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#### INTRODUCTION TO THE PESHWA'S DIARIES.

of budget or Beheda statement, and the Kamavisdar had thus little or no motive to practise oppression. The Jamabandi made by him had to be approved by superior officers called Subhas and Sir Subhas, and the complaints of the Jamidars, village authorities, and ryots were listened to and redressed by the removal and punishment of these officers when they misconducted themselves. The Kamavisdar, though appointed for one year, held the office during good behaviour.

#### *Jiara or Farming System.*

In the times of the second Bajirao, the Kamavishi system gave place to what is called the Jiara or farming system, the Ijardar undertaking to pay his own establishment, and making profit for himself after paying the State dues and certain secret payments to the Peshwa himself, which were not brought to the State account, but were credited in his Khasgi or private treasure. If we except these Jiara abuses introduced by the last Peshwa, the Kamavishi management was as carefully looked after under Maratha rule as in the best times of any native or the British rule, before or after. Mr. Grant-Duff has admitted that the weak points of the system told more against the interests of the State than on individuals, and that the Maratha Country was more thriving than any other part of India in proportion to its fertility.

#### *Revenue Divisions.*

The whole country was divided into about twelve Subhas, each Subha consisting of Parganas or Mamalat divisions, or Taluka divisions as we now call them. These Subhas were :— (1) Khandesh, 30 Parganas, including Baglan; (2) Nemad Prant, Handa, 5; (3) Poona and Nagar, 18; (4) Konkan, 15; (5) Gangathad, including the Nasik District, 25; (6) Gujarath Prant, 20; (7) Carnatic; (8) Satara with Wai, and Karad; (9 & 10) the Customs Subhas, Poona and Junnar, and Kalyan and Bhiwandi; and (11 & 12) two Armar Subhas, Vijayadurga and Bassein.

#### *Village Autonomy.*

The village autonomy was not interfered with. The Patil and the Kulkarni were responsible for the collections, and received their dues independently of the Government. Security of the sowkars had to be given for the payment of the year's revenue, and the village ryot had a joint responsibility. The country, on the whole, was prosperous.

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