on 4th May 1604 state its name as 'Tape Rohide'. Original Marathi words are \[\text{हे...} \text{ज्येष्ठ} \text{संख्या}\] \(\text{(32)}\). When Adilshahi Sultanate possessed it, its name was changed as Kile (fort) Rohida.

Varghat Hon
Mahal 8 Aajmas (approximately)
75000 Belgaon Patshahpur
100000 Prant Sampaon
125000 Pargana Gadag
100000 Pargana Laxmeshwar
75000 Pargana Navalgund
100000 Pargana Koppal
100000 Pargana Betgire Khudavantpur
50000 Pargana Hallyal \(\text{(31)}\)

It seems that these provinces of Karnataka territory conquered by Shivaji Maharaj during the expedition were not converted into Maratha Subha and were called by their original statuses. A word Mahal is only used to indicate the total area possessed of that particular province.
A letter dated 17th September 1659 states it as 'Kile Rohida'.
Original Marathi words are

When Shivaji Maharaj possessed it, its name was again changed as Tape Rohid Khore.

A letter or a Koulnama dated 5th September 1661, states the province nearby fort Raygad as Tarf Utravali Tape Rohid Khore
Original Marathi words are

2. A province nearby fort Raygad was in Nizamshahi Sultanate and called as Mamla Raeir.
A letter dated 4th February 1626, states that the province nearby fort Raygad as Mamle Raeir
When Adilshahi Sultanate possessed it, its name was changed as Kile (fort) Raeir.
A letter dated 14th February 1640, states the province nearby fort Raygad as Kile Raeir
When Shivaji Maharaj possessed it, its name was again changed as Mamle Rayari.
A list made in A. D. 1656, states the province nearby fort Raygad as Mamle Rayari
Original Marathi words are

As per the Islamic tradition a Prant, Pargana and Mamla, were subdivided into Tapa, Tarf, Karyat, or Sammat. But it was not a rule. Sometimes, a Pargana was treated as single unit and was not divided into sub provinces.

Shirval Pargana was smallest, consisting of total 40 villages, of which Shirval was a Kasba village. All other was called as Mouja villages. It was also not divided into sub divisions like Tarf or Karyat.

Whereas Chakan Pargana was consisting of total 64 villages, of which Chakan, Induri, and Sudumbare were Kasba villages. All other was called as Mouja villages. It was not divided into sub divisions like Tarf or Karyat.

Supe Pargana was divided only into 3 sub sections, consisted total 73 villages, of which Supe and Baramati were Kasba villages. All other was called as Mouja villages including Saswad.

Haveli Tarf (हेवली तरफ) 42 villages
Baramati Tarf (बारमाती तरफ) 21 villages
Saswad Karyat (ससवाड कर्यात) 10 villages
Indapur Pargana was consisting of total 84 villages, of which Indapur and Bawada were Kasba villages. All other was called as Mouja villages. It was also not divided into sub divisions like Tarf or Karyat.
Pargana Pune was largest, existed since Nizamshahi rule, divided in six different sub-sections, consisted total 290 villages, of which Pune and Lohogaon were called as Kasba villages. All other villages were called as Mouja villages.

Haveli Tarf (हेवेली तर्फ) 62 villages

Sandas Tarf (संदास तर्फ) 49 villages had two sub sections
   Sandas Budruk (संदास बुद्रुक) 29 villages,
   Sandas Khurd (संदास खुर्द) 20 villages

Patas Tarf (पतास तर्फ) 43 villages

Neerthadi Tarf (नीर्थाडी तर्फ) 37 villages

Karyat Maval (कार्यात मावल) 36 villages

Karhe Pathar (कर्हे पाठर) 43 villages (38)

Many times the words ‘Khurd’ (खुर्द) and ‘Budruk’ (बुद्रुक) are referred in the documents particularly for the classification of village having same names. Both these words have Persian origin.

‘Khurd’ is an original Persian word means ‘a smaller or lesser’
‘Budruk’ or ‘Budrukh’ (बुद्रुख) is a corruption of original Persian word (Bujurg बुजुर्ग) that means ‘elder’ or ‘greater’.

Hence, a village less populated was called as ‘Khurd’ and other one having the same name, but more in population was called as ‘Budruk’.

There was no specific rule behind dividing any Pargana or Mamla into Tapa, Tarf, and Karyat. Also it was not depending upon either the numbers of villages or the count of population.

During the rule of Shivaji Maharaj, these sub provinces were kept as they were during the rule of Nizamshahi, Adilshahi, and Mughal Sultanates.

No changes were made in their areas while reforming provinces of a new Maratha 'Subha' or Prant, Pargana, and Mamla. Rather statuses of different Pargana were continued as they were in Islamic rule. Small Pargana like Shirval or Chakan were not incorporated into some other large Pargana.

Such changes were made during the 2nd phase of Mughal reformation made by Badshaha Aurangjeb during A. D. 1687 and 1707.

Shivaji Maharaj adopted Adilshahi system of dividing the province directly under different Pargana instead of dividing it into Suba and Sarkar as per Mughal system. But he called these divisions as 'Maratha Subha'.

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So he omitted an additional division made by Mughal called as Sarkar and directly divided Maratha Subha into Tarf, Karyat, or Tapa.

Therefore, Shivaji Maharaj adopted both the systems but formulated his own system that was much useful for the administrative convenience. When he conquered new province of Adilshahi Sultanate it felt easier to adopt them being individual Pargana. These provinces were directly converted into Subha-Mamla, or Subha-Prant.

But when any Mughal province was conquered, it was either a Sarkar or a Pargana under a Sarkar. It was not possible to adopt it along with its status. Therefore, it was felt convenient to adopt the said province my making it as a separate Subha. Hence, the provincial divisions of Maratha Empire were as follows.

All these sub sections were consisting of many types of villages categorized as 'Wadi' (जी), 'Majra' (मेज), 'Mouja' (मौज), and 'Kasba' (कास), were same as they were in the rules of Islamic Sultanates.

During the reign of Chatrapati Shivaji Maharaj, in Maratha Empire, no village was reached to the status of a 'Shahar'.

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3. Mughal reformations (2nd phase, from 1683 to 1707 A. D.)

Mughal Badshah Aurangjeb made few changes in the original statuses of the Adilshahi provinces.

After conquering Adilshahi Sultanate, he converted its expanse into a Mughal Suba and named it as 'Suba Darul jafar Bijapur'.

He also converted 'Pargana Torgal' into 'Sarkar Torgal of Bijapur Suba'.

A letter states these changes. It is a Koulnama given to kadapa Deshmukh and Tamaji Parso Deshpande and Mokdamani of Pargane Jamkhadi (Jamkhandi?), a sub province of Sarkar Torgal, Suba Darul Jafar Bijapur.

Original Marathi words are

Simultaneously, he also made few other reformations.

1. Solapur was a Mamla during the rule of Adilshahi Sultanate. After Dilerkhan, a Mughal Sardar conquered it around A. D. 1676 Badshaha Aurangjeb converted it into 'Sarkar Solapur'.

2. Karkamb was a Tarf of Mamla Paranda since Adilshahi Sultanate. After conquering Adilshahi, around A. D. 1687, Badshaha Aurangjeb converted it into Pargana Karkamb.

3. Pargana Man had 3 Karyat namely, Bhalvani, Mhaiswad, and Kasegaon, since Adilshahi Sultanate.

After conquering Adilshahi, around A. D. 1689, Badshaha Aurangjeb converted Karyat Kasegaon into Pargana Kasegaon.

It is observed that Badshaha Aurangjeb made such reformations, especially of the Swarajya Subha provinces by canceling the statuses of many provincial divisions made by Chatrapati Shivaji Maharaj.

It might be possible that these change might be made in between the period of A. D. 1697 and A. D. 1708. Unfortunately very few contemporary documents are available that would enlighten this issue but a later dated document clarifies and confirms these changes.

Reformations are also observed in province of Junnar. Badshaha Aurangjeb divided Suba Aurangabad into 8 different Sarkar.

Map of Deccan showing Mughal Empire in A. D. 1707 states the names and locations of these cities as Kalyan alias Muranjani, Sangamner, Jalnapur, Ahemadnagar, Paranda, Junnar and Fatehbad alias Dharur.
During the rule of Chatrapati Sambhaji Maharaj, Junnar was a Subha. A letter dated 5th July 1686 written by Deshrakshak Makaji states that Junnar was an independent Subha. Original Marathi words are (46)

During the Mughal reign Badshaha Aurangjeb formed 'Sarkar Junnar' which incorporated Pargana Pune and also Pargana Supe. A letter dated 13th August 1697 states that Pargana Pune was a Part of Sarkar Junnar. Original Marathi words are (47)

A letter dated 3rd November 1694 states that Pargana Supe was a Part of Sarkar Junnar. Original Marathi words are (48)

A Mahajar states that the place of a meeting was held at village Mouja Sikarpur near village Talegaon of Tarf Pabal of Sarkar Junnar. Original Marathi wording is as follows (49)

It was headquarter of ‘Sarkar’ (An administrative sub division of the province made by Mughal) and because of its prominence it might have gained this status.

Sarkar Junnar was a sub province of Sube Aurangabad. Another letter dated A. D. 1687 states that Pargana Pune was a Part of Sarkar Junnar of Subhe Aurangabad. Original Marathi words are (50)

Suba Aurangabad was referred in the contemporary documents as Sube Khojaste Buniyad. A letter written in A. D. 1691 states that Pargana Pune was a part of Sarkar Junnar and a sub province of Subhe Khojaste Buniyad Original Marathi words are (51)

Suba Aurangabad was definitely referred as Sube Khojaste Buniyad. A letter states this name very clearly that Prant Pune was a part of Sarkar Junnar and a sub province of Subhe Khojaste Buniyad Aurangabad Original Marathi words are (52)

Another letter dated A. D. 1704 states that Pargana Sirval was also incorporated in Sarkar Junnar and was a sub province of Subha Aurangabad. Original Marathi words are (53)
A list of such province handed back to Chatrapati Shahu Maharaj by Mughal Badshaha around A. D. 1718 is available in the records, which explains the provinces and their sub divisions of former Swarajya.

1. Reformations were made in Pune, Supe, and Indapur Pargana.
   During the rule of Chatrapati Shivaji Maharaj, Supe Pargana was divided into 3 Tarf namely Supe and Baramati and Saswad.
   Similarly, Wai Pargana was divided into 3 Sammat namely Haveli, Nimb, and Murhe.
   Indapur Pargana had no sub divisions.
   The above stated list states that both these Pargana along with their sub divisions were converted into separate Tarf and were incorporated in Prant Pune. Names of these Tarf sections are given as follows,
   Prant Pune and Wai
   Haveli, Nirthadi, Karepathar, Sandas, Patas (original Tarf of Pune Pargana)
   Saswad, Baramati, (original Tarf of Supe Pargana)
   Indapur (Original independent Pargana)
   Wai tarf, Haveli, Limb (Nimb ?),
   Wagholi, Koregaon (Pune Pargana)
   Original Marathi wording is
   HeÇeble hegCes J eJeFleâe& ogleHeâe& leHeâe& 1
   Jesueer, veerjLe[er, keâjshe"ej, meeb[me, heešme, meemeJe[,
   yeejeceleer, Fboehetj, JeeF&leHe&â, nJesueer, efvebye (efvebye?), JeeIeesueer, keâesjsieeJe, meghes
   (54)
   Another such list also referred these names as follows
   Pargana Pune Mahal (Tarf)
   Haveli, Nirthadi, Kadepathar, Sandas, Patas, Saswad
   Pargana Sue and Baramati
   Pargana Indapur
   Tarf Wai, Tarf Haveli Tarf Nimb, Tarf Wagholi, and Tarf Koregaon
   Original Marathi wordings are
   HeÇeble hegCes ceneue
   HeÇeble hegCes ceneue, veeCes ceneue, ceneue Keesjs, leecnCe Keesjs, ceg"s Keesjs, jesefn[Keesjs, heew[Keesjs, keâeveo Keesjs
   (55)

2. Reformations were made in Maval areas.
   Shivaji Maharaj had formed a sub section called as Tarf Mavale during A. D. 1656, which included Pawan Maval, Nane Maval, Mose khore, Tamhan Khore, Muthe Khore, Rohid Khore, Poud Khore, and Kanad Khore.
   Original Marathi wording is
   HeÇeble hegCes ceneue
The list is as follows:

Statutes of Pawan Maval, Mose Khore, Tamhan Khore, Muthe Khore, and Poud Khore are not defined in this list.

Original Marathi wording is:

HeÇeble ceeJeUs leHeâe& 12 keâÙee&le ceeJeU, keâeveo Keesjs, iegbpeCe ceeJeU, veeCes ceeJeU, Yeesj Keegees Jeesjs, pegves ceeJeU (?), ceg"s Keesjs, meeJeb[Keesjs, efnj[me ceeJeU, efMejJeU, jesefn[Keesjs (57)

But another such list also referred these names as follows:

Original Marathi wording is:

HeÇeble ceeJeUs leHeâe& 12 keâÙee&le ceeJeU, keâeveo Keesjs, iegbpeCe ceeJeU, veeCes ceeJeU, hent[ (heew[) Keesjs, heewve (heJeve) ceeJeU, ceg"s Keesjs, ceeesmes Keesjs, ÙeueJeb[Keesjs, efnj[esme ceeJeU, jesefn[Keesjs, leHeâ efMejJeU (58)

Therefore referring these two above stated lists, it is observed that few names were not properly mentioned while transcribed from Modi to Devanagari script.

'June' Maval should be red as 'Pavan' Maval, and Savand Khore should be red as 'Velvand' Khore.

Bhor and Utaravali were Tarf of Rohid Khore but in this reformation, Status of Utravali Tarf was cancelled and its area was merged into Rohid Khore.

It seems that Bhor Tarf was separated from Rohid Khore and was given an independent status but it should be Poud Khore.

During this reformation, original Tarf of Pune Pargana named as Karyat Maval was omitted and added to Prant Mavale. Status of Former Shirval Pargana was changed to a 'Tarf'. Similarly, Khedebare was an independent Tarf. According to first list, it was included in Prant Mavale but second list do not mentions its name. therefore, the second list should be considered more accurate.

3. Reforms were also observed in province of fort Panhala.

During the reign of Chatrapati Shivaji Maharaj, province of fort Panhala was called as Prant Panhala. This name and status was continued during the reign of Chatrapati Rajaram Maharaj. A letter dated 26th February 1696 written by Chatrapati Rajaram to Deshadhikari and Lekhak states that Prant Panhala, Prant Satara, and Prant Karad were independent provinces.

Original Marathi words are:

osMeeefOekeâejer Je uesKekeâ Jele&ceeve Je YeeJeer HeÇe ble neÙe Øeee heveeuee Øeee meeleeje Øeee keâje[ .. (59)
During the reign of Badshaha Aurangjeb, Prant Panhala was converted to Sarkar Panhala of Suba Darul Jafar Bijapur and Pargana Wai was incorporated into Sarkar Panhala.

A letter dated 23rd September 1697 states that Pargana Wai was a Part of Sarkar Panhala of Suba Darul Jafar Bijapur.

Original Marathi words are:

It is also observed that Badshaha Aurangjeb also changed the name of fort Panhala as 'Nabishah Durg'.

A letter dated 26th July 1701 states that Pargana Wai was a Part of Sarkar Nabishah Durg Urf (alias) Panhala of Suba Darul Jafar Bijapur.

Original Marathi words are:

Badshaha Aurangjeb had divided Subhe Bijapur into 6 different Sarkar.

Map of Deccan showing Mughal Empire in A. D. 1707 states the names and locations of the cities called as headquarters of these Sarkar as, Bijapur, Akluj, Miraj alias Murtajabad, Rayebag, Panhala and Dabhol alias Mustafabad.

Wai was a part of Sarkar Panhala.

4. Reformations were also observed in Konkan province.

During the reign of Chatrapati Shivaji Maharaj, it was divided into various sub sections called as 'Subha', namely, Suba Akole (Ankola ?), Suba Phonde, Suba Bhivgad, Suba Kudal, Suba Rajapur Prabhaivali, Suba Dabhol, Suba Javali, Suba Rajpuri (Danda Rajpuri ?), Suba Cheul, Suba Kalyan, and Suba Bhivandi (including provinces of Jawar, Ramnagar and Ganadevi)

It has been observed that initially this province was captured by Mughal Badshaha Aurangjeb.

During A. D. 1687 and 1698, the entire Konkan province was under the rule of Badshaha Aurangjeb who made few changes in the provincial divisions and also changed their categories, according to Mughal systems.

1. During the reign of Chatrapati Shivaji Maharaj, province of Phonda was called as Prant Mamle Phonda. It was a separate Subha.

A letter written in A. D. 1680 by Chatrapati Shivaje Maharaj to Dharmaji Nagnath Mudradhari of Prant Kudal and also Mahalanihaya (the province under) of Prant Mamla Phonda states that Nagoji Prataprao requested to continue his post as Sardesai.

Original Marathi words are:

Aurangjeb changed its status again to Mamla and incorporated this province in Sarkar Mustafabad (Dabhol) of Suba Bijapur.

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It is also observed that Aurangjeb not only changed the status of Maratha Subha Dabhol to Sarkar Mustafabad but also changed its name. (Dabhol was called in Nizamshahi rule as Mustafabad and in Adilshahi rule as Patashahabad).

A letter or written in A. D. 1689 on behalf of Aurangjeb) to Deshmukh, Deshpande of Mamla Phonda states that a passport is given to Nagoji Prataprao Sardesai Mamla Phonda is a province of Sarkar Mustafabad Original Marathi words are

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A letter or Koulnama written on 5th October 1689 on behalf of Aurangjeb to Dinkarrao Adhikari and Sayaji Pandit and Mokdamani (Patil of different villages) and Mujariyaani (farmers) of Tape Vankhal urf Hatnoli states that Tape Vankhal is a sub province of Pargana Muranjan Urf (alias) Kalyan, which is incorporated in Sarkar Talkonkan. Original Marathi words are

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2. Mamla Muranjan alias Kalyan was a part of Sammat Talkonkan during Nizamshahi rule. Around A. D. 1633 Shahajada Aurangjeb converted it as Pargana Muranjan and changed Sammat Talkonkan into Sarkar Talkonkan. During the rule of Shivaji Maharaj it was named as Subha Kalyan.

During the year A. D. 1689 Badshaha Aurangjeb repossessed it and again changed its status as 'Pargana Muranjan Urf (alias) Kalyan' of Sarkar Talkonkan'

A letter or Koulnama written on 5th October 1689 on behalf of Aurangjeb to Dinkarrao Adhikari and Sayaji Pandit and Mokdamani (Patil of different villages) and Mujariyaani (farmers) of Tape Vankhal urf Hatnoli states that Tape Vankhal is a sub province of Pargana Muranjan Urf (alias) Kalyan, which is incorporated in Sarkar Talkonkan. Original Marathi words are

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A reference states that Kalyan was a 'Sarkar' of Suba Aurangabad.

Map of Deccan showing Mughal Empire in A. D. 1707 states the names and locations of the cities called as headquarters of these Sarkar as, Kalyan, or Talkonkan, Sanganner, Daulatabad, Jalnapur, Ahemnadnagar, Parsnda, Junnar, and Dharur alias Fatehabad. Interestingly, around A. D. 1663, Aurangjeb had converted Bhivandi into a Sarkar and also changed its name as 'Islamabad'. That time, Kalyan was a Pargana and called as Muranjan.

A letter sent in A. D. 1663, by Badshaha Muhammad Aurangjeb Aalamgir to Dinkarrao Adikari states that Tape Vankhal Urf Chowk of Pargana Muranjan was under Sarkar Islamabad. Original Marathi words are

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Initially Bhivandi was a 'Mamla' of Talkonkan Sammat under Nizamshahi Sultanate. Mughal possessed it after A. D. 1637 and name of Bhivandi was changed to Islamabad during this reign.

A letter sent in A. D. 1653, states that Mamla Bhivandi was called as Islamabad.
It might be possible that in early 18th century, Aurangjeb changed the status of Kalyan alias Muranjan as a 'Sarkar' by canceling the status of Sarkar Bhivandi.

All these above stated references reflect that how Aurangjeb was so enthusiastic in changing the statuses of the provinces time to time.

Badshah Aurangjeb also changed original names of many important cities and villages and offered new Islamic names. Few names are given below being representative examples.

1. Aurangjeb especially changed the name of fort Raygad being capital of Maratha Empire and homeplace of Chatrapati Shivaji Maharaj as 'Islamgad'.

Reference of an unpublished document found in Peshwa Daftar Rumal no. 87, stated in a book, which states that it was in possession of Siddi of Janjira and Siddi Johar was Kiledar of 'Kile Islamgad Urf Raygad'.

2. He also changed the name of Pune being hometown and Jahagir of Chatrapati Shivaji Maharaj as 'Muhiyabad'.

Khafikhan a contemporary historian writes in his book a detailed story of this event. He wrote as 'after conquering fort Sinhagad, Badshaha oder his army to proceed further and stationed himself at Pune for a period of about one year. During these days, his grandson named as Muhi-Ul-Milan, son of Shahajada Kambasha and Rani Manoharpuri, felt ill and died at the age of ten years. In his memories, Badshaha changed the name of Pune tp 'Muhiyabad'. Iliat and Dyson also confirmed the said fact.

Another reference is found in a letter of donation given to a Masjid at Bhamburda (Now Shivajinagar) by Gajdikhan in which Pune was referred by its twin name ‘Mohiyabad Urf (Alias) Pune and it was a part of Sarkar Junnar.'
3. Name of the Nasik city was changed as 'Gulshanabad'.

Nasik province was called as Mamla Gulshanabad since Nizamshahi rule but Nasik city was referred as Kasba Nasik.
A letter dated 21st September 1632 sent by Shahaji Raje refers Nasik as mamla Gulshanabad Kasba Nasik.
Original Marathi wording is keāejke tâve Je osMecegKe ceeceues iegueMeveeyeeo ngosoej Je ceeskeāoce keāese (keâmeyes) veeefMekeā ..

Aurangjeb change the name of Kasba Nasik as Kasba Gulshanabad.
A letter dated 15th November 1688 sent to Gopalbhat and Shambhudev Dharmadhikari Junardar refers Kasba Nasik as Kasba Gulshanabad.
Original Marathi wording is ieesheeueYeš Je MebYegosJe Oecee&efOekeāejer Jeiewjs pegveejoej keâmeyes iegueMeveeyeeo ..

Word 'Junardar' was used for indicating a Brahmin person.

Similarly, name of Amba Jogai was changed as 'Mominabad', and Karhad was changed as 'Kararabad'. City of Miraj was initially changed as 'Mubarakbad' and then changed as 'Murtajabad'.

Akile these places, Aurangjeb changed the original names of many cities and provinces wherever possible.

Such names and the references are stated elsewhere in this chapter so needless to repeat them here again. But very few of these changed new names survived in future. Almost all these new names were again changed back during 18th century under Maratha rule.

At the end of Mughal expedition over Deccan that is in A. D. 1707 Maratha province was distributed into two Suba namely Suba Aurangabad (Khujaste Buniyad) and Suba Bijapur (Darul Jafar).

Khujaste and Buniad are Persian words. It means 'A good base or foundation'.
Dar and Jafar, both are Persian words. Dar-Ul-Jafar means 'A place of victory'.
Suba Aurangabad was divided into 12 different Sarkar, namely, Jawar, Daulatabad, Ahemnadnagar, Dharur, Paranda, Sangamner, Paithan, Beed, Solapur, Junnar, and Jalnapur and Talkonkan.

Maratha province of Suba Bijapur was divided into 5 different Sarkar, namely, Bijapur, Panhala (Nabishah Durg), Rayebag, Dabhol (Mustafabad), Miraj (Murtajabad), and Akluj.

Sarkar Bijapur was initially not incorporated in Maratha Empire.
Maratha reformation
(Final Phase 1710 to 1749 A. D. and onwards)
Made by Chatrapati Shahu Maharaj & Peshwa

During the period of A. D. 1687 and A. D. 1707 ownership of Maratha provinces was always exchanged in between Mughal and Maratha rulers.

Finally after the death of Badshaha Aurangjeb, Chatrapati Shahu Maharaj again brought back this province under Maratha kingdom but made no changes in the reformation originally made by Shivaji Maharaj.

Of course, he cancelled almost all the provincial changes made by Badshaha Aurangjeb and also started calling the villages, cities, and provinces by their original Maratha names.

But for the administrative conveniences, initially, both names were used.

1. A letter dated November 8th A. D. 1718, of allotment of a Vatan given by Chatrapati Shahu Maharaj to Pilajirao Ganojirao Shirke stated that the rights of Deshmukh of Mamla Dabhol are allotted to Pilajirao that includes 720 villages of Hamjabad alias Gade and Jafarabad alias Khed, Kasba and Dabhol harbor.


A letter dated November 2nd February 1698, of allotment of a Vatan given by Chatrapati Rajaram Maharaj to Bhanji Gopar Sarsubhedar states its name as Subha Prant Karhad.

But Badshaha Aurangjeb conquered it and changed its name as Pargana Kararabad and also included it under the province of Sarkar Rayebag of Suba Darul Jafar Bijapur.

A letter dated 2nd August 1698, states its status as Pargana Kararabad Sarkar Rayebag Suba Darul Jafar Bijapur.
Up to A. D. 1707, Pargana Karhad was called as Kararabad or Kasarabad.

Two 'Sanad' given by Badshaha for returning back the Swarajay province to Chatrapati Shahu Maharaj state its name as 'Kasarabad' (कसराबाद).

Sanad no. 4 states that Pargana Kasarabad was divided into 9 Tarf.

Original Marathi wording is

देखील कसराबादला 14 तार्फ करते होते (७८)

Sanad no. 5 states the names of the 9 tarf of Pargana Kasarabad as Haveli Majkoor (Kasarabad itself), Marul, Tarsa, Tarala, Kol, Marali, Karyat Mal, Patan and Vanabala

Original Marathi wording is

देखील कसराबादला हेतूने 14 तार्फ करते होते (७९)

Chatrapati Shahu Maharaj repossessed this province around A. D. 1718 and again changed its status as Prant Karhad.

A letter or 'Aadnyapatra' dated 26th August 1728, given by Chatrapati Shahu Maharaj to Shrinivas Parshuram Pandit Pratinidhi states it as Prant Karhad.

Original Marathi wording is

देखील कसराबादला हेतूने 14 तार्फ करते होते (७९)

3. During the reign of Badshaha Aurangjeb, Pargana Wai was incorporated into Sarkar Panhala. During the reign of Chatrapati Shahu Maharaj, it was separated from Sarkar Panhala and handed over to Maratha. That time it was called as a Wai Tarf of Pune Pargana.

Original Marathi wording is

देखील कसराबादला हेतूने 14 तार्फ करते होते (८१)

In A. D. 1718, when Chatrapati Shahu Maharaj received the possession of this province it was again converted into Pargana Wai

A letter dated 8th August 1718 written by Fatesingh Bhosale to Deshmukh and Deshpande of Pargana Wai states that Amiral Umrau Badshaha has handed over a 'Sanad' of the Swarajya province to us (Maratha) and hence officers (Deshmukh and Deshpande) of Pargana Wai, along with Jor Khore and Jambul Khore, should report Chatrapat and hand over a sum of 20000 rupees (being revenue collections).

Original Marathi words are

देखील कसराबादला हेतूने 14 तार्फ करते होते (८२)
In later dated document Pargana Wai was called as 'Prant Wai'.

4. Such reformatations are also observed in the province of Sarkar Junnar. Aurangjeb initially made few reformatations while forming Sarkar Junnar. A letter of sanctioning a Vatan to Hande Deshmukh written in A. D. 1657 stated the names of Tarf of Junnar as Haveli, Aale (Aalegaon), Utur (Otur), Meenmehar (?), Mad Khore, Deu (Dehu?), Narayangau (Narangaon), Kokadnehar (kukadnher), Pabal, Mahaluge (Mahalunge), Aavasari, Ambega (Ambegaon), Vata Rada Jhali (Cancelled or merged into some other province), Ghode (Ghodegaon), Ranjangau (Ranjangao), and Ganjibhoire.

Kasba Umbare
Sahar Junar and Pure (Peth)
Original Marathi wording is

Province under Sarkar Junnar has been stated in the list made around A. D. 1718, while handing over Swarajya province to Chatrapati Shahu Maharaj as Prant Junnar. The names of Tarf of Prant Junnar were, Khed, Narayangaon, Nighoj, Hindure, Yelgaon, Madhe Khore, Mahalunge, Verul, Chakan Khore, Vakeri, Pabal, Manadhar (Manchar?), and Asheri (Avasari?).

Original Marathi wording is

Another list made, called as Sanad no. 5, while handing over Swarajya province to Chatrapati Shahu Maharaj also states the names of different Tarf of Pargana Junnar.

It should be noted that the status of Junnar as a 'Sarkar' was changed to 'Pargana' as it was parted from Mughal Empire.

Pargana Junnar Mahal
Tarf
Khed, Narayangaon, Nighoj, Inder (Induri?), Raybag, Valegaon (Aalegaon?), Madhe Khore, Mahalunge, Aangur, Aavasari, Ghode, Bor, Manachar, Pabal

Original Marathi wording is

It is observed that during the period of transition, many reformatations were made in the original province of Sarkar Junnar.
Pargana Pune was separated from this Sarkar. Statues of Tarf like Narayangaon, Mahalunge, Made Khore, Pabal, were retained. But existences of other Tarf were not continued. Might be these Tarf were added into adjoining provinces or their statues were changed. It is difficult to locate their existence due to non-availability of evidences.

It is very interesting to observe how a status of a place could be changed in the course of time. Changing statuses of village Induri and Pargana Chakan are unique examples.

1. A letter dated A. D. 1692 given to Damaji Narayan Subhedar and Karkoon of Sarkar Junnar states that Kasba Induri was under Prant Chakan.

Original Marathi wording is 

2. A letter or Chaknama dated A. D. 1700 given to 'Beshmi' (the person himself in presence) Valad Krushanabhat Brahme Junardar and Sekin (Resident) was residing at Kasbe Chakan Prant Majkur (Prant Chakan) of Sarkar Junnar Sube Khujaste Buniyad

Original Marathi wording is 

3. An order (Aadnyapatra), dated A. D. 1719 was given by Balaji Pandit Pradhan (Peshwa Balaji Vishwanath) to Mokdam of Kasba Induri of Prant Chakan.

Original Marathi wording is 

4. An order (Aadnyapatra) dated A. D. 1755 was given by Sadashiv Chimanaji to Mokdam of Kasba Chakan of Prant Junnar ststes that Krushanabhat Brahme Chakankar was residing at Mouja Induri of Tarf Chakan.

Original Marathi wording is 

Similarly, when Maratha captured new province apart from those allotted to them, Shahu Maharaj also changed the statuses of such provinces formerly made by Badshaha Aurangjeb.

1. After conquering Miraj Pargana Badshaha Aurangjeb changed its name as Maml Murtajabad and also included it under the province of Suba Darul Jafar Bijapur. (This Maml was also treated a part of Sarkar Miraj alis Murtajabad and a part of Suba Darul Jafar Bijapur).

A letter dated October 24th 1698, states its status as Pargana Murtajabad Urf (alias) 'Mirj' (Miraj) Suba Darul Jafar Bijapur.
After capturing this province from Mughal, Peshwa Balaji Bajirao changed its status as Prant Miraj.

A letter or 'Kararnama' dated 11th December 1754, given by Peshwa Balaji Bajirao to Sardar Shivaji Ballal Dubal states it as Prant Miraj.

Peshwa Balaji Bajirao also made few basic changes after conquering adjoining provinces like Raybag and Kagal.

Initially, during the reformation made by Badsha Bajirao, provinces like Karhad, Miraj and Kagal were part of Sarkar Rayebag of Suba Darul Jafar Bijapur. After conquering these provinces, status of Sarkar Rayebag was demoted to 'Prant'.

A letter or 'Kararnama' dated 11th December 1754, given by Peshwa Balaji Bajirao to Sardar Shivaji Ballal Dubal states its status as 'Prant Rayebag' instead of Sarkar Rayebag.

During the reign of Badshaha Aurangjeb, Pargana Supe was converted into a Tarf of Pune Pargana under Sarkar Junnar.

It has been observed after possessing this province by Chatrapati Shahu Maharaj, Supe tarf of Pune Pargana was again changed to its original status but was called as Pargana Supe-Baramati.

A letter dated A. D. 1723 send by Chatrapati Shahu Maharaj to Naro Keshav and Baburao Ramaji Deshpande states that it was called as 'Pargana Supe-Baramati' Sarkar Junnar of Sube Khujaste Buniyad.

In due course of time Sarkar Junnar was cancelled and Pargana Supe-Baramati was called initially as Pargana Supe' and then as 'Prant Supe'.

1. A letter dated 9th May 1730 states that Supe was a separate Pargana.
2. A letter dated 4th June 1751 states that Supe was called as 'Prant' instead of Pargana.
In may be assumed that during 18th century, the provincial divisions of Maratha Empire were not changed much than those Chatrapati Shivaji Maharaj initially reformed in 17th century.

Only the change was that during the reign of Shivaji Maharaj, each province was called as 'Subha-Pargana, or 'Subha-Mamla, or 'Subha-Prant, but during 18th century, all these provincial divisions especially of Maharashtra province were called as 'Prant' and not Subha.

![Diagram](Maratha_Empire_Maharashtra_Province_During_18th_century.png)

All the other sub sections consisting of many types of villages categorized as 'Wadi' (वडी), 'Majra' (मज्रा), 'Mouja' (मूजा), and 'Kasba' (कास्बा), were same as they were in the rules of Chatrapati Shivaji Maharaj.

During the reign of Chatrapati Shahu Maharaj, in Maratha Empire, only Satara or Shahnagar was treated as Shahar.

During late 18th century, Pune was also treated as Shahar and during early 19th century, Kolhapur was treated as Shahar.
Administrators of Provincial divisions of Maratha province during 17th century Under Islamic rules

Basically, in the administrative systems laid by Mughal (Delhi) Sultanate and Adilshahi or Nizamshahi (Deccan) Sultanates, the appointments of capable persons being the government administrators to look after the parts of the empire, were made directly by the Badshaha.

Both these systems are very complicated and cannot be explained that easily. Since the role of administrators was also important in the development of any village their names statusues and duties are explained in short.

Mughal administrators

In Mughal administration, a large province, consisting many 'Sarkar', was called as 'Suba' and the chief administrator was called as 'Suba-dar' (مینیے-مینیے). Many times he was also called as 'Sahib-e-Suba' (مینیے-مینیے).

In Marathi, this word was used as 'Subha' and the chief administrator was called as 'Subhedar' (مینیے).
The chief administrator of a Sarkar was called as 'Foujdar' (مینیے).
Chief officer of a Pargana was called as 'Thanedar' (مینیے).

Generally, in Mughal administration, all these officers were called as 'Manasbdar' and were appointed as per the ranks of their 'Mansab'.

Subhedar and Foujdar were high ranking Manasbdar whereas the Thanedar and his junior officers were holding low ranking Mansab.

Mansab (مینیے) is an Arabic word means ‘a post’. ‘Dar’ is a Persian word means ‘that holds’, or ‘carries’, or ‘bears’ and generally used as an adjective of a noun. For example - Chop-dar, Bhal-dar, Khas-dar, accordingly, a person holding ‘Mansab’ was called as ‘Manasbdar’ (مینیے).

Usually a Manasbdar was called as ‘Jahgirdar’ (پینےپینے) of the province that was allotted to him as a Jahagir.
Actually, no Jahagir was allotted directly. It was a part of a post, called ‘Mansab’. In Mughal administration, these remunerations were paid to the Sardars in two ways.

One was paying it in cash currency and other way was allotting a large part of province in capacity as an administrator, which was called as allotment of a ‘Jahagir’. Sometimes he was paid in both ways.

He was supposed to collect the taxes and revenues from the area allotted. From that collection he was supposed to keep army platoons and pay their salaries. He was also allowed to enjoy his livelihood from this collection.

Allotment of this Mansab or Jahagir could be changed or entirely cancelled by the Baadshaha at any time. Still, this provision was much convenient for the Sardars. In a way they were supposed to be the owners of that particular province and could enjoy it in capacity as a ruler. But this was a post and not a permanent source of income.

It was never an inherited allotment. In case some brave or noble Sardar dies in the war or by his old age, there was a tradition of ‘Mughal Durbar’ to continue his Mansab with his son but there was no guarantee that the same province would be re-allotted to such successor. He might be allotted a separate area anywhere in the empire, having the equal potentials of his father’s Mansab.

Very few examples can be stated of a Mansab that were offered inheritably. Only Rajput Sardar availed such honor. Few provinces or Pargana were allotted to them as a Jahagir was called as Vatan.

1. Province under Pargana Bundi and Kankar were allotted to Rajput Sardar named Rao Hada as a Vatan. After his death, Badshaha conferred the said province to his grandson named Chatrasal. (96)
2. Province under Pargana Bkaner was allotted to Rajput Sardar named Rao Sur as a Vatan. After his death, Badshaha conferred the said province to his son named Rao Karna. (96)
Adilshahi and Nizamshahi administrators

Nizamshahi and Adilshahi Sultanate were ruling entire Deccan province in 16th and 17th centuries. Naturally, the rules and regulations framed by these Sultanates were adopted and implemented in Deccan without hesitation.

Nizamshahi Sultanate and kingdom ended around A. D. 1636. Province under Nizamshahi was also smaller than the province possessed by Adilshahi. But there was much similarity in the administrative systems and categories of administrators.

Territories under the rule of both these Sultanates were directly divided into provinces called as Pargana or Mamla and not alike Mughal Suba or Sarkar.

Therefore, no categories like Mughal Subedar or Foujdar were generally existed in the systems of these Sultanates.

But it has been also observed that in very few emergency circumstances, Adilshaha had appointed an officer called as 'Subhedar' or 'Sarsubhedar'.

1. During A. D. 1756, a military expedition was conducted in Karnataka province. To protect this province Adilshaha appointed Muhammad Ikhlas Khan as a Subhedar of Karnataka. After that, to protect this province, Adilshaha appointed Afjalkhan as a Subhedar of Karnataka. (97)

2. Shivaji Maharaj attacked the province of Talkonkan. Hence, Adilshaha appointed Aziz Khan initially in A. D 1664 and then in A. D 1665 Muhammad Ikhlas Khan as the Subhedar of Talkonkan. (97)

3. It has been also observed that during the reign of Nizamshahi a provincial division called as Sammat was in existence and was treated larger than Pargana. An officer called as 'Sarsammat' (mejmecle) was appointed on the province incorporating two or three Pargana. It might be possible that, these two posts had equal ranking.

Province of Nizamshahi Konkan was called as Sammat Talkonkan and consisted of three Mamla named as Kalyan, Bhivandi and Choul. A person appointed as a chief of Talkonkan was called as 'Sarsammat'. (98)

4. It has been observed that during the reign of Adilshaha this province was also called as Sammat Talkonkan and was allotted to Alikhan being 'Sarsammat'. (99)

But such examples are rarely found.
In the reign of both these Sultanate, there was no system of offering a ‘Mansab’ nor any cash or currency remunerations given to the Sardars.

Instead, there was a system of offering a province as a ‘Jahagir’.

In fact, all the Sardars, of any category, were allotted provinces towards their remunerations, which was called as ‘Jagir’ (पीतारा).

‘Jahagir’ (पीतारा) is a Marathi version of original Arabic word ‘Jagir’ (पीतारा)

But in the contemporary historical documents Jahagir, has been often called as ‘Mukasa’ (चिवंरा).

Usually a total province of any one ‘Pargana’ or 'Mamla' was allotted to one Sardar, but sometimes more such Pargana were also allotted to a Sardar as ‘Mukasa ’or Jahagir.

Initially, any allotment was also depending upon the wish and will of Badshah Adilshaha but usually these allotments were made for a long duration, but in the middle of 17th century, these allotments were almost made hereditary.

Many times these Manasbdar and Jahgirdar were so strong and politically important that they used to retain their Jahagir with themselves though they change their services from one Sultanate to another.

For example, in A.D. 1624 Badshaha Nizamshaha allotted Shahaji Raje a land under Pune Pargana as a Mukasa or Jahagir.

1. In A.D. 1625 Shahaji Raje left Nizamshahi and joined Adilshahi. Still Adilshaha continued this Jahagir of with him. In addition he was also allotted ‘Khatav’ Pargana as a Mukasa but around A.D. 1628 it was transferred from Shahaji to Ambarkhan.

2. In A.D. 1628 Shahaji Raje again joined Nizamshahi and was also allotted ‘Chakan’ Pargana as a Mukasa. Sometimes in August 1629, Shahaji Raje left Nizamshahi and settled himself in Pune Pargana but Badshaha Nizanshaha took no action against him. On this date he was not in the service of any Sultanate.

3. In November A.D. 1630, Shahaji Raje joined Mughal service still the provinces under Pune and Chakan Pargana were retained with him and in addition he was offered a Mansab of Nasik, Trambak, Sangamner and Junner Pargana. Out of which some province was taken back from him and allotted to Fatahkhana by Mughal Badshaha Shahajahan. Frustrated Shahaji Raje Left Mughal service and made a rebel against Mughal.
4. For next three years, he was not in the service of any of the Sultanates and acted as a rebellion. During this period Mughal conquered Nizamshahi and took charge of its entire province. Around A.D. 1633, Shahaji Raje re-established Nizamshahi and acted as a chief ‘Vajir’ of new Badshaha Murtaja Nizamshaha.

5. In A.D. 1636, Shahaji Raje accepted the defeat and handed over the charge of Nizamshahi to the Mughal and joined Adilshahi Sultanate and was sent to Karnataka region, where Adilshaha allotted a Jahagir of Bangloor to him. During this period of about 11 years the original Jahagir or province under Pune Pargana was retained with Shahaji Raje. It was re-confirmed to him from Badshaha Adilshaha in A.D. 1636 when Shahaji Raje joined Adilshahi.

In Deccan, particularly in the administrative system of Adilshahi Sultanate, the same system was adopted, which Mughal implemented in their territory, but with little variations. There was no Mansab nor any cash or currency remunerations given to the Sardars. In fact all the Sardars, despite of his category, were allotted provinces towards their remunerations, which was called as ‘Jagir’ or ‘Mukasa’. Usually a total province of any ‘Pargana’ was allotted to one Sardar, but sometimes more than one Pargana were also allotted to a Sardar as ‘Mukasa ’or Jahagir.

The chief controller of a Pargana was directly called as 'Mukasdar'.

In Marathi he was called as ‘Jahgirdar’ (जाजिरधर) or 'Mukasdar' (मुकसंदर) or 'Mukasi' (मुकसी) or ‘Mokashi’ (मोकशी). It is a general opinion that the word 'Mukasa' has been derived from the original Arabic word ‘Mukhassiss’ (مکیسیس) that means one who captures or hold a certain thing’. But some scholars do not agree this meaning.

All the duties and obligatory works that were carried out by the Adilshahi Jagirdar or Mukasdar were same as to be carried out by a Mughal Manasbdar.

In Mughal as well as in Adilshahi systems, there was an officer appointed for collection of taxes was called as 'Havaldar' (हवलडर). Today, the meaning of the word Havaldar is understood as low ranking police assistant but in 17th century he was a responsible officer and can be understood as per today's rankings as class I officer.

His duty was to collect the revenue from different Deshmukh of the Pargana and hand it over to the Mukasdar of Jahgirdar of that Pargana.

Particularly the province of Adilshahi Sultanate was divided into two categories.
The Pargana or the revenue income of that Pargana was kept reserved for Adilshaha was called as 'Khalisa-I-Sharif' (کحلیسہ شریف). Generally, such Pargana was referred in the documents as 'Amanat' (امن). The other Pargana were given to Jahgirdar as Mukasa.

Though the officer appointed for collecting the revenues for both these types was called as Havaldar, there was a basic difference between their statuses.

Havaldar appointed for Amanat Pargana was a high ranked Sardar whereas a Havaldar appointed for the Mukasa Pargana was a personal servant of that Mukasdar.

Many noting are available that state references of these posts.
1. Afaqkhan appointed total 5 Havaldar in succession for Wai Pargana during the years of the tenure of his Mukasa. Their names were, Apaji Bhaskar, Trimbak Kanho, Malik Ali, Daulat Mahamad and Shamji Shivdev.
2. Another noting or list of the tenures of different officers appointed for the administration of Pargana Wai during the tenure of Sarjakhan states their names

(Subhedar?) Huddedar Havaldar
Sarandajkhan Bhaskar Datto
Malik Lad Narso Koneri
Miya Muthij Gori Timaji Sabaji
Sabarkhan Annaji Surerau
Said Sultan Narso Koneri
Miya Sadik Mahammad Antaji trimal
Miya Sadik Mahammad Narso Koneri

According to the editor of this book, Sarjakhan was the Subhedar of Wai Pargana, so instead of Subhdar it should be read as Huddedar

To assist Havaldar in the administrative works and also for keeping the accounts and records, few other subordinate officers were appointed, which were called as 'Karkun' (کارکن).

Today, the meaning of the word Karkun is understood as low ranking clerk but in 17th century he was a responsible officer and may be understood as per today's rankings as class II officer.
It is also observed that though Havaldar is senior, both these posts, Havaldar and Karkun, were called as 'Karkun', especially when a Mukasdar, appointed them, being his personal servants.

A Mahajar made in A. D. 1667 states the names of a Havaldar and 8 Karkun appointed for Pargana Wai, as follows along with original Marathi wordings. It also reflects the types of works entrusted to them. (103)

Karkunani (ककर्कुनानी)
Rajashree Narso Kanho Pandit Havaldar (राजश्री नरसो कन्हो पंडित हवल्दार)
Naro Trimalpant Majumdar (नरो त्रिमालपंत माजुम्दार)
Mohadikhan Nighavan (मोहदीक्षण निघावण)
Naro Kanho Daftarkhas (नरो कन्हो दाफ्टरखास)
Naro Gopal Sardaftar (नरो गोपाल सर्दाफ्तर)
Najarkhan Sarnobat (नाजारखान सर्णोबाट)
Bajaji Namaji Sabnis (बाजाजी नामाजी साबनी)
Vitthal Krushna Chitnis (विठ्ठल क्रुष्णा चित्नी)
Yebaji Yelbo Parasnis (येबाजी येल्बो पार्सनी)

This tradition was followed even during the Nizamshahi rule.

Many times, Mukasdar also appointed subordinate officers for a Tarf or large cities like Kasba. These posts were referred in the documents as 'Huddedar' (हृदेदार), Mutalik (मूतलिक), and 'Khot' (कोटे). These persons were working under the Havaldar and Karkun appointed for the Pargana.

These officers may be understood as per today's rankings as class III officers.

1. A Nizamshahi letter dated A. D. 1589 sent by Khan Jamalkhan states that Huddedar were appointed for Kasba Otur of Sammat Junnar. (104)

2. A Nizamshahi letter dated A. D. 1596 states the names of the officers as Karkoon, Khot, and Huddedar. (105)

3. Another Nizamshahi letter dated A. D. 1604 states the names of the officers as Huddedar and Mutalik. (106)

In contemporary documents plural of Karkun was written as 'Karkunan' (ककर्कुनान) or 'Karkunani' (ककर्कुनानी). Similarly, all other names were also written in plural as 'Khotani' (कोटे), 'Huddedarani' (हृदेदार) and 'Mutalikan' (मूतलिकान).

All these officers were appointed for a limited duration and also were not allotted as 'Vatan'. Their posts were temporary.

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Generally, a system was observed while writing any correspondence that the words 'Hal' and 'Istakbal' were written after the posts allotted temporary not being a 'Vatan'. Whereas, no such wording appears for the posts allotted as Vatan.

'Hal' (ناه) is a Persian word means at present or presently (appointed).

'Istakbal' (نستکو) is also a Persian word means proposed or (appointed) in future

For example, if a letter is sent to Deshmukh, Mokdam, Havaldar, and Karkoon then the wording will appear as

Hawaldar Va (and) Karkunani Hal Va Istakbal Va Deshmukhani Va Mokdamani

Marathi wording will be

นJeeueoej Je keâejketâveeveer neue Je Fmlekeâyeeue Je osmecegKeeveer Je ceeskeâoceeveer ..

That means the Havaldar and Karkoon are temporary allotments and Deshmukh and Mokdam are permanent Vatandar having inherited allotments.

Before going into the details of the administrators of the province, it is necessary to understand two main categories of the personnel that were virtually governing the entire local administration of any province. In 17th century, history and the politics of the Deccan province was much influenced by the two stronghold personnel called as 'Vatandar' and 'Inamdar'.

Any government, either Mughal or Deccan Sultanates, were much depending upon them being the responsible strongholds of the territory.

'Vatandar' (ناتندر)

Vatan is an Arabic word means ‘own land’ or ‘motherland’.
In Marathi it was understood as ‘inherited right, rule or power’.

A Vatan was little different than Jahagir or Mukasa. It was normally given in the form of an authority over a land or a province and also of a type of work and business.

Village administrators like, Patil or Mokdam, Kulkarni, Chougula and Mahar and even artisans and traders like Balute and Khum were Vatandar.

Also administrators of a Pargana, Tarf, or Karyat like, Deshmukh, Desai, Deshkulkarni or Deshpande, Choudhari, and Naikwadi, all were treated as inherited 'Vatandar'.

The person holding this Vatan was called as ‘Vatandar’. They were also a part of government administration system and were appointed by the ruler but
they were not paid any currency remunerations. Instead, they were offered some land as a gift, which was inherited.

Their duties were, to collect revenue, levies, and taxes from the area given to them and credit the same in the bank of Jahgirdar. To look after their areas and make efforts to develop it, make it rich and prosperous, to increase its revenue income, as well as to protect it from the attacks, loots and robberies, they were keeping small troops of soldiers like their individual army. The income, mostly extracted from agricultural land or area given to them as a Vatan, was offered towards their remuneration.

These Vatandar were not that dependent on the rulers. Though, the central power would change or any ruler would change the Jahgirdar of a particular province, these Vatandar were not at all worried because the new owner usually was honoring their rights and also adjusting with them. He knew that these Vatandar were a solid and dependable link between the government and common people.

As a result of this system, in 17th century, these Vatandar became rich, powerful, little indifferent, and reckless. Also, they never bothered, which government, either Adilshahi or Nizamshahi or Mughal, or Marathas, was ruling their territory. This phenomenon was commonly observed especially in the Karnataka territory.

A ‘Vatan’ being inherited, and the rulers were often depending on them, any Vatandar was very sure that no ruler of government would grab that Vatan from him in any circumstances.

Particularly, Vatandar like Deshmukh and Mokdam or Patil were enjoying their Vatan for generations and the change in the central rule was not disturbing their Vatan.

For example,

Since early 17th century, Deshmukh Vatan of Shirval Pargana was allotted to Nigade family.
Around A. D. 1617, during the rule of Nizamshahi, Malharji Apaji died and his son Apaji Malharji became successor Deshmukh. Adilshaha, around A. D. 1617 captured this Pargana, but he continued Apaji Malharji being Deshmukh of Shirval Pargana.

During A. D. 1620, Nizamshahi again possessed this Pargana but continued Apaji Malharji on his Vatan.

In A. D. 1630, Adilshahi again conquered Pargana Shirval. When Deshmukh Apaji Malharji died, Adilshaha continued his son Malharji Apaji as a successor Deshmukh. Even Shivaji Maharaj also continued Malharji Apaji as a Deshmukh in future. *(107)*

These Vatan could even be sold or mortgaged with or without the confirmation of the central government. Sometimes government was purchasing and selling these Vatan.

A village named Mouja Nandede in Khadakvasala Tarf was distributed between two Mokdam of which, Sadoji Pol had its ½ share. Shivaji Raje purchased this share from Sadoji and sold it to Bakaji Farjand for 100 Hon (A type of currency, it was a gold coin) *(108)*

The system of offering the Vatan was called in Marathi as 'Vatandari' *(Jeleveoejer)*.

'Inamdar' *(Fveeceoej)*

Another important category of the personal was called as 'Inamdar'. 'Inam' is an Arabic word means 'a grant in perpetuity without conditions'. An 'Inam' was alike a Vatan but it was not taxable.

Two types of Vatan were offered.

1. It was usually allotted in the form of land or villages to the Hindu temples, Math, Samadhi, and also to Muslim Darga, Masjid, or Makbara to perform the rituals and duties promptly and perfectly. Such Inam lands were allotted either to the saints being caretakers of such religious places, or directly to that deity. The revenue incomes of those villages were directly enjoyed by these religious places.

   Sometimes these 'Inam' were offered in the form of daily, monthly, or yearly cash donations and also in the form of usable goods and grains etc. those were given from the collection of Jakat of that place. Many times such Inam was given including all the above stated items and also in the form of some land.
1. A letter or Sanad was dated 25th October 1646 issued by Shivaji Raje to Deshmukh, Deshpande, Mokdam, and residents of Kasba Saswad, states that there is a Devasthan called as Shree Sopandev Samadhi at Kasbe Saswad. A land at village Bhadale measuring 4.5 Kas Man has been donated to this Devasthan. Also food grains measuring a Adholi (half sher) and oli measuring Aadhcher (1/4 Sher) should be given daily to the Devasthan. This letter should be handed over to Gosavi Ramanad caretaker of Shree Sopandev Samadhi.

Original Marathi script is

2. An order issued by Shivaji Raje on 19th March 1646 states that a quantity of 'Adhsher' (half of a Sher that is about 0.4 Kilogram) oil should be provided daily for lighting lamps to the temple of Ganapati (Referred as 'Moraya') of Kasbe Pune from 19th March onwards per day per year. He also states that hereafter no fresh order or renewal of this order is required and shall not be asked in future.

Original Marathi wording is

3. Similarly, an order issued by Shivaji Raje to Karkoon, Deshmukh, Deshpande, Mokdam, and residents of Prant Chakan in A. D. 1672 states that a share of food grains of 1 Khandi and 2 ½ Man from the Jirayat land of Mouje Alanid has been donated as an Inam to Dev (Lord or God of Alandi, that is) Shree Dnyaneshwar. It should be continued per year without disturbance and harassments. This letter shall be issued to Ramanand Gosavi.

4. A letter dated A. D. 1677 also refers that Shivaji Raje also offered Inam in the form of land, cash, and goods to Samartha Ramdas Swami for the betterment of Shree Ram temple at Chafal and yearly festival held there.

It is sent by Dattaji Trimal on behalf of Chatrapati Shivaji Maharaj to Divakar Gosavi is quite explanatory. It states that after completing the Karnataka expedition, Chatrapati Shivaji Maharaj visited Sajjangad (where Samartha Ramdas was residing) and requested that he is willing to donate more villages towards the temple of distinct rovinces and also wish to rebuilt old temple in Karnataka style, which Samartha Ramdas didn't agree. 11 villages were already
donated to the temple but in addition, 11 villages are to be donated, along with 121 Khandi grains, and 100 Hon per year for the betterment of the temple and for the yearly 'Utsav' (festival). Also few utensils that can prepare food items of 11 Man are to be newly donated. He also states that all the needful acts shall be performed according to the orders issued by Shree Chatrapati Swami (Shivaji Maharaj)

Original Marathi matter is

5. Another reference is found in a letter of donation given to a Masjid at Bhamburda (Today’s Shivajinagar) by Gajdikhan in which Pune was referred by its twin name ‘Mohiyabad Urf (Alias) Pune.

Original Matter is

2. Many times, such ‘Inam’ was also offered to Sardar, Vatandar, and also to noble people, in the form of some lands or even villages. Revenue incomes of these lands or villages were free of any taxes and entirely at their discretion. Even the amount of government taxes, laid or levied on such villages were collected by the officers but entire proportionate share of that amount was given to the Inamdar.

A letter of Inam dated 14th November A. D. 1650 given by Shahaji Raje to the Karkoon and Deshmukh of Pargana Pune states that Mahadbhat Bin (son of) Mudgalbhat Purandare Junardar, resident of Pune, had been offered the following land and also Ruke 3 per day from the income of Jakat as an Inam.

Jameen (land)  
Chawar 3
Mouja Parvati Jameen Chawar 1
Mouja Pimpri najik (near) Rahatani Jameen Chawar 1
Mouja Pimple Saudagar Jameen Chawar 1
All these lands are given as Inam along with the amount of different taxes levied by the government time to time ('Patiya' – plural of 'Pati').

Barmahal Jakati Pargane majkur (Pune) dararoj (daily) Ruke 3

Original Marathi words are

Meanings of two Persian words 'Istakbal' and 'Pestar' are almost same and to understood as 'in future'.

These taxes were referred in the documents as 'Patti' or Pati' (hešer), which were levied on specific items and also for specific reasons.

Normally many times central government used to tax a 'Pati', on the people or on any village collectively, for different reasons and occasions.

Types of such taxes are stated in many documents but a unique reference is stated below to understand the different types of such taxes.

On 12th March 1671, Shivaji Maharaj allotted a Vatan of village Banere (Baner) of Pargane Pune to Narayan Trimal Dixit.

This letter or Sanad states the names of many different types of such 'Pati' levied time to time on the village as follows.

Nakhyayati Va (and) Mahasul Vaje Ujbatti Dekhil Taluka Thane Va Tarf Dehay Va Thanebheti Sailbail Moin Sadilvar Kharchpati Payposi Dasarapati Thanebheti Hujurbheti Mohimpati Bel kati Va Tamakhu Va Bagait Ambisthan Va Tambisthan Va Mohatarf

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Administration of Pargana or Mamla

Mainly, two administrators looking after any Pargana or its sub sections, were called as 'Deshmukh and 'Deshpande'. Of which, 'Deshmukh' was the chief administrator of the Pargana or Tarf. He was not a government officer but an inherited Vatandar.

The Vatan of Deshmukh has been referred historical documents as 'Deshmukhi' and this Vatan is generally offered inheritably.

Islamic Sultanates did not create this post. References state that it was existed since 11th century during the reign of Hindu kingdom. Desh was province newly created in Yadav Kingdom. The chief of Desh was called in Maratha province as 'Desh Gramakut'.

In Karnataka region he was called as 'Nadgavund' or 'Nadgaouda'. (In Kannad language, Desh is called as Nadu).

These Deshgramakut were allotted fertile lands that were not taxable as inherited property.

In addition, he had been offered some honors that were to be followed by the residents of the village of that particular Desh. In return, he was supposed to keep watch on the farming and cultivation of the province, and also responsible to collect Levis, and revenues from the concern officers appointed for the individual villages.

It can be easily observed that his duties that were decided during the Yadav times were continued in future. Being a Vatandar, Islamic Sultanates did not change this post, and its name.

As per the opinion of historian V. K. Rajwade, Marathi word 'Deshmukh' has been derived from two Sanskrit words 'Desh' and 'Mukhya' that is 'Deshmukhya', which means chief of Desh.

Deshmukh was also called as Desai, particularly in Karnataka and Konkan region. He was also not government officers but an inherited Vatandar.

But it has been observed that the provinces of Karnataka allotted to them mostly by Adilshahi Sultanate were much larger than that of any Pargana of Maharashtra province. As a result, these provinces were converted into an Inam in late 17th century and these Desai or even the Deshpande became strong enough to treat their Inam lands as independent small kingdoms.
In 17th century, a Deshmukh had to look after that the farmers of his territory were doing the farming and cultivation at proper time on their lands. Also, encouraging them for better farming was his prime duty. He was appointed as the custodian or the collector of levies and taxes, mainly agricultural tax from the respective 'Patil' of the villages in the Pargana allotted to him.

Many times due to the wars and battles, entire territory would become barren due to which, villagers and farmers had to suffer heavy losses.

In such circumstances, the farmers were running away from their villages or some times, migrating permanently to some other safer place.

Deshmukh was directly answerable for such losses to the Jahgirdar or Mukasdar who always keep a watch on the performance of the Deshmukh because his first duty was to increase the farming activity and by that the revenue income of that territory and for that it was expected that the Deshmukh should frequently visit to the villages under his Vatan. If any Deshmukh was found not performing his duties the Mukasdar used to warn him.

A letter dated A. D. 1656, sent by Afjalkhan, who was Mukasdar of Pargana Shirval, to the Deshmukh and Deshkulkarni of Pargana Shirval for reminding their duties, is a representative example.

It reflects how a Mukasdar used to warn the Deshmukh if there are lapses in the performance.

Original Marathi wording and its English transformation are as follows.

Depe jKleKeeves KegoeÙesJebo Keeve DeeueereMeeve Keee DeHeâpeueKeeve cenbceoMeener KegueeroÙeeceoewuelent lee ceunejpeer
osMecegKe Je ceeneopeer osmekegâuekeâjCeer heees (hejieCes) efmejJeue e
meeueyemeeue omleeme DeeCeerle veener DeeceÛes cegkeâemee peenuÙee leeieeF&le DeeceÛes leHexâves peueue Deeiej peje lemeJeerme
nesle vemelee keâeÙes yeoue ceecegjer nesle veener Ùee Je¤ve Deepeye ceeuetce nesles o
smecegKeÛes keâeÙeoe Deens keâer efJeueeÙeleer
efHeâjesve Ùeskeâ lemet he] he]t vesefolee pes he]er peceerve he]sue Deemesue lÙeeme veebiejÛes Je FmleJesÛes keâewue yeesue osJeeTve
leceece efpeceerve keâeroea keâjeJes meeueyemeeue omle Ûe{le DeemeeJes ns l
legceÛes jJesMe Deens Ùewmes vee neslee legcner yeenerj
yewmeesveg ceneue he]tvet yemesues Deene legcner yesmekeâ kewâmes nesT heenelee Deeheuee nekeâ kewâmes Keelee meensye keâece keâ¤ve
efJeueeÙeleer ceecegjer keâ¤ve Deeheues nekeâ KeeJes efJeueeÙeleer he
tve nekeâ kewâmes Keelee ns lejer Ketye veJns Deelee legcner
efJeueeÙesleerÛes jÙesleerJeer yengle Jepee met efoueemee keâ¤ve keâmle keâ¤ve veeiej OejJeerpes Ùeskeâ lemet veehe]erle Ùewmes keâeroea
keâjefJepes lewmesÛe leceeKeg hegves efJeueeÙeleermeer he
s¤ oslee efoJeeCeerÛes hewkesâ efoJeeCeemeer vesefolee ojcesves DeeheCe IesCes legceÛes
cepeue keâeÙes Deensle neketâ vegkeâmeeve kesâues Ùee DeeceueeJe¤ve Deeheueer Kewjleer kewâmes nesF&ue ns ceeuetce nesle veener Deelee
leyeeKetÛes keâceeJeerme keâejket
238x142 cees
168x142 cees
Aja Rakhtakhane Khudayevand Khan Aalishan Khan Afsjalkhan Mahamadshahi Khulidayam Daulathoo to Malharji Deshmukh and Mahadaji Deshkulkarni of Pargana Shirval Bidanad Suhur Sana Saba Khammasain Alaf

-- --(You) are not showing the yearly accounts (of the revenue collection) since the day (this Pargana) was allotted as a Mukasa to myself (to Afsjalkhan). It is surprising that since no harassment was given to you, why there is no betterment (of the province). The duty of a Deshmukh is, he should often visit the province and should left no land, even measured of a 'Tasu' (a measuring unit equal to 3 centimeters in length), uncultivated. He also should offer equipments and concessions in the collection of levy (to the farmers) if found any such barren or uncultivated land and also see that all the land of the province should be under crops and cultivation. Such activity should be kept progressive year by year. All these are your duties. But instead of doing these works you are sitting in your house outside the province and the lands are becoming unproductive. How you try to become irresponsible and still enjoying your rights (of Deshmukh). You should first perform your responsibility towards Mukasdar and try to work hard for the betterment of the province and then only enjoy your rights. It is very unfair that the province is becoming barren and you are enjoying your rights. Now you should go to the farmers, try to assure them and should see that all the land of the province would be cultivated. Similarly, (it has been observed that) you are allowing cultivating a crop of tobacco in the land of Pune (Pargana) (which not under your right) and, you are also grabbing the revenues of incomes (from these crops) instead of officially handing it to Diwan. How you dare to act in this way. You are giving losses to the Mukasdar (and should understand clearly that) you would not be spared more (or would be punished) if you continue these acts. Henceforth, regarding the collection of the revenues for the tobacco crop you should follow the instructions given by the Karkun and instantly hand over the accounts and collection of money to him. Your betterment and progress is depending upon such clean performance of your duty. Since the Karkun is present for day and night, you should be aware that (henceforth) any offence or fault would not happen by your side.

In these situations, Deshmukh had to encourage and recall the farmers in their respective village. He had to assure them for their stability and for that he was supposed to give concessions in the levies.

To appoint new farmers, called as 'Kul' (कुल) on the barren lands vacated by the former 'Kul' and get these lands under fresh cultivation was a responsibility of respective Patil of the villages. If these Patil were found not conducting their duties properly, Deshmukh of the Pargana was entitled to ask explanation from them.
These Deshmukh were rich and strong. Many times they were keeping personal troops of soldiers for their safety and along with these troops, they also were taking part in the wars and battles on behalf of their principal rulers.

Usually any ruler was softer with them because, firstly, they were contributing a major share of the revenue income and secondly, they were always ready to fight battles on behalf of the ruling government.

So, being inherited Vatandar, virtually a Deshmukh was acting like a king of the territory allotted to him but at the same time he was treated as the first responsible person in any problems and calamities.

It is a general understanding that a Deshmukh administered all the villages under a Pargana. But it was not a mandatory rule.

Some times a particular Deshmukh was allotted few villages of one Pargana and few of the other Pargana. In such cases, the bifurcation was easily possible because these villages were separated in groups by making different sub divisions like Karyat or Tarf of that Pargana.

So, these Deshmukh were more particularly administrators of a sub division of a Pargana and Mamla like a Tarf or a Karyat and not of a total Pargana. Off course, many times they were also administrating a total Pargana.

If a Deshmukh had three sons then his Vatan might be distributed in three parts and naturally the villages under his command were divided accordingly. Considering the contemporary situations it was quite obvious because these Deshmukh were holding an inherited Vatan.

Many times a Deshmukh used to sale or mortgage his Vatan in parts.

So a Pargana was automatically divided in to different Tarf, Karyat, Sammat, or Tapa.

There were many such subdivisions made in the Maratha province that were continued since centuries together and were existed since Islamic rules.

For the example the sub divisions of few Pargana along with the names of respective Deshmukh stated as follows. (119)

<table>
<thead>
<tr>
<th>Pargana</th>
<th>Sub divisions</th>
<th>Villages</th>
<th>Deshmukh</th>
</tr>
</thead>
<tbody>
<tr>
<td>Supe</td>
<td>Haveli Tarf</td>
<td>42</td>
<td>Kate</td>
</tr>
<tr>
<td></td>
<td>Baramati Tarf</td>
<td>21</td>
<td>Kate</td>
</tr>
<tr>
<td></td>
<td>Saswad Karyat</td>
<td>10</td>
<td>Jagtap</td>
</tr>
<tr>
<td>Indapur</td>
<td>- Nil -</td>
<td>84</td>
<td>Bhosale</td>
</tr>
<tr>
<td>Chakan</td>
<td>- Nil -</td>
<td>64</td>
<td>Kadu</td>
</tr>
<tr>
<td>Sirval</td>
<td>- Nil -</td>
<td>40</td>
<td>Nigade</td>
</tr>
</tbody>
</table>
It has been observed that very few occasions, this post had been honored to a lady. In such case she was called as 'Deshmukheen' (कर्निक).

A letter pertaining to Adilshahi rule dated A. D. 1610, states the names of Appaji Farjand Malharji Deshmukh and Vitthal Kaydeau Deshkulkarni. Interestingly, it also states the name of a lady Deshmukh and called her as Tukaiji 'Deshmukheen'

Original Marathi words are

Another post appointed to assist Deshmukh was called as 'Deshkulkarni' (नदकरणी). He was also an inherited Vatandar.

The Vatan of Deshkulkarni has been referred historical documents as 'Deshkulakarnya' (नदकरणी) and this Vatan is generally offered inheritably. Islamic Sultanates did not create this post. References state that it was existed since 11th century during the reign of Hindu kingdom. Desh was province newly created in Yadav Kingdom. This person should have been assisting Deshgramakute.

A reference state that the post named as 'Deshpande' was in existence in 12th and 13th century.

In Karnataka region he was called as 'Nadkarani' or 'Nadgaouda' (नडकरणी). (In Kannad language, Desh is called as Nadu).

These Deshpande or Deshkulkarni were allotted fertile Inam lands as inherited properties that were not taxable.

Deshkulkarni was also referred as 'Deshpande' (नदकरणी).
It has been observed that during 16th and early 17th centuries, he was generally referred as Deshkulkarni. But particularly in late 17th century, and henceforth in 18th century, he was referred as Deshpande.

This change has been observed during the reign of Shivaji Maharaj.

He was appointed as the custodian of the records. His job was to maintain the accounts of the revenue collections. He was responsible to keep proper accounts of the profits and losses of the revenue income especially gained from agriculture of the Pargana and regularly submit the same to the Jahgirdar or Mukasdar of that Pargana. He was also helping Deshmukh in the administration.

But it is observed that a Deshpande or Deshkulkarni was sometimes allotted the villages of many different Tarf or Karyat. Such Vatan was also called as 'Miras' (मिरास). The person holding this Miras was called as 'Mirasi' (मिरासी) or 'Mirasdar' (मिरासदर).

A letter dated A. D. 1656 sent by Shivaji Maharaj to the Deshmukh Paygude and Karanjavane Tarf, and also to Mokdam, Kulkarni, and residents of the Karyat Maval Tarf, states that Moro Vitthal Honap Deshkulkarni approached and requested that his father had a Mirasi of Deshkulkarni for following villages of total seven Tarf of Pune Pargana as follows:

<table>
<thead>
<tr>
<th>Tarf Name</th>
<th>Villages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tarf Dehe Haveli 82</td>
<td>Tarf Karyat Maval Dehe 26</td>
</tr>
<tr>
<td>Tarf Kadepathar Dehe 43</td>
<td>Tarf Patas Dehe 43</td>
</tr>
<tr>
<td>Tarf Sandas Khurd Dehe 20</td>
<td>Tarf Sandas Budruk Dehe 29</td>
</tr>
<tr>
<td>Tarf Nirthadi Dehe 20</td>
<td></td>
</tr>
</tbody>
</table>

Original Marathi script is...

121
It has been observed that sometimes a Marathi word 'Vrutti' (Je=òeer) was also used for a Vatan or a Miras.

A letter or 'Vruttipatra' dated A. D. 1704 sent by Shivaji Maharaj (of Kolhapur throne, son of Chatrapati Rajaram) states that Ramchandra Nilkantha Bhdanekar has been allotted following posts as 'Vrutti' and also has been allotted a village as an 'Inam'.

Inam and Vruttipatra
Deshkulkarnya of Tarf Sonavale Prant Bhivandi, Tarf Khedebare, and Tarf Ajire Sardeshmukhi of Tape Salsi and Tape Khareatan
Inam of village Mouja Muradpur of Tape Devrukh in Prant Rajapur

In Marathi:

Original Marathi words are
Fveece Je Je=òeerhe$e jeceÛebõ veeruekebâ" YeeoCeskeâj leHe&â meesveeJeUs Øeeble efYeJeb[er leHe&â Kes[syeejs leHe&â Deefpejs Ùee ceeneueebÛes osMekegâuekeâCÙe& leHe&â meeUmeer mejosMecegKeer lehes KeejsheešCe mejosMecegKeer lehes os®Ke Øeeble jepeehetj ceewpes cegjeohetj Fveece

Deshmukh, Deshpande, or Deshkulkarni, all were Marathi words derived from original Sanskrit words, but even during the Islamic rules, these names were not continued and not changed as per Islamic tradition. Also these names were often used in the official administrative language and writings, but interestingly, the plurals of these words were made according to the Arabic or Persian grammar and also used in the writings as follows.

<table>
<thead>
<tr>
<th>Marathi singular</th>
<th>- Deshmukh, Deshpande, Deshkulkarni</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marathi plurals</td>
<td>- Deshmukh, Deshpande, Deshkulkarni</td>
</tr>
<tr>
<td>Islamic plurals</td>
<td>- Deshmukhan, Deshpandiyan, Deshkulkarniyan</td>
</tr>
</tbody>
</table>
Administrators of a village

In 16th and 17th and even 18th centuries, four chief persons conducted administration of any village having the status of either a Mouja or a Kasba.

The main officer was called as 'Patil' (हेशरेक). During Yadav times, he was called as 'Gramkut' (ग्रेमकट). But a similar post was in existence before Yadav times, during the reign of Parmar kings (A. D. 974 to 1052) called as 'Pattalik' (पटलिक). It might be possible that the words Patil and Patel were derived from this Sanskrit word Pattalik. (123)

But during 16th and 17th century, 'Patil' has been often referred in the historical documents as 'Mokdam' (मोक्दाम). This word has been derived from original Arabic word 'Mukaddam' (मुक्दाम) that means a leader or chief.

In historical documents the Vatan of Mokdam or Patil was also referred in Marathi documents as 'Patilki' (हेशरेकी) or 'Mokdami' (मोक्दामी). He was appointed as the custodian or the collector of levies and taxes, mainly agricultural tax of the village.

His first duty was to increase the farming activity and ensure growth in the revenue income of that village.

He had to appoint farmers (Called as 'Kul' कुल) for the cultivation of barren lands of the village. He had to look after that these farmers were cultivating in proper time on those lands and also collect levies in the decided proportions from them after the crops were fully harvested.

Many times due to the wars and battles, entire territory would become barren. Villagers and farmers had to suffer heavy losses.

The farmers were running away from the villages or permanently migrating to some other place. In such situations, Patil had to recall the farmers back in the village. He had to assure and encourage them for their stability. To appoint new 'Kul' on the barren lands vacated by the former 'Kul' and get these lands under fresh cultivation was also his responsibility.
If Patil were found not conducting their duties properly, Deshmukh of the Pargana was entitled to ask explanation from them. If they were found guilty, then they had to suffer heavy punishments from the ruling government.

If the expected levy or taxes were not collected, then Patil had to pay the difference from his own pocket. He had to draw heavy loans for the same and sometimes he had to either mortgage or sale his 'Vatan' to fulfill such penalties.

So, virtually Patil was supposed to be a king of the village but at the same time he was held the first responsible person in any problems and calamities.

Another post appointed to assist Patil was called as 'Kulkarni' (कुलकार्नी).

In historical documents the Vatan of Kulkarni has been referred in Marathi as 'Kulkarnya' (कुलकार्न्या).

Kulkarni was responsible for keeping records and updates about the farmers and their farmlands. He was maintaining the accounts of the revenue collection received from such lands given for farming to various farmers or Kul.

He was also supposed to help Mokdam or Patil in the administration. There were other two posts usually appointed for the village administration.

‘Chougula’ (छोळ्या) was helping Patil in the work of collecting the taxes.

‘Mahar’ (महार), who was responsible for guarding the village and also for protecting village boundaries. But Mahar was not treated as the administrator. Instead he was incorporated as one of the Balute of that village.

Both of them were inherited Vatandar.

Patil, Kulkarni, Chougula and Mahar were getting some 'Inam' lands from the ruling government, in the form of remuneration for doing their duties on which no levy or tax was collected. Income of those lands was entirely given towards such remunerations. In addition, they were getting articles and services as per decided ratios from the Balute of that village. Mahar, being a Balute, was also getting some food grains from the farmers.
Structure of Administration
During Adilshahi rule

Provincial Division

Pargana Mamla

Tarf, Tapa Karyat Sammat

Kasba Mouja Villages

Chief Controller Mukasdar Or Jahgirdar

Representatives of Mukasdar Havaldar And Karkoon

Vatandar Administrators Deshmukh Deshkulkarni Or Deshpande

Representatives of Mukasdar Karkoon

Vatandar Administrators Patil, Mokdam Kulkarni Chougula Mahar

Representatives of Mukasdar Mutalik, Khot Huddedar
Administrators of Maratha Empire
Reformations made by Chatrapati Shivaji Maharaj

Shivaji Maharaj seated himself on the throne of Maratha Empire in A. D. 1674 and declared himself as the first Chatrapati of Maratha Empire. But before that, he made a reformation in the administrative system and made many suitable changes.

To look after the Empire properly, the tradition of appointing eight ministers under the rule of the Chatrapati, called as ‘Ashta Pradhan’, was established by Chatrapati Shivaji Maharaj and followed by the next Chatrapati in succession.

These post were named as,

1. Pant Pradhan (हेलेअ) - Prime Minister
   Formerly called as Peshwa (हेलेज)

2. Pant Amatya (हेलेसेलेए) - Revenue Minister
   Formerly called as Majmudar (घोऱे)

3. Pant Sachiv (हेलेमेलिए) - Minister for Royal Administration
   Formerly called as Surnis (रुऱे)

4. Mantri (चेर) - Minister for local affairs

5. Senapati (रवनबट) - Defense Minister
   Formerly called as Sarnobat (रवनबट)

6. Sumant (गेले) - Minister for external affairs

7. Nyayadheesh (वेयेवेयेअ) - Chief Justice or Attorney General

8. Panditrao (हेलेजेलिए) - Minister for religious affairs

Chatrapati Rajaram added one more Minister named as Pant Pratinidhi (लेफेलेफेलेज) to this list, who was supposed to be the representative of the Chatrapati that means in absence of the Chatrapati, his orders were to be followed as the orders issued by Chatrapati.

Another important change that happened was the reformation in administrative language. Shivaji Maharaj also ruled out the Arabic and Persian words and scripts from the administration and started a new tradition of using alternate Sanskrit based Marathi words and scripts.
On behalf of Shivaji Maharaj, Raghunathpant Hanamante prepared a 'Kosh' or dictionary of such alternate words. This book is known as 'Rajavyavahar Kosh' (राजाय्यावहार कोश). Rajavyavahar Kosh suggested many alternate words, especially for the use in the administrative language and scripts. It has been observed that only few of them were virtually adopted in practice. But many of these changes lasted long till the end of Maratha Empire. (124)

For example,

<table>
<thead>
<tr>
<th>Former word in practice</th>
<th>Newly suggested</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pargana</td>
<td>Prant</td>
</tr>
<tr>
<td>Subhedar</td>
<td>Deshadhikari</td>
</tr>
<tr>
<td>Havaladar</td>
<td>Adhikari</td>
</tr>
<tr>
<td>Karcoon</td>
<td>Deslekhak</td>
</tr>
<tr>
<td>Huddedar</td>
<td>Lekhak</td>
</tr>
<tr>
<td>Havaladar (Killedar) of a fort</td>
<td>Mudradhari</td>
</tr>
</tbody>
</table>

Apart from these changes; no major reformations were made in the administrators.

Especially, statuses and names of the administrators of Pargana like Deshmukh and Deshpande and of villages like Patil and Kulkarni were remained unchanged.

**Reformations made by Chatrapati & Peshwa during 18th century**

In 17th century, before the reign of Shivaji Maharaj, though the Islamic Sultanates were ruling the kingdom, being inherited Vatandar many strong Deshmukh of different Pargana were permanently established in the province. Though Shivaji Maharaj ruled out the system of 'Vatandari' and never offered any new Vatan, he could not dismiss the traditional Vatandar.

Still, he did not offer any Vatan of any provincial division in his rule. Even he did not entertain his closed relatives.

But unfortunately, this change was not lasted long more than 30 years. Since A.D. 1789, during the Mughal expedition made on Swarajya by Badshaha Aurangjeb, to ensure the loyalty towards Maratha Empire, Chatrapati Rajaram Maharaj again started allotting Vatan to his Sardar.
Chatrapati Shahu Maharaj continued same tradition in early 18th century. He had to continue such Vatan formerly denied by Shivaji Maharaj but allotted by Chatrapati Rajaram Maharaj.

A letter dated November 8th, A.D. 1718, of allotment of a Vatan given by Chatrapati Shahu Maharaj to Pilajirao Ganojirao Shirke.

It is along letter and the concerned wording has been stated below for the reference.

It states that Suryarao Surve was ruling at Prabanvali. His daughter married to Pilajirao Shirke and on the request of Suryarao Surve the Vatan of Deshmukh of Mamla Dabhol that includes 720 villages of Hamjabad alias Gade and Jafarabad alias Khed, Kasba and Dabhol harbor was allotted to Pilajirao Shirke by Adilshaha. Shivaji Maharaj arranged a marriage of his daughter named Rajkunwar to Ganoji, son of Pilajirao Shirke. Hence Pilajirao requested Shivaji Maharaj to re allot the Vatan f Deshmukh of Dabhol to him but Shivaji Maharaj said that there is no system of allotting any Vatan in Maratha kingdom; still considering your efforts and also being the closed relative he will allot the said Vatan to the son of Rajkunwar. Soon Rajkunwar had a son named Pilaji to whom Chatrapati Rajaram Maharaj allotted the Deshmukh Vatan of Dabhol.

Chatrapati Shahu Maharaj, with a thought that the promise given by Chatrapati Shivaji Maharaj should be honored and the Vatan allotted by Chatrapati Kaka (Rajaram) Maharaj should also be honored, continued the Deshmukh Vatan to Pilajirao Ganojirao Shirke.

Original Marathi wording is
During 18th century, this system of allotting Vatan was so much stretched that, apart from all the usual Vatandar even common people started demanding the inherited Vatan, Miras, or Vrutti, for the small works or jobs.

In 18th century, Maratha Empire was spread over a vast territory of Indian province, which Mughal ruled in 17th century. Thus many large provinces called as 'Mughal Subha' and 'Sarkar' were brought under the possession of Maratha Empire.

Hence to keep proper control on these provinces, and also to keep good administration, the old 'Jahagirdari' system was transformed and adopted with little changes by Maratha rulers on the basis of Mughal system of 'Mansabdari' on much larger scale. It was called as 'Saranjami' (mejbpeece-mejbpeeceer) system.

Thus a new concept called as 'Saranjamshahi' (mejbpeeceMeener) or 'Saranjamdari' (mejbpeeceoejer) was introduced in Maratha Empire.

Saranjam (mejbpeece) is a Persian word, literally mean as materials, useful things but in this context it is t be understood as a portion of land or province.

'Saranjamdar' (mejbpeeceoej) means a person holding this province

Though it was based upon the administrative concept of 'Mansabdari', many changes were made while reformation of this new concept. Peshwa Madhavrao and Nana Phadnis made this concept more clear and workable.

Intensions behind this new system were quite reasonable. In the sense, if a very large province was given as a Jahagir to a strong and resourceful Sardar along with all the rights of administration and collection of the revenue income, he would able to raise and maintain a strong army with him and always would ready to help to government at the time of wars or calamities. He also could manage the law and order in his territory and do the needful for its prosperity.

In return, he was supposed to pay some share of the said income to the government. By this system, Maratha Chatrapati and Peshwa could manage such a large expanse of Maratha Empire.
By accepting this system, Maratha rulers virtually gained and successfully retained the possession of almost all the Indian Territory.

However, they lost the central command. Mughal Emperors always kept their strong check on their Manasbdar and Jagirdar, which Maratha rulers could not. Eventually these Saranjamdar became quite independent and acted like the kings of their provinces. Fortunately, they never thought of ending the rules of Chatrapati and Peshwa at any critical moment.

In England, all the Saranjamdar succeeded in ending the central rule of the King and established a parliamentary system but the Maratha Saranjamdar always tried to save the central power from the British attacks to their utmost capacity. This is the basic difference between the British and Maratha mentalities, which reflects the faith of Maratha Sardars and Saranjamdar on the Chatrapati and Peshwa.

Particularly, in late 18th and early 19th centuries, 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. Instead, subordinate Sardars of these Saranjamdar, started developing their hometown Mouja villages like Kasba cities.

Though there were few changes made in the overall administrative systems of Maratha province, even till the end of 18th century, all the old systems of village administration were continued as they were in the past, only with the exceptions like few large cities like Pune and Satara being Shahar.

Especially for the large cities treated as 'Shahar', two new posts were formed to conduct local administration.

One was called as 'Kotwal' (कोटवाल). A post of Kotwal was existed in the Mughal rule and he was appointed for the administration of Shahar.

During Maratha rules, Kotwal was also doing the same duties alike Kotwal of Mughal cities. His duty was to keep control on the city, provide protection from the thieves and looters, and also make justices of the major offences.
The other officer introduced for the collection of taxes was called as 'Kamavisdar' (कामविस्दर).

‘Kamavis’ कामविस is a Marathi word corrupted from original Persian word کامویش ‘Kamawish’, which means gain, profit or advantage. Colloquially it was understood as the collection of the revenues or taxes. Kamavisdar was particularly appointed for the collection of revenues. Generally this post appears in the contemporary historical documents of late 18th century. It is a general opinion that a Kamavisdar was appointed for the larger cities and Shahar but it has been observed that a Kamavisdar was also appointed for the Mojua villages. He was only allowed to collect the revenues but was not allowed to make justice in primary offences.

A letter dated A. D. 1777 sent to Pandurang Trimbak Kamavisdar of Mouja Pimpalas Tarf Korhale states that Ramaji Mahadev Mokdam (Patil) of the villages was formerly doing justices in all the disputes regarding houses, (common) walls, easements, drainage, and lands of the village and also collecting the revenues. Now, the new Kamavisdar (Pandurang Trimbak) has started dealing all these disputes without giving any information to the Mokdam. He also not allowing Mokdam to receive back the expenses made for the village and also provokes him from taking the legitimate official shares of grains from the villagers. Moreover a person named Bhagvant Ramaji Vatukar also interferes in this works. Kamavisdar has also retained the balance amount to be given to Ramaji Mahadev Mokdam. Last year, strict orders regarding these injustices were also sent to the Kamavisdar but it is observed that he ignored the orders. Hence, this letter orders Pandurang Trimbak Kamavisdar not to interfere in the works of the Mokdam and also immediately give back his balance amount with interest, which is pending with Bhagwat Ramaji.

Original Marathi wording is

(127)
The above letter indicates two facts. Firstly, Mokdam of the village was traditionally collecting the revenue collection and also making justices of the offences and complaints of lands, lanes, and houses.

Secondly, a post 'Kamavisdar' was newly appointed for the villages and the duty of the collection of revenues was removed from the Mokdam. But the Kamavisdar or his assistants appointed for that of village were only allowed to keep watch and collect the revenue collections.

It may be said that a Kamavisdar was doing the same job that a former Havaldar and Karkoon were doing in the Pargana and smaller sections.

Generally, a Kamavisdar appointed for a large kasba or a Shahar was entrusted one Peth of the Shahar but sometimes it has been observed that he had to shoulder the responsibility of two or more Peth.

Similarly, it is also observed that the a Shetya appointed for a Bajatpeth of Kasba or Mouja village had been offered more rights and facilities than a Shetya appointed for any Peth of Shahar.

It is observed that the Shetya of Peth Sadasviv at Kasba Vamori had more such rights and honors than the Shetya of Peth Shukrawar of Pune city.

It was a fact that, Shetya of Peth Shukrawar was looking after only the Peth, since no weekly Bajar was conducted in any Peth of Shahar. Similarly there were other officers like Kotwal and Kamavisdar for the help and advice available for Shetya of a Peth established in large kasba and Shahar, whereas, Shetya of Bajarpeth of Kasba Wamori was looking after Bajarpeth and also weekly Bajar of the Peth. Except Mokdam, no other officer was available for his help. Hence, his responsibilities were more than that of a Shetya of Peth Shukrawar of Pune.

After many reformations, the Maratha systems of administrations were finalized in 18th century and followed till the end of the Maratha rule.
Structure of Administration During Maratha rule

Subha Prant Mamla

Chief Controller Government Representatives
Subhedar Or Deshadhikari

Government Representatives
Havaladar, Karkoon Or Adhikari, Deshlekhak

Tarf, Tapa Karyat Sammat

Vatandar Administrators
Deshmukh Deshulkarni Or Deshpande

Government Representatives
Adhikari, Lekhak

Kasba Mouja Villages

Vatandar Administrators
Patil, Mokdam Kulkarni Chougula Mahar

Government Representatives
Mutalik, Khot, Huddedar Lekhak Kamavisidar

Shahar

Vatandar Administrators
Shete, Mahajan Kulkarni Choudhari

Government Representatives
Kotwal Kamavisidar
Summerised observations

Provincial divisions under different rules

Looking towards the system of making provincial divisions during different Hindu and Islamic rules, it can be observed that there were hardly any substantial change made by these rulers. The system of dividing the province of the kingdom was almost very similar to each other.

In fact, there was no change observed, during Islamic and also Maratha rules, in the categories of Kasba and smaller villages except the change in their names. Therefore, the concept of a Village and its administration, both remained unchanged apart from any ruling government.

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<tr>
<th><strong>Hindu Rule</strong></th>
<th><strong>Islamic Rule</strong></th>
<th><strong>Maratha Rule</strong></th>
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