CHAPTER FIVE

EMERGENCE OF THE CITY AS A COMMERCIAL HUB
From the epigraphic and literary sources it appears that trade and commerce were well developed in the Jaipur State, even before the foundation of the new Capital City of Jaipur. Amber Records show that before the foundation of the Jaipur City, Amber was a flourishing centre of trade and the cardinal relation with Mughal Emperors added to its importance and helped it to become a prosperous commercial city during the period of Mughal Empire. The existence of a large number of commercial groups, such as, Kothiwals i.e. merchants and bankers in Amber town is an indication of its trade and commercial activities carried on a high scale\(^1\). The route from Delhi to Ahmadabad passed through Amber and connected it with Ajmer and Udaipur. It was a market of precious stones, such as, emerald, diamonds and pearls\(^2\), clothes of various kinds, such as, Masru, Marmug, Silk, Dusala, Tafta, Mukhmal, Selo, Khamp-khap, Saris, White Clothes, Turbans, Cloth of Zari and Stone Statues\(^3\).

As the contemporary records show, within a few years after its foundation, the City of Jaipur emerged rapidly\(^4\) and became a big commercial hub of the northern India during the period under review, from its foundation in 1727 A.D. till the death of Maharaja Sawai Jai Singh in the mid-18th Century. Besides being a leading centre of transit trade and flourishing market and an important centre of manufacturing in various articles, viz, woolen clothes and fabrics, goto-kinari, pottery, enamel work on gold, silver and brass\(^5\), Jaipur was renowned for ‘Banking and Exchange’ operations\(^6\). Just after the


\(^2\) *Siyah-Rukka* (Jaipur), Chait Badi 15, V.S.1784/1727A.D., Jaipur Records, R.S.A., Bikaner.

\(^3\) *Kirkira-Khana* (Jaipur), V.S.1796/1739, Jaipur Records, R.S.A., Bikaner.


\(^6\) Gupta, B.L., *Trade and Commerce in Rajasthan during the 18th Century*, Jaipur, 1987, p.112; Banking and transaction in the Jaipur City continued to remain important in the 19th Century, as it is clear from
foundation of Jaipur, a large number of merchants, artisans and bankers were invited by the State from different parts of Rajasthan and other regions of the country. They were provided various facilities, incentives; safety and security by the government to settle down in the City and do their business here.

Jaipur was linked with important trade centers of India as well as Rajasthan, such as Sindh, Multan, Shikarpur, Kabul, Surat, Gwalior, Kota, Pali, Ajmer and Bikaner by the following trade routes:

1. Jaipur to Multan via Churu, Bikaner, Pugal and Bahawalpur
2. Jaipur to Sindh via Churu, Bikaner and Jaisalmer
3. Jaipur to Shikarpur via Parbatsar, Maroth and Jothpur
4. Jaipur to Gwalior via Karauli
5. Jaipur to Hyderabad via Bundi, Kota and Ujjain
6. Jaipur to Kota via Tonk, Deoli and Bundi
7. Jaipur to Surat via Jodhpur
8. Jaipur to Jodhpur via Sambhar, Parbatsar and Merta
9. Jaipur to Pali via Parbatsar and Naraina or via Maroth and Jhadond
10. Jaipur to Surat via Ajmer, Bhilwara, Udaipur, Dungarpur, Ahmadabad and Surat

the British Resident’s report of 1869-70 on Jaipur, the Resident said: “Jaipur is as it were a sort of Lombard street of Rajputana”, cf. A.K. Roy, *History of the Jaipur City*, New Delhi, 1978, Pref., p.viii. The State’s policy towards the various commercial groups will be dealt in detail in the last section of this chapter.

See figures 3 & 4, Map of Trade-Routes, pp. 139, 139; Since the early medieval period there were several routes in Rajasthan connecting important local towns and the neighbouring provinces. The epigraphic sources mention that Madhya Desh-region lying between the Himalayas on the North, the Vindhyas on the South, Sindh on the West, Prayag on the East was connected with almost the whole of Rajasthan. As a result of agricultural and industrial development after the advent of the Turks, new commercial marts and new trade routes came into existence, and so the trade in Rajasthan expanded during the medieval period B.L. Gupta, *Trade and Commerce in Rajasthan during the 18th Century*, Op.cit., p.129.

The old records of Rajput states show that commercial cities like Pali, Jodhpur, Phalodi, Marta, Bhilimal, Sanchare, Nagore, Jaisalmer, Pugal, Rajgarh, Rini, Bersalpur, Rattangarh, Rajaldesar, Bikaner, Bikupur, Deravar, Amber (Jaipur), Sambhar, Malpura, Sanganer, Ajmer, Kota, Bundi, Sirohi, Udaipur, Chittoor, Bhilwara, Bakral and Sironj were interlinked with each other, *ibid.*, p.110.

Iliot and Dowson, *History of India- As Told by Its Own Historian*, Vol.VI, p.397.
The above mentioned routes are an indication of Jaipur being connected with the other states of Rajasthan and various provinces of India like Multan, Sindh, and Kabul in the West, Punjab Kashmir in the North, Delhi and Agra in the North-East, and Gujarat, Malwa, Burhanpur and Hyderabad in the South. The trade routes were helpful in the growth of both internal and external trade of the Jaipur and other states of Rajasthan, during the period under consideration. It was because of these routes that the traders could frequently move with their goods, not only in Rajasthan, but in other parts of India.

So far as the mode of transport was concerned, the beasts of burden, such as, camel, horses, bullock and ponies were being used. In the Western Rajasthan, rain-fall being scanty, the camels, loaded with merchandise plodded over the vast stretch of dunes. The oxen and ponies were employed to carry goods onto marshy routes in South-Eastern Rajasthan. The community of Rebaris was mainly engaged in the profession of camel transport. Not only the traders, the government also hired camels of the Rebaris for transport. Besides Rebaris, Banjaras occupied an envious position as carriers of merchandise, especially food-grains and salt. They carried wheat, rice, sugar, ghee, grocery goods from one place to another with great care. The salt from Sambhar was carried by the Banjaras on a large scale to the different part of Rajasthan as well as outside. Like the Banjaras, the Charans and Bhats were also engaged in the profession of transport. They took advantage of their sacred character to become general carriers of goods in the country.

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12 Gupta, B.L., Trade and Commerce in Rajasthan during the 18th Century, Op.cit, p.136; There was a heavy flow of goods to and from the neighbouring provinces of Panjab, Delhi, Agra, Malwa, Gujarat, Sindh and Multan, ibid, p.129.
13 The means of transport was determined by the nature of land. The routes ran through the narrow strips of dry land surface and were unmetalled and tortuous. Some of the routes were wide enough to let the wheeled vehicles move easily, except during the rainy season. The movement of light goods was not however, substantially affected due to rain-fall.
14 Cf. Gupta, B.L., Trade and Commerce in Rajasthan during the 18th Century, p.129
15 Ibid, p.141
16 Ibid, p.142
From the Nirakh Bazar’s Reports\textsuperscript{18} of Jaipur, we came to know that the ‘items of transaction’ in the main markets of Jaipur were generally rice, wheat barley, wheat flour, ghee, oil, \textit{til}, \textit{jawar}, moth, \textit{bazra}, \textit{moong urad}, \textit{khand}, sugar, shaker, \textit{gur}, salt, maize, \textit{moong dal}, \textit{urad dal}, gram, \textit{besan} (grain flour), \textit{arhar}, etc\textsuperscript{19}. As it is mentioned in the contemporary records of Jaipur\textsuperscript{20}, the general ‘articles of inter-state trade’ were cloth, tobacco, food-grains, ghee, opium, woolen cloth, lead, carpets, arms, candy, sugar, etc.

In the Mughal period Ajmer, Nagor, Merta and Chittor served as links between the Mughal territories in the North and South. Products of Kashmir, China, Europe, Africa, Persia, Arabia, Cutch, Malwa, Gujarat, Sindh and Multan were sold and interchanged at Pali, Ajmer, Jaisalmer, etc., and were brought to Jaipur from these centres\textsuperscript{21}. The ‘articles of imports’ were ivory, copper, dates, gum Arabic, borax, spices and coffee\textsuperscript{22}. Oxen were imported from Malwa, Multan, horses from Sindh, Kandhar and Arab, Elephants from Kutch\textsuperscript{23}. ‘Items of export’ were cloths, brass and iron utensils, indigo and marble sculpture from Jaipur\textsuperscript{24}.

\textsuperscript{18} Reports of daily market-rates.
\textsuperscript{19} Nirakh-Bazar \textsuperscript{Reports of Jaipur City (Manak-Chowk Market) for the years V.S.1784/1727 AD, 1785/1728 AD \& 1790-95/1733-38 AD, and the reports from markets outside the City \{Pargana Sanganer, V.S.1782, 1784; Chatsu, V.S.1781, 1789, 1794; Ghazi-ka-Than, V. S. 1784-87; Hindaun, V.S.1786; Baswa, V.S.1778 and 1785; and Malarna, V.S.1779, 1802\} preserved in the Rajasthan State Archives, Bikaner; cf A.K. Roy, \textit{A History of the Jaipur City}, Appendix IV, “Prices of Food grains”, pp.208-210.

\textsuperscript{20} Chitti-qarar (Jaipur), Hasil-Dastur-Rahdari (Jaipur), V.S.1767/1710 AD; Siyah-Haqiqat, Pargana Toda-Bhim (Jaipur), \textit{Chait Sudi} 1, V.S.1790/1733AD.


\textsuperscript{22} Tod’s \textit{Annals, ibid}, pp.27-28

\textsuperscript{23} Girdahri’s \textit{Bhojanasar, Op.cit}, (Doha or Verse Nos.197, 199), describes the business of the Jaipur City, “Elephants, Arabic horses, camels from Kutch, bullocks and buffaloes are being brought and sold. In this beautiful town built by the Rajadhiraj [Sawai Jai Singh], embroidered cloth from many countries, plain cloth and jewelry are being transacted”

\textsuperscript{24} Siyah-Haqiqat (Jaipur), \textit{Asoj Badi} 2, V.S.1783/1726AD; Siyah-Haqiqat (J), Pargana Hingaun, \textit{Chat Badi} 8, V.S.1788/1731AD; Tod’s \textit{Annals, Op.cit}, p.278.
TRADE ROUTES OF JAIPUR (WITHIN THE RAJPUTANA) DURING THE 18TH CENTURY

Fig. 3
EXTERNAL TRADE ROUTES OF JAIPUR DURING THE 18TH CENTURY

Fig. 4
The economic conditions in a city would be to some extent related with the social and caste structure of the population. From the arrangement of space organization in the Jaipur City, it is evident that different sections or residential blocks of the city were reserved for different groups of society according to their socio-economic status and their profession. Some contemporary records\(^{25}\) and later sources\(^{26}\) also justify the same arrangement in the City. This pattern, up to some extent, is still maintained in the city, and even some localities and streets of the city are known by their castes and professions. There are separate localities or streets, such as, *Lakhara-Gali, Maniharon-ka-Rasta, Silawato-ka-Muhalla* for craftsmen in the city, and *Brahmapuri* a famous separate colony for the scholars and scientists which is still known by this name.

The socio-economic structure of society may be classified under three broad categories: (A) Producing Class, (B) Distributing Class, and (C) Consumer Class. The producing class comprised of – (i) Peasants and (ii) Artisans and Craftsmen: Goldsmith, Blacksmith, Carpenters, Potters, Tailors, *Kalals, Chamars* (shoe-makers), *Chhipas* (calico printers), *Rangrejs* (dyers), *Lakheras, Churigars, Julahas* (weavers), *Pinjaras, Patwas, Theteras, Shorgars, Gandhis, Masons & Sculptors, Telis*, etc. The distributing class comprised of – Traders and Brokers: *Mahajans, Banjaras, Charans, Bhat*, and other castes outside traders. And, the consumer class consisted of – Royal House-keep, Aristocratic Classes, Lower Officials, Religious Class, Servants & Slaves, *Charans* and *Bhat*, Untouchables, etc.\(^{27}\)

Two sets of statistical tables are available which provide us information on the socio-caste structure of the population of the City of Jaipur. The first is a set of tables which were prepared by Boileau, an officer of the Survey of India, who passed through Jaipur in 1835\(^{28}\). He gives the number of houses occupied by each caste and profession

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\(^{25}\) *Rajnamcha-Potedar* (Jaipur), V.S.1783/1726AD, it shows the rectangular town planning and space organization of different sectors for different groups of the society according to their socio-economic status in the Jaipur City, which was in the founding process at that time.


\(^{27}\) The status and functioning of some of these socio-economic groups of the society is being discussed in a section on the marketing system of Jaipur.

\(^{28}\) Boileau, *Personal Narrative of a Tour through the Western States of Rajwara in 1835*, pp.232-235
living in the city. Scholars agreed with Boileau’s assumption that each house had the average five residents. But the total number of houses in the city, which he counted to be about 80,000, was many times greater than the probable figure. So, the number of persons of each caste and profession estimated by Boileau is not reliable, but some reliance can be placed on the figure of relative strength of those castes and professions. According to the Boileau’s tables, the Banyas (Jainas) and the Brahmans constituted about 45% (Brahmans ~25% & Baniyas ~20%) of the City’s total population. The second set of tables on this subject is available in the census report of Jaipur for the year 1901.

An analysis of these two tables is of significance from different points of view. First, an idea of the social structure of an Indian town in the pre-modern age or Pre-British period can be formed. People of various professions such as horse doctors or elephant drivers or bangle makers were required to meet the needs of the richer sections of the society. The tables also give an idea of the economic life of people. It appears that a very large number of people were either traders (among whom the majority was that of Jainas) or Brahmans. These tables show the Brahmans and the Baniyas or Jainas were the two main dominating castes of the Jaipur City and they constituted about half of the City’s total population. These tables help us in understanding the ‘relative positions’ of different socio-caste groups in the society of the Jaipur City.

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30 He did not mention the basis of his assumption on which ground he counted the number of houses in the City.
31 Who were mostly traders, merchants and money lenders, played a very dominant role in the administration of Jaipur. A.K. Roy writes, "With the administration of the state firmly in the grip of their own community, the Jainas merchants no doubt found the conditions in Jaipur very satisfactory. But the important point to note is that Jaipur City had business enough to engage a very large number of merchants." - Roy, History of the Jaipur City, Op.cit, p.57.
32 Other castes and groups in the Jaipur City were: Muslims-17% (Chisps i.e. Printers-4.3%, Haqims-1.67%, Chejara i.e. Mesons-1.65%, Distillers-1.65%, Weavers-1.0%, Sukkas-0.57%, Rangej i.e. Diers-0.35%, were exclusively Muslims and other classes, such as, artisans and craftsmen and soldiers and some other classes were also belonged to this community but their proportion was very less), Kaith (writers)-3.5%, Rajputs-2.85%, Malis (gardeners)-2.85%, Kusareth/Pahur-1.65%, Tailors-1.5%, Jats (Cultivators)-1.45%, Kusara (Braziers)-1.45%, Sonar (Goldsmiths)-1.3%, Kafars-1.13%, Pewamdee-1.3%, Kafars-1.14%, Sweepers-1.0%, Stone Cutters-0.86%, Aheers (Watchmen)-0.86%, Thathera (Brass Smiths)-0.53%, Chamars (Cobblers)-0.7%, Gujars (Cow-herders)-0.7%, Kumhars (Potters)-0.7%, Naee (Barbers)-0.7%, Kunjars-0.63%, Chakurs (Servants of Thakurs)-0.63%, etc. See fig. 5, p. 14a.
33 Imperial Census Reports.
34 There are some evidences which show that Brahmans were mostly engaged in priestly duties and many of them had jagirs (religious, imum-jagirs), and some of them, such as, Vidyadhar, an engineer, architect and the State’s Desh-Diwon, played an eminent role in the State’s administration and even many of them were involved in the mercantile activities, but in any case, it seems, they were not employed in any manufacturing work.
Relative distribution of the Jaipur City's estimated population (50,000) during the mid 18th Century

Fig. 5
Estimation of the City's Population\textsuperscript{35}: In the absence of any contemporary record or data regarding the total population of the Jaipur City in the period of Sawai Jai Singh, the City's population could be computed with the application of two methods. Firstly, with the help of Boileau's tables, the proportion of the population of the Jainas or Baniyas in the City was about 20 percent; and as per a 'Circular Invitation' letter\textsuperscript{36} for a Jaina festival issued by the prominent Jainas of Jaipur in 1764 A.D., the approximation of the total population of the Jaina merchants in the Jaipur City during that period, is given as 10,000. If the Jainas' population i.e. 10,000 could be taken equal to 20% of the City's population, the total population of the Jaipur City would be estimated 50,000\textsuperscript{37}.

Secondly, by adopting another exercise, the City's population could be calculated by the use of Census Reports of the Jaipur City and its population growth rate. The census report of 1881 gives the population of the Jaipur City as about 1,50,000 and if we see the next consecutive census reports of 1891, 1901 and 1911, we find the 'average decadal growth rate' of the City's population to be about 10 percent. For the sake of convenience, it could simply be assumed that this decadal growth rate would be static even in the previous century, and 1881 as a base year, then proceeding backward\textsuperscript{38} from

\textsuperscript{35} The Jaipur City's population is estimated with the help of some contemporary documents, travelers accounts, Boileu's table and Census Reports of the Jaipur City (1881,1891 and 1901).

\textsuperscript{36} There is a circular invitation letter for a Jaina festival dated Feb. 1764 issued by the prominent Jainas of Jaipur. This letter though not directly referring to the prosperity of Jaipur shows approximate strength of the Jaina merchants in the City and with what smug satisfaction Jaina businessmen used to find the conditions here. The letter was issued to the Jainas of Delhi, Agra, etc, with requests to send copies of the invitation to Jainas in other towns. The purpose of invitation was to request them to attend a religious celebration called the Indra-dhwaj-puja, which was held on a huge platform constructed near 'Moti-Dungri' in Jaipur. The letter stated that the Raja of Jaipur and two of his Divans, Ratan Chand and Balchand (of the Tara-Panthi Sect) were helping in the celebrations by financial and other contributions. About Jaipur this letter says (cf. A.K. Roy, History of the Jaipur City, p.57):

"About this city, it lacks several things that is to say, in this city you would not find wine sellers, butchers and prostitution. Also killing of animals is prohibited. The Raja's name is Madho Singh. In this Kingdom you would not find sinful activities which are prohibited by the Raja. And there are many Jainas resided here. All important courtiers are Jainas. And all the merchants are Jainas. Though, there are others too, but they are in minority, not in majority. Six, seven or eight or ten thousand Jaina merchants have their residents here. In no other town you would find so many Jainas."

\textsuperscript{37} Let suppose, the total population of the city be \(X\), and as we are given, the total strength of the Jaina merchants in the city was about 10,000 which is \(-20\%\) of \(X\), then, \(X = 10,000*100/20=50,000\).

\textsuperscript{38} Calculating every decade's population, mathematically, by the reduction method.
1881 to 1871, 1861, 1851, and so on, till 1751. From this method too, the estimated population of the Jaipur City, in the mid-18th Century, also comes out to be about 50,000.

Since the estimate of the Jaipur City's population in the mid-18th Century, calculated from two different methods, comes out to be equal i.e. 50,000, thus it seems to be near about the probable figure\(^{39}\).

III

Market, an integral part of a city, was an important segment of Jaipur. The marketing system i.e. markets and their organization\(^{40}\) of the Jaipur City could be studied under the following heads:

(A) Markets and their types —Hats or weekly markets, Mandis, Fairs.

(B) Organization of the Markets – Whole-sellers, Retailers, Dalals or Brokers, Kayalis or Weigh-men, Palledars or Porters, Pedlars.

There were different types of markets, such as, Hat Bazars i.e. the weekly markets, Mandis i.e. special markets and Seasonal Fairs which were organized regularly. These were the places where the sale & purchase or transaction of different kinds of commodities took place. Hat Bazars were organized at Jaipur and its towns, meant to provide facilities for sale & purchase to the people. These markets occupied an important place in the local trade of Jaipur. Fortunately, a very contemporary source of Sawai Jai Singh' period, Bhojanasar of Girdhari, gives a clear reference of organization of these weekly markets or Hats and a large number of shops and their functioning in the Jaipur City\(^{41}\). These weekly markets were held on a fixed day where shop-keepers and artisans of the town and nearly villages, brought goods for sale. The vendor and shop-keepers

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\(^{39}\) This figure is also equivalent to the total army's strength of the Jaipur State of Sawai Jai Singh.

\(^{40}\) The Marketing System of Jaipur in the context of regional and external trade was very well organized. The new Capital City had acclaimed the status of an urban centre of production and distribution of Rajasthan in the mid 18th Century.

\(^{41}\) Girdhari (Bhojanasar, Op.cit, Doha or Verse No.196), mentions:

"There are many cross-roads with shops on them and thousands of Hat-Bazars where merchants of different countries are plying their trades."
travelled from place to place with their goods. Reasonable concessions and facilities to the shop-keepers were provided by the State. The people of the adjoining areas came in large numbers to purchase these goods. Sale-taxes, namely, Baitha and Inchh from the seller’s were realized by the local officials\textsuperscript{42}.

There were Mandis or the special markets in almost all the towns of Jaipur and within the City itself, where grain and other products were brought by traders, zamindars or Land-lords and peasants from the adjoining villages on camels or bullock carts for sale. They contrived to sell the goods at the market rates. In Jaipur, there were separate markets for the sale of important commodities, such as Namak-Mandi (the salt-market), Rui-Mandi\textsuperscript{43} (the cotton-market), Moch-Khana (the shoe-makers’ market), Johari Bazar (the jewelers-market), Bajaj-Khana (the cosmetics-market), etc. There the traders, dealing in a particular commodity, had both whole-sale and retail shops\textsuperscript{44}. There were separate localities or streets, such as Lakhara-Gali, Manihar-ka-Rasta, Silawaton-ka-Mohalla, Khazanewalon-ka-Rasta, Nataniyon-ka-Rasta, etc., for craftsmen in the towns\textsuperscript{45}. The craftsmen had their own work-shops, stalls and houses therein\textsuperscript{46}.

Most of the artisans, big and small, sold their products to the retailers or whole-sellers. Some of the small artisans sold their products directly to the consumers at their residence. Care was taken not only to maintain the commercial importance of old Mandis but also to promote new commercial Mandis\textsuperscript{47}. The main motive of the State, behind all the concessions, facilities and honours to the traders, merchants, artisans and craftsmen, was to establish permanent Mandis in the City and its towns to encourage trade & commerce\textsuperscript{48}.

The City’s records show that besides the Hats and Mandis, Fairs were other agency of local and foreign trade which were held in Jaipur and its towns and lasted several weeks. Akhatij, ‘Swami Ghasi-Jagannath’ and ‘Adhin-Pir’ were important fairs in

\textsuperscript{42} Baithak was a tax taken from the sellers who had their stalls in the weekly markets and Inchh was a tax to be levied from the vegetable sellers who brought their vegetable for sale in the market, cf. B.L. Gupta, \textit{Trade and Commerce in Rajasthan during the 18th Century}, p. n. 13, 14, p.92.

\textsuperscript{43} Siyah-Hazur (Jaipur), V.S.1794/1737AD, Jaipur Records, R.S.A., Bikaner; this record mentions names of different places of the newly built Capital City where Jai Singh visited.

\textsuperscript{44} Gupta, B.L., \textit{Trade and Commerce in Rajasthan during the 18th Century}, Op.cit, p.79

\textsuperscript{45} These localities are still known by these names in the Jaipur City.

\textsuperscript{46} Gupta, B.L., \textit{Trade and Commerce in Rajasthan during the 18th Century}, Op.cit.


\textsuperscript{48} State-Policy towards the commercial classes is being dealt in a separate section.
Jaipur (Amber). In these fairs cattle and other merchandise were brought for sale by merchants from different parts of the country – both local & foreign traders participated in them. The people flocked to these fairs to purchase goods of their needs. The role of these fairs in the promotion of regional and inter-regional trade is appreciable.

Realizing the importance of fairs, the State took active interest in the organization of the fairs and some new fairs were started. Some times the ruler visited the fair in order to enhance its importance. Traders from different parts of the Rajasthan and other regions of Country were invited to bring goods for sale. The leading traders were honoured by the King with cash rewards or Siropaos. To attract the traders some exemption (25-50%) was given in the local taxes. The government took the responsibility of the security of the traders who brought their merchandise in the fairs.

It is thus clear that the State encouraged local as well as foreign trade by organizing fairs at different centers, weekly markets for local needs and established permanent commercial mandis. Due to this policy of encouraging trade, the old commercial centers continued to flourish and new ones came into existence.

The markets in the Jaipur City were organized by the following agencies:

(I) Whole-sellers - Local and Regional whole-sellers, Kothiwals i.e. Importers and Exporters

(II) Retailers- Shop-keepers, Pattiwals i.e. Pavement Dwellers and Pheriwals i.e. Peddlers,

49 Arhdsa, Pargana Amber (Jaipur), Nos.421, 897, V.S.1781/1724AD; Siyah-Haqiqat, Toda-Bhim (Jaipur), Chait Sudi 10, V.S.1790/1733 AD; ibid, Pargana Bairath (Jaipur), Chait Sudi 7, V.S. 1786/1728AD., Jaipur Records.
50 Sawai Jai Singh started some new fairs in Jaipur, e.g. Tij, etc.
52 Gupta, B.L., Trade and Commerce in Rajasthan during the 18th Century, Op.cit., p.80
53 Sharma, G.C., Administrative System of Rajputs, Op.cit, p.155, a responsible man was sent to the places where the fair was going to be held, to organize it; The Faujdar of the Pargana in whose jurisdiction the fair was going to be held was to go in person to arrange for the safety of traders and their merchandise, and proper police arrangements were made (Ibid.). He also made arrangements for fodder or grass and water- Siyah-Haqiqat (Jaipur), Pargana Toda-Bhim (Jaipur), Chait Sudi 10, V.S.1790/1733 AD, R.S.A., Bikaner. A police station or Kotwali-Chabootra was also established in the fair where armed persons were kept ready to provide necessary protection to traders and their merchandise. These armed persons called Nazarbaz, were paid from the income of the fair, cf. Gupta, B.L., Trade and Commerce in Rajasthan during the 18th Century, p.81.
(III) Dalals i.e. Brokers,
(IV) Kayalis i.e. Weigh-men, and
(V) Paledars i.e. Porters.

The ‘whole-sellers’ had their shops in the City and its towns and sold their goods to the local retailers. It was through them that the goods were available to the retailers for sale. The local whole-sellers purchased goods from the local producers and manufacturers and some times from the adjoining region. They purchased goods from regional whole sellers and Kothiwals too. The retailers of the City and adjoining villages purchased their goods from them. They purchased goods from Kothiwals as well as from local manufacturers. Most of the whole-sellers of Jaipur had branches in different towns of Rajasthan. They organized selling in other towns through their Gumastas and Munims.

‘Kothiwals’, local and outsiders, who were higher in hierarchy to the whole-sellers, were wealthy traders and controlled the entire whole-sell trade by involving huge investments. They were involved in both internal and external trade. They carried on trade between Rajasthan and different parts of India and had their branches in the various cities of the Country. They were stockiest of local manufactures as well as goods imported from out-side Rajasthan. The whole-sellers purchased goods from them. It was through the Kothiwals that the locally manufacturing goods and raw material were sent to other parts of the Country. In Jaipur Records, we have references about some famous exporters of Qandhar who carried on extensive trade of indigo and cloth between Jaipur and Qandhar.

Like the whole-sellers, ‘retailers’ played a significant role in the proper functioning of the marketing system established in Jaipur. In fact, they were the backbone of local trade. The retailers purchased goods either from the local whole-sellers or from

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54 This was the chief merchants and money-lenders’ community of Rajasthan.
55 Cf. Gupta, B.L., Trade and Commerce in Rajasthan during the 18th Century, pp.98-99
57 Ibid, pp.99-100
58 Messrs Ismail Khan, Ibrahim Khan and Bhure Khan were famous exporters of Qandhar who carried on extensive trade of indigo and cloth between Jaipur and Qandhar, Parwana from Maharaja Madho Singh (son of Jai Singh) to Ismail Khan and Ibrahim Khan Pathan of Qandhar dated Asoj Vadi 3, V.S.1819/1762 A.D., Mawazana-Kala, Jaipur Records.
regional whole-sellers. They, in turn, sold the consignment piecemeal, on competitive prices to the consumers. The retailers are comprised of three categories- shop-keepers, pavement dealers known as pattiwals, and peddlers called pheriwals. Out of these, first two categories were important. References are a lot in the Jaipur Records which show that the shop-keepers of the towns of Jaipur generally carried on their trade sitting in their shops\(^9\). The other main category of the retailers was of the pavement traders, known as pattiwals. They carried on their trade in a stall or a vantage spot easily available to the consumer. Like the shop-keepers, the pavement traders sold various commodities, i.e. cloth, grocery goods, shoes, grain, iron goods etc. In Jaipur Records, there are numerous references to such type of dealers in the towns of Jaipur\(^{60}\).

The peddlers known as pheriwals, were petty traders. They carried the pack-load of articles on their back or pony, ox or camel, from one locality to another for sale in piecemeal to the desired consumers after striking a favourable bargain. The peddlers used to sale all kinds of essential goods, like cloth, grocery goods, ghee, edible oils, grain, salt, etc. They also carried their goods for sale in the weekly markets of the City, its towns and the villages\(^{61}\). The purchasers who belong to the villages generally paid the price in grain\(^{62}\).

‘Dalals’ or the brokers played a significant role in striking a bargain between the seller and the purchaser. In fact, they worked as viable link between the seller and the purchaser. Some times they gave surety for payment of the price of the goods to the seller. In lieu of the service so rendered, a fixed commission or dalali, the rate of which varied from item to item, was given to them by the seller and in some cases by the seller and purchaser both. In Jaipur, the rate of commission was twelve dams for the sale of one camel-load of cloth\(^{63}\). The brokers were experienced persons, well-conversant with the

\(\text{\textsuperscript{9}}\) In Rojnama Chabootara-Kotwali, qaswa Tonk (Jaipur), V.S.1760/1693AD, there is a reference to Lakha, a grocery merchant of Lakheri, who carried one ox-loaded of grocery from Tonk to Lakheri, for sale.

\(\text{\textsuperscript{60}}\) In the Rojnama Chabootara-Kotwali records of Jaipur (qaswa Averi, V.S.1753/1696 A.D.), Kishan Pema, Gokul, Durga and Kalu are mentioned as bonafide pattiwals or the pavement dealers of qaswa Averi.


\(\text{\textsuperscript{62}}\) Particularly the people belonged to the villages preferred to make the payment for the goods purchased from the pheriwals in kind, ibid.

\(\text{\textsuperscript{63}}\) Rojnama Chabootara-Kotwali, qaswa Averi (Jaipur), V.S.1753/1696 A.D., Jaipur Records, R.S.A, Bikaner.
demand and supply of goods in the market. They had good knowledge of the financial position of the traders. For fair and smooth trading, the government nominated an influential man as a commission agent. Generally there were separate brokers for popular merchandise.

*Kayalis* or the weigh-men were equally important as links in the marketing. The *kayals* weighed the goods sold in the *mandis* of the City and its towns and were paid a fixed amount called *kayali* or *tulai* in lieu their service. The porters known as *palledars* or *hammals* held the lowest position in the marketing system. Their main function was to load and de-load goods in the mandi. They were paid on the basis of the weight of the consignment.

As for as, the ‘marketing of agricultural product’ was concerned, a sizeable part was sold by peasants in the villages to the *mahajan*. The *mahajan* sent the grains for sale to the *mandi* of the nearby town or the city. Apart from the traders, the *zamindars*, and a section of the peasants also carried their produce laden on a camel or a bullock cart to the known trader of the nearby *mandi* situating in the city or its towns, who contrived to sell the produce at market rates. He paid to the peasant the amount of money accruing from the sale of the product, after deducing his commission for the service so rendered.

There were numerous references to the *Bohras* (money lenders), who were assigned right to realize revenue by the ruler or *jagirdars* against the amount of money borrowed by them. *Bohra* sent the produce for sale to the markets existing in the nearby cities such as Jaipur, preferably during the lean season, when the margins of the profit happened to be larger.

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64 Messrs Muizuddin, Dilawar Khan and Mohakamdin were brokers of horses in Jaipur (Parwana to Muizuiddin and Mohkam Dalal dated Ashad Badi 7, V.S.1837/1780 A.D.), and Shambhu Mundhara was a broker of camels only in Bikaner, Kagada-ri-Bahi, No.10, V.S.1854/1797 A.D., Bikaner Records.

65 Rojnama Chabootara-Kotwali, qaswa Averi (Jaipur), V.S.1753/1696 A.D., Jaipur Records.


67 Parwana to Bohra Raj Kiran Daulat Ram, dated Shravan Sudi 14, V.S.1835/1768 A.D., Draft-Kharita and Parwana, Jaipur Records; The peasants, being poor, were generally in debt. In pursuance of the agreement made at the time of borrowing money, they handed over their produce to the *mahajan*.


69 Rojnama Chabootara-Kotwali, qaswa Tonk (Jaipur), V.S.1750/1693 A.D., Jaipur Records.


71 Parwana to Fakir Das Vyas dated Margashirsha Vadi 1, V.S.1782/1725 A.D., Marwazana-Kala, Jaipur Records.

72 Cf. Gupta, B.L., Trade and Commerce in Rajasthan during the 18th Century, p.104
Like the peasants, artisans also sold their artisans through a chain of middlemen. Generally, the big artisans sold most of their manufacture either to the retailers or whole-sellers, the retailers, in turn, sold to the ultimate buyers. The whole-sellers sold to the retailers as well as to importers or exporters (Kothiwalas) from different parts of the country. The small artisans sold their products to the local middlemen i.e. retailers or whole-sellers. However, some small artisans sold their products directly to the consumers at their residence or shops. Artisans also carried their products for sale to the weekly markets or Hats and fairs where people came in large numbers. The government made arrangement for the proper functioning of the marketing of different commodities. Necessary measures were taken to check mal-practices in the market.

The condition of artisans, particularly of the urban artisans who were employed in Karkhanas and the big artisans, was satisfactory and they led a better life in comparison to peasants who were excessively burdened with innumerable taxes (lag-bags). So far as the small artisans are concerned, their condition because of their low financial status (low wages and little demand of their goods due to low purchasing power of the common men), was not good.

IV

Jaipur was not only a flourishing market place, it had also many industries and handicrafts. Trade and industries are interlinked, as the progress of one depends on the other. Like his predecessors, Sawai Jai Singh also encouraged various types of industries in his State. The industries in Jaipur may be classified into two categories:

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73 Ibid.
74 Ibid, p.105
75 Cf. Gupta, B.L., *Trade and Commerce in Rajasthan during the 18th Century*, p.247
76 Yaddashti-Dastur-Amal, Sair Chabootara-Kotwali, qaswa Toda Bhim (Jaipur), V.S.1798/1741 AD, Jaipur Records; *Rojnana Chabootara-Kotwali, qaswa Tonk*, V.S.1750/1693AD; The artisans, being in financial strains, were compelled to take money in advantage from the merchants for the purchase of raw material and essential accessories. In turn, the merchants made an agreement with them to sell their products to them alone. The artisans were paid low price, although they felt assured of the returns of their labour. It does not mean that the artisans, who did not take money in advance in the form of cash and raw material or as loan from the middlemen, enjoyed a good sale of their goods. In fact, the whole-seller and the affluent big retailers took full advantage of the low financial condition of the artisans; Ibid, p.239.
Cottage Industries,

State owned *Karkhana* and other industries, such as, textiles, metal work (armaments & utensils), salt industry⁷⁹, ornaments (gems & jewellery), stone industry, wood work, leather work, bangle industry, perfumery, ivory work and paper manufacturing.

Cottage industries⁸⁰ were mainly situated in the villages and *gaswas* or towns.

To cater the needs of the inhabitants of Jaipur, traders brought the products of these industries to the City. Besides, big peasants and ruler merchants also brought their agricultural and other products⁸¹ for sale in the markets and *mandis* of Jaipur.

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⁷⁹ Jaipur was one of the main salt producing states of Rajputana (The other two states were Marwar and Bikaner). Sambhar, a joint territory of Jaipur and Marwar states, about 12 kms in length and 3 kms in breadth (Gupta, B.L., *Op. cit.*, p.118), was the main salt producing lake (Which was also the main salt producing region of India., *ibid*). Here salt worth several lakhs of rupees was manufactured annually- *Khulasat-ul-Tawarikh*, pp.34, 59. According to Manucci annual income from the salt of this lake in 17th Century was Rs 17, 00,000- Manucci, Eng. Tr., William Irwine, Ed. 1907, Vol. II., p.425. In 1726 A.D., 1, 25000 bullocks were loaded with salt at Sambhar (salt was transported from Sambhar)- *Siyah-Hazoor* (Jaipur), *Asoj Badi* 2, V.S.1783/1726AD, No.958, Jaipur Records, R.S.A., Bikaner.

⁸⁰ There were a number of cottage industries in the villages to meet the local demand. Spinning and weaving were important branches of ordinary village industry in which course cotton and woolen cloths were mainly prepared. Next to agricultural and allied occupations, namely, the conversion of crops into such consumable articles as *ata* (grain-flour), *dal* (millets), oil, *gur* (raw sugar), etc. and the rearing of cattle, sheep, goats, camels and other livestock, cottage provided remunerative employment, either part or whole time, to the people in rural areas of Jaipur. The number of persons supported by these industries and the value of the goods produced by them, show that they play an important part in the economic welfare of the people. Of these, industries connected with the production of clothing employ the largest number of persons as spinners, weavers, dyers, printers, tailors, etc.- *Jaipur- Its History Rulers and Facts Up to the Year 1948*, ed. work. First pub. in 1948 by the Information Bureau, Gov. of Jaipur, Rec. and Pub. by Low Price Pub., Delhi, 2002, p.127 (“Industries” by K. Sanjiva Rao).

⁸¹ The important cottage industries in the village were: *Gur* or unrefined sugar was an important cottage industry in the rural sector; it was manufactured from sugar cane. Producing edible oils was another important rural industry. *Teli or Gandhi* extracted variety of oils through *ghani* or *kohlu*. Production of liquor was another important rural industry. It was manufactured by the *Kalali*. In the region of Jaipur, one Khema used to make liquor in the village of Baswa (*Dastur-Kaumwar*, Vol. 23, f.49, Jaipur Records). Liquor was made out of date-palm tree (In his autobiography *Babernama*, Baber describes in detail, the method of preparing liquor in the north-eastern Rajasthan (*Babernama*, Eng. Tr. by A.S. Beveridge). The date sale of liquor was not allowed in the market of the village. It could be sold only out side the village- Gupta, B.L., *Op. cit.*, p.55. The hand spinning and weaving of cloth there of, was another important rural industry. The people who were engaged in the weaving of cloth were called *Tana Dar*. The cloth produced was generally coarse and was mostly used by the rural folk, *Ibid*.

Agriculture and Allied Occupations: The potter, carpenter, shoemakers or cobbler, blacksmith, and weavers were found in almost every village. The potter prepared earthen pots, the carpenters wooden goods (Wooden utensils and agricultural implements), and the cobbler (*chamar*) manufactured shoes and *charai* (leather buckets used for drawing water from the wells). The blacksmiths manufactured iron implements, pots and other oil from oilseeds were the common village industries-Sharma, G.C.,
On the name of State owned industries, *Karkhanas* could be put in this category. These *Karkhanas* were the State's manufacturing departments, which manufactured the quality articles required by the State and the royal household and were well organized. The list of these *Karkhanas* runs as: (1) *Kapad-dwara*, which included- (a) *Kirkirakhana* (Woolen clothes section), (b) *Jargarkhana* (Embroidery), (c) *Toshakhana* (Wardrobe) and (d) *Khazana Behla* (Private treasury), (2) *Pothikhana* (Library and Manuscripts department), (3) *Suratkhana* (Paintings), (4) *Kheyalkhana* (Puppetry), (5) *Silekhana* (Arms and Weapons), (6) *Farrashkhana* (Tentage and furnishing department), (7) *Palkikhana* (Palanquins), (8) *Pheelkhana* (Elephant stable), (9) *Buggikhana* (Carriages), (10) *Shutarkhana* (Camel Stables), (11) *Rathkhana* (Chariots), (12) *Tabela* (Horse Stables), (13) *Gwalera or Goukhana* (Dairy), (14) *Shikarkhana* (Hunting), (15) *Rasowara* (Kitchens), (16) *Modikhana* (Stores), (17) *Taterkhana* (Hot Water department), (18) *Tambukhana* (Betel), (19) *Aukhandkhana*, (20) *Imaratkhana* (Building department), (21) *Mistrikhana* (Carpentry), (22) *Nakkarkhana* or *Naubatkhana* (Drums), (23) *Gunijankhana* (Department of musical performers), (24) *Karkhana Puniya* (Charity department), (25) *Bagayat* (Gardens department), (26) *Khabar* (Filigree and Intelligence), (27) *Tarahkana* (Gota-Kinari) (Lace work), (28) *Khusbukhana* (Perfumery), (29) *Nakhas* (Horse market), (30) *Mashalkhana* (Torch house), (31) *Patangkhana* (Kite department), (32) *Patarkhana*, (33) *Rangkhana* (Dyeing department), (34) *Raushan-Chauki* (Moving orchestra). The department of *Karkhana-Jat* supervised and co-ordinated the activities of various *Karkhanas*, considered either as separate units or grouped together.

The productions of such *Karkhanas* were not meant for sale and were for the exclusive use of the State and met the requirement of the ruler and his household. The articles were wardrobe, carpets, tents, saddlery, harness, horse shoes, arms and ammunitions, standards, *houdas* elephants covers, etc. As the names suggest, some of the *Karkhanas*, such as *Tambukhana*, *Rasowara* and *Tatarkhana*, catered to the day-to-

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requirements of the Maharaja and other inmates of the palace. Karkhanas like the Nakarkhana and the Mashalkhana were called in to contribute to the paraphernalia of state processions. In these Karkhanas expert artisans, local and outsiders were employed to manufacture the above quality goods. Arhsatta-Karkhanajat mentions that Fateh and Dost Muhammad were famous calico printers (Chhapakhana) of Jaipur.

Kirkirakhana and Atishkhana: Jaipur was famous for iron industries i.e. Armaments and Utensils. Horse shoes, bridles, utensils big and small, needles, scissors, knives, iron chains and all kinds of agricultural implements were manufactured there. Among armaments, swords of various types, daggers, bows and arrows, lances, spears, Khanda, Kunti, Narajus, axes, shields, pieces of cannon, big guns and matchlocks were manufactured in Jaipur. In Jaipur Records mention has been made of an export craftsman, named, Imam Kamal, who was employed in the Royal Karkhana for the manufacture of cannons. The cannons and guns were cost at the ‘Jaigarh Gun-Foundry’, the remains of which can still be seen today. Here, the famous Jaivana, contemporary Asia’s biggest gun on wheel, was casted during the period of Sawai Jai Singh. Cannon balls were also manufactured here. For casting cannons, metals like brace, copper, iron and zinc were used. Gun powder was also manufactured in the City’s Karkhanas (Atishkhana) especially built for this purpose. The craftsmen who manufactured guns and canons were known as Shorgirs.

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85 These Karkhanas were for the supply of the daily victuals like- food, pan, etc, or for the supply of medicinal perfumes etc., cf. Roy, A.K., History of the Jaipur City, p.58
86 Cf. Gupta, B.L., Trade and Commerce in Rajasthan during the 18th Century, p.56
87 Arhsatta-Karkhanajat (Chhapakhana), Baisakhi Sudi 3, V.S.1794/1737 A.D., Jaipur Records.
88 Kirkira-Khana (Jaipur), Chait Sudi 17, V.S.1795/1738AD, Jaipur Records.
89 Cf. Sharma, G.C., Administrative System of the Rajputis, pp.170-175
91 See Plate No. 29 (A)
92 See Plate No. 29 (B)
94 Cf. Gupta, Trade and Commerce of Rajasthan during the 18th Century, p.59
95 Method of casting cannons - The metals were first smelted with the help of chemicals, named Sonamukk and Suhaga and then cast in the mould. Later the cast was immersed into a well, to let the smelted metal cool down- Gupta, B.L., Trade and Commerce in Rajasthan during the 18th Century, Op.cit., p.58. Raja Man Singh borrowed the techniques of casting cannons from Qandhar, during the Mughal Campaigns there in the Akbar’s period.
96 Agnitantra-Grah or Silekhana (Jaipur), V.S.1796/1739 AD; Siyah-Hazur (Jaipur), Magh Sudi 2, V.S.1783/1726 AD; cf. G.S. Sharma, Sources on Social and Economic History of Rajasthan, p.179
The main reason for the growth of this perfumery industry was the great liking for oils and scents by the wealthy classes. Jaipur Records show that different kinds of perfumes like rose, sandal, khas, sukhvil, sakhwas, makhluti and Gidkheri were prepared in the royal Karkhanas as Khushbukhana\(^9\). Rose-water from flowers of rose, and oil from jasmine flowers was prepared\(^9\).

The main objective behind establishing these Karkhanas was to provide State patronage to scholars, poets, writers, painters, musicians, dancers and craftsmen of various description, train them in their respective vocations and ensure a consistent output of utility items, arts & crafts from them. The artisans received patronage of the aristocracy in profusion. It was because of State's efforts that a large number of skilled craftsmen from all over the country came and settled down in the Capital City of Jaipur. This led to a splendid build-up of handicraft manufacturing here\(^9\).

The urban industries of Jaipur other than the Karkhanas comprised textiles, dyeing and calico-printing, armaments, utensils, ornaments (gems & jewellery), woodwork, bangles, ivory, leather goods, perfumery, and stone cutting (marble carving). Though, unlike the rural industries, the urban industries of Jaipur were better organized, these industries were in the nature of handicrafts and there were no factories in the modern sense. The industries were run by skilled artisans and craftsmen, assisted by the members of the family and apprentices who received training under them. Frequently merchants, too, engaged craftsmen either on daily wages or by supplying them with raw material for the manufacture of industrial goods. The main industries, other than the Karkhanas, which flourished in Jaipur during the period under consideration, were as follows:

Textiles: The Jaipur textiles industry may broadly be categorized in two groups: (a) Cotton-cloth industry and (b) Woolen-cloth industry. Since Jaipur was a cotton growing area, cotton cloth industries developed here and it became known for the highly

\(^{97}\) Arhsatta-Karkhanajat (Khushbukhana), Bhadrapad Sudi 3, V.S.1776/1719 AD.

\(^{98}\) Arhsatta-Karkhanajat of 1720 AD shows that sandal wood @ Re 1 seer & abir @ Re 1 for 2 ¼ seers, worth Rs 300 & anna 9, was purchased for the manufacture of scent and oil of sandal. The price of some of the scents & oils are given here – (i) Sandal oil: 5 seers @ Rs 2 per seer, total cost- Rs 10, (ii) Rose sent: tola & 9 masha @ Rs 11 per tola, total cost-30, (iii) Kasturi oil: 6 tola & 5 masha @ Rs 2 & annas 12 per tola, total cost-Rs 17 & 2 paisas, (iv) Rose scent: 1 tola @ Rs 5 per tola, total cost- Rs 5, Arhsatta-Karkhanajat (Khushbukhana), ibid, Baisakh Sudi 3, V.S.1777/1720AD.

\(^{99}\) Gupta, B.L., Trade and Commerce in Rajasthan during the 18th Century, op.cit., p.56
developed cotton cloth industries in the medieval period\textsuperscript{100}. Turbans, sarees dyed and printed or embroidered and silk knitted with silver thread for wearing on the turbans, were the products for local consumption cotton cloth was manufactured here on a large scale\textsuperscript{101} and Sanganer, a town close to Jaipur, became famous for the manufacture of cotton sarees and calico printed scarves\textsuperscript{102} and Chintzes, which were dyed and printed at Sanganer, not only fulfilled the needs of Jaipur State but were also exported to the other states of Rajasthan\textsuperscript{103}. The tie work known as Chunri and Jaharia\textsuperscript{104}, for which Sanganer was renowned and was in a great demand through out the Northern India\textsuperscript{105}.

A superior type of velvet and phanta cloth was also manufactured at Jaipur. Jaipur records\textsuperscript{106} mention about Thaman Das and other skilled craftsmen of Gujarat who permanently settled in Jaipur. They used to manufacture fine quality of velvet and phanta. Sanganer and Bagru Chintz were among the renowned Jaipur textiles\textsuperscript{107}. Sheep breeding was an important occupation of the people of Rajputana. It helped in the establishment of the woolen industries at different places. In Jaipur, Malpura was an important centre of woolen cloth industry. Woolen was used for the manufacture of carpets, ruga, shawls and blankets (Lohis), jugs, caps, saddle cloth, etc\textsuperscript{108}.

Iron Industry: Besides weapons, iron utensils for domestic use were manufactured in the City. The articles manufactured in this category were Tateri (Jar), Kudchha (Ladle), Lotah, Cauldron, Handiya, Karai, lorada, kuncha, kurachi, taita, sandasi, tatedo, hamam-dasta, dol, tawa, needles, iron wires etc. These articles were manufactured by the local craftsmen (blacksmiths)\textsuperscript{109}. Utensils of brass, copper and

\textsuperscript{100} Cf. Sharma, G.C., Administrative System of Rajputs, p.169; B.L. Gupta, ibid, p.56
\textsuperscript{101} Sharma, G.C, ibid.
\textsuperscript{102} Gupta, B.L., Trade and Commerce of Rajasthan during the 18\textsuperscript{th} Century, op.cit.
\textsuperscript{103} Chhapa-Khana (Jaipur), Mangsir Badi 7, V.S.1783/1726 A.D.
\textsuperscript{104} Cf. Sharma, G.C., Administrative System of Rajputs, p.170
\textsuperscript{105} Gupta, B.L., Trade and Commerce of Rajasthan during the 18\textsuperscript{th} Century, op.cit., p.57; Fine turbans in Check as well as in wavy lining for men and dupatta or scarves for women were dyed with dexterity by a Muslim community known as Chadive which was immigrated from Multan to Rajasthan (Nagor) during the 15\textsuperscript{th} Century. In Kota region, this tie and dye work was known as Chunri Bandish, ibid.
\textsuperscript{106} Dastur-Kaumbar (Jaipur), Vol.23, f.345, Jaipur Records, R.S.A., Bikaner.
\textsuperscript{107} Imperial Gazetteer of India, Op.cit., Provincial Series of Rajputana, p.244.
\textsuperscript{108} The woolen goods were used by the rich and the common folk. But to meet the fastidious demands of the aristocracy, most of the woolen shawls, especially pashmina, were imported from Punjab and Kashmir. Also cotton cloth of fine quality, viz, muslin, linen and silk was imported from Dhaka, Banaras and Chanderi; cf. Gupta, B.L., Trade and Commerce of Rajasthan during the 18\textsuperscript{th} Century, p.58
\textsuperscript{109} Ibid, pp.59-60
bronze were also made in every town and big villages by the local craftsmen known as *kaseras* and *theteras*. Jaipur was one of the main centres of this industry. *Thali, that, thal, Dukadiya, katori, Parat,* etc. were the items put in this category. The craftsmen acquired great skill in the making of utensils of silver and gold to be used by the aristocratic class.

Ornaments (gems & jewellery): Abul Fazl speaks very highly of the goldsmiths and jewelers of Rajasthan, for their excellent workmanship. The history of the industry of ‘gems & jewellery’ in the Jaipur City is older than the City itself. Before Jaipur, Amber was the centre of trade in gems & jewellery. A great variety of ornaments, plain and jeweled were manufactured in Jaipur which was famous throughout India for its excellent jewellery and enamel work. It appears from the Jaipur Records that the Maharajahs here were very fond of jewellery. To encourage industry, a number of jewelers and skilled craftsmen were called from Delhi, Lahore and elsewhere. They were provided with free land to construct houses and were exempted from taxes. The craftsmanship in this field was dominated by the Muslims but its trade was in the hands of the Hindu community. *Jauhari-Bazar*, the jewellery market of Jaipur, acclaimed its reputation in the World for gems & jewellery, and this market still maintained its position.

Stone Industry: Since stone hills existed around Jaipur, the stone was in abundance and easily available. Jaipur was one of the main centres of Rajasthan for the mining of different varieties of stone and allied industries. Though, Makrana was famous all over the country for its marble quarries- particularly white marble of exquisite quality which was also used in the Taj-Mahal, the mines at Raila in Jaipur were popular for grey-marble. Abundant lime-stone of superior quality was available in Rahari near Jaipur. The availability of such varieties of stone led to the growth of subsidiary industries like stone-carving, sculpture, engraving and brick & lime manufacture. The royal palaces, mausoleums, temples and the *havelis* (Mansions) of nobles and wealthy

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110 Ibid, p.60
113 Cf. *Imperial Gazetteer of India*, p.53
114 Ibid, p.54
merchants manifest the high architectural craftsmanship. The sculptures of Jaipur were well known all over India for their dexterity in the carving of statues.\(^{115}\)

Paper Manufacturing: Papers both white and coloured were also manufactured at Sanganer and Jaipur. The white paper was sold at the rate of Rs. 3 & anna 10 and 6 pies per gaddi or bundle, while the cost of the costly coloured paper was at the rate of one anna per sheet.\(^{116}\) Now the quality of paper can be estimated by its price during that period when the purchasing power of one anna was more than a rupee now.

Woods and Leather Industries: The wood work in Jaipur also formed an important industry here. A particular caste called Khati was chiefly engaged in this industry. From the contemporary records, we know that different kinds of wooden articles like wooden toys, furniture of daily use, door-frames, windows, agricultural implements, carts, boats, chariots and palanquins were extensively manufactured. In the Jaipur Records, there are several references to the carpenters who had attained great skill and efficiency in the making of the articles. Pema, Harya and Bihar have referred to in Dastur-Kaumbars as famous carpenters of Jaipur.\(^{117}\) They were specialized in the manufacturing of chariots and palanquins. In Dastur-Kaumbar, Vol.4, Bhima and Hema are mentioned as skilled carpenters. They were handsomely rewarded by the Jaipur-Darbar for manufacturing a beautiful elephants-seat and boats. Fakira has been mentioned in the Khatoos-I-Ahalkaran,\(^{118}\) as a skilled carpenter of Jaipur who was posted at Jahanabad (Delhi) for making musical instruments on daily wages at the rate of 8 annas per day. Wooden articles like windows, door-frames and doors to be used in the houses of the common men and the stately buildings of nobles and the palaces of the King were manufactured by the local artisans skillfully.\(^{119}\)

The leather industry was well developed. The artisans, who were engaged in this industry, were called Chamar and Mochi. In the Jaipur Records, there are references to numerous leather articles which were prepared by the local craftsmen such as shoes, scabbards of the swords, saddles shields and bridles, covers of books, leather buckets and

\(^{115}\) Dastur-Kaumbar (Jaipur), Vol.23, ff.42, 597, 598, Jaipur Records, R.S.A., Bikaner.

\(^{116}\) Rojnama (Jaipur), Pargana Gijgarh, Baisakh Sudi 11, V.S.1769/1712 AD; ibid, Pargana Kuwawa (Jaipur), Baisakh Sudi 11, V.S.1769/1712 AD.


\(^{118}\) Chitthi or Letter from ‘Radha Vallabh to Thakur Hari Singh’ dated Asoj Sudi 1, V.S.1750/1693 AD; Khatoos-Ahalkaran (Raj.) No.116, Jaipur Records.

\(^{119}\) Cf. Gupta, B.L., Trade and Commerce of Rajasthan during the 18th Century, p.64
oil-jars\textsuperscript{120}. In a \textit{Dastur-Kaumber}\textsuperscript{121} mention had been made of a shoe-maker, named, Dola, who was skilled in the making of beautiful saddles in Jaipur. There was a separate market known as \textit{Katla} in the big towns for the manufacture and sale of the leather goods.

Bangle and Ivory Industry: The ladies of all the sections of society were very fond of wearing bangles, taxed as \textit{Chura}. The craftsmen, engaged in this industry, were known as \textit{Lakheras} and \textit{Charigars}. The \textit{Charigars} had to pay a tax, named \textit{Chothai}. Sometimes the \textit{Charigars} were exempted from the payment of this tax. A large variety of articles such as bangles, bracelets, handles of swords, toys, beds \textit{teads}, etc, were manufactured throughout the Jaipur region (particularly in Amber)\textsuperscript{122}. In a \textit{Dastur-Kaumber} (Jaipur) mention has been made to an elephant-seat and a chariot of ivory manufactured in Jaipur by Bhima and Bihari\textsuperscript{123}. Bangles and bracelets of ivory were manufactured at several places to meet the demand of the common people. Ivory was largely imported from Africa via Sindh and Gujarat\textsuperscript{124}.

V

Taxation: In order to fulfill their State’s economic needs and requirements according to the prevailing conditions, the \textit{Kachhwaha} rulers of Amber (Jaipur) adopted a system of taxation based on Mughal pattern but with some modifications. In addition to land and its produce forests, mines, excise and customs were the important sources of revenues available to the State. The main sources of the income of the government were the numerous taxes realized from peasants, artisans and traders. The taxes may be categorized into two broad divisions: (I) Commercial Taxes and (II) Non-commercial Taxes.

The commercial taxes (the taxes levied on articles of trade) includes transit duty/ sales tax and import and export fees and professional taxes, these comprised of \textit{Rahdari, Mapa, Amad and Nikasu, Valvati, Baithak, Singoti, Bhachh, Bichhaiti, Inchh,}

\textsuperscript{120} Some times government exempted them from paying taxes on the sale of these articles; cf. Gupta, B.L., \textit{Trade and Commerce of Rajasthan}, p.64.
\textsuperscript{122} \textit{Kirkira-Khana} (Jaipur), Chait Sudi 12, V.S.1795; cf. Tod’s \textit{Annals}, Vol.II, p.25
\textsuperscript{123} \textit{Dastur-Kaumber} (Jaipur), Vol.4, ff.319, 323, Jaipur Records, R.S.A., Bikaner.
\textsuperscript{124} Cf Tod’s \textit{Annals}, Vol.II, p.226; Gupta, B.L., \textit{Trade and Commerce of Rajasthan during the 18th Century, Op.cit.}, p.68
Parkhai, Ferry Tax, Tulai or Kayali, Tola-Chhapai, Dukana-ri-Chowkidari, Nap-Chhapai, Jagirdar-ri-Kori, etc. The non-commercial taxes comprised of Hasil (land-revenue), House Tax (Ghari-ki-Bichhoti), Marriage Tax, Fee for issuing Pattas, Tax on forest produce, Grass Tax, Establishment Taxes, etc.

**Rahdari** (Transit Duty) - This duty was charged on the goods which only passed through the State. It was a fee for the protection which the State provided to the traders. It was known as Rahdari\(^{125}\). The rates of transit duty on different articles were usually charged per camel load which was equal to 20 mounds\(^{126}\). *Chithi-qarar Hasil-Dastur-Rahdari* of the year V.S.1767/1710 A.D. provides us the rates for transit duty in the State for different items and means of transport\(^{127}\). This list shows that the articles of daily use such as food grains, sugar and salt were taxed lightly. **Mapa** - It was charged on the goods which were sold in the markets. Its rates were one seer per mound of grain. Hence it was also known as *Serino*\(^{128}\). **Amad** – The goods which were imported for sale in the market were taxed at the boundary of State. It was a sort of import tax of modern days\(^{129}\). **Nikasu** – It was a tax on goods passing out of a town or on goods brought from one place to another and taken away again not having been sold. The rate of export duty on *Reja* Cloth was a *dhela* per rupee\(^{130}\).

**Baisak or Baisuk** – Weavers, blacksmiths, spinners and other vendors who brought their goods for sale in Hats (weekly markets), had to pay some nominal tax. It was also known as *Bichhaiti* and its rate was one dam per rupee\(^{131}\). In Sanganer the rates for occupying space in the weekly market for cloth seller were 25 dams while cloth printers, gold smiths, potters, cobbleres, leather tanners, *Rangrejs* and tobacco sellers paid 12 \(\frac{1}{2}\) dams\(^{132}\). **Chapa** – The rates of tax for printing cloth varied according to the kind of cloth used. Dastur Amal of Sanganer shows that 15 \(\frac{1}{2}\) dams were charged on a piece of Iktara, Malmal, Tansukh and Khaso varieties of fine cloth and 25 dams were charged on

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\(^{125}\) Rojnama Potedar (Jaipur), Pargana Pida, V.S.1771/171AD, Jaipur Records. R.S.A., Bikaner.

\(^{126}\) Though horse, ox, head and cart loads were also considered at different rates for different articles.

\(^{127}\) This rate list is also shown by G.C. Sharma, *Administrative System of the Rajputs*, Op.cit, pp.130-131

\(^{128}\) Rojnama Pargana Dausa, Tappa-Pholesar (Jaipur), V.S.1729/1672AD, R.S.A., Bikaner.


\(^{130}\) *Arhsatta*, Pargana Amber, Tappa-Haveli, No.930, V.S.1783/1726AD, R.S.A.B.

\(^{131}\) Ibid.

\(^{132}\) Dastur Amal, Sanganer (Jaipur), No.49, 50; cf. G.C. Sharma, *Administrative System of the Rajputs*, p.132
a piece of Ghagro Mehar, Ghadra Chosudi and Ghagra Ratulko. *Inchh* – It was charged on vegetables, fruits, flowers and other edibles which were brought for sale in the markets.

Parkhai – It was a coin testing fee, paid as a remuneration of the person who was appointed to test the coins. *Tulai* – This tax was levied on goods which were weighed in the market for sale. It was a fee or perquisite paid to the weigh man at the rate of one paisa per rupee (1%). It was also known as *Kayali*. *Tola-Chhapai* – It was a fee for stamping weights. It was charged from every shop after every sixth or seventh year. *Dukana-ri-Chowkidari* – It was a tax to meet expenditure when Chowkidars were appointed to keep watch at night on shops in a market. *Nap-Chhapai* – It was a fee for validating or recognizing the yard or measuring rod of cloth merchants. *Jagirdar-ri-Kori* – Some jagirdars were authorized by the State to realize this tax from the goods passing through their territories. It was a protection fee. *Bail-Brar* (Oxen Brar) – The traders who spent their rainy season in the State had to pay this tax as a grazing fee. *Nav-ka-Ghatta* (Ferry Tax) – This tax was levied on the goods which were taken across the river.

Taxes on different Professions – Persons employed in various professions, or those wishing to start a new profession, had to pay some amount to the State which can be termed as profession tax or a license fee. The tax charged from tanners and dyers of leader was known as *Kholdi* or *Adholi* and its rate was nine *takkas* per family. According to *Dastur-Amal* of Sanganer one *takka* was charged from a broker on the sale of 20 *Thans* of cloth and 12 ½ dams were charged on the sale of Dhoti. Every

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133 *Dastur-Amal*, Sanganer, *ibid*, No.49
135 *Siyah Haqiqat* (Jaipur), *Pargana Ghazi Ka Thana, Posh Sudi* 13, V.S.1788/1731 AD.
136 *Khatoot-Ahalkaran* (Jaipur), Bundle No.1, V.S.1691/161634AD, R.S.A., Bikaner.
138 Ibid, p.166
139 Ibid
142 *Rojnana Pargana Kuwva* (Jaipur), *Phalgun Badi* 1, V.S.1769/1712AD, Jaipur Recors.
143 *Dastur-Amal*, Sanganer (Jaipur), No.21, Jaipur Records.
profession was taxed in one or other way but the amount of these taxes was so light that it was not considered a burden. *Ghara-ki-Bichoti*—It was the House Tax. *Ghara-ki-Bichoti* was the House Tax.

Non Commercial Taxes: Non-commercial taxes consist of marriage tax, festival tax, house tax, gambling tax, *talabana*, establishment taxes, etc. Every kind of marriage, whether legal or illegal, was taxed. Generally the bridegroom’s father had to pay Rs.1⁄4. Any man who wanted to keep a woman other than his wife, a widow or one who had either separated from her husband or had been deserted had to pay a tax to legalize his marriage. This tax was known as *Cheli-Rasi (Nata or RelationTax)*. A fine was imposed on irregular marriage. If one had to legalize his irregular marriage, he had to pay a tax. It had to pay a tax to legalize his marriage. This tax was known as *Gharijino*. It was a fee for legalizing illegal marriage. *Betrothal*—A betrothal fee was charged at the rate of two takkas from Khatik, Regar, Potter, Koli, Teli, Cotton-dresser, Rathda, Nyariya, Neelgar, Panigar, grain-grocer, and bangle-makers. The Banyas, Cloth printers, gardeners, *Mewatis*, Carpenters, betel leaf sellers, goldsmiths, utensil makers, tailors and dealers in wine paid 2 takkas & 4 Kasa to the State. Tax on Prostitution—Prostitutes had to pay one fourth of their annual income to the State. The same amount was returned to them when they entertained the ruler on important occasions.

Festival Taxes—Taxes were levied on the people to meet the expenses of celebrating different festivals such as Holi, Diwali, Dashera, etc. The economic condition of other communities was taken into consideration while charging these taxes. In Jaipur 1 takka & 25 dams were charged for Diwali and 25 dams for Holi. *Jajam*—This tax was realized for royal carpet and was a nominal tax. *Malba*—It was a general name for taxes levied for the repairing tanks and wells, presents to dancers, singers, and the like. etc, who entertained the inhabitants, charitable gifts, expenses on religious worship, occasional ceremonies and festivals arranged by the *Patwaris*, oil for light for the place...

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145 Tod’s *Annals, Op.cit*, Vol I, p.118; it was also known as *Dhwan* Tax in the region of Bikaner.
146 Ibid.
148 *Rojnana, Pargana Peragpur (Jaipur)*, V.S.1722/1665AD, Jaipur Records.
150 *Dastur-Amal, Sanganer (Jaipur)*, No.22. Jaipur Records.
152 *Dastur-Amal, Sanganer*, No. 23, Jaipur Records.
where the village assembly were held and expenses on Panchayats called for the village affairs, feeding and paying to the revenue officials. Gambling Tax – In Jaipur gambling was an offence punishable with fine.

Establishment Taxes – Each man who paid a tax was given a sealed receipt. The expenses of the paper and seal were taken from him in addition to the tax. Kagad-Mohar-Chhap was to meet the expenses of paper and the seal and also the pay of the person who wrote the receipt and stamped it. Lawazana – It was an office tax.

Chauthan – It was just like a registration fee for the sale of land, houses, shops, slaves, boys and girls and the like. It was charged at the rate of 25% of the total value of the property sold. Besides these, some other taxes such as Visondh-Dagili, Khakhla-Kadai, Saithani, Niran, Sandari and Parno were also levied but the significance of these taxes is not clear.

From the above analysis, it is clear that the rate of taxes, such as, Inchh, Baisak, Parkhai, Tulai or Kayali, Jagirdar-ri-Kori, Tola, Chhapa, Nap-Chhapai, and Ferry, were nominal. Besides a portion of the receipts of some taxes, it was appropriated to distribute charity to Brahmans and to maintain temples and other religious places. It satisfied the

155 Chodhary Bab/Dastur/Brar – The Chaudhary who was appointed in a village received his remuneration from the cultivators in the form of this cess.
156 Patwari-Brar – The cultivators had to pay this cess for the remuneration of the Patwari who assessed and collected the land revenue.
157 Qamungo-Dastur – A tax which provided the remuneration for the Qamungo. It was charged in kind from each village at the rate of one seer per mound.
158 Chithi-qarar – It was paid at the rate of a seer per mound by a hereditary cultivator in a village to his Jagirdar as an acknowledgement of the proprietary right.
159 Tisala-Brar – It was the tax realized every third year.
160 Hala-ri-Bach – It was also known as Hal Brar, Hal Bab or Judo and levied from peasants at the rate of Rs 2 per plough.

Jaipur Records.

Arhsatta, Amber (Jaipur), V.S.1783/1726AD, R.S.A., Bikaner.
Jama-Kharch-Potedar (Jaipur), Pargana Harsana, VS.1722/1665, Jaipur Records.
Siyah-Haqiqat (Jaipur), Pargana Hindaun, V.S.1788/1731AD, Jaipur Records.
Arhsatta, Amber (Jaipur), V.S.1783/1726AD, No. 897; Chithi-qarar (Jaipur), V.S.1787/1730AD.
Chitti Qrar (Jaipur), Baisakh Sudi 13, V.S.1767/1710AD, R.S.A.,Bikanet.; Dafter-Sanad-Navis, V.S.1820/1765AD, Jaipur Records.
relational sentiments of the people and they did not grudge payment. Liberal exemptions from different taxes were granted to traders. So, it is quite evident that the number of taxes did not hamper the movement of goods and the trade continued to flourish.  

VI

Within the few years of its foundation, the City of Jaipur emerged rapidly on the commercial horizon in the critical scenes of first half of 18th Century. Though, its geographical and strategic location contributed a lot in its rise, but its main credit seems to go to the state policy i.e. Jai Singh's initiatives in the economic field, especially his policy towards various socio-economic groups which was the main generative factor behind it. Such activities on the one hand generated the economic interaction (rural-urban

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161 Cf. Sharma, G.C., *Administrative System of the Rajputs*, p.166; These were the general taxes which were also prevailed in other Rajput States. There were some 'peculiars taxes' in Jaipur State, viz., *Juda*, Tax on Prostitution, *Rajin-Tapdars*, *Kiroi*, *Bhent-Diwans*, *Hisabna*, ibid, p. 142.

162 After the death of Aurengzeb the Mughal Empire disintegrated rapidly and his successors were too weak to check its rapid decline. The result was that many Mughal provincial governors (Such as Nizamul Mulk of Hyderabad, Murshid Quli Khan of Bengal and Asaf Jahan of Awadh) declared themselves independent and most of the Rajput princes of Rajasthan, while owing allegiance to the Mughals, asserted their independence. Sawai Jai Singh too, even when remaining a Mughal mansabdar, became practically independent. Like the other Rajput rulers, now Jai Singh paid his attention more towards the progress of his Watan Jagir (ancestral patrimony) rather than serving the Mughal government with the former zeal and devotion. In the wake of the growing economic crisis, resulting from the gradual fall of the Mughal Empire, the growing expenditure of his expanding State, local administration and the proper maintenance of the army and the royal household, Sawai Jai Singh felt the immediate need of searching for new avenues to augment his income. This led him to show a keen interest in the development of trade and industry in his own State. Every possible effort was made to provide facilities and privileges to the traders and artisans in his State. Unlike the Mughal rulers and princes, personally he neither monopolized nor engaged himself in trade- B.L. Gupta, *Op.cit*, p.232. His policy was 'free-trade policy' i.e., open to all, cf. Sharma, G.C., *Administrative System of the Rajputs*, p.149.

163 The Mughal rulers monopolized certain trades such as gun-powder, lead, salt-peter, etc. and gave monopoly to certain persons to trade in certain commodities like indigo. The princes, princesses and queens too engaged themselves in trade and earned immense profit. The Emperor fixed the prices of market sales and monopolized the banking business and thus earned a lot by issuing to carry on banking business in the Country. No horse could be sold without the knowledge of ruler or his agents. The Emperor could permit or check from doing particular business by issuing a farman. No outsider could settle down in the empire to do any business without the prior permission of the Emperor-Moreland, *From Akbar to Aurengzeb*, p.221. Tavernier in his memoirs mentions, "The King [Mughal Emperor] receives royalty from the merchants for permission to mine." - Tavernier's Travels, II, Eng. Tr., p.59. Another aspect of their trade-policy was to encourage trade by giving various facilities and privileges to European and Indian traders, remission in taxes, granting loans from royal mints, building sarais to give shelter and protection along the highways, providing safety and security on the trade routes and instructing the officials of different administrative divisions not to harass the traders, Satish Chandra, "Commercial Activities of Mughal Emperors in the 17th Century", presented in the1959's cession of Indian History Congress.
linkage) between a city and its hinterland, and on the other hand, between a city and the outer commercial centers- both within and outside the State (urban-urban linkage)\textsuperscript{164}.

To convert the City of Jaipur into a commercial hub, Jai Singh had taken following rare initiatives which prove the determination of Jai Singh to make the City a commercial centre:

(I) The construction of a large number of shops and markets on the main roads and streets of the City in a well planned way which still functioning.

(II) Besides patronizing the local traders, merchants and craftsmen of the Rajputana, the ruler invited these commercial groups from other parts of the State as well as from distance regions of India, to settle and establish their business in the new Capital City, and offering them various facilities, privileges, concessions, compensations, rewards, safety and security.

(III) Establishment of the Royal \textit{Karkhanas} and patronizing artisans, craftsmen and the local industries.

(IV) Organization of \textit{Hats} (weekly markets), \textit{Mandis} (special market) and Fairs, to facilitate the City with efficient marketing system.

(V) For smooth functioning of the markets- Nomination of a commercial agent in each market, checking weights and measurements, strict control over mal-practices, such as, hoarding, adultery, etc. in the markets.

From a number of \textit{Parwanas}\textsuperscript{165} issued by the ruler to the different traders, it is learnt that to encourage trade and commerce in Jaipur, Sawai Jai Singh invited traders from different parts of India to settle here. Jai Singh invited a good number of spinners and weavers from Chanderi and Agra which were centers of textiles industries and

\textsuperscript{164} The interaction is apparent from the fact that the goods produced in rural areas and the goods manufactured and imported in towns and city were regularly marketed in urban centers or the chief \textit{mandis} of Jaipur and outside of it.

\textsuperscript{165} \textit{Parwana} to Ram Sevak, Ram Kishan and Lunkaran Natani, dated \textit{Bhadrapad Sudi} 12, V.S.1786/1729AD, \textit{Miowazana-Kala}, Jaipur Records.
induced them to settle permanently in his State by providing many facilities\(^\text{166}\). From *Dastur-Kaumbar* No.23 we know that Thakarsi, Bulaki and Beg Mohd., were vendors of Agra, came to Jaipur in V.S.1784 (1727)\(^\text{167}\). Thaman Das who was skilled in the weaving of velvet and *Phanta* Cloth came to Jaipur from Gujarat\(^\text{168}\). Shahaj Ram a renowned enamellist of Jaipur, originally belonged to Delhi\(^\text{169}\). Heerji Behari, Indra Bhan, Ami Chand, gem-settlers and goldsmiths, came here from Delhi\(^\text{170}\). Ghasiram Murlidhar was invited from Gujarat\(^\text{171}\).

Several incentives were offered to them like free land for constructing shops and houses, exemption from commercial taxes and security against harassment, loot and rapine. State-loans were advanced to build their houses with returning facility in easy installments of 10 percent. The ruler also stood surety for loans taken by the traders from *Sahukar* (money-lender)\(^\text{172}\). In the initial stage, partial and full exemption from the payment of taxes was granted to the traders in lieu of their agreeing to settle and carry on business in the State. There are many references in the Jaipur Records\(^\text{173}\) indicating the exemption in the payment of *mapa, rahdari, don* and such other taxes by the State. To encourage the trades and skilled craftsmen, *siropao* or robes of honour in cash and kind were given to them\(^\text{174}\). Many a time *jagirs* were also bestowed on the traders besides the costly presents of elephants, horses and jewels\(^\text{175}\).


\(^{168}\) Ibid, f.395, V.S.1786/1729 AD.

\(^{169}\) Ibid, V.13, f.431

\(^{170}\) Ibid, ff.401-403

\(^{171}\) Invitation Letter dated Miti Madva Sudi 9, V.S.1786/1729, Jaipur Records.

\(^{172}\) On account of these concessions received from the government, the traders earned enormous profits; so much is that even the big state officials and *Jagirdars* borrowed rich sums from the traders. In case the *Jagirdars* could not pay back the loans, they granted the right to the *Sahukars* to realize the revenue of certain villages in lieu thereof, cf Gupta, B.L., *Trade and Commerce in Rajasthan*, p.243.

\(^{173}\) *Dastur-Kaumbar* (Jaipur) No.23, ff.305, 395, V.S.1791/1734AD, R.S.A., Bikaner.

\(^{174}\) Thaman Das Gujarati, who spun velvet and *phanta* cloth, was given a scroll of cloth worth Rs.68, in *inam* or reward by the Jaipur Darbar. A sum of Rs.400 was given like-wise to Gopal, a mason, for excellent building work done in *Chhabi-Niwas* at Jaipur. In V.S.1791/1734AD, Fateh Mohd., a blacksmith, was given a *siropao* worth Rs.6 & *Anna* 2, for the manufacture of canon - *Dastur-Kaumbar* (Jaipur) No.23, *ibid*; Worth Rs.6 along with Rs.20 in cash was given to Pema, a carpenter of Amber for the manufacture of a chariot for the royal use- *ibid*, f.483, V.S.1781/1724AD; In *Dhar*, a sculptor of Jaipur, was awarded with a piece of flowered *thermaphashmina* worth Rs.13, and a scroll of cloth for making a statue of the late Maharaja Sawai Jai Singh, *ibid*, V.23, V.S.1812/1755AD, Jaipur Records, R.S.A., Bikaner.

\(^{175}\) Cf. Gupta, B.L., *Trade and Commerce of Rajasthan during the 18th Century*, p.243
As a result of such initiatives taken by the State, a large number of traders, merchants, artisans and craftsmen from the neighbouring provinces of Agra, Delhi, Gujarat, Malwa, Lahore, Multan and even from Qandhar (Afghanistan) came zestfully to Jaipur. The outside traders and skilled artisans also felt encouraged by the fact that Jaipur State was comparatively free from the political turmoil and chaos being experienced or prevailed elsewhere in India. They were assured of their safe journey and promised to give many lucrative facilities and privileges.

As the trade-routes in those days were not quite safe, the government took necessary measures in right earnest in the safety of traders and their free movement. There are a number of references in the records to show that soldiers were posted at strategic points to keep the roads safe from the attacks of the free robbers. The security measures were taken by the traders. On the receipt of request of traders (caravan), when they suspected trouble on the way, armed guards were provided by the govt. to escort them safe and sound. In case the traders who were looted or deprived of their merchandise during the course of journey by dacoits or local Jagirdars, every effort was made by the State to recover the goods and provide them with compensation. Severe action was taken by ruler against the Jagirdars when it was discovered that they were a party to the plunder.

The officials posted at the check-posts or in the Pargana-headquarters, were instructed from time to time not to take unreasonable dues from traders passing through the check posts in their jurisdiction. The employees were also instructed not to stop the traders unnecessarily or harass them in any way at their check-posts. They were repeatedly reminded to make necessary arrangements to keep the roads safe and to guard the traders passing through their territories. In the archival records there are several instances which show that when a caravan passed through a Pargana, the govt. sent parwanas to the Pargana officials to escort them safely. In case the traders were looted, they were asked to make sincere efforts to recover goods from the dacoits, and in case of failure, the officials had to pay the losses from their own pockets. An interesting feature discovered from the records is the help taken by the traders from the Charans while moving with their goods from place to place. Any harm done to the Charans were

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176 The Charan was a highly respected community of Rajasthan.
regarded a sacrilegious act. They came to the rescue of the trader whenever the traders were attacked by plunderers.\footnote{Gupta, B.L., *Trade and Commerce of Rajasthan during the 18th Century*, op.cit., pp.243-244; It is, however, interesting to find that the trade routes spread throughout Rajasthan were not comparatively as subject to attacks and plunder as elsewhere. The trade *carvans* were rarely the target of the Maratha invaders in Rajasthan.}

The ruler took keen interest in the growth of indigenous production which was preferred while making purchases for State’s use.\footnote{*Kirkira-Khana* (Jaipur), *Chait Sudi* 13, V.S.1796/1739AD, Jaipur Records.} By establishing *Karkhanas* in the City the State gave patronage to artisans and craftsmen of various description, local as well as migrants, trained them in their respective vocations and ensure a consistent output of utility items, arts & crafts from them. The artisans employed in the royal *Karkhanas* or engaged in private industries, which were usually managed by skilled artisans, received patronage of the State in production. It was because of State’s effort that a large number of skilled craftsmen from all over the country came and settled in the Capital City of Jaipur and as a result handicrafts received a great impetus.