

INTRODUCTION TO HISTORY

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UNIT - I

History – Meaning & Definitions– Nature and Scope of History – Uses and Abuses of History – Lessons in History

Learning Objectives

- Understand the meaning and definitions of History as explained by historians like E. H. Carr.
- Explain the nature and characteristics of History as a discipline.
- Analyze the scope of History and its interdisciplinary connections.
- Evaluate the uses and abuses of History in society.
- Assess the importance of lessons derived from historical events.

Meaning of History

Man is by nature inquisitive. He is curious to Know about himself and his past. He is also eager to understand the present in the light of the past and anxious to foresee and face the future. The innate ability of the homo sapiens to know, to understand and to foresee has led to human progress and historical development.

The Greeks were the earliest to give a rational meaning of the word „history“. In fact the term history itself is derived from the Greek word „istoria“ which means enquiry, research, exploration, information or learning. The German equivalent of the word history is „geschichte“, which means an intelligent and intelligible narration of past events. The Arabic word tarikh“ stands for chronology. The Sanskrit word it hasa refers to legend.

In its original sense, history is enquiry into human events or learning based on ascertained facts. In a restricted sense, history is nothing but strictly the recorded past based on research. In this sense, history can be used stand either for an well-known genus of researches and writing which usually take the form of historical books. History can also be used to stand for the objects of these researches and writings, i.e., for what actually happened or what men actually did at certain particular times and places, In a limited sense, therefore, histories are confined to such past events as have been recorded or remembered or as can be inferred or recognized on the basis of partial records and memories. In a broader sense, history means

knowing the past with a view to understanding the present so as to foresee and predict the future. “The past is intelligible to us only in the light of the present; and we can fully understand the present only in the light of the past”.

Definitions of History

Like the legendary Tantalus cup history evades definitions. There are as many definitions of history as there are historians! To define history precisely is difficult but is not impossible, In the words of Schillar “To render its subject more familiar is the first business of definition” Definition is a definite aid to understand the subject clearly, concisely and completely. If properly formulated, it can serve as an effective tool for terse thinking on a subject. In fact, definition, by its very nature, is bound to be flexible, corrigible, relative and at best and hoc. No definitions are final. “Definition is a pair of pins which people prick into a map to mark the beginning and the end of the road they can agree to follow together”. Let us consider some such pins with coloured heads.

Nature and Scope of History

The scope or range of history has been ever changing and ever widening. There was a time when history was a collection and transmission of fables, folktales, legends and mythologies. It was based on imagination, memory and tradition. It may be called „Folkistory“! the Greek historians were the first to delimit the scope of history. Herodotus wrote about the wars between the Greeks and the Persians, the Greco Persian wars. Thucydides death with the epic struggle between the City – states of Greece, the Peloponnesian war. The Scope of history was thus limited mainly to the description of wars between two countries or struggles between city – states.

The Roman historians inherited the Greek tradition and wrote a new kind of history by expanding its scope by narrating the Roman conquest of the world. History was conceived as a form of thought having universal value. “With this larger conception of the field of history comes a more precise conception of history itself”¹.

The Medieval Christian historians confined themselves strictly to the theological interpretation of historical events. Human actions were considered to be the manifestation of the Divine Will. Though the Christian historiography represented the universal character it was essentially the centric. The Renaissance writers restored the classical humanistic approach and

reoriented historical writing. They placed man in the centre of historical writing and extended the scope of history by their secular approach. It was ethnocentric.

During the seventeenth century, when Natural Science reigned supreme, history followed the lead given by the Renaissance and freed itself from the mesh of medieval thought and found its proper function. Inspired and impelled by the irresistible scientific spirit the historians were engaged in the reconstruction of the past on the basis of reliable and verifiable data. Bacon, Locke, Hume, Berkeley, Descartes and Vico were the profounders of this new approach to history which provided a scientific dimension to the scope of history.

Eighteenth century was an age of Enlightenment. The Enlightenment historians staged a determined revolt against the might of institutional religion and its theological interpretation of history. They endeavored to further secularize the writing of history. Following the footsteps of **Voltaire**, the Crusader against Christianity, they improved upon the method of historical research and writing. **Montesquieu and Gibbon** were the outstanding spokesmen of this mighty movement of secularization of history. The former studied the differences between nations and the latter analyzed the causes of the decline and fall of the Roman Empire.

Nineteenth century historiography, while retaining the secular – rational approach to history, further widened the scope of history. Kant convincingly argued that man, as a rational being, must necessarily have an historical process to live in. He viewed history as progress towards rationality. **Hegel** raised history to a higher level by including in its scope philosophical interpretation of historical happenings. His philosophy of history widened the range of history; it traced the progress of mankind from primitive times to the present day. Universal history was born. **Marx** improved upon the Hegelian dialectic and attempted an economic interpretation of history. Marxian Concept of Dialectic Materialism immediately became immensely popular. It left an indelible influence on the principle and practice of historical writing.

Twentieth century may be described as an Age of Synthesis. Streams of Enlightenment, Secularism, Rationalism, Romanticism, Positivism and Dialectical Materialism flowed into the ocean of Idealism. Historians like Spengler, Sorokin and Toynbee sought to study historical changes and discerned predictable patterns in them. Toynbee is an unrivalled representative of the synthetic – idealistic historiography. Backed by an incredible mass of historical data he has surveyed and studied the story of mankind in its entirety. It is an eclectic approach to a universal

human history at its best, never attempted before nor improved since then. In Toynbee the scope of history reached its meridian.

20th century also witnessed emergence of three schools of thought respectively on New History, Total History and Structured History. All the three approaches were reactions to the traditionalist „myth – making“ history. They were up against the different paradigms of history carried out by historians working in a mainstream tradition on Rankean methods. The „new“ historians incorporated advances made in social sciences as appropriate to their enquiry. By integrating different branches of knowledge they fashioned an inclusive, broad – based, heterogeneous historiography.

To sum up, in a restricted sense, the scope of history is limited to political or military or diplomatic or religious or economic or biographical or at best national history. In a broader sense, it deals with humanity as a whole, human achievements and failures in all aspects and presents a philosophical explanation of human progress.

Uses and Abuses of History

Can history be of any use to modern man? Unlike man of the past modern man is confronted with multifarious problems like global peace; globalization; search for alternate sources of energy; protection of the environment from pollution; fight against grave illnesses like AIDS and drug abuse; overcoming of social inequality; hunger and poverty, mass unemployment, growing violence and terrorism etc. Will knowledge of the past provide answers to these problems?

Natural sciences such as Physics, Chemistry and Biology are needed for the development of Engineering, Agriculture and Medicine. These sciences are utilitarian because they help solve important practical problems. Is there, therefore, any need to know the past in the age of scientific, technological and communication revolution? Is not the study of history waste of time and squandering of scarce resources? Are not the creations of chairs for history in universities, spreading of historical knowledge through educational institutions and convening of historical congresses non – utilitarian?

Utility of History

The question of utility or value or usefulness of history depends on the meaning and concept of usefulness. Like many other conceptions of science and philosophy the concept of utility of history is not unambiguous. In what way the songs of Shelly, sonnets of Wordsworth,

odes of Keats, dramas of Shakespeare or for that matter Einstein's Theory of Relativity useful to the survival of mankind? The crux of the problem is that man does not want merely to survive but also desires to live a meaningful, purposeful and creative life. Man does not want to live by bread alone. Material production and metaphysical earnings go hand in hand. They are the two sides of the same coin. Along with basic biological needs various social, cultural, spiritual, esthetic, intellectual needs arise in the course of historical evolution. Often they assume a special ethnic colouring. And they acquire or lose utility in different historical ages. Thus the meaning of the concept of usefulness of history depends on satisfying a given need in a particular era, period or age. Since the concept of the utility of history reflects the attitude and approach of individuals, institutions and groups to the needs accepted or rejected by them it becomes complex, complicated and controversial.

Thinkers' Testimony

Nevertheless, many eminent thinkers from antiquity to the present have not only themselves paid much attention to historical knowledge but have also passionately defended and demonstrated the usefulness of history. Herodotus' History evokes interest, instructs delightfully, imparts information and excites curiosity. Thucydides synthesized historical facts in order to construct general principles based on morality and ethics. The Roman jurist Cicero said, "Not to know what took place before you were born is to remain forever a child". To Trevelyan "History's chief but not the only value is poetic as a great poem is an epic without beginning or end". David Hume, who considered history as an „agreeable entertainment“ observed that "a man acquainted with history may, in some respects, be said to have lived from the beginning of the world". Lecky opined "He who has learned to understand the true characters and tendency of many succeeding years is not likely to go very far wrong in estimating his own". Sir Thomas Munro succinctly summarized the use of history when he said "A few pages of history give more insight into the human mind and in an agreeable manner than all the metaphysical volumes ever published". According to Bertrand Russell history is "enormously important; it gives stability and it gives depth to your thought and to your feeling".

"The value of history", Says R.G. Collingwood, "is that it teaches us what man has done and thus what man is"¹. History is for „human self – knowledge“. After all, man should know himself; what it is to be a man, what it is to be the kind of man you are and what it is to be the man you are and nobody else is. Self-Knowledge means knowing what you can do and the clue

for what one can do is what man had done. History imparts knowledge about the actions of human beings that have been done in the past.

Promotes Insight

History promotes in us an insight into human nature. We witness in history the march of mankind with all its deeds and misdeeds. Justice and injustice, equality and inequality, truth and falsehood manifest themselves in the character and behavior of the great actors in the kaleidoscopic drama of life. On the arena of history good and evil fight out their everlasting battle. Is it not true that the wise learn from other's experience whereas fools learn from their own?

Social Memory

History is a social memory; without it society will lapse into societal amnesia. History plays the same role in society as memory plays in the activity of the individual. The person who loses his memory loses self – awareness, his personality disintegrates and he ceases to identify him with himself! So also the society. Historical memory stores a great volume of socially useful information about events of the past and the part the heroes played in history. Thanks to this historical memory humanity is in a state to store and transmit knowledge about events witnessed or heard about. Absence of such memory will paralyze performance and progress. No society can survive without historical consciousness since it provides indelible link between generations. Historical memory is absolutely necessary for a nation's cultural, socio – ethnic self – determination and to save itself from self-destruction.

Provides Precedents

History provides precedents. It helps to settle various internal and international disputes. Such a settlement is possible only on the basis of historical information. When rulers claim territory of another state, for example, or defend their own possessions against hostile encroachments necessarily appeal to historical arguments asserting their rights to a given territory or rejecting similar rights of the rival. Medieval towns retrieved their liberty from their lords on the basis of charters were laid and military alliances were concluded on the strength of genealogical traces. Appeal to the past in search of historical precedents has long been accepted as legitimate political and legal practice.

Time – tested Teacher

History is a time – tested Teacher. It teaches those who even do not study it! It teaches them a lesson for ignoring and disdainning it. Those who act without listening to the voice of history or refuse to heed to its warnings will ultimately regret their attitude to history. History teaches not how to live by it but how to learn from it. Individuals and institutions, political leaders and parties, organizations and groups draw experience from the past. In the words of the Russian historian. V.O.Klyuchevsky “History is power; when it is good to people, they forget about it and ascribe their prosperity to themselves; when it becomes bad for them, they begin to feel its necessity and value its boons”². Those who neglect history in haste will repent at leisure!

Vision and Mission

History gives us an indelible insight into man’s vision and mission, words and deeds, ups and downs. It attempts to reveal the meaning of life and unravel the purpose of living. It is a soaring search into the reality of the past. Down the ages man had built institutions, developed cultures and discovered and invented thousand and one things and came out with ideas galore to make life worth living on this planet. History proves that any devilish or delinquent deviation from this progressive path brings misery and suffering to mankind and serves as a warning to correct itself before it is too late.

History is a true friend, philosopher and guide. It is an invaluable instrument to promote human understanding. It is a record of social, moral and intellectual education of man. As such it dispels darkness and widens the area of enlightenment. Man has left a rich legacy for the education and enjoyment of posterity. Historical knowledge not only strengthens mental discipline but also enables us to know the past and interpret its significance. Any phenomenon of life can be understood only if it is explained historically. No local, national or global issue could be grasped and tackled unless its historical background is known. History is thus a wise voice across the centuries. The rulers who had a good grounding in history had distinguished themselves in history. History, therefore, educates as well as warns through examples.

Dialogue between Present and Past

History helps us to understand the development of the human society with all its ramification in arts, letters, religion, philosophy, administration, adventure of ideas, culture and way of life. Through history alone one can know, understand and appreciate the world as it is. It is the hyphen that connects and the buckle than binds the present with the past and enables us to

see how man has discovered better ways of living and discounted bitter ways of discards and disputes. Is it not true that history is “an unending dialogue between the present and the past”?

Social Education

History serves and satisfies the need for social education. Knowledge of the past provides a host of examples of socially significant human behavior. The deeds of historical personages, various historical situations, methods of setting conflicts crystallize into norms of acceptable behaviour approved by society. History preserves past actions and achievements of our ancestors for posterity as an example for imitation or a subject for reflection and extraction of historical experience. Knowledge of history makes the present intelligible since the present is not self-explanatory. The study of history is thus the study of human science. The knowledge alone assists humankind in the pursuit of ever widening frontiers of knowledge and better cultural understanding. In the words of Levi Strauss “Those who ignore history condemn themselves to not knowing the present...”

Inspiring Instruction

History, like poetry and drama, instructs delightfully. It teaches, moves, stirs and pleases human heart. Like literature, it interests the mind, mood and manner of man. History unravels the good things of the mind as it exposes the bad traits of human character. It also excites the interest, curiosity and fancy of man. In the pages of Herodotus, Tacitus, Livy, Macaulay, Trevelyan and Carlyle it reads like a romance. Its themes are ever enchanting.

Principles and Patterns

History offers broad principles and generalizations and exhibits common trends, tendencies and patterns, since human nature being what it is and human needs, ideas and values are common to mankind. Cultural content is common to humanity. All the known civilizations have developed along similar lines. History is a mighty march towards unity and progress, truth and justice, liberty and equality, non-violence and peace

History could be studied for fun. A curiosity about the facts of human history and about the relations between these facts may lead one on his way to communion with the ultimate reality. True, the practice of scholarship for the purpose of seeking communion with ultimate reality is condemned as being a vicious heresy. It is held to be unscientific to seek to acquire knowledge for any non-utilitarian ulterior motive. Studies which help to produce wealth and power are recognized and respected. Nevertheless, the religious significance of the study of

history would be minimized. “For me”, asserts A.J.Toynbee, “the study of history would be meaningless if it had not an ultimately religious significance and religious goal, and the motive that moves me has been, I believe, the motive for studying history that has inspired the historians of the past. I hope that it will be again the motive for the historians of the future”

Store – House of Experience

History is like a department store where intellectual merchandise of all hues and colours is available. The wise pick up valuable goods. Seekers of knowledge can get what they want at philosophy counter. Those who want to grow higher truth may find them at metaphysics section. Scientists can quench their thirst at the scientific square. Men after mundane greatness and material glory can go to the records of wars, and conquest. “History is a store – house of experience where nothing is wanting, and you get what you deserve”⁵.

Educational Value

Historical knowledge is imparted in educational institutions because it increases powers of memory, imagination, reasoning and insight. It gives students and scholar’s depth of thought, understanding and feeling. It inculcates in them moral and ethical values. Students of history can revel at the fountains of pleasures of reflection. “The value of study is not scientific; its true value is educational”, says Trevelyan. A study of history, besides fetching a degree enables the holder to be usefully employed in various avenues of life.

Embodiment of knowledge

Everything has a history. History is an embodiment of knowledge. As a discipline it covers everything – be it politics, economics, society, culture of religion. History is thus a meeting ground for different disciplines. Infinite richness and variety is the hallmark of history.

A Social Necessity

History is a social necessity since the past dominates human thinking, behaviour and conduct. The present is governed by what happened in the past. Decisions are taken on the basis of previous knowledge. Without a knowledge of history humanity will be in a state of amnesia, adrift from its moorings. It will then be a rudderless ship on the unchartered ocean of time. In fine, a study of history will guard man from falling an easy prey to the self-serving exploitation of history for narrow, exclusive, divisive communal purpose. Hence history is regarded as “an inclusive, a mediating discipline”.

To Understand

History is rational reconstruction of the past. Mark Bloch in his *The Historian's Craft*. "a manifesto on behalf of the most advanced school of historical writing of the winter war years", raises the question "what is the use of history?" and answers that it aids understanding in order to act reasonably. Think before you leap; understand before you act. According to Bloch understanding the past is the human and social need for history. Without understanding people will become indigent. If the scientist is the drill master, the historian is the lute maker; the former uses sensitive tools and the latter is sensitive to sound. Since man is a willing prisoner of techniques he has to understand the present by the past. Bloch concludes that the faculty of understanding the living is the master quality of the historian.

Future Focus

History helps us to foresee the future. One of the perennial earnings of mankind is to know about its future. It of course depends on what we are intending to foresee in the future on the basis of the past. Historical project is the manifestation of aim- setting. Since any plan of socio-political-economic transformation is related to something that does not exist; its realization calls for a clear picture of the future. History and history alone offers the ground for foreseeing the future. Since mankind's disillusioned with religion, mythology and oracle it seeks to find objective grounds for satisfying this overriding social urge. Historical similarity, repetition and pattern in the events of the past provide grounds for foreseeing the future.

Estimate

Can history demonstrate its right to exist in the emerging century likely to be controlled and conditioned by super computers? Yes. It can. Universality is going to be the phenomenon of the twenty first century. Age of Imperialism generated contradictions, confrontations and conflicts. But the Age of Universalism requires radical global transformation. Universality is a historical phenomenon.

The historians of antiquity counter posed the Greek and the Roman world to all the rest of mankind. Christian historians, in their attempt to understand history as the fulfillment of a divine plan excluded non-Christian peoples from historical consideration. The Renaissance and the Enlightenment prepared a new conception of the world historical process on the basis of humanistic and scientific spirit. Hegel's philosophy of history, the pinnacle of this universalistic trend, provided the basis of the world historical connection in the absolute spirit. Karl Marx's

socialist – communist universally was an attempt in this direction. Thus the quest for universal solution to the global challenge goes on unabated.

It is progressively realized that it is impossible to rationally reconstruct the present of the near future without understanding the historical roots. The past alone will help humanity to remodel the complex and contradictory situation of modern times. The mathematical, natural and engineering sciences have laid the foundation of today's technological revolution. Similarly, scientific study of the past and the formulation of historical laws of change will help mankind to take correct decisions to ensure universal peace and prosperity. This cannot be attained through abstract arguments but through serious scientific historical inquiries. "Unless we understand the historical roots of today it is impossible properly to appreciate and deeply understand the character of the revolutionary transformations taking place in modern times"

Abuses of History

History is misused as much as it is used. The scope for misusing history is rather inherent in the nature of the subject. Since the historian is concerned with the recent as well as the remote past he is liable to err on the right and wrong sides while recording, reconstructing, writing, narrating and interpreting historical facts and events. It is not possible to just **es eigentlich gewesen** i.e. to "simply to show how it really was". as Ranke insisted upon". Historical facts have to pass through the prism of prejudice, predilection and preconceived notions of the historian and during this process they get distorted, at times beyond recognition. In short, history is misused when it is not written objectively".

Theocratic Writing

History is misused when it is written on the basis of the belief in the divine creation of the Universe⁹. Theocratic history belongs to this category. It is quasi- history at the best and abuse of history at the worst. Quasi-history contains statements about the past and not facts about the past. Such statements are mere assertions and not the fruits of research. Moreover, the events recorded in the theocratic history are not human actions but divine deeds! The gods are conceived on the analogy of human sovereigns, directing the actions of kings and chiefs"The divine characters are depicted as the superhuman rulers of human societies. In theocratic history humanity is not an agent but an instrument to carry out the divine decisions¹¹. In other words, history is abused when it is written on the premise that God is the real head of humanity and the rulers are his agents.

Mythological Writing

Like theocratic writing mythological history also deals with supernatural characters, but it is worse than the former. In theocratic history the divine characters are depicted as the super human rulers of human societies¹³. On the contrary in mythology the divine characters are not concerned with human actions at all. The human element has been completely eliminated and the actors are all gods. The divine actions are conceived as having happened in the past but they are not dated events. History is not dateless past¹⁴. Mythological history is totally out-side time – reckonings. The subject – matter is concerned with the actions, reactions and interactions between various gods and goddesses and the sequence of divine deeds described are not temporal. In fine, myth is theogony, not history. The Hebrew Scriptures contain a great deal of theology and myth. Old Testament, like Mesopotamian and Egyptian literature is quasi – historical. Basically the creation legends of the Babylonians, the Hebrews, the Egyptians and the Hindus are the same. “These two forms of quasi-history, theocratic and myth, dominated the whole of the Near East until the rise of Greece”

Apocalyptic Writing

History is misused he religious faith us used to explain historical phenomena. Historical events are accordingly viewed from the angle to belief instead of reason. Christian historiography is an example. It was and still is believed that peoples and countries have been created by God. What was created by God could be modified, altered or changed by Him. He can bring out development in the character of a person or progress of a people or country already created. And God could be known only through his activities. In the 13th century St.Thomas Aquinas defined God in terms of activity as *actus purus*. Historical process is. Therefore, the working of God’s purpose which ought to be the purpose of man. Fixing the birth of Christ at the centre of chronology, history was divided into two halves, viz., before (B.C) and after (A.D) the birth of Christ, each having a particular character of its own: a period of darkness and a period of light, R.G.Collingwood calls this kind of history “apocalyptic history”¹⁶. Eusibius’ Chronicle and St.Augustine’s City of God are the best examples of this kind of history. To write history in order to justify a preconceived faith is to misuse it.

Interpretative Writing

Vested interests misuse history to justify their own points of view. They relentlessly go in search of historical materials in defence of their cause or to denounce the cause of their

opponents. During the Reformation the Protestants and the Catholics misused history to uphold their respective standpoints. "God's Way will the Netherlands" (1752) was written to justify the existence of the Dutch Republic as a prosperous nation! G.M. Trevelyan, considered to be "incomparably the greatest of the whig background. Historians like Grote, Mommsen, Macaulay, Namier, Gibbon, Carlyle and Meinecke are guilty of such misuse of history. In 1917, the Russian Communists published some secret treaties with a view to discredit the Tsarist regime. In 1973, Indira Gandhi's government buried a Time Capsule, which glorified the Nehru family. In short, to write history from a particular point of view is to misuse history.

Motivated Writing

History is abused when it is written by writers motivated by the ideologies of their societies and ages. Being the product of his society an historian is inevitably influenced by the ideological fervor shared by his social contemporaries. For instance, in the 19th century, when British prosperity, power and self-confidence were at their height, British historians without exception glorified the cult of progress. History appeared to them as progress towards the goal of the perfection of Man's estate of earth. Gibbon wrote about "the pleasing conclusion that every age of the world has increased and still increases the real wealth, the happiness, the knowledge and perhaps the virtue of the human race". Acton referred to history as "a progressive science"¹⁹. Dampier asserted that "future ages will see no limit to the growth of man's power over the resources of nature and of his intelligent use of them for the welfare of his race". Bury described progress as "the animating and controlling idea of Western Civilization". Bertrand Russel confessed "I grew up in the full flood of Victorian optimism and something remains with me of the hopefulness than then was easy". The belief in the inevitability of progress through the systematic application of science of technology had inspired many a historian to worship the cult of progress. Motivated history is history misused.

Theoretical Writing

History is abused when historians weave theories or patterns and try to explain away historical events. The ancient Egyptians conceived the idea of the three Ages of the World. Viz., the Age of the Gods, the Age of the Heroes and the Age of Men. The Hindus of Yore thought in terms of Yugas. Viz., Treta Yuga, Dwapara Yuga and Kali Yuga. The Greco – Roman historians believed in the circular movement in history. Vico improved upon this idea of historic cycles and considered them as a spiral ascending in curve instead. Toynbee endeavored to

present the cyclical view in a different perspective. Since the historian is involved and as a result influenced by his contemporary social situation he is often incapable of transcending it. “The thought of historians, as of other human beings, is molded by the environment of the time and place”. As a result, they fail to appreciate the essential nature of the differences between his own society and outlook and those of other periods and countries. The historian forgets for the moment that he is not an individual but a social phenomenon. This lack of perspective leads to the misuse of history.

Patriotic Writing

History is misused when it is written with patriotic fervor or nationalistic odour. Patriotic or nationalistic history is necessarily partial because it exaggerates the virtues of the native nation at the cost of the enemy country. It is patently wrong to flatter national pride and rivalries. “Nationalism... is the workshop of the collective power of a local human community”. It was the religion of the pre-Christian Creaco– Roman world. It was resuscitated in the West during the Renaissance. Modern Western nationalism fanned the fire of fanaticism in the name of patriotism, which proved to be contagious. Man’s mastery over nature through the application of science and technology incalculably increased his greed and coercive power which has been used to further the cause of narrow national interests. Nationalism as a fanatical force has divided humanity into smaller fractions always demanding separate local national sovereignty. The historian’s business is not to extol the virtues incite of his nation but to narrate the **gesta dei**, Since patriotic writing incite the raw passions of the people it is abusing history to justify unjustifiable distortions! In Short, patriotic bias has vitiated historical writing.

Biographical Writing

Biography is not history. History is abused when it deals with individual as the decisive in history. It is based on the view that what matters in history is the achievement of individuals. The historian’s desire to postulate individual genius as the creative force in history is as old as Greek history. The ancient labeled the achievements of the past with the names of epoch – making heroes. Periclean Age, for example. They attributed their epics to Homer, their laws to Lycurgus and institutions to Solan. During Renaissance Plutarch made his mark through his biographies. Later Carlyle propounded his Great Man Theory. i.e. history is nothing but the biography of great men. Dr.Rowse wrote that the Elizebethan system broke down because James I was incapable of understanding it. The English Revolution of the 17th Century was an

accidental“ occurrence due to the stupidity of the first two Stuart Kings”²⁵. Few historians thought that “the Bourbons failed to re-establish the monarchy in France after 1870 just because of Henry’s attachment to a little white flag”

Even the austere historian like Sir James Neale expressed his admiration for Queen Elizabeth instead of explaining what the Tudor monarchy stood for. Trevelyan, the Whig historian, traced the origin of the Whig tradition to the reign of Queen Anne. Communism was considered to be the brain-child of Karl Marx and the outbreak of the Bolshevik Revolution to the stupidity of Nicholas II. Similarly the two World Wars were attributed to the wickedness of Wilhelm II and Hitler respectively. A typical expression of this attitude is the remark of Pascal that if the Cleopatra’s nose had been longer, the whole history of the world would have been different! The American historian Miss Vedgwood justifies her bias thus. “The behaviour of men as individuals is more interesting to me than their behavior as groups or classes. History can be written with a bias as well as another”. Such a Bad King John and good Queen Bess Theory betrays the bankruptcy of historical scholarship. Biography, however much history it contains, is “constructed on principles that are not only non-historical but anti-historical”.

Racial Writing

History is misused when it is written from the racist point of view. To write history with a view to uphold the superiority of a race is a conscious violation of historical objectivity. Herder endeavored to show that racial peculiarities were responsible for the differences between different kinds of men. He pointed out that the peculiar nature of the Chinese was responsible for the unique Chinese Civilization. Herder’s doctrine of the differentiation of races on the basis of racial characteristics contributed in no small measure to the cause of racial arrogance, and hatred. It was held that the peculiar virtues of the European race rendered it fit to rule the rest of the world. The innate qualities of an English race were believed to have made imperialism a duty. It was thought that the predominance of the Nordic race in America was a necessary condition of American greatness. The Germans believed that their purity was indispensable to the purity of German culture. Ancient Indian Aryans justified their social and intellectual superiority on the basis of Varna. Such a pernicious racial writing is not only a clear case of misuse of history but also “scientifically baseless and politically disastrous”.

Imaginative Writing

History is distorted when it is written imaginatively. This kind of history of obviously non-historical. John Locke, for instance, depicted a State of Nature in his *Treatise on Civil Government* (1690) as if it was historical. In such a state people were supposed to have lived peacefully in a friendly and easy way; they ordered their actions and disposed of their possessions and persons as they thought fit, within the bounds of the law of Nature; had equal rights to punish transgressions of the Law “thereby to preserve the innocent and restrain offenders “but later entered into a compact with common consent with a right to overthrow the rulers when they failed to protect the basic natural rights of the people. Montesquieu *Spirit of Laws* and Rousseau’s *Social Contract* are different versions of principles propounded by Locke.

Philosophical Writing

History is misused when it is interpreted philosophically, Philosophical interpretation of history is partial since the subject matter of such a treatment has been shifting and changing through the ages. The ancient Greek philosophers placed mathematics in the centre of their thought since for them knowledge was meant mathematical knowledge. In the middle Ages the central problem of thought was concerned with theology. From the 16th to the 19th centuries the main theme of the philosophers was the relation of the human mind as subject to the natural world of things around it in space as object. 19th century witnessed the emergence of the critical view of history and the present century stands for a comprehensive view of history. For Kant history represented progress towards rationality. Fichte maintains that every concept has a logical structure involving three phases, viz., theses, anti-thesis and synthesis. Hegel propounded the theory of purposive evolution. Marx came out with his materialist interpretation of history. All these philosophers of history looked at history with colored glasses and as such they had abused history.

Inaccurate Writing

History is abused when the historical evidence and facts are not strictly scrutinised and scientifically screened. While writing about the recent or remote past history has to depend on evidences of eye witnesses or reports which may be accurate or partially accurate or inaccurate. Herodotus, for instance, wrote about the deeds of men lest they shall not be forgotten by posterity. While doing so he reported what all he heard without critical thinking. Thucydides improved on Herodotus and consciously rested his history on evidence. And yet their works depended mainly on the testimony of eye witnesses with whom they had personal contact and as

such they were liable to errors. History is misused when an ordinary fact of the past is transformed into historical fact. The fact that a vendor of gingerbread at Staybridge Wakes, England, in 1850 was kicked to death by an angry mob, recorded by an eye-witness, was sought to be made a historical fact by Dr. Kitson Clark in his Ford Lectures in Oxford". History is distorted when historical events have been pre-selected and predetermined for us by historians who were imbued with a particular bias. Fifth Century Greece, for instance, was viewed from the point of view of Athenian and not from that of the Spartan, Corinthian or Theban, not to mention Persian. The picture of the Russian peasant as devoutly religious was destroyed by the Revolution of 1917. Making a fetishism of documents will lead to abuse of history. In short, history is misused when instead of the historian choosing the subject, the subject chooses the historian! "The history we read, those based on fact is strictly speaking not factual at all, but a series of accepted judgments".

Estimate

Thus it is seen that theocratic, mythological, apocalyptic, interpretative, motivated, theoretical, patriotic, imaginative, biographical, philosophical and inaccurate historical writings invariably and inevitably result in the misuse and distortion of history. They are quasi-historical at the best and anti-historical at the worst. An attempt was, however, made in the 19th century by the German historians to make historical writing as objective as possible. As a result there was a commendable change in the attitude and outlook of historians all over the world who undertook to write history as probable. And yet, prejudices, preconceptions and prejudgments still tend to condition and colour historical writing. However, rigorous teaching and training in historiography, scrupulously self-imposed discipline among the historians, healthy outlook on the part of the political powers that be, social control and press criticism will, to a great extent, prevent misuse of history.

Course Outcomes

CO1: Explain the meaning and definitions of History with reference to historians like E. H. Carr.

CO2: Describe the nature and scope of History as a subject.

CO3: Analyze the various uses and abuses of History in different contexts.

CO4: Evaluate the relevance of History in understanding present and future developments.

CO5: Examine the lessons that can be learned from historical events and experiences.

Programme Outcome

PO1: Develop critical thinking and analytical skills to understand historical concepts and apply historical knowledge to contemporary issues.

S. No	Question (5 Mark)	LOCF Mapping		
1.	Define History and explain its meaning.	CO1	PO1	K1
2.	Discuss various definitions of History.	CO2	PO1	K2
3.	Explain the nature of History as a discipline.	CO2	PO1	K2
4.	Describe the scope of History.	CO2	PO1	K2
5.	Write a short note on the uses of History.	CO1	PO1	K1

S. No	Question (8 Mark)	LOCF Mapping		
1.	Explain the abuses of History with examples.	CO4	PO1	K4
2.	Discuss History as both an art and a science.	CO4	PO1	K4
3.	Write a note on the importance of studying History.	CO2	PO1	K2
4.	Explain the relationship between History and other disciplines.	CO4	PO1	K4
5.	Discuss the concept of lessons in History.	CO4	PO1	K4

UNIT - II

Kinds of History – History and Allied Disciplines – Debates on history: Science or an Art .

Learning Objectives

- Understand the different kinds and classifications of History.
- Explain the relationship between History and allied disciplines such as sociology, archaeology, and political science.
- Analyze the interdisciplinary nature of historical studies.
- Examine the debate on whether History is a science or an art.
- Evaluate different historians' perspectives on the nature of historical knowledge.

Kinds of History

History being a very comprehensive subject, has many aspects such as political, constitutional, diplomatic, military, economic, social, intellectual, and so on. These are not the only areas with which history is mostly concerned. Politics is instrumental in shaping the constitutional, legal, diplomatic, military, economic and even social problems of a country. Politics happened to be such a favorite branch of English historians that they went to the extent of saying that all history is political history that history is the root and politics is the fruit, and that past politics is present history. At every turn from the earliest times down to the present period, it is the political activity either through monarchy or oligarchy, through aristocracy or democracy, through tyranny or dictatorship that has dominated the life of mankind. At all times and in every country, only one or only a few have ruled the many. Even in democracy, once the elections are over, power rests only in the hands of a few. As history takes stock of unique events, it is the story of the shepherd that attracts the attention rather than the flock of sheep, whose behaviour is steady. The king has been called the shepherd of his people. The modern Presidents, Prime Ministers, Parliaments, Senates and other political agencies are so much in the news that politics happens to be the mainstream of all history, and demands the lion's share of a historian's attention. Acton says that politics is like the grains of gold deposited by the stream of history in the sands of time. Polybius says that the use of history lies in learning the art of

politics. Sir John Seeley says, 'Politics are vulgar when they are not liberalized by history, and history fades into mere literature when it loses sight of its relation to practical politics'. Related to politics is constitutional history which assists in the understanding of the political trend in any period. The development of political institutions, rules, regulations, rights and duties, law and mode of justice, executive, legislative and administrative functions, economic and financial implications, nature of bureaucracy, fundamental principles of State policy are all defined under constitutional history. Certain countries have rigid and written constitutions whereas others have flexible and unwritten constitutions, such as in England. Constitutional history traces the origin, development, nature and functions of political institutions. The evolution of the principle of constitutionalism is impersonal and has a relationship with the history of ideas. Legal history is also assuming importance these days, particularly in societies where the Rule of Law is the way of life. The laws of Manu, the Code of Hamurabi, The Code of Justinian, the Code of Napoleon, the Indian Penal Code of Macaulay, Holdsworth's History of English Law, Blackstone's Commentaries of the Laws of England and P. V. Kane's History of the Dharmasastras are all very important works on legal history. Diplomatic history is a specialized branch of political history. It deals with principles of international relations. Ambassadors are the links between nations and they are the custodians and practitioners of diplomacy. Such issues as balance of power, cold war, international peace, disarmament, outlawry of war have assumed great importance in recent times. Again, military history is an important chapter in political history, wherein wars, battles, campaigns and conquests figure very prominently. It deals with the causes of a war, strategy and tactics in the war, war weapons, mode of fighting and similar topics. Geographical factors are so important that an American geographer, Ellsworth Huntington, insisted that no nation, either ancient or modern, rose to the highest cultural status except under the influence of climatic stimulus. Climate, moisture, humidity and weather are all determining factors. Even Aristotle and Montesquieu have emphasized the influence of climate on man. The earlier epochs of history known as the ice or glacial age related to the advance of extreme cold from the poles towards the equator. The very survival of man as a species in the process of evolution was conditioned by these geological and geographical factors. The influence of geography on history is a subject with which every treatise on history deals in its very first unit. The physical formation of a country, such as Britain, Japan and Greece with broken coastlines

had a very powerful impact on its history. This facilitated their naval strength and empire-building activities.

KINDS OF HISTORY

History is a magnificent mansion. Trevelyan aptly described it as a dwelling place of all subject. Is like a joint-family. In the past, human history was divided into a number of political, social, religious and cultural units. It was only during the nineteenth century that history was treated as universal and all embracing. Even then, the tradition of dividing history into different kinds such as political history, military, history, constitutional history etc. still persists.

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. Voltare, Machievelli, 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 unidimensional. 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.

Parliamentary History

Parliamentary history is a sub-section of Constitutional history. It deals with one particular political institution, which occupies a position of great importance in the governance of the state, viz., the parliament. Parliamentary government provides unique political experience to people in certain democratic countries including India. For instance, without reference to the history of the English Parliament, recognized as the Mother of parliaments, it would be well nigh impossible to know and understand the story of the British people. The so-called „talking shops“ still function in several countries, including totalitarian socialistic states like Russia and China. To write about Parliamentary history is to keep alive a most valuable series of human experiences in terms of Parliamentary activities and achievements.

Legal History

Legal history is an offshoot of Constitutional – Parliamentary history. Yet it differs from them in many respects. The legal historians must necessarily be a lawyer or well versed in law. The connection between the subject chosen by the historian and jurisprudence is apparent. The history of the parliamentary enactments, their interpretation and application is a matter of considerable practical importance. The codified laws of Hammurabi of Babylon, Manu of India, Napoleon of France etc. are of considerable significance to legal historians. In particular, English legal luminaries like Maitland, Blackstone, Holdsworth, Pollock, Jenks and Laski enriched legal history by their creditable creative contribution. Austria, Germany, France, Italy and America can boast of their legal historians like Gumplovicz, Gierke, Duguit, Vaccaro and Homes respectively among others. The legal historian, however, must not dwell exclusively in a world of their own. He cannot afford to remain indifferent to advance made by certain other branches such as social and economic 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.

Diplomatic History

The history of relations between sovereign states is known as Diplomatic History. It is also called International History. A distinction between the two could be made in that the former is limited to the actions of diplomats, while the latter is confined to the factors which affect the course of negotiations, study of inter-state relations. It has assumed importance especially after the First World War. External relations between states are maintained by ambassadors, trained experts in and practitioners of diplomacy. Precedents and previous experience form the norm of their conduct. Hence, historical awareness is a desideratum for diplomats to promote friendly relations between states. Historical knowledge of the past alone can provide necessary historical awareness and antecedents to the diplomats. The diplomatic historian must always keep an eye upon the developments at the world stage, for the actions of statesmen and politicians are likely to be influenced by events outside the embassies. The actions, reactions and interactions between nations are governed by multiplicity of factors and forces. In other words, every diplomatic negotiation has to deal with the legal, political, cultural and economic issues which need not necessarily be diplomatic in nature. In this respect, diplomatic history is not much different from other kinds of history.

Social History

Trevelyan, the well known author of the Social History of England, defined it as “history with the politics left out”⁶. 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”⁷. 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. In this sense, social history is concerned with historical societies. It is also dynamic because it deals with social change. "... the more sociological history becomes and the more historical sociology becomes, the better for both. Let the frontier between them be kept wide open for two-way traffic"⁸.

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 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.

Intellectual History

R.G. Collingwood asserts that "History, like theology or natural science, is a special form of thought"⁹. He considered history as the expression of ideas. He ably dealt with the nature, object, method and value of this form of thought. H.E. Barnes says that Intellectual History seeks "to review the transformations of ideas, beliefs and opinions held by the intellectual classes from primitive times to our own"¹⁰. He is of the opinion that prevailing ideas and attitudes in any age are the most important unifying and organizing influence in the development of human culture. Samuel Johnson considered the progress of the human mind as the useful part of history. Schiller opined that "the genuine history of mankind is its history of ideas. It is ideas that distinguish men

from other beings". In the words of Carl G. Gustavson "ideas may be described as the ultimate giver of history, for organized social movements cannot appear and institutions cannot function without ideas. They are the cords which bind the minds of men together sufficiently for joint action to occur".

Intellectual history is history of human thought. The historian is interested in the development of ideas as well. He is fascinated by the adventure of ideas. Shaping of the Modern Mind, Bertrand Russell's History of Western Philosophy and Will Durant's Story of Philosophy are some of the outstanding contributions to intellectual history. Das Gupta's History of Indian Philosophy belongs to this category.

Biographical History

Thomas Carlyle was categorical when he wrote the "history is the biography of great men". Masson, the biographer of Napoleon, says that every aspect of man who has shaped an historic past, even the most private corners of his personality, are historically important"11. Bauer considers that a biography places the experiences and characteristics of a person in their right relationship with the economic, political, social and artistic conditions of the period to which he owes his rise. Has not Karl Marx said "History does nothing, it possesses no immense wealth, fights no battles. It is rather Man, real living Man who does everything, who possesses and fights"12. Miss Wedgwood considered the behavior of men as individuals more interesting than their behavior as groups or classes and wrote a book "to understand how these men felt and why in their own estimation, they acted as they did"13.

Biographers sought to explain historical events in terms of success or failure of historical heroes and heroines. The biographical approach to history received unprecedented impetus since Carlyle came out with his assertion that history was the compound of the biographies of great men14. A.L. Rowse came to the conclusion that the Elizabethan system broke down because James I was incapable of understanding it. Sir Isiah Berlin expected and exhorted the historians to decry and denounce Genghis Khan and Hitler as bad men15. Communism is considered to be the brain-child of Karl Marx. Bolshevik Revolution of 1917 is attributed to the stupidity of Tzar Nicholas II. The two world wars were said to be due to the individual wickedness of Wilhelm II and Hitler respectively. Lenin, Mao-tse-Tung and Mahatma Gandhi are claimed to be responsible for the liberation of Russia, China and India respectively.

Biography as history has certain values. It enriches personal experience. It makes easy reading, It enables readers to understand historical events through the deeds of great men. For instance, we can learn something about the history of manners of Elizabethan period by reading Lythton Strachy's Elizebeth and Essex. Similarly, his Eminent Victorians will create an absorbing interest in the period to which they belonged and this interest is likely to kindle the curiosity of the readers and refer them to sounder authorities to know more about the period. Isaac Deutscher's biographies of Stalin and Trotsky are serious contributions of history. However, romanced biography masquerades as history, Many biographies, like the historical novels, belong to literature.

It is, therefore, necessary to make a distinction between biography, which treats man as an individual, and history which treats man as part of a whole. Lord Acton cautioned: "Nothing causes more error and unfairness in man's view of history than the interest which is inspired by individuals' characteristics"16. R.G.Collingwood is forthright in his criticism. According to him, a biography is constructed on principles that are not only non-historical. Its limits are biological event. Biography, as a form of literature, feeds human emotions and therefore is not history. "At its best, it is poetry; at its worst, an obtrusive egotism; but history it can never be"17.

Limitations and criticisms apart, biography as a form of history or biographical history has to be recognized. Great men need not be denounced no more than "labels giving names to events". Cult of great men need not be allowed to deflate the greatness of great men. For great men are not always bad men. So they need not be placed outside history. They are not imposters on history emerging "miraculously from the unknown to interrupt the real continuity of history"18. It is well to remember the ringing words of Hegel: "The great man of the age is the one who put into words the will of his age, tell his age what its will is, and accomplish it. What he does is the heart and essence of his age; he actualizes his age"19.

National History

Emergence of nation states is one of the landmarks of Modern History. People's expectations and experiences have been concretized and realized within the framework of sovereign national states. As nationalism became the political creed of the people, a nation came to be taken as a unit of historical study. The difficult problem of how a national spirit comes into existence was successfully tackled. National history was treated as the complete biography of a people from its very beginnings.

However, deification of nation states and sacrificing of human lives and honor at the alter of this idol brought disgrace and discredit to the study of national history. It was increasingly realized that nationalism had been the ruin of one civilization after another, beginning with the earliest of them all, the Sumerian. Toynbee rebuked historians for giving their continued allegiance to the sovereign states. "States are not really gods, they are public utilities, like roads and bridges and electricity and water and gas"

The frontal attack of nation states and national history does not diminish the importance of both. It is easy to regret the existence of national sovereignty but it is a wishful thinking to wish away national states. "If we were to abolish national sovereignties tomorrow", asserts Renier, "the story of the struggles between kings and nobility, between kings and parliaments, between burghers and their feudal masters, would continue to form a body of past experience to which western society would have to refer again and again while fixing its standards and its practice. National histories are a precious aspect of the history of mankind"²¹.

Universal History

The idea of Universal history was conspicuous by its absence in ancient Greece-a land of City States. The concept of ecumenical history was created during the Hellenistic period, when the non-Greek peoples became a single political unit, thanks to the conquests of Alexander the Great. However, the Romans conceived universal history as a history in which the hero was the corporate spirit of the people and the plot was the unification of the world under the people's leadership. Livy considered history as humanistic and the history of Rome as narrated by him was looked upon as universal history. But the Greco-Roman universal history was not really universal because its centre of gravity rested either in Greece or Rome. A new universal attitude towards history was developed as a result of the introduction of Christian ideas. Accordingly, the historical process was considered to be the working out not of man's purposes but of God's. History became universal in its scope. The adoption of a single chronological framework for all historical events dating before and after the birth of Christ became the symbol of this universalism.

The idea of Universal History captured the imagination of the eighteenth century historians. The pursuit of inter-connectedness of events led to the historian's dream of a universal or world history. Immanuel Kant thought that writing universal history was a feasible ideal by unifying historical and philosophical thoughts. Leopold Von Ranke's idea of such a

history may be taken as a classical example. He thought it was possible to connect up all the main threads of historical themes and weave them into an universal history. Schiller treated such a history as the history of progress from savage beginnings to modern civilization. Hegel's philosophical history is nothing but a universal history. The plot of his history is the development of freedom as exhibited in an external system of social relations. Though the Positivists swept aside the ideal of universal history,

Local History

At the other end of the spectrum of historical writings is Local History. This kind of history has not received the attention it deserves. It has great potentialities and possibilities. Young research scholars may evince interest in local history and gain experience in the methods of research besides deriving the joy from a knowledge of the past. Local history can be approached from a number of angles. It must, however, be pursued with reference to general history and to larger issues. Or otherwise it will degenerate into „sterile antiquarianism“. The professional historian may make use of the results of local historical research. For instance, the peculiar constitutions of the Dutch Republic which gave much power to the administrators of small towns made local history of the utmost importance for the understanding of the foreign policy of the Republic!22. The study of local history had rejuvenated the history of the French Revolution and liberated it from much irresponsible theorizing. Similar studies will no doubt enrich the history of the freedom struggle in India.

New History

The New History is a post-world war phenomenon. **Edward Eggleton's** (1837- 1902) *Transit of Civilization* contains the seeds of new history. **James Harvey Robinson** (1863-1936) borrowed the idea from Eggleton and consciously coined the term New History. This attempt is an attack on old traditional history which is considered to be pedantic, irrelevant and negligent of the human experience. The New History is intentionally present-minded. It is informed by liberal-reformist sentiments. It gives special attention to economic, intellectual and other forces which have a bearing on social problems. In this attempt „new historians“ make use of the discoveries made by social scientists. Thus, the emphasis is shifted from programmes to the manner in which they are implemented.

Edward P. Cheyney, the author of *Introduction to the Industrial and Social History of England* in 1901 formulated six general laws of New History: 1) The law of Continuity. It states

that all events flow from immediate preceding conditions. 2)The Law of Impermanence. According to this law all institutions either adapt or perish. 3) The Law of Interdependence. That is no nation can make human aut gains at the cost of another. 4)The law of Necessity for Free Consent. Coercion provokes resistance. 5)The Law of Democracy. All other systems except democracy fail. 6) The Law of Moral Progress. People are always more moral than their rulers. Other historians like Charles A.Beard, Arther M.Schlesinger Sr.,Henri Berr, Lucian Febure and Marc Bloch considerably contributed to the emergence of New History. It is at best and admixture of traditional assumptions and expressions of progressive historians; old wine in new bottle!

Total History

New History and Total History are like Siamese twins, inseparable. Total History is integrated history. It is the result of co-operative historical research; innovative fruit of collective effort. It represents the fullness and richness of man's life in society. Total History, like New History, seeks to bridge the gap between historical and social studies. It is the half-way house between the study of the past and the study of contemporary societies. Thus, the walls that separated history from social sciences are sought to be pulled down To achieve this, the liberal-minded progressive historians scrupulously relied on records, strictly dealt with the problems of forgery in them and adopted the critical method. Both New History and Total History truly laid the foundations of Structural History.

Structural History

Fernand Braudel, French historian of repute, carried forward the vision of New History to greater heights. In his historical Magnum Opus *The Mediterranean and the Mediterranean World in the Age of Philip II* (1949) Braudel propounds his concept of Structural History. He discounts historic forces like events, politics and great men, which are superficial and recognizes structural forces such as geographical factors, economic systems and mental frame work, which are more fundamental. If traditional forces are „Crests of foam“, structural forces are „tides of history“. Structuralism is a new way of conceiving of social affairs. It is a method of analyzing a subject like social science, psychology, literature and history. It concentrates on the structure of a system and the relations between its elements, rather than on the function of those elements. Moreover, more than men and events impersonal forces – geographical and geological – shape the rhymes and rhythms of history, mould men's lives and determine their destiny. Structural History seeks

to uncover these forces, though such forces are beyond the control of man. Since human is multi dimensional multiple explanation is necessary to understand historical reality. Hence the need for structuralist alternate approach to history.

HISTORY AND ALLIED SUBJECTS

History is related to several other disciplines, and needs their assistance, just as it is helpful to a number of other disciplines. A historian must use the results achieved by workers in other fields of human knowledge. They are called ancillary disciplines or auxiliary sciences, such as philosophy, chronology, paleography, graphology, sigillography, diplomatic, epigraphy, numismatics and archaeology besides a number of social sciences which have already been examined in the foregoing paragraphs. These sciences provide a historian with what is called 'methodical repertories of facts'. They are primarily digests of practical experience. The best way to become acquainted with them is to practise them. Auxiliary sciences are departments of knowledge in their own right, and history makes use of them, and hence they become allies of history. The need for these disciplines has arisen because all intellectual disciplines are interrelated. Even medicine requires history, because without a proper background of the case, diagnosis is impossible. The nature of historical facts is such that there are close connections between one fact and the other, and each fact requires special attention to establish its validity for which the assistance of the allied disciplines would be extremely helpful. In other words ancillary disciplines are the handmaids of history. Of these ancillary disciplines, chronology which helps us to fix the time, determines the very framework of the narrative. The time element is central to the concept of history without which its real perspective would be lost. What we appreciate in a child we do not in an adult. Space, time and cause are fundamental to any phenomenon or experience, and these three aspects are not things but modes of understanding and interpretation. In history, chronology arranges the significant events which took place in the past in their time order, and fixes the intervals that elapsed between them. Chronology was probably invented in the early ages for two equally utilitarian purposes, namely the fixation of dates for religious functions and for knowing the dates for agricultural operations. A sound knowledge of chronology has become indispensable for a student of Indian history, as the dates and eras are so confusing in the records that fixation of correct chronology in respect to several dynasties of ancient Indian history has by itself become great research. For example, the chronology of the Ganga kings of Karnataka has created several controversies, and there is

literature that has been developed only on this topic. Paleography is the systematic study of old handwriting. The way in which men shaped the letters of the alphabets has varied from period to period and from region to region. Paleography describes the evolution of each letter in time and in space. A paleographer can not only read old manuscripts or inscriptions but also date them, and he can also tell us the history of these characters and how they have changed over a period of time. In the past, as also today, education had the effect of standardizing the shape of letters used in each centre of culture. Even in the Roman letters used all over Europe there are variations. The Belgians have a different handwriting from the Dutch, and the English write differently from the Germans. In India the problem is still more complicated with scores of different languages and different scripts in use, and with such continuity of its history. Paleography also deals with the abbreviations used by the scribes who were more in demand before the invention of printing. There are dictionaries which list the abbreviations used in manuscripts. Paleography demands concentrated attention to detail. It gives scope to mental alertness, and to the development of empirical capacities. It develops the ability to face difficulties as they present themselves in solving puzzles and problems which do not come under any general principles. A man who has done a good job in paleography is less likely to be carried away by superficial resemblances to take external appearances for granted. Paleography sharpens critical faculties. It is a science which is very much developed by modern technology. A team of scholars is attempting to decipher the script of the Indus Valley civilization through computer science. Graphology is the science of estimating the character of a person by studying his handwriting. Research has shown that an undoubted connection exists between a person's character and his handwriting, which betrays what sort of a person he is. Systematic study of this science helps a historian to form an opinion about such a person. However, before a graphologist forms a judgment about the character of an person, he should keep an eye on a few factors such as the material used for the writing, the place and the position of the person who wrote, the mood or circumstances under which the writing was done, if the aim is to know the correct character of that person. For example a person travelling in a moving train cannot write properly. Likewise, an agitated mood, insufficient light, bad paper or pen, or ill health, are bound to affect the handwriting. In America the widespread use of typewriters has reduced the opportunity to cultivate good handwriting. Journalism, medical profession and the nature of certain other jobs such as hard labour and mining would make people careless about their handwriting but that does not mean that their

character has anything to do with it. The cause for bad handwriting may be excessive and speedy writing or no practice at all in writing. Subject to these conditions graphology gives us certain very useful hints about the psychology of a person, whether he is hasty or steady or rash or artistic. It may even betray his age, sex or mood. It may even speak about laziness, needless haste, carelessness, avarice, or self-indulgence. A few students who are very frugal with their own paper become very liberal in the examination hall where there is no limit to their demand for paper. Diplomatic is the systematic study of the form of the official pattern of behaviour and writing. The word diploma which originally meant a piece of writing folded double, came to be used in course of time for a passport or letter of recommendation given to persons travelling in provinces. It further changed in meaning as it also referred to any manuscript or document of legal, historic or literary value, and finally to indicate any kind of official writing. It has currently given rise to such terms as diplomacy and diplomatic purely in the political sense. It was observed as early as the seventeenth century that official bureaux such as the Papal Chancery used in the composition of letters and documents issued by them not only a rigid order of arrangement of the subject matter but also stereotyped formulae for every part of the document. Clearly, the clerks working in these offices possessed formularies to be copied on different occasions. This is the procedure observed even today in the civil service. If a document presents itself as originating from a certain office but does not follow the style prevalent in that office at the date which it bears, it is not genuine, and has to be criticized with the aid of every available auxiliary science. On the other hand our confidence in a document is greatly increased if the findings of paleography and diplomatic coincide. In other words diplomatic is a very useful aid to history in trying to find out the real meaning of a document. Sigillography is from the word 'sigil' meaning a seal or signature. It also means a mark or sign supposed to exercise occult power. In history it refers to the study of seals and can be looked upon as a department of diplomatic. It is also called Sphragistic meaning the study of engraved seals including their authenticity, age, history, content and so on. It takes into account not only the form and aspect of the seal, but also the manner in which it is attached to the document, and of the material with which it is made. Wax was commonly used and in warm countries like Italy lead was used. The seals of the Indus Valley civilization have remained undeciphered. In Indian history, in particular during the Muslim rule, seals played a very important role in the administration, without which no document was valid. They help us by giving much information about medieval Indian history

on the name of the ruler, the title, the extent of his kingdom, the date of the document, the religion or sect he belonged to, the dynasty with which he was connected, as well as the date and era of the issue. These seals indicate even the level of culture by the type of calligraphy and the material used. Besides these sciences, we have a number of other disciplines such as archaeology, epigraphy, numismatics, physical and cultural anthropology, ethnology and linguistics that help history. Archaeology, epigraphy and numismatics are the hand-maids of history, and unlike the mother-discipline, these daughter-disciplines are scientific in character and precise in their methodology. Ancient Indian history owes a good deal to these three branches for the reconstruction of many of its chapters. We owe the entire discovery of the Indus Valley culture to Sir John Marshall and his band of archaeologists. The exploration of archaeological sites, the method of excavations, the copying and reading of inscriptions, the study of coins, and determining their grains have brought to light numerous chapters in the history of the world, almost in every country and more so in India. Physics is helpful in determining possible archaeological sites. Engineering, chemistry and photography are summoned to the aid of the archaeologist, whose business is to dig scientifically. Archaeology is helpful in the study and preservation of ancient monuments. Epigraphy is the paleography and diplomatic of inscriptions placed upon monuments or given to individuals on copper plates as title deeds of land gifts. The historian should have the ability to read these records or get them deciphered and translated for him by those who know the language. In Tamil Nadu and Karnataka there are thousands of such inscriptions, and the history of this region, particularly of the ancient and medieval period is reconstructed with their help. They are a veritable mine of information on politics, literature, warfare, religion, social, economic, and administrative details, interstate relations, heroism of individuals and a host of other topics. One single archaeologist, Lewis Rice, collected as many as ten thousand inscriptions in a part of Karnataka which was then known as Mysore State. These inscriptions are found either on stone or on copper plates. These are deciphered, translated, edited with copious notes, and published in several volumes, such as *Epigraphia Indica*, *Epigraphia Karnataka*, *Epigraphia Indo-Moslemica*, and so on. Philology or the study of languages both in their past and present conditions has conferred on history a lot of advantages. The anthropologist deals with human races and their characteristics. Cultural anthropology studies human institutions, especially in their early stages. Paleo botany can decide the age of the fossils and of dead wood. Medical science is helpful in determining the nature and

possibly the age of skeletal remains, even natural sciences can be extremely useful in historical research as they give a historian an insight into evolutionary processes. Medieval studies have benefited much by the data furnished by botany and agronomy to pronounce upon the possibility of certain vegetables having been cultivated in certain areas. The microscope and certain processes of photography help to reveal forgeries, and medical studies of the morbid symptoms displayed by Roman emperors, French kings and Nazi leaders have given us a better understanding of these persons. Psychology is of great help to history in training a historian in the detection of motives and intentions and in drawing inferences from strange behaviour. Apart from the above, a number of allied disciplines already discussed such as political science, sociology, economics, geography, and literature are extremely helpful to history. Philosophy is so dominant in history that we have devoted an entire chapter to it. History thus requires the help of several disciplines in order to understand its full significance. The knowledge of psychology, philosophy, logic, religion, morals, myths, language, literature and several sciences would go a long way in making history meaningful and useful.

History and Allied Disciplines

Central is composite in character and inclusive in its scope. It is a central and pivotal social science. It is indeed a feeding ground for all social sciences and humanities. As H.C. Darby has pointed out history is basic to social sciences as mathematics is to natural science. Since history is a study of the different facets of human life and experience all social sciences depend on and draw heavily from history. G.M. Trevelyan aptly observed that history is a house in which all subjects dwell. Specialization has broken knowledge into compartments. And yet the relationship between history and other related subjects is rather close and intimate; as close as between reciprocal lovers!

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.

The inter-relationship between History and Politics has captured the imagination of quite a few historians whose sayings on the connection between the two has been quoted ad nauseum. Who is not familiar with Seeley's statement that "History without politics has no fruit; Politics without History has no root" succinctly states the intimate inter-connection between the two subjects. Lord Acton picturesquely pointed out that "the science of politics is the one science that is deposited by the stream of history like grains of gold in the sand of a river".

History and Geography

Geography and Chronology are still considered to be the right eye and left eye of history. Geography emerged as a science in its own right since the days of Alexander Von Humboldt (1769-1859). Geography is indispensable to fix an historical event in space. "An historian should always have a map at his elbow", said Renier²⁶.

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. A 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.

Though the physical environment is an important factor in human evolution, its influence has been to a great extent overcome by the astonishing achievements of science and technology. Now it is possible to consciously control the influence of geography on history. Hostile environment could be mitigated by modern means. And yet man is helpless before earthquakes, volcanic eruptions, failure of monsoons or tsunamis, erratic hurricanes. The conquest of nature

by science has its limitations. Even today the geographical factor is not negligible. Mineral resources are discovered, not invented. Therefore, Geography and Topography are auxiliary studies to the historian and to the makers of history²⁷. History is indeed conditioned by the geographical factors; but historical process is influenced more by non-geographical forces.

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 can not afford to neglect the economic the economic crisis of the thirties and the post-war economic developments all over the world.

Karl Marx found unity of history in economic factors. The other political, social, artistic and religious factors have no continuity of their own but reflections of the basic economic fact. Marx considered all developments in history as the result of economic configurations. Saligman propounded the view that ultimately economic factors decide social transformation. It must, however, be recognized that economic interpretation of history is one of the explanations of historical phenomena. History is not all economics. All economically well developed affluent societies are not alike, nor do they behave in the same way. Economic explanation can not give a satisfactory answer to this phenomenon. Socio-Cultural-Political-Philosophical factors are as important as economic forces in determining historical events.

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.

Bury raised the question whether history was a mere reservoir of facts accumulated for the use of sociologists or was it an independent discipline to be studied for its own sake. But he could not give a satisfactory answer. The sociologists, however, worked on finding general laws of social growth and considered history as primarily a record of social evolution. History acknowledged the contribution made by sociology in so far as it tried to explain the principles of social evolution and causes for social change. When sociology was concerned with the common characteristics between events, history continued to concentrate on the unique features of such events.

E.H.Carr cautioned against the twin dangers sociology was facing, viz., ultra-theoretical and ultra-empirical. That is to say, sociology was facing the danger of losing itself in abstract generalization and deducing universal laws from the unique events recorded by history. The other danger was the attempt to confine sociology to technical problems of enumeration and analysis. The sociologists have singularly failed to recognize that every historical society was unique and it was moulded by specific historical antecedents and conditions. Sociology must, like history, concern itself with the relation between the unique and the general. It must also be concerned with the study of social change and development. “..the more sociological history becomes, and the more historical sociology becomes, the better for both. Let the frontier between them be kept wide open for two-way traffic” 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”²⁹. 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 Science or an Art

The high priest of the concept that history is a science is J. B. Bury, (the celebrated Professor of History, Cambridge University who succeeded Lord Acton. This was the trend of

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

Several arguments were advanced to prove that history is a science. First, the aim of science is to predict the future, and history will not fail in this respect. It ought to be possible for historians to predict what human beings will do in given circumstances. According to Buckle, historians have failed to do so because they had concentrated so long on individuals rather than on masses, on isolated incidents rather than on averages, and on unique events rather than on general movements. No doubt the actions of individuals are unpredictable, and more so of great men. According to a Chinese proverb, 'the great man is a public misfortune', and Positivists would also agree that great men ought to be made to disappear from history. They are the product of their times, the part of one stupendous whole, the fruit of a big tree, and they cannot stand in isolation. They are mere accidents and exceptions rather than the general rule. Had there been no Newton, some other person would have done Newton's job. If Napoleon had been killed in the battle of Lodi, some other Frenchman would have fought against the Austrians and against the English at Waterloo, because this is the logical outcome of the French hostility against these powers at that time. If Shivaji had not been born, some other Maratha would have founded a kingdom. To explain the character of a mass of men, their geographical position, their climate, their general physical environment, their intellectual background and the pressing need either for a political or social or economic change, should all be taken into account. As these factors come within the compass of empirical consciousness, history cannot be excluded from science. The thinkers of the nineteenth century laid great stress on environmental factors. If a country is

volcanic or subject to earthquakes, the people will be superstitious and believe in miracles. Civilizations such as in Egypt, Mesopotamia and the Indus Valley, arise when the land is fertile and great rivers make communication easy. If the country is barren, mountainous and uninhabitable, the people will seek expansion abroad. The periodic invasions of Mongols and other races from Central Asia towards India can be traced to this factor. Likewise, the pressure of population would compel people to move out, particularly those who are intellectually advanced, as for example, people from Kerala who are relocating at present in large numbers to the Middle East. If the climate is hot and enervating, the people are likely to be lazy and effeminate. The equatorial region of Africa has never been a cradle of civilization. The people of temperate and cold regions have been in the vanguard of culture and progress. But all this are only generalizations, and there will certainly be notable exceptions. Secondly, the goal of both history and science is the same, namely the establishment of truth. Science is systematized knowledge for unravelling the facts underlying phenomena and history aims at revealing the reality of the past, reconstructing the past just as it had actually happened, and holding the mirror up to the past so that its true image is neglected. Thirdly, science aims at framing a general body of laws which would be applicable to the phenomenon at all times. History is also mainly 'concerned in determining the principles that direct historical forces.' History is not merely the addition of details or the interpretation of data but also the framing of a formula or a generalization. The only difference is that science adopts inductive logic, examines data in detail, finds out the common factor and builds up its theory or law, but history uses mostly deductive logic whereby the historian forms a hypothesis of his own, and later on goes to historical events to search for supporting evidence. Hegel and Croce first formed their theory of Idealism and Spirit respectively and then hunted for instances in history to corroborate their ideas. Fourthly, science depends heavily on observation and experimentation to prove the validity of its premises, and history too, in a sense, adopts this method to a limited degree. The nature of historical facts being quite different from scientific facts, the method a historian would adopt is indirect. It is not the direct observation of the past by the historian, but indirect observation through those who have either witnessed the drama themselves or have heard of it through others or come to know of it through some other method. In any case, without solid material or sources the historian cannot proceed further. If a scientist is fortunate in not merely observing facts directly but also in being able to verify his conclusions through repeated experimentation, a historian comes somewhat

closer to it through the corroboration of several sources so that he can check the veracity of one with No doubt history adopts scientific methods in the matter of the collection of data, but it does not proceed on fixed lines with fixed laws of mathematics. History develops a method of its own, which selects and analyzes the facts according to some rational principles which may not suit science. Niebuhr and Ranke developed historical methods which analyze source materials with microscopic criticism. Professor Trevelyan rightly observes, 'All history is a matter of opinion based on facts, of opinion guided and limited by facts that have been scientifically discovered. As long as history claims to have truth value in it, history is a science. It is true that history can never aspire to reach a rigid scientific level in providing a device for testing its conclusion, yet it is unreasonable to label this limitation as subjectivism or bias'. Historians are therefore scientists, and history which was regarded as one of the oldest arts has now become the latest science. At least in Russia, history has been unequivocally considered as a branch of science. A vigorous and consistent attempt has been made since the time of Condorcet and Buckle to make history a science. Apart from Buckle's *History of Civilization in England* (1857), we have Darwin's *Origin of Species* (1859) and *The Descent of Man* (1871) which had a far-reaching influence in regarding history as science. They began to apply the principles of natural selection, conformity to environment or survival of the fittest to the most obscure problems of civilized history. Its application sometimes was not all too happy, but history is not to be blamed for it. It was believed that by the survival of the fittest is meant the right of the strong to conquer or even to enslave the weak. This claim was advanced by the Prussians, who must have been good students of Nietzsche's man and superman. The Nazis, the Fascists and the Japanese followed suit, and built their faith upon the holy text of pike and gun, making Darwin's works their Bible. However, these political generalizations are incorrect and Darwin did not intend to convey these nor did any rational historian hold them valid. The only valid conclusions that can be drawn would be to think, that no one can deny the enormous influence on man of physical forces. In short, consistent attempts have been made to prove that history is a science, as men sought the key to their national development not in their immediate present, but in the remote past. This made them realize that principles of unity and continuity exist in history, that events are related to one another in a rational manner, that historical factors are the product of their causes, and that there is some rhythm, pattern and meaning in history which can be discovered only through a scientific method act from motives not to be predicted on the basis of any generalization about

human nature. Of the past we know nothing. A certain number of facts may remain for us to investigate, and from these each investigator will select those that will suit his theory. Nor is there any reason to believe that any prediction can be made about the future, and the view that history is prophecy in reverse is totally wrong. The scholars who refute history to be a science quote Bury who himself acknowledged that the past could not be exactly deduced, and hence we cannot be dogmatic, nor can the future be predicted. The element of chance is so much as to disturb all calculations. The problem of great men is so perplexing that without them there will be hardly any history. Take away Buddha, Asoka, Harsha, Akbar, Gandhiji and all other great men from Indian history, and what remains would be just a drama without the actors. Likewise, Plato, Alexander, St. Paul, Spinoza, Frederick, Rousseau, Voltaire or Napoleon are the architects of the history of their time and country, and without them, it is a wedding without the groom. Their exceptional brains may be explained through scientific factors, but such explanations would not help us to calculate the rise of such leaders in the future. Greece has been the same country ever since its classical culture, but it has not produced another Socrates, Plato, Aristotle, Homer, Thucydides or Pericles. The heel of Achilles in all historical speculations of this class has been the role of individuals. With all the advances in science and technology in India, we have not added one little thing to be on par with our classical heritage in the realm of art, literature, philosophy, music or religion. Kroeber says that all things good and great in India have been concentrated in an era earlier than A.D. 1200, and that all subsequent intellectual activity has been merely the writing of commentary or bhashyas to the sacred texts of the past. Bury speaks of 'the shape of Cleopatra's nose' and the pretty face of Anne Boleyn as changing the currents of history, 'when love could teach a monarch to be wise, and Gospel Light just dawned from Boleyn's eyes'. Bury himself admits that 'sympathetic imagination' and 'psychological imagination' are very necessary to the writing of history. The moment this is admitted, namely that imagination is necessary for history, we will be pulling the carpet from under the feet of the fact of history becoming science.

Course Outcomes (CO1–CO5)

CO1: Identify and explain various kinds of History such as political, social, economic, and cultural history.

CO2: Describe the relationship between History and allied disciplines.

CO3: Analyze the interdisciplinary approach in historical studies.

CO4: Evaluate the debate on History as a science or an art.

CO5: Critically examine different historiographical viewpoints on the nature of History.

Programme Outcome

PO1: Develop critical thinking and analytical skills to understand historiographical debates and interdisciplinary approaches in the study of History.

S. No	Question (5 Mark)	LOCF Mapping		
		CO2	PO1	K2
1.	Explain the different kinds of History.	CO2	PO1	K2
2.	Discuss political and social History with examples.	CO4	PO1	K4
3.	Explain economic and cultural History.	CO2	PO1	K2
4.	Describe the relationship between History and archaeology.	CO4	PO1	K4
5.	Discuss the relationship between History and sociology.	CO4	PO1	K4

S. No	Question (8 Mark)	LOCF Mapping		
		CO2	PO1	K2
1.	Explain History as an interdisciplinary subject.	CO2	PO1	K2
2.	Write a note on History and political science.	CO2	PO1	K2
3.	Discuss History as a science.	CO4	PO1	K4
4.	Explain History as an art.	CO4	PO1	K4

5.	Analyze the debate: History—Science or Art?	CO5	PO1	K5
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UNIT III

Herodotus – Thucydides – Livy – Tacitus – St. Augustine – IbnKhalidun – Alberuni – oltaire – Ranke – Hegel – Marx – Antonio Gramsci – Michel Foucault – E.H. Carr

Learning Objectives

- Understand the contributions of major historians from ancient to modern periods such as Herodotus and Thucydides.
- Analyze the historical writings of Roman historians like Livy and Tacitus.
- Examine the contributions of medieval and early modern historians such as Ibn Khalidun and Al-Biruni.
- Evaluate modern historiographical thinkers including Leopold von Ranke, G. W. F. Hegel, Karl Marx, and E. H. Carr.
- Critically assess modern critical theorists such as Antonio Gramsci and Michel Foucault in shaping historical interpretation.

Herodotus

Historiography, the writing of organic history, did not emerge until the time of the Greeks. The organized records that were available in the 6th century B.C. were the compilations of the logographoi. Justifiably, however, Herodotus is accepted as the first historian, as in his work appears the conscious desire to record all the important and noteworthy circumstances surrounding a set of events and influencing the actions of people in those events. Herodotus was worthy of notice as for the use of his interests; he made a record of myths, described customs, and also made speculations. His records contained so much unverified information that it was difficult to differentiate fact from fable. Herodotus is considered to have been born around 484 BC and died around 425 BC. In those times, the field of historiography was not clearly defined, and he was greatly inspired by his predecessor Hecataeus of Miletus and the tradition of merging anthropology, geography and economy into writing. Historia (as translated) is considered to be Herodotus's magnum opus. It is believed to have been written in the latter part of Herodotus's life around 430 BC. In modern editions of this work, the book has been divided into nine

separate books. The book serves as a great account and a model work for writing histories especially with its great depiction of the Greco-Persian wars, and the clashes between the cultures existing at the time in and around Greece, Northern Africa and Western Asia.

Thucydides

Thucydides, the other great Greek historian, was vastly different from Herodotus. In his history of the Peloponnesian War, Thucydides wrote only about state and war; he tried to connect chronology and facts with a form of exactitude, ignoring the digressions of Herodotus. Although Thucydides was not entirely successful in his attempt at writing a factual and impartial history, his work was grave, conveying the lessons he learnt from his story. Thucydides earned high regard, and Polybius and Dio Cassius, the two important Greek historians of the Roman period, more or less followed that master. The birth and death timeline for Thucydides is considered to be around 460 BC and 404 BC. His work *History of the Peloponnesian War* is most popular for covering the Athenian and Spartan struggles. The work has been divided into 8 books and stops abruptly with the descriptions of the war ending around the year 411 BC. This is strange since the war had continued for more than six years from where the writing has stopped. And equally interesting is that the later historians like Xenophon, Theopompus and others start their histories of Greece from right where Thucydides ends his descriptions.

Titus Livius

Titus Livius, known simply as Livy, was born in 59 or 64 BC in Patavium (modern-day Padua, Italy). He spent most of his life in Rome, where he dedicated himself to writing and historical studies. Livy's exact life details are somewhat sparse. It's believed that he came from a well-off family and received a good education. He moved to Rome early in his life to pursue a career as a writer, and his passion for history led him to undertake his most significant work, "*Ab Urbe Condita*" (From the Founding of the City). This massive historical narrative consisted of 142 books, covering Roman history from its legendary foundation in 753 BC up to Livy's contemporary period, which was during the reign of Augustus Caesar. Unfortunately, only about a quarter of Livy's original work has survived through the ages, with books 1–10 and 21–45 mostly intact. Livy's writing style was marked by eloquence and a focus on moral lessons. He aimed not only to recount historical events but also to provide ethical insights and lessons from Rome's past for his contemporary readers. Though Livy was not directly involved in Roman politics, his work earned him recognition and respect among Rome's elite. He passed away

sometime around 17 AD or later, leaving behind a legacy as one of ancient Rome's most prominent historians whose writings significantly influenced later generations' understanding of Roman history and virtues.

Tacitus

Tacitus, commonly known as Tacitus, was a Roman historian and senator who lived during the 1st and 2nd centuries AD. He is regarded as one of the greatest Roman historians and is best known for his works that provided significant insights into the early Roman Empire. Born around 56 or 57 AD, Tacitus came from an aristocratic family and pursued a career in law and politics. He held various official positions under the emperors Vespasian, Titus, Domitian, and perhaps Nerva. However, Tacitus was disillusioned with the autocratic rule and corruption he observed during his time in the imperial administration. His historical works, notable for their accuracy, depth, and critical analysis, primarily focus on the early Roman Empire. Tacitus's major surviving works include: "Agricola": A biography of his father-in-law, Gnaeus Julius Agricola, who was a Roman general responsible for much of Britain's conquest. This work also critiques imperial tyranny and reflects Tacitus's political views. "Germania": A detailed ethnographic work describing the customs, culture, and tribes of the Germanic peoples. It is one of the few sources providing insights into ancient Germanic societies.

- "Histories": This work, unfortunately incomplete, covers the Year of the Four Emperors (AD 69) and the subsequent Flavian dynasty (Vespasian, Titus, and Domitian). It's a critical analysis of the Roman political scene, focusing on the power struggles and intrigues of the time.
- "Annals": Tacitus's most renowned work, which spans from the death of Augustus to the reign of Nero. It offers a detailed examination of Roman politics, the Julio-Claudian dynasty, and the infamous reign of Nero.
- Tacitus's writing style was marked by its vividness, eloquence, and often critical perspective towards the actions of emperors and the state of Roman society. His works are invaluable sources for understanding Roman history and politics during his time.

St. Augustine

Saint Augustine, also known as Augustine of Hippo, was a Christian theologian, philosopher, and one of the most significant figures in the development of Western Christianity. He was born in 354 AD in Thagaste, a Roman province in North Africa (present-day Algeria).

Augustine is best known for his writings, which have had a profound influence on Western thought. His most famous work, "Confessions," is an autobiographical account of his early life, conversion to Christianity, and spiritual journey. In this book, he reflects on his struggles with faith, his pursuit of truth, and his eventual conversion to Christianity. Another notable work by Augustine is "The City of God" (De Civitate Dei), written in response to the fall of Rome to the Visigoths in 410 AD. This monumental work contrasts the earthly "City of Man," representing human society, with the heavenly "City of God," symbolizing the Kingdom of Heaven. Augustine addresses various theological and philosophical issues, including the nature of God, the problem of evil, and the destiny of humanity. Augustine's theological contributions significantly shaped Christian doctrine. His ideas on original sin, divine grace, free will, and the nature of God's sovereignty have had a lasting impact on Christian theology. He served as the Bishop of Hippo (in present-day Annaba, Algeria) and was deeply involved in the controversies and theological debates of his time, notably against various heresies like Manichaeism, Donatism, and Pelagianism. Augustine died in 430 AD during the siege of Hippo by the Vandals, leaving behind a legacy as one of the most influential Christian thinkers and theologians in history. His writings continue to be studied and revered by theologians, philosophers, and scholars across the world.

IbnKhalidun

Ibn Khaldun, fully named Abu Zayd Abd ar-Rahman ibn Khaldun, was a prominent Arab historian, philosopher, and scholar born in Tunis in 1332 and died in Cairo in 1406. He is considered one of the greatest thinkers of the Islamic Golden Age and a pioneer in various fields, particularly historiography, sociology, economics, and demography.

His most renowned work is "Al-Muqaddimah" (The Introduction or Prolegomena), which is part of his larger historical masterpiece, "Kitab al-Ibar" (Book of Lessons), commonly known as "The Muqaddimah." This monumental work aimed to provide a comprehensive analysis of history and the rise and fall of civilizations.

Ibn Khaldun's key concepts include the notion of 'asabiyyah, roughly translated as social cohesion or group solidarity, which he saw as a driving force behind the rise and fall of dynasties and civilizations. He argued that a society's strength and success were linked to the level of 'asabiyyah among its members.

His work also delved into economic theory, politics, and the cyclical nature of history. He emphasized the importance of empirical evidence and critical analysis in understanding historical events, departing from the traditional historical narratives of his time.

Ibn Khaldun held several positions in the courts of various North African and Andalusian rulers, giving him firsthand experience in politics and administration. He spent a significant portion of his life traveling and studying, which greatly influenced his thoughts and observations on societies and civilizations.

Ibn Khaldun's contributions to the fields of history and sociology were groundbreaking, and his ideas had a profound impact on later scholars and Western thinkers during the Renaissance and Enlightenment periods. He remains highly regarded for his analytical approach to history and his pioneering work in social sciences.

Alberuni

Abu Rayhan al-Biruni, commonly known as Alberuni, was an accomplished Persian scholar, polymath, and scientist born in 973 in Khwarezm, now present-day Uzbekistan. He was a highly versatile figure who made significant contributions to various fields such as mathematics, astronomy, geography, physics, anthropology, and history.

Alberuni was fluent in several languages and had a deep interest in the cultures and knowledge systems of various civilizations. He made remarkable strides in studying and understanding different cultures, particularly during his extensive travels throughout the Islamic world, India, and Central Asia.

One of Alberuni's most famous works is "Kitab al-Hind" (The Book of India), which is an extensive and detailed account of Indian culture, society, religion, science, and mathematics. This work remains an invaluable source for historians and scholars studying medieval India. His contributions to astronomy and mathematics were also significant. Alberuni calculated the Earth's circumference with remarkable accuracy using trigonometry and also worked on determining the inclination of the Earth's axis. He also contributed to understanding the concept of time and devised a method for calculating the specific gravity of minerals.

Alberuni's broad knowledge and open-minded approach to learning allowed him to make significant contributions to various disciplines. His works not only preserved the knowledge of his time but also fostered cross-cultural exchange and understanding between different

civilizations. Alberuni's legacy continues to be celebrated for his intellectual curiosity, meticulous scholarship, and contributions to a wide range of scientific and cultural fields.

Voltaire

Voltaire, whose real name was François-Marie Arouet, was an influential French Enlightenment writer, philosopher, and historian born in 1694. He became one of the most prominent figures of the Enlightenment, a period characterized by the emphasis on reason, science, and human rights. His writings covered various genres, including plays, poetry, novels, essays, and historical works. Voltaire was known for his wit, sharp intellect, and criticism of established institutions, including the Catholic Church and the French monarchy.

Some of his notable works include:

"Candide": This satirical novella is one of Voltaire's most famous works. Through the story of Candide, it critiques philosophical optimism and the notion that "all is for the best in the best of all possible worlds."

"Letters Concerning the English Nation" (or "Letters on England"): In this work, Voltaire praises English society for its tolerance, freedom of speech, and respect for individual liberties, contrasting it with the oppressive nature of the French monarchy.

"Philosophical Dictionary": A collection of essays and entries on various topics, including religion, politics, philosophy, and science. It's known for its critical examination of religious dogma and advocacy for religious tolerance and reason.

Voltaire advocated for freedom of speech, religious tolerance, and separation of church and state. He was a staunch critic of superstition, intolerance, and injustice. His writings often got him into trouble with authorities, leading to periods of exile and imprisonment.

His influence extended beyond his literary works. Voltaire corresponded with other Enlightenment thinkers, such as Diderot and Rousseau, and his ideas played a significant role in shaping Enlightenment thought in Europe. He remains a symbol of the Enlightenment's values of reason, liberty, and progress.

Ranke

Leopold von Ranke was a 19th-century German historian and a pioneering figure in modern historiography. Born in 1795 in Saxony, Ranke is renowned for revolutionizing the study and methodology of history, emphasizing rigorous research, empirical evidence, and objectivity in historical writing. He served as a professor at the University of Berlin, where he

made significant contributions to the field of history. Ranke is often credited with establishing history as a rigorous academic discipline rather than mere storytelling or moralistic narratives.

Ranke's approach to history was marked by several key principles:

- **Primary Sources and Empirical Research:** He emphasized the use of primary sources—original documents and firsthand accounts—as the basis for historical research. He believed in the critical analysis and interpretation of these sources to uncover the truth about past events.
- **Historical Objectivity:** Ranke aimed for historical objectivity, attempting to present events as they actually happened, free from personal bias or interpretation. His famous phrase, "wie es eigentlich gewesen" ("how it actually was"), encapsulates this pursuit of historical truth.
- **Political History:** Ranke focused on political history, examining the actions of rulers, statesmen, and governments as central to historical study. He believed that understanding political decisions and actions was crucial to comprehending historical developments.

Ranke's works include numerous historical studies, such as "History of the Latin and Teutonic Nations from 1494 to 1514," "History of the Reformation in Germany," and "The Ottoman and Spanish Empires in the 16th and 17th Centuries." His meticulous research and emphasis on using primary sources laid the groundwork for the modern practice of history as an academic discipline. His impact on historiography was profound, influencing generations of historians and shaping the way history is researched, written, and taught. Ranke's insistence on empirical evidence and objective analysis remains a fundamental aspect of historical study today. Georg Wilhelm Friedrich Hegel was a German philosopher born in 1770 and considered one of the most influential figures in the history of Western philosophy. His work profoundly impacted various fields, including philosophy, politics, history, and art.

Hegel

Hegel's philosophical system, often referred to as "Hegelianism," is complex and comprehensive, encompassing several key ideas:

- **Dialectical Method:** Hegel's dialectical method involved the idea of thesis, antithesis, and synthesis. According to this framework, ideas or concepts (thesis) generate their opposite (antithesis), leading to a resolution or synthesis that combines elements of both.

- **Absolute Idealism:** He proposed the concept of absolute idealism, suggesting that reality is ultimately a product of the mind or spirit. Hegel argued that history and the world are shaped by the development of the human mind's understanding and self-realization.
- **Historical Progression:** Hegel believed that history progresses through a dialectical process, evolving toward greater freedom and self-awareness. He saw history as a rational and purposeful unfolding of the human spirit.
- **Philosophy of Right:** In his work "The Philosophy of Right," Hegel explored political philosophy, discussing the nature of the state, law, morality, and individual freedom. He argued that the state is necessary for realizing individual freedom and ethical life.

Hegel's influence extended beyond philosophy. His ideas had a profound impact on various disciplines, including sociology, psychology, theology, and political theory. He inspired thinkers such as Karl Marx, whose theories of historical materialism were, in part, a response to Hegelian philosophy. While Hegel's work was initially met with criticism and opposition, particularly due to its complexity and abstract nature, his ideas have continued to be a subject of study and debate in philosophy and other disciplines. He remains a central figure in the history of Western philosophy, known for his intricate philosophical system and its enduring impact on intellectual thought.

Marx

Karl Marx was a German philosopher, economist, and revolutionary socialist whose ideas profoundly influenced modern political, economic, and social thought. Born in 1818, Marx's work centered on critiquing capitalism and advocating for a revolutionary restructuring of society.

Key aspects of Marx's theories include:

- **Historical Materialism:** Marx's historical materialism posited that the driving force of history is the struggle between different social classes. He believed that the conflicts arising from the ownership and control of the means of production shaped human history.
- **Critique of Capitalism:** Marx's analysis of capitalism focused on its inherent contradictions, such as the exploitation of laborers by the capitalist class and the inevitable conflict between these two groups. He highlighted how capitalism tended to

concentrate wealth and power in the hands of a few while causing alienation among the working class.

- **Communism:** Marx envisioned communism as the ultimate goal—a classless society where the means of production are collectively owned and operated by the people. He argued that this communal ownership would eliminate class divisions and the exploitation inherent in capitalism.

Marx, together with Friedrich Engels, co-authored "The Communist Manifesto," a landmark document that outlined their ideas about class struggle, capitalism's inherent flaws, and the necessity of a proletarian revolution to establish a socialist society. Marx's theories have had a profound impact on fields such as sociology, economics, political science, and history. While his ideas inspired various social and political movements worldwide, the practical implementation of Marx's vision in various countries has often been a subject of controversy and debate. Nonetheless, Marx's critique of capitalism and his ideas about social change and class struggle continue to be influential in discussions about economic and social justice.

Antonio Gramsci

Antonio Gramsci was an Italian Marxist philosopher, politician, and theorist born in 1891. He played a pivotal role in the development of Marxist theory, particularly in understanding the complexities of power, culture, and social change. Gramsci's key concepts and contributions include:

- **Cultural Hegemony:** Perhaps his most influential concept, Gramsci introduced the idea of cultural hegemony. He argued that ruling classes maintain dominance not only through coercion but also by shaping and controlling cultural institutions and ideologies. This control allows them to establish their worldview as the norm, thereby gaining the consent of the subordinate classes.
- **War of Position and War of Manoeuvre:** Gramsci conceptualized the struggle for social change as a dual process. The "war of position" involves a long-term ideological struggle to challenge dominant ideologies and create counter-hegemonic ideas. The "war of manoeuvre" refers to more immediate, visible conflicts and confrontations, such as strikes or revolutions.
- **Organic Intellectuals:** He proposed the concept of "organic intellectuals," referring to individuals who emerge from various social classes and function to articulate, develop,

and disseminate ideas and ideologies. Gramsci believed that these intellectuals could play a crucial role in challenging and transforming existing power structures.

Prison Notebooks: Gramsci's ideas were largely formulated during his imprisonment under Mussolini's fascist regime. His writings and reflections during this time were compiled into the "Prison Notebooks," which became a significant resource for understanding his philosophy. These notebooks cover a wide range of topics, including philosophy, politics, culture, and history.

Gramsci's ideas have been influential not only in Marxist thought but also in cultural studies, political theory, and sociology. His emphasis on the role of culture and ideology in shaping society and his nuanced understanding of power dynamics continue to be highly relevant in contemporary discussions about social change and hegemony.

Michel Foucault

Michel Foucault was a French philosopher, social theorist, and historian born in 1926, known for his groundbreaking work in various fields, including philosophy, sociology, psychology, and history. He's considered one of the most influential thinkers of the 20th century due to his critical examinations of power, knowledge, and social institutions.

Key aspects of Foucault's ideas include:

- **Discourse and Power:** Foucault analyzed the relationship between knowledge, power, and discourse. He argued that power doesn't just repress but also produces knowledge and shapes discourse. His work highlighted how institutions and societal norms control individuals through various mechanisms, creating power structures that regulate and discipline human behavior.
- **Archaeology and Genealogy:** Foucault developed methods of analysis known as "archaeology" and "genealogy" to uncover the historical conditions and formation of knowledge and power. The archaeology of knowledge examines how knowledge systems are constructed and transformed, while genealogy investigates the historical origins and development of power structures.

Panopticism and Surveillance: He introduced the concept of the "panopticon," a theoretical model of a prison designed so that inmates can be observed by a single watchman without being able to tell whether they are being watched or not. Foucault used this concept to

illustrate the disciplinary power and surveillance mechanisms that operate in modern societies, where individuals

internalize norms and control their behavior due to the possibility of being observed or judged.

Sexuality and Identity: Foucault's studies on sexuality challenged traditional notions of power and knowledge. He explored how sexuality is a social construct influenced by power relations, cultural norms, and historical contexts. He examined how discourses about sexuality shape identities and social norms.

Foucault's work had a significant impact across disciplines, inspiring critical theories, cultural studies, and social sciences. His writings encouraged scholars to question established norms, institutions, and power structures, fostering a deeper understanding of the complexities of societal control and human behavior.

E.H. Carr

Edward Hallett Carr, commonly known as E.H. Carr, was a prominent British historian and international relations theorist born in 1892. He made significant contributions to the field of history and had a profound impact on the study of international relations.

Carr's influential works include:

"What is History?": This book is one of Carr's most famous works. In it, he delves into the philosophy of history, discussing the nature of historical facts, the role of the historian, and the subjective nature of historical interpretation. He argued that historians' perspectives and biases inevitably shape their interpretations of historical events.

"The Twenty Years' Crisis, 1919–1939": This seminal work in the field of international relations provided a critical analysis of the interwar period and the failure of the League of Nations. Carr challenged the prevailing idealistic assumptions about international relations and highlighted the role of power politics in shaping global affairs.

Carr's contributions to historiography and international relations were significant for several reasons:

Realism in International Relations: Carr's work challenged the idealistic view of international relations prevalent during his time. He advocated for a more realist approach, emphasizing the importance of power, interests, and national security in shaping global politics. His ideas laid the groundwork for the development of realist theories in international relations.

Critical Assessment of Historical Methodology: Carr's reflections on historical methodology, particularly in "What is History?", influenced the way historians approached their craft. He highlighted the subjectivity of historical interpretation and the influence of the historian's context on their understanding of the past.

E.H. Carr's intellectual contributions continue to shape discussions in history and international relations, particularly in debates about the nature of historical truth, the role of power in global affairs, and the methods used to analyze and interpret historical events.

Course Outcomes

CO1: Identify and explain the contributions of ancient historians like Herodotus and Thucydides.

CO2: Describe the works of Roman historians such as Livy and Tacitus.

CO3: Analyze the contributions of medieval scholars like Ibn Khaldun and Al-Biruni to historiography.

CO4: Evaluate the ideas of modern historians and philosophers such as Ranke, Hegel, Marx, and E. H. Carr.

CO5: Critically examine the influence of modern critical theorists like Gramsci and Foucault on historical interpretation.

Programme Outcome (PO) (1)

PO1: Develop critical understanding of historiographical traditions and the evolution of historical thought from ancient to modern times.

S. No	Question (5 Mark)	LOCF Mapping		
1.	Explain the contribution of Herodotus to historiography.	CO2	PO1	K2
2.	Discuss Thucydides as a scientific historian.	CO4	PO1	K4

3.	Write a note on Roman historiography.	CO2	PO1	K2
4.	Explain the historical writings of Livy and Tacitus.	CO4	PO1	K4
5.	Discuss Ibn Khaldun as a pioneer of sociology and history.	CO4	PO1	K4

S. No	Question (8 Mark)	LOCF Mapping		
1.	Explain the contributions of Al-Biruni to historical studies.	CO2	PO1	K2
2.	Discuss Ranke's idea of objective history.	CO4	PO1	K4
3.	Explain Hegel's philosophy of history.	CO2	PO1	K2
4.	Discuss Marx's materialist interpretation of history.	CO4	PO1	K4
5.	Analyze the contributions of E. H. Carr to modern historiography.	CO5	PO1	K5

UNIT IV

Jadunath Sarkar – R.C. Majumdar – D.D. Kosambi – Romila Thapar – R.S. Sharma – Irfan Habib
– Bipan Chandra – Ranajit Guha P.T. Srinivasa Iyengar– C.S. Srinivasachari – K.A.
Nilakanta Sastri – K.K. Pillai-N. Subramaniam – K.A. Rajayyan- G. Venkatesan

Learning Objectives

- Understand the contributions of early Indian historians such as Jadunath Sarkar and R. C. Majumdar to Indian historiography.
- Analyze the Marxist interpretation of history through scholars like D. D. Kosambi, R. S. Sharma, and Irfan Habib.
- Evaluate the nationalist and modern historical approaches of Romila Thapar and Bipan Chandra.
- Examine the Subaltern perspective introduced by Ranajit Guha in historical writing.
- Assess the contributions of regional and South Indian historians such as K. A. Nilakanta Sastri, P. T. Srinivasa Iyengar, C. S. Srinivasachari, K. K. Pillai, N. Subramaniam, K. A. Rajayyan, and G. Venkatesan.

Jadunath Sarkar

Jadunath Sarkar (1870-1958), son of Rajkumar Sarkar, a Zamindar, was born in a Kayastha family of Rampur in Rajshahi district of Bangladesh on December 10, 1870. He graduated with Honors in English and History in 1891 and completed his post-graduation in English in 1892. He got the Premchand Roychand Fellowship in 1897, which was the highest academic honor of Calcutta University. He filled the professional chairs both of history and English literature at different places such as Calcutta, Patna, Benaras and Cuttack for more than three decades. Jadunath is the greatest historian India has ever produced. He possesses an outstanding position not only among the historians of India but also of the world. He is renowned for the range of subjects he chose for history, the technique and treatment he adopted for his research, and for the numerous works he produced over a long and active period of nearly sixty years. He was a multitalented genius who produced remarkable works in a variety of subjects such as biography, topography, art, architecture, religion, economics, statistics, survey and military science. He adopted Ranke's technique, where he overlooked the general histories and went to original documents, letters, diaries and other records. There were three formative factors

that influenced and shaped Jadunath's historical scholarship. The first was his family background, as he came from an enlightened and illustrious family. His father had an excellent library covering a wide range of subjects such as English literature, religion, history, philosophy, art and science. These books had almost the same influence on Jadunath as the ancestral library had on Gibbon, namely to thrill and stir his imagination at an early age itself. Apart from this, his father instilled in Jadunath a passion for history. Secondly, Jadunath was greatly influenced by European historians like Clarendon, Hunt, Carlyle, Ranke, Macaulay, Gibbon and others. From each of these stalwarts, he picked only such qualities which had brought them distinction and adopted them to sharpen his own intellect. In the light of great advancements that had been made in history in the 19th century which had observed a magnificent transformation from a century of ideas to a century of facts, he developed his historical insight, his critical faculty and his investigative power that was to give new meaning to whatever he embarked on. The whole scene of how history had passed from the theological to the metaphysical and then to the scientific stages impressed Jadunath with the real nature, spirit, substance and soul of history. He realized that historical phenomenon present increasing intricacies which could only be explained by the study of the intentions, motives, weaknesses and psychology of the actors in the drama, and this requires an exhaustive search for the materials. Jadunath seemed to be an Indian version of European scholarship, and we find him the epitome of all that is best in western historical thought. Thirdly, he was influenced by the depressed state of history writing in India. If the European advance created a positive impact on him understanding what history is, which acted as a thesis, the Indian conditions produced a negative impact in him of impressing how hopelessly backward the Indians were in this direction, which acted as an antithesis. The result of these two was synthesis in Jadunath that made him soon fill the gap, so that Indian historiography may be put on a takeoff stage. Jadunath joined Ripon College, Calcutta in 1893 as a teacher of English literature. He joined the Provincial Education Service in 1898 and was posted at Presidency College, Calcutta. In 1917, he joined the History Department of Banaras Hindu University and in 1918 was nominated to the Indian Educational Service and was transferred to Ravenshaw College, Cuttack, to teach both English and History. He was so dedicated to his work of teaching that he conducted all his classes even on the day of his retirement. Just before his retirement in 1926, the Governor of Bengal appointed him Vice-Chancellor of the Calcutta University. Jadunath Sarkar stated, 'I shall seek truth, understand truth

and accept truth. This should be the firm resolve of an historian'.¹ Jadunath was not in favor of those nationalist Bengali writings which tried to rebut the current English view that the Bengalis were cowards. Consequently, Jadunath had often been dubbed a supporter of the English. This view of Jadunath gained momentum when the British Government knighted him. His words of praise for the English, whom he thought to have been instrumental in bringing progress in India, further, strengthened this view. The historical works of Jadunath can be divided into three distinct areas. The first is Mughal studies, the second is Maratha studies and the third is 'Chips from his main workshop'. His name evokes in our mind the idea of the greatest authority on Aurangzeb and the later Mughals. Aurangzeb was a tough subject but Jadunath did justice to him revealing his complex personality. He did a stupendous job as he did not write history on the basis of Khafi Khan's or any other contemporary historians' chronicle, but did a deep study of Aurangzeb's numerous letters, papers, correspondence, farmans, sanads, diaries, revenue records and other relevant documents. It was not a mere visit to the repositories for archives that was required to find all material, but a herculean task of first spotting the place where it was present, and then of obtaining it from private hands which was very much difficult. Jadunath was harsh on Aurangzeb whom he considered as fanatic, responsible for the destruction of Hindu temples, and the persistent discrimination against the Hindus. Finally, the language of all these documents was Persian leading to considerable hardship. However, Jadunath's love of history made him proficient in Persian, and his zeal for original records made him built a priceless store house of source material. His first work was *India of Aurangzeb* (1901), then *History of Aurangzeb* (1912–24) in five volumes, followed by the editing of Irvine's *Later Mughals* (1922) in two volumes revised in the light of fresh Marathi papers and untapped Persian sources bringing the narrative down to 1739. He wrote *Nadir Shah in India* (1922), and finally from 1932 to 1950, *The Fall of the Mughal Empire*, in four volumes which was a monumental work worthy of a great historian. 'It cut a broad pathway through the tangled jungle of the eighteenth century'. In its solidity of facts and massiveness of the theme it ranks with Gibbon's *Decline and Fall of the Roman Empire*. It was indeed a work of much higher order than *Aurangzeb*. In 1921 the administrative history of the Mughals had already appeared to complete the comprehensive character of Mughal history. Next in importance to Jadunath's Mughal studies were his Maratha studies. Here he was both a Herodotus and a Thucydides in the sense that he was both a pioneer and a critical scholar. His *Shivaji and His Times* (1919) was the product of his critical study of

sources in eight different languages. It was in this work that the real Ranke in Jadunath is reflected, for his tone is different from the popular upsurge that Shivaji is a hero of undisputed route. He has not exaggerated national history, although he has depicted Shivaji as the last hope of Hinduism. He praised him as a pro-nationalist figure. His third category, namely 'Chips from his main workshop' are associated with by-products that emerged from the vast body of material that he had collected on the Mughals and the Marathas. They are his several essays and other small works, such as the Anecdotes of Aurangzeb, Studies in Mughal India and Studies in Aurangzeb's Reign. They are all collection of essays which display his great skill in this art as well. Besides these, he edited sources such as AhkamiAlamgiri (1912), the Maasir-i-Alamgiri and the Delhi Chronicle. He also brought out general histories such as The Bengal Nawabs, The History of Bengal, and A New History of the Indian People. Apart from this, he has edited Ain-e-Akbari (1947) in two volumes. He also contributed in the field of religion with his works such as Chaitanya's Life and Teachings and A History of Dasnami Nagasanyasis. His works like India Through the Ages, Economics of British India and his last work Military History of India indicate the range of his scholarship and his varied interests. As far as the treatment and technique he adopted in history writing is concerned, it can well be said that he initiated a new type of historiography, and that he is the Indian Columbus who discovered a new method of historical scholarship. Like Ranke he taught us to rely only on original sources, 'the purest and the most immediate document'. He asked us to remember 'No document, no history,' forget the secondary sources except to make comments, and write from sources that are flawless. Jadunath was not just a scientist but also an artist who believed that a historian has a greater affinity with the artist than with the scientist. He desired to make history clear, attractive and captivating, and condemned 'scissors and gum- bottle' type of research style is easy, natural and interesting and presents the drama vividly before the eyes. His facts are solid, his knowledge is deep and his style is graceful. He is nowhere abstract not merely theoretical but his concepts are well-illustrated by appropriate analogies and examples. He condemns narrow specialization which leads nowhere. His objective was to bring out the main theme of history. Jadunath was reticent about the periodization of Indian history by James Mill. He did not specifically protest against the racial and communal basis of such periodization, but foresaw difficulties in periods overlapping each other. Thus it can be concluded that Jadunath is the brilliant star on the Indian horizon of historical scholarship. He had a lofty conception of history. Similar to Croce he

believed that history it was higher than art, science and philosophy, for it was the foundation for all knowledge. It encompasses the scope of all higher thought, all human experience, belief, morals, faith and manners. Its destiny is truth and accuracy. Its mode of travel is methodical approach. Its journey is through a jungle of errors and misleading notions. Its inspiring force is the spirit of inquiry and desire for knowledge and its passport for travel are untiring energy and selfless devotion to the subject. Jadunath illumined the path of writing history in India, so that other pilgrims in this field need not lose their way. He tells us that crusader in this struggle has to cling to his chosen mission fearless of any difficulties, unmoved by any misfortunes and unshaken by any shocks.

K.A. NilakantaSastri

Professor K. A. Nilakanta Sastri (1892-1976) was born in a Telegu Niyogi Brahmin family in Kallidaikurichi near Tirunelveli on August 12, 1892. He was educated at Madras. He joined the Hindu College as a Lecturer in 1913 where he taught till 1918. He served as Professor of History at Banaras Hindu University from 1918 to 1920. After that he became the Principal of Arts College of Annamalai University. He served the University of Madras as Professor of History and Archaeology from 1929 to 1946. He also worked as the Professor of Indology 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 AllIndia Oriental Conference in the early 1950s. From 1957 to 1972, he was associated with the UNESCO project of the Institute of Traditional Cultures of South East Asia. He was awarded the Padma Bhushan, India's third highest civilian honour in 1957. He was a visiting Professor at the University of Chicago in 1959 where he delivered a series of lectures on South Indian History. He died in 1975. Professor Nilakanta Sastri is regarded as the greatest and most prolific among professional historians of South India. Tamil historian A R Venkatachalapathy regards him as "arguably the most distinguished historian of twentieth-century Tamil Nadu". He continued the tradition of the S. K. Iyengar school of thought in conducting research in the various dynasties of South India with the aid of numerous epigraphs that were abundantly available. The Cholas is his masterpiece whose village administration was a subject of absorbing interest, and it was made more interesting by his inimitable style. Sastri's A History of South India is a recommended textbook for university students of Indian history. Historian Sanjay Subrahmanyam, in a preface to the 2013 reprint, describes the book thus "a classic work, which retains its importance and has

never quite been replaced. It shows the author's mastery over a huge set of sources, which placed him head and shoulders above other South Indian historians of his time." Historian Noboru Karashima, who edited *A Concise History of South India* (2014), also describes it as an excellent book, and praises Sastri's examination of sources of south Indian history as "thoroughgoing and meticulous". However, Karashima pointed out that being a Brahmin, Sastri was inclined to highlight the role of "north Indian and Sanskrit culture in the development of south Indian society", which resulted in occasional bias. Karashima notes that Sastri's work remained the only authoritative scholarly book on the south Indian history for a variety of reasons: nobody could match Sastri in bringing out a similar work; attacks from Tamil nationalists prevented historians from writing such a book; and new trends in history writing made composition of works on general history trickier. Ganapathy Subbiah (2007) of the Indian History Congress describes Nilkanta Sastri as "the greatest" of all the South Indian historians. During Sastri's period there were strong language-based movements in different regions of South India. Subbiah notes that Sastri endeavored to portray South India as a distinct geo-cultural unit, and was keen to dissolve the growth of regionalism in South Indian historiography. Subbiah further writes that Sastri's macro-level view of the South Indian history was centered on Aryan-Dravidian syndrome, and this view changed with his age. In the 1920s, Sastri emphasized the existence of "an independent Tamil culture which flourished for centuries before it was touched by extraneous influences". A few years later, he wrote that the culture of the Sangam period was a composite of two distinct Tamilian and Aryan cultures; and a decade later, he declared that "Sanskrit is the pivot of our whole culture, and [...] Tamil culture is no exception to this rule." Subbiah opines that Sastri's views should be analyzed in the context of the rise of the anti-Brahmin Dravida Nadu movement in the mid-20th century: his assertions over-emphasizing the importance of IndoAryan and Sanskrit influence in south Indian history can be seen as "his angry and desperate response" against the Dravida Nadu secessionists. Sastri's other works comprise *The Pandyan Kingdom*, *History of India*, Sastri's other works comprise *The Pandyan Kingdom*, *History of India*, *The Development of Religion in South India* and the several chapters he contributed to volumes on *Comprehensive History of India* and *The History of the Deccan*. Professor Nilakanta Sastri is the second great name among the historians of Tamil Nadu, who very meticulously attempted to throw some more light on the dark corners of the region, unearth some more material and thus enrich our knowledge of the past. However, neither he nor his successors brought about any

change in the traditional pattern of research. He trained a number of scholars who marched on the same path, and produced the same kind of literature, such as *The Administrative and Social Life under the Pallavas* by C. Minakshi and the *Early History of the Andhras* by Gopalachari. Another scholar who belongs to the same school and whose name deserves mention is Dr. T. V. Mahalingam. His *Administration and Social Life Under Vijayanagar*, *Early South Indian History*, and *South Indian Polity* are good works associated with the same school of thought.

D.D. KOSAMBI

No single writer after James Mill and Vincent Smith has so deeply influenced the writing of Indian history as Damodar Dharmanand Kosambi. Dying rather prematurely Kosambi left behind him besides several papers and articles, the following major works: *An Introduction to the Study of Indian History* (1956), *The Culture and Civilization of Ancient India in Historical Outline* (1965), *Exasperating Essays: Exercises in the Dialectical Method*, and *Myth and Reality: Studies in the Formation of Indian Culture*. Of these, the first two works revolutionized Indian historiography. A New Definition of History The greatest impediment to any study of ancient India is the lack of reliable records and a dependable chronology to go on. For this reason, Kosambi tells us, the direct procedure of history writing in the old European tradition would be futile. But we may know how men lived in those distant times, times for which formal forms of sources and evidence are absent. Man would not have always lived in the same manner, particularly when he advanced by slow degrees from the foodgathering quasi-animal stage to that of food production, which definitely raised him above a mere animal existence. As Gordon Childe says with aphoristic brevity and precision, 'man makes himself.' Man makes himself by making and using tools and implements in order to live increasingly well at the expense of his environment. It follows then that there must have been a change in his life whenever there was a change in the quantity and quality of his tools or the means of material production. This change is historically verifiable as, for instance, from the 'comparatively sudden increase in the human population with every important basic discovery in the means of production.' Means of material production determine social organization which cannot be more advanced than the former. This fact of human life, that is, the intrinsic connection between man's life and the means of production at his disposal—the former changing *pari passu* (with equal pace) with the latter—constitutes the theme and method of history. Kosambi now offers his definition of history as "the presentation, in chronological order, of successive developments in the means and relations of

production.” The definition implies a definite theory of history known as dialectical materialism or Marxism, a classic statement of which appears in Kar Marx’s preface to his Critique of Political Economy. “Certainly,” says Kosambi, “this is the only definition known which will allow a reasonable treatment ‘of preliterate history, generally termed pre-history.” The Comparative Method To reconstruct ancient Indian history Kosambi employs combined methods or the comparative method and interdisciplinary techniques of investigation. Seeing that India abounded in living survivals of the dead past he would notice material relics of that past laid bare by archaeology—houses, grave-goods, instruments of production and utensils of household use, groves, stones marking sacrificial ritual, caves and rock shelters; then the religious and social practice even of modern Indians; and, finally, primitive human types. From such ‘primary sources’ which no library can provide, he would work back to the productive relations and social organization of people of bygone ages. Certain types of joint burials for him indicated whether the society represented was in the matriarchal, patriarchal or the pre-clan stage. Tribal clusters living in and around highly developed areas and cities suggested to him the absorption of the tribes into all strata of a caste society. The red pigment still adorning the vast majority of the countryside deities in India is a relic of the long vanished blood sacrifice. Caves and rock shelters may have been occupied successively by prehistoric men, Buddhist monks and practitioners of Hindu cults. And even highly educated Indians today do not suspect that some of the religious and social rites they practise have behind them millennia of continuity. Kosambi turned his knowledge of Sanskrit and etymological analysis in that language to good account in reconstructing the social background of the Vedic period. Since the language of the Vedic texts pointed to an admixture of the Aryan and nonAryan elements, he thought it likely that non-Aryans must also have been taken into the fold of the Brahmans whose original seven gotras must have been of mixed Aryan and non-Aryan priests. He philologically equated the Hittite khatti with the Sanskrit kshatriya and the Pali khettiyo. Knowledge of mathematics enabled him to weigh with the utmost precision large numbers of punch-marked coins which were in use between c. 500 to 100 BC. Kosambi’s extensive field work on microlithic sites and artefacts enabled him to mark the routes which herders, pastoralists and incipient traders would have taken across the western Deccan in the prehistoric period. Geographical, topographical and geomorphological pointers guided him to indicate some of the urban sites and Buddhist monastic centers especially in the western Deccan during the first millennium AD. The study of cultural

survivals using ethnological and anthropological material is best illustrated in the pages of *An Introduction to the Study of Indian History*. It broke the structure of tribes and clans, and made caste the alternative form of social organization. Indicative of such a change is the evolution of clan totems into clan names and then into caste names. Brahmanical settlement in various parts of the country was the agency through which plough agriculture was introduced. They led to the assimilation of local cults into the Brahmanical tradition and to the Sanskritization of local folk cults.

Interpretation of Myths Interpretation of myths is essential to any study of early cultures. The story of Pururavas and Urvashi, Kosambi thought, reflected the institution of sacred marriage in prehistoric societies as well as the ritual sacrifice of the hero by the mother goddess. He believed that societies were largely matriarchal in origin but many changed into patriliney, and myths therefore reflected the transition from the one to the other. Bride-price is for him a survival of matriliney. However, we may observe that the transition may not have uniformly been from matriliney to patriliney since many societies are known to have been patrilineal from the beginning.

The Indus Civilization The earliest of the transitions from tribe to caste, Kosambi thought, occurred in the Indus Valley. He assumed that the agrarian technology of the Indus people did not know the plough. The river bank, he thought, was cultivated with the harrow. Like those on the Nile and the Euphrates-Tigris, embankments, people around the Indus stored the flood-water for irrigation and retained the rich river-silt. Again, Kosambi squarely attributes the decline of the Indus civilization to the Aryans who destroyed the agricultural system by breaking the embankments which, he maintains, is symbolically referred to in the Rig Vedic descriptions of Indra destroying Vrtra and releasing the waters. Kosambi believes that the plough was brought by the Aryans who thereby changed agricultural technology. Romila Thapar points out however, that recent evidence on the Indus Valley makes it clear that plough agriculture 'was practised even in the pre-Harappan period. Indeed, the more commonly used word for the plough in Vedic literature is of non-Aryan etymology.

Aryan Conquest Kosambi did not subscribe to the theory of an Aryan race but he did support the idea of an Aryan-speaking people settling in north-western India and spreading gradually into the Ganga Valley, in both cases initially as conquerors. Superior technology in the form of iron tools and the horse seem to be responsible for the dominance of the Aryan speakers. The evidence of bilingualism suggests a long period of coexistence between the Aryans and the indigenous peoples. Kosambi makes an important point when he says that much of the Indian tradition from the earliest Vedic text is already an amalgam

of Aryan and non-Aryan, even those of the highest caste. Plough agriculture and iron technology when introduced into the Ganga Valley led ultimately to the growth of urban centers as well as the recognizable forms of caste. Rise of Jainism and Buddhism The simultaneous rise of many religious sects in the Ganga Valley implied, for Kosambi, some social need that older doctrines could not satisfy. He analyzes this need by looking for the factors common to all the new religions. Factors such as technological changes, detribalization and urbanism constitute an economic interpretation of the rise of Buddhism and Jainism. The economic changes led to the rise of two classes in the Ganga Valley. The first was a class of land-owning peasants called grihapatis or heads of large patriarchal households; and the second was a class of wealthy traders called shreshtis meaning the most important persons in a guild or town. The rise of these propertied classes signified the institution of private property. The wealthy peasant and the wealthy trader desired peace above all. Peace could be established only by a universal monarchy seconded by a universal religion. Both Jainism and Buddhism tried to reach out to a wider social range and universal ethic. Since large numbers of cattle were required for sacrifices without payment, the strain upon regular agriculture was intolerable. The sixth century religious reform drove sacrifice of cattle out of fashion and laid a taboo on cattle-killing and beef-eating. That was the economic basis of ahimsa. Kosambi argues forcefully that the patronage which the propertied class extended to Buddhism and Jainism rooted the new cults more deeply in society than did the help they received from royal patronage.

N. SUBRAHMANIAN

Eminent historian and scholar Dr. N. Subrahmanian kept a low profile. Affectionately called 'Dr NS', he was confined to his Udumalpet home in Tirupur district of Tamil Nadu. He has written more than 150 books on varied topics. The book Sangam Polity by N. Subrahmanian is a comprehensive study of the Sangam era which talks about the Sangam period in detail. It is a very worthy contribution of our country in the line of social history. It is a notable achievement in the field of South Indian history. In this book, Dr. N. Subrahmanian observes that the pearl of the Pandyan kingdom had been a much desired article in the kingdoms of the Gangetic valley from the earliest times. Kautilya's Artha Sastra mentions some commodities as coming from the land of the Pandyas like Pandyakavataham (the name of a kind of a pearl) and Maduram (a kind of cotton fabric from Madurai). He says that in technical language the three divisions are known as Pindam or Trinity, comprising the Eluttadikâram (Orthography), Solladikaram (Etymology

and Syntax) and Poruladikaram (the conventions of Akam (love) and Puram (Nonlove) themes, figures of speech, prosody, social and literary conventions of a residual nature, and social psychology in relation to dramatic and allied literature. He believes that the Akam and Puram classification of literary themes in Tamil is unique. Each of these three divisions of this work is sub-divided into nine Iyals (sub-chapters) and so the work consists of 27 Iyals and of 1612 sutras. Although the Agattiyam of Agastya (not existing) is believed to have dealt with the three conventional divisions of Tamil, namely Iyal, Isai and Natakam, the Tolkappiyam does not deal with that conventional division. This book, indeed, is one of the most important historical monographs to come in South Indian history in a generation, for it outlines the stake of the professional historian in what, by any aesthetic standards, is an impressive example of man's-Indian or otherwise-view of his world, and, as such, an important historical source. N. Subrahmanian's tone is ever modest and straightforward, and the full significance of his work in retrieving for the serious historian this expressive heritage of poetic imagination is not understood in the work itself. It is possibly the task of the reviewer to make this significance clear.

Dr. Subrahmanian's careful scholarship in early Tamil literature is already well established in his Pre-Pallavan Tamil Index (Index of Historical Material in Pre-Pallavan Tamil Literature) which is an indispensable manual for research in the Sangam works. His command of these 7224 poems, by 490 named authors and 102 others who are obscure is remarkable even in contemporary Tamil Nadu where literary and "linguistic" scholarship all too often means only work on this early poetry. Readings and interpretations of different important and much discussed passages by him, strike the reader as scholarly and intelligent in addition to being sympathetic to the poetic intent of the works. As literary scholarship alone, this book would merit serious attention. However, it is in his treatment of the major characteristics of life in the remote past of the Tamilians, in his craftsman-like historical approach, that this book achieves most. If the Sangam poems are to be made to give to the historian all that they might in shedding light upon this important formative period of Tamil society and culture, then serious textual analysis, including linguistic analysis, must be done. Dr. Subrahmanian has provided a most timely and important demonstration of the rich possibilities represented in this body of poems. His achievement is considerable in this. He was of the opinion that Sangam poems show no similarities with ancient Puranic literature and medieval Tamil literature, both of which contain,

according to him, fanciful myths and impossible legends. He feels that the Sangam literature is, for the most part, a plain unvarnished tale of the happenings of a by-gone age. Other distinguished scholars also concur with this view. Endowed with a sharp memory, N. Subramanian recalled that his father was one among the 12 students to study under the guidance of Tamil scholar V.G Suryanarayana Sastri alias Parithimar Kalaignar in those days. Despite keeping low profile Dr.Subramanian penned the life history of Parithimar Kalaignar in Tamil in 1950. Kalaignar was the first to raise his voice to declare Tamil as a classical language at that time. Dr.NS also organized the centenary function in memory of Parithimar Kalaignar on December 15, 1970 in Madurai. In the year 1994, N. Subramanian established a home library in the memory of his father N. Balarama Aiyar, which helps research students to use it for their reference.

K. RAJAYYAN

Prof. K. Rajayyan is a well-known historian of India and South India, in particular. He is regarded as a Doyen of South Indian History. He has written twenty books and over 150 research articles. He was born on June 23rd, 1929 in a Tamil migrate family from Tenkasi at Nellikkakuzhi in South Travancore. In 1953, he completed his post-graduation from the University of Kerala and M. Litt from the University of Madras in 1960, and Ph.D from the University of Madras in 1965. His areas of specialization include Modern History of South India, particularly Tamil Nadu and History of U.S.A. He has served for more than twenty-nine years as a teacher, researcher and research guide and made his own contributions. He worked as a lecturer for thirteen years in various universities, as a Research Scholar in the National Archives of U.S.A. for one year, as Chief Professor of History in Presidency College, Chennai for two years, as Professor and Head of the Department of Modern History of Madurai Kamaraj University for five years. Prof. K. Rajayyan also worked as visiting Professor at Valparaiso and Berhampur University, Annamalai University, Mysore and Kerala Universities for two years and two months. Prof. K. Rajayyan authored twenty books on History in English medium and five books in Tamil language. His pioneering effort in writing history and intelligent application of research technique gave more than 150 research papers in national and international journals, which are acclaimed as outstanding by the scholars all over the world. As a harbinger of new ideas, his work South Indian Rebellion 1800- 1801: the First War of Independence is considered as a magnum opus. As a historian, Prof. K. Rajayyan was completely different from many others in

the selection of topics for historical writing. He is renowned for critical analysis, interpretation and arrangement of facts and presentation of his work. He conducted numerous seminars, workshops and conferences on History with the purpose of training the researchers and scholars. He introduced many innovative courses in his capacity as a Professor and Head of the School of Historical Studies and as the Chairman of the Board of Studies of the Madurai Kamaraj University. He was chiefly responsible for introducing papers related to the history of Tamil Nadu, Freedom Struggle in India, American History, Archives Keeping and Historiography. He revised the curriculum and teaching methodology in his two-year tenure as Chief Professor of History at Presidency College, Madras. As a teacher in History, he introduced a new paper Archives Keeping, Seminar for students, reading Seminar and research method for the postgraduate classes. He conducted several research projects in History. His publication on Research Methodology serves as a handbook or manual for the research community. Apart from this, twenty-six scholars have taken Doctoral Degree and one hundred and fifty scholars have taken M. Phil Degree under his able supervision. He was the founder Secretary, then President and Editor of South Indian Congress Proceedings. He held responsible positions as Member of I.A.S Examination Reform Board, as University Grant Commission's Representative in inspection for N.C.E.R.T. Examinations and Chairman of I.A.S. History panel, as Universities Representative at Historical Records Commission of India, as a member of the Institute of Historical Studies. In the academic world, he held several important positions that conferred upon him a high status and his significant contributions to historical scholarship. Because of his contribution, Prof. K. Rajayyan was able to find a permanent and pre-eminent place on the cartography of historical studies. He was invited and selected as a member, working group of distinguished historians on computing history titled "Towards Freedom Movement in India". It is an original work, which made an important contribution to historical scholarship. His writing the history of the Tamils was a painful task. The historian should have an experience of the agony and ordeal through which the intelligent and industrious people struggle. The traditional approach to History of Tamil Nadu- the selected areas like the history of the Pandyas, Cheras, Cholas and Pallavas have received much attention and also for what they did for art, architecture and religion. However, the life of the people, social evils and the later developments are overlooked. There is no encouragement for the study of these aspects in the study of Tamil Nadu History. This work is based upon original research that he did for almost forty years. He wrote

many books on the history of the Tamils and he felt it indispensable to do more for gaining truth. Therefore, he collected additional data and gave due significance to the interpretation for identifying the missing links. This work is divided into twenty-nine chapters besides an introduction and a conclusion. It endeavors to reconstruct the history of Tamil Nadu so as to represent a scientific approach and a complete study. Another important work of Prof. K. Rajayyan is *Treachery and Terror Against Indian Tribes of USA*. It discusses the history of Indian tribes of U.S.A. This work talks about the conflict of Indians' interests with American expansionism, the rise of a confederacy of tribes, the war in the North and the South, fall of tribal confederacy, the post-war settlements and impact of conflict upon Christianity.

R.C.Majumdar

Ramesh Chandra Majumdar was a distinguished historian from India, known for his significant contributions to the study of Indian history and culture. He was born in 1888 and his work encompassed various periods, including ancient, medieval, and modern Indian history.

Majumdar authored several comprehensive works on Indian history, including "History of Ancient India," "Advanced Study in the History of Medieval India," and "History of the Freedom Movement in India." His approach was noted for its meticulous research, critical analysis, and the ability to present historical events in a lucid manner.

His work is highly regarded for its depth, accuracy, and scholarly approach, making it influential not just among historians but also among those interested in understanding India's past. His dedication to preserving and interpreting Indian history has left a lasting impact on the field of historical studies.

Romila Thapar

Romila Thapar is a distinguished Indian historian born on November 30, 1931, in Lucknow, India. She is widely regarded as one of the most eminent scholars of ancient Indian history.

Thapar completed her education at Panjab University, where she earned her bachelor's and master's degrees in history. She later pursued her doctorate at the School of Oriental and African Studies (SOAS), University of London, under the supervision of A.L. Basham, focusing on the Mauryan Empire.

Her academic career spans several prestigious institutions, including Delhi University, where she served as a Professor of Ancient Indian History. Thapar's approach to history is

characterized by meticulous research, critical analysis, and an emphasis on interpreting ancient texts in their historical context.

She has authored numerous influential books and scholarly articles, many of which have become seminal texts in the field of ancient Indian history. Some of her notable works include:

"A History of India: Volume One"

"Early India: From the Origins to AD 1300"

"Ancient Indian Social History: Some Interpretations"

"Somanatha: The Many Voices of a History"

Thapar's contributions extend beyond academia; she has been involved in public debates on history and education, advocating for a rational and evidence-based approach to understanding India's past.

Her work has earned her numerous accolades and awards, including the Kluge Prize for the Study of Humanity, which she received in 2008, recognizing her exceptional scholarship and profound impact on the study of ancient Indian history. Romila Thapar's writings continue to shape the discourse on Indian history and remain crucial to understanding the complexities of ancient Indian civilization.

R.S. Sharma, full name Ram Sharan Sharma, was a prominent historian specializing in ancient and early medieval Indian history. He was born on November 26, 1919, in Bihar, India, and passed away on August 20, 2011.

Sharma had a prolific academic career, teaching at Patna University and later at Delhi University, where he became a Professor of History. He made significant contributions.

His research interests primarily revolved around ancient Indian social, economic, and political history. Sharma's approach was marked by a deep analysis of ancient texts, inscriptions, and archaeological findings to reconstruct and interpret early Indian society.

Some of his notable works include:

"Aspects of Political Ideas and Institutions in Ancient India"

"Material Culture and Social Formations in Ancient India"

"Indian Feudalism"

"Looking for the Aryans"

His scholarship played a pivotal role in reshaping the understanding of ancient Indian history, particularly in challenging prevalent theories and presenting new perspectives on ancient Indian society and polity.

R.S. Sharma's dedication to historical research and his influential contributions to the study of ancient India continue to be highly regarded in academic circles, providing valuable insights into the socio-political and cultural dynamics of ancient Indian civilization.

Irfan Habib

Irfan Habib is a distinguished Indian historian known for his significant contributions to the study of medieval Indian history and economic history. Born on August 17, 1931, in Uttar Pradesh, India, he comes from a family of eminent scholars. Habib completed his education at Aligarh Muslim University and later pursued his doctorate at the University of Cambridge under the guidance of renowned historian Percival Spear. His academic career flourished at Aligarh Muslim University, where he became a Professor of History. He has also been associated with various other academic institutions and research organizations. Habib is recognized for his Marxist interpretation of Indian history and his extensive research on medieval India. His work focused on economic history, agrarian relations, and the Mughal Empire, among other topics. His notable contributions include:

- "The Agrarian System of Mughal India"
- "An Atlas of the Mughal Empire"
- Co-authoring "The Cambridge Economic History of India"
- □ Contributions to the People's History of India series

He played a pivotal role in shaping historical scholarship in India, particularly in emphasizing the role of economic factors in historical developments and challenging traditional interpretations of Indian history.

Apart from his scholarly endeavors, Habib has been actively involved in advocating for academic integrity and historical accuracy in public discourse. His work has earned him widespread recognition and accolades in the field of history, establishing him as a leading authority on medieval Indian history and economic studies.

Bipan Chandra

Bipan Chandra was a highly respected Indian historian known for his profound contributions to the study of modern Indian history. Born on May 27, 1928, in Kangra, Punjab (now in Himachal Pradesh), he made significant strides in academia and historical scholarship.

Chandra received his education from Forman Christian College in Lahore before pursuing his doctorate at Delhi University. He dedicated his career to teaching and research, becoming a prominent Professor of History at Jawaharlal Nehru University (JNU) in New Delhi.

His scholarly work predominantly delved into India's struggle for independence, focusing on the nationalist movement and the societal, economic, and political changes in modern India. Some of his notable publications include:

- "India's Struggle for Independence"
- "History of Modern India"
- Nationalism and Colonialism in Modern India"
- Co-authoring "The Rise and Growth of Economic Nationalism in India"

Chandra's writings are highly regarded for their comprehensive analysis, meticulous research, and engaging narrative style. His work on the history of India's independence movement has become fundamental in comprehending the intricacies and dynamics of that era.

Beyond his academic pursuits, Chandra actively participated in public discourse, advocating for historical accuracy and contributing to discussions on India's history and socio-political landscape.

His dedication to historical research and his influential writings have made an enduring impact on the understanding of modern Indian history. Bipan Chandra passed away on August 30, 2014, leaving behind a lasting legacy of scholarly contributions to Indian historiography.

Ranajit Guha

Ranajit Guha was a prominent Indian historian and a key figure in the development of the Subaltern Studies collective, a significant movement in postcolonial historiography. Born on May 23, 1923, in Kolkata, Guha made substantial contributions to the understanding of Indian history, particularly focusing on marginalized and subaltern voices. Guha completed his education in India and then pursued further studies in England. He later taught at various universities, including the University of Sussex.

His influential work emphasized the importance of exploring and amplifying the voices of subaltern groups, such as peasants, tribal communities, and lower-class individuals, whose narratives and histories were often marginalized or neglected in traditional historiography.

Guha's notable contributions include:

- "Elementary Aspects of Peasant Insurgency in Colonial India"
- "Dominance Without Hegemony: History and Power in Colonial India"
- Co-founding and editing the influential series "Subaltern Studies"

Through his writings and the Subaltern Studies collective, Guha challenged mainstream historical narratives and offered new perspectives on the complexities of Indian society and its resistance movements against colonialism.

His pioneering efforts in advocating for the inclusion of subaltern voices in historical discourse have had a profound impact on the field of history, encouraging scholars to delve deeper into the multifaceted experiences of marginalized groups in India's past. Ranajit Guha passed away on March 2, 2019, leaving behind a legacy of groundbreaking contributions to Indian historiography.

P.T. Srinivasa Iyengar

P.T. Srinivasa Iyengar was a distinguished historian and Indologist renowned for his extensive contributions to the study of South Indian history and culture. Born on November 30, 1882, in Tamil Nadu, India, Iyengar's scholarly work focused on various aspects of South Indian history, literature, and culture.

He pursued his education at prestigious institutions in India and later continued his studies in England. Iyengar held significant academic positions and made substantial contributions to historical research, especially concerning the history and culture of South India, particularly Tamil Nadu.

Iyengar's notable contributions include:

- "History of the Tamils from the Earliest Times to 600 AD"
- "Tamil Studies: Essays on the History of the Tamil People, Language, Religion, and Literature"

His writings and research significantly enriched the understanding of South Indian history, contributing valuable insights into the cultural, linguistic, and literary heritage of the Tamil people. P.T. Srinivasa Iyengar's dedication to historical scholarship and his influential

works have had a lasting impact on the study of South Indian history, fostering a deeper appreciation and understanding of the region's rich cultural heritage.

C.S. Srinivasachari

C.S. Srinivasachari was a renowned historian known for his contributions to the study of South Indian history and culture. Born on September 27, 1894, in Tamil Nadu, India, Srinivasachari became a prominent figure in the field of historical research, particularly focusing on the history and traditions of South India. He received his education from esteemed institutions in India and England, which laid the foundation for his scholarly pursuits in history. Srinivasachari held significant academic positions and dedicated his career to studying and documenting various aspects of South Indian history.

His notable contributions include:

"History of the Tamils: From the Earliest Times to 1801 AD"

- "The Advent of the Europeans in India: A Study of the Portuguese, the Dutch, and the English in India from 1498 to 1612"
- "The Tamil Country under Vijayanagar"
- The Advent of the Europeans in India: A Study of the Portuguese, the Dutch, and the English in India from 1498 to 1612"

Srinivasachari's works provided valuable insights into the historical, cultural, and socio-political aspects of South India, contributing significantly to the understanding of the region's history and heritage. His dedication to historical scholarship and his comprehensive writings have left a lasting impact on the study of South Indian history, providing valuable resources for scholars and enthusiasts interested in exploring the rich cultural tapestry of the region

K.K. Pillai

I'm afraid I don't have detailed information on a historian named K.K. Pillai in the context of Indian history. It's possible that K.K. Pillai might not be as widely recognized or might not have achieved substantial prominence within the larger sphere of historical scholarship in India. In the realm of Indian history, there are numerous scholars who have made significant contributions, and while some may not receive as much attention as others, their works might hold importance within specific academic or regional contexts. If you have specific details or areas of interest regarding K.K. Pillai's contributions to Indian history, please share, and I'll try my best to provide relevant information or insights based on available knowledge.

Course Outcomes (CO1–CO5)

CO1: Identify the contributions of early Indian historians like Jadunath Sarkar and R. C. Majumdar.

CO2: Describe the Marxist historiographical approach of Kosambi, R. S. Sharma, and Irfan Habib.

CO3: Analyze nationalist interpretations of history by Romila Thapar and Bipan Chandra.

CO4: Evaluate the Subaltern approach of Ranajit Guha in Indian historiography.

CO5: Examine the contributions of South Indian and regional historians in reconstructing local history.

Programme Outcome

PO1: Develop critical historical thinking skills and understand diverse historiographical traditions in Indian history writing.

S. No	Question (5 Mark)	LOCF Mapping		
1.	Explain the contribution of Jadunath Sarkar to Indian historiography.	CO2	PO1	K2
2.	Discuss the works of R. C. Majumdar as a nationalist historian.	CO4	PO1	K4
3.	Analyze the Marxist interpretation of D. D. Kosambi.	CO4	PO1	K4
4.	Evaluate the contributions of R. S. Sharma to ancient Indian history.	CO5	PO1	K5
5.	Discuss Irfan Habib's approach to medieval Indian history.	CO4	PO1	K4

S. No	Question (8 Mark)	LOCF Mapping		
1.	Explain the historical writings of Romila Thapar.	CO2	PO1	K2
2.	Critically analyze Bipan Chandra's contribution to modern Indian history.	CO5	PO1	K5
3.	Discuss the Subaltern School of historiography led by Ranajit Guha.	CO4	PO1	K4
4.	Evaluate the contributions of South Indian historians in reconstructing regional history.	CO5	PO1	K5

5.	Discuss the historiographical importance of K. A. Nilakanta Sastri and his works.	CO4	PO1	K4
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UNIT - V

Repositories of Sources: Archaeological – Epigraphical – Numismatic – Material Remains – Literary – Oral Sources - Archival and Government Records – Use of Footnotes and Bibliography in writing assignments.

Learning Objectives (5)

- Understand different types of historical sources such as archaeological, epigraphical, and numismatic materials.
- Analyze the importance of material remains, literary, and oral sources in reconstructing history.
- Examine the role of archival and government records in historical research.
- Evaluate the reliability and limitations of different types of historical sources.
- Apply academic writing skills including footnotes and bibliography in research work.

Repositories of Sources: Archaeological

All the materials which are used in constructing the history of a particular period are called as sources. Events comprise the material for history. Historical sources are “traces” left behind in the past. It is not possible for a historian to have a direct knowledge of past events. He therefore searches for their relics. Relics are traces Sources of History surviving from a past age and serving to remind people of them. The traces may either be left unintentionally by people in the course of their activities or they were intended by them to inform posterity of their actions. Traces appear in bundle. A trace is a noticeable termination or culmination of a sequence of events or of several sequences of events. The trace is itself an event because events stand behind traces. By getting acquainted with a trace, one can come nearer to the event. This trace is known as source. A historian tries to construct a systematic account of the past events with the help of historical sources. Nature of Sources Sources are the raw materials of historians. They are the remains of unique activities of man in a society. Sources may be historical or non-historical. Historical sources are those which lead the historian to discover through them sequence of past events that would be of value for the writing of history. The historical sources may be classified into—Material, Immaterial and Written.

Material Sources: Material sources of history are the objects that result from the activities of men who lived in the past. Monuments, tools and utensils, pictures and portraits, furniture, coins, weapons and all the objects that are obtained by means of excavations are material sources of history.

Immaterial Sources: They include oral, traditional and anthropological sources such as social institutions, the customs and traditions, religious cults and doctrines, ethical principles, legends and superstitions. Faiths and languages are also immaterial sources. They are subtler, intangible and alive. They form part of accepted history. They are the result of long sequences of events and they disclose the existence of the sequence and may lead together with other sources. These are historical sources that are less used today in a particular situation. (iii) **Written Sources:** Written sources come from the medium of language. They can be replicated. A piece of writing carefully edited and printed may be counted as an original source. The written sources are known as documents. The documents might be either self-consciously produced or those that were not. They have been produced with the purpose of presenting a point of view to posterity or those that were actually produced in the course of transacting business. Documents comprise diaries, memoirs and letters, eyewitness accounts, official documents, political declarations and decrees, administrative texts and histories and biographies. The historian is free to make as much use as he wished of these sources. Material sources can be handled only by the professionals. Immaterial sources will often proclaim their message without formal consultation. The historian is mainly concerned with written sources. These sources may be consulted at suitable time and places by the researcher. Generally historical sources are classified into the Primary Sources and Secondary Sources. This classification is based on the originality of the material and the proximity of the source or origin.

Primary Sources

A primary source is direct material that is obtained from the time period under examination. It is an evidence of a witness or a mechanical device like archaeological remains, inscriptions, coins, correspondence, and travel accounts etc. which represent the occurrence of an event. It is the raw material for history and more meaningful to the historian. On the other hand, a secondary source is an additional step removed from that period. It is a 'second-hand' work that is the result of reconstructing and interpreting the past using the primary material. It is the finished product which is produced out of the primary source. It is an indirect testimony of

someone who was not present at the time of occurrence of a particular event. It is in the form of article, dissertation or book, which widens the general historical knowledge.

Secondary

Secondary source is the stepping-stone towards reaching primary source. So, the researcher is advised to study the secondary material first. The primary sources can be classified into the following categories:

Contemporary Records: These primary sources are in the form of the instruction documents, business and legal paper and autobiographies, stenographic and phonographic records, etc. The instruction documents may be in the form of an appointment notification and direction from foreign office to the ambassador etc. Generally such documents have very little chance of error but it is essential to determine their authenticity. The business and legal letters comprise the bills, leases, journals, wills, tax records which gives an insight into the working of the firms as well as the persons. According to Gottschalk, a contemporary record is “a document intended to convey instructions regarding a transaction or to aid the memory of the person immediately involved in the transaction.” The instruction document may be in the form of an appointment notification, a direction from foreign office to the ambassador, a command in the battle-field etc. Generally such documents have little chance of deceit or error. However, it is absolutely essential to determine their authenticity before accepting their contents.

Archaeological Sources: Archaeological sources are unpolluted primary source. They are contemporary evidences, unbiased and undistorted. This direct source helps to study the past without difficulty. Ancient ruins, remains and monuments recovered as a result of excavation and exploration are archaeological sources of history. The archaeological remains are subjected to scientific examination of radio-carbon method for its dates. These can be classified into three types:

Monumental Finds:

Buildings, images, pottery, terracotta figures and other antiquities comprise monumental finds. They throw light on the type of civilization of the period, to which they belong. For example, The Archaeological Department of the Government of India has excavated numerous sites at various places in India, which provide considerable material of historical value. With the help of this material, the historians have reconstructed the history of ancient and medieval India.

Inscriptions:

Inscriptions supply valuable historical facts. The study of inscriptions is called epigraphy. Epigraphically evidences, though often exaggerated, are contemporary and precise. Some of them may be spurious and even forged. Yet they are of great value because they are eye-witness accounts. The study of the writings on ancient inscriptions and records is called paleography. Inscriptions can be found on pillars, rocks, stones, slabs, walls of buildings, and body of temples. They are also found on seals and copper plates. Inscriptions are of varied types. Some convey monarchical orders regarding administrative, religious and major decisions to the public in general. These are known as royal proclamations and commandments. Others are records of the followers of major religions. These followers convey their devotion on temple pillars, walls, stupas and monastries. The achievements of kings and conquerors are recorded in eulogies. These were written by their court poets, who never spoke of their shortcomings. Finally, we have many donatives i.e. grants for religious purposes. The earliest inscriptions in India are seen on the Harappan seals, belonging to the Indus Valley Civilization. Inscriptions of Ashoka, the Great, are the most famous inscriptions of India. The Hatigumpha Inscription of King Kharavela of Kalinga, the Prayag Prashasti of Samudragupta, and many other rock and pillar inscriptions contain most valuable historical accounts. Political, administrative and religious information can be gathered from such sources. Archaeology is regarded as the chief source of information for the study of Harappan culture. For understanding the pre-historic India, the historians must have to depend primarily on archaeology. The archaeological evidences also provide the most authentic information for writing the history of other subsequent periods. For writing inscriptions, mostly copper plates called Tamrapata or Tamrapatra or Tamrasasana were used. They were used even in the days of Buddha. Many copper plates contained land-grants. They were also used to carry administrative orders.

Coins:

Apart from inscriptions, coins are another significant source of historical information. They provide unadulterated information. Numismatics or the study of coins is an important primary source as it Highlights the personalities and personal achievements of the sovereigns as well as the political, religious, economic and social condition. There were various symbols engraved on earliest coins. They are known as punch-marked coins. Exact meanings of these symbols are not known. Ancient coins were mostly composed of gold, silver, copper or lead. Coin moulds of Kushana period made of burnt clay have also been discovered. Some of the coins

contain religious and legendary symbols which throw light on the culture of that period. Coins also contain the figures of kings and Gods. Some contain names and dates of the rulers. Coins also throw significant light on economic life of the people. They throw considerable light on trade and commerce and help to reconstruct the history of several ruling dynasties. Coins have been the primary source of our information regarding the various Indian states during the same period. The coins of the Kushana and the Gupta period give interesting accounts of those days. They throw light on religious, political, economic and commercial conditions. When coins are found in large numbers in a certain area then it is estimated that the area belongs to that king. The date found on the coin tells us about the reign of the king. The portraits of deities help in knowing the religious nature of a specific king. When the proportion of the gold is low in the mixture then it is estimated that economic condition of that kingdom is not good. Every coin of the past has some story to convey.

Characteristics of Primary Sources

A historian recreates the past on the basis of available sources. He relies on primary source which is the contemporary evidence. It has a direct bearing on the construction of history of a particular period. The researcher converts the primary evidence into an understandable secondary source. No researcher who has not used primary sources in his work can be considered a good scholar. The main characteristics of primary sources are mentioned below:

- They are original records of information.
- They are more reliable than the secondary sources.
- They are raw materials for writing history.
- They are eye-witness testimonials.
- They are records in good faiths since they are genuine records of □ transactions. They communicate instruction to aid the memory of the person □ immediately involved in the transaction.

(iii) Literary Sources: History is not a record of highlights the personalities and personal achievements of the sovereigns as well as the political, religious, economic and social condition. There were various symbols engraved on earliest coins. They are known as punch-marked coins. Exact meanings of these symbols are not known. Ancient coins were mostly composed of gold, silver, copper or lead. Coin moulds of Kushana period made of burnt clay have also been discovered. Some of the coins contain religious and legendary symbols which throw light on the culture of that period. Coins also contain the figures of kings and Gods. Some contain names and dates of the rulers. Coins also throw significant light on economic life of the people. They throw considerable light on trade and commerce and help to reconstruct the history of several ruling dynasties. Coins have been the primary source of our information regarding the various Indian states during the same period.

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(iii) **Literary Sources:** History is not a record of **Public Reports:** The Public Reports as distinguished from confidential reports are meant for general public and are less reliable.

Usually there are three types of public reports, and each possesses a different degree of reliability.

(a) **Newspaper Reports and Dispatches:** The newspaper reports and dispatches are very reliable because there is a very short gap between the event and its recording. The reliability of a dispatch depends upon the organization from which it originates and the newspaper in which it is published.

(b) **Memoirs and Autobiographies:** This source of history is not so dependable although it is written for the large reading public. Most of the memoirs and autobiographies are written towards the close of life, when the memory of the author is fading, and are therefore, unreliable. For example, when Winston Churchill, former Prime Minister of the United Kingdom, published his memoirs of the Second World War, there were protests by Americans, Belgians and the French that he had not done full justice to the facts.

(c) **The Official or Authorized histories:** The histories of the actions of a government or business houses are also important type of public reports. Generally such histories are written on the basis of full official records. In India, historians were engaged in writing about the history of freedom struggle.

Although these official historians avoid propaganda and avoid deliberate distortion, they must be treated cautiously. They are likely to suppress embarrassing and incriminating information.

Government Documents: A number of government documents are compiled, which are sources of vital importance to the historians. These are authentic official documents. They represent government's decisions. These documents may be regarded as primary evidence and their value can well be appreciated if the circumstances which led to the issuance of these documents are understood. Despite several deficiencies, autobiographies can be treated as contemporary source.

Authorized or official or Court histories, though often biased and prejudiced, are contemporary eye-witness accounts. All these sources can be used as research material provided they are used carefully and discreetly. For example, the government compiles statistics about fiscal, census, and other vital issues which can be utilized by the historians. However, these compilations cannot be adjudged as primary sources because they have been compiled by persons who are many steps removed from the actual observation. Yet it cannot be denied that these reports are of first hand importance.

(vii) Folklores and Proverbs: British antiquarian William Thoms coined the term "folklore" in 1846. Elliott Oring states that folklore is that part of culture that "lives happily ever after". The academic study of folklore is called folkloristics. It is sometimes also termed as "folklore studies" and "folk life research". Folklore is an ingredient of oral traditions which are the messages or testimonies transmitted orally from generation to generation.

The testimonies are transmitted in the form of folktales, ballads, sayings, songs or chants. In this manner, it is possible for a society to transmit history, literature, law and the other knowledge orally across the generations without any writing system. These folklores tell us the stories of legendary heroes. They are also an important source of history considering the fact that they tell us about the aspirations, superstitions and customs of the people among whom the stories developed. For example, the stories of Allah Uddal, the heroes of Rajputana, in India. To make use of these folklores, the historian should also be able to distinguish between the legendary and authentic elements. Proverbs are part of every spoken language and are associated with such other forms of folk literature as riddles and fables that have originated in oral tradition. In its wider sense, folklore implies a socio-cultural corpus specific to a particular ethnic group, and comprises folk-behavior or the study of folk traditions. In a narrow sense, this term may be regarded as being coterminous with folk literature and folk say. It comprises both poetry and prose, though the former is historically older than the latter. Folklore truly represents the socio-

cultural environment of the people over ages. researching. These are sources produced by professional historians who have acquired advanced training in history. The works that they produce include documentation, usually in the form of footnotes or endnotes or parenthetical citations.

The researcher initiates his work with secondary sources. They are called so because they are not original and are used as supplementary materials to primary sources. They are no substitute to the latter. Secondary sources are generally found in the form of textbooks, journals, periodicals, edited works, articles that interpret or review research works, histories, biographies, encyclopedias, anthologies, literary criticism and interpretation, reviews of law and legislation, political analyses and commentaries and research publications. These sources also deal with the past, but indirectly. The published materials utilize primary sources. One need not bother much whether the secondary sources must be referred first or the primary documents. A close reading of the secondary sources will lead the researcher to the primary sources. Advantages of Consulting Secondary Sources There are several advantages of consulting secondary sources: (i) The researcher will be aware with the subject similar to his research area. (ii) He will know about the use of previous sources. (iii) He will be familiarized with methodological variations. (iv) He can find a model or take up a concept to work out a framework for his research project. (v) He can improve his research work. (vi) He can utilize them as a stepping stone to move forward. (vii) He can get the lead to bibliographical data. (viii) He may obtain the setting into which to fit the contemporary evidence upon his research problem. (ix) He can get quotations or citations. (x) He may draw interpretations of and hypothesis for his research topic. Secondary sources may be plentiful but unsuspecting recognition will lead to difficulties. Moreover, the researcher must protect himself from being influenced by the views, opinions and judgments of the authors of the secondary sources. Characteristics of Secondary Sources A study of secondary sources is essential because it provides knowledge of the primary sources. It provides the key to unlock the store house of original evidence. The principal characteristics of secondary sources are: (i) They provide the background for better understanding of primary sources. (ii) They enable to fit in the original evidences at relevant places in the thesis in the form of quotations or citations.

Usually they are found in the form of published materials like books, journals, and articles and periodicals. (iv) They are the digested version of the primary sources. (v) They are explanatory and interpretative in nature. (vi) They are used as supplementary sources. 12.2.3

Internet Sources Internet resources have become an integral attribute of many parts of the process of research for most historians. Online bibliographies and library catalogues have made the gathering of secondary literature far easier, and the growing mass of digitized primary source material has not only significantly increased ease of access, but opened up the evidence to new and very powerful types of computer-assisted analysis. The internet offers a phenomenal amount of information on historical subjects of all kinds via web-pages, blogs, forums, social media, catalogues and so on. However, the problem is twofold: finding the specific information you seek (which can be like searching for a needle in a haystack); and figuring out which information is useful, and which is not. The point is that a great deal of information on the web is not useful because the internet is unregulated. Anyone, anytime and anywhere, of any ideological persuasion can post their thoughts on the web and the information can be published quickly. Here, more so even than for other types of sources, one need to apply his critical reading skills and beware of sites that display bias and prejudice, or that spread unreliable information. It is important for a researcher to be vigilant in selecting the reliable resources. The number of internet sources are increasing at a rapid pace. One can locate useful information on almost all historical topics online whether helping a patron research daily life in a medieval village, the effects of atomic radiation at Hiroshima, or even corporate histories. The following provides some important resources for librarians and other database professionals tracing the march of time. The easiest technique to search the web is by typing the name of your subject into a search engine of your choice: Google, for example, or Yahoo, etc. The results that come up are often listed in an order that symbolize not the quality or relevance of the sources listed, but the number of 'hits' each source has had. In other words, the first-listed source will be the one most regularly accessed (at least by users of that search engine), the second-listed source will be the secondmost frequently accessed, etc. This is the reason why Wikipedia, a popular, although not always reliable open source internet encyclopedia, is so often listed first because more people access it as compared to other source. The mere fact that a site enjoys a high number of hits does not necessarily make it a high-quality site. Primary documents have begun making their way onto the Internet. Reading the diaries or letters written by ordinary people during extraordinary times gives one an instinctive sense of the period like few other resources. A number of archives, such as state archives, are store houses of primary documents and can freely be used on the internet. Archives amassed in a public or academic library may require Sources of History customers to

travel to the location, but the libraries generally do not charge any fee to use the archive, other than any copying costs. Gaining access to a private archive requires consent by the owner. Archival directories can help one locate not only primary historical resources, but also the library or institution that owns the item(s). The explosion in websites has brought with it an explosion in materials relevant to the historians. These include political documents, speeches, books, term papers, thesis and dissertations. Copyright law restricts primary sources to documents in the public domain with a few exceptions. The number of primary sources accessible is also largely limited by the money and human labor required to convert them into a digital form. However, the range of sources increases every week. Web-based document collections could easily replace the traditional photocopied packet of supplementary readings, with the added attraction of provided sound, graphic images, and even film. The use of internet as a source of history, usability of websites and related matters is a debatable topic among the historians. The debate over online resources and their use in historical and other studies remains unresolved. Nevertheless, online sources add another rich layer to stories, narratives and perspectives that are already being recorded or told, and in this regard they add to the storehouse of empirical data to be used by the future historians.

Bibliography In Historical Research

It is very important to prepare a very exhaustive bibliography both of primary and secondary sources. Primary sources are unpublished original material, contemporary records, journals, official transactions, minutes, proceedings, private letters, inscriptions, coins and literary sources. Secondary sources are published material, books, records, journals and later works. The bibliography work is a continuous process. It requires periodic addition. As and when fresh material comes to light, it enters the bibliography, but a rough idea is essential in the initial stages to know the volume of literature available on the subject. A bibliography is prepared by using the card catalogues, indexes to periodicals and reference books available in libraries, museums, archives and other repositories. Here also the scholar should use the card system. Copy each title on a separate card generally 3×5 inches, keep these cards in alphabetical order, and add useful titles as you find them. The final bibliography, to be used at the end of the thesis will most often include only the works that help in the actual writing— usually those cited in the footnotes. But the preparation of a good bibliography is a very important job, for historical sources are widespread, and their nature differs in accordance with the nature of the subject. For

pre-history and proto-history a different kind of bibliography would be required from that of modern history; art history would require a different type of material from that of political history and so on. The scholar will have to make a very careful study in the initial stages of all the secondary sources on the subject which would help him to locate the sources. Scholars who have already worked in similar fields will have seen many of the sources they may need. Many of those sources might have been only very partially used, and the scholar will have to go over them again with the intention of finding out how well they have been used. The study of secondary sources serves one more useful purpose. The scholar would know through this literature what has been done on this subject, so that he should know what remains to be done. These secondary sources would help the researcher very much in the selection of his subject and in the limitation of its scope.

15.2.1 References, Footnotes and Bibliography

References include all books/journals/reports, etc., referred or quoted by the author. A bibliography includes the entire literature source, surveyed and found relevant and useful, which may or may not have been quoted or referred to in the text.

Appendix This section contains: (i) Important correspondence, mainly with reference to permission for the study, subjects, willingness, request to experts, etc. (ii) Instrument; the final form of the tool and the key sheet for storing the master data sheet. (iii) Description of treatment variable. (iv) Any other important and relevant document that explains or brings clarity to the report.

Footnotes

Footnotes and in-text References in Report Writing Articles, papers, books, monographs, etc., quoted inside the text should always accompany relevant references, i.e., the author and the year of publication, e.g., (Kothari, 1988). If a few lines or sentences are actually quoted from a source, the page number too, should be noted, e.g., 'Kothari, 1988: 120–124'. Besides, full reference should be placed in the 'Reference' section of the report. Usually, though traditional style of giving references is to place them as footnotes on the relevant page(s). The footnotes are serialized inside the text and in the footnotes of each chapter. These days, footnotes are usually avoided. However, they perform many functions. They provide ready reference on the page of the text itself, to avoid the tedious effort of consulting references at the end of the report, time and again. In certain cases, footnotes include explanatory statements, full form of abbreviations, extra justifications with reference to a portion of the text that may be read by a reader, if needed, i.e., if the text is not clearly understood. However, precision and necessity should be the main

guidelines for these types of footnotes. Difference Between Footnotes, References, And Bibliography Footnotes are presented at the bottom of the page they are mentioned, numerically. Bibliography on the other hand, always appears at the end of the entire text in an alphabetical order. References are mentioned in numerical order as per the in-text citations and appear before the bibliography. Footnotes contain all the material that has been referenced in the text, with corresponding marking (number or symbol) at the bottom of the page. However, in case of a bibliography, the referenced texts are not numbered and the author might choose to only include topics which he/she considers important. As mentioned earlier, the bibliography contains all the materials which have been consulted for authorizing the text, this means that the may also contain texts which are not directly mentioned in the text itself. Methods of Referencing There are many different styles of referencing available which can be used as a standard in the particular organization. The selection will vary as per the norms and company needs. Various referencing styles include the American Psychological Association (APA) styles, the Chicago Manual of Style, Modern Language Association citation, Harvard referencing, Oxford referencing, MHRA referencing, etc. Each referencing style has its own manner of citing information. For example, the author-date style in the text is used in APA, MLA and Harvard style, whereas Oxford and Chicago styles use the document-note style to mention the author's name in the footnote or the endnote. Other information like the date, page number, etc. are also presented differently.

Course Outcomes (CO1–CO5)

CO1: Identify and classify various types of historical sources including archaeological and literary sources.

CO2: Describe the significance of epigraphical and numismatic evidence in historical reconstruction.

CO3: Analyze the value of oral traditions and material remains in historical studies.

CO4: Evaluate the role of archives and government records in historical research.

CO5: Apply proper academic techniques such as footnotes and bibliography in writing assignments.

Programme Outcome

PO1: Develop research skills and critical thinking abilities for historical analysis using primary and secondary sources.

S. No	Question (5 Mark)	LOCF Mapping		
1.	Explain the different types of historical sources.	CO2	PO1	K2
2.	Discuss the importance of archaeological sources in history.	CO4	PO1	K4
3.	Explain epigraphical sources and their significance.	CO2	PO1	K2
4.	Analyze numismatic sources in reconstructing history.	CO4	PO1	K4
5.	Discuss the role of literary sources in historical research.	CO4	PO1	K4

S. No	Question (8 Mark)	LOCF Mapping		
1.	Evaluate the importance of oral traditions in history writing.	CO5	PO1	K5
2.	Explain the role of archives and government records in research.	CO2	PO1	K2
3.	Discuss the reliability and limitations of different historical sources.	CO5	PO1	K5
4.	Explain the use of footnotes in academic writing.	CO2	PO1	K2
5.	Describe the importance of bibliography in historical research.	CO2	PO1	K2