

I MA HISTORY

SOCIO-ECONOMIC AND CULTURAL HISTORY OF INDIA FROM
1206 TO 1707 C.E

SUB CODE: 18KPIH02

Sources of Delhi Sultanate

The Period from 1206 to 1526 has been called as the Period of Delhi Sultanate. During this Period, India was ruled by a number of Turkish Sultans who belonged to the Ilbari Turkish clan. These Sultans were also called mamluks. Five dynasties ruled over Delhi during this Period. They are,

- * Slave dynasty
- * Khilji dynasty
- * Tughlaq dynasty.
- * Sayyid dynasty
- * Lodi dynasty

Except the Lodis all other Delhi Sultans were Turkish in Origin. The Lodis were Afghans.

Sources :-

The Main Sources of Delhi Sultanate are inscriptions. They are found on old coins, 'Historical Monuments', Milestones and tombstones. Monuments are also an important Sources of information about the Delhi Sultanate.

The Start of the Delhi Sultanate in 1206 under the 'Qutb-al-Din Aibak' introduced a large 'Islamic' State to India, using Central Asian Styles. Iltutmish is called the Real founder of Delhi Sultanate.

Old coins :-

Silver Tanka coin of Ala uddin Muhammad Khilji of Khilji Dynasty of Delhi Sultanate.
Silver Tanka coin of Muizz ud din Kaiqubad of Delhi Sultanate, Silver Tanka coin of Ghiyath ud din Balban of Hadrat Delhi mint of Delhi Sultanate
Silver Tanka coin of Taj Shah of Rajas of Arakan.

Muhammad Bin Tughluq issued coins in Delhi Sultanate. Jital which was introduced by the Delhi Sultanate and was the lowest copper coin during Akbar.

Coins called 'dehliwal' were also manufactured and circulated there. The Process that changed Delhi into a capital began with the foundation of the Delhi Sultanate in the beginning of the 13th century. Delhi Sultanate came the attempt at standardisation. This period was marked by a considerable expansion of the money economy.

Historical Monuments :-

The Qutb Minar and the Alai Darwaza: one of the earliest and best known of the Delhi Sultanate architectural monuments, and also the tallest minaret in India. Its accompanying gateway, the Alai Darwaza, bears the first surviving true dome in India.

Qutub Minar the imposing 72.5 metre red sandstone tower, which is a UNESCO 'World Heritage' site, was the idea of Qutub-ud-din Aibak, the first ruler of the Delhi Sultanate.

'112 monuments' in of New Delhi history culture of New Delhi.

- Taj mahal - Agra.
- Golden Temple - Amritsar.
- Mysore Palace - Mysore.
- Gateway of India - Mumbai
- Hawa mahal - Jaipur.
- Qutub Minar - New Delhi.

Milestones in Delhi Sultanate :-

Five dynasties ruled over the Delhi Sultanate sequentially:

- * Slave dynasty - 1206 - 1290
- * Khilji dynasty - 1290 - 1320
- * Tughlaq dynasty - 1320 - 1414
- * Sayyid dynasty - 1414 - 1451
- * Lodi dynasty - 1451 - 1526.

Tomb Stone :- (Tomb of Balban)

The Tomb of Ghiyas ud din Balban is located in Mehrauli, New Delhi, India. Built in circa 1287 C.E. in rubble masonry, the tomb is a building of historical importance in the development of Indo-Islamic architecture. The first Islamic dome as well, which however hasn't survived, making Alai Darwaza built in 1311 C.E. in the nearby Qutb complex, the earliest surviving dome in India. The Tomb of Balban was discovered in the mid 20th century.

It is an imposing stone and masonry building though lacking the splendid ornamentation to be seen in the tomb of his master Iltutmish. Most of the monumental buildings constructed were tombs, although the impressive Lodi Gardens in Delhi were constructed by the later Lodi dynasty. So, the sources of very important of the evidence of the Delhi Sultanate.

Social Condition in Delhi Sultanate.

During the Delhi Sultanate the society was in transition phase. Based on the religion people were broadly categorised into Hindus and Muslims.

The established the social conditions among the muslims. So full right to all system. Nobles live a luxurious and lavish life because of the position and monetary condition.

They are Three Part of the Social Conditions:-

- * Muslim Society
- * Hindu Society

- * The condition of women folk.

Muslim Society:

The muslim Society was divided into two categories namely, * Men of Sword
* Men of Pen.

In the former categories, these were Soldiers and in the latter, 'Mullas' and 'Ulemas'. The soldiers were graded into Khan, Malik, Amir, SiPahsalar and Sar-i-Khail. Ulemas had prominence in the society. They had great influence upon the Sultan:

In the muslim Society there was no middle class. Ulemas Afghans and other learned men in Islamic law were the members of the Privileged class. They wielded a lot of Power and enjoyed many rights and concessions. The rest of the People were of the unprivileged class.

Hindu Society:

During those days, muslims were rulers and the Hindus were the subjects but they were not isolated with each other. The condition of Hindus was Pitiable. Even the Poor muslims in those days considered themselves superior to the Hindus. On the other hand, Hindus always regarded muslims as barbarous and decoits. The Hindus had to ~~a lot~~ suffer a lot.

- * They were deprived of the high Posts in Govt. Service. They were also required to Pay 'Jizya'.
- * Sometimes some of the Hindus were forced to embrace Islam.
- * The ladies of the Hindu families were compelled to work as maid servants in the houses of ruling class.
- * The Hindu Society was caste-ridden.
- * Brahmans had prominent Place in the Society.

The condition of women folk:

During the Sultanate Period, the Place of women in the Society was inferior to that of men. The condition of Muslims women was better as compared to Hindu women. The Purdah system was there and Hindu, the system of early marriage was prevailing. The Muslims were allowed to have more than one wife, but most of Hindu believed in one marriage only Sati Pratha was also present in the Hindu.

Trade and Commerce :-

The exported goods included food grains and Textile. The agricultural products included wheat, rice, pulses, oil seeds, scents, sugars, etc.,

* Cotton and other textiles were important items of export to Southeast Asia, East Africa and Europe.

Trade and industry were the other sources of income. Many important industries were popular in those days. Though there was no great state support, still the industries were present both in rural and urban areas.

The industries were of Two kinds:-

1. Industries under the state 'Patronage' and
2. Private industries.

The Sultans had their own industries at Delhi where thousands of persons were employed. Silver and gold articles were made in ~~varies~~ various parts of country. Next silk and cotton cloth was produced in large quantity. During the Sultanate Period, the trade of the country was also in the good conditions.

Economic Conditions :-

For centuries, wealth was accumulated in India. Most of the historians are of the opinion that it was only the wealth of India that tempted Mahmud Ghaznavi to attack this country. Almost all the Muslim rulers collected huge wealth from the Hindu rulers, temples and individuals. The only aim of Mahmud Ghaznavi was to collect the wealth.

When Muslim rule was fully established in India, they only cared for the Political Security and not for the Economic reforms.

But after Ala-ud-Din, the economic life was fully perturbed. Muhammad-bin-Tughluq took certain steps to improve the economy, but he miserably failed. After the invasion of Timur, there was a great setback in the field of trade and commerce but the economic lot of the country was not too bad.

* The main source of the wealth was agriculture. Cotton, Sugar cane, lintels, oilseeds, Poppy etc were produced on the large scale.

* Almost the private industries the important one were ;

- Textile industry,
- Dying industry
- Painting industry -
- Sugar industry.
- Metal work and Paper industry.

also going on in the large scale.

Education

It is located in the Qutub complex which is located near the Mahrauli Archaeological Park. It was built by Ala-ud-din Khilji as a college for the education on Islamic scriptures and Theology that consists of rooms and halls built around a quadrangular court.

Education has occupied an important position in society since earliest times. Both the Hindu rulers and public showed great interest in education.

Religion in Delhi Sultanate :-

The Delhi Sultanate was an Islamic empire based in Delhi that stretched over large parts of the Indian subcontinent for 320 years.

- * Delhi Sultanate Religions of Sunni Islam.
- * Muhammad of Ghor sought a Sunni Islamic Kingdom of his own extending east of the Indus river, and he thus laid the foundation of the Islam.

Generally the Hindus enjoyed a moderate level of toleration throughout the period of Sultanate, as they could practice their religion freely but had certain restrictions placed on them that varied from ruler to ruler depending on the differing political climates.

Muslim Mystic Movement:

Sufism, mystical Islamic belief and practice in which Muslims seek to find the truth of divine love and knowledge through direct personal experience of God.

It consists of a variety of mystical Paths that are designed to ascertain the nature humanity and of God and to facilitate the experience of the Presence of divine love and wisdom in the world.

- * Islamic mysticism is called tasawwuf in Arabic but it has been called Sufism in western languages since the early 19th century.
- * An abstract word, Sufism derives from the Arabic term for a mystic, Sufi which is in turn derived from Suf, 'wool', Plausibly a reference to the woollen garment of early Islamic ascetics.
- * The Sufis are also generally known as "The Poor", Fuqara, Plural of the Arabic faqir, in Persian darvish whence the English words 'fakir' and 'devish'.
- * Though the roots of Islamic mysticism formerly were supposed to have stemmed from various non-Islamic source in ancient Europe and even India.

By educating the masses and deeping the spiritual concerns of the muslims, Sufism has played an important role in the formation of muslim society. The Sufis have been further responsible for a large-scale missionary activity all over the world, which still continues. Sufis have elaborated the image of the Prophet Muhammad - the founder of Islam and have thus largely influenced muslim Piety by their Muhammad - mysticism.

Sufi vocabulary is important in Persian and other literatures related to it, such as Turkish, Urdu Sindhi, Pashto, and Punjabi. Through the poetry of these literatures,

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mystical ideas spread widely among the Muslims. In some countries Sufi leaders were also active politically. The history of Islamic mysticism is largely a history of individual mystic experience.

The Bhakti Movement :-

The Sultanate Period witnessed one of those rare and remarkable events in the sphere of religion which goes by the name 'Bhakti movement'. In medieval times a religious movement spread from one corner of India to another corner. This movement which changed the lot of Indian society, is known as Bhakti Movement. The main task of the movement was to reform the society and to show it the real goal of life. The chief advocates of this movement were Ramanuj, Ramananda, Vallabhacharya, Chaitanya, Kabir and Nanak. In this movement, the emphasis was given upon Bhakti, i.e., true devotion to God.

Factors responsible for the Bhakti Movement :-

- * Degeneration of Hinduism
- * Search for a shelter.
- * Need for the use of constructive Power.
- * Danger of Islam
- * The influence of Sufism
- * Suitability of Bhakti movement in those conditions.

Chief features of Bhakti movements :-

These principles may be ~~two~~ divided into Two heads.

- [1] Positive Principles.
- [2] Negative Principles.

1. Positive Principles :-

- * Unity of God-head
- * Utmost devotion to God
- * Self-Surrender.
- * Faith in Guru.
- * Purity of heart.
- * Universal brotherhood.

2. Negative Principles :-

- * Attack on ritualism and false Practices.
- * No belief in caste system.
- * No belief in class system
- * No Sanctity of any Particular language.

Chief Bhaktas :-

Shankaracharya :-

Historians of the divergent views whether Shankaracharya should be placed amongst the Bhaktas or not. Some are of the opinion that Shankaracharya was the Pioneer of the Bhakti movement. He was born in Brahman family at Kaldi, (Malabar), in 788 A.D. He preached a monistic Philosophy and emphasised upon the unity of God-head. In 1820 A.D he died at the age of 32.

Ramanuja :-

Ramanuja was the first great exponent of Bhakti. Ramanuja flourished in the early years of the 12th century. He was educated at Conjeevaram. He advocated for Vaisnavism. His Philosophy was a reaction against the Advaita Philosophy of Shankara.

Ramanand :-

Ramanand was born in Kankubi family of Allahabad. He was the follower of Ramanuja school. In 14th century he dominated the Bhakti cult in the Northern India. He preached the doctrine of Bhakti to people of all castes and classes. He was against the caste system. He had 12 disciples. The important among those Saindasa, Raddasa and Kabirdasa.

Vallabhacharya:

He was an exponent of Krishna cult. He was born in Banaras in 1479 in a Telega Brahman family. He had remarkable literary talents. After achieving education at Kashi, he went to the court of Krishna Deva Raya of Vijayanagar where he defeated many scholarly followers of Shaivism.

Chaitanya: - The Chaitanya most outstanding role in the progress of Bhakti movement in the east. He was born in Bengal in 1485 A.D. At the early age of 25 he became a sanyasi. He preached the people to love and worship Krishna. He was a great lover of humanity.

Kabir: - Kabir was the disciple of Ramanand. He was born of a Brahman widow of Banaras, who threw him near a tank. Kabir was opposed to the caste system. He used to say that salvation could be got by devotion to God. He was all against kinds of Sham, insincerity and hypocrisy.

Guru Nanak: - He was born in Talwandi village of Shaikhupura district in 1469. From his childhood, he had great faith on religion. Guru Nanak was against idolatry. He preached the unity of God and asked the people to leave falsehood, selfishness and worldliness.

Effects of Bhakti Movement

- * Religious effects
- * Social effects
- * Cultural effects
- * Political effects

After Buddhism, the Bhakti movement was the only religious movement which evoked so much of response from the people it had as its twin aims the revival of Hinduism and the unification of Hindu and Muslim sentiments. A happy accidental benefit was that the vernacular literatures flourished as the preachery of this movement spoke to the people in their tongue.

II UNIT : DECCAN.

Society under the Chalukyas :-

The western Chalukyas were a prominent South Indian 'Kannadiga' dynasty who ruled most of western Deccan India during the 10th century-12th century. They are also known as 'Kalyani Chalukya' after their capital at Kalyani, known today as Basavakalyan in Karnataka State. Later Chalukya is another commonly used name for this empire from the popular theory that they were related to the 6th century Chalukya dynasty of Badami.

Chalukya Society :-

The rise of veerashaivism was revolutionary and challenged the prevailing 'Hindu caste system' which nonetheless retained royal patronage. The role of women in society was varied and largely depended on their economic status and level of education in a period that may generally be considered liberal.

- * This freedom was however, more easily available to women in the royal and affluent urban families.
- * Records describe the participation of women in the fine arts, such as Chalukya queen Chandala Devi and Kalachuri queen Sovala Devi's skill in dance and music, compositions of thirty Vachana poets including the 12th century
- * Virashaiva mystic Akka Mahadevi whose devotion to the bhakti movement is well known.

Contemporary records indicate some royal women were involved in administrative and martial affairs such as Princess Akkadevi who fought and defeated rebellious feudals. In a Hindu caste system that was conspicuously present, Brahmins enjoyed a privileged position as imparters of knowledge and local justice. In food habits, Brahmins, Jains, Buddhists and Shaivas were strictly vegetarian while consumption of different kinds of meat was popular with other communities.

In addition to these leisurely activities, festivals and fairs were plenty and often made entertaining by travelling troupes of acrobats, dancers, dramatists and musicians.

Society under the Hoysalas :-

The Hoysala Empire was a South Indian Kannadiga Empire that ruled most of the modern-day state of Karnataka between the 10th to the 14th centuries. The capital of the empire was initially based at Belur and later transferred to Halebidu Hoysala. Society in many ways reflected the emerging religious, political and cultural developments of those times.

Society :-

A notable feature of the Hoysala kingdom was the involvement of women, especially of royalty, in administrative matters. Queen Umadevi governed Halebidu in the absence of Veera Ballala II and is known to have fought wars against antagonistic feudatories.

- * Women participated in music, dance, literature, poetry, politics and administration.
- * Queen Shantala Devi was well versed in dance and music and rendered public performances.
- * The practice of Sati, though voluntary was prevalent and prostitution was socially acceptable.
- * Temple dancers (Devadasi) were common in temples and some were well educated and accomplished in arts.
- * These qualifications gave them more freedom than other urban and rural women who were restricted to daily mundane tasks.
- * Trade on the west coast brought many foreigners to India including Arabs, Jews, Persians, Chinese and people from the Malay Peninsula.
- * Migration of Tamil sculptors to Belur and Halebidu is also apparent from the presence of some Chola style sculptures in few Hoysala temples.
- * This is where materials and produce was brought and exchanged hands.

Temple Architecture under the Chalukyas :-

They developed Vesara style, reached its Peak under Rashtrakuta and Hoysalas. Structural temples at Aihole, Badami, Pattadakal. Cave temple architecture is exemplified in Ajanta, Ellora, Nasik.

Chalukyan Painting - Badami Cave temple and Ajanta Caves (including reception to Persian embassy depicted in Ajanta Painting)

- ① Aihole temples of Chalukya Dynasty :- (Town of temple because 70 temples)
- Ladh Khan temple (Surya Temple) with low, flat roof with pillared hall.
 - Durga temple resembling a Buddhist Chaitya.
 - Huchimalligudi temple.
 - Jain temple / Jinendra at Megudi by Ravikiran.

② Badami temples :-

muktheeswara temple and melagutti Sivalaya. There are four rock-cut temples at Badami.

③ Pattadakal Temples :-

There are total Ten Temples in Pattadakal.

- Four Temples in Northern Nagara style - Papanatra Temple
- Six Temples in Dravidian style - Sangamesvara temple, Virupaksha temple (It is like Kailashnath temple of Kanchi Param).

The Hoysalas :-

The Hoysala Empire stood as a prominent South Indian empire that ruled most of the modern day state of Karnataka between the 10th and 14th centuries. The capital of the empire initially resided at Belur, later moving to Halebidu.

The Hoysala rulers originally lived as hill people of Malnad Karnataka, an elevated region in the Western Ghats range. In the 20th century, taking advantage of the interregional warfare between the then ruling Western Chalukyas and Kalachuris

Kingdoms.

Architecture:

The modern interest in the Hoysales arose from their Patronage of art and architecture rather than their military conquests. The brisk temple building throughout the Kingdom succeed in the face of constant threats from the Pandyas to the South and the Senas Yadavas to the north.

- * Their architectural style, an offshoot of the western Chalukya style, shows distinct Dravidian influences.
- * Scholars consider the Hoysala architecture style, described as Kannata Dravida as distinguished from the traditional Dravida, an independent architectural tradition with many unique features.
- * Exquisite attention to detail and skilled craftsmanship characterize Hoysala temple architecture.
- * The tower over the temple Shrine (Vimana), delicately finished with intricate carvings, shows attention to the ornate and elaborately detailed rather than to a tower form and height.
- * Hoysala temple sculpture replicates that emphasis on delicacy and craftsmanship in its focus on depicting feminine beauty, grace and physique.
- * The Hoysala artists achieved that with the use of Soapstone, a soft stone as basic building and sculptural materials.
- * The Chennakesava Temple at Belur (1117), the Hoysaleswara Temple at Halebidu (1121), the Chennakesava Temple at Somnathapura (1279), the temples at Arasikere (1220), Amrithapura (1196), Belavadi (1200) and Nuggahalli (1246) stand as notable examples of Hoysala art.

While the temples at Belur and Halebidu have earned fame for the beauty of their sculptures, the Hoysala art finds more complete expression in the smaller and lesser known temples. The smaller Hoysala temples, like the ones at Somnathapura, Javagal, and Nuggahalli, really convey the full meaning of Hoysala architecture according to Foekema. The outer walls of all

These temples contain an intricate array of Stone Sculptures and horizontal Friezes that depict the Hindu epics. These depictions generally read clockwise in the traditional direction of Circumambulation.

The temple of Halebidu has been milestone in Indian architecture. UNESCO has Proposed the temples of Belur and Halebidu as world heritage sites.

Kakatiya dynasty :-

The Kakatiya dynasty was a South Indian dynasty that ruled most of eastern Deccan region comprising Present day Andhra Pradesh and Telangana, and Parts of eastern Karnataka and Southern Odisha between 12th and 14th centuries. Their Capital was Orugalla, now known as Warangal. Early Kakatiya rulers served as Feudatories to Rashtrakutas and western Chalukyas for more than two centuries.

Cranapati Deva significantly expanded Kakatiya land during the 1230s and brought under Kakatiya control the Telugu-speaking lowland delta areas around the Godavari and Krishna rivers. Rudra^{ma} Devi's rule and nature in flatter terms. She successfully repelled the attacks of Seunas (Yadavas) of Devagiri into the Kakatiyan territory.

Etymology and Names :-

Studies of the inscriptions and coinage by the historian Dineshchandra Sircar reveal that there was no contemporary standard spelling of the family name. Variants include Kakatiya, Kakatiyya, Kakita, and Kakalya. The family name was often prefixed to the name of the monarch, giving constructs such as Kakatiya-Pratapadra. The dynasty's name derives from the word, "Kakati", which is variously thought to be the name of a goddess or a place.

Sources :-

- * Much of information about the Kakatiya Period comes from inscription, including around 1000 Stone Inscriptions and 12 Copper-Plate Inscriptions.
- * Most of the inscriptions documents matters relating to religion, such as donations to Hindu temples.

- * Information about the Kakatiya Period also comes from Sanskrit and Telugu literary works written during Kakatiya and Post-Kakatiya Period. (12)
- * The Kannada text Kumara-Ramana-charita also provides information about Prataparudra's relations with the Kampili Kingdom.

Social conditions:

There is a disparity between analysis of inscriptions, of which the work of Cynthia Talbot has been in the vanguard, and the traditional work of Vedic Hinduism that described Pre-colonial India in terms of a reverent and static society that was subject to the strictures of the caste system. Colonial British Administrations found much that appealed to them in later works but the Kakatiya inscriptions of Andhra Pradesh, which depict a far wider range of society and events, suggest that the reality was far more fluid and very different from the idealised image.

- * Caste itself seems to have been of low importance as a social identifier.
- * Although occupation does appear to have been an important designator of social position, the inscriptions suggest that people were not bound to an occupation by birth.
- * The growth of an agricultural peasant class a subsumed many tribal people who previously had been nomadic.
- * There is also little evidence that Kakatiya society paid much regard to caste identities in the sense of Jati.

Religion: -

Historian P.V.P. Sastry theorises that the early Kakatiya chiefs were followers of Jainism. A story in the Siddhesvara-charita states that Madhavavarman, an ancestor of the Kakatiyas, obtained military strength by the Grace of goddess Padmakshi. The 1123 Govindapuram Jain inscription of Polavasa, another family of feudatory chiefs, contains a similar account of how their ancestor Madhavavarman obtained military strength by the Grace of the Jain goddess Yakshesvari.

- * According to tradition, Prota II was initiated into Shaivism by the Kalamukha Preceptor Ramesvara Pandita, and established Shaivism as his family's religion.
- * This according to Sastry, strengthens the theory that the early Kakatiya Chiefs were Jains.

Architecture of the Kakatiyas -

main articles: - Thousand Pillar Temple, Ramappa Temple, Warangal Fort, and Kota Gullu.

A notable trend during the dynastic period was the construction of reservoirs for irrigation in the uplands, around 5000 of which were built by warrior families subordinate to the Kakatiyas. The dramatically altered the possibilities for development in the sparsely populated dry areas. Many of these edifices, often called, 'tanks', including the large examples at Pakala and Ramappa, are still used today.

- * Another notable architectural feature of the dynasty relates to temples.
- * Even before the arrival of the dynasty, there were large well-established and well-endowed Hindu places of worship in the relatively populous delta areas; however, the temple of the uplands, which were smaller and less cosmopolitan in origin and funding did not exist until the Kakatiya period.
- * In the lowlands where Brahmins were numerous, the temples had long benefited from a desire to build social network for the purpose of domestic and foreign trade as well as for obtaining grazing rights in the face of competition; in the uplands, the endowment of the buildings was often associated with the construction and continued maintenance of reservoirs and enabled a different type of networking based on political hierarchies.

III UNIT: VIJAYANAGAR EMPIRE:-

Towards the middle of the 14th century, due to the confusion of Muhammad-bin-Tughluq's reign, the empire of Vijayanagar came to existence. About the origin of this empire different writers have put different views. But it has been accepted by almost all the writers that the empire was founded in 1336 by Harihara, and Bukka two sons of Sangama who were originally in the service of Vir Ballala III, the Hoysala ruler. They made Vijayanagar on the southern bank of Tungabhadra, their capital.

Art and Architecture :-

Many beautiful temples were erected during this period. The famous 'Hazara temple' was constructed during the reign of Krishna Deva Raya. According to Longhurst, this temple is 'one of the most perfect specimens of Hindu temple architecture in existence'. The glory of the architecture of Vijayanagar empire could be seen in Vitthalaswami temple.

Vijayanagara architecture of 1336-1565 CE was a notable building idiom that developed during the rule of the Imperial Hindu Vijayanagar Empire. The empire ruled South India from regal capital at 'Vijayanagara', on the banks of the Tungabhadra River in modern Karnataka, in India.

- The empire built temples, monuments, Palaces and other structures across South India, with a largest concentration in its capital.
- The monuments in and around 'Hampi', in the Vijayanagara Principality, are listed as a UNESCO Heritage Site.

In addition to building new temples, the empire added new structures and made modifications to hundreds of temples across South India. Some structures at Vijayanagar

are from the pre-vijayanagara period.

The Malakata hill temples are from the western Chalukya era. The region around Hampi had been a popular place of worship for centuries before the vijayanagara period with earliest records dating from 689 CE when it was known as Pampa Th-Tirtha after the local river God Pampa.

* There are hundreds of monuments in the core area of the capital city. of these, 56 are protected by UNESCO, 654 monuments are protected by the Govt. of Karnataka and another 300 await protection.

vijayanagara architecture can be broadly classified into religious, courtly and civic architecture, as can the associated sculptures and paintings.

" The vijayanagara style is a combination of the Chalukya, Hoysala, Pandya and Chola styles which evolved earlier in the centuries when these empires ruled and is characterised by a return to the simplistic and serene art of the past.

Temple Pillars often have engravings of charging horses or hippogrify (Yali) horses standing on hind legs with their backs. The horses fitted and riders on their on some Pillars stand seven to eight feet tall. on the other side of the Pillars are usually carvings from Hindu mythology. The mandapay are built on square or polygonal plinths with carved friezes that are four to five feet high and have ornate stepped entrances on all four sides with miniature elephants or with Yali balustrades

The mantapay are supported by ornate Pillars. The 1000 Pillared style with large halls supported by numerous Pillars was popular. This is clearly a western Chalukya Hoysala style tank and is seen in many parts of present-day Karnataka. The inscriptions on the slabs indicate the material

was brought from outside the vijayanagara areas.

Literature of Vijayanagar :-

EMPIRE during golden vijayanagara literature was produced in the vijayanagara Empire during a golden age of literature in South India in general. The Period produced hundreds of works on all aspects of Indian culture, religion, biographies, Prabhandas (Stories), music, grammar, Poetics and medicine.

* The vijayanagar empire is famous for its cultural achievements.

* In the field of literature, there was great advancement in this empire.

* The rulers of this empire were the Patrons of all things viz., Sanskrit, Telugu, Tamil and Kannar.

* The most famous ruler, Krishna Deva Raya, was not only a profound scholar but also a generous Patron of literature.

* Other kings also patronised the scholars of the empire.

An eminent scholar is of the opinion that the reign of Krishna Deva Raya marked 'The dawn of a new era in the literary history of South India'.

Himself a scholar, a musician and poet, he loved to gather around his poets, philosophers, and religious teachers whom he honoured with munificent gifts of land and money.

- "Krishna Deva Raya himself wrote a book in Telugu called 'Amuktamalyada'. In the introduction of this book, it is written that he was the writer of five books in Sanskrit'.

Sayana an eminent scholar, who wrote commentaries on vedas, was the product of vijayanagar empire. Madhava, another scholar, was 'the supreme light incarnate'.

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The rulers of Aravida dynasty: contributed a lot for the advancement of Telugu literature. The ruler of this empire encouraged the writers, who wrote the books on dancing, music, grammar, logic and Philosophy.

Education :-

The main centre of education was the capital city of Vijaynagara itself. It was during this period when the Sangama literature was at its Peak. The city was also known for its architectural brilliance with the construction of many temples where Pat pupils were given education on the Sanskrit, Tamil and Telugu language. Women supported to the Vijayanagar Empire. So important of the education from Vijayanagara Period.

Social condition in Vijayanagar :-

The rulers of Vijayanagar were the followers of Vishnu but they followed a policy of religious toleration towards all. A study of the relevant material shows that women occupied a high position in society. They took part in the political, social and literary life of the country. The period of the Vijayanagara Empire is considered an age of prosperity in South India in the 14th century.

Social condition:-

The social life of the Vijayanagar Empire was of high order. Foreign travellers are of opinion that the society was well organised. The condition of women folk was better and women used to take active part in political, social and literary life of the empire.

"Nuniz" has written that there were women wrestlers, astrologers, accountants, clerks and guards in the court of the king.

In the art and music and dancing there were quite perfect. There are instances when women had acted as judges. Wealthy people had more than one wife. The system of child marriage was prevailing. The system of dowry was also there. The Sati system was also prevailing.

Brahmans had important place in the society. They had great say not only in the social and religious matters, but also in administration and political affairs. Most of the Brahmans were vegetarian, while the kings and the general public were non-vegetarian.

* Nuniz writes, "These kings of Bismaga eat all sorts of things, but not the flesh of oxen or cows, which they never kill in all the country of the heathen, because they worship them. They eat mutton, pork, venison, partridges, hares, doves, quails and all kinds of birds; even sparrows, and rat, and cats, and lizards, all of which are sold in the market of the city of Bismaga."

Bloody sacrifices were in vogue. At certain occasions the kings used to witness the slaughter of animals. Buffaloes and sheeps were sacrificed on the occasion of festivals in large numbers.

Economic Condition :-

Vijayanagar empire was one of the richest states of those days. Several foreign writers, who visited the Vijayanagar empire, have given glowing accounts of the glory, splendour and the wealth of Vijayanagar empire.

* Nicolo conti, an Italian traveller, who visited the Vijayanagar empire in 1420, writes: "the circumference of the city is sixty miles; its walls are carried up to the mountains and enclose the valley at their foot, so that its extent is thereby increased. In this city

there are estimated to be ninety thousand men fit to bear arms...the king is more powerful than all the other kings of India".

The Persian diplomat, Abdur Razzag, who came to Vijayanagar empire in 1442-43, is of the opinion, "The country is so well populated that it is impossible in a reasonable space, to convey an idea of it. In the king's treasury there are chambers with excavations for ~~time~~ them, filled with the molten gold forming one mass.

* All the inhabitants of the country, whether high or low even down to the artificers of the bazaar, wear jewels and gift ornaments in their ears and around their necks, arms, wrists and fingers."

In this city you will find men belonging to every nation and people, because of the great trade which it has and the many precious stones there, principally diamonds.

* This is the best provided store in this city in the world and is stocked with provisions, such as rice, wheat, grain, Indian corn and a certain amount of barley and beans, moong, pulses, horse grain and many other seeds which grow in this country are the food of the people and there is large store of these, and very cheap.

* From the account of all these foreign travellers, it is evident that the Vijayanagar empire was rich and prosperous.

* The rulers had adopted a wise irrigation policy for increasing the agriculture production.

* There are some very good industries during those days such as textile, mining and metallurgy.

* Perfumery was also an important industry. The people of same trade used to live at one place.

* The trade and commerce both inland and overseas was highly advanced.

- * The articles imported into the country were horses, elephants, pearls, copper, coal, mercury, china stoves, silks and velvets.
- * For maritime commerce there were ships.
- * Vijayanagar had a small navy of its own and people were acquainted with the art of ship-building.
- * For internal transport bullocks, horses, carts and asses were made use of."

In Vijayanagar empire, gold and copper coins were issued. Some silver coins were also introduced. The people of upper and middle classes very wealthy and the common people were also not devoid of the necessities of life. However, there was a wide gulf between the rich and poor and the common people had to bear the brunt of taxation, but on the whole it can be said that the economic condition of Vijayanagar Empire was far better than that of Bahmani empire.

Religious of Vijayanagar Empire: -

The vijayanagar rulers were the followers of Vishnu, but they followed the policy of religious toleration towards other religions.

Hindu was the dominant religion in the vijayanagar, more specifically 'Vaishnavism' Hindu which focused on Lord Vishnu, who in human form was Lord Krishna, and Virashnavism Hindu, of which Lord Shiva was primary God. The Hindus, were, however, tolerant of other faiths and Muslims did live within their empire.

The vijayanagar Empire saw a resurgence, or renaissance if you will, of Hindu religion which would dominate throughout the empire's existence. However, a hallmark of this empire, and something to note, is that it was tolerant of other religious practices and did not impose their religious beliefs on others.

- * They did create a protective barrier between the Vijayanagar Empire and the Mughals Empire.
- * Mughals often used coercion, Islamic law, heavy taxes, and aggression to convert the conquered to their faith and those Hindu kingdoms that they had subdued had suffered greatly.

Edoardo Barbosa has written, "The king allows a such freedom that every man may come and go and live according to his own creed without suffering any annoyance and without enquiry whether he is a Christian, a Jew, a Moor or a Hindu."

Bhamani Kingdom :-

The independent Muslim kingdoms that arose on account of disintegration of Delhi Sultanate, the Bahmani Kingdom is of great significance. During the reign of Muhammad-bin-Tughluq, some Amirs of Deccan revolted against his oppressive policy. They captured the fort of Daulatabad and proclaimed one of themselves, named Ismail Muhiy-ud-din, king under the title of Nasir-ud-din Shah. On 3rd August, 1347, Zafar was declared king by the nobles, under the title of Abul Muzaffar Ala-ud-din Bahman Shah.

Origin :-

Ferishta has described about the origin of Bahmani Kingdom. He is of the opinion that Hasan was in the service of Ciangu, a Brahman astrologer at Delhi, who was the favourite of Muhammad Tughluq. One day Hasan while ploughing the land of Ciangu, found a copper vessel full of gold coins. Hasan brought those coins to Ciangu.

Some historians are of the opinion that, "Hasan claimed descent from the famous Persian hero Bahman, son of Isfandiyar, that was why he took up the title of Bahman Shah, and not

from the name of his so-called Brahman master and benefactor."

Ala-ud-din Hajan: (1347-58)

Hajan proved to be a powerful ruler. After his accession, he made Gulbarga as his capital and gave it the name of Ahsanabad. He embarked upon a career of conquest, because the Hindu rulers of the South India refused to submit to his authority. He established an efficient administration in his kingdom. For this work, he divided it into four provinces, Gulbarga, Daulatabad, Berar and Bidar. Ala-ud-din Hajan died in Feb, 1358.

Mahammad Shah I :-

After the death of Ala-ud-din Hajan his elder son, Mahammad Shah I sat on the throne. The credit of organising the administration of the new kingdom on a sound basis goes to him. He was fond of wine and other pleasures. His domestic policy is the main reason for his fame. He died in 1375.

Mujahid Shah :-

Next after the death of Muhammad Shah I his son, Mujahid Shah, succeeded to the throne. He continued his father's policy of warning against Vijayanagar. He made another attempt to capture it but was not successful in that. Some of the nobles had a conspiracy against Mujahid Shah.

Muhammad Shah II :-

Muhammad Shah was elevated to the throne by the Amirs and officers, after the death of Daud. He was a peace-loving ruler. He was the opinion that the king is merely a trustee of the wealth of the people. The last days of Muhammad Shah II were full of worries. So Muhammad Shah II died in 1397.

Firuz Shah :- The reign of Firuz Shah lasted from 1397-1422. He took up the title of Taj-ud-din Firuz Shah. He was few years of his rule he was addicted sensual pleasures and became a drinker.

He was period of many war. So can be said fall of Firuz authoritatively.

Mahmud Gawan :- The greatest administrator of Bahmani Kingdom. He was a native of Gawan in Iran. His ancestors were the wazirs of Shah Gilan. He was the three successive reign with loyalty and ability. He fought many wars and "increased the Bahmani dominions to an extent never reached before". After the murder of Mahmud Gawan, the administration became very weak and in 1482. So Mahmud Shah III followed his Prime Minister. Gawan was slaying him.

Mahmud Shah and his Successors :-

The younger son of Mahmud Shah III. He was succeeded him. He was devoid of ability and character. During reign of Mahmud Shah quarrel between Deccanis and foreigners continued. After death of Mahmud, his three successors ruled one after another, but all of them puppets in the hands of 'Amir Ali Barid'. The last ruler was Kalim Ullah Shah who died in 1527 and with his death came the end of Bahmani Kingdom.

Break-up of Bahmani Kingdom :-

On the ruins of the Bahmani Kingdom, five independent Kingdom sprang up. They were :-

1. Adilshahi Kingdom of Bijapur - 1579 to 1626
2. Nizamshahi Kingdom of Ahmadnagar.
3. Imadshahi Kingdom of Barar.
4. Ghatkoti Kingdom of Golkunda.
5. Baridshahi Kingdom of Bidar.

Amongst the above mentioned five Kingdoms, Bijapur and Golkunda were important ones. After that they quarrelled among themselves and by and by the whole area of these Kingdoms was included in the Mughal empire.

Sources of Mughal Empire :-

The Mughal Empire was founded by Babur (reigned 1526-1530), a central Asian ruler who was descended from the Turco-Mongol Conqueror Timur on his father's side and from Genghis Khan on his mother's side. Babur's forces occupied much of northern India after his victory at Panipat in 1526. The preoccupation with wars and military campaigns, however, did not allow the new emperor to consolidate the gains he had made in India.

Sources :-

* Tuzuk-i-Baburi :- written by Babur, Tuzuk or Memoirs is rightly classified as a classic of world literature. It is written in Chaghtai Turkish and the chaste style made Babur one of the founders of Uzbeki Turkish.

Akbarnama :-

It was written by Abul-Fazl in Persian. It has been divided into three parts: The first part deals with history of Mughals from the reign of Amir Timur up to the reign of Humayun. The second and the third parts give a description of Akbar up to year 1602 A.D. while describing the events. Abul Fazl gave an introduction to each of them.

In describing the history of the reign of Babur, he tried to cover the gaps of Tuzuk-i-Baburi. So Akbarnama is an important source of Mughal period, it suffers from many defects.

Ain-i-Akbari :-

This has also been written in Persian by Abul Fazl. In it, Abul Fazl has not described the political events of the reign of Akbar but its administration, laws, rules, regulations, etc. That is also been divided into three parts. It is regarded a precious source material knowing the culture and administration during the reign of Akbar.

Tabaqat - I - Akbari :-

It was written by Khwaja Nizam-ud-Din Ahmad. It is general history from the beginning of the Muslim rule in India. Thirty-ninth year of the reign of Akbar. That is divided into three parts.

Muntakhab-ut-Tawarikh or Tarikh-I-Baduni :-

Its writer was Abdul Qadir Baduni, who was a scholar of Arabic, Persian and Sanskrit during the reign of Akbar. Tarikh-I-Baduni has been regarded as the best historical text.

Tuzuk-I-Jahangiri :-

It is the autobiography of Emperor Jahangir. Jahangir wrote the events of his reign beginning from his accession to the throne to the seventeenth year of his reign. Jahangir wrote in good detail and closer to truth. Therefore through the Tuzuk-I-Jahangir suffers from certain weakness, yet it is a valuable document.

- Humayun Nama written by Gulbadan Begum.
- Tarikh-I-Humayun written by Jauhar in 1587.
- Tarikh-I-Ferishta written by Ferishta.
- Iqbal Nama written by Mumtaz Khan.
- Babar's memories.
- Foreigner Accounts or Notes.
- Archaeological.

Society (or) Social life :-

The social, economic and religious life of the Mughal India is more significant than the historical events. The European travellers have given a vast account of the social life of the people in Mughal India. The historians of Mughal age have also thrown some light on this aspect.

The division of Society :-

There was great similarity between the social set-up of Mughal India and the modern age. The whole society was divided

into three classes.

* The nobility * The middle class * Lower class.

* The people of the higher class were fond art and architecture.

The condition of women folk:-

* The condition of women folk was not good.

* The woman regarded as a source for satisfying the sexual desires of the men.

* The 'Purdah System' was prevailing and Polygamy was allowed in the higher section of the society.

* In Hindus, Sati Pratha was also there.

* Practically done for the education of women.

* In both Hindus and Muslims there were social evils.

Economic Life:-

The economic life of India during the days of Mughals was satisfactory. Of course, there was a great gulf between the rich and the poor. but all sorts of thing were available here.

* we are unable to know much about the economic condition of the people during the days of Babar and Humayun but whatever account we get of those days clearly depicts life of average man was happy.

* Sher Shah did a lot to improve the economic lot of his subjects.

* Akbar followed his Policy and he was able to see India marching on the roads of Prosperity.

* From the economic point of view the period of Jahangir and Jahangir Shah Jahan was most glorious.

* The economic condition began to dwindle from time of Aurangzeb.

The following were the main sources of income:-

1. Agriculture

2. Industries

3. Trade

4. The prosperous and industrial cities.

5. Prices of commodities.

Religious Policy :-

The Islam :- During the days of mughals Islam was the religion of the state. All the mughal rulers were the following Islam and during that time it greatly flourished in India. Thousands of Hindus were forced to embrace Islam. Some of them were attracted towards Islam due to the facilities offered to the followers of that religion.

The Vaishnavism :-

The 16th century was famous for religious movements. In Northern India, Vaishnavism was flourishing. Vallabhacharya, Bihthal Das and Sur Das were the great devotees of Lord Krishna. In Bengal Chaitanya and in South India, Ruknath tried to propagate the Vaishnavism. Tulsi Das, Mira and others also contributed a lot for the advancement of Vaishnavism. Thus in spite of the fact that Hinduism was not the religion of the state but it flourished in the shape of Vaishnavism.

Religious tolerancy of mughals :-

In the 16th century Sher Shah and Akbar followed the policy of religious tolerancy. Hindus were allowed to worship Gods in their own way. During the period of two rulers, no Hindu temple was looted and no idol was demolished. Akbar always discouraged religious fanaticism. He even propagated a religion known as Din-i-Ilahi in which were good points of all the religions.

Art and Architecture :-

Almost all the mughal rulers had been interested in the art of architecture. They were great builders. Some of the buildings raised by them are magnificent. Fergusson is of the opinion that mughal architecture is foreign origin, but Havell does not agree with this view. In fact, the mughal architecture is an agglomeration of various styles. Persian influence predominated upto Akbar's age and after that mughal architecture became essentially Indian. So mughal architecture is partly foreign and partly indigenous.

Architecture under Babur :-

Babur had a very poor opinion of India Architecture. He did not like the buildings of Agra and Delhi. So he invited Constantine a pupil of Sinan, the famous Albanian architect, to help him in his building projects. He built many buildings. He has himself written in his Memoirs 'In Agra alone and of stone-cutters belonging to that place I every day

employed on my Palaces 680 Persons and in Agra, Sikri, Biyana, Dholpur, Gwalior and Koil there were everyday employed on my works 1491 Stone-cutters". Only two have survived and those are the mosques of Panipat and Jama Masjid at Sambhal.

- Sher Shah had a keen interest in architecture.
- Amongst the building constructed by him, Mausoleum at Sahasrgram is the most famous.
- In this building there is a harmonious combination of Hindu and muslim architecture.
- Cunningham is so much impressed of this building that he has considered it better than the Taj Mahal.
- Akbar was a great builder.
- There was a change in the style of the mughal buildings during the reign of Akbar. In his Palaces at the Agra Fort and Fatehpur Sikri, he had favoured Hindu style. In art of other places of Hindu and the Persian art.
- In the honour of Salim Chishti, Akbar laid the foundation of this city in 1569 and constructed many buildings during the next 12 years.
- The most famous buildings are,
 - * Jama Masjid
 - * Buland-Darwaza.

Buland-Darwaza is the highest gate-way in India.

Architecture under Shah Jahan :-

Shah Jahan was the greatest builder of Mughal age. He raised many buildings at Agra, Delhi, Lahore, Kabul, Kashmir, Kandhar, Asmer and other places. Crores of rupees were spent on these buildings. These buildings are built by Snowy marble inlaid with Precious Stones.

- * The best building of Shah Jahan is 'Taj Mahal'.
- * It is raised in the memory of his beloved Queen Arjumand Banu. After a lot of discussion and many variations. The most architect of Taj was Ustad Isa. It is said that about 20,000 artificers worked for about 22 years to complete this building.
- * The Taj Mahal is one of the wonders of the world.

THE MARATHAS :-

The rise of Marathas in the South is considered as the most significant development of the Mughal Period. Many factors were responsible for the rise of Marathas. They were

- * The physical features.
- * Bhakti Movement
- * The influence of literature and language
- * Training in warfare.
- * Guerilla Tactics and
- * Gallant leadership of Shivaji.

During the second half of the 17th century, the rise of Maratha Power was an epoch-making event in the Indian history. Under the leadership of Chhatrapati Shivaji, the peaceful peasantry of Maharashtra was transformed into a powerful political force.

Administrations :-

(i) The King :- The king was the head of the administration. He was also called 'Chhatrapati'. He was an aristocrat. He was all power in his hands. He had ministers to assist him. But the main string of the policy were in his own hands.

- a. Appointment of officers
- b. Appointment of ministers
- c. The issue of directions to the officers and ministers.
- d. General supervision of the entire administration.

(ii) Ashta Pradhan :-

Shivaji was assisted by the council of eight ministers known as the "Ashta Pradhan", in his day to day administration.

The 'eight ministers' were the following :-

1. Peshwa or Prime Minister.

The main duty of the Peshwa or Prime Minister was to look after the general welfare of the State. In the absence of the king, he had to do all his works.

2. Amalya or Finance Minister:-

His duty was to check and countersign all the Public accounts of the Kingdom. The income and expenditure of the country was under his control.

3. Mantri or Chronicler:-

He was responsible for keeping a diary of the doings of the King.

4. Sumant or Foreign Secretary:-

His duty was to advise the King on matters relating to foreign States. He was otherwise called Foreign Minister.

5. Sachiv or Home Secretary:-

His duty was to look after the correspondence of the King.

6. Pandit Rao or Minister of ecclesiastical affairs:-

His main duty was to look after the religious affairs.

7. Senapati or Commander-in-Chief:-

He was in charge of recruitment, organisation and discipline in the army. He had to look after the disposition of troops in the battle field.

8. Nyayadish or Chief Justice:-

Judicial system was controlled by him. He was the highest Judge or Chief Judge of the Kingdom.

(ii) DEPARTMENT:-

During the time of Shivaji there were 18-departments of the State. Various ministers looked these department. They worked under the supervision and guidance of Chhatrapati.

(iv) Provincial Administration:-

Shivaji had two kinds of territories in his empire, They were:

- Territories under direct control of the King
- Territories under the control of Marathas which legally belonged to the Mughal empire. The former was called 'Sasraj' the latter was called Mughal territories.

(v) District Administration:-

Each Province was sub-divided into districts and Parganas. Each Pargana had a collector with a contingent of troops under his command.

Judicial Administration :-

The Judicial system of Shivaji was not well Planned. Hazi majlis was the highest court. It was the court of the King. The most important cases were decided by this court. It was final court of appeal. The next immediate court was the court of Nyayadish or Chief Justice. It had both civil and military jurisdictions. Village Panchayats carried out the day-to-day administration of Justice. They had to deal with civil cases only. The Patels were entrusted with criminal cases.

Financial Administration :-

Shivaji reorganised the land revenue system. His system was based upon the principles laid down by Todar mal and malik Ambar. For this purpose the whole kingdom was divided into 'Prants'. A Subedar was appointed for each province. The Suba was divided into a number of 'Tarafs'. Havaladar was placed in charge of the Taraf. The land was measured by means of rod known as 'Kathi'. The State share was 30% of the total produce. There are income from forests. In addition to this profession tax was also levied during this period.

The coming of the Europeans :-

The coming of the Europeans in India was a significant event in the history of our country. The 'Portuguese' were the first in the line. It was due to the great demand of the Indian commodities in European markets throughout the middle ages. These things used to reach Europe either by land or by sea.

* Diaz and Gama started their expeditions one after another, Gama reached Calicut in 1498.

* De Almeida (1505-1509) was the first viceroy of the Portuguese in India. He followed 'Blue water policy' during his period. Both Almeida and his son were defeated and killed in 1509 by the Egyptians.

* Albuquerque (1508-1515) was the second Viceroy of the Portuguese in India. He was a great conqueror. He conquered and annexed Goa in 1510. He built a fort at Cochin.

- * There was corruption in the Portuguese administration in India.
- * The rise of Dutch and English Power in India posed a danger to Portuguese Power in the country.
- * The Mughal empire was also partly responsible for the decline of the Portuguese failed in their mission.

Cultural and Religious Activities under the Marathas:-

Mughal and Rajput cultural elements as well as the European entered the region and got assimilated into the Maratha culture. The central location facilitated cultural winds to sweep across it. With the Sardars being their agents in the North, the Peshwas grew in wealth and power.

The writer focuses on the 18th century to unravel the culture of an interesting region and period. It was a time when the Brahmin Peshwas ruled the Maratha kingdom.

Mughal and Rajput cultural elements as well as the European entered the region and got assimilated into the Maratha culture.

Religious life:-

The majority of Marathi people are Hindus. Minorities by religion include Muslims, Buddhists, Jains, Christians and Jews.

The main life ceremonies in Hindu culture include those related to birth, weddings, initiation ceremonies as well as death rituals. Other ceremonies for different occasions in Hindu life include 'Vastushanti' and 'Satyanarayan', which is performed before a family formally establishes residence in a new house. 'Gotra' and the 'Kalidai' are important aspects of these ceremonies for many communities.

Like most other Hindu Communities, the Marathi People have a household shrine called a *devaghar*, with idols, symbols and pictures of various deities for daily worship. Ritual reading of religious texts known as *Pothi* is also popular in some communities.

- Many Marathi people trace their paternal ancestors to one of the seven or eight sages, the *Saptarshi*.
- Most Marathi families have their own family patron or protective deity or the *Kuladev*. The deity is common to a lineage or a clan of several families who are connected to each other through a common ancestor.
- The practice of worshipping local or territorial deities as *Kuladev*s began in the period of the Yadava dynasty.
- The festivals of *Caranotsav* and annual *Varis* pilgrimage to the Vitthal temple at Pandharpur are of significant importance to all Marathis alike.
- This is also an important ritual and is called *Jawal*. In the Marathi community, the maternal uncle is given the honour of the first snip during the ceremony.
- Marathi Hindu people are historically endogamous within their caste but exogamous with their clan.
- Cross-cousin alliances are allowed by most Marathi Hindu communities. Hindu marriage, more often than not, takes place by negotiation.

Elements of a traditional Marathi Hindu wedding ceremony include Seemant Poojan on the wedding eve. A Marathi Hindu woman becomes part of her husband's family after marriage and adopts the gotra as well as the traditions of her husband's family. Marathi Hindu people dispose their dead by cremation.

Marathi Hindus celebrate most of the Indian Hindu festivals such as Dasara, Diwali and Raksha Bandhan.

Marathi Language which has demarcated the area in western India called Maharashtra for almost a thousand years, is an Indo-European language of North India. It includes elements from Dravidian languages of South India as well.

To the mix of Indo-European and Dravidian is added a mix of Vaishnava and Saiva traditions, and the whole is contained by a remarkable sense of the area's unity and integrity.

