

CHAPTER V.

CAPITAL¹.Chapter V.
Capital.

BESIDES professional men and well-to-do landholders, under Capitalists and Traders the 1879 license-tax returns show 15,824 persons.² Of these 8041 had from £10 to £15, 3636 from £15 to £25, 1893 from £25 to £35, 885 from £35 to £50, 603 from £50 to £75, 297 from £75 to £100, 187 from £100 to £125, eighty-one from £125 to £150, fifty-four from £150 to £200, sixty-four from £200 to £300, twenty-five from £300 to £400, twenty-six from £400 to £500, fifteen from £500 to £750, six from £750 to £1000, and eleven £1000 and over. Most men of capital suffered from the distress caused by the 1876-77 famine. Money which had been lent was never recovered and the resources of the district were sorely crippled. Even before the famine only one or two men in each large town had more than £10,000 (Rs. 1,00,000) of capital. Most of the moneylending was in the hands of men whose capitals varied from £500 to £5000 (Rs. 5000-50,000), and who in any large transaction required help from the richer capitalists. No firm does strict banking business. In rare instances sums up to £100 (Rs. 1000) are deposited with the leading moneylenders of Bágalkot and Bijápur.

EXCHANGE BILLS.

In the northern sub-divisions of which Sholápur is the great trade centre, almost all business transactions are settled in cash and little business is done in bills or *hundis*. In the southern sub-divisions, as Bombay is the great mart, more business is done by bills of exchange. In Bijápur and Tálíkoti, the larger capitalists occasionally buy and sell bills or *hundis* on Sholápur and Bombay. In Bágalkot the Bhátia and Gujarát Váni agents who come to buy cotton and corn, issue bills or *hundis* on Bombay firms to traders who want to import silk, cotton yarn, cotton and silk cloth, gold, silver, brass, copper, iron, and indigo. The rates charged on *hundis* or bills are generally one-half to two per cent discount or premium according to the market. None of the district towns has a branch of any Bombay or other bank. There are no insurance agents and there is no insurance.

CURRENCY.

The only coins in use in the district are those of the Imperial currency. In the eastern towns, which carry on business with the Nizám's country, Haidarabad *shika* rupees are sometimes found. They are uncommon because moneychangers make a reduction of 2½d.

¹ Chiefly from materials supplied by Mr. H. F. Silcock, C. S.

² The 1879 instead of the latest figures are given because since 1879 incomes under £50 have been exempted from the License Tax.

to 3d. ($1\frac{1}{2}$ - 2 *as.*) and because they are not received in Government treasuries. Of the Adil Sháhi rupees, which were issued from the Bijápúr mint (1490-1686), the few that remain are hoarded as curiosities. Besides the Adil Sháhi rupee the Malhársháhi rupee was coined at Bágalkot in a mint which was started during the ascendancy of the Bijápúr kings (1490-1686), and was continued under the Peshwa (1757-1818).¹ The Malhársháhi rupee is so called because it was first coined under the orders of Malhár Bhikáji Ráste, a *sardár* or noble of the Peshwa's court, who was in charge of Bádámi Bágalkot and Hungund. The Bágalkot mint continued to work till November 1833, when it was stopped by order of the principal collector Mr. Nisbet. This mint was entirely a private concern, the undertaker buying the bullion and issuing the coin at his own risk. He was supposed to coin all the bullion brought to him, but this rule was not enforced. He paid for the bullion with his last coined rupees. He paid a small tax to Government and was accountable to it that his coinage had not more than the proper amount of alloy. The Malhársháhi rupee weighed $172\frac{3}{10}$ grains Troy. It was nominally divided into eleven *máshás*, each *másha* containing eight *gunjis*, and each *gunji* containing sixteen *ánás*. Of the whole, ten *máshás* and $1\frac{6}{16}$ *gunjis* were to be pure silver, and $6\frac{1}{8}$ *gunjis* or rather more than seven and a half per cent alloy. Of $3\frac{1}{4}$ per cent, the estimated cost of coinage, one per cent was supposed to be lost in the process. Of the remaining $2\frac{1}{4}$ per cent, $\frac{1}{2}$ per cent went to the Government, $\frac{1}{4}$ to the *ghathkar* or mint-master, $\frac{1}{4}$ to the *ankar* or assay-master, $\frac{1}{4}$ to the goldsmith who made and stamped the coin, $\frac{1}{8}$ to the *jalgar* or chemist who conducted the assay, $\frac{1}{8}$ to the die-cutter, $\frac{1}{4}$ to charcoal oil crucibles tamarinds wedges anvils and hammers, and $\frac{1}{2}$ to pious donations. In theory no rupee was ever taken at the mint unless its current exchange was more than $3\frac{1}{4}$ below the Malhársháhi rupee. All that were lower than this it was the interest of the mint-undertaker to gather, and even when the value was a little higher than $3\frac{1}{4}$ below par it paid the mint-owner to coin it as he did not lose the whole of the one per cent in the coining and could retrench the half per cent on charity. The alloy was seldom or never added in its original form. In the general collection for a melting, the minter took care to have such a proportion of inferior rupees or other alloyed silver as would reduce the whole to the required average. The Hukkeri and Miraj rupees had a large share of alloy, and, when their value was low enough, they formed a considerable part of the contents of the crucible. The Chándor rupee, with which the market was well stocked, was of nearly the same weight and alloy as the Malhársháhi rupee. It could not find its way to the mint except when its discount was more than the cost of coining. This was not unusual. On the eleventh of November 1820, the Chándor rupee was at $4\frac{1}{2}$ per cent discount, and therefore gave $1\frac{1}{2}$ per cent profit on melting. At the same time the Chándor rupee was received at the Government

¹ Marshall's Statistical Reports, 152-156.

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treasury at par with the Malhársháhi rupee, and, in consequence, about the beginning of each month, when the instalments were being paid, it rose two or three per cent, and the mint was at a stand. Bullion came to the Bágalkot mint from Miraj and Sholápur. It was in flattish cakes as if cast in the bottom of a basin. Most of it was made of melted silver vessels and ornaments, whose owners had fallen into poverty and sold them below their value or pledged them to a moneylender. In coining rupees in the Bágalkot mint 1250 rupees weight of silver brought to the proper standard was put into an open basin-shaped earthen crucible. This open basin was placed on the ground in an open furnace, of such a height that the surface of the basin was level with the top of the furnace. The furnace was filled with charcoal and its sides were raised by billets of green wood. Then charcoal was laid over the top of the basin and of the metal until the charcoal was as high as the billets. The charcoal was then kindled, and the fire blown by bellows. Each bag of the bellows was a buffalo's hide, whole and very well prepared; the four leg holes were closed and into the neck hole was thrust from the inside a conical iron pipe, the broader part of which entirely filled the hole. The hinderpart of the bag was open and its edges cut straight, one of them overlapping the other two or three inches. A leather thong fastened to the upper part of the bag was tied round the blower's right arm, which he alternately raised and depressed to admit the air by the opening, or force it through the tube, while with the left he kept the bag steady. As one of the blowers raised his arm, when the other lowered his, a fairly constant stream of air was blown into the furnace. The two pipes were kept in their proper place by being fitted tightly into two iron rings at the opposite ends of a short iron bar. The mouth of the bellows, which was kept in its place by stones, was directed towards, but scarcely entered, a wider earthen pipe which led to the surface of the crucible. From time to time, as the fuel kindled, water was thrown to keep down the sparks, and, as the charcoal was consumed, more charcoal was added. The melting took rather less than an hour. It was known to be completed partly by looking through the short earthen pipe on the surface of the crucible, and partly by inserting an iron rod through the top of the fire into the fused metal, and examining its point when withdrawn. Meanwhile a set of earthen moulds, shaped like square bricks, each with about six furrows or gutters half an inch deep and about eight inches long, were ranged on the floor near the furnace. The floor was most uneven and the moulds most clumsy. Nothing could be ruder than this part of the coining. The gutters were oiled and a stout workman took the crucible from the fire by a pair of strong pincers in each hand and poured the molten metal into the moulds. As the crucible had no spout much of the metal missed and ran over leaving the gutters unfilled. Between the molten metal and the oil, which flamed as soon as the metal touched the gutter, the heat was so great that boys were employed constantly bathing the pourer's legs and hands. When the bars cooled, one was handed to the goldsmith, who, under the direction of the assayer, cut out of the middle a piece as nearly as

possible of a rupee weight. The assayer weighed the piece with great nicety, in scales which turned to one-sixteenth of a grain. To the rupee of silver he added a rupee of lead and handed both to the chemist or *jalgar*. The chemist put them together into a small and rather shallow cylindrical crucible, which he placed in a bed of charcoal in a basin exactly like the crucible in the great melting. He then piled a few pieces of cylindrical and unbroken charcoal over the little crucible, leaving a small opening in front through which to look. The fire was lighted. At first it was blown only by a flapper or matting fan. When the whole was kindled the chemist worked on the part nearest the crucible by blowing through a bamboo tube which he held in one hand, while, with a pair of tongs in the other, he kept the crucible surrounded with burning charcoal and prevented the larger pieces falling on it or hiding his view. In about twenty minutes the alloy was separated. The chemist moved the crucible from the fire, and took out the button of silver which he beat well with a heavy hammer to get rid of the ashes. He then gave it to the assayer who weighed it and settled whether or not the melting was good. The melting had often to be repeated eight or ten times before the assayer passed the metal as ready for coining. When the metal was passed as ready for coining, the silversmith and his assistants cut the bars into pieces each of a rupee weight, judging by the eye with such nicety that one or at most two clippings by the assayer was all that was wanted to bring the piece to its exact weight. It was then shaped by three or four blows from a hammer. When all the pieces were formed into rupee size, they were reheated and underwent two or three blows on a little block of polished steel which made them clean and shining. Two dies, one for the face the other for the reverse, were cut on puncheons on very hard steel, the diameter of whose faces, which was covered with an Arabic legend, was at least double that of the coin. One of the puncheons was half buried in a bed of stone and wedged fast; the other was wedged tight into an iron handle considerably larger than itself. The Sonár held the iron-handled puncheon in his left hand over the fixed puncheon, and, with his right hand, slipped between the puncheons a piece to be stamped. A workman then gave a heavy blow with a hammer, which made the dye and its handle recoil considerably and the rupee flew out coined. Its place was at once supplied by another piece, and a fresh blow instantly followed. Mr. Marshall saw one hundred pieces struck in about three minutes, four men relieving each other at the hammer. The goldsmith could not long keep on at this rate as each blow gave his left arm a severe jar. As there was nothing to fix the piece to be coined to any particular part either of the upper or the under die, it was uncertain what part of either legend it received. It was generally near the middle.

In 1820, besides at Bágalkot, a mint was at work at the town of Mudhol, the seat of the Ghorpade family. The chief claimed that under a patent granted by Moro Dikshit, one of Bájiráo's favourites (1800-1817), he had the right to coin a rupee the facsimile of the Bágalkot or Malhársháhi rupee, but sixteen per cent below it in

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intrinsic value. To make sure that the two rupees were exactly alike, he employed the same artist to cut his dies. In 1820 the Collector of Dhárwár as a mark of distinction ordered the date of the year to be shown in English on the Malhársháhi rupee. Seeing this change the chief copied the English date on his coin. Money-changers and men of business were not deceived by the Mudhol rupee, but the villagers could not tell the one from the other and were often cheated. The Mudhol rupee was no better than a perpetual and authorized forgery. Though much below it in intrinsic value, the Chándor rupee was taken by Government on a par with the Malhársháhi rupee. This caused serious abuses. The village clerks were known to take the villagers' rents in Malhársháhi rupees and then exchange them in the market for Chándor rupees which they paid into the treasury.

Before the British rule, except in the plain south of the Malápahári, all accounts were kept in Malhársháhi rupees; in the country to the south of the Malápahári the accounts were kept in Ikkeri *varáhs* worth 8s. (Rs. 4) and *huns* that is *pagodás* worth 4s. (Rs. 2), *pratáps* worth 2s. (Re. 1), and *falams* worth 1s. (8 as.) At the beginning of British rule the Madras rupee was substituted both for the Ikkeri and the Malhársháhi rupee conveniently for the general treasury but to the great confusion of all local calculations. The Madras rupee was 12½ per cent better than the Malhársháhi coin and its introduction produced a complete revolution in all expressions of value. Not only was the sum charged against each village stated in terms of the Madras coin, but the details of the village accounts down to the smallest instalment payable by the poorest landholder had also to be entered in the Madras coin. The calculation of the difference between the old and the new coin was left to the village clerk who was careful not to lose the opportunity of fraud which the power of adjusting the difference threw into his hands.

The want of a railway, the difficulty of crossing the large rivers during the south-west rains (June-October), and its great distance from the chief centres of trade, have hindered the development of trade and prevented the increase of capital in Bijápur.

CLASSES WHO
SAVE.

Before the 1876 famine, though they had not much money, the bulk of the Bijápur landholders had considerable quantities of grain in store of which they could dispose at their leisure. They used this grain for purposes of trade in their villages lending it to the poorer villagers and receiving back the loan in kind after the harvest with the addition of twenty-five to forty per cent as interest. If the grain advanced was bad and was returned at the next harvest in new corn, no interest was generally charged. If the advance was not returned at the next harvest, interest was charged at twenty-five to fifty per cent for the first year, fifty to 100 per cent for the second year, and 100 per cent for the third year, and never more. The difficulty of finding a market for grain was so far a gain to Bijápur that the 1876 famine found its grain-pits full. The richer landholders at first made large sums by the sale of grain. But the famine lasted longer than they expected and many of them were forced to buy when prices had risen ruinously high. The classes who save are Government servants, pleaders, traders, and the richer

landholders. Since the famine, except a comparatively small number, the landholders have been so heavily laden with debt that they have been able to save but little. In one or two of the years the harvests were poor, and in 1880 and 1882, when the harvests were good, perhaps partly because of the drain of capital which went on during the famine, but chiefly because all grew grain and there was no market, Indian millet fell to eighty-two pounds the rupee, a lower rate than it had touched since 1860.

The cotton and silk weavers and dyers and the blanket weavers suffered severely during the famine both from the ruinous dearness of grain of which they had no store, and because, as the people were forced to spend their all in buying food, with the first pressure of want the demand for clothes and blankets ceased. Many lost their whole capital and many fell into debt. Since 1878 the demand for cloth and blankets has been steadily on the increase, and, with cheap grain and constant employment, the weavers have succeeded in paying much of the famine debt. Craftsmen, especially builders, bricklayers, masons, carpenters, and blacksmiths, lost grievously during the famine as building was at a stand. Since 1878, to some extent by the reduction in their number from death and flight during the famine, but chiefly from the revival of building and from the brisk demand for their services on public works, the railway, the Nira and Gekák water-works, and the building changes which have gone on in Bijápur, they have found constant employment and day's wages have risen to 2s. (Re. 1). As they receive the whole of their wages in cash they have gained the full advantage of the cheap grain prices which have prevailed during the three years ending 1882. Many are hampered by famine debt. Still beyond question as a class skilled workers have saved largely during the last four years. Labourers or unskilled workers, like the classes above them, suffered grievously in the famine. During the famine the want of stores or any other form of capital made their sufferings keener than those of any other section of the people. At the same time two causes have combined to make their recovery more rapid than that of the classes above them. Their want of credit prevented them from loading themselves with debt, and the great fall in the supply of labour from death and from flight has raised its value. The East Deccan Railway, public buildings and offices, roads, dispensaries, wells, reservoirs, and other public works, which are being pushed on in and close to the district, have combined to keep the daily wage of unskilled labour in Bijápur and on the railway as high as 6*d.* (4 *as.*) for a man, 3½*d.* (2½ *as.*) for a woman, and 2¼*d.* (1½ *as.*) for a child, and in other parts as high as 4½*d.* to 5¼*d.* (3-3½ *as.*) for a man, 3*d.* to 3¾*d.* (2-2½ *as.*) for a woman, and 1½*d.* to 2¼*d.* (1-1½ *as.*) for a child. As the whole of these wages are paid in cash the workers have reaped the full advantage of the cheap grain prices of the last four years. Field labourers have benefited by the causes which have improved the state of other labourers. At the same time the practice of paying field labour chiefly in grain has, in the extreme cheapness of grain, made field labour less profitable than other unskilled employment. The great shrinkage of tillage since the famine, a fall of 352,760 acres or 16¼ per cent of the tillage area, and

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the complaints of the upper holders of want of labour are in great part due to the flight and death of the smaller holders and field labourers during the famine. Still scarcity of field labour is at least partly the result of the combination of the present cheap grain and the brisk demand for labour on public works. Considering the demand for labour, the high cash rates paid, and the cheapness of grain, there seems no reason to doubt that during the last four years the labouring classes of Bijápur have saved considerable sums.

INVESTMENTS.

Government servants, pleaders, and some moneylenders invest money in Government securities and in Savings Banks. In 1882 £5370 (Rs. 53,700) of Government securities were held by the people of the district and £250 (Rs. 2500) were paid as interest. In spite of the change of rules in 1876, limiting the amount which any one man can hold, the savings banks deposits have risen from £2210 (Rs. 22,100) in 1870 to £5990 (Rs. 59,900) in 1882.¹ Traders nearly always invest their savings in enlarging their business. Besides some high Government servants and pleaders, moneylenders have lately invested capital in buying land, taking possession by foreclosing mortgage deeds. As a rule men of this class do not till the land themselves. They give it to the former holders or more often to outsiders on the *vánta* or share system under which they receive from a half to one-third of the produce in kind. For land investments twelve per cent a year is considered a fair return. The smaller landholders and craftsmen invest their savings in ornaments. Since the 1876 famine most of the savings of the poorer landholders and artisans have gone to pay famine debts.

LENDERS.

Moneylending is seldom a separate calling. In most cases it is combined with husbandry and trade. The bulk of the moneylenders are, among Bráhmans, Deshasths, Karádas, Kánvás, Kokanasths, Mádyandins, Saváshás, and Shenvis; and of other classes Lingáyat Gujarát and Márwár Vánis, Panchamsális, Raddis, Komtis, Maráthás, and Musalmáns. Mhár moneylenders are also occasionally found. Of these the alien Márwár Váni is the most inexorable, the other classes being usually disposed to a fair settlement of claims without proceeding to extremities. Moneylenders may be divided into three classes, a first class with capitals of £20,000 to £10,000 (Rs. 2,00,000 - 1,00,000), a second class with £10,000 to £500 (Rs. 1,00,000 - 5000), and a third class with £500 to £10 (Rs. 5000 - 100). In all leading towns, such as Bágalkot, Bijápur, Ilkal, Muddebihál, and Tálíkotí, one or two wealthy moneylenders, perhaps about fifteen in all, have capitals of £10,000 to £20,000 (Rs. 1,00,000 - 2,00,000) or more. These

¹ During the thirteen years ending 1882 the Savings Bank deposits were : £2210 in 1870, £2734 in 1871, £1897 in 1872, £1620 in 1873, £1676 in 1874, £1587 in 1875, £1830 in 1876, £1417 in 1877, £1905 in 1878, £2062 in 1879, £7037 in 1880, £3172 in 1881, and £5990 in 1882. The sudden fall in deposits from £7037 in 1880 to £3172 in 1881 was owing to an order by which the rate of interest was reduced from 4½ to 3½ per cent, and the highest amount to be deposited from £500 (Rs. 5000) to £300 (Rs. 3000). During the same thirteen years, the details of the interest paid to the holders of Government securities are : £5 in 1870, £28 in 1871, £49 in 1872 and 1873, £163 in 1874, £128 in 1875, £198 in 1876, £192 in 1877, £263 in 1878, £287 in 1879, £353 in 1880, £313 in 1881, and £250 in 1882.

men, besides advancing money, deal in bullion, buy and sell exchange bills, and act as agents for Sholápur and Bombay merchants. As a rule they do not invest their capital in trade. They are usually Gujarát and Lingáyat Vánis. Though in general willing to lend on good security, their transactions are chiefly confined to supplying the smaller moneylenders with capital. The second class of moneylenders, with capitals of £500 to £10,000 (Rs. 5000-1,00,000), probably includes over 200 men. By caste they are Lingáyats, Bráhmans, Jains, and Komtis. Besides lending money these men are the great local exporters chiefly of cotton and grain. They have correspondents in Sholápur and some of the larger deal direct with Bombay. As a rule they do not import, but during the 1876 famine they imported large quantities of grain. In Hungund and Bágalkot in the south, from which a brisk trade in cotton passes west to Belgaum, Hubli, and the Vengurla coast, and east to Advani in Belári, there are about one hundred moneylenders whose capital ranges from £1000 to £5000 (Rs. 10,000-50,000). When their transactions are in excess of their capital they borrow from first class capitalists. Others of this class, who in ordinary times chiefly live as moneylenders, when opportunity offers export cotton, grain, and cloth, their close knowledge of the husbandmen helping them to buy on specially favourable terms. Of cloth chiefly bodicecloths or *cholkhans* and women's robes or *sádís* go to Bombay, Miraj, Poona, Sánгли, and Sholápur. They advance money to well-to-do husbandmen and to small traders on personal security. Though often satisfied with taking bonds for the amounts they lend, their advances are more frequently covered by mortgages and deposits of movable property in pledge. They also advance money on crops, especially on cotton, receiving back the loan with interest in kind. The third class of moneylenders whose capitals vary from £10 to £500 (Rs. 100-5000) include perhaps 3000 to 4000 men. These lenders are local shopkeepers, generally Lingáyats of the Banjig, Hande-Vazir, Jangam, Káre-Kulgánig, Kud-Vakkalger, Panchamsáli, and Raddi castes, Komtis, Musalmáns, Telis, and well-to-do husbandmen. They make advances to villagers in sums of 4s. to £10 (Rs. 2-100), and almost always take some article as security for the advance. In addition to moneylending, some of these shopkeepers hold lands which they have generally received on mortgage. In many villages the *pátíl*, if well-to-do, divides the moneylending business with the local shopkeeper. The rate of interest charged by the headman is much the same as is charged by the professional moneylender and the same security is generally required. Headmen are also in the habit of lending on personal security for short periods at moderate interest. Much of their business lies in advancing grain to the poorer landholders of their own village and in paying the Government assessment on the security of their crops. Headmen seldom proceed to extremities with their debtors. It is for the credit of the village that the holdings should not be sold. Because of the influence which is thus brought to bear on them, and also because debtors will pay what they owe the headman rather than what they owe any other

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creditor, the headman shows more kindness to his debtors than any other lender. The same remarks apply though in a less degree to well-to-do landholders who lend money. The local capital has been so much reduced by the 1876-77 famine that much better security than formerly is required. The second class of moneylenders, that is those who are traders as well as moneylenders and have capitals of £500 to £10,000 (Rs. 5000-1,00,000), have the bulk of their capital tied up in advances made before the famine partly on personal security and partly on mortgage. Many of the advances on personal security will have to be written off as bad debts. The advances on mortgages are to some extent secured by lands and houses. At the same time, compared with its value before the 1876 famine, the value of land has fallen by about one-fourth and of houses by one-half, so that the mortgagees have no prospect of realizing their capital for years. They can take and in most cases have taken the land, but in many parts of the district the present value of the land is less than the amount they advanced on it. The construction of the railway lines to Sholápur and to the coast and other public works are throwing into the district large sums of money. This will improve the borrowing power of the husbandmen and craftsmen, and will make money easier. At present lenders refuse to advance except to the better class of landholders and refuse even in their case unless ornaments or specially good land is pledged. Houses are not held to be such good security as land. No moneylenders have been forced to leave the villages for the towns, or to leave the district, and no moneylender has been reduced to the position of a labourer, but many have given up lending and put their whole capital into land or into trade.

ACCOUNT BOOKS.

The ordinary moneylender, who by caste is either a Banjig, a Komti, a Panchamsáli, a Raddi, or a Deshasth Kánava Karháda or Koknasth Bráhmán, keeps only two books, a *kird-vahi* or day-book and a *khatávani* or ledger in which he posts the day-book entries. They have also a rough sheet or memorandum-book called *botakháta* in which entries are made as they occur before being written in the day-book. Many small shopkeepers keep only this rough sheet, trusting to their memory to enable them to recall all transactions. Some moneylenders keep no records except bonds.

INTEREST.

The Government rupee and its subdivisions are the standard for interest in all moneylending transactions. Interest is charged either for the *Shak*, *Samvat*, or English year.¹ Interest for the intercalary month is received and brought to account. The second class of moneylenders, that is those with capitals of £500 to £10,000 (Rs. 5000-1,00,000), who are mostly traders, raise loans from first-class moneylenders at yearly rates varying from six to twelve per cent according to their personal standing and repute. They rarely lend money at less than twenty or twenty-five per cent a year. They raise loans on personal security, but rarely lend except on mortgage or on pledge. The third class of moneylenders and

¹ The *Shak* era begins with A.D. 78, and the *Samvat* era with B.C. 56.

traders, that is those with capitals of £10 to £500 (Rs. 100-5000), raise money at fifteen to twenty-five per cent according to their position and name. They generally obtain the loan on personal security merely passing a bond for the amount. To borrowers in their own village whom they can trust, they sometimes lend on simple bond. They make advances to no one else except on the security of property. On fair security and on amounts of any importance the yearly interest charged varies from fifteen to thirty-six per cent. When no property is pledged the rate sometimes rises as high as an *anna* in the rupee every month equal to eighty per cent a year. At present (1883) thirty-six per cent may be taken as the average at which the ordinary landholder can borrow from the village moneylender. Before the 1876-77 famine a respectable craftsman or landholder could, on depositing an article of nearly equal value, raise a loan at eight to fifteen per cent a year. When personal security was alone given he would be charged as high as thirty per cent a year, while on a mortgage of immovable or movable property the yearly rate of interest varied from 4½ per cent to fifteen per cent. Since the 1876-77 famine, owing to the scarcity of money and the borrowers' loss of credit, the rates have risen about ten per cent. Even before the 1876 famine the poorer husbandmen could never borrow under twelve and had generally to pay thirty or thirty-six per cent. In petty agricultural advances on personal security the yearly rate varied from twenty-five to 37½ per cent, and with a lien on crops it ranged from eighteen to twenty-five per cent. A labourer with little or no credit and with nothing to pledge could never obtain more than a few rupees at a time, and for this he had occasionally to pay as much as seventy-five per cent a year.¹

Except first class moneylenders, that is the small body of men of capital who have £10,000 to £20,000 (Rs. 1,00,000-2,00,000), almost all classes are occasionally required to borrow. Of all borrowers, except labourers, husbandmen of the Dhangar, Kubaliger, Kudvakalger, Máng, Marátha, Mhár, Musalmán, and Panchamsáli caste are perhaps the worst off. Except some Lingáyats, who are free from debt, husbandmen, as a rule, borrow from village shopkeepers and well-to-do headmen and landholders. Husbandmen raise loans chiefly to meet marriage and other family expenses, to buy seed and grain, and to pay the Government assessment. Since the 1876 famine, especially among husbandmen, the number of borrowers has risen, and their borrowing power has fallen. At present (1882) the sums lent are much smaller than they were before the famine. Landholders of good credit on personal security can borrow up to £10 (Rs. 100), those with fair credit up to £5 (Rs. 50), and those with scanty credit rarely more than £1 (Rs. 10). During the rains, when it is dear, moneylenders and the richer landholders often advance grain as well as cash to the poorer husbandmen for seed and for food. The usual terms of a grain advance for food are that at the harvest, after five or six months, the advance shall be paid

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INTEREST.

BORROWERS.

¹ Mr. H. F. Silcock, C. S.

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back in grain generally with one-fourth and occasionally with one-half in addition to the quantity advanced. If the advance is not repaid at the next harvest, the quantity to be paid in addition increases by one-half every year. The highest that is given at this rate is never more than threefold the quantity advanced. The grain advances in gram wheat and *javari* for seed are estimated in cash according to the price prevailing at the time of the advance. On the *ugdi* or *shak* New Year's Day in March-April, they are repaid with an addition of one-fourth the quantity of grain that could be had at harvest time for the cash settled when the advance was made. Since the 1876 famine the poorer landholders have shown more thrift and forethought than formerly in laying by grain enough for one year's food and for the next seed-time. Marriage and other incidental expenses have been considerably curtailed. To a well-to-do husbandman who spent at least £20 (Rs. 200) before the 1876 famine, marriage now costs about £10 (Rs. 100), and to a poor husbandman who spent about £10 (Rs. 100) the cost has in some cases fallen to £1 (Rs. 10).

CRAFTSMEN.

With craftsmen, such as weavers and dyers, the lender usually advances money to buy yarn and cloth generally without interest, but deducting a premium of $\frac{3}{4}d.$ to $1\frac{1}{2}d.$ ($\frac{1}{2}-1a.$) the rupee for cotton cloth, $1\frac{1}{2}d.$ to $2\frac{1}{4}d.$ ($1-1\frac{1}{2}as.$) for mixed cotton and silk cloth, and $3d.$ ($2as.$) for purely silk cloth, and on the understanding that the loan will be repaid when the cloth is sold. Most weavers, if at all respectable, can obtain a supply of yarn for weaving at a slight advance on the market price, paying up the loan when the cloth is ready. Occasionally the lender buys the cloth when ready at a price slightly below the market rate. In such cases the weaver, though nominally at liberty to do what he likes, falls to the position of a servant. Creditors, as a rule, make use of the civil court as a machine for recovering their debts. When a debtor fails to pay the interest monthly, at the end of the third year the creditor takes new bonds adding the accumulated interest to the sum originally borrowed and charging interest on the whole sum. As this process is repeated every third year, debtors are obliged to pay compound interest and feel that they are unjustly treated by their creditors. The practice of renewing bonds has grown more frequent because the people who passed the bonds have been unable to meet them. When the creditor distrusts the solvency of his debtor, he refuses to renew the bond. If the borrower fails to pay, the lender sues him. Since the 1876 famine the practice of making the borrowers part outright with their property has become commoner. This is one of the signs of the greater caution which moneylenders show in obtaining the best possible form of security. When immovable property is put to auction the creditor does not, as a rule, buy it himself. The plaintiff is forced to buy the property when other persons refrain from bidding from fear that the former owner will not let them enjoy it peaceably. The plaintiff also buys the land when the defendant has agreed that the plaintiff should become the purchaser and let the land to the debtor for cultivation. In very few instances has the indebtedness of the poor class of landholders led to agrarian crime.

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LAND.

After the 1876 famine the area of land held for tillage fell from 2,099,231 to 1,745,032 in 1880. Between 1880 and 1882 it again rose to 1,818,097 acres. Under civil court decrees many husbandmen have been forced by moneylenders to part with their land. Much land, which for some time had been practically the moneylender's, during the 1876 famine and in the following years became registered in his name. The moneylender paid the assessment and the former occupant disappeared. It is estimated that during the six years ending 1882 about 25,000 acres in each sub-division have thus changed hands. Immediately after the famine the moneylenders threw up a large area of land as there was no one to till it. They kept the best. Since the famine they have shown great anxiety to get hold of as much good land as possible, often insisting on good land being made over to them before they make any advance. Of the husbandmen who have lost their lands some are engaged by the new holders to till the land on condition of paying the landlord one-fourth to one-half of the crop; most have become labourers; and, as the 1881 census showed, a very large number have disappeared having either perished or left the district.¹

To ensure his interest on the loan the moneylender who holds a mortgage on land often forces the husbandman to sow part of his land with cotton. The mortgagee cannot take the whole of a grain crop as his client must live. But it is the cotton crop that yields the grower's luxuries so that the creditor is sure of some payment and has the further advantage of securing the cotton at something below the market rate. This practice has come into use since the 1876 famine. It is still chiefly confined to the east of the district.

The field labourer's want of property to pledge makes it most difficult for him to raise a loan. The only property many a labourer has to pledge is his labour. In all parts of the district it is not uncommon for a field labourer to raise money from a well-to-do landholder by pledging his service, or the service of some member of his family, for a term of years. The smaller landholders raise loans in the same way for marriage and other incidental expenses, one of the family being deputed to work off the loan. To raise £10 (Rs. 100) a respectable labourer of about twenty years of age will have to pledge his service for two to five years, and a lad of ten to twenty will have to raise the term of service to six or ten years. During this time the servant is fed and cared for by his master. The lender has complete control over the labour of his servant. He cannot transfer his right to another master, nor does his right extend to the servant's wife or to his children. The right of a master over his servant does not die with the master, his heirs enforce the right. If the servant dies before his term is over his children, if respectable, complete the term willingly;

LABOUR
MORTGAGE.

¹ The decrease between 1872 and 1881 is from 816,273 to 638,493 that is 177,780. Excepting the two famine years when there is no increase, to this must be added 57,134 as the normal increase on a population of 816,273 in seven years. This gives a total loss of 234,841.

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they cannot be forced to complete the term. Though the master is not expected to meet his servant's marriage or other family expenses during the term of his service, a kind master, if satisfied with his servant, generally helps him in marriage and other family expenses. Among husbandmen who have no male heirs, masters sometimes give their daughters in marriage to servants of their own caste. Men who have pledged their service to a landholder give their whole time to their masters, except that married men are allowed twelve hours' night time a week. There is no particular mode of forcing these servants to act to their agreement. If they leave their master before the term is over, they repay the amount due by them; if they do not repay, they are sued in the civil court for damages. Cases of servants being tempted away by increased rates of wages are very rare. These servants are better off than the ordinary field labourers; they are better fed and better housed. There are very few hereditary servants in the district.

WAGES.

Under the Maráthás (1720-1817), carpenters, bricklayers, and blacksmiths earned $4\frac{1}{2}d.$ to $6d.$ ($3-4 as.$) a day, and unskilled labourers $1\frac{1}{2}d.$ to $2\frac{1}{4}d.$ ($1-1\frac{1}{2} as.$), or 3 to 5 pounds of *javari*. About fifty years ago (1834-35), grain was so cheap, 137 pounds of millet for the rupee, that a labourer could live on $2s.$ to $3s.$ ($Rs. 1-1\frac{1}{2}$) a month. At present (1883), carpenters if men earn $9d.$ to $2s.$ ($6 as.-Re. 1$) a day, and if boys $7\frac{1}{2}d.$ ($5 as.$) a day; bricklayers if men earn $6d.$ to $1s.$ ($4-8 as.$), and if boys $6d.$ ($4 as.$); masons if men earn $10\frac{1}{2}d.$ to $2s.$ ($7 as.-Re. 1$), and if boys $9d.$ ($6 as.$); day labourers if men earn $4\frac{1}{2}d.$ to $6d.$ ($3-4 as.$); if women $2\frac{1}{4}d.$ to $3\frac{3}{4}d.$ ($1\frac{1}{2}-2\frac{1}{2} as.$), and if children $1\frac{1}{2}d.$ to $2\frac{1}{4}d.$ ($1-1\frac{1}{2} as.$); and field labourers if men $3\frac{3}{4}d.$ to $4\frac{1}{2}d.$ ($2\frac{1}{2}-3 as.$), if women $2\frac{1}{4}d.$ to $3d.$ ($1\frac{1}{2}-2 as.$), and if children $1\frac{1}{2}d.$ to $2\frac{1}{4}d.$ ($\frac{3}{4}-1\frac{1}{2} as.$). When paid in grain, which is generally the case, field labourers if men earn sixteen pounds of *javari* a day, if women eight pounds, and if children four pounds. In 1864-65, during the American War, the price of food and the demand for labour rose to such an extent that the wages of labourers were double what they now are. During the 1876-77 famine, wages went down from sixteen pounds of *javari* a day to one pound. Even at this low rate almost no employment was available. At present (1883) the labourer's condition is good. Railway, water, and Bijápur head-quarter works have, of late, so largely increased the demand for labour that for want of labour husbandmen sometimes find it difficult to prepare and sow their lands, and even local fund works have suffered delay. On the East Deccan or Hutgi-Gadag Railway, which is at present being made between Hutgi and Bijápur the earthwork was done in 1877 as famine labour.¹ On the rest of the line within Bijápur limits the earthwork is being done by Vadars by the piece at $7\frac{1}{2}d.$ to $1s. 3d.$ ($5-10 as.$) the 100 cubic feet. Vadars, who are the best earth-workers in the district, take large earthworks either by the piece or by contract. If, as they sometimes do, they take petty earthwork on day wages, Vadars earn $6d.$ ($4 as.$) a day if men, $4\frac{1}{2}d.$ ($3 as.$) if women, and $2\frac{1}{4}d.$ ($1\frac{1}{2} a.$) if boys. Of the Bijápur

¹ Mr. Edward H. Hallam.

masons carpenters and blacksmiths, few are really skilled workers. Most of the skilled labour is imported from Poona, Nagar, and Sátára, and of late in the case of mason work from Cutch. On the railway north of Bijápur, where the stone is trap, the masons are chiefly from Poona, Nagar and Sátára; south of the Don, where the stone is sandstone, almost all of the masons are from Cutch, who have come into the district since the railway work was begun. The Cutch masons do capital work in sandstone to which they are accustomed; they will not touch the black boulder trap at any price. At the Bhima bridge in the north of the district the boulder trap is brought by Bhandi Vadars, and dressed by Páthrat Vadars who own neither carts nor cattle; and the stones are set by Poona, Nagar, and Sátára masons, who earn a daily wage of 1s. 1½d. to 2s. (9 as. - Re. 1). At the Krishna bridge, which is being built of sandstone, a Bombay contractor named Vishráam, who brought with him a large number of Cutch masons, has done the greater part of the masonry, both the quarrying dressing and setting. The stone comes from the neighbouring quarries and is dressed at £3 2s. (Rs. 31) the 100 cubic feet. Carpenters on the railway come chiefly from Poona, Nagar, and Sátára; they earn 1s. 3d. to 2s. (Re. ½ - 1) a day. Except Bráhmans, Shenvis, Gujarát and Márwár Vánis, and Komtis, labourers belong to almost all castes, chiefly to Kurubars, Hanbars, Kabligers, Lambánis, Lingáyats, Mángs, Maráthás, Mhárs, Musalmáns, and Vadars. When they are well off, labourers, as a rule, spend their earnings first in liquor, then in clothes, and lastly in ornaments. Their food is half-ground Indian millet, hemp leaves, onions, and carrots, and curds buttermilk or whey. Field labourers are generally employed in making ready and sowing land, in weeding, watching, and reaping crops, and in thrashing grain; other labourers carry loads and messages and do the unskilled parts of house-building, pond-digging, and road-making. Field labourers are paid daily in grain, and day labourers in cash, generally daily, sometimes weekly, and rarely fortnightly. Field labour is busiest in February and March during the late or *rabi* harvest, and the demand for other labour is strongest between November and April. When out of work a labourer either repairs his house or makes ropes. Besides being paid in cash for making new field tools, village carpenters and blacksmiths receive from the village husbandmen a yearly grain allowance called *baluta* for repairing field tools. During the hot season from April to June, when husbandmen generally repair and build houses and wells, the wages of carpenters, masons, and blacksmiths are generally higher than during the rest of the year. Except a break of two or three hours after midday, when they go home to dine, craftsmen work from seven till sunset.

Yearly details of the prices of the chief varieties of grain are available for the sixty-seven years ending 1882. These are probably in many cases little more than estimates. During the sixty-seven years the rupee price of Indian millet, the staple grain of the district, varied from twelve pounds in 1877 to 175 pounds in 1841, and averaged eighty-eight pounds. The sixty-seven years may be divided into six periods. During the fourteen years ending 1829, the rupee price of millet varied from 103 pounds in 1825

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to fifty-three in 1820 and averaged eighty pounds. During the twenty-four years ending 1853, the rupee price of millet varied from 175 pounds in 1841 to seventy-seven in 1832 and averaged 131 pounds. During the whole of this period, except in 1832, 1833, and 1846, the price of millet was below 100 pounds the rupee. During the eight years ending 1861 the rupee price of Indian millet ranged from 124 pounds in 1857 to sixty-six pounds in 1854 and averaged eighty-eight pounds. Of these years in 1857 alone was the price of millet below 100 pounds. In the fourteen years ending 1875, the price varied from sixty-eight pounds in 1873 to twenty-two in 1866, and averaged fifty-pounds. The exceptionally high prices, twenty-four pounds in 1864, thirty-one pounds in 1865, and twenty-two pounds in 1866, were partly due to bad seasons, 1865, with a fall of only thirteen inches of rain being a year of great scarcity; partly to the cheapness of money in consequence of the large sums which were poured into the district to pay for cotton during the American War. The fifth period, the four years ending 1879, was a time of famine and suffering. The rupee prices of Indian millet varied from twenty-nine pounds in 1876 to twelve in 1877, and averaged twenty-one pounds. The sixth period, the three years ending 1882, partly from scarcity of money, partly from abundance of grain, has shown a rapid fall in prices, Indian millet falling from fifty-one pounds in 1880 to eighty-two in 1882, and averaging sixty-five pounds. The details are :

Bijapur Grain Prices, 1816-1882.

PRO- DUCE.	FIRST PERIOD.														SECOND PERIOD.					
	1816.	1817.	1818.	1819.	1820.	1821.	1822.	1823.	1824.	1825.	1826.	1827.	1828.	1829.	1830.	1831.	1832.	1833.	1834.	1835.
Rice ...	30	21	21	27	22	25	24	29	25	32	32	36	36	38	42	38	34	43	43	43
Bajri...	64	60	64	54	72	71	86	85	97	93	87	86	74	97	118	81	98	117	133	133
Judri...	30	37	37	35	53	77	73	85	91	103	99	93	91	71	124	113	77	88	135	137
Wheat...	50	46	45	42	42	53	50	59	57	76	75	69	58	47	54	54	39	37	54	66
Pulse...	30	94	94	94	80	94	94	94	65	94	94	94	77	94	127	207	94	83	77	96

PRO- DUCE.	SECOND PERIOD—continued.																	
	1836.	1837.	1838.	1839.	1840.	1841.	1842.	1843.	1844.	1845.	1846.	1847.	1848.	1849.	1850.	1851.	1852.	1853.
Rice ...	47	63	38	32	42	59	62	60	48	42	33	43	41	42	52	55	28	28
Bajri...	117	124	114	117	128	178	155	151	139	08	91	106	119	145	141	149	149	104
Judri...	133	146	137	120	127	175	165	169	148	103	94	119	130	147	162	139	146	116
Wheat...	66	94	90	65	78	82	84	91	84	69	45	67	79	87	89	96	100	87
Pulse...	81	91	113	117	118	180.	162	176	126	182	79	108	118	182	133	121	142	145

PRO- DUCE.	THIRD PERIOD.							FOURTH PERIOD.							
	1854.	1855.	1856.	1857.	1858.	1859.	1860.	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.
Rice ...	38	31	39	38	37	27	27	20	20	17	11	12	13	13	18
Bajri...	66	72	78	90	87	79	88	69	53	40	21	36	20	41	60
Judri...	66	76	95	124	93	80	95	78	58	46	24	31	21	45	63
Wheat...	53	58	63	59	69	62	55	37	36	31	15	16	12	18	33
Pulse...	38	78	108	94	88	121	50	39	41	28	14	13	13	19	34

Bijápur Grain Prices, 1816-1882—continued.

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PRO-DUCK.	FOURTH PERIOD—continued.							FIFTH PERIOD.			SIXTH PERIOD.			
	1866.	1870.	1871.	1872.	1873.	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.	1882.
Rice ...	17	15	20	18	20	20	23	18	19	12	15	17	19	19
Bájrí ...	56	59	59	39	69	65	59	31	14	20	24	47	60	65
Jvári ...	66	60	61	39	68	62	57	29	12	20	25	51	63	82
Wheat ...	29	24	26	22	38	36	34	21	11	12	12	20	39	47
Pulse ...	52	25	26	26	37	31	61	30	12	17	18	27	37	30

Pearls, diamonds, and precious stones are valued according to their size and quality. Gold, silver, silk, and silk-cloth are weighed according to the following scale: Eight *gunjás* one *mása*, twelve *másás* one *tola*, twenty *tolás* one *kachcha sher*, four *kachcha shers* one *pakka sher*, three *pakka shers* one *dhada*, and four *dhadás* one *man*. The *tola* in use is half a *mása* more than the Imperial rupee, which is sometimes used as a *tola*. Goldsmiths sometimes have in their possession several *gunjás*, a one, three, and six *mása*, and a one *tola* brass weight either round or square. Cotton, spices, molasses, sugar, coffee, sweet-oil, cocoanut oil, clarified butter, and all metals other than gold and silver are sold by round or square iron weights according to the following scale: $1\frac{1}{4}$ Government rupees one *chhaták*, two *chhatáks* one *ardhápáv*, two *ardhápávs* one *pávsher*, two *pávshers* one *ardha sher*, two *ardha shers* one *kachcha sher*, four *kachcha shers* one *pakka sher*, three *pakka shers* one *dhada*, four *dhadás* one *man*, and twenty *mans* one *khandi*. Grain of all kinds is sold by capacity measures made of iron plates in the form of iron tubes, according to the following scale: Four *shers* one *páyli*, sixteen *páylis* one *man*, and twenty *mans* one *khandi*. The measures in use are a quarter *sher*, a half *sher*, and one *sher*.¹ Lime is sold by capacity measures for which there is no separate scale from that used for grains, but the *sher* in this case is equal to eighty Government rupees' weight of lime. Milk and country spirits are sold in capacity measures in the form of tumblers and pots holding twenty to eighty rupees' weight of these liquids. Salt is sold both by weight and by capacity measures. Cloth, both woollen and cotton, is sold both by the yard and by the *gaj* of thirty-four inches, and tape, waistcloths, women's robes, and carpets by the cubit or *hát* of eighteen inches. The table for measuring land is: Sixteen *ánnds* one *guntha*, and forty *gunthás* one acre. Masonry, timber, and earthwork are measured by their cubic contents. Headloads of green, and head bullock and cartloads of dry grass, of fuel, and of wheat and of *bájrí* and *jvári* chaff are sold by the load and not by the weight. *Jvári* and *bájrí* stalks or *kadbis* (M.) are sold by the *kat*, that is a quantity which cannot be bound by a rope less than six feet long.

WEIGHTS AND
MEASURES.

¹ In the Indi, Sindgi, Bijápur, Bagevádi, and Muddebihal sub-divisions, that is in the North Krishna country, the *sher* is equal to eighty Government rupees' weight of water. In the South Krishna country, Bagalkot, Bádami, and Hungund, the *sher* is equal to eighty rupees' weight of rice, *jvári*, *bájrí*, wheat, gram, *kulhi*, *tur*, *mug*, and *matki*. That is the North Krishna *sher* is $1\frac{1}{4}$ ounces (4 *tolás*) or five per cent larger than the South Krishna *sher*.