CHAPTER IV
AREAS OF COOPERATION AND DIPLOMATIC TIES

Overt manifestation of hostility between the Rajputs and the Marathas over political affairs however, did not blur the possibility of mutual cooperation and gesture of goodwill in other areas. The Kharitas exchanged between the two sides clearly reveal the desire of the Marathas to interact with the Rajput rulers in social, cultural and economic spheres. Scholars have largely focused on the political aspects of the Maratha incursion into Rajasthan and how the Marathas strained the financial resources of the Rajputs. However, little attention has been paid so far to look into the Maratha presence in Rajasthan in totality. The Marathas established regular channel of communication with the Rajput rulers not only through the appointment of vakils representing the Peshwa and other Marathas sardars but also by entering into direct correspondences with them on more or less regular basis. The frequent dispatches of official representatives from both the sides with specific and urgent messages further strengthened the line of communication. The visits of the Marathas to Jaipur court are well documented in Dastur Komvar records.

It may not be out of place to mention that one can trace the glimpses of goodwill between the Rajputs and the Marathas even during the earlier period. The family of Kavi Kalash, a close associate of the Maratha ruler Shambhaji moved to Marwar in 1706 after the killing of the poet alongwith Shambhaji on Aurangzeb’s instruction. The family took shelter at Bilara near Jodhpur. Durgadas Rathore asked the hakim of Merta to meet their expenditure at the rate of rupee one and fifteen annas per day (Ponhon P217). When the Marathas were trying to gain foothold in Malwa the biggest support to the Maratha forces came from the Jaipur ruler Sawai Jaisingh who served thrice as the Mughal governor of Malwa. Raghubir Singh has shown how the governorship of Jaisingh worked in favour of the Marathas. “Jaisingh was friendly with the Marathas, kept them informed of even the most confidential consultation and talks in the inner circles
of the Emperor, ministers and other influential members at the capital.\(^1\) Jaisingh's pro Maratha policy was motivated by the desires to drive away the Mughals from Malwa with the help of the Maratha and then extend his own state power up to Malwa.\(^2\) Last tenure of Jaisingh's governorship of Malwa in the 1730s proved particularly helpful to the Marathas. Successive failure of the Mughal forces against the Maratha gave Jaisingh the opportunity to convince Khan-i-Dauran to make peace with the Peshwa by arguing that the Maratha occupation of Malwa was now inevitable despite the Mughal efforts to stop them. He entered into negotiations with the Peshwa's representatives after the Maratha victory over the Mughals in 1735 which paved the way for the Mughal grant of the right to collect chauth from 28 Parganas of Malwa to the Marathas. The anti-Maratha faction at the Mughal court blamed Jaisingh for ruining the empire by his secret support to the Marathas.\(^3\) This tradition of friendship between Jaisingh (Bade Maharaja) and the Marathas was invoked in the letters from the Peshwa, Shinde and Holker to the subsequent rulers of Jaipur.

With the appointment of Sawai Jai Singh as Mughal subedar of Malwa thrice in 1713-1717 and then again in 1732-1737 Rajasthan and Malwa had come closer. During Jai Singh's stay in Malwa, trade and commercial relations between Ujjain and Amber/Jaipur also seem to have begun, as Jai Singh was interested in developing his capital town as one of the major trading and commercial centre in Rajasthan. He invited traders and bankers from Ujjain to settle down in Jaipur or establish their shops and branches there. Shops, mansions and other belongings of the traders from Malwa in Jaipur are referred to in the Kharitas of Mahadji Shinde and Holkars. Malharrao Holkar in 1764 wrote to Sawai Madho Singh to provide protection to Seth Kewalram, whose father was brought to Jaipur from Ujjain by Sawai Jai Singh.\(^4\) It seems that migration from Ujjain during the time of Sawai Jai Singh was much wider as reflected in another Kharita from Malharrao Holkar which reads "Pandit Harbaji Krishna Brahman is

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\(^2\) ibid P. 130
\(^3\) ibid P. 234
\(^4\) Indore Kharita No. 85, *Posh Vadi* 10, V.S. 1821/1764
there in Jaipur and performing Vyarcharya (priesthood) since the time of Sawai Jai Singh along with many other Brahmans and are facing trouble, the state should take care of them and see to it that they are not suffering. In Ujjain Jai Singh had built an observatory and also colonized a locality named Jai Singhpura in the suburb of Ujjain called Baranpur. Jai Singh during the period of his governorship in Malwa brought Rajasthan and Malwa closer with the intention to make it part of his own territory once the Marathas had overthrown the Mughals in the suba.

The expansion of the Maratha power in the North witnessed a phenomenal increase in the movement of the Maratha officials of varying stature and people belonging to diverse social groups from the Maratha ruled areas. Visits of political dignitaries from the house of Peshwa, Holkar and Shinde their representatives, traders and bankers, physicians and pilgrims from the Deccan and Malwa became voluminous as the time progressed and the Maratha involvement in Rajasthan and adjacent regions grew deeper. This development gave a new dimension to the interaction between the two sides and prompted particularly the Marathas to look beyond their immediate political concerns in Rajasthan. The pan regional interests of the Marathas needed the co-operation of the Rajputs in some way or the other. The first and foremost was the safety of the Marathas traveling with in or through Rajasthan. The Kharitas exchanged between the Marathas and Rajputs bear testimony to the fact that co-operation of the Rajputs rulers was sought more or less on regular basis by their Maratha counterparts to facilitate large number of travelers from Malwa and the Deccan who were visiting Rajasthan or passing through its territory by ensuring safe passage and protecting their belongings. Requests were also made to make suitable arrangements for their stay at the place of visit. Representatives of the Maratha sardars frequently visited Jaipur and Jodhpur to acquire quality horses, camels and sometimes oxen. In his Kharita of 1750 Jayaji Shinde informed Madho Singh of Jaipur about the appointment of Pandit Mahadeo as Shinde's representative at Jaipur court. Further he requested Madho Singh to maintain the

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1 Indore Kharita No. 21, Bhadon Sudi 1, V.S. 1808/1751
dignity of his office and treat him well. In 1757 we find Jankoji Shinde soliciting Madho Singh's cooperation with regard to the visit of Gopalrao who was on his way to Doab from Ujjain. Madho Singh was requested to depute a suitable contingent of troopers and horsemen as escort for his security and safe passage to Doab. Jankoji Shinde again sought Madho Singh's cooperation for the foolproof security of Ram Singh, the deposed ruler of Jodhpur who had taken shelter at Naraina in Jaipur territory. Jaipur's help was requested as Ram Singh felt threatened by men of Bijay Singh, the ruler of Jodhpur. Shinde was an ally of Ram Singh who had sought his support against Bijay Singh in succession dispute between the two. Peshwa Madhavrao wrote to Sawai Prithvi Singh of Jaipur to arrange for the security of Munshi Narainrao Krishna's sister, who was on a pilgrimage trip to Badrinath. As she was also visiting Pushkar, the Jaipur ruler was requested to arrange her safe passage from Jaipur to Pushkar and properly look after her so long as she was in Jaipur territory. Similar request came from the Peshwa in respect of Manaji Bable, the son of Maratha commander Jamrao Bable who was going back from Jaipur to Ujjain. Prithvi Singh was requested to provide him with an escort up to Bundi. Mahadji Shinde requested Prithvi Singh to ensure security and safe passage of the family of Munshi Sadashiv Shankar who were traveling from Ujjain to Jaipur. It seems that Pushkar was being visited frequently by pilgrims of all walk from the Maratha ruled territory including the Maratha dignitaries. Whenever, any person of importance from the Maratha territory visited Pushkar the Jaipur ruler was invariably approached to facilitate the pilgrimage by extending hospitality and providing safety. When Balaji Mahadev undertook his journey from Ujjain to Pushkar Mahadji Shinde informed Sawai Pratap Singh about his travel plan and requested for suitable arrangement for his journey. Shinde informed Pratap Singh about the visit of his two officers Imam Khan and Miyan Khan who were

2. Gwalior Kharita No.15, Bhadon Vadi 15, V.S. 1815/1758.
4. Gwalior Kharita No.81, Asarh Vadi 9, V.S. 1829/1772.
5. Gwalior Kharita No.135, Asoj Sudi 7, V.S. 1842/1785.
proceeding to Gwalier via Jaipur and Karauli. The Jaipur Raja's help was solicited to arrange for their stay at Jaipur. Further the Jaipur ruler was requested to depute 50 horsemen to accompany the officers up to Karauli which is situated on the boundary of Gwalier\(^1\). Mahadji Shinde asked Prithvi Singh to extend hospitality to a physician (vaidya), Pandit Ganga Vishnu who was visiting Jaipur from Ujjain. The Jaipur Raja was requested to lookafter the visiting dignitary with due care.

Information concerning mutual interests was shared between the both sides on regular basis. Success against the rival power was duly appreciated by highlighting the achievement and expression of happiness. Kedarji Shinde who was looking after the Maratha interests in Rajasthan informed Madho Singh about the resolution of outstanding dispute with Shivpur and the appointment of two Maratha officials Balaji Patil and Raghav Shankar for the settlement and management of the area.

The Jaipur Raja was requested not to render any military help to the chief of Shivpur\(^2\). The Kharitas reveal the desire of Maratha sardars to seek military support from the Rajput rulers in the campaign against their rivals. In 1752 Malharrao Holkar and Jayaji Shinde requested Madho Singh for military help as desired by the Peshwa in support of the Maratha campaign in the Deccan to install Ghaji-ud-din Khan as the Nizam of Hyerabad. The Marathas and Jaipur co-operated each other against the Jats. Mahadji Shinde expressed solidarity with Madho Singh against the Jats of Bharatpur. Madho Singh favourably responded to Holkar's request for military help against the Jats. In their joint Kharita to Madho Singh Kedarji and Mahadji Shinde expressed their desire to go to the Desh (the Maratha country) but changed their plan on the request of the former. They acknowledged the receipt of information regarding Jaipur's fight with the Jats of Bharatpur and asked for more details of the battle between Madho Singh and Jawahar Singh Jat. Responding to Madho Singh's request for help against the Jats, Shinde assured the Jaipur ruler that their arrival be taken

\(^1\) Gwalier Kharita No.153, Jeth Vadi 10, V.S. 1843/1786.
\(^2\) Gwalier Kharita No.31, Chaitra Sudi 8, V.S. 1820/1763.
for granted\(^1\). Holkar endorsed the solidarity shown by Prithvi Singh to Najib Khan. He wrote to Prithvi Singh that since long time Najib, Jaipur and Holkar are united. The Marathas appealed both to Jaipur and Jodhpur for help against Abdali in the battle of Panipat. However, the Rajputs preferred to wait and watch. A Rathor contingent under the command of Jeevraj was dispatched by Bijay Singh of Jodhpur to join the Marathas in the battle but it did not participate in the battle. Solidarity between Jaipur and the Marathas against the Jats of Bharatpur was again reiterated in a letter addressed to Prithvi Singh by the Maratha commanders Ramchandra Ganesh and Visaji Krishna. They informed the Jaipur Raja about the fight between Nawal Singh, the Jat ruler and the Marathas. The success of the Marathas in the battle and the capture of arms and ammunition and other belongings of the Jats in plenty were conveyed through this letter\(^2\).

Mahadji Shinde kept Prithvi Singh informed about developments at Delhi and other placed in the North. In his Kharitas of 1771 he informed Prithvi Singh about the arrival of the emperor Shah Alam from Farrukhabad to Delhi. He advised the Jaipur ruler to dispatch a prominent noble of Jaipur to wait upon the emperor\(^3\). In another Kharita Prithvi Singh was informed that details regarding Shinde’s plan to visit Delhi are being sent through Pandit Ramrao Govind and Shyajiram. Shinde requested Prithvi Singh to act as per the suggestions of the former\(^4\).

The Jaipur ruler’s arbitration in resolving the dispute between the chief of Shivpur and Holkar’s officials at Tonk was sought by Shinde who requested him to make an amicable settlement between the two\(^5\). Again we find Shinde advising Pratap Singh of Jaipur not to be a party in the dispute that arose in Kota. He made a specific request to Jaipur not to support Raja Kishordas. He urged Pratap Singh not to intervene in the dispute and let both the parties resolve it through negotiations. Shinde expressed hope that Pratap Singh would act as per

\(^{1}\) Gwalier Kharita No.42, Kartik Sudi 12, V.S. 1825/1763.  
\(^{2}\) Gwalier Kharita No.58, Vaisakh Vadi 4, V.S. 1828/1771.  
\(^{3}\) Gwalier Kharita No.76, Bhadon Sudi 12, V.S. 1828/1771.  
\(^{4}\) Gwalier Kharita No.74, Sawan Sudi 10, V.S. 1827/1770  
\(^{5}\) Gwalier Kharita No.107, Asoj Vadi 15, V.S. 1840/1783.
his desire. Shinde sought Pratap Singh’s support for the military action that he was contemplating against Mohammad Beg Hamadani for ditching Shafikhan. He informed the Jaipur Raja about his resolve to punish Hamadani and that Ambaji Ingle has been deputed to accomplish this task. He requested Pratap Singh to extend help to his commander Ambaji Ingle. Shinde’s Kharita of 1783 acknowledged the receipt of the letter of congratulation dispatched from Jaipur over the conquest of the fort of the Gwalier by the former. In the same year Pratap Singh again wrote to Shinde expressing his happiness over Shinde’s success against the Jats of Gohad and the eviction of the fort by the Jats.

The Kharitas reveal growing economic interaction between Jaipur and the Maratha ruled territories. Trade and commercial relations between the two gained momentum throughout the later half of the 18\textsuperscript{th} century. Mahadji Shinde took personal interest in promoting trade and commerce between Ujjain and Jaipur and sought the cooperation of Jaipur in the smooth conduct of movement of goods from Jaipur territory to Ujjain and beyond Malwa up to the Deccan. Commercial transactions between the sahukars from Ujjain and Jaipur were brisk and Shinde made all efforts to protect the interest of the bankers and traders from Ujjain who were operating in Jaipur and had opened shops there. The trade solely conducted to meet the requirements of the Shinde’s household and and his army was sought to be treated as preferred and given protection by the Jaipur rulers who were requested to help the traders and representatives sent to Jaipur to procure items needed by Shinde and Peshwa. The Jaipur rulers were asked to exempt these items from rahdari and other local taxes. Rajasthan become the hunting ground for the purchase of high breed horses and camels needed for the Maratha army. Peshwa Madharao wrote to Prithvi Singh and requested him to personally intervene and resolve a dispute that arose between Shambhu Dixit a trader from Poona who was conducting business in Jaipur and Balwant Rao

1 Gwalier Kharita No.108, Asoj Sudi 9, V.S. 1840/1783.
2 Gwalier Kharita No.110, Asoj Sudi 9, V.S. 1840/1783.
3 Gwalier Kharita No.111, Bhadon Vadi 10, V.S. 1840/1783.
4 Gwalier Kharita No.116, Chaitra Vadi 13, V.S. 1840/1783.
sahukar, a Poona based banker. The former had obtained a loan from the latter on the mortagage of his mansion (haveli). The borrower was unable to pay back in time and the matter was reported to the Jaipur officials. Balwantrao’s agent Motiram was sent to Jaipur for the recovery of loan from Shambhu Dixit. The Peshwa complained against the arrest of Motiram and requested for his immediate release from the prison. Prithvi Singh was requested to use his good officers to sort out this matter. Mahadji Shinde sought Prithvi Singh’s cooperation for the safe passage of Malhar Naik, a textile trader from Ujjain who was carrying textile goods to Jaipur.

Mahadji Shinde requested Prithvi Singh’s intervention in the recovery of Rs 1,600 that were borrowed by the son of Gulabrai from Modi Premraj of Ujjain. The borrower who actually belonged to Gumani Chaudhari ganj (a whole sale market in Ujjain) had gone to Jaipur. Prithvi Singh was requested to help Sukhram, the agent of Modi Premraj who was being sent to recover the amount and ensure that the amount is given to the agent.

Shinde sent Raja Himmat Bahadur to Jaipur for the purchase of horses, camels and other items needed for the Shinde’s army. Prithvi Singh was specifically requested to provide security and safe passage to Himmat Bahadur. The Jaipur Raja’s favour was also sought to exempt the items bought from the taxes levied on trade in the territory of Jaipur. How Shinde protected the professional interests of his traders and bankers operating in Jaipur territory with the support of Jaipur rulers is evident from his kharita to Prithvi Singh in which he requested the latter to extend help in the recovery of loan given by Seth Kewalram to the people belonging to Jaipur territory. The Seth who apparently was a Brahman had received village Hindon in charitable grant (udik) from Jaipur. Shinde who managed this land grant from the Jaipur ruler informed that a copper plate was issued to this effect but the grantee had not been given the

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1 Gwalier Kharita No. 67, Kartik Sudi 4, V.S. 1827/1770.
2 Gwalier Kharita No. 73, Asarh Sudi 10, V.S. 1828/1771.
3 Gwalier Kharita No. 78, Kartik Vadi 10, V.S. 1828/1771.
4 Gwalier Kharita No. 79, Magishri Vadi 4, V.S. 1828/1771.
control of the village. The Jaipur ruler was requested to make this land grant effective\(^1\). Shinde again approached Prithvi Singh on behalf of the Peshwa and solicited his help to the officials from Poona who were dispatched to Jaipur for the purchase of horses and camels. The Jaipur ruler was requested to see to it that the officials of the Peshwa are not troubled in any way and sought exemption from taxation in Jaipur on whatever they purchased\(^2\). In two *kharitas* of 1772 Mahadji Shinde asked Prithvi Singh to provide safety enroute and exemption from taxation on textile goods which two traders Balaji Janardan and Chiman Beg purchased from Ujjain and were returning to Jaipur\(^3\).

Shinde made request to Prithvi Singh to facilitate the purchase of best quality horses by his broker Maujdeen who was stationed at Jaipur. The broker was given the task to bring these horses to Shinde and the Jaipur ruler was asked to ensure that he is allowed to cross Jaipur territory without the obligation to pay *rahdari* and octrai\(^4\). Onkar Shinde who was returning from Jaipur to Ujjain was robbed of his weapons and other belongings by someone who was arrested in Jaipur. Upon hearing this news Shinde wrote to Pratap Singh to restore the stolen things and arrange for the safe passage of the victim to Ujjain\(^5\). Mahadji Shinde sought Pratap Singh’s cooperation in capturing Lal Mohammad who used a forged letter affixed with English agent Mr. Anderson’s seal to cheat Seth Kashmiri Lal of Ujjain. Lal Mohammad took Rs 1,000 from the Seth by producing the forged letter. The cheater was to be handed over to Shinde by the Jaipur authorities\(^6\). In a similar letter Shinde requested Pratap Singh to arrange safe passage to Shivdas Nayak who was sent to Marwar to buy camels and cows for Shinde. Exemption from taxation on the purchase was sought from Jaipur\(^7\). Shinde informed Pratap Singh about the visit of sahukar Ballabhdas to Jaipur along with his staff. Request was made to the effect that the Seth be escorted

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\(^{1}\) Gwalier Kharita No. 80, Jeth Vadi 7, V.S. 1829/1772.
\(^{2}\) Gwalier Kharita No. 82, Bhadon Vadi 10, V.S. 1829/1772.
\(^{3}\) Gwalier Kharita No. 84, Magishri Sudi 14, V.S. 1829/1772.
\(^{4}\) Gwalier Kharita No. 86, Magh Sudi 14, V.S. 1829/1772.
\(^{5}\) Gwalier Kharita No. 105, Sawan Vadi 14, V.S. 1839/1782.
\(^{6}\) Gwalier Kharita No. 109, Asarh Sudi 3, V.S. 1840/1783.
\(^{7}\) Gwalier Kharita No. 113, Bhadon Sudi 6, V.S. 1840/1783.
safely upto Kota. The Seth was having monetary transactions in Jaipur and some residents of Jaipur owed money to him. The Jaipur ruler was requested to use his authority to make these people pay back to the sahukar\(^1\). The Ujjain traders Jivandas Gardhandas were running a business establishment in Jaipur being looked after by their agent Uttamchand. People of Jaipur were taking credit from his establishment. Acting upon the appeal of the Ujjain trader, Shinde requested Pratap Singh to settle his account with the clints in Jaipur\(^2\). Shinde sought Parthap Singh’s arbitration in resolving a monetary dispute between Takhatmal, a banker from Gwalier and his accountant Uttamchand whose family was residing in Jaipur. The banker refused to give any money to the family of the accountant who petitioned to Shinde. Shinde requested Pratap Singh to persuade the banker to pay reasonable amount to the petitioner’s family\(^3\). Pandit Purshotom who was deputed by Shinde to visit Jaipur for the purchase of horses was cheated by the horse dealers of Jaipur who supplied horses of inferior breed. Shinde requested Parthap Singh to ensure that his representative is given quality horses\(^4\). Shinde sought Pratap Singh’s favour in procuring four imported horses of Turkish breed which had been brought to Jaipur for sale. These horses were required by the Peshwa for his personal use. The Jaipur ruler was assured of full payment for the above purchase\(^5\). That the Marathas were depending on Jaipur for procuring horses is evident from Shinde’s letter of 1791 to Pratap Singh in which request was made for the supply of imported horses to meet the requirement of the Peshwa\(^6\). Jaipur seems to have emerged as one of the major center for horse trade. Shinde also sought Pratap Singh’s cooperation in promoting salt trade in sambhar. He requested the latter to extend help to the traders who were willing to visit Sambhar to buy salt\(^7\). Shinde took interest in promoting the annual fair that was organized at Pushkar. In order to ensure

\(^1\) Gwalier Kharita No. 117, Chaitra Vadi 3, V.S. 1840/1783.
\(^2\) Gwalier Kharita No. 120, Falgun Vadi 14, V.S. 1840/1783.
\(^3\) Gwalier Kharita No. 124, Asarh Sudi 1, V.S. 1841/1784.
\(^4\) Gwalier Kharita No. 141, Vaisakh Sudi 9, V.S. 1843/1786.
\(^5\) Gwalier Kharita No. 150, Chaitra Sudi 6, V.S. 1848/1791.
\(^6\) Gwalier Kharita No. 172, Posh Sudi 13, V.S. 1848/1791.
\(^7\) Gwalier Kharita No. 157, Asarh Sudi 5, V.S. 1848/1791.
larger participation of traders in the event he requested Pratap Singh to grant necessary permission to traders residing in Jaipur territory to attend the Pushkar fair of 1791 as per the past practice. It may be noted that Pushkar was situated near Ajmer which was under the Maratha possession. Shinde attempted to seek the cooperation of Jaipur state in the conduct of trade not only between Rajasthan and Shinde territory but also worked to safeguard the interest of traders and bankers of Indore who operated in Jaipur. We find him intervening on behalf of sahukar Khushalchand Ambadas of Indore who had commercial transaction with Maniram Parbut of Jaipur. The latter was reluctant to pay money that he owed to the sahukar. Pratap Singh's help was solicited by Shinde to recover the amount from the Jaipur trader. Mukund Das Ambadas, a sahukar from Indore was going to Jaipur for marriage. Shinde wrote to Pratap Singh not only for his proper look after but also requested that he be given due respect. It seems that the traders and bankers from Maratha territory, apart from conducting their professional dealings in Rajasthan were also involved in religious activities. This is evident from Daulatrao Shinde's letter to Pratap Singh. He informed the Jaipur ruler about the visits of Seth Parasram Modi, an Indore based banker to Maroth, well known trade centre on Jaipur-Marwar border. The Seth was undertaking these visits to construct a temple at Maroth. Pratap Singh was requested to make arrangements for his safe journey both ways in Jaipur territory and, suitable accommodation for the relatives and agents of the Seth who were to stay at Maroth to supervise the construction work. The Jaipur Raja was asked to facilitate the tax free passage of whatever goods they had purchased from the trade fair of Maroth.

There is ample evidence to reveal the areas of cooperation between the Maratha and Rajputs. The Maratha presence in Rajasthan should not be viewed merely in terms of antagonistic relationship between the Rajputs and the

1 Gwalier Kharita No. 164, Asoi Sudi 11, V.S. 1848/1791.
2 Gwalier Kharita No. 168, Maghishri Vadi 14, V.S. 1848/1791.
3 Gwalier Kharita No. 182, Vaishkh Sudi 1, V.S. 1850/1793.
4 Gwalier Kharita No. 189, Posh Sudi 12, V.S. 1851/1794.
Marathas, marked by Maratha incursions, armed conflicts, plunder and devastation of the countryside and financial strain posed on the Rajput states by way of Maratha demand for tribute and war expenses. Overt display of hostility and resistance to the Maratha presence in Rajasthan in myriad ways did not blur the possibility of cooperation.

Despite resentment over key issues of tribute payment and territorial possession of the Marathas in certain pockets of Rajasthan in lieu of tribute, persistent local resistance to the Maratha presence and even pitched battles that were fought between the Rajput and Maratha army’s ties between the two was never broken. The social relations were always maintained by way of exchange of greetings at the time of the coronation ceremony, invitation for participation and exchange of gifts on the occasions of festivals and whenever marriages took place in the ruling houses. Diplomatic relations were always maintained through regular exchange of letters between the Rajput and the Maratha rulers, presence of the vakils at the courts of each other and frequent dispatches of special envoys and representatives from both sides for negotiation, show of curtsy and clarifications over contested issues. Both sides freely expressed and shared their feelings about each other's action. Peshwa, Shinde and Holkar on several occasions expressed their friendship with Jaipur and their resolve to strengthen the ties between the two further. Jankoji Shinde in his kharita to Madho Singh acknowledged the receipt of letter from Jaipur as well as horses and other gift items sent through Mishra Kishan. He requested Madho Singh to preserve the mutual harmony. In 1766 Kedarji and Mahadji Shinde conveyed their intention to maintain friendship with Jaipur and resolved to work for healthy improvement in the relationship. In his letter to Prithvi Singh Mahadji laid stress on the friendship between Jaipur and the Marathas that had been existing for three generations. He reconfirmed his desire to keep up the tradition of friendship continuing ever since the time of Bade Maharaja Sawai Jai Singh. Shinde in his kharitas to Prithvi

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1 Gwalier Kharita No. 3, Sawan Vadi 14, V.S. 1808/1751.
2 Gwalier Kharita No. 36, Bhadon Sudi 13, V.S. 1824/1766.
3 Gwalier Kharita No. 45, Posh Vadi 2, V.S. 1825/1768.
Singh confirmed the receipts of letters from Jaipur. Peshwa Madhavrao in one of his dispatches to Prithvi Singh requested him to continue the past practice of sending the messenger to each other’s court once in the year. Mahadji Shinde who was annoyed with Partap Singh conveyed his feelings through a letter which reads “I am interested in protecting and preserving the honour of Jaipur house as per the commitment of the Marathas to late Sawai Jai Singh, but you have spoiled the prestige of Jaipur house and it has become a cause of worry to me.”

Shinde, quite often expressed unhappiness and resentment over delaying tactics adopted by the Jaipur rulers with regard to the obligation of tribute payment and transfer of the territory promised to the Marathas. However, in all his letters of reminders he avoided using harsh words and offensive language so as not to hurt the pride of Jaipur ruler or his Rajputs. At the most the Maratha srdars resorted to mild warnings and yield threats when their numerous letters failed to invoke any response from the other side. It was only in situation of extreme provocation that the letters from the Maratha side contained stern warning and threat of military action. The Marathas reprimanded Rajput rulers when they repeatedly defied the Marathas and altogether ignored their pleas for positive response. But all the matters raised in these letters concerned the Maratha affairs and interest in Rajasthan within the framework of agreements arrived between the two sides. There is no denying the fact that the Marathas made repeated attempts to rope in the Rajputs in their expansianist ventures in the North as well as the Deccan starting from Maratha-Afghan conflict. However, they never pressed the Rajputs to become a party in their rivalry with the other powers in North and the Deccan. This indicated that the Marathas did not treat the Rajputs as their subordinates who were under the obligation of rendering military service as and when demanded. The demand for military help of the Rajputs came as a request rather than a dictate from the Maratha side. Nor did

1 Gwalier Kharita No. 55, Magh Vadi 14, V.S. 1826/1769.
2 Gwalier Kharita No. 56, Falgun Vadi 7, V.S. 1832/1775.
3 Gwalier Kharita No. 68, Kartik Sudi 11, V.S. 1827/1770.

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the Marathas ever tried to regulate the dealings of Rajput rulers with powers outside Rajasthan. However, as per the agreement both the sides were expected not to side with the enemy of each other. Perhaps it was in this context that Mahadji Shinde strongly resented and disapproved of Pratap Singh’s decision to send his forces to Kannauj. It was viewed by Shinde an improper act on the part of Pratap Singh and he warned the Jaipur ruler not to repeat such acts in future.

In a subsequent kharita to Pratap Singh, Shinde shared his concern with the Jaipur ruler about the declining state of his health. Further he expressed satisfaction over his recovery from bad health. He asked Pratap Singh to send Raja Sanjay Singh for discussion over pending matters and expressed the hope that he expects positive response from Jaipur. In 1790 Shinde conveyed his satisfaction over Pratap Singh’s positive attitude towards the Marathas. He wrote that “I am happy to note that you are serving our government as per our instruction and I request for your continuous adharance to the policy that you are following. I ask you to furnish your forces and artillery whenever required by us. I urge you not to backout from your promise to serve us at any cost.” Pratap Singh’s representatives’ khushaliram and Bakhtawar Singh who were present at the court of Shinde confirmed that their master’s reply has reached Shinde. They advised Pratap Singh not to change his attitude and continue to serve Shinde with total dedication. The Marathas despite their complete domination over the Rajput states after the battles of Patan and Merta followed a cautious approach while dealing with the Rajput rulers to avoid complications in mutual relationship.

The willingness of the Maratha sardars to improve their personal relations with the Rajput rulers is evident from Daulatrao Shinde’s kharita to Pratap Singh who was engaged to Udaipur Princess. The Jaipur ruler was required to visit Udaipur for the performance of engagement ceremony. Apprehending disturbances in Udaipur on account of the Maratha presence in that territory,

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1 Gwalier Kharita No. 163, Asoj Vadi 1, V.S. 1848/1791.
2 Gwalier Kharita No. 137, Kartik Vadi 10, V.S. 1842/1785.
3 Gwalier Kharita No. 158, Asarh Sudi 10, V.S. 1848/1791.
4 Gwalier Kharita No. 151, Vaisakh Vadi 9, V.S. 1848/1791.
Pratap Singh was in a fix whether or not to visit Udaipur at this juncture. When Shinde came to know about his reluctance to visit Udaipur consoled him and requested him to proceed to Udaipur without any reservation and participate in the ceremony and go through all the rituals. He assured Pratap Singh that no disturbance would be created in Udaipur as he has already sent instructions to Lakshman Anant, his commander in Udaipur. He assured Pratap Singh that he would not encounter any problem during his stay at Udaipur.

The Marathas also tried to involve the Rajput rulers in the administration of the territory ceded to them in Rajasthan. After the battle of Patan and Merta pargana Sambhar was transferred to Mahadji Shinde. While making arrangements for the administration of Sambhar, Shinde tried to take Pratap Singh into confidence and sought his help in handling the affairs of Sambhar. He informed him about the appointment of two officers namely Gangaram and Rajaram as new amil and faujdar of Sambhar, who were to proceed from Ujjain to resume their respective offices. Pratap Singh was requested to help these officers in running the office and sought their protection.

Shinde also avoided unwarranted administrative interference in the territory under the direct jurisdiction of the Rajput rulers. When the Jaipur ruler complained to Shinde about the interference of his officials in the affairs of pargana Ramgarh the latter quickly responded with the assurance that appropriate instructions have been given to the Maratha officials. He promised to Pratap Singh that henceforth there will be no interference in any pargans or village belonging to the Jaipur ruler.

However, the apprehension of the Rajputs about the real intention of the Marathas is quite apparent from the sources. That the Rajputs were not willing to part with the territory that was claimed by the Marathas but had to yield to the Maratha demand for fear of attack from their side is also evident. The Maratha

1 Gwalier Kharita No. 188, Magishri Vadi 10, V.S. 1851/1794.
2 Gwalier Kharita No. 145, Magh Sudi 5, V.S. 1843/1786.
3 Gwalier Kharita No. 154, Jet Sudi 1, V.S. 1848/1791.
presence in the areas bordering Jaipur was also resented by the Jaipur rulers. These were the areas where Holkars asserted their authority.

II

Constant Maratha pressure on the Rajput rulers for the payment of tribute, endless disputes over the transfer of territory and the administrative control, reluctance of the Rajputs to concede the Maratha demands and manifestation of hostility, between the two sides were the marked features of Maratha- Rajput relations. However, it is remarkable that social and diplomatic ties between the two were maintained throughout the second half of the 18th century by way of the visits of the Maratha Sardars to the courts of Rajput rulers, exchange of Kharitas through the messengers, frequent visits of the Maratha administrators and vakils from the Deccan for negotiations and to impress upon the Rajput rulers to abide by the terms of agreement between the Marathas and Rajput rulers.

The mokasadars representing the Maratha authority in various parts of Rajput ruled territory that was given to Holkar and Shinde also visited the courts of Rajput rulers. Priests and bankers from the Maratha side frequented the capital towns of Rajput states. Curtsy visits to the courts of the Rajput rulers by the Maratha dignitaries heading towards North India via Rajasthan were also a means through which relationship between the Rajputs and the Marathas was sustained. Detailed account of such visits in chronological order is preserved in Dastur Komvar Dikhni records in respect of Jaipur. These accounts offer valuable information regarding the status of the Marathas who visited the Jaipur court, purpose of the visit, duration of stay and the nature of treatment meted out to the visitor from the side of the host. A careful analysis of the information contained in Dastur Komvar enables us to get an insight into the nature of diplomatic and social ties between the Jaipur rulers and the Maratha sardars and their high ranking officers. The nature of the Maratha domination over the Jaipur ruler is also revealed by this important source. The following account is entirely based on Dastur Komvar.
The Maratha King Shahu, Peshwa Balaji Bajirao, Rajaram and Tarabai maintained diplomatic ties with the rulers of Jaipur through their representatives and exchange of gifts. Raja Shahu's representative Tatya Gangadhar paid several visits to the court of Jaipur ruler Madho Singh. In 1750 when Tatya Gangadhar performed the shradh ceremony of his father, Madho Singh sent Rs 200 for him and Rs 250 for his wife through an official of Jaipur. In 1754 he again visited the Jaipur court; Madho Singh honoured him by presenting a horse and several gifts consisting of dress material and jewellery. A sum of Rs 220 was also sanctioned to him as hospitality allowance. In 1756 Tatya Gangadhar was sent to Jaipur to participate in the Maratha campaign against the Jats of Bharatpur. On this occasion he was facilitated by the Jaipur ruler who presented him one horse and thirty expensive dresses. Again in 1764 when the Jaipur commander Raj Singh Hamirdeka was dispatched to the Deccan, gifts worth Rs 250 were sent for Tatya and his two sons.

Diplomatic relationship between Tarabai, wife of Rajaram of Satara and Madho Singh is evident from the number of visits undertaken by Tarabai's representatives to the Jaipur court. Between 1754 and 1761 twenty four representatives from Satara were sent to Jaipur who were duly received at the court and looked after by the Jaipur ruler. However, details of the purpose of their visits are not available. Similarly Ram, Raja of Satara dispatched his representative to the Jaipur court more or less on regular basis. His vakil Maundsa Ram Kayastha visited Madho Singh's court in 1750 followed by Rama Pandit's visit in 1751. Rama Pandit remained at the Jaipur court till 1763. Other vakils from Satara who came to Jaipur in 1755 and 1766 were Raghu Pandit and Dinkar Pandit. It seems that Dinker Pandit was holding important position at the Satara Court which is indicated by the manner in which he was honoured. A sum of Rs 1,000 was sanctioned to meet his expenses in Jaipur.

Peshwa Balaji Baji Rao also made his presence felt in Jaipur by sending his officers and messengers to Jaipur right up to 1760. In 1750 he sent his official Damodar Pandit to Jaipur to attend the coronation ceremony of Madho Singh. An elephant and appropriate gifts were presented to the Jaipur ruler on this
occasion. Madho Singh gave him expensive gift items consisting of ornaments and fancy dress materials. The Peshwa's representative also received Rs 500 and 2 maunds of sweets were sent to his residence in Jaipur for hospitality. Expensive gift items which included elephants, horses, diamonds, jewels, gold ornaments and very exclusive dresses were sent for the Peshwa through his men. Valuable gift items totaling 168 were sent for the other leading Maratha sardars to mark the occasion. The elephant driver who brought the elephant to Jaipur was also generously rewarded. In 1751 four messengers carrying letters for Madho Singh from the Peshwa were sent from Poona to Jaipur. They revisited Jaipur in 1753 and 1754 to deliver Kharitas from the Peshwa. In 1755 five visits and in 1760 three visits were undertaken by the messengers from the Poona court. The most notable visitors to the Jaipur court from the Maratha side included Raghunathrao, the son of Peshwa Baji Rao and the brother of Peshwa Balaji Bajirao, Malharrao Holkar, Jayappa Shinde, Jankoji Shinde, Khanderao Holkar, Malrao Holkar, Tukoji Holkar and Mahadji Shinde.

The leading Maratha Commanders serving under the Peshwa, Shinde and Holkar who visited the Jaipur court were Jaswant Rao Bable, Jan Rao Bable, Santaji Bable, Ambaiji Ingle, De Boigne, Bhau Bhaskar, Lakhwa Pandit and Parron.

Next in order of standing were the relatives of the Maratha sardars, their senior civil and military officers, and special envoys and representatives of the Maratha sardars, mokasadars and other Maratha officials posted in the Maratha held territories in Rajasthan, bankers from the Maratha side, astrologers from Maharashtra and a hord of petty officials, halkaras and kasidas. The majority of these visitors came to the Jaipur court to deal official matters with the Jaipur rulers as per the instructions received from their superiors. The other category of the Maratha visitors to the Jaipur court were those who had service assignments in north India or were dispatched to other Rajput states. While passing through Jaipur territory they made it a point to seek audience with the Jaipur Raja. It may, however, note that none of the Jaipur ruler from Madho Singh to Jagat Singh ever went to the Deccan to meet the Peshwa, Shinde or Holkar. The
representatives of Jaipur rulers including the Diwans and high ranking Kachhawa nobles and commanders continued to undertake journey to the Maratha camps and Poona. Raghunathrao, Malharrao Holkar and Jayappa Shinde visited Jaipur in 1753. Madho Singh sent Rs 20,000 as hospitality expenses to make the stay of the distinguished guests as comfortable as possible. They were also given Rs 500 to take care of expenditure incurred on charity disbursed by them.

Raghunathrao and Male Rao, the grandson of Malharrao Holkar came to Amber in 1753. Arrangement for their stay was made in Badaran Ka Bag near Amber Palace. Madho Singh went to meet them but Raghunathrao in order to assert his superior position made him wait for sometime before he came to the meeting place. However, he ignored Madho Singh and preferred to meet first Rao Umed Singh of Bundi. Thereafter he went to see Madho Singh who engaged him in formal conversation. Malerao Holkar also joined them. Distinguished guests were taken to the Amber palace where they held further discussions. Raghunathrao received four horses and 73 other gifts comprising gold ornaments, exotic dresses, diamonds and pearl necklaces from the Jaipur ruler. Malerao was gifted two horses and 29 expensive items. Raghunathrao in the course of conversation raised the issue of tribute payment. Madho Singh agreed to pay Rs 6 lakhs by way of hundis issued by three bankers namely Seth Dhaneshwar, Maundsa Ram Kurkra and Bhikhari Das. Payments subsequently made by Jaipur are also recorded in Dastur Komwar. In 1757 two hundis worth Rs 2.50 lakhs drawn by Seth Dhaneshwar and Maundsa Ram Kurkara, one elephant and other gifts were sent to Raghunathrao's headquarters in Poona. In the same year another hundi of Rs 3 lakhs was dispatched to him through Diwan Kahni Ram of Jaipur. The Kachhawa noble Shyam Singh Hamirdeka visited Poona as envoy of the Jaipur ruler to discuss the schedule of tribute payment. A pearl necklace was presented to Raghunathrao by the Jaipur representative.

The other notable Maratha sardar who visited Jaipur in 1750 was Jayaji Shinde. Madho Singh himself went up to Moti Dungari to receive him. He was embarrassed by the Jaipur ruler. Shinde was made to mount on elephant and taken to the palace where two elephants, dresses, ornaments and jewels were
offered to him as presents. A sum of Rs 2000 was sent to him to meet his local expenses. In 1755 Madho Singh sent eighty seven gift items for Shinde. These included fancy dresses, ornaments, one elephant and horses. Malharrao Holkar came to Jaipur to see Madho Singh on Posh Vadi 3 V.S. 1810 (1753). He was given a grand reception in Jaipur and received expensive gifts from Madho Singh. Rs 2,900 were allocated to take care of his local hospitality. Separate maintenance allowance was sanctioned for his wife and daughter-in-law. A sum of Rs 200 was sent to Malharrao for distribution in charity. At the time of his departure from Jaipur gifts consisting of elephant, horses, ornaments and several pieces of dress material were given to him by the Jaipur ruler. When the news about Malharrao getting wounded reached Jaipur, Madho Singh dispatched a hundi for Rs. 2,040 for disbursement as charity wishing for his speedy recovery.

In 1754 when Holkar was engaged in a fight with the Jats, Madho Singh sent him one high breed horse and twenty six articles of gift. In 1755 again various gifts were sent to the Deccan for Malharrao and Raghnathrao. Five maunds of rice and tobacco for smoking pipe were sent from Jaipur for the consumption of Holkar’s daughter Gautam Bai. Gifts for Malharrao’s wife, mother-in-law and daughter-in-law were also dispatched by Madho Singh. In 1757 Holkar along with his family again visited Jaipur to settle the matter of pending amount of peshkash. Madho Singh agreed to pay Rs 2 lakhs through a Jaipur banker Paras Ram Kurkara. Holkar’s special messengers made numerous visits to Jaipur in 1753, 1758, and 1759. His mokasadar in Toda, Ganesh Pandit maintained contact with Jaipur court from 1751 to 1757. He received a variety of gift articles from the Jaipur ruler during that period. Five hundis worth Rs 11 lakhs issued by local bankers’ Kawal Ram, Surat Ram, Shah Balkishan and Sanghi Jeev Raj Mohan Ram were sent to Holkar in 1764. Jaipur Diwan Raja Sadashiv and commander of Jaipur army, Raj Singh Hamirdeka were sent to the Deccan to meet Holkar in 1765. They carried thirty two gift items for the Holkars. The Jaipur representatives entered into an agreement with Holkar to resolve the issue of payment of current tribute amounting Rs 1.5 lakhs. For the realization of this amount some parganas of Jaipur were assigned to Holkar. In 1772 Mahadji
Shinde along with Jaswantrao Bable came to Jaipur. The arrangement for their stay was made at the Ghasi Ram Natani Ka Bag. Baharji Tak Dikhini, Gopal Das Churawat, Ramchandra Natani and Rao Vikramadithya Rajawat escorted them to the palace of Prithvi Singh. Details of discussions between Shinde and Jaipur ruler are not mentioned in the record. Baharji Dikhni received one elephant, ornament and four pieces of dress material.

In 1757 Raghunathrao’s brother-in-law, Gopalrao Pandit who was with Jankoji Shinde left his camp and proceed towards Jaipur from where he was to undertake onward journey to Kashi. He first went to the temple of Govind Dev and thereafter called on Madho Singh. He was received by the Jaipur ruler in Chandra Mahal and given a seat facing Madho Singh. At the time of his departure from the palace he and his entourage were given valuable gifts.

De Boigne and Bhau Bhaskar accompanied by Rao Raja Bakhtawar Singh of Machheri visited Jaipur on Mahadji Shinde’s instruction. Two senior ministers namely Khushali Ram Bohara and Daulat Ram Haldia along with two leading Jaipur nobles Raja Ratan Singh and Shiv Das Rajawat were deputed to wait upon Shinde’s commanders. They were escorted to the Jaipur palace by Shyam Singh Champavat. Sawai Partap Singh, the ruler of Jaipur got up from the throne to receive them and embossed De Boigne. The guests were taken to Chandra Mahal where they offered 5 gold coins and Rs 50 to the Jaipur ruler as a mark of customary respect. Rs 1000 and 10 maunds of sweets were sent to the camp of the visitors to take care of the hospitality. De Boigne set up his camp in Jaipur and named it after Mahadji Shinde.

Next day Maharaja Pratap Singh went to the Maratha camp along with his son Jagat Singh. He was received with due respect and presents in the form of dresses, ornaments, jewels, one horse, one elephant, two guns, two pistols, betel leaf, turban and imported dry fruits were offered to the Raja and his son. De Boigne and his companions were given gift items worth Rs 20,000 by the Jaipur ruler.
The Maratha commanders, Gopal Bhau and De Boigne were encamping at Shahpura, 40 miles away from Jaipur City. When the news of their arrival at Shahpura was conveyed to Pratap Singh he dispatched Rai Ratan Lal, Ranjeet Singh Nathawat, Rao Raja Bhim Singh of Uniara, Rao Shambhu Singh and Hakim Sabil Darsheel, all high ranking officers to Shahpura to bring De Boigne to Jaipur. They met De Boigne and convinced him to come to Jaipur. He was accommodated in Kanth Ki Bagichi at Bhojpura. Raja Ajit Singh Churawat and Shiv Das were sent to Bhojpura to escort him up to the Jaipur court. De Boigne was apprehensive about Pratap Singh’s intentions and reluctant to visit Jaipur court. Hence before proceeding to the court he got assurance from Mahant Jug Raj of the Jain Temple (Nasia) and Ranjeet Singh Nathawat, the Kachhawa noble that no harm will be done to him at the court. De Boigne came to the court along with 200 of his followers. He was offered a seat close to the throne of Jaipur ruler. De Boigne and his men offered nazar to Pratap Singh. He was taken to Chandra Mahal for conversation. Next day Pratap Singh visited his camp at Bhojpura where gifts were exchanged by both side. De Boigne’s attendants were also given gifts and rewards.

Tukoji Holkar visited Jaipur in 1791 along with Bapuji Nayak and set up his camp at Nayla near Jaipur city. Rao Chaturbhuj and the son of Shri Kirishan Tiwari went to receive Bapuji Holkar. He accompanied by his 500 followers came up to the court premises from where he was taken to the palace of Pratap Singh. Bapuji greeted the Jaipur ruler who in turn blessed him. Both set on the carpet and held discussion. The guest was offered betel leaf and perfume. He was given elephant, horses, dresses and ornaments by Pratap Singh. Next day he along with Bahadur Singh Rajawat of Jhilai, a Jaipur noble revisited the Jaipur court. Pratap Singh held a private meeting, with him. He was taken back to Tukoji Holkar’s camp by Bahadur Singh Rajawat. Rs 2,000 and 20 maunds of sweets were placed at his disposal for hospitality. His third visit to the Jaipur court took place after one week. Bapuji and his brother Mahipat Rai were received by Rao Shambhu Singh and Khwas Roda Ram in the lawn of Gobind Deoji temple. They were taken to the private chamber of Pratap Singh in Sukh Niwas palace for
conversation. Khwas Roda Ram and Munshi Meetha Lal were sent to the Holkar camp to deliver gifts to Bapuji Holkar.

The French commander of Shinde Parron also visited Jaipur in 1799. On the way to his camp in Jaipur, Parron was received by Rao Shambu Singh, Gyan Singh Churawat, Bohra Dina Ram, Rai Ratan Lal and Munshi Meetha Lal, all high ranking Jaipur officials. He was treated as the tazimi guest, honoured by the ruler who got up to receive him. Pratap Singh offered him a seat close to him and put perfume on Parron's dress. From the court he was taken to Pritam Palace for conversation. Parron made an offering of five gold coins and Rs 35 to the Jaipur ruler. Next day Pratap Singh paid a visit to Parron's camp and gave him gifts comprising 35 pieces of dress and ornaments, one elephant, one horse and one telescope. Parron also reciprocated by offering valuable gift items to the visiting dignitary. At the time of Parron's departure from Jaipur he was given many gift items by the host. Later on Pratap Singh dispatched high quality dress material to Parron as gift on the occasion of the marriage of his son Jagat Singh.

The Maratha Commander Jaswantrao Bable who was placed under the command of Mugal emperor Shah Alam in Delhi visited Jaipur court in 1772. Dalel Singh Khangarot, a Jaipur noble was deputed to receive him. Jaswantrao came to the court to call on the Jaipur ruler Prithvi Singh. He was offered betel leaf by the ruler himself and given a seat just four feet away from the ruler's seat. Prithvi Singh honoured him by presenting a turban and a sum of Rs 400 and 4 maunds of sweets were sent to his camp as hospitality.

Next in the order of importance were the high ranking Maratha civil officers who visited the Jaipur court as special emissaries of the Maratha leaders. Prominent among them were Antaji Mankeshwar, Pandit Anand Rao, Naro Shankar, Aapaji Pandit, Dattaji Pandurang, Mahipat Rai Holkar, Vithal Sahdev, Kalyan Rao Pandit and Manaji Shinde.

Peshwa Balaji Bajirao's representative Antaji Mankeshwar who was posted at Jhansi was instructed to visit Marwar in 1755. He accompanied by his
son and Tatya Pandit reached Jodhpur. Madho Singh honoured him by sending a turban which was delivered in Marwar territory. In April 1755 he came to Jaipur where the arrangements for his stay were made in the Lunkaran Ka Bag. Antaji and his son were received at the court by Madho Singh himself. Antaji was shown rare honour as he was given a seat in the right side of the Jaipur ruler's seat. The Karauli chief who was also present in the court was made to sit on the left side of Madho Singh. The Peshwa's representative held conversations with both the rulers. From the court he was taken to the temple of Shri Gibind Devji. Antaji received in gift one horse, one pearls necklace and five dresses from Madho Singh while leaving for his camp in Jaipur. A sum of Rs 1050.75 was sent as hospitality expenses for Antaji. Madho Singh along with the Karauli chief went to Lunkaran Ka Bag to meet the Maratha representative. Antaji paid five visits to the Jaipur court during his stay in Jaipur and each time he was given expensive gift items. At the time of his departure from Jaipur one horse and twenty one gifts were offered to Antaji. Later on Madho Singh dispatched one superior breed horse, twenty pieces of dress and ornaments for Antaji through Anirudh Singh Khanarot who was sent to his camp in Gwalier. One horse and thirty other gift items were again sent by Madho Singh to Antaji through Diwan Kanhi Ram. In 1755 Antaji during his stay in Jaipur obliged Madho Singh by offering personal surety on behalf of the latter to Jankoji Shinde for the payment of Rs One lakh which the Jaipur ruler was asked to pay immediately. Madho Singh paid back this amount later on through hundi issued by banker Fateh Ram Baj in the name of Antaji, payable in Ujjain. Gifts comprising one superior breed horse, dresses and ornaments were sent for Antaji in recognition of his timely help.

In 1757 Madho Singh held his court in full strength. Antaji was specially invited to attend the court, the invitation was sent through Diwan Kanhiram and Bhat Sadasiv. He attended the court along with Ganesh Pandit and Triyambak Pandit. Afterwards they held negotiations with Diwan Kanhiram and Nandlal of Jaipur. For further consultation Antaji was taken to Madho Singh's private chamber. The following day the Jaipur Raja paid visit to Antaji's camp where he was received by Antaji outside the camp and offered nazrana. Before his
departure from Jaipur, Antaji visited the temple of Gobind Devji to pay his obeisance. He received gift items worth Rs. 14,000 from Madho Singh and his assistant Triyambak Pandit was given dresses and ornaments, the cost of which was Rs 2,000.

Malharrao Holkar's Diwan Vithalrao accompanied by Aapaji Pandit came to Jaipur in 1753. The Jaipur Diwan Raja Hargahind proceeded to Moti Dungari to receive the visitors who were taken to the court where Madho Singh stood up to receive them. After meeting the Jaipur ruler they visited the temple of Gobind Devji. The visitors were presented six horses and two elephants. A sum of Rs 1,500 and ten maunds of sweets were sent for their hospitality.

In 1755 Naroshankar and Anandrao Pandit were sent to the Jaipur court as representatives of Raghunathrao and Malharrao Holkar. They were offered Rs 2,000 each as hospitality allowance and a sum of Rs 110 in lieu of sweets. A sum of Rs 34,000 was also handed over to them as partial payment of tribute. Naroji Shankar who also happened to be the subedar of Jhansi was accompanied by Aapa Tatya. Arrangements for his stay in Jaipur were made in Kirajila Bag. The Jaipur Diwan Kanhi Ram and Har Sahay called on him and offered him perfume and betel leaf. He was escorted by the Jaipur Diwan upto the court of Jaipur ruler where he was received tazim from Madho Singh. Naroji Shankar was offered a seat on the right side of the Jaipur ruler. From the court he was taken to Chandra Mahal along with Aapa Tatya Pandit and Anandrao who were representing Malharrao Holkar. Diwan Kanhiram and Har Sahai from Jaipur side also participated in the negotiations with the Maratha representatives. Madho Singh honoured them by sprinkling perfume on their persons and he himself offered betel leaves to the guests. They received various gift items from the Jaipur ruler. On Asarh Sudi 15, again Madho Singh met Naro Shankar in the camp set up near the Jaipur Palace. The Maratha representatives were already waiting outside the camp to receive the Jaipur ruler. Madho Singh was offered and elephant, horse, ornaments and dresses as presents from the Maratha side. He also reciprocated by giving valuable gifts to Naroji Shankar. After holding conversation with Naroji Shankar the ruler left for his palace accompanied by
Naroji Shankar who saw him off at the Palace. At the time of his departure from Jaipur Naroji received one horse and 32 pieces of gifts. In 1757 one horse and 16 gift items were sent to the Deccan for Naroji Shankar. In 1758 when Shyam Singh Hamirdeka was deputed by Madho Singh to visit the Deccan to hold negotiation with the Marathas, he was instructed to take gifts for Naroji Shankar.

Sethiaji Kherada, an official of the Peshwa visited Jaipur in 1750. Madho Singh instructed his officials to make appropriate arrangement for his stay and hospitality. Six dresses were presented to him when he called on the ruler. His second visit to Jaipur took place in 1753. The full court meeting was held to welcome him. He was received by Jaipur officials on his way to the court. Madho Singh embraced him and made him sit on the right side of his seat. He was invited by Jaipur Diwan Kanhiram to have a meal with him at his residence and offered him 20 pieces of gift. He repeated his visit to the court to greet Madho Singh and received dresses, ornaments and jewels, in all 26 gift items from the host. His retinues were also suitably rewarded by the Jaipur ruler.

Raghunathrao, Malharrao Holkar and Jayappa Shinde dispatched Vithal Sahdev to Jaipur in 1753 to resolve the issue of tribute payment. Rs 1,500 were sanctioned to take care of his local expenses. Udai Ram Nayak was sent to Jaipur in 1757 by Malharrao Holkar. He was given a hundi worth Rs 4060 issued by banker Paras Ram and a sum of Rs 100 for his local hospitality. Purushottam Pandi, a representative of Raghunathrao visited Jaipur twice in 1750 and once in 1757. Each time he received gifts and Rs 300 to meet the cost of local hospitality. In 1761 he passed through Jaipur while on his way to Mathura. Madho Singh offered him Rs 500 to meet his travel expenses up to Mathura. Sadashiv Khande Rao and Gobind Rao Pandit were sent to Jaipur in 1764 by Malharrao Holkar. They stayed in Jaipur for 21 days and received Rs 2,100 to meet their local hospitality. They were given two horses in gift and Rs 500 when they took leave from Jaipur ruler.

Sadashiv Pandit and Baburao Pandit visited Jaipur in 1764 on behalf of Malharrao Holkar. Sadashiv Pandit received Rs 200 as hospitality allowance and
two maunds of sweets. On Holkar’s instruction he was paid Rs 15,000 through Seth Kewal Ram to meet the salary claims of some Maratha officials stationed at Jaipur. Baburao Pandit was also given gifts and hospitality expenses by the Jaipur ruler. Another representative of Malharrao Holkar who was sent to the Jaipur court was Ram Kishan Mishr. In 1765 Holkar sent Pandit Khanderao to the Jaipur court. He received two gift items, robe of honour and Rs 100 as hospitality expenses from the Jaipur ruler.

Mahadji Shinde’s representative who came to the Jaipur court to call on the Jaipur ruler were Purushottam Pandit who visited Jaipur in 1785, Parbat Rai and Banoji Pandit who met the ruler in 1790. Banoji Pandit was given audience in Chandra Mahal.

In 1790 Tukoji Holkar sent Dattaji Pandurang to Jaipur to hold negotiations regarding the issue of control over parganas given in Jaipur territory to the Holkars. He was received by Partap Singh at Pritam Palace and offered a seat facing of the Jaipur ruler. Dattaji and his son presented a gold coin and coconut to Pratap Singh who sanctioned Rs 800 and 8 maunds of sweets for their hospitality.

In 1793 Lakhwa Pandit, one of Mahadji Shinde’s commanders visited Jaipur from Sambhar where he was staying along with Jiwa Dada. The Jaipur ruler Pratap Singh deputed Bohra Khushali Ram and Sukh Lal to call upon him and invite him to the court for a meeting with the ruler. At the court Lakhwa Pandit got reception as tazimi. He paid respect to Pratap Singh as per the protocol and offered presents to the Jaipur ruler. Pratap Singh also went to Lakhwa’s camp to meet him where he and his two sons received elephant, horses, pearls, ornaments and dresses as present from the Maratha commander. At the time of Lakhwa’s departure from Jaipur he was given an elephant worth Rs 10,000 and various gifts numbering 343. He continued to receive gifts from Jaipur so long as he remained at Sambhar.

The Maratha subedar and mokasadar posted in the territories under the Maratha possession in Rajasthan were the other category of Maratha people
who came to Jaipur either to call on the Jaipur ruler or to meet the higher authorities of Jaipur state to transact official work regarding revenue collection, realization of tribute and administrative control over the areas transferred to the Marathas. Sometimes these visits were merely curtsy calls to create goodwill and harmony. Gobindrao Pandit was appointed by the Peshwa as the subedar of Ajmer and his son Kishnajirao was holding the office of mokasdar in Udaipur. Kishnajirao visited Jaipur in 1764. He was given Rs 200 as expenses for local hospitality.

Sadashiv Gopal Pandit was holding the mokasa charge of Marwar and Nainva. He was sent to Jaipur in 1762 for the collection of tribute (mamlat). Madho Singh received him in the court and embraced him. He was offered a seat near the ruler who honoured him by presenting a robe, one horse and five other gift items. Rs 200 and one maund of sweets were given for his hospitality. He was paid Rs 2000 when he left Jaipur.

Keshav Pandit, the mokasadar of Tonk was given in gift, three dresses when he came to the court. Gobindrao Pandit, the Maratha subedar of Ajmer was offered gifts and Rs 2000 as reward money in 1768 when he visited the Jaipur court. He was also handed over Rs 10,000, the ijara amount of Borada and other villages of Ajmer for two years. The Jaipur ruler obtained these villages on ijara with the help of Gobindrao Pandit. His subordinate Nanaji Dakhini visited Jaipur court several times to hold negotiations on behalf of his superior. Visits undertaken by him in 1751, 1753, 1754, 1759 and 1760 are recorded. He received gifts from Jaipur each time. In 1752 Naroji Pandit, the mokasadar of Tonk was sent to Jaipur.

Bhagwantrao, the Maratha amil of pargana Tonk which was transferred to Holkars dispatched his subordinate Kewal Pandit to Jaipur in 1784 to negotiate the amount of mamlat. He and other officials who accompanied him to Jaipur were presented shawls. Rs 30,000 was fixed as the amount of mamlat for Tonk. He was reappointed as the amil of Tonk in 1797. The mamlat of Tonk was again negotiated with Jaipur through his mokasadar Bhikhaji Bhau Pandit and Nonand
Ram Soni Mahajan, a local person. They visited Jaipur and each of them received in gift three pieces of dress material. A shawl was sent for Bhagwantrao through his mokasadars.

Kripal Singh Sikh the new amil of Tonk called on Pratap Singh in 1791. He offered one gold coin to the Jaipur ruler as a mark of respect and received five expensive gift items from Jaipur. In 1794 he sent his mokasadars Bhola Nath and Jivaji Pandit to Jaipur to fix the mamlat. They were suitably rewarded and looked after in Jaipur. Gift items worth Rs 200 were sent for Kripal Singh through Jwala Nath Khatri, the vakil from Tonk. In 1784 Shinde sent his own amil to pargana Sambhar to take charge of the revenue collection. He received robes of honour from the Jaipur ruler at Sambhar.

Bapuji Pandit, the mokasadar of pargana Toda visited Jaipur in 1747 and Balaji Pandit, the mokasadar of Malpura came to Jaipur court in 1750, 1751 and 1752. They were given robes of honour by the Jaipur ruler. In 1752 Bapuji Pandit was succeeded by Yakoji Pandit as mokasadar of Toda. He called on the Jaipur ruler and received six pieces of gifts. However, his tenure was short lived as we find Sadasiv Pandit holding the charge of the pargana as the new mokasadar in 1753. He also visited the Jaipur court. In 1755 Vinayak Ganesh Pandit took charge as mokasadar of Toda. He was given robe of honour and other gifts by the Jaipur ruler when he came to the court from time to time. Bishaji Pandit, the other mokasadar of pargana Toda visited Jaipur court in 1757. He was given a horse and nine gift items consisting of dresses and ornaments. He was suitably rewarded at the time of his departure from Jaipur. Mokasadars of Tonk and Rampura also visited the Jaipur court and received gifts. Mahadev Pandit was appointed by Malharrao Holkar as mokasadar of pargana Toda in 1754. He met the Jaipur ruler after resuming the office. When he departed from Jaipur two dresses were given to him as farewell gifts. These pargans of Jaipur were handed over to the Marathas by Madho Singh.

The notable Maratha administrator who paid curtsy visit to Jaipur court in 1755 was Ramrao Pandit, the then subedar of Ujjain. Raghu Shankar Pandit, the
Maratha amil of pargana Shahpura came to Jaipur court in 1763. Dharamrao Dakhini, the Maratha amil of pargana Hindon in Jaipur territory called on Pratap Singh in 1783. In 1786 he revisited Jaipur on the invitation of the Jaipur ruler. Abhoji Dakhani and Sarbatrai Pandit who were jointly holding the office of amil in pargana Sambhar which was placed under the control of Shinde paid visits to Jaipur in 1795 and 1796. They were given local hospitality and farewell gifts at the time of leaving Jaipur.

Those Marathas who visited Jaipur for participating in the battle against the Jats of Bhartapur were especially honoured and rewarded by the Jaipur ruler. Malharrao Holkar's Diwan Ragho Aapa came to Jaipur in 1755. He was to join the Maratha army to fight against the Jats. Madho Singh felicitated him by presenting one horse and various gift items. Mandu Patel who was also in Holakar's army that was sent to fight with the Jats received one horse and various gift items from Jaipur. Anayaji Dikhani’s service was requisitioned by Madho Singh in 1767 when the Jaipur army fought with Jawahar Singh, the Jat ruler of Bharatpur. He was paid Rs 151,450/- to meet the expenses of his troops and received in reward an elephant, gold chain and variety of dresses. His representative Balaji Pandit visited the Jaipur court in 1768 and got cash reward and other gifts. In 1769 Santaji Bable, Janrao Bable and Jaswantrao Bable were campaigning against the Jats. When Prithvi Singh, the Jaipur ruler came to know about their presence in Jaipur territory he sent Rs 400 and 4 maunds of sweets to the Maratha commanders as hospitality from Jaipur side. They were given Rs 1,625 at the time of their departure from Jaipur. Manrao Bable the son of Janrao Bable was assigned jagir worth Rs 5,000 by Prithvi Singh in Phagi and Niwai parganas of Jaipur. He was given twelve gift items when he left Jaipur. Rs 1,200 were given in reward to the vakils of Bable who visited the Jaipur court in 1768. Gifts were also sent for the family members of Santaji Bable. Tatya Gangadhar who was under the service of Chhatrapati shahu was honoured by Madho Singh who offered him a horse and twenty three items of gift. Madho Singh felicitated him as he was joining the Maratha troops engaged in fight against the Jats. Daula Mian who was participating in Shinde’s battle against the Jats was given
Rs 15,000 as fauj Kharch. In 1768 Devaji Pandit was deputed by the Peshwa to join Madhaji Shinde who was campaigning against the Jats of Bharatpur. He was received in Jaipur by the officials and treated as the state guest. Rs 150 were sent for him in 1772 and 1784. Ramaji Dakhni, who was also in the Maratha army campaigning against the Jats was given two horses and 46 gifts items.

Peshwa, Holkar and Shinde also dispatched their representatives to Jaipur court on almost regular basis to seek explanation of the Jaipur ruler about the issues yet to be resolved and the issues raised by them in the Kharitas addressed to the Jaipur rulers. The main issue pertains to the complexity involved in the settlement of tribute amount and its timely payment. Transfer of control over the territories passed on to the Marathas was the other complicated issue which quite often created tensions between the two sides. In 1751 Nago Pandit was sent to Jaipur to demand money due to Malharrao Holkar. He was paid Rs 1,300 for his expenses. Shayam Rao Pandit was deputed to visit Jaipur in 1768 to question the stand of Jaipur ruler over the dispute regarding the control over Borada and other village in Ajmer. Jankoji Shinde dispatched Dabuji Chauhan and other officials to Jaipur to collect tribute money from Madho Singh. They were paid Rs 2,700 to meet the local expenses. Prithuji Pandit, Jujhar Singh Brahman and Anand Roop Brahmin, the Maratha vakils were sent to Jaipur in 1751, 1764 and 1765 respectively. Malharrao Holker dispatched maximum number of representatives to Jaipur in the year 1764. The visits of Jagananth Pandit, Jethmal Pancholi, Triyambakrao Pandit, Baburao Pandit, Parasram Mahadev Pandit, Sadashiv Pandit, Khanderao Pandit and Govindrao Pandit during year 1764 are recorded in Dastur Komvar. With the exception of Jaganath Pandit who stayed in Jaipur for one year, the other representative came for a short period. They were sent to Jaipur to remind the Jaipur Raja to remit the amount of Peshkash expeditiously. In 1768 Rajaram Pandit was sent to Jaipur by Tukoji Holkar to demand the pending amount of mamlat. Holkar’s representative Mukundrao visited Jaipur in 1772 to collect the amount of mamlat. He was paid Rs 5,000 by Jaipur to meet his travel expenses back home. In 1773 Tukoji Holkar dispatched Sadashiv Pandit to Jaipur with the same objective.
Ramrao, Abhoji and Para Pandit were sent to Jaipur by Tukoji Holker in 1791 to convey his message to Pratap Singh. Ramrao made an offering of gold coin and coconut to the Jaipur ruler. Ramrao was given one horse a necklace of pearls, robe of honour and gold ornaments when he took leave of the Jaipur ruler. Para Pandit received a rob of honour and two ornaments.

Representatives of the house of Shinde also kept visiting the Jaipur court. In 1758 Jankoji Shinde sent Antaji Nayaks and Ganga Ram Khwas to Jaipur. They were paid Rs 300 and Rs 200 respectively by Madho Singh for local hospitality. Naroji Kashi Pandit was dispatched to Jaipur by Jankoji Shinde in the same year to stay at the Jaipur court as Shinde’s representative. Details of amount sanctioned for his local expenses and gifts made to him in 1758 and 1759 are mentioned in the document. He received one horse, and 40 different items of gifts. In 1759 Udayji Bhosle sent his representative Anandrao Pandit to the Jaipur court. He was given three dresses and Rs 150 to meet his travel expenses. Mahadji Shinde’s messengers visited Jaipur in 1759, 1763, 1764, 1766, 1767, 1771 and 1772 to handover Shinde’s letters to Jaipur rulers Madho Singh and Prithvi Singh. They were suitably rewarded by the Jaipur rulers. The senior officers of Mahadji Shinde too came to Jaipur quite often. Venkatrao Pandit who was the mokasadar of Tonk in 1752 and went back to the Deccan was sent to the Jaipur court in 1768 by Mahadji Shinde. He was sanctioned Rs 1,000 for his expenses and a sum of Rs 100 was given to spies and attendants who accompanied him. An additional amount of Rs 400 was paid to Venkatrao as charitable grant. Raghorao Pandit and Lakshmanrao Pandit were dispatched from the Deccan to Jaipur by Mahadji Shinde in 1770 and 1771 respectively. The other representative of Shinde from the Deccan was Keshav Pandit who reached Jaipur in 1771. He was given a robe of honour and Rs. 308 for local expenses. Sahiboji Narayan Pandit was deputed by Shinde in 1786 to visit Jaipur and seek explanations of the Jaipur ruler over his inaction with regard to the issues raised by Shinde. He was given audience by Pratap Singh in the chamber of his palace Pritam Niwas. Shah Nizamuddin Fakir was deputed by Mahadji Shinde to manage the affairs of the emperor Shah Alam at Delhi. His son
Mohamad Mir Khan was proceeding to the Deccan to get married. On Mahadji's request he was treated as the guest of Jaipur state and granted audience by Pratap Singh. The Jaipur ruler embraced him and engaged him in formal conversation. Gift items worth Rs 1,850 were given to the guest. Ganpathrao Pandit was perhaps the last representative of Mahadji Shinde who visited Jaipur in 1790 to demand the payment of tribute amount which was long outstanding. Representatives of Shinde’s grand nephew and successor Daulatrao Shinde kept visiting Jaipur to exert pressure on Jaipur ruler Pratap Singh. Daulatrao’s commanders De Boigne and Gopal Bhau deputed Ramchandra Chhabra to visit Jaipur in 1791 to question Pratap Singh about delay in tribute payment and seek his explanation. In 1792 De Boigne sent Dayasankar Nagar to the Jaipur court for a meeting with Pratap Singh. The visitors called on the ruler and offered him coconut and janeu (sacred thread). The Jaipur ruler gave him Rs 100 for local hospitality, ornaments worth Rs. 5,000, dresses and a palanquin. Harsukh Lal vakil paid visits to Jaipur in 1793, 1794, 1796, 1799 and 1800 to demand pending amount of tribute. In each of these years he was sent to Jaipur four times to impress upon the Jaipur ruler that the payment is urgently required. In 1797 Gangadhar Balwant Dikhani was commissioned by Lakhwa Dikhnii to visit the Jaipur court. He met the Jaipur ruler and presented coconut and janeu. He was properly rewarded by the ruler. Nagorao Pandit was sent to Jaipur 1794 for the settlement of mamlat. He remained in Jaipur till 1795. He revisited Jaipur in 1797 and held a meeting with the Jaipur ruler in his palace Chandra Mahal where he made an offering of cash, coconut and janeu to Partap Singh. He took leave from Jaipur in 1799. His last two visits to Jaipur were on behalf of Shinde’s French commander Parron. In 1774 Ratan Lal also went to Jaipur on Shinde’s instruction to convey his master’s reminder to Pratap Singh for the clearance of outstanding dues expeditiously.

The expansion of Maratha Power in north India led to increasing movement of the Maratha armies and representatives of the Maratha sardars to various places in Rajasthan and Delhi- Agra region. It is evident from the sources that many of the Marathas traveling from the Deccan to Delhi Agra region passed
through Jaipur territory and some of them even halted at Jaipur city. The Maratha officials camping in Jaipur territory often came to Jaipur court and received robes of honour and presents from the ruler. Visits of all notable Marathas who passed through Jaipur are mentioned in Dastur Komvar. Aapaji Dikhani went to Mawar via Jaipur territory. He received a sum of rupees 600 from the Jaipur ruler to meet his personal expenses within Jaipur territory. Jaganathrao Dikhani visited the Jaipur court from an unidentified location where Maratha army was encamping. Three robes of honour were given to him by the Jaipur ruler. A number of Marathas stationed at Fagi visited Jaipur city and called on the ruler who gave them robes of honour and gifts according to their status. Man Singh Pandit and Madhorao Pandit came to the Jaipur court in 1752, Tukoji Nayak met the Jaipur ruler in 1755, Rane Khan, Manaji Shinde, Biraj Pandit, Gopal rao Pandit, Baharji and Tukoji Shinde all of them came to visit Jaipur from Fagi in 1765. Baburao Pandit carrying the farman from Delhi issued by the Mugal emperor to confirm the appointment of Madho Singh as the naib subedar (deputy Governor) of suba Agra was offered hospitality at Jaipur and received cash award when he departed from Jaipur. He maintained contact with Jaipur till 1766 as we find Jaipur ruler sending eight gift items for him to Delhi in 1764. His next visit to Jaipur took place in 1766. He attended the Jaipur court and received Rs 200 for local hospitality. Devaji Lavatia, Srinivasrao, Babuji Malhar, Vanji Medhkar, Sadshiv Pandit, Chimaji Aapa, Kishnaji Aapa, Himmat Singh Munshi, all of them were required by Tukoji Holakar to Join his camp at Bundi. While passing through Jaipur territory they received gift and Rs 600 for local expenses as they were treated as the guest of Jaipur state. Bhauiji Pandit who was heading for Delhi from the Deccan made a stopover at Jaipur to call on Madho Singh. Ranchod Pandit was residing at Piplu in Jaipur territory. He received local hospitality and gifts when he visited Amber in 1764 where he received hospitality and gifts from Madho Singh's officials.

Jaipur became a convenient halting point for the Maratha officials from Deccan who kept visiting north India to perform various tasks. In 1769 Nawab Ali Naqi Khan was deputed by Shinde to go to the north to disburse salary among
his forces encamping somewhere in Delhi-Agra region. He passed through Jaipur and received local hospitality. Triyambakrao Pandit and Man Singh Rajput were dispatched to Jodhpur by Shinde to hold negotiations with Bijay Singh in 1788. On their way back to Shinde's camp they visited Jaipur to meet Pratap Singh. Kalyanrao Pandit, an official of Mahadji Shinde accompanied Pahar Singh Khangarot and Radha Ram Khwas to Jaipur. The Jaipur representatives had gone to the Deccan to meet Shinde. He was granted audience by Pratap Singh in Pritam Niwas Palace. He received farewell gift from Jaipur when he left Jaipur to proceed to Rewari. Gobindram Pandit, Mahipatrao Holkar and Sada Bhau Dikhani were sent to Jodhpur by the Shinde Commander Lakhwa Dada in 1791. They were accompanied by Sawai Singh Champawat, a Jodhpur noble. Megh Singh Rajawat and Hiralal Munshi were sent to receive them. Pratap Singh invited the Maratha dignitaries to his Palace Chandra Mahal where they made an offering of coconut, gold coin and janeu to the Jaipur ruler. Sada Bhau, the nephew of Lakhwa Dada was given the responsibility to hold negotiations with Bijay Singh to settle the issue of tribute payment with Marwar. Vishnu Pandit who was going from Delhi to Udaipur in 1755 came to Jaipur city. He was given Rs 164 as guest allowance by the Jaipur ruler. In 1765 Gobind Pandit was dispatched to Udaipur by Raghunathrao to offer the tika (coronation mark) to the Maharana. From Udaipur he came to Jaipur to meet Madho Singh who was related to the Rana. Nanhe Khan, a troop commander in Tukoji Holkar's army that was encamping at Jhilai in Jaipur territory came to Jaipur city in 1791. He received several dresses and ornaments as gift. Gorishanker Jyotishi, an astrologer who remained with Mahadji Shinde at his Mathura camp visited Jaipur from Mathura after the death of Shinde in 1794. Upon receiving the news of his arrival in Jaipur Pratap Singh deputed his officials to receive him. His visit to Gobind Devji temple in the Jaipur palace complex was arranged and a sum of Rs 100 and one maund of sweets were sent for the guest. Gift worth Rs 500 were handed over to him at the time of his departure from Jaipur.

The bankers associated with the Maratha sardars in the Deccan were also dispatched to Jaipur. Sada Shanker Mehta, a sahukar from the Deccan visited
Jaipur thrice in 1759, 1760 and 1761. Each time he received hospitality, cash reward and gift from the Jaipur ruler. Surat Ram Mehta was the other sahukar from the Deccan who was sent to Jaipur by Holkar in 1759 and 1760. He also got gifts and reward from the Jaipur ruler. However, the purpose of their visit is not mentioned in Dastur Komvar. Khushal Chand Seth of the Deccan visited Jaipur in 1790 on the occasion of Gangor festival. The Jaipur ruler who was celebrating the festival gave him several celebration gifts. When the father of Khushal Chand passed away in 1791, the Jaipur ruler sent three dresses to express his bereavement. In 1798 Khushal Parikah, the agent of the Seth came to Jaipur to transact business. He visited the court and offered nazarana to the Jaipur ruler. He received gifts from Pratap Singh.

Some Maratha officials came to Jaipur along with their supervisors. They also visited the court and received honorific gifts from the Jaipur rulers. Bhawanrao Pandit accompanied Raghunathrao when the latter came to Jaipur to meet Madho Singh in 1753. The Jaipur ruler gave him one horse and several other gift items. In 1755 he again received thirteen gifts from Jaipur. In 1791 Tukoji Holkar visited Jaipur. He brought along with him his minister Khandoji Pant, his nephew Bhikhaji Holkar, Paraji Pandit and Tikamdas Oswal, a banker from Indore. They all went to Jaipur court to call on Pratap Singh. Holkar's minister was offered one horse, a robe of honour, one gold ornaments and five dresses. Bhikhaji Holkar was presented one horse, one pearl necklace and one gold ornament. Paraji Pandit was given a robe of honour and ornaments. The banker made an offering of five gold coins and Rs 10 to Jaipur ruler who honoured him by giving a robe and three gifts items.

Peshwa, Shinde and Holkar dispatched senior officers to Jaipur to represent them in the coronation ceremony, marriage in Jaipur royal family and to mourn the death of Jaipur ruler or any members of his family. On these occasions they carried all the material that suited the occasion and needed for particular rituals. In 1750 Peshwa Balaji Bajirao sent several gifts through his representative Damodar Mahadev Pandit which were delivered to Madho Singh at time of his coronation ceremony. The Peshwa's representative was given Rs
500 as hospitality allowance and two maunds of sweets. Various gifts numbering fifty were given to him by the Jaipur ruler when he departed from Jaipur. Madho Singh sent elephants, horses, pearls, diamonds and dresses for the Peshwa and one hundred sixty eight gifts for the leading Maratha sardars. Malharrao also sent customary tika to Madho Singh to felicitate him on the occasion of coronation ceremony. Expensive dresses, ornaments, one elephant and two horses were presented to Jaipur ruler on behalf of Holkar. Madho Singh reciprocated by sending numerous gifts (two hundred and seventy nine in all) and ten horses for Holkar. Jaipur Diwan Kanhi Ram was deputed to deliver these gifts to Holkar at his residence in the Deccan. Baji Pandit also brought gifts for Madho Singh at the time of his coronation ceremony. The Peshwa sent dresses for the crown prince of Jaipur in 1755 through Raghnath Pandit. Vithalrao Pandit brought all customary gifts for Madho Singh's successor Prithvi Singh in 1769 on behalf of Peshwa. He was sent to attend his coronation ceremony. He received Rs 300 and 3 maunds of sweets as hospitality and Rs 200 as inam. Sixteen gift items were given to him when he departed from Jaipur. In 1770 Prithvi Singh got married and received marriage gifts from Tukoji Holkar through Ghanhyam Pandit who was dispatched to Jaipur to deliver these gifts.

Mahadji Shinde also sent Neelkanth Pandit from the Deccan to Jaipur to witness the coronation ceremony of Prithvi Singh. He made customary presentation on behalf of Shinde to Prithvi Singh on the occasion of his coronation ceremony. Shinde's representative placed tika on the forehead of Prithvi Singh. One elephant, several dresses and studded ornaments were gifted to the new ruler on behalf of Shinde.

Dhundhoji Pandit and Aapaji Pandit Dikhani led the team sent by Mahadji Shinde to Jaipur to perform the ritual of tying the turban (Pagbandi) on the head of Prithvi Singh (a ritual performed after the death of his father Madho Singh). Shinde's representatives were received at Sanganer by Surat Ram Shivbrahmpota, Manorath Ram and Khoob Ali Pirzada. Bhatt Shankar Dutt, Diwan Ratan Lal and Ajit Singh Churawat went to Sanganer to call on the Maratha representatives and escort them to the capital. The guests were taken to
the court where they met the ruler. They were given hospitality allowance of Rs 1,000, five maunds of sweets and Rs 2,000 to meet their other expenses. Several gift items from Jaipur were carried back home by the Maratha representatives. However, Aapa Pandit stayed back in Jaipur till 1771. He revisited Jaipur in 1772 to collect Rs 50,000 from the Jaipur ruler to meet the expenses of Shinde's troops in Rajasthan placed under the charge of Vithaji. He came to Jaipur again in 1778 to disburse salary among the forces of Shinde stationed near Jaipur territory. Prithvi Singh was offered the tika in the presence of full court. Three days after the coronation ceremony Mahadji Shinde's representative from the Deccan Ghudaji Pandit came to Jaipur to present a turban to Prithvi Singh to express Shinde's solidarity and friendship with Jaipur. Arrangement for his stay was made in a mansion. The Daroga of the court escorted Ghudaji to the darbar. The ruler came to the court to meet the Maratha representative. Dance and music were performed in the court to entertain the guest. Thereafter he was taken to the private chamber of the Jaipur ruler where Prithvi Singh accepted the decorated turban and gifts sent by Shinde which consisted of one elephant, two horses, ornaments and twenty five dresses. Presents for the younger brother of the Jaipur ruler as well as his mother Shri Churawatji were also sent by Shinde. In 1772 again Shinde sent customary gift of forty one dresses and four pearl necklaces for Prithvi Singh through his representative Keshavrao Pandit to express his friendship and solidarity with Jaipur. Return gifts for Shinde and Rs 10,000 for his daughter and son-in-law were sent by the Jaipur ruler. Shinde and the Jaipur rulers remained courteous and respectful to each other even in periods of acute tension and hostility between the two sides. When Mahadji Shinde came to Tunga to fight with the rulers of Jaipur and Jodhpur the expression used for his arrival at Tunga in the official language of Jaipur is very polite and full of respect.

Tukoji Holkar's representative Vithalrao Pandit came to Jaipur to attend the coronation ceremony of Prithvi Singh in 1769. He presented gifts sent by Holkar to the Jaipur ruler in the presence of Jaipur nobles and high ranking civil officials. Tukoji Holkar's representative Ghanashyam Pandit visited Jaipur in
1770. He came to attend the marriage ceremony of Jaipur ruler and delivered marriage gifts sent by Tukoji Holkar. In the same year, Holkar's messenger brought the Kharita to Jaipur which contained the news of the birth of a son in Holkar's house. Tukoji Holkar sent his vakiil Vasdeo Pandit to Jaipur to deliver the customary gift to Pratap Singh in 1788. In 1790 Malhar Pandit visited Jaipur on behalf of Tukoji Holkar to participate in the coronation ceremony of Pratap Singh. He brought ritualistic gifts sent by Holkar to honour the new ruler. The Maratha representative was received near Ghat-gate by the Jaipur officer Malook Chand Khiduka and the arrangements for his stay were made in the maundsion of Balaraao Dikhanii. Malhar Pandit made his personal offering of a coconut, two pieces of sacred thread and Rs 510 to Pratap Singh in full view of the Jaipur court. Tukoji's gift to the Jaipur ruler which included one elephant, horses, jewels, a necklace made of forty pearls, diamonds and a sapphire were also presented to the Jaipur ruler. Separate gifts for the crown prince and wards of the royal household consisting of dress materials manufactured in the Deccan and ornaments were also sent by Tukoji Holkar. Pratap Singh reciprocated by dispatching his representatives to Jaipur to meet the specific requirements of Holkar's household for services and goods. Jaipur was well known for dying and calico printing industry. In 1768 Tukoji Holkar sent twenty six bales of cloth to Jaipur for a particular type of dying. The service of two dyers Chiman and Madari were requisitioned to undertake the work. They received Rs 269 as service charges.

The Jaipur rulers continuously delivered gifts to the Maratha Sardars, their family members and other Maratha dignitaries. In 1742 jewels and dresses worth Rs 1872.75 were presented to Uma Bai, the wife of Khande Rao Holkar. These gifts were taken to her by Har Prasad Khatri. She maintained contact with Jaipur ruler through her messengers who kept visiting Jaipur. Keshav das Khatri was deputed to visit the Deccan in 1748 and 1749 to deliver gifts comprising dresses, ornaments, diamonds etc valued at Rs 15000 to the Peshwa and his leading Sardars. In 1750 Rs 42, 53,000 were paid to the Marathas by the Jaipur
representatives in the Deccan. In 1751 Jaipur Diwan Kanhi Ram went to the Deccan to meet Malharrao Holkar. He took one hundred and thirty four gifts and a robe of honour for Holkar. In 1752 gifts worth Rs 16,000 and ten horses were sent twice for Holkar. Horses and gift items were sent for Malerao Holkar, the son of Khanderao Holkar in 1755 and 1757. In 1756 gifts were taken to the Deccan by the Jaipur representative for Raghunathrao and Malharrao Holkar. Raghunathrao received Rs 5.5 lakhs, one elephant, horses and other gifts in 1757. All these were delivered to him in the Deccan. In 1771 a necklace from the Jaipur ruler was presented to him by Shaym Singh Hamirdeka who was sent to the Deccan to meet him. Raghunathrao’s Diwan Chimaji Pandit who received a robe of honour from Jaipur in 1756 was offered gifts again in 1771 through Syam Singh Hamrdeka. Peshwa Balaji Bajrao’s Diwan Anand Rao Pandit was also the recipient of several gifts from Jaipur. Jaipur rulers continuously delivered gifts to the Holkars for with the betterment of ties between the two.

Two horses and eighty nine gifts were sent for Malharrao Holkar in 1756. In 1757 one horse and fourteen gifts were dispatched for Holkar and 5 maunds of rice and tobacco to be used in the smoking pipe were sent for his daughter Gautam Bai. In 1765 Raja Sadashiv and Raj Singh Hamirdeka went to the Deccan where they presented several gifts to Malharrao and Malerao Holkar. During his visit to the Deccan in 1767 the Jaipur representatives Shyam Singh Hamirdeka carried gifts for Tukoji Holkar. In 1768 the Jaipur ruler sent for him an elephant worth Rs 8,000 and weapons made in Jaipur as gifts. These gifts were sent soon after Prithvi Singh’s coronation ceremony. Holkar had also requisitioned 10 sers of raw silk, five diamonds and two gold rings from Jaipur. These were also sent as gifts from Jaipur. In 1771 Tukoji asked Jaipur ruler to send saffron, medicinal herbs and spices for the use of Holkar household. The request was promptly met by Jaipur. In 1787 Jaipur ruler Pratap Singh sent forty three gift items to Indore for Tukoji Holkar and six gifts for his daughter-in-law through Raja Ram Godha. A sum of Rs 2,000, thirty four gift items, medicine weighing two sers, seven smoking pipes and tobacco were delivered to Holkar by Jaipur representative in 1788. Gifts were also sent for Holkar’s daughter-in-law. In 1772
unspecified cash and dresses were sent for her through Sita Ram Pandit. In 1783 two horses and twenty six dresses and again in 1787 many expensive dresses were sent for Holkar's daughter-in-law through Raja Ram Godha. Her employee Kamlakar Pandit was staying in a village of Jaipur state. When he departed from Jaipur to join her service, the Jaipur ruler made him carry gifts for her.

The Jaipur rulers maintained contacts with Shinde in almost equal measure and dispatched gifts regularly. In 1751 Rs 1,000 were sent to Jayaji Shinde for his personal expenses. His successor Jankoji Shinde received forty two gifts in 1755 and one elephant and six dresses on the occasion of his coronation ceremony. Two horses and forty other gift items consisting of dresses and ornaments were sent as consolation and to mourn the death of his father Jayaji Shinde and console him. In 1756, 1757 and 1758 he continued to receive gifts from Jaipur in the form of swords, horses, ornaments and cloths. Dresses and ornaments were also sent for his wife. After the passing away of Jankoji Shinde in 1761 ritualistic offerings for bereavement were sent to his sons Kedarji and Mahadji Shinde. Gifts came from Jaipur also on the occasion of their tika ceremony. Four horses and eighty four items were presented at the time of their coronation ceremony. Cloths and ornaments were sent through Dalel Singh Rajawat to mourn Jankoji's death. In 1762 unspecified gifts were sent for Kedarji Shinde and one horse and twenty six dresses for Dattuji Patel, a member of the Shinde family and two dresses and ornaments were given to Dattuji's wife by the Jaipur representative Fateh Ram Baj. Gifts were also sent for Mahadji Shinde through Diwan Kanhi Ram. In 1765 Shyam Singh Hamirdeka was dispatched to the Deccan by Madho Singh to deliver gifts to Mahadji Shinde. Rs 51,000 were also sent to Shinde through Jaipur Diwan Kanhi Ram. In 1768 Rs 2,000 were sent to Mahadji Shinde to meet his requirement. Triyambak rao, the Diwan of Kedar Shinde also received presents from Jaipur.

The Maratha commanders and civil officers of substance also received gifts from the Jaipur representatives whenever they visited the Deccan to hold negotiation with the Marathas. Shyam Singh Hamirdeka during his visit to the
Deccan in 1767 offered gifts to Abhaji Mahadeo, an influential Maratha administrator. The other Maratha civil officer who received gifts from Jaipur was Anandrao Pandit. He was given one horse and sixteen dresses in 1758 and eleven dresses in 1759 which were handed over to him by Shayam Singh Hamirdeka who visited the Deccan in the same year. In 1767 again he received eight gifts items through Shyam Singh Hamirdeka who was sent to the Deccan. Raj Singh Hamirdeka who visited the Deccan in 1764 took gifts for Tatya Gangadhar and his two sons. Tatya Gangadhar was serving under Raja Sahu. In 1765, twenty two gift items were sent to the Deccan for Ram Krishan Mishr a subordinate of Malharrao Holkar. Mahadj Shinde’s commander Ambaji Ingle also received gifts in cash and kind from the Jaipur ruler in 1777, 1788 and 1799. Gifts worth Rs 673 were sent for his two sons in 1799. Ali Bahadur and Bapuji Holkar were the other dignitaries to receive gifts from Jaipur which were carried to the Deccan by Raja Ram Godha in 1787. The Kachhawa noble Anirudh Singh Khangarot went to the Deccan in 1755 and presented three robes of honour to Galwaji Dikhanj. In 1794, six dresses from Jaipur were sent for De Boigne’s son Illahi Baksh.

The Jaipur rulers fully adhered to all protocols and etiquettes in their treatment of the Maratha higher ups on such occasions as death, marriage and birth in the family of any Maratha dignitaries. The Maratha commander Jaswant Rao Bable raided pargana Toda Rai Singh in Jaipur territory and occupied it. However, he was overpowered by the Jaipur Diwan cum commander Daulat Ram Haldia who captured him and brought him to Jaipur where he was imprisoned in Jaigarth fort and died as a captive. The Jaipur ruler Pratap Singh visited the residence of his son Abharao Bable to mourn the death of his father irrespective of his being held in captivity. Pratap Singh offered him special robe of honour, drum, palanquine, a horse and made a very generous assignment of jagir worth rupees one lakh. The title of Rao was also bestowed upon him. Malharrao Holkar’s son Khanderao lost his life in the battle field while fighting with the Jats of Bharotpur in 1753. Upon receiving the news of his demise Madho Singh mourned his death and sent a robe of honour, one elephant, one horse
and two ornaments to the Holkar household. Jayaji Shinde’s death in 1755 was mourned by Madho Singh through his condolence message to Jayaji’s successor Jankoji Shinde. Two horses, dresses and ornaments were sent for the performance of the death ritual. The Jaipur ruler consoled Panduji Pandit when his father Shankarji Pandit passed away in 1752. Condolence present of Rs 40 was sent to Panduji. Similarly a robe of honour and Rs 55 were sent to Balaji Pandit to mourn the death of his father Gobind Rao Pandit, a senior officer of the Holkar who also held the office of Subedar of Ajmer. In 1759 Madho Singh sent Rs 100 on the occasion of the jāneu ceremony of Pandit Balarao’s brother. Three dresses were sent to Vanketrao Pandit on the occasion of his marriage in 1765. In 1772 dresses and other gifts were sent from Jaipur for Bhau Dikhanii who was blessed with a son. Nagorao Pandit who visited Jaipur many times to negotiate the terms of payment of mamlat to Shinde, received dresses and Rs 500 in cash as marriage gift from Pratap Singh on the eve of the marriage of Jaipur crown prince Jagat Singh. These gifts were delivered in the Deccan. Marriage gifts were also sent for Parron through Bhawani Das Khatri. Jan Rao Bable, a commander in Shinde’s army was residing in the maundsion of Jadu Das Chhabra in Jaipur. When he passed away in 1770, the Jaipur ruler went to the residence of his son Manrao Bable who had to rush to Jaipur from the Deccan and gave him a robe of honour. Lakshmanrao Pandit Dikhani was asked to accompany Roda Ram Khwas who was going to visit Indore for the settlement of mamlat with Tukoji Holkar in 1790. Lakshmanrao expired at Indore. Pratap Singh condole his death and also sent three dresses for his son Madhavrao Pandit.

It is evident from the foregoing account that the practice of giving and receiving gifts between the Jaipur court and the Marathas was a regular feature of the relationship between the two sides. The exchange of ceremonial gifts at the time of coronation ceremony, marriage, birth, festivity and bereavement were all part of diplomatic protocol and court culture. On many occasions gifts were sent for the observance of etiquette (shishtachar). The quantum of gifts sent and received indicated the status and relative position of the giver and taker. The gift giving also served the purpose of creating and promoting goodwill between the
two sides and tended to strengthen social ties between the Jaipur house and the Maratha royal families.

Gifts were also sent for the Maratha dignitaries who never visited the Jaipur court. Nor were they involved in the Maratha-Rajput dealings in any way such as Rajaram and Tarabai. A large number of Maratha recipients of gifts from Jaipur were the past and present representatives of Peshwa, Holkar and Shinde at the Jaipur court, Maratha administrators posted in the parganas of Jaipur territory which were under the Martha control, the Maratha commanders who were given the charge of conducting armed campaigns in Rajasthan, the personal aides of the Peshwa, Holkar and Shinde and their relatives and family members. The gifts given to the Maratha functionaries were intended to seek their favour in one way or the other to mitigate the burden of Maratha demands and to make their presence in Jaipur territory least detrimental to the cause of Jaipur rulers. In order to get an insight into the intents and purpose of gift giving involving the Maratha officials of varying stature we need to contextualize the timing and occasion. It may also be noted that in many cases the gifts were sent even after the withdrawal of the concerned Maratha officer from Jaipur court. However, they continued to receive gifts in the Deccan through the Jaipur representatives who were sent to the Deccan. This gesture was shown either in recognition of the favour that was shown in the past or in expectation of such favour in future as well. Some of the Maratha officials during their stay at the courts of the Rajputs developed close personal relationship with the Rajput ruler, his senior ministers and nobles. Continued dispatches of gifts indicated recognition of the favours received in the past and to preserve goodwill which had been developed overtime which is evident from the examples of Antaji Mankeshwar and Naroji Shankar. Antaji Mankeshwar had come to Madho Singh's rescue when he was under immense pressure from Jankoji Shinde to remit the amount of pending tribute. Antaji bailed him out by giving his personal surety for the payment of rupees one lakh which Madho Singh paid later on. Naroji Shankar was also sympathetic to the cause of Jaipur. He and his son Shankaraji Pandit continued to receive gifts from Jaipur even in the Deccan or
wherever they were posted. Gobindrao Pandit, the Martha subedar of Ajmer helped Madho Singh in obtaining the villages of taaluga Borade on ijara. It may be noted that the Jaipur ruler for long resisted the Maratha demand for the transfer of administrative control over taaluga Borade to the Marathas. The Maratha commanders Bables Jaswant Rao, Jan Rao, Santaji and many other received felicitation gifts from Jaipur because they were part of the Martha forces that were fighting the common enemy the Jats of Bharatpur. The Maratha commander Ambaji Ingle placed Jaipur under gratitude when he thwarted Machheri ruler Pratap Singh Naruka’s attempt to capture and annex Patan from Jaipur. Krishnaji Pandit, the Peshwa’s vakil at Jodhpur court was regarded as a great sympathizer of Bijay Singh who wanted him to be a party when Jodhpur officials were to hold negotiations with Shinde for the settlement of the terms of treaty between the two after the battle of Merta. The Rajputs tried to create a pro-Rajput faction among the Marathas who could use their influence to accommodate the interests of the Rajputs and help them in seeking lesser harsh terms for the settlement of the Maratha demands. Gift giving was used as a device to win over the Marathas of substance. That the Rajput diplomacy was successful to considerable extent is evident from the correspondence exchanged between Pandit Naro Shankar and Madho Singh. In his letter to Madho Singh Naro Shankar wrote that he always acts in the interest of the Jaipur ruler. He is committed to obey the orders of Jaipur ruler. Gifts made to the Maratha subedars, Kamvisdars and mokasadars operating in the parganas handed over to the Marathas were also motivated. The objective was not to allow the Marathas a firm hold over these pockets of territory which might have led to seriously undermining the Rajput authority. Going by the sheer number of reports that the Maratha officials were not able to carry on the work of revenue settlements despite the presence of Maratha military posts it would not be

1 Gwalior Kharita, letter from Naro Shankar to Sawai Madho Singh, Sawan Sudi 6, V.S. 1814/1757-.....आपे मुजाब सावल हम दखार में करते है चु महाराज की मूल्यी मानिक करते है ता को दखार के मुजाब सावल का सावल समर्थन रहत जनेवार बा साहु परसरण को कहा है रो मे मुफसल जाहिर करी दे देते ही मुजाब भाल में न्यायको रंगारे तो महाराज के इमो कीवाही दुर्दस्ती बात ना ही है हम जू है चु महाराज के सभायतक अपनी सुभाषितक में काडू बात की कही नही है........
unreasonable to think that some Maratha officials colluded with the Rajputs and devolutions of the Maratha control to some extent was sought with their collaboration. Thus the gift giving signified not only adherence to diplomacy, royal protocols and etiquettes but also a means to create a strong support base among a section of the Marathas that could be instrumental in diluting the burden of demands imposed upon the Rajputs by the far more powerful Maratha adversaries.