CHAPTER 3 - THE PLAN OF INQUIRY

The research is an inquiry into the practice of architecture in eighteenth-century Peśvā culture region. It is structured around an understanding of the practice of patronage, of design communication and of managing the built environment as central to the Practice of architecture in eighteenth-century Peśvā Region.

The question is aimed at understanding the people and processes involved in shaping the built environment. The inquiry is qualitative historical in nature and uses primary literary sources along with field data for interpretation. The study uses Bourdieu’s theory of Practice as a conceptual framework. The main methods of analysis used are Content analysis and Analytic induction.

3.1 Conceptual framework, Epistemological position

History of architecture from being looked upon as a sub-discipline of art history is increasingly being considered as a part of cultural history. This shift is the result of changes within the field of architectural history which increasingly studies processes rather than the product (for example see Meister (2001), Asher (2001)). The field of cultural history itself has undergone a number of shifts which need to be understood in order to frame the Inquiry of the proposed research.

In contrast with political or military history; cultural history is concerned with the symbolic and its interpretation. It explores the issue of representation and understanding meanings. The discipline traces its origin in the nineteenth century England and Germany. Burke (2008) has divided the history of ‘cultural history’ into four phases.

1. The Classic Phase (1800 – 1950) – Focus on the history of Classics. For example the study of paintings of Raphael by placing them in their historical context. Gode’s work on Indian Cultural History (1960) belongs to this phase and was a pioneering research within the Indian context.

2. The phase of the social history of art (1930’s) – This phase is notable for the iconological approach to analysing forms and symbols which was pioneered by Panofsky (1972). The analysis of Indian temples done by Stella Kramrisch (1976) falls into this iconological tradition. This approach traces the history of forms and symbols in order to understand them in their context. Ebba Koch’s study of the baluster column and its use in Mughal architecture (Koch, 2001) is also an example of iconological analysis.
3. History of Popular Culture (1960’s) – In the 1960’s popular culture became the focus of study. Studies such as that of jazz music belong to this time.

4. New cultural History (1980’s) – New cultural history distinguishes itself from traditional cultural history by -
   a. Encompassing a broader understanding of culture which included the ‘everyday’
   b. And by; concerning itself with the theory of culture.

Burke identified four theoreticians who have had an impact on the ‘new cultural history’. They are Mikhail Bakhtin, Norbert Elias, Michel Foucault and Pierre Bourdieu. Bakhtin was a theorist of language while the other three were social theorists.

Representation and Practice are the two main concerns of the ‘New cultural History’. Representation studies have focused on what is imagined as a social group. Examples include studies of visions and ghosts, studies of representation of Nature, artworks, studies of representations of a foreign culture from a travellers gaze etc. More pertinent for the present study is the concern with practice. It focuses for example on ‘the history of religious practice rather than theology, history of speaking rather than linguistics’ (Burke, 2008, p. 59) and in the same vein, history of making buildings rather than buildings.

The field of architectural history has moved away from the monument to the question of the production of built environment (Steiber, 2006, p. 172). The concern with the practice rather than the outcome brings us to Bourdieu and his theory of practice.

Two theories developed by Bourdieu have been influential in cultural History, the theory of cultural reproduction and the theory of practice. The theory of cultural reproduction looked at the process by which the French middle class maintained their status in society through an education system which though seemingly impartial was in fact highly selective. The theory of practice examined everyday practices (such as religious practices, the practice of speaking, the practice of experimenting and so on) in terms of ‘sustained improvisation within a framework of schemata inculcated by culture in mind and body’ (Burke, 2008, p. 58).

3.2 Theory of Practice

Bourdieu’s work has been relevant for architects in order to understand the agents and their interaction in the field of architecture. For example the role of the patron who is spending economic capital in exchange for his position in the society. These exchanges have been understood by Bourdieu through his concept of social, cultural and economic capital.
which is mutually interchangeable. His theory of cultural change and of formation of taste are important in understanding how the field of architecture changes (Webster, 2011, p. 2).

Bourdieu has been primarily recognised as a social theorist. His theories have found application in understanding the current phenomenon. For example, Bourdieu’s writing has been used to describe the current practice of architecture and to understand the formation of identity through architecture. Along with explanations of the contemporary phenomenon, Bourdieu’s work has also found application in understanding historical narratives (Gorski, 2013). However, there is little work which has looked at historical architecture from a Bourdieusian perspective. The present thesis uses the framework offered by Bourdieu’s theory of Practice to understand and analyse the built environment of eighteenth-century Pešvā culture region.

Epistemologically Bourdieu’s appeal lies in the fact that he positions himself between structuralist determinism and poststructuralist subjectivity. He calls his work as ‘structuralist constructivism’ (Bourdieu, 1989, p. 14). In a spectrum of research paradigms with objective approaches at one end and the subjective approaches at the other, Constructivism occupies the subjective end. It is a term which is also understood as naturalistic, qualitative or interpretive (Groat & Wang, 2013, p. 78). Constructivist theories seek interpretations which are always ‘provisional and fluid’. The objective theories, on the other hand, assume the existence of an objective reality. Bourdieu’s epistemological position is between these two polarities. His conception of social reality is two-fold. It is an interaction of individual thought and action and of social structures. He recognises the role of the individual as well as that of causes which lie outside of consciousness (Bourdieu, 1989, p. 14).

As discussed in the literature review Bourdieu developed his theory of practice through various writings that outlined the components of this theory. In its refined form, the theory was published under the title ‘The logic of practice’ (Bourdieu, 1990). The theory has three conceptual components which explain the development of a practice. They are field, habitus and capital. The practice could be of music, literature, art or for that matter of Architecture. The practice is understood in terms of the contextual social field where the agents with their habitus perform actions with the help of the capital that they have. The interrelatedness of these concepts has been captured by Bourdieu (1984, p. 101) as follows

\[(\text{habitus}) (\text{capital})] + \text{field} = \text{practice}\]

3.2.1 **Field.** The concept of field was developed by Bourdieu in the 1960’s through the publication of a number of studies. The concept of fields exists in the fields of physics,
mathematics and psychology. Bourdieu developed this concept from psychology and applied it in sociological studies. He applied it to a variety of domains such as religion, education, economy, law, politics etc. For Bourdieu, the field is a “relatively autonomous domain of activity that responds to rules of functioning and institutions that are specific to it and which define the relations among the agents” (Mathieu Hilgers, 2015, p. 5). Central to the concept of field is the notion of relationality. A particular field cannot be studied on its own terms but has to be situated within the specific context. The field of built environment, for example, cannot be understood as a stand-alone field but in relation to the social and political context in which the production of built environment takes place.

3.2.2 Habitus. Bourdieu defined habitus as the system of subconscious schemata that constituted the culture for the agents or members of a particular field. It is this habitus which directs creative acts of individuals. Habitus is “structured structures predisposed to function as structuring structures” (Bourdieu, 1977, p. 72).

A part of the habitus is acquired through family upbringing and education and a part is acquired through the individual’s life experiences. Bourdieu terms these two respectively as class and individual habitus (Bourdieu, 1977, p. 52).

Bourdieu was aware of the fact that habitus as the sole reason behind individual creativity was overly deterministic. The theory maintains that creative change; which is termed as “stylistic rupture” (Webster, 2011, p. 72), in art or architecture occurred due to the following three factors. One, the individual biography of the agents, second, position of power that the agents held within the field and third, external factors that impacted on the field.

3.2.3 Capital. Capital is defined as “accumulated labour which takes time to accumulate and has a capacity to produce profits or reproduce itself in identical form” (Bourdieu, 1986, p. 241). Bourdieu goes on to state that the way capital and its subtypes are distributed at a given point in time indicates the structure of the social world. The capital that Bourdieu is talking about is not only the economic capital; which as per Bourdieu is just a particular form of capital. The other two types of capital are cultural and social capital. One of the objectives of the theory of practice is to establish the laws whereby the different types of capital change into one another.

Cultural capital exists in three forms, embodied state (as habitus of a person), objectified state (as buildings, paintings, books …) and the institutionalised state (educational qualification). Social capital is the aggregate of potential resources which an agent possesses
due to membership in a group. The relationships between these members may be socially institutionalised by various acts. Bourdieu says that “the convertibility of the different types of capital is the basis of strategies (employed by agents within a field) aimed at ensuring the reproduction of capital” (Bourdieu, 1986, p. 251).

The concept of field is further explored in chapter four. The ideas of habitus and capital in the context of built environment of the eighteenth-century Peśvā region have been discussed in chapter five.

3.3 Scope of Research

The study falls under the domain of Built environment. Built environment can be defined as the “sum total of all purposeful human modifications of the landscape”, (Rapoport, 1990, p. 12). I, therefore, focus not only on the buildings but on various aspects like water architecture such as steps on water, wells and kuṇḍa, Infrastructural work such as road construction, water supply systems, and also on the planning of towns and settlements. This built environment has been studied with reference to a spatial region which is further defined in the present research. The study is temporally located in the eighteenth century. The reasons for this are explained in chapter four; Defining the Field.

The study is qualitative – historical in nature. That is, it relies on qualitative analysis techniques and is essentially a study of the past. It depends on archival research and uses primary literary sources which are defined as “the sources which were created within the period of study” (Marwick, 2001, p. 156) to answer the research questions. The archival data is supported by field observations as necessary.

3.4 Research objectives

The practice of architecture in eighteenth-century Peśvā culture region is understood by an inquiry into the commissioning, construction and management of the built environment.

1. To understand the practice of commissioning of Buildings
2. To investigate the process of construction of Buildings
3. To define the management of the built environment

These three objectives are further elaborated as follows. The generative questions are the result of preliminary acquaintance with the field.

1. What was the nature of Patronage and Matronage? namely
   a. Patronage by the rulers and elite class.
b. Patronage by the Religious elite.
c. Matronage.
d. Community Patronage.

2. What was the Design Process which enabled the construction of buildings
3. How was design communicated between the patron and the designer-builder before and during the construction?
4. What were the various processes involved in the management of the built environment? Particularly examined under
   a. Cultural/ Symbolic Management (to include – myths, rituals and festivals)
   b. Social Management (to include - Infrastructure, Housing, Defense).
   c. Economic Management (to include - Taxation, Buying and selling of property, Building control).

3.5 Nature of Data

The data for the research into the practice of architecture of eighteenth-century Peśvā region is divided into two broad categories of primary and secondary. The following is a discussion of these data sources.

3.5.1 Primary Data. Primary data consists of the documents and the buildings that originate in the period of study. The various categories of primary data used for the research are as follows

   3.5.1.1 Letters and documents. There is a considerable body of documents that have been transliterated from modī (cursive script used for writing Marathi till early twentieth century) script into devnāgarī (the script used today for writing Marathi) script. The documents mostly contain letters, grants, lists, and statements of accounts from the eighteenth century. The documents are from the Peśvā records and from record maintained with various important families of the eighteenth century. The activity of collecting the documents, selecting from them and publishing them has been the work of a lifetime of many researchers from the late nineteenth and early twentieth century. In spite of these efforts, the number of original documents that await transliteration is staggering (Peśvā daftar at Pune alone holds 39000 folios of approx. 1000 documents each). Most of the research on the eighteenth century Maharashtra has been based on these transliterated documents. There are, however, a few exceptions, for example, Andre Wink (2007) has gone back to the original modi records and used them in his research on Khandeš. However, for my research, I have exclusively used the transliterated records. The following is a list of the documents used in the research.
1. Marathyanchya Itihasachi Sadhane. A set of twenty-five volumes consisting of almost 6000 documents was published by V.K. Rajwade between 1898 to 1947 CE. These documents come from various families of Maharashtra other than the Peśvā (The documents of Peśvā Darbār were under British control till 1910’s and were not accessible to Indian Researchers). The documents are chronologically arranged with a person name index at the end.

2. Selections from the Satara Raja’s and the Peshwa’s Diaries. These as the title says were documents from Peśvā diaries which were selected and published by Ganesh Chimnaji Vad in the early years of the twentieth century. The documents in these volumes are thematically organised under headings such as Political Matters, Justice, and Grants etc. Architecturally relevant sections are those that deal with
   a. Public buildings and works of public convenience
   b. Trade and Manufacture
   c. Pune and its suburbs

   In some cases, the relevant document is also classed under a different subhead. This makes searching through the volumes a tedious affair.

3. Selections from Peshwa dapta. The documents held in the British control were published by G.S. Sardesai during 1930 -34 CE in forty-five volumes. These documents (around 8000) cover the entire Peśvā era from the time of Šāhū till the rule of Second Bajirao. The letters are ordered chronologically with the original (Persian or Šālīvāhan calendar) as well as the Gregorian date. The volumes have been indexed with person names. There is no classification other than the date and person name.

4. Aitihasik Sankirna Sahitya. It is a set of fifteen-odd volumes published by the Bharat Itihas Samshodhak Mandal in the 1930’s and 40’s. These documents are mostly letters and are published as and when received. The documents are presented with some classification under heads such as religious, political, families, grants etc. They are with a subject index and a person and place name index.

5. Pune Nagar samshodhan vrutta. Three volumes published by Bharat Itihas Samshodhak Mandal and edited by C.G. Karve. These volumes concern themselves with the urban history of Pune. They contain instances of day to day working of the city and are important for an understanding of the processes in managing the built environment.

6. Aitihasik Lekhsangraha. The documents from these fifteen volumes come from the archives of the erstwhile Miraj state. They were selected and published by Vasudevashastri Khare in the early twentieth century. The selections are focused on political events.
7. *Letters from Kavyetihas sangraha*. This was the first effort in making historic documents available to researchers. The documents were published in a magazine from 1878 CE. A selection of 501 documents from this magazine was later published as a volume.

8. *Hingne Daptar, Purandare Daptar, Tulshinagwale Daptar, Chandrachud Daptar, Pethe Daptar, and Vaidya Daptar*. These volumes contain papers selected from archives of these families by various researchers. They come with a person and place index as well as introductory essays that discuss the contents. The essays and the selections are more focused on political events.

9. *Kaifiyat*. Kaifiyat is a family history. These histories are available for families such as Holkar and Raste along with a host of smaller Maratha Houses. These *kaifiyat* many times talk about the construction projects that members of the family undertook.

3.5.1.2 *Epigraphs*. The carved writing on various building spread across the region are an important source of information for dates of construction and patronage. A number of researchers have been reading these epigraphs throughout the twentieth century. A compilation of all these readings with an extensive introduction, interpretation and detailed description was published by Mahesh Tendulkar in 2015 CE. The book sets new standards for accessibility of research work. I have made extensive use of these epigraphs in the discussion on patronage.

3.5.1.3 *Building drawings, Satellite Images*. Although the research does not focus on built form, the arguments at some locations have been strengthened by the use of measured drawings and Google Earth images. The drawings have been redrawn from published sources or come from archives of Dr B.N. College of architecture, Pune or have been measure - drawn by the researcher.

3.5.1.4 *Vernacular Histories*. Contemporary sources of history are of two types one, *bakhar*; which is a record of events and second, *powâde*; which are the traditional songs composed to celebrate an event or a festival. These two sources though hagiographic in nature give important clues regarding myths, folklore and celebration of various festivals.

3.5.1.5 *Field observation*. Data collected from the field through survey has played a corroborative role in the entire research. I have used such data for three main purposes, first to relate textual information to actual buildings where required, second to define the spatiotemporal region of study for identification of settlements and third to identify buildings relevant for study of design process.
3.5.2 **Secondary Data.** The research makes use of the following secondary data. It includes biographies, building histories and the district gazetteers.

3.5.2.1 **Biographies and Family histories.** These are good sources of information such as a compiled list of construction projects and also events and anecdotes that indicate the cultural influences and religious inclinations. Notable among these are those of Nana Phadnavis (V. Khare, 2012), Gokhale Raste (G. V. Apte, 1922), Bramhendraswami Dhavadshikar (Dattatraya Balwant Parasnis, 1900), Shahu (Saindane, 2014) and Peśvā family (Sathe, 2013).

3.5.2.2 **Building Histories.** A number of building histories have been published (all of them by Historians or amateurs). These histories have helped in increasing the size of the architectural sample available for study. The important building histories that have been used for the present research are vādā of Pune (Khandge, 1992) and vādā of Maharashtra (Shivde, 2013).

3.5.2.3 **State Gazetteers.** The set of district gazetteers compiled and edited by Campbell in 1890’s still remains an important source of information for ‘places of interest’ which deals with buildings accompanied by the patron name and the year of construction.

3.6 **Methods of Analysis**

The subject of the practice of architecture in the eighteenth-century Peśvā region has been understood from the broad theoretical perspective of Bourdieu’s practice theory. The data obtained from various sources discussed above was analysed using induction and content analysis. A combination of these methods has been used to achieve the various objectives. Table 3.1 at the end of this chapter summarises this discussion.

The material for analysis is drawn from the sources mentioned in 3.5. The documents selected can be classified as follows

1. Documents of record - By far are the most numerous of the primary sources. They contain government records and official correspondence.
2. Chronicles and Histories - Include the Bakhar such as the Peśvā Bakhar compiled after the end of the Peśvā rule.
3. Family and personal sources - Contain various letters written in a personal capacity by various members of the Peśvā family.

The sampling strategy was purposive meaning only the documents which contain information relevant to the research questions were considered as samples. The criterion was
to select documents thematically related to the built environment or containing terms related to the built environment.

3.6.1 Analytic Induction. Induction as a method is generally considered to be employed without any theory. It has been argued however that all observations need a prior conceptual structure. Theory, rather than becoming a restricting container is constantly modified or adjusted based on analysis of the data (Cresswell, 2009, p. 65).

Anslem Strauss (1987, p. 12) has argued that in an inquiry all the three aspects of induction, deduction and verification are important. Cresswell (2009, p. 65) has discussed the role of theory in qualitative research as being used either in the beginning or in the end. If used in the beginning it is used to formulate theoretical questions or hypotheses or to suggest sampling and indicate possible categories of analysis.

Analytic induction is a qualitative research method. It is an iterative process of developing and testing explanations (Smelser & Baltes, 2001). It proceeds in the following stages:

1. Defining a phenomenon
2. Developing a hypothesis
3. Checking with another instance of the phenomenon
4. Redefine or revise the hypothesis

Abstraction from a concrete example to a more ‘inclusive formulation’ is a key feature of inductive analysis. The negative cases are also important for analytic induction (Preissle, 2008, p. 15) The negative cases define the boundary of a theory or force a revision of the hypotheses.

In the present study, analytic induction has been used to examine the phenomenon of patronage in pre-eighteenth century Maharashtra the resultant themes are subsequently examined in the context of the study region. In the process, the initial themes are further elaborated or revised to accommodate the data for study region.

3.6.2 Content Analysis. Content analysis as a method was developed during the World War II by the US government to analyse war propaganda (Prasad, 2008, p. 173). Content analysis is defined as a method for analysing written verbal or visual communication messages (Cole, 1988). The aim of the analysis is to provide a broad description of the phenomenon and the outcome is categories or concepts describing the phenomenon (Elo &
Content analysis is concerned with meanings, intentions, consequences and context.

The data sources selected for this research are mainly archival and documentary in nature. Based on this, method of qualitative content analysis is considered as being most appropriate due to the following reasons -

1. Content analysis is a content sensitive method.
2. It is much more than a naïve technique that results in a simplistic description of data.
3. The nature of research questions posed demand an understanding of processes which cannot be revealed by a quantitative analysis of word counts.
4. In some cases, similar concepts find different verbal expression. For example maintaining as an activity may be expressed as a set of payments, or instructions or as reporting of events. Qualitative analysis allows a thematic coding which can bring such diverse expressions together for meaningful interpretation.

Content analysis can be done in two ways, qualitative and quantitative, and in inductive or deductive manner. The inductive analysis follows Grounded Theory approach where categories of analysis are developed from the data itself. Deductive content analysis, on the other hand, involves testing categories, concepts, models or hypotheses (Elo & Kyngas, 2008, p. 109).

Some of the key steps in content analysis are as follows (Smith, 2000, pp. 318-322)

1. Deciding on the type of material to be analysed
   a. The material selected should reflect the phenomenon being studied.
   b. These materials could be
      i. Archival – Cultural products, personal documents, publications, official documents etc.
      ii. Naturally occurring – Broadcasts, live events, emails etc.
      iii. Elicited Materials – Responses to interview questions

2. Obtaining the material to be analysed
   a. From the total body of material available, a selection has to be made very carefully as it determines the informativeness, reliability and generalizability of the findings.

3. Deciding on the coding system. It comprises of -
   a. Defining the unit of analysis
i. Seven major elements can be used as analysis units (Berg, 2007, pp. 246-247)

1. Words or Terms – The smallest unit of analysis
2. Themes – Sentence or a string of words
3. Characters – Persons featured in a text
4. Paragraphs – A paragraph may contain numerous thoughts and therefore is not frequently used as a unit of analysis
5. Items – It represents the whole unit of the message
6. Concepts – These involve words grouped together into conceptual clusters.
7. Semantics – Number and type of words along with its strength or weakness in relation to the sentence.

ii. These units or elements can be used in isolation or in combination.

b. Categories of classification

i. Categories specify the information sought by the researcher. It yields a qualitative description or a quantitative measure of the variables (Smith, 2000).

ii. There are three ways in which categories can be developed for content analysis (Berg, 2007).

1. Common Classes – Common classes of culture in general such as age, gender, mother, father and so on
2. Special classes – these are terms used by certain professions but not by laymen.
3. Theoretical Classes – Categories that emerge in the course of analysis of the data. These categories borrow from the special class categories and combine them with analytically constructed labels which account for novelty and innovation.

iii. Coding categories need to be defined explicitly, clearly and in detail. A category may be defined either by an exhaustive list of what is to be included or by a statement of the meaning of the category. The categories should be unidimensional, exhaustive, mutually exclusive and independent.

3.7 Description of the coding system for content analysis used for the present research

1. Unit of Analysis – Item and Theme
2. Categories of Classification – A theoretical class based on the field of Architecture as a special class.
   
a. Item level categories - The sampling began considering the documents of record which are by far the most numerous of the primary sources. They contain government records and official correspondence. The data categories based on inductive category development are as given below
   
   1. Karārnāmā – Agreement
   2. Makhtā – Contract
   3. Kharedikhat – Purchase Agreement
   4. Kabālā Patra – An officially issued document
   5. Vatan Patra – Vatan Karār – Letter assigning the rights of tax collection and consumption of a village or town to a person. These rights were hereditary.
   7. Chaknāmā – A statement that mentions area and boundaries of a chak (A detached field in a village)
   9. Pāvatī – Receipt
   10. Patra – Letter
   11. Jamā-kharchī Kāgad – A statement of Accounts

b. Theme level categories – Various categories were developed and used for the analysis. As the analysis progressed, new categories were added to the first list. Below is the final list of the categories used.

Table 3.1 – Categories for content analysis

<table>
<thead>
<tr>
<th>No</th>
<th>Category</th>
<th>Code</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Dimensions</td>
<td>Di</td>
<td>Dimensions of the structure defined in various ways such as by citing ‘gaj’ or by referring to a module (khan)</td>
</tr>
<tr>
<td>2</td>
<td>Elements</td>
<td>El</td>
<td>Building elements such as beam, column, base stone</td>
</tr>
<tr>
<td>3</td>
<td>Specifications</td>
<td>SpE</td>
<td>Details of quality of construction material</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>4</td>
<td>Quality</td>
<td>Q</td>
<td>Details of construction quality</td>
</tr>
<tr>
<td>5</td>
<td>Spaces</td>
<td>SpA</td>
<td>Names of various spaces such as <em>divânkhanâ</em> (Living room), <em>mudpâkh</em> (Kitchen) etc.</td>
</tr>
<tr>
<td>6</td>
<td>Duration</td>
<td>Du</td>
<td>Time limits for completion of various stages of construction</td>
</tr>
<tr>
<td>7</td>
<td>Craftspeople</td>
<td>Pc</td>
<td>Trade names of various craftsmen related to construction such as <em>Gavandi, Beldâr, Patharvat, Sangtarâś</em></td>
</tr>
<tr>
<td>8</td>
<td>Rituals</td>
<td>Ri</td>
<td>Rituals related to the built environment such as <em>grâmaśânta, vâstusânta</em></td>
</tr>
<tr>
<td>9</td>
<td>Finishes</td>
<td>Fi</td>
<td>Various finishes employed such as <em>ghadîv, sadkîv, matîv</em></td>
</tr>
<tr>
<td>10</td>
<td>Building Type</td>
<td>Bt</td>
<td>Names of building type such as <em>causopî, ramaṇa, baṅgalâ</em></td>
</tr>
<tr>
<td>11</td>
<td>Activity - Construction</td>
<td>Ac</td>
<td>Various activities in the construction process such as <em>pâtaṇe, kavlâr karne</em></td>
</tr>
<tr>
<td>12</td>
<td>Activity - Maintenance</td>
<td>MAc</td>
<td>Activities related to maintenance of buildings</td>
</tr>
<tr>
<td>13</td>
<td>Administrative official</td>
<td>Ao</td>
<td>Officials dealing with the built environment such as <em>šeṭe, Mahâjan, Kamâvisdâr</em></td>
</tr>
<tr>
<td>14</td>
<td>Building control</td>
<td>Bc</td>
<td>Action regulating the built environment such as removal of encroachments</td>
</tr>
<tr>
<td>15</td>
<td>Conditions of agreement</td>
<td>Ca</td>
<td>Terms and conditions specified in contract documents</td>
</tr>
<tr>
<td>16</td>
<td>Settlement activity</td>
<td>SAc</td>
<td>Activities of settling neighbourhoods</td>
</tr>
<tr>
<td>17</td>
<td>Taxes on construction</td>
<td>TAc</td>
<td>Various taxes related to construction such as property tax, registration tax etc.</td>
</tr>
</tbody>
</table>
Summary

The research matrix is the summary of the plan of inquiry. Figure 3.1 graphically shows the plan of Inquiry that has been discussed in the chapter.

Table 3.2 – Research Matrix

<table>
<thead>
<tr>
<th>No</th>
<th>Research Objective</th>
<th>Generative Inquiries</th>
<th>Theories / Conceptual framework to be explored</th>
<th>Type of Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Understand the patterns of patronage of the built environment</td>
<td>Patronage by the rulers and elite class</td>
<td>Concept of Yajmānī</td>
<td>Analytic Induction (theory to be used as a lens or a perspective)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Patronage by Religious elite</td>
<td>Dāna and Dakśīnā</td>
<td>Content Analysis</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Matronage</td>
<td>Women and idea of Benevolence</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Community Patronage</td>
<td>Purta Dharma</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Define the design and planning processes and decode their communication</td>
<td>Vernacular Design Process</td>
<td>Theory of Folk Design - Hubka</td>
<td>Content Analysis</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Design schemata, Problem solving and Individuality</td>
<td>Theory of Sociolinguistic codes - Bernstein</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Communication through Contract documents</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Investigate the processes of management of the built environment</td>
<td>Cultural / Symbolic Management</td>
<td>Myth and rituals</td>
<td>Content Analysis</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Social Management (Infrastructure, Housing, Defense)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Economic Management (Taxation, Buying and selling of property, Building control)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Figure 3.1. Mental map of the Research