CHAPTER SEVEN

CITY ADMINISTRATION
Jai Singh while founding his Capital City of Jaipur paid enough attention in providing efficient and effective administration to the City. He adopted the City Administration on the Mughal pattern but with some modifications as required by the socio-cultural environment of his State. Though, the Amber had his own old system of administration, the new elements in it were adopted gradually during the period of Sawai Jai Singh and some elements were adopted even before Jai Singh. It is very imperative to study the City Administration along with the nature and extent of authority wasted in the City officials, their duties and function.

A Kotwal was appointed by the ruler at the Capital who was directly responsible to him. The Kotwal used to receive his salary in cash. His main duties were to take necessary measures to maintain law and order and to protect the people, and for this he posted night patrols in the City, and kept an eye on bad characters and detected crimes. He checked weights and measures, suppressed hoarding of food grains and other

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1 The posts of the city officials, such as, Kotwal and Faujdar, and their duties and functions, were modeled after the Mughal Kotwal and Faujdar, with such modifications as were deemed necessary in view of the requirements of the State.

2 Jai Singh’s ancestor, Prithvi Singh, who fought against the Mughal Emperor Babur in the ‘Battle of Panipat’ (1526 A.D.) and died shortly after injuring during the ‘Battle of Khanwa’ (1527 A.D.), divided his whole kingdom of Amber into twelve regions, known as Kotris, each under his son who were latter called as Thakurs. As for as, the ‘Town Administration’ is concerned, in the old system, the town was divided into eight-wards known as Waras. A committee was constituted to manage the town. Each Wara sent two representatives known as Varikas who were elected for a year to the committee. The officer of the committee was known as Sthana and official such as Kaupitka, Karmaika were appointed by this elected body. Karmaika was an in charge of records and correspondence and Kaupitka used to collect market revenue, G.C. Sharma, *The administrative System of Rajput*, New Delhi, 1979, p.4.

3 Raja Man Singh-I introduced the ‘Pargana System’ in his State on the Mughal pattern. The State of Jaipur was divided into a number of parganas, and a pargana was further divided in a number of villages, cf. Shyamaldas, Kaviraj, *Vir Vinod*, Vol.II, p.26.

4 There were two categories of Kotwals, one was appointed at the Capital City and the others who were appointed at Parganas’ head-quarters. The duties of the ‘Pargana Kotwal’ were the same as that of the Capital but his status was low in compared to that of the ‘Kotwal of the Capital’, G.C. Sharma, *Administrative System of the Rajputs*, New Delhi, 1979, pp.85.

5 Chithi qrar (Jaipur), *Posh Sudi* 5, V.S.1790/1733 A.D., Jaipur Records, R.S.A., Bikaner.

6 Chithi qrar (Jaipur), *Posh Sudi* 5, V.S.1790/1733 A.D., Jaipur Records, R.S.A., Bikaner; The Kotwal maintained law and order in the City with the help of a Faujdar and Naib-Faujdar.

commodities, regulated the manufacture and sale of intoxicants in accordance with the prescribed rules. His other duties were selling land for the construction of houses and shops, and issuing permission to make additions or alterations in the houses. He also granted permission for the practice of various professions in the City. The collection of duties or toll taxes, fines and other taxes, at the Chabootara-Kotwali - a platform in front of his office, was one of his essential and multi-farious duties which he performed in the Capital with the help of his sub-ordinate officials.

Since, in those days there was no separate police department, the ruler had to appoint army officials to maintain law and order in the civil areas. The police functions in the City were performed by the Faujdar, who was a military officer at the pargana level. Naib-Faujdar or the Deputy Faujdar assisted him in performing police duties in the City. The Naib-Faujdar was also responsible for keeping surveillance over the people and their luggage which passed through the City’s entry gates. It appears that it was not possible to leave the City with any kind of property without a permit from the office of this functionary, as it is clear from the evidence given by a Naib-Faujdar of Jaipur in a trial case. If any person wanted to leave or enter the City with his property, or send off his property of any kind, he had to apply in the office of the Naib-Faujdar for a chit or pass to the Chowkee or the check-post at the Gateway by which he quit the City. At every gateway’s Chokee, a lower official, called Jamadar, was posted who demanded and received the gate pass from the property holders. This City police continued to remain in context of the Faujdar until the twenties of the 20th Century when it were reorganized.

A number of sub-ordinate officials helped the Kotwal to maintain law and order. He appointed the Khabris or Chawkayats (spies), and other officials who furnished him

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8 In a general order of Vaishakh Sudi 2, V.S.1783/1726 A.D., Jaipur Records, Kotwals were asked to prevent hoarding of grain.
12 Bahl Khazana Hazur (Jaipur), V.S.1774/1717 A.D. Jaipur Records.
14 ‘Trial of Jhoota Ram and others in 1836 A.D.’, Jaypoor-Trials, Calcutta, 1836, p.10. At the time of this trial, Tara Chand Sravgee was the Naib-Faujdar of the Jaipur City.
15 Ibid.
with useful information. The *Khabris* or *Chawkyats* went around the City and kept on watching the activities of the people and reported to him\(^{17}\). They traced stolen property; detected crimes, unearthed plots, watched and reported irregular happenings and immoral behaviour among the officials and the public\(^{18}\). They kept him informed about movements of criminals of the City\(^{19}\). They apprehended the offenders and brought them to the *Kotwal* for punishment. The *Kotwal* would award or punish after hearing the cases but he was not empower to inflict the Capital punishment\(^{20}\). His functions were identical of those of the Mughal *Kotwal* as mentioned in *Ain-i-Akbar*\(^{21}\).

The *Kotwal* had to keep the ruler acquainted with all the happenings of the City and to maintain records in *Bahi* or on a paper. The subordinates who assisted him were the *Mushrif*, *Potedar* or *Potdar*, *Karkun*, *Muharrir*, *Darogas*, *Roznamanavis*, *Vakiyanavis* and *Khufianavis* or *Haqiqatnavis*, *Tularas* or the weighing men, *Bindar*, *Chokidars* or *Chokayats*, *Hazrinavis*, etc. Besides performing their duties, these officials also maintained the necessary records at the office i.e., the *Kotwali Chabootara*, where all types of States’ taxes and fines were collected\(^{22}\). The daily records of the *Chabootara Kotwali*, which were maintained by these officials, called *Rojnama Chabootara-Kotwali* and *Rojnama Potedar*, which are still preserved in the Jaipur Archives and the Rajasthan State Archives, Bikaner.

One important segment of the Jaipur City is the establishment of the *Karkhanas*\(^{23}\) or the State’s manufacturing departments, which were situated within the Royal Complex, so their administration was the part and parcel of that of the City. Military and domestic requirements of the State necessitate the establishment of the government owned *Karkhanas* modeled after the Mughal pattern, but with some modifications (particularly in their nomenclature) as required by the socio-cultural

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\(^{17}\) *Chitthi (Jaipur)*, ‘Deep Singh’s letter to *Deewan* Naraindas’, *Op.cit.* This letter furnishes us with information regarding *Khoja* or *Khabri* reporting about the theft cases and movement of thieves.


\(^{19}\) *Siyah-Hazuri (Jaipur)*, Asoj Badi 12, V.S.1783/1726 A.D., Jaipur Records.


\(^{23}\) These *Karkhanas* had specialized manufacturing or artistic activities and where items of the State and the royal household’s requirements were prepared. The chief 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.
environment of Jaipur. There were 36 Karkhanas in the Capital City of Jaipur. Though, the credit for establishing these Karkhanas goes to Sawai Jai Singh, few Karkhanas in the Kachhwaha Capital of Amber were existed even before Jai Singh’s period. Thus, their management and administration was the important component of the City Administration.

All the Karkhanas worked under the supervision of a Minister Diwan or Musahib. The Karkhana of Bagayat looked after the maintenance and upkeep of the

24 Particularly in the nomenclature, Sawai Jai Singh changed Persian names of some of these Mughal Karkhanas, such as, Chitra-Grah for Surat-Khana, Agnijantr-Grah for Atish-Khana, etc. G.S. Sharma, Sources on Social and Economic History of Rajasthan (17th-20th Century), Vikas Prakashan, Bikaner, 2005, pp.206-207.

25 In the Capital City of Sawai Jai Singh, there were 36 Karkhanas or departments in the various courts and yards attached to his palace. These departments were modeled after the Mughal Pattern. In Jaipur, these were popularly known as the bavan-kutcheri and the chatty-karkhana, and during the period of Sawai Jai Singh, a holiday was considered complete only when the chhattis-karkhana remained closed – Roop Kishore Parikh, “Chhattis Karkhana”, in Princey Terrain, ed. by Shikha Jain, Gurgaon, 2005, p.136; G.N. Bahura has compiled a list of thirty-four Karkhanas from the Rajasthan State Archives at Bikaner, from Kapad-Dwara at Jaipur and other sources. The list runs as: (1) Kapad-dwara, which included- (a) Kirirkakhana (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) Farrasshkhana (Tentage and furnishing department), (7) Palkikhana (Palanquins), (8) Pheelkhana (Elephant stable), (9) Buggikhana (Horse market), (10) Shutarkhana (Camel Stables), (11) Rathkhana (Horse Stables), (12) Tabela (Horse Stables), (13) Gwaleru or Goukhana (Dairy), (14) Shikarkhana (Hunting), (15) Rasowara (Kitchen), (16) Modikhana (Stores), (17) Tatarkhana (Hot Water department), (18) Tumbukhana (Betel), (19) Aukhandkhana, (20) Imaratkhana (Building department), (21) Mistrikhanka (Carpentry), (22) Nakarkhana or Naubatkhana (Drums), (23) Gunjiakhanka (Department of musical performers), (24) Karkhana Puniya (Charity department), (25) Bagayat (Gardens department), (26) Khabar (Filigree and Intelligence), (27) Tarakhana (Gota-Kinari) (Lace work), (28) Khasubhakhana (Perfumery), (29) Nakhas (Horse market), (30) Mashalkhana (Torch house), (31) Patangkhana (Kite department), (32) Patarkhana, (33) Rangkhana (Dyeing department), (34) Raushan Chauki (Moving orchestra). As the names suggest, some of the Karkhanas, such as Tumbukhana, Rasowara and Tatarkhana, catered to the day-to-requirements of the Maharaja and other inmates of the palace. Karkhanas like the Nakrkarkhana and the Mashalkhanas were called in to contribute to the paraphernalia of State processions. This system was continued until the inception of the present Rajasthan State.

26 Bahura, G.N. Literary Herritage of the Rulers of Amer and Jaipur, Maharaja Sawai Man Singh II Museum, Jaipur, 1976, pp12-16; G.S. Sharma, Sources on Social and Economic History of Rajasthan, Op.cit., pp.203-204; There is a controversy regarding the establishment of these Karkhanas in Jaipur. G.N. Bahura and V.S. Bhatnagar suggest that these Karkhanas were established by the Maharaja Sawai Jai Singh. Bahura, made Buddhivilas (which was written by Bakht Ram Saha in 1770 A.D. and published by Rajasthan Oriental Research Institute, Jodhpur, 1964) his basis of assumption, as it gives the reference of the establishment of ‘Chhattis-Karkhanas’ in the Jaipur City in 1727. G.S. Sharma pointed out towards the fact that we find Series of Karkhanazat from the period of Jai Singh’s ancestor Raja Ram Singh (1667 to 1689 A.D.). Thus, it is clear from the above references that the credit for establishing the core group of the famous ‘36 Karkhanas’ of Jaipur goes to Sawai Jai Singh, but few Karkhanas in the Kachhwaha Capital of Amber were established even before Jai Singh’s period.

State gardens, while the *Karkhane-Puniya* arranged for charities, donations and alms distributed both on a regular basis and on special occasions. The department of *Karkhana-Jat* supervised and co-ordinated the activities of various *Karkhanas*, considered either as separate units or grouped together. Every *Karkhana* was in-charge of a *Daroga*\(^{28}\), assisted by *Mushrif* and other sub-ordinate officials\(^{29}\). They were responsible to maintain daily records of their *Karkhana*. Every expenditure and transaction of each *Karkhana* was recorded. These records were known as *Toji-Jama-Kharch*, *Toji-Imarat*, etc. Now these documents are preserved by the name "*Karkhanejat*" in the Jaipur Archives and the Rajasthan State Archives, Bikaner.

Since, Jaipur was a Capital City as well as the head-quarter of a *Pargana* ('Pargana Sawai-Jaipur'), the Offices of the state-level ministers and officials\(^{30}\), such as, *Pradhan* or the Chief *Diwan*, *Diwans* (*Diwan-Desh* and *Diwan-Hazuri*) and *Bakshis*\(^{31}\), and the offices of the *Pargana* level officials\(^{32}\), such as, *Amil*, were also existed within

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\(^{28}\) Such as, *Daroga-i-Topkhana*, who was in the in-charge of the artery manufacturing department.


\(^{30}\) At the State level, there was a Cabinet of Ministers and higher rank officials. *Pradhan* or the Chief *Diwan*, who was equivalent to the Chief Minister (Raja Ayamal was the Chief *Diwan* of Sawai Jai Singh's State and his 'haveli' or mansion is mentioned in the 'Siyah-Hazur' papers of the year A.D.1733.), was the highest rank minister in the State and he was assisted in his multi-furrious duties by the two *Diwans* — *Diwan-Desh* and *Diwan-Hazuri*. *Diwan-Desh* (Vidyadhar, the famous engineer and architect of Jaipur, was the *Diwan-Desh* of the Sawai Jai Singh.'s State.) under whom was the general administration of the State (*Waran-Jagir*) having revenue, civil and judicial powers and gave administrative instructions to the *pargana* official from time to time. *Diwan-Hazuri* (Naraindas was the *Diwan-Hazuri* of Sawai Jai Singh.) was the personal secretary of the King, accompanies him at the time of campaigning for the Emperor, and he had to see *Tankha*, *Inam Jagirs*, etc. of the King and the Royal House-hold. The Chief or *Mir-Bakshi* was the head of the army under who were his sub-ordinate *Bakshis* such as, *Bakshi-Desh*, *Bakshi-Tan*, *Bakshi-Topkhana*, etc. These *Diwans* (*Diwan-Desh* and *Diwan-Hazuri*) and *Bakshis* (the Chief or *Mir-Bakshi Bakshi-Desh*, *Tan-Bakshi*, *Bakshi-Topkhana*, etc.) formed a distinct category of senior officers who worked directly under the eyes of the ruler and the Chief *Diwan*, and supervised the work of other officials at lower levels, Bhatnagar, *Op.cit*, p.285; 'Diwan Naraindas Kirpa Ram to Vidyadhar', *Jyestha Vadi* 6, V.S.1794/1737 A.D., Jaipur Records.

\(^{31}\) Meer or the Chief *Bakshi* was the head of the army department and his sub-ordinate officials were *Desh Bakshi*, *Tan Bakshi*, *Bakshi-i-Topkhana*, etc. Bakshi Hemraj and Bakshi Zorawar Singh were two senior army officers of Jaipur, *Chitthii* or letter of Hemraj to Bakshi Zorawar Singh dated 12\(^{28}\), V.S. 1735/March, 1735 A.D.

\(^{32}\) The State of Jaipur was divided into a number of *parganas*, and a *pargana* was further divided in a number of villages. At the *pargana* level, the main officials were *Amil*, *Faujdar* and *Kotwal*. *Amil* was the officer who was responsible for the collection of the land revenue in a *pargana*. *Faujdar* was the army officer at the *pargana* level who helped other *pargana* officials in maintaining law and order and realizing State's taxes and fines. The duties of these officials were not absolutely demarcated, some times their duties overlapped as it is cleared from the instruction orders of the State level officials. (*Chitthii of Deewan Naraindas Kirparam to Vidyadhar, dated *Jyestha Vadi* 6, V.S.1794/1737 A.D.; *Siyah Khufia*, *Shravan Sudi* 9, V.S.1771/1714 A.D., Jaipur Records). When there were serious disturbances, armed soldiers were sent by the State to help the *Faujdar* (*Khatoot Ahalkaran*, Bundle
the city walls. The office of the Amil was popular by the name "Kachehri" which place is still known by this name in the walled city of Jaipur.

Like the other officials at lower level, some times the Kotwal had to give an undertaking that no theft or crime of any kind would take place in the area under his jurisdiction. In this way, the official's responsibility to check the crime was fixed, and the officials were to keep themselves fully informed about the criminal communities residing in the areas under their jurisdiction. Notorious criminals had to give in written that they would not do anything against the law in future. Only on this assurance they were released. He was authorized by the ruler to decide cases of civil, revenue and criminal nature. Application against his decisions could be filed in the court of the Diwan or the ruler.
II

There was a separate department for the intelligence service in the State as well as in the Capital City of Jaipur, known as Khabri and its head-office was in Jaipur. The ruler kept himself acquainted with everything in his State by means of a 'Spy System' and through which he kept a check on officials and on crimes. The people of criminal communities were kept under strict observation. Their movements were reported by the secret officials such as Khojas or Khabries. If any theft or crime occurred, the suspects were arrested and an enquiry was held.

A Haqiqat-navis i.e. news writer and a Vaqiya-navis i.e. news reporter were appointed in the Capital. They maintained a daily report containing every happening in the City and informed the ruler. The report maintained by the Haqiqat-navis was known as Siyah Vakiya. The reports (Siyaha Vaqiya and the reports of the Kotwal) of these officials were sent to the ruler and were compared at the Capital. If they differed, an enquiry was ordered.

III

In the pre-modern period, there was no separation between the executive and the judicial powers. Though, the main duty of the Kotwal was to maintain law and order, to regulate the commercial activities and to realize certain commercial taxes and fines, he was also entrusted with the duty of dispensing justice. He was empowered to decide criminal, civil and revenue cases. The Kotwal was the investigator, prosecutor and also the magistrate. Appeals against his decisions could be filed in the court of the Diwan or the Ruler. In the Capital, Qazis were appointed directly by the Mughal Emperor to decide cases among the Muslim community according to their religion and community laws.

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41 Intelligence Service also worked out side the State and in this field the Vakil, who was appointed as the King’s representative in the Imperial Court, played an important role. Besides safeguarding the king’s interest in the Emperor’s Court, he provided intelligence gathering from there and kept the ruler well informed about Court’s activities.
42 Siyah-Hazur (Jaipur), Pargana Bairath, Bhadva Sudi 9, V.S.1787/1759 A.D., Jaipur Records.
44 Siyah-Hazur (Jaipur), Mangsir Badi 14, V.S.1783/1726 A.D., Jaipur Records.
45 Siyah-Haqiqat (Jaipur), Pargana Toda Bhim, Baisakh Sudi 6, V.S.1791/1734 A.D.
The King was the fountain head of justice. He was the Supreme-Court of law in the state and the final of appeal. He acted as an appellate authority and at times as an original court, and no subject of his state could appeal to the Emperor against the judgment given by him in any case. In the records, there are references of Nyaya Sabha\(^{46}\) which was a moving court, provably because it was presided over by the King. Generally, the rulers heard appeals against the decisions of lower courts and could change their decisions. He could also release or pardon any criminal. His unlimited powers in practice were limited by conventions, traditions and special and customary laws\(^{47}\).

The officials themselves investigate a case and then delivered judgment. Hence there existed no separation of executive and judicial powers. Appeals against the decisions of the Kotwal (Faujdar or Amil in a pargana) could be referred to the Diwan who investigated the case and gave his decision. If the party was still dissatisfied he could appeal to the ruler\(^{48}\) but during the Sawai Jai Singh's period, we find no clear indication in the records which shows such incidences. It shows that the civilians had full faith in the judicial administration of Sawai Jai Singh.

Justice was dispensed without delay. Cases were generally decided on the same day. If all the cases could not be disposed off on the same day, the officials tried their best to decide the remaining cases before moon, the next day and informed the ruler\(^{49}\). The officials were ordered not to prohibit any body if he came for justice to the royal Court\(^{50}\). The thieves were kept in prison, which was known as Bandighar, or in Kotwali-Chabootara, with their hands and feet tied with rope. They were guarded simply by Chowkidars. Low caste prisoners were chained in the open fields and exposed to hot and cold extremes of weather. Some were confined in the Kotwali and the better class in the fort. The prisoners had to live in a narrow space where sanitation was disregarded. The state did not provide them food and clothing. Either the prisoner had to maintain himself or lived on charity\(^{51}\).

\(^{46}\) Nyaya-Sabha Papers, V.S.1786-87/1729-30 A.D., Jaipur Records, R.S.A.Bikaner.
\(^{47}\) Cf. G.C. Sharma, Administrative System of the Rajputs, p.90
\(^{48}\) Ibid., p.91
\(^{50}\) Ibid, Posh Badi 14, V.S.1783/1726 A.D., Jaipur Records.
\(^{51}\) Cf. Tod's Annals, Vol.II, pp.129-30; Sharma, Administrative System of the Rajputs, p.89; Rape was punishable with only a fine in accordance with the social status and financial position of the offender.
In the absence of contemporary references about the crimes of serious nature in the Capital, one can safely assume that the Jaipur City was almost free from such crimes during the period of Sawai Raja Jai Singh. This fact has also been born out from a ‘Circular Invitation Letter’ issued by the Jainas of Jaipur for participating in a festival in the City in the 1760s which mentions about crime-free atmosphere of the City in the reign of Madho Singh-I, the second successor of Jai Singh.

Since Jaipur was found to accommodate the trade and commerce, administrative machinery to regulate these activities was also introduced. In Jaipur, a number of administrative machineries were functioning to collect taxes and fines from different commercial classes and their professions. There existed no separate or independent department or office for taxing trade and commodities. Diwan was the revenue minister, used to advise, and give instructions and guidance to the custom officials from time to time. A number of trade routes were converged to Jaipur, consequently a number of ‘custom or duty posts’ called Chowkees, for realizing different duties and taxes, were established in and around the Jaipur City. A Mushrif, Batwal, Tularas and a number of Chowkayats were posted at each custom posts. Though, Chokees or check posts which were established at the gateways of the City came under the jurisdiction of the City Kotwal, the Chokees beyond the City limits i.e. City Walls came under another official

A low class man was fined Rs.11 for rape of a lady of his own community (Siyah-Haqiqat, Jaipur, Pargana Chatsu, Phalgun Badi 10, V.S.1788/1731 A.D.). A woman was exiled for poisoning her husband (Siyah-Haqiqat, Jaipur, Pargana Chatsu, Asoj Sudi 5, V.S.1788/1731 A.D.). One hand and nose of a woman were amputated for murdering another woman (Ibid, Baisakh Badi 1, V.S.1788/1731 A.D.). Thieves were given a variety of punishments ranging from amputation of limbs, branding of their foreheads, parading them through the market on donkey’s back with their faces blackened, imprisonment, whipping, exile and fines- G.C. Sharma, Administrative System of the Rajputs, Op.cit, p.93. An order issued by a Jaipur ruler mentions that dacoits should be killed; the limbs of thieves should be imputed and that culprits committing larceny should be branded on their fore head, Siyah-Haqiqat, Jaipur, Pargana Jalalpur, Jeth Badi 8, V.S.1784/1727 A.D., Jaipur Records.

This letter is being quoted in the next chapter i.e. ‘Emergence of the City as a Commercial Hub’


Custom posts were established at convenient points on all the principal routes from the Capital and from the important commercial centers.

Siyah Haqiqat, Pargana Hindaun, Chaitr Badi, V.S.1788/1731 A.D., Jaipur Records.
i.e. Amil, as in each Pargana, he was in-charge of the custom posts established in his jurisdiction\(^56\).

The Kotwal, in addition to his executive, administrative and judicial duties, was the chief custom officer in the City and he had to function as the head of the machinery extended with the task to collect taxes. Besides collecting custom and excise duty, he had to collect taxes, namely, Mapa, Hatwada, Hasil and fee for weighting the goods, etc. All the taxes imposed on merchandise or trade came to be known collectively as Zakat\(^57\). In discharging his duty regarding collection of taxes, he was assisted by the Mushrif, Potedar, Karkun, Bindar, Batwal, Tularas and Chawkayats under him\(^58\). It was the duty of the sub-ordinate officials such as Chowkidars or Chawkayats, to go round the town and visit the market places and keep a watch over business transactions\(^59\). It is clear from the Jaipur Records that the tax collected was daily recorded by the sub-ordinate officials under the custom officer\(^60\). As far as, the salaries of these tax collecting officials are concerned, it was the practice to pay the Kotwal in cash, and the sub-ordinate officials were generally paid in terms of the percentage of the amount collected as tax\(^61\).

The goods, which were brought to the market to be sold, were weighed by the weighing men or Tularas. Representative of the Mushrif, Daroga and Karkun were required to be present to record the weight. The weights of the goods were reported to the Italanavis or Vaqiyanavis and Haqiqatnavis who sent detailed information to the Diwan. The amount calculated according to the weight, was realized from the trader and he was given a receipt for it. He kept this with him to show it on demand and save himself from harassment at the hands of officials. If a trader tried to evade the tax or hide the real weight of his goods and was caught by the Chowkidars or Chawkayats, he was produced

\(^{56}\) Ibid.
\(^{57}\) Ibid, p.99; During the Sultanate and the Mughal periods, this was primarily a religious tax realized from the Muslims and the amount was spent on their welfare- I.H. Qureshi, *Administration of the Sultanate of Delhi*, ed., 1971, p.96. The Rajput rulers adopted it and all the taxes imposed on merchandise came to be known by different names in different states. In Jaisalmer and Mewar, these were known as Dan and the collectors as Dannie, while in other states as Sayar or Zakat- G.C. Sharma, *Administrative System of the Rajputs*, Op.cit, pp.99-100. The Zakat or Shayar included all those imposts levied and collected at each custom posts, *Ibid*, p.100.
\(^{58}\) Shiyah-Haqiqat, Pargana Naraina (Jaipur), Chaitra Badi 10, V.S.1788/1731 A.D., Jaipur Records.
\(^{59}\) Khatoot-Ahalkaran (Jaipur), Bundle No.4, Reg. No.302, V.S.1769/1712 AD, Jaipur Records, R.S.A.B.
\(^{60}\) Rojnamechas of Potedar (Jaipur), V.S.1783/1726 A.D., Jaipur Records, R.S.A., Bikaner.
\(^{61}\) Shiyah-Haqiqat (Jaipur), Pargana Ghazi-Ka-Than, V.S.1788/1731 A.D., Jaipur Records.
before the officials and had to pay many tomes the actual tax as a penalty. The amount of penalty was decided by the chief custom official arbitrarily.\(^{62}\)

The amount, which was collected at the Chabootra-Kotwali, was sent to the State Treasury (under the seal of custom officials), after meeting the expenses of establishment. If it was not sent, the appropriation of money was ordered by the Diwan.\(^{63}\) Weekly reports of the custom posts and Chabootra-Kotwali (Kotwal’s office) were sent to the Diwan’s Office. The amount sent to the treasury was compared with the details maintained by the Daroga and the report of the Italanavis or Haqiqatnavis at the Diwan’s Office and an enquiry was ordered if there was any discrepancy.\(^{64}\) The person concerned was called upon to explain them. If found guilty, he was either removed from service or fined for dereliction of duties. The copies of all Parwanas and Sanads exempting traders from different taxes were sent to the officials for their guidance.\(^{65}\) The officials were warned from time to time not to realize any illegal cess or more than the fixed rates of the tax.\(^{66}\) A check was kept on custom officials, through the Italanavis, Vaqiyanavis and Haqiqatnavis but still there were complaints against the officials for realizing excess duty or illegal taxes.\(^{67}\)

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\(^{62}\) Siyah Haqiqar (Jaipur), V.S.1788/1731 A.D., Jaipur Records, R.S.A., Bikaner; The collector of duty was paid salary in cash at the Capital and big towns, and which differed from Pargana to Pargana according to the importance of the place or the amount of work involved. The numerous sub-ordinate officials were paid a percentage of the sum collected at the custom posts. This induced them to discharge their duties efficiently so that they could earn more.

\(^{63}\) Chithi-qrar (Jaipur), V.S.1767/1710 A.D., Jaipur Records, R.S.A., Bikaner; The Patel or Chaudhry of every village was the collector of customs and other cesses. He deposited the collecting in the pargana treasury. He was paid some percent of the collection made as his remuneration, Sharma, cf. G.C., Administrative System of the Rajputs, p.102.

\(^{64}\) Siyah-Haqiqar (Jaipur), Pargana Pahadi, Chaitra Sudi 2, V.S.1782/1725 A.D., Jaipur Records, R.S.A., Bikaner.

\(^{65}\) Siyah-Hazuri (Jaipur), No.646, Asoj Sudi 7, V.S.1783/1726 A.D., Jaipur Records, R.S.A., Bikaner.

\(^{66}\) Chithi-qrar (Jaipur), Maha Badi 2, V.S.1767/1710 A.D., Jaipur Records, R.S.A., Bikaner.

\(^{67}\) Ibid.