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DEPARTMENT OF HISTORY

STUDY MATERIAL

MA HISTORY - II YEAR

MHI33 - HISTORIOGRAPHY

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MA HISTORY (II- YEAR)
MHI33 - HISTORIOGRAPHY
(STUDY MATERIAL)

UNIT- I

The term historiography refers to a body of historical work on various topics. It also refers to the art and the science of writing history. Historiography may be defined as “The history of history”. Historiography is usually defined and studied by topic, examples being the “Historiography of the French Revolution,” the “Historiography of the Spanish Inquisition,” or the “Historiography of Ancient India”. Historiography also encompasses specific approaches and tools employed for the study of history.

Introduction:

History is the study of life in society in the past, in all its aspect, in relation to present developments and future hopes. It is the story of man in time, an inquiry into the past based on evidence. Indeed, evidence is the raw material of history teaching and learning. It is an Inquiry into what happened in the past, when it happened, and how it happened. It is an inquiry into the inevitable changes in human affairs in the past and the ways these changes affect, influence or determine the patterns of life in the society. History is, or should be an attempt to re-think the past.

History aims at helping students to understand the present existing social, political, religious and economic conditions of the people. Without the knowledge of history we cannot have the background of our religion, customs institutions, administration and so on. The teaching of history helps the students to explain the present, to analyze it and to trace its course. Cause and-effect relationship between the past and the present is lively presented in the history. History thus helps us to understand the present day problems both at the national and international level accurately and objectively.

Concepts of History:

History is the analysis and interpretation of the human past enabling us to study continuity and changes that are taking place over time. It is an act of both investigation and imagination that seeks to explain how people have changed over time. Historians use all forms of evidence to examine, interpret, revisit, and reinterpret the past. These include not just written documents, but also oral communication and objects such as buildings, artifacts, photographs, and paintings. Historians are trained in the methods of discovering and evaluating these sources and the challenging task of making historical sense out of them. History is a means to understand the past and present.

Definition of history:

The origin of the word History is associated with the Greek word 'Historia' which means 'information' or 'an enquiry designed to elicit truth'.

History has been defined differently by different scholars. Following definitions indicate the meaning and scope of History.

Burckhardt: "History is the record of what one age finds worthy of note in another."

Henry Johnson: "History, in its broadest sense, is everything that ever happened."

Smith, V.S: "The value and interest of history depend largely on the degree in which the present is illuminated by the past."

Rapson: "History is a connected account of the course of events or progress of ideas."

NCERT: "History is the scientific study of past happenings in all their aspects, in the life of a social group, in the light of present happenings."

Jawaharlal Nehru: "History is the story of Man's struggle through the ages against Nature and the elements; against wild beasts and the jungle and some of his own kind who have tried to keep him down and to exploit him for their own benefit."

Aristotle: "The manifestation of human nature, intentions and motives over the millennia which differed in degree and not in their basic nature."

Thomas Carlyle: "History is nothing but the biography of great men, and is a record of human accomplishment".

Lord Acton: "history is a story of the unfolding march to freedom". This idea was accepted by Turgot and Condorcet as well.

Rowse: "history is a record of the life of men in their geographical and physical environment".

Seignbos: "History is a science of reasoning."

Ernest Bernheim: "History is a science that investigates and presents in their context of psycho-physical causality the facts determined by space and time of the evolution of men in their individual as well as typical and collective activity as human beings."

Rousseau: "History is the art of choosing from the many lies, one which most closely resembles the truth."

Benedetto Croce: "All history is one supreme spirit which is indivisible, but has four different aspects- art, ethics, logic and economics- which emerge from the basic unity of the spirit."

John Findlay: "History is any sequence of events traced in their relations."

Professor Maitland: "History is what people have done and said, above all what they have thought."

G.J Renier: "History is the story of men living in societies, in which group activity, collective response to creative thoughts and sociability and will to serve society and act in the greater interests of common good, is of paramount importance."

Elton: "History is concerned with all those human beings, sayings, thoughts, deeds and sufferings which have occurred in the past and have left present deposits and it deals with them from the point of view of constant change. "

Belgian Historian Henri Pirenne: "History is the story of men living in societies and their deeds."

Like Hegel and others, who insisted on the role of great men in history, Thomas Carlyle argued that history was the biography of a few central individuals, heroes, arguing "The history of the world is nothing but the biography of great men."

The above definitions explain History as a significant records of events of the past, a meaningful story of mankind depicting the details of what happened to man and why it happened. Mainly it deals with the human world.

Nature of History:

1. **A study of the present in the light of the past:** The present has evolved out of the past. Modern history enables us to understand how society has come to its present form so that one may intelligently interpret the sequence of events. The causal relationships between the selected happenings are unearthed that help in revealing the nature of happenings and framing of general laws.

2. **History is the study of man:** History deals with man's struggle through the ages. History is not static. By selecting "innumerable biographies" and presenting their lives in the appropriate social context and the ideas in the human context, we understand the sweep of events. It traces the fascinating story of how man has developed through the ages, how man has studied to use and control his environment and how the present institutions have grown out of the past.

3. **History is concerned with man in time:** It deals with a series of events and each event occurs at a given point in time. Human history, in fact, is the process of human development in time. It is time which affords a perspective to events and lends a charm that brightens up the past.

4. **History is concerned with man in space:** The interaction of man on environment and vice versa is a dynamic one. History describes about nations and human activities in the context of their physical and geographical environment. Out of this arise the varied trends in the political, social, economic and cultural spheres of man's activities and achievements.

5. **Objective record of happenings:** Every precaution is taken to base the data on original sources and make them free from subjective interpretation. It helps in clear understanding of the past and enables us to take well informed decisions.

6. **Multisided:** All aspects of the life of a social group are closely interrelated and historical happenings cover all these aspects of life, not limited only to the political aspect that had so long dominated history.

7. **History is a dialogue between the events of the past and progressively emerging future ends.** The historian's interpretation of the past, his selection of the significant and the relevant events, evolves with the progressive emergence of new goals. The general laws regulating historical happenings may not be considered enough; attempts have to be made to predict future happenings on the basis of the laws.

8. **Not only narration but also analysis:** The selected happenings are not merely narrated; the causal relationships between them are properly unearthed. The tracing of these relationships lead to the development of general laws that are also compared and contrasted with similar happenings in other social groups to improve the reliability and validity of these laws.

9. **Continuity and coherence are the necessary requisites of history:** History carries the burden of human progress as it is passed down from generation to generation, from society to society, justifying the essence of continuity.

10. **Relevant:** In the study of history only those events are included which are relevant to the understanding of the present life.

11. **Comprehensiveness:** According to modern concept, history is not confined to one period or country or nation. It also deals with all aspects of human life-political, social, economic, religious, literary, aesthetic and physical, giving a clear sense of world unity and world citizenship.

Scope of History:

The scope of History is vast; it is the story of man in relation to totality of his behavior. The scope of history means the breadth, comprehensiveness, variety and extent of learning experiences, provided by the study. History which was only limited to a local saga, has during the course of century become universal history of mankind, depicting man's achievements in every field of life-political, economic, social, cultural, scientific, technological, religious and artistic etc., and at various levels-local, regional, national, and international. It starts with the past; makes present its sheet-anchor and points to the future. Events like wars, revolutions, rise and fall of empires, fortunes and misfortunes of great empire builders as well as the masses in general are all the subject matter of history. History is a comprehensive subject and includes-History of Geography, History of Art, History of Culture, History of Literature, History of Civilization, History of Religion, History of Mathematics, History of Physics, History of Chemistry, History of Education, History of Biology, History of Atom, History of Philosophy-in fact history of any and every social, physical and natural science we are interested in. History today has become an all-embracing, comprehensive subject with almost limitless extent.

Values of teaching History:

Value is that experience or fruit which one gets in the path of achieving aim whereas aim is a conscious and active purpose that we always keep before our mind. It always remains before us in the path of achievement. History is valuable as a study in more ways than one. Some of the values are general that is they apply to the teaching of the subject in all circumstances. Other values are limited and specific. They apply to particular types of history, hold for a particular level of schooling or are the necessary result of teaching if carried out in a particular way.

The values of teaching history may be stated as under:

Disciplinary value: History is quite fruitful for mental training. It trains the mental faculties such as critical thinking, memory and imagination. It quickens and deepens understanding, gives an insight into the working of social, political, economic, and religious problems.

Informative value: History is a wonderful treasure-house of information and can offer guidance for the solution to all human problems pertaining to science and art, language and literature, social and political life, philosophical speculation and economic development. History shows us the roots without uprooting the tree. A mere emotional attachment to our past can do us little good, unless it is accompanied with a sober, matured and rational assessment of the values involved. History is a path finder of man's future.

Cultural and social values: It is essential that one should understand the importance of his/her own cultural and social values. We should also develop attachment towards our cultural heritage. History makes us able to understand our present culture. It expounds the culture of the present time by describing the past. It

explains the origin of existing state of things, our customs, our usages, our institutions. It enables us to understand that the transformations in human history were brought about by change of habits and of innovation. One of the main motives of history teaching has been to convey to the pupils the rich heritage of the mankind. It develops an understanding of the different forces which have shaped the destiny of man and paved the way for his development in society.

Political values: History is regarded to be the past politics. According to T.S. Seeley, "The historian is a politician of the political group or organization, the state being his study. To lecture on political science is to lecture on history." History stands as a beacon of hope when some nation is overcast with dark clouds. History is extremely necessary for completing the political and social sciences which are still in the making. History supplements them by a study of the development of these phenomena in time.

Nationalistic value: History teaching renders an effective service in imbibing the young minds with a sense of patriotism. It is through history alone that an Indian child comes to know of the various deeds performed by such patriots as Shivaji, Rana Pratap, Guru Gobind Singh, Rani Lakshmbai, Bhagat Singh, Gandhiji, Nehru, etc. By reading their great lives and deeds, the child can easily be inspired to emulate them. A proper teaching of history can prepare the way for sober nationalism.

Internationalist value: History shows the dependence and interdependence of nations which is the root of internationalism. The domain of history is very extensive and wide. Through a survey of world history, the young learners will come to realize that although different peoples had and still have different customs, habits, laws, and institutions; they have been striving towards the same end. The realization of essential unity of human race is the first step towards fostering universal understanding based on the virtues of tolerance, kindness, love, sympathy, and goodwill.

Educational value: History has unique value and importance because it is the only school subject which is directly and entirely concerned with the behavior and action of human beings. The imagination of the children is developed through the teaching of history. It is logical to treat history as a temporal canvas against which the facts learned in other subjects can be arranged. History is a veritable mine of stories- stories can illustrate even subject of curriculum- the only condition is that the teacher should know enough stories and should know how to narrate them.

Intellectual value: A large number of intellectual values accrue from the teaching of history. It sharpens memory, develops the power of reasoning, judgement and imagination. It cultivates the qualities of reading, analyzing, criticizing, and arriving at conclusions. In historical writings our past is alive and treasured in the form of chronicles, biographies, stories and other forms of literary tradition. Once the pupils' curiosity is aroused and interest awakened, he can easily browse the vast pastures of historical knowledge.

Ethical value: History is important in the curriculum because it helps in the teaching of morality. Through it a child comes close to the valuable thoughts of saints, reformers, leaders, important persons and sages. The children get inspired by the life stories of these great leaders. There are other arguments that go against this notion that history gives ethical teaching.

- Truth or virtue does not always have the victory and falsehood or wickedness does not always come to grief. Many times it has been seen that honest and truth loving man faces difficulties throughout the life and wicked and liars succeed in life.
- On the basis of experience and observations it has been seen that students do not take any interest in the work and life of saints and holy persons. They take more interest in the deeds of warriors and they almost worship them.

- One more argument is that the lives of great men are full of complexities. Both good and evil are present in their characters. It would be unscientific if only their goodness is described. It is possible that students may emulate evils from the characters presented if both the elements are presented.

Above given arguments are quite convincing. Teachers should be given this suggestion that in teaching history they should impart the ethical teaching not directly but indirectly. Vocational value: History has its vocational value. There are several openings for persons well qualified in the subject. They can get jobs of teachers, librarians, archivists, curators of museums, secretaries of institutions, social service workers, and political journalists etc.

UNIT- II

HISTORY AND ALLIED STUDIES

History and Politics:

Politics is the part of the whole of history. Politics is concerned with one aspect of history, namely organized state and its governance. History provides necessary raw material for political science and historical knowledge is necessary for proper understanding of the evolution of political institutions and exercise of political power. History provides innumerable examples of organized states like ancient Greece, Rome, India and China and the post-Renaissance nation states. Plato and Aristotle formulated their political ideas and ideals from a study of contemporary political system of the different Italian States and wrote his The Prince. Montesquieu, an admirer of British institutions, wrote his The Spirit of Laws on the basis of his study of the political systems of the countries of the West as well as the East. Likewise, Rousseau's Social Contract, Locke's Civil Government and Austin's Sovereignty drew heavily on history and in turn exercised a profound influence on the course of history.

History and Geography

Geography and Chronology are still considered to be the right eye and left eye of history. The indelible influence of geographical factors on history has always been recognized. The Himalayas and the jungles of Assam have restricted foreign invasions of India to the North and North and acted as a barrier, to a large extent, to close relations between the two fundamental divisions of the country. The broken coastline facilitated ancient Greece to develop her naval power. The Gobi and Mongolian deserts provided security to china. The geography of Egypt has preserved her hoary civilization. The geographical discoveries of the latter middle Ages altered the course of history. Knowledge of the geography of England is necessary to understand the process of industrialization in that country and the consequent colonization. The impact of

geographical climate on culture was recognized by Montesquieu, Buckle and Huntington. Anthro-geography or human geography is concerned with the study of the influence of geographical factors on human behavior.

History and Economics

Economic activities of man have a positive correlation with historical developments. History also deals with the economic experience of man from age to age. An understanding of history is a prerequisite for an appreciation of economic engagements of man, the development of economic institutions and the formulation of economic theories which have a bearing on the working of society. Hence, historical source materials concerning matters economic, found in ancient and medieval documents and inscriptions, can be of great help to scholars of past economics. Similarly, present day historians cannot afford to neglect the economic the economic crisis of the thirties and the post-war economic developments all over the world.

History and Sociology

History is the study of the deeds of men living in societies. Sociology is a scientific study of society. History and Sociology were closely inter-linked till Aguste made the latter a separate science. And yet, the interaction between the two subjects remains intimate. Eminent sociologists like Emile Durkheim and Maxweber profoundly influenced history by their studies of social institutions. The sociologists worked on the same historical facts and tried to discover causal connections between them. In other words, sociologists thought scientifically about the same facts about which the historians thought empirically. Whereas the historians were busy discovering and stating the historical facts as they were the sociologists were engaged in interpreting those facts sociologically.

Both History and Sociology are concerned with the causes and consequences of group life of man. History provides concrete data concerning a cross-section of any given society at a particular time as well as the dynamic aspects of social and

institutional change. Since history is devoted to describing the behavior of groups in political, religious, military, diplomatic and economic situations “the accuracy and insight of the historian would be materially enhanced by the knowledge of the elementary principles of sociology”. Thus, it will be seen that both History and Sociology are concerned with the study of man in Society and as such they are complementary to each other. Renier goes a step further and says that “Sociology needs history more than history sociology”.

History and Literature:

The relationship between History and Literature has been close and continuous. There was a time when history itself was considered as a branch of literature. Literature depends on history for themes, plots and characters. Similarly, history relies on literature for evidences required for the reconstruction of the past. Literary style adds charm and grace to the writing of history. Literature serves as a sure means to make historical themes, conceptions and characters immensely popular. It portrays human beings in action and gives us the author’s considered opinion on human character. Essayists, poets and portrait painters do it in their own way. In short, literature stimulates our attention by portraying human problems and assists the growth of human understanding with which history is concerned.

History and Psychology:

History is related to psychology in several ways. Both are concerned with the study and understanding of human behavior. Human behavior is human nature in action and character is habitual behavior. The historian needs to understand human behavior for the sake of explaining the behavior of men who lived in the past. An understanding of human behavior, conduct and character can be acquired from literature and doctrines of psychology through observation. Psychological insights will enable the historian to make a meaningful analysis of the motives and actions of men

and societies. Mass psychology will explain mass hysteria which moves millions into mass action. Also, it will help us to understand better the charisma of heroes of history.

TYPES OF HISTORY

Political History:

For a pretty long time historians were preoccupied with matters political. Seeley went to the extent of saying that "History is past politics; and politics is present history". "Political history is the history of political thought", said R.G. Collingwood. Political history was once the story of kings, queens, courtiers and their intrigues, wars, treaties etc. Their deeds and misdeeds mattered most. Conquest was a vital factor in the affairs of a country. People were fascinated by the rise and fall of kings and queens, kingdoms and empires. That aspect of human action within or about or through the state came to be treated as political history. Voltaire, Machiavelli, Guizot, Augustin, Pirenne, Thierry, Macaulay, Droysen, Ranke were all primarily interested in the political history of states. In fact, Hegel extolled the state as the noblest of God's earthly achievements! All of them placed the State - an artificial phenomenon - in the first rank. But all history is not politics. It is not one-dimensional. The new interest in knowing the experiences of the common people has brought about a welcome change in historical writing.

Constitutional History:

Though an important branch of political history, Constitutional History has attained the status of an independent discipline. It deals with an aspect of the state organization. Viz. the constitution of the Government. Unlike the political history, it is not concerned with the struggle for the mastery over the state. On the other hand, it deals with political institutions which Renier calls "habits of societies"⁵ Constitutions are nothing but human habits made concrete; they are the methods, the conventions and the practices adopted by men in governing the state. Written constitutions and constitutional conventions are the subject matter of constitutional history. However, it

lacks self-sufficiency. For instance, medieval manor cannot be considered as the constitutional expression of medieval politics, since it was also a socio-economic manifestation of the medieval life. The constitutional historian has, therefore, to go beyond the confines of constitutional history if he is to provide an accurate and satisfying history.

Military History:

Military history narrates the story of Military Operation. It deals with warfare in every form and aspect; technical; tactical and strategic. It also covers military engineering, ballistics, logistics and military transport. The military historian is not merely concerned with military planning but also the impact of wars on the fate of nations and life of the people. Thucydides the History of the Peloponnesian War is a classic example of military history. Outstanding works have been written on the South Indian Rebellion, the Great Indian Mutiny, the American Civil War and the first and second world wars. A military historian has to collect the past military events through patient research. He has to consult auxiliary disciplines in order to convert events into cogent and coherent military history. He must also draw from psychology to find answers to questions concerning military morale. He has also to narrate experiences of military societies which form regimental history. At present, military history includes land, naval and aerial warfare.

Social History:

Trevelyan, the well known author of the Social History of England, defined it as "history with the politics left out". The Dutch historian P.J.Blok called it "the thought and the work, the daily life, the belief, the needs, the habits of our ancestors". Auguste Comte demanded that historical facts should be used as raw materials by social historians. Social history excludes the political, constitutional, parliamentary, legal, diplomatic, military and national aspects of history and includes morals, manners, religion, food, dress, art, culture etc. in its fold. In short, social history is the history of

human society in its social aspects. It is also concerned with the origin and development of social institutions. Since social history is concerned with the daily life of the inhabitants in past ages it has received the attention it deserves from the historians.

Economic History:

There was a time when economic history was considered to be a branch of social history. In fact, the Dutch historian Van Dillen identified the two and called the composite discipline Socio-Economic History. Later, when social history became an autonomous branch of knowledge economic history emerged as a distinct discipline. Adam Smith's *Wealth of Nations* was the classical treatise on economic history. Montesquieu was profoundly influenced by it. Karl Marx's economic interpretation of history widened the scope of economic history and stimulated the study of economic factors and forces to an unprecedented extent.

Sir William Ashley defined economic history as "the history of actual human practice with respect to the material basis of life". N.S.B. Gras defines it as "the story of the various ways in which man has obtained a living". German Professor Heeren interprets the history of antiquity in terms of economic relations of the people. The history of economic thought forms part of economic history. The economic historian seeks to know as to what extent economic ideas have arisen out of economic conditions over a period of time. It takes into account the close connection between economic theory and economic history. As a result of these developments the historian increasingly relies on the results of the work of economic historians.

WHETHER SCIENCE OR ART

History-a Science or an Art:

Opinions are very much divided on the question whether history is a science or an art. History is a science in the sense that it pursues its own techniques to establish

and interpret facts. Like other natural sciences such as the Physics and Chemistry uses various methods of enquiry such as observation, classification, experiment and formulation of hypothesis and analysis of evidence before interpreting and reconstructing the past. History also follows the scientific method of enquiry to find out the truth. Though historian uses scientific techniques, experiment is impossible since history deals with events that have already happened and cannot be repeated.

History is a Science:

In what respects history could be considered a science?

First, as an enquiry after truth history is a science. It is a kind of inquiry or research. It does not consist in collecting what is already known and arranging it in a pattern. On the contrary, it consists in fastening upon something which is not known and try to discover it. It is, in fact, a means to an end; not an end itself.

Secondly, like science history begins from the knowledge of our own ignorance and proceeds from the known to the unknown, from ignorance to knowledge, from indefinite to definite.

Thirdly, history seeks to find things out. It provides answers to questions asked by historians. Each science finds out things in its own way. In this sense, history is the science of *res gestates*, i.e. the attempt to answer question about human actions in the past. In short, history is an investigation to find out what happened at a given time and place.

Fourthly, history is a science since it rests upon evidence and reasoning. It is built on facts as a house is built on stones; but mere accumulation of facts is no more a science than a heap of stones in a house. The collected data is scientifically analyzed, classified and interpreted.

Fifthly, history employs scientific methods of enquiry. It uses various methods of investigation such as observation, classification, and formulation of hypothesis and analysis of evidence. The inductive view of historical method, i.e. collecting facts and interpreting them is an accepted method of science.

History is an Art:

As the narrative account of the past, history is an art. As a narrator the historian looks at the past from a certain point of view. He expresses his personality in his work like a seasoned artist. Absolute impartiality is impossible in history because the author of history is a narrator and hence an artist. Further, an historian the artist differs from a scientist when he communicates his results. The scientist simply reports whereas the historian conveys the human experience. In history historian's ethical standards and intellectual integrity play a significant part. Like an artist, the historian also must have the capacity for imaginative sympathy to reconstruct the past, on the basis of records. The manner and style in which the historian gives his narrative is important.

Historians like Gibbon, Carlyle, Macaulay, Trevelyan and others distinguished themselves by the artistic qualities of their work. Like the work of art its wholeness and harmony and truth are inseparable from a concrete and vivid appreciation of its parts. History also displays fine feelings and emotions. Like literature history excites discovery of truths of character and universal values of life. History speaks only when spoken to. To the indolent and the indifferent it is as silent as Sphinx. Like an adept artist unless one puts oneself into other's place history loses its humanity; the subtle differences of outlook and sensibility between ourselves and our ancestors are blurred. Who can say that history is a painting which requires no frame, a precious stone which needs no setting?

Arguments against History as a science

1. *No forecasting:* Rickman has rightly said, "History deals with sequence of events, each of them unique while Science is concerned with the routine appearance of things and aims at generalizations and the establishment of regularities, governed by laws." A historian cannot arrive at general principles or laws which may enable him to predict with certainty the occurrence of like events, under given conditions. A scientist

on the other hand, looks at knowledge from a universal angle and arrives at certain generalizations that help him to control the present and predict the future.

2. *Complex*: The facts of history are very complicated and seldom repeat in the real sense of the term.

3. *Varied*: The underlying facts of history have wide scope. They are so varied that they can seldom be uniform.

4. *No observation and experimentation*: Historical data are not available for observation and experimentation.

5. *No dependable data*: Historical data are the products of human thoughts and action which are constantly changing. They therefore cannot provide dependable data for the formation of general principles and laws.

History is both a Science and an Art

History is a unique subject possessing the potentialities of both a science and an art. It does the enquiry after truth, thus history is a science and is on scientific basis. It is also based on the narrative account of the past; thus it is an art or a piece of literature. Physical and natural sciences are impersonal, impartial and capable of experimentation. Whereas absolute impartiality is not possible in history because the historian is a narrator and he looks at the past from a certain point of view. History cannot remain at the level of knowing only. The construction and reconstruction of the past are inevitable parts of history. Like the work of art, its wholeness, harmony and truth are inseparable from a concrete and vivid appreciation of its parts. History, in fact, is a social science and an art. In that lie its flexibility, its variety and excitement.

UNIT- III

GRECO-ROMAN HISTORIOGRAPHY:

Introduction

The practice of writing history in the ancient world differed markedly from the practices employed by historians today, in large measure because ancient historians conceived of their task differently. The term “history” derives from the Greek word *historiê*, which means “inquiry,” used by Herodotus to describe his work. This inquiry could take many forms, and the boundaries between history as we understand it and such genres as ethnography, geography, and biography were never clearly defined. To the extent that ancient historians did practice their craft in a way familiar to us, the choice of genre impacted the work that each has left to us. In addition, deep connections with other forms of writing, including prose genres such as oratory as well as poetic genres of epic and tragedy, contributed to the development of historical writing in ways not always recognizable to the modern practice of history. Most ancient histories were explicitly didactic in nature. They aimed to be useful to the reader either imparting practical knowledge on how to address certain situations or lessons for moral improvement through the provision of historical examples; sometimes they aimed at both at the same time. Even making sense of the past meant something different in a world where the gods might be considered to play active roles in human affairs. Modern scholars have therefore expended energy in exploring the ways that ancient historians approached issues that are central to our own notions of historical writing, including most prominently the truth value of a text, a historian’s use of sources, and his objectivity. These studies have made it abundantly clear that ancient writers aimed both to make sense of the past and to produce works of literary merit and that the

boundaries between history and other genres always remained fluid. There is considerable disagreement among modern scholars over how far individual historians pushed the boundaries in balancing their aims with their understanding of their task, and modern readers must constantly work to be aware of the differences between ancient and modern historiography to make use of these texts in an appropriate fashion.

The four historians we have selected for study are amongst the best-known in antiquity: Herodotus and Thucydides, who wrote in Greek, and lived in the 5th century BCE (BCE means Before Common Era, also known as BC while CE means Common Era, also known as AD), and Livy and Tacitus, who lived during the Augustan era of the Roman empire (c. 1st century BCE -1st century CE) and wrote in Latin. The 5th century BCE is often regarded as constituting a classical age in the history of Greece in general and Athens in particular, while the Augustan era is viewed as marking the heyday of the Roman Empire. The works of these historians can be located within these political and cultural contexts. Nonetheless, it is worth bearing in mind that there are no easy correlations between these contexts and the specific forms of historical investigation that emerged. We might expect that these histories were composed to justify, eulogize, or legitimate contemporary political changes. While this expectation is not belied entirely, it is also evident that Livy and Tacitus were highly critical of their contemporaries: these histories are not simply eulogistic but are marked by anxieties about the present.

[HERODOTUS \(C.484-425 B.C\)](#)

The outbreak of the Persian War in the 5th Century B.C was turning point in the development of Greek historiography. "When Ionia fell her cities bequeathed their culture to the Athens that had fought to save them and transmitted to it the intellectual leadership of Greece". The Ionians who migrated to Athens during the war brought with them the tradition of chronicle writing and criticism to the main land .in other words the Greco -Persian war the most momentous conflict in European history freed

Greece from the dictation of oriental despots and eastern mysticism won for Greece the first great experiment in liberty. Secured for Greek enterprise full freedom of the sea and stimulated the pride and spirit of the people Greece entered upon its Golden age. The new spirit of victory and freedom found expression in historical writing as well. In fact, one of the great achievements of Periclean prose was history. A new kind of historical writing found expression and reached its culmination in the immortal historical works of Herodotus Thucydides Xenophon and Polybius. First Sight - Seer Herodotus was the native of Halicarnassus, a Dorian settlement in Asia Minor. He was born of a family of considerable political clout. As a student he studied Greek poetry and was impressed by Homer's epics. He was also influenced by the chronicles of Hecataeus. He was excited at the age of 32 because of his uncle's involvement in political intrigue! Along with his uncle Herodotus embarked upon extensive travels. He was the first to set out to travel over the earth as far as man could go. Difficulties, discomforts and dangers were nothing to him. How far he traveled is hard to say. But he certainly went as far east as Persia and as far west as Italy. He knew the Coast of the Black Sea and had been to Arabia. In Egypt he went up the Nile to Assouam. Probably he had been to Thrace, Scythia, Babylon, Cyrene, Libia, Sicily and India. Herodotus was thus the first sight-seer of the world. After the completion of the period of exile he settles down in Athens and lived in the court of Pericles for forty years. Then Herodotus retreated to Thurii, an Athenian Colony in Italy, where he breathed his last.

Herodotus hazarded his travels with insatiable thirst of knowledge and "observed and enquired with the eye of the scientist and the curiosity of a child". Armed with a rich assortment of notes concerning the geography, history and manners of the people, which he meticulously and methodically collected during his far-reaching travels, he composed his monumental Histories. His work consists of 9 books, each one of them being named after one of the 9 Muses, the first book is presided over by Clio, the Muse of History. The first five books recount the early conflicts between the East and the West and the developments in Greece. The sixth one describes the Ionian revolt and the campaign of Marathon. The last three books describe the Graeco-Persian Wars.

Two thirds of the books are devoted to his journeys and what he learned on them. The remaining one third deals with the Persian Wars. His travels provide the “stage setting” for his central theme.

THUCYDIDES (C.471-399 B.C)

Thucydides was born with a silver spoon in his mouth. Son of a rich Athenian owner of gold mines in Thrace he received the best education available in Athens. He was brought up in an environment of Greek enlightenment and skepticism. At the age of 36 he was chosen one of the two generals to command a navel expedition to Thrace. Because of his failure to relieve Amphipolis in time from the Spartan siege he was exiled! Like Herodotus he spent the next couple of decades in travel, especially in the Peloponnesus. Soon after the oligarchic revolution in 404 B.C. he returned to Athens. Thucydides died, some say murdered, in 396, leaving unfinished his monumental work,

History of the Peloponnesian War.

The suicidal struggle between the two mighty Greek City-states, Athens and Sparta, is the central theme of Thucydides „History. He opens the narrative where Herodotus left off at the close of the Graeco-Persian War. He begins his book with the following words. “Thucydides an Athenian, wrote the history of the war between the Peloponnesians and the Athenians from the moment that it broke out, believing that it would be an important war, and more worthy of relation than any that had preceded it... the conclusions I have drawn from the proofs quoted may, I believe, be safely relied on... In fine, I have written my work not as an essay which is to win the applause of the moment, but as a possession for all time” After this prefatory remarks he gives a summary of the developments in Greece from the Minoan times to the Persian Wars. Then he proceeds to a description of the central theme, viz., the origin, development and denouement of the civil remains incomplete. Written in two stages his History

seeks to narrate the civil struggle of 27 years as one war. Perhaps latter historian divided his work into eight books on the basis of Chronology.

Father of Scientific History

Thucydides is not a chronicler. He is a seasoned historian. He claims that his conclusions are drawn from the proofs and he does not exaggerate at the expense of truth. Turning away from the „region of legend“, he proceeds upon the clearest data, proofs and evidence and arrives at conclusions “as exact as can be expected and evidence and arrives at conclusions “as exact as can be expected in matters of such antiquity”. His history is surprisingly devoid of romance. In his inimitable words his work is written on the basis of “an exact knowledge of the past as an aid to the interpretation of the future – which is in the course of human affairs, must resemble, if it does not reflect, the past-I shall be content”.

Thucydides relied on search and research. He had a thorough knowledge of his predecessors, especially Herodotus. He left no stone unturned in his efforts to explore all available sources. As a general in the Athenian army he observed the developments, visited the friendly states and met prisoners of war. During his exile he had occasions to discuss at length the cause and course of the war with the Spartans. He made copious notes of the speeches of war veterans. He made copious notes of the speeches of war veterans. He ascertained the accuracy of the information, analyzed the data and arrived at conclusions. His mastery over details is indeed amazing.

Thucydides is scrupulously impartial in his approach. As an Athenian he laments over the fall of Athens but as an historian he admires Spartan discipline. He balances the account of military campaigns with the description of political developments. He is strictly neutral on controversial issues. He never departs or swerves from the central theme of his History. He turns a deaf ear to credulous statements, hearsay reports and cock and bull stories. He avidly applies the yardstick of reason and mercilessly eliminates statements based on beliefs, traditions and superstitions. He frankly confessed: “My history might have been more interesting had I made it more romantic. But I shall be satisfied if it proves useful to investigators who

wished to know exactly how things happened in the past". As he is analytical in his approach so is his style didactic, prosaic and terse. His accuracy is unassailable. In short, Thucydides is "the father of scientific method in history".

LIVY

Livy (c. 64 BCE- 17CE) was a contemporary of the most famous imperial figure in Roman history, Augustus. However, he was not part of the senatorial elite, nor was he directly associated with politics. Yet, it is perhaps not accidental that he chose to write a monumental history of Rome, which ran into 142 books. Unfortunately, more than a hundred of these books were lost, and some survive only in summaries written by later authors. In its entirety, the work traced the history of Rome from its legendary origins to c. 9 BCE.

TACITUS

Tacitus (c. 55-119 CE) was closely associated with imperial administration, and a wellknown orator. His *Annals* delineated the history of the Roman Empire for about fifty years (between c.14 and 65 CE). The work begins with the end of the reign of Augustus, and represents the concerns of the military/administrative elite, its preoccupations with questions of succession, and the role of the army in political affairs. What distinguishes his account is that, although he was an "insider", he was often critical of imperial policies and intrigues. In other words, his work suggests that the Roman elite were by no means a homogeneous entity.

MEDIEVAL ARAB HISTORIOGRAPHY

Though, the beginning of scientific historiography in Arabic may be traced to the second century of Islam and is associated with the life and behaviors of the Prophet. Before it, there was a memory bank to serve as a source of information. In other religious traditions the memory banks lived for thousands of years but in Islamic

custom it was replaced by written sources after the end of the first century of Islam. No doubt, human brain has astonishing capacities to preserve information in relation to the past, yet the extensive passage of time could distort the information and events. This distortion or dissimilar version of the events and actions of individuals made the task of scholars hard. In view of this scholars tried their best to preclude that eventuality by several means of scrutiny.

Eighth and Ninth Century Historians

A big corpus of historical literature was produced by the Muslim scholars in Arabic throughout the second century of Islam. Efforts were made to collect all oral traditions floating down the stream of time. The oral traditions were critically examined and incorporated after their veracity had been ascertained on the foundation of source criterion. As the writers were motivated by religious spirit to compile their works on the history of Prophet for the benefit and guidance of their contemporaries and the posterity, their works are valuable because the historical information contained therein was cautiously sifted, separating facts from popular legends and fiction. In other languages, the historians took pains to separate historical jewels from dust and pebbles. Of the early historians, mention may be made of Ali bin Muhammad al-Madaini. He was a prolific writer, accounted to have composed hundreds of books. His works on the history of Caliphate and monographs on the history of Basra and Khurasan are of great importance. Though none of his works have survived the ravages of time, the passages quoted by other writes in their works testify to the importance of his pioneering efforts. By applying the sound ways of criticism, he gained fame for his work and it served as a source for the compilations of the succeeding era. Inspired by Al-Madaini, Muhammad bin Omar al-Waqidi, Ibn Sad, and Ahmad bin Yahya Al-Balazuri composed significant works that left enduring impression which is discernible in the critical accuracy of historical information amongst the historians of the succeeding era. Al-Waqidi's history has been written in a plain narrative approach. His *Kitab al-Maghazi* provides a comprehensive explanation of the campaigns led by the Prophet. Ibn Sad utilized it in

the preparation of his history of the Prophet but supplements it by incorporating the Prophet's edicts, letters, and copies of agreements that were accessible. As regards Ahmad bin Yahya Al-Balazuri, he brought to completion his celebrated history, entitled *Futuh al-Buldan*, sometime after 861 A.D. The revise of the extant copy of *Fatuh al-Baldan* shows that before its completion, the compiler had prepared an earlier version which was more voluminous. Al-Balazuri appears to have incorporated all the information that he had composed from dissimilar sources. Later on, he revised it and deleted what he thought inauthentic and not corroborated by other historical facts gathered. So, his revised version became invaluable and was preserved by the posterity. Besides information in relation to the life and achievements of the Prophet and the significant events that took lay throughout the times of the Caliphs, the Arab conquests of the non-Arab lands, including Iran, Makran and Sind provinces in India have been incorporated in this work..

Tenth Century Historians

The classical custom recognized by historians reached its culmination in the celebrated history of Muhammad bin Jarir al-Tabari entitled *Tarikh al- Rasul wal-Muluk*. It needs to be pointed out that Al-Tabari was primarily a traditionalist, and in his history he aimed to supplement his commentary on the *Quran*, by presenting the historical custom of Islam with the similar fullness and critical approach as he had done in the earlier work. But against this weakness necessity is set the positive excellence of the rest, which by its power and comprehensiveness marked the secure of an epoch. He spared no efforts to verify the proof he accepted for inclusions in his work. No later compiler ever set himself to collect and investigate afresh the materials for the early history of Islam, but either abstracted them from his *Tarikh*, sometimes complemented from Al-Balazuri, or else began where he had left. It may also be added that Tabari's history is the first source to record the great appeal that the teachings of the Prophet had in the middle of the youth and the downtrodden people in the early days of Islam. He points out that the early companions of the Prophet, mainly of whom were looked

down upon by Meccan aristocrats for their low social status became the leaders of Islamic revolution. Further, Tabari's *Tarikh* pointed out the ideological commitment to Islam and the ideological unity of the Muslim society crossways the lands although the political fragmentation had taken lay throughout his own times. In short, his *Taikh* is valuable in so distant as it registers the socio-religious changes brought in relation to the by Islam, such as the rationalization of religious and para-religious phenomenon, development of scientific curiosity and of a critical sense which entailed a new organisation of knowledge and mastery of the world imagination.

With Al-Musudi,, a junior modern of Al-Tabari, a fresh intellectual element enters into Arabic historiography. Al-Musudi is, indeed, entitled to be reckoned amongst the major Arabic historians. He was not only a historian but also a geographer in his own right. His geographical information was gained chiefly by his wide travels. He was therefore able to add a new dimension to Arabic historiography by combining geography with history since human history exists in a definite environment. Al-Masudi describes the environment of a country with the history of its people in his work, *„Muruj al-zahab“*. He recognizes the principles of scientific account and of correction and coordination of human action and physical facts. Though Al-Masudi regularly indulges in *„Cosmographical‘* theories borrowed from earlier works, his main contribution was the application of the results of his travels and personal observations to history and the recognition of cause and effect in related phenomenon – human and physical – through the relative revise of dissimilar parts of the recognized world. It is also worth pointing out that Al- Masudi is the precursor of Ibn Khaldun, the late fourteenth century Arab historian who is measured a philosopher of history and the father of contemporary sociology. Because Al-Masudi's *Muruj al-Zabab* rests on sure theoretical foundations; its author reflected thoughtfully on the way and purpose of history. All this made early Arabic historiography rich both in content and excellence. It also led the scholars to recognize it as a science in its own right. With this recognition,

history entered in a era of rapid expansion. From the third to the sixth century of Islamic era, a big number of historical works were written.

These incorporated the significant works on the history of dissimilar regions of the Islamic World. Each region had its own history compiled by a local historian. For instance, Abd al-Rahman bin Abd Allah Ibn Abd al- Hakam composed the history of Egypt and the Arab conquests in the West. It is noteworthy that in this work the explanation of conquests is based on the traditions, a mix of authentic and untrustworthy local ones. More sober and matter-of-information, almost certainly, were the local histories compiled throughout the third century of Islam. All of them appear to have been lost except for one volume on the history of Baghdad, compiled by Ibn Abi Tahir Taifur. As for those which were produced after the third century, some of them have survived and contain much valuable material not accessible in the earlier common histories. This additional material is of great importance because it supplements a big amount of historical information. Another important development which necessity be taken note of is that the 4th century of Islam onwards, the recording of political history passed mainly into the hands of officials and courtiers. This change affected form, context, and spirit of history writing. It was an easy task for such officials to compose a running chronicle rather than a critical analysis of the events and people associated with them. The sources from which they drew their information were mainly official documents and their own personal get in touch with the court and behaviors taking lay approximately them. It was inevitable that their presentation of events was to be influenced by their own bias and reflected narrow social, political, and religious outlook of their class. These historians appear to concentrate mainly on the behaviors of the ruler and the happenings at court. Though, the information provided by these authors with regard to the external political events of the age is usually more reliable notwithstanding their limitations. This is testified by the historical accounts of Egypt and of Andalusia written by Ubaid Allah bin Ahmad al-Musabbihi and Ibn Haiyan al-Qurtubi.

UNIT - IV

FRENCH HISTORIOGRAPHY

In this part we will talk about the individual contributions made by some significant Marxist historians in the West whose writings provided new orientation not only to Marxist historical theory and practice but to historiography in common.

MARXIST HISTORIANS

Georges Lefebvre

Lefebvre, a French historian, was crucial in the development of Marxist social history. He is best recognized for his work on the French Revolution. His book, *The Coming of the French Revolution* provided a common synthesis of the views which argued that the Revolution was a bourgeois one and was caused by the opposition of the French nobility to reforms in 1787-88. Lefebvre's main contribution, though, is in his insightful studies of the French peasantry. He related the Revolution to the peasantry and argued that it was basically a peasant revolution. In his quantitative revise of the French peasantry, *The Peasants of Northern France throughout the French Revolution* true of the peasant society and economy and the peasant mentality presently before the Revolution. After a thorough revise of archival material relating to feudal dues, taxation, sale of church lands, changes in religious practices and Terror records, Lefebvre outlined the differentiation within the peasant society and peasants' response to the appeal of Revolution. This revise was followed by his great work on the peasant fear and hysteria throughout 1789 resulting from an imagined aristocratic conspiracy, *The Great Fear of 1789* in the *Annales* School, as is apparent in his articles 'Revolutionary Crowds' and 'The Murder of Count of Dampierre' *Revolution*, 1954, where he used storytelling to explore the mentalities of the peasants. Therefore, Lefebvre's contribution ranges from quantitative history to psychological and sociological characteristics of peasant's subsistence to history of mentalities.

George Rude

Rude was one of the mainly significant Marxist historians who pioneered the history from below. The major region of his research was the French Revolution and the popular participation in it. In books like *The Crowd in the French Revolution*, *Revolutionary Europe: 1783-1815* and *The Crowd in the French Revolution*, he discussed in detail the nature of the Revolution and the participation of ordinary people in it. He argued that the general people who took part in the riots should not be measured as irrational mobs, but as thinking men who had scrupulous aims in mind.

Albert Soboul

Soboul was a French historian who has significantly contributed to the debates in excess of the nature of, and reasons for, the French Revolution. Although he rejected any easy explanation of the Revolution as directly caused by the bourgeoisie, he accepted its overall bourgeois character. In his book, *The French Revolution*, Soboul adhered to the traditional Marxist location of characterizing it as a bourgeois revolution, despite criticism of this view by Alfred Cobban in 1955. Though, Soboul's mainly significant contribution to social history consisted in his revise of the Parisian *sansculottes*. It was these people who took the Revolution to its radical conclusion. Soboul was one of the pioneers who comprehensively studied the composition and role of these people. He also wrote in relation to the French peasantry and their role in the Revolution

MODERNISM

The procedure of modernity began in the European countries approximately the time of Renaissance. Its centre lay in the origins and growth of contemporary sciences which recognized a quest for certainty, truth, exactitude, common principles and universal laws. Its ultimate philosophical justification was achieved in the works of philosophers like Descartes, Enlightenment thinkers such as Voltaire, Montesquieu and

Diderot, the German philosophers such as Kant and Hegel and several other philosophers and thinkers. Modernity was said to herald the end of the Middle Ages or Feudalism in Europe, and usher in an era where Cause reigned supreme. The philosophers of modernity from Descartes to the post-Enlightenment thinkers to Marx and Weber denounced the medieval values, faiths and beliefs. Although some of them, like Marx, were critical of modernity, they upheld mainly of its values and norms. Alain Touraine, a French sociologist, has stated that the dominant conception of modernity was that of a sharp break from the past:

The mainly powerful Western conception of modernity, and the one which has had the mainly profound effects, asserted above all that rationalization required the destruction of so-described traditional social bonds, feelings, customs, and beliefs, and that the agent of modernization was neither a scrupulous category or social class, but cause itself.... The West... existed and conceived modernity as a *revolution*.'

The social sciences, including history, were integrally related to the creation of this modernity. Great thinkers like Hobbes, Montesquieu, Voltaire, Hume, Adam Smith, Bacon were both products and producers of this modernity. Their theories were used for legitimizing and maintaining centralized, bureaucratic states, creating new institutions, and molding society and economy in new methods. Modernity may be said to consist of several values and beliefs which incorporated:

Faith in the usefulness and correctness of contemporary science and technology;
Belief in Enlightenment principles that the society should follow the path of Cause and that myth and religion should have no role in shaping social values; Belief in a linear, progressive and transparent course of human history; More reliance on universal principles in comparison to particularity; Faith in the autonomous, self-conscious individual who is master of his destiny; Belief that contemporary science and Cause would conquer nature and provide rise to affluence, freedom and a life free from fear of mortality. Separately from new philosophical principles, modernity also generated powerful material forces which gave rise to contemporary industries, capitalism, and an entirely new set of social dealings in Europe by the nineteenth century. This new

industrial society was marked by urbanization, bureaucratization, individualism, commodification, rationalization and secularization. By the mid-nineteenth century, the procedure of modernity had approximately totally eliminated the economy, society and polity of the middle Ages in Western Europe and North America. Instead, it had given rise to a totally new economic, social and political order.

As the modernity generated unprecedented progress, it also created enormous sufferings. The peasantry, workers and artisans were all forced to go through terrible misery in the procedure of being modernized. Even more sufferings were due for the colonial territories in Asia, Africa, Latin America and Australia where the colonizing Europeans eliminated the local people, occupied their lands and drained the economy for their own benefits. This imperialist drive led to the death of millions in colonial territories, enormous distortion in their cultures and traditions, and terrible burden on their possessions.

POSTMODERNISM

Postmodernism and post modernity are sometimes used interchangeably. In information, both conditions denote dissimilar, though related meanings. While post modernity has been used to characterize the economic and social circumstances of subsistence in modern urbanized societies, postmodernism denotes the philosophy which has now arisen after and in opposition to the philosophy of modernity. In the following sub-parts, we will talk about the concepts of post modernity, the history of the term postmodernism and finally the vital concepts relating to postmodernism.

Post Modernity

It has been a belief in the middle of some, particularly the postmodernists that we have passed beyond modernity and the age we are now livelihood in is a postmodern one. Keith Jenkins, one of the postmodern theorists of history, declares that Today we live within the common condition of *post modernity*. We do not have a choice

in relation to this. For post modernity is not an ideology or a location we can choose to subscribe to or not; post modernity is precisely our condition: it is our fate. ‘

Frederic Jameson, a benevolent critic of postmodernism, also thinks that postmodernism is a cultural procedure initiated by a radical change in the nature of capitalism. In a well-known book, he has characterized postmodernism as the ‘cultural logic of late capitalism’. Basing in this belief in relation to the emergence of a new society, many thinkers have argued that this has led to a change in our knowledge-system. Therefore Jean-Francois Lyotard, a French thinker who popularized the term ‘postmodernism’, states that ‘the status of knowledge is altered as societies enter what is recognized as the postindustrial age and cultures enter what is recognized as postmodern age’. In by the term post modernity, the emphasis is basically on the social and the economic. It implies the exhaustion of modernity and stresses the rise of new information and communication technologies leading to globalization and the enormous growth of consumerism. The theorists of this transformation have claimed that presently as in the past the agrarian societies based on land were replaced by industrial societies based on manufacturing, in the similar method, the industrial societies are now being replaced by a postindustrial world in which the service sector is now the mainly prominent.

Features of Modernism and Post-modernism

Modernism	Postmodernism
Elitism, closure, authoritarianism and social engineering	Popular consumerism, flexibility, choice, openness, opportunity
High culture and tradition, profundity	Popular culture and the commodification of leisure and culture, "irreverent pastiche", "contrived depthlessness"
Austerity and discipline	Playfulness, "laid back" hedonism
Fixed meanings, centres, absolute laws and truths	Relativity, indeterminacy, contingency, fragments of being, decentering, life (or "petite") histories
Holism	Individualism
Planning	Experimentation, pragmatism
Homogeneity	Heterogeneity
Signified	Signifier
Certainty, unitary structures, e.g., class and systems, synthesis, externality (i.e., reality "out there")	Scepticism, deconstruction, discursive reality

Postmodernism Thinkers

There are several thinkers associated with postmodernism. Though, in this part, we will take up the thoughts of only some of the mainly significant thinkers are.

Michel Foucault

Foucault, a French philosopher, was an intricate thinker whose thoughts encompass several themes and multiple thoughts. Nevertheless, he is measured a postmodern thinker because of his trenchant criticism of the Enlightenment thoughts and modernity. His writings had and have still sustained to exert tremendous power in humanities and social sciences. His work is regularly referred to in disciplines such as history, cultural studies, philosophy, sociology, literary theory and education. He is well-known for his critiques of several social institutions which he considered the products of European modernity. Institutions and disciplines such as psychiatry, medicine and prisons invited his trenchant criticism. Separately from his works on these, he is also renowned for his common theories concerning power and the relation flanked by power and knowledge, as well as his thoughts concerning discourse' in relation to the history of Western thought. In later life he also worked on the history of sexuality. Foucault expressed his thoughts through a series of significant books – *Madness and Culture*, *archaeology of Knowledge of the Prison*. Foucault's writings are mostly set in historical contexts, but he discourages the notion of totality and stability in history. Instead, he promotes the thought of discontinuity. Therefore, for him, history is not continuous and unifocal, nor can there be any universalisation of history. Foucault's thoughts in relation to the history and society progresses from the concept of archaeology to that of genealogy. But throughout his works, he stresses the thought of variation. Moreover, he rejects the Enlightenment thought that the rule of Cause can be equated with emancipation and progress. He says that instead of serving as an emancipatory force, the knowledge centers on power and helps in creating new shapes of power in contemporary times. He therefore criticizes the attempts to separate knowledge and power and emphasizes that the pursuit of knowledge, particularly in

contemporary times, is indissolubly associated with pursuit of power and quest for power. In brief, his thoughts can be stated as follows: The history or the society is not unifocal but is decent red; The discourses constitute the subject; the subject is not the originator of discourses. The discourses instead originate from institutional practices; Knowledge is not neutral but is intricately linked with manners of power and power.

Jacques Derrida

Derrida, another French philosopher, has proved crucial to the development of the postmodern theory, particularly the 'linguistic turn'. The vital contribution of Derrida to the development of the poststructuralist and postmodernist theories is his theory of deconstruction. It views all written texts as product of intricate cultural procedures. Moreover, these texts can only be defined in relation to other texts and conventions of writing. According to Derrida, the human knowledge is limited to texts; there is nothing outside the texts. Reality is constituted by language. It does not, though, mean that there is no world outside of language. But it does mean that the world we know is accessible to us only through language. It is language which constitutes our world and, so, language precedes reality. The knowledge of reality is not beyond language and its rules of subsistence. Another point related to deconstruction is the thought of variation which states that the meaning of anything is ascertained only through variation from other things. Any text is conceivable only in relation of variation to other texts. In this sense, variation precedes the subsistence of things. Another point is in relation to the unity of opposites, because without unity, there are no opposites. Unity and opposition alternate with each other. Deconstruction emphasizes on the instability and multiplicity of meanings. There is no fixed meaning of anything and no single reading of a text.

Jean-Francois Lyotard

Lyotard is the main thinker who made the word postmodern wellknown. His book, *The Postmodern Condition*, published in French in 1979 and in English in 1984,

made the term popular. He defined the term in the following method: ‘Simplifying to the extreme, I describe *postmodern* as incredulity towards met narratives’. These met narratives are grand narratives such as ‘the dialectics of Spirit, the hermeneutics of meaning, the emancipation of the rational or working subject, or the creation of wealth’. Lyotard expresses doubt towards all these. In his opinion, theories and discourses of all types are ‘concealed narratives’, that is, close to-fictional accounts, despite their claims for universal validity. He criticizes the modernist theories which tend to totalize and universalize thoughts which are basically contemporary European products. He also rejects the foundationalism which bases all knowledge on secure theoretical foundations. He attacks the met theories, articulated through what he calls the masculinist met language, which support the power of several sorts – of one class in excess of another, of men in excess of women, of majority in excess of minority. Instead, he advocates the thoughts of variation and plurality, of radical uncertainty, and possibility of alternatives.

Jean Baudrillard

Baudrillard, another French thinker, is also closely recognized with postmodernism and symbolizes a particularly extreme form of it. His thoughts have been highly influential in the world of media and arts. He stresses that we are now a part of the postmodern world. He distinguishes flanked by modernity and post modernity on many counts: Contemporary society was based on manufacture while postmodern society is based on consumption; Contemporary society was marked by swap of commodities, whereas symbolic swap is the hallmark of the postmodern society; In contemporary society representation was primary where thoughts symbolize reality and truth, but in postmodern society, the simulation takes precedence where there is no reality and where the meanings dissolve.

The three phenomena which, in Baudrillard’s opinion, make the postmodern condition are simulation, hyper-reality and implosion. In the new era of information and communication technologies, the media images replace the real things. These

simulations increasingly become so powerful that they set the ideal for the social life. The media simulations of reality, video games, Disneyland, etc, supply more intense experiences to the consumers than the mundane everyday life. This, so, becomes the universe of hyper-reality where the distinctions flanked by the real and the unreal are eliminated. In information, these media images become more real than reality itself. Therefore, the whole situation becomes inverted. Baudrillard also defines the postmodern world as one of implosion where the traditional boundaries of classes, groups and genders are collapsing. This postmodern world has no meaning, no rhyme and no cause. There is no anchor and no hope. It is a world of nihilism.

UNIT- V

INDIAN HISTORIOGRAPHERS

The period extending from the seventh to the twelfth century AD proved to be a blooming one in the history of historical writing in ancient India. A number of historical biographies were produced in different parts of India during the period. The court poet who wrote the biography of his patron highlighting his life and achievements was no less than a historiographer. There were many such court poets. The kings who patronized them also deserve the credit of giving fillip to the production of biographical works by encouraging them to undertake such works. They wanted their court poets to records both the past and contemporary events for the purpose of preserving them for the future. The biographies of many famous kings who occupy important place in the annals of ancient India were composed by their respective court poets during the period. Some biographies are the productions of the historical school that flourished in the post-Harsha period under the patronage of the Palas of Bengal, the Paramaras of Malawa the Chalukyas of Gujarat and Kalyani and the Cahamanas of Sakambari. The chronicles were also written in Sindh, Kashmir, Gujarat, Odisha and Nepal. The writing of historical biographies and chronicles were the two significant stages in the evolution of Indian historiography. The biographies and chronicle composed during the period from important parts of historical literature. Besides these works, other historical works of various kinds were produced during the period.

A historical biography in the true sense of the words deals with the life, character and deeds of a historical personality, royal personage, eminent king, great ruler or emperor, who occupies an important place in the history of a particular nation or region. It is based more on facts than fictions. It can easily be distinguished from a biography of literary figure, religious saint or particular individual and a biography of semi-historical nature.

BANABHATTA (HARSHACHARITA)

Of all the extant historical biographies of ancient times, mention may first be made of the Harsacarita of Banabhatta), the court poet-cum-historian of Harsa (AD 606-48) of Sthanvisvara (modern Thanesar in Haryana) and Kanyakubja (Kanauj). Bana himself calls his work an *akhyayika* as it has a historical basis. It consists of eight ucchavasas (chapters).

In the first chapter, the author speaks of his own ancestry and lineage. According to the information supplied by him, he was the son of Citrabhanu in the Vatsyayana line of the Bhargava Brahmanas. His ancestral home was at Pritikuta, a village situated on the western bank of the river Sona within the limits of the kingdom of Kanyakubja. The first three chapters are devoted, of course, partly to the life and family of the author himself. He belonged to the family, which was famous for scholarly tradition. His inclination towards or interest in history was quite consistent with his family tradition.

Harsa's ancestors find mention in the third chapter of the Harsacarita. The author of the work informs us that it was Pusyabhuti who founded the kingdom of Srikantha with its capital at Sthanvisvara (in the late fifth or early sixth century AD). He has been described also as the founder of the royal Vardhana dynasty. His successors, Naravardhana, Rayavardhana and Adityavardhana (mentioned in Madhuvana copper-plate inscription of Harsa) do not find place in the genealogy preserved in the work. These kings who flourished probably between AD 500 and 580 were the feudatory chiefs. They might have acknowledged the supremacy of the Guptas and the Maukharis. The next king in the line of Puspabhuti, as mentioned in the work was Prabhakaravardhana who was blessed with two sons, Rajyavardhana and Harsavardhana and a daughter, Rajyasri. In the fourth chapter itself, it is stated that Rajyasri was married to Grahavarman, the son of the Maukhari prince Avantivarman of Kanauj. The fifth chapter is devoted to Prabhakaravardhana's and his eldest son Rajyavardhana's conflicts with the Hunas.

The information furnished by Bana in the second chapter of his work regarding the administrative system and military organization of Harsa is of considerable historical value. He has highlighted the feudal structure of his administration. It may be stated here that the increase in the number of Samanta, Mahasamanta and feudatory chiefs after the disintegration of the Gupta Empire had great bearing on the administrative system of Harsa. Bana has presented an enlarged picture of the feudal system that had already existed in ancient India prior to Harsa's time. The same system continued in the time of Harsa. According to Bana, there were different categories of Samanta, viz., Samanta, Mahasamanta, Apasamanta, Pradhanasamanta, Satrumahasamanta and Pratisamanta who offered their services to Harsa and his predecessors. The samantas ruling over the territories assigned to them used to pay taxes annually to the said kings. They used to render all kinds of services to the kings. Those who occupied high positions among the Samantas were designated Pradhanasamanta. Satrumahasamantas were conquered chiefs who had to obey the orders of the king. They were treated with some respect. All other Samantas had to offer their services in the kingly court and royal palace whenever needed. The loyal and faithful Mahasamantas used to accompany the kings while going on military expedition. Some of the feudatory kings in the time of Harsa also find mention in the work. Bana has also focused on the inter-state relations in the time of Harsa. The policies he followed towards kings are in perfect harmony with what we find in the Prayaga-prasasti of Samudragupta. In the same chapter Bana has provided the details of military strength of Harsa with special description of elephant force and cavalry.

With regard to religious beliefs and faiths of the people, Bana informs us that altogether twenty-one religious sects existed in India. He has referred to three popular cults of Hinduism, the Saiva, Sakti and Vaisnava, the Lokayatika sect, Buddhism, Jainism, etc., that had already flourished before the dawn of the seventh century AD. On the combined testimony of the data available in the third, fifth and eighth chapters of his work it can plausibly be concluded here that Hinduism, Buddhism and Jainism were three popular forms of religion. Their co-existence is a proven fact. In the times of Harsa

and his predecessors, Brahmanism and Buddhism flourished side by side, after having reigned for about for a decade Harsa passed away in AD 647 or 648.

Bana has not only provided the life history of Harsa but also a true picture of social, economic, political, religious and cultural life of the people of India in his time. Some other historical information of great value has also been incorporated in his work. His historical knowledge was superb. He has nowhere in his work lavished extravagant praise on his patron. Nor do we come across any exaggeration in his presentation of the subject matter. He has dealt with main theme of the work without much bias and prejudice. He has plainly stated the truth. Most of the facts stated by him are historically authenticated. However, it is undeniable that his work suffers from rhetorical descriptions and literary embellishment. The work after all belongs to a branch of literature called *kavya* (epic).

KALHANA (RAJATARANGINI)

Rajatarangini of Kalhana. Ancient India produced several historical biographies and genealogies. But all these were embraced in literary forms Rajatharangini is only the exceptional one it is the dynastic history or the dynastic chronicle produced in Kashmir by Kalhana in 12th Century AD. It is the chronicle on the kings of School of Distance Education Kashmir. It is considered as first historical work produced in India. Even from the early period the people of Kashmir maintain a tradition of historical writing. Because they maintained a close relation with Chinese Islamic people from the early period was also a seat of Budhist culture and Sanskrit learning. Budhism displayed a strong historical sense in Kashmir.

Kalhana was the son of Kanpaka who was the minister of king Harsha in Kashmir but Harsha was deposed and killed by Loharas the contemporary rulers of Kashmir in the time of Kalhana later Kanpaka did not take up service under the new rulers.

Kalhana was a Brahmin and because of his father's early position he had interest in history he studied different chronicles on Kashmir and the local Purarans.

The writing of Rajatarangini was completed by him in around 1148 AD the introductory verses of Rajatarangini give a list of sources for its writing. He consulted 11 chronicles which

were written before him. Nilamata Purana –a local work which included certain historical tradition ,the works of Suvrata-which contains the summary of earlier chronicles , Kshemendras chronicle on Kashmir, coins, decrees, inscriptions and verbal traditions were also used by Kalhana for the writing. Besides all these sources he used personnel knowledge and current accounts and applied his own sense of criticism and judgment, the style of the writing is simple narrating.

The text Rajatarangini consist of eight books and 8000 verses .it is translated and edited into several languages. Aruel Stein translated it into English language. The work is divided into three parts, the first part includes, the first three books, generally based on tradition. It describes the legendary kings. Second part includes the next three books covering the karkota and utpala dynasties, based upon the existing chronicles, the third part consist of the last two books deals with contemporary Lohara dynasty, which were written on the basis of eye witness account, personnel knowledge and prasaties of earlier kings etc.

Kalhana did not consider himself as an historian, but as a poet or Kavi. According to him “only a poet can bring the past with the eye of his mind, by divine intuition .he state that the purpose of the work is to establish true places and time of kings and to inform the reader about the events of the ancient days without consider the different tradition. He believed that while studied history of earlier reigns, the wise man might for see the fortunes and misfortunes of future kings.

Kalhana had a deep feeling of regional patriotism that is he had written that the rulers of Kashmir had conquered the whole India in ancient days. His ideal king is strong and he should be benevolent towards his subjects and sympathetic towards their wishes. He also wants the bureaucracy should not get more influence in Government. He was against petty feudal chiefs and because they had brought political anarchy in the kingdom.

In these works Kalhana gives details of the carrier and achievements of each kings of Kashmir in chronological order. He also explained the about the foundation of Kashmir by prajapati kasyapa, who had raised it from the great lake. He mentioned that in the year 653 of kaliyuga the first king of Kashmir came into power, in Rajatharangini Kalhana also gives the minute details of the contemporary ruler Jayasimha. He believed in the theory of Karma. He states that good kings arise through the merits of people and the oppressive kings inevitably

suffer the same. He was also believed in fate, he states that fate leads the kings even against their will.

The principles Kalhana followed for carrying out his historical investigation also merit our attention. His strict adherence to the exposition of facts can best be qualified in his own words: "That virtuous (writer) alone is worthy of praise who, free from love or hatred, restricts his language to the exposition of facts." He tells us that the discovery of truth was his sole object. He discarded all bias and prejudice, which is duty of a true historian. He laid stress on the fact that while writing a history of the past one has to pronounce his judgments like a judge. The mission of a historian, he says, is to "make vivid before one's eyes pictures of a bygone ago." He further says about the methodological technique he adopted for writing the history of the past: "How great a cleverness is required in order that men of modern times may complete the account given in the books of those who died after composing each the history of those kings whose contemporary he was! Hence in this narrative of past events, which is difficult in many respects, my endeavour will be to connect." He had, no doubt, clear understanding of fundamental principles of historiography. His impartiality, honesty and objectivity find reflection in the statement of facts recorded in his work.

Now we can conclude with the sentence that Kalhana was the first historian in India, who had understand the value of historical sources and necessity of their critical examination. during his period the historical approach of Kalhana was unknown to the other parts of the country .but his approach was adopted and continued in other parts in the later period.

MUHAMMED QASIM FERISHTA.

Firishta or **Ferishta** full name **Muhammad Qasim Hindu Shah** was a historian of Persian origin, who later served the Deccan Sultans as their court historian. He was born in 1560 and died in 1620. The name *Firishta* means *angel* in Persian.

Firishta was born at Astrabad on the shores of the Caspian Sea to Gholam Ali Hindu Shah. While Firishta was still a child, his father was summoned away from his

native country into Ahmednagar, India, to teach Persian to the young prince Miran Husain Nizam Shah, with whom Firishta studied.

In 1587 Firishta was serving as the captain of guards of King Murtuza Nizam Shah when Prince Miran overthrew his father and claimed the throne of Ahmednagar. Prince Miran spared the life of his former friend, who then left for Bijapur to enter the service of King Ibrahim Adil II in 1589.

Having been in military positions until then, Firishta was not immediately successful in Bijapur. Further exacerbating matters was the fact that Firishta was of Shia origin and therefore did not have much chance of attaining a high position in the dominantly Sunni courts of the Deccan sultanates. In 1593 Ibrahim Shah II ultimately implored Firishta to write a history of India with equal emphasis on the history of Deccan dynasties as no work thus far had given equal treatment to all regions of the subcontinent.

When Adil Shah asked him to write a comprehensive of India, he had wrote the work ,Tarikh -i- Ferishta in two volumes. In this work he narrated the events without making any didactic statements and showing favour to anybody it contains the history of north India from the invasion of Muhammed Ghazni to Akbar, the history of Kashmir to Malbar and the history of the Gujarath to bengaline this work he also records the history of north India prior to the invasion of Ghazni.

ZIA -UD -Din BARANI

He was considered as the most important historical chronicler of the sultanate period. He was born in 1286 AD in a Sayyid family of kaithal. He had his education at Delhi and later he rose to high position in the court of Alaud din khalji and served as an advisor to Muhammed bin Thuglaq for about 17 years. He passed away at the age 73,

It is believed that Barani wrote 10 books but some of them are not traced ,Tarikh -i-Firoz shahi and Fatwa-i-Jahandari are the famous works of Barani for these works he

gathered information from his associates like Amir Khusru. His stay at Delhi and his own experience as a court official also enabled him to these works.

The Tarikh -i-firoz shahi includes the reign of Balban ,Kaiquabad, jalaludhin Khalji Alaudhin khalji, Ghiyasudhin Thughlaq , Muhammed bin Thughlaq and the first 6 years of Firoz thughlaq. In this work he followed a lenient attitude towards the Sultan except Muhammed bin Thughlaq. In this work he discusses the administrative reforms, revenue policy, land revenue and the agrarian and the economic conditions of the sultanate state. He also discusses the market control of Alaudhin khilj and severely criticises the transfer of capital and currency reforms of Muhammed bin Thughlaq.

Barani considers Firoz Thughlaq as the personification of an ideal monarch. His was to propagate his philosophy of history through his works. He also wanted to educate the sultans to exercise his powers in the right way. According to Barani history is an indispensable study for a good life in this world and the history opens us the wisdom of past and opens the lives of great men he further believed that the duty of a historian is to teach the lessons of history and the records of the truth with fear and favor he treated history as an academic subject.

Like all other medieval historians he was also an elitist historian .he against the subaltern historical writing and emphasized that the historian should write the history on rulers, nobles and other upper class people he also emphasizes that history should not be about the base of the society like the ancient Roman historian, he also had adopted the method of putting his ideas into the mouth of some historical personalities.

Fatwa-i-Jahandari was his another important work .it deals with creation of the world, teachings of the prophets, ideals of government and principles of administration like the right and duties of rulers ,special privileges of nobles, crime and punishment, organizations of the army and maintenance of law and order the language of the work Persian but Hindustani words occurs frequently his style of presentation is simple and lucid but preface is ornamental his subject of writing included the rulers, court, nobles ,scholars, saints, astronomers and also the features of daily life like mode of dress, food

habit and drink etc. he was also a didactic historian in the sense that he believed that history has a significant purpose to serve to guide humanity on the right way.

So his works are producing the assistance to us understanding the social and economic life of people. So we can conclude that, despite the prejudices and narrow views, his position as a historian of medieval India is generally accepted.

Barani also elaborates the purpose of writing history in explicit terms:

‘The mean, the ignoble, the rude, the uncouth, 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 or business with History; nor can its pursuit be their profession. The above-mentioned classes can derive no profit at all by learning the science of History, and it can be of no use to them at any time; for the science of History consists of (the account of) greatness and the description of merits and virtues and glories of the great men of the Faith and State... The (Pursuit of the) science of History is (indeed) the special preserve of the nobles and the distinguished, the great men and the sons of great men.’

Barani also declares that the job of the historian is not only to eulogise the deeds and good works of the rulers but also to present to readers a critical account of the shortcomings and drawbacks of policies. Moreover, the scope of history is considerably widened by Barani with the inclusion of details about the cultural role performed by intellectuals, scholars, poets, and saints. Barani’s style of history writing inspired the historians of the subsequent period, many of whom tried to follow his ideas.

ABDUL FAZL

Son of the renowned scholar sufi Sheikh Mubarak and younger brother of Faizi. Abul Fazi was born on 14th January 1550. He was precocious as a child and on intellectual prodigy as an adult. After receiving sound education Abul Fazl became a teacher at the age of 20 and attracted the personal attention of Akbar in 1574 when he

was 23. An intimate friend philosopher and guide of the Emperor he held important position in the empire. He distinguished himself as a soldier, statesman, scholar, philosopher and historian. When Prince Salim rebelled against Akbar, assumed the royal title and even issued his own coins the emperor addressed Abul Fazl, his alter ego and political factotum who was then in the Dakhan. On his way to Agra Abul Fazl was waylaid and murdered by a Rajput Bir Singh, a vile instrument of Salim. When the traginc news reached him Akbar cried out "If Salim wished to be emperor, he might have slain me and spared Abu-I- Fazl".

At the royal orders of Akbar, he wrote Akbarnama for this writing he used official records, eye witness accounts, interviews with officials, nobles and provincial rulers at the result of 7 years work he completed the book in his 42 years and submitted to akbar in 1597.

Akbarnama has three parts .the first part deals with political history of Babur and Humayun and the background of the birth of Akbar. Second part includes the details of Akbars reign upto 1602.and the third part known as AIN-I-AKBARI, and consist of the details of the administration including the central and provincial administration, population, trade, and commerce, industry, revenue system, social customes, and Hindu culture etc.

Abul Fazal also translated Gita from Sanskrit to Persian and he wrote a preface to Persian translation of Mahabharatha .According to him history is the chronological order of events .He considered Akbar as the personification of all virtues in the world. No other court historians of the medieval India can claim the degree of adoration shown by him to his master in many places in this work he exaggerates the virtues of Akbar and minimises his vices. He deliberately wrote the book in a very complex style because it was written for not the common people, but only for the enlightened monarchs. Akbarnama became reference book for the modern historians because it contains the authentic information about the reign of Akbar.

Muslim historiography attained maturity under the patronage of the Mughal Emperors. Some of the Mughal Emperors themselves like Babur and Jehangir were writers of rare distinction. Babur was the author of Babur-nama and his daughter Gulbadhan Begam, wrote the Humayun -nama. Mughal historians improved upon their Sultanate predecessors and presented a sober, prosaic and objective history. They dealt not only with the emperors and their deeds but also with the institutions of the people. History assumed the myriad forms of biography, autobiography diary and general and specialized history.

The Ain-i-Akbari:-

Akbar commissioned Abul Fazl "to write with the pen of sincerity the account of the glorious events" of his times the latter undertook the assignment with all seriousness, collected the records and documents interrogated the servants of the state and members of the Royal family examined the statement of the young and the old and produced his twin monumental works Ain-i-Akbari and Akbunama. Ain-i-Akbari or Institutes of Akbar in three volumes was compiled about 1595 after seven years of serious labour. It is a detailed descriptive statistical record of the Mughal Empire in the 16th century. It gives a kaleidoscopic account of the various departments of government the resources, material and human, the revenue system etc. It deals with a code of Akbar's regulations in all departments and on all subjects and includes besides some extraneous matter, a valuable account of the empire with historical notes. The data and details presented range from "the revenues of a province to the cost of a pine-apple, from the organization of an army and the grades and duties of the nobility to the shape of a candidate and the price of a curry - comb" The work is refreshingly original. "Even in Europe it would be difficult to find an authoritative compilation of a like kind until quite recent times. Abul fazl is entitled to the gratitude of later ages for the industry and skill with which he handled his embarrassing mass of material". It is plagiaristic because it contains many passages from Alberuni's *Beasties* without acknowledgment inclusion of the *Happy Sayings of Akbar* and the *Autobiography of*

Abul Fazl in the Ain is incongruous. Despite these defects. "Its originality and unique historical value are indisputable. On the whole, it is a masterly performance.

Akbar - nama:-

Akbar -Nama in three volumes is the most celebrated official history of Akbar. It traces the ancestry of Akbar from Timur and deals in detail with Humayun. It covers the history of Akbar's reign in full. The work is complete and chronologically accurate. As Akbar desired Abul Fazl recorded the achievements and victories of imperial patron with the pen of sincerity devotion and loyalty. Written in sparkling Persian the History of Akbar is prolonged panegyric culogising the Emperor. Abul Fazl "told his master's life with forgivable fondness in the Akbar Nama".

Veracity as a Historian:-

Abul Fazl regarded history as "a unique pearl of science". He compiled his voluminous history with scrupulous regard for truth. He depicts the mind and mood of the age so that posterity could cherish and nourish the memory of the accomplishments of Akbar th Great, Whose impact on all aspects of human activity was indelible. Ain-i-Akbari and Akbar -Nama are the products of an accomplished man of broad views and broader perspectives. His information is authentic, topics dealt with are astonishingly varied and the analysis is admirable. He took pains to settle the chronology of Akbar's reign. In short, his work is the fruit of extraordinary industry and erudition.

However, Abul Fazl's Veracity as a historian questioned. He is accused of "gross flattery suppression of facts, and dishonesty" He is a plagiarist and an encomiast. Like Harisena and Bana, court historians of Samudragupta and Harsha respectively Abul Fazl indulges in unashamed flattery of his promoter and patron. He admires adores, nay, deifies Akbar. He attributes to his hero powers bordering on the supernatural. He ignores the vices of the emperor and exaggerates his virtues. He is palpably unfair to shershah. His style is somewhat involved, unattractive and terse, which only the well - versed could understand. His narrative in florid fickle and indistinct" "Abul Fazi is not

for a moment to be compared either in frankness or simplicity, with Comines sully, Clarendon and other ministers who have written contemporary history". And yet, Abul Fazl stands supreme among the Muslim - Mughal historians. He need not be condemned because he writes about hero per excellence He is " too great to pervert history" Though the indisputable statesman - historian depicts Shershah as a rebel and usurper his Ain - i- Akbari is indisputable to the study of the revenue system of the Afghan King "What Thucydides is to Greece, Tacitus to Rome and Ibn Khaldun to Arabs, Abul Fazl is to the Mughals" In short, "The most important author of the entire Mughal age was Abul - Fazl Allami".

VINCENT ARTHUR SMITH

Vincent Artur Smith. was born in 1848 in Dublin, the son of a prominent doctor who was also a well known amateur numismatist and archaeologist. Smith joined the Indian Civil Service in 1869, and served in what is now Uttar Pradesh. After retirement in 1900, he taught Indian history at Dublin.

By the time Smith wrote, a vast corpus of new source materials had been brought to light, and the chronology of ancient Indian history had been placed on a firmer footing. In 1904 he produced his famous Early History of India incorporating the advances made in the knowledge of India's past. In 1919 appeared the Oxford History of India. In the interval between the two books Smith also wrote The History of Fine Art in India and Ceylon, and several lesser works. Both the Early History and the Oxford History were great successes as standard textbooks in Indian colleges and universities. Smith shared with the other administrator historians of India, the pragmatic view that those desires of knowing modern India and solving its numerous problems must know its ancient history. In the Early History he aimed to present the story of ancient India in an impartial and judicial spirit. But he knew well that even the most direct evidence is liable to unconsciousness distortion, as some degree of subjectivity is inevitable for it is

impossible for the historian to altogether eliminate his own personality however great may be his respect for the objective fact.

But the Early History and the Oxford History are primarily political histories, and in this aspect Smith becomes an imperialist historian. Here the impartial and the judicial spirit leave him. The political moral that he draws from ancient Indian history is starkly imperialist. Out of the 478 pages of the Early History of India covering the period from 600 B.C to A.D 1200, sixty-six are devoted to the Indian campaigns of Alexander. Smith writes "The triumphant progress of Alexander from the Himalayas to the sea demonstrated the inherent weakness of the greatest Asiatic armies when confronted with European skill and discipline. In point of fact, however, King Purushothama or the tribes of northwestern India, whom Alexander confronted, did not possess the greatest Asiatic armies. The classical writer themselves alludes to the Nandas. Smith concedes that Seleukos's treaty with Chandragupta as humiliating to the Greek king. The historian especially admires the India of the Guptas. India had probably never been governed better after the Oriental manner than under Chandragupta-II. The Arthasastra is criticized for its autocratic and Machiavellian character, and its penal code is stigamatized as ferociously severe. Autocracy and despotism- the only political forms known to ancient India- are for Smith, forms which do not admit of development, and for this reason, presumably, India has not developed. But the despotic sway of the British over India has not benevolent and necessary. The paramount lesson of Indian history is the ever present need for a superior controlling force to check the disruptive forces always ready to operate in India. The description in the Early History of India of the condition of northern India after Harsha's death is an unconcealed justification of the continuation of British rule in India. Here Smith gives the reader a notion of what India always has been when released from the control of a supreme authority, and what she would be again, if the hand of the benevolent despotism which now holds her in its iron grasp should be withdrawn. The Imperialist strain runs through the later Oxford history too. Smith tells us that the desire of the

Indians for political unity is shown in their acquiescence to British rule, and in the passionate outbursts of loyal devotion to the king Emperor.

K.P. JAYASWAL (1871 -1937)

Kashi Prasad Jayaswal was born in Mirzapur (U.P.) in a Vaishya family and was educated at Oxford. He practiced law in the Calcutta High court, but later decided to make Patna his home, where he became a good friend of Rajendra Prasad, Mazahar-ul-Haq and Syed Hasan Imam. His passionate love of the country did not find favour with the British authorities who declared him to be a dangerous revolutionary. His deep conviction in the glory of India's past exceed the limits of historical objectivity. His main field of activity was research in Indian history and culture which found in him such a strong advocate that most of his conclusions appear to be biased. He had a good knowledge of Sanskrit which enabled him to be a sound epigraphist and a numismatist; He attempted to decipher the Hathigumpa inscriptions of Kharavela of Orissa. He was a staunch nationalist who believed in thy high ideals and traditions of the country, He would not stand believed Western scholars on any aspect of India's past, and he attacked them bitterly.

Jayaswal stands foremost among those Indian historian who were swent off their feet in the torrential flow of national sentiments. His writings make good reading but bad history. We accuse Macaulay as exuberant and excessive but Jayaswal surpassed him in this respect. He was so obsessed by the glory of India's past that even in the absence of any solid

Evidence he would make a cursory remark the foundation of a great historical discovery. For example, to prove the point that India was ready for self-government in the 20th century, he would argue that democracy was nothing new to India and that it existed and functioned very well in ancient India. In his most famous work Hindu Polity, he has shown how a representative form of government was a normal feature of

India's past, and how the form of government was not despotism but constitutional monarchy in which the authority of the king was limited by the law of dharma. He goes to the extent of saying that the republics in ancient India were not much different from the republics of modern times. It is in this thrust of modern concepts and institutions on the situations of the past that he appears to be victim of chauvinism which has no parallel in history. In his *History of India, A.D. 150 to A.D. 350* (1933), he makes heroes of the Nagas, who have hardly been known in history, as the national liberators. When he translated a part of the Buddhist text, *Manjusri-Mulakalpa*, which contained a confused list of kings who had ruled over Northern India, he could not think of any other title to the work than an imperial *History of India* (1934). His writings assume on the whole character more of fiction than of history. Thus, Jayaswal belongs to those school of Indian historians who were ultra-nationalists, and who were prepared to sacrifice truth for serving the national cause. They subordinated history to politics in order to rouse national spirit. Jayaswal, along with Swami Dayanand Saraswathi, Swami Vivekananda, Mrs. Annie Besant and others believed that ancient India had reached a very high degree of moral, spiritual and cultural level. They even believed that in the fields of science and technology as well. India had attained a position that could be compared to the European achievements of nineteenth century. Jayaswal reminds us of Coulanges's dictum that patriotism is a virtue, but history is a science, and that the two should not be confounded.

JADUNATH SARKAR

Jadunath Sarkar was born on 10 December 1870 in village Karchamaria, under Singra upazila of Natore district. Son of Rajkumar Sarkar, a zamindar of Karchamaria, he graduated with Honours in English and History in 1891 and stood first class first in MA in English in 1892. He got the Premchand Roychand Studentship in 1897, and his essay, *India of Aurangzeb* was published in 1901.

For a period of exceeding thirty years he filled the professional chairs both of history and English literature at different places such as Calcutta, Patna, Benaras and

Cuttack. Jadunath is the greatest historian Indian has produced. He occupies an outstanding position not only among the historians of Indian but also of the world. His fame rest of the range of subject he chose for history, the technique and treatment he adopted for his research, and for the copious works he produced over a long and active period of nearly sixty years. He is not a narrow specialist digging himself in one particular area, but a versatile genius whose pen produced remarkable works in biography, topography, art, architecture, religion, economics, statistics, survey, corpuses and military science. Whatever he touched, he turned it into a master piece. The treatment he adopted was of Ranke's technique, where he ignored the general histories as useless and went to original documents letters, diaries and other records which were to a great extent a reflection of the reality of the situation, and not a partisan and prejudiced version of an author personal views and political ideology. As for a rich harvest of historical crops he created a sensation by contributing over fifty works of great merits.

The historical works of Jadunath can be divided into two broad types. In the first category were his major works, such as History of Aurangzib (5 Vols, 1912-1958), Shivaji and His Times (1919), Mughal Administration (1920), Later Mughals (ed., 1922, 2 Vols.), Fall of the Mughal Empire (4 Vols, 1932-38), Military History of India (1960) etc. The other category included all his translations into English and Bangla of the Persian and Marathi documents as well as innumerable articles in English and Bengali, reviews, forewards etc. His published Bengali articles numbered 148, much less than his English articles which numbered 365. He had only four Bengali books while the number of his English books, including those edited by him, was thirty-one. It is difficult to formulate Jadunath's concept of history since he had rarely written on the subject. It is also difficult to determine why Jadunath veered to the medieval history of India after studying English literature.

Jadunath is remembered for his books, some of which he re-edited in his later years. His Aurangzib and Shivaji narrated the history of the seventeenth century

around two individuals while his *Later Mughals* and *Fall of the Mughal Empire* dealt with the personalities and events of the eighteenth century. Aurangzib traced the fall of the Mughal Empire and Shivaji, a contrast, the rise of a nation under a heroic leader. To Jadunath, it was individual leadership which mattered, but actually, these two were tales of the decadence of an empire and the rise of another, the state being the principal object.

The other works almost had the same picture, the decline of both the Mughals and the Marathas and the rise of the English. It was the country and the state that concerned Jadunath in the background of the contrasting forces. Strictly speaking, Jadunath dealt only with the decline of the Mughals and did not go into the details of the decline of the Marathas or the rise of the English, who were kept always in the background, so that their attempts at expansion were not given due attention.

Jadunath was attracted to Vincent Smith's pragmatic concept of history as a view of the past, from which one could learn some lessons. But he was far more concerned with the concept of the progress of civilisation, obviously taken from Mill. The change towards the pragmatic concept came somewhere between 1928 and 1932. By then Jadunath had become conscious about the formation of Indian nationality. That Aurangzib, by his fundamentalist approach, had heightened communal tension, thereby destroying the formation of Indian nationality, in contrast to that of Akbar, an Elphinstonian touch, had been the theme of Jadunath.

Despite all these, Jadunath has narrated events with extraordinary skill and eloquence. The structure he has given to the decline and fall of the Mughal Empire in his account, with some modifications, has remained intact. The picture of the individual Mughal and Maratha nobles moving towards their final destiny like the characters of a Greek tragedy against the background of the decline, with all their personal conflicts, cowardice, heroism and self-sacrifice, so ably created by Jadunath, has remained unsurpassed even to this day. Jadunath Sarkar died on the night of 19 May 1958.

DAMODAR DHARMANAND KOSAMBI

Damodar Dharmanand Kosambi (1907-1966) is best known as a mathematician, but he is endowed with a truly Renaissance versatility. His formula for chromosome distance occupies a central place in classical genetics. His work on coins makes the numismatics of hoards into an exact science.

An unrivalled collection of microliths, the discovery of a Brahmi inscription at Karle, and of a remarkable number of megaliths with rock engraving form substantial contributions to archaeology. His editions of the poetry of Bhrtihari and of the oldest known Sanskrit anthology are landmarks in Indian text-criticism.

With the writings of D.D.Koasmbi, a fundamentally new approach to the study of Indian history, scientific methodology, modern technique of interpretation, selection and analysis of basic problems appeared in Indian historiography. Kosambi's work is most refreshing in its range of new material, original discoveries of megaliths, microliths, rustic superstition, and peasant customs. He explains how to gain an insight into the past by examination of the monuments, customs and records. For this, makes an impressive use of scientific methods in many fields like archaeology, ethnography and philology.

Works of Kosambi:

1. An Introduction to the Study of Indian History (1956, 1975)
2. Myth and Realty: Studies in the Formation of Indian Culture (1962)
3. The Culture and Civilization of Ancient India in Historical Outline (1965, 1970)
4. Indian Numismatics (1981)

Kosambi's first book, "An Introduction to the Study of Indian History", published in 1956, was a shift from what he professionally stood for. He had little use for a chronological narrative in history since he argued that chronology for the early period was too obscure to be meaningful. For him, history was the presentation order of successive developments in the means and relations of production.

Because of the reliable historical records he argued that Indian history would have to use the comparative method. This meant a familiarity with a wide range of historical works. Kosambi's own familiarity with classical European history is evident in his writings; it also meant the use of various disciplines and interdisciplinary techniques to enable historian to understand the pattern of social transformations.

The knowledge of Sanskrit led Kosambi to a series of etymological analyses which he used to a great effect in reconstructing the social background, particularly of the Vedic period. Thus, he argued that the names of many of the established Brahmanas in Vedic literature and the Puranic tradition clearly pointed to their being of non-Aryan origin.

From the study of gotra he went on to the logical point that the language of the Vedic texts could not have been pure Aryan and must have had an admixture of non-Aryan elements, reflecting the inclusion of non-Aryans as Brahmanas. This theory is now more acceptable to those who have worked on Indo-Aryan linguistics, on the basis of the linguistic analyses of the texts and language which clearly indicates non-Aryan structures both in syntax and vocabulary.

It was the recognition of cultural survival, which led Kosambi to weave so much material from ethnology and anthropology into his historical narrative. He mentioned that the presence of a tribe, which had once given rise to jati, and of another which became a quasi-guild. He noticed trees and sacred groves, stones making a sacrificial ritual, caves and rock shelters, which may have been occupied successively by prehistoric men, by Buddhist monks and later by practitioners of Hindu cult.

At a wider anthropological level one of the clues to understand the Indian past was the basic factor of the transition from tribe to caste, from small, localized groups to a generalized society. This transition was largely the result of the introduction of plough agriculture in various regions, which changed the system of production, broke the structure of tribes and clans and made caste the alternative form of social organization. This process Kosambi traced in part from the evolution of clan totems into

clan names and then into caste names. The agency through which plough agriculture was introduced would therefore become the major factor of control in caste society. This society he saw as the Brahminical settlements in various parts of the country. These led to the assimilation of local cults into the Brahminical tradition as is evident from the various Puranas and Mahatmyas. But equally important is his contribution to the sanskritization of local folk cults with the incorporation of Brahmin priests and rituals, the association of epic heroes and heroines, and by the inclusion of such cults in Sanskrit mythology.

Kosambi also refers to the agrarian technology in the Indus Valley. He assumed that it was a culture without the plough, that the river bank was cultivated with a harrow, and that the seasonal flood water was utilized for irrigation with dams and embankments helping in retaining this water and the river silt for a longer period.

Plough agriculture and iron technology, when introduced into the Ganges valley, led ultimately to the growth of urban centres as well as the recognizable forms of caste. Recent views would include as causal factors in this development the role of changes in crop patterns with a dependence on rice agriculture, the diversity of irrigation systems, and the use of labour in the new technologies and the range of control over these factors by different social groups.

The limitation of Kosambi's thought and analysis are marginal to the serious quality of his work. Kosambi presented a view of ancient Indian history which sought answers to the fundamental questions of how and why Indian society is what it is today. In attempting to provide answers to such questions he provided a theoretical framework which was not a mechanical application of Marxism. He did not accept the Marxian notion of the Asiatic mode of production in relation to the Indian past, and as for the feudal mode of production, he made his own qualifications so far as Indian history was concerned. Based as it was on dialectical materialism, Kosambi's frame was hammered out of his proficiency in handling a variety of sources, and originality of

thought. Fresh evidence may well lead to a reconsideration of his influence is bound to priest much longer.

K.A. NILAKANDA SASTRI (1892 - 1975)

Kallidaikurichi Aiyah Nilakanta Sastri (August 12, 1892 - June 15, 1975) was an Indian historian and Dravidologist who is generally regarded as the greatest and most prolific among professional historians of South India.

Nilakanta Sastri was born in a poor Brahmin family in Kallidaikurichi near Tirunelveli, on August 12, 1892. He completed his FA in M.D.T Hindu College, Tirunelveli and his college education in Madras Christian College. Sastri obtained his MA by coming first in the Madras Presidency. He joined the Hindu College as lecturer in 1913 where he taught till 1918. He served as Professor of History, Banaras Hindu University from 1918 to 1920. After that he became the Principal of the (then) newly started Arts College of Annamalai University. In 1929, he was employed as Professor of History at National College, Trichy. The same year, he succeeded Sakkottai Krishnaswamy Aiyangar as the Professor of History and Archaeology at the Madras University, a post he held till 1946. He was the Professor of Indology (Currently renamed as Department of History and Archaeology) at the University of Mysore from 1952 to 1955

He was appointed as the ex-officio Director of Archaeology for the Mysore State in 1954. He was also the President of the All-India Oriental Conference in the early 1950. From 1957 to 1972, he served with the UNESCO's Institute of Traditional Cultures of South East Asia, as the Director of the institute. In 1957, he was awarded the Padma Bhushan, India's third highest civilian honour. In the summer of 1959, he was a visiting professor at the University of Chicago where he delivered a series of lectures on South Indian History. Nilakanta Sastri died in 1975.

Eminent Historian Professor R.S. Sharma writes of him as: "K.A. Nilakanta Sastri, the great historian from South India, was not a revivalist. His "History of South India" is

a very dependable book." Tamil historian A R Venkatachalapathy views him as "arguably the most distinguished historian of twentieth-century Tamil Nadu". In 1915, a Bengali historian Jadunath Sarkar, wrote an essay Confessions of a History Teacher in the Modern Review regretting the lack of acclaimed historical works in vernacular languages and stressed that efforts should be made to write history books and teach history in vernacular languages. Nilakanta Sastri, who was then a young teacher in Thirunelveli, wrote a letter to the newspaper opposing Sarkar's suggestion by saying that "English serves me better as a medium of expression than Tamil - I mean in handling historical subjects. Perhaps the vernacular is not so well off in this part of the country as it should be". Sastri's comments evoked sharp criticism from the nationalist poet Subramanya Bharathi.

According to Venkatachalapathy, Sastri's Tamil proficiency was not good and he relied on Tamil scholar S. Vaiyapuri Pillai for understanding Tamil literary works. Thus he was not able to analyze the changing meaning of words over time. Venkatachalapathy says, the professional historiography in Tamil Nadu practiced during K. A. Nilakanta Sastri's period there was rarely any interrogation of sources (except in terms of authenticity and chronology).

Prof. K.A. Nilakanda Sastri was a prolific writer. His voluminous works include The Pandyan Kingdom, The Colas, A History of South India, Studies in the History of Sri Vijaya, History of India, Cultural Expansion of India, Aryans and Dravidians, Comparative History of South India, Foreign Notices of South India, Further Sources of Vijayanagar History and Historical Methods in Relation to Indian History. He also edited The Age of the Nandas and Mauryas and contributed many chapters to it.

K.K. PILLAY

Kolappa Kanakasabhapathy Pillay was an Indian historian who headed the Department of Indian history at the University of Madras from 1954 to 1966. He served as a President of the Indian History Congress and as the founder-President of the South

Indian History Congress. Pillay was born on 3 April 1905 to Kolappa Pillay and Parvathi, a Tamil-speaking couple in the village of Aloor in the Kalkulam taluk in the Southern division of Travancore state, he was educated at the Scott Christian College in Nagercoil. After graduating, Pillay worked as a lecturer in Kumbakonam, he joined the faculty of the Presidency College, Madras as Professor before moving to the University of Madras. In 1948, Pillay obtained a doctorate from the University of Oxford for his thesis on "Local Self-Government in Madras Presidency, 1850-1919", he won a D. Litt. in 1953 for his paper "The Suchindram Temple". Pillay headed the Department of Indian History and Archaeology at the University of Madras from 1954 to 1959 and the Department of Indian History from 1959 to 1966.

In 1966, Pillay was made head of the newly created Department of Social Sciences and Area Studies, a position he held till 1971. In 1972, Pillay succeeded K. A. Nilakanta Sastri as the Director of UNESCO's Institute of Traditional Cultures of South East Asia. Under his stewardship, the institute conducted two conferences one in 1977 and 1978. Pillay died on 26 September 1981 at the age of 76. Pillay, K. K.. Local Self-Government in Madras Presidency, 1850-1919. University of Oxford. Pillay, K. K. The Suchindram Temple. Pillay, K. K. History of higher education in South India 1857-1957. University of Madras. Pillay, K. K.. Prof P. Sundaram Pillai Commemoration Volume. Pillay, K. K. South India and Ceylon. University of Madras. Pillay, K. K.. History of the Tamil press. Pillay, K. K. A social history of the Tamils. University of Madras. Pillay, K. K.. The caste system in Tamil Nadu. Pillay, K. K.. The early history of Nanjil Nadu. University of Madras. Pillay, K. K. History of Tamil Nadu: Her people and culture.

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