

Dr. S. Krishnan
Padmavathi S

Introduction to Historiography



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INTRODUCTION TO HISTORIOGRAPHY

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CHAPTER 1

OVERVIEW OF CHANGE AND CAUSATION

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ABSTRACT:

Fundamental ideas like change and causality are present in all fields of study, including philosophy, science, and daily life. This abstract examines the connection between change and causality, along with its consequences for understanding the nature of reality and its philosophical underpinnings. Change is the term used to describe how something changes through time. It is an integral part of life and shows up in the social, biological, and physical worlds. Contrarily, causation refers to the link between causes and effects, where one event or thing causes another event or thing to happen. The nature of change and causality has been the focus of much philosophical study. To explain how they relate to one another, several hypotheses have been put forward. A well-known hypothesis holds that causality is nothing more than regularities seen in combination with occurrences, according to Human regularity. This point of view holds that causality is a matter of continual conjunction rather than being based on any innate requirement. The terms "material causes" and "formal causes" relate to the substances or things involved, "efficient causes" and "final causes" refer to the agents or processes that bring about change, and "final causes" allude to the goal or aim that change is intended to achieve.

KEYWORDS:

Causality, Historical, History, Philosophical, Society.

INTRODUCTION

The idea of cause and change is more in line with historical philosophy. There was an unstoppable societal need for the merging of aspects that were not exclusively narrative in character with the introduction of speculative philosophy, which produced major studies from the 17th century, Enlightenment and Romanticism in the 18th and 19th centuries, and Historical Synthesis in the 20th century. This need for explicit comparisons based on prior knowledge was quickly met by historians [1]. As a consequence, the historical narrative's structure shifted and non-narrative aspects were included into the story. No amount of objectivity could be removed. Any claim made about a person, object, or event is now considered to be linked to that person, thing, or event in some way. Observation includes explanation, and generalization is a component of both. This suggests a conviction in causality. All forecasts are simplified registers of causal claims.

The Latin word "Causa," which means "a relation of connectedness between events," is where the word "cause" originates. A cause is anything that results in an effect. It alludes to an item, an occurrence, or a person who causes something to occur. It describes how a certain outcome, circumstance, or event takes place. It is one of the elements that explains why a historical occurrence occurred. It is a tool that helps historians execute their duty of recounting historical events. One of the prehistoric ideas that man eventually came to accept after ages of hesitant elaboration is causality. Both Aristotle and Plato believed that some occurrences repeat themselves forever. The beliefs of the ancient Hindus were based on the notion of a constant ultimate reality and shifting yugas that followed one another in a cycle. The alternation of order and chaos is how the Chinese see historical development. But why is

there a change? Since it was believed that doing so would interfere with the Divine Plan, the ancients never considered trying to determine what caused an occurrence[2].

Whatever occurs, occurs! Events do happen. Some things happen, and other things go as planned. It's feasible that certain earlier occurrences will almost certainly result in later ones. In this instance, it is assumed that the earlier occurrences were the causes and the latter ones were the effects. The relationship between causes and effects is known as causality. Simply described, a chain is formed by cause, change, and consequence. Without a cause, change is impossible, and change is required for consequence.

the belief that nothing occurs randomly; everything has a reason. A set of equations between the "virtue" that an event receives from its effective cause and that it transmits to its effect make up an occurrence. Everything in the universe flows logically towards a certain fulfilment. The hen's egg is intended to hatch into a chick rather than a duck. Similar to this, an acorn grows into an oak rather than a willow. The ultimate cause, which decides the goal of an event, is the most significant and decisive of the several causes that influence an event. The "efficient cause" that generates something else by a genuine action coming before it was embraced by the academics, who further developed the idea.

The reasons might be obvious, present right away, latent, or underlying. For instance, the First World War was sparked by the murder of the Archduke Francis Ferdinand on June 18, 1914, and the struggle that followed between Serbia and Austria. The brutal killing of the Archduke of Austria was the overt reason, although hidden ones included business rivalry, territorial aspirations, power play, and a sense of shared terror.

The causes might be genuine or fake. Changes in history may arise "as a result of multiple causes, the changes that happen by a gradual process, and the changes that are marked by continuity". In conclusion, the features of causation and change are as follows: major historical occurrences are caused by "chain factors," where one cause leads to another indefinitely; historical changes begin as seeds and then grow into strong currents; and the process of change is ongoing.

The part of Providence

All historical philosophers agree that historical events progress towards a certain resolution and are interested in the underlying cause that establishes the aim. According to Aristotle, everything is directed in a certain direction from the inside out by its nature and structure. That is the inside design. The acorn is built inside to become an oak, while the egg is built to become a chick. He did not put this transformation down to anything external providence. But later Christian authors made God a part of human history[3]. They had a strong belief that God's will was the driving factor behind historical events. They made an effort to demonstrate that history has developed in accordance with a clear divinely preordained pattern. It is the subject matter of the historical linear theory.

DISCUSSION

Heroes of history are distinctive. They are a little mysterious and unreliable since they are unique. They have a significant societal impact. It is difficult to put them via a formula. They do things that the majority are unable to. They cannot be ignored or excluded from history by historians. The ultimate aspect that may be attained in a series of events, according to writers like Carlyle, Nietzsche, and Oman, is the hero; historical heroes are the ones who shape the past, present, and future. Rembrandt, Michelangelo, Dante, Shakespeare, and Newton were exceptional individuals whose creative and intellectual accomplishments left their marks on

the sands of time. In the human theatre, pious persons like Thomas a Kempis, St. Augustine, Tolstoy, and prominent actors like Caesar, Napoleon, or Lenin performed their parts.

Sidney Hook separates historical figures into two groups, Eventful Men and Event Making Men.²⁵ The former owe their significance to the positions they occupy and the historical events in which they take part. Event Making Men, on the other hand, persuade society to adopt their lifestyle. They take charge of the situation and influence society to go in the direction they want. Lenin, Mao Tse-Tung, and Gandhi were the men who created events, whereas Henry VIII of England and Frederick the Great of Prussia were the eventful men [4].

Great men's own aspirations, drives, and efforts provide the energy that causes the necessary transformation. People rise to prominence and assume leadership roles via dynastic or familial heritage, the impact of their ideas, and organisational and institutional choice. Change might be effected by them in either a good or bad manner. Pitt the Elder of England and Peter the Great of Russia both contributed to the greatness of their respective nations. However, because of their oppressive reign, Louis XIV of France and Nicholas II of Russia instigated uprisings.

The importance of historical heroes cannot be understated. They might act as voluntary participants in providence or as tools of divine intent, natural power, or era spirit. Alternately, they may seize control of the society, persuade it of their beliefs, and determine its course. They might be eventful or create events. But historians are more interested in how they affected the social experiences of their contemporaries and future generations. Instead of serving as simply spokespersons for history, the heroes need to have moulded and impacted the path of events.

Is generalisation possible? There is a tonne of information on historical figures, heroes, and the current. However, historians have different approaches to tying together the information that is known about them and evaluating their impact on the course of events. All great historical figures have captured the interest of their contemporaries, and historians work to preserve their memory. They have had varied degrees of impact on the globe. However, as the historical context in which the heroes are positioned varies, generalisation is not attainable.

However, one thing is for sure. The historic process could be sped up if the hero moves in the same direction as humanity's progress or that of the society to which he belongs. He could overcome obstacles and show his contemporaries a shortcut. In this way, he performs a societal duty and has a positive, long-lasting impact on how things turn out [5]. He continues to have a significant impact on how things turn out in the long term. The most successful historical figures are those who recognise societal trends, can tell what is permanent from what is temporary, and can foresee the coming of the right moment. In fact, he really is "the key that fits the lock." In other words, people have played major roles in history in addition to other things.

Ideas' Function

Historians are highly aware of how ideas have influenced historical developments. Humans are the exclusive owners of ideas. Human behaviour is the outward manifestation of thoughts. Within the circle of history, the history of ideas occupies a sizable independent zone. A properly conceived study of history should include aspects of philosophy of history, and history of ideas is a component of history. The historian enjoys ideas. The exploration of ideas is a topic that fascinates historians. For instance, a study of political pamphlets from a certain era would show themes that are repeated and the impact that one writer had on

subsequent writers. History need not be made of this. However, research into the causes and organisations that motivated pamphlet authors as well as the impact of pamphleteers on political events offers a tale that most definitely belongs in history. Between Croce's pan-idealism and the Marxist rejection of any idea's claim to a life of its own, the historian must occupy a middle ground[6], [7].

Because historical events and the historian's thinking are inextricably linked, R.G. Collingwood defines history as the history of ideas. He is certain that the historian ought to reconsider earlier ideas. This rejuvenated past needs a place to call home in the historian's thinking. Collingwood even goes so far as to say that anybody who believes that ideas are the outcome of historical events is not a historian! The many schools of philosophical thought fall under the category of concepts. The many theories put out to describe social development and explain historical facts revolve on ideas. To give three examples: 1) the Linear Theory is predicated on the notion that history follows a predetermined course; 2) the Cyclical Theory is based on the notion of repetitions, i.e., that history repeats itself among succeeding peoples and epochs; and 3) the Chaos Theory is predicated on the notion that historical events are formless and chaotic and assume spiralling advance. The many hypotheses have contributed several interpretive concepts of extraordinary originality that have exposed historians to fresh thinking”.

According to Karl Marx, men write the history. History is entirely composed of what people have done throughout history. In a similar vein, all of history may be said to express and be restricted by "the ideas." The phrase "role of ideas" refers to "such prevailing trends that can shape the goals and behaviours of succeeding generations" the escalation of which we see leading to some kind of culmination"28. The Peloponnesian War, The Annals, The Decline and Fall of the Roman Empire, The Papacy, and the end of the Middle Ages are examples of the significance of ideas [8].

The pursuit of knowledge, according to Plato, is the core of higher education. The concept of a thing or event might be the "general idea" of the category to which it belongs, the rule by which a thing or event functions, the goal or ideal that a thing or event may grow towards, or any combination of these. The platonic idea combines the three concepts of idea, law, and idea into one. Ideas are essential to generalisations, sequence rules, and developmental ideals. According to legislation and purpose, historical occurrences and experiences may be categorised and organised. Ideas aid in identifying the relationship and significance of objects, as well as their method and rule of operation and the purpose and ideal they adumbrate.

The reservoir of ideas is history. A large array of concepts are seen throughout history. Ideas inspire historical writing and affect historical knowledge. Human action is governed by ideas. Ideas might be philosophical or speculative, scientific or useful. The former cannot be put to a test, checked, or repeated. The latter, on the other hand, may be used practically and pragmatically. The philosophical beliefs of destiny, karma, and divine will. These are useful concepts: monarchy, capitalism, socialism, federalism, etc. Nothing but ideas are expressed by the Renaissance, Reformation, Cartesian, Anti-Cartesian, Enlightenment, Romantic Idealism, Utilitarianism, Positivism, Scientific Socialism, Historical Determinism, Free Will Doctrine, Historicism, Relativism, Dialectical Materialism, etc. [9].

Creative thinkers' thoughts are fertile ground for ideas. Ideas may be dormant for a while, but when the moment is right for change, they will take the stage. Social, religious, and political institutions. etc. - emerge as a consequence of ideas' interaction with social demands and interests as well as action reactions. Every institution is a representation of a prevailing

notion. To achieve the goals of a concept, its supporters establish a new institution. In other words, institutions represent the beliefs of the people who created them.

The study of institutions was long neglected since history is primarily concerned with the actions of kings, queens, politicians, generals, religious leaders, etc. Institutions didn't been seen as historical elements embodying ideas and ideals until the middle of the 19th century. Since that time, institutions have supported the study of history in order to comprehend human conduct, religions, society, economics, politics, etc. Institutions including the Church, Monarchy, State, and others have been researched with this goal in mind.

For example, the idea of transition has had a significant impact on the modern era, which has been dubbed "an age of transition." There will always be a shift between the past and the future at every age. The concept of transition suggests more, including the notion that outdated things, such as people, institutions, ideas, and situations, are being abandoned and that social development is moving more quickly. Change may occur at a quicker or slower rate than in previous eras. When the class that is legally entitled to have political power has it, society would seem to be stable. However, the ages that classes are eligible to ages of transition may be described as politically ineffective.³⁰ While England in the 1930s was unstable or in a condition of transition, mid-Victorian civilization was steady. Marxists believe that the proletariat's dictatorship is the only situation in which economic and political power coexist. Therefore, all ages past and present must have been periods of transformation.

Revolutions enable the operation of ideas. It is commonly known that the philosophers, a collection of authors and intellectuals that included Voltaire, Diderot, Rousseau, and Montesquieu, helped lay the foundation for the French Revolution via their ideas.³¹ Research on revolutions shows that a revolution presupposes. A revolution is the use of force to end the continuity of the law in favour of a group or class that is not in control of political power. It differs from revolts and riots in that it is not spontaneous. It also differs from class conflicts in that it is not always the result of class conflicts.

Causation has long been regarded with suspicion by pragmatist methodologists and idealist philosophers since it can be adequately expressed in terms of logical notions. The idea of causality is a postulate that may be accepted or rejected since it is neither a law nor a canon. In the utopia of ontology, it has no place! Instead of looking for reasons why things occurred, the historian's main responsibility is to understand what really happened in the past. He may still search for the earlier event that "guides" him to the latter event. The occurrences should be serialised for convenience. If understood correctly, causality may lead to the discovery of previously unidentified occurrences. The historian's heuristic search is not necessarily over even when he is actively doing his crucial duty.

History and Ideas

Idea denotes a notion or a strategy created via contemplation. Ideas are significant because they have affected previous events, they affect how historians understand those events, and there is ongoing debate about the evidence for the effect of ideas on human affairs. Ideas are facts in a man's life. Institutions and human activities are impacted by people's conceptions of their relationships with one another in addition to geographical variables. Ideas like the Divine Rights of Kings, Right, Liberty, Equality, Democracy, Socialism, Nationalism, Social Justice, Women's Empowerment, and others have shaped both victories and disasters. In a sense, the history of ideas that have shaped civilised man's existence is what determines the course of human progress. The concepts of causation, continuity, contingency, individuals and institutions, national character, progress, and related concepts are of interest to philosophers of history and philosophers of history.

Theory of Progress

Manifestation of Hope

A man has optimism. He wishes to go on and improve despite obstacles and failures. He advances himself by taking lessons from the past. Likewise, a society. The collective cultural heritage of all civilizations belongs to future generations. Even the most uneducated rural resident in a distant region of Tamil Nadu has more knowledge about the modern world than a Sangam Scholar! The idea that happiness is a luxury enjoyed by a select few is no longer valid. Since we have the potential to benefit from the experiences of others, we have grown to be wiser than our ancestors. Witchcraft, divine meddling in human affairs, the inevitableness of sin, slavery, segregation of women, religious intolerance, and other things have been placed to the category of excrescence. Human development is based on human knowledge. "Histories make men wise," as Bacon once said. A donkey won't injure itself on the same stone again, according to a saying from the Netherlands.

The Purpose of Progress

The Latin word "Progradi," which meaning "forward walk," is the source of the English word "progress." It denotes progress or growth; forward motion. The idea of progress is predicated on the idea that mankind is progressing towards perfection. It represents a step in a positive and desirable direction. Progress thus goes beyond change. Progress will be gauged by one's historical sense of direction. J.B. Bury claims that progress is a philosophy of action as well as an interpretation of history.³⁹ The notion of development is the most important among those that have prevailed during the previous several centuries.

The Progress Cult

The "constructive outlook over the past" is the basis on which the idea of development is created.⁴⁰ When compared to the past or the future, the ancient Greeks and Romans were more focused on the present. History was at a dead end because there was no sense of the past or the future. Jews and later Christians both alluded to a divine end that history is headed towards. Thus, history was given a meaning and a goal. Will history's ongoing process come to a halt if the objective is attained? The anthropocentric, man-centered perspective of history that gave reason precedence was emphasised throughout the Renaissance, which posed a challenge to this theodicy. It was the voice of pragmatism and hope. The 18th century was the era when the modern idea of progress was first built. The hopeful perspective of the Renaissance was preserved by Enlightenment historians and intellectuals, who also secularised the objective as advancement towards the perfection of man's estate on earth. History was seen as a developing field of study. History was seen as the ongoing development of humanity towards and in the direction of reason.

Hegel's philosophical reading of history in the 19th century strengthened and expanded the idea of human development. He made a clear distinction between history and nature, saying that the former advances while the latter does not. Evolution and progress were associated during the Darwinian Revolution. The biological revolution was given a new spin by historians, who propagated the theory that acquired cultural endowments could be passed down to following generations and served as the foundation for societal advancement. History is the progression of learned abilities from one generation to the next.⁴¹

When British affluence, power, and self-confidence were at their pinnacle, the "cult of progress" was at its height. The most fervent followers of the religion were British historians. The idea of progress was nearly taken as gospel in the latter part of the 19th century.

Evolutionary naturalism was associated with the idea of progress. Spencer linked human development to natural evolution. In order to support human growth, Buckle tried to identify historical laws. The advancement of mankind included increasing wealth. Lord Acton published his theory that humanity is moving ever-forward towards freedom. Progress is gradual but change is quick. Acton saw history as the documentation of those moments when liberty was being understood and realised.

Social development is seen in determinist historical perspectives as compliance with certain rules. Vico asserts that history often alternates between periods of advancement and backward. According to St. Simon, history has alternated between organic and creative eras. Spengler foresees the west's demise. Except for the Western civilisation, Toynbee believes that all other remaining civilizations are in the process of disintegrating. These opinions bring up the age-old conundrum of whether history is made by man or by history! Humans are neither mechanical or robotic creatures. They have artistic souls inside them. "The spirit in man creates history; it is a meaningful pattern and creative process."⁴² The process through which human wants are addressed and advancement is attained is human endeavor^[10].

The Progress Goal

What does progress really aim to achieve? Is it happiness for people? God's city here on earth? Understanding of Reason? Geist or the World Spirit expressed? Socialism leading to Communism? World Government and Global Religion? Doctors and pundits disagree! The topic of what constitutes human development has no conclusive resolution. Progress instead of human perfection refers to the gradual unfolding of human potential. Perfection in history or in a person is not a goal that can be achieved. It is a perfect. Goals may be defined as humanity works towards them, according to the progress theory. Only when the goals are being attained can their validity be confirmed. Without such an idea or development, civilization has little chance of surviving. Only in the belief that the world will become better in the future is the current generation prepared to make sacrifices. The ability to utilise the resources provided by humans and the environment is what defines progress. History is the progression of learned abilities from one generation to the next.⁴³

People and Organisations

Individuals and institutions are intertwined, much like Siamese twins. In the past, excellent or evil monarchs were connected to prosperous or difficult periods. The Great Men Theory, which downplayed the significance of institutions in structuring leaders' ideas and the issues they created and the solutions they supplied, was supported by historians from ancient Hellenic and Victorian times.

Each and every individual is born into a society with many organisations. Institutions impose social norms, relationships, and values in a variety of ways. No matter how great, strong, or well-liked a leader may be, he or she can only inspire and mobilise people to the extent permitted by society norms and institutions. Additionally, historians are also a product of their epoch. Heroes, historians, and philosophers are examples of people who are not completely free, either physically or psychologically, since they must function within the constrictive institutional framework of their respective cultures. Adolf Hitler may have been just an uninterested fisherman when he was born into Samoan civilization around 1600! Similar to how Muhammad could not impose Zen Buddhism on the Arabs, Julius Caesar could not begin the production of automobiles.⁴⁴

National Identity

The issue of national character has been explored and argued incessantly, but no solution has been found. Is it only an idea, an imperceptible concept? Or is it testable by the existence or absence of certain traits that describe human behaviour? Identifying national qualities is controversial among doctors. What, for example, are the national characteristics of Germans, Chinese, Russians, or Indians? In this sense, historians face three significant issues: What precisely is national character? How can one correctly understand it? And how impartial can one be in gathering and analysing the information concerning them?

On the basis of the collection of traits associated with specific members of a national group, such as Indians or Chinese, it may be feasible to pinpoint national character in terms of distinctions between big groupings. According to James C. Charles Worth, the following are the main characteristics of modern-day national political character: Particularism, atomism, orderliness, other worldliness, restraint, a feeling of purpose, herrenvolksianism, mysticism, anthropocentrism, materialism, egalitarianism, traditionalism, ligicism, imperialism, experimentalism, and resoluteness are some of the characteristics.⁴⁵ Charles Worth's list of national characteristics is still up for debate [11].

Variability and Change

Is history consistent without change, or inconsistent with both? It is a puzzle and a difficult philosophical issue. There are times when history is discussed as though it simply involves change. However, the vast human history is simply a small portion of change. Every generation creates a brand-new universe. The past and all of its legacies—good, terrible, and neutral—are, at best, what it inherits. A "thin accretion on the vast reef of humanity's experience" may be the result. Giving the past its due consideration allows us to see what is new. This lends credibility to historical continuity. Since the origins of today's issues are deeply ingrained in the distant past, it allows the historian to evaluate every issue in a long-term perspective. Institutions and concepts change with time. The obverse and reverse sides of history's coin symbolise continuity and change, respectively. The idea of progressive transformation originated in the 19th century. It is more crucial to link continuity and change than to periodize development.

Contingency

Contingencies are events that happen by accident. A rational explanation has often been provided for the continuous chain of causes and effects of historical events. However, sometimes, remarkable occurrences, like the murder of Mahatma Gandhi, cannot be rationally or causally explained since intentions are involved in random events, and historians must look for explanations for contingencies. If the aforementioned murder is examined independently, there are obvious reasons. But if we ponder why Gandhi arrived at the evening prayer gathering on the tragic day of January 30, 1948, ten minutes late, cutting across the lawn to the prayer area rather than proceeding through Birla's house maidan's bougainvillea bushes, and why Nathuram Godse bowed while saying "Namaste Gandhiji," pulled the trigger three times, another chain of events will become clear. The assassination only has an apparently random quality due to the confluence of these two paths of causality. Contingency is the bridging of such separate pathways of cause and effect. Since accidental occurrence does not disrupt significant historical sequences, the long-term relevance of contingency in history is constrained [12].

CONCLUSION

It is also useful to comprehend how change and causality relate to one another. Making educated judgements and directing the course of events are all made possible by being able to foresee and control the effects of our actions. In areas like health, engineering, the social sciences, and policy-making, where a thorough grasp of causality is essential for successful interventions and problem-solving, it is especially pertinent. In conclusion, the notions of change and causality are closely related and present in many fields and facets of life. The nature of causality and its function in causing change are being investigated through scientific research as well as philosophical beliefs. Exploring the basic dynamics of reality, making sense of our experiences, and travelling through the world more purposefully and clearly all depend on our ability to comprehend the intricate interaction between change and causality

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CHAPTER 2

PURPOSE OF PHILOSOPHY

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ABSTRACT:

Throughout history, there have been discussions and reflections on what philosophy is intended to accomplish. This abstract examines the key issues concerning philosophy's function in human knowledge and practical applications in a variety of spheres of life. The essential goal of philosophy is to investigate the nature of reality, knowledge, ethics, and existence. It explores deep issues including the purpose of existence, the nature of truth, the nature of knowledge, and the guiding principles of morality. Philosophy seeks to grasp these complicated concerns more deeply by engaging in rigorous investigation, critical thought, and rational contemplation. Additionally, philosophy is essential in guiding moral and personal growth. Philosophical investigation of issues of right and wrong, moral standards, and ethical principles. It gives people a place to think on their own values, opinions, and decisions, eventually assisting them in living thought-out lives with purpose. People are encouraged to critically assess their own moral attitudes and participate in moral reasoning through philosophy, which provides a variety of ethical frameworks and viewpoints. In addition, philosophy acts as a link between many historical, cultural, and philosophical traditions. It aids in the exploration and appreciation of many viewpoints while encouraging empathy, tolerance, and open-mindedness. A greater knowledge of social justice, human rights, and the quest of a fair and equitable society is fostered through philosophical conversations on complicated societal problems.

KEYWORDS:

Historical, History, Knowledge, Philosophy.

INTRODUCTION

The pursuit of knowledge and comprehension of the nature and significance of the cosmos as well as of human existence is referred to as philosophy. It is an effort to understand the nature of the universe's reality. It attempts to explain things that cannot be directly seen. Making "a coherent image of the world and an alluring picture of the good" is one of our goals. The search of the ultimate realities truth, beauty, kindness, and justice is philosophy. It represents "a speculative interpretation of the unknowable." Philosophy is the study of facts, general laws, theories on the nature of things, doctrines of ideas, causation, laws of nature, patterns of behaviour, regularities, development's course, and relationships between the ideal and the real world, among other things. In order to comprehend the nature of the cosmos and the purpose of human existence, philosophy examines appearance and reality, shadow and substance.

The term "history philosophy" refers to the historical justification of historical events. Throughout its evolution, this expression's meaning and context have altered. The phrase "philosophy of history" may signify one of at least four things: It has to do with the fundamental presumption that a historian makes about specific historical processes, such as causation, progress, etc.; It refers to historical methodology and the actual process of historical research and writing; It has to do with high level theorising about the fundamental currents of history; and It refers to the discovery of general laws governing the course of

events described by history[1]. varied western intellectuals have varied interpretations of the philosophy of history notion. History is philosophy taken from instances, according to Dionysius of Halicarnassus, who made the proverbial "History is philosophy drawn from examples" comment. The early Greek historian used the terms "philosophy" and "examples" to describe real-world circumstances rather than hypothetical scenarios. When Voltaire coined the phrase "philosophy of history," he meant a critical analysis-based, scientific approach to history. That is a style of historical thought where the historian comes to his own conclusions rather than restating what has already been said.

The word "philosophy of history," according to Heinrich Rickert, has three definitions: The theories of the principles of historical affairs; The doctrines of world history; and The logic of historical science. The notion of thinking styles and procedures unconnected to actual empirical data is referred to as historical science's "logic". The universal principles of historical being serve as the basis for all three of these interpretations, which seem to be diametrically opposed. The top historians of today have further extended the philosophy of history's significance and range. For instance, R.G. Collingwood considered history to be a subset of philosophy. He argues that the historian is only interested in the past on its own, the psychologist is only interested in the historian's thoughts about the past on its own, and the philosopher is only interested in these two things in connection to one another. In other words, philosophy is concerned with the relationship between the two rather than the past alone or historical thinking alone.

Modern analytical philosopher A.Danto condensed philosophy of history to the notion of historical knowledge and historical methodology. He makes a distinction between analytical and substantive philosophy of history. The subject matter of historical knowledge and the substantive philosophy of history are the same; nevertheless, there are some distinctions due to temporal constraints. The "whole of history," encompassing the past, present, and future, is covered! The theory is mostly descriptive. On the other hand, the analytical philosophy of history examines events that are defined and organised within the framework of historical knowledge. The analytical method concentrates emphasis on the identification and delimitation of historical information since it is impossible to describe the history of what has not yet occurred[2].

Famous American historian H.S. Commager claims that historians are born with the philosophy of history. History is not the result of logic, hence the logic inside history has nothing to do with history philosophy. Also, the Logic in the historian produces philosophy of history. Indeed, it is "the product of the individual experience and personality of the observer"⁸. History philosophy is open to several interpretations. To summarize, it is used to: 1) draw lessons from history; 2) develop doctrines outlining the fundamentals of historical events; 3) comprehend the mutual relationship between the past and how historians perceived it; 4) identify and delimit historical knowledge; 5) discover general laws governing the progression of historical events; 6) explain human events by examining their causes; 7) distinguish the speculative elements from the works of ancient historians;

Philosophy Enquiry Branches

These issues are essential to historical philosophy

Speculative History Philosophy

Philosophical research may be divided into two categories: speculative philosophy of history and analytical philosophy of history. Speculative philosophy looks for the importance and meaning in the past. Both Thucydides and Toynbee predate it in time. Speculative historians

give history a purpose and value. They make an effort to establish the existence of a divine or human purpose, design, or pattern in historical events. They see historical events as crucial components of a process that is internally understood by God, Reason, or the Spirit of the Zeitgeist.

History's Analytical Philosophy

On the other hand, a critical interpretation of history is analytical philosophy of history. It is a philosophical examination of history writing. It provides a logical justification for causation and consequence. It looks for solutions and justifications for a wide range of human occurrences in the context of logic and reason. It draws a line between history and nature and focuses on the "thought-side" of human behaviour. In order to understand the underlying causes that caused historical events, it makes generalisations. It's a mental workout and intellectual gymnastics! In the historian's thinking, it makes an effort to replicate historical experience. In other words, all history is seen as the history of thinking in analytical philosophy of history.

DISCUSSION

The interpretation of Theology

Speculative philosophy serves as the foundation for theological interpretations of history. Teleological theory is the term for it. It asserts that changes and events are intended to supply a need, and as a result, things happen. Christianity sees human history as having a beginning and an end that was predetermined by God. It looks at the progression of humanity as a continuum towards the ultimate meaning, transcending the Greco-Roman paradigm of the history of one people and one political system. Eusebius of Caesaria (4th century AD) drew the first outline of a universal history that brought together the history of the Biblical world and the Greco-Roman world in a single setting. It is an impressive accomplishment. The invention of a certain broad historical periodisation is more amazing than this [3]. St. Jerome, a Latin translator and continuation of Eusebius, completed it. To understand the external links and interconnectedness of events, this periodization is essential. It "posed the question of the boundaries of the main periods, called for closer definition of the chronology, and compelled one to think about the peculiarities of these periods and the reasons for their transition from one to the other".

The theological understanding of history was built upon the foundations established by Eusebius, and its superstructure was built by St. Augustine. According to the age structure of man, Augustine divided history into six periods¹¹. The sixth and last era, starting with Christ and the final Judgement, is the Epoch of Christianity, which prepares people to move from the city of man to the city of God. It was acknowledged that divine providence was primarily responsible for the succession of eras. Just as Alexander planned and oversaw the construction of Alexandria, so too did human history rely on a divine blueprint. The theological or teleological perspective represents a clear break from the Greek concept of circulation. The constant motion and change that occurs in the universe is referred to as dialectics, which is considered to be the greatest accomplishment of Greek philosophy. But according to the Christian view, history has a beginning with Adam and a conclusion with the Last Judgement. The concept of growth and historical progress was developed in a unique fashion by Christian theology. In addition, it developed a historical theory and elucidated the concept of individual accountability and moral conduct as categorization criteria for civilizations. Above all, history was portrayed as a conflict between God and the Devil and as the victory of light over darkness. But none of these concepts was supported by research into sources and empirical analysis [4].

Religious Interpretation

On the other hand, analytical philosophy is the foundation of secular interpretation of history. It's referred to as critical history. The origins of history and philosophy may be found in ancient Greece. In many respects, Greek historical thought was better to that of other eras. The Greek notion of dialectics served as the foundation for the creation of analytical philosophy of history. Greek ideas of the singular and event causality are quite wonderful. The Greeks saw history as a unique, distinct phenomena. In the fifth century B.C., empirical historiography first appeared in Greece. The fundamental components, worthwhile considerations, and knowledge about the philosophy of history might be found in the writings of Plato, Aristotle, and subsequent Graeco-Roman historians and thinkers. Despite not being a regular system in and of themselves, they do include the beginnings of a secular, critical philosophy of history.

The philosophical issues of history also take form throughout time. Empirical historiography expanded its basis, or its subject matter, after starting with the recounting of events, such as the Graeco-Persian War and the Peloponnesian War. The founder of the Enlightenment movement, Voltaire, fiercely opposed retelling the "stories" found in previous works and established the foundations of the philosophy of history. He gave it more thought than just critical history. He urged the historians to use independent thought. It is "a style of historical thinking in which the historian formed his own opinions rather than repeating those found in old books". It is unmistakably in opposition to religious historical interpretation. Instead of any Divine intent or preordained plan, Voltaire intended the philosophy of history to stand for particular concepts and purposes to which history alone may be relevant [5].

Numerous intellectuals from the Enlightenment and Positivist movements advanced the idea of a secular interpretation of history. Vico, for instance, added philosophical depth to history by stating that only what a man has made can be understood. In other words, the city of man is understandable to man, but the city of God is not. Numerous thinkers, including Rousseau, Gibbon, Carlyle, Niebuhr, Ranke, Comte, Mill, Kant, Hegel, Buckle, Spengler, Marx, and Toynbee, employed generalisations from history to explain the underlying forces and conditions that led to historical occurrences. The 19th century's representative of critical philosophy was Wilhelm Delthey in particular. By interpreting history as a re-creation of previous experience in the historian's consciousness, Croce represented the secular interpretation of history. The idea of historical relativism is a unique addition to the analytical philosophy of history from the 20th century. The "new history" has greatly expanded our understanding of historical events since it aims to analyse the relative positions of historical processes. In actuality, the religious or teleological explanation of history is an antidote to the secular or analytical interpretation of history.

Statues, Agents, And Historical Laws

Periods of History

The advancement of mankind towards a purpose was a concern for both religious and secular historians. The Father of History's philosophy, Voltaire, was interested in the progression of humanity from savagery to civilization. Earlier, Eusebius of Caesaria took the risk of attempting to draw a kind of global history in phases by fusing Biblical history with Graeco-Roman world history. As previously said, St. Augustine divided history into six eras. The theologians believed that historical events had some kind of design or purpose. Their tale had a beginning and a conclusion, marked by Adam and the Last Judgement, respectively. The Christian historians accepted this idea and claimed that the creation of the city of God was the ultimate goal of history. The Hebrews believed that the plan of history's objective was to

bring humans to a state of freedom. They distinguished three eras in the divinely preordained history of mankind: the Age of Bliss, the Age of Depravity, and the Kingdom of Heaven. These eras correlate to the Age of Bliss, the Age of Depravity, and the Age of Redemption, respectively [6].

The phases of historical development were delineated by secular historians including Kant, Hegel, Marx, and others. Hegel, for instance, described the several phases that man went through to attain the current level of civilization. The natural life of savagery was the way that man first lived. Later, he constructed institutions and finally formed a state of law and order. He compared various phases of development to stages of evolution. The Father of Sociology, Comte, developed the famous Law of Three Stages: 1) The Theological Stage, in which man submitted to God's will; 2) The Metaphysical Stage, in which man employed higher philosophy to ascertain the nature of the phenomenon through reason; and 3) The Postive Stage, in which man looked for relationships between phenomena.

Vico depicted three historical eras in his works, Age of the Gods, Age of the Heroes, and Age of Men. Marx classified the various phases of the history of the class struggle as follows: primitive communism, slavery, feudalism, capitalism, socialism, and communism. The three phases in the development of modern Europe are seen as being the Renaissance, Reformation, and Reason, symbolised by science. It should be emphasised that there is disagreement among physicians on the last phases of historical development and that there is no scientific evidence to support these stages of human growth.

History's Agents

The historical process of advancement is only made possible by a few agents. History philosophers have credited the efforts of these organisations with advancing humanity. The rise and fall of empires and the ebb and flow of civilizations were supposed to be the result of divine intelligence, according to the theological or teleological theorists who believed in a providentially preordained purpose or design. The notion by which historical events are guided and brought together to form a single meaning has been used to understand history. Divine Will and God's Grace are the driving factors behind historical occurrences and the organisations that create order out of chaos [7].

The objective of history is carried out by great men in the past. History is shaped by charismatic figures like the Buddha, Christ, Mohammad, Dante, Shakespeare, Luther, Knox, Johnson, Burns, Alexander, Gromwell, and Napoleon. Thomos Carlyle (1795–1882), "the greatest of English portrait painters," is credited with coming up with the Great Men Theory. In his clear and unambiguous words, "universal history, the history of what man has accomplished in this world, is fundamentally the history of the Great Men who have worked here." According to theological beliefs, Providence selects certain human agents to carry out the Divine Plan. State may sometimes act as a conduit for Providence. Hegel saw each national state as absolute and exalted the national state. He thought that the state was executing God's plan via history. The state serves as the rational will's agent in achieving its goal, which is the realisation of human freedom. Marx saw the class struggle as essential to achieving history's goal, namely the creation of a society without classes.

In order to carry out its goal, Providence may also deploy "a cunning device" as an agent. Hegel, whose concept of history was based on the tenet that "the real is Rational acknowledged the importance of passion in determining why things happen. Nothing remarkable, according to him, has ever been done without passion. Reason deceives emotion into acting as its agents, much as Zeitgeist, or the Spirit of the Age, utilises people, organisations, governments, and civilizations as its agents. In other words, rationality

employs fervent folks as its tool to achieve its goals. like the "hidden hand" of Adam Smith. Hegel's concept of "cunning of reason" causes people and organisations to assume they are achieving their own goals while really acting as an unwitting agent in the accomplishment of humanity's historical universal aspirations.

History's Laws

History philosophers have unique perspectives on life and the past. Historians have a methodical perspective on the path that human events have travelled in the past. In reality, philosophers assist historians in developing sets of guidelines that will aid them in serialising the events as they are studied. The philosophy of history entails the idea that events in the world of humans happen on a somewhat regular basis. These patterns of recurrence are known as "Laws of History". A law is a regularity that has been noticed. The rule is therefore a description of behaviours that are thought to be seen in occurrences. A law of history is only an assumption at best. The creation of rules provides the theory of causality a tangible foundation. The visible regularities of occurrence are what the laws of history are concerned with. These rules may be created by the historian and used to help them tell their tale. It makes sense if human history is understandable. Similar, but not logical, assumptions are held by the scientist. To think it is logical will result in dogmatism! The laws of history include the following.

The Law of Elasticity:

The belief that the world of mankind is understandable serves as the foundation for the law of flexibility. Therefore, the history of humanity cannot be a jumble of uncertainty and turmoil. The legislation mentions the custom of human affairs returning to their rational form. The sense of congruence that historians possess enables them to avoid the apparently contradictory path of events and to see that "things are what they are." Greece was aware of it. The Manchu dynasty's fall was anticipated by the Chinese for three centuries [8].

The principle of Change

We learn some of the previous experiences of humanity through history. An event is an experience. The passing of time has shown that occurrences are transient. No one can avoid the need for change. Nothing remains constant. The rule of life is change. Consequently, a pattern emerges. The law of change, which can be applied to the world of human societies, is developed on the basis of this. It has a persistent propensity to adapt to its surroundings without giving in or giving in to it. In essence, the impermanence principle serves as the foundation for the rule of change. Marx's dialectic is materialistic, and it is a dialectical process in the transcendental sense. However, pragmatic dialectic is not universal nor sacrosanct; it is always changing. The philosophy known as "historicism" was created as a result of understanding the law of change. History is a moving target. Empires fall apart, kingdoms fall apart, and leaders are changed. Knowing and experiencing the law of change allows one to acknowledge that things have changed through time.

The Law of the Appointed Time:

There are ups and downs to time. There is a "optimal" time for some events. An event may occur either before or after it has assumed the form that is most conducive to its fulfilment. Before the ideal time is achieved, there could be fluidity or rigidity. Change may happen in a community with the least amount of difficulty, friction, or conflict when everyone is ready and well-prepared. Decentralisation and regionalism in Western Europe have to make way for a centralised national administration. Philip II was unable to do in the Low Countries

what the Tudors were able to in England at the end of the 15th and into the 16th centuries. Germany's unification occurred later than expected. The capacity to judge whether the appropriate moment has come before enacting a certain policy is a key component of statesmanship. He can only postpone or speed its departure; he cannot change the scheduled time! Expressions like "moving with the times" and "consonant with the spirit of the law of the Appointed Time" imply the existence of the law [9].

The Law of Momentum:

A consequence of the Law of the Appointed Time is the Law of Momentum. In social interactions, energy is used to achieve the desired outcome. Its needs for energy could be exceeded. A specific quantity of energy is released when a goal is reached. Men create organisations, pick up routines and mentalities, and form loyalties that further their cause. When a job is completed, the momentum of the event usually continues. Louis XIV maintained his absolutist authority and pursued his military conquests even after giving France its unity and coherence and protecting it from outside meddling. Napoleon's career and the French Revolution both demonstrate how the Law of Momentum works.

The Rule of the Class

There have always been social classes. The most remarkable component of political and social life is provided across the globe by struggle between different socioeconomic classes. The Law of the Class Power outlines patterns in the class components of historical civilizations. This rule states that economic circumstances, rather than ideas, institutions, religion, psychological conditions, or inheritance, have a greater role in determining class interests and concepts than any other elements. Economic power often comes after political power.

The French Revolution got started for a variety of unintentional and surface-level causes, but almost right away the bourgeoisies with economic clout exclusively pursued political power. At the restoration of 1815, it had triumphed over its rivals from the upper and lower middle classes, having vanquished them. Every subsequent class that has both economic and political sway gets closer to becoming equal in size to the whole population of the society to which it belongs. As democratic societies tend to become classless as education develops and the working class gains a larger share of production control. Marx's assertion that a communist society will be classless is an effort at prophecy, nonetheless. A historian is not a prophet, however.

The Revolutions Law

A social revolution is not the same as a political revolution. A political revolution need not always be social, since every social revolution is also political. Each revolution is accompanied by psychological effects. Being a revolutionary requires having an unstable mental state. A revolutionary is not dialectical, although normal humanity is. A revolutionary never gives in, and his development has been halted at the antithesis stage. He's morbid and a perpetual "no-man."

The Gracci brothers had a mother-fixation; Spartacus had an inferiority complex; Cromwell was a depressive maniac; Robespierre was an obsessive narcissist; Danton was an exhibitionist with a problem about his sexuality; Marat was schizophrenic; and Fouch was an algolagniac! During a revolution, a parent is taken away, which makes people feel more guilty. As a result, the thesis of justice and renovation and the antithesis of the restoration of parental authority are present in every successful revolution. Since they were watching for the

establishment of a one-headed administration in France some years before to the rise of Napoleon, the European contemporaries of the French Revolution were aware of this rule [10].

The phenomenon of human existence may be seen and presented in three distinct ways²¹. 1) The method of history deals with finding and documenting facts; 2) the technique of science works with clarifying and forming general rules; and 3) the technique of the novel and the play deals with the creative re-creation of facts in the form of fiction. History is concerned with gathering and documenting specific, important facts. When there are too much facts to tabulate but not too many to survey, laws may be clarified and created. The amount of material that historians have access to is frustratingly insufficient for the use of scientific methodology, the explication, and the development of rules. The Laws of History thus differ from the Laws of Science. A rule of history is a hypothesis, and like other hypotheses, it could need to be rejected if it turns out to be false.

CONCLUSION

A major goal of philosophy is to provide a framework for analysing and comprehending the world. It provides methods and instruments for assessing concepts, developing arguments, and analysing ideas. Questioning presumptions, opposing conventional wisdom, and engaging in intellectual inquiry are all encouraged by philosophy. Philosophy encourages intellectual curiosity, mental clarity, and the creation of convincing arguments in this way. Developing argumentation, interpretation, and conceptual analytic abilities is aided by philosophical research and is beneficial in professions like law, ethics, politics, and education. In order to promote interdisciplinary conversation and further our knowledge of the world, philosophy also interacts with other academic fields. In conclusion, philosophy serves a variety of purposes. It includes the investigation of basic issues, the pursuit of knowledge, the practise of critical thinking, and the investigation of moral and ethical standards. A foundation in philosophy paves the way for intellectual exploration, personal development, and practical applications across a range of disciplines. Philosophical inquiry may help people and society understand themselves, the world around them, and the guiding principles of human existence better.

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CHAPTER 3

SENSE OF HISTORY IN ANCIENT INDIA BHARATVARSHA CONCEPT IN INDIAN TRADITION

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ABSTRACT:

Throughout human history, the sense of history has been crucial in forming cultures and civilizations. The idea of Bharatvarsha in Indian culture includes a profound knowledge and appreciation of history in the context of ancient India. This abstract examines ancient India's notion of history and how it relates to the idea of Bharatvarsha. The term "Bharatvarsha," often spelt "Bharat" or "Bharata," alludes to the Indian subcontinent's prehistoric name. It has a significant historical and cultural value in Indian culture. Ancient India had a complex concept of history, one that included many facets that contributed to the formation of the Indian people as a whole. The Vedas, Puranas, and Itihasas (epics) like the Ramayana and Mahabharata were ancient Indian books and scriptures that were essential in passing down historical knowledge and events to succeeding generations. Along with describing the lives of ancient kings, warriors, and sages, these books also included mythical and allegorical components that served as a source of moral and ethical guidance. Additionally, ancient India's understanding of history affected its social, political, and religious sectors. The idea of dharma, which stands for the moral and ethical standards that guide human behaviour, was greatly influenced by historical accounts and functioned as a standard for both people and civilizations.

KEYWORDS:

Ancient India, Bharatvarsha, Indian Culture, Indian Tradition.

INTRODUCTION

Foreign academics often lament the absence of an indigenous tradition of history in India. There has never been a historian in India who can be compared to those of ancient Greece and Rome or later European academics who helped shape history as a field, despite the country having a vast legacy of literature amassed over the centuries, most of it connected to historical events. Indian culture is said to be unique in its disregard for the western theory of history and the notion that man may be both its subject and its actor, actively seeking to improve the state of humanity. Indians are said to lack historical awareness, to be uninterested in true or "objective" history, or to have had such a stagnant society that there hasn't been any historical advancement to stimulate its scientific study, among other explanations provided for this shortcoming. Aside from being 'a major engine for societal stagnation' because they often have a reactive attitude towards social change, Indian faiths are also criticised for instilling a world view that has never been conducive to any interest in what westerners recognise as history. The focus of this chapter is on how well these presumptions are supported and what has been accomplished in Indian history with regard to the pre-modern era [1].

Ancient Indian History Sense

The historical perception of the ancient Indians, especially the Hindus, has divided scholars, including historians, Indologists, and orientalists. It has been said that the ancient Indians

lacked a grasp of time and history. The first person to observe this was Alberuni, who said, "The Hindus pay little attention to the historical order of things, they are very careless in relating the chronological succession of their kings, and when they are pressed for information and are at a loss, they invariably take to tale-telling." He made these comments in his book *Tehkik-i-Hind* in the year 1030. It is remarkable to observe that, with a few exceptions, the genealogies of monarchs from various dynasties in the Puranic records which, as he admits, were his primary sources of material for producing his book are in appropriate historical and chronological sequence. It is contradictory that he refers to his own writings as "a simple historic record of facts" while disparaging the unhistorical nature of the sources that they are based on. He depicts Indian civilisation as seen through the eyes of Hindus. According to his book, he has attempted to correct the chronology of several historical events using the Hindus' chronological information provided in various books.

In an effort to defend Alberuni's claim, S.R. Sharma claims that the dearth of correctly titled historical works in our nation dating back to ancient times supports his "interpretation of the absence of historical sense of Indians. There are surely a lot of materials from which history might be created, but very few of them have the characteristics of normal history. A.K. Majumdar, however, contends that "we can't concede that the Hindus had inability to write history and the lack of trustworthy early historical works left to us by our predecessors. They understand the fundamentals of historical writing [2].

"The old Hindus produced, not one historian of even the smallest mark," said L.J. Trotter and W.H. Hutton. Such a ridiculous statement will be accepted by any reasonable historian. The ancient Hindus were accused by certain historians of never having produced any official histories. They lacked the ability to record history. Even though there used to be a wealth of authentic sources in India, there is no national history of the Hindus. According to H. Beveridge, "Indian literature has failed to furnish a single production to which the name of history can be applied in any proper sense of the term, with the exception of a work on Kashmir." Many people now have more doubts about these biased statements made inside conceptual frameworks. However, we shouldn't let the subjective factors cloud our judgement and take precedence over it.

According to A.S. Macdonell, "Indian literature's one weakness is its history." In reality, it doesn't exist. Because Sanskrit literature suffers from a complete lack of precise chronology, the flaw of absolute lack of historical awareness casts a shadow over the whole path of the language. The first reason is because early India never created any history. Second, there hasn't been much interest in chronicling historical events among Brahmins, whose duty it would have been to record the great achievements. This is nothing more than a complete denial of the truth. Sense in Ancient India: A historical argument against it nothing could be farther from the truth than claims that historians and history existed nowhere in ancient India. Indians in antiquity disliked history. They weren't interested in the specifics of prior occurrences, therefore they didn't record them.

According to J.W. McCrindle, who was regarded by classical scholars as an authoritative source on ancient India, "The Indians themselves did not write history. They undoubtedly generated a large and diverse body of literature, but history is conspicuously absent from this wide spectrum. Their educated men were Brahmins, whose ways of thinking almost inevitably made them unsuitable for the job of writing history. Even the most significant public events were left unrecorded, and as a result, if history and chronology were lacking, these events vanished from memory and Sanskrit literature. However, his opinions are unacceptable since they are incompatible with reality. It is also possible to dismiss R.G. Bhandarkar's claim that "India has no real history...the historical curiosity of the peoples was

satisfied by legends what we find of a historical nature in the literature of the country before the arrival of the Mahomedans." Like many other academics, he only views Rajatarangini by Kalhana as a historical work. It is quite regrettable that some Indian and international academics are uninformed of the historical significance of Sanskrit literature. A few recent papers on historiography in the context have added to the uncertainty.

Contrary to popular belief, historical documents were not only kept by the ancient Greeks, Romans, Chinese, Persians, Egyptians, Babylonians, Assyrians, and Sumerians. The ancient Indians lacked historians and a comparable political history. Additionally, it is said that "Except for what is imported from Greek history, the Hindus have no history and no authentic chronology." The truth is that each nation has its own tradition of historical writing, and each tradition has merit. It is important to evaluate the historical tradition in ancient India on its own merits rather than by comparing it to those in other nations [3].

DISCUSSION

Historical Sensibility in Classical and Ancient India: A Comparison

Numerous ancient Indian historians have expressed the opinion that none of the vast and diverse works of Brahmanas, Buddhists, or Jains can be compared to the Histories of Herodotus, the historical writings of Thucydides, the History of Polybius of Greece, the Annals of Livy, or Tacitus of Rome. This, however, is not due to the ancient Indians having no history. According to E.J. Rapson, the ages were replete with upsetting incidents, but there is no systematic record of them. No reference of the significant foreign incursions of Darius, Alexander the Great, or Seleucus can be found in any Indian literature. The conflicts between local lords and the development and collapse of empires have not, in fact, been completely forgotten. Epic poetry, tales of ancient sages and heroes, genealogies, and dynasty lists all help to some degree maintain the memory. Such mark the start of history in all nations, and in ancient India, its progress stopped at this early period. The literature of the Brahmana, Buddhist, or Jains, he continues, is inadequate as a chronicle of political development. And without their assistance, it would be difficult to describe the political history of any of the Indian countries prior to the arrival of the Muslims [4].

Drawing a distinction between the historical texts from ancient India and those from ancient Greece and Rome based on their relative significance would be a pointless and fruitless endeavour. These three ancient nations served as historical knowledge's storehouse. According to James Tod, who made the observation to be true, "Those who expect from a people like the Hindus a species of composition of precisely the same character as the historical works of Greece and Rome commit the very egregious error of overlooking the peculiarities which distinguish the native of India from all other races, and their intellectual productions of every kind. Their past is characterised by unique elements, much like their philosophy, poetry, and architecture. He praises historical sensibility and historical writings from several ancient Indian groups. He continues by saying that ancient India had historical writings, such as the Puranic texts and other works with a mixed historical theme.

The aforementioned Greek and Roman historians wrote solely political histories, but the ancient Indian historians discussed social, economic, political, religious, and cultural aspects of history. Both the classical tradition of historiography and the antiquity of India have comparable worth. Max Muller is entirely correct when he claims that history gives us a complete understanding of everything that has ever occurred in the past. Both the vast and the little histories have their merits, but those merits are distinct.

It is important to keep in mind that historical events have influenced all eras and nations, even when those events were extremely different from one another. The events evolved into a historical texts' or historians' topic of study. History is created by historians, not by the subjects they study. The subjects choose the historian rather than the other way around. Sometimes a historian creates history, and other times an event creates history. Before he starts to write history, the historian is history's creation [5].

Similar to how history became a branch of literature in ancient India, it too did so in ancient Greece and Rome. History was not seen as "a critical science" by the Greeks and Romans, but rather as an art. Critical historians made up a small minority of them. It is not the case that the relevant ancient historians created only historically accurate works of science. In actuality, they approached the study of history using both scientific and artistic methods. They embraced the literary writing style, much like the ancient Indian historians. The experts in ancient history refer to them as literary artists. They even praised Herodotus, the father of history, for being a superb artist and storyteller. He has also conflated history with myths and stories, which is a point worth taking into consideration. Whether they were writing regular and scientific histories or not, ancient historians from India, Greece, or Rome were all far more interested in the aesthetic presentation of the facts. As opposed to what most academics assume, Greece was not the first place where historical composition originated. The claim that the Greeks invented the art of history writing is also untrue. Ancient Greece and India both simultaneously provided the past with the treatment that gave it its meaning and purpose. It is impossible to dispute the concurrent development of historical understanding and historical writing in both nations. Therefore, it would be unjust to emphasise the worth of one while discounting or undervaluing the value of the other [6].

Concur with E.J. Rapson's assertion that "none of them has the art of historical composition developed beyond its earliest stages" whether ancient Indian literature, Brahmamana literature, Buddhist literature, or Jain literature are compared to Greek and Latin classics. He adds, "Its sources heroic songs, mythical histories, and ancient genealogies are in fact to be found in profusion. We learn the names and some of the accomplishments of several countries who came to prominence via literature and monuments. Twenty-two centuries before the Muslim invasion, on the Indian continent, several civilizations rose to prominence, peaked, and then fell, but not a single one of them has managed to locate its historians. Ancient Indian literature "provides materials by means of which it is possible to trace the daily life of the people, their social systems, their religion, and their progress in the arts and sciences with a completeness which is unparalleled in antiquity; but events are rarely mentioned, and there is an almost total absence of chronology." There are undoubtedly dynamic lists that, in some cases, include the duration of the various areas, but they do not, by themselves, serve as a fixed reference for the establishment of Indian chronology.

We see acceptance of the truth as well as its distortion in the observation above. Except for the fact that there was no historian in ancient India and no historical events are documented in the literature from that time period, which lacks chronology entirely, all of his assertions are true. J. Allan, Wolseley Haig, and H. H. Dodwell all made conflicting claims. From a historical and chronological perspective, they claim that ancient Indian literature is not as valuable as European literature. The two major epics, according to them, have little bearing on political history. The Puranas are mostly compilations of legends and myths, and its writers have been likened to mediaeval chroniclers. However, they "contain some genealogical material, the historical significance of which is very difficult to estimate." The Kashmir Chronicle from the late 12th century, the only book that claims to be historically accurate, has some historical data. A pseudo-biographical book by Bana called *Harshacharita*

has regrettably little historical significance and belongs more in the category of fiction than history. There is no denying the historical information that may be gleaned from Sanskrit and Pali literature, although interpretation is sometimes challenging and there is a complete absence of chronological information. The chronology of Indian history has been constructed with the aid of synchronisms provided, mostly by Greek and Chinese authors [7]. The Purana are very reliable sources for dynasty genealogy and chronologies, Bana's *Harshacharita* is a historical biography and a work of historical literature, and the *Kashmiri Chronicle* is a rich source of historical knowledge. There is no shortage of chronological information in the Puranic and Buddhist literature, and it is on the basis of this information that the chronology of ancient Indian history has been partially constructed.

Pro-historical Sense in Ancient India Arguments

On the topic under consideration, several fair and logical judgements have been made. According to German scholar Maurice Winternitz, who affirms the historical sensibility of the ancient Indians and their historical texts, "one must not assume as it has so frequently been said that the historical sensibility is absolutely missing among the Indians. In any event, we discover several precisely dated inscriptions in India, which is unlikely to be the case if the Indians had no understanding of history at all. India has also produced historical literature. The reality is that the Indians never mastered the ability of clearly separating fact from fiction in their historical records. The facts themselves were always more significant to them than their chronological sequence, and they gave absolutely no weight to the issue of what happened first or later, particularly when it came to literary things. Since the fifth century after Christ, inscriptions have also started to provide us with details regarding the birthdates of several authors. He also claims that ancient Indian literature has a wealth of historical knowledge that serves as a vital supplement to the classical writings of ancient Greece and Rome.

The statement made by A.B. Keith that "To the old complaint that India has no historians and no historical sense it has recently been objected, doubtless with some degree of truth, that there is some amount of writing and a number of facts attesting a degree of sense for history" is absolutely correct. It would be absurd to expect to discover India devoid of historical consciousness given the antiquity and advanced nature of Indian civilisation. However, his claims that "history is so miserably represented" and that "there is not one writer in the entire great period of Sanskrit literature who can be seriously regarded as a critical historian" are not entirely accurate. He does concede that certain historical and semi-historical writings were created in ancient India, however. He claimed that the *Pattavlis* of the Jains, the Puranic lineages, and the Buddhist writings all had significant historical relevance. His opinion is that the biographical writings of Vakapatiraja Padmagupta, Bilhana, and others are more historically significant.

According to him and other others, the *Chronicle of the Kings of Kashmir* is the closest thing to history. He also refers to its creator, Kalhana, as "a true historian" and claims that Kalhana is not a good complement to Herodotus. We completely agree with him that Kashmiri historians contributed significantly to the development of genuine history. He draws attention to the fact that ancient India did not arouse the national sentiment, which is a potent tool for creating history. Due to the lack of such emotions, India's ancient historians did not chronicle the political events that occurred there up to the twelfth century AD, including foreign invasions and conflicts and battles between competing dynasties and empires. However, ancient Indian historians were unable to record foreign invasions, which may be attributed to the lack of relevant sources in India at the time rather than a lack of national sentiment on

their part. Some ancient Indian historical works do mention the conflicts and wars between native rulers[8], [9].

A.K. Warder, a leading figure in Indian historiography, has fervently defended the ancient Indians' understanding of history. He provided copious evidence of historical literature from ancient India in his study. He asserts that the idea that ancient India generated little to no historical writing is a flimsy assumption. He has successfully shown that the historiographical tradition in ancient India was continuous from Vedic antiquity until the twelfth century AD.

U.N.Ghoshal. The renowned experts on ancient Indian history A.D. Pusalker, R.C. Majumdar, R.C. Dutt, Radha Kumud mookherji, Radha Kamal Mukherjee, and Romila Thapar have the historical tradition is preserved in the epics and Purana, the historical biographies, historical chronicles, and other historical treaties were composed in different parts of India, and the Hindus, Buddhists, and Jains made important contributions to the evolution of Historiography in ancient India. This proved beyond a shadow of a doubt that the ancient Indians had a true sense of history and introduced historical and quasi-historical writings. "History is not merely political and chronological and is not to individual and datable facts and events," as Radha Kumud Mookerji clearly noted. A history of thinking adds additional significance and interest to history. This history is social and cultural [10].

Historical Suppositions about Ancient India

The ancient Indians were interested in other historical sources as well, not only the genealogies, biographies, and chronicles of monarchs. There were several historical perspectives. There is solid proof that history was written down during Chandragupta Maurya's reign. He assigned a number of state officials to gather information about all significant occurrences and record it in writing, which served as the foundation for history. The Arthashastra of Kautilya makes it clear that the Gopa, a representative in charge of five or ten villages, was responsible for keeping a record of every aspect of a village, including its agricultural output, trade, and commerce. He had to display social classes, castes, as well as other professional and vocational groupings. He was required to keep track of how many Kshatriya, Vaishya, Sudra, farmers, merchants, craftsmen, labourers, and slaves there were overall. These resources provide priceless information for the study of modern society's social and economic history. Kautilya also attests to the preservation of the Mauryan court's archives.

We should also pay attention to Hiuen-Tsang's statement about the Indian tradition of keeping historical documents. During his approximately fifteen-year sojourn in the nation (AD 629–645), he saw that each province had its own state officials in charge of keeping a written record of occurrences. He made it clear that the archives and documents were handled by different caretakers. He said that the official records and state documents were referred to as "Ni-lo-pi-Cha" or "Ni-lo-Pi-t'u." Some of the Puranas' genealogical records of royal lineages were initially kept by the Sutas. After Hiuen-Tsang, the practise of keeping written records persisted for centuries. Archives were kept in the royal courts to preserve the documentation of significant events. The chronicles and Vamsavalis were mostly constructed using the archival documents. The presence of historical chronicles for Nepal, Gujrat, and Kasmir lends credence to the idea that such histories were kept in the royal archives of various nations.

A great country never dies without leaving a record of its accomplishments and deeds. Such records were not lacking in ancient India. "Each succeeding age has left in its literature an impression, a snapshot, if you will, of its ideas and culture, and when we combine all these together, we get a picture of that age. When we see many photos at once, we may quickly

understand the Hindu nation's and its civilization's whole history. It is also thought that during the Muslim conquests of India, some of the old chronicles and other written documents were destroyed or altered [11].

The inscriptional documents also capture the ancient world's concept of history and time. The inscriptions serve as important evidence of historical texts from antiquity. They really represent the oldest history in the Rose, undermining the writers' historical assumptions. They provide a great deal of historical data with accurate dates. They provide genealogies of the current kings, describe their lives and accomplishments as well as those of their predecessors, provide light on the terms of gifts and land transfers, etc. The history of the region may be deduced from the inscriptions carved into stones, copper plates, rocks, pillars, walls, and coins. There is no way to question the writers' or composers' historical understanding of the inscriptions. Their knowledge of history is supported by the details provided by Harisena in the Allhabad pillar inscription about the conquests and campaigns of his patron Samudragupta (AD 335–375) and by Ravikirti in the Aihole inscription (AD 634) about the accomplishments of Pulakesin-II, the Chalukya ruler of Badami (AD 610–43). In order to preserve them as records for the future, historical events were documented in the inscriptions at the request of the ruling monarchs of the time.

Most of the inscriptions from ancient India include dates. They provide the dates of the events that occurred when monarchs were in power. They outline the durations or lengths of the monarchs' reigns. Both historically and chronologically, the inscriptions of Asoka, King Kharavela of Kalinga, Rudradamana of Junagarh, the Satavahana, Samudragupta, Harsa, the Palas, Senas, Chalukyas, Rashtrakutas, Pallavs, Cholas, and Hoysalas are significant. Fleet, a specialist in Gupta inscriptions, was forced to concede that the early Hindus possessed the aptitude and capacity to record history.

The dates of rulers and events are also provided on the coins via inscriptions. These two non-literary sources provide the most crucial information for chronicling ancient India. There were historians and history in ancient India. The wealth of historical resources included in various forms of literature and inscriptions may be used to debunk the notion that has previously been held by certain Indian and international academics that the ancient Indians lacked historical sensibility. They have shown adequate historical understanding in the biographical writings, chronicles, and genealogical lists of royal dynasties. Some Purana texts, Pali chronicles and commentaries, Jain writings, Kalhan's work, and inscriptional records attest to their familiarity with ancient Indians' historical and chronological context.

CONCLUSION

Ancient India had a notion of history that went beyond simple factual reporting and included a cyclical understanding of time. History was divided into separate epochs by the idea of yugas (ages), each of which had its own characteristics. The impermanence of earthly matters and the certainty of change and transformation were emphasised by this cyclical view of time. The idea of Bharatvarsha significantly enhanced ancient India's sense of history. It emphasised how numerous kingdoms, dynasties, and civilizations that lived on the Indian subcontinent were interrelated and had a long history. The idea of Bharatvarsha placed an emphasis on a common cultural legacy and a feeling of inclusion within a more comprehensive historical narrative. Ancient India's historical awareness took several forms, including the creation of intricate chronologies, genealogies, and dynasty records. The technique of conserving historical artefacts, monuments, and inscriptions also demonstrated how important history was. In conclusion, the Bharatvarsha notion and the feeling of history that existed in ancient India both played a significant part in forming Indian tradition. By

highlighting the cyclical nature of time and developing a sense of shared cultural identity, it promoted a deep awareness of the past. Ancient India had a strong historical awareness that influenced many facets of life, including literature, art, religion, and government, and it had a long-lasting effect on Indian civilization.

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CHAPTER 4

ANCIENT INDIAN ITIHASA-PURANA TRADITION; TRADITIONAL HISTORY OF THE VEDAS

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ABSTRACT:

The traditional history of the Vedas has been preserved and passed down via the Itihasa-Purana tradition of ancient India. The relevance of the Itihasa-Purana tradition as a repository of historical information, its connection to the Vedas, and its influence on Indian culture and spirituality are all examined in this abstract. The two major Indian epics, the Mahabharata and the Ramayana, as well as the Puranas, which are compilations of mythical and genealogical histories, are together referred to as the Itihasa-Purana tradition. These works provide insights into the cultural, social, and religious aspects of ancient India and are important sources of traditional history. The oldest and most revered scriptures of prehistoric Indian culture, however, are the Vedas. They include philosophic beliefs, rituals, and songs that serve as the cornerstone of Hinduism. The historical setting, cultural customs, and philosophical foundations of the Vedic literature are all preserved and clarified by the Itihasa-Purana tradition. The Mahabharata and the Ramayana are two examples of Itihasas, which contain historical tales entwined with mythical aspects. They discuss important philosophical and moral issues while also retelling the stories of famous characters like Lord Rama and the Pandavas. These epics provide historical contexts for comprehending and interpreting the Vedic teachings.

KEYWORDS:

Ancient, Vedas, Epic, Historical, History.

INTRODUCTION

The art rather than the science of history was more familiar to the ancient Indians. To expect scientific, serious, or completely true history from the historians of antiquity would be unreasonable. The observation that the contemporary historian of ancient India casually discards the antiquated forms and concepts, the entire setting of antiquity historical writings, is well-suited. Vedavyasa started the tradition of historical writing in ancient India, which persisted until the end of the 12th century AD. The Rgveda contains the earliest historical tradition in India. The Rgveda songs regarding the Aryan people reflect the historical sensibility of their authors. These hymns are the first examples of India's historical sense. The creation of the original Bharata Itihasa or Bharata Samhita by Vyasa in the Dvapara era also marked the beginning of Indian history, as did the Purana Samhita or Itihasa Samhita. The epic and Puranic traditions served as the two primary sources of history in its early stages. Comparatively speaking, the Puranic heritage is more valuable.

The dynasty genealogies and chronologies the two valid aspects or components of history were first documented and preserved by the Puranakara. The details they have provided about the monarchs of various dynasties and the duration of their rule reflect their historical perspective and chronological sense. They have presented India's dynastic history up to the start of the Gupta era in a fairly organised manner. They also provided information on the Kingdoms and dynasties of the Gupta post-Gupta period along with some chronological data, however it was not particularly systematic. The Buddhist and Jain writing traditions were the

other two significant historical writing traditions in ancient India. Before the seventh century AD, a number of semi-historical writings were written by Buddhist and Jain intellectuals. In three separate contexts the Itihasa-Purana tradition, the Vedic tradition, and the Epic and Puranic traditions this chapter will analyse the history of historical writing in ancient India.

The Itihasa-Purana Way

The commencement of ancient Indian historical history was really established by the Itihasa-Purana tradition. The historical tradition was composed mostly of three elements: akhyana (narratives), itihasa past occurrences, and purana any old story or ancient wisdom. These three serve as basic historical examples. They really held the seeds of history. Akhyana denotes the narrative depiction of history. The name "itihasa" really refers to history, which is used in ancient Indian literature as both a reliable record of the past and a guide to modern civilizations and civilization. In a larger sense, it includes historicized accounts of historic events that take the form of stories. The author of the Itihasa tradition saw history from a more broad perspective and gave greater weight to the instead of only describing wars and battles, political disputes and discords, etc., describe the people's modern social, economic, political, religious, and cultural lives. The term "purana" is often used to refer to tales from ancient times, whether they are mythical, fantastical, or quasi-historical. In its broadest sense, itihasa or purana refers to true traditional history. The Itihasa and Purana include a number of legendary and factual tales of previous events or those that occurred before humanity existed. It was during the Vedic era that Itihasa first took a genuine or oral tradition-based shape. The tradition's written documents didn't emerge until much later. Written tradition paved the way for history to be preserved in writing. The foundations of history may be found in both Vedic and Post-Vedic literature.

Itihasa-Purana Tradition's Age

Itihasa-Purana tradition dates back to the Vedic Age, making it ancient. The oldest Vedic document, Rgveda Samhita, has the first use of the term "Purana." Anything has an implied feeling of antiquity due to the term. It has been used in the same literature as a Gatha, a narrative from ancient times, etc. Yaska, who is said to have lived between the years 800 and 700 B.C., also made references to the Purana and the Itihasa. As an example of an Itihasa that may be differentiated from the Gathas, he used the Kuru dynasty. He refers to Aitihasiaka, which may also be substantiated by a remark made by Durgacharya (A.D. 1300-1350), a commentator on his work, for those who read the Veda in light of conventional history. The Veda's Puaranic Akahyanas were solely dependent on modern tradition. In the later writings of the Vedic period as well as in the texts of post-vedic eras, Itihasa as a genre of literature is often referenced alongside Purana. The Purana is briefly referenced in the Atharva Veda Samhita, first together with Itihasa and three other Vedas.

We are also informed in this regard that Itihasa, Purana, Gatha, and Narasamsis were well-known to the populace. They were carefully studied by academics and aristocrats of the time since they were the storehouse of ancient traditions. Along with the Puraqna, the Itihasa Veda and the Purana Veda were cited by the Gopatha Brahmana. The Itihasa and the Purana have been equated with the Vedas in the Satapatha Brahmana. It also contains the term Itihasa-Purana, which is a compound. Anvakhyana and Itihasa are identified as two distinct types of works in one text. But it's unclear exactly where the differences lie. The former was likely an addition to the latter. The Itihasa Purana tradition served as the basis for the tales told in the brahminical writings. Itihasa, Purana, Gathas, Narasamsis, and Kalpa are all referenced in Taittiraiya Aranyakas. In the Brahadaranyaka Upanishad, Itihasa and Purana are combined. Additionally to the Purana, Itihasa is described in the Chhodangya Upanishad [1]. The Rig,

Sam, Yajur, and Atharva Vedas are the four vedas, and this is the scripture that expressly refers to Itihasa-Purana as the fifth veda. It is clear from the Upanishad that study of the Itihasa, Purana, and Veda was significant. Both the Itihasa and the Purana were referred to as vedas in the Sankhayana srautasutra. In Itihasa and Purana, two Grihya sutra that stand for tales and legends, have also been discussed.

Itihasa is referred to as the fifth veda in one of the Pali writings. While analysing the connection between Itihasa and Purana, Sayana (1300-1380 A.D.), a commentator on Veda, attempted to separate one from the other but came up with inconsistent results. We discover that he refers to the Brahmanda by the latter and the Mahabharata by the former. He said that they came from portions of the holy book that told either the mythology of God or of Man, or both. In fact, the common use of the phrase Itihasa-Purana revealed how closely related the two were. The three families of the Angiras, Atharvanas, and Bhrigus amalgamated in the later Vedic period, and the resulting composite family, the Bhrngviangirases, successfully continued the heritage of Itihasa-Purana, Akhyanas, and Akhyayikas, among other things. It is certain that Itihasa gained more significance than Purana in the later Vedic period, but it is also true that both were equally well-liked and continued to be indistinguishable. Naturally, a distinction between the two was formed in later times. Itihasa eventually underwent a shift in connotation; it was often employed as a catch-all phrase for all historical and associated traditions as well as the Purana.

It is still unclear whether Itihasa-Purana or Itihasa is referred to as the fifth Veda in the relevant Sanskrit and Buddhist literature. K.F. Geldner came to the conclusion that the Itihasa-veda or Itihasa Purana was a single word based on all plausible evidence found in ancient Indian literary sources. However, he has not specified the work's name. His theory has been refuted by Maurice Winternitz, A.A. Macdonell, and A.B. Keith, who contend that the Itihasa veda is not a specific book but rather a field of knowledge that includes myth, folklore, and other forms of oral tradition. The Itihasa-Purana, which represents a substantial collection of mythology, legendary history, etc., is just described as generally belonging to the fifth veda. When discussing the ancient Indian Itihasa tradition, Emil Sieg points out that the Itihasa-puranaveda is a compilation of Itihasa or Purana. He claims that the Mahabharata is the fifth veda and that it has all the components of an Itihasa and a Purana. J. Hertel has also addressed the issue, although he came to no satisfying conclusions.

However, the purported fifth Veda, also known as the Itihasa-purana and the Purana-Itihasa, is none other than Vyasa's Itihasa Samhita or Purana Samhita. On the basis of the puranic writings' collective evidence, this may be shown beyond a reasonable doubt. Here, suffice it to note that the so-called Itihasa-Purana, which contains old stories concerning the kings of different dynasties, their genealogy, and illustrious exploits, etc., is of immense historical significance. The Puranic texts include a variety of topics in ancient Indian history that are the most obvious manifestations of Itihasa. The Vedas appeared in the Purana in expanded versions. Because of this, the Itihasa-Purana is referred to as the fifth Veda with the other four Vedas in the Vedic and Puranic literature. The Vedas and the Itihasa-Purana were equally significant and closely linked. The Puranas were seen as having a higher relative importance than the Vedas. According to the Mahabharatas, the Puranas, and one of the Smritis, the brahmanas needed a thorough understanding of the Itihasa and Purana to correctly interpret, explain, and analyse the information found in the Vedas. One of the fourteen primary learning branches was the Puranas. The Itihasa and Purana were frequently studied by the educated members of society, according to a long-standing tradition [2].

DISCUSSION

Itihasa-Purana Tradition's Value

Some Puaranic writings provide a good illustration of the importance of Itihasa-Purana heritage. Itihasa, Purana, and Akhyana have all been considered as being almost similar in sections of the Puarana. By all these names, the scriptures refer to themselves. There hasn't been a definite separation between them. However, Itihasa and Purana are often considered as different aggregate nouns. In reality, they split apart from one another considerably later. In this way, the Puranic evidence is more explicit than the Cedic and Brahmanic evidence [3]. Nearly all of the components of historical tradition are present in the two epics, the Mahabharata and the Ramayana. The text itself speaks for the relevant truth. As stated by Valmiki, his Ramayanas are Puratana Itihasa. Its rationale is found in the books' historical information. Itihasa, Purana, and Akhyana are the names for the Mahabharata. In reality, it encompasses a number of akhyanas, upakhyanas, etc. It also goes by the name Arthasastra. The passage continues by stating that Vedic and Puranic evidence strongly supports it.

This epic has multiple instances of the term Itihasa as well as the similar words Puravrtta, akhyana, Purana, katha, etc. E.W. Hopkins asserts that the Mahabharats, also known as the Itihasa and Purana, also claim to be the fifth veda. The Purana serves as the basis for the epic's current form. He adds that there are certain academic undertones to the historical narratives included in this epic. From a historical perspective, the Mahabharata is comparatively more significant than the Ramayana. Undoubtedly, it is a semi-historical piece. It is encyclopaedic in character and contains a wealth of information on just about every imaginable facet of ancient Indian history and culture. The Purana, the Mahabharats, and to a lesser extent the Ramayana, according to F.E. Pargiter, "profess to give accounts from tradition about the earliest occurrences." The first two are the foundational foundations of early Indian historical tradition. Names like Itihasa, Ahyana, and Purana are not exclusively used in literature from later periods to refer to the Mahabharata, Ramayana, and Puranas; other Buddhist and Jain writings are also heavily influenced by itiohasa-Purana heritage [4].

Kautilya had a thorough understanding of history. He asserts that Itihasa is not a single work but rather a body of literature made up of the Purana, Itivritti (a story or account of a past event), akhyayika (biographies of important historical figures such as kings and princes), udaharana (an illustration), the Dharmasastra (law), and the Arthasastra (science of art), state and governance, or polity). These were the six components that made up history. Here, the term "purana" refers to puraanas, which in his opinion were the most significant of all the elements that made up Itihasa. Ji's account of the Itihasa is in line with what is written in a Jain puran from the ninth century A.D.

As distinct literary works, the Itihasa, Purana, Akhyana, and Akhyayika also included Katyayana's (second half of the fourth century B.C.) and Patanjali's writings. Manu also mentions the learned and taught akhyana, Itihasa, and Purana (akhyananitihisams ca Puranani). According to some academics, the itihasa, or history, described in this passage also contains the two epics. But in this instance, there is no specific book mentioned. This is only a conventional perspective on the many Itihasa forms. However, historical writings that reflected old customs, tales, gathas, etc. did exist. Itihasa is defined as puravrtta (accounts of former occurrences) in the Amarakosa by Amara Simha (c. 5th or 6th century A.D.). The Mahabharats are discussed by the work's commentator. There are also references to akhyayikas (a biographical book that covers historical topics) and the Purana, which is divided into five divisions and includes dynasty genealogy based on legends. The Itihasa is referred to as a Veda by Rajasekharas, who lived between the final quarter of the ninth and

the first quarter of the tenth century A.D. He links the Itihasa to the Puarana. He claims that itihasa comes in two separate varieties, namely. Purakalpa and the parakriyas. The former emphasises a single hero, as in the Ramayana, while the latter emphasises a number of heroes, as in the Mahabharats.

The usage of the terms akhyana, Itihasa, and Purana by the ancient Indian authors does not seem to be constant as they sometimes use the terms synonymously and other times designate them as different types of storytelling. In actuality, it wasn't always easy for them to make a clear-cut difference between them. They were regarded as though they were connected or linked for a long time. Actually, their differences complemented one another. The Itihasa-Purana tradition is reflected in the literature of Buddhist and Jain academics as well as the Vedas, epics, and Purana. The historical texts in ancient India were largely founded on this tradition, at least up to the end of the Gupta era. This tradition's three valid components were myth, genealogy, and historical accounts. There was undoubtedly a little change from the prior custom during the post-Gupta era. However, the Itihasa-Purana tradition is also perceptible in the historical writing from that time. Since the seventh century, there has been a discernible change in the notion or idea of history. Itihasa and purana evolved into two separate fields of study. The previous custom, however, did not fully disappear. Even Kalhana's works, one of India's greatest ancient historians, are influenced by Itihasa and Purana heritage [5].

Our understanding of the distant past is mostly based on tradition. The tradition is human evidence about the distant past, thus it should not be discounted just because it includes inconsistencies. It is not possible to completely disregard ancient Indian historical tradition as unworthy of respect. Results of excavations and discoveries may be used to gauge the reliability of the information in general. With the help of all the facts at our disposal, it may be evaluated and weighed. Various historical works, such as dynasty annals, genealogical records, historical biographies, local chronicles, historical narratives, regional histories, etc., have been left to us by the ancient Indian historians. Ancient Indian authors' understanding of history is vividly captured in the writings they have left behind.

Vedas' Historical Tradition

The Rgveda is the first literary work that the Aryans have left for future generations that has some historical significance. It is a Samhita, or compilation, comprising ten mandalas or volumes that include a total of 1028 (1017 + 11) hymns written by different priest-poets or ancient sages. The hymns that include historical details exhibit the historical sensibility of their authors. The Brahmanas scrupulously kept them and passed them on from father to son. The oral tradition was the primary method used to transmit historical information from one person to another. The Brahmanas documented tradition after writing was invented, including information on historical figures, current individuals, the Aryan culture and civilization, and other topics. Actually, they were in charge of maintaining or preserving historical documents. It is important to note that at this point the great sage, Krsna Dvaipayana Vyasa (the son of Parasara), at the beginning of the Dvapara period, gathered, organised, correctly structured, and separated or classed the Vedic hymns in their whole penned by diverse writers into four Samhitas. He thereafter gained the moniker Veda-Vyasa in popular culture. Vasukra, a well-known Kashmiri Brahmana, is credited for interpreting the Veda and putting it to paper [6].

Historical Data from Vedic Literature

There is a wealth of historical information concerning the Aryans' way of life and civilization in the Rgveda. The information concerning their initial habitat inside the boundaries of India and their settlement patterns is of extraordinary significance and is included in the book. It is

from this text that we learn that the Aryans first inhabited the area known as the Sapta-Sindhu region, which is situated along the Sindhu (Indus) and its principal tributaries, Vitasta (Jhelum), Asikni (Cenab), Parusni (Ravi), Vipasa (Vyasa), and Sutudri (Sutlej), the five rivers of the Punjab on the west and the A few hints regarding their earlier habitation in the Balhika or Bahlika area (the Vamksu Valley) can be found in the book. The text's references to the Ganga and Yamuna rivers suggest that they were partially included into the Gangetic doab. The Ganga-Yamuna Doab, often known as "the area between the rivers, Sarasvati and he Bharatas lived in Drsadvati, while the Aryans lived from Afghanistan to the Gangetic valley throughout the Rgvedic era. The information in the text about the Dasas or Dasyus, the expansion of Aryan culture by the Panis (a trading class) outside India, the social system, economic situation, political structure, religious, and cultural life of the Aryans, as well as their internal conflicts, hostility towards one another, and conflicts with non-Aryans are of great historical value[7], [8].

The five associated Aryan peoples, Anus, Druhyus, Yadus, Turvasas, and Purus, who lived in the sapta-Sindhu area, are mentioned incidentally in the Rgveda. In addition to them, the book also makes mention of the Bharatas (who ultimately amalgamated into the Kurus), Tritsus, Srnjayas, Krivis, and other smaller clans. The Battle of Ten Kings, one of the important Rgvedic era events, is also mentioned in the book. With the aid of Indra, Sudas, king of the Bharats, defeated the confederate peoples led by ten kings (five of whom were the heads of the aforementioned affiliated Aryan groups and the remaining five were the chiefs of non-Aryan tribal groups, namely the Alinas, Pakthas, Sivas, Bhalanases, and the Visanins of the North-West), establishing the political superiority of the former over the latter.

The Rgvedic history of the Aryans' political life includes this incident as one of its key elements. The Rgveda mentions several notable kings, including Nahusa and his son and successor, Yajati, Pururava Karusravana, who is identical to Samvarana's son Kuru mentioned in the Mahabharata and Puranas, and Manu, the son of Vivasvana Iksvaku, whose dynastic history is available in the Ramayana and Purana. Although their dynasties and genealogy are not mentioned in the Bible, there can be no question about their historicity. The book also lists the names of the kings of the North Pancala kingdom north of the Ganga, including Divodasa, Mudgala, Srnjaya, Cyavana, his son Sudasa, and one of his successors called Somaka. The North Pancala Dynasty's Puranic genealogy may attest to the historical validity of the Rgvedic allusions to these monarchs. It cannot be disputed, however, that the contemporaneous historical accounts in the Rgveda lack a chronological context and provide few material that may be used for historical purposes while having all the reliability of first-hand testimony [9].

Vedic Historical Tradition: An Analysis

Some of the Rgvedic hymns are, as Louis Renou accurately noted, "historical." The "rudiments of history" may be found in them. According to Adolf Kaegi, these hymns were written "with the purpose of saving the legacy of ancestral times from further contamination and from destruction; the Rgveda is thus, to some part, a scientific, historical compilation. According to L. Geiger, these hymns provide a vision of a pure, prehistoric human existence devoid of outside influences. They provide tangential data on the lives of the Aryans rather than narrating events. Given that they were composed within the era being portrayed, they may be considered to be historically quite genuine.

According to R.P. Chanda, "The hymns sung by the Rsis and preserved in the Rgveda Samhita herald the dawn of history in India." The Rgveda is referred to as a "historic veda" by Muir. Many academics have recognised its historical significance as the oldest known

chronicle of the Aryans. It is referred to as a "unique monument of a long-vanished age" by A.A. Macdonell, who also notes that it includes certain items of historical significance. One of the earliest forms of Vedic Aryan Culture successfully embodies the Indian sense of history. The Veda is the oldest history of the Aryan family, claims F. Max Muller. The secure foundation of Indian history is this. It is significant not only for Indian history, but also for global history. In one of his articles, he claims that the Veda is the only source on earth that compares to it in significance for a study of man or of Aryan humanity. I maintain that a study of the Vedic literature is essential for anyone who cares about themselves, their ancestors, their history, or their intellectual development. It is significantly more beneficial than learning about the reigns of Babylonian and Persian kings, even learning about the dates and deeds of many of the kings of Judah and Israel.

The earliest historical tradition in India is maintained in the Vedic literature, according to U.N. Ghoshal. He said that the Indians had developed a concept of history quite early in their history. The claims made by A.K. Warder may somewhat support this. The Rgveda, the oldest and best Brahmanical literature, includes historical references, some of which chronicle modern individuals and events, but many of which relate to bygone eras and individuals, and is plainly founded on tradition, according to F. E. Pargiter. He continues, "The historical tradition maintained in the Vedic literature has one significant benefit above that in the epics and Puranas because literature has been kept extremely carefully and what it includes is how the words of the present period. Due to its age, its comments are more accurate than those found in the less meticulously preserved epics and puranas. The Vedic literature is not authoritative in historical matters (except where it notices contemporary matters), and conclusions drawn from it are not criteria for estimating the results produced by Historical tradition in the epics and Puranas, he claims, contradicting his own claim. He has emphasised several times that the Vedic writings are not works with a historical focus or that address history. However, such an argument is now untenable. When discussing the nature of Vedic Itihasa, A.B. Keith gave the Rgvedic past a lot of weight. It is well known that the Samhitas and Brahmanas, two of the Vedic literature, are not works with a historical focus [10].

It is impossible to dismiss the historical tradition of the Vedas as totally unimportant. According to a well-known adage, "The evidences drawn from the Vedic literature are actually quite powerful and normally carry higher authority in that many of them are either directly current records or are traditions developed from contemporary evidences. In actuality, the only book that discusses the early Vedic period's history and culture is the Rgveda. The history of that ancient (Aryan) civilization has been written for us, not in chronicles like those that constitute the boast of Muhammadan India, but in the sacred writings of Sanskrit-speaking Hindus, and in poems that depict the social life of prehistoric India as vividly as Homer did that of prehistoric Greece.

CONCLUSION

In ancient India, there was no lack of historical information or historical writings. The body of works illuminates numerous facets of ancient Indian history and culture. The assertion made by certain academics that regular historical writings by Hindus have long been desired is unpersuasive. The Itihasa-Purana tradition, which includes Vedic and Puranic historical texts, does in fact provide a sizable body of historical data on ancient Indian history and disproves competing historical notions held by ancient Indians. The Itihasa-Purana tradition, which originated in ancient India, is a crucial source of traditional history since it preserves and clarifies the historical background of the Vedas. These writings include tales, genealogy, and mythical stories that broaden our comprehension of traditional Indian religion,

philosophy, and culture. The Itihasa-Purana tradition serves as a link between ancient India's historical and spiritual aspects, enhancing our understanding of its rich past.

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CHAPTER 5

ANALYSIS OF EPIC TRADITION

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ABSTRACT:

The epic tradition, which includes a rich tapestry of myth, legend, and heroic tales, has an important position in global literature. In this abstract, the epic tradition is analysed in terms of its traits, topics, and cultural significance in many societies and eras. Long narrative poems called epics often include vast adventures, heroism, and mythical themes. They act as archives for the collective memory of a society, reflecting its morals, convictions, and traditions. Studying the epic tradition's form, themes, characters, and the cultural setting in which it developed are all part of the examination. The epic tradition's broad breadth and duration are two of its distinguishing characteristics. Epics may span many generations, covering huge geographic locales and several plot lines. They provide a complete picture of a culture or civilisation, often delving into the past and proposing mythical reasons for the occurrence of certain natural occurrences. While epics cover a wide range of topics, recurring themes include bravery, honour, destiny, love, and the conflict between good and evil. Epics sometimes have larger-than-life heroes who engage on dangerous expeditions and represent the good and bad in mankind, such as Achilles in the Iliad or Gilgamesh in the Epic of Gilgamesh. The values and ambitions of their various civilizations are represented by these heroes, who turn into iconic characters.

KEYWORDS:

Ancient, Dynasties, Epic, Historical, History.

INTRODUCTION

According to the Ramayana and the Mahabharata, the epic tradition of telling history was quite distinct from the Vedic approach. Both epics are of great historical significance. The epic tradition has a significant cultural impact. Epics preserve a society's collective memory by acting as archives for cultural and historical information. By affording a window into prehistoric habits, traditions, and religious beliefs, they provide light on society structures, values, and norms. By developing a feeling of legacy and constructing national or regional narratives, epics can aid in the development of cultural identities. Particular examples from other civilizations, such as the Indian epics Ramayana and Mahabharata, the Greek epics Odyssey and Iliad, or the Norse epic Beowulf, is necessary for understanding the epic tradition. To find similarities and contrasts in topics, story structures, and cultural settings, comparisons may be made [1].

Historical data from the Ramayana

It is accurate to refer to the Ramayana of Valmiki as a historical epic. The fact that the author includes the dynastic histories of the Solar and Lunar families as well as other historical information about various kingdoms and principalities, towns, and cities, as well as information about the polity and administration, the state of Aryan society at the time of the Ramayana, the life and culture of some tribal people, etc., supports his claim that it is puratana Itihasa (ancient history). There is some debate about the historicity of the

Ramayana. However, it cannot be believed that K.K. Dasgupta's claim that it is "the first historical biography produced in India" is true.

Northern Indian Ancestry

The Ramayana by Valmiki contains the lineage of the kings of Ayodhya, the capital of the Kosala Kingdom, from Ikshvaku to Rama of the Solar family. Without a doubt, the genealogy is organised methodically. However, it is lacking since it only has around 35 kings. In actuality, it seems from the Puranic chronicles that there were 64 monarchs throughout the pre-rama era. The literature also includes a short history of two further Solar family dynasties, the Videha and Vaisala dynasties. Ikshvaku's son Nimi, who is also known as Videha, is the ancestor of the Videha dynasty. He was the first member of Mithila's royal family. He was replaced by his son Mithi, who in turn was succeeded by Janaka I, who in turn was followed by a number of kings up to the reign of Siradhvaja (who is the same as Janaka II). According to the genealogical sequence of the rulers of this dynasty, there were fifty-two kings in the line of Nimi who controlled the kingdom of Videha, which had its capital at Mithila (Janakapur, which is now located close inside the border of Nepal). The work is chock full of insightful information on the Vaisala dynasty's past and antiquity. This dynasty or kingdom, with its capital at Vaisali and a name similar to Visala, was founded by the monarch Visala. It seems that he was succeeded by nine kings, all the way down to Sumati, according to the genealogical list of the rulers of this dynasty provided in the text [2].

The Lunar Family's History

The Ramayana also provides us with information on the lunar family's past. According to what is said, Pururava governed from Pratisthana, the capital city of the Madhyadesa. Nahusa's son Yayati replaced him as king. Yayati had five sons who each reigned over a distinct kingdom: Yadu, Turvasa (or Turvasu), Druhyu, Anu, and Puru. The book also makes reference to Brahmadata, king of Kampilipuri (Kampilya), the centre of the south Pancala kingdom. It contains information on the Haihaya dynasty that is very important historically. One of the branches of the Yadavas in Yadu's line are the Haihayas. The Haihayas are the title given to the reigning king Haihaya and his descendants. The book also provides a portion of their family history. During the reign of Krtavirya's son Arjuna, the Haihayas expanded their sphere of influence into the Narmada Valley. The latter is supposed to have subdued Karkotaka, a Naga chief who had relocated there and later made it his fortress stronghold, in order to take control of Mahismati, which is located on the banks of the Narmada. By ousting the Nagas of the Narmada area, the Haihayas gained control of that portion of India. The poem also reflects on the violent interactions between the Haihayas and Talajanghas and the Kosala kingdom during the reign of one of its kings, Asita. There are also some tidbits of knowledge regarding the Kasi dynasty there. The Ramayana also makes mention of Vasu (Uparicara Vasu, the fourth successor to Kuru's son Sudhanvan), and his five sons, including Brhadratha, who established the kingdom of Magadha with its capital at Giruvraja, and Kusa or Kusamba, who established Kausambi (the centre of the Vatsa kingdom).

Details about Historical Geography

The Ramayana also makes reference to a number of towns and cities, including Pratisthana, Pragjyotisapura, Ayodhya, Mithila, Vaisali, Mathura, Hastinapura, Girvraja (Rajagrha), Mahismati, Kampilya, and Kusavati. The essay not only discusses the background of their foundations but also vividly describes them and offers a window into urban life. It is rife with knowledge about the social and religious life of the Aryans, as well as the nature and operations of the State, the administration of justice, war, and politics.

The Ramayana sheds a lot of light on historical geography, including the many kingdoms, principalities, janapadas, urban centres, and races and tribes that were present in various regions of India at the time. Indian Epic Poetry, London, 1863, p. 8; Monier-Williams H. R.C. and Jacobi (Das Ramayana, Bonn, 1893). The historical significance of this epic has also been recognised by Dutt.

From the Mahabharata: Historical Information

Three years after the conclusion of the Great Bharata Battle, Vyasa began writing the Mahabharata. Its original name was Jaya Itihasa. It is referred to many times in the book itself as an Itihasa (history). It is further said that this Bharat Itihasa, which is chock-full of information on worthwhile topics, is the greatest one. Because it was a history of the Bharat dynasty, it was also known as the Bharata Samhita. There were 24000 verses in it. Additionally, other updates and tales from the present day were added to it, leading to the its verse count has increased to 100,000. The Mahabharata was then a well-known name for it. The text has precisely the same number of verses in its current expanded version, which is organised into 18 parvans or books. It's thought that it was deleted twice—once during the Sunga era and again during the Gupta era.

According to some academics, the Mahabharata is "a work of history" that is respectable enough to be accepted. C.V. It is regarded as both an epic and a history by Vaidya. He adds that works known as histories or itihasas were popular even during the Vedic era. The Mahabharata was initially written as a history. It is not the kind of history in which historical events are ordered chronologically. It has historical worth all on its own. Without a doubt, it is a historical information encyclopaedia. It clarifies several facets of ancient Indian history [3]. The entire Mahabharata contains important historical details about towns and cities, kingdoms and republics, kingship and state, polity and administration, Aryans and non-Aryans, the current social and religious conditions of the populace, etc. These details include the dynastic history and genealogies of the Lunar race during the pre and post Bharata war period.

DISCUSSION

Historical Genealogy of Northern India

The genealogies of the pre-war rulers of the Lunar dynasty are described in the Mahabharata, and they include those of Pururava, his five sons Yayati, Anu, Druhyu, Tarvasu, and Yadu, the kings of Puru's line of pauravas, the Bharata and Kuru dynasties, and the rulers of the Pancala dynasty. There are also descriptions of the histories of the Pauravas, Bharatas, Kurus, and Pancalas, as well as the kingdoms and dynasties of the Anavas (the descendants of Anu). The Yadavas in general, including the Andhaka-Vrsnis, the Bhojas, and the Haihayas, moved their capital from Mathura to Dvaraka during this time. The text's description of the dynastic histories of the Kasi and Magadha kingdoms is equally important historically. The information supplied therein on the Kuru kingdom of Hastinapura, which was governed by Pariksit II's successors in the post-war period, is likewise of significant historical significance. The Naga dynasty is also briefly mentioned in various informational snippets. The chronological order of events is somewhat disrupted, and the dynasty lineages do not always agree with one another. These are the two flaws that stand out in this epic's depiction of the histories of the kingdoms and dynasties.

Ganga Valley's Urbanisation History

The Mahabharata also sheds information on the early stages of urban development in various regions of India, including the Gangetic valley. It provides details on the origins, development, and certain urban characteristics of various towns and cities, including Hastinapura, Indraprastha, Mahismatipur, Kasi (Varanasi), Campa, Girivraja (Rajagraha), Kausambi, Ahicchatra, and Kampilya. Archaeological evidence has previously shown their existence. The epic details the history of Dvaraka city in Gujarat, namely from the time it was founded till it was submerged into the sea precisely 36 years after the conflict or Great Bharata fight. Its information on the seals made of shell that are inscribed with the padma (lotus) sign (Aranyaka Parva) is highly congruent with the discoveries of renowned marine archaeologist,

S.R. Rao. Exactly the same Bet-Dvaraka seals were found by him between November 1987 and February 1988. It is remarkable to observe that the Visnu Parva and the above Parva of the Mahabharata both underline the political significance and economic worth of the seals of Dvaraka during Krsna's time. Both the historical veracity of the epic tale of the city and the archaeological finding of the remnants of the sunken Dvaraka city from the Arabian Sea by Shri Rao demonstrate not just the historicity of Krsna. Some other urban centres like Tamralipti, Bharukaccha Surparaka, Viratanagar, Madra's capital Sakala, Dasapura, Tripuri, Pragjyotisapur, Bhojakatapura, Kundinapura, Suktimatipura, Uragapura (one of the early capitals of Cola kingdom), Rajapura, the capital of Kamboja and Masaka (Massaga in the swat Valley which was in a flourishing condition at the time of Alexander's invasion of north-west India) also find mention in the Great epic [4].

Information about Northern India's Geopolitical History

The Mahabharata provides a comprehensive list of kingdoms (states), Janapadas (territorial units and peoples), and republican communities, including the Andhaka-Vrsnis, the confederate Yadava tribes of Mathura, the Sivis, Kunindas, Trigartas, Ambasthas, Odambaras, Yaudheyas, and Ksudraka-Malavas of the Punjab. This book also includes information on the development of the institution of monarchy, the genesis or establishment of the state and its seven parts (based on the saptanga theory), their nature and kinds, goals and functions, growth and decline, inter-state connections, etc. It is believed that the monarchical and republican systems of administration were successful. It contains valuable information on the administrative system used in monarchies, the roles and responsibilities of the king and his mantriparisad, councillors, subordinate rulers, and officers, as well as on military administration, judicial administration, village and city administration, and the gana form of government, or the rule of the many[5], [6].

The great epic also gives a description of the Aryans' first habitation in the area that stretched from the western bank of the Yamuna to Kuruksetra on the bank of the Saraswati (which was a part of the Sarasvata region). South of the Sarasvati and north of the Drsadvati was where Kuruksetra was located. It also makes mention of a number of non-Aryan races, tribes, and foreign invaders, including the Sakas, Pahalvas (Parthians), Yavanas (Abactrian Greeks), and Hunas. The vast epic paints a detailed picture of current social life, including information on the caste system, the status of nobles, brahmanas, slaves, and women, the habit of sati, the practise of polygamy, marriage system, and religious beliefs, among other elements.

The Puranic Culture

The Puranic tradition of history writing merits particular consideration. The Puranas have a distinct past. The renowned sage Veda-Vyasa, the twenty-eighth of a succession of Vyasa

who were known by many names, is credited with writing the original Purana Samhita (or Itihasa Samhita), a single work. He continued his ancestors' practise of collecting and conserving the Puranic knowledge. The Puranic texts categorically state that after dividing the single Veda into four Samhitas, he first wrote the Purana, which is divided into eighteen parts and contains akhyanas, upakhyanas, gathas, etc. He then wrote a history known as the Mahabharata (Bharata Samhita), incorporating some Puranic information into it even in the Dvapara era. The aforementioned eighteen Puranas have Aryan historical tradition among their other contents. According to A.K. Warder, the original Purana was written in the seventh century B.C. It is unclear if this phenomenon first appeared under the rule of Adhisimakrsna of the Kali period (sixth in the lineage from Abhimanyu). In reality, the Purana was not written during the stated king's reign; rather, it was retold. In actuality, the history of historical writing in early India began during the Dvapara period [7].

It is noteworthy to notice that Maharsi Veda-Vyasa covered key historical topics such as dynasty lineages of the pre-Bharata war era, current occurrences, etc. in his Puranas and the Mahabharata. And probably on account of this, Umasankara Diksita referred to him as "a great historian" and Itihasakartta (a composer of historical works). N.S. Rajaram adds, "Veda Vyasa was regarded as a renowned historian in earlier times. According to tradition, he wrote the historical epic Mahabharata and was in charge of safeguarding the ancient texts contained in the Puranas. Practically speaking, it is impossible to organise all of his works chronologically. He also cannot be positioned inside a time limit. He was a historical character, not a legendary one. In actuality, it was rsis and maharsis who established the custom of keeping historical documents alive.

Veda-Vyasa was the one who instructed his students in the first historical lecture. He taught the Itihasa Purana to his well-known student Romaharsana (also known as suta), who then passed it on to his son Ugrasrava and six other students, at least five of whom were Brahmanas, according to the puranic records. The suta class of Puranic brahmanas had acquired historical consciousness. Their basic understanding of history was founded on the teachings of the aforementioned Vyasa. Most likely, Romaharsana and his followers finished the task that Vyasa had started. The custom of researching, instructing, and deciphering the Itihasa and Purana that Vyasa established and that his pupils followed have been passed down through the generations [7].

Purana's Compositional History

The original Purana only included pre-Bharata war era genealogy, although it did offer information on the kingdoms and dynasties. It underwent a number of revisions with additions between around 500 BC and 500 AD. Throughout the aforementioned era, the Puranakaras integrated historical occurrences from the past with other topics. This was done by periodically using their historical sense. In order to preserve the historical traditions of ancient India, the Puranic sutas were crucial. Their primary responsibility, according to the Puranic scriptures, was to write, organise, and preserve the genealogies (vamsavalis) of the rulers of different dynasties, which served as the basis for the Itihasas and Puranas. On the basis of the data gathered from the royal families, the families of the priests, and other families, they used to build the royal genealogies. The Puranic scriptures contained the information they had gathered. They were also used by the monarchs in their courts to document the events of both their own and their forefathers' reigns. They were therefore stewards of genealogical data, chroniclers of historical events, and keepers of historical tradition (both Brahmanical and Ksatriya). In addition, Kautilya tells us that "the pauranika, the suta, and the Magadha" were three paid officials chosen by a king or prince to hear the Itihasa and Purana. According to reports, the first two knew a lot about their topics. In

addition, Maurice Winternitz acknowledges that in very early times, the pauranikas and aithasikas were skilled storytellers [8].

As stated by V.S. The sutas belonged to the Brahmana class, pathak. He has drawn connections between them and the priestly clans of the Bhrgu (Bhargava), Angiras (Bharadvaja), and Kasyapa, the first two of which were involved in historiography or the recording of history (the Itihasa Purana and subsequently some other writings). The sutas also belonged to the ksatriya or warrior classes or were of mixed ancestry. To create a tradition known as Bhrgvangiras, the Bhrgu and Angiras partially combined. There is evidence that a school of Bhrgvangiras historians rewrote the Itihasa-Purana tradition between the end of the Paurava era and the establishment of the Magadha state. No less important than any other contemporaneous historiographer (or Itihasakara), the sutas made substantial contributions to the discipline of historiography.

The sutas are sometimes compared to bards since they were known for lavishly praising legendary monarchs and heroes in their songs and writings. But until the beginning of the seventh century AD, the bards as a group did not get formal status in the royal courts. Before that time, neither did their position become a career or a family business. Over time, the sutas became less significant. "The roving Sutas and the Bhrgvangirases were replaced by hired court during the early Middle Ages when the heroic narrative of history evolved into the courtly one poets. For comparing their relative historical importance, Pargiter divided the ancient Indian historical tradition into two groups: the brahmanic and the ksatriya. He asserts that the events mentioned in brahmanic tradition are not historically accurate. On the other hand, Ksatriya tradition claims to deal with history.

He continues by saying that while ksatriya tradition preserved in the Puranas allows us to have a picture of ancient India and its political conditions from the ksatriya standpoint, Vedic and other brahmanic literature gives us notices of ancient times from a purely brahmanical point of view and they do not deal with history. He continues to argue that before writing was invented, the brahmanas had to rely on tradition when speaking about historical figures and current events, and that even after writing was invented, they disregarded it in terms of their religious writings. The brahmanas who wrote the brahmanical literature lacked any understanding of history. They fell short of writing authentic history. They scarcely ever distinguished between mythology and history. They also had a persistent propensity to mix the two together by historifying the mythology and mythologizing history, respectively. They are also accused by him of making up false tales and legends. They often forwent updating or harmonising historical tradition. Many ksatriya and popular traditions that were at odds with brahmanic tales and beliefs are reported to have been maintained by the Puranic brahmanas.

He continues by saying that the Puranas' preservation of ksatriya heritage is not lacking in a historical sense. In this tradition, kings and heroes, as well as their heroic acts, genealogy, etc., take centre stage. The stories and songs of the Ksatriya have some historical coherence. Royal ancestry records in no way reveal a lack of historical awareness. The above observations amount to exaltation of the ksatriya tradition and denigration of the brahmanic tradition because the Puranic "genealogies are essentially chronological; and the old tales, especially those narrated in the course of the best versions of the genealogies, have also a historical character." However, the Vedic scriptures and the Puranas still serve as a single source for writing traditional history. This false belief that the ancient Indians lacked both history and a historical sensibility is untrue. The Puranas include several valuable historical artefacts. "From the beginning, the writing of the Ksatriya rulers has always been a complement to the Brahmana literature. In actuality, the Vedic, epic, and Puranic traditions are complementary to one another, and it is impossible to offer a cogent picture of early India

without relying on the combined testimony of all three. The Puranic description of the topic is more in-depth and expanded upon than the Vedic and epic ones, which is a very other thing [9].

Qualities of the Purana

The Puranas deal with five themes or issues, namely. Vamsa (genealogies), Sarga (initial creation), Pratisarga (dissolution and restoration), Manvantara (a period of time), and a Vamsanucarita histories of dynasties of rulers listed in the genealogy, and each Manu. These are a Purana's five qualities, or pancalaksana. The only two of these five vamsa and vamsanucarita are solely historical topics. Without a doubt, the Puranakaras had a strong understanding of history. The Puranas' political history is centred on the dynasty genealogy in particular. Says V.A. Smith: "The dynasty lists in the Puranas provide the most organised record of Indian historical tradition. The authority of the Puranic lists has often been unfairly criticised by contemporary European authors, but deeper examination reveals that they contain a wealth of real and priceless historical history [10].

CONCLUSION

Epics also have an enduring influence on literature, fine art, and popular culture. They have an impact on narrative skills and later literary works. Epics have been transformed into plays, books, films, and other forms of media, reaching audiences from many eras and cultural backgrounds. Their ideas and characters are ageless and relevant to viewers today because they speak to common human situations. In summary, the epic tradition represents a significant part of the literary and cultural legacy of the globe. The investigation of its plot, themes, characters, and cultural relevance are all included in its study. Epics provide light on the inner workings of the human psyche, help to define cultural identities, and have a long-lasting influence on literature and popular culture. Understanding the complexity of human narrative and the overarching themes that unify different cultures throughout history is deepened by studying the epic tradition.

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CHAPTER 6

PURANA'S HISTORICAL SIGNIFICANCE

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ABSTRACT:

Ancient Indian literature known as the puranas has enormous historical relevance in Indian culture. The historical significance of the Puranas and its contributions to forming the cultural, religious, and social elements of ancient India are examined in this abstract. A group of books known as the Puranas first appeared between the third and sixteenth century CE. These texts, which are written in Sanskrit, are replete with information about mythology, cosmology, ancestry, geography, rites, stories, and historical occurrences. Although they are often regarded as religious literature, they also provide excellent historical materials. One of the Puranas' most important historical achievements is their function in preserving and passing down historical narratives and oral traditions from one generation to the next. These historical accounts of monarchs, dynasties, and genealogy provide important light on the political and social climates of ancient India. By illuminating the emergence, collapse, and relationships of many kingdoms and empires throughout history, they provide a window into that growth. The Puranas are also archives for local history. They include in-depth descriptions of regional folklore, stories, and rituals that help us better appreciate the variety of cultures that existed in ancient India. These works not only document historical occurrences but also provide understanding of the prevailing social practises, religious practises, and rites in various geographical areas.

KEYWORDS:

Ancient, Century, Historical, History, Purana's.

INTRODUCTION

"Though historical works about ancient India are lacking, yet tradition has handed down fairly copious genealogies of the ancient dynasties," writes Pargiter in reference to the historical relevance of the Puranic genealogies of the royal families. These are historical in that they list the succession of rulers. They are essentially the sole historical information on ancient political history known in Sanskrit texts, and the list of instructors presented in certain brahmanical writings in a purported chronological sequence provides proof of brahmanical succession. The genealogies serve as the foundation for any historical investigations into custom. They provide the Vedic texts the finest chronological cue is not a reliable resource on historical issues.

In addition, Tod states that there are other native works that, in the hands of a knowledgeable and persistent researcher, would not provide deplorable materials for the history of India in the lack of regular and authentic historical records. The first of them are the Puranas and the genealogy stories of the princes, which, although being shrouded by mythical metaphor and details, provide a wealth of information that may be used as markers to guide a historian's investigation[1], [2].

In general, the Puranas are a mixture of tale and history. Six of the primary Puranas—Matsya, Vayu, Visnu Brahmanda, Bhagavata, and Bhavisya are very significant historically. Because they (like the other four Puranas) deal with historical events from the past, the first two have

been dubbed puratana Itihasa (old history) by their writers in support of their historicity. These six Puranas are really quite accurate historical accounts. They have preserved very rich records of several dynasties from both before and after the Bharata War, allowing us to shed fresh light on some of the murky or enigmatic facets of ancient Indian political history during those times. They are very valuable historically from a dynastic, genealogical, and chronological standpoint. A. Weber has also acknowledged that some of the older Puranas have historical sections that include information on rulers, dynasties, lineages, and chronology. J.F.'s observation was made. The following quote from Fleet is noteworthy: "The ancient Hindus could create brief historical works that were succinct and to the point yet constrained in scope. There is no doubt that the historical Purana chapters reveal a desire on the part of the ancient Hindus [3].

Purana's Historical Timeframe

The Puranas are not the works of a single generation or mind. As was previously said, Vyasa wrote the original Purana before the Great Bharata War. Then the Puranakaras periodically put a number of amendments to it. Some Puranas started the process of adding historical events as early as the sixth or fifth century BC, and it typically lasted into the fourth or fifth century AD, while in some instances it went much farther. The Vayu and Visnu must have existed in the current form about the middle of the fourth century AD since they give dynastic history up to the start of the Gupta reign. Towards the close of the reign of King Yanja Sri Satakarni of the Andhra or Satavahana dynasty (CAD 165–95), one of the early Puranas, the Matsya (One of the Early Puranas) was revised with new additions. Up to AD 236 more people contributed to its composition. Due to the fact that it only covers the dynastic accounts up to the end of the reign of the Andhras or Satavahanas, it was eventually finished before the end of the third century AD. Around AD 400, the Brahmanda existed in its current shape [4].

According to the Apastamba Dharmasutra, the Bhavisya Purana was written before C. 500 BC. Of all previous Puranic accounts of the Kali period, the Kaliyugarajavrttanta (details of the dynasties of the Kali age) provided in this Purana seem to be the oldest. Around the middle of the second century A.D., the dynastic chronicles of the monarchs of the Kali era were first incorporated. The fact that the Matsya borrowed its account of the dynasties of the Kali age from it before the end of that century, and that the Vayu and Brahmanda borrowed their accounts of the same dynasties from it in the following century, as the internal evidence therein indicates, supports the idea that the text in the revised form very much existed in the middle of the third century AD. As far as the prehistoric era is concerned, the Bhavisya Purana provides the stories up till the reign of the renowned Rajput king Prthviraja Cauhan (AD 1179–92). It also seems to have included the occurrences of the succeeding times. Therefore, it cannot be given a specific date in its current form.

Beginning around the middle of the third century AD, the Bhagavata Purana was written. Of course, the text itself shows that certain amendments were made between AD 600 and 800. The Brahma Purana, which is the earliest of all the Puranas, and the Padma Purana, which is next in antiquity, must have existed at least as early as the start of the fifth century BC. The Padma, Bhavisya, and Brahma Puranas are the only places where verses celebrating land contributions can be found. This suggests that the Padma, Bhavisya, and Brahma Puranas were written before AD 500, maybe even much earlier. Some verses from those, which appear in donations from the years 475-6 and 482-3 are said to have been said by Vyasa in the Mahabharata by certain awards [5]. It is possible to date the Agni Purana's initial composition far earlier than the fourth century AD. However, between CAD 500 and 900 worth of additions were done. Prior to 500 AD, there were also the Karma, Markandeya, Brahmavaivartta, Linga, Vamana, and other Puranas.

Historical data derived from the Puranas

Many important historical facts regarding the lives and accomplishments of the kings of the Solar and Lunar dynasties throughout the pre- and post-Bharata war periods, as well as those of a few other significant dynasties, are found in the Puranic literature.

DISCUSSION

Indian dynastic history before the Bharata War: The historical accuracy of the Puranic accounts of the kingdoms and dynasties with genealogies of the Ikshvaku rulers of Kosala with its capital at Ayodhya, of Videha with its capital at Mithila (Janakapur), of Vaisali which was itself the capital (in north Bihar), and of the Saryatas in the line of Saryati (who reigned at Kusasthali, the ancient Additionally, the information provided in some of the Puranas about the kingdoms and dynasties with the genealogies of Pururava's lineal descendants, the progenitor of the Lunar family and the ruler of Pratisthanapur on the confluence of the Ganga and the Yamuna in Prayag, is of great historical significance. The Yadavas in Yadu's line, which included the Haihayas of northern, western, central, and southern India, the Anavas of north, the Druhyus of north-west, the Turvasus of south-east, all five branches which sprang up from Yayati, the Kasi and Kanyakubja dynasties, the Kurus in the main Paurava line, the Pancalas, and five kingdoms, including Magadha founded [6].

Ochre-colored pottery (OCP) from the late Harappan era (C 2200) is related archaeologically with the initial phase of Pauravas settlements in the Sarasvati area, upper doab and Yadavas settlements in Narmada, Malwa, Gujarat, and Ganga-Yamuna doab, as well as Yadavas settlements in Gujarat 17800 BC and C 2000 BC, respectively, for the Chalcolithic Black and Red Ware (BRW). The PGW era included the Kurus of Upper Sarasvati and Upper doab as well as the Pancalas of Gangetic doab.

India's History of Aryanization

We should also take note of the Aryas' Puranic past. The information found in the Puranas concerning the Aryans' beginnings and spread is particularly significant. Some Puranas claim that Pratisthana was their initial abode, from whence they later spread over the Gangetic doab. In contrast to their foreign origin, this material offers some hints regarding their indigenous origin. "The Puranas claim to provide us with the prehistoric history of Aryan India. They achieve this by starting with the early Rgvedic era and outlining the ancestry of the rulers who founded kingdoms and principalities, dividing up and governing ancient India. On occasion, monarchs' deeds and accomplishments are told, wars are acknowledged and chronicled, and notable events occur. A.S. Altekar correctly noted that data from the epics and the Puranas may be used to recreate pre-Bharata war India's history. He goes on to assert that the dynasties from before the Bharata War recorded in the Puranas are just as historical as the dynasties from the Kali era, such as the Maurya and Satavahana. The Puranas provide a thorough account of India's conventional history from ancient times up till the accession of Pariksit II (36 years after the battle).

Indian dynastic history before the Bharata War

The Puranic records also include the kingdoms and dynasties of the Post-Bharata War era, which lasted from Pariksit II's accession or the start of the Kali yuga to the sixth or fifth century BC. Twenty-nine kings of Puru dynasty called the Pauravas of the Lunar family who ruled over Hastinapura, Indraprastha and Vatsa (Kausambi), thirty kings of Ikshvaku dynasty of Kosala of the Solar family including the predecessors and successors of Prasenajit and twenty-two kings of the Barhadhratha dynasty of Magadha (with regnal years) have all been

incorporated in the dynastic list of the kings. Additionally, genealogical lists with the names of the rulers of the aforementioned dynasties have been provided. The information provided by the Puranas regarding the transfer of the capital from Hastinapura to Kausambi during the reign of Nicaksu (one of Pariksit's successors), the rule of renowned king Udayana over Kausambi, the genealogy and offspring of Buddha of the Sakya clan, and the kingdoms of Pancala, Surasena, Videha, Anga, Kasi, etc. are of the utmost significance. In northern, central, and eastern India, ten kingdoms simultaneously reigned. The information in question has a strong track record of historical reliability. The Puranas also make reference of the five monarchs of the Pradyota dynasty who reigned over Avanti. According to legend, they reigned for 138 years [7].

Indian Dynastic History Across Historical Times

The important early historical dynasties' Puranic accounts are of outstanding worth. Ten rulers of the Bimbisarian and Saisunaga dynasties, including Bimbisara (about 558–491 BC), Ajatasatru (around 491-459 BC), Udayin, Sisunaga, and others, are supposed to have governed for 360 or 362 years. In reality, they governed for 200 (From C. 543 to 343 BC). It is stated that Mahapadmananda, the dynasty's founder, and his eight successors reigned for 40 or 100 years. In truth, only two of them the first, Mahapadmananda, and the last, Dhanananda, who was a contemporary of Alexander and resembled the classical poets Agrammes or Xandrammes ruled for a total of 22 years (between 343 and 321 BC). We are also told that between the birth of Pariksit and the coronation of Mahapadmananda, 1050 years had passed. Additionally, Canakya (Kautilya) is explicitly mentioned in the Puranas as having removed the Nandas and placed Candragupta Maurya on the throne of Magadha (in 321 BC), which is a historical event.

There were ten Maurya dynasty monarchs who governed for 137 years (C. 321–184 BC), including Candragupta, Bindusara, Asoka, and his seven successors. Ten kings of the Sunga dynasty are credited as ruling for 112 years (C. 184–72 BC) from Pusyamitra to Devabhuti. From Vasudeva through Susarman, four rulers of the Kanva dynasty reigned for precisely 45 years (c. 72–27 BC). From the sixth to the first century BC, these six dynasties reigned consecutively over Magadha and adjacent countries. In addition, it is believed that the Andhra or Satavahana dynasty had 30 kings who reigned for 456 or 460 years, from its founder Simuka through Pulumayi IV. The Puranas also reveal that there was an interval of 836 years between Mahapadmananda and Pulumayi, the last Andhara ruler. This chronology indicates that the Andhras ruled for 460 years, starting 376 years after the Nanda ($376+460 = 836$). In reality, they only ruled for 252 years (about 27 BC) in western India and the Deccan (Maharashtra and Andhra) – AD 225). The Puranic genealogy of this dynasty has some epigraphic and numismatic evidence that helps to partially prove its historicity. Numerous genuine kings, including Sri Satakarni I, Satakarni II, Gautamiputra Satakarni, Vasisthiputra Sri Pulumavi or Pulumayi, and Yajna Sri Satakarni, are included in the dynasty's genealogical record. The Puranas also emphasise the political accomplishments of a few monarchs from the aforementioned dynasties. Some of the material provided in this respect is really helpful for our historical needs.

Notable is the historical veracity of the aforementioned seven dynasties, which reigned over several countries. Their genealogies are arranged in time order. The majority of rulers recorded in the genealogical records really existed. Few of them are made up, however. Both the length of each monarch's reign as a whole and their specific reign are specified. Of sure, some numbers are exaggerated and made up, but others are true. Regarding the number of kings and their names, the succession sequence, the regnal years, and the overall length of their reign, there are various discrepancies in the Puranas. Because to anachronism, the

monarchs' chronological order is somewhat messed up in several dynasties. However, the overall length of certain dynasties' reigns, as reported in various Puranas, is unquestionably accurate and may be used to calculate and interpret chronology to pinpoint the time between the end of one dynasty and the start of another. Without a doubt, the Puranic data vitally crucial for the reconstruction of ancient Indian history's chronology and genealogies throughout the relevant eras [8]. Numerous academics have recognised the historical significance of the Puranic material from dynastic, genealogical, and chronological points of view. The Puranas also provide vivid descriptions of the later Satavahanas and some minor contemporary dynasties of the kings of both indigenous and foreign origins who ruled over various regions of India between the third century BC and the sixth century AD, including the dynasties of the post Satavahana period. Therein are also provided various dynasties' genealogy and chronologies.

The Puranas refer to the Andhravrtiyas as the later Satavahanas or the Deccan Satavahanas' successors. They were descended from the Andhras' servitors or feudatories. In this line, there were seven kings. A 52-year reign span has been attributed to the Sriparvatiya-Andhras (of Telengana). The Abhiras of western India's (Maharashtra) were one of the five minor kingdoms that emerged after the breakup of the Satavahana empire. According to legend, the 10 Abhira rulers reigned for 67 years. It is believed that the Andhra dynasty's monarchs reigned for more than 300 years after they established themselves in the Deccan and Western India sometime around AD 236. It is believed that the eight Yavana monarchs, who were Greek princes who reigned over Bactria, a region located between the Hindukush and the Oxus, between the third and middle of the first century BC, governed for 80 to 87 years.

The ten, sixteen, or eighteen Saka kings Indo-Scythians who governed from the second century BC to the second century AD are supposed to have ruled for 183 or 380 years over Afghanistan, the northern, central, and western regions of India, as well as the upper Deccan. According to legend, the fourteen Tusaras, who lived on the banks of the Caksu or Oxus in the northwest, reigned for 500 years. The thirteen Murundas (a branch or kin of the Sakas), along with other kings of the Sudra class, are said to have ruled for 200 to 450 years. The seven Gardabhinās or Gardabhillas, who established themselves in Avanti region with their seat of power at Ujjayini anterior to the Sakas, ruled for 72 years. For 200 to 450 years, the eighteen or nineteen Hunas (or Maunas) have governed. For 300 years, the eighteen or nineteen Hunas (also known as Maunas) governed. There are additional claims that the eleven rulers of the modern-day Mleccha dynasty ruled for 300 years. According to legend, the dynasties' rulers reigned for a total of 1090–1099 years [9].

The aforementioned dynasties' historicity has been well shown. The Murundas established their authority in various areas of central India sometime after AD, it may be noted 230. They ruled until Samudragupta's reign (AD 335–75), which is supported by epigraphic evidence and other pertinent sources. The "Saka-Murundas" were a foreign nation that recognised Samudragupta as their king, according to the Allahabad Pillar inscription. They were most likely in charge as Saka lords or Chieftains in the Surastra and Ujjain areas during the time. The Gardabhinās, who previously controlled the Malawa region of Central India and certain areas of Western India, were truly garddabha princes. Before the Saka kings took power there, this dynasty reigned over Avanti in Western Malawa with its capital at Ujjain. The Pratisarga Parvan of the Bhavisya Purana contains information about Vikramaditya of Ujjain and his dynasty.

After nine years of Saka domination (which started in 66 BC), Vikramaditya reclaimed his ancestral kingdom of Ujjain by driving them out. To mark his triumph over them, he instituted a new period known as Vikram Samvat (or Malawa Samvat in 57 BC). He ruled for

60 years, and his four successors each reigned for 75 years, for a total of 135 years in all. The same Purana states that Vikramaditya's son Devabhakta succeeded him and reigned for only ten years. The Sakas either overthrew him or put him to death. In celebration of his triumph against the Sakas, his son Salivahana, a member of the same dynasty, began the Salivahana Saka period in AD 78. Around AD 32, he is said to have begun to reign his kingdom, which had Ujjain as its capital. Ten kings came after him. The same Purana provides a short summary of the salivahana dynasty and a few more dynasties that reigned over Ujjain. Therein is also provided information on each dynasty's overall ruling time, the length of each ruler's reign, and the accomplishments of some of its kings [10].

Information about alien racial groups in ancient India

The Puranas also include images of a few unanointed Kilakila monarchs. It is said that they belonged to the sudra class or Yavana race. After toppling the Abhiras of Maharashtra, they were truly their successors. The kings of the dynasty established by the Vindhyaśakti succeeded the Kilakila princes. For 30 years after the demise of this dynasty, there were three Vahlīka monarchs. The Puranas also make mention of Sakyma, the well-known king of Mahismati, seven kings who reigned over Mekala (located on the banks of the Narmada rivers), nine monarchs who oversaw Kosala, etc. They were all active provincial lords at the time.

The monarchs (known as Mitras) who ruled the Mekala and Mahismati territories for around 30 years are also described in the Puranas. One of the well-known emperors was Pusyamitra. 'Pusyamitras' is claimed to have reigned for 13 years. The Bhitari pillar inscription attests to the fact that the Gupta dynasty was overthrown by the Pusyamitras invasion in the latter years of Kumaragupta's rule (AD 414–455). Skandagupta (AD 455–67) defeated them and turned around his family's declining fortunes. Regarding the number of kings of the relevant dynasties and the overall length of their reign, we find certain errors and conflicts in the Puranas. Certain reign eras' veracity is under question. One dynasty may merge with another or be entwined with it. Due to many corrupt interpretations, dynasties may also prolong. Because to fabrications, interpolations, and distortions, narratives seem to be contradictory and unclear. History and mythology have grown so mixed together that it may often be hard to separate them. However, they cannot be completely disregarded as being untrue [11].

Millions of people across the world follow religious practises, rituals, and traditions influenced by the tales and lessons contained in the Puranas. They served as an inspiration for epic poetry, sculptures, and temple designs, and have inspired art, architecture, and literature. Even while the Puranas sometimes weave legendary aspects into historical tales, they are not strictly historical writings in the contemporary sense. They have a larger objective of teaching moral, ethical, and philosophical principles. The Puranas' historical stories often have allegorical or symbolic implications, which reinforce cultural values and foster spiritual development.

CONCLUSION

The Puranas are also essential for bridging mythology and history. The lines between the two are muddled as they intertwine mythological stories with historical facts. The contextualization and interpretation of historical events within a larger cosmic and religious framework is aided by the blending of myth and history. Beyond their linguistic substance, the Puranas have historical relevance. On many facets of Indian society, they have had a significant effect. Therefore, the Puranas have a considerable historical significance in Indian culture. They are important repositories of historical data, preserving old legends, ancestries,

and local histories. Their blending of myth and history offers a unique viewpoint on the past, influencing the religious, cultural, and social facets of ancient India. The influence of the Puranas is felt well beyond its historical content, infiltrating all elements of Indian life and leaving a permanent mark on Indian culture.

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CHAPTER 7

HISTORY OF THE VAKATAKAS, THE NAGAS, AND OTHER MINOR DYNASTIES

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ABSTRACT:

Numerous dynasties and kingdoms that had a major impact on the political and cultural environment of the subcontinent can be found throughout the history of ancient India. This abstract examines the historical achievements and legacies of the Vakatakas, the Nagas, and other minor dynasties. From the third to the fifth century CE, central and western India was ruled by the powerful Vakataka dynasty. With their first capital at Nandivardhana and then moving to Vatsagulma (modern-day Washim), they controlled over a wide area. The Vakatakas made important contributions to government, literature, art, and architecture. They supported the construction of cave temples like the Ajanta Caves, which are known for their exquisite sculptures and colourful paintings. The Prakrit drama "Malavikagnimitram" by Kalidasa was one of the important literary creations of the Vakataka period. But once the Gupta Empire invaded in the middle of the 5th century CE, their influence started to wane. These small dynasties' histories are often pieced together using inscriptions, coinage, archaeological discoveries, and literary allusions. Even while they may not have ruled the whole continent, their limited influence had a significant role in developing local identities and influencing the overall historical account of ancient India.

KEYWORDS:

Ancient, Century, Dynasties, Historical, History.

INTRODUCTION

The Naga dynasties ruled at Vidisa (the capital of eastern Malawa), Padmavati (modern Padam Paway near Narwar in the Gwalior State, Madhya Pradesh), Kantipuri (modern Kotwar, about 25 miles north of Gwalior), and Mathura (Uttar Pradesh) between the second century BC and the fourth century AD, according to the Puranas, which do contain some useful information about their reign. The Nagas were a mixed-up race of kingdoms and tribes that inhabited different parts of ancient India. Their past is entwined with myth and mythology, and they are often linked to the snake god Nagas. The Nagas were renowned for their skill in the arts, especially sculpture and building. Numerous stone and metal sculptures that they left behind include famous specimens that may be seen in the historic sites of Mathura and Amaravati. The Nagas had a significant impact on ancient India's cultural and religious environment despite having no centralised governmental control [1].

The Puranas have split the Naga dynasty of Vidisa into two sections. The kings who prospered before the end of the Sunga period belonged to the first section, while the kings who reigned in the post-Sunga era belonged to the second. The names of Sesanaga, Bhogin, Ramacandra, Sadacandra, Dharmavarman, Vangara, Bhutinandi, Madhunandi, Sisunandi, Yasonandi and his successors, Dauhitra and Sisuka, Sivanandi, etc., who reigned in the post-Kanva era, are mentioned in the Puranas. Most of the Naga monarchs named above have been shown to be historically accurate, and K.P. has organised them in chronological order.

Kantipuri is considered to have been one of the main centres of their dominance. The Puranas describe nine Naga monarchs of Padmavati without giving their names. Bhavanaga, Ganapatinaga, Nagasena, Bhimanaga, Skandanaga, Brhaspatinaga, Devanaga, Vibhanaga, and Vyaghranaga were the alleged nine rulers, as identified by coins and inscriptions. It has been shown via archaeological research at Kotwar that the Kantipuri described in the Puranas was once the capital of the Naga monarchs.

The seven Naga rulers who reigned at Mathura after the fall of the Kusanas are also mentioned in the Puranas. Doab was ruled by these seven Mathuran rulers for a further 383 years, which the Puranas also attest to. The names of the aforementioned seven kings appear on coins found in Mathura as Purusadatta, Uttamadatta, Ramadatta, Kamadatta, Sesadatta, Bhavadatta, and Balabhuti. The Puranas as his source, the Naga families held power in several locations, i.e. Mathura, Vidisa, and Padmavati. In his discussion of the Hindu republics during the Naga era (AD 150–284), K.P. Jayaswal expressed the opinion that the Nagas of Malawa and Padmavati were mostly republican societies.

The historical accuracy of the Puranic stories of the Naga dynasty is shown by the archaeological evidence, which includes coins and inscriptions describing the Naga rulers and the locations of their control. Contrary to what we find in other texts, the Puranic method of topic presentation is entirely unique. Of fact, there are considerable gaps in the Puranic narratives of the subject. However, it seems that the Nagas (primarily serpent-worshippers) had spread far and wide in central and northern India by the time of the Puranic period. Some Naga kings rose to prominence during the latter Kusana period in the second century AD, and some of them established themselves again after the Kusanas' departure from various regions of northern India at the beginning of the third century AD. Around the middle of the fourth century AD, the Gupta monarch (Samudragupta) slew the Naga leaders who controlled the Yamuna valley and central India [2].

The Puranas provide relatively little but accurate information on the Vakatakas. Vindhyasakti, who thrived during the middle of the third century AD, is mentioned in the Puranas as the Vakataka dynasty's founder. According to legend, he reigned for 96 years. It is stated that his son and successor Pravira reigned for 60 years. His kingdom's capital was Kancanapuri. In order to conquer the kingdom of Purika, which was being controlled by Sisuka the King, the ambitious monarch brought his army to the Narmada. He supposedly sacrificed Vajapeya after taking the title of "Samrat." He had four sons, but none of them succeeded him as king. The Puranas are noticeably devoid of other information.

The historical accuracy of the information provided by the Puranas about the Vakatakas, particularly about their genealogy and chronology, can be partially demonstrated by inscriptional and other reliable evidence. Vindhyasakti and Pravira have been identified on the basis of inscriptions with Vindhyasakti I and Pravarasena I, respectively. According to legend, the former reigned between AD 250 and 270. He allegedly had a stronghold in central India from which he invaded and conquered the Deccan (Andhra Pradesh) and portions of Vidarbha or Berar in western India. According to legend, the latter had a reign that lasted for 60 years, or from AD 270 to 330 (which is exactly in line with Puranic tradition) [3].

It has also been shown that, of his four sons, only the second, Sarvasena, created a distinct dynasty, ruling from around AD 330 to 335 with his capital at Vatsagulma in the Vidarbha region of Akola. This also supports the reliability of the Puranic account that he had four sons, none of whom succeeded him as king. The dynasty's other kings remained in power until AD 500. The Vakataka dynasty finally came to an end or ceased to exist with the defeat of the Vakatakas at the hands of the Kalacuris descendants of Kartavirya Arjuna of the

Haihaya race mentioned in the epics and Puranas of Mahismati in the second quarter of the sixth century AD.

DISCUSSION

The knowledge regarding the first stage of the Gupta dynasty that is included in several Puranas is very useful. The Puranas accurately say that "the Guptas established their rule over Anuganga (the middle Gangetic basin), Prayaga (Allahabad), Saketa (adjacent Ayodhya), and Magadha (South Bihar)." History has shown that the Guptas' dominion was once made up of only a portion of Bihar and Uttar Pradesh near the end of the third century AD. The finding of early Gupta coins and inscriptions, which are mostly from this region of India, confirms that Uttar Pradesh was the first focus of their authority.

From Prayaga, they eventually spread out across the surrounding areas including the whole of Magadha in south Bihar. Srigupta, a minor ruler who reigned from CAD 275 to 300 over a tiny region in Magadha, is credited with founding the Gupta dynasty. The Puranic verse depicts the size of the Gupta empire before to Candragupta's reign, not during Candragupta's reign (AD 319–35), as Pargiter claimed. According to the Bhavisya Purana, the Gupta dynasty's seven rulers reigned for 245 years. However, the imperial Gupta line included twelve or thirteen monarchs who reigned for 235 years (AD 275–510) (from Srigupta to Bhanugupta)[4].

A.K. According to Warder, the Puranas provide a thorough overview of ancient Indian history, a global history that spans from the creation of the state through the first known monarchs and the ancient dynasties all the way to the first few centuries AD. They refer to the Guptas and the early Vakatakas' history. According to H.H. Wilson, the dynastic lists of monarchs from the post-war era (known as the Kali age) have been more accurately preserved in the Puranic historical records, which include political and chronological details. It is without dispute that they are generally accurate. The inscriptions on columns of stone or rock, as well as those on coins translated by archaeologists and others, provide support for some of the Andhra and Gupta kings listed in the Puranas.

The post-Harsa era (AD 650–1200) of the Puranic history is extremely trustworthy. Only the Bhavisya Purana (Pratisarga Parvan) has information on the four Rajaput royal families of the Aganivamsa or Agnikula: the Pratiharas (Pratiharas), the Paramaras (Cauhanas), the Calukyas (Suklas), and the Cahamanas (Cauhanas). After Harsa's passing in a.D. 647, they (with the exception of the Calukyas) truly controlled northern India's affairs. They established their dominion in this region of India and formed a number of little autonomous kingdoms that survived for about five centuries before falling one by one to the Muslim invaders.

The aforementioned Purana refers to the Pratiharas as the Pariharas. It is a well-known fact that they established their dominion in Avanti with its capital at Ujjain before conquering Kanauj (akanyakubja). Vatsaraja, a significant member of this dynasty who historians agree was the father of Nagabhata II (AD 805–33), is mentioned in the Purana as the king of Avanti. He assumed the throne about the year 778 AD. At first, Malawa and eastern and central Rajaputana made up his realm. He gradually came to rule a sizable portion of northern India. The Pratihara kings of Kanauj were Bhoja I (AD 836-85) and Bhoja II (AD 910-12). The Purana has an account of the Bhojas, but neither their times nor the specifics of their accomplishments are mentioned [5].

But the Pratiharas still maintained control over Kanauj and Madhyadesa. The Purana also mentions Rajyapala, the final ruler of this dynasty (AD 991–1018). Mahmud of Ghazni assaulted his capital of Kanauj in AD 1018, but he was unable to repel the attack and fled in

terror. The famous Pratihara rulers of Kanauj were the feudatories of the Candellas, who took control of the kingdom of Bundelkhanda (located between the Yamuna and the Narmada) in the eleventh century AD. The Puranic legend states that Parihara, a monarch who reigned for 10 years, constructed Kalinjar, which was once one of the Pratiharas' strongholds and afterwards occupied by the Candellas. The Purana lists all of his successors who reigned over Kalingar by name. One of them by the name of Karvarman is comparable to Kirtivarman, who reigned from AD 1100 and 1129 [6].

The Purana claims that the Paramaras of Malawa were decedents of Avanti's monarch Pramara. He is credited with six years of ruling over AVantipura (Ujjain, which had an area of four yojana). The seventh ruler of this dynasty, Munja or Manjavarman (Ad 974–98), is also mentioned in the Purana. The Savaras and Bhillas are supposed to have fallen to him. There are also provided information on Sindhuraja. Bhoja (son of Sindhuraja), who reigned over Malawa with its capital at Dhara (60 km from Indore), was the most well-known ruler of this dynasty. He was often referred to as Raja Bhoja. From AD 1018 until 1060, he reigned for nearly 42 years. He is specifically identified as a ruler of this dynasty in the Purana. The Purana also makes reference of the subsequent Paramara monarchs of Malawa. Only two of them, Naravarman and Udayaditya, have their historicity proven, however. The copper-plate of the latter (AD 1059–94), which is on display at the Archaeological Museum of Indore, demonstrates that the former (nephew of Bhojaraja) was his brother. The 'Udepur' inscription, which identifies Udaya (Udayaditya) as the Bhoja's successor, confirms the Purana's claim that Udaya (Udayaditya) was the founder of Udayapura.

The Tomaras of Delhi and the Cauhanas of Ajmer and Delhi's Puranic chronicles are of utmost historical significance. The Purana makes it abundantly apparent that the Anangapala I-founded Tomara dynasty reigned over Indraprastha (Delhi). It's also said that Tomara reigned there. His offspring were dubbed Tomara Satriyas. Cauhanasubha, the son of Tomara, rose to power and reigned for seven years as Samaladeva. Ajaya (or Ajayapala) was an ancestor of his.

One of the Cauhana dynasty's kings of Ajmer was Ajayapala (Ajayaraja). That city is said to have been created by him. One of the most well-known kings of this dynasty was Visaladeva (or Vighararaja IV, AD 1152–64), who took Delhi from the Tomaras about AD 1158. His name appears as Visala in the Puranic genealogy of the Cauhana kings. Jayasimha, who is claimed to have reigned for around fifty years, was one of the Tomara monarchs. Anandadeva and Somesvara, two other notable monarchs, are also referenced in the Purana. Anangapala II, the last ruler of the Tomara dynasty, was the maternal grandfather of Prthviraja (AD 1179–92), the most renowned and celebrated ruler of the Cauhana family. The Purana makes it very apparent that after Anangapala's death, he assumed complete control over Delhi. He declared the city a forfeit. During his reign, it expanded and magnificently expanded.

The Purana's further historical accounts on the issue demonstrate that Jayacandra of Kanauj, the most well-known ruler of the Gahadavala dynasty or Rathor family, who reigned from AD 1170 to 1194, challenged Prthviraja's dominance over northern India. It is believed that the former took Samyogita, his lovely daughter, from her Svayamvara and forced him to become his adversary. The conflict that was fought as Sukar was eventually the outcome of the competition between the two. Both sides' men perished in this combat. The rivalry between the two rulers turned out to be beneficial for Muhammad Ghori and bad for the Agnivamsa. The Purana even mentions that Saho-ddin (Sihabudin Ghori) killed Prthviraja, indicating that he did so after defeating the former in the second battle of Tarain (which took place in AD 1192 and took place around 14 miles from Thanesar). After that, he took over

Delhi and Ajmer. The same Purana also claims that many Cauhana family ladies were captured by Muslims after his death, and that their offspring were neither pure Aryans nor mlecchas. They had a somewhat erratic percentage. And from the Cauhanas sprung the ksatriyas [7].

The Calukya (also known as Sukla) dynasty of Anartta (Gujarat), Western India, is briefly mentioned in the Purana. Sukla, the dynasty's founder, is said to have established his dominion at Dvaraka and governed there for ten years. After him came Visvaksena, who reigned for 20 years, Jayasena, who ruled for 30 years, and Visena, who ruled for 50 years. However, it is quite challenging to determine their identities and authenticate their reigning eras. The Puranic chronicles of a few of the Rajaput princely dynasties shown here are neither systematic nor exhaustive. Both the genealogy and the dynastic histories have considerable gaps. It is also clear that certain dynasties overlapped. The historical accuracy of the content in the Purana cannot be questioned, nevertheless. Some of the information is completely consistent with events that were documented in India's ancient and early mediaeval history.

E.J. Rapson made the following observation in evaluating the Puranas' worth: "The depictions of ancient rulers and of their territories (therein) are basically historical. They may be contrasted with the Sagas and the European mediaeval chronicles. They were created in a creative and irresponsible time when men were less cautious to differentiate reality from mythology. The historical information available in the Puranas about kingdoms and dynasties covers the period from prehistoric king Manu Vaivasvata down to the times of Prthviraja Cauhan and not just up to the early fourth century AD as some scholars have claimed. Saying that the Puranas solely contain dynastic history up to the start of the Gupta era is incorrect [8].

Ancient India's Historical Geography

The Puranas also provide information on other facets of ancient Indian history, such as towns and cities, janapadas (territories and peoples), kingdoms, states and governments, politics and administration, society, religion, and culture. For the study of the history of urbanisation in ancient India, the Puranic data on the foundations, planning, nomenclature, antiquity, expansion, and destruction of towns and cities is crucial. This is one of the criteria for determining the Puranas' historical significance. The Puranic records also provide insight on the nature of urban settlements by tracing the development of cities as centre of government, business, religion, and education [9].

The town and cities described in the Puranas include Hastinapura and Indraprastha (the two capitals of Kuru kingdom), Ahicchatra and Kampil or Kampilya (the northern and southern capitals of Pancala kingdom), Mathura (the capital of Surasena kingdom), Ujjayini or Ujjain (the capital of Avanti kingdom, western Malawa), Virata (the capital of Matsya kingdom), Ayodhya (the earliest capital of Kosala kingdom), Vaisali (the capital of King Visala and later metropolis of eight confederate republican clans), Girivraja or Rajagrha (the earliest capital of Magadha kingdom), Pataliputra (the later capital of Magadha kingdom), Kausambi (the capital of Vatsa kingdom), Varanasi (the capital of Kasi kingdom), Mahismati (the capital of southern part of Avanti), Tripuri (the early medieval capital of Cedi kingdom), Tamralipti (modern Tamluk), Taksasila and Puskalavati (the eastern and western capitals of Gandhara kingdom), Sravasti (the capital of northern Kosala), Kusavati (the capital of southern Kosala), Pratisthanapura (the capital of Pururava and his descendants) Campa (the Anga kingdom's capital) Vidisa (the capital of Dasarna, Eastern Malawa), Mithila (the capital of the Videha kingdom), Dvaraka, Bharukaccha (modern broach), Suktimatipura (the early city of the Cedi kingdom), Kundinapura and Bhojakatapura (the earlier and later capitals of

the Vidarbha kingdom), and Vidisa. The Colas originally owned Surparaka (now Sopara), Sakalapura (the Madras capital), and Kanei (modern Kanjeevaram), which eventually became the Pallavas' capital.

These towns or cities, including those in the upper and middle Ganga valley, are located across India. The majority of the cities described above have had their archaeological remains found, which not only confirms their existence but also supports the veracity of Puranic chronicles of the topic. The archaeological data also sheds insight on the age of the settlements and patterns of habitation there. The first seven of the aforementioned places have archaeological ties to the PGW (Painted Grey Ware) and NBPW (Northern Black Polished Ware) cultural eras. Based on Carbon-14 dating, researchers date them to the first millennium BC. The NBPW phase or second half of the first millennium BC is credited with the development of the first twelve cities. While relying on both tradition and archaeology, H.D. Sankalia has plausibly come to the conclusion that archaeological evidence may support the historical accuracy of towns and cities mentioned in the Mahabharata and Puranas. The Puranas have a true historical tradition that is supported by archaeology. The Purana "makes a good historical sense consistent with the idea of archaeology," as R. Morton Smith put it, "in a way that is consistent with the idea of archaeology." The Janapadas mentioned in the Puranas include Kuru, Pancala, Kasi, Kosala, Surasena, and Matsya of Madhyadesa, Bahlika, Gandhara, Kamboja, Sindh, Sauvira (northern part of Sindh), Madraka (northern part of the Punjab), Kashmir, the Sakas, Tusaras, Cinas, Kiratas, and Pah

Northern India's Sociopolitical and Administrative History

The Puranas provide significant light on a number of topics, including the development of monarchy, the establishment of the state and its seven basic aspects (based on the saptanga theory), inter-state interactions, administrative organisation (local, judicial, civil, and military administration), tax system, etc. The relevant facts are valuable on their own in the field of research into the politics and government of ancient India. The Puranic depictions of people's socio-religious lives with allusions to the caste system, the Saiva, Sakti, and Vaisnava cults of Hinduism, among other topics, have significant historical relevance. With the aid of the historical information found in the Puranas, many broken chains in the political and cultural history of ancient India may be put back together [10].

CONCLUSION

Ancient India was littered with other lesser kingdoms that held regional significance in addition to the Vakatakas and the Nagas. The Satavahanas, Pallavas, Chalukyas, Cheras, and Pandyas, among other minor dynasties, made significant contributions to the rich fabric of Indian history. Every dynasty left its distinctive political, artistic, and cultural legacy. They carried on commerce, supported the arts and literature, and constructed wonders of architecture, leaving a lasting impression on their own territories. In conclusion, small dynasties like as the Vakatakas, Nagas, and others were crucial to the political, cultural, and artistic development of ancient India. The literary masterpieces, artworks, architectural wonders, and regional identities they left behind are evidence of their contributions. Our knowledge of the varied and linked history of ancient India is enhanced by the study of these dynasties.

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CHAPTER 8

ANALYSIS OF BUDDHIST HISTORIOGRAPHY

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ABSTRACT:

Buddhist historiography, a school of history writing within Buddhism, provides a distinctive and perceptive viewpoint on historic India. An examination of Buddhist historiography's traits, approaches, and contributions to historical knowledge are presented in this abstract. Buddhist history, which is mainly concerned with the life and teachings of Gautama Buddha and the following evolution of Buddhism, evolved as a unique tradition within the larger Indian historical context. The significance of the historical Buddha's life, his spiritual development, and the occasions leading up to his enlightenment and the founding of the Buddhist community are emphasised. Buddhist history places a strong focus on impermanence and the fleeting aspect of life, which is one of its main features. Buddhist historical narratives emphasise the interaction between human choices, results, and the cycle of reincarnation while seeing historical events as part of a larger cosmic and karmic framework. This viewpoint gives the understanding of historical events a special ethical and spiritual component. Buddhist history draws on a variety of sources, including inscriptions, commentaries, Jataka stories, and canonical texts like the Tripitaka (the Buddhist scriptures). These sources include descriptions of the Buddha's life, his teachings, and the spread of Buddhism over several continents. The oral traditions that were so important in maintaining and conveying historical accounts are also used in Buddhist history.

KEYWORDS:

Buddhist, Historical, History, Kingdom, Year.

INTRODUCTION

The three Pitakas, Vinaya, Sutta, and Abhidhamma, which are based on canonical Pali literature and date from the fifth to the first century BC, should be mentioned first among all the Buddhist writings of considerable historical significance. The historical information they provide demonstrates their historicity.

Vilaya Pitaka

The Vinaya Pitaka provides insightful historical details on two formidable Magadhan kings—Bimbisara and his son Ajatasattu (Ajatasatru)—as well as on historical occurrences, the socioeconomic and political life of the populace, towns and cities, kingdoms and republics during the Buddha's lifetime, Buddhism, and more. According to legend, Bimbisara presided over the Magadha empire, which had Rajagaha (Rajagṛha) as its capital. It also highlights the capital city's robust economy. We are also informed that in order to stave off the Vajjians' invasion, Ajatasattu hired his two ministers, Sunidha and Vassakara, to construct a fort at Pataligama (which ultimately became the city of Pataliputta or Pataliputra). King of Kosala suffered the most during a battle that Kasi's Brahmadata, the reigning monarch, started, but soon friendship was reestablished [1].

At the time of the Buddha, the Malla republican republics of Pava and Kusinara were prospering. Rajagaha, Vesali (Vaisali), Saketa, Savatthi (Sravasti), Campa, Kosambi, Pataliputta, Kapilavatthu, and Varanasi are only a few of the Majjhimadesa (Madhyadesa)

towns and cities that had close links to the Buddha and Buddhism. The *Bried* this Pitaka also includes an account of the first two Buddhist Councils, which were conducted in Rajagaha in C.483 BC (three months after the Buddha's death) under the patronage of Ajatasattu and at Vesali in around C.383 BC under the reign of Kalasoka, respectively. There are also intriguing tangents on the political history, as well as the social and economic circumstances, of the Buddha's time.

The Mahavagga tells us about Gautama's enlightenment and the first sermon he spoke at Saranath, not far from Varanasi. Therein is included the complete history of the Samgha, the Buddhist community. It chronicles the ensuing events that occurred in that town over a century in chronological sequence. It gives a thorough account of how the Buddhist order has evolved. It also documents a few significant incidents in the Buddha's life. It covers the course of his life. In actuality, it begins history with Gautama Buddhahood alone. The Cullavagga offers historical stories about the Buddha's life and the development of the order. These two crucial chapters of the aforementioned Pitaka serve as crucial archives for the development of Buddhism.

The Sutta Pitaka

The Sutta Pitaka contains a goldmine of historical information. The five Nikayas—Digha, Majjhima, Samyutta, Anguttara, and Khuddaka—make up this collection. There are many historical Suttas in the Digha Nikaya. We may learn a lot about the trades and professions of the period from the Samannaphala Sutta. Important occupational groups have been recognised, including weavers, potters, and basket makers. The assassination of Bimbisara by his son Ajatasattu is another significant historical reference in this sutta. King Pasenadi of Kosala, who lived during the lifetime of the Buddha, is mentioned in the Ambattha Sutta. The four Vanna—khattiya, brahmana, vessa, and sudda—and their social standing are also discussed in this sutta. The King Pasenadi of Kosala, King Bimbisara of Magadha, and the Buddha's journey to Campa with 500 monks are all mentioned in the Sonadanda Sutta. This sutta also explains how the Magadhan empire incorporated the Anga kingdom and its capital city of Campa. The Buddha's residence in Vesali is incidentally mentioned in the Mahali Sutta. According to the Lohicca Sutta, Kasi-Kosala's residents used to pay taxes to king Pasenadi. He shared his enjoyment of the revenue with his staff members [2].

The Buddha's residence in Vesali is incidentally mentioned in the Mahaparinirbbana Sutta. According to the Lohicca Sutta, Kasi-Kosala's residents used to pay taxes to king Pasenadi. He shared his enjoyment of the revenue with his staff members. The Mahaparinirbbana Sutta tells the specifics of how the Vajjian adversaries of the Magadhan Monarch Ajatasattu devised a scheme to be eliminated. According to legend, the Buddha expressed his opinion that the Vajjians would not be in danger as long as they remained unified and fulfilled the seven prerequisites of their prosperity. However, Ajatasattu quickly eliminated them with the aid of his two ministers. Vassakara and Sunidha. They claim that these preachers sowed division among them, leading to their defeat and the transfer of their capital Vesali to the Magadha kingdom [3].

DISCUSSION

The Buddha visited Pataligama while his route to Vesali, where the aforementioned two ministers had constructed a fort to stifle the Vajjians, according to this sutta. The Malla of Kusinara is mentioned in the same sutta. Savatthi, Campa, Rajagaha, Saketa, Kosambi, and Varanasi are all mentioned as outstanding cities. In the Janavasabha Sutta, Bimbisara of Magadha is described as a just monarch. The kingdoms of Kasi, Kosala, Vajji, Cedi, Vamsa (Vatsa), Kuru, Pancala, Maccha (Matsya), and Surasena are all mentioned in this sutta.

According to the Sangiti Sutta, Mahavira, the founder of Jainism, passed away at Pava. The Mallas of Pava, which were communities of pubs, are also mentioned.

The Kurus' homeland, where the Buddha temporarily resided, is mentioned in the Mahanidana Sutta and the Mahasatipatthana Sutta. Campa, Rajgha, Saketa, Savatthi, Kosambi, Varanasi, and Kusinara (also known as Kusavati) are all mentioned in the Mahasudassana Sutta as being wealthy and affluent towns. The Mahagovinda Sutta mentions a number of magnificent towns that Govinda constructed. They are Potana of the Assakas and Dantapura of the Kalingas. Roruka of the Sovira, Mithila of the Videhas, and Mahissati of the Avantis. The Kasis city of Varanasi and Campa of the Angas. The Digha Nikaya is a significant repository of the conversations and lectures in which the Buddha explained his philosophy [4].

The Majjhima Nikaya's historical details are primarily focused with the Buddha's life and travels. The Ariyapariyesana Sutta is crucial in this regard. It covers many eras of his life and his actions. We are informed that he made stops at Rajagaha, Campa, Nalanda, Mithila, Kusinara, Kosambi, Vesali, Savatthi, and other locations throughout his wanderings. This Nikaya contains historical allusions to the Vajjis and Mallas, the Sakyas of Kapilavattu, the Kasis of Varanasi, the Angas and the Magadhas, among other historical figures. It informs us that the Vajjis and Mallas have formed Samghas and ganas, or clans ruled by formal organisations. Additionally, we are taught that King Pasenadi of Kosala and the Licchavis of Vesali had cordial political ties.

The Kosala king Pasenadi, whose capital city was Savatthi, is mentioned in the Samyutta Nikaya. He is the focus of the Kosala-Samyutta as a whole. It includes accounts of the conflict that erupted between Pasenadi and Ajatasattu, ruler of Magadha. Everyone cried out for the township of Kasi's possession. The former won at first, but subsequently he was vanquished and captured by the latter. However, Pasenadi married his daughter Vajira to Ajatasattu and gave him the Kasi township.

Sixteen mahajanapadas, or significant geographical states, that existed in the Buddha's time are listed in the Anguttara Nikaya. Anga, Magadha, Kasi, Kosala, Vajji, Malla, Ceti, Vamsa, Kuru, Pancala, Maccha, Surasena, Assaka, Avanti, Gandhara, and Kamboja were among them. The list contains both state names and the names of the individuals. From the perspective of researching the pre- and post-Buddhist era of Indian culture, the Khuddaka Nikaya is of immeasurable worth. The records of Jataka assigned wealth of historical information regarding the political and socioeconomic history of ancient India may be found in texts dating back to the second century BC. There, it is made quite evident that Anga formerly had a strong monarchy [5].

Angaraja previously had control over Magadha. According to legend, Anga and Magadha were subjugated by Brahmavardhana's (another name for Varanasi) ruler Manoja. According to the same sources, Kasi was the most powerful kingdom in all of northern India before the Buddha. It is stated that Mahakosala, the father of King Pasenadi of Kosala, wed King Bimbisara of Magadha with his daughter. The hamlet of Kasi, which generated \$100,000 in income from bat and perfume sales, served as the pin-money. Also mentioned are the many, terrible battles fought between Pasenadi and Ajatasattu, sons of Mahakosala and Bimbisara. According to one of the Jatakas, Vidudabha overthrew his father and ascended to the throne in order to punish the Sakyas for tricking Pasenadi into marrying the slave girl's daughter. He sent out a sizable force and was able to completely wipe out the Sakyas. But he also caused harm to the troops. The Rohini River served as the dividing line between the Koliya and Sakya republican communities' respective regions.

The two got into a fight about who would control the river. But the Buddha was able to bring his family back to harmony. The Kosala kingdom was assaulted by a Varanasi ruler, who captured the king as a prisoner. When his father was taken prisoner, the king of Kosala's son, Chatta, escaped and later reclaimed his realm. A Savatthi ruler by the name of Vanka took control of the kingdom of Kasi. But the Kasi king quickly received it back. According to legend, Mithila was 60 yojana away from Campa, the seat of the Anga dynasty. The Assaka region, whose capital city was Potali, is described in the Assaka Jataka. Takkasila is referred to as a noteworthy place of learning in the Bhimasena Jataka, and according to the Sivi Jataka, Ariththapura served as the seat of the Ceti monarchy.

The Videha kingdom and the Kashmir-Gandhara monarchy are both referenced in the Gandhharra Jataka. The Jatakas also make reference to the kingdom of Kasi and its capital city of Varanasi. It is said that the city is 12 yojana in size. The Kosala kingdom is mentioned as well. The Jatakas also make mention of the Kamboja kingdom, while the Magadha monarchy is mentioned several times. The capital of the Videhas, Mithila, was located 7 leagues away, and the Videha kingdom covered an area of 300 leagues. Kampilla has been identified as the capital of Uttara-Pancala in the Kumbhakara Jataka. There are some Jatakas that shed light on various Brahmana categories, their status in society, the various professions and occupations they chose, the position of the Khattiyas, who were warriors par excellence, agriculture and industry, and trade and commerce on both the domestic and international levels [6].

The Khuddaka Nikaya also has several additional writings that have significant historical significance besides the Jatakas. Both King Pasenadi of Kosala and King Bimbisara of Magadha are mentioned in the Udana. The Sutta Nipata addresses the socioeconomic circumstances of the people in the moment. It adequately highlights the brahmanas' social standing and the varied occupations they pursued to support themselves. The system of internal commerce is also mentioned. It has allusions to the Buddha Patitthana, Mahissati, Ujjeni, Vedisa, Kosambi, Kusinara, etc. visiting Rajagaha and Kapilavatthu in historical times. The Mahanidessa mentions maritime trade between India and Yona and Paramayona. It tells of the nations that the Indian sea-going traders visited to the east, including Kalamukha, Suvannabhumi, Vesunga, Verapatha, Takkola, Tamali, Tambapanni, and Java. It also describes how they navigated the challenging land trip after arriving at the harbour. There is a trading route from Patitthana to Magadha, according to the Cullanidessa. Mulaka, Patitthana, Mahissati, Ujjeni, Vedisa, Kosambi, Saketa, Savatthi, Kapilavatthu, Kusinara Pava, Bhoganagara, Vesali, and Magadha are all mentioned. The Buddhavamsa comprises verses that detail the Buddha's life.

Amaravati, Kusinara, Vesali, Kapilavatthu, Allakappa, Ramagama, Pataliputta, Avantipura, and Mithila are also mentioned. The city of Indapatta, controlled by Dhananjaya, is mentioned in the Cariyapitaka (a post-Asokan book), where he met certain brahmanas from Kalinga, Kusavati, Pancala, where a king called Jayadissa reigned in the city of Kappila or Kampil, etc. The Apadana includes a list of professions such as jewellers (manikara), potters (kumbhakara), cloth merchants (dussika), weavers (nalakara), leather workers (cammakara), carpenters (tacchaka), metal workers (kammara), basket makers (nalakara), and weavers (pesakara). Hereditary craftspeople and people who practised other professions and vocations banded together to form separate guilds (known as senis, pugasa), agreeing to be regulated by their rules and practises. The essay also discusses India's international commercial connections. It attests to the fact that traders and merchants travelled to India from a variety of nations, including Malaya (the Malaysian Peninsula), Suvannabhumi (Suvannabhumi), and Cina (China).

Abhidhamma Pitaka

A mention should also be made of the Kathavatthu, the third book of the Abhidhamma Pitaka. It is a piece of Asokan art. It was written by Thera Moggaliputta Tissa, head of the Third Buddhist Council, which was hosted by monarch Asoka at Pataliputra. It is significant from the perspective of Buddhist history and the evolution of Buddhist teaching in the eras after Buddha. It is clear from it that there were several schools of Buddhism in existence during the reign of Asoka [7].

From the time of the Buddha or the beginning of the Magadhan Empire until the third or second century B.C., the Tripitaka sheds significant information on the social, economic, political, and religious history of ancient India. Additionally, they include descriptions of historical occurrences that occurred during the sixth and fifth centuries BC, the time period of the Buddha. However, it cannot be disputed that stories and history are blended together in the official Pali literature.

Post-Canonical Pali Literature

The commendataries and chronicles, which are particularly significant for historical reasons, are among the works found in the post-canonical Pali literature that spans the time from the beginning of the Christian era until the end of the fifth century AD.

The Milindapanho

The Milindapanho, a non-canonical or extra-canonical text, recounts the history of Menander, a Bactrian Greek monarch who ruled the Punjab with his capital at Sagala (modern Sialkot) from around 165 to 145 BC. After being converted to Buddhism by Nagasena, the knowledgeable Buddhist monk, he got the nickname Milinda. This painting gives the impression that the capital city was decorated with beautiful buildings, parks, gardens, tanks, well planned streets, fortified walls, and marketplaces. It was a significant hub for trade and business. It had stores selling gems, Banaras silk, and other pricey goods, all of which demonstrated the kingdom's riches and success.

Additionally, it had trading ties to Pataliputra. In all seven volumes of this work, the whole details of the dialogues between king Milinda and Nagasena are given. It offers important details on the Buddhist monks who were persecuted by Pusyamitra Sunga, a Brahmana prince who ruled between 184 and 148 BC, and who were shielded by Menander, a fervent Buddhist. Without a doubt, the Sunga ruler was a zealous supporter of Brahmanism and an opponent of Buddhism. He expanded his rule over Sakala in the Punjab after usurping the throne of Magadha in 184 BC. Pusyamitra is said to have made the infamous pronouncement at Sakala, putting a price of 100 gold dinars on the head of every Buddhist monk, according to one of the Buddhist Sanskrit scriptures, Divyavadana. Almost no reason exists to question the veracity of this material [8].

One of the significant historical events mentioned in the Milindapanho is the uprooting of Dhanananda, the last Nanda ruler, by Canakya during a bloody conflict in which Bhadrāsala served as the Nanda army's commander-in-chief. Other information and materials of historical importance may be found in this work. A list of kingdoms, towns, and cities is included. It alludes to the Bactrian Greek kingdom that was created in Yavana, a region of bacteria in northern Afghanistan that is irrigated by the Oxus. The kingdoms of Gandhara, which had its capital at Purusapura, Kalinga, which had its capital at Dantapura centuries before Buddha's time, Kasmir, Kosala, and Magadha, with its capital at Pataliputra, the cities of Sagala, Saketa, Ujjeni, Madhura (Mathura), and Varanasi, and locations like Sovira

(Soveria) are all represented in *Alisanda*. Additionally, it sheds some information on how people's socioeconomic lives are. It makes it clear that accommodations had to be made in a well-planned city or town for the residence for various classes of Khatiyas, Brahmanas, Vessas, Suddas, gold- and silversmiths, workers in lead, tin, iron, and brass, blacksmiths, jewellers, weavers, potters, leather- and wagon-workers, ivory- and basket-workers, dyers, money-exchangers, cloth merchants, traders, and merchants from various nations and places, as well as other professional groups.

Milindapanho's authorship and the date of its writing are contentious issues. Mrs. Rhys Davids claims that a brahmana called Manava with college training in Buddhism edited the taped talks between Milinda and Nagasena for the new book after the former's death. However, it is debatable. According to the widely held belief, it was initially written in Sanskrit or another north Indian Prakrit by an unknown author in northern India at or shortly after the start of the Christian era. It reappeared in the second century AD, this time expanded and altered. It was first rediscovered in Pali before the fifth century [9].

The Tradition of Commentary

It is also important to take note of the commentarial tradition's historical writings on Buddhism. A Bodha-Gaya native named Buddhaghosa thrived in the first three decades of the fifth century. Between AD 410 and 435, he travelled to Ceylon and produced fourteen comments on the Pali scriptures. The *Samantapasadika* (on the Vinaya Pitaka) is the most significant commentary he ever wrote from a historical perspective. From the sixth century BC through the reign of Asoka, it chronicles the dynastic history of Magadha. The Bimbisara, Sigunaga, Nanda, and Maurya dynasties, who reigned over Magadha with its capital at Pataliputra, are described together with their dynastic lineages and historical timelines.

According to legend, Bimbisara presided over the Magadha empire while keeping a strong army. He has a lot of sons. His oldest son Ajatasattu, who is claimed to have reigned for 24 years, succeeded him. After the Buddha's Parinibbana, the Buddhist monks abandoned 18 mahaviharas, which he paid to restore in Rajagaha. In the ninth year of Ajatasattu's rule, the Buddha died. Ajatasattu's successor, Udayi Bhadda, ruled for 16 years. Anuruddha and Munda, the other two rulers of Magadha, are named. They governed for 18 years in all. Nagadasaka followed, and he ruled for 24 years. The people who crowned the minister called Susunaga (Sisunaga) as king exiled him. He was in power for 18 years. For 28 years, Kalasoka was in power. He had 10 sons, Nandivardhana being the most notable. They governed for 22 years in all. The Nandas then arrived and reigned over Magadha for a similar amount of time. The Nanda dynasty was overthrown by Candagutta (Candragupta) Maurya, who ruled the country for 24 years (roughly 321–297 BC). He was followed by Bindusara, who ruled for 28 years (roughly 297–269 BC).

Asoka (Dhammasoka), who is said to have enjoyed undivided sovereignty over the country after killing all but Tissa of his brothers, then took over. This work makes it quite evident that he ruled without a coronation for four years, which implies he took the throne four years before receiving a ceremonial crown. This text provides a biography of Asoka but also documents how for a period he imitated his father's charitable giving to non-Buddhist ascetics and organisations as well as to the Buddhist Bhikkhus. He received 400000 kahapanas every day from the city of Pataliputta's four gates. According to legend, he constructed 84000 viharas throughout India. All of the missionaries who were sent to different locations to spread Asoka's dhamma were from Magadha. These serve as convincing examples of historical writing from the aforementioned tradition. The other historical information in this

work pertains to Kusinara, the Malla town where the Buddha passed away, to Varanasi, Vesali, Campa, Savatthi, and Kapilvatthu, to the seaports of Bharukaccha and Suvannabhumi, to the rulers of the Licchavigana, to the locations the Buddha visited during his travels, etc. The aforementioned facts demonstrate the work's historicity [10].

Other significant comments by Buddhaghosa are available. On the Digha Nikaya, the Sumangalavilasini refers to Ajatasattu as a ruler who committed murder. He had a bad connection with his father, Bimbisara, who he imprisoned, starved to death in a chamber, and kept confined. Sunidha and Vassakara, the two ministers of Ajatasattu, constructed a fortification at Pataligama to stave off invasions by the Licchavis of Vesali. It also includes information on the Sakyas, Koliyas, and other republican tribes, the Anga kingdom with Campa as its capital, the other two kingdoms of Kosala and Gandhara, the towns of Rajagaha and Kosambi during the time of the Buddha, the economic significance of Varanasi as a trading hub, the weavers who created soft and lovely clothing there, etc. It also includes details on Nalanda, a Buddhist university and town that emerged in the fifth century AD.

There are several allusions to prominent rulers like Bimbisara and Ajatasattu of Magadha and Pasenadi of Kosala in the Dhammapada-atthakatha, as well as major towns like Takkasila, Kapilavatthu, Kosambi, Varanasi, Rajagaha, Savatthi, and Vesali and republican tribes like the Licchavis and Mallas. The Sutta Nipata commentary is a goldmine of several kinds of priceless historical data. The two significant kingdoms of Magadha and Kosala are discussed. According to this, Bimbisara was the Lord of Magadha and was known as Seniya because he had a sizable army. A strong leader is also said to have been Kosalaraja Pasenadi. Varanasi, Savatthi, Kapilavatthu, Rajagaha, and other well-known Buddha-era towns are mentioned. Additionally, it sheds insight on the trade and commerce of the era as well as the socioeconomic lives of the populace [11].

Udayi Bhadda of Magadha is among the historical figures mentioned in the Atthasalini, a commentary on the Abhidhamma Pitaka. It provides us with knowledge about the Kosala monarchy, urban life, cities, Kasipura, Patalputta, Bharukaccha, Rajagaha, and other places. A wealth of significant historical information on the political and religious history of ancient India is provided by the Khuddakapatha commentary. It contains information about the Licchavis of Vesali, the Magadha empire, King Bimbisara, the development of Buddhism, eighteen magnificent monasteries in Rajagaha, the significance of Kapilavatthu during the period of the Buddha, and more. The aforementioned commentaries provide sufficient evidence of Buddhaghosa's historical knowledge.

CONCLUSION

Buddhist history offers contributions outside of religious settings. They provide insightful information on the social structures, economic practises, and cultural practises of ancient Indian civilization. Historical narratives often provide insight into the connections between various social classes, the patronage of art and architecture, and the contribution of Buddhism to the development of ancient India's social structure. Buddhist historiography also gives different viewpoints on the socio-political environment of ancient India while challenging conventional Brahmanical narratives of history. By showcasing their contributions and experiences within the historical narrative, it gives voice to marginalised populations and acts as a counterpoint to the dominant power systems. Last but not least, Buddhist historiography provides a unique and important prism through which to view ancient Indian history. Our knowledge of historical occurrences and their relevance within the larger Buddhist worldview is enriched by its focus on impermanence, ethical precepts, and the spiritual path. In order to

fully comprehend the past, Buddhist history uses a variety of approaches and materials that provide light on the cultural, social, and religious aspects of ancient India.

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CHAPTER 9

THE HISTORY OF JAIN

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ABSTRACT:

The teachings of spiritual authorities known as Tirthankaras serve as the foundation for the two millennia-long history of Jainism. This summary gives a general review of Jainism's history, stressing its foundational ideas, significant leaders, and influence on Indian society and culture. One of the world's oldest faiths, Jainism, has origins in ancient India. It is said that Rishabhadeva, the first Tirthankara, who lived thousands of years ago, stated its fundamental ideas. Twenty-four Tirthankaras, including Mahavira, the twenty-fourth and most prominent Tirthankara, are deeply entwined with the history of Jainism via their teachings and lives. The 6th century BCE birth of Mahavira is regarded as the foundation of Jainism. He spread the fundamental values of ahimsa (non-violence), satya (honesty), aseyā (not stealing), brahmacharya (celibacy), and parigraha (non-attachment). Due to Mahavira's teachings, ascetics established a monastic order and committed their lives to the search for spiritual freedom. The rise of many Jain sects and the expansion of Jain communities across diverse Indian areas have shaped Jainism's history. Under the support of Emperor Chandragupta Maurya and his grandson Emperor Ashoka, Jainism rose to prominence in the Mauryan Empire. Jainism became a significant religious tradition in ancient India because to Ashoka's acceptance of nonviolence and support for the faith.

KEYWORDS:

Historical, History, Jain, Kingdom.

INTRODUCTION

The Jains' historical works may be found in a variety of literary genres. Such writings may be found in some of their canonical and non-canonical publications. In addition to some of the non-canonical texts, their other works that are considered to be historical literature include the rajavalis (chronicles of kings), biographies (the life stories of notable ancient Jain individuals, mostly historical), Puranas, prasastis (or colophons) at the beginning or end of Jain works, and pattavalis (political succession lists or dynastic lists). They took considerable care in compiling and preserving the two significant historical documents, the pattavalis and rajavalis. As they provide light on various facets of ancient Indian history and culture, all of these books are important from the perspective of historiography.

In addition to the works already listed, there are a few additional historical and semi-historical writings from the time before and after the year 900 AD. The majority of Jain historical writings date from after AD 900. As vast as Buddhist literature is Jain literature. The works of history in contrast to their Buddhist colleagues, Jain historians have preserved the artefacts of the latter era better than those of the early period. The history of Jain historiography flourished during the hegemony of the Calukyas of Gujarat and the Rastrakutas of Dekkan. A few Calukya and Rastrakuta rulers sponsored the creation of several extremely significant historical works. The Jain authors who contributed to the history of India belonged to both the Svetambara and the Dagambara Schools [1].

Canonical Jain Literature

In the fourth century BC, the Jain tradition of historical literature started, with the biographical one remaining in the canon. The biography of Vardhamana Mahavira was written by Bhadrabahu I, who lived at the same time as Chandragupta Maurya and the final Nanda ruler Dhanananda of Magadha, perhaps before 300 BC. There are three distinct portions to the piece. The twenty-three Jain tirthankaras (prophets of Jainism) whose lives are included in the first part include Mahavira, the final and twenty-fourth tirthankara and a historical figure similar to Buddha. This section's major body offers a thorough biography of Mahavira. A actual historical person was the third tirthankara, Parsvanatha, who lived 250 years before Mahavira. He was the offspring of Varanasi's King Asvasena. According to legend, he established the Jain philosophy that Mahavira eventually adopted. The history of Jainism from its beginnings until the end of the fourth century BC is contained in the aforementioned literature.

The Bhagavati Sutra and the first book of the Acaranga Sutra both provide a brief biography of Mahavira. These three accounts claim that Mahavira was born to a wealthy ksatriya family in Kundagrama, a neighbourhood of Vaisali (in North Bihar), around 599 BC. His mother Trisala was the sister of Cetaka, the most well-known of the Licchavi Princes and ruler of Vaisali, while his father Siddhartha was the leader of a Ksatriya tribe known as the Jnatikas. Mahavira was linked to the governing dynasty of Magadha since Cellana, the daughter of Cetaka, was the wife of King Bimbisara, also known as Srenika of Magadha. Yasodhara was the wife of Mahavira. Around 570 BC, or in his thirteenth year, he left his home and gave up the world after the death of his parents, becoming an ascetic in search of the truth. He was lost for 13 years. At the age of 42, close to the Parsvanaths hills, he achieved spiritual understanding of enlightenment and later came to be known as Mahavira. The next thirty years were spent travelling and preaching his beliefs. Over the course of the first sixteen years of Bimbisara's leadership, he often travelled to Magadha. He passed away in C at the age of 72 in Pava, close to Rajagrha. 527 BC.

The three texts mentioned above include biographical writings that are drawn from the Jain canonical literature, which underwent three revisions between the fourth century BC and the fifth century AD. Final compilation of the Svetambara set's Jain canon took place in the present in Gujarat's Vallabhi around the later part of the fifth century AD. By the dawn of the Christian period, the Digambara branch of the Jains had edited their ancient canon. King Gardabhilla (Gandharvasena Mahendraditya, c. 74–61 BC) of Ujjayini (Ujjain Capital of the kingdom of Avanti or Western Malawa), who was none other than the father of famous king Vikramaditya, was overthrown, according to the anonymous Kalakacarya-Kathanaka described in the Kalpasutra (circa fifth century AD) and further repeated in a number of later works. According to the legend, Kalaka travelled to "Sagakula" (the Prakrt version of the Sanskrit Sakakula, i.e., Sakasthan or the lands of the Sakas or Scythians in Sindh that they had conquered after entering India) in an effort to overthrow Gardabhilla because of his hatred for him and opposition to his unjust and tyrannical rule. He stayed there for a while and with their soldiers, the 96 Saka satrapas marched in the direction of Malawa. They arrived at Surastra after crossing the Indus and camped close to Dhakkagiri. We are also informed that they arrived in Malawa and invaded it after leaving Latedesa (Gujarat).

Around 66 BC, they made their first foray into Ujjayini and besieged the town. They seized Ujjayini, stayed there, and ruled until they were forced to leave after ultimately defeating Gardabhilla and driving him from his kingdom (about 61 BC). The Sakas were only driven out of Ujjayini by the Malawa people, who were led by the brave Vikramaditya, the son of Gardabhilla, after four years of their dominance. The magnificent monarch Vikramaditya

then reclaimed his rightful place on his forefathers' throne. The Saka chief or Sahi who occupied Ujjayini at the request of Kalaka was probably the first Ksharata, a precursor of Nahapana, and the Saka overlord Sahanusahi was probably the precursor of Maues. This national victory was celebrated, and to commemorate this events a new Malawa or Vikrama era (or Samvat) was introduced in C. 57 BC. In the first century BC, the sculpture offers a glimpse of Seythian dominance in western India. The Prabhavakacarita of Prabhacandra Suri (AD 1276) also offers information on a few significant occurrences in Kalaka's life. Unquestionably, the narrative told in the ancient book Kalakacarya-Kathanaka has some factual underpinnings; K.P. Jayaswal also acknowledged that it preserves a true historical tradition [2].

DISCUSSION

Non-Canonical Works of Jain: The Tiloyapannatti of Yativrsabha (C. AD 150–80), of Digambara School, should be mentioned first among all those Jain non-canonical writings that are significant historically. He first wrote the Prakrt book in the year 176 AD. Its subsequent recension may be dated to either 478 or 483, approximately. In any event, the work in its current form cannot date back farther than the sixth century AD. It has 8,000 verses and is broken up into nine main segments. That's the most significant early works in terms of pure historical significance. It preserves Puranic traditions concerning all twenty-four Tirthankaras and provides biographies of each. It also makes a few passing allusions to Jain doctrine. Additionally, it provides pontifical genealogy of Mahavira's successors or a list of Jain gurus who succeeded him up till ME 683, i.e. AD 156. The dynastic history of ancient India from the first century BC to the fifth century AD is also somewhat illuminated. It includes details about the Sakas' occupation of Ujjayini and the start and end of their rule (IV, 1496, 1501-03), a few Pradyota and Sunga dynasty kings, a few post-Satavahana minor dynasties like the Murundas and the Gaddava, and the Guptas with information about the time they ruled, among other things. The book includes a complete dynastic list with chronological information. Overall, the book is very significant for the study of the social, political, and religious history of ancient India.

The Vasudevahindi is a work of quasi-historical literature that was begun in the fifth century AD by Samhadasa (also known as Dharmadasa) and later completed by other authors most likely in the second half of the sixth century AD. It contains information about the Yadu dynasty that ruled the kingdom of Surasena with its capital at Mathura, the Magadhan kingdom of Bimbisara's time, trade and commerce between the first century BC and the Kuvalayamala, a Prakrt work written by Udyotanasuri of Jabalipur (Jalor) in around AD 778, is very noteworthy since it provided the lengthy (27 verses) colophon at its conclusion with a wealth of insightful historical information. Both historically and chronologically, the colophone is significant. The colophon's Vatsaraja is none other than Avanti's Gurjara-Pratihara ruler. We also learn that Nagabhata I, his great-grandfather, established the kingdom of Bhinnamala and expanded it all the way to Broach. He was a superb conquistador. His magnificence is also referenced in the epigraphic documents. The publication offers reliable primary sources for the history of Gurjaradesa in and around Bhinnamala, where Jainism had widespread popularity. It provides a highly trustworthy overview of India's internal and international trade and commerce. The aforementioned Jain text also claims that Tormana, a Huna ruler who had consolidated his power over a significant portion of northwest India in the late fifth and early sixth century AD, had become a Jain.

The Digambara School's Somadeva Suri thrived under Rastrakuta King Krsna III (AD 940-48). His Nitivakyamrta, which was written in AD 959 and covers the time span from around

100 BC to AD 900, is a superb work on the science and art of politics. It discusses how monarchy, states, governments, etc. have evolved. The oldest son of the Calukya ruler Arikesari, Yasastilaka-Campu, his second masterpiece, was written in the same year (C. AD 959) in the Baddiga capital. The subsequent Calukyias of Badami undoubtedly took advantage of him. According to the author, "that work was completed in Caitra Saka year 881 (AD 959) under the reign of the Calukya ruler Krsnaraja Deva," which demonstrates both his understanding of history and awareness of time. The piece paints a realistic image of modern culture and living. Additionally, it sheds light on people's economic lives with a focus on trade and business [3].

Varanandi (AD 978) in his *Candraprabha-carita*, Jatila or Jatasimhanandi in his *Varangacarita* (AD 700), and Hariscandra (AD 900) in his *Dharma-Sarmabhyudaya* (AD 900) all supplied sparse but crucial knowledge on state and governance, practical politics, etc. These are helpful books on ancient Indian political philosophies and systems. They serve certain historical objectives, in a way. In 13 chapters, Padmanandi's *Jambudvipaprajnapti-Samgraha*, a Prakrt book, is a nearly semi-historical work. It includes helpful details regarding the historical geography of ancient India according to Jain tradition. The history of religion also values it. Following Mahavira's nirvana, it offers a chronicle of pontifical succession for roughly seven centuries. Additionally, it mentions 18 Bhoja towns from the Yadava tribe that existed before to the Bharata War (1.12). In his *Avasyakavrtti* (C. AD 775) in Sanskrit, Haribhadra Suri, a Svetambara scholar who lived in the second part of the eighth century AD, gives accurate information on Mahavira's last years.

During the time of Siyaka-Harsa (AD 949–72), the father of Vakpati alias Munja (AD 974–94), one of the two early Paramara kings of Malawa, Dhanapala, a Svetambara poet, authored *Tilakamanjari*. The book offers a reliable description of the early mediaeval populace's social, economic, cultural, and artistic life. According to one report, it "ranks among the few first-rate works written after Banabhatta." A dynastic list of Saka monarchs, Pradyota and Sunga dynasty rulers, and their reign durations is preserved in the *Trilokasara* (AD 973), a Digambara work by Nemicandra. Additionally, it offers details regarding the reign of the Guptas and the post-Satavahana dynasties, among other things.

Lists of some significant dynasties are found in the *Titthogali-Painna*, an ancient Prakrt text by an unidentified Svetambara scholar, and the *Tirthoddhara-Prakarana*. These include the Saka of western India, the Gaddabhilla of Ujjayini, and Pradyota, who ruled over Avanti in central India. Important rulers from various dynasties are also named, and the lengths of their respective reigns are also provided. The overall reign times provided by the Jain academics are not entirely credible, and the dynastic lists are not comprehensive [4].

A renowned poet, grammarian, and historian of the Svetambara School, Hemaçandra (AD 1125–72), made a vital contribution to the development of historiography in ancient India. He graced the court of the Calukya rulers of Gujarat, Jayasimha Siddharaja (AD 1093-1143), as well as his successor Kumarapala (AD 1143-72). He was Parisian-American (in Sanskrit) is a work of enormous historical significance. It covers Magadha's history from Bimbisara up through the reign of Candragupta Maurya. It provides a dynastic list of some of the notable kings from several dynasties that reigned over this country, together with information on their genealogy, chronologies, and other pertinent facts. We are informed that the true creator of the Magadhan imperial authority was Bimbisara (also known as Srenika).

With Campa serving as its capital, he oversaw Anga as a distinct province. His son Ajatasatru, also known as Kunika, served as viceroy at Campa throughout his father's lifetime. Before taking the throne of Magadha, his son and successor Udayin served as his

father's viceroy in Campa. In contrast to the Puranic tradition, which states that he moved his capital from Rajagrha to Kusumapura (Pataliputra), the Buddhist story states that he moved his capital from Campa to Pataliputra due to his overwhelming grief at the death of his father. We was also said that Udayin was a strong king. In a fight, he overcame and murdered the monarch of a certain nation, whose son fled to Ujjain. He was politically connected to the Avanti king. Five years before to 415 BC, the throne of Magadha was offered to Nandivardhana, one of the sons of Kalasoka, Sisunaga's successor. 60 years after Mahavira's death (417 BC), Nanda (Mahapadma, the founder of the Nanda dynasty), the son of a prostitute and a barber, ascended to the throne of Magadha. 60 years after Mahavira's death (i.e., in 417 BC), Nanda (Mahapadma, the founder of the Nanda dynasty), the son of a prostitute by a barber, ascended to the throne of Magadha. 60 years after Mahavira's death (417 BC), Nanda (Mahapadma, the founder of the Nanda dynasty), the son of a prostitute and a barber, ascended to the throne of Magadha. He and his lineage continued to govern Magadha for 95 years, or until Visnugupta (Canakya), 155 years after Mahavira's death, overthrew the last Nanda ruler [5].

Thus, the Nanda dynasty reigned from 417 to 322 BC, in accordance with Jain Svetambara tradition given in the aforementioned literature. The Maurya dynasty is claimed to have replaced this dynasty. The essay also sheds some insight on the Mauryas' historical background. according to the aforementioned custom. Contrary to Puranic tradition, which states that he was the son of the last Nanda monarch by his sudra wife named Mura, after whom Candragupta and his descendants were styled as Mauryas, Candragupta was the son of a daughter of the chief of a village of peacock-tamers (mayra- posaka) that belonged to the Nandas. The author of the text goes on to say that Candraghupta attained Magadha's throne 155 years after Mahavira attained nirvana, which may have occurred around 322 BC. He was succeeded on the throne by his son Bindusara, whose mother's name was Durdhara. It is challenging to establish the veracity of the alleged queen mother's historical claims in the lack of supporting proof. However, the king's succession is clearly shown. The text also covers the history of Jainism from the ancient era in addition to dynasty history.

The Jain pattavalis, which are crucial historical records for both the Digambaras and the Svetambaras, have been kept up to date from the beginning. This year's Prakrt Pattavali the Svetambara Tapagaccha-pattavali and the Nandi Samgha, two of the earliest Digambara patavalis that date from between AD 500 and 900, are similarly ancient and trustworthy sources. The majority of pattavalis in their current form date from the later mediaeval period, or the fifteenth to seventeenth centuries AD. They are inconsistent and not very trustworthy when it comes to early hours. Old patavalis provide some helpful topographical, cultural, and historical information. Some Svetambara pattavalis make reference to the pre-Mauryan Magadhan dynasties (from Bimbisara until the end of the Nanda dynasty) [6].

As prominent rulers of Magadha, Srenika (Bimbisara), Kunika (Ajatasatru), and Udayin have been named. The lists mention Palaka, who was the son of the Ujjayini monarch Canda Pradyota, and during the 60 years that were given to him, Pataliputra was ruled by Kunika and Udayin. The Palakas, Nandas, Mauryas, several Sunga kings, Sakas, and Gaddabhas or Gaddabhilla are among the dynasty lists, and the duration of their power is also specified. In addition to dynasty succession lists, certain pattavalis offer pontifical genealogies of Mahavira's successors in both Digambara and Svetambara tradition. The years of each of the 683 gurus who followed Mahavira are listed in the Prakrt pattavali of the Nandi samgha. The history of the Jain samgha through the years may be recreated on the basis of a careful and comparative analysis of the pattavalis, and an intriguing detail of the political history of the nation over those centuries may be provided. The pattavalis and guruvalis of the various Jain

samghas, ganas, etc. that emerged in both sects, in addition to the corresponding genealogies, contain the accurate accounts of the accomplishments of significant gurus, frequently provide the names of the royal patrons and devotees of such gurus, and also shed some light on the religious-cultural history of the time.

Dr. Walthur Schubring points out that it was founded on several misconceptions that developed naturally when India was compared to China, Babylonia, and Egypt using the same scale. However, there are other instances when no historian would have the right to contest the presence of historical accuracy. Her sources of history often do not flow as clearly by a great distance as those empires of the past. Particularly Jaina writers cultivate this admirable trait. History cannot be described more accurately than it has been, for example, in the Jaina Guruvavalis and Pattavalis. Hemacandra and other subsequent writers have done a very commendable job of meticulously recording the history of the prehistoric Jaina community. Of sure, the Parisistaparvan and other comparable Jaina works include a lot of legendary material, but isn't it true that in the west no one would consider to ignore our own mediaeval chronicles where history and legend often collide? The rajavalis, concise histories of kings that provide accounts of certain significant events that happened during their reigns, are just as significant as the pattavalis. The Rajavali Katha, an uncredited text from an unidentified time, concerning Candragupta Maurya, discusses his life and achievements. We have certain significant rajavalis that are especially pertinent to the kings of Delhi. In most cases, they start in the seventh or eighth century AD and finish when they were each composed. Anangpala Tomara of Delhi in AD 852 is when the poet Kisanadasa's composition of the Rajavali of Delhi in Hindi poetry begins. Its compositional timeline is unknown. During the Middle Ages, Jain scholars created a number of significant rajavalis that are beyond the purview of this study [7].

Works with Biographies

The carita-kavyas, or biographical writings, that deal with the lives of various historical Jain heroes, religious leaders, and great instructors of the early times may be found in both Prakrt and Apabhramsa. By the sixth century AD, the practise of creating caritras in the Puranic style that dealt with the lives of certain heroes had already started, albeit few of them were actually written before AD 800. In actuality, historical-style works like these started to emerge in the ninth century. Some of the important works in Prakrt are the Mahaviracarita of Asaga (AD 853), of Gunacandra (AD 1082), of Gunabhadra Suri (AD 1139) and of Nemicandra (AD 1170) which relates the life and teachings of Mahavira, the Parsvanathacarita, which deals with the life of Parsvanatha, the real founder of Jainism, the Adinathacarita of Vardhamana (1103), etc. They provide us pertinent information about these heroes' life that may be accepted as trustworthy. Some of these texts also make passing reference to current royal figures. The tales spoken about them have mixed together the truth and fantasy. The novels do, however, include elements of historical biographies in them. The other works are the Mallinathacarita, the Neminatha-cariu, and the Sanakumara-cariu of Haribhadra (AD 750–75), the Karakandu-cariu (in Apabhramsa) of Kanakamara (tenth century), the Sudarsanacarita of Nayanandi (AD 1042), the Jambu-carita (in Prakrt) of Gunapala (the post-e

The biographical books primarily discuss the religious actions and spiritual journey of the concerned Jain saints. These pieces have more of a mythical character than a historical one. Only the facts relating to the Jain ideology are important to them. Puspadanta's Mahapurana, which was written probably between AD 940 and 968 with the support of the Jain ministers of the rastrakuta monarch Krsna III, is the most significant of the Jain biographical writings in Apabhramsa. The roughly 63 Salakapurusas (those of great importance) whose biographies

make up this book are all included. The study also discusses early socio-economic life in addition to biographical stories. The *Jasahara-cariu* and the *Nayakumara-cariu* are the two other significant works by the same author. Additionally, biographies are included in Hemacandra's *Trisastisalakapurusacarita* among these sponsors was Kumarapala, the Calukya ruler of Gujarat and one of the most significant historical figures. The Jain academics continued the practise of biographical writing throughout the Middle Ages [8].

Other Autonomous Works

The time span between Dantidurga's accession in AD 733 and the end of Amoghavarsa I's rule in AD 877 or 878 (the two illustrious Rastrakuta kings) produced a wonderful galaxy of Jain authors who produced a large number of valuable works in different languages on various subjects, many of which are crucial for the political and cultural history of early India. Actually, the Rastrakutas were patronising the writers. Swami Virasena of the Digambara School, who penned the *Dhavala*, the *Jayadhavala*, and the *Mahadhavala* in Prakrit and Sanskrit (mixed), was one of the writers. In AD 780, he finished his most well-known work, the *Dhavala*, but his other works remained unfinished. In AD 837, his pupil Jinasena III finished his *Jayadhavala*. The *Dhavala* provides information with dates concerning a few modern rulers. The names of the kings of the Pradyota and Sunga dynasties are listed in almost similar dynastic lists in the *Dhavala* of Virasena and the *Jayadhavala* of Jinasena. The lists also include the Saka ruler, the post-Satavahana monarchs and dynasties, the Guptas, etc. All of the reigning eras are also listed. The works' historical and chronological information is divided into five groups and has been kept for both works. Each group's time period is also included. This ancient account of the pontifical succession over around seven centuries after Mahavira's enlightenment is priceless.

Jain Purana

Some of the Jains' Puranic records are replete with historical information. The *Harivamsa Purana* (AD 783) in Sanskrit (with 10,000 verses divided into 66 sargas) of Jinasena II (Jinasena I of the third century AD being the author of the *Vardhamana Purana* about Mahavira), the *Adi Purana* (AD 840) with 47 sargas of Jinasena III (the religious preceptor of the Rastrakuta emperor Amog There are historical passages in these Puranas. They contain the vast quantity of historical information. They all provide a great deal of light on various facets of ancient and early mediaeval India's history and culture. They include topics such as Aryan and non-Aryan peoples, religion and culture, art and architecture, trade and commerce, polity and administration, state and government, monarch and kingdoms, towns and cities, and society. The writers of the works provide insightful information on the culture and way of life in their respective modern eras [9].

"An account of past happenings, which must be authoritative, truthful, and righteous," is how Jinasena III describes history. The lives of 63 illustrious persons, including monarchs, emperors, and Jain heroes, are covered in this Purana. Particularly Jinasena II, the author of the *Harivamsa Purana*, was essentially an *itihaskara*. He provides the history of Jainism up to the present. He mentions Indrayudha (AD 783-84), the ruler of Kanyakubja (Kanauj) in the north, Vatsaraja, the Gurjara-Pratihara king of Avanti in Central India, whose identity as the father of Nagabhata II (AD 805-33) is well established, and Dhruva Nirupama also called Sri-Vallabha (AD 779- 94) the Rastrakuta king of Dekkan, who were all his contemporaries. The names of a few kings from the Pradyota and Sunga dynasties are included in the dynastic list he provided. Along with the duration of their separate reigns, the Gaddava rulers of Ujjayini, the Sakas, the Hunas, etc., are also included in the list. Additionally, he provides the dynasty chronology for the first millennium, which runs from Mahavira's nirvana until the conclusion

of the Hunas Harivamsa (sarga 60, vv. 487-92, 551-2). The dynastic list provided in this Purana and the comparable list in the Uttara Purana are almost similar. The Jain puranakaras have an exceptional awareness of history. In reality, each of their works has maintained old Indian history. In their portrayal of the subject matter, they have mostly kept the objectivity. By making the tales or stories more logical, they have refuted brahmanical history and myth [10].

Prabandhas and Jain Prasastis

A priceless literary source of ancient Indian history is the prasastis of Jain writers. The writings that were created after the seventh century AD include these prasastis. Usually, they may be found at the opening or finish of a book, or at the conclusion of some or all of its chapters. They come in a variety of forms. The author's prasasti includes information about him, his religious background, when and for whom he authored the work, etc. It sometimes includes both the name of the location and the territorial ruler. Information about the donor's family and the guru who received the text as a gift is included in the prasasti of the donor. Manuscripts from Gujarat and Central India include this information more often than those from Karnataka and Tamiladesa. The first sort of prasasti is usually seen in works created before the tenth or eleventh century AD. The Vadnagar Prasastis of Kumarapala (AD 1143–72), the Calukya ruler of Gujarat, found in AD 1152, is one of many later works that contain useful historical information pertaining to earlier times. According to this work, Vanraj Chavda founded the capital of Patan in AD 746, and his dynasty ruled in Gujarat for roughly two centuries. The ancient Jain writings from the time frame described above include a variety of topics related to Indian history and culture. The history of Jainism described in them spans the period from the reign of Mahavira to the advent of the Maurya dynasty, and they give a comprehensive history of India [11].

They only provide little details on the post-Mauryan dynasties, such as the Gurjara-Pratiharas, Calukyas, and Rastrakutas. The way that Jain writers portray them to us lacks consistency. They often don't provide a continuous history and are selective in the places and historical figures they highlight. The events of the post-Mahavira era are covered in certain historical writings. However, some of the works have significant historical importance due to the information they give about present life and society, the general economy, politics, religion, art, and other aspects of culture. Due to their coverage of several areas and their mention of numerous dynasties, the writings from the time period under review really give the overall history of ancient India. Between the thirteenth and the fifteenth centuries, Gujarat's Svetambara academics wrote the prabandhas. These solely historical books are very useful for reconstructing Gujarat's past. However, due to time constraints, we are unable to present them here since they are from the mediaeval era. The Rajasthani prabandhas are also from this time period.

CONCLUSION

Jainism's history is inextricably entwined with that of Indian literature, architecture, and art. Intricate sculptures and magnificent architecture may be seen in Jain temples and monastery buildings. Jain literature, which includes works by eminent Jain academics like Kundakunda and Hemachandra as well as classics like the Agamas, offers insights into Jain philosophy, ethics, and spiritual practises. The influence of Jainism on Indian society and culture is significant. India's social customs, vegetarianism, and ethical issues have all been affected by its focus on nonviolence and respect for all living things. Aspects of Indian aesthetics and lifestyle choices have been inspired by the non-attachment and simple teachings of the Jain community. In summary, Jainism's history is a rich tapestry of spiritual teachings, intellectual

debate, and cultural impact. Jainism has had a lasting impact on Indian history and culture, starting with its beginnings with the Tirthankaras and continuing with the growth of Jain communities across India. Its tenets of non-violence, sincerity, and non-attachment still serve as an example for anyone seeking spiritual awakening and add to India's rich religious variety.

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CHAPTER 10

JAIN AND BUDDHIST HISTORIOGRAPHY

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ABSTRACT:

The historical practises of Jainism and Buddhism, known as Jain and Buddhist historiography, provide distinctive viewpoints on the past and give important insights into the religious, social, and cultural facets of ancient India. The purpose of this abstract is to examine the unique features, approaches, and contributions of Jain and Buddhist historiography to our comprehension of ancient Indian history. Within the greater Indian historical context, Jain and Buddhist history arose as independent traditions. Both Jainism and Buddhism seek to establish alternative historical narratives based on their own philosophical and religious teachings in response to the conventional Brahmanical explanations of history. Jain history gives in-depth descriptions of the individual biographies, spiritual accomplishments, and the growth of Jainism with an emphasis on the lives and teachings of Tirthankaras (spiritual masters). Avasarpini and utsarpini, two cosmic cycles with ascending and falling phases, are used by the Jain faith to emphasise the cyclical nature of time. These cycles are said to represent the apex and fall of morality as well as the life of the Tirthankaras. Jain historical accounts may be found in writings like the Kalpasutra and the Bhagavati Sutra.

KEYWORDS:

Buddhist, City, Historical, History, Kingdom.

INTRODUCTION

Buddhist history places a strong emphasis on the life and teachings of Gautama Buddha as well as the following growth and dissemination of Buddhism. The Four Noble Truths, the Eightfold Path, and the founding of Buddhist monastic institutions are often highlighted in historical histories of Buddhism. The goal of enlightenment, impermanence, and suffering are all heavily emphasised in the Buddhist tradition. The Vinaya Pitaka and the Jataka stories are important sources for Buddhist historical accounts. Beyond their religious importance, the contributions of Jain and Buddhist history are significant. They provide insightful information on ancient Indian social and cultural practises, including topics like government, commerce, education, and everyday life. These ancient customs provide insight into the relationships of various social classes, the support of the arts and built environment, and the formation of regional identities.

By presenting different viewpoints on ancient Indian history and questioning conventional Hindu interpretations, Jain and Buddhist historiography also contribute to the larger historiographical conversation. They provide a detailed perspective of the historical setting in which the development and spread of their distinct religious traditions took place. Historical Buddhist and Jain traditions are equally deserving of our attention. The development of the Indian historical tradition was greatly influenced by both Buddhist and Jain thinkers. They, like the Hindus, felt the necessity to include historical events from the past as well as current ones in their various writings. They paid attention to the inclusion of historical themes in their writings and the preservation of such works. They portrayed history in literary form, much

like the historians of the Brahmanical historical schools. They have works that are both historical and semi-historical.

The biographies and chronicles from highly significant works of their historical literature, as well as the historical narratives, dynastic genealogies, and chronology. The Jain and Buddhist societies have their own historical literary schools. The Jains and Buddhists of different schools accumulated and preserved the historical documents. The Buddhist and Jain literatures each include a sizable amount of historical texts, similar to the Sanskrit literature. The Jain historical literature, which is distinguished by its diversity, breadth, and wealth, is particularly significant. The historical traditions of Buddhism and Jainism have been preserved in many types of works from various eras. Both traditions are genuine and valuable in their own right [1]. The Mahavamsa and the Dipavamsa, two Ceylonese chronicles, are significant historical documents. Their connection to the ancient Indian Buddhist tradition merits their placement here. Both chronicles cover many facets of prehistoric Indian history.

A Dipavamsa

An unidentified Buddhist author created the Dipavamsa towards the close of the fourth or the beginning of the fifth century AD. It mentions a few of the Magadha monarchs along with the duration of their reigns and historical occurrences during that period. According to legend, Kalasoka's ten sons reigned for 22 years, followed by Udayi Bhadda for 16 years, and Bimbisara for 52 years. The reign of Candagutta Maurya began 162 years after the passing of Buddha (i.e., 483–162 = in Approximately 321 BC) and reigned for 24 years (around 297 BC). It also discusses the important events that happened under the rule of the famous Mauryan ruler Asoka, who was the son of Bindusara and the grandson of Candagutta. He reigned during the time, or C. Mahinda (Mahendra, his son) travelled to Ceylon in 246 BC and introduced Buddhism there.

A Mahavamsa

An authoritative text is the Mahavamsa (Great History), which Mahanama composed about AD 431. A dynastic list of the rulers from Magadha to Asoka is recorded, together with the majority of their reigning years. There, it is said that Bimbisara reigned for a complete 52 years after being crowned king by his own father when he was fifteen years old. His son Ajatasattu ruled for 32 years (from C. 491 to 459 BC) after his father's death (who was born in 558 BC, seized the throne in 543 BC, and ruled until 491 BC). When the great Gautama Buddha passed away (in 483 BC), it was the eighth year of his rule. Ajatasattu's successor Udayi Bhadda ruled for 16 years. Anuruddha and his son Munda, two of his lineal descendants, shared the throne for 8 years, followed by Nagadasaka for 24.

The people of Pataliputta, with their ministers and officials, then presented Susunaga (also known as Sisunaga), who reigned for 18 years, with the throne of Magadha. For 28 years, Kalasoka, his son, reigned. A century had elapsed since the Buddha's nirvana at the conclusion of his ninth year of rule. Together, the 10 sons of Kalasoka including Nandivardhana and Mahanandin ruled for 22 years. 200 years were controlled by all of the aforementioned kings (543–343 BC). This chronicle also claims that the Nanda dynasty rose to prominence and seized Magadha's rule under the rule of Kalasoka's sons. 22 years have been allotted to the nine Nandas as their reigns lasted about from 343 to 321 BC. This dynasty was overthrown by Canakya, who killed Dhanananda, the last Nanda ruler to rule.

The Puranic, Buddhist, and Jain traditions are all in agreement regarding this momentous occasion. The above-mentioned rulers' genealogy and chronologies are quite trustworthy. In terms of their names, regnal years, and overall reign length, the genealogical lists of

monarchs from pre-Mauryan dynasties disagree with those from the Puranas. The Buddhist and Puranic lists, therefore, are complementary to one another insofar as their names are concerned and they have relative significance; nonetheless, in terms of the remainder, the latter serves as a correction to the former.

In 321 BC, the Nanda dynasty came to an end. The Maurya dynasty replaced it. We also learn about Candagutta, the Mahavamsa's founder, his ancestry or parents from the Mahavamsa. He was the offspring of the chief queen of the Ksatriya or Moriya clan, a branch of the Sakyas that were in power in Pippalivana at the time. According to legend, he reigned for 24 years, which perfectly matches the Puranic timeline. (Therefore, he reigned from 321 to 297 BC.) His son Bindusara thereafter held power for 28 years (about 297 to 269 BC.). However, the Puranas claim that he ruled for 25 years (about from 297 to 272 BC), which seems to be a more accurate estimate than the earlier claim.

According to the Mahavamsa and the Dipavamsai, Asoka had his official coronation as monarch 218 years after the Buddha's death. So, 483 minus 218 equals 265 BC. According to the Buddhist historical tradition, the commencement of his reign really began in 269 BC since he was crowned four years after taking office. Another piece of evidence, however, indicates that his coronation was not held until 269 BC, which suggests that he really took the throne in 273 BC, which is a close approximation to the reality. He reigned for a total of 40 years, or from 272 to 232 BC, according to Puranic historical tradition (4 years before and 36 years after his coronation) [2].

This is the widely recognised reign of his Mauryan king. Both chronicles discuss the institutions and Asoka's Son Mahinda's efforts to spread Buddhism in Ceylon. Of course, historical assertions are not always accurate. Additionally, they offer reliable accounts of the three Buddhist Councils already mentioned, the 18 distinct sects in the Buddhist order that emerged after the Second Council, and the Buddhist missionaries dispatched to distant lands for the propagation of Buddhism after the Third Council. They provide a wealth of knowledge on the towns and cities of the Buddha's time.

All of the locations in India and Ceylon that are particularly significant to the history of Buddhism are mentioned in the chronicles on a consistent basis. Particularly the Mahavamsa sheds some information on the connections between Cola-rattha and Ceylon. A Cola prince by the name of Elara is said to have taken control of the Island about the middle of the second century AD and governed it for a considerable amount of time. These two chronicles are excellent resources for historical tradition and knowledge. A.K. Some of the Pali canon, commentaries, and the two chronicles are historical documents, as Warder properly notes in his discussion of historical writing in ancient India [3].

DISCUSSION

Avadana: History was likewise depicted by the Buddhists as an avadana. Of fact, there are several avadanas in Sanskrit that have some traces of historical writing. A Buddhist author from the Sarvastivada School who chose to remain unknown wrote the Asokavadana in the first century AD. Some academics assume that it was composed in the second or first centuries of the third century AD. It is essentially a biographical text that discusses Asoka and his era. Additionally, it also includes some other historical data. It is principally based on the Asokasutra, which was written in Mathura between 150 and 50 BC, sometime after the middle of the second century BC and is no longer surviving in its original form.

It includes some historical tales about the illustrious ruler Asoka himself. Four chapters or divisions make up the Asokavadana: Pamsupradanavadana, Vitasokavadana, Kunalavadana,

and Asokavadana. The poem sheds insight on the Anga kingdom, which had Campapuri as its capital during Bindusara of Magadha's reign. When his younger brother Asoka was in control there, his son Susima attempted to assault Pataliputra, the capital of the Magadhans, but the latter defeated him. The Asoka-era viharas are mentioned in this passage. Additionally, it is said that Upagupta, an Asoka instructor, was the Gupta family's wealthy Mathura merchant son. It contains a wealth of useful information on Asoka and his successors, especially Kunala. Of course, there are some inconsistencies in the accounts of them that are told in it. A few details regarding the Kosala king Prasenajit and the Buddha's travels to Vaisali and other locations are also included.

The fourth century AD is when the Divyavadana first appeared in its current form. One of the significant historical compositions is this one. It sheds information on the Magadha kingdom's prosperity. During the eras of Bimbisara and Ajatasatru, Rajagrha, the nation's capital, is portrayed as a wealthy, thriving, and populated metropolis. It was a significant hub for inland commerce where traders gathered from all around to purchase and sell their wares. There was a commercial route for the traders from Rajagrha to Sravasti. There were many significant locations in and around the city of Rajagrha that were revered for their historical links to the Buddha and Buddhism. At the time of the Buddha, the Magadhan capital Pataliputra was a magnificent metropolis. The republican-style Licchavis, who lived in the Licchavis realm, and the kingdom of Magadha were separated by the Ganga [4].

It has been suggested that there are two distinct confederate clans: The Licchavis and the Vaisalakas. The capital of the eight allied clans, including the Vrijikas and the Licchavis, was Vaisali. The Buddha made many trips to the lovely city of Vaisali. It also makes mention of the Videha monarchy, whose initial system was monarchical, and whose capital was Mithila. Republican family The Mallas group had its headquarters at Kusinara, which gained notoriety as the site of the Buddha's Parinirvana. The Kasi kingdom's capital, Varanasi, is characterised as a wealthy, large, and populated city. It was a well-known commerce hub during the reign of King Brahmadatta. During his time, Uttarapatha was the source of the merchants. The Buddha visited Hastinapura, the capital of the Kuru empire, which is characterised as a wealthy, affluent, and populated city. The legend of king Udayana of the Vatsa kingdom has been preserved through the Makandika-avadna.

The Divyavadana attests to the presence of King Munda, one of Udayi Bhadra's ancestors, and King Kalasoka named Kakavarnin, Sisunaga's son, of Magadha. A genealogy of the Maurya dynasty's kings, from Candragupta on down to Pusyadharman (Satadhanvan), who came before the last king Brhadhratha, is also included in this text. Numerous stories regarding various pre-Mauryan and Mauryan emperors are included in Chapters XXVI to XXIX, along with some historical kernels. The Asokavadana, a crucial component of this text, focuses mostly on Asoka and his successors. During the reign of Bindusara, the residents of Taksasila rose up in rebellion against the persecution of the Maurya government, as is also documented in this text. His oldest son and viceroy there, Prince Susima, was unable to calm the unrest.

The redvult was then put out by Asoka, who had been sent by his father. He managed to get everything back in order. According to the Asokavadana, Asoka was replaced right away by his grandson Samprati and not by his son Kunala. Regarding the direct successor of soka, the historical narrative found in the Puranas has contradicting information. Some tales concerning his son and grandchildren are included. It also provides a look into the circumstances that existed during the latter years of the great king Brhadhratha's rule and contributed to the collapse of the Maurya Empire. The final monarch of the Maurya dynasty was assassinated by Pusyamitra, his commander in chief and another character in this novel [5].

One of the oldest texts still in existence was written in Sanskrit before the advent of Christianity, and it is known as the Mahavastu-avadana by an unidentified Lokottaravada School author. In terms of history, the Rajavamsa part is of extraordinary worth. The history of the Buddha's life is largely covered. It seems that the Buddhist historians were aware of the historical development of biography. A historical account of the sixteen Mahajanapadas, or significant states, of his period is also included. It goes into great depth on the Licchavis of Vaisali and their close ties to him. Furthermore, it claims that there were twice as many Licchavirajas living in Vaisali's municipal limits 84,000 in all. It mentions all significant kingdoms, villages, and cities that were prosperous both before and after the advent of Buddhism.

It refers to the Kuru kingdom, which had Hastinapura as its capital, the Pancala kingdom, which had Kampilya as its capital, the Asmaka kingdom, which had Potana as its capital, the kingdom of Magadha, which had Rajagrha as its capital during the reign of Bimbisara and Puspavati (which was identical to Pataliputra during later times), the Vatsa kingdom, which had Kausambi as its capital during the capital Campa, the Kasi kingdom with Varanasi as its capital, the Videha monarchy with Mithila as its capital, etc. Additionally, it emphasises the political ties between the monarchs of the Kosala and Kasi kingdoms. According to our information, Kasi and Kosala engaged in combat multiple times, with the monarch of Kasi losing each time. Finally, as he prepared to launch a last-ditch assault, the king of Kosala chose not to fight and abdicated [6]. In this essay, Varanasi's commercial significance is also emphasised. The area is said to be a significant commerce hub for Buddhist India. Rich city merchants would send ships loaded with goods on voyages to other nations. A rich trader from Taksasila is said to have travelled to Varanasi with the intention of doing business there. This literature also tells the account of how Kapilavastu was founded and how the Sakyas (a republican clan) settled there.

The Avadanasataka accurately records the division of the old Kosala kingdom into two halves and the conflict that broke out between the rulers of North and South Kosala. The river Sarayu served as the dividing line between the two. It also makes mention of the importance of Sravasti, the renowned capital of the Kosala kingdom during the Buddha's lifetime, as a trading hub and other locations such as the kingdom of Magadha with its capital city Rajagrha, the localities in and around this city significant in the history of Buddhism, the city of Vaisali and the surrounding area, and the Buddha's travels to all of these places.

An incredibly significant book is the Bodhisattvavadana-Kalpalata of Ksemendra (AD 1028–63 or 1028–89), a history of the Kashmir school. It mentions Hastinapura, the capital of the Kuru kings, Kampilya, the capital of the Pancala kingdom, Varanasi, the capital of the Videha kingdom, which was ruled by a king by the name of Puspadeva, Mithila, the capital of the Videha kingdom, the Kasi kingdom, and the visit of Sravasti merchants to Ceylon. It says that King Udyana, a contemporary of the Buddha, reigned over Kausambi, the capital of the Vatsa kingdom. It clarifies the situation with the Licchavi republic. The Vaisalikas, also known as the ganas, who live in Vaisali and its surrounding areas. It gives us snippets of historical knowledge concerning King Asoka's reign over Magadha, which had Pataliputra as its capital, as well as his other endeavours and the stupas and caityas he erected. This book also includes several tales about the Buddha, both mythical and real-life. An essential component of Buddhist history is the avadanas [7].

Buddhist writings by Others

The Lalitavistara, a significant Sanskrit Buddhist literature from the first century AD, contains memories of the Buddha's early years. The accounts of him that are given there are a

mix of myth and history. Additionally, it includes some other important details regarding the kingdoms, republics, villages, and cities of his day. Known as Kapilavastu in historical. It lists 500 as the number of members of the Sakya council and describes Buddhist India, the homeland of the republican Ksatriya tribe Sakyas, as a mahanagara, or large city, with four gates, a tower, market areas, etc. It also refers to the sixteen kingdoms that existed at the time of the Buddha, including Kuru, Magadha, Kosala, Vatsa, Cedi, Avanti, Kasi, and Surasena, which had Mathura as its capital and was a wealthy, thriving metropolis with a sizable population. Rajagrha, the capital of the Magadha empire, was described as a mahanagara or magnificent metropolis in the document. The Buddha often visited it. It also gives an account of the Magadha population. The manufacture of kasika-vastra fabric was a highly well-known industry in Varanasi, the capital of the Kasi kingdom. The Buddha also travelled to this city. At the time of the Buddha, Sravasti, the Kosala kingdom's most significant capital city, was populated by kings, princes, ministers, councillors, brahmanas, ksatriyas, householders, etc. It is said that the videha dynasty was affluent and wealthy. It also contains information on the Licchavis of Vaisali and the kind of governance they used. In contrast to some of the Pali writings, the Buddhist scriptures written in Sanskrit seldom ever provide modern proof of a historical character. They mostly discuss the past [8].

A biographical (semi-historical) book in Sanskrit is titled *The Buddhacarita* of Asvaghosa. She thrived in the first century AD and decorated the court of Kaniska. Although the existing section of this book only spans up to his achievement of enlightenment, it covers the major events of the Buddha's life from his birth until his death or mahaparinirvana. It sheds some insight on his teachings and Buddhist theory in its original form. This book cannot be regarded as a historical biography since the renowned author does not treat the Buddha as a historical figure. According to its fifth-century Chinese translation, it was originally written in twenty-eight cantos. The Sanskrit text, however, is only accessible in seventeen cantos. It's important to remember that, despite the lack of a well-established tradition of biographical writing at the time, Buddhist scholars made some contributions to the field, as evidenced by this work, the *Asokavadana*, which covers Asoka's life story, and some of the other Sanskrit texts that cover the Buddha's life that were mentioned earlier.

Additionally, the *Mahabodhivamsa*, which was written by the monk Upatissa in the eleventh century AD, has important historical significance. There is a reliable list of the names of monarch Kalasoka's 10 sons, which includes the names of nine Nandas, including the final monarch Dhanananda who reigned over Magadha and the most notable Nandivardhana of the pre-Nanda era. It also gives us a description of the Buddha's path to enlightenment. The accounts of the three Buddhist Councils that are documented in it are underpinned by a broad historical memory. It also makes notice of the many Buddhist schools that emerged after the Second Council. It touches on a portion of Ceylon's Bodhi-tree history, which is significant for the growth of Buddhism there.

The history of each Vamsa production is present. From generation to generation, the practise of creating and conserving such art was passed down. Up into the twentieth century, Buddhists kept up this habit. It should be noted here that the *Sasanavamsa*, which is from this era, discusses the history of Buddhism's expansion from the Buddha's parinirvana until the time in question. The history of ancient India from the time of the Buddha through Asoka benefits greatly from the study of the early Buddhist writings. When determining the literature's historical significance, B.C. Law states: "The literature of the early Buddhists is certainly the main, if not the only, source of the historical from a time when Indian history emerges from confusion and uncertainties of semi-historical legends and traditions to a more definite historical plane, that is from about the time of the Buddha to about the time of Asoka

the Great knowledge about ancient India, but with sporadic additions from Jain and Brahmanical sources [9].

One of the earliest historical documents of the Indian Buddhists is the *Manjusrimulakalpa*, which was written in Sanskrit in the ninth century AD. It covers the Nandas, Mauryas, Guptas, Maitrakas (of Valabhi), Maukharis, Pusyabhutis, and the Pala king of Bengal, Gopala, down to the ninth century AD, albeit it does so in a vague way. Canakya, according to the work's author, outlived his master (Candragupta) and continued to serve Biundusara as a minister for a while. This Tibetan Buddhist literature also sheds insight on the early history of Nepal from the fifth to the ninth century AD. The information this week concerning the succession of the Gupta monarchs is highly significant.

Since the sixth century B.C., the political history of ancient India has been established mostly in chronological sequence with a few gaps thanks to the more reliable evidence found in Buddhist and Jain literature. All of the fundamental elements of the Buddhist socio-religious order are included in Buddhist religious writings, such as the Tripitakas, which maintain important testimony on the current research topic. The most reliable Buddhist works for establishing Chandragupta Maurya's early life and succession as the first Mauryan emperor are the Jatakas, Divyavadana, Lalitavistara, Mahavastu, Mahaparinibbansutta, and the Pali chronicles of Ceylon-Dipavamsa and Mahavamsa, among others; the Mahayana writings of Asvaghosa, including *Buddha Charita* Besides the Jain religious literature such as, twelve-Angas, Kalpasutra, Bhagavati Sutra, Marutunga, Parisistaparvan, Uttaradhayayana, Andhara-Magadhi, Sthaviravali, etc. not only bear important historical data on Jain religion and culture, but also on important monarchs like Bimbisara, Ajatasatru, Mahapadma Nanda, Chandragupta Maurya etc. As a result, we saw that ancient India did not lack historical knowledge or historical writings. The body of works illuminates numerous facets of ancient Indian history and culture. The assertion made by certain academics that regular historical writings by Hindus have long been desired is unpersuasive [10]. Before the seventh century AD, Buddhist and Jain academics wrote a number of semi-historical writings that shed a great deal of insight on India's past.

CONCLUSION

In order to transmit their historical narratives, both Jain and Buddhist historiography use a mix of oral transmission, textual sources, and inscriptions. They analyse historical events using unique techniques and theological frameworks and place an emphasis on moral lessons, karma (the law of cause and effect), and the quest for spiritual freedom. In conclusion, the views on ancient Indian history offered by Jain and Buddhist historiography are distinctive and significant. Our perspective of the past is deepened and enriched by their focus on theological frameworks, moral principles, and spiritual teachings. Historical narratives of the Jain and Buddhist religions provide light on the social and cultural dynamics of ancient India as well as the lives of spiritual authorities and the growth of religious groups. They play a key role in the rich fabric of ancient Indian historiography and are fundamental to India's larger historical traditions.

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CHAPTER 11

BIOGRAPHIC HISTORY AND THE CHRONICLE

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ABSTRACT:

Historical narratives that provide insights into people's lives and the events that influenced their eras must include both biographical history and chronicles. The relevance of biographic history and chronicles as historical sources is explored in this abstract, which looks at their traits, goals, and contributions to our comprehension of the past. In a larger historical perspective, biography history focuses on the lives and unique experiences of certain people. It goes into great depth on their childhood, successes, relationships, and social effect. The ideas, deeds, and motives of historical personalities may be understood via their biographies and autobiographies, which also illuminate their contributions, hardships, and the influences that influenced their life. On the other hand, chronicles provide a chronological record of events, often in the form of a story. They provide a thorough account of historical events, including social, political, and cultural advancements. Chronicles may cover important eras or particular areas of history, such as a monarch's rule, the history of a certain area, or the development of a particular religion or intellectual system. Additionally, chronicles and biographical history add to the historiographical examination of a specific period or field. They provide historians useful original materials to evaluate, support, or refute preexisting historical narratives. Historians may spot trends, examine biases, and create a complete and more nuanced picture of the past by studying a variety of biographies and chronicles.

KEYWORDS:

Ancient, Court, Historical, History, Life.

INTRODUCTION

Prior to the seventh century AD, Itihasa-Purana tradition served as the foundation for most of ancient Indian history. However, it is also clear that it had a significant effect on the historical works of the subsequent century. The conventional view of history continued to evolve along with historical understanding, prevalent historical tradition in a modern era, and historical occurrences. The history of historical literature in ancient India saw a golden age from the seventh and the twelfth centuries AD. During that time, several regions of India produced a lot of historical biographies. The court poet was no less than a historian when he penned the history of his patron, outlining his life and accomplishments. These court poets were many. The monarchs who patronised them also deserve credit for pushing them to embark on such projects, which boosted the creation of biographical works [1], [2].

In order to preserve them for the future, they wanted their court poets to chronicle both historical and current happenings. During that time, the court poets of several notable monarchs who hold significant positions in the histories of ancient India wrote their biographies. Some biographies were created by the historical school, which was supported by the Chalukyas of Gujarat, the Paramaras of Malawa, the Palas of Bengal, Kalyani, and the Cahamanas of Sakambari during the post-Harsha era. Additionally, the chronicles were written in Nepal, Gujarat, Kashmir, Odisha, and Sindh. The two important phases in the development of Indian historiography were the composition of historical biographies and chronicles. Important pieces of historical literature include the biographies and chronicles

written during that time. Other historical works of different types were also created during this time, in addition to these[3].

Biography in the Past

In the truest meaning of the term, a historical biography deals with the life, character, and acts of a historical figure, royal personage, illustrious monarch, great ruler, or emperor who played a significant role in the history of a certain country or area. It is more grounded in reality than fantasy. It is readily distinguishable from biographies of literary figures, saints, or specific people, as well as biographies of a semi-historical kind. In comparison to China, Greece, and Rome, India does not have a long tradition of historical biography. *Shih-chi*, written by the Chinese historian Ssu-ma Chien (c. 145–85 BC), was published in 100 BC and, in addition to other information, offers biographies of significant individuals who lived during his time. In the first and second centuries of the Christian period, Greece and Rome saw major advancements in the art of writing historical biographies. Plutarch, a Greek historian regarded as the "father of biography," wrote the *Lives of the Noble Greeks and Romans* (AD 50–125), and the *Life of Agricola*,

The two important examples of historical biography created in the ancient world are the works of the Roman Tacitus (c. AD 55–120). around India, the practise of writing historical biographies first emerged around the seventh century AD. It is unnecessary to compare the ancient Indian understanding of biographical history with that of the Greeks and Romans. Their biographical and historical traditions were distinct from one another. The same is true of their biographical works' subjects and characteristics at ancient and early mediaeval India, historical biographies were often written at royal courts with the approval of the relevant monarchs or princes. As a result of the court historians' royal sponsorship as well as encouragement to document the history of their different eras, ancient India's historical literature rapidly advanced[4], [5].

The authors of historical biographies have launched on side by side their pedigree or genealogies, political relationships with other kings, historical events that occurred before and during their times, as well as the culture and also the culture and civilization of the contemporary age, while dealing with the lives and accomplishments of their patrons. Some writers have concentrated primarily on modern history and culture. The crucial point in the evolution of the *itihasa* tradition was characterised by the composition of historical biographies in ancient India. History is the biographies of great individuals, as Carlyle said while pointing out the role of biography in history. Once again, "History is nothing more than the sum total of innumerable biographies."

All ancient historical biographies are written in Sanskrit, Prakrit, and Apabhramsa. These writings are accurate accounts of the lives of monarchs who had a lasting impression on the history of the time period. A prominent orientalist once said that "History and biography have never been treated in India other than by the poets and as a branch of epic poetry," yet this statement is not entirely accurate. Others besides poets have also authored historical works, including biographical ones, and the majority of them are in prose [6].

Harshacharita: Banabhatta

The *Harsacarita* of Banabhatta, the court poet-historian of Harsa (AD 606-48) of *Sthanvisvara* (modern Thaneswar in Haryana), and *Kanyakubja* (Kanauj), should be mentioned first among all the historical biographies of antiquity that have survived. Due to its historical foundation, Bana himself refers to his work as an *akhyayika*. It has eight chapters, or *ucchavasas*.

DISCUSSION

Life at the Home of Banabhata: The author discusses his own origins and pedigree in the opening chapter. He claimed that he belonged to the Vatsyayana branch of the Bhargava Brahmanas and was the son of Citrabhanu. His ancestral home was at Pritikuta, a hamlet inside the borders of the kingdom of Kanyakubja that is located on the western bank of the river Sona. Naturally, the author's life and family are covered in part in the first three chapters. He was a member of the a family with a strong academic background. His propensity for or interest in history was much in line with family custom [7].

The lineage of Harshavardhana

The Harsacarita's third chapter makes mention of Harsa's ancestry. According to the work's author, Pusyabhuti established the kingdom of Srikantha, which had Sthanvisvara as its capital (around the late fifth or early sixth century AD). He has also been referred to be the creator of the regal Vardhana dynasty. The genealogy recorded in the text does not include his successors Naravardhana, Rayavardhana, and Adityavardhana, who are listed in Harsa's copper-plate inscription at Madhuvana. The feudatory leaders were these monarchs, who flourished most likely between AD 500 and 580. They could have accepted the Gupta and Maukhari dynasties' dominance. According to the text, Prabhakaravardhana was the subsequent monarch in the line of Puspabhuti. He was blessed with two sons, Rajyavardhana and Harsavardhana, as well as a daughter, Rajyasri.

Prabhakaravardhana was a well-known and strong ruler (AD 580–605). He adopted the titles of maharajadhiraja and paramabhataraka after expanding the borders of his paternal realm by annexing the conquests' kingdoms. The fourth and fifth chapters feature descriptions of his battles and victories. A historian will find the facts Bana reveals about him in the first, although in a symbolic manner. He says that he was "A lion to the Huna deer, a burning fever to the king of Sindhudesa, a troublers of the sleep of Gurjara king, a bilious pleague to that scent-elephant, the Lord of Gandhara, a destroyer of the pride of the Latas, and an axe to the goddess of fortune and glory of Malava." He appears to have extended his political sway to the Huna territories in the Punjab which marked the limit of the north-western frontier of his kingdom. It bordered the Maukhari state of Kanauj in the east and only encompassed a small area of the Punjab and Rajaputana desert in the west and south.

He had some success in defeating the Sindhudesa ruler. The latter, however, acquiesced in the former's political control. The Kusanas (a branch of those who had established themselves in the Kabul valley) were in control of Gandhara at the time, and it was impossible to bring Gandhara inside the boundaries of Prabhakaravardhana's realm. The monarch of Latadesa and the gurjaras of Bhinnamala just submitted. The two sons of the fallen Malava monarch, Mumaragupta and Madhavagupta, were sent to his court to certify their acceptance of his overlordship, as mentioned in the text, which is evidence that Malawa was undoubtedly annexed to his realm. Rajyasri was wed to Grahavarman, the Maukhari prince Avantivarman of Kanauj, according to the fourth chapter itself.

Circumstances that led to Harsa's Royal Ascent

Prabhakaravardhana and his oldest son Rajyavardhana's battles with the Hunas are the subject of the fifth chapter. Due to his reputation as "Hunaharinakeshari," the former tremendous success against the Hunas. The Hunas that he defeated with the aid of his relative Avantivarman of Kanauj (in AD 575 or 582) were none other than the minor Huna chiefs of the northern Punjab, who continued to rule from their capital city of Sakala after the dissolution of the Huna kingdom in between AD 563 and 567. Prabhakaravardhana

despatched Rajyavardhana on a military expedition against the Hunas in the Uttarapatha to deal them another blow. But owing to his father's sickness, Rajyavardhana left for the capital before they could be ultimately defeated. His mother had burned herself to death on the Sarasvati River bank, and his father had already passed away. In the sixth chapter, Rajyavardhana offers his younger brother Harsa the crown after being severely humiliated and unhappy. The former finally had to rise to Thanesvar's throne (in AD 605) since the latter was also unwilling to take the throne. Soon after Rajyavardhana assumed the throne, he learned the tragic news that Grahavarmana had been attacked and killed by the king of Malawa or Avantidesa, who is the same person as Devagupta of the Madhuvana and Banskhera charter, and that his wife Rajyasri had been imprisoned and placed in the dungeon cell in Kanyakubja. He devised a strategy to assault Thanesvar as well. However, Rajyavardhana immediately marched with his men towards Malawa, leaving his younger brother Harsa in the capital, in order to get revenge for the murder of his brother-in-law and the humiliation of his sister.

The king of Gauda, Sasanka (a contemporary of Harsa), who travelled from a far-off realm to aid his friend, king Devagupta of Malawa, treacherously killed him after he had successfully routed the Malawa army and beaten king Devagupta. This is the alliance of Rajyavardhana's shared adversaries, which Bana may have referred to as the "Sasankamandala." He says that "Sasanka threw Rajyavardhana off his guard by offering to marry his daughter to him as a token of submission and friendship and when he was weaponless, confiding and alone, the Gauda king dispatched him to his own quarters and killed there." Having thus avenged the defeat of Devagupta of Malawa the Gauda monarch Sasanka occupied Kanauj and released the widowed Maukhari queen, Rajyasri, from captivity in her own capital. In his account of the events, Bana has, to a significant degree, preserved sequence and coherence. When Harsa first learned about Rajyavardhana's untimely demise, he was just sixteen years old. He was a little hesitant to sit on the throne. But after being convinced by the state's councillors, he consented to seize the throne in his own hands and eventually succeeded Thanesvar (in AD 606).

Banabhatta mentions a Harsa Military Expedition

He had two urgent tasks: freeing Kanauj from Sasanka's grip and rescuing his sister, who had fled the jail and into the Vindhya jungle. Hamsavega, a messenger for King Bhaskaravarman of Pragjyotisa (Assam), approached his court with presents and warnings just as he was ready to go on his digvijaya (conquest) with a powerful army greeting from a pal. According to Bana's statement in the seventh chapter of his book, a lasting friendship pact was reached between these two current monarchs. As we read in the same chapter, the aforementioned messenger gave Harsa the names of several notable kings from other dynasties, including those of Bhaskaravarman's forebears from the Varman dynasty who reigned over the kingdom in question.

Following Hamsavega's departure from Thanesvar, Harsa entered the Vindhya forest and actively searched for her sister Rajyasri. Eventually, with the assistance of forest chiefs like Vyagraketu, Bhukampa, and Nirghata as well as a Buddhist monk named Divakaramitra, she was rescued just as Rajyasri was about to commit suicide. The seventh and eighth chapters of the text explain how he and his sister went back to their tent on the Ganga's bank. With particular reference to the Sabaras, Bana describes in these two chapters in great detail the way of life and culture of the tribal people of the Vindhya area [8].

Bana informs us that Sasanka, referred to as "the vilest of Gaudas" and the "vile Gauda serpent," was the target of Harsa's meticulous war preparations. But he gives us little

information on the specifics of the conflict between the two. The favourable partnership between Harsa of Thanesvar and Bhaskarvarman of Kamarupa (one of the old names of Assam) may have caused sasanka to retire from Kanauj rather than face an approaching threat, which allowed Harsa to establish his dominion there. In his likely latter years, he moved his capital from Thanesvar to Kanauj and established it as the centre of his authority. He therefore received the Kanauj Maukhari throne in addition to the paternal kingdom. He was able to solidify his position and increase the reach of his power and influence by combining these two kingdoms.

In the third chapter, Bana describes Harsa as a warrior and conqueror and tells us that he invaded Sindhudesa and annexed it to his empire, completing his father's unfinished business. His empire's western border was the Indus River. Further information on his subjugation of Himalayan kingdom rulers is provided in the same chapter. After recognising his political dominance, they began paying taxes to him. The seventh chapter of the author's text makes reference to his conquest of Malawa and its incorporation to his kingdom. He gained these early victories while ruling Thanesvar. The size of Harsa's dominion is not made plain to us. He did, however, gain notoriety and acclaim as the last great Hindu ruler of north India.

Information About Politics, Administration, And Society and Religion

The material provided by Bana on the Harsa administrative structure and military organisation in the second chapter of his book has significant historical worth. He has made a point of his administration's feudal structure. Here it may be said that the rise in samanta, mahasamanta, and feudatory leaders after the dissolution of the Gupta Empire had a significant impact on the Harsa governmental structure. Bana has provided a more detailed picture of the feudal order that before Harsa's period in ancient India. Even throughout the reign of Harsa, the same system persisted. Bana said that Harsa and his forebears were served by many types of samanta, including samanta, mahasamanta, apasamanta, pradhanasamanta, satrumahasamanta, and pratisamanta. The aforementioned monarchs used to receive yearly taxes from the samantas in charge of the regions that were given to them. They used to provide the kings with a variety of services. The Pradhanasamantas were the Samantas who held the highest posts. Chiefs known as Satrumahasamantas were subjugated people who had to follow the king's directives. They were given considerable deference.

The kingly court and royal palace need the assistance of all other samantas whenever necessary. The monarchs' devoted and devoted mahasamantas used to accompany them on their war expeditions. The text also makes note of a few of the feudatory kings who ruled during the reign of Harsa. The inter-state interactions during the Harsa era have also been a topic for Bana. He adopted king-related policies that are completely consistent with Samudragupta's Prayaga-prasasti. The military might of Harsa is described in length by Bana in the same chapter, with a focus on the cavalry and elephant force. Bana reminds us that there were a total of twenty-one religious sects in India with reference to the people's religious views and religions. He has mentioned three well-known Hindu sects that existed before the beginning of the seventh century AD, including the Saiva, Sakti, and Vaisnava, the Lokayatika sect, Buddhism, the Jainists, etc. It is conceivable to draw the conclusion that Hinduism, Buddhism, and Jainism were three widely practised religions in this context based on the testimony of the facts combined from his third, fifth, and eighth chapters of his book. They coexist, and that is a truth. Brahmanism and Buddhism thrived side by side throughout Harsa's and his ancestors' reigns. After around ten years in power, Harsa died in AD 647 or 648 [9].

We should also take note of the extensive list of twenty-seven monarchs from various dynasties who reigned over various kingdoms in ancient India that Bana provided in the sixth chapter of his book based on his understanding of the past. The list includes Somaka of the Paurava dynasty, Nagasena of the Naga dynasty of Padmavati (Pavaya), Vatsaraja Udayana (or Kausambi), rulers of Ayodhya, Sravasti, Videha, Kasi, Kalinga, Mathura, Asmaka, Sovira, and of the Pradyota dynasty, and K Bana was interested in even the death of a Saka ruler at the hands of Candragupta II. Actually, once the Saka king vanquished his older brother Ramagupta, he consented to give up even his wife. Dhruvadevi was an annoyance to him since she didn't fulfil his desires, but Candragupta assassinated that Saka monarch in his own camp while pretending to be a lady, which in his *Mudraraksasa*, Visakhadata has previously noted and underlined this. These are a few examples of the extra historical details that Bana has included in his work.

An Estimation of Bana's Harsacharita as A Historical Work

In addition to detailing Harsa's life narrative, Bana also painted a realistic portrait of the social, economic, political, religious, and cultural lives of the Indian people of the period. His book also contains some other really valuable historical facts. He had excellent historical knowledge. He has never heaped his sponsor with effusive adulation in his work. Additionally, we don't detect any exaggeration in the way he presents the topic. He addressed the work's central issue without showing much bias or prejudice. He has expressed the truth plainly. The majority of his assertions are supported by historical evidence. However, it cannot be denied that his writing contains literary elaboration and rhetorical descriptions. After all, the piece is a part of the literary genre known as *kavya* (epic).

In fact, it is possible to demonstrate through a careful and critical analysis of our sources that Indians in the ancient and early mediaeval periods had a sense of history that currently appears to be incomplete and rudimentary. It is also possible to demonstrate that they developed a tradition of writing historical biography because they lacked concrete evidence comparable to the lives of Plutarch. The rise of Banabhatta and Kalhana would not have been feasible in ancient India if there had been no sense of history or tradition of biography-writing. The works of Bana and Kalhana, among others, constitute the mature expression of historiography and historical biography and so assume the continuity of literary and historical efforts and experiences of multiple generations. His work is "based on real events," they have noted, and contains "a living and contemporary picture wherein we can see something of the India of that time, just as we see in Arrian and Plutarch something of the India of Alexander's time." The work also "has another interest from the vivid picture which it offers of the condition of Indian society and the manners and customs of the period." His story vividly depicts and complements the journey of the Chinese visitors at every step. The court, the camp, the calm town, and the far more silent monasteries and retreats, whether of Brahmans or Buddhists, are all described with unusual strength [10]. Devabhuti has also acknowledged that, despite certain flaws characteristic of the courtly literature of the age, Bana's *Harsacarita* provides a realistic portrait of modern life and a wealth of insightful information on Harsa's personality and accomplishments.

CONCLUSION

Biographical histories and chronicles serve many different functions. They provide a way to safeguard historical memory and ensure that information is passed from one generation to the next. Because they emphasise the accomplishments and experiences of certain people or groups, biographies and chronicles help to create a sense of shared identity and cultural legacy. Furthermore, biographical histories and chronicles provide insightful information on

the social, economic, and cultural facets of a certain historical period. They provide historical tales a human-centered perspective by providing a deeper understanding of the motives and living experiences of historical figures. Understanding individual agency within historical events as well as the larger social and cultural elements that influence people's lives is made easier by studying biography. It's crucial to understand that biographical histories and chronicles include flaws and prejudices. Their representation of events and people may be subjective or biased since they are often shaped by the opinions and objectives of the writers. The material provided in biographies and chronicles must thus be evaluated attentively and supported by other historical sources. Finally, biographical history and chronicles are essential for enhancing our comprehension of the past. They add to our understanding of social, cultural, and political history by offering insightful perspectives into the lives of people and the occasions that defined their eras. Historians may better comprehend the intricacies of historical players and their contributions by critically analyzing biographies and chronicles. This will help us better understand the human condition throughout history.

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CHAPTER 12

RAJATANGAINI OF KALHANA IS A CHRONICLE FROM ANCIENT INDIA

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ABSTRACT:

A priceless history of ancient India, the Rajatarangini was written by the Kashmiri historian Kalhana in the 12th century CE. An overview of the Rajatarangini is given in this abstract, emphasising its importance, historical setting, and contributions to our knowledge of ancient Indian history and culture. The Rajatarangini, which translates to "The River of Kings," is a historical account that covers Kashmir's history from antiquity through the 12th century CE. This work was painstakingly investigated and put together by Kalhana using a variety of historical sources, folklore, and Kashmiri oral traditions. His goal was to provide a thorough account of Kashmir's rulers, their accomplishments, political advances, and cultural changes. The Rajatarangini's chronicling of ancient Indian political history is one of its most significant accomplishments. It provides insight into the power struggles, alliances, and battles that formed the area, as well as the emergence and fall of dynasties. The chronicle offers insightful information on Kashmir's historic administration, government, and diplomatic ties. It also provides a window into the widespread religious and cultural practises of the period. The scope of Kalhana's work extends beyond only political history. The social and cultural fabric of ancient India is also shown in The Rajatarangini.

KEYWORDS:

Ancient, Cultural, History, India.

INTRODUCTION

The Rajatarangini, a chronicle or history of Kashmir's monarchs, was written in the twelfth century AD by Kalhana, a renowned Kashmiri historian. He was the offspring of Campaka, a king Harsa's (AD 1089–1101) minister. During the reign of King Jayasima (AD 1127-59), the son of Sussala II, he embellished the court and wrote his famous masterpiece. All available evidence indicates that he started his work around AD 1148 and finished it in 1150. Of all the old royal histories of Kashmir, his Rajatarangini rose to fame. Kalhana has all the traits of an authentic historian. He holds the top position among India's ancient historians. His arrival changed the course of ancient Indian history [1].

Foundation of Kalhana's Sources

In order to write his book, Kalhana drew on the writings of the eleven Kashmiri chroniclers who came before him. The Nrpavali or Rajavali (List of Kings) of Ksemendra (AD 1028-63), who graced the court of king Ananta Deva (I.17), the work (name unknown) of Padmamihira containing the list of eight kings who preceded Asoka (I.18), and the work (name unknown) of Sri, are among the eleven chronicles (rajakathas) used by him. These are the oldest extensive original works He also read the Nila Purana of Nilamuni, a Puranic document, in addition to the chronicles. He was able to compile a list of four rulers, including Gonanda and his three sons, from this source. According to Kalhana, who acknowledges the

aforementioned books, "I have examined eleven works of former scholars which contain the chronicles of the kings, as well as the Purana containing the views of the sage Nila."

Before using his pen, he carefully considered the historical accounts of Kashmir that were already in existence [2]. He really used a critical approach to historical study. Only the aforementioned Purana remains now out of all the books he used for his purposes; the others have vanished into obscurity. We lack evidence on his usage of the oldest historical work, the *Bhuvanabhyudaya* of Sankula of Kashmir (C. AD 850), which details the regional warfare. In order to remedy inaccuracies in prior publications, Kalhana extensively used royal charters, edicts, records of land transfers, contemporaneous papers, coins, inscriptions, and other archaeological data. He has acknowledged that all concerns about errors have been allayed by studying the ordinances (*sasana*) of former kings, the inscriptions documenting the grants, the construction and dedication of temples and other monuments, the laudatory inscriptions (*prasasti-patta*), and the written records (*sastras*) conquered and uncertainties dispelled. He created a history of Kashmir using all the pertinent materials at his disposal, much as a modern historian or scholar would.

Kalhana's guidelines for Historical Inquiry

Our focus should also be on the guidelines Kalhana used to conduct his historical inquiry. In his own words, he best describes his rigid dedication to the explanation of facts: "That virtuous (writer) alone is worthy of praise who, free from love or hatred, restricts his language to the exposition of facts." He claims that his only goal in life was to find the truth. He disregarded every prejudice and bias, as a good historian ought to do. He emphasised the need of making decisions in the manner of a judge while writing a history of the past. He further states about the methodological approach he used for writing the history of the past: "How great a cleverness is required in order for men of modern times to complete the account given in the books of those who died after composing each the histories of those kings whose contemporary he was therefore, my goal in this story of historical events which is challenging in many ways will be to connect. Without a doubt, he understood the fundamental ideas of history. The factual assertions included in his work serve as a representation of his objectivity, honesty, and impartiality [3].

Content of the Rajatarangini

There are eight volumes, or *tarangas*, in the *Rajatarangini*, a Sanskrit poem with close to 8000 lines. From the reign of the first Hindu king Gonanda through AD 1149, the 22nd year of the reign of the last renowned monarch Jayasimha, it covers Kashmir's history. It includes a chronology and genealogy of the rulers of the numerous dynasties that governed Kashmir during the time. The author has emphasised in his book the accomplishments of all significant monarchs and the specifics of all significant events that occurred during their reigns [4]. Only seventeen of the fifty-two kings who are claimed to have governed Kashmir in the early stages are listed in Book I, including Gonanda I and his successors as well as a few other monarchs. Kalhana was unable to locate the names of the remaining thirty-five kings since their records were destroyed.

The list of the twenty-one kings who followed Gonanda III is included in the same book, while the list of the six princes from Pratapaditya I to Aryyaraaja who belonged to the Aditya dynasty is found in Book II. According to Book III, the Gonanda dynasty was restored, and Kashmir was ruled by princes of this dynasty from Meghavahana to Baladitya. These three volumes, which are based on *itihasa-purana* tradition, roughly represent a traditional history from the time of the great war of Kuruksetra or the start of the Kali-yuga until the end of the sixth century AD. Of course, some monarchs are mythological, but others, like Asoka and his

son Jaluka, Kaniska, and others, have a well-documented history. Their actions are also well documented in the work of Kalhana. However, the genealogical list provided in Book I contains anachronisms, and the chronology of some of the rulers described in the aforementioned three volumes is unreliable.

Asoka is the most significant of all the early monarchs recorded in the first three books. According to Kalhana, Kashmir was a part of the Maurya kingdom during his lifetime. He established several stupas and monasteries there, formed Srinagara and made it its capital (the remains of which may be discovered approximately ten kilometres from the present-day Srinagara). Additionally, he "built a new wall to it and tore down the wall of an old Hindu temple." Buddhism predominated during the period of his life. One of Asoka's sons, Jalauka, succeeded his father as ruler of Kashmir after his death. He furthered his conquests to the eastern side of Kanauj by driving back the mlecchas (seythians? He identified with the Saiva branch of Hinduism. Saivism gained widespread popularity during his reign, and Brahmanical dominance was established. But Huviska Buddhism rose to prominence once again during the rule of Kaniska and one of his successors. The Guptas never had political control over Kashmir. Sometime in the early sixth century AD, the Huna chief Mihirakula is supposed to have taken the throne of a Kashmiri monarch who was his contemporaneous and exercised his power over a small region in the valley [5].

DISCUSSION

From a historical and chronological perspective, the material supplied by Kalhana in Books IV–8 spanning the era from the early seventh century AD to around the middle of the twelfth century is more reliable than that found in the first three books. The history of the Karkota (also known as Karkotaka) dynasty, which Durlabhavardhana, a descendant of Naga Karkota or Karkotaka, formed, spans seventeen rulers from Durlabhavardhana to Utpalapida in Book IV. He is said to have reigned from 598 and 634 AD. His promotion of religion, the construction of temples, the gifts he gave to the Brahmins, and other charitable activities he carried out for the benefit of the populace as a whole made him stand out throughout his reign. By giving Harsavardhana a priceless Buddha tooth relic to be placed in a temple at Kanauj, he was able to win his friendship. Lalitaditya (Ad 724–60), the third son of Durlabhaka alias Pratapaditya, was the most powerful king of the family.

Lalitaditya has been hailed as a capable leader, brave warrior, great conqueror, and benefactor of the arts and humanities. The author of the aforementioned work has accurately described his digvijaya (conquest) in the work. He conquered Yasovarman of Kanauj (in AD 773 or about AD 740) and attacked Karnata, which was ruled at the time by Ratta, a queen who had previously bowed to the invader but had since been reinstated to her throne. In addition, he reduced seven Konkanas and controlled the coast and islands across from the banks of the Kaveri. He established himself in Avanti and Kamboja, took over a piece of Punjab, began his wars in Tukharistan (the upper Oxus valley) and Daradadesa (Dardistan, north of Kashmir), transported his army to the Bhauttas' (Tibetans') homeland, and marched into the Uttarakuru kingdoms. After finishing his mission, he went back to his home realm and declared himself the Kashmir's only monarch [6].

He then started overhauling the whole administrative system. In order to ensure the proper administration of the kingdom, he established several new administrative agencies and appointed officials at all levels. He established many towns, including as Lalitapura and Parihasapura. He constructed the temples of Bhutesa (Siva) and Parihasa Kesava (Visnu) in the city of Parihasapura. He built a huge statue of the Buddha and a statue of Hari in this city, along with a stone representation of the Garuda. He built a temple dedicated to Jyestha Rudra

and an image of Mukta Svamin at Huskapura. In Huskapura and other locations, he constructed Buddhist viharas. His most well-known building was the Marttanda Temple of the Sun, the remains of which still bear witness to its previous splendour and majesty. One of Lalitaditya's successors, Jayapida (AD 779–810), was a renowned king of Kashmir. The author's military ventures and other pursuits are described in full. He is supposed to have overthrown and removed the throne of a Kanauj monarch who could have been Vajrayudha or Indrayudha. In the author's essay, he rambles on about his adventures against Paundravardhana (north Bengal), the palace of Jayanta, king of Gauda, who bowed to the conqueror, and his struggle with the king of Nepal. The building of the Jayapur fort and its adornment with a Siva temple and a Brahmanical institution were two of his most significant accomplishments.

He was a big supporter of education, and many literary greats and celebrities, like Udbhata, Vamana, and Damodaragupta, graced his court. Jayapida took such actions that were deadly to his followers because of a fervent desire to accumulate money. He imposed onerous taxes on all social classes, but he specifically persecuted brahmanas by robbing them of the endowments that he and his forebears had given them. He was succeeded by a string of ineffective and feeble leaders. Political upheavals and their disagreements with regard to who really controlled Kashmir contributed to the Karkotakas' slow collapse in power. Their splendour had completely vanished by the middle of the ninth century, and the Utpalas had completely replaced them. Avantivarman, the son of Sucavarman and founder of the Utpala Dynasty, replaced Utpalapida, the final ruler of the Karkota dynasty, who had been overthrown [7].

Book V details the lives of fifteen princes who belonged to the Utpala or Varman dynasty, from Avantivarman to Suravarman to Suravarman II. Avantivarman's accession was not without opposition, and he had to endure numerous conflicts with his own cousins and even with his brothers before his dominion was established. He overcame all opposition, restored order and tranquilly, ascended to the throne in AD 855, and continued to be the undisputed ruler of Kashmir until the end of his reign. He did this with the help of his bravery, discretion, cunning, and wisdom, as well as the wise counsel of minister Sura or Suyya, to whom he owed his crown. The kingdom had suffered considerably from economic and political problems throughout the reigns of the later Karkotkas, so he was not in a position to launch any projects of invasion. Nevertheless, he made some efforts to tighten the government, provide internal security, and mobilise the people resources and bring the state economy back to health.

He made several audacious moves to successfully reduce the authority and power of the Damaras, "a troubled class of rural aristocrats." The king's minister completed several useful public works. In order to boost the fertility of the soil and increase agricultural output, he built irrigation ditches. The kingdom's economy flourished as a result. Many cities and temples were built under Avantivarman's rule, enhancing the splendour of the realm. The endowments were given to the temples by the monarch himself, who also erected them. He generously donated to brahmanas as well. They allegedly also obtained the Agraharas, Khaduya and Hastikarna, from the king Yuvaraja's nominee, Suravarman. The monarch established Avantipura at Visvakesvara Ksetra, where he also built a temple and named it after Avantisvara or Siva, whose religion he had accepted in place of the Vaisnaa beliefs he had been inducted into. Additionally, he built three sculptures of the same god at this location, known as Tripuresvara, Bhutesa, and Vijayesa.

But in the latter part of his life, he turned back into a devotee of Visnu and helped spread the Vaisnava religion. During his period, there was a rise in the worship of Hindu gods. On the

banks of Vitasta (Jhelum), the King's minister constructed the town of Surapura or Suyyapura. The name of the minister is still present in the contemporary town of Sopur. The most well-known of these literary personalities under the king's patronage was Anandavardhana. After 28 years of leadership, Avantivarman died in AD 883 [8]. Sankaravarman succeeded Avantivarman as king of Kashmir after the latter's demise. The later overturned his father's peaceful attitude and continued to fight and conquer. He invaded Darvabhisara (the region between the Vitasta or Jhelum and the Candrabhaga or Cenab), extended his sway to Trigarta region (Kangra) after subduing its king, Prthvicandra, and defeated the Gurjara (i.e. Gujarat of Pakistan) Chief Alakhana and his ally Lalliya Shahi seizing the certain territories, conquered earlier by Mihira Bhoja, from Mahendrapala I Pratihara, and transferred them to the Thakkiya chief. Sankaravarman subjected his people to every kind of extortion in order to restore the treasury that had been drained due to his military activities and to quench his ambition to amass money.

He imposed high tolls and taxes, demanded disproportionate shares of the land's output, and granted farming rights over areas that belonged to temples. Even religious celebrations and rites were subject to his costs. The people gradually became more and more destitute as a consequence of these harsh taxes. Lack of patronage was another problem during his control for education. By involving his people in military missions, he diverted their attention. He is said to have commanded an army to the north, where he conquered the Indus Valley's populace. He approached the Urasa (Hazara) area, when a climber shot him in the neck with an arrow, killing him. Sankaravarman therefore passed away in AD 902 after 18 years of rule.

Gopalavarman, the son of Sankaravarman, took over as ruler. The defeat his minister Prabhakaradeva inflicted on a disobedient Shahi monarch of Udbhandapura (Ohind, a few miles north of Attack), who may have been Alberuni's Semand (Samantadeva), was the sole noteworthy event that occurred during the latter's rule. His coins, which are of the bull and horseman kind and have the inscription "Sri-Samantadeva" on the obverse, have also been discovered in significant quantities in Afghanistan and the Punjab. The victor (Prabhakaradeva), who put Kamaluka on the shahi thorne, was subsequently removed from office due to his disobedience and betrayal of the Kashmiri king's authority. It is significant because at the time, the Shahiya dynasty's Hindu rulers controlled throughout the Punjab and the area beyond the Indus River all the way to Kabul. After two years in power, Gopalavarman passed away in AD 904. All of the events that happened in the subsequent era are described in detail by the author. We also discover that Unmattavanti (AD 937–39), the last ruler all but one, was "worse than wicked." He killed his father and starved to death all of his half-brothers. The Utpala dynasty was ended in AD 939 with the short reign of Suravarman II after his passing.

The author has recounted the biographies of eleven rulers who followed in the footsteps of Yasaskara and Parvagupta in Book VI. According to what is known, the brahmanas chose Yasaskara, the son of Gopalavarman's minister Prabhakaradeva, to rule after Suravarman II. His nine-year, compassionate rule (AD 939–48) saw Kashmir enter a new age of stability, development, and prosperity. Samgrama, his son and heir apparent, was assassinated in AD 949 by Parvagupta, a minister who had usurped the throne. Didda, the granddaughter of Bhima Shahi and the daughter of Simharaja, a chief of the Lohara (in the Punch state), was the most notable and powerful ruler in this family. She was described as "an ambitious and energetic woman, and for nearly half a century first as queen-consort of king Ksemagupta (AD 950–58), then as regent, and finally as ruler (AD 980–1003) she was the dominant personality in the politics of Kashmir." During this time, there were frequent court intrigues, which she put down with an iron hand. And with the aid of Tunga, a Khasa of low origin

who she had great love for, she retained her position and wielded control in spite of the objections of Damaras (land-owning nobility) and the brahmanas [9].

Book VII details the lives of six princes, from Samgramaraja to Harsa, who belonged to the so-called Lohara dynasty. Samgramaraja alias Ksamapati, Didda's nephew and the brother of the Lohara monarch Vigraharaja, gained the throne in AD 1003 and ruled until 1028. Samgramaraja proved to be a weak monarch, and during the first several years of his tenure, Tunga effectively served as the realm's head of state. According to Kalhana, the latter accompanied an army to aid the Turuska (Muslim) king Hammira in his attack against the Hindu Shahi ruler. Hammira, however, completely destroyed the united Hindu army. After Tunga was killed, Kashmiri troops ran away rather than capturing the Turuskas. 'Shahirajya' was also included to the realm about Turuskas. Here, Kalhana discusses Trilocanapala (the Hindu Shahi ruler of Lahore), who, despite assistance from his ally in Kashmir, was routed by Sultan Mahmud of Ghazni in AD 1021, as well as the Pujab, which was captured by the Ghazni kingdom. The author's claim about this episode's historical veracity has been thoroughly tested.

Apart from brief intervals of good governance, the subsequent history of Kashmir is mainly a long tale of tyranny, misrule, and fiscal oppression. Harsa (AD 1089-1101), who began his political career as an adept administrator, military leader, great conqueror, and "liberal patron of the softer arts of music," is also mentioned as having allowed seven mlechha kings to invade Kashmir during the reign of Anantadeva (AD 1028-630). He is credited with taking control of Rajapura (Rajori). He continued to loot temples and desecrate icons while using Turuska generals in his army. Finally, the strong Damaras with chiefs Ucchala and Sussala I hoisted the red flag of rebellion against his persecution and exorbitant taxes, which led to confusion and anarchy ruling the kingdom. After killing Harsa in AD 1101, Ucchala burned down the city and ascended to the throne of Kashmir. Harsa and his son Bhoja were destroyed in a single fight. Though the political show changed, the weight of civil wars, bad governance, and aristocratic intrigues nearly made the populace moan[10].

Kalhana seems to make fair value determinations. He depicts the times of happiness and suffering, as well as the strength and weakness of rulers. He has emphasised both the good and bad traits that certain rulers had. As an example, he calls his father's patron Harsa (whom he admires) authoritarian but also praises him for his courage. Lalitaditya was commended for his bravery, goodness, and many other virtues, but he was also quick to criticise him for betraying the king of Gauda. These are a few of the examples that attest to his objectivity in handling the issue.

From Ucchala (AD 1101–11), the first renowned monarch, through Jayasimha (AD 1127–59), the eighth and last Book, the history of seven rulers is detailed. An eyewitness account of the events that occurred about the middle of the twelfth century AD is given by the author. With flawless historical sense, Kalhana has portrayed the histories of Kashmir's monarchs from the early seventh century AD to the present. This period's history is accurate and presented in the right chronological sequence. Up till the reign of Kalhana, the reigns of the kings whose histories are recorded span a total of 2,330 years.

Importance of the Rajatarangini Historically

The Rajatarangini is a Kashmiri historical journal. The fact that this chronicle includes information about modern society, the economics, religion, and culture in addition to information about rulers is one of its distinguishing characteristics. It provides insightful details about the religion toleration, the coexistence of Brahmanism and Buddhism in Kashmir, and the three prominent Hindu cults of Saiva, Sakti, and Vaisnava. Therefore, it is

crucial for the study of Kashmir's dynastic, political, socioeconomic, and cultural histories. R.C. Dutt correctly noted that the best way to assess a chronicle's historical significance is by its content. J. According to Hutchison, Kashmir is the only nation (state) in India where we have a documented and thorough history of the Hindu era thanks to the literary efforts of poet-historian Kalhana. Additionally, A.L. Basham believes that ". No more chronicles of a comparable kind were written.

Although every significant Hindu court had archives and recorded the ancestry of its kings, he notes that Kashmir is the only location in India where a history of historical writing is known to have existed prior to the advent of Islam. In fact, the legacy of history persisted not just in Kashmir but also in other regions of India. It is now widely accepted as an axiom that India lacks a national history, as Tod accurately notes in his statement. ...However, the *Rajatarangini* amply proves that conventional historical writing was a skill that was practised in Hindustan. The historical importance of the book has been judged by various academics in different ways, and V.A. Smith has also admitted that "this work is nearest to the European notion of a regular history." Without a doubt, this account qualifies as an important historical document. The claim made by certain academics that this is the sole book that qualifies as a history is not one that should be accepted. In actuality, this is the finest historical book written on ancient India [11].

In the list of Kashmir school chroniclers or historians, Kalhana's name is at the top. In ancient India, a precise understanding of history and a writing style were not entirely unknown. But he was the one who established a number of important new milestones in ancient Indian historical literature. He was the first Indian to comprehend the fundamental idea of history in its truest meaning. He established rules for writing history that were far ahead of their time. He took a critical and unbiased stance while studying history. He was the first to underline the need of doing a thorough analysis of all historical documents that are relevant to the creation of an authentic historical work. Critical historiography entered a new era. He made the first sincere effort to portray history scientifically. And in that regard, he is often referred to be the founder of scientific history in ancient India, despite the fact that, as is clear from his previous work, he did, to some degree, embrace the literary writing style. It is unfair to compare him to Herodotus, Thucydides, or any other Greek historian. The writing of history in ancient India underwent various phases before reaching its pinnacle under the reign of Kalhana. He undoubtedly contributed significantly to the growth of historical literature in ancient India. His work is distinguished by a great degree of precision. Even by the contemporary level of history, its worth may be assessed. In terms of separating fact from fiction, he was a pioneer among Indian historians. M.A.

Additionally, according to Stein, "Honesty in a historian has not unreasonably been considered a predecessor of critical judgement in reference to modern history. It is clear that Kalhana has made an effort to be neutral and fair. Indian historians to come drew influence from Kalhana. The Kashmiri chroniclers of the mediaeval era were the first to adhere to his historical concepts and standards. J.N. Kalhana is categorically referred to be a "historian" by Sarkar [12]. Apparently, he said "the similar to how Ibn Khaldun's lines don't seem to have been developed by any other Arabic writer, the level established by Kalhana was not attained by any other Hindu historian of the Middle Ages. The subsequent successors of Kalhana carried on the tradition of chronicling Kashmir throughout the mediaeval era.

CONCLUSION

The *Rajatarangini* is also a useful resource for rewriting the histories of nearby countries and kingdoms. It sheds light on the relationships between Kashmir and other historic Indian

kingdoms, such as the Chalukyas and the Gupta Empire. Our comprehension of the larger historical context of ancient India is improved by Kalhana's description of these encounters. It's crucial to keep in mind that the Rajatarangini has certain drawbacks. The cultural and political prejudices of his day have an impact on Kalhana's writing, and his representation of certain events and rulers may be subjective. The chronicle also has significant gaps and omissions since some historical eras are not as well documented as others. As a key chronicle from ancient India, the Rajatarangini of Kalhana offers important insights into the political, social, and cultural history of Kashmir. It is evidence of Kalhana's thorough investigation and his literary talent in bringing the past to life. For historians, academics, and enthusiasts interested in learning more about India's ancient history and cultural legacy, the Rajatarangini remains a significant resource.

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CHAPTER 13

ISLAM'S ARRIVAL AND ITS IMPACT ON INDIA'S HISTORICAL TRADITION

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ABSTRACT:

An important shift in India's historical history occurred with the introduction of Islam. The historical, cultural, and sociological effects of Islam's advent in India are examined in this abstract. The entry of Islam into history is examined, as are the interplay between Islamic and native traditions and the long-lasting effects of Islam on India's historical narrative. During the seventh century CE, trade networks and subsequent conquests by Arab and Turkic emperors brought Islam to India. The development of Islamic kingdoms and the expansion of Muslim populations caused significant modifications to India's historical history. Islamic sultanates and empires, such the Delhi Sultanate and the Mughal, imposed novel political structures, administrative procedures, and legal frameworks that had a long-lasting effect on India's socio-political order. Islamic and native traditions interacting produced a fusion of cultural and aesthetic components. Islamic and indigenous forms were combined in Indian art, architecture, and literature to create one-of-a-kind architectural wonders like the Taj Mahal and the Qutub Minar. The growth of Indo-Islamic literature and art demonstrated the creative dialogue between Indian and Islamic aesthetics, making a lasting contribution to India's cultural history.

KEYWORDS:

History, Historical, Historiography, Period, Work.

INTRODUCTION

In Arabic, history is referred to as *Ilm-al-tarikh*. The history of the human race is a chronicle of all of its acts and is accountable to society. Historians are always engaged in the gathering of historical information, the compilation of books, the study of historical events, and the examination of the veracity of historical sources while keeping in mind that they are also members of society. A historian cannot ignore the influence of his own beliefs, morals, environment, and period on his work. In reality, due to the many hurdles, history is altering itself. Men, meanwhile, are naturally curious in real incidents in human life. Historiography was created as an essential component of knowledge and education as a result of the knowledge trend that existed from the beginning of time[1].

North India was conquered by the Ghurian empire around the end of the 12th century A.D. is a significant occasion in Indian history. This is due to the fact that an autonomous sultanate that was established in its aftermath exposed India to foreign influences on the one hand and resulted in the nation being united under a powerful core on the other. Additionally, it drew immigrants from the nearby nations, who represented many cultural traditions. They established many customs, including the practise of writing histories. They generated a tremendous amount of historical writing in the Persian language. In actuality, the elite Muslims regarded history as the third most significant source of knowledge, behind jurisprudence and holy text. The historical writing tradition reached new heights in the 16th century with the arrival of the Mughals. The state encouraged the production of history

throughout the Mughal Empire, and as a result, there is a sizable corpus of Persian historical literature that spans two centuries. Only the historical writing tradition from the Sultanate era will be covered in this chapter.

Historiography of Muslims

Historiography was regarded by Muslim academics and historians as the third source of knowledge after the study of the Quran and Sunnah during the early stages of Islam, in the beginning of the 9th century. For this reason, they begin writing history after gathering and compiling the prophet's Hadith. The fact that the Prophet Muhammad's Hadith and the history of the early Islamic period were collected, compiled, and preserved using the same tradition strikes me as being quite intriguing. This custom persisted up to the hijra third century (9th and 10th CE). Since descriptions of events and religious themes predominated in Arab history. It was expanded and deepened throughout time as a result of studies into tribal, local, and global history. Standing on this, Arab historiography took its multi-formation, not only discussing historical events but also fixing its relation to the cause and effects along with deeply analysing them. As a result, Arab historiography became a significant part of the world historiography and it began the glorious steps of the Muslims in the advancement of knowledge criticism related to the past. Because Arabic was the official language at the time and study on history proceeded organically in Arabic, Muslim academics produced historiography at the same time as the Arabic language [2].

After destroying the Abbassid dynasty, the Ilkhani dynasty was founded in 1258 A.D. The 'Persi' language, which was created during the Timurid and Safavid dynasties, was became the official language of Iran with the Ilkhani dynasty. In this manner, "Persi" penetrated the Indian subcontinent as a result of changes in global political power. Turkish historiography began when Turks took the place of the Persians. However, Turkish-language historical study has not yet produced any enlightening results. Persian was subsequently supported by Turkish sultans, and at that time, regional and dynastic history was written in Persian. Despite the fact that Arab historiography follows Persian patterns in historiography study, there is something unique about it. The behaviour and occupation of the monarchs was the primary focus of Persian history. When Rashid-ud-din wrote "Jami-at-Tawarikh" in the Persian language during the Ilkhani period, the ordinary populace was completely missing from Persian history or was only mentioned in passing. The author attempts to follow At-Tabari's writing tendencies in this book, however unlike At-Tabari, this work completely lacks the characteristics of Arab history. However, Mirkhand's composition Rawatas- Safa captures Arab culture and landscape. The identical patterns, "Tarikhi- Khani" and "Jafarnama," were created during the Timurid era. The Timurid dynasty history was well organised in these two works. The styles of Arab and Persian historiography are claimed to have subsequently inspired Muslim history. The historical movements from central Asia towards the Indian subcontinent were continued by the Persian and Turkish.

History Writing During the Sultanate Era

The first Persian literature about the migration of Turks to India date back to the 12th century. As far as the Delhi Sultanate is concerned, we continue to have Persian writings accessible up to the Sultanate's fall (1526). Some of the writers were independent researchers unaffiliated with any official position, while others were court employees who were several of the authors. Instead of offering a critical assessment of the policies and events, the histories that are now accessible often provide the official account of what happened. It is uncommon to find any criticism of the Sultan who is currently in power. Even the writing style often extols or flatters the Sultan who is the subject of it [3].

Most of the time, writers openly drew from prior works to illustrate the earlier era. While discussing specific works, we have alluded to the limitations that different academics have to contend with. There are a variety of additional Persian compositions for the time period accessible in addition to historical literature. Some notable ones are Fakhr-i Mudabbir's *Adabu'l-Harb wa'as- Shuja'at* (warfare), Tutsi's *Siyasatnama* (administration and politics), and Abdu'r Razzaq's *Matla'us Sa'dain* (travelogue). There are also a few Arabic works from the same period. Shihab-al Din al-Umari and Ibn Battuta These outstanding trip stories were supplied by (*Masalik al-absar Mamalik al-Ansar*). Here, we shall examine the historiography in detail for the whole Sultanate era [4].

DISCUSSION

The Pirots

Muhammad bin Mansur, commonly known as Fakhr-I Mudabbir, is regarded as the father of history writing. During the latter Ghaznavid era, he moved from Ghazna to Lahore. He created the *Shajra-i-Ansab* in Lahore, which details the ancestors of Sultan Muizuddin Muhammad bin Sam (also known as Sultan Shihabuddin Muhammad Ghuri), as well as the Prophet of Islam, his associates, and Muslim kings. The compiler intended to give it to the sultan, but when the latter was killed in 1206, while travelling from the Punjab to Ghazna, he added an additional section called the *Muqidimma* (Introduction). This introduction describes Qutbuddin Aibak's life and military achievements from the time he was appointed Sipahsalar of Kuhram and Sunam in India in 1192 until the year 1206, when he succeeded to the throne in Lahore. This is the earliest account of the founding of an autonomous Sultanate in India and the Ghurian invasion. It begins by outlining the virtuous traits of Sultan Muizuddin Muhammad bin Sam. Qutbuddin Aibak, however, is awarded credit for the conquest of India. Even in the specifics of the campaigns he conducted, the Sultan is not credited as having won. However, the information provided by Fakhr-i Mudabbir concerning Qutbuddin Aibak's conciliation approach to the Hindu leaders even before to his ascension to the throne is intriguing. Aibak established a good example for his successors to follow. All of the chiefs who deferred to Aibak's rule were treated amicably [5].

Fakhr-i Mudabbir undoubtedly wrote the poem in an effort to gain favour by praising the Sultan who was in power, but his choice of historical sources shows that he had a keen understanding of history. He gives information on ceremonies that had symbolic meaning in addition to administrative improvements that Aibak instituted after assuming the Lahore throne. For example, he is the first historian to tell us about the public oath of fealty given to the new Sultan at Lahore upon his succession to the throne. He claims that when Qutbuddin Aibak arrived in Lahore from Delhi in 1206, the whole city came out to pledge fealty to him as their new Sultan. This ritual did in fact imply that Sultan's assertion of power was operationally legitimate. The proof of Sultan Qutbuddin Aibak's administrative changes is equally significant. He set maintenance allowances for others and extended land grants given to eligible individuals.

The officers were no longer allowed to acquire illicit money amassed via forced work or peasant labour. Additionally, the compiler tells us that the state took one-fifth of the agricultural output as land income. It is, in essence, the first Indian history to be written on the Ghurian Conquest and Qutbuddin Aibak's rule [6]. Its significance was the reason why in 1927, the English academic E. Ross, Denison Separated from the *Shajra-i Ansab* manuscript, it was published under the name *Tarikh-i Fakhruddin Mubarak Shah* with an English preface and a critically corrected text. The *Adabu'l-Harb wa'as- Shuja'at*, written by Mudbbir and dedicated to Sultan Shamsuddin Iltutmish, is another significant work. It is written in the

historiographic type of episodic writing. It includes chapters on the responsibilities of the monarch, how state agencies operate, how to fight, how to care war horses, and other topics. The compiler has included significant events that took place throughout the time period to illustrate his thesis. The majority of them are associated with Ghaznavid-era historical occurrences [7].

Tajul Ma'asir is the second significant history of the Ghurian conquest and the Sultanate. Hasan Nizami, the book's author, emigrated to India from Nishapur in pursuit of riches. Before Aibak's ascension to the throne, he moved to Delhi. After Qutbuddin Aibak's ascension to the throne in 1206, he began compiling the chronicle of the ruler's accomplishments in Delhi. Writing was done with the intention of winning royal favour. Hasan Nizami uses metaphors, similes, and rhetoric often for the purpose of literary decoration since he is a literary genius and a master of the conceits of Arabic and Persian poetry. The text is rife with superfluous language. The historical information might be condensed to approximately half the book's size without losing any of its substance if jargon and superfluous details were removed. Regarding his methodology, he starts by outlining the ups and downs of his life in his native Nishapur, his travels to Ghazna where he became sick, and finally his emigration to India. The second battle of Tarain (1192) is described after the preamble. The first battle of Tarain, in which Prithvi Raj Chauhan defeated Sultan Muizuddin Mohammad bin Sam, has not been mentioned. However, all of the historical events from the year 1192 to 1196 are thoroughly detailed. After then, Hasan Nizami makes a large leap, abandoning all of Qutbuddin Aibak's victories and conquests up to 1202 A.D. Probably disillusioned by the unrest that followed Aibak's tragic death in 1210, the author seems to have quit writing.

Later, after securing his power, Iltutmish made the decision to pick up where he left off. This time, he started his story in 1203 since Iltutmish, to whom the work was to be delivered, had grown into a significant commander and was participating in all of Qutbuddin Aibak's wars. Aibak's conquest of Badaun in 1197 and his possession of Kanauj and Chandwar in 1198 have not been mentioned by the Compiler. Despite all the hyperbole used to extol Iltutmish, it must be acknowledged that the compiler deserves credit for being able to gather accurate information about each event that he writes about in his work. In addition to the gap, Hasan Nizami neglects to detail the kind treatment Aibak gave to the local chiefs who deferred to his authority. His descriptions are sometimes just symbolic and often extremely succinct. For instance, he simply writes, "The carpet of the auspicious court became the Kissing place of the Hindu Chiefs attending the Sultan's court."

India's Rais". Despite the fact that many of the nobility were the Sultanate's founders, it lacks information on their biographies. With Lahore's conquest by Iltutmish in 1217, all manuscript copies of Tajul Ma'asir that are now in existence in India and overseas come to an end. In the history of history writing, Minhaj Siraj Juzjani's compilation of his *Tabaqat-i Nasiri* was revolutionary. Minhaj Siraj Juzjani, also a Khorasani scholar who emigrated, will simply be referred to as Minhaj. His perspective on the history of Islam and Muslim emperors from the early Islamic era up to his own time, the year 1259 A.D., appears to have been shaped by his training as a jurist and connections to the emperors of India and central Asia. He came from a line of academics connected to the Firozkoh and Ghazna courts of the Ghurid Sultans. Before moving to India, he personally served under many Ghurid princes and nobility. He arrived in India in 1227 and joined Nasiruddin Qubacha's court. In Uch, the seat of Sultan Nasiruddin Qubacha, he was appointed the head of the Firuzi Madrassa (government college). He began working for Sultan Iltutmish in 1228, after Qubacha's authority had been overthrown and his

lands in Sind and Multan had been acquired by the Delhi Sultanate. Under Iltutmish, he served as the Qazi (judicial official) of Gwalior. He was called to Delhi by Sultan Razia (1236–1240), who named him the head of the Madrasa-i Nasiri there. Later, under the rule of Sultan Nasiruddin Mahmud, he attained the rank of Chief Qazi of the Sultanate. Sultan Nasiruddin Mahmud made the decision to record the history of Islam up to his own time during his rule. Minhaj utilised the Tabaqat System of history-writing to set his work apart from those of Fakhr-I Mudabbir and Hasan Nizami.

The writings of the first two authors were unitary in nature, treating each reign as a separate entity [8]. Each dynasty of kings is given in a distinct *tabaqa* (i.e. section) in the *Tabaqat* form, which was finished in 1259. The latter five parts are crucial from a historical perspective. These include important details on the dynasties that ruled central Asia, Persia, India, and the Mongol uprising under Chingis Khan. Unquestionably, Minhaj is our oldest and finest source of information about the Ghur ruling family. His treatment of the Ghur kings is objective in its methodology. Ata Malik Juvaini and Rahiduddin Fazlullah, who wrote under the patronage of the Mongol rulers, did not include material in their works on the history of the Khwarizm shahi dynasty or the emergence of Mongol supremacy under Chingis Khan and his immediate successors. It was Minhaj's intention to provide the Delhi Sultanate's inquisitive readers with accurate information on the Mongols' conquest of Muslim rulers and the razing of Muslim cities and towns. He consulted a variety of people, including traders and immigrants who did business with the Mongol emperors. Additionally, he had firsthand experience battling the Mongols in Khurasan before to his move to India. Consequently, the work's final *tabaqa* is

For its discussions of the growth of Mongol dominance and the breakdown of the Mongol Empire in 1259 with the passing of Emperor Monge Qaan, current scholars regard this work as essential. The histories of the Sultans from Aibak to Sultan Nasiruddin Mahmud Shah and the illustrious careers of the principal nobles of Iltutmish are separately covered in sections (*tabaqat*) 20 and 21, which are dedicated to India. He demonstrates his capacity to provide important information about topics in both parts. Aware of his responsibility as a historian, he created the technique of "conveying intimation" to conceal the critiques of the current Sultan or his father by dropping subtle allusions or writing in between the lines. Since Sultan Iltutmish's son, Nasiruddin Mahmud, happened to be the current Sultan, it was impossible to criticise him directly. Minhaj instead builds Iltutmish's criticism by highlighting the admirable traits of Iltutmish's rivals, Sultans Ghayasuddin Iwaz Khalji of Bihar and Bengal or Sultan Nasirudin Qubacha of Sind and Multan. Additionally, he makes clues about a plan to expel several nobility. In praising Malik Saifuddin Aibak, he claims that the noble hated the task of taking the properties from the children of the nobles slaughtered or executed on the command of the Sultan since the latter was a God-fearing Musalman. In fact, Ziauddin Barani's decision to honour Minhaj was influenced by his sense of history. Barani assumed that writing about the time period covered by the *Tabaqat-i Nasiri* was presumptive. He really preferred to start his tale with Sultan Ghiyasuddin Balban's rule [9].

The Historiography of the Fourteenth Century

The chronicles of the Khalji and Tughlaq Sultans from the 14th century seem to have been authored by several experts. Although it is now existent, Kabiruddin, son of Tajuddin Iraqi, wrote the official chronicle of Sultan Alauddin Khalji's reign, which Ziauddin Barani cites. Additionally, Amir Khusrau wrote the *Khazainul Futuh*, a book highlighting Alauddin Khalji's accomplishments. Additionally, Khusrau wrote five historical *masnavis* (poems), each of which contains versed descriptions of historical occurrences. However, it should be remembered that Khusrau is not regarded as a historian by Ziauddin Barani or Peter Hardy,

two contemporary scholars. They see Khusrau's writings as literary works as opposed to historical ones. Isami's *Futuh us Salatin* (1350), Ziauddin Barani's *Tarikh-i Firuzshahi* (1357), an anonymous *Sirat-I-Firuzshahi* (1370–71), and Shams Siraj Afif's *Tarikh-i Firuzshahi* (about 1400) are significant historical works from the 14th century that have survived. These historical writings from the 14th century need additional examination in certain cases.

Isami's Story

A versed history of India's Muslim kings may be found in the *Futuh-us Salatin* of Isami. It starts with the story of Sultan Mahmud of Ghazna's reign (999–1030 A.D.) and ends with the story of Alauddin Bahaman Shah, a rebel against Sultan Muhammad Tughluq, who founded the Bahmani Sultanate in the Deccan in 1350. Although nothing is known about the author, it should be noted that since Sultan Iltutmish's reign, his descendants have worked for the Delhi court. One member of the Isami family is included by Ziauddin Barani among the top nobility of Balban Sultan. Isami was raised by his retired aristocratic grandpa, Izuddin Isami. When his family was forcefully moved to Daulatabad in 1327, he was still in his adolescent years. The young Isami was filled with anger towards Sultan Muhammad Tughluq when his grandpa passed away while they were travelling. His story is blatantly hostile to Sultan Mohammad Tughluq, therefore it should be taken with a grain of salt [10].

Isami's early story is based on urban tales and oral traditions that had been passed down to him through time. His description of the early Indian Sultans is also based on folktales and historical information that was previously published. However, information on historical occurrences under the reign of Sultan Allauddin Khalji is significantly more genuine and may provide further and corroborating evidence. The material in Barani's *Tarikh-i Firuzshahi* on the siege operations carried out by the military leaders of the Delhi Sultanate in various places throughout the Khalji and Tughluq periods is supplemented by Isami in this section. Isami gives a vivid and comprehensive account of the establishment of Daulatabad by Muhammad bin Tughluq as the second-most significant city, as well as the socioeconomic development of Delhi under Alauddin Khalji and other cities. Isami only has an advantage over Barani in his study of cause and effect in relation to historical events.

The Firuzshahi Tarikh of Ziauddin Barani

Without a doubt, Barani is the dean of mediaeval Indian Indo-Persian historians. He was plainly worried about the future of the Delhi Sultanate since he was born into an aristocratic family and had been connected to the Delhi royal court for many generations. He seems to have felt it was his responsibility to provide the ruling class of his day with an intellectual composition via his *Tarikh-i Furuzshahi*.

Sultan Balban assumed the throne of Delhi in 1266, and Barani's *Tarikh* ends with an account of the first six years of Sultan Firuzshah Tughluq's rule, or the year 1356. The Persian history writing tradition that persisted till his time is what makes Barani's *Tarikh* special. He attempts to understand the causes and effects of the events and changes occurring in politics and the economy for the first time. He gives a study of the reasons, formulation, and effects of Alauddin Khalji's economic policies and measures in his report. Additionally, Barani explains the goal of writing history in clear terms:

"The lowly, the base, the obscure, the vile, the destitute, the wretched, the low-born, and the men of the marketplace can have no connection to or business with history; nor can its pursuit be their profession." Because the science of History consists of (the account of) greatness and the description of merits, virtues, and glory of the great men of the Faith and State, the aforementioned classes cannot benefit in any way from learning it, and it cannot be of any

use to them at any time [11]. The (Pursuit of) history's science is really the exclusive domain of the eminent, the great, and the descendants of the great.

In addition, Barani asserts that the historian's role should include critical analysis of the policies' flaws and disadvantages, in addition to extolling the virtues and accomplishments of the rulers. Barani also significantly broadens the scope of history by describing the cultural contributions made by thinkers, philosophers, poets, and saints. The historians of the era after Barani were greatly influenced by his writing style, and many of them strove to adopt it.

Histories of the Late Fourteenth Century

The *Tarikh-i-Firuzshahi* by Shams Siraf Afif and the *Futuh-i-Firuzshahi*, written by the Sultan Firuz Tughluq himself, are two more important books of history from the second half of the 14th century. The author's name is absent from the *Sirat-i-Firuzshahi*'s rare manuscript copy, which is kept at Patna's Khuda Bakhsh library. It seems to be a formal account of Firuz Shah's rule up to the years 1370–1371. Along with information on the military and hunting trips Sultan Firuzshah oversaw, it also includes fascinating facts about various religious groups, sufis, ulema, socio-ethical issues, and science and technology including astronomy, drugs, and pharmacology. It is really a compilation of the Sultan's many varied endeavours, successes, and contributions to useful works for the general public. The establishment of new towns with forts, the building of canals and water reservoirs, and the preservation of historic monuments are all covered in great detail.

Originally, the *Futuh-i-Firuzshahi* was an inscription that was fastened to the wall of the Jama Mosque in the city of Firuzshah. In the future, it was copied and saved as a book. The Sultan wished to use this to inform the public about the programmes and changes he carried done for the benefit of the people. Another historian from the time, Shams Siraj Afif, seems to have assisted the Sultan in the latter years of Firuzshah's rule. He claims that under the rule of Ala-Uddin Khalji, Malik Shihab Afif, a great-grandfather of his, served as a tax commissioner in the province of Dhapur for Ghazi Malik [12]. Firuzshah's karkhanas were run under the direction of his father and uncle. He seems to have retired and committed himself to writing the history of the Sultanate from the time of Sultan Ghiyasuddin Tughluq Shah (1320-1324) when chaos and disorder started to rule after the death of Firuzshah (1388). He alludes to several volumes of his writings, each of which is dedicated to the reigns of the various Sultans. Only one of them, dedicated to Firuzshah's reign, has withstood the test of time. It seems to have been finished following Timur's 1398 siege of Delhi. In this nostalgic masterpiece, Firuzshah is portrayed as a holy king whose reign prevented every disaster from befalling Delhi. Due to this, he wrote this book in the style of a *manaqib* (collection of qualities), similar to that of the saint's spiritual life story. The Text's editors have given it the moniker *Tarikh-i-Firuzshahi*.

The book is structured into five *qism* (parts), each with eighteen chapters of varying lengths (*muqaddimas*). The fifteenth chapter concludes the last (fifth) *qism* of the written text. Because the final three chapters offered detailed descriptions of Timur, Babur's ancestor, storming Delhi, it seems that the Mughal Emperors burned them. The material in this volume of Afif is crucial for understanding the socioeconomic development and prosperity brought forth by Firuzshah's state-policies. The information on the establishment of new urban centres, the building of canals and water reservoirs, and the administrative changes is priceless. Similar to this, his reference of Firuzshah's agriculture reforms reveals his concern in fiscal issues. It should be noted that Afif makes no effort to omit mentioning the wrongdoings and corruption that had crept up through the government, and he claims that ministers from every department turned corrupt. At the time of the yearly muster, the

authorities in the diwan-i arz (military department) accepted one tanka from the horseman as bribe. He also gives us insights about how the central army, which was formerly thought to be the greatest combat force capable of effectively defending the boundary against the Mongol invasion, has degenerated. Overall, it is a significant source of knowledge regarding the society and culture of the Delhi Sultanate in the second part of the fourteenth century [13].

There were several other provincial Sultanates and kingdoms that emerged after the Delhi Sultanate was dissolved. As the primary focus of study and culture, these regional Sultanates' capital cities took the role of Delhi. Khizr Khan (Saiyid), the leader of a new dynasty, took control of Delhi when it shrank to the size of a town. Khizr Khan (who reigned from 1414 to 1421) and Sultan Mubarkshah (who ruled from 1421 to 1434) both attempted to restore the authority of the Delhi Sultan but were unsuccessful. The latter was killed in the prime of his life by his own nobility. In 1434, Yahya bin Ahmad Sirhindi, one of his officers, wrote the history of the Sultanate and gave it the title *Tarikh-i Mubarakshahi* in honour of the ruler. The narrative opens with a description of Sultan Muizuddin Mohammed bin Sam, who oversaw the Ghurian invasion of India, and it ends with Mohammad Shah's ascension in 1434. The compiler seems to have compiled the material from many histories that were written in India at various points in time. Some of the sources Yahya used are no longer in existence, but fragments of information about them were preserved via research and were included in the *Tarikh-i Mubarakshahi*. It makes it more significant. In order to write the volumes on the history of the Delhi Sultanate, the historian of Akbar's reign used the *Tarikh*.

The Histories of the Fifteenth Century

A variety of histories concerning certain kingdoms were published in the fifteenth century and devoted to the local kings. The history of Malwa was documented by Shihab Hakim. Malwa and gave it the name *Maasir-i Mahmudshah* in honour of Sultan Mohammed Khalji. During the reign of Sultan Mahmud Shah Begara, Abdul Husain Tuni, an Iranian immigrant scholar who had settled in Ahmadabad (Gujarat), composed *Maasir-i Mahmudshahi*. Both pieces still exist. The *Tarikh-i Muhammadi*, written by Kalpi native Muhammad Bihamad Khani, is another noteworthy chronicle [13]. It begins with the spread of Islam in Arabia and is written in the *Tabaqat* format. The history of Firuzshah and his successors is covered in a synopsis of the *Tabaqat-i Nasiri*, Barani's *Tarikh-i Firuzshahi*, and related works. However, his description of how Kalpi became a hub of study and culture thanks to the Sultans' nurturing care is unique. He describes the events leading up to Timur's return in 1398, when Mahmud Khan Turk formed the principality of Kalpi and ascended to the position of Sultan. History would also be interested in learning more about the interactions between the Sultans of Kalpi, Jaunpur, and Malwa.

CONCLUSION

The introduction of Islam also had a significant impact on India's social structure and religious practises. Islam was introduced, and this led to changes in the caste system since Islam offered an alternative to the traditional hierarchical social order. A common set of cultural practises and religious beliefs between Muslims and Hindus emerged as a result of the development of Sufism, a mystic offshoot of Islam. In conclusion, the introduction of Islam to India drastically altered its historical heritage. India's historical narrative was moulded by the fusion of Islamic and indigenous cultural components, the introduction of new governmental and administrative structures, and the interaction between social and religious processes. Islam has had a long-lasting impact on India's history, and this can still be seen in a number of facets of Indian culture, such as the country's architecture, art,

literature, language, and religious practises. It is essential to know this historical trajectory in order to fully appreciate the rich fabric of India's cultural and historical identity.

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CHAPTER 14

HISTORICAL WRITING IN INDIA DURING THE SULTANATE PERIOD: TRENDS AND NATURE

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ABSTRACT:

During the Sultanate era, historical literature in India had clear tendencies and traits. This abstract investigates the character of historical writing at the time by analysing the dominant patterns, the informational sources, and the objectives and viewpoints of the Sultanate period historians. The emergence of Islamic kingdoms and the connections between Islamic and native traditions on a cultural and political level defined India's Sultanate period, which spanned from the 13th to the 16th centuries CE. The shifting socio-political climate and the cultural blending of Islamic and Indian influences were reflected in the historical literature of this time. The histories of the Sultanate era were put together by historians using a range of sources. Persian books were often used as sources of knowledge, including court chronicles, biographical narratives, and official histories. Sanskrit writings, inscriptions, and local histories were among the older Indian materials often used in these Persian works. The synthesis of many sources added to the syncretic aspect of historical writing at this time. During the Sultanate era, political history, family history, and courtly culture were the main topics of historical literature. The dynastic ups and downs, the specifics of wars and conquests, and the ancestries of kings were all documented by historians. Additionally, they emphasised courtly support for the arts, literature, and architecture, shedding information on the era's cultural climate.

KEYWORDS:

History, Historical, Historiography, Knowledge, Period.

INTRODUCTION

When it came to the preservation and compilation of historical events, there were no set rules or procedures used in ancient India. Additionally, it was kept alive via the oral system. This method aids in the preservation of social norms, prohibitions, and religious laws. However, it is not necessary or enough to set up a long-term system of the preservation of all historical information and events, particularly those connected to India's royal reign. The breadth of historical study was likewise relatively constrained at that time. Therefore, we may conclude that historiography was nonexistent in India before to the Muslim reign. During the Muslim era, historians in India wrote analyses and critiques of political parties, rulers, the government, administration, and other national institutions. However, Indian historiography lagged behind Western historiography in terms of research methodology, authenticity, and inquisitiveness. The two groups of historians from the east and west really have different attitudes and ideas [1].

Muslim historians began their historical inquiry by erasing this distinction between the East and the West for the first time. The creation of "Tabakat-e Firojsahi" and "Tabakat-e Akbari" by Muslim historians used contemporary procedures and methodologies. On the basis of this, we may conclude that Muslim historians were knowledgeable of the components and sources of contemporary history. Scholars from the time included historians, writers, philosophers,

thinkers, politicians, orators, poets, and more in their royal courts throughout the Sultanate era (1206–1526 A.D.). Indian historians of the era created a new tendency in their study in line with the local viewpoint and circumstances of India at the time rather than closely following the Arabs and Persians. We can see that this practise was taken very seriously in all regional historiographical accounts.

The conventional historiography and cultural legacies of the Arab, Turkish, and Persian peoples were transmitted to the Indian subcontinent by Muslim invaders. Almost identical to Muslim authors' writings from outside of India, the Indian Muslim historians' works were based on the planning by including the events' goals and the linguistic ornamentation. Because of this, Hindu culture and social life are seldom discussed in the writings of Indian Muslim historians. The Muslim history of India did not represent a socially strict mindset. One of the well-known historians of the early Sultanat era is Hasan Nizami. History from the first "war of Tarain" in 1191 AD through Sultan Iltutmish's reign till 1229 AD was included in his "Taj-ul-Maa'sir." In his work, Hasan Nizami provides various illustrations of the society and culture together with the political history of the time period [2].

He covered many battle weapons, musical instruments, decorations, costumes, and other aspects of home administration in this book. This conversation provided insight into the early sultanate era Indian society and culture. The history of the formation of Muslim rule in India as well as the social lives of the Indian people at that time are both brought to light in this book. It is a reliable source for information about India's Muslim past. The classic book *Tabakat-e-Nasiri* was written by historian Minhaj-e-Siraj (1189–1260 AD). He originally arrived in Sind from the central Asian country of "Ghur," and subsequently received favours from Mamluk Sultan Sams-ud-din Iltutmish in Delhi. During the reigns of Sultana Razia, Bahram Sah, Nasir-ud-din Mahmud, and Sultan Gias-ud-din Balbon of Delhi, he also held a number of regal positions. He also held the positions of kazi for Delhi's Sultan Iltutmish and principal of the "Delhi Nasiria Collage." This historical work was dedicated by Minhaj-e-Siraj in honour of Sultan Nasir ud-din Mahmud. This book provided precise and reliable details on Delhi's establishment throughout the Sultanate era and its stability. However, it is said that due to the Delhi sultans' favour to him, he disregarded or concealed their weaknesses. His historical information came from very reliable sources, and he was quite specific in his descriptions of the historical events. Information on the era's social and religious life was completely missing from this book. The author solely discussed military campaigns and the conquering of numerous nations here. The approach used in this work was likewise conservative, and it is investigated to what extent the social and theological outlook of the Delhi sultans was represented in Minhaj-e-Siraj's writings [3].

The writing of Islamic history in India began conventionally by copying the styles of other Muslim authors, although certain historians subsequently improved it. One of them was Amir Khosru (1253-1325 A.D.), who was well-known. Another significant individual in Indian history is Jia-ud-din Barani. He chronicled the reigns of the nine Delhi sultans, from sultan Balban to sultan Firoj sah Tughlok, in his work *Tarikh-e-firojsahi*. Along with describing political events, the author also included descriptions of the social, cultural, and religious history of the era in this book. He finished writing this book in 1357 AD with the help of Delhi's Sultan Firoj sah Tughlok, to whom he dedicated it. He believed that a historian must write objectively, honestly, and without bias. He also thought that if the works of amateurish and lower-class authors included history will become less valuable and important. Among Indian historians, Jia-ud-din Barani is regarded as the pioneer of scientific history writing.

In his work *Tarikh-e-firojsahi*, Sams siraj Afif provided a history of the reign of Sultan Firoj sah Tughlok. The greatest sultan of Delhi, according to him, was Sultan Firoj Shah Tughlak.

He applauded all of Sultan Firoj's endeavours and examined every action from a religious standpoint. As Prophet Muhammad is the seal among all the Prophets of Allah, Sultan Firoj Shah Tughlok was regarded by Afif as a seal among the Delhi sultans. As a result, *Tarikh-e-Firojsahi* is regarded as a 'Manakir' book of Sultan Firoj Shah Tughlak. The history of Muslim dominance in India from the time of Muhammad bin Sum (also known as Muhammad Ghuri) until his own reign, or from 1192 to 1434, is covered in Yahya bin Ahmad Sirhindi. This book is only a resource for learning about the history of the Indian Syyed Dynasty. According to Sirhindi, human activity includes history [4].

Al-Biruni (973-1039A.D)

Abu-Rayhan Mohammad was Al-Biruni's full name. He spent his formative years in Khwarizm (Khiva), a city in the Republic of Uzbekistan, on the banks of the Oxus River. The prince and king of Khwarizm expressed a fervent love for science and the arts, and he pushed academics like Al-Biruni to study a variety of scientific fields and urged people to travel to other areas of the globe. Al-Biruni gained remarkable expertise in philosophy, theology, mathematics, chronology, medicine, and a variety of languages and literatures thanks to his devotion and wealth of knowledge. He had creative brilliance, cunning, intelligence, integrity, and a dedication to using inductive reasoning. His sense of humour, bravery, initiative, impartiality, honesty, tremendous work ethic, and intellectual prowess were unmatched.

DISCUSSION

Early in a Person's Career: Al-Biruni was one of those extraordinary thinkers working in the mediaeval era whose inventive, adaptable, scientific, and global viewpoint, together with their universality of thought, astound the contemporary world. Both emotional bonds and doctrinal conservatism had no hold on him. This made it easier for him to avoid discrimination. He was the master of comparative studies and more of a synthesiser than a dogmatic academic. It is possible to understand Al-Biruni's standing as a scientist and scholar from the fact that the eleventh century has been referred to as the "Age of Al-Biruni."

Some historians assert that Al-Biruni was born on September 4, 973 (third of Dhul-haj, 362) A.H. His parents both passed away when he was a little boy. He was Tajik by blood, but Persian by culture. The birth of Abu-Rayhan is the subject of intense debate. It centres on the recognition, interpretation, and significance of the term "Biruni," which is a component of Abu-Rayhan's name. Biruni is it a city? What location did it have? Or is Khwarizm (Khiva) a suburb of Biruni? Or does it signify someone who was born in Khwarizm or someone who resided elsewhere? Some subsequent experts have discovered a logical definition for this phrase as a result of this misunderstanding. Samani's *Kitab-al-Ansab* states that the Khwarizmi people named foreigners Beruni (Biruni) in Persian; as a result, Abu-Rayhan was given the name Al-Biruni. Yaqut, a renowned historian, said that Biruni may have denoted someone who resided in a rural or semi-rural area. No one else, outside Abu-Rayhan, received this moniker, indicating that it wasn't in widespread usage [5].

The time Abu-Rayhan spent at Khwarizm was likewise lengthy; he lived there for the first 23 years under Al-iraqi and a further 8–10 years under the Ma'munids. He lived in Khwarizm for over 30 years in total. He was also born in a Khwarizm area town called Kath's suburb. Even though Ibn-Sina was of Persian descent, his other contemporaries resided in Khwarizm for a far shorter time than he did, but none of them ever adopted the name Al-Biruni. Therefore, it seems that the usage of Al-Biruni with the name Abu-Rayhan refers to his birthplace, a town or a community in a Khwarizm suburb.

Sadly, Abu-Rayhan has not left any autobiographical writings behind. His works include a few meagre allusions, but they don't provide much information about his upbringing or schooling. It is reasonable to assume that he was educated in the conventional Maktab and Madarasah manner. Al-Biruni was a brilliant student with an encyclopaedic intellect. He was always seeking out fresh information [6].

Alberuni and the Many Branches of Knowledge

He had a liberal outlook and a strong interest in science. Abu-Rayhan was concerned of being accused of heresy while composing *al-Hind* since orthodox reaction had already begun to take hold during his time. Due to his exceptional analytical abilities and strong understanding, Abu-Rayhan felt compelled to pursue a career in mathematics. Islam has traditionally valued travel as a component of education. However, by the 11th century, the necessity to go to far-off regions for learning had been somewhat diminished by the many wealthy libraries that monarchs had constructed. However, Abu-Rayhan had to travel, visit, and utilise every resource at his disposal to get access to the dispersed sources in Western India when he sought to study Indian sciences.

The most notable aspect of Abu-Rayhan's personality was his voracious curiosity. He kept going back to the information fountain like a guy who was always thirsty. Even as his life was ebbing away, he refused to waste the few remaining minutes. Almost nothing is known about the Al-Biruni family. He most likely didn't have children, which helps to explain his ambivalent attachment throughout his life. He treated his studies and literature with nearly paternal devotion while free from the responsibility of fatherhood. Through the Arabic translation, he learned Greek literature. He was fluent in Sanskrit, Turkish, Syriac, and Persian. He was conversant in the Byzantine Roman language [7]. He was close with Christian and Syriac intellectuals. He was familiar with Indian writings that had been translated into Arabic. He then made the most of the chance when political circumstances brought him into touch with the Hindus of the subcontinent. When he was 45 years old, he began to study Sanskrit. He has over 2,500 Sanskrit terms in his repertoire.

The ease with which he examines and elucidates Indian concepts demonstrates his complete mastery of the topic. The fact that he was able to properly articulate the Advaita School's tenets while diving into the essence of God further supports his command of Sanskrit literature. He makes a distinction between the views of educated Hindus and those of ordinary Hindus. His writings make it very obvious that he conducted astronomical research at Ghazna, Kabul, Lamghan, Peshwar, and Multan. He saw the Muslim takeover of the city of Nagarkot, which is located at the base of the Himalayas. An old Hindu temple in this city was well-known. He most likely travelled with Mahmud's army all the way to Mathura and Kanauj, which are located on the banks of the Ganga and the Jamuna, respectively. at the year 430 A.H., he passed away at Ghazna (1039).

Al-Biruni is a prolific author who has produced several volumes on a wide range of topics. *Kitab-al-Hind*, *Al-Qanun-al Masudi* (The Canon of King Masud), *Vestige of the Past Athar-al-Bagiya*, *Tarikhul-Hind*, *Kitab-al-Jamahir*, and *Kitab-al-Saydna* are some of Al-Biruni's most important writings. The original title of *Patanjali*, which offers insightful knowledge about China and India, was translated from Sanskrit into Arabic by him. In addition to the 27 works on geography that he published, he also produced four books each on cartography, geodesy, and climatology, and seven more on comets, meteors, and surveying. The intellectual interests and pursuits of Al-Biruni included a broad range of topics, from abstract philosophical ideas to the applied sciences of mathematics, geography, geology, physics, astronomy, and medicine. His primary area of study was astronomy, however [8].

Orthodox response characterised Al-Biruni's day. Some individuals believed that astronomy was heresy. Although the use of Greek phrases was mostly the fault of the translators, this prejudice was analogous to people's rejection to logic on the grounds that its nomenclature belonged to heathen Greek literature and language. While the Holy Quran is replete of stories of journeys and adventures, such as Prophet Abraham's voyage from Ur, Moses' journey from Egypt, and the hijrah of the Prophet of Islam (peace be on him), there were individuals who dismissed geography as something without any practical use. Al-Biruni created strong justifications for supporting the claims of physical sciences after analysing these anti-scientific inclinations. He reminded those who opposed astronomy that God commands people to reflect on the wonders of the earth and the skies because they believe that all natural occurrences disclose the most important truths [9].

He gave examples of how astronomical and mathematical knowledge is used in everyday life. This information was useful in determining how the sun's and moon's impacts manifest themselves as the seasons and tides. Understanding the positions of the stars may be quite helpful when determining where you are going on a trip. In the same way, it is particularly useful for determining the latitude and longitude of cities as well as the proper qiblah directions and prayer times. He did this to demonstrate that astronomy was a practical, applied science that was in line with Islamic teachings. Al-Biruni's masterpiece, the *Qanun-al-Masudi*, is based on the design of the *Almagast* of Ptolemy since astronomy is connected to a number of other disciplines, including cosmogony, mathematics, and geography. His astronomical ideas have important implications, thus they have been examined below.

Al-Biruni believed that the cosmos was located on the outside of a finite sphere. Al-Biruni undertook a thorough investigation of the universe's beginning in his work *al-Tahdid*. Al-Biruni was preoccupied with the debate between geocentrism and heliocentrism. He has come under fire from several contemporary academics for endorsing the geocentric thesis. However, it was difficult to draw any firm conclusions at the time since there was no telescope and few sophisticated precision devices. Without concrete scientific data, he wasn't prepared to embrace the heliocentric idea. It was only rational to trust and accept the earlier hypothesis or explanation until an alternate theory was unequivocally proven. Al-Biruni also published a second book about the motion of the sun called *Kitab-al-Tatbiq ft. Tahqiq, Harkatah al Shams*.

Al-Biruni defines the imaginary circles and signs that are frequently mentioned in astronomy and geography, such as the poles, the equator, longitudes and latitudes, obliquity, and the signs of the zodiac, after discussing the fundamental issues related to the sphericity of the skies and the earth, the geocentric theory, and the nature of the eastern and western notions of the heavens. He paid particular attention to the study of dates and time. He researched several countries' calendars. He also asked about the variations in day and nighttime in various geographical locations as well as the ongoing long day at the poles. He spent a considerable amount of time doing study as a result of the challenge of determining the proper prayer times, starting with the creation of the *Chronology to Qanun al-Masudi* [10].

In addition to proving the length of a six-month day at the poles, he published a book (*Risalah*) on day and night. A brief essay on the Indian system of dividing time was also written by him. He said that the sun is a flaming object due to the solar explosion that is seen during total eclipses. Al-Biruni accepted the geocentric idea and thought that the sun circled the earth. Ptolemy's assertion that the sun is 286 times further away from the earth than its circumference was not accepted by Al-Biruni. However, he discovered that the sun couldn't be measured with the technology of the day, thus its distance remained a matter of speculation.

He offered a masterful explanation of both the solar and lunar eclipses in his epochal work *Qanun-al-Masudi*. The angle created by the celestial equator and the ecliptic intersecting was how he defined the eclipse's obliquity. It was formerly determined to be $24^{\circ} 51' 20''$ by Greek, Indian, and Chinese astronomers. Al-Biruni himself conducted measurements in Khwarizm and Ghazna, obtaining a reading of $23^{\circ} 35'$, which is extremely near to the true obliquity. He also went through the causes of and times for dawn and dusk. He discovered that dawn and dusk occur when the sun is 18° below the horizon. Al-Biruni's conclusions have been supported by contemporary studies.

He claimed that the moon did not revolve in a complete circle. Its maximum and lowest distances are noticeably different. It is changeable and varies its course. Al-Biruni said that while the moon returns to its original position in regard to fixed stars, little variations continue to exist and grow with time. He spoke about the lunar month synodically, that is, by bringing up and returning to the position of the moon in reference to the sun. The moon and the earth's longest and shortest distances were measured by Al-Biruni. $31^{\circ} 55' 55''$ and $63^{\circ} 32' 40''$ of the earth's diameter, respectively. He wasn't certain about the moon's diameter, however. He used Ptolemy's measurement of the diameter of the moon as $31' 20''$ of the earth's diameter in this case. Again, his scientific acumen allowed him to make the right decision since Ptolemy's estimate is closer to the current value of $31' 17''$.

In regards to the tides, he believed that variations in the moon's phases were to blame for the rise and fall in height of the ebbs and tides. He traced the derivation of Somnath's name back to the moon and offered a very vivid picture of the tides there. He believed that it was very difficult to count the number of celestial bodies (stars), even in a tiny area of the sky. He was also cognizant of the limits of the technology available at the time. Hipparchus was the first of the ancient astronomers to list 850 stars. Ptolemy operated on a similar premise. Al-Biruni used the Greek system, which had a belt-shaped arrangement of 48 figures and 12 constellations.

He accurately determined that the 'Milky Way' belongs to the highest sphere of stars and refuted Aristotle's claim that it lies beneath the sphere of planets. He also criticised Aristotle for thinking that stars harm vision and are the source of grief and bad luck. This demonstrates that he had a fundamentally logical mindset and did not attribute any superstition to scientific events. He believed that these stars travelled in a straight line, parallel to the zodiac, towards the east. He thought it was impossible to measure the distance and brightness of the fixed stars since there was no method to establish their parallel. The starry sphere, according to the Greeks, was located just near to the furthest planet. According to Ptolemy, the distance was 19,666 times the radius of the earth. The diameter of Mars was considered to be 1.5 times that of the sun. Al-Biruni made use of Indian estimates for the size and separation of the stars.

Al-Biruni adopted Ptolemy's theory of the planets because he believed it to be the most reliable and accurate. He organised the planets in ascending sequence from the earth to the stars: Moon, Mercury, Venus, Sun, Mars, Jupiter, and Saturn. Al-Biruni believed that the Greeks had more precise scientific theories and observations. The Indians, however, had superior tools for studying the sun, moon, and eclipses. His main goal was to explain the scientific technique while firmly believing in natural principles. He emphasised the need of ongoing observation, the gathering of trustworthy data, and the effective implementation of all these ideas.

Al-Biruni concentrated only on astronomy, yet he was also a brilliant mathematician. Arithmetic, geometry, physics, and music were the four main branches of mathematics at the time. This was not added to till after the Al-Khwarizm era. Al-Biruni was an expert in

geometry and arithmetic, but he also knew a lot about algebra. He had little interest in music, but he was interested in physics. He covered Hindu literature, grammar, metre, chess, and other topics in his book *Kitab-al-Hind*, but he made no mention of Indian music. Al-Biruni was a specialist in Indian arithmetic in addition to spherical trigonometry. *Rashikat-al-Hind* (The Zodiac in India), which he authored. He was also conversant with the various mathematical techniques put forward by Brahma-Siddhanta [11].

Al-Biruni was particularly interested in palaeontology and geomorphology. He contrasted the many fossils found around the Caspian Sea in Jurjan, Khwarizm, and the Arabian plains. His research indicated that there had once been a sea in these locations, even if history had no record of it. He said that the silt carried by the rivers created the Indo-Gangetic plain. He also spoke about the incidence of springs and floods. His analysis of the modifications to the courses of the Jurjaniyah, Balkh, and Oxus rivers demonstrates his profound understanding of geomorphological processes. He discovered that the Oxus River's channel had changed over the course of 800 years, beginning in the time of Ptolemy. He also discussed how these changes had impacted the way of life of the local population. He was accurate in his estimation that the known habitable globe was longer, stretching from China in the east to Morocco and Spain in the west. The inhabited globe was constrained by the oceans. The known world was split into seven traditional divisions called *aqalim*.

Additionally, Al-Biruni was knowledgeable with the many bays, gulfs, and smaller seas. He made reference to the Ice Sea, which is to the east of Tangier and Spain and to the north of Europe. He also made reference to the Sea of Warang (Normen), which is most likely the Baltic. He was aware that there was a sea in the southern part of Europe, the Mediterranean Sea, which extended up to Sicily and Bulgaria. He identified the Indian Ocean as being punctured by islands and thought it connected to other seas in the east and probably Africa in the west. The Persian Gulf and the Klymsa Sea, often known as the Red Sea, were connected to the Indian Ocean. He made a reference to the Chinese waters and said that in the east, the seas were given names based on the islands or nations that they contained.

The Himalayas, a vast mountain range called as Himavant in India, run the length of the known globe like a spinal column, and were also known to the great geographer. He also brought up the Warangs and their propensity for predation. North Europe has a mineral industry. In addition to the land of Frank and Galicia, which is located outside the Roman Empire in the western arm of Europe, he also mentioned the Sawaras, Bulgars, Russians, Slavs, and Azovs in the west. He was certain that Africa reached well into the southern hemisphere. He made reference to the "Mountain of Moon," the source of the Nile River, which is located close to the equator. He investigated the causes of the Nile's floods and concluded that the higher portions of the Nile's heavy rains were to blame [12].

Al-Biruni had a wide-ranging and generally accurate understanding of Asia. He believed that the Himalayas, the Great Central Mountain, was the origin of the majority of Asia's permanent rivers. He gave extensive details on the area around the Baikal Lake in Eastern Siberia as well as the territory of the Turks, which was located along the Augarer River. He wrote extensively and precisely on India's topography. His estimation of India's size from the lower Kashmir forts to the Deccan Peninsula is remarkably accurate in terms of the subcontinent's actual size. He was certain of its peninsular shape. Its northern border was bounded by the Himavant and Meru (Pamir) mountains. He claimed that rainfall in peninsular India was regulated by the Eastern and Western Ghats. He gave thorough details on river origins. With the exception of the Indus, his knowledge of other rivers is restricted to where their origins are, based on rumour and information gleaned from old texts like *Matsya Parana*.

He was the first to accurately describe the Indus, its beginning, course, and floods. His firsthand observations served as the foundation for his understanding of the geography of the Punjab and Afghanistan. Additionally, he included descriptions of the rivers Gherwand, Nur, Kaira, Sharvat, Sawa Panchir, Bitur (Afghanistan), Biyatta (Jhelum), Chandrahara (Chenab), Irwa (Ravi), and (Sutlej) Shaltladar. He said that the Indus River's five tributaries converge at Pancanade (Panchanda), which is located in the Punjab not far from Multan.

Al-Biruni supplied insightful details regarding Kashmir and North-Western India. He said that it would take two days to get from Kashmir to Gilgit. He said that Kashmir was situated on a lush plateau that was encircled by impassable mountains. Hindus controlled the country's southern and eastern regions, different Muslim rulers ruled the country's western region, and Turks from Tibet and Khotan controlled the country's northern and eastern regions. The Jhelum gorge provided the most direct route to Kashmir. He also provided a description of Qannauj, the city that is famously linked to the Pandavas. Additionally, he gained extensive understanding of the people and geography of the Indo-Gangetic plains. He provided a precise description of India's seasons. He explained the characteristics of the monsoon, which delivered rain to much of the subcontinent in the summer. He discusses how the Punjab and Kashmir get precipitation throughout the winter.

Al-Biruni also covered idolatry, the history of caste in Hindu culture, and Hindu texts. With his understanding of the Vedas and his study of Samkbya, the Gita, Patanjali, Vishnu Dharma, and portions of the Puranas, Al-Biruni had the rare chance to offer the first impartial explanation of Hindu ideas. Al-Biruni discovered a dichotomy between the views held by the learned (scholars) and the beliefs of the uninformed people in Hinduism. With the advent of language dualism, this division became broader. The language of the common people was quite unlike from that of the educated. As a result, although the educated condemned idolatry, the general populace accepted it.

Al-Biruni was an expert in cosmology, theology, astronomy, geography, geodesy, stratigraphy, geomorphology, mathematics, science, medicine, and a number of languages, to name a few. He made a significant contribution to chronology, including the calculation of dates and years. He also had a distinct vision of the perfect historian. His rationale and accurate perspective led him to believe that the primary impediment to a relationship between Hindus and Muslims was the system of Varna (caste), which is built on inequity. The state of Indian education, including its language, script, and educational institutions, was also discussed. Al-Biruni was one of the greatest geographers of the mediaeval era because to his enormous work, scientific reasoning, and tireless efforts.

CONCLUSION

Historical writing during the Sultanate era had a distinctly Persianate aesthetic and mirrored the viewpoint of the governing classes. The histories, which were sometimes ordered by the emperors themselves or by court officials, served to legitimise the power of the governing dynasty. These chronicles emphasised the bravery and triumphs of the kings, as well as their support for Islamic administration and culture. Finally, the Sultanate era's historical literature in India was characterised by a number of different patterns and traits. A few distinguishing characteristics of this time period are the blending of Persian and Indian sources, the emphasis on political history and courtly culture, and the syncretic style of historical records. The socio-cultural and political dynamics of mediaeval India, as well as the interaction of Islamic and indigenous traditions, may be better understood through understanding the patterns and styles of historical writing during the Sultanate period.

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CHAPTER 15

HISTORICAL TEXTS THAT HAD AN IMPACT ON COLONIAL INDIA

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ABSTRACT:

From the 18th until the middle of the 20th century, colonial India saw a complex interplay of power dynamics, cultural contacts, and ideological conflicts between the colonisers and the colonised. A variety of historical writings that were produced during this time, published by colonial officials as well as indigenous intellectuals, had a big impact on how people spoke about colonial India. The knowledge and portrayal of colonial India have been shaped by a number of these important historical writings, which are examined in this abstract. The historical writings that were created under colonial authority often had dual functions for the colonisers. They were utilised as tools of government, allowing colonial leaders to demonstrate their authority, justify their rule, and legitimise measures like taxes, social engineering, and land reforms. There were many different ways that these historical works affected imperial India. On the one hand, they influenced colonial policies and affected public attitudes, resulting in the strengthening of British power and the execution of sociopolitical measures. The colonised population's feeling of national identity and hopes for independence, on the other hand, were stoked by these books, which also sparked resistance activities and intellectual awakenings.

KEYWORDS:

Book, Colonial, Historical, History, Power.

INTRODUCTION

Let's attempt to obtain a good understanding of the historians we're talking about before we tackle the issue of colonial ideology in historiography. There were very few really historical writings in the eighteenth century. The British may have been too preoccupied with trying to get to the top of the Indian political hierarchy to pay much attention to history. Charles Grant was a renowned historical author of the eighteenth century. In 1792, he published *Observations on the State of Society Among the Asiatic Subjects of India*. He was a member of the so-called "evangelical school," a group of British observers who held that bringing Christianity to India, which was shrouded in the darkness of archaic religious beliefs and superstitions, was the divine destiny of the British rulers of India. However, until the first half of the nineteenth century, this kind of introspective writing about Indian culture and history was rather uncommon. British dominance in India had significantly consolidated by the second decade of the nineteenth century and was set to begin a new phase of growth. After defeating Napoleon and France in 1815, Britain had become a first-class force in Europe and had also experienced the first Industrial Revolution, making it the most industrialized nation in the world. Nowhere was Britain's certainty that it was on top of the globe more evident than in her writings about India, which she ruled and considered to be behind the times. The British historical literature from the second decade of the nineteenth century exhibit this mentality [1].

James Mill authored a number of books on the history of India at this period, from 1806 and 1818, and this work had a significant impact on British perceptions of India. History of

British India was the title of the book, however the first three volumes provided an overview of ancient and mediaeval India while the latter three volumes focused particularly on British rule in India. This bestseller was reissued in 1820, 1826, and 1840 and used as a foundational work for British Indian Civil Service officers being trained at the East India College in Haileybury. The book was out of date by the 1840s, as its editor H.H. Wilson noted in his comments in 1844 (Wilson also pointed out several factual inaccuracies in the book), yet it was nonetheless regarded as a classic.

The whole essay was based on Mill's few readings of English-language publications about India; he had never travelled to India. It was a compilation of stereotypes about India and Indians that many British officers had picked up during their time in India. Nevertheless, despite its flaws in terms of impartiality, objectivity, and authenticity, the book was immensely significant for two reasons. One of these causes is well known: James Mill belonged to the utilitarians, a significant school of political and economic thinking founded by the philosopher Jeremy Bentham. While Mill's history of India was a utilitarian presentation of history, it also subtly promoted a utilitarian agenda for British rule in India. The second factor that contributed to the book's enormous popularity has not received as much attention as one may have anticipated. The mindset that emerged at the start of the nineteenth century as a result of Britain's triumph in the Anglo-French battles for hegemony in Europe and its expanding industrial affluence was effectively captured in this book, a mindset that we have already noted. James Mill delivered a message of self-assured imperialism, which was precisely what English readers wanted to read [2].

While James Mill had created a utilitarian view of history, Mount Stuart Elphinstone's study of history is more challenging to classify in terms of connection with a philosophy. Elphinstone was significantly more qualified and knowledgeable than Mill to write a history of India since he spent the most of his working life as a government servant in India. His book *History of Hindu and Muslim India* (1841) was widely used at Indian colleges (established in 1857), and it was republished up to the first decade of the next century. Elphinstone published *History of British Power in the East* as a follow-up, tracing the growth and consolidation of British dominance up to Hastings' reign pretty methodically. Elphinstone's methodical methodology had a long-lasting impact on Indian historiography, leading to the periodization of Indian history into ancient and mediaeval periods that correlate to the "Hindu" and "Muslim" periods. While Elphinstone's writings remained prominent as textbooks, particularly in India, J. Talboys Wheeler's history of the 1860s was more expertly written. The latter author produced a thorough history of India in five volumes, which were published between 1867 and 1876. It was followed in 1886 by an examination of India under British rule.

The *History of India* by Vincent Smith, who sits practically at the end of a long sequence of British Indian government servant historians, is likely to be considered the successor to Elphinstone's work as an important instructional book. Elphinstone's history of "Hindu and Muslim India," in its final edition, was published in 1911. The same year, Vincent Smith's thorough history, which drew on both his own earlier studies of ancient Indian history and the information gathered by British researchers in the decades since Elphinstone, was published. The definitive textbook on the curricula of almost all Indian institutions from 1911 to the middle of the 20th century was Vincent Smith's. While Vincent Smith's work was unmatched as a text book in summarising the then level of knowledge and approximated to the writings of professional historians in form, in other ways his approach to Indian history seems to have been influenced by his experience as a British government servant in India [3]. He may have been swayed in his assessments of the development of Indian history by the advent of the nationalist movement from 1885 and the escalation of political unrest after the Partition of

Bengal in 1905. For example, he often mentioned the weakness of India's unity, the emergence of disorder, and the overall collapse in the lack of a powerful imperial authority. It was only the iron hand of imperial Britain that kept India on the path of stability and progress, and if the British Indian empire ceased to exist there would be the deluge which will reverse all progress achieved under British rule. The disintegration and decline experienced in ancient and mediaeval times at the end of great empires suggested an obvious lesson to the Indian reader. Vincent Smith did not give much thought to the 'political' issue of the potential of the nationalist movement and the suitability of the Indian people to choose their own fate. However, in the latter years of British administration, the political issue became more and more significant, and a historical book more sympathetic to Indian political viewpoints was needed [4].

DISCUSSION

In 1934, a nationalist movement emerged. The book *Rise and Fulfilment of British Rule in India* stood out from the other works because it was written from a liberal point of view and was mostly supportive to Indian national ambitions. The writers were G.T. Garratt, a Labour Party politician in England after serving as a civil servant in India for eleven years, and Edward Thompson, a missionary who spent many years teaching at a college in Bengal and became close friends with Rabindranath Tagore. Given their respective backgrounds, neither was inclined to follow the rules established by the government servant historians of the past. Conservative British opinion leaders criticised Thompson and Garratt harshly. However, many Indians felt this work to be far more acceptable than the textbooks that were formally required. This book, which was released less than fifteen years before India gained independence, is a significant indicator of the British people's shift in thinking. It was in line with the mindset that allowed the former imperial power to accept the change in 1947. Historiography has advanced significantly from James Mill to Thompson and Garratt. Beginning with the early 19th century and ending with the last years of British administration in India, this time period saw the transformation of a Eurocentric and demeaning view of India into a More Liberal and Ethnocentric one [5].

Additional Historical Developments

Up until this point, our emphasis has been mostly on histories that were the most extensively read, achieved the rank of text books, and thereby shaped historical imagination and knowledge. There were additional historical works that weren't of that kind but were nevertheless significant from a historiographic standpoint. Two famous writers wrote about India in the middle of the nineteenth century, even though the country was actually not the focus of their attention. One was Lord Macaulay, whose wrote in the *Edinburgh Review* on notable British Indian figures like Robert Clive. Although Macaulay's works were marred by inadequate knowledge and bad judgement concerning the "native" component of British India, his literary approach made Indian history accessible. It was a welcome contrast from James Mill's works, which were unusually dry and censorious. The foundation of a tradition of writing history in a biographical manner, which was extensively replicated afterwards, was Macaulay's enduring contribution. As a result, volumes and volumes of biographies of viceroys and others, as well as histories of their administration, have been written.

Another sort of contribution was made by Sir Henry Maine. During his brief tenure as the law member of the Governor-General's Council in India, Maine—a renowned legal historian—applied himself to the study of old Indian institutions. His study on Indian village societies and the *Ancient Law* (1861) were ground-breaking historical studies. By considering organizations and laws beyond the purview of Roman law, Maine altered the way that Europe

viewed the evolution of law. However, there weren't many notable contributions by British Indian academics to continue the heritage of legal and institutional history in India. His influence was little to the development of sociology under the leadership of Max Weber and others in late nineteenth-century European intellectual endeavor, and maybe even beyond [6].

The writings of British Indian writers in the field of legal history were on a distinct, if not lower, level than those of India. Sir James Fitzjames, for example Stephen, who served as a law representative on the Viceroy's Council, authored a justification of Warren Hastings' leadership of the British government. He contended that Edmund Burke erred in believing that Justice Elijah Impey's sentence of Nanda Kumar was a miscarriage of justice. Stephen's *Story of Nuncoomar and the Impeachment of Sir Elijah Impey* (1885) dealt with this issue. In response, an I.C.S. officer named Henry Beveridge authored *Nanda Kumar: a Narrative of a Judicial Murder* (1886) in which he supported the impeachment and denounced the trial and punishment of Nanda Kumar.

Similar to this, Sir John Strachey of the I.C.S. produced *Hastings and the Rohilla War* (1892) to support the previous British government. As a result, there were legal historical discussions regarding prior events like Warren Hastings' impeachment and Edmund Burke's critique of British rule. The topic of this sort of discussion was history, but the underhanded goal was modern: to portray British conquest and rule over India as an unblemished record that cannot be questioned. Two well-known writers demonstrated two quite different historical writing trends throughout the height of the Empire. One of them was Sir William W. Hunter, who edited a commendable collection of gazetteers and wrote a mediocre book on the history of British India. He started editing *The Rulers of India*, a collection of historical tomes, in 1899. Although one or two token Indians, such as Asoka and Akbar, were featured, the series praised the builders of Indian empires, mostly the builders of the British Indian empire. The series had formal government backing, and the books were included in official libraries and curricula. The goal was to tell history in a way that was appealing to the general public, and this often included including not just sombre instances of an empire builder's desire to do right, but also endearing tales of events from their early years. British government officials who supported India were not included, and the 'hardboiled types' of empire builders were picked for immortality in a biographical form. This was a parody of the eighteenth-century English practise of writing history as biography.

Historiography's use of colonial ideology

Since numerous methodologies and interpretive frameworks emerged within the colonial school during the course of the 19th and early 20th centuries, it would be incorrect to generalise all British historical literature as being consistently colonial. However, the majority of the works we have so far examined shared a few traits. Even if it may be oversimplified, it could be helpful to summarise these qualities as follows:

An "Orientalist" portrayal of India was prevalent and promoted the idea that modern Western civilization is superior; this is a theme that has recently gained attention thanks to Edward Said and others, but Indian nationalist intellectuals had been recognising and criticising this trend in British writings from James Mill onward. Historical accounts often place a premium on the concept that India was fragmented before the British brought it together. To support this argument, the eighteenth century in India was portrayed as a "dark century" filled with anarchy and barbarism before the British intervened. The idea that history is a struggle between various peoples and cultures, similar to the struggle among species, and that Britain having come out on top could be ipso facto legitimately considered to be superior and as the fittest to rule, was adopted by many British historians in the late nineteenth century with

regard to India [7]. Many British observers believed that India was a civilization that was stuck in its growth and in need of Pax Britannica because British rule would demonstrate the way forward to a higher level. As Eric Stokes has noted, in British writings on India, the focus was on the British protagonists and the entire country and its people were just a shadowy background. The mythification of heroic empire builders and 'Rulers of India' in historical narratives was a part of the rhetoric of imperialism. As would be expected, colonial historiography initially took a critical view of the Indian nationalist movement because it was seen as a threat to the British government's achievements in India. However, as the movement gained momentum, historians' attitudes grew more nuanced, with some expressing outright hostility and others employing more sophisticated techniques to disparage Indian nationalism. It would be unfair to ignore the fact that, while some of these traits and paradigms are frequently found in the discourse of colonial historians, they were either outgrown or at least presented in more advanced forms during the first half of the twentieth century.

Essentially, colonial historiography was a component of an ideological drive to appropriate history in order to achieve cultural hegemony and justify British dominion over India. The paradigm of a backward civilization's growth towards the structure of a modern European civil and political society under the guidance of imperial authority was the fundamental premise ingrained in the heritage of Colonial Historiography. The protection of Pax Britannica from the threat of disorder nationalism posed among the subject people, the implantation of such institutions and laws as the British thought Indians were fit for, the guiding hand of the British administrators, education combined with 'filtration' to the lower orders of society, and these were the ingredients needed for a slow progress India must make. This plan was sometimes referred to as "Britain's civilising mission."

What were the colonial ideology's intellectual roots, as shown in historiography? Britain was seen by Benthamite or utilitarian political thought as playing the role of a guardian to a disadvantaged student. One may argue that Jeremy Bentham saw everyone in that way, European or not. It's somewhat accurate. But in a colony like India, this mindset may be put into practice more clearly. As was already indicated, Social Darwinism served as yet another source of inspiration for the imperialist historian. It was feasible to claim that these people were the victims of a halted civilization and leave it at that as an unavoidable result of a Darwinian determinism, giving the idea that many native Indians were below par the appearance of scientific credibility. Herbert Spencer was a significant third influence. He proposed an evolutionary theory to explain Europe's supremacy, and his comparative approach took into account the variations across nations and civilizations in terms of their development towards the more advanced European form. Common among Europeans was the presumption that, with a little help from the European imperial powers, non-European cultures would follow that evolutionary pattern [8]. The British Indian historians were not the only ones with this viewpoint. The British were able to freely express these beliefs at the height of mid-Victorian imperialism, but afterwards, they were more restrained. Fitzjames Stephen described "heathenism and barbarism" as opposed to the British as being the embodiments of a "belligerent civilization" in the 1870s. David Dodwell's rhetoric in the 1920s is more subdued, bordering on dejected: the British had the Sisyphean duty of elevating the "great mass of humanity" in India, but it "always tended to relapse into its old posture...like a rock you try to lift with levers."

Historical texts' influence on colonial India

The colonial school's major historical thought tendency fits the ideological description given above. However, it would be incorrect to apply this without consideration for others. There

were British officers and British Missionaries (such as C. F. Andrews, author of *Renaissance in India*, 1925) who sympathised with the National Congress; there were also those, as we all know, like Thomas Munro or Charles Trevelyan, who were widely regarded as persons sympathetic to the subject people despite the fact that as officers they served an alien and exploitative regime. The same thing applied to the historians. But the prevailing custom among the British Raj's workers rendered the preferences of lone people irrelevant. The dissident person had to deal with official promotion and sponsorship of a historical representation that would support and advance imperial power as well as organised or informal peer opinion. Although it may not entirely apply to every historian, our description of the ideology at the core of colonial history addresses the general tendency. This certification is crucial in a historiography course in particular since it requires history students to utilise their judgements regarding the scope and bounds of generalisation. It should be mentioned that the early British historians of India produced some useful contributions despite the colonial mindset that permeated their historiography in British India. Apart from the obvious fact that colonial historians established the principles of historiography in accordance with the methodology created in contemporary Europe, their contribution was also significant in giving Indian historians the chance to enter the field and academic research through organisations like the Asiatic Society and Archaeological Survey of India. Additionally, the information gathered by British colonial historians as well as the practise of document preservation was and is still a valuable resource despite an ethnocentric and statist slant. Most importantly, history was taught from the moment the first three Indian colleges were established in Calcutta, Bombay, and Madras (1857–1858). There were various unforeseen effects of this [9].

Under colonial supervision, history lessons were heavily weighted towards the imperial perspective. The textbooks were written by the colonial history school. Nevertheless, a good thing came out of it. The lessons of European history, such as those from the Magna Carta, the Glorious Revolution, the American War of Independence, the struggles of Mazzini and Garibaldi in Italy, etc., were first inculcated in the minds of the educated Indians alongside the histories of India by James Mill or Elphinstone as well as histories of England and Europe. Anyone with knowledge about the early Moderate stage of nationalism in India will see the use of these historical reading-based concepts. Second, Indian historians with formal training started to write history. The amateur historians of British descent were no longer the only ones capable of writing history on contemporary lines using documentary research and the standard tools of scholastic study. First in learned societies like the Asiatic Society, then in colleges and universities, and finally in the government's educational institutions, notably the Indian Education Service, Indians with professional training started to do research.

Thirdly, and this is the crucial point, the nineteenth-century historiography that Indian students were required to learn in history classes provoked criticism of that historiography. Bankim Chandra Chatterjee, the first graduate of an Indian university, often criticised the British interpretation and posed the question, "When shall we write our own history?" In other nations, history exposes the country to its citizens, but in India, the history that the British gave us obscures our understanding of India, making it impossible for us to recognise our homeland in this past, according to Rabindranath Tagore [10]. This response was characteristic of the Indian intellectuals, and it inspired some of the brightest nationalist minds to look for a fresh interpretation of the past. Thus, a Nationalist reading of Indian history emerged, ending the dominance of British colonial historiography. Writing about history became a crucial tool for fostering a sense of national identity. This collection's next Unit explores the Nationalist School of historiography.

CONCLUSION

The significance of these historical books went well beyond the colonial era, when they were most immediately felt. They are still influencing post-colonial history and are important resources for comprehending the intricacies of colonial India. In order to create a more nuanced perspective of colonial history, contemporary researchers critically interact with historical writings, exposing their biases and exposing hidden narratives. This gives a summary of the historical writings that had a major influence on colonial India, highlighting the interaction between colonial and indigenous viewpoints and their effects. Our understanding of the power relationships, ideological debates, and the construction of historical narratives during the colonial period is improved by analysing these works. Additionally, it draws attention to the writings' persistent influence and continued importance in modern scholarship, acting as a reminder of the difficulties associated with colonialism and the fight for accurate historical depiction.

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CHAPTER 16

COLONIAL VERSUS NATIONALIST HISTORIOGRAPHY

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ABSTRACT:

A key factor in determining how we see the past is historiography, the study and interpretation of history. But history itself is not a static discipline but a dynamic space where many viewpoints and ideologies fight and interact. Colonial and nationalist historiography, two opposing viewpoints that evolved during times of colonial control and ensuing wars for independence, are two examples of historical methods that come into conflict with one another. The stories and analyses of history created by colonial rulers or academics who support the colonial agenda are referred to as colonial historiography. Its major goal was to minimise or falsify the history of colonised peoples in order to emphasise the accomplishments, virtues, and contributions of the colonisers and maintain the supremacy of colonial power. Colonial history sometimes mirrored ethnocentric prejudices, depicting indigenous civilizations as being fundamentally inferior to the colonial powers or being simple-minded or backward. Nationalist historiography evolved as a reaction to colonial control with the goal of contesting and debunking colonial myths by offering alternative perspectives on the past. By emphasising resistance movements, nationalist leaders, and the tenacity of indigenous cultures, nationalist historians strove to draw attention to the struggles, triumphs, and cultural legacy of their own people. By promoting a feeling of patriotism, unity, and identity among their fellow citizens, they also sought to uphold the rights and ambitions of the colonised people.

KEYWORDS:

Colonial, History, Historical, Historiography, Nationalist.

INTRODUCTION

A nationalist approach to Indian history may be defined as one that seeks to strengthen nationalist sentiment and bring people together in the face of class, caste, or religious divisions. As was already said, occasionally this may occur regardless of the author's objectives. Indian historians first adopted the colonial historiography's approach to history in the 19th century, seeing it as a fact-based science that placed a strong focus on political history, including the history of reigning dynasties. In writing India's history starting in the late 18th and early 19th centuries, colonial authors and historians effectively built an empire spanning all of India. Parallel to this, colonial historians throughout most of Indian history stressed the separation of Indians based on area and religion, following the same political strategy as the colonial rulers, who practised divide and rule. Nationalist historians also emphasised a ruler's religion, caste, or linguistic affiliation while writing about the history of either India as a whole or of individual kings who oversaw various regions of India. But when the colonial historical narrative shifted to a justification for colonialism rather than a justification of India's political and social progress, Indian historians began to take a nationalist stance. Day by day, colonial historians began to caricature Indians more and more. In this regard, fundamental works include James Mill's study on Ancient India [1].

A study by Elliot and Dawson on mediaeval India. In an effort to combat the colonial preconceptions that were constantly being flung at them, Indian nationalist historians set out to construct counter-stereotypes. Nationalist historiography emerged as a response to and in confrontation with colonial historiography, as well as as an effort to develop national self-respect in the face of colonial denigration of Indian people and their historical record, just as the Indian nationalist movement did to oppose colonialism. Both sides used historical references in their daily speech and writing. Even when discussing the most complex or enigmatic historical topics, Indians often based their explanations on prior European views.

For instance, many colonial authors and administrators claimed that Indian people were unsuited to self-government and democracy, national cohesion and nation-formation, contemporary economic growth, or even defence against foreign attack due to their historical experiences. Colonial control would gradually prepare them for all of these responsibilities, and it was already doing so. Additionally, in the latter part of the 19th century, it was sometimes hinted and other times openly stated that for India to develop along modern lines, colonial rulers and administration needed to be there permanently. The Orientalists underlined India's status as a country of thinkers and spiritual people, while utilitarians and missionaries decried Indian culture. Although this characterization was positive, it came with the implication that historically, Indians lacked political, administrative, and economic ability.

Therefore, the British should oversee India's political, administrative, and economic affairs as well as its territorial defence against foreign aggression, which had been successful whenever India had an Indian ruler. Indians should also have complete freedom to develop and practise their spiritualism and influence the world in that regard. India has really tended to experience political and administrative instability in the absence of foreign domination. For instance, throughout the 18th and 19th centuries, India was rescued from chaos by the British. Because of their religious and social structure, the colonial authors and administrators also claimed that Indians lacked moral fibre. This opinion was often the consequence of the British administration exclusively socialising with their chefs, sycces, and other staff, or with compradors who were looking to profit from their connections to the Sahibs. As a response to the negative effects of the burgeoning industrialism and commercialism in their own nations, several European authors also admired Indian spiritualism.

Many colonial historians also believed that authoritarian or despotic control over India, like other nations in the East, was in India's essence. Because of this, British governance in India had to be authoritarian and was. The notion of Oriental Despotism became the popular name for this viewpoint. Furthermore, these authors contended that India did not subscribe to the idea that any ruler's goal should be the benefit of those they control. In actuality, India's old political systems were 'monstrously brutal' by their very nature. Comparatively, the British, despite autocratic, fair, and humane while working to promote public good. British control was kind yet authoritarian, in contrast to the brutal Oriental Despotism of the past [2].

The colonial authors also believed that Indians had always been split because, in contrast to Europeans, they had never had a sense of nationalism and, as a result, of national unity. They said that Indians had no democratic heritage. While ancient Greece and Rome had left behind a democratic legacy for Europeans to enjoy, tyranny was the legacy of all people from the Orient or East, including Indians.

Indians also lacked the traits of creativity and invention. Therefore, the majority of the positive things—institutions, traditions, arts and crafts, etc.—had been imported. For instance, law and order, equality before the law, economic prosperity, and modernization of society

based on the principles of social equality were all introduced to India under colonial control. All of these colonial ideas not only wounded the pride of Indian historians and other intellectuals, but also suggested that the rising demands of Indian intellectuals for self-government, democracy, legislative reform, etc., were unattainable due to Indians' illustrious past. After all, democracy was incompatible with their historical makeup and unsuited to them.

Mediaeval and Ancient Nationalist Histories

From the second part of the 19th century, many nationalism-affected Indians and some Europeans began to examine colonial clichés almost as a challenge. They did it on the basis of thorough investigation, which has produced great traditions in Indian historical discipline about adherence to facts and specifics and reliance on original sources [3]. Indian historians looked for new materials as well as analysed the ones already available to show that the colonial historical narrative was false. Of course, they were also affected by a wounded sense of national pride. Their research was restricted to the ancient and mediaeval eras for many years. As we will see, there are two main reasons why professional historians chose not to study the modern era: most of them worked in government or government-controlled schools and colleges, so there was concern that any criticism of colonialism would harm their careers; and they accepted the British historical perspective of the time that scientific history should not cover the recent or contemporary period.

Indian historians propagated the colonial idea that India's spiritual past distinguished it and demonstrated India's grandeur and superiority to the West, particularly in terms of "moral values" in contrast to the fundamentally "materialistic" nature of Western civilization. (Paradoxically, this statement created an appeal to the Indians of middle classes who belonged to moneylending and commercial families who daily strove for acquisition of material commodities). They also highlighted their skills in administration, statecraft, empire building, diplomacy, taxation, and military might while denying the Indians' only dedication to spirituality.

DISCUSSION

Organization conflict, agricultural, industrial, and economic growth. Numerous historians have found diplomatic and political structures from India's history that are comparable to those in modern-day Europe. They passionately refuted the idea that the ancient Indians were incapable of managing a state. They praised Kautilya's discovery of the Arthashastra at the beginning of the 20th century, claiming it was evidence that Indians were equally interested in and skilled in statecraft, diplomacy, and economic management. Many praised Kautilya and likened him to Bismarck and Machiavelli. Many also disputed the state's mostly religious influence and emphasised the latter's secular nature. The idea that the ancient Indian state was autocratic and dictatorial was also refuted by them. According to legend, justice was served by the Kings of ancient India to everybody. Others disputed the idea that Indian rulers failed to keep the wellbeing of the people in mind.

Some even claimed that the popular element was strongly present in the state and even went so far as to claim that the political system often resembled that of contemporary democracies. In any event, they all asserted that the government was neither arbitrary and careless. Autocracy and rulers' authority were subject to several restrictions. There were various ways for public opinion to be influential. Some people have even said that Indian monarchs are constrained and often resemble constitutional monarchies. For instance, Kautilya equated the Privy Council of Britain to the Mantri Parishad he described. The existence of local self-governments was most often affirmed, and the example of democratically elected village

panchayats was frequently used. A few authors even mentioned the existence of parliaments, assemblies, and the cabinet system used by Chandra Gupta, Akbar, and Shivaji. It was often noted that the rulers generally upheld international law, particularly in cases of war. They maintained that a taxation system that was almost identical to a contemporary taxation system existed and refuted the claim that Indian monarchs resorted to arbitrary taxing. K.P. This whole technique was taken to the limit by Jayaswal, a well-known historian from the first half of the 20th century [4].

He claimed that the ancient Indian political system was either republican or that of constitutional monarchy in his 1915 book *Hindu Polity*. To refute the European perception that Greece was the birthplace of democracy, he concluded: "The constitutional progress made by the Hindus has probably not been equalled, much less surpassed, by any polity of antiquity." The nationalist strategy essentially consisted of claiming that everything that was politically advantageous in the West had previously existed in India. Thus, strangely, the value system of the west was accepted, according to R. C. Majumdar in his book *Corporate Life in Ancient India*, which said that institutions "which we are accustomed to look upon as of western growth had also flourished in India long ago." The majority of the time, it was not ancient Indian political institutions that were pronounced to be superior; rather, it was western institutions that were deemed superior and were later shown to have existed in ancient India.

Indians were always divided according to their religion, geography, language, and caste; colonialism was the only thing that brought them together; and if colonial control ended, their unity would vanish. This was emphasised by colonial historians. This said that Indians lacked a feeling of national pride and cohesion. Nationalist historians disputed the colonial perspective by asserting that in pre-colonial India, there had been a strong feeling of cultural, economic, and political unity. For instance, they claimed that Kautilya had argued for the need of a national ruler in the *Arthashastra*. Part of why Indian historians preferred to consider Indian history as a history of Indian empires and their breakup and why they portrayed the age of empires as a moment of national glory may be attributed to this urge to affirm the unity of India in the past [5]. They believed that the greatness of Chandragupta Maurya, Asoka, Chandragupta Vikramaditya, and Akbar was a result of the vast empires they established. It's interesting how this produced a paradox in the Gandhian era's nationalist philosophy. India was hailed for being a peaceful nation, but it was also renowned for the military might of the empire-builders. One odd outcome was that although some historians admired Asoka for his dedication to nonviolence, others decried him for it since it made the empire less resilient to foreign invasions.

The social and cultural aspects of India were praised by the nationalists in their writing. In exchange, they downplayed masculine dominance, social and economic marginalisation of lower castes, and caste injustice. Additionally, they tended to downplay the influence of other cultures and civilisations on India's growth while correctly highlighting India's contribution to the development of civilisation in the globe. Additionally, much as with governmental institutions, ancient India was discovered to have had social ideals and institutions that were valuable and to have existed. The nationalist historians' perspective on ancient India had a number of very detrimental effects, apart from its historical validity, which cannot be detailed here. Almost all of the accomplishments of the Indian people in many spheres of human effort were attributed to the prehistoric era; the Sanskrit and Brahmanical forms of Hindu culture and social organisation were highlighted. A tendency for communalism and later regionalism to converge is the exaltation of the past[6].

In any event, the early 1930s marked the peak of Indian historical literature on the early period of Indian history. Later, it started to resemble the writings of the older era's literature more and more. The 1920s and later saw the development of nationalist historiography of mediaeval India, which often contested imperial and communal perspectives. The nationalist approach to studying ancient Indian history was largely reproduced by nationalist historians of mediaeval India. They specifically stressed how interactions between Hindus and Muslims at both the elite and commoner levels led to the creation of a composite culture in Northern India. Additionally, they refuted colonial-communal claims that Muslim monarchs remained outsiders even after living in the nation or that they were intrinsically more oppressive than their forerunners or competitors in the rest of the globe. Above important, they refuted the idea that Hindus and Muslims always engaged in violent warfare [7].

Many nationalist historians sought an answer to the question of how a small trading company, supported by a small country thousands of miles away, could conquer such a large country as India with its ancient past and great civilisations, despite their propensity to glorify India's past and defend Indian culture against colonial denialism. This showed the emergence of a criticism of Indian society and culture, which in turn sparked the first steps towards the study of social history, particularly in relation to the caste system and the status of women.

First advances towards understanding pre-colonial India's economic history were also made as a result of the present nationalist criticism of colonialism. A study of the role of the common people in history came into focus in the 1930s as the national movement also became a mass movement. But it wasn't until after the 1950s that this tendency reached its zenith. The fact that the historians we are talking about were constrained by the scope of their materials may also be borne in mind. They were forced to depend mostly on written sources, while numismatics and epigraphy were starting to play a significant role. While anthropology and sociology were seldom used, archaeology was still in its infancy. The study of economics was considered to be the exclusive domain of economists.

History of Nationalism in the Contemporary Era

The two historical eras that nationalist historiography thrived on were the ancient and mediaeval ones. Since there was no school of nationalist historians of modern India before to 1947, it scarcely existed for the modern era and only really emerged after 1947. This was due in part to the fact that during the nationalism period, being a nationalist also meant being anti-imperialist, which required conflict with the colonial rulers. And due of colonial control over the educational system, it was impossible for academics. Anti-imperialism only became acceptable after 1947. As a result, there was no history of the national movement or the colonial economy. Of course, this does not fully explain why there was no nationalist history before to 1947. Indeed, the colonial economy of India and its effects on the populace were sharply and brilliantly criticised by Indian economists [8]. Non-academic, nationalist economists like Dadabhai Naoroji, Justice Ranade, and others created a thorough and scientific criticism of colonialism in the last quarter of the 19th century. In the early part of the 20th century, Gadgil, Gyan Chand, V.K.R.V. Rao, Wadia, and Merchant followed in their footsteps. Their criticism was not addressed in any of the era's history books. That wasn't going to happen until after 1947, and even then, not until the 1960s. This assessment.

However, in the age of mass movements after 1920, constituted the centre of nationalist agitation. For instance, it was crucial to Tilak, Gandhi, Jawaharlal Nehru, Sardar Patel, and Subhash Bose. The national movement was not seen as an anti-imperialist movement by those historians who mentioned it in passing and by nationalist historians after 1947. Similar to this, only nationalist leaders like R.G. wrote the history of the national movement.

Pradhan, A.C. Mazumdar, Pattabhi Sitaramayya, and Jawaharlal Nehru. After 1947, historians recognised the validity of nationalism and the Indian national movement, but they seldom addressed how colonialism's economic criticism served as the movement's basis. They also shown a tendency to downplay, if not outright ignore, other nationalist struggle streams [9].

The views of modern historians have also been split between those who believe that India has been a country from ancient times and others who, like Tara Chand, believe that it has been a nation since the 19th century. To their credit, they all acknowledge India's variety, including its multilingual, multireligious, multiethnic, and therefore multicultural nature. The internal conflicts of Indian society based on class and caste as well as the oppression of and discrimination against women and tribes have either been neglected or grossly underplayed by nationalist historians. Additionally, they have disregarded movements against caste and class injustice. They have often engaged in uncritical exaltation of the national movement rather than in-depth investigation of it. Despite taking a secular stance and denouncing communalism, they fail to conduct a thorough examination of its nature, components, causes, and progression. It is often just regarded as the result of the British tactic of "divide and rule." They give social reform movements the appropriate amount of room, but do not critically examine them, and often disregard tribal movements and lower caste struggles for liberation. Economic, social, and cultural history was mostly ignored by historians, who at best added one or two chapters to these subjects without incorporating them into the main account.

We could add a few more points about nationalist historians in general. They often ignored the internal conflicts in Indian society. They experienced a cultural and social prejudice that was pro-male chauvinism and the upper caste [10]. They embraced Indian exceptionalism, which holds that India's historical development was uniquely distinct from that of the rest of the world. In an endeavour to demonstrate India's supremacy in terms of historical growth, they neglected to evaluate historically Indian social structures. Their adoption of James Mill's periodization of Indian history into Hindu and Muslim eras was particularly detrimental and injurious to both the study of India's history and the political formation of contemporary India.

CONCLUSION

However, nationalist historians established a strong history of study. They founded their works on in-depth study and a dedication to the real truth, in their eyes. All of their claims were precisely and thoroughly footnoted. As a result, their work was often grounded on actual research. Their work improved our capacity for historical interpretation. They also helped build our culture's defences against colonialism. At the same time, the majority of them made beneficial contributions to our society's modernization. Many of them also found fresh sources and created fresh frameworks for interpreting old ones. They sparked several fresh inquiries, disputes, and lively discussions. They also ingrained the idea that historical investigation and writing must be relevant to the present. They recognised and encouraged the idea that the role played by the ordinary people in history should be a significant part of history writing, even if their own study did not go very far.

Above all, nationalist historical writing aided in the development of the self-assurance, self-assertion, and sense of national pride that allowed Indians to fight colonialism, particularly in the face of colonial writers' denigration of India's past and the inferiority complex that resulted. By recognising India as coterminous with the Indo-Gangetic plane, Nilkanth Shastri and other historians helped dispel the regional prejudice. Nationalist historical literature in

India became a significant uniting force for the literate Indians in this regard, as well as in many others.

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CHAPTER 17

A BRIEF DISCUSSION ON INDIAN NATIONALISM

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ABSTRACT:

In the late 19th and early 20th centuries, Indian nationalism grew in strength and played a significant role in the country's battle for independence from colonial domination. This summary of Indian nationalism examines its principles, movements, and transforming effects on colonial India's sociopolitical environment. India's desire to restore its sovereignty, cultural identity, and self-government after centuries of colonial control served as the impetus for Indian nationalism. Indian nationalists developed a vision of a unified and independent India free from foreign rule, influenced by a variety of elements including historical awareness, intellectual debate, and anti-colonial activities. The advancement of social justice, religious tolerance, economic independence, and the preservation of Indian cultural heritage were important principles that influenced Indian nationalism. The 1885-founded Indian National Congress (INC) was instrumental in directing nationalist emotions and expressing political objectives. Early INC efforts were concentrated on promoting constitutional changes and Indian participation in the British-instituted political systems. However, as Indian nationalism gained popularity, radical factions within it started to voice their demands for abolition of colonial authority and increasingly forceful measures of resistance. Leading individuals like Bal Gangadhar Tilak, Lala Lajpat Rai, and Subhas Chandra Bose rose to prominence by attempting to organise the populace and overthrow British rule via mass uprisings, civil disobedience, and military conflict.

KEYWORDS:

Colonial, History, Intellectual, Interest, Nationalism.

INTRODUCTION

We already addressed R.P.'s opinions. Dutt and A. R. Desai on the nationalism of India. They classified it as a movement mostly controlled by the capitalists. Even if members of the worker and peasant classes participated, it maintained its fundamentally bourgeois nature. For quite long time, Marxist historians maintained a strong consensus on this interpretation of national mobility. But as time went on, a number of Marxist historians started to reject this theory of Indian nationalism. A significant challenge to this viewpoint was presented by Bipan Chandra, and it grew in scope over time. He argued for giving ideas some autonomy as an important tool for action and change in his debut book, *The Rise and Growth of Economic Nationalism in India* (1966). He acknowledges that "social relations exist independently of the ideas men form about them," despite the fact that he believes that "men's understanding of these relations is crucial to their social and political action."

Additionally, he contends that in every community, intellectuals are above the limited interests of the social class to which they were born [1]. Sorting thinkers solely based on their social class of origins is referred to be "sheer crude mechanical materialism." It's because intellectuals follow ideas rather than personal interests "at the level of consciousness." As intellectuals, the Indian nationalist leaders were also above the restrictive class or group they

were born into. However, this does not imply that they did not represent any particular class. Although they did it philosophically and not for their own personal gain, they did represent class interests. The Indian thinkers and intellectuals of the 19th century were philosophers rather than hacks of a party or a class, according to Bipan Chandra: "Like the finest and true intellectuals in the world and in all history, they were also not hacks of a party or a class. They did, in fact, represent a certain class or group and were not above it, it is true interests. However, they did it via the lens of ideology rather than directly as members or the subservient slaves of that class or group when they spoke for those interests.

Bipan Chandra comes to the conclusion that the early nationalist leaders' economic vision was 'essentially capitalist' based on his research of the economic thinking of both the so-called moderates and the radicals. By this, he means that "they championed capitalist growth in general and the interests of the industrial capitalists in particular" in almost every facet of economic life. This does not imply that they were advancing the capitalists' particular interests. In actuality, there wasn't much capitalist backing for the Congress in the beginning. The belief held by nationalists that "industrial development along capitalist lines was the only way to regenerate the country in the economic field, or that, in other words, the interests of the industrial capitalist class objectively coincided with the chief national interest of the moment," was the source of nationalist support for industrial capitalism. As a result, Bipan Chandra rejects Dutt and Desai's instrumentalist philosophy.

This was a significant shift in the historical narrative of the Indian national movement. Bipan Chandra, however, continued to be tied to a number of points in the R.P. paradigm despite his shift in viewpoint. Dutt. His views are surprisingly similar to the orthodox Marxist viewpoint expressed by R.P. in an article he delivered at a symposium at the Indian History Congress in 1972 and was later published in his book *Nationalism and Colonialism in Modern India* (1979). Dutt on the nationalism of India. He continues to criticise the limited viewpoint that labels the nationalist leaders as bourgeois in an instrumentalist sense that they were obeying the orders of the capitalists in a piece titled "Elements of Continuity and Change in the Early Nationalist Activity." He believed that the goal of the early nationalist leaders was to create an Indian country.

Their main goals were to "generate, form, and crystallise an anti-imperialist ideology, to encourage the expansion of contemporary capitalism, and ultimately to create a broad all India national movement." This position was consistent with that presented in his prior work on economic nationalism. However, there were other instances in which his justifications mirrored those of Dutt and Desai. First, he saw the nationalist leadership's "peaceful and bloodless" strategy of battle as "a fundamental assurance to the propertied classes that they would at no time be faced with a situation in which their interests might be put in jeopardy even temporarily." The way Dutt and Desai saw nonviolence was the same as ours [2].

Second, there has always been a difficult connection between nationalists and the Indian people. The masses served no purpose for the moderate leaders. Despite their bluster, even the radicals were unable to inspire the people. Despite the fact that the masses joined the nationalist movement during the Gandhian era, they were not politically engaged, and the lower classes of agricultural labourers and impoverished peasants in the majority of the country were never politically mobilised. "As a result, the national movement's social base was still not very strong in 1947." The masses were not included in the decision-making process and the gap between them and the leaders was "unbridged" even after they had been mobilised. "Most importantly, the political activity of the masses was rigidly controlled from the top," says Bipan Chandra. The populace never became as a powerful political force. They were never even asked whether they wanted to participate in the decision-making process.

The masses were always to be... "passive actors" or "extras" whose political involvement was always to be kept under the strict supervision of middle class leaders and within the boundaries of bourgeois social growth. Gandhi's definition and use of non-violence had a critical part in this, as well [3].

Thirdly, nationalist leaders across the movement emphasised that achieving national liberation would be an evolutionary process rather than a revolutionary one. The fundamental approach to achieving this objective would be pressure-compromise-pressure. With this technique, agitations, political activity, and public mobilisation would be used to put pressure on the colonial authorities. Pressure would be released if the government agreed to make a concession, and a settlement would be struck. The colonial lords' political acquiescence would be embraced and implemented. The Congress should then be ready for another uprising to win further concessions.

The British would be forced to make a number of political concessions in this gradual, non-violent way, and this process would finally result in the country's emancipation. Bipan Chandra came to the conclusion that the nationalist movement as represented by the Congress was "a bourgeois democratic movement," meaning that it represented the interests of all classes and segments of Indian society vis-à-vis imperialism but was dominated by the industrial bourgeoisie. This was based on his analysis of the social base, the ideology, and the strategy of political struggle. From its start until 1947, this characteristic remained consistent. There was no change, not even throughout the Gandhian era. In reality, the hegemony of the bourgeoisie over the national movement was, if anything, even more tightly restrained during the Gandhian period than previously, according to Bipan Chandra [4].

Bipan Chandra has sharply diverged from Dutt and Desai's perspectives on the Indian national struggle in a subsequent work, *India's Struggle for Independence, 1857-1947* (1988). He uses the Gramscian viewpoint to examine the national movement in this book, which he co-authored with several other like-minded academics. Most of the ideas about the Indian National Congress that were formed in the paper that was originally cited have since been rejected or changed. The pressure-compromise-pressure model of the Congress approach is no longer used. It is currently understood in terms of the Gramscian "war of position," in which a protracted conflict is engaged in to achieve a goal. "The Indian national movement... is the only movement where the broadly Gramscian theoretical perspective of a war of position was successfully practised; where state power was not seized in a single historical moment of revolution, but through prolonged popular struggle," says Bipan Chandra fight on a moral, political, and intellectual level; counter-hegemonic reserves accumulated through time via successive stages; and conflicting "active" and "passive" phases.

Due to the nationalist leaders' dual objective of forming the Indian people into a country and challenging colonial rule, this conflict was not outwardly violent. They sought to dispel two crucial illusions about British colonial rule—that it was advantageous to Indians and unbeatable—through their protracted battle. In this context, Gandhi's nonviolence should also be taken into account. It wasn't only Gandhiji's philosophy, and it wasn't determined by the interests of the affluent classes, claims Bipan Chandra. It was a crucial component of a movement whose strategy included fighting a hegemonic conflict based on a mass movement that effectively mobilised the greatest number of people .

The national movement was now seen as an all-class movement that gave every class the chance and space to establish its predominance. Additionally, the Congress, the dominant party that steered "this struggle from 1885 to 1947," was "then not a party but a movement." He criticises the different schools of Indian history for failing to confront the fundamental

conflict that existed between the Indian people and British colonialism throughout colonial India. Although he continues to believe that "the dominant vision within the Congress did not transcend the parameters of a capitalist conception of society," he has clearly departed from the traditional Marxist interpretation of the Indian national movement, and it would appear that any study of Indian nationalism must take his views into consideration [5].

Another Marxist historian who disagrees with Dutt's perspective is Sumit Sarkar. He refers to it as a "simplistic version of the Marxian class-approach" in his first book, *The Swadeshi Movement in Bengal, 1903–1908* (1973). He disagrees with Dutt's claim that the "big bourgeoisie" dominated the moderate phase while the "urban petty bourgeoisie" did so during the extremist phase, believing that "a clear class-differential between moderate and extremist would still be very difficult to establish, and was obviously nonexistent at the leadership level." He claims that this view of Marxism has the flaw of presuming an overtly or crudely economic justification for political action and aspirations. Instead, he chooses to use Trotsky's idea of "substitutism," in which the intelligentsia "repeatedly acts as a kind of proxy for as-yet passive social forces with which it had little organic connection," to assess the conduct of the nationalist leaders. He also makes use of the terms "traditional" and "organic" intellectuals from Gramsci. Antonio Gramsci, a well-known Italian Marxist activist and thinker, said that "organic" intellectuals actively engage in the creative process and have relationships with the followers they govern. The 'traditional' intellectuals, on the other hand, are not associated with the people or the manufacturing process in any way. But by philosophically taking on those classes' responsibilities, they rise to become leaders of certain classes. Sarkar claims that the authorities.

A "traditional" intelligentsia in Gramsci's definition, the Swadeshi movement in Bengal "recruited overwhelmingly from the traditional learned castes, and virtually unconnected with commerce or industry after the 1850s." This perspective is quite similar to Bipan Chandra's, who highlights the importance of philosophy in the development of the early nationalist leaders. However, Sumit Sarkar believes that despite their lack of bourgeois connections, nationalist leaders "objectively did help to at least partially clear the way for the independent capitalist development of our country." In his paper titled "The Logic of Gandhian Nationalism" from 1985, he highlights this argument even further. Here, the objective posture of the Swadeshi Movement in behalf of the bourgeoisie is turned into direct bourgeois interference and the leaders of the Civil Disobedience Movement's subjective position in favour of the capitalists. He comes to the conclusion that there was a "vastly enhanced role of distinctively bourgeois groups, both in contributing heavily to the initial striking power of Civil Disobedience and ultimately in its calling off" by examining the social forces involved in the Civil Disobedience Movement and the developments leading to the Gandhi-Irwin pact. Gandhi was "no mere bourgeois tool in any simplistic or mechanical sense," the author clarifies, and it is difficult to consider him to be "a puppet" in the hands of the capitalists. But he believes that the Gandhian leadership sometimes had "a significant coincidence of subjective attitudes and inhibitions with bourgeois interests" and "a certain coincidence of goals with Indian business interests at specific points."

4.0.0. Debate about the Indian Renaissance in intellectual history

There is no question that intellectuals play a significant role in influencing public opinion and guiding the populace. The scope of their impact and the justifications for this restriction are more debatable. The "Bengal Renaissance," which is frequently linked with the "Indian Renaissance," was one such phenomena that piqued the curiosity of both Marxist and non-

Marxist thinkers. It's because a number of modern intellectuals started to align themselves with diverse thought groups that were mostly influenced by western sources. Since Bengal had the longest-lasting colonial presence, we may find the first examples of these interests among the indigenous intellectuals there, and their ideas eventually influenced the whole nation. The issue at hand is the character of this intellectual movement, which is known as the "Renaissance" and named after the Italian intellectual experience of the 15th and 16th centuries [6].

The first Marxist historian to study "this flowering of social, religious, literary, and political activities in Bengal" was Susobhan Sarkar. He said that the part played by Bengal in India's modern awakening is therefore akin to the one held by Italy in the tale of the European Renaissance in his 1946 article, "Notes on the Bengal Renaissance." This "modern" movement developed as a result of Bengal being the place where "the impact of British rule, bourgeois economy, and modern Western culture was first felt." Hence, modernism. 'Produced an awakening known commonly as the Bengal Renaissance' was a British import to India. As a result, Bengal's conscious understanding of the evolving contemporary world was more advanced and in front of that of the rest of India for approximately a century. Such a positive portrayal of 19th-century intellectual endeavours is now significantly contested. Bengali Renaissance, sometimes known as Indian Renaissance, has drawn criticism.

The critics point out that, in contrast to the European Renaissance, the 19th-century intellectual flux was more constrained and less modernist than previously thought. The distinction between "traditionalists" and "modernists" is invalid since the so-called "Renaissance" thinker had a double personality. The separation from the past was only somewhat physical and mostly intellectual in character. The majority of academics lacked the fortitude to put the values they advocated into practise, even on a personal basis. And those who openly promoted their principles, like Iswarchandra Vidyasagar, encountered repeated failures. The customary biblical authority that the intellectuals used to justify their policies and practises and against which they began their ideological conflict was often invoked [7].

Additionally, this intellectual movement remained restricted to an aristocratic Hindu context that ignored the issues and reality faced by Muslims and members of lower castes. Social factors that may have given the ideas a firm foundation and propelled them in a modernist direction were absent. The colonial power remained the ultimate assurance that the changes suggested by the intellectuals would be put into effect. The colonial authorities, however, had little interest in implementing significant changes because it feared alienating the traditionalists who made up the vast majority. The reformers' supporters were frustrated as a result, and by the late 19th century, the movement had mostly withdrawn and fallen out of favour. Asok Sen, in his book *Iswarchandra Vidyasagar and His Elusive Milestones* (1977), Sumit Sarkar, in his articles *Rammohun Roy and the Break with the Past* (1975), "The Complexities of Young Bengal (1973)," and Barun De, in his articles "The Colonial Context of Bengal Renaissance" and "A Historiographic Critique of Renaissance Analogues for Nineteenth Century India," are some Marxist historians who have criticised the concept of The book *Culture, Ideology, Hegemony* (1995) is a compilation of Panikkar's different works on this subject from 1977 to 1992.

Within Marxist Historiography, Additional Movements and Historians

It is difficult to discuss the Marxist history on India in complete depth within the confines of this Unit, as we have already said in the 'Introduction'. We have so far discussed a few trends, as well as the theories and historians that surround them. Currently, we're going to shall quickly go through some other historical developments. Many historians using Marxist

methodologies are researching the early history of India. R.S. Among them are Sharma, Romila Thapar, D.N. Jha, B.D. Chattopadhyay, and Kumkum Roy. Their studies have improved our knowledge of ancient India. The book on Indian feudalism by Sharma has previously been examined[8].

In addition to this, his *Sudras in Ancient India* (1958) study of the lower castes in ancient India, his *Light on Early Indian Society and Economy* (1966) work on various subjects like marriage, caste, land grants, slavery, usury, and women, his *Material Culture and Social Formation in Ancient India* (1983), and his *Urban Decay in India* (1987) book all greatly contribute to our understanding of the ancient and early mediaeval periods. The field of historical investigation into early India has also been widened by Romila Thapar's writings. She has examined the ancient age from a variety of perspectives and dispelled many misconceptions and preconceived notions about it. Some of these beliefs included the Aryan race, Oriental Despotism, and Ashoka's non-violence. Our understanding of early Indian history has been significantly expanded because to her several writings, including *Asoka and the Decline of the Mauryas* (1963), *Ancient Indian Social History* (1978), *From Lineage to State* (1984), and *Interpreting Early India* (1992).

Marxist historians have also shown an interest in the history of mediaeval India. Among them are Nurul Hasan, Satish Chandra, Irfan Habib, and Athar Ali. They have done extensive research on the society, governance, and economics of mediaeval India. The works of Irfan Habib stand out among them for their breadth of study and creativity. The *Agrarian System of Mughal India*, his 1963 book on the Mughal economy, has become a classic. He contends in this work that "the centralised ruling class (state) and the peasantry" was the fundamental conflict in the late mediaeval era. However, there were also conflicts between the government and the zamindars, between the untouchables and the rest of society, and between the tribes and the caste peasantry that was encroaching on them. Among all of them, the "drive for tax-revenue may be regarded as the basic motive force," according to Habib [9].

The enormous urban sector was supported by land income, but the drive for increased collection ruined the nation, enraged the zamindars, whose personal portions of the surplus were impacted, and incited the peasants to revolt. The *Cambridge Economic History of India, Vol. 1* and *An Atlas of the Mughal Empire* (1982), both edited by him, were the books that came after this one on mediaeval Indian history. I (1982). In addition to this, he has written other books and essays that examine and comment on different eras of Indian history, such as *Caste and Money in Indian History* (1987), *Interpreting Indian History* (1988), and *Essays in Indian History: Towards a Marxist Perception* (1995). The colonial economy and several facets of contemporary Indian history have been written about by Marxist historians. In addition to these, there are many Marxist historians working in the disciplines of social history, labour history, and peasant history[10].

CONCLUSION

Indian nationalism had a significant influence. It promoted a feeling of national identity and togetherness by uniting various ethnic, linguistic, and religious groups behind a shared objective. It inspired the populace, inspiring large-scale involvement in anti-colonial activities, boycotts of British products, and campaigns for civil disobedience. Additionally, Indian nationalism aided in the delegitimization of colonial authority by forcing the British to compromise in order to accommodate nationalist demands, which eventually led to India's independence in 1947. This summary gives a general review of Indian nationalism, stressing its tenets, movements, and revolutionary influence on colonial India's freedom war. The emergence of Indian nationalism changed the political, social, and cultural dynamics of the

subcontinent in addition to raising questions about the legality of colonial control. India today is still affected by the long heritage of Indian nationalism, which serves as a reminder of the strength of shared ambitions, tenacity, and the quest for independence.

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CHAPTER 18

IMPORTANT CONCEPTS IN MARXIST HISTORY

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ABSTRACT:

Marxist history offers a distinctive framework for comprehending historical evolution and social change since it is based on the socio-political ideas of Karl Marx and Friedrich Engels. Class conflict, historical materialism, and production modes are three key ideas in Marxist history that are examined in this abstract. We acquire understanding of the fundamental principles of Marxist historiography and its applicability to the study of historical processes by exploring these ideas. Another important idea in Marxist history is historical materialism, which emphasises the importance of material circumstances in forming human societies. It contends that the basis upon which social, political, and cultural superstructures are built is the economic base, which includes the means of production and the relations of production. According to historical materialism, changes in the modes of production, such as the switch from feudalism to capitalism, lead to changes in social structures, political ideologies, and the course of history. In order to fulfil their material demands, civilizations organise and exploit labour in a variety of ways, which are referred to as modes of production. Marx distinguished a number of historical production systems, such as primitive communism, slavery, feudalism, and capitalism. Different property relations, types of labour, and social hierarchies define each mode of production. Marxist historians examine these forms of production's dynamics and conflicts to comprehend the fundamental factors that contribute to social inequality, exploitation, and historical change.

KEYWORDS:

Caste, Class, History, Marxist, Production.

INTRODUCTION

The primary introduction to the fundamental concepts of Marxist historiography was often gained from people who joined the Communist movement in the 1940s, 1950s, or even later. J.V. "Dialectical and Historical Materialism," an article by Stalin that was first published in many versions of his Problems of Leninism, was written in September 1938 for the History of CPSU (B), Short Course. The core of the Marxist worldview was summed up in this article with its extensive use of citations and logical structure, but as it was just a synopsis, it tended to ignore numerous subtleties, variances, and nuances. This was particularly true of the way in which the historical aspect and, in particular, "modes of production," were treated [1].

It would be advisable to spend some time discussing how Marx's own historical perspectives evolved and deepened starting in the 1840s. There was understandably nothing in the Communist Manifesto (1848) on pre-capitalist forms, but there was the well-known focus on class-struggles as a continuous aspect in all history. The Communist Manifesto provided an account of the formation of capitalism and its method of exploitation. However, the Communist Manifesto's explanation of history lacked two important components:

(1) It was not believed that the development of capitalism was primarily founded on the expropriation of colonial peoples on the outside and peasants and craftsmen on the inside. This crucial discovery was first incorporated in *Capital*, Vol. I, which was released in 1867, and it was referred to as "Primitive (or "Primary") Accumulation."

(2) The environment of the Communist Manifesto, to whose peoples it was first intended, was almost exclusively limited to Western Europe. But given the presence of the Indian village community and the 'despotic' state, based on tax = rent equivalency, Marx believed that the pre-capitalist social organisation in Asia may have been considerably different from that in Europe. Marx formed this conclusion based on his personal investigations of India in 1853 and again in 1857–1858. Thus, he added "Asiatic" to "the ancient, feudal and modern bourgeois [i.e., European]" in his Preface to *A Contribution to the Critique of Political Economy* written in January 1859. His statement does not make it clear if he thought the Asiatic way of manufacturing was the earliest or a form that was prevalent outside of Europe. It appears more plausible that the latter was the case alternative, as Marx saw the pre-British system in India to be fundamentally different in character or structure from that of pre-capitalist Europe in his 1853 essays on India.

The definition of the word "mode of production" is a key issue raised by the Preface to the Critique. Even for Europe, Marx may not have intended to establish a rigorous succession of separate "modes of production" (slavery, feudalism, capitalism); he even qualifies his enumeration of the modes with the term "in broad outlines." It is important to note that just eight years later, in the last chapter of *Capital*, he refers to the system in which commodities are primarily created by petty producers (artisans and peasants), who are "expropriated" as capitalism takes hold and develops, as having a "petty mode of production." When examining a significant phenomenon that has relevance for us in India as well the effects of colonial "de-industrialization" Marx does not allow linguistic constraints to prevent him from recognising "modes" different than those he described in 1859 [2].

Before he passed away in 1883, Marx started paying a lot of attention to what is now known as prehistory. He saw it as the time before mankind was able to create more than was needed for the main producer's sustenance, or a surplus. It was, in a way, "primitive communism" since it occurred before class exploitation started. It was significant to Marx because it demonstrated how social structures like the family and the state were all later developments that contributed to the development of class societies. In *The Origin of the Family, Private Property, and the State* (1884), Engels combined these concepts.

Marxists faced the challenge of addressing the differences in the histories of various peoples and cultures outside of Europe while urging them to support a single revolutionary cause as the socialist movement started to take on a global character, especially after the Soviet Revolution of 1917. Therefore, there was a strong temptation to claim that all peoples had shared histories and had gone through the same succession of modes of production, i.e. Primitive society-slavery-feudalism-capitalism, which in essence entailed ignoring references to the "Asiatic" and "Petty" forms of production in Marx's own work. Following the 'Leningrad Discussions' in 1931, the Soviet Union publicly accepted this viewpoint, which is represented in Stalin's 1938 article on Dialectical and Historical Materialism.

Chinese Communists had previously embraced this plan, despite the fact that the establishment of "feudalism" in China was generally dated considerably earlier than the introduction of feudalism in Europe (whereas European feudalism had its roots in the period between the sixth and ninth centuries AD, the according to the official 1980 Outline History of China written by Bai Shouyi, the shift from slavery to feudalism was finished some 1000

years earlier, around the time of the foundation of the Qin dynasty, in the late 3rd century BC. With such a Universalist plan, it became inevitable to ask what was the fundamental component of the feudal system of production. Marxists believed that it could only be serfdom, a kind of work arrangement. The issue of whether feudalism could include commodity production was related to this. Serfdom and non-commodity production (production for use), if they were both properly regarded as essential elements of feudalism, had both been abolished in Western Europe by the year 1400 [3].

If such were the case, how could European Marxists characterise the French Revolution of 1789 and the English Civil War of 1640 as anti-feudal bourgeois revolutions? The discussion *The Transition from Feudalism to Capitalism*, which was started in 1950 by Paul Sweezy's criticism of Maurice Dobb and ended in 1953, focused mostly on these concerns. It seems obvious that, according to Marx's definitions, the Western European period between 1400 and 1789 was largely one of "the petty mode of production," with social and political power concentrated in the hands of money-rent receiving landowners and trade-controlling merchant-capitalists, even though such a conclusion was not drawn by any side in the debate. This suggests that capitalism proper, with its unique type of employment, wage labour, did not develop out of feudalism but rather after the fall of the feudal system. This significantly undermines the oversimplified belief held by many Marxists that a nation could not independently establish any "sprouts of capitalism" unless it previously experienced feudalism.

There was a resurgence of interest in the presence of the "Asiatic" Mode in the late 1950s and early 1960s; however, it subsequently tended to resurface in a new guise, under the heading of the "Tributary Mode of Production," a term originally used by Samir Amin and then adopted by Chris Wickham and others. The "tax-rent" equivalence, which is the fundamental relationship involved in surplus extraction, is captured by this designation; however, the type of labor process is not taken into account, so it is possible that it could also apply to societies that rely on serf labor, such as the Mughal Empire or Imperial China, where serfdom is not widely known to have existed [4]. We must keep this issue as open-ended since there is currently little consensus among Marxist historians in this area.

DISCUSSION

Two theoretical ideas are worth mentioning since they are typically related to the Marxist historical approach. Mao Zedong, in particular, raised one by insisting that every historical circumstance may be understood as constituted of or impacted by a multitude of factors. Inconsistencies (such, for instance, conflicts of interest between different groups); and we must identify those contradictions that are the most significant or crucial in terms of outcomes. In determining the Party's actual strategy in a particular setting as well as in understanding historical events and situations from the past, such a study of specific contradictions is crucial. The second is the one that Italian Communist leader and thinker, Antonio Gramsci, emphasised in his *Prison Notebooks* on the fallacy of determinism and the significance, instead, of ideas and purposeful human activity. It is important to understand that the priority given to "productive forces" goes beyond the simple preference of matter over intellect. All forms of productive labour need the application of the producer's intellect and abilities, and the invention of machinery the cornerstone of capitalist production would not have been possible without the previous scientific revolution in Europe. Without a comparable backlash against socialism in the minds of the populace, neither the problems that developed inside socialist economies nor the demise of socialism in the USSR and Eastern Europe could have occurred [5].

Historical Marxist Presumption in India

Therefore, we must investigate historical issues now with far more consideration for complexity than was the case with Marxist histories produced in the middle of the 20th century, such as A.M. Despite its undeniable strengths, Morton's *People's History of England* or Pankratova's *History of the USSR*, 3 vols. Complexities should not distract us from our primary concerns, which are the nature of the means of production, systems of class exploitation, the manifestations and ramifications of class conflicts, and the dominant ideologies and their effects on the social behavior of the different classes. No matter how big the canvas, these issues must always be the major focus.

Perhaps it is accurate to claim that R.P. was the first significant Marxist study on contemporary India. *India Today* by Dutt (1940, 1946). R.P. In order to provide a clear image of Britain's exploitation of India, Dutt relied heavily on the complaints made by nationalist spokespeople beginning with Dadabhai Naoroji against British domination in the economic and political arenas. The book then provided a narrative of the National Movement, in which Mahatma Gandhi and other members of the bourgeois leadership were harshly criticised for their acts of commission and omission, their willingness to make concessions to British imperialism, and their failure to organise the masses even when the opportunity arose. Reviewing some of RP Dutt's ideas is necessary, but the work's significance as an ideological weapon for Indian. You cannot undervalue communists. Additionally, it effectively reversed the CPI's tendency to favour the Pakistani demand [6].

S.A. The 1949 book *India from Primitive Communism to Slavery* by Dange attempted to demonstrate how ancient Indian scriptures provided proof for Engel's *Origin of the Family* and other theories. Although it was a really poor piece of writing, it did have the advantage of inspiring D.D. to write a lengthy review. In Kosambi, he stressed that Marxists must employ the critical technique when examining materials and give the historical settings and archaeological findings the respect they deserve. *The National Question in Kerala* by EMS Namboodiripad was released in 1952. The society of the area was carefully examined, along with its unique characteristics, the formation of the national movement in Kerala, and the battles of the exploited and oppressed. Comrade EMS paid close attention to the caste structure while referring to Kerala's economy as "feudal-colonial" and regarded "the struggle for the equality of all castes" as a vital precursor to "the struggle for economic and political democracy." It continues to be a classic work in many aspects.

The Marxist interpretation of ancient Indian history made a significant advancement with the D.D. *Introduction to the Study of Indian History* by Kosambi, published in 1956. Kosambi openly declared his support for the Marxist approach, but he contended that India could not fit into the periodization model in which slavery came before feudalism. The primary form of exploitation in India was caste, which enforced 'helotage' or semi-servility a condition that was neither slavery nor serfdom—in the form of restrictions. He also suggested that rather than the emergence of serfdom, feudalism in India started to take root in the 4th century AD, defined by a trend of de-urbanization and a drop in commerce. Kosambi proposed two processes that, in reality, represented political formation: "Feudalism from above" and "Feudalism from Below." While Kosambi's study was distinguished by the direct use of sources and a great deal of perceptive observation, several of his conclusions (such as the lack of the plough in the Indus Civilization) have not been supported by subsequent research. He tended to emphasise the importance of religion in reducing the severity of class conflict in ancient India, and it's possible that he overestimated the part played by Brahmins in creating as opposed to merely codifying the caste system.

R.S.'s work came after that of Kosambi. *Sudras in Ancient India* (1958) and *Indian Feudalism* (1965), two of Sharma's early important books, continued Kosambi's research. Although the first volume is mostly descriptive, it offers a lot of information pertinent to a Marxist study of the caste system. The second study approaches Indian feudalism in Kosambi's (and Sweezy's) footsteps by seeing it primarily as a system of production for use, which is characterised by a fall in cities and commerce. However, he also gathers information to support the idea that restrictions on peasant mobility make them equivalent to semi-serfs. Finally, he hunts for peasant uprisings more than Kosambi and discovers one in Kaivartas in Bengal. He both clarified and defended his views in later writings.

BNS Yadav, DN Jha, and K.M. While Suvira Jaiswal offers insightful analysis on the early history of the caste system in a collection of essays titled *Caste, Origins, Functions and Dimensions of Change* (1998), Shrimali and others have largely followed his primary theses on feudalism in their work. In his well-known book *Lokayata: A Study in Ancient Indian Materialism* (1959), Debiprasad Chattopadhyay attempted a Marxist analysis of ancient Indian philosophy. Since humans had always scavenged or hunted before the advent of agriculture, attempts to link specific religious beliefs to specific historical circumstances, such as the "mother-right" to pre-hunting societies were there ever such communities may not always be convincing, but the study is still an important pioneering work.

In his 1963 book, *Agrarian System of Mughal India* updated 1999, Irfan Habib mined the wealth of accessible historical documentation to identify the primary strategies for surplus extraction and the essential elements of class structure. The ruling nobility, the zamindars, the peasantry, which was highly differentiated and used the village community as a tool of sub-exploitation, and the caste system, which guaranteed the presence of a sizable population of landless labour, were the conclusions he came to. The 'natural' economy was limited to village-level subsistence requirements since the excess entered circulation as goods. Revenue pressure caused an agricultural crisis, which in turn sparked peasant uprisings. These latter ones often followed zamindar leadership or adopted a religious persona. With consideration for commodity production, restricted landed property, and the presence of class conflict in some shape or form, such a picture was more similar to Marx's Asiatic Mode. It's debatable what such a mode ought to be labelled.

The effects of colonialism on the global economy have captured the attention of many Marxist historians. In a seminal essay titled *The Rise and Growth of Economic Nationalism in India* (1966), Bipan Chandra in-depth investigated the early nationalist criticisms of British economic exploitation of India. He and Tapan Raychaudhuri had an important discussion with Morris D. Morris, a US academic who disputed the existence of any deindustrialization process. The process was further researched in Eastern India by Amiya K. Bagchi (articles are now included in his 2010 book *Colonialism and Indian Economy*). Utsa Patnaik and Amiya Bagchi, whose work is summarised in his 2006 book *Perilous Passage*, have made significant theoretical and statistical contributions to our understanding of the Tribute, or the flow of riches from India to Britain. B.B. A thorough investigation of the effects of colonialism on the agriculture of a significant area may be found in Chaudhuri's *Growth of Commercial Agriculture in Bengal, 1757- 1900* (1964). Marxist historians have given the National Movement a great deal of attention; it is not feasible here to summarise their analyses of its different stages and regional manifestations (see also Irfan Habib, *Indian Economy under Colonialism (1858-1914)* in the *People's History of India* series). One may point to Sumit Sarkar's *Modern India (1885-1947)*, published, for a story that considers several issues of interest to Marxists. 1983. A significant work following R.P. is E.M.S. Namboodiripad's *History of the Freedom Struggle* (1986). To review the leadership's

methods and strategy throughout the National Movement's history, Dutt's *India Today*, published forty years earlier, was used.

The work of Marxist historians has also included another element that has to be acknowledged. This is an argument in favour of science and against chauvinistic and communal revisions of history. Liberal historians and purely professional experts often agree with us in this regard. Professor Romila Thapar has made a significant contribution to the presenting of a logical approach to our history via her books, even if the dean of Marxist historians, Professor R.S. Sharma, has been a key role in this effort. It is equally important to acknowledge the Indian History Congress' contribution. The conflict is crucial not just for political reasons communism must be resisted at all costs but also for the equally vital reason that the Marxist school of thought cannot develop without careful historical research. Marxists are engaged in conflicting historical perceptions in a number of contexts. The essay "Economics and the Historians," which was previously published in the *Social Scientist*, offers a criticism of some of the competing schools and discusses the topics on which the dispute has been or should be entered.

A Few Significant Historical Issues with India

Numerous issues have persisted throughout Indian history. From sociocultural to political and economic issues, there are issues. These issues are listed below from the perspective of the Party's ongoing political and ideological activities. Caste is the first area of concern. Casteism is seeing an ideological resurgence right now. While there is some reason for such types of assertion as creating imagined caste histories in the case of the depressed and other disadvantaged castes, such assertion is also evident in other castes. For instance, the Banyas of northern India have created a "history" of Raja Agrasen and placed sculptures of him riding a stallion around various cities. Therefore, it is crucial that Marxists be able to give a convincing historical picture of the caste system while disputing such fictitious histories.

It is crucial to emphasise that the caste system is not only a continuation of a natural division of work; rather, it is a method of exploitation of the labouring population, which is maintained apart and hierarchically stratified in order to keep them divided and ununified. The caste system has persisted in India under many forms of production, similar to how gender disparity is unrelated to any specific form of production. The governing classes, regardless of their ethnicity, religion, or caste, have benefited the most, not the Brahman priests who through time evolved into its codifiers and interpreters. There is little evidence that practising Buddhism really made it more difficult to maintain caste traditions and identities in daily life. This basically applies to Islam as well, where caste-related theological disavowals are mostly a contemporary phenomenon.

Repression of Women

While the caste issue is unique to India, Marxist historians have not given the issue of the repression of women, which is a global issue that has likely existed from the beginning of class exploitation, the attention it deserves. The debate seems to have been mostly focused on the prehistoric roots of patriarchy, about which nothing can be stated with absolute confidence due to the nature of the evidence. There hasn't been much research on the connections between gender repression and the ideological (or psychological) hegemony of the dominant class over the oppressed classes (men from even the most oppressed classes feel they are in charge of women, while women from marginally higher classes still have a condescending attitude towards women from classes below) investigated. It is crucial to pique interest in women's history as a component of the narrative of the oppressive

institutions of the past and present in India, where the Left Movement places such a high priority on the fight for women's complete equality with men [7].

Peasant Uprisings

Peasant revolts were a key type of class conflict in premodern countries, and China, Russia, and Western Europe have studied them in great depth. But in India, little is known about them, in part because of the nature of historical records. The remarkable inscriptions created by peasants and other oppressed communities during their revolt against the Vijayanagara Empire in the 15th century in three districts of Tamilnadu, which was most recently studied by Y. Subbarayalu and N. Karashima, are the only instances in which the specific demands and grievances of the revolting peasants can be known.

Although it is well known that peasants participate in numerous revolts, their class concerns are often hidden by the leaders of upper groups due to caste, religion, or personal ambition. Even in 1857, when the peasants' involvement was so crucial, rebel proclamations hardly ever include their demands. As a result, it is possible that the class consciousness of peasants was typically so undermined by their caste and religious identities or clan attachments that it possibly escaped expression. There is no doubt that class-consciousness creation among peasants is complicated, putting aside the function of economic disparity among peasants, which was also evident in pre-colonial cultures.

National Movement

Since many perspectives on how to comprehend India's current reality have their origins in how that movement is viewed, the National Movement needs to be one of our main points of concentration. One method to examine the National Movement is in the context of these contemporaneous criticisms, which the Communists started voicing as least in the early 1920s in response to nationalist leadership acts. However, it is important to keep in mind that the Party had little size until after 1939, and both its experience and influence were constrained. Additionally, the world leadership often altered its positions, primarily via the Comintern. Lenin seemed to regard a potential alliance with bourgeois nationalism far more favourably than M.N. Roy [8], [9].

The way in which Communists saw the function of bourgeois nationalism was also significantly influenced by Stalin's assertion that its constructive period, similar to that of the Kemalist revolution, had passed of the nationalist administration. In retrospect, it is feasible to argue that a multi-class coalition was always essential for the anti-colonial movement to succeed; however, this argument may not focus as much on the necessity of the alliance as it does on the reciprocal compromises that such an alliance demanded from the opposing classes. Additionally, the amount of mass awareness must be taken into account [10].

After World War II, the situation in this area was very different from what it had been 27 years previously, after World War I. Gandhi's "charisma," of which EMS refers, was largely the result of his 'constructive' programme among the impoverished and decades of laborious effort, not only from effective public relations. We can still reconstruct the history of the National Movement without ignoring strategic and tactical mistakes, such as the Quit-India movement of 1942, and use its legacy to advocate for the preservation of India's independence and adherence to the fundamental commitments made to the Indian people in the Karachi Resolution of 1931. It must be made clear that some of the statements made here are mostly speculative and deal with concerns that require more investigation rather than with conclusions obtained via historical work by Marxists because of the nature of the issues being discussed.

CONCLUSION

Marxist history's central idea of "class struggle" holds that social conflicts between the bourgeoisie (the capitalist class) and the proletariat (the working class) essentially form societies. Marx argues that the competing interests of different classes result in a constant fight for dominance over resources, money, and power. Class conflict has been a major catalyst for revolutions and other significant societal changes throughout history. It is crucial to remember that Marxist history has not been without controversy. The determinism of the Marxist perspective, the possible simplifying of intricate historical processes, and the little attention paid to other aspects like culture, gender, and personal agency are all under scrutiny by academics. Class struggle, historical materialism, and modes of production are three key ideas in Marxist history that are briefly discussed in this abstract. We acquire insight into the fundamental ideas of Marxist historiography and its importance in examining historical evolution, social change, and the dynamics of power through comprehending these ideas. The study of Marxist history continues to stimulate critical analysis of economic systems, social justice movements, and class dynamics in cultures all over the globe.

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CHAPTER 19

DEFINITIONS OF HISTORY AND HISTORIOGRAPHY

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ABSTRACT:

History is the academic field that examines and recounts historical occurrences, feelings, and human endeavours. It includes the methodical investigation and analysis of the past with the goal of offering a thorough knowledge of human communities, cultures, and civilizations throughout history. In order to recreate and analyse the past, historians must critically examine primary and secondary sources, such as written documents, artefacts, oral traditions, and archaeological discoveries. To prove factual accuracy, establish causation, and interpret the importance and meaning of historical events within their social, cultural, economic, and political settings, historians rigorously examine the evidence. Instilling a feeling of identity, establishing collective memory, and influencing current discussions and decision-making processes are all made possible by history.

KEYWORDS:

Evidence, History, Historical, Historiography, Knowledge.

INTRODUCTION

History is the study of previous occurrences, which may include anything from important historical occurrences in a given nation to the lives and works of famous people. The study of written histories is known as historiography. It investigates how historical accounts and interpretations evolve throughout time in response to changes in ideology and the impact of particular events. Because it enables us to comprehend why historical interpretations have changed throughout time, historiography is crucial. It gives historical works context, and historians need to comprehend historical context since it impacts how they see historical events and individuals.

When it comes to knowledge-sharing, history is a discipline that accomplishes a variety of goals. It teaches how countries and civilizations came into existence and grew through time via the use of change, it imparts information about many cultures and people across the globe, and it gives us a feeling of identity by bringing our history, ancestors, and customs to light. Political history, diplomatic history, social history, economic history, cultural history, intellectual history, and other categories of history are available depending on the specialised study field. This section has covered the goal, range, and different sorts of history [1].

History's Purpose and Perspective

In basic English, history is a record of change. Be it an individual, a group, an organisation, a community, or a country, we all have roots in the past. Most of the time, it's difficult to know for sure what occurred to these organisations in the past. As a result, we often discover allusions, and the study of these references may be broadly referred to as history. If history is a memory of the chronological order of previous events, it is reasonable to argue that the writer's aesthetic vision will have a significant influence on how history is interpreted and told. Oral evidence is not at all reliable if there is a significant amount of time between two

occurrences and there aren't enough artefacts and evidence to support it. Thus, a historian's job is very important in conveying historical information to future generations.

History is mostly utilised in two settings. One is about recounting historical occurrences. The second is the viewpoints that surround such opinions. A clear period or location where the events occurred, which is learned in one way or another, serves as the foundation of history. The complexity and breadth of existence provide enough opportunity to gather artefacts that may be used to create historical portraits.

The more historical data that is gathered, the better and simpler it will be to History becomes a tool for the histographer to depict a bygone age. In other terms, history is the interpretation of the past using facts and described through the narrator's eyes. A significant limitation exists, however. Even if there were sufficient data, it couldn't be guaranteed that the depiction of history and its idealised version would be accurate and sincere. The study of history in its whole and correctness, according to some academics, is not conceivable. However, if we have a thorough understanding of historical facts and data, our study may be applicable and realistic.

In other words, in order to effectively retrace history and tell its story, it is crucial to have a sufficient amount of facts, evidence, a scientific approach, and the ability to recognise the significance of the connections between the artefacts and the evidence so that a vivid and imaginative historical picture can be painted. It's critical to keep in mind that history is a combination of the humanities and science rather than either/or [2]. History writing originally took the form of prose poetry and odes to heroes and momentous events that were inscribed on manuscripts, stones, tree bark, and other materials. The advent of paper paved the way for historical writing and reading. The written record of history continued growing, and it was further augmented by artefacts and physical remains including caves, corpses, utensils, metals, food grains, currency, toys, and modes of transportation.

Gradually, the scientific method for analysing and interpreting these relics emerged, enriching the skill of writing engaging and accessible history. The production of history writing was greatly aided by the human language and writing style used to describe the items that were uncovered. Even then, the skill of writing history depended heavily on the writer's natural creativity, comprehension of the data, regular writing practise, and attention to detail. It is stated that if history is born in Asia, Europe is responsible for its growth. Hindus in mediaeval India had their own conception of history that predominantly left out Muslims. Hindus were more interested in the cultural and religious advancements than the chronological advancements of the period. Poetic phrases, artefacts, and signs that make up the foundation of "Hindu history" are where Hindus may find their past [3].

Recent years have seen a rise in the quality of historical study due to Europe's far higher educational standards than India's. In the contemporary era, hundreds of historical streams have arisen and are now widely employed to examine social, political, and economic periods. The renowned Vedas Rig Veda, Samveda, Yajurveda, and Atharva Veda as well as the Puranas are the primary sources of Indian history. These are referred to as historical items and evidence.

The Dimensions of History

History has a very broad scope and a very long reach. There is a history associated with every individual, topic, discovery, and movement. History itself has a past. The majority of subjects that were examined required a historical perspective starting in the eighteenth century. The study of history offers useful information on a range of topics. This gives individuals a

yardstick to measure the same and aids in their evaluation of the situation, understanding and interpretation of their feelings and ideas, and group conduct. The majority of history is written on particular towns, provinces, nations, and historical periods. The focus is now on making it feasible to examine the evolution of humans as a race or as a group, similar to the geographical studies that have been done. It is not impossible to record the history of the human race or group, but it would need a significant amount of organised and well-coordinated work on the part of historians.

However, some academics and thought leaders in this subject believe that if history broadened its scope to include the study of human conduct and race, sociology would lose its position and significance, and as a result, the work in this direction has been reduced. However, since history is just as reliant on sociology as sociology is on history, the issue of sociology's reliance is not as serious. In actuality, sociology is built on history. The evolution of humans is recorded in the history of the human race. Where and when the evolution of early humans and their civilization began, however, has long been a contentious issue. The voyage has lasted for thousands of years, from the uncivilised period to the semi-civilized stage, and from the semi-civilized stage to a relatively civilised age but far from the contemporary times. However, it is still unclear to the globe what kind of civilisation emerged when. The globe is aware that almost all civilizations emerged and thrived in river valleys because these areas were favourable for their growth. Mesopotamian and Indus valley civilisation examples are well-documented for everyone to read.

DISCUSSION

The heart of History

We all continue to breathe in the present while making plans for the near or far future. So what is the actual prerequisite for studying history? What is the core of it? History must be valued and lessons must be learnt if any community is to thrive and flourish. A country and civilization cannot grow without history because the lessons it teaches are essential for progress. Some individuals believe that there is an intentional effort to change history in order to shape society differently because the historical records are written or created in a biased manner. The negative impacts of a biased history presentation may then be seen clearly in every culture. Although history has been a vital subject of study for people, the process of learning about the past has been fraught with misconceptions and disagreements. No other topic has this level of disagreement or misunderstanding as history does. This divisive viewpoint also defines history as the topic and highlights its significance. The dangerously contentious character of history as a topic increases interest among students and readers of history.

The Value of History

According to ancient history, parents spent a lot of time and energy educating their kids about their family's past. This idea, as well as the significance of teaching family history lessons, were based on the tenet that whomever learns the past is better than everyone else in society. On the other hand, we have all moved away from history in current times, and family history is accorded even less value than the study of history. Our day is one of continuous and quick change. The original origins where we came from are no longer the yardsticks for measuring; instead, they are being replaced by something that defies logic and, moreover, by where we will be in the future. Because of this, the significance of our forefathers has diminished. Even earlier generations would be unable to provide any light on our experience because of how different their lives were from ours at the time. Let's use a current event as an illustration. Things and people's perceptions of their life are changing quickly in the modern day. Things

that are just 10 years old are now considered obsolete and past since the standard of comparison has significantly altered. The 'erosion' of such knowledge and in perspective, as recent past have also become meaningless to us, as a result of changing technology, consumerism culture, usage and lifestyle. The idea that the past is no longer important to us and that only the future will decide who we are and what we will be is one that is rapidly taking root. As a result, the general public comes to realise that we do not believe in "history" since it no longer pertains to us.

Is it accurate to say that history is unimportant and relevant to us? In significant part, the adage "controlling the past is controlling the future" is accurate. There may be a recent past or a distant past, according to some. You cope with everyday occurrences and circumstances that demand decision-making. To create relevant comparisons and subsequently come to a choice, you might think back on your experiences from the recent or distant past. The doctor is a perfect illustration of the value of history and how it may be essential to maintaining your health. But when we talk about history, we often conjure up images of battles, monarchs, important historical moments, and so on [4].

History is the study of historical events. This plays a crucial part in forming the society that serves as the foundation for all behaviours, events, and beliefs. Every time we face a life-changing decision, we always look to the past for inspiration. Therefore, it wouldn't be inaccurate to claim that past aids in our future preparation. Understanding individuals and cultures is aided by history. We must study history and learn about people and communities if we want to avoid making the same errors that our predecessors and ancestors did.

People who disregard the past are accused of repeating it. Sometimes, history repeats itself. Even if we may not be able to completely alter the course of events, we can change ourselves and have an impact on culture by reflecting on the lessons we've learned from history. The narrative of our descent is history. We have a connection to the people and civilizations that discovered and built many of the things we rely on today. For our language, literature, numerical system, religious richness, and governmental structures, we should be grateful to our predecessors.

History students often inject significant amounts of morality into their personalities, which frequently shows up in their writing and moral behaviour. It becomes clear that they must be objective in drawing conclusions from the past since they would have some perspective on their life from whatever studies they may have completed. They will have serious disagreements if they don't. Let's use Dr. Annette F. Timm's writing guidance from the history department as an example. In historical commentary, claims against specific cruel tendencies, injustices of individuals, policies, social structures, or economic conditions are not out of place. However, when students make moral concerns the major theme of their essays, they always fail to pay attention to the far more crucial duty of including historical information. It is your responsibility to explain how a specific event no matter how inhumane could have happened by placing it within its historical context. It often requires a great deal of objectivity, which may first appear morally questionable [5].

However, understanding the subtleties of historical processes and how people interacted with one another under certain historical circumstances is a lot more accurate method to get at the truth than just asserting the amorality of specific occurrences. For instance, consider the following passage from a term paper on the Holocaust: "If the Germans had only been decent, caring human beings, 6 million people would still be alive." The phrase is incorrect and out of context in a historical remark, in addition to the fact that the most of them would have passed away from old age by now. This kind of blunt morally charged assertion does

not contribute to the understanding of how the Holocaust really occurred. Such unethical critique is avoided in good historical works.

A claim like "Hitler's seizure of power initiated a reign of terror unmatched in the history of the world" reads less like a historical study and more like a scene from a television programme. If you want to add moral commentary to your learning process, you need to be a lot more sensitive and relatable, and you need to explain your point of view rather clearly.

The Study of History Helps Pupils Develop Their Identities

The key to our lives is understanding the fundamental questions of who we are and where we come from. This brings up the important topic of cultural competency in a multicultural society. We all presume that we have a culture and that there are sometimes other cultures as well, but we often are unaware of our own cultural heritage. Therefore, in this process, if we want to learn about other people's cultures, we must first understand and be conscious of our own cultures, as well as provide answers to as many questions as we believe may be relevant [6].

The manner that individuals conduct their lives is known as their culture. The languages and dialects people speak, the materials and clothes they wear, the types of eating habits they have, the anecdotes they write or tell, their history and arts, the types of monuments they erect, the ways they make a living and spend their free time, and the religions they practise are all examples of what is referred to as culture. A person's choice in music, dancing styles, sports, and rituals are all examples of their culture. In his book, Kalman covers the key components of cultural values, but he emphasises on the aspects that young children find appealing, such as the clothing they wear, the dances they do, holidays and festivals, and speciality foods. The book encourages pluralistic society by exposing kids to one another's existences. It demonstrates how we are interconnected with one another and with nature. It challenges young children to set aside their divergent opinions and work together towards an objective that benefits everyone.

History, civics, and geography are all included in social studies in elementary school. Even though it is merely a basic topic, civics explains the rights and obligations of a citizen by using examples from the past. Additionally, history cannot be taught in a vacuum. Due to the fact that understanding other nations' histories is just as essential for students as understanding the country's recent history. The relationship between historical knowledge and civic virtues has long been debatable. Some historians think that studying history should be done only for academic purposes, while others think that it should be combined with personal beliefs, especially civic ones. According to the second viewpoint, history is strongly tied to civic virtues in terms of producing obedient citizens.

If history is to go on forever, Helen Madeley said in her popular 1920 book *History as an Institution of Citizenship*, "it must serve the goals of values of citizenship." History and citizenship education are two subjects that are taught in schools in many nations, including Malaysia. The development of the history curriculum was integrated with citizenship education rather than being done separately. Thus, it was hoped that kids would grow up to be "good dutiful citizens" via their study of history and citizenship.

History and Related Topics

As it is beneficial to many other disciplines, history is connected to a number of other disciplines and requires their support. A historian must draw upon the findings of researchers in various branches of human knowledge. They are referred to as accessory disciplines or

auxiliary sciences and include, in addition to the several social sciences that have already been covered in the preceding paragraphs, philosophy, chronology, paleography, graphology, sigillography, diplomatics, epigraphy, numismatics, and archaeology. These disciplines provide historians what are referred to as "methodical repositories of facts." They are mostly summaries of real-world experience. Practise is the greatest approach to get familiar with them. The employment of auxiliary sciences by history makes them friends of history since they are departments of knowledge in their own right.

Because all intellectual disciplines are connected to one another, these disciplines are now necessary. Even in medicine, a thorough understanding of the case's history is necessary for a successful diagnosis. Because of the intimate linkages between historical facts, it is necessary to give each fact due consideration in order to verify its veracity, a task for which the support of the associated disciplines would be of great aid. In other words, auxiliary disciplines serve as history's handmaidens.

Chronology, which aids in fixing the passage of time, establishes the fundamental structure of the story. Without the temporal component, the notion of history would lose its true perspective. What we value in children, we do not value in adults. Any reality or experience must have three essential components: space, time, and causation. These three components are not objects, but rather modalities of comprehension and interpretation. Chronology in history establishes the time gaps between key historical events and places them in chronological order. Chronology was likely developed in the early periods for two equally practical reasons: fixing dates for religious events and determining the timing of agricultural activities. Since the dates and periods in the records are so unclear, having a solid understanding of chronology has become essential for anybody studying Indian history. In fact, establishing the accurate chronology with regard to various dynasties from ancient India has become a fascinating field of study in and of itself. For instance, there is literature that has been published exclusively on the chronology of the Ganga monarchs of Karnataka, which has generated various debates.

The scientific study of ancient handwriting is known as paleography. Men have moulded the letters of the alphabet in a variety of ways throughout history, depending on the time and place. Paleography examines how each letter has changed across time and place. A paleographer is able to date antique manuscripts or inscriptions in addition to reading them. He is also able to provide us with information on the characters' pasts and how they have evolved through time. Education has always had the effect of standardising the letter shapes employed in any cultural hub. There are variances even in the Roman letters that are used across Europe. The handwriting of the Belgians differs from that of the Dutch, and that of the English from that of the Germans. The issue is even more difficult in India since there are so many distinct languages and writing systems used there, in addition to the country's long history. The abbreviations employed by the scribes, who were in greater demand before the development of printing, are another topic covered by paleography. The abbreviations used in manuscripts are included in dictionaries. Concentrated attention to detail is necessary for paleography. It allows for the development of empirical skills and mental acuity. It improves one's capacity for dealing with challenges as they arise while attempting to solve puzzles and issues that do not fall into any common categories. A guy who has done well in paleography is less prone to be seduced by outward similarities and accept things at their value. Paleography hones critical thinking skills. It is a science that has been greatly advanced by contemporary technology. A group of researchers is working to use computer technology to decode the Indus Valley civilization's writing system [7].

Graphology is a science that analyses a person's handwriting to determine their personality. According to research, a person's handwriting unquestionably reveals his or her personality and reveals a lot about who that person is. A historian's ability to generate a judgement regarding someone like this is aided by a thorough study of this science. However, if the goal is to know the true character of that person, a graphologist should consider a few factors before making a judgement about that person's personality, such as the material used for the writing, the location and position of the person who wrote, the mood or circumstances at the time the writing was done. For instance, a person cannot write well when aboard a moving train. Similarly, the handwriting will undoubtedly be impacted by an anxious state of mind, inadequate lighting, subpar paper or a pen, or poor health. The potential to develop excellent handwriting has decreased in America due to the extensive usage of typewriters. People who work in journalism, medicine, and some other professions like hard labour and mining may not give much thought to their handwriting, but it does not indicate that their character has anything to do with it. Inadequate writing practise or excessive and hurried writing may both contribute to poor handwriting. Graphology provides us with some extremely helpful insights about a person's psyche under certain circumstances, including whether or not he is hurried, steady, reckless, or creative. It could even hint at his gender, age, or temperament. Even more, it may mention sloth, unnecessary haste, carelessness, greed, or self-indulgence. Some students, who are very frugal with their own paper, end up being incredibly liberal during exams since they have unlimited access to paper.

People who disregard the past are accused of repeating it. Sometimes, history repeats itself. Even if we may not be able to completely alter the course of events, we can change ourselves and have an impact on culture by reflecting on the lessons we've learned from history. The narrative of our descent is history. We have a connection to the people and civilizations that discovered and built many of the things we rely on today. For our language, literature, numerical system, religious richness, and governmental structures, we should be grateful to our predecessors[8], [9].

History students often inject significant amounts of morality into their personalities, which frequently shows up in their writing and moral behaviour. It becomes clear that they must be objective in drawing conclusions from the past since they would have some perspective on their life from whatever studies they may have completed. They will have serious disagreements if they don't. Let's use Dr. Annette F. Timm's writing guidance from the history department as an example. In historical commentary, claims against specific cruel tendencies, injustices of individuals, policies, social structures, or economic conditions are not out of place. However, when students make moral concerns the major theme of their essays, they always fail to pay attention to the far more crucial duty of including historical information. It is your responsibility to explain how a specific event no matter how inhumane could have happened by placing it within its historical context. It often requires a great deal of objectivity, which may first appear morally questionable.

However, understanding the subtleties of historical processes and how people interacted with one another under certain historical circumstances is a lot more accurate method to get at the truth than just asserting the amorality of specific occurrences. For instance, consider the following passage from a term paper on the Holocaust: "If the Germans had only been decent, caring human beings, 6 million people would still be alive." The phrase is incorrect and out of context in a historical remark, in addition to the fact that the most of them would have passed away from old age by now. This kind of blunt morally charged assertion does not contribute to the understanding of how the Holocaust really occurred. Such unethical critique is avoided in good historical works. A claim like "Hitler's seizure of power initiated a

reign of terror unmatched in the history of the world" reads less like a historical study and more like a scene from a television programme. If you want to add moral commentary to your learning process, you need to be lot more sensitive and relatable, and you need to explain your point of view rather clearly.

The key to our lives is understanding the fundamental questions of who we are and where we come from. This brings up the important topic of cultural competency in a multicultural society. We all presume that we have a culture and that there are sometimes other cultures as well, but we often are unaware of our own cultural heritage. Therefore, in this process, if we want to learn about other people's cultures, we must first understand and be conscious of our own cultures, as well as provide answers to as many questions as we believe may be relevant.

The manner that individuals conduct their lives is known as their culture. The languages and dialects people speak, the materials and clothes they wear, the types of eating habits they have, the anecdotes they write or tell, their history and arts, the types of monuments they erect, the ways they make a living and spend their free time, and the religions they practise are all examples of what is referred to as culture. A person's choice in music, dancing styles, sports, and rituals are all examples of their culture. In his book, Kalman covers the key components of cultural values, but he emphasises on the aspects that young children find appealing, such as the clothing they wear, the dances they do, holidays and festivals, and speciality foods. The book encourages pluralistic society by exposing kids to one another's existences. It demonstrates how we are interconnected with one another and with nature. It challenges young children to set aside their divergent opinions and work together towards an objective that benefits everyone [10].

CONCLUSION

The study of how history is created, understood, and published throughout time by historians is known as historiography. In order to gather, analyse, and portray historical tales, historians use a variety of approaches, ideas, biases, and viewpoints. Historiography entails analysing historical narratives critically, tracking the development of historical writing techniques, and considering how social, cultural, and political context affect historical interpretations. It also looks at the larger intellectual and philosophical traditions that have influenced how history is practised. Historiography acknowledges that historical narratives are neither neutral or objective but rather are impacted by the subjectivity of the historian, the cultural setting, and the ideologies they hold. Historians may better understand the evolving nature of historical knowledge, its limits, and the continuous discussions and arguments around historical interpretations by studying historiography.

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CHAPTER 20

KNOWING THE PAST IS NECESSARY TO BE A GOOD CITIZEN

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ABSTRACT:

A good citizen takes an active role in and makes contributions to their community and society. Being well-versed in history is essential in this situation. Understanding the evolution of human society, the struggles and victories of earlier generations, and the difficult problems that earlier civilizations encountered all depend on an understanding of history. People may acquire understanding of the political, social, economic, and cultural factors that have influenced their current situation by learning about history. Citizens may grasp the relevance of democratic norms, the rule of law, and the imperative of defending human rights by having a deep awareness of history. People may get a deeper understanding of the importance of tolerance, empathy, and respect for diversity by learning about historical events and the results of previous decisions. History teaches us about the perils of prejudice, injustice, and discrimination, and it implores us to protect justice and equality for all members of society. Additionally, history teaches people analytical and critical thinking abilities. It helps people to evaluate current affairs and policies in a larger framework while seeing trends and drawing comparisons to prior encounters. Citizens may make educated choices, refute false narratives, and actively participate in establishing an equitable and inclusive society by understanding the origins and effects of historical events.

KEYWORDS:

Citizen, History, Historical, Knowledge, Society.

INTRODUCTION

History, civics, and geography are all included in social studies in elementary school. Even though it is merely a basic topic, civics explains the rights and obligations of a citizen by using examples from the past. Additionally, history cannot be taught in a vacuum. Due to the fact that understanding other nations' histories is just as essential for students as understanding the country's recent history. The relationship between historical knowledge and civic virtues has long been debatable. Some historians think that studying history should be done only for academic purposes, while others think that it should be combined with personal beliefs, especially civic ones. According to the second viewpoint, history is strongly tied to civic virtues in terms of producing obedient citizens.

If history is to go on forever, Helen Madeley said in her popular 1920 book *History as an Institution of Citizenship*, "it must serve the goals of values of citizenship." History and citizenship education are two subjects that are taught in schools in many nations, including Malaysia. The development of the history curriculum was integrated with citizenship education rather than being done separately. Thus, it was hoped that kids would grow up to be "good dutiful citizens" via their study of history and citizenship [1].

History and Related Topics

As it is beneficial to many other disciplines, history is connected to a number of other disciplines and requires their support. A historian must draw upon the findings of researchers

in various branches of human knowledge. They are referred to as accessory disciplines or auxiliary sciences and include, in addition to the several social sciences that have already been covered in the preceding paragraphs, philosophy, chronology, paleography, graphology, sigillography, diplomatics, epigraphy, numismatics, and archaeology. These disciplines provide historians what are referred to as "methodical repositories of facts." They are mostly summaries of real-world experience. Practise is the greatest approach to get familiar with them. The employment of auxiliary sciences by history makes them friends of history since they are departments of knowledge in their own right. Because all intellectual disciplines are connected to one another, these disciplines are now necessary. Even in medicine, a thorough understanding of the case's history is necessary for a successful diagnosis. Because of the intimate linkages between historical facts, it is necessary to give each fact due consideration in order to verify its veracity, a task for which the support of the associated disciplines would be of great aid. In other words, auxiliary disciplines serve as history's handmaidens.

Chronology, which aids in fixing the passage of time, establishes the fundamental structure of the story. Without the temporal component, the notion of history would lose its true perspective. What we value in children, we do not value in adults. Any reality or experience must have three essential components: space, time, and causation. These three components are not objects, but rather modalities of comprehension and interpretation. Chronology in history establishes the time gaps between key historical events and places them in chronological order. Chronology was likely developed in the early periods for two equally practical reasons: fixing dates for religious events and determining the timing of agricultural activities. Since the dates and periods in the records are so unclear, having a solid understanding of chronology has become essential for anybody studying Indian history. In fact, establishing the accurate chronology with regard to various dynasties from ancient India has become a fascinating field of study in and of itself. For instance, there is literature that has been published exclusively on the chronology of the Ganga monarchs of Karnataka, which has generated various debates.

The scientific study of ancient handwriting is known as paleography. Men have moulded the letters of the alphabet in a variety of ways throughout history, depending on the time and place. Paleography examines how each letter has changed across time and place. A paleographer is able to date antique manuscripts or inscriptions in addition to reading them. He is also able to provide us with information on the characters' pasts and how they have evolved through time. Education has always had the effect of standardising the letter shapes employed in any cultural hub. There are variances even in the Roman letters that are used across Europe. The handwriting of the Belgians differs from that of the Dutch, and that of the English from that of the Germans. The issue is even more difficult in India since there are so many distinct languages and writing systems used there, in addition to the country's long history.

The abbreviations employed by the scribes, who were in greater demand before the development of printing, are another topic covered by paleography. The abbreviations used in manuscripts are included in dictionaries. Concentrated attention to detail is necessary for paleography. It allows for the development of empirical skills and mental acuity. It improves one's capacity for dealing with challenges as they arise while attempting to solve puzzles and issues that do not fall into any common categories. A guy who has done well in paleography is less prone to be seduced by outward similarities and accept things at their value. Paleography hones critical thinking skills. It is a science that has been greatly advanced by contemporary technology. A group of researchers is working to use computer technology to decode the Indus Valley civilization's writing system.

Graphology is a science that analyses a person's handwriting to determine their personality. According to research, a person's handwriting unquestionably reveals his or her personality and reveals a lot about who that person is. A historian's ability to generate a judgement regarding someone like this is aided by a thorough study of this science. However, if the goal is to know the true character of that person, a graphologist should consider a few factors before making a judgement about that person's personality, such as the material used for the writing, the location and position of the person who wrote, the mood or circumstances at the time the writing was done. For instance, a person cannot write well when aboard a moving train. Similarly, the handwriting will undoubtedly be impacted by an anxious state of mind, inadequate lighting, subpar paper or a pen, or poor health. The potential to develop excellent handwriting has decreased in America due to the extensive usage of typewriters. People who work in journalism, medicine, and some other professions like hard labour and mining may not give much thought to their handwriting, but it does not indicate that their character has anything to do with it. Inadequate writing practise or excessive and hurried writing may both contribute to poor handwriting. Graphology provides us with some extremely helpful insights about a person's psyche under certain circumstances, including whether or not he is hurried, steady, reckless, or creative. It could even hint at his gender, age, or temperament. Even more, it may mention sloth, unnecessary haste, carelessness, greed, or self-indulgence. Some students, who are very frugal with their own paper, end up being incredibly liberal during exams since they have unlimited access to paper.

People who disregard the past are accused of repeating it. Sometimes, history repeats itself. Even if we may not be able to completely alter the course of events, we can change ourselves and have an impact on culture by reflecting on the lessons we've learned from history. The narrative of our descent is history. We have a connection to the people and civilizations that discovered and built many of the things we rely on today. For our language, literature, numerical system, religious richness, and governmental structures, we should be grateful to our predecessors [2].

DISCUSSION

The past helps us develop our moral character. History students often inject significant amounts of morality into their personalities, which frequently shows up in their writing and moral behaviour. It becomes clear that they must be objective in drawing conclusions from the past since they would have some perspective on their life from whatever studies they may have completed. They will have serious disagreements if they don't. Let's use Dr. Annette F. Timm's writing guidance from the history department as an example.

In historical commentary, claims against specific cruel tendencies, injustices of individuals, policies, social structures, or economic conditions are not out of place. However, when students make moral concerns the major theme of their essays, they always fail to pay attention to the far more crucial duty of including historical information. It is your responsibility to explain how a specific event—no matter how inhumane—could have happened by placing it within its historical context. It often requires a great deal of objectivity, which may first appear morally questionable.

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The scientific study of official behaviours and writing styles is known as diplomatic. Over time, the term "diploma," which originally referred to a piece of paper folded twice, evolved to refer to a passport or a letter of recommendation issued to those going within a province. Its definition evolved further as it came to signify any manuscript or document that had historical, literary, or legal significance, and lastly as it came to mean any kind of official writing. At the moment, it has given birth to words like diplomacy and diplomatic in a strictly political meaning. It was noted as early as the seventeenth century that official bureaux such as the Papal Chancery utilised formulaic formulations for each section of the papers they published, in addition to a fixed sequence of organisation of the subject matter. It is obvious that the employees at these offices have formularies on hand to copy on various occasions. This technique is still used in the civil service today. If a document claims to be from one office but does not adhere to the style used by that office at the time it bears its date, it is not authentic and has to be analysed using all supporting sciences [8]. On the other hand, if paleographic and diplomatic results concur, our trust in a document is significantly strengthened. To put it another way, historians may employ diplomacy to help determine a document's true meaning.

The term "sigillography" comes from the word "sigil," which refers to a seal or signature. Additionally, it refers to a mark or symbol that is said to have occult power. It may be seen of as a department of diplomacy in history and pertains to the study of seals. The study of engraved seals, including their legitimacy, antiquity, history, content, and so forth, is known as sphragistic. Not only is the shape and design of the seal considered, but also how the seal is connected to the document and the substance from which it is constructed. Lead was also often utilised, especially in warm regions like Italy. The Indus Valley civilization's seals have never been cracked. In Indian history, and particularly during the Muslim era, seals were crucial to the government and were required for the validity of all documents. They assist us by providing a wealth of information on mediaeval Indian history, including the ruler's name, title, the size of his kingdom, the date of the document, the religion or sect to which he belonged, the dynasty to which he was related, as well as the date and time period of the issue. By the style of calligraphy and the materials used, these seals can reveal the degree of civilization [9].

Other fields that assist history include archaeology, epigraphy, numismatics, physical and cultural anthropology, ethnology, and linguistics, in addition to these sciences. The

handmaids of history include archaeology, epigraphy, and numismatics, which, in contrast to their mother discipline, are exact in their methods and have a scientific bent. These three disciplines contributed significantly to the reconstruction of numerous chapters in ancient Indian history. The whole Indus Valley civilisation finding is Sir John Marshall and his team of archaeologists' fault. Numerous chapters in the history of the globe have been revealed via the discovery of archaeological sites, the process of excavations, the copying and reading of inscriptions, the study of coins, and the determination of their grains, particularly in India. Using physics, one may locate potential archaeological sites. The archaeologist, whose job it is to dig scientifically, enlists the help of engineering, chemistry, and photography. Ancient monument research and preservation benefit from archaeology. The paleography and diplomacy of inscriptions on monuments or delivered to people on copper plates as title documents or grants of land are known as epigraphy. The historian should be able to understand these documents, or he should be able to have them translated and decrypted for him by those who are familiar with the language. There are hundreds of these inscriptions throughout Tamil Nadu and Karnataka, and with their assistance, the history of this area, notably that of the ancient and mediaeval periods, is recreated. They are a remarkable goldmine of knowledge on a wide range of subjects, including interstate relations, politics, literature, warfare, religion, social, economic, and administrative aspects. Lewis Rice, a lone archaeologist, gathered up to 10,000 inscriptions in a region of Karnataka once known as Mysore State. These writings may be discovered on copper or stone plates. Such works as *Epigraphia Indica*, *Epigraphia Karnataka*, *Epigraphia Indo-Moslemica*, and others are decoded, translated, edited with voluminous comments, and published in several volumes [10].

History has benefited greatly from philology, or the study of languages in both their historical and modern contexts. The anthropologist studies the various human races and their traits. Cultural anthropology investigates the development of human organisations. The age of fossilised remains and dead wood may be determined through paleobotany. Natural sciences may be very beneficial in historical research since they provide a historian with an understanding of evolutionary processes. Medical science is important in identifying the nature and potentially the age of skeletal remains. The information provided by botany and agronomy has greatly helped mediaeval studies to make judgements about the likelihood that certain crops had been grown in particular regions. Medical studies of the sick symptoms presented by Roman emperors, French monarchs, and Nazi leaders have improved our comprehension of these people. The microscope and certain photographic procedures aid to detect frauds. History benefits greatly from psychology since it can teach historians how to identify goals and reasons as well as how to draw conclusions from unusual behaviours.

In addition to the aforementioned, history benefits greatly from the study of a number of previously mentioned related fields, including political science, sociology, economics, geography, and literature. We have dedicated a whole chapter to philosophy since it has been so influential throughout history. Thus, in order to fully comprehend history, a variety of academic fields must be included [11]. Making history relevant and practical would benefit greatly from understanding of psychology, philosophy, logic, religion, morality, mythology, language, literature, and a number of disciplines.

CONCLUSION

A feeling of identity and belonging is also fostered through history. Citizens establish a stronger connection with their cultural heritage and common ideals by learning the historical foundations of their country. This information inspires a feeling of obligation to safeguard and appreciate their society's accomplishments while admitting and abiding by the lessons of

the past. Additionally, a historical perspective fosters civic participation and active citizenship. The efforts of the past for justice and equality may serve as motivation for current individuals through researching historical movements, activism, and social transformation. They may use the lessons learned from the methods used by prior generations to bring about beneficial social changes to the problems facing today. Finally, history offers a framework for comprehending the world, nurturing democratic principles, encouraging critical thought, building a sense of identity, and motivating civic involvement, all of which are necessary for being a good citizen. People may actively contribute to creating a better society and carrying out their obligations as engaged and educated citizens by respecting the lessons and legacies of the past.

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CHAPTER 21

RELATIONSHIP BETWEEN GEOGRAPHY AND HISTORY

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ABSTRACT:

knowledge the evolution and dynamics of human civilizations depends on a basic and interrelated knowledge of the interaction between geography and history. Geography, which is the study of the physical characteristics, climatic patterns, and spatial linkages of the Earth, has a significant impact on historical processes and events. Human settlements, economic activity, cultural norms, and political changes are all influenced by a region's natural features, such as its terrain, resources, and climate. The setting for historical events is provided by geography. Mountains, rivers, beaches, and other natural features of the environment have an impact on human migratory patterns, trade routes, and the development of civilizations. Geographical factors also have an effect on economic activity and resource distribution, which in turn affect historical events. The development of trade networks, the founding of empires, and the creation of cultural interchange and dispersion may all be influenced by access to rivers, natural resources, and a hospitable climate. On the other hand, a lack of resources, harsh conditions, or physical obstacles may cause wars, migrations, and territorial disputes, which may influence the path of history. The social and political systems of societies are also influenced by geography. Mountains and rivers are examples of natural limits that may act as territorial demarcations and influence the creation of nation-states and the defining of political borders. The marine activity, naval might, and geopolitical relevance of a civilization may all be influenced by its proximity to oceans, seas, or other geographical characteristics.

KEYWORDS:

Geography, History, Historical, Knowledge, Science, Society.

INTRODUCTION

Geography is a branch of science that focuses on examining the land, as well as its population and natural events. Eratosthenes (276–194 BC) is credited with coining the word "geography." Geographical analysis of natural and human phenomena (geography as the study of distribution), area studies (places and regions), research in the Earth sciences, and the study of the link between people and their environment are the four historical traditions in geographical research. The goal of contemporary geography, on the other hand, is to comprehend the Earth and all of its complex natural and human features. It explores not just the locations of items but also their changes and origins. The "world discipline" and "bridge between the human and the physical sciences" is geography. Human geography and physical geography are the two primary subfields of geography[1], [2].

The world's first known map was created in ancient Babylon in the ninth century BC. The *Imago Mundi* (600 BC) is the most famous global map produced by Babylon. Babylon is located on the Euphrates, according to Eckhard Unger's reconstruction of the world map. It is encircled by a spherical continent that includes Assyria, Urartu, and a number of towns. This landmass is then encircled by the "bitter river" (Oceanus), which has seven islands organised around it. It creates a lovely seven-pointed star. Seven distant locations beyond the surrounding ocean are mentioned in the later book. There have been five of these descriptions

left. Even before the Imago Mundi, in the ninth century BC, there existed a map of the world that showed Babylon as being farther north from the globe's centre, however it is unclear what that centre was meant to represent.

The simple but effective Greek tool known as the gnomon, which allowed for the first measurements of latitude, was created by Anaximander (c. 610 BC–c. 545 BC), who was thereafter thought to be the actual inventor of geography. Eclipse forecasts are also attributed to Thales. The first known practitioners of geography as a discipline were the ancient, mediaeval, and early modern Chinese. The earliest people to study geography were the Greeks. They accomplished this using mathematics, philosophy, literature, and cartography. Either Parmenides or Pythagoras said that the Earth is spherical in form. For many years, it was still up for debate. Anaxagoras was able to show that the earth's surface was spherical through elucidating eclipses. However, like many of his contemporaries, he continued to think that the Earth was a flat disc[3].

Eratosthenes provided one of the first estimations of the Earth's radius. Hipparchus is credited with creating the first rational system of latitude and longitude lines. He developed a sexagesimal system that was derived on Babylonian mathematics. The parallels and meridian were separated into 360° and then into 60' (minutes) for each degree. He, like Anaxagoras, proposed utilising eclipses to calculate the relative difference in time to estimate the longitude at various sites on Earth. Ptolemy had access to a wealth of data because of the Romans' thorough charting, which he used to create intricate atlases. He expanded on Hipparchus' work by using a grid format for his maps and a degree length of 56.5 miles [4]. From the third century forward, Chinese techniques of geographical research and the creation of geographical literature significantly increased in complexity compared to those found in Europe up until the 13th century. Important treatises on geography were written by Chinese geographers such as Liu An, Pei Xiu, Jia Dan, Shen Kuo, Fan Chengda, Zhou Daguan, and Xu Xiake. By the seventeenth century, China had embraced modern Western-style geography concepts and techniques.

During the Middle Ages, the geography of the globe shifted from Europe to the Islamic world as a result of the collapse of the Roman Empire. Muslim cartographers produced a variety of more extensive maps; Muhammad al-Idrisi and other cartographers such as Yaqut al-Hamawi, Abu Rayhan Biruni, Ibn Battuta, and Ibn Khaldun offered in-depth reports of their travels and the topography of the places they visited. Mahmud al-Kashgari, a Turkish geographer, and Piri Reis subsequently produced linguistic maps of the whole globe. The Piri Reis map is what he created. In addition, Islamic scholars translated and explained the previous Greek and Roman writings, and they did this by creating the House of Wisdom in Baghdad. In Baghdad, Ab Zayd al-Balkh, a native of Balkh, established the "Balkh... School" of terrestrial mapping. Suhrab, a Muslim geographer from the latter part of the eleventh century, attempted to create a rectangular globe using either the cylindrical equidistant projection or the equirectangular projection.

The earliest description of a polar equi-azimuthal equidistant projection of the celestial sphere was made by Abu Rayhan Biruni (976–1048). Abu Rayhan Biruni was considered to be the most knowledgeable when it comes to charting cities and calculating the distances between them. He carried out similar action for several Middle Eastern and Indian subcontinent towns. In order to develop techniques for locating specific places by noting degrees of latitude and longitude, he would combine astronomical observations with mathematical formulae. He created comparable methods for calculating the distance to the horizon, the width of the valleys, and the height of the mountains. He also spoke on human geography and the Earth's suitability as a planet. He solved a challenging geodesic equation to precisely calculate the

Earth's circumference, which was near to current values, by calculating the latitude of Kath, Khwarezm, using the Sun's highest point. Only 16.8 km separated his 6,339.9 km estimate of the Earth's radius from the current 6,356.7 km measurement. Al-Biruni created a novel technique for employing trigonometric calculations that was based on the angle between a mountaintop and a plain. This approach produced more precise measurements of the Earth's circumference and allowed for the measurement of the globe from a single point. This was in contrast to his forebears who calculated the circumference of the Earth by viewing the Sun twice.

The European Age of Discovery in the sixteenth and seventeenth centuries rekindled European interest in precise geographic information as well as more reliable theoretical underpinnings. It was a time when European explorers like Christopher Columbus, Marco Polo, and James Cook found and recorded a great number of new territories. Both explorers and geographers struggled with the issue of determining a location's latitude and longitude. While the longitude conundrum has long since been resolved, the zero meridian remains the issue of contention. John Harrison was given the task of finding a solution, creating the H-4 chronometer in 1760 and influencing the International Meridian Conference to select the Greenwich meridian as the zero meridian by agreement in 1884.

In Europe (particularly in Paris and Berlin), geography started to be taught at most universities in the eighteenth and nineteenth centuries as a distinct academic topic. Numerous geographic organisations emerged throughout the nineteenth century, including the American Geographical Society in 1851, the Russian Geographical Society in 1845, the Royal Geographical Society in 1830, and the National Geographic Society in 1888. Immanuel Kant, Alexander von Humboldt, Carl Ritter, and Paul Vidal de la Blache had a significant effect on the development of geography from a philosophical to an academic discipline.

This was seen as a pivotal moment in geography. Computer technological developments resulted in the creation of geomatics, and new methods like participant observation and geostatistics were added to geography's toolkit [5]. Environmental determinism, regional geography, the quantitative revolution, and critical geography in the West were the four main periods of geography throughout the twentieth century. Strong interdisciplinary connections have developed between geography and the fields of economics, sociology, and demography as well as between geography and the sciences of geology and botany. This is particularly true as a consequence of Earth System Science, which aims to comprehend the world from a global perspective.

DISCUSSION

History is difficult to define. There are many different definitions of history, thus it is impossible to sum it up in one word. According to the majority of academics, history is a chronological description of historical events. Emperors, kings, and elites therefore compose the topic of history as perceived across the centuries. History is, to put it simply, the narrative of governing dynasties. The folks who were illiterate were unaware of this past. They don't have any records. Social anthropology studies ancient societies, including their customs and organisations. The people of society are the subject of social anthropology, history, and the vast majority of illiterate people are the subject of history. The line between social anthropology and history is broken here.

History has been described by D.D. Katsambis using a Marxian conceptual framework. He maintained that the development of property relations and the means of production are what define history. This introduced a fresh perspective to the notion of history. Carr offered still another perspective on history, claiming that the occurrences that touch and engage bigger

populations are historical events. History is a technique, and it should only be employed as such, without getting into the debates around its definition. Social anthropology and history have a love-hate relationship [6].

Many of the most important monographs in social anthropology were published more than fifty years ago, and in almost every instance, the communities they discuss have undergone significant change since the initial research was conducted. People think social anthropologists detested history. They only produced empirical facts because they were interested in comprehensive storytelling. History was never intended to be replaced by social anthropology. It concentrates on the interactions between social and cultural groups at a certain moment and has seldom up to now highlighted the historical processes that lead to the present.

It's interesting how the British, American, and French traditions emphasise how a specific society functions. Instead than attempting to explain how a certain civilization or culture came to exist, this is often their goal. The pioneers of social anthropology, including Radcliffe-Brown and Malinowski in England and Boas in the United States, disapproved of the speculative cultural history that existed before contemporary anthropology. So, it is possible to say that earlier social anthropological was essentially a still or snapshot anthropology. The anthropological functionalism that dominated the first part of the twentieth century kept social anthropology and historical methodology at odds with one another. After the 1980s, there was a shift in the interaction between social anthropology and history. The Third World nations developed the theory that it is difficult to understand the plight of primitive people without describing the historical events that produced their structure.

Empirically speaking, Nuers have a good situation in Africa, but this is partly a product of white dominance over coloured people. This is also evident in India, where colonial control dominated the native population. Functionalism's approach underwent a remarkable transformation in India. Empiricism has developed around the globe as a response to historicism, yet in India, empiricism and historicism are complementary. Here in India, the imperialists are likewise sympathetic to the past. From a historical viewpoint, M.N. Srinivas describes the position of Coorgs and the caste system. Eriksen makes some extremely intriguing observations on the connection between social anthropology and history: In contrast to historians, who must study the dry river bed, anthropologists might be thought of as wading into a river and exploring it as it runs past. Particular historical observations are off limits [7].

Understanding a society's past and how it has influenced the present is crucial. This may be particularly fruitful and important, according to Erickson and Kroeber, in research involving civilizations with a documented past. Furthermore, historical research is the only way to adequately examine the relationships between various cultures, which are often essential for comprehending each society. Without earlier knowledge of the slave trade and the cotton plantations in the United States, the Industrial Revolution in England would never have permeated our system. In actuality, social anthropology and history are not incompatible disciplines. History and empiricism are intertwined. One may readily argue that social anthropology in the context of India cannot be completely understood without consideration of its history.

Historical context is particularly helpful in comprehending tribal ethnography and social anthropology, according to the classic works of social anthropology by authors like Andre Beteille, S.C. Dube, and K.S. Singh. Social anthropology gets its own independent standing despite this connection. It researches its subject area without of any time restrictions.

Language and History: A Relationship

The study of language from a scientific perspective is known as linguistics. The research may be divided into three main categories: language form, language meaning, and language in context. Panini, a Sanskrit grammarian who lived approximately 500 BCE, is credited with the first recorded efforts to describe language via his study of Sanskrit in *Ashtadhyayi*. It is possible to think of language as the interaction of sound and meaning. Phonetics is the name given to the field that analyses linguistic sound. It is focused on the actual characteristics of speech sounds and other types of sounds, as well as how they are produced. On the other hand, the study of language meaning is interested in how languages use reason and outside references to express, process, and assign meaning, therefore managing and resolving ambiguity. This in turn comprises the study of pragmatics the ways in which context contributes to meaning and semantics the study of the relationship between words and meanings. The communication between members of a certain linguistic group is governed by grammar as a set of rules. It involves morphology the creation and composition of words, syntax the development and composition of phrases and sentences from these words, and phonology sound systems, and is impacted by both sound and meaning. Large sections of text may be examined using the linguistics branch to look for potential occurrences of certain linguistic traits as well as stylistic trends in spoken or written conversation.

The study of these cultural discourses and dialects, which examines the relationship between linguistic variety and social structures, as well as discourse analysis, which deals with the structure of texts and dialogues, fall under the field of sociolinguistics. The study of language via historical and evolutionary linguistics focuses on the creation, development, and change of languages through time, especially over a long period of time. In his development of structural linguistics throughout the 20th century, Ferdinand de Saussure made a distinction between the concepts of *langue* (tongue) and *parole* (from parabola). He argues that although *parole* refers to a particular speaking act, *langue* refers to the theoretically defined set of norms and principles that underlie a language [8]. In the establishment of *shabda*, which literally translates to "spoken word," Patanjali made a distinction between *spota* (meaning) and *dhvani* (sound) in traditional Indian linguistics. Another Indian philosopher, Katyayana, made further distinctions between *shabda* (utterance) and *artha* (meaning).

Noam Chomsky, a linguist and political critic from the US, contrasts between the concepts of competence and performance in contemporary theoretical linguistics. He views competence as the innate ability to use language, but performance refers to the precise manner in which it is done. Speech, or *shabda*, has therefore traditionally been designated as the primary signifier in language. Writing is solely considered to be its reflection. But in his work of *Grammatology* from 1967, Jacques Derrida criticised this artificial division between speech and writing and emphasised how written symbols may equally be valid signifiers in their own right. The study of grammar gave rise to disciplines like psycholinguistics, neurolinguistics, and language processing.

Language acquisition analyses how infants and adults learn a certain language, whereas neurolinguistics studies how language is processed in the brain. Psycholinguistics examines how language is represented and used in the mind. Through the work of theorists like George Lakoff, scientific advancements in the area of cognitive linguistics also emerged in the 1970s and 1980s. He believed that rather than being a pre-established grammatical framework, language is a conceptual function of the mind. Additionally, social, cultural, and historical variables have an impact on language. Language usage in literature is a topic of study for literary critics. A text must be converted from one language to another in order to be

translated. Speech-language pathologists use a mix of cognitive and phonological tools to remediate communication impairments primarily at the phonetic level.

Language documentation describes languages and their grammars by combining linguistic and anthropological research. To develop dictionaries, encyclopedias, and edit other kinds of instructional material for publishers, lexicographers map the vocabularies of many languages. In the current era of digital technology, linguists, translators, and lexicographers collaborate with computer languages to assist the creation of digital dictionaries and online entities for use on both desktop and mobile devices. Through the use of both technical and everyday language, they develop software that facilitates a wide range of social activities, from creating to even machine-based translation. When teaching a language as a second or foreign language, actual linguistic expertise might be used. In recent years, certain linguist groups have created new constructed languages, such as Esperanto, to test the theories of language in an artificial and abstract environment. Government officials and policymakers collaborate to put new educational and instructional strategies into place that are again based on language considerations.

History and sociology's relationship

History and sociology are two disciplines that are so intricately linked, according to certain authors like G. Von Bulow refused to acknowledge sociology as a branch of history's study. Sociology is one of the most authentic products of history, along with political science. The reconstruction of the past is history. It serves as a chronicle of human history and tells the tale of humankind's evolution. It provides a detailed account of human history, from the distant past to the present. Rarely does history create generalizations. It aims to determine the order in which events took place. The important historical occurrences are studied chronologically by historians. He is curious in what transpired in the past at a specific point in time.

However, a historian is not content with a simple description. In order to comprehend not only how the past has been, but also how it came to be, he strives to grasp the reasons behind these occurrences. A historian solely focuses on the past. He doesn't care about the now and isn't prepared to consider the future. But for him, history serves as a bridge between the present and the future. According to a proverb, history is "the telescope of the future, the horoscope of the present."

On the other hand, sociology as a study of society is focused on the present. It makes an effort to study all the richness and variety of human relationships and interactions. A relatively new social science is sociology. Its own history is really recent. It focuses more on the historical evolution of civilizations, including different periods of human growth, lifestyles, manners, and expressions of these in the form of social organizations and groups. Thus, history must serve as the foundation for sociology's research. Sociologists have access to data and information thanks to history's documentation of previous social occurrences.

History's Contribution to Sociology

History is a repository for documents and a treasure trove of information. It provides resources for a number of social disciplines, including sociology. Additionally, history may document societal issues. It provides details on social institutions, lifestyles, conventions, and many phases of human development. Due to the need of using historical data, sociologists greatly benefit from knowledge of the past. For instance, to understand how marriage and the family function as social institutions, a sociologist must look into their historical development. Similarly, to understand how Islam has influenced Hinduism, a sociologist must look back on Muslim conquests of India and ultimately rely on history [9].

A sociologist is undoubtedly interested in the society of today, but in order to comprehend that society and the individuals that make it up, we must look back at the past since who people are now is a result of who they were in the past. Additionally, sociologists heavily rely on history to provide a comparison between the past and present. Another area of sociological study that heavily relies on historical data is historical sociology. In order to gather data from all of the accessible sources, a sociologist sometimes needs to assume the role of a historian.

Sociology's Contribution to History

Sociology is a science that historians rely on as well. Early historians looked to philosophy for hints on significant issues, historical notions, and ideas. A historian, however, primarily draws on sociology for these concepts and ideas. In addition, sociology serves as the foundation or framework for the study of history since history is now being viewed from a sociological perspective. Therefore, history would be completely pointless, dull, and mundane without the awareness of socially meaningful events. Historical information that is unrelated to socially significant issues is equivalent to a body made of flesh, blood, and bone but devoid of life.

Various Points of View on the Relationship between the Two Sciences

History and sociology are interdependent, which has given G.E. "History is past sociology, and sociology is present history," said Howard. The finest history, in Peter Worsley's opinion, is really sociology: the sociology of the past[2], [10]. T.B. According to Robert Bierstedt, "If the past is of as a continuous cloth unrolling through the centuries, history is interested in the individual threads and strands that make it up; sociology in the patterns it exhibits." Bottomore has noted that "it is of the greatest importance for the development of the social sciences that the two subjects should be closely related and that each should borrow extensively from the other, as they are increasingly inclined to do."

CONCLUSION

The study of historical geography also enables a greater comprehension of cultural contacts, idea spread, and the development of cultural landscapes. Unique cultural practises, architectural aesthetics, and creative expressions all result from geographic variables. Monuments, cities, and other forms of infrastructure that have been left behind by culture represent historical events and how people have interacted with their surroundings. In conclusion, geography and history are related fields. While geography provides the physical and environmental background for historical events, history also provides insights into how human civilizations have influenced and changed their physical environments. Knowing how geography and history are related improves our grasp of the intricacies of human civilization by allowing us to appreciate the importance of geographic variables in forming civilizations, economics, politics, and cultures across time.

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CHAPTER 22

HISTORY AND NATURAL SCIENCE RELATIONSHIP

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ABSTRACT:

A thorough knowledge of the universe and human life is facilitated by the dynamic and varied interaction between history and natural science. Despite the fact that history and natural science are separate fields with own approaches and objectives, they often interact and mutually inform one another. History is the study of the past via the analysis of written documents, artefacts, and other primary and secondary sources. It examines human experiences, communities, and cultures. It attempts to reassemble and explain the histories of human events, deeds, and concepts. The systematic study of the natural world, including the laws, principles, and processes that control it, is the focus of natural science, on the other hand. It uses rigorous methodology, experimentation, and empirical observation to study and explain the universe's physical, biological, and chemical processes. On the other hand, natural science aids historical study by offering rational procedures and equipment for the examination of historical artefacts and materials. By using methods like carbon dating, DNA analysis, and isotopic analysis, historians may now acquire exact chronologies, pinpoint origins, and gain understanding of historical populations, migratory patterns, and food habits. These methods have revolutionised the fields of archaeology and paleontology.

KEYWORDS:

Geography, History, Historical, Knowledge, Science, Society.

INTRODUCTION

The nuanced and complicated connection between history and science. While historically regarded as separate sciences, history and natural science are now more and more seen to be interrelated areas that contribute to one another's knowledge of the world. This emphasizes important areas of convergence, multidisciplinary cooperation, and the ramifications of their connection by studying historical and scientific literature. It emphasises how important it is to combine historical and scientific viewpoints in order to promote a more thorough and nuanced understanding of human cultures and the natural world. The historical and scientific fields' different techniques is given in the introduction. It lays out the justification for looking into their link, highlighting the rising acceptance of interdisciplinary techniques and the advantages of fusing historical and scientific viewpoints.

Natural Science and Historical Influences: This section examines how historical influences have shaped the field of natural science. It goes into the cultural, political, and philosophical forces that helped develop scientific thinking throughout history. It emphasises the relevance of historical knowledge in directing scientific investigation by highlighting instances of scientific achievements inspired by historical events and social requirements [1].
Contributions of scientific to Historical study: This section of the review focuses on the ways in which natural scientific approaches have improved historical study. It examines how scientific methods have transformed archaeology, palaeontology, and historical anthropology, including radiocarbon dating, DNA analysis, and isotopic analysis. It emphasizes the crucial

role that scientific developments have had in revealing fresh insights about earlier civilizations, migrations, and environmental interactions.

Interdisciplinary subjects: The subjects that combine history and science are covered in this section. It looks at how environmental history, medical history, and the history of science came into being and demonstrates how these subjects integrate historical investigation with scientific analysis. Examples of interdisciplinary studies are given, along with their contributions to comprehending the intricate relationship between people and nature.

Challenges and Controversies: Addressing the intricacies of the link between history and natural science, this part looks at the difficulties and disagreements that may occur when combining the two fields of study. It looks at disagreements over how to interpret scientific phenomena historically, possible biases in historical accounts, and the moral ramifications of doing scientific study on historical artefacts and human remains.

The ramifications of a strong history and natural science link. Future directions are also discussed. It highlights the need of multidisciplinary partnerships in tackling current issues including climate change, biodiversity loss, and public health concerns. In order to promote a more comprehensive knowledge of the world, the study also emphasises the need for more communication, collaboration, and mutual respect between historians and scientists.

The significance of acknowledging and nurturing the link between history and natural science and summarizes the major conclusions of the review. It highlights how multidisciplinary cooperation has the capacity to advance knowledge, foster critical thinking, and tackle difficult global problems. Thorough analysis of the interaction between history and natural science, highlighting their links, similar study practices, and prospects for future collaboration. Scholars and researchers may contribute to a more thorough knowledge of human civilizations, their interactions with the natural world, and the difficulties and possibilities that lie ahead by fusing historical and scientific viewpoints [2].

For the interpretation and implementation of scientific discoveries and breakthroughs, historical comprehension and contextual knowledge are also crucial. Scientists may better understand the social, cultural, and political influences that have formed scientific paradigms, biases, and ideas throughout history by using historical views. This knowledge promotes critical thought about scientific ideas, procedures, and ethical issues. In multidisciplinary subjects like environmental history, medical history, and the history of science, history and natural science also work together. In order to comprehend how scientific knowledge has changed through time, how scientific discoveries have affected societies, and how historical changes have informed scientific inquiry, these interdisciplinary studies integrate historical study with scientific analysis [3].

DISCUSSION

The natural sciences (sciences that investigate the physical world and its phenomena) regulate the natural world using scientific procedures, the foundation of which is quantifiable data. They make an effort to provide mathematical representations of natural phenomena, either deterministic or stochastic, based on formal sciences. The term "natural science" is used to distinguish the field from the humanities, which analyse human behaviour in great detail, the formal sciences, such as mathematics and logic, which use deductive reasoning in place of empirical methodology to study formal systems, and the social sciences, such as economics, psychology, and sociology, which use the scientific method to study human behaviour and social patterns.

The five divisions of natural science—astronomy, biology, chemistry, earth sciences, and physics—are extremely distinct from languages, anthropology, literary science, and formal sciences like mathematics and logic. The social sciences and biology, as we can see, investigate people as creatures, whereas mathematics is often employed in all the natural sciences. Nevertheless, we have seen that these fields sometimes overlap [4]. Natural history, which began in the sixteenth century and concentrated on the description and categorization of plants, animals, minerals, and other natural things, is included in the standard definition of natural science. Natural history has a less scholarly purpose now since it caters to a wider audience. The goal of the natural sciences is precision and impartiality, and they depend on experimental, measurable evidence or the scientific method. The natural sciences are often referred to as "hard science" because of this. These often include biology, chemistry, and physics. In contrast, the phrase "soft science" is used negatively to refer to disciplines that rely more on qualitative research, such as the social sciences.

According to some academics, natural science originated in pre-literate human cultures when comprehending the natural world was essential for existence. People noticed facts about the behaviour of plants and animals, and they passed on beneficial knowledge such as the therapeutic properties of certain plants. Around 3,500 to 3,000 B.C., more formalised research replaced these fundamental and accurate prehistoric understandings. Ancient Egyptian and Mesopotamian civilizations are where natural philosophy, the forerunner of natural science, is first documented in writing. Although the texts demonstrate an interest in mathematics, astronomy, and other facets of the physical universe, the ultimate goal of the investigation was more spiritual and mythical in character [5].

A culture of scientific inquiry also existed in ancient China, when Taoist alchemists and philosophers tested various elixirs to lengthen life and treat disease. They concentrated on the opposing yet complementary yin and yang elements of Chinese philosophy. Yin and coolness were connected to femininity, whereas yang and warmth were related to masculinity. The five elements of the five phases—fire, earth, metal, wood, and water—described a cycle of natural changes. Water transformed into wood, which when it burnt, transformed into fire. Earth made up the fire's leftover ashes. Chinese philosophers and physicians studied human anatomy using the theory of the five elements, characterizing certain organs as being mostly yin or yang. They were aware of the connection between the heartbeat, the blood flow in the body, and the pulse centuries before it was recognized in the West.

Though much may be inferred from the Hindu Vedas, it is still unclear how nature was perceived by the ancient Indian societies that surrounded the Indus River. According to the Vedas, the cosmos may be thought of as perpetually growing, being recycled, and being remade. The Ayurveda tradition saw health and sickness as a mix of the three humors—wind, bile, and phlegm—and believed that one may obtain health by balancing these humours. The body was divided into five components according to Ayurvedic philosophy: earth, water, fire, wind, and empty space. Ayurveda surgeons carried out difficult operations and had a thorough knowledge of human anatomy [6].

Pre-Socratic thinkers in Ancient Greek culture advanced natural philosophy towards direct investigation concerning cause and effect in nature between 600 and 400 B.C., but a component of magic and mythology persisted. Instead of being ascribed to furious gods, natural occurrences like earthquakes and eclipses were rationally explained in the framework of nature itself. An early philosopher named Thales of Miletus, who lived from 625 to 546 B.C., proposed that earthquakes could be explained by the idea that the Earth floated on water and that water was the primary component of all of nature. Leucippus said that the universe is made up of basic, undivideable particles in the fifth century B.C. By elaborating on this, he

became an early proponent of atomism. Pythagoras proposed that the world was spherical by using Greek advancements in mathematics to study astronomy [7].

Types of Historians

Being a fairly broad subject, history encompasses a wide range of topics, including political, constitutional, diplomatic, military, economic, social, intellectual, and more. History is primarily concerned with a variety of topics, not only these. A nation's constitutional, legal, diplomatic, military, economic, and even social issues are significantly shaped by politics. Due to the fact that politics was one of the English historians' favourite fields, they even went so far as to claim that all history is political history, that history is the root while politics is the fruit, and that the history of the past is the history of the present. Every step of the way, from the earliest periods to the present, political activity has dominated human existence, whether it be via monarchy or oligarchy, aristocracy or democracy, tyranny or dictatorship. Only one or a small number of people have ever controlled the many, in every era and nation. Even in democracies, after the elections, a small number of people have all the sway. The narrative of the shepherd, rather than the flock of sheep, who exhibit stable conduct, draws attention when history examines singular incidents. The monarch has been referred to be his people's shepherd. Because of how often Presidents, Prime Ministers, Parliaments, Senates, and other political bodies are mentioned in the media nowadays, politics has become the dominant theme throughout all of history and requires the majority of a historian's focus. Acton claims that politics is similar to the gold grains that history's stream has left behind in the sands of time. According to Polybius, understanding the art of politics is how history may be useful. According to Sir John Seeley, "History fades into mere literature when it loses sight of its relation to practical politics, and politics become vulgar when they are not liberalised by history."

Constitutional history is related to politics and aids in comprehending the political climate of any given era. The evolution of political institutions, laws, rules, rights and obligations, justice systems, executive, legislative, and administrative roles, as well as the nature of bureaucracy and the fundamental tenets of public policy, are all defined by constitutional history. While some nations have fixed, written constitutions, others, like England, have flexible, unwritten constitutions. Political institutions' genesis, evolution, character, and purposes are all explored in constitutional history [8]. The development of the constitutionalism principle is impersonal and connected to the history of ideas. These days, legal history is becoming more significant, especially in cultures where the Rule of Law is the norm. Manu's laws, the Hamurabi Code, Justinian's Code, Napoleon's Code, the Macaulay's Indian Penal Code, Holdsworth's History of English Law, Blackstone's Commentaries on the Laws of England, and P. The History of the Dharmasastras by V. Kane is one of the most significant books on legal history.

Political history has a speciality called diplomatic history. It covers the fundamentals of international affairs. Ambassadors serve as the intermediaries between countries as well as the guardians and experts of diplomacy. Recent years have seen a significant increase in the prominence of topics including the balance of power, the cold war, world peace, disarmament, and the outlawry of war. Once again, wars, battles, campaigns, and conquests play a significant role in political history, which is a chapter heavily devoted to military history. It covers issues like the start of a war, strategy and tactics in a conflict, combat tactics, and other related things. Geographical influences are so significant that according to American geographer Ellsworth Huntington, no country ancient or modern achieved the maximum level of cultural development apart from the impact of climate stimuli. Weather, wetness, climate, and humidity are all deciding variables. Even Aristotle and Montesquieu

emphasised how much the climate affects people. The ice or glacial ages, which are older historical periods, were characterized by the march of very low temperatures from the poles towards the equator. These geological and geographic aspects influenced the very survival of man as a species over the course of development. Every history treatise begins with a discussion of the topic of how location affects history. A nation's history was significantly impacted by its physical makeup, such as how Britain, Japan, and Greece were formed with their shattered coasts. Their efforts to strengthen their navy and expand their empire were aided by this [9].

Invasions from the north and east of India have been deterred by the Himalayas and the Assam forests, respectively. China was cut off by the Himalayas, the Gobi Desert, and the Mongolian steppes. Many invaders, including Napoleon and Hitler, have been completely defeated by Russia's harsh winters. The remnants of Egypt's ancient civilization have been preserved by its terrain. Indus and Ganges rivers have been important throughout India's history. The nature of global history since the Renaissance has been shaped by the geographical discoveries of the fifteenth and sixteenth centuries, particularly the discovery of America and a new route to India [10]. The study of climatology has had a significant impact on how nations have developed as well as on human ambitions and accomplishments. The causes of many historical events include floods, droughts, storms, earthquakes, mineral deposits, soil fertility, rivers, lakes, meadows, and coasts; as a result, historians must have a solid understanding of geography.

CONCLUSION

History is mainly concerned with the human condition and the social, cultural, and political aspects of existence, although it often has several connections to natural science. The natural environment often influences historical events and is affected by them. Understanding past interactions between people and their surroundings might help us better understand how human activity affects ecosystems, climate, and landscapes. It aids in our comprehension of how cultures have changed and adapted to their natural environments throughout time. In conclusion, there is mutual enrichment in the interaction between history and natural science. Despite the fact that each profession has its own unique methodology and subject matter, there are several ways in which they interact and support one another. While scientific developments and methodology enrich historical research and increase our understanding of the natural world, knowing the historical context of scientific discoveries and their repercussions for human societies offers a wider perspective on scientific knowledge.

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CHAPTER 23

HISTORY AS AN ART OR SCIENCE

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ABSTRACT:

Determining whether history should be seen as an art or a science has long been a source of controversy among academics. This abstract examines the approach, interpretation, and interaction between artistic expression and scientific research in order to dive into the intricacies surrounding the categorization of history. Science and art are both present throughout history. The interpretation and portrayal of historical events using individual viewpoints, imagination, and narrative storytelling constitute history as art. To captivate readers, elicit emotions, and create captivating tales that represent the complexity of human experiences, historians use a variety of literary and rhetorical techniques. Historical events may be presented in a meaningful and understandable way via artistic expression, allowing readers to emotionally relate to the past. However, since history has elements of both, it is not mutually exclusive to classify it as either an art or a science. Research that is thorough and that is based on scientific principles is often necessary for the imaginative interpretation of historical events. The beauty of history consists in the historian's capacity to interest readers, offer intricate narratives, and give historical events purpose and importance. The scientific method, on the other hand, provides academic rigour, critical analysis, and the quest of knowledge based on facts and reason.

KEYWORDS:

Art, History, Knowledge, Political, Science.

INTRODUCTION

The nature of history is a topic of continuing discussion. The distinction between art and science in history is at issue. In order to demonstrate that history is a science, a number of comparisons between the two have been made. On the other side, there are also many who support the idea of history as art. There are numerous parallels between science and art, according to academics. Both science and history are concerned with the overarching goal of finding the truth; they both largely rely on observation and experimentation to support their premises; they both seek to construct a set of universal rules that would be applicable to the phenomena at all times; etc. Science and art complement one another in history because science completes some of the aforementioned tasks while art offers a broader perspective that the historian investigates, examines, and correlates using their years of accumulated knowledge, giving them the ability to solve puzzles in a true artistic manner [1].

History: Is It a Science or An Art

J. is the high priest of the idea that the study of history is a science. In his inaugural address in January 1903, B. Bury, the renowned professor of history at Cambridge University who succeeded Lord Acton, declared that "History is a science, no less and no more," a bold and categorical claim that has sparked considerable debate. History will best prepare her disciples for the performance of the task not by thinking about the immediate utility of next week, next year, or next century, not by accommodating her ideal, and not by limiting her scope, but by always keeping in mind that even though she may supply material, she will not be able to

remove the bandages of error from men's eyes, shape public opinion, or advance the cause of intellectual and political liberty.

This was the trend of thought all through the nineteenth century. The great German historian, Leopold Von Ranke, considered the father of modern historical writing, was also of the same view, when he said that the business of history 'is not to judge the past or instruct the present for the benefit of the future. Its business is only to show what actually happened'. Simultaneously the same view was upheld in France by Auguste Comte, who is one of the strongest protagonists of this view. Being a professor of mathematics, he applied the principle of continuity, characteristic of numbers, to the historical process. Just as a curve can be traced when its algebraic formula is determined, the course of mankind can be traced when we have found the law by which it is directed. He calls history 'positive philosophy' which is another phrase for scientific thought from which supernaturalism is totally excluded. The course of men's thoughts may be traced by marking their mental path as determined by their natural limitations at various times. Thomas Buckle an English historian subscribed to this view.

Several arguments were advanced to prove that history is a science. First, the aim of science is to predict the future, and history will not fail in this respect. It ought to be possible for historians to predict what human beings will do in given circumstances. According to Buckle, historians have failed to do so because they had concentrated so long on individuals rather than on masses, on isolated incidents rather than on averages, and on unique events rather than on general movements. No doubt the actions of individuals are unpredictable, and more so of great men. According to a Chinese proverb, 'the great man is a public misfortune', and Positivists would also agree that great men ought to be made to disappear from history. They are the product of their times, the part of one stupendous whole, the fruit of a big tree, and they cannot stand in isolation. They are mere accidents and exceptions rather than the general rule.

Had there been no Newton, some other person would have done Newton's job. If Napoleon had been killed in the battle of Lodi, some other Frenchman would have fought against the Austrians and against the English at Waterloo, because this is the logical outcome of the French hostility against these powers at that time. If Shivaji had not been born, some other Maratha would have founded a kingdom. To explain the character of a mass of men, their geographical position, their climate, their general physical environment, their intellectual background and the pressing need either for a political or social or economic change, should all be taken into account. As these factors come within the compass of empirical consciousness, history cannot be excluded from science. The thinkers of the nineteenth century laid great stress on environmental factors. If a country is volcanic or subject to earthquakes, the people will be superstitious and believe in miracles. Civilizations such as in Egypt, Mesopotamia and the Indus Valley, arise when the land is fertile and great rivers make communication easy.

If the country is barren, mountainous and uninhabitable, the people will seek expansion abroad. The periodic invasions of Mongols and other races from Central Asia towards India can be traced to this factor. Likewise, the pressure of population would compel people to move out, particularly those who are intellectually advanced, as for example, people from Kerala who are relocating at present in large numbers to the Middle East. If the climate is hot and enervating, the people are likely to be lazy and effeminate. The equatorial region of Africa has never been a cradle of civilization. The people of temperate and cold regions have been in the vanguard of culture and progress. But all this are only generalizations, and there will certainly be notable exceptions [2]. Science is systematised knowledge for figuring out the facts underlying phenomena, whereas history aims to reveal the reality of the past,

reconstruct the past as it had actually occurred, and hold the mirror up to the past so that its true image is neglected. Second, both history and science share the same goal, namely the establishment of truth.

DISCUSSION

History is not just the addition of details or the interpretation of data but also the framing of a formula or a generalization. History is not just the addition of details or the interpretation of data but also the framing of a generalization. Fourthly, science depends heavily on observation and experimentation to prove the validity of its premises, and history too, in a sense, adopts this method to a limited degree. The nature of historical facts being quite different from scientific facts, the method a historian would adopt is indirect. It is not the direct observation of the past by the historian, but indirect observation through those who have either witnessed the drama themselves or have heard of it through others or come to know of it through some other method. In any case, without solid material or sources the historian cannot proceed further. If a scientist is fortunate in not merely observing facts directly but also in being able to verify his conclusions through repeated experimentation, a historian comes somewhat closer to it through the corroboration of several sources so that he can check the veracity of one with reference to another. No doubt the precision of science is denied to history, but a historian can claim to be a scientist if he has consciously attempted to be objective, if he has painstakingly exhausted all available sources, and if he has intelligently corroborated all sources to arrive at the truth. In other words, a historian also adopts the same scientific methods which are prevalent in pure sciences, subject to some modifications in consonance with the nature of historical facts [3].

History develops a method of its own, which selects and analyses the facts according to some rational principles that may not suit science. Niebuhr and Ranke developed historical methods which analyse source materials with microscopic criticism. History adopts scientific methods for the collection of data, but it does not proceed on fixed lines with fixed laws of mathematics. Historians are scientists, and as Professor Trevelyan correctly notes, "All history is a matter of opinion based on facts, of opinion guided and limited by facts that have been scientifically discovered." It is true that history can never aspire to reach a rigid scientific level in providing a device for testing its conclusion, but it is unreasonable to label this limitation as subjectivism or bias. The most perplexing issues in the history of civilization were being approached using the theories of natural selection, conformity to environment, or survival of the fittest. Its application was sometimes unsatisfactory, but history is not to blame for that. It was formerly thought that the phrase "survival of the fittest" indicated that the strong had the right to subjugate or even enslave the weak.

The Prussians, who undoubtedly paid close attention to Nietzsche's Man and Superman, put forward this assertion. Following suit, the Japanese, Nazis, and Fascists constructed their religion on the holy text of the pike and gun and made Darwin's writings their holy text [4]. These political generalizations are false, and neither Darwin nor any reasonable historian intended to express them. The only legitimate inference that can be made is that no one can dispute the huge effect that physical forces have on man. In summary, several efforts have been made to demonstrate that history is a science as mankind looked to the distant past for the answer to their country's progress rather than the present. This helped them understand that historical principles of continuity and unity exist, that historical factors are the result of historical causes, and that there is a rhythm, pattern, and meaning to history that can only be understood through the scientific method.

Many academics disagree with this viewpoint and believe that history can never be a science. The most vocal opponent of Comte is Froude. Froude argues that those who behave from reasons that cannot be foreseen based on any generalization about human nature may always appear in areas other than the economic arena. We have no knowledge of the past. We may still need to look at a certain number of facts, and from these each investigator will choose the ones that best support his or her argument[5]. Furthermore, there is no reason to think that future events can be predicted, and it is completely false to think that history serves as a kind of reverse prophesy. Bury, who accepted that the past could not be precisely determined and that we thus cannot be dogmatic nor can the future be anticipated, is cited by academics who argue that history is not a science. The element of chance interferes with all computations to such an extent.

There wouldn't be much history without great men because the issue with great men is so complex. If you were to erase Buddha, Asoka, Harsha, Akbar, Gandhiji, and all the other great figures from Indian history, what would be left would be nothing more than a play without performers. In a same vein, historical figures like Plato, Alexander, St. Paul, Spinoza, Frederick the Great, Rousseau, Voltaire, or Napoleon are the builders of their period and nation's history, and without them, a wedding would be incomplete. Science may be able to account for their remarkable intelligence, but it won't help us predict the ascent of these leaders in the future. Since the beginning of its ancient civilization, Greece has remained the same nation, yet it has not given birth to another Socrates, Plato, Aristotle, Homer, Thucydides, or Pericles. The role of people has been the Achilles' heel in all historical conjectures of this kind [6].

India's scientific and technological advancements have not even come close to matching our classical legacy in the fields of art, literature, philosophy, music, or religion. According to Kroeber, everything admirable in India has its roots in times before the year A.D. 1200, and that all subsequent intellectual endeavours have consisted only of the composition of bhashyas, or comments, on the ancient holy writings. When love might make a king intelligent and the Gospel Light had only begun to shine from Boleyn's eyes, according to Bury, "the shape of Cleopatra's nose" and the attractive face of Anne Boleyn changed the course of history. Buryhimself acknowledges the importance of "sympathetic imagination" and "psychological imagination" in the telling of history. We shall pull the rug out from under the idea that history has become science the minute this is acknowledged, namely that history requires imagination.

In many instances, approaches other than pure science are the only ones that can reveal the truth. One must acknowledge that there are other ways to learn than via the scientific approach. It is one of three approaches; the other two are the philosophical approach, which uses hypotheses as a tool, and the intuitive approach, which relies on subjective awareness to discover deeper truths. Let's not discuss the third way, which is used solely by saints, savants, Sufis, and mystics and entails subordinating the lower self in order to employ extrasensory abilities to acquire transcendental knowledge. These people are God-intoxicated souls, like the prophets and saints, yet they have existed throughout history [7]. We have the extra-scientific or philosophical approach to explain historical forces, even if we exclude this sort of technique of information acquisition, which has undoubtedly allowed historical figures to play their important part in history. Logically speaking, it is difficult to understand why Hitler switched his assault from the suburbs of Moscow to Batum and Baku. He refused to modify his decision despite the counsel of his ministers, despite the fact that even a little kid could see the immense psychological toll that the collapse of a great metropolis would have had. The same goes for the reason why Gandhiji, who spearheaded the 1942 Quit India

Movement, disapproved of the minor Chauri Chaura event in 1922, passing up a wonderful chance that might have altered the course of history. Therefore, the candidates' assertions that history is a science fall utterly flat. Furthermore, even for those for whom history is "no less and no more" a science, a little bias adds flavour to the historical meal. Without any prejudice, history becomes uninteresting and loses its true essence of captivating attention.

When writing on the influence of the British on India, an Indian historian will not be completely neutral, and he is likely to see the same events differently from a British historian. Even though Jadunath Sarkar is the hero, a Maratha historian of Shivaji would see him from a different perspective than a Mughal historian. Nationalism provides a compelling reason for historical research, but the direction shifts. British and French historians would have distinct perspectives on Napoleon, and Americans and Russians would have different accounts of the Cold War. The Palestine issue is seen differently by the Jews and the Arabs. Thus, nationalism does contribute to historical subjectivity issues. Aside from nationalism, philosophy's effect on history hinders it from developing into a science. Many individuals believe that history is philosophy in action. Each philosopher, whether Hegel, Comte, Marx, Croce, Spengler, or Toynbee, has a unique philosophy that he seeks to demonstrate through the events of history.

Even Ranke, who is perhaps history's finest scientific historian, declares that God "dwells in history," which is a frank admission of philosophy's intrusion into the past. Bury is angry with philosophers and claims that they have built iron beds into which they have imprisoned live victims, yet it is true that philosopher-historians have given history a deeper meaning than have historians who only seek for the facts. We can well understand and empathise with the zeal of the crusader who wished to elevate history to the pedestal of science. Bury would never forgive the philosophers who undermined the citadel of his scientific mansion of history through their ideas that they consider to be "the last ports to be visited in the voyage down the stream of time." We sometimes become irrational in response to these philosophers' dogmatic and speculative pronouncements that the only concepts that exist inside their mental horizons are the ultimate thoughts of all time that can be seen by man [8].

The Positivists believe that Comte alone is correct and that everyone else is mistaken. Similar to how Hegel's idealism, Marx's materialism, or Croce's spiritualism have all been elevated to a high religious degree, their central figures are always willing to risk all in a struggle for the theme's universality. We completely agree with Bury's example that some Germans believe Hegelism to be the last philosophy of the cosmos, Germany to be the final nation on earth, and Christianity to be the final global religion. We are now in a better position to see that strict ideals won't get us very far on the road to development since peace, order, and humanity are greater than any state, philosophy, or religion.

Even in the birthplace of liberty, England, freedom is being curtailed in order to safeguard national interests, and even in the United States, which for so long barred immigrants from Asia, nationality is extending to include all of mankind. History is not a science, according to those who challenge those who define it as such, because of the very nature of historical facts. Science deals with verifiable facts that can be seen, repeated, modified, and controlled. In science, if a thing is completely understood, there cannot be concurrently two laws on the same phenomenon, two truths, confusion, or any kind of abstraction. But history is an exception to this rule. Indians will see Mao Tsetung's position on Tibet differently than Chinese people did. For Jews, Golda Meir is a household name, but for Arabs, she is a nightmare.

Charles I really believed he had a responsibility to fight in the Civil War, but the Parliament had him executed. Although others had gone unharmed after committing considerably harsher crimes, Nixon was removed from his high position despite the fact that he did not feel the sting of his conscience during the Watergate scandal. We may provide several examples to demonstrate how history's breadth differs from science's [9]. When a scientist asks, "What is the sum of two and two?" the answer is the same everywhere in the globe, but when we ask, "Why was Kennedy killed?" or "Why was Mujeeb-ur-Rahman assassinated?" the response varies from location to location, from period to period, and from person to person. The Warren Report contains hundreds of pages on the Kennedy assassination, but the truth is still a long way from being revealed. How can history be a science if this is the case? Human motivation is hard to understand. We never know who a voter supports in the voting booth, but he guarantees every candidate of his unwavering support. This effectively renders history a non-scientific topic.

The scientific approach is also unique. 'Why does this apple fall?' asks Newton. The next question he poses is, "Why do apples fall?" He concludes by posing the question, "Why do objects fall?" He arrives to the conclusion that the response to the first query likewise applies to the closing query. However, historical queries are addressed in a completely different manner. Despite coming from the same Mughal dynasty, the connection between Babar and Humayun was quite different from the one between Shah Jahan and Aurangzeb.

Once again, the question "How did Clive win the battle?" is fairly pertinent. However, using the same comparison, the query "Why did British generals win Indian battles?" is rather ridiculous given that several of them, such as Baillie, Munroe, and Braithwaite, were routed by Haider. 'Why do generals win battles?' is the third question in the same format as in science, and it is completely illogical. The goal of scientific investigation varies greatly. After asked "How does a man feel when he wins a point?" in psychology, the response is that he feels glad. However, according to historical evidence, the answer to the question "How did Asoka feel when he won the Kalinga War?" is that he felt wretched. In accordance with logic, the answer to the question "How should you treat a person when he does good for you?" is that you should be especially kind to him. But historically, how did Henry VIII treat Cardinal Wolsey in exchange for all of his services? the Tower of London, where he was imprisoned, is the explanation. Additionally, historians work with ideas, and reflective thought which is resurrected in the historian's mind is the topic of history and cannot be subjected to any kind of scientific investigation. Since historical truths are the past, all that is left now are a collection of arbitrary notions. There are no foolproof techniques to get rid of flaws and subjectivity in history since it is not a science based on deduction. According to G. M. Trevelyan, history is more of an exercise in making educated guesses based on all the information at hand since it involves intellectual and spiritual elements that cannot be subjected to an accurate scientific study [10].

According to Trevelyan, the primary purpose of the physical sciences is to deduce the principles of cause and effect in more intellectual domains and to provide immediate usefulness in practical ones. Currently, history is unable to fulfil any of these tasks. No one, no matter how comprehensive their understanding of history, can create the steam engine, light a city, cure disease, or make wheat grow close to the Arctic Circle. Like physical science, history is unable to derive universal causal rules. It is possible to scientifically demonstrate the universality and simplicity of the law of gravity. However, there is no historical evidence to support the historical rule that famine causes insurrection; in fact, historical evidence supports the opposite conclusion, which is that starvation causes slavish compliance.

What holds true for one frog's life cycle also holds true for all frogs, but not necessarily for all men's life histories. Sometimes what is true at one point in a man's life may not be true at a later point in the same man's life. Robespierre, a former judge, narrated, explained, and interpreted his case because he was so anxious about not putting a murderer to death. The historian must depend on the evidence that is at his disposal while the scientist repeats his tests. The historian is biased, but the scientist is impartial. The historian prioritises time whereas the physicist uses space as his primary symbol. The historian works with phenomena that are still in the process of "happening," while the scientist deals with things that have already materialised into existence. Science's subject matter is dull, lifeless, and objective, whereas history's subject matter is reflective, abstract, and constantly changing thoughts and acts carried out by human initiative, group effort, and rational conduct. The historian utterly fails in this duty whereas the scientist accurately anticipates the future. Science creates universally applicable rules; yet, historical laws are inherently flawed. However, the common ground between science and history is that both disciplines employ the same data collecting techniques and have the same end objective, namely the pursuit of truth [11].

As a result, history is both a science and an art. It does not entirely meet the criteria for being termed a science, hence it cannot be named such solely. Similar to how it is not a pure art like painting, music, sculpture, or writing, it also requires a different sort of imagination than what is appropriate for a historian. A historian's work is mostly introspective and imitative, while an artist's work is extremely creative and unique. History, unlike photography, also has a human element. In a nutshell, studying history is a science and an art.

CONCLUSION

History is also grounded on scientific technique. Rigid research techniques are used by historians, including the investigation of primary and secondary sources, the critical assessment of the evidence, and the use of logical reasoning. By doing methodical research and interpreting historical data, they aim for impartiality in their quest to learn the historical truth. Establishing causation, identifying patterns and trends, and recreating historical events based on the facts at hand are all part of historical research. By using a scientific method, historians may examine historical events in larger settings, find connections, and develop fresh insights. How history is dynamic and has both artistic and scientific components. grasp the discipline's multidisciplinary character enables a more thorough grasp and appreciation of the challenges posed by researching and interpreting the past. In the end, whether history is considered an art or a science should not be understood as a binary decision, but rather as a reflection of its complexity and the range of methods used by historians in their attempt to comprehend and explain the complexities of human history.

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CHAPTER 24

USES AND ABUSES OF HISTORY

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ABSTRACT:

The appropriate and inappropriate use of history has significant ramifications for people, society, and the construction of communal memory. This abstract explores the complex link between historical narratives and their effects, illuminating the many ways that history is used, controlled, and misrepresented. With its insights into previous events, societies, and human experiences, history is a potent instrument for education and the dissemination of information. It provides a basis for comprehending social changes, defining identities, and promoting a feeling of shared history. Historical narratives may encourage societal change, provide information for policymakers, and help to create a future that is more inclusive and equal. Additionally, history is essential for safeguarding cultural assets, encouraging intercultural dialogue, and fostering historical awareness in cultures. However, historical abuses provide tough obstacles. In order to further certain agendas, which are often motivated by political, ideological, or patriotic considerations, historical revisionism, propaganda, and the manipulation of historical narratives are used. The truth is distorted and power disparities are maintained via selective interpretations, biased representations, and the deletion of certain voices and experiences. Such wrongdoing may exacerbate societal differences, strengthen biases, and jeopardise efforts to achieve justice and peace.

KEYWORDS:

Memory, Abuse, Historical, Society, Societal.

INTRODUCTION

The interrelationship between history and memory further muddles the appropriate and improper applications of history. Historical narratives and individual and communal memories interact to shape how people perceive the past. Memory may be a source of resilience and healing since it is impacted by subjective experiences, emotions, and cultural settings, but it can also perpetuate intergenerational trauma, grudges, and conflict cycles. The study of history has a crucial role in forming our collective memory, perception of the past, and interpretation of the present. However, history's uses and abuses have a significant impact on society. This review explores how history is used and exploited for diverse goals, both beneficial and negative, across many settings [1].

It critically investigates the complex link between historical narratives and their influence. A variety of useful applications are included under the uses of history. A crucial educational tool, history promotes knowledge of many civilizations, social changes, and the complexity of the human experience. It offers people and communities a feeling of continuity, legacy, and shared memory, serving as a basis for identity creation. The use of historical narratives in policymaking may help decision-makers learn from the past and create a fairer and equitable future. History is also essential for safeguarding cultural assets, encouraging intercultural dialogue, and fostering historical awareness in cultures.

However, history may be misused to further political, ideological, or nationalist objectives by being distorted, manhandled, or weaponized. It is common practise to use historical revisionism, propaganda, and selective interpretations to advance exclusionary narratives, maintain myths, or suit certain goals. These wrongdoings often result in the marginalisation or erasure of certain voices and historical experiences, which serves to maintain power disparities and societal inequalities. The misuse of history to support injustice, prejudice, or violence is a serious offence with far-reaching repercussions. Another key factor to take into account is the connection between history and memory. Memory is moulded by individual and group experiences, which work along with history to create narratives that have an impact on social and political discourses. The skewed creation of historical memory has the potential to either promote understanding and cooperation or exacerbate division and hostility. Memory may be a source of strength, resilience, and healing, but it can also cause intergenerational pain, keep old grudges alive, and keep violent cycles going [2].

It emphasises the need of critical engagement with history while highlighting the value of many viewpoints, thorough investigation, and ethical issues. It highlights the need for historians, educators, legislators, and the general public to steer clear of historical misuses with integrity and a dedication to the truth. Societies may promote empathy, cross barriers, and move towards a more equitable and peaceful future by supporting inclusive and complex historical narratives. The uses and abuses of history, recognising both its capacity to uphold damage, exclusion, and conflict as well as its capacity to educate, inspire, and promote societal cohesiveness. A more educated, compassionate, and fair world results from our ability to traverse the complexity of history's effect on society's uses and abuses.

Insights into human nature, lessons from previous errors, the establishment of a collective memory of a community or culture for future generations, and other benefits make history a very important study. Both the misuse and abuse of history are as varied as their uses. Subjectivity may intrude during the documentation of historical events, distorting the truth. It could occur as a result of the writer's prejudice, bias, and predetermined ideas. When a historian does historical research, he could examine the data from the perspective of a theocracy or religion. These characteristics make it difficult to fully rely on historical materials of this kind. Historical authors should write from an impartial standpoint to avoid such mistakes [3].

History's Uses

The definition and idea of utility are key factors in the usefulness of history. History is silent on the meaning and idea of usefulness. It relies on meeting a certain demand at a specific time, period, or age. The idea of history's usefulness becomes nuanced, convoluted, and contentious since it represents the mindset and strategy of people, institutions, and organizations towards the needs they accept or reject. The value of history has also been defended and supported by several well-known philosophers. History, in Herodotus' opinion, arouses curiosity, educates wonderfully, and transmits knowledge. "To not know what happened before you were born is to remain forever a child," said the Roman jurist Cicero. The importance of history, in the words of R.G. Collingwood, is that it tells us what man has done, and therefore, what man is [4].

The study of history helps us better understand human nature. Without it, society would experience societal amnesia. It is a communal memory. As memory plays in an individual's behaviour, history plays a comparable function in society. There are examples from history. It aids in the resolution of several domestic and international problems. History is a tried-and-true educator. It teaches how to draw lessons from it rather than how to live by it. History

offers us a permanent window into the goals and missions of man, as well as his words and acts and ups and downs. It tries to figure out what life is all about and what the point of living is. A genuine friend, philosopher, and teacher is history. One may learn about, comprehend, and appreciate the world as it is via history alone. The discourse between the present and the past never ends. The purpose of and necessity for social education are served by history. History provides a wealth of examples of socially relevant human activity. Since history is not self-explanatory, understanding the past helps make the present understandable. "Those who ignore history condemn themselves to not knowing the present," wrote Levi Strauss. Since the past dominates human thought, behaviour, and activity, history is a societal necessity [5]. Decisions are made based on information from the past. The past enables us to predict the future. Without knowing the historical foundations, it is difficult to intelligently recreate the present or the near future.

DISCUSSION

The misuse of history: As often as it is utilised, history is also abused. The ability to misuse history is fairly ingrained in the field itself. The historian is prone to making mistakes while documenting, reassembling, writing, telling, and interpreting historical facts and events since they are preoccupied with both the immediate and distant past. The historian's job, according to Ranke in the 1830s, was "simply to show how it really was (*wie es eigentlich gewesen*)," Historical facts are corrupted as a result of having to pass through the lens of prejudice, inclination, and preconceived conceptions. In other words, when subjectivity is present, history is abused. When history is written on the assumption that the cosmos was created by a divine being, it is abused. This category includes the history of theocracy. At best, it is quasi-history, and at worst, it abuses history. When history is written with the idea that God is the true leader of mankind and that kings are its representatives, history is misused. Similar to historical myth, mythical history also has supernatural figures. In theocratic history, heavenly figures are represented as superhuman tyrants of human society, whereas in mythology, divine figures are not at all preoccupied with human behaviour. The deeds of God are timeless. Time estimate has no place in mythological history.

When religious belief is utilised to explain historical occurrences, history is abused. Therefore, historical events are seen from the perspective of faith rather than logic. Christian history, as an example. God was and is still seen as having created people and nations. Therefore, history is the process by which God's plan, which ought to be man's goal, is carried out. With the birth of Christ at the hub of the timeline, history was split into two periods: BC (before Christ's birth) and AD (after Christ's birth). The word "apocalyptic" was used by R.G. Collingwood to describe this kind of history. It is the abuse of history to utilise it to support predetermined notions. Sometimes powerful groups exploit history to support their own positions. They keep looking for historical evidence to support their position or to criticise that of their opponents. For instance, in 1917, the Russian Communists publicised a number of covert agreements in an effort to delegitimize the Czarist government.

When historians are inspired by the beliefs of their cultures and eras, their writings are misused. A historian is a product of his society, therefore it is expected that he would be affected by the ideological fervour of others in his social milieu. For instance, British historians exalted the worship of progress during the 19th century, when British affluence, power, and self-confidence were at their peak. As "the animating and controlling idea of Western Civilization," Bury described progress. When historians spread hypotheses or patterns in an effort to explain historical occurrences, history is misused. When it is written with zeal for one's country, it is abused. Patriotic history is fundamentally biased since it highlights the advantages of the home nation at the expense of the adversary [6]. When

history is predicated on the idea that people's accomplishments are what important, that is another way history is abused. When it is written from a racial perspective, it is misappropriated. When history is written creatively and evaluated philosophically, it becomes twisted. When the historical facts and data are not thoroughly examined and vetted scientifically, it is misused.

Theory of Historia

Philosophy of history refers to three fundamental concepts: It entails considering the underlying currents of historical development and historical study. It is thought that various factors have contributed to the presentation of a particular abstraction known as "philosophy of history." History serves as a vehicle for expressing the fundamental viewpoint, ideas, or attitudes that a historian or school of historians puts to bear on the specific historical issue they are addressing. Here, methodology refers to the steps taken by a historian while at work. The critical or analytical philosophy of history and the speculative philosophy of history are the two main types of historical philosophy. European intellectuals primarily defined the speculative approach to historical writing. It alludes to initiatives made to provide a thorough justification for or interpretation of the whole historical process. These European philosophers felt that history ought to be more than just a series of unrelated, unconnected events.

As a result, they made an effort to go beyond the events themselves to the reasons why they occurred as well as to reveal the historical framework [7]. In the same way that human life and existence did not lack direction, those thinkers believed that history likewise followed a larger plan. They gave themselves the assignment of figuring out the significance and reason for the past. However, each philosopher took a different approach to this issue. Let's start by examining the religious perspective. St. Augustine and Bossuet assert that history supports a linear evolution, or a continuous progression, in which the effect of divine wisdom may be identified. A greater intelligence has arranged history. Therefore, everything that occurs in history is determined by providential laws. The concept of supernatural involvement or intervention is eliminated in the secular interpretation of historical speculative philosophy.

Immanuel Kant believed that history had been a constant, though not always straightforward, march towards a better situation. Nature is following a long-term strategy. Humanity will benefit in the long run from this. Nature exists to guarantee that man may reach all of his potential. Kant thus thought that history was advancing towards a better future for all people. Herder believed that before learning about human history, we must first comprehend man's role in the cosmos. The highest creation of the organising principle that keeps the cosmos in motion is man [8]. According to Herder, the interaction of two sets of forces the external forces that make up the human environment and an internal force that is the spirit of man or the spirit of the many individuals who make up the human race leads to the development of history.

The world's history, with all of its shifting settings, "is the process of development and realisation of spirits," according to Friedrich Engels. These spirits reveal themselves via historical occurrences. Every country has a unique guiding principle or genius that manifests itself in the nation's morality, political philosophy, and other related occurrences. Every country also contributes in a unique way to the development of global history. Hegel identified four such historical epochs while he was writing in the 19th century. The three were the Germanic, Greek, and Roman epochs, as well as the Oriental era. Hegel also advanced the idea of the dynamic forces influencing historical development. This concept holds that certain people, such as heroes and great men, are just selected agents of fate. Such

people achieve far-reaching outcomes that they never imagined while pursuing their own objectives. This would make Hegel's notion dialectic easier to comprehend.

In order to explain the course of history, Auguste Comte (1798–1857) created the rule of the three phases. He believed that the history of humanity may be divided into three distinct phases. The first stage was the religious era, which was marked by extreme primitivism. Comte included the civilizations of ancient Greece, ancient Rome, and the mediaeval ages at this point. The rise of monotheism in religion marked the end of the age. The metaphysical phase, which was the second stage, coincided with the renaissance, the emergence of science, and the growth of industry. It was a time marked by criticism and pessimism as well as the dissolution of long-standing institutions, which culminated in the French Revolution. The positivist period, which is the current phase, is the last step. There have been many advances in science and technology lately [9].

Hegel gave Karl Marx (1818–1883) two ideas that he adapted to fit his own theory of history. The dialectic's concept came first. Marx held that the dialectic holds true for both the world of thinking and the world of objects. The second was the idea that a society's many facets are inextricably linked. Marx argues that the economic side of existence, not a national spirit or genius as proposed by Hegel, is what creates this link. To successfully describe a social situation, we must take into consideration the current economic circumstances in the society, and in order to comprehend why those conditions are what they are, we must take into account their dialectical evolution. Marx believed that the gradual development of events towards an equitable society in which no one is oppressed is where the dialectic of history operates. The main players in this dialectical process are not peoples or countries, but rather economic classes, each of which has a unique contribution to contribute.

The development of contemporary historiography has been significantly influenced by the speculative approach to history. This philosophical history's stance that history should have a purpose has inspired historians in the field to go beyond the 18th century historical writing's emphasis on just chronicling occurrences. Second, by emphasising the scientific method, Auguste Comte and the positivists had a significant influence on historical writing. As a result, historians have devised rational strategies for gathering historical information. As a result, a lot of historical information accumulated in the 19th century [10].

As a result, the evolution of the contemporary scientific approach to history has been significantly influenced by the speculative perspective on history. Other causes, such as the increasing significance of the natural sciences and the creation of a new empirical method for studying society, such as sociology, cannot be discounted, either. The 19th century saw the development of the critical philosophy of history, which rose to prominence in the 20th. Its primary focus is on the methods and groups that professional historians use when organising their information. It is concerned with the character of history as a particular profession and field of knowledge rather than the direction of historical progress. This school of thought rejects the notion that history would be inexplicable in the absence of a great plan and structure. Their stance was in opposition to the historical speculative thinkers.

CONCLUSION

The need of engaging with history critically is emphasised in this abstract. It demands that while interpreting and disseminating historical information, different points of view be acknowledged, thorough research be conducted, and ethical issues be taken into account. In order to navigate the uses and abuses of history, historians, educators, politicians, and the general public must strive for accuracy, empathy, and a dedication to truth-seeking. Societies may encourage conversation, cross barriers, and contribute to a more knowledgeable and

peaceful world by supporting inclusive and fair historical narratives. In conclusion, both people and society are affected significantly by the appropriate and improper use of history. We can handle the uses and abuses of history more carefully if we comprehend how intricately memory, historical narratives, and social influence interact. We may take advantage of history's transforming power and work towards a more equitable and unified future by encouraging an ethical and all-encompassing approach to the past.

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CHAPTER 25

HISTORY OF ANCIENT INDIA

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ABSTRACT:

The history of ancient India covers thousands of years and is a huge and complicated subject that includes a variety of cultures, religions, and civilizations. An outline of ancient India's history is given in this abstract, emphasizing key eras, noteworthy innovations, and important empires that had a considerable impact on the region. The Indus Valley Civilization, one of the world's first urban civilizations, which existed approximately 2500 BCE, is where ancient Indian history may be found. The Indus Valley Civilization demonstrated sophisticated trading networks, urban planning, and an unfinished writing system. Around 1500 BCE, the Aryans moved into the Indian subcontinent following the collapse of the Indus Valley Civilization. The earliest literature in Hinduism's scriptures, the Rigveda, was written during the Vedic era. During this time, early kingdoms and social systems emerged and established the groundwork for Hinduism. Ancient India saw tremendous changes in philosophy and religion during the sixth century BCE. Influential individuals like Mahavira, the creator of Jainism, and Gautama Buddha, the creator of Buddhism, were well-known for their teachings. These faiths opposed the strict Brahmanical customs and had an impact on Indian culture and society.

KEYWORDS:

Ancient, Century, Empire, History, Mountain.

INTRODUCTION

The establishment of the Maurya Empire by Chandragupta Maurya in the fourth century BCE contributed significantly to the political unification of northern India. One of the most well-known Mauryan emperors, Emperor Ashoka, adopted Buddhism and advocated for social justice and nonviolence. Ancient India's system of government and administration was forever changed by the Maurya Empire. Several regional kingdoms and empires, notably the Gupta Empire (4th to 6th century CE), which is referred to as the "Golden Age" of ancient India, rose to power after the Mauryas' demise. Significant improvements in the humanities, the sciences, and mathematics were made under the Gupta Empire. It was a time of great intellectual and cultural growth, with significant advances in astronomy, medicine, and literature [1].

The art rather than the science of history was more familiar to the ancient Indians. To demand from the writer's scholarly, serious, or completely true history would be unreasonable of the distant past. With rare exceptions, today's professional historians often overlook the study of history that are found in ancient Indian literature in their passion for the truth, authenticity, objectivity, and true chronology. The observation that the contemporary historian of ancient India casually discards the antiquated forms and concepts, the entire setting of antiquity historical writings, is well-suited. Instead of using current standards of historiography, it is appropriate to evaluate the worth of the writings of India's ancient historians using the standards of the time.

Every era has its own history-writing tradition. The way a historian approaches his topic is influenced or guided by the prevalent views of the time. History and chronology were very different in the ancient world than they are now. The facts were delivered by India's ancient historians without being distorted. In ancient India, the custom of telling history in a chronological order was still developing. The facts rather than the chronology are what matter in the historical records of the ancient Indians.

Vedavyasa started the tradition of historical writing in ancient India, which persisted until the end of the 12th century AD. The Rgveda contains the earliest historical tradition in India. The Rgveda songs regarding the Aryan people reflect the historical sensibility of their authors. These hymns are the first examples of India's historical sense. The creation of the original Bharata Itihasa or Bharata Samhita by Vyasa in the Dvapara era also marked the beginning of Indian history, as did the Purana Samhita or Itihasa Samhita. The epic and Puranic traditions served as the two primary sources of history in its early stages. Comparatively speaking, the Puranic heritage is more valuable.

The dynasty genealogies and chronologies the two valid aspects or components of history were first documented and preserved by the Puranakara. The details they have provided about the monarchs of various dynasties and the duration of their rule reflect their historical perspective and chronological sense. They have presented India's dynastic history up to the start of the Gupta era in a fairly organised manner. They also provided information on the Kingdoms and dynasties of the Gupta post-Gupta period along with some chronological data, however it was not particularly systematic [2]. The Buddhist and Jain writing traditions were the other two significant historical writing traditions in ancient India. Before the seventh century AD, a number of semi-historical writings were written by Buddhist and Jain intellectuals. Prior to the seventh century AD, Itihasa-Purana tradition served as the foundation for most of ancient Indian history. However, it is also clear that it had a significant effect on the historical works of the subsequent century. The conventional view of history continued to evolve along with historical understanding, prevalent historical tradition in a modern era, and historical occurrences.

The history of historical literature in ancient India saw a golden age from the seventh and the twelfth centuries AD. Several historical during that time, biographies were created in many locations across India. The court poet was no less than a historian when he penned the history of his patron, outlining his life and accomplishments. These court poets were many. The monarchs who patronised them also deserve credit for pushing them to embark on such projects, which boosted the creation of biographical works. In order to preserve them for the future, they wanted their court poets to chronicle both historical and current happenings [3].

During that time, the court poets of several notable monarchs who hold significant positions in the histories of ancient India wrote their biographies. Some biographies were created by the historical school, which was supported by the Chalukyas of Gujarat, the Paramaras of Malawa, the Palas of Bengal, Kalyani, and the Cahamanas of Sakambari during the post-Harsha era. Additionally, the chronicles were written in Nepal, Gujarat, Kashmir, Odisha, and Sindh. The two important phases in the development of Indian historiography were the composition of historical biographies and chronicles. Important pieces of historical literature include the biographies and chronicles written during that time. Other historical works of different types were also created during this time, in addition to these.

The Jains took history more seriously than the Buddhists, as seen by the quality of the texts they created. They have signed some important treaties, which they may be proud of. They nonetheless contributed significantly to the development of historical literature in ancient

India, just as the Hindus did. One of India's early historians was a Muslim who wrote the chronicle of Sindh. The claim that ancient Indians did not create political history is untrue. Particularly in the biographies and chronicles of the post-sixth century AD, the political events, including battles amongst local princes for political dominance and power, invasions and assaults, wars and conquests, and the creation and collapse of kingdoms, etc., are documented in depth. South India's historical literary legacy is just as rich as that of the rest of India's. Before and after the seventh century AD, a variety of quasi-historical texts were created in south India, including biographies and histories of kingships and dynasties [4].

It is incorrect to believe that, with the exception of Rajatanagini of Kalhana, no other piece of Sanskrit literature warrants even a passing mention in history. The truth remains that Kalhana was the finest ancient Indian historian, and his book was the best ancient Indian historical work ever written. In ancient India, there were many schools of historical writing. Comparatively more than historians from other schools, those from Gujarat, Rajasthan, and Kashmir schools contributed to the development of historiography in ancient India. The authors of these three histories the historical ideas and works of following generations of Indian historians were influenced by the literature of illustrious schools.

In ancient India, there was no lack of historical information or historical writings. The body of works illuminates numerous facets of ancient Indian history and culture. The assertion made by certain academics that regular historical writings by Hindus have long been desired is unpersuasive. The chronologies provided by Kalhana as well as the Puranic, Buddhist, and Jain traditions are very valuable. The ancient Indians did have a sense of history. Of course, we acknowledge that only a select number of them had an impeccable sense of history and were critical historians. In ancient India, there were both historians and historiography. The whole history of ancient India, however, was not preserved by any ancient Indians for future generations. History is created by the historian, therefore the histories we have come from various times and minds [5].

DISCUSSION

The Bharatvarsha concept: India is referred to as Bharatakhanda in ancient and mythical Hindu literature. According to Pauranic legends, it is referred to as Bharatvarsha, or the realm of Bharat, a well-known ruler. According to history, Bharatvarsha sprang from a larger entity named Jambhudvipa, which was regarded as one of the seven concentric fabled islands. The vast river in the North-West known as the Indus is where the word "India" as we know it today comes from. The massive river astounded the early Aryan immigrants in India, who gave it the name "Sindhu," which means a vast sheet of water.

Bharatvarsha was the name of ancient India. Ancient Indian historians and academics have several theories on where the term Bharatvarsha came from. Vedavyasa said that the name Bharatvarsha was taken from the name of the son of the ruler Dhyanta, Bharat. The word "Bharatvarsha" refers to the Indian nation. The Bharata "was a universal monarch who had built a vast empire winning vast areas of land spread all over the four directions," according to the Aitareya Brahmana. The name Bharatvarsha was acquired from him since he had undergone the Aswamedha Yagna. "The land ruled by Manu, the primogenitor of the human race, was named Bharatvarsha," says a Maitareya Purana rumour. Manu was referred to as Bharat for his love of the people and judicial system [6].

According to Jainas and Bhagavadas, Rishabha deva's oldest son, Bharat, had a good character and was a wonderful ascetic. His name served as the basis for the name Bharatvarsha because only a tiny number of minor towns or provinces have historically been found to have gotten their names from famous people, it is impossible to assume that all the

facts are rational. Large nations are given names based on their nationalities and races. In this situation, it is possible to say the Vedic Aryan race known as the Bharata, which is believed to be at the forefront of modern political power, was the source of the term Bharatvarsha. As a result of its culture, Bharatvarsha became the name given to the whole country. The country to the north of the sea and to the south of the Himalaya is known as Bharat because it is populated by the descendants of Bharat, according to the Vayu Purana, which explains this fact.

A Biblical perspective on the idea of Bharatvarsa

Bharatavarsha is the Sanskrit name for the continent that is devoted to light and knowledge ('rata'). The pursuit of kevala jnana, or satchidananda, the everlasting truth and supreme reality, was the only focus of Vedic Rishis. The Rg Veda makes reference to the illustrious and historic Bharata tribe, notably in Mandala 3 of Bharata Rishi Vishwamitra. According to Mandala 7, the Bharatas prevailed in the Battle of the Ten Kings. In Hindu mythology, there were three representations of the "Bharata," one for each of the first three yugas. The earliest known ancient sage, Rshabhdeva, was the father of the first Bharata, who was born during the Satyuga. The Jaina community may trace its spiritual ancestry to Rshabhdeva, who is regarded as the first Tirthankara and is also referred to as Adinath and Siva, the most important yogi in Hindu history.

According to the Jinasena Adipurana, three significant events in Jaina history happened at the same time: Rsabhdeva attained enlightenment and became the first Jina; Bharata's cakra (wheel) appeared in his armoury and declared him a cakravartin (emperor); and Bharata gave birth to a son, ensuring the continuation of the Iksvaku dynasty established by Rsabhdeva. The Adipurana discusses the father and son's development to the karmabhumi (world of karma), where the rule of retribution works and men engage in various jobs (karman), after detailing their many rebirths in the bhogabhumi (world of delight), where redemption is impossible. The Ksatriya, Vaisya, and Sudra castes were established by Rsabhdeva, while the Brahmanas were established by Bharata [7].

The cakravartin's responsibility is to completely conquer every direction (digvijaya) with superior moral and political forces in order to unify the nation under a single moral monarchy and avert chaos. Readers will see that the Cakravartin is not only a perfect leader but also a potent ancient political ideology that was motivated by a vision of the Hindu bhumi as a unity that was not contradicted by the existence of several political power centres. Because of this, ideals from civilization pervaded the whole country and provided the tradition its enduring continuation. As the first cakravartin, Bharata observed a fast, engaged in meditation, conducted puja, and followed the cakra, a representation of his kingship, as it migrated to different regions of the nation on its own. All the way circling Ayodhya, the hub of Aryavarta (the kingdom of the Arya, the noble ones), he stopped to conduct pradaksina at Saurashtra, where the Jina Aristanemi (cousin of Sri Krishna) would be born.

Bharata thus defeated rival rulers and punished those who levied exorbitant taxes on their people. His digvijaya was achieved without the use of force, by intrinsic skill, and as a result of punya (merit) gained through adherence to Jain rules in past lifetimes. He served as an example of the qualities of divine knowledge (brahma jana), penance (tapas), and compassion (daya). The younger brother of Sri Rama and the son of King Dasaratha of Ayodhya, the second Bharata was born in the Tretayuga. The qualities of love (prema), dedication (bhakti), and brotherhood (bandhutva) were all present in him [8].

The Ramayana is a well-known epic, but in a nutshell, Keikayi, King Dasaratha's second wife, plots to have Sri Rama, the heir apparent, banished into exile for fourteen years, and to

have her own son Bharata anointed crown prince in his stead. The distraught Dasaratha dies not long after Rama, who is travelling with his brother Lakshman and wife Sita, leaves.

Bharata later travels to his maternal grandfather's kingdom in Gandhara and returns only to discover the terrible death of his father and his brother's unjust banishment. He is even more tormented by the idea that he may be implicated in this royal plot, therefore he unwaveringly determines not to take the throne. Then, in an effort to convince Rama to go back, he takes the group to the forest. A distinctive Hindu morality is the political abandonment of a kingdom acquired illegally.

The second most revered emblem of righteousness and idealism after Sri Rama is Bharata. He continues to this day to be admired for his dedication to moral principles like as duty, filial love, truth, and righteousness. Bharata, at the behest of Sita's father, monarch Janaka, took the burdensome responsibility of assisting Sri Rama to live righteously, i.e., in exile for fourteen years, when Rama refused to return to Ayodhya as the legitimate monarch. If Rama did not return right away and take the throne at the conclusion of the exile term, he threatened to commit himself. He placed Sri Rama's sandals at the foot of the throne as a sign of His sovereignty after accepting to rule Ayodhya solely in the capacity of a regent [5].

Shakuntala and King Dushyant gave birth to the third Bharata in the Dwaparyuga. The Mahabharata contains a portion of their tale, but Kalidasa is credited with immortalising their love in *Abhigyan Shakuntalam*. The apsara Menaka, sent by Indra to divert the sage, and the sage's daughter, Rishi Vishvamitra, had a child named Shakuntala. Her daughter was reared in the hermitage of Rishi Kanva when Menaka went back to heaven. King Puru, who had given up his youth for his father, King Yayati, was the father of King Dushyant, the youngest of his siblings. The Paurava dynasty was started by him. When Dushyant followed a wounded deer into Rishi Kanva's hermitage while out hunting, he saw Shakuntala caring for the animal. He fell in love, and with only their own witnesses, they secretly wed in the Gandharva manner.

As a sign of his affection and to officially recognise her as his wife, the monarch gave her a ring. Unfortunately, Shakuntala misplaced the ring, and the king would not accept her. She fled to the jungle, where she gave birth to Bharata, who grew up to be so daring and brave that he played with lions. After some time had passed, the ring was discovered, and Dushyant escorted Shakuntala and Bharat to Pratishtan, where Bharata would eventually ascend to the throne. Bharata, who gave India its name, is considered as India's greatest ruler. He had nine sons, but he didn't think any of them were ready to reign after him, so he adopted a competent youngster. Bharata served as a living example of the virtues of *seva* (service), bravery (*shaurya*), and generosity (*dana*).

Thus, the Satayuga, Tretayuga, and Dwaparayuga as well as the country itself were smoothly connected in political and cultural harmony by the three Bharatas (two kings, one prince). Hemaarabhya Yaavadindusarovaram Tam Devanirmitam Desam Hindusthaanam Prachakshatey the Devas established the holy nation of Hindustan, which stretches from the Himalayas to the ocean. The land that is located south of the snowy mountains and north of the ocean is known as Bharat because people who are descended from Bharat live there, according to the Vishnu Purana. Bharatam Naam Bharati Yatra Santatih Uttaram yat samudrasya Himaadreshchaiva Dakshenam Varsham

It is said that the Indian subcontinent reaches from the Himalayas to the ocean. It is referred to as Bharatvarsha, or the country of Bharat, where the Bharata ancestors reside. The Puranas give Bharata great regard as a ruler. According to the numerous Puranas, Bharatvarsh was a territory that belonged to a bigger entity known as Jambu-dvipa. Bharatvarsha on Jambu-

divipa (the continent) was thought to be the innermost of the seven concentric islands or continents into which, according to the Puranas, the world was believed to have been split. In epics and certain Purana, the whole Jambu-divipa is referred to as the Bharatvarsha [9].

Another interpretation is that varsham, which means "country," refers to Bharata's homeland or the homeland of his ancestors. Bharata was the son of Dushyant and Shakuntla and was raised by Rishi Kanva. It is believed that Bharatvarsha is widespread. There were nine divisions of what was formerly known as larger Bharat, according to the Matsya Purana, but they have since sunk under the water and are now inaccessible. These divisions included those bordered by the sea, such as Indradweepe, Kaseru, Tamraparni, Gabhistiman, Nagdweepa, Saumya, Gandharva, Varuna, and Bharat.

Bharatavarsa-Assumptions Concept

Described by Raja Rammohun Roy, a polyglot and Indian reformer, in his published work titled, "Exposition of the Practical Operation of the Judicial and Revenue System of India, and of the General Character and Condition of its Native Inhabitants, as submitted in Evidence to the Authorities in England, with Notes and Illustrations, Also a Brief Preliminary Sketch of the Ancient and Modern Boundaries, and of the History of that Country." India, formerly known as the "Bharat Varsha" after a monarch by the name of "Bharat," is bound on its south by the sea; on its east partly by this sea and partly by ranges of mountains, separating it from the ancient China, or rather the countries now known as Assam, Cassay, and Arracan; on the north by a lofty and extensive chain of mountains, dividing it from Tibet; and on the west partly by the ranges of mountains, It is located between latitudes 8 and 35 degrees north and longitudes 67 and 93 degrees east [10].

Vaarshaa suggests a sizable portion of a continent isolated from other nations by physical barriers like seas, mountains, or vast deserts, according to Raja Rammohun Roy. Additionally, he wrote about Bharat, a noble and strong prince who is said to be descended from the "Indu-Bangs" or moon race. In his report, Raja Rammohun Roy said that the Indian territories east of the Bhramputra River, beginning in Assam, were not included. He did, however, provide the following supporting documentation establishing the exclusion of both the east and west regions.

"On the east, between latitudes 26 and 27 degrees North and 90 and 91 degrees East, the border mountains are broken. Therefore, the nations to the east of the Burrampooter, such as Assam, Ava, Siam, &c as far as 102 degrees east longitude, are regarded by some authors to be part of India, even though they are outside of its natural borders; by European writers, these nations are sometimes referred to as "India Beyond Ganges." There are still remnants of Hindu temples and pieces of Sanskrit literature to be discovered. However, some ancient authors saw these nations as being closely related to China because of how much more Chinese-like their populations' traits were.

At Latitude 34 degrees North and Longitude 70 degrees East, the western border mountains are similarly split. As a result, some believe that Caubul and Candhar are part of India, while others believe that Persia includes the nations that lie beyond that natural boundary. However, there are still a large number of Hindu artefacts that support the earlier theory. Ancient Indian literature referred to the mountains that make up India's eastern and western frontiers as branches of the Himalaya and referred to the country's northern mountain range as well. "The 'immortal Himalaya', the lord of mountains, is located in the north [11]. They serve as a benchmark or line of demarcation on Earth and are submerged in both the eastern and western oceans.

CONCLUSION

The political landscape of the subcontinent was changed by encounters with foreign powers throughout ancient Indian history. The Kushanas and the Huns brought fresh influences and cultural exchanges with them when they invaded Europe. Invasion by the White Huns caused the Gupta Empire to eventually fall. The Delhi Sultanate (13th to 16th century CE), followed by the Mughal Empire (16th to 18th centuries CE), saw the emergence of Islamic governance in India throughout the Middle Ages. During these times, there was a major merging of Islamic and Indian artistic, architectural, and linguistic traditions. Finally, ancient Indian history is a rich tapestry of civilizations, empires, religions, and cultural interactions. Ancient India had incredible advancements in the arts, sciences, and philosophy, from the Indus Valley Civilization through the Mauryas, Guptas, and beyond. Its past helped lay the groundwork for the India of today by illuminating the diversity and tenacity of its populace.

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