ECONOMIC CONDITION

LAND

The land played an important part in the economy of Mahratha kingdom. Services to government were usually remunerated by assignments of land. Persons were honoured with grants of tax free land as inams. Land was taken in lieu of non-recoverable debt and dowry was in many instances paid by gift of land. Thus the demand for and the use of land for so many purposes show that it had great value. The king had two kinds of rights over the lands. (1) The right of the king over the soil (2) Complete ownership of the soil.

In the crown lands, the king had the complete right of both kudiwaram and melwaram over the soil. The kings had absolute and unlimited ownership rights over royal villages. Thus, there existed side by side, with villages in which the people were the proprietors of the soil, royal estates, besides waste lands of which the king was alone the proprietor.

The occupied land that belonged to the state may be classified into:

1) The ‘bhandara’ or royal revenue villages.

2) lands given to others for some purposes.
LAND TENURES

Varieties of land tenure were in vogue during Thanjavur Mahratha period. The Vellanvakai, Brahmadeya, devadana and other types of tenure of Chola times continued to hold sway. The land owners were drawn mainly from the community of Vellalalas. The traditional Vellalar land owning peasants cultivated the lands and retained the kilwaram and paid the melwaram in kind to the revenue officials. The devadana lands (temple lands) were later carved out of Vellanvakai lands and those who lost lands by such transfers were compensated with gifts of land elsewhere. For instance five vellanvakai villages were granted to Brahadeeswara temple. The devadana lands were placed under the custody of the Vellalas on tenancy basis. In the Vellanvakai villages, Vellala land lords leased some portion of land and cultivated other portions with the help of slaves.

During the Mahratha rule, many deserted lands were transferred to fresh immigrants (during Hyder’s invasion) As a result, the affected persons were the traditional Vellala land owners. A bulk of their (Vellala) holdings passed directly into the hands of other non-Brahman classes like Kallars, Padayachies (immigrants) These immigrants also joined the ranks of ‘big land-lords’ along with Brahmans and Vellalas. Hence, the hereditary land-grant economy was perpetuated during the rule of Nayaks and the Mahrathas.

BRAHMADEYA LANDS

Some lands owned by traditional agriculturists under the tenure of Vellanvakai were taken away, and gifted away to Brahmans
as Brahmadeya lands. The Mahratha kings made gifts to Brahmans and learned men. Such assignments of land were called ‘beneficiary tenures’. These grants were in the form of small lands or whole villages (agraharams) Every Brahmadeya village enjoyed ‘sarvamanyam’ tenure. This fact that the Brahmadeya lands (Gift to Brahmans) also existed is evidenced by inscriptions and Modi Records. In Brahmadeya villages, the lands that were granted to Brahmans were not cultivated by the Brahmans directly, as the ritual and convention did not allow them to engage themselves in agricultural operations. The actual cultivation had to be done by share croppers mainly the Vellalas. The increase in number of grant of Brahmadeya land tenure fostered communal feeling of ownership.

DEVADANA LANDS (TEMPLE LANDS)

The custom of granting lands to Hindu temples (devadana) seems to have taken roots in the early medieval period. The royal family, state official and village assemblies granted lands to the innumerable temples. These devadana lands were called iraiyililands (Tax free lands). These lands were placed under the custody of the Brahmans to a large extent and with the Vellalas to a lesser extent, on tenancy basis. These managerial classes cultivated only a portion of the lands with the help of labourers and sub-let the rest to other tenants and they enjoyed the surplus profits. These tenants were called kudimaiudayavar. During the Mahratha rule the temple endowments were classified under three heads namely:

1) Original endowments in the shape of inams.

2) Assignments of land-revenue in lieu of ready - money payments to which institutions were entitled under treaties and engagements.
3) mirasi or ryotwari lands of which proprietary occupancy right was vested in the temple.

The lands assigned in lieu of ready money allowances to native religious institutions included Muslim mosques also. They were drawing money allowances from the treasury. The government's revenue from temple lands averaged to Rs.164,319. Some of the temples like Thiagaraja temple at Tiruvarur, Vaidyanathasamy temple, at Vaitheeswaran Koil etc., own many acres of land.

The Mahratha Government exercised control over the activities of devadana lands and the supervision of such activities was done by mostly Brahman land lords as noted earlier. But after the commencement of the East India company's rule at Thanjavur, it probed into the affairs of the temples and tried to check certain abuses in it and to regulate the devadana lands. This is evidenced by Wallace report of 1814, which emphasized the government to regulate and control the management of devasthanams.

In 1815 the temple lands were rented out to some mirasgars for a term of two/three years for a fixed amount payable on condition that they should pay the revenue to the government and manage the affairs. Under this system all temple lands including 'sarvamanyam' lands were rented to affluent mirasgars, who paid the share of revenue to the government regularly. But these mirasgars took advantage of the opportunity and increased their wealth further.

These big land lords sub-let these lands but enjoyed the produce. This condition continued till the end of the Company's rule.
but the company failed to check (their enrichment) further at the expense of the temple, gaining social and economic status.

Another variety of land tenure in vogue during the Mahratha period was known as service tenure. Lands and **maneum** grants were assigned to public servants in lieu of their services to the government. Lands allotted to public servants were called 'jeevitham'. These lands were originally in the possession of the **Vellalas** and the transfer of the land holdings reduced the status of the **Vellalalas** to that of the tenants or cultivators of the **jeevitham** lands

A class of intermediary land-owners emerged, in the upland areas of Pattukottai to meet the turbulent **Marava** and **Kellar** chiefs. Representatives were chosen from the **Kellar** community and endowed with vast landed estates. There were thirteen military chieftains or 'palayakars' at the time of King Pratapsingh. Thus the **Kellar**-chieftains or **palayakars** became estate owners. The British government made permanent settlement with them. Thus “Thirteen **zamindary** - Estates” were created and recognised under ‘zamindary tenure’

The **zamindars** were authorised to collect the land revenue for the government. The total number of villages under these estates being 251, the rent payable by them was Rs.23,223.64. These estates were settled under Regulation - XXV of 1802. Thus drastic changes occurred in the type of land ownership and the intermediary land owners (**pathakdars**) exploited the rulers and usurped the wealth and became monopoly land owners. Though the influence of the traditional **Vellala** and Brahman land holders did not diminish, other land owning classes like **Kellar** and Mahratha immigrants emerged as land owners.
### Table

**Names of Zamindars in Thanjavur region with the Peshkush paid by them to the Government**

<table>
<thead>
<tr>
<th>Name of Palayams</th>
<th>Number of villages comprised in each</th>
<th>Area acres</th>
<th>Name of holders in 1799</th>
<th>Annual rent prior to 1795</th>
<th>Remission made by Raja Amar Singh</th>
<th>Remainder received during the days of Amar Singh</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Gandarvakottai</td>
<td>53</td>
<td>54468</td>
<td>Accuta Pandarathar</td>
<td>4668-10-8</td>
<td>471-15-4</td>
<td>4191-11-4</td>
</tr>
<tr>
<td>2. Palayavananam</td>
<td>52</td>
<td>13984</td>
<td>Vanagumun Pandarathar</td>
<td>3111-1-10</td>
<td>310-8-7</td>
<td>2800-9-3</td>
</tr>
<tr>
<td>3. Pappanadu</td>
<td>36</td>
<td>23412</td>
<td>Muttsamu Vistaven</td>
<td>3111-1-10</td>
<td>278-9-7</td>
<td>2832-8-3</td>
</tr>
<tr>
<td>5. Sillar</td>
<td>10</td>
<td>14345</td>
<td>Ramasamy Pannikondan</td>
<td>1619-0-10</td>
<td>171-1-9</td>
<td>1447-15-1</td>
</tr>
<tr>
<td>6. Sendangui</td>
<td>9</td>
<td>18909</td>
<td>Valvandi Serveigaran</td>
<td>1300-0-0</td>
<td>169-3-11</td>
<td>1139-13-1</td>
</tr>
<tr>
<td>7. Konur*</td>
<td>2</td>
<td>1612</td>
<td>Srinivasa Rayan</td>
<td>354-12-1</td>
<td>40-1-2</td>
<td>314-10-1</td>
</tr>
<tr>
<td>8. Padarankottai</td>
<td>7</td>
<td>8896</td>
<td>Venkatachala Singapuli</td>
<td>995-8-11</td>
<td>98-7-6</td>
<td>897-1-5</td>
</tr>
<tr>
<td>9. Singavanam</td>
<td>26</td>
<td>8631</td>
<td>Vijaya Ragunatha Makken Gopalan</td>
<td>2705-6-7</td>
<td>188-1-1</td>
<td>2517-5-6</td>
</tr>
<tr>
<td>10. Madukkarn</td>
<td>12</td>
<td>13549</td>
<td>Vijaya Ragunatha Krishna Gopalan</td>
<td>1834-0-11</td>
<td>238-5-0</td>
<td>1598-11-11</td>
</tr>
<tr>
<td>11. Neduvasal</td>
<td>15</td>
<td>9532</td>
<td>Muttiya Pannkondan</td>
<td>1619-0-10</td>
<td>171-1-9</td>
<td>1447-15-1</td>
</tr>
<tr>
<td>12. Attivetti</td>
<td>11</td>
<td>6287</td>
<td>Anganna Serveikaran</td>
<td>551-13-0</td>
<td>64-11-4</td>
<td>487-1-8</td>
</tr>
<tr>
<td>13. Punavasal</td>
<td>1</td>
<td>2527</td>
<td>Butta Malavaraya Pandaram</td>
<td>255-13-4</td>
<td>30-12-9</td>
<td>225-0-7</td>
</tr>
</tbody>
</table>

*Excepting Konur, (a Brahmín estate) all the other 12 estates were under kaller Chieftains

Source: Table B Appendix to Commissioners Report of 1799.

Zamindars in Thanjavur region belonged to Kallar caste. They were probably created to control the wild Marava tribes who lived in upland tracts of Thanjavur.

LAND GRANTS

The Mahrathas also made grants of land and increased the number of settlements which witnessed some changes in the land ownership. The extensive grant of lands (revenue free) or ‘maneum’ grants have been a marked feature of the Mahratha rule. The Commissioner's Report reaffirms this grant. The maneums granted by Mahratha rulers consisted of endowments to religious and charitable institutions and grants to certain individuals chiefly the Brahmans. The Mahratha Brahman particularly became owners of vast estates as they held important posts in the bureaucratic set-up. The Mahratha immigrants poured in steady streams into Thanjavur region due to royal patronage. They were remunerated by grants of lands termed as maneam.

The maneum grants were classified as (1) sarvamaneum\(^1\), (2) ardhamaneum\(^2\), and 3) strotiyam\(^3\).

The endowments made to chathrams consisted of entire villages, which came under sarvamaneum\(^4\). Some of the villages were purchased and endowed in favour of chathrams. The land grants made by the members of royal family were called parvang\(^5\).

The maneum lands granted by Mahratha kings were also settled under inam tenure. Inam refers to a form of land tenure of ancient origin in the south. Inam lands implied revenue-free or gift lands. They were granted under royal sasanas and made by kings directly for and by the authority of kings\(^6\). The inam lands granted by the kings were in form of whole villages or portions there of. If the grant was of a whole village, it was known as ('dehout') 'major inam'. If the grant pertained to some lands in a village, they were known as
minor-inam. The zamindars of Thanjavur also granted inam lands, but later they were deprived of their rights of granting inams.

Under the head “inams” three categories are listed namely a) inam proper b) Lands in which revenue were assigned in lieu of ready-money allowances to native religious institutions. c) lands belonging to private estates of the late Mahratha king, called ‘Mukhasa’ or crown lands.

Most of the grants made by the Mahratha rulers came under ‘Inam proper’. These were the endowments to religious and charitable institutions and to learned Brahmans, maneums and service tenures were included under this category.

The second class of inams comprised lands assigned to religious institutions. These inam lands were locally called ‘Mohini inam lands’. The total extent of lands endowed to these institutions under inams was 54,403 acres. The British also confirmed the endowments to religious institutions. The following table gives the details of this category.

The personal grants were also granted by the Mahratha kings for various reasons. They were:

- **Pattaviruthi** - Personal subsistence to Brahmans at low rent.
- **Brahmadeyam** - For personal benefit.
- **Athyayanam** - For reciting *vedas* in temples
- **Panchangam** - To persons for announcing lucky days and auspicious occasions.
- **Puranam** - For reciting and giving discourses in puranas.
- **Dharmadeyam** - To Brahmans for rent.
Under personal inams the British settled 264504 acres of land and the total extent of land under the second category was 104.168 acres\textsuperscript{30}.

The British assigned lands to compensate cash-payment to karnams, talayaries and village head men. But later to avoid, bribery and corruption the company introduced cash payments of salaries with pension. The talayari inams that existed were enfranchised by the Inam - commissioner\textsuperscript{31}. Thus ‘service inams’ disappeared.

The inam tenants did not have occupancy rights. Like the zamindar, the inamdar generally leased out his land. This land was cultivated by the ryots of the village or by hired labour\textsuperscript{32}.

**LAND HOLDINGS UNDER BRITISH RULE (1799-1855)
DURING MAHRAJATHA PERIOD**

The English interfered in the politics of the Thanjavur Mahratha kingdom during the reign of king Pratapsingh in 1749 for political supremacy (British and French companies fought for commercial and territorial hegemony throughout India). To achieve thier object the English offered help to the Nawab of the Carnatic in his campaigns of A.D. 1771 and A.D. 1773. Between AD.1773 to 1776, Thanjavur was controlled by the Nawab who plundered its villages and ravaged them by revenue collection amounting to 59 percent of the gross produce. The English restored the Thanjavur king (Tulaja) as their puppet in 1776, but a worse fate befell the kingdom in A.D. 1781-85. Haider Ali, the Muslim governor and general of Mysore assisted by the French and the Dutch invaded Thanjavur and the impact of his thrust was disatrous\textsuperscript{33}. Many
deserted their homeland and fled into jungles\textsuperscript{34}. Their lands were transferred to fresh immigrants\textsuperscript{35}, who formed new land holdings as said earlier.

Haider Ali was defeated by the English and Thanjavur was restored in 1785. Thanjavur witnessed large scale immigration due to bad economic conditions in other areas. As a result the Mahratha kingdom was filled with new entrants. This new settlers occupied the lands\textsuperscript{36} which created the new class of land holders called \textit{mirasdars}. Those who fled came back when matters improved and claimed their lands but they were compensated by transfer of lands. The immigrants who were accommodated as \textit{'pycari settlers'}\textsuperscript{37} became proprietors. Thus the traditional \textit{Vellala} land holdings passed directly into the hands of immigrant communities especially the \textit{Kallars} who became big land lords along with Brahmans and \textit{Vellalas}.

The tenants who had remained at Thanjavur facing vissicitudes of fortune were known as \textit{'ulkudis'} or resident tenants\textsuperscript{38}. When the British Company took over the direct administration of Thanjavur principality on 22nd October 1799 they made Thanjavur as a district of Madras Presidency. The Company needed resources and money, so it began to consolidate and tried to regularise its revenue. To safeguard the colonial interest Mr. Harris placed the entire district under \textit{amani} excepting the \textit{'maneum Lands'}. At that time the land tenures in vogue were, \textit{mirasi}, \textit{inamdari} and \textit{zamindari}.

The \textit{mirasi} tenure of Land holding were extensive. It is believed that Thanjavur is the birth place of \textit{mirasi}\textsuperscript{39}. The \textit{mirasdars} who paid the revenue direct to the government had the right to sell or mortgage their lands without seeking the government's permission.
Thus many *mirasdars* became opulent and unscrupulous. This is observed by Harris who writes ‘a single land owner decided the grain-market\(^{40}\) and possessed vast extent of lands usurped as, far as possible taking full advantage of the opportunities provided\(^{41}\). The *patak\(\)-dars* continued as estate-owners under *mirasi* tenure and the present day estate owners are the descendants of these *pathak\(\)-dars* who had acquired land and inherited ‘*mirasi* rights’. They were favoured with large-estates of land during the Mahratha rule for their military service rendered by them\(^{42}\).

The *Miras\(\)-dars* became dominant and affluent and claimed the proprietary right and so the British decided to break this pattern of indigenous ownership and introduced private responsibility. The *samudayam, arudikk\(\)-karai* and *akobh\(\)-hogam* or *ejamana gramam* were relieved of communal ownership\(^{43}\).

In *mirasi* villages, though the lands were cultivated separately, the produce was pooled and divided according to the shares held by them. Each *miras\(\)-dar’s* *pangu*, in both *nanjai* and *punjai* lands was clearly defined. Thus the system of land holding underwent a number of modifications. The classification of lands into micro divisions led to many problems; the conflict between the *mirasdars* on the one hand and landless labour and small tenants on the other hand was frequent.

Under the Mahratha rule, common ownership of land had been the prevailing mode. The rights on land were held commonly. The village community was the collective owner\(^{44}\). In the joint village the dominant community, claimed proprietary right over cultivable and waste lands. The propertied class was the managerial class. In the *Vellan\(\)-vak\(\)-ai* villages, the *Vellalas* dominated and those in
Brahmadeya village by Brahmans. In jeevitham villages, both Brahmans and Vellalas dominated. In devadana villages too the Brahmans and Vellalas dominated. In ekabhoga village, a single Brahman land-lord was the manager. In all these different types of ownership, the proprietary class did not work in the fields.

The Mahratha rule witnessed some changes in the ownership of land due to Mahratha immigrants. Vast majority remained landless and they were ranked as the lowest in the social order. Their conditions were miserable as they received the minimum share of produce. During the Mahratha rule the pathakdars usurped the wealth and became monopoly landowners. When the British took charge of the administration, a graded socio-economic society was established by them. Economic inequality had taken deep roots. The British designed their revenue policy and the Mahratha rulers had to bear the heavy preasure. The policies of the company affected the agrarian economy of Thanjavur.

LABOUR

Agriculture being the main occupation during the period under survey, the majority of the people depended on it. The agricultural classes may roughly be classified as land lords, tenants and serfs.

In the Thanjavur agrarian society, the land owners enjoyed high social esteem and in those days they were also known as ‘perumkudikal, kaniyatchikaran, mirasdars, zamindars and inamders’. Many among them were so wealthy and that they led extravagant way of life. As said earlier, the big land lords considered it below their dignity to under take agricultural operations themselves
and so they generally rented and cultivated their lands with the help of labourers and servants. They also leased out to tenants who in turn cultivated lands on their behalf. In Brahmadeya lands, the Brahman landowners engaged tenants from non-Brahman castes to cultivate their lands and these tenants of the Brahman landowners engaged agricultural labourers to cultivate these lands which they had taken on lease.

In addition to cultivation, these labourers used to construct irrigation works, quarry stone and transport it for building temples and carry heavy goods and palanquins. These slaves or *adimai* may actually have been a much larger percentage before Haider Ali’s invasion of 1781 for most of them fled away, or starved in the famine of 1781-82. Most of the Thanjavur’s non-Brahman, immigrants tenants (*Kallar, Padayachis, Muppanars and Vanniars*) may infact date from the period 1786 - 1800. The peasants who came from neighbouring countries became *pannaiyals* or bonded labourers. At first these slaves belonged ultimately to the government. The government loaned them out in kinship clusters to live and work in Brahmadeya and temple lands.

The majority of labourers who were engaged in agricultural work were the non-owners of land who worked on land owned by others. They can be classified into two broad classes (1) The tenants 2. The agricultural labourers or slaves or serfs (forced labourers). The land lord gave his land on lease to one or more tenants. There were three forms of tenancy in force by which large estates were cultivated during the Mahratha period. They were (1) The *varam*, system, (2) *kuthagai* or lease system(3) *pannai* system or home-farm system.
Under the varam system, the lands were given out to a tenant on varam, under which the tenant did the whole cultivation himself and divided the crop with his land lord. The share or varam of the produce allowed to the cultivator varied from 50% to 25%. The share of the labourer was known as 'kudiwaram'.

The land given out on lease for a fixed annual rent was called kuthagai system where the landlord was an absentee. The kuthagai payable to the landlord was in kind or in cash or both. The lease or kuthagai was at times called ulavu kaniyakshi (right of cultivation). The tenants were called 'kuthahaidar'.

Under pannai system the landlord cultivated his lands by means of hired labourers or pannaiyals. This system was common in the Mahratha period. In this system much of the agricultural labour was performed by the pannaiyals, a form of attached labour (serfs) with the land (transferred from one master to another with the land) In the mirasi tenure the lands were cultivated under pannai system and there prevailed the state of bondage. In pannai cultivation, the labourers employed were, either Parayars or Pallars or pallis.

With the introduction of pycari tenancy there arose two branches namely (1) residential tenants or ulkudis and Non-residential tenants or purakudis.

The ulkudis tenants resided in the pannai and they had permanent right or kudikkani. The purakudis were non-residential tenants who worked on terms of agreement and they were hired labourers taken in for seasonal work on land.
SERFDOM

The agricultural labourers or farm servants differed in many ways from tenants. The most important difference between them was labourers' lack of security of employment. The tenants were assured of some work for the entire season.

The agricultural labourers and farm servants remained as serfs of the soil in rural areas. The slaves who lived in urban areas remained personal slaves of their master. The agricultural labourers who were unable to change their occupation in a caste ridden society sold themselves to the land owners. In due course, they became economically weak and socially down-trodden and became personal slaves of their masters. Advance made to father was even carried to the son. This practice led the labourers from generation to generation to a state of serfdom. Since communal ownership lingered at Thanjavur, the slaves belonged to a community rather than to an individual. Thus, the institution of slavery was prevalent in Thanjavur Maharatha Period.

The British records are full of such references. It was quite common among the Paraiyans to sell themselves or their relations to their masters. Where such a sale had taken place, the Paraiyans were considered the personal property of their owners and could be sold and mortgaged. The slave could also be sold by their masters for arrears of revenue or any other reason. They could not be sold to distant parts of the country.

There were different kinds of slaves.

1. Some were bought. 2. Some were given as slaves. Some families sold themselves as hereditary slaves. 3. Some were
inherited from ancestors and while some were enslaved by way of punishment.

These slaves were broadly classified into two namely:

1) agricultural slaves 2) domestic slaves.

The agricultural slaves belonged to the caste of *pallies*, *Parayars* and *Pallans*. The *Paraiyars* and *Pallars* were attached to the *Vellalars* and other-Non-Brahman masters and *Palli* slaves were attached to the Brahman land owners.

In the *mirasi* villages, the *Parayans* worked on the fields of the *mirasdas* in rotation according to the share of the land which each *mirasdar* held in the village. The *mirasdas* have to depend on their labour for marking of boundaries, measuring grain, watching fields, burning the dead etc. They had certain rights. They were allowed to live in their sites at the backyard free of rent. It is appropriate to refer agricultural slaves as 'serfs'. A few of the early reports on serfdom mention that they were serfs.

Since they formed the basis of village economy, they were deemed to be inevitable. They were in no way inferior to free labourers, though their wages were little less than that of theirs.

Regarding nature and treatment of slaves we have a number of reports to rely upon. They had their own routine of work. They worked in groups.

Slave women were employed by their masters to look after the cattle, transplant and reaping the corn and other laborious works. They were exempted from work only on festival days. Even on such days, they were employed in erecting temporary *pandals*.
used by their masters. On festival occasions, these slaves were used for pulling the huge-sized cars of idols round the villages or temples. These women slaves were preferred for their beauty. There were references to female slaves in Marathi, Modi records them as kunbins or batiks. These female slaves were purchased and employed as domestic slaves. Most of them were generally unmarried and of sudra caste. These slaves were not separated from their relatives and they were sold together. It was a kind of collective bondage. An inquiry which was made in 1819 to know the conditions of agricultural slaves furnishes information regarding their yearly emoluments. A Pallan and Pallachi (wife and husband) got roughly about 30 kalam and Rs.9 per year which was just enough for their hand to mouth existence.

**ECONOMIC POSITIONS OF THE AGRICULTURAL LABOURERS**

The British reports of the Mahratha period evidences the extreme poverty of the vast majority of the labourers. According to the reports, the people were in extreme wretchedness and the periodical out break of famines also led to their untold misery and distress. The cultivators were always in poverty and generally indebt. The agricultural labourers were in much worse condition. They lived a hand to mouth existence.

The position of the ryots deteriorated and economic inequality prevailed. Though the economic status of the tenants was however a little higher than that of the slaves, yet, they led miserable lives as they were always immersed in debts.
The pathetic condition of the agricultural labourers was predominantly due to the policy of the government which did not bother very much to improve the plight of the masses. When the British government took up the revenue administration, the officers used varieties of tortures and oppressive measures for prompt collection of land revenue directly from the petty tenants and cultivators.

The slaves were paid poorly and treated harshly. Their food was coarse and poor in standard. They had little clothing and that little was extremely 'dirty'. Religious taboos were there which prevented these communities from land ownership. The Brahmans and higher-caste Hindus treated them as 'untouchables'.

Within the slave-castes the Pallies (a sudra community) were not treated as untouchables. The status of Pallies seem to have been better.

The pannaiyals of Thanjavur were deemed to be 'hereditary slaves'. The position of sudra pannaiyal was better than that of the Pariach pannaiyal and there was a descrimination between a sudra and Pariach pannaiyal.

The British felt that slavery was an integral part of the society. The land owners of Thanjavur were unwilling to allow easy mobility of slaves because of the economic strains. The government also supported them. When the pallars and Parayars absconded, the British collector ordered that they should return to their masters and police were sent to help the landlords.

The government depended on their labour and did not want to displease the wealthy land-lords. To safeguard colonial
interests, the company government did not abolish slavery. The thorny problem remained unsolved till 1855. The misery of the slaves remained untackled. They become economically weak and socially down-trodden.

**WAGES**

Most of the labourers earned their living by doing work on land. The *pannaiyals* or farm servants were attached with soil and their wages were low. They were given one and a half measure of paddy a day. Though the wages were low, their employment was permanent.

The ‘varamdars’ or tenants were better than serfs, and the reason behind it was, the *mirasdars* did not allow a proportionate share of the produce to the serfs but only a daily allowance in money or kind.

The *varam* (share) allowed to *purakudi* (non-resident tenant) was more or less 50% of the produce in the *kudiwaram* of the *mirasdars*. This share amount was more than what the *varamdars* received during Mahratha rule. Yet their income was below the sustenance level as they had to supply the agricultural stock necessary for cultivation. As a result, they were always immersed in debts. The *ulkudis* (resident *pycaries*) were provided with sites for their houses, free of rent and they received aid on occasions of wedding, child birth etc besides food and clothing. As regards their wages, A.D. Camphbell, noted in 1832 that, daily four small measures of grain were paid to these *ulkudi* labourers and this was not sufficient.
The *pycaries* (immigrant labourers) received 23-26% of the gross produce. The variation in rate from village to village were also noticed in the Wallace Report\(^3\). Yet their income was below the sustenance level.

The slaves were paid poorly. The rate of wages for the female *Pallan* caste women was same as that of the farm servants, who were attached with soil (\(1\frac{1}{2}\) measures of paddy a day) The *Palla* caste women alone was employed in Thanjavur delta, as they were considered to be particularly skilled in cultivation of paddy. For the boys (child labour) the rate was half of the above. This rate was applied to the *ulkudi* slaves only. The rate was increased, when there was a pressing demand for labourers\(^4\).

The hired labourers who were taken in for seasonal work on land were paid daily wages either in kind or cash or in both. The casual labourers were also in demand who were paid daily wages in cash or kind. The land lords never advanced loans to them. Such labourers, demanded higher wages to compensate the loss of wages during unemployment.

**INDUSTRIES**

The Industries that thrived in the Thanjavur Maharatha kingdom were *agriculture*, *mining*, *metallurgy*, *handicrafts*, *shipbuilding* and *textiles*. Among the Industries, the important industry was agriculture because, people depended on agriculture for their livelihood.

The process of agricultural operations in Maharatha days does not appear to have been far different from what they are now.
The agricultural implement used by the peasants in those days do not seem to have been different from those of our times, though direct evidence about them is not available. The articles of consumption made of agricultural production were many. The most important of the agricultural manufacture was palm sugar or jaggary. Oil was produced from raw agricultural products in the oil mill known as sekku worked with two bulls. The Vaniyars or Chettis plied this industry. The important articles that were produced from coconut were coir, toddy, mat, etc. The palm leaf was used for making mats and houses were thatched with palm leaves.

Though agriculture was the main industry, there were others also. An important non-agricultural industry was mining. Some of the important minerals were imported from foreign countries. The important article that was mined was gold and iron.

The metal articles that were made were marked not only by artistic skill, but also for the attractive value. There were many craftsmen who had specialised in metal work. The more important among them were the jewellers, silversmiths, workers in ivory, carpenters and others. These articles had only a narrow market and satisfied the needs of only a few people who could afford them. The poorer people could not have afforded the luxury. Gilding articles with gold and silver was a flourishing trade and ornament making was very popular. The articles of jewellery used in temples were many and varied. People used costly ornaments.

The household articles were different kinds of vessels which were usually made of copper. It was also used for minting coins. Ivory was used for ornamenting articles made of metals:
Copper imported by the Danish merchants was used for making vessels at Kumbakonam.

Many handicrafts flourished in the Mahratha kingdom. The houses were furnished with wooden handicrafts: The carriages and palanquins were made of wood. Wood was also used for the construction of ships and for navigation purposes.

The potter's industry was widespread. The majority of the people made use of coarse pots made by the potter for their household necessity. It supplied the primary needs of the people.

Doll making was developed with great skill and talent. The making of world famous Thanjavur art plates with beautiful images and floral decorations, ornamental lamps, temple banners were some of the crafts developed in Thanjavur, during the Mahratha period.

Another craft of Thanjavur was pattamadai mats made, up of grass and warp of skill or cotton with fine surface. The wooden toys were called marappacchi was typical example of Thanjavur style.

**SHIPBUILDING INDUSTRY**

The extensive trade of south India with other foreign countries presupposes the existence of many ships in Thanjuvur Mahratha kingdom. King Serfoji II was the first Mahratha king who started the ship building industry in Sarabendarajanpattinam which is 10 miles south of Pattukottai on the sea-coast. He erected a small fort in 1814 with regular ramparts with a moat all around and with a central tower called Manora78.
King Serfoji II equipped the port with facilities to build the sea going ships of various types and sizes from the year 1820. The ships built in this port carried on coastal trade with places like Nagapattinam, Thirumullavasal, Kodikarai, Madras, Malabar, Tranquebar and with distant lands like Colombo, Jaffna, Andamans and Lekshadeep. The ships which were built in this yard were given Indian names like ‘Shambuprasad’ Ramaprasad’, Sivaprasad’ Ganeshprasad. Rajalakshmi, Gajalakshmi etc. For protection of the port the king stationed a garrison of soldiers known as ‘Samara Dheer sepoy’s’.

Ships from Kerala and Jaffna came to this port for repairs. New anchors were cast and brass nails were made in the foundry.

When new boats and ships were launched, goats were sacrificed in four directions of the ship to propitiate the sea-god Varuna. The Modi record says that four ships were built on 8th January 1826, 26th February 1826, 22nd May and July 29th in 1826. It is also seen that two of his ships by name Brahadeesware prasad and Sambuprasad were leased out to the East India company for 6,000/- pounds per annum to carry out coastal trade with Madras and Cuddalore. Records were maintained of the arrival and departure of several ships and their cargo contents. Smaller ships were stationed at ports for shuttle traffic between the ports. Special signs and codes were maintained to convey messages from one ship to other or from land to ship. Such signs were shown by means of flags of various colours during the day and meaning signs with the help of oil-fired torches in the night. To make the codes and signs, easy to remember, king Serfoji II ordered his pandits to compose the signs in Tamil verses for easy memorising and ready reference by
sailors. There are references of ships along the coast in the Modi records.

Boat building industry was also given importance as there were no bridges to cross the rivers as in the modern period. Small boats capable of negotiating the back waters and channels were also built for the use in Thiruthuraipoondi Taluk. King Serfoji II maintained pleasure boats or royal yatch for his use and for the use of his European guests and dignatories. During the reign of Sivaji II, boat building industry flourished. River transport was done by the means of ferries and basket boats. The people were familiar with round basket boats called 'parisus. The fisherfolk used the catumarans to cross the rivers and seas. These indicate that building of boats or ferries and building of ships for the conveyance of passengers or merchandise was a popular industry during the Mahratha rule in Thanjavur.

The building industry also flourished in urban areas. The aristocrats, royalty and nobles lived in the capital. The construction of temples, and renovation works kept this industry active. This also gave encouragement to the subsidiary industries of bricklaying and quarrying.

The textile Industry was an important industry. The different communities that were engaged in the textile industry were the Pattunulkarars, Kaikkolas, and others. Cotton and silk were manufactured on a large scale. Raw silk was prepared for the loom dyed in different colours and woven into fine cloth with floral pattern. This industry was in the household stage and centred round the craftsman, who produced articles in his own place and brought them to the market for sale. Textile products of numerous varieties were
manufactured in abundance at Thanjavur. Mayavaram, Aiyampettai and Kumbakonam which were the ancient centres of weaving industry and manufacture of calico.

THE CONDITION OF INDUSTRIAL CLASS

The British monopolised trade and production in India. They transferred India into a colonial market for their finished goods. To accelerate the growth of their, own industries they levied a nominal duty on their goods and they discouraged Indian Industries and trade in all possible ways. This deliberate policy of exploitation of the British, had greatly ruined indigenous industries, especially textile. The charter Act of 1813 opened the gates of India to all manufacturers of England. Indian markets were flooded with British goods in 1822-23. The Indian weavers could not compete with them, which gave a death blow to the textile industry and subsequently the predominance of the textile industry became a thing of the past.

The plight of the weavers became very pathetic. The policy of the company was oppressive and consequently, the weavers groaned under the dead weight of oppressive taxation which ruined them.

There were visible changes even in the taste of the people who favoured and preferred European fashion. The kings who were the patrons of these industries were reduced to insignificance. The last Mahratha king did not evince any interest in the promotion of native industries. As a result, many weavers have been forced to abandon their occupation, for other pursuits, as they lost patronage and support.
TRADE

The prosperity of a country depends largely on trade. We get some information in the records regarding the maritime sea-trade. The sea-going vessels were known by the terms ‘kappal’, padagu, ‘thoni’ and ‘surippu’. There were sixteen sea ports for the shipment and landing of goods at the time of the Thanjavur Mahratha rule.\textsuperscript{88}

The articles of trade during the Mahratha period may be brought under two heads, imports and exports. Though the country was economically self-supporting, the Mahratha government imported some foreign goods. Gold and silver were imported to meet the needs of coinage. Karaikkal port was famous for silver trade. Horse was imported from foreign countries which were mainly used for state paraphernalia and for military purposes. Horse trade was largely a monopoly of the Muslim merchants.

The spices like cloves, sandalwood, opium saffron, rose water were imported. Silk was also imported from China. The articles of luxury imported were precious stones which were in great demand by the royalty and nobility.

Articles were exported to Persia, Arabia and China. The most important food product that was exported to foreign countries was rice.\textsuperscript{89}

The next important article that was exported was, dye stuffs like Indigo, sandalwood and teakwood. Tobacco and longcloth were produced at Nagapattinam and were exported. Nagore cloths like calico and silk cloth, Tin, lead, and iron were exported.
Local trade was hampered by frequent wars. But the inland trade was safe. There were a good number of articles of inland trade. The articles of trade were pulses, ragi, wheat, vegetables, tamarind, salt, spices, cloves, ghee, oil, jaggary, sugar, betel leaves arecanut, cotton, metals etc.

During the British rule, free trade policy came into force. The British allowed import of manufactured goods. To encourage import of British goods, prohibitive duties were imposed on Indian manufactured goods. The British goods invaded Indian markets.90

THE TRADING CLASSES

The trade of the country was practically in the hands of a few commercial communities. Among them, the Muslims were important. They established themselves permanently on the soil and had good business and influence in the commercial life. They brought goods from China, Malacca and other countries and supplied them to the people. The coastal trade of Thanjavur kingdom was largely controlled by them.

There were also a good number of native merchants who took an important part in it. Among them were the Chettis who were enterprising businessmen. The articles in which they dealt were pepper, precious stones and costly goods such as gold and silver. The Chettis also did business in the coastal area. The Malabaris were another enterprising community that carried on a part of the trade of the country.
The overseas trade of Thanjavur Mahratha kingdom was largely in the hands of foreign traders like Portuguese Dutch, English and the Danes.

CONDITION OF THE TRADING CLASSES

The direct contact with the British brought about many changes in the very style of life which had undergone many basic changes. Not only European mode of life, but also their very manners were imitated. The wealthy people took pride in following European way in dress and manners. Due to wide use of such articles as Hamilton pointed out in 1820, not only the principal towns and cities, but many of the larger descriptions of villages were abundantly supplied with European manufactures of every sort, such as woolens, glasses and hardware. The trading classes profited enormously which also facilitated the growth of English merchants who in turn, needed the support of native merchants. Vellalas who till then were tillers, took to trading. Due to their diversion, though agriculture suffered, they became rich and influential.

MARKETING OF GOODS

The articles of inland trade were sold in bazaars or 'pettai' (markets) and in fairs which were held regularly on fixed days throughout the year. There were a number of pettais in Thanjavur Mahratha kingdom. The local pettais which supplied commodities like rice were called 'nelluppettai'. It was also a source of income to the Mahratha Government.

The broker had an important place in fixing the prices of articles. The merchants had the custom to purchase or to sell their
merchandise in wholesale through the brokers. In Vallam and Nagapattinam taluk, the farmers handed over their produce at a fixed price to the agents who in turn sold it to the consumers with more profit\textsuperscript{93}. In addition to wholesale shops, there were grocery shops called \textit{palasaraku}. The permanent shops were called \textit{kadai}. The street hawkers also sold things to meet the daily demands of the people.

There were many godowns to store the grains. The godowns were called \textit{kidangu, kittangi} or \textit{kottiyan}. The trading centres were important towns to which were taken the raw and finished articles that were produced. The articles from foreign countries were subjected to a customs duty. Duty was levied on certain articles of merchandise.

**PRICES**

The price of essential commodities always depended upon the price of rice, the staple food of the people. There is sufficient evidence to show that prices of articles were low under Mahratha rule. One could purchase 3 1/2 \textit{marakkals} of paddy for 1 \textit{panam}\textsuperscript{94}. The cost of one \textit{kalam} of paddy was 3 \textit{panams}. But many were poor, that they were unable to purchase rice even though the price was very low\textsuperscript{95}. The prices of goods record a three fold increase after 1850\textsuperscript{96} throughout Madras presidency. In Thanjavur district also the prices of food grains increased and this is pointed out in settlement reports\textsuperscript{97}.
MEASURES

Different measures were in use under the Mahratha rule for different articles. The grain measures in quantity were known as ‘poti’, ‘chumai’ ‘muttai’ etc., All grains in husk were measured by marakkkal\(^9\). There was no uniformity in the measuring units and no attempt appears to have been made to standardise them.

There are references to small weights as ‘tola\(^9\) and ‘tonk’. In addition to it the weights used were managu veesai and seer. The Modi records\(^10\) indicate that marakkal, padi and kalam were considered as dry measures. Lands were measured by a rod or by the feet in length under the Mahratha rule. They were defined in terms of veli, ma and kuzhi\(^10\).

Seer was a popular liquid measure used in those days to weigh milk, or ghee. A Modi record speaks about the grant of 16 seers of gingely oil from kottiyom or godown to make yaga in 1834\(^10\). Another notification records the grant of 30 seers of sugar from big kottiyom by avusaheb (queen mother) to make sugar dolls for kuladharma pooja in 1838\(^10\).

The general commercial weights for all solids except grain and salt were the same\(^10\). Vegetables, and tamarind were weighed on balances in terms of ‘edais’. The balance was called ‘kaluthukol or neck stick’\(^10\).

WEIGHTS

Different terms were expressed to measure or weigh the articles during the Mahratha rule. The weights in use are mentioned
in the Modi records. The Goldsmith’s weight is expressed in ‘panam’. Coconuts were weighed in load or ‘sumai’. Beteri leaves were sold in ‘piddi’ or ‘kavuli’. Time was expressed by the term ‘naligai’ and ‘jamam’. There were large number of popular expressions for describing the time in common use.

The weight and measures were not uniform throughout the Mahratha kingdom. During the reign of king Serfoji II, the king ordered the merchants to use uniform and correct weights. The merchants were instructed to display the correct measures and weighing stones. The Modi record indicates that the government undertook the regulation of prices for the benefit of the public. The weights and measures were checked and stamped during the later part of the Mahratha rule. When the company rule was introduced, the British government ordered the government officers to check the sealing of weights. The officers attached to the choultries raised their voice of protest against the tashildars in 1844 as the choultry officials considered this system below their dignity. During the British, rule the weights and measures used were uniform and they were checked and sealed.

TRANSPORT AND COMMUNICATION

Communication and safe roads, navigable rivers facilitate easy transport and encourage the growth of external and internal trade. As said earlier, there were many ports during the Mahratha period which helped the progress of trade.

The different parts of the kingdom were connected by roads. The chief mode of transport of persons and goods were the pack bullocks, horses and palanquins etc. Articles were also carried
by head-loads, oxen and ponies. They were not only slow but expensive too\[^{114}\]. Traffic was not sufficiently impeded by the absence of transport and communication facilities.

However, some new roads were laid during the reign of Serfoji II connecting the important cities and chattrams. The British company repaired certain roads primarily for military traffic. It made efforts towards the improvements of transport and communication between 1800-1850.

River transport was facilitated by means of ferries. Canals were used for transport of articles. During the later part of the Mahratha rule, a lot of construction work was taken up for the benefit of the public New bridges were built. During the reign of Shivaji II Thiruvaialyaru Cauvery bridge was constructed with the total expense of Rs. 71,000\[^{115}\]. A bridge was constructed across river Vennar in 1836 and this is evident from the Vennar bridge inscription in Palliagraharam\[^{116}\]. The Modi documents confirm this news which give details of the expenses incurred to construct a bridge that the construction was started in 1832 and was completed in 1836\[^{117}\].

Another bridge was also constructed across river Vadavar according to another record\[^{118}\]. Repair works were also undertaken in Vennar bridge in 1834\[^{119}\]. King Shivaji II built a bridge across river Kudamurutti in 1844\[^{120}\].

The foregoing account of the commercial life and a study of the economic policy of the Thanjavur Mahratha kings with available evidence indicates that, they were anxious to encourage trade.
STANDARD OF LIVING

The standard of living among the people during the Mahratha rule in Thanjavur can be estimated largely from the writings of foreign travellers, Jesuit letters and Modi Records. It appears from their records, that the kingdom was rich and its resources were great. There was much disparity in the living conditions of various classes of people. Poverty amidst plenty, may be true description of their condition. The nobles and rich people lived in luxury and indulged in wasteful extravagance and expenditure. The common people lived under conditions of extreme poverty. The ryots lived in poor condition due to oppression of the nobles. Most people were poor, and suffered under many economic disabilities. The general poverty of the people must have been due to various factors. The taxation policy of the Government which has been dealt earlier probably had much to do with it. Large expenditure on buildings, resulted in considerable drain on the public purse.

Many people in the urban areas, lived an artificial life by cultivating certain habits influenced by the nobility high or low, the people decked themselves with many jewels exceeding the limits of their resources. The people under the Mahratha rule, led a well-balanced socio-economic life. The consumable products in the Mahratha period were made in such abundance, that the kingdom was as a whole self-sufficient. Though there was economic self-sufficiency, there was also to some extent economic interdependence.

Thus, it is reasonable to assume that the majority of the people were tradition bound, generally lived a simple and contented life without much economic problems unlike the present day.
COINAGE

It is not known, when the Mahratha rulers of Thanjavur first started minting coins as very little information is available on the coinage of the Mahrathas. Most of the issues were probably of the 18th century. Neither are their coins dated, nor do they bear the names of any of the rulers, so evidence from the coins is virtually non-existent and they cannot be assigned in any chronological order.

Venkoji, the first Mahratha ruler made a pact with the Dutch to mint *ponsaragan* and by this pact the king was profitted\(^{121}\). The Mahratha kings at first gave lease and minting rights to private persons to mint coins and also exchanged new coins for the old and worn out coins\(^{122}\). Later, they started to mint coins. There was a gold mint at Thirumarugal\(^{123}\) during the reign of Amarsingh according to the Modi records. The mint was called *Thangasalai*\(^{124}\) Arab and French coins were also in circulation being minted at Nagapatinam, Thanjavur and Kumbakonam\(^{125}\).

It is reasonable to assume that the Thanjavur Mahrathas coined a *hun* or *pagoda* but the exact type is unknown to us. At first, the Mahrathas adopted the *pulicat pagodas* struck by the English company in 1662 generally known as the Porto Nova type\(^{126}\). Soon the Thanjavur Mahratha kings followed the English and claimed the exclusive right of coining this type of coin late in 17th century without any marks or inscription which would render it recognisable from the Dutch.

Different varieties of coins were in vogue at the time of the Mahratha rule in Thanjavur. A list of different coins that were presented to king Tulaja on his coronation is given in Modi bundle\(^{127}\).
The well known coins were ‘chakkram’ ‘panam’ and ‘kasu’ copper coins were also in vogue. References were found as ‘Vellippanam’ (silver coin), Puli varagan, Parangipettai varagan, Nagappattinam varagan, peria panam, chinnappanam, mohara and 1/2 mohars. Some of the coins used by rich and upper class people of Thanjavur during the Mahartha period were ‘hunnam’ ‘Arcot hunnam’, phuli hunnam’ and ‘Parangipet hunnam’ with elegant floral pattern.

There are references ‘konni kasu’, ‘chanar kasu’ but the exact value is not known. The value of coins differed from place to place and on various occasions. ‘kinri kasu’ was also in circulation.

Different types of coins were in vogue at the time of Serfoji II. He had the habit of collecting varieties of coins. He collected mohars during his trip to Kasi. There are references to the list of coins found in kalyan mahal in 1830. There were para panam, maili panam, chowri panam, Telugu kasu, Sultani varagan, Rupee, coin, Nagore paisa, Venkatagiri kasu, French doller, Holland panam, Ambal kasu, Arcot paisa, and Durgai Nandi kasu.

There are also reference about Tanjore pore panam, chatram or chennaiapattnam, vellippanam and Arab coins in Modi records. There were other coins like Tharangampadi silver panam, kattirayee panam, odayarpalayam panam, Mysore panam, Tulukkani Mohar, Ariyalur katti panam, kali panam, Pondicherry panam, Tulukkri etc, in Thanjavur palace in 1830.

There is no tangible information, regarding the type of panam struck at Thanjavur possibly the panams bearing the Nagari inscriptions ‘Sri Raja Shivaji Chhatrapathi’ could have been struck at Thanjavur.
THE COPPER COIN

The copper coins of Thanjavur consisted of pieces ranging generally from just 3 gms. to 3 1/2 gms. They were smaller in size which were equal to Mahratha coins of Satara and kolhapur. The Mahrathas of Thanjavur based their currency on that of Nayaks who had a copper coinage. The largest copper coin of Thanjavur probably was about 3 times the weight of the usual pieces with Shri Sarbha Raja and written in reverse, 'Chhtrapathi' which may refer to Serfoji I or Serfoji II.

The coins of the local kings were irregular and so the collector suggested the abolition of local currency and its substitution by a uniform silver currency.

The gold pagoda (gold coin) was replaced in 1818 by the silver rupee of Madras. In 1835 the uniform rupee standard was adopted for the whole of India. The British government declared that silver rupee was to be the standard coin of the Madras presidency and that all the government transactions are to be in it. The coin of the Mahrathas of Thanjavur catalogued are probably very few and other types may have escaped the research scholar's notice. However the coins of Thanjavur Mahrathas, are not abundant and are not well represented in the major museums.
Footnotes

1. *'Vellan'* means cultivator and *'Vakai'* refers to the nature of ownership. The land owning Vellalas enjoyed esteemed social status.


3. The five villages granted, Peraiyur, Andakkudi, Sulur, Kusavar and Kottaram were all Vellanvakai Villages.


4. Economically, these villages must have flourished well as they were free from dues to the state.


The grant was known as 'Strotriyam' given usually to Brahman versed in Vedic studies.

The descendants of strotriyam holders could not inherit such property. The strotriyaders could sell them in case of exigency only to the king.

*Modi records*, No. 21., p.32.

6. The grant of about ten villages to twelve Brahmans residing in Sirkali seemai during the reign of shahji is recorded. Another inscription dated August, 16, 1735 records grant of a village in the reign of Tukkoji in Pattukkottai Seemai to a pattar of Rameswaram temple during the reign of Tukkoji.

V. Rangachari, *A. Topographical list of the inscriptions of Madras presidency 1919, Tanjore Dist.* No. 839.

Tulaja I granted 5 velis of land to three Brahmans naming it Lakshmi Narasingapuram in Kottur mahanam and 3 velis to 8 Brahmans in Tirutturaipoondi mahanam.


Pratapsingh made such grants in Tiruvaisainallur in 1739 such grants were also made to muslims in 1756.

*Modi records* 1, p. 188.

8. There is no information on record as to how lands comprising the third came under proprietary occupancy of temples. They might have been given by individual mirasdars.


The Extent and value of Land endowments under heads 1 and 2 are - original Inams - 97, 363 acres - revenue in Rs. 200, 320 Ready money payments - 38.517. acres revenue "Rs. 162, 530


12. Temple Lands were rented out, on the term of grain rent for wet lands and cash rent for dry lands.


Amar sing had spent a lot by means of lavish award of Maneums, Inams etc.,


T. Venkasami Row doubts that it is probable that the grants made in pre-Maratha days were converted into grants of their own by the Maratha rulers as Maneums.


14. Amidst this, 12 palayakars, belonged to Kallar community and one member belonged to the Brahman community.

*Modi records*, Bundle No.127.C, Vol.3, p.8 (See the Table)


18. The non-Brahman Mahratha immigrants were mostly of the martial class and to this section belonged the rulers. They were also encouraged by the Mahratha Kings.


19. *Sarvamaneum* - Entirely rent free.

20. *Ardhamaneum* - charged with half regular assessment.


23. **Paravangi** - Charitable grants made by queens for which was granted by the king. The earliest grant traceable is dated A.D.1730.


26. The great bulk of *Inam* land grants were made by king Pratapsingh and Tulaja. Several *inams* were supported by *sanads* under royal seal.

27. The lands originally retained by king Serfoji II in 1799 A.D.

Mukhasa was later called the 'palace Estates or Mokasa'. These royal lands consisting of 190 villages and 13 detached pieces of land amounting in all nearly 35,000 acres were highly cultivated villages situated in various taluks in and around Thanjavur.

28. These Mohini Inam lands or Tasdir lands were scattered in the ryotwari villages of Kumbakonam, Tiruvaidaimarudur, Mayiladuthurai, Sirkali and Nannilam Taluks.

*Collection of papers relating to Inam Settlement*, pp.70-78.
29. **TABLE**

<table>
<thead>
<tr>
<th>Extent of Land</th>
<th>Assessment in Rs.</th>
<th>Amt. rent payable to Govt.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Endowments of Religious Institutions. 104,168 Acres</td>
<td>2,28,882</td>
<td>17,723</td>
</tr>
<tr>
<td>2. Endowments of Charitable Institutions. 54,043 Acres</td>
<td>1,28,156</td>
<td>4,503</td>
</tr>
<tr>
<td>3. Personal Inams 264,504 Acres</td>
<td>4,17,826</td>
<td>1,06,442</td>
</tr>
</tbody>
</table>


30. *Ibid*


32. The tenant does not have occupancy rights in inam villages. *Extracts from papers relating to Tenancy rights in Inam.*

Govt. of Madras.


34. They fled to neighbouring areas of Karaikkal, Pudukkottai and Trichy in search of asylums. There was steep decline in the total population of Tanjore country.


Most of the tenants belonged to Kallars, Padayachis, Muppanars and Vanniyars.


The pattern of land ownership during Mahratha period has acquired a dynamic and complex character.


38. The *Ulkudis* were regarded permanent tenants who held ancestral lands.


39. *Mirasi* is a persian term which might have become popular in Thanjavur during the rule of Nawab (1774-1775) The Tamil equivalent of *Mirasi* would be ‘Kaniatchi’.


In palabhogam villages, each portion of share was cultivated by one or more mirasdars separately.

*Karaiyedu* - lands were cultivated in separate shares

*Samudhayam* or *Pasankarai* - lands were held jointly.

There were 1774 *Samudayam* villages, 2203 *palbhogam* villages, 1807 *Ekabhogam* villages. Total 5784, villages.


46. Thanjavur was eminently a region of large land holders. The Inamders, Zaminders and Mirasdars were the big land lords.


*Proceedings of the Board of Revenue* p.2.

48. A unique characteristic of the Thanjavur agrarian society is that, there were more Harijan labourers than elsewhere before Hairder's invasion. They were replaced by people of inferior classes like Pallan and Parayan castes. They were ancestors of the present day Harijans.
Tanjore commissioner’s Report, 1799 para 26 p.23.


50. Ulkudis tenants were remunerated not by fixed wages but by share in the produce which varied from 16 to 33% of the gross produce.


The Purakudis had interest in cultivating the lands of the Mirasdars as they were allowed 50% of kudiwaram of the mirasdars. In the company rule the kudiwaram of the Mirasdaras was 50% of the gross produce which was 10% higher than in the Mahratha period.

*Mirasi papers* *Extract from the Report of Mr.Harris*, the Collector of Tanjore dt. May, 9, 1804, p.87.


53. *Ibid*.

54. Pallan, Parayar and Pallis. Untouchable Sudra castes.
Pallis were generally attached to Brahman Mirasars, whereas the pallars and parayars served the Vellelas.


*Slavery papers*, 1828, p.837.

56. They lived in paracheri huts or at backyards of the houses of the mirasdars rent free and worked for them in rotation or murai. They received presents at festivals...

*Mirasi papers*, p.337.

*Proceedings of the Board of Revenue*, dt. Nov. 25th 1819.


58. Some modern scholars accept this terminology.


60. They worked in groups and were not personally supervised by any one and worked from dawn to dusk. They had no holidays but obtained holidays on all important festivals.


62. Some girls were purchased as maid servants. The girls were at first mortgaged and then sold off. Minor girls were the victims in such trade. There is also an instance of a girl being sold by the parents after her marriage. The British engaged themselves in (women) slave trade. Muslims and Christians also purchased girls for conversion.


*Modi records* No.6, p.46, 383.


Bourdillon, Report on the Madras Ryot, 1853.


A. Bourdillom, *Description of Madras Ryot*, 1853, p.72.


*Mirasipapers*, p.334.

67. The enquiry of 1819 furnishes information regarding their yearly emoluments. A Pallan and Pallachi (Husband and Wife) got roughly about 30 kalams and Rs.9 per year.
It was enough for their hand to mouth existence.


71. *Ibid*.


74. The Zamindars and Inamdars found it difficult to cultivate their lands due to shortage of labourers. This was due to large scale migration of people from Thanjavur kingdom to other areas during and after Hyder's invasion (1781-1785)


75. The Governors used to visit this Manora seaport as they used it as a summer resort.


76. The Manora fort was converted into a sea-port in 1820. Special dresses were given to the sailors who were accomodated in a colony in the fort.

*Modi records Bundle* No.81 dt April 11, 1831.

78. When the ship Shivaprasad was embarked in 12th Oct. 1832, such a ceremonial was performed

_Ibid._, dt. Sep 18, 1832.

79. *Ibid* Bundle No.80 dt, April 10, 1830.


81. *Ibid* Bundle No.2 p.102, dt May 22, 1827.

82. *Ibid*, Bundle No.4 p.436 dt May 5, 1827.


84. Catamarans were several thick pieces of light wood fastened together in the form of rofts.


_Modri Records Bundle_, No.107C, p.35.

85. *Pattunulkaras* were expert weavers of silk yarn. Kurainadu in Mayavaram was a famous centre for Kurainadu sarees, a kind of cotton sarees.


86. Sarade Raja. _Economic Conditions in Madras presidency_ p.182.


88. Nagapattinam was a principal sea - port. In 1781 it passed into the hands of the English. The other important sea-ports were

The Karaikkal port was granted to the French in 1736 A.D.


Tranquebar was acquired by the Danish East India company from the Nayaks of Thanjavur.


92. The term 'Pettai' denotes a market place in Thanjavur region since the Chola times.

93. The periodical markets were also called 'Sandai' or 'Shandy'. These fairs attracted traders.


Ibid., Vol.3, p.12.


97. The settlement Report states the rise in prices in Thanjavur was caused by the exportation of grain to ceylon and other countries. *Report on the settlement of Land Revenue of Tanjore for Fastly 1274, Madras Land Revenue Records*, Madras 1866, p.4 (T.N.A).


100. Ibid. Vol.3 Bundle No.140, p.5.

101. 1 Kuzhi - 144 sq. feet.


103. Ibid., Bundle No.179C, p.2.

104. The ordinary scale of measure for grain and salt $2\frac{1}{2}$ Kalams - 1 sumai (load).


106. *Panam* - Kasu 1 panam = $2\frac{1}{2}$ annas.

    *Modi Records*, vol.6, p.17.
107. 120 Coconuts make up 1 **sunal**. This still in use in this area.

108. Pidi - a longul - 100 betel leaves = 1 kavuli.

109. 60 Vinadi - 1 Naligai.


115. **Modi Records**, Bundle 104C, p.89.


117. **Modi Records**, vol.78 C, p.3.


122. *Modi Records*, No.8, p.27.


124. As the mint was called Thangasalai, the coins mixed must have been of gold.


126. The company after receiving the mint custom in 1662 struct a pagoda with a convex reverse covered with dots. It was the Portonovo type. The Pulicat pagoda were struck with Nagari Inscription. The Mahrathas of Thanjavur followed the first type.

127. 10 Panam was equal to 1 chakkram - *Thanjavur District Records*, vol.3303 dt.16.7.1801, p.331.

*Modi Record*, No.8.

128. “Mohara was not in vogue among common people. It was accepted at Government treasuries in payment of Government dues, provided they have not lost one part in five hundred of their weight”. Value of full Mohar was Rs.15/.


131. King serfoji II showed his valuable collection of coins to Bishop Heber when Heber paid a private visit to the Rajah. *Last days of Bishop Heber*, p.166.

King serfoji II was a keen collector of coins of different denomination and his famous collection of coins was sent to webly exhibition in London by Sivaji II, The Maratha kingdom came to be lapsed, and it was followed by political confusion in Thanjavur. So it seems the collection of Serfoji II was lost. *Personal Interview with senior prince* Thanjavur Palace, Thanjavur.


There were also ‘Rupee’, ‘anna’ and ‘paise’ coins and 1/4 and 1/2 rupee coins. The following table shows the value of the coins.

- 48 Duttu = 64 paise.
- 64 paise = A rupee.
- 1 Rupee = 48 Duttu.
- 1 panam = 21/2 anna.

“*Rukka*” and “*Dakka*” were small denominations


133. “Vellippanam 2 = 1 Thanjavur pore panam Thanjavur pore panam 10 = 1 pore chakkram, 1 pore chakkram = 20 vellippanam (Madras). 10,000 pore chakkram = 200000 (Madras) Vellippanam. 1 pore panam - Rs. 0.2.6” 1 pore chakkram - Rs.1.9.0.
The value of a rupee in terms of chakkram varied from $5\frac{1}{2}$ to $6\frac{1}{4}$ panam. - *The Journal of Thanjavur Saraswathi Mahal*, No.15, p.10.


*Modi bundle* 5, p.177,

*Modi Records* (Tamil Translation) vol.6, p.15, vol.5 p.32.

Ibid vol.2 p.25.

135. The Nayaks of Thanjavur had copper coinage comprising denominations of 3, 5, 1.75 and 0.9 grams. *South Indian Mints*. p.183.


