

CHAPTER XLII.

Manufacture and Trade in the early part of the 19th century.

In the early years of the 19th century agriculture was the largest industry in Mysore as now. There were a number of other industries no doubt, such as the weaving of cloths, production of earth-salt, of articles of iron but they all took a secondary place. Equally the trade of the country was on a very limited scale as compared with what it is at present. A few typical examples will be given from Buchanan's report in illustration of these statements.

At Takal earth-salt was manufactured. In the dry season the surface of the earth was scrapped off and collected in heaps. In front of these heaps the salt makers constructed a semicircle of small round cisterns, each about 3 feet in diameter and a foot deep. The sides and floors of these cisterns were made of dry mud and each at its bottom on the side towards the heap of saline earth had a small aperture with a wooden spout to convey the brine into an earthen pot that was placed in a cavity under it. The bottoms of the cisterns were covered with straw and then the saline earth was put in, till it rose nearly to the tops of the walls. Water was then poured on the surface of the saline earth and in filtering through into the pots carried with it all the salts. The inert earth was then thrown out behind the cisterns and new earth was put in with more water. In the meantime, the brine was emptied into a cavity cut in a rock and the evaporation was entirely performed by the sun. This salt was sold at the rate of 20 seers a Sultani fanam, while the same sum procured only 8 seers of Madras salt.

In the villages round about Malur coarse woollen blankets or cumblies were woven from the wool of the sheep. Twelve sheep were reckoned to give as much wool as was necessary for a blanket 6 cubits long and 3 wide.

At Kadagudi or the present Whitefield the burning of the calcareous nodules into quicklime of a beautiful white colour was the occupation of about 10 families. The stones were brought from

a distance of five miles, some on oxen, the greater part on men's heads. The lime was burnt in kilns about 6 feet high, at the bottom about 4 feet and at the top about 2 feet in diameter. The structure was of a mud wall and in order to give admission to air it was perforated in many places through its whole height. The fuel used was charcoal, the making of which was the duty of the men and bringing it home that of the women.

At Kengeri it was alleged that Tippu's regulations prohibiting trade to the dominions of the Nawab of Arcot were very ill observed and that passports were privately given to traders by the principal officers of Government. Tippu's table was served with country salt, but others largely with sea-salt. At Maddur and in some adjacent villages a kind of jaggery was manufactured from date toddy which was substituted for sugarcane jaggery by the poor.

The manufactures of Seringapatam and its vicinity were never considerable. They were chiefly military stores and camp equipage. At the time of Buchanan's visit weavers were seen assembling in considerable numbers in Shahar Ganjam. The trade of the place was almost entirely confined to the importation of provisions, clothing and luxuries for the court and army and the returns were almost wholly made in cash. Under certain arrangements made by Tippu, it is stated that broad cloth, papers, watches and cutlery were manufactured but the processes were kept secret.

In the stone quarries near Seringapatam stones were cut into pillars with tolerable facility by the workers and these pillars were also cut into several shapes. Good workers in stone got from 40 to 50 fanams a month.

At Chennapatna glassware was one of the manufactures. It was made by two operations. In the first, from the raw articles were formed masses of glass. In the second, these masses were wrought up into small bottles and ornamental rings for the arms of women. Another manufacture for which Chennapatna was celebrated was that of steel wire for strings of musical instruments which were in great esteem and were sent to remote parts of India. One rupee weight of this wire was sold for one Sultani fanam.

A family of Linga Banajigaru caste at Chennapatna were acquainted with the process of making very fine white sugar but the process was kept a profound secret. The sugar was made for the sole use of the palace and the maker was allowed 27 fanams a maund. This family also possessed a village rent-free.

In many parts of the country there existed iron forges for the manufacture of iron. The iron was made partly from the black sand which was found in the rainy season in the channels of all the torrents in the country and partly from an ore at Ghattipura. During the four months of heavy rains four men were able to collect as much sand as a furnace could smelt during the rest of the year. These men got 10 fanams a month.

At Bangalore almost every coin of India was current but all accounts were kept in Canteroi pagodas, Fanams and Duddu. The first was an imaginary money and the second exchanged for 18 'Duddus' or dubs as they were in some places called. The rate of exchange was fixed generally once a month by an officer of Government. The cutcha seer of this place weighed $25\frac{1}{2}$ rupees, so that the maund of Bangalore was equal to $42\frac{1}{2}$ seers of the Seringapatam standard or to a very little less than 26 lbs. Every weighable article except such as were brought from Seringapatam were sold wholesale according to this weight, but in retail sales the Seringapatam standard was used. A bullock load was reckoned at 8 maunds or nearly 206 lbs. The 'Pukka' seer measure was the same as that of Seringapatam. The Kandaga contained 160 seers. In order to avoid confusion, grain was seldom sold by the Kandaga but by the 100 seers or palla. Betel-nut was sold at $20\frac{1}{2}$ fanams per maund of $42\frac{1}{2}$ seers. Best jaggery at $4\frac{1}{2}$ fanams a maund. Ghee at 18 fanams a maund of 40 seers. Cleaned cotton at $13\frac{1}{2}$ fanams a maund of 44 seers. Madras salt was sold at $26\frac{1}{2}$ fanams per kandaga of 200 seers. Best rice at $66\frac{1}{2}$ fanams per kandaga of 200 seers.

The Pattergar and Khatri caste people were silk weavers and prepared very strong and rich cloths. They dyed much of their silk. Where the goods were in much demand, it was customary for the merchant to advance one-half or even the whole of the

cost of the goods commissioned by them to be manufactured. When however the demand was small, the weavers borrowed money from the merchants at 2% a month and wove cloths which they sold to them on their own account. The silk was all imported in raw state by the merchants. The master weavers kept from two to five servants who were paid by the piece. Weavers who worked on cotton cloths with silk borders made daily about a fanam or $5\frac{1}{2}$ annas. Those who worked in cloth consisting entirely of silk made rather less. It was not usual for the weavers, except of the Panchama caste, to employ part of their time in agriculture. The Khattris were more opulent than the Pattegars and these again were more wealthy than weavers of other castes.

The weavers of cotton cloth obtained advances from the merchants in the same manner as the silk weavers and sold their goods to merchants or private customers and never carried them to public markets. None of them followed any other occupation and several of them were in good circumstances. The servants were paid by the piece and earned about 20 fanams or from Rs. 6 to 9 a month.

The Togataru were a class of weavers who made a coarse, thick, white cotton cloth with red borders which were used by the poorer classes. The same people also made handkerchiefs from 3 to 5 cubits square which were commonly used as a head dress. The weavers of this class were poor and were not able to make the cloths on their own account. They generally received the thread from people in the neighbourhood and worked the same into cloth for hire. For weaving a piece worth 8 fanams or Rs. 3 they got $2\frac{1}{2}$ fanams or about 14 annas. This occupied the workman about 4 or 5 days, so that his daily remuneration was from 3 to 4 annas.

The Holiar weavers made a coarse, white, strong cloth called Parakali which served the poorer male inhabitants throughout the country. Weavers of this class lived scattered in the villages and frequently hired themselves out as day-labourers to farmers or others who gave them employment. At the weekly markets the

cotton wool was bought by the poorer women of all classes except Brahmins for spinning it into threads and the surplus thread not wanted by the family was sold to the weavers.

Buchanan's remarks regarding the weavers of Bangalore are even now instructive and interesting. "The weavers of Bangalore seem to me," he wrote, "to be a very ingenious class of men and with encouragement to be capable of making very rich, fine, elegant cloths of any kind that may be in demand, but having been chiefly accustomed to work goods for the use of the court of Seringapatam they must now labour under great disadvantages, for it could never be expected that at the court of Mysore there would be the same extent of demand as existed at the court of Seringapatam, nor could the English officers ever demand the native goods as much as the Mussalman Sirdars did. The manufacturers of this place can never therefore be expected to equal what they were in Haidar's time, unless some foreign market can be found for the goods. Purnaiya being very desirous of the re-establishment of this city of Bangalore has forwarded by me samples of cotton and silk cloth that accompany this account with a request that they may be presented in his name to the Marquis Wellesley and I beg leave to recommend that the attention of the Board of Trade may be directed to them with a view of forming some commercial arrangements that may assist in restoring a country which has suffered so much."

All the raw silk required for cloths was imported. A small duty was levied on every loom and it was judiciously diminished in the case of those who kept many in order to encourage men of wealth to employ their capital in that way. A man that kept one loom paid annually a duty of $3\frac{3}{4}$ fanams, for two looms he paid 5 fanams, and where more than two were kept 2 fanams each. The remarks of Buchanan regarding the possibility of establishing silk industry in the Mysore country are interesting and go to credit him with much foresight. "The silk manufacture seems especially favourable for a country so far from the sea and from navigable rivers as the cost of long carriage on such a valuable article is of little importance. I see no reason why

silk should not be raised in Mysore to great advantage. Tippu had commenced a trial but his arbitrary measures were little calculated to ensure success. Some of the mulberry trees however that remain in his gardens show how well the plant agrees with this climate."

The sugar-candy made at Chikballapur was equal to the Chinese and the clayed sugar was very white and fine. The process was introduced by Tippu Sultan at Seringapatam and was kept secret. The price of this article placed it beyond the reach of the common people, as the Chinese sugar-candy was sold cheaper at Seringapatam. In Tippu's time, however, the prohibition of commerce with the lower Carnatic made the manufacture a profitable one. The actual price of the fine sugar-candy made at Chikballapur was 10 Company's Rupees for a maund of 24 lbs. and of the fine, soft sugar 25 Sultani fanams a maund. The common brown sugar-candy the original manufacture of the country sold for Rs. 5 a maund and the common brown, soft sugar at Rs. 3 a maund. From the farmers the sugar-makers purchased the juice of the cane after it had been boiled down to a certain degree and paid Rs. 2 for the produce of 2 maunds or 80 seers of jaggery.

At Madhugiri, Chennarayadoorg, Hagalavadi and Devaraya-doorg and other places iron was smelted either from the black sands which the small torrents formed in the rainy season or from an ore called "Canny Callu." The work people in the smelting house were four bellows men, three men who made the charcoal and three women and one man who collected and washed the sand. They worked only during four months of the year when the sand was to be found. The four men relieved one another at the bellows and the most skilful of them took out the iron and built up the furnace on which account his allowance was greater. In each furnace the workman put first a basket of charcoal and he then took up as much of the black sand as he could lift with both hands and put in double that quantity. He then put in another basket of charcoal and the fire was urged by the bellows and this process was repeated as often as necessary. The whole quantity of sand put in at one smelting measured 617 cubical inches and weighed when dry about 42½ lbs. This gave a mass of iron which when forged made 1

wedges, each intended to make a ploughshare. The workmen were paid by a division of the produce of their labour. The rent of the furnace was 15 fanams. The sheds in which the smelting and forging took place were not costly and were put up at the beginning of the season by the workmen in the course of a day.

The stone ore was made into iron in the same manner. The iron from the stone ore was reckoned better for all the purposes to which malleable iron was applied but it sold lower than the iron made from the sand, for this last was the only kind that could be made into steel. The stone iron was sold at 6 pieces per fanam and the workmen were paid daily wages. The iron made from sand sold at 10 pieces a fanam, each of the pieces weighing about 3 seers. To enable the workmen to give them a supply of steel the merchants frequently made advances, for almost the whole was exported. This steel was used for making stone-cutter's chistle, sword blades and strings of musical instruments.

At Muthodu glass was manufactured which was used for making bangles worn on the wrists of women. All the materials for making glass were found in the neighbourhood. The glass however was very coarse and opaque and was of five colours—black, green, red, blue and yellow and the first was in most demand.

In almost all the larger towns of Mysore weekly fairs or Santhes were held to which people went in great numbers from all the neighbouring parts. A small duty was levied on all persons frequenting the fair bearing a small proportion to the value that each brought for sale. It was not considered burdensome. The articles for sale generally were cotton cloths, blankets or cumblies, articles of iron for country use, food grains and the like.

Tippu, as we know, besides being the ruler of the State also acted as a merchant and traded on his own account. For this purpose he had a large quantity of goods stored at Seringapatam in his palace and these goods were often distributed among the amildars with instructions to sell them for a profitable price, which they did by forcing them upon men who they thought were capable

of purchasing them and this method caused much oppression and loss to those who were thus forced to purchase.

At Bangalore the trade carried on with Mangalore was considerable to which were sent cotton cloths both white and coloured in return for raw silk and silk cloths. The trade to Calicut consisted of coloured cotton cloths and the imports were all kinds of foreign goods brought in by sea. The trade with the country ceded to the Nizam and the Mahrattas south of the river Krishna was carried on chiefly by the merchants of Bellary, Adoni, Dharwar, Hubli, Nargunda and Navalgunda. The agents of merchants trading in these and other places resided at Bangalore, received goods from their principals and sold them to the merchants there. The chief imports from the territories of the Nizam and the Mahrattas were cotton-wool with some coarse cotton thread both white and red, white, red and blue coarse cotton cloths, muslins, Dotras or cotton cloth with silk borders, blankets worth from two to three pagodas each, wheat, red dyes. The returns from Bangalore were chiefly made in money, but some coloured cotton and silk cloths were also sent.

Some Gossai merchants from Poona brought shawls, saffron and musk from Kashmir and Persian pearls from Surat and the returns were made in money and Mannar pearls. From Hyderabad and places around, Pathan and Gujarathi merchants brought red cotton cloth flowered with gold and silver, turbans and fine manufactures of cotton and the returns were in money and pearls. The trade between the dominions of the Nawab of Arcot and Bangalore was carried on at Wallajapet chiefly by the merchants of Bangalore who maintained agents there for the purpose. The imports were salt, sulphur, tin, lead, zinc, copper, European steel paints and glue, nutmegs, cloves, camphor, raw silk, Burhampu silk cloths, English woollen cloth, Goni cloth, English and India paper, English hardware, glassware, Bengal sugar, dates and almonds. The returns from Bangalore were chiefly betel-nut, sandalwood, black pepper, cardamoms, shikai and tamarind. Considerable trade was also carried on with places in the western parts of Mysore, the chief exports being betel-nut, black peppe

sandalwood and cardamoms and the imports were grain, tobacco, tamarind, blankets, muslins, turbans, coloured cotton stuffs and silks. Goods of all kinds were transported on the backs of animals including buffaloes and asses.

Kolar was one of the centres of trade in the early years of the 19th century. The merchants of Sidlaghatta went to Mangalore and Nagar for betel-nut and black pepper and sold in those parts cotton cloths manufactured and tobacco grown in their neighbourhood. They also traded with Wallajapet in betel-nut and black pepper. From the lower Carnatic they brought back raw silk and other goods imported to Madras by sea.

The trade at Doddaballapur had been reduced to an inconsiderable extent owing to Tippu's caprice. He had forced upon the merchants of this place a quantity of goods at an extravagant rate and removed them to a new town which he was building at Nandidoorg now reduced to a village and known as Sultanpet. When Nandidoorg was taken by Lord Cornwallis by storm, these merchants lost most of their valuables and were reduced to great poverty. The merchants of Sira carried on trade as far as the country ceded to the Nizam south of the Krishna, to the country near Dharwar ceded to the Mahrattas, to Chitaldrug and Nagar, Bangalore and Seringapatam. At Gubbi was held one of the great weekly fairs in the country and it was frequented by merchants from great distances. Gubbi was also an intermediate mart for the goods passing through the peninsula from Canara, Coorg and Malabar. The merchants of Sagar exported pepper, betel-nut and sandalwood to the dominions of the Nawab of Arcot and to the country south of the Krishna and the returns from these countries were chiefly in cloth. The quantity of betel-nut exported from Sagar annually was about 8,000 bullock loads and that of pepper about 500 loads. The trade at Nagar had considerably diminished on account of the removal of the court and the stoppage of the extensive public works which were being undertaken when it was a kingdom. It was never the seat of private manufactures but even in 1800 had considerable trade and several wealthy merchants resided there who exported the produce of the country, such as

pepper, betel-nut and cardamoms. The Mahratta merchants purchased cardamoms, pepper and sandal and sold in return a great variety of cloths, thread and cotton-wool and various grains and other articles. Trade was also carried on with Mangalore, the Nizam's territories south of the Krishna, Chitaldrug, Bangalore and Arcot. From Harihar cotton and thread were largely exported. Two months before the crop season the merchants advanced to the poor cultivators and charged for interest $\frac{1}{2}$ a fanam on each pagoda or about $23\frac{1}{3}\%$ per annum.

Davangere was a place of considerable trade and was the residence of many merchants who kept bullocks and sent goods to distant places. Some of the merchants hired their cattle from Sivabhaktas, Mussalmans and Mahrattas who made the carriage of goods a profession. The load was reckoned at 48 cutcha seers and the hire was estimated by this quantity whatever load the owner chose to put on the cattle. The hire for any place was 1 fanam for distances of between 12 and 14 miles. For distant journeys however there was a fixed hire; for instance, from Sagar to Wallajapet it was 3 pagodas, the distance being about 320 miles. The trade carried on here was as in other places in betel-nut, pepper and various other articles, foreign and internal. The trade at Davangere chiefly consisted in exchanging the produce of one neighbouring country for those of another including Nagar, Sagar and other places.

Far from considering the customs exacted at different places on the road as a burden the traders considered them as advantageous, for the custom-house was bound to pay for all goods that were stolen or seized by robbers within their respective jurisdictions.

Colonel Wilks' remarks on trade in general in Mysore may here be noted: "It is not surprising that in a country destitute of seaports, canals and navigable rivers commerce should have attracted little attention on the part of its rulers. Haidar Ali first obtained his seaport in 1764. His notions of commerce were entitled to the negative praise of not being altogether so barbarous as those of his successor and no useful encouragement or security

appears to have been afforded to commerce during the remaining 35 years of that dynasty. Towards its close every respectable sowcar and merchant was plundered of all his visible property and the greater number were absolutely ruined. The practical means of opening the minds of men to the public benefits of commerce are certainly not numerous or obvious in Mysore. Purnaiya's conceptions on this subject are accordingly more limited than any other on which I had occasion to discuss with him."