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INTRODUCTORY HISTORY COURSE/ UNDER YBNU RANCHI, JHARKHAND



RAJALATU, NAMKUM, RANCHI, JHARKHAND-834010

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History

History (derived from Ancient Greek ἱστορία (*historía*) 'inquiry; knowledge acquired by investigation')^[1] is the systematic study and documentation of the human past. History is an academic discipline which uses a narrative to describe, examine, question, and analyze past events, and investigate their patterns of cause and effect.^{[4][5]} Historians debate which narrative best explains an event, as well as the significance of different causes and effects. Historians debate the nature of history as an end in itself, and its usefulness in giving perspective on the problems of the present.

The period of events before the invention of writing systems is considered prehistory. "History" is an umbrella term comprising past events as well as the memory, discovery, collection, organization, presentation, and interpretation of these events. Historians seek knowledge of the past using historical sources such as written documents, oral accounts or traditional oral histories, art and material artifacts, and ecological markers.

Early Indian notions of history

Early Indian notions of history Did early Indians lack a sense of history? It is often said that the first truly historical work produced in India was Kalhana's *Rajatarangini* (River of Kings). This consists of eight books, each called a taranga (wave), and is composed in Sanskrit verse. The *Rajatarangini* contains an account of the rulers of Kashmir, from the earliest ones to those of the 12th century CE, the period of its author. Kalhana was a brahmana, the son of a minister, and he drew on a range of sources -- monuments, coins, inscriptions, royal orders, manuscripts and his family members' and his own recollections of recent times -- to write his history of Kashmir. He also attempted to explain past events, but often ended up invoking fate. Nevertheless, the *Rajatarangini*, with its awareness of evidence, interest in causation and sequential narrative, is recognizable as a work of history. However, it is a text of the early 2nd millennium CE. When 18th/19th century European scholars looked for histories of early India, they found very little that conformed to their idea of what a history should be. They concluded that early India was deficient in history-writing. This lack was linked with Indian notions of time. Indian scales of time were regarded as fantastically large, and Indians were accused of subscribing to the view that time flows in cycles, according to which every period of time invariably returns, every event is repeated, and nothing is unique. And the theory of cyclical time was regarded as a hindrance to the development of a true, linear historical sense. While nationalist histories developed in opposition to imperial frames, scholars like R.C. Majumdar, nevertheless, accepted the idea that history was relatively underdeveloped as a branch of early Indian literature. Value addition: did you know? What James Mill had to say about the 'chronology and

The *dana-stutis* and other fragmentary narratives in Vedic literature Romila Thapar writes that embedded forms of history tend to be scattered. She draws attention to the *dana-stutis* that are found in different parts of the *Rig Veda* (c. 2nd millennium BCE). These are hymns in praise of

gifts: bards composed eulogies on their patrons who were often clan chiefs. The occasion for a stuti was a successful cattle raid against a neighbouring community in which the chief and his followers captured a large number of cattle. From the wealth he had acquired, the chief gave the bard cattle, horses, gold, chariots and slave girls; and the bard recorded the hero's generosity in a stuti, usually naming the donor. However, the dana-stutis were not just records of past liberality, they also indicated what was expected from chiefs. Bards claimed that they could bestow immortality on their patrons, and it is true that we know of some rajas from the dana-stutis. Extolling the raja's deeds was a part of sacrifices like the ashvamedha. From later Vedic texts (c. 1st half of the 1st millennium BCE) we gather that a horse was let loose to wander for a year as part of the yajna. During that period, vinagathins or lute-players - - one a brahmana, the other a kshatriya -- sang about the raja's ritual and heroic accomplishments every day at the place of sacrifice. One can note that only particular.

Traditionally, the Ramayana is regarded as a kavya -- a poem about idealized characters, the Mahabharata is not. The latter is classified as itihasa, literally, 'thus (iti) indeed (ha) it was (asa)'. However, we cannot say with certainty whether or not all the events described in either epic are factually correct. Rather, modern scholars argue that the Ramayana and the Mahabharata reflect historical processes of change. For instance, Romila Thapar draws attention to the difference in the system of governance in the chronologically early and late portions of the Mahabharata. She writes that while much of the early layer indicates a period a little before the emergence of the monarchical state, the later sections assume the existence of well-established monarchies, and the text suggests the transition from 'lineage to state'. Given that both the Ramayana and the Mahabharata are concerned with enduring problems for rulers, such as determining the heir to the throne, it is not surprising that the two texts contain genealogies. The Mahabharata contains the genealogy of the lunar line (chandravamsha), and the Ramayana contains the genealogy of the solar line (suryavamsha). While these genealogies may not be literally true, they do reflect an attempt to capture and order the past or, to put it another way, a historical consciousness.

The Puranas, as we know them, are likely to have been composed from about the 4th-5th centuries CE. The word purana refers to that which belongs to the past, and the texts known as the Puranas suggest how the past was seen in the mid-1st millennium CE. The Puranas contain narratives of beginnings. We are told, for instance, that the earth was ruled by the Manus, of whom the first -- Manu Svayambhu -- was born of the god Brahma. A great flood occurred at the time of a later Manu. Everything was submerged, but Manu, his family and seven sages survived. Manu's children became the ancestors to many lineages. In some versions of the story, Manu's eldest son -- Ikshvaku -- is said to be the ancestor of the suryavamsha, and the youngest child -- Ila - - the progenitor of the chandravamsha. We gather that rulers of the solar and lunar lineages ruled till the Mahabharata war. That event is a time-marker: after an account of the war, the narrative goes on to chronicle the dynasties of the Kaliyuga, the present corrupt age. Not surprisingly, the kings of the post-war period are depicted as inferior to the suryavamshi and chandravamshi descendants of Manu's progeny. They are often not of kshatriya stock, as rulers

of the past were. It is evident that people of mixed caste, those regarded as outcastes, shudras, foreigners and others of impure origin, as well as upstarts could wield power in the Kaliyuga. The listing of dynasties and their kings brings the account up to about the mid-1st millennium CE.

There is much in the Puranic genealogies that can be dismissed as fiction. However, it is important to note that many of the rulers mentioned in these genealogies are also known from other sources -- from inscriptions and coins, for instance. It seems that traditions of recording the names of rulers as well as the duration of their reigns existed in early India. The Puranic genealogies were one form in which such information was preserved. One may also note that genealogies become significant at times that witness attempts to either contest or consolidate power. Invoking genealogies at such times can be seen as a way of claiming an exalted status, and this would have been especially important when such claims were tenuous. And scholars like Romila Thapar have drawn attention to the fact that rulers of the post-Gupta period, many of them former underdogs, started latching on to kshatriya genealogies to legitimize their power.

India has a long history unlike many other countries in the world. The ancient Civilization of India differs from those of Egypt, Mesopotamia and Greece, in that its traditions have been preserved without a break down to the present day. India has a Culture fully conscious of its own antiquity—a culture which indeed exaggerated the unity, and claimed not to have fundamentally changed for many thousands of years.

One of the defects of our history is the absence of any regular historical Chronicle. Prof R.C. Majumdar wrote in the 1950s that “Prior to the 13th century C.E we possess no historical text of any kind , much less such a detailed narrative as we possess in the case of Greece ,Rome or China“. He cited the 13th century because that was when Northern India, succumbing to Muslim rule, attracted the attention of Persian writers keen to chronicle the triumphs of Islam. Even Alberuni who visited India along with Muhammad of Ghazni said the Hindus do not pay much attention to the historical order of things; they are very careless in relating to the chronological succession of kings. Therefore, we have to depend upon a large number of sources for the reconstruction of History and Culture. But prior to pre-Islamic Civilization, for more than 80% of attestable Indian history there were no histories.

The literary genius of India, so fertile and active in almost all branches of study, was somewhat not applied to chronicling the records of kings and rise and fall of the dynasties. However, the only concrete result of historical study in the most ancient period is to be found in the long lists of kings preserved in the Puranas and Epics.

Pargiter was the first to make a bold attempt to coordinate the varying details of the Royal dynasties before the Mahabharata war .Various attempts were made after him to recover the past history with the help of available sources. Yet we are not in a position to firmly grasp to continuity of political history of India up to the beginning of the 6th century BCE. From this century onwards the sources of Ancient Indian History are increasingly available.

Efforts were made by the British to explore and interpret the history of India. In the end of 17th century C.E. a few Jesuit fathers succeeded in mastering Sanskrit, the classical language of India. Europeans made no real attempt to study India's ancient past, and her early history was known only from brief passages in the works of Greek and Latin authors till the last half of the 18th century C.E. A few devoted missionaries in the Peninsula gained a deep understanding of contemporary Indian life, and a brilliant mastery of the vernaculars.

The definite results in this field were made by Sir William Jones, a linguistic genius, who was posted as the Judge of the Supreme Court at Calcutta. Before coming to India, Jones had already learnt all the important European languages as well as Hebrew, Arabic, Persian, Turkish and has recognized the relationship of European languages to Persian.

In the year 1784 William Jones with help of Charles Wilkins founded the Asiatic Society of Bengal. In the journal of this society 'Asiatic Researches', the first real steps in realizing the India's past were taken. Jones himself translated the Kalidasa's 'Sakuntala', and 'Gitagovinda' in 1792..

Charles Wilkins, has taken up the first translation of a Sanskrit work, 'Bhagavatgita' into English in 1784, followed by 'Hitopadesa' in 1787. Several important translations appeared in successive issues of the journal of 'Asiatic Researches'. Thus Jones and Wilkins were truly the fathers of Indology.

They were followed by many pioneers like a Frenchman, Anquetil-Duperron, a Persian scholar, published the translation of Upanishads in 1801. Interest in Sanskrit literature began to grow in Europe as a result of these translations.

Another notable contribution was made by Max Muller, a German scholar, who spent most of his working life as a Professor of Comparative Philology at Oxford. He translated the 'Rigveda' and also the great series of 'Sacred Books of the East' in English.

James Prinsep, an official of the Calcutta Mint and the Secretary of the Asiatic Society of Bengal, interpreted for the first time the earliest Brahmi script and was able to read the edicts of Asoka in 1837. He was assisted by Alexander Cunningham, a young officer of the Royal Engineers.

The literary efforts created curiosity amongst scholars and adventurers to probe further into the History and Culture of India. It resulted in the establishment of Archaeological department in the year 1862. Alexander Cunningham was appointed as the head of the Archaeological Survey. He devoted every minute he could spare from his duties to the study of the material remains of Ancient India from 1862 to 1885. He is regarded as the father of Indian Archaeology.

Lord Curzon, the Viceroy of India has reformed and enlarged the Archaeological Survey of India in 1902 and appointed Sir John Marshall as the Director-General. He was able to employ a number of expert assistants and excavated and discovered the world-famous sites of Harappa and Mohenjodaro representing the Indus Civilization in 1922. With the revival of the Archaeological Survey of India, its different activities like the excavations, explorations,

Epigraphy, Numismatics, monuments etc have been taken up on serious note and these activities have proved useful for the reconstruction of Indian history.

2. Sources for the Study of Indian History

Several sources have contributed for the study of Indian History and Culture. These sources are conventionally divided into two categories – Literary and Archaeological. From a historian's point of view, literary sources include all texts – long or short, written or oral, archaeological sources include all tangible material remains.

The Archaeological material includes Stone tools, Iron/Copper tools, Inscriptions, Numismatics, Monuments etc.

The literary sources can be divided into indigenous and foreign. The indigenous sources are further sub divided into religious and secular. The religious literature includes the Brahminical, Buddhist and Jain texts.

2.1 Literary Sources for Ancient Indian History :

2.1.1 Religious Literature:

The first literary sources of India are the Samhitas, which includes four Vedas. Rig Veda is the most ancient of the Vedas and the first sacred record of historical importance. The Rig Veda mainly contains prayers, while the later Vedic texts comprise not only prayers but also rituals, magic and mythological stories. However, the Upanishads contain Philosophical speculations.

The Rig Veda provides us the information about the history and political system of the Aryans. The later Vedas, Brahmanas, Aryankas, Upanishads, Vedangas reveal the remarkable changes that the Aryan society undergone subsequently. In the course of time, special schools of thought came into existence for the systematic study of the various branches of Vedic literature.

The Smritis viz., Manu, Yagnavalkya, Brihaspati and Narada reveal us the social and religious conditions of India between 200 BCE to 600 CE.

The two epics the Ramayana and the Mahabharata are useful for knowing the living conditions of the Aryans during the later Vedic Age.

The Puranas provide dynastic history of ancient India after the war of Mahabharat upto the beginning of the Gupta rule. The Puranas have accounts of mountains, rivers and places, which are also useful for the study of historical geography.

2.1.2 Buddhist Literature:

The sacred scriptures of the Buddhists are in Pali. Early Buddhist literature is generally divided into canonical and non-canonical text. Canonical texts are the books which lay down the

basic tenets and principles of Buddhism. The Buddhist canonical literature is commonly referred to as Tripitakas.

The Tripitakas are: (i) Vinaya Pitaka, (ii) Sutta Pitaka , (iii) Abhidhamma Pitaka.

- The Vinaya Pitaka deals with rules and regulations which the Buddha promulgated for the future discipline of the order of monks and nuns.
- The Sutta Pitaka consists chiefly of discourses, both small and long as delivered by the Buddha himself on various occasions.
- The Abhidhamma Pitaka contains the profound philosophy of the Buddha's teachings.

Afterwards, the Mahayana and the Tantrika sects of Buddhism created vast religious literature. The Jataka stories (549 in number) deal with the previous births of Buddha. These Buddhist Jatakas throws invaluable light on social and economic condition of the period.

No-canonical Buddhist literature in Pali includes the Milinda Panha which consists of a dialogue on various philosophical issues between king Milinda (Menander) and the monk Nagasena.

The Srilankan Chronicles – the Dipavamsa and the Mahavamsa contain a historical-cum-mythical account of a Buddha's life, the Buddhist councils, the Mauryan emperor Ashoka, the kings of Srilanka and the arrival of Buddhism on that Island. They also make incidental references to political events in the age of Buddha. The works of Nagarjuna, Asanga, Buddhagosha and the literary work Lalitavistara contain many historical and geographical references.

Jaina literature:

The Jain literature is written in the Ardha – Magadhi form of Prakrit and known as twelve Angas, compiled in 6th century CE. They contain many historical statements and references to princes and kingdoms of North India during the time of Mahavira. The Jaina texts refer repeatedly to trade and traders.

In the field of non-canonical literature, commentaries to the canonical texts form the most significant part. They also include stories, historical works like. Bhadrabahucharita, Parishtaparvan of Hemachandra, semi historical works like Prabandha Chintamani of Merutunga etc.

2.1.2 Secular literature:

The secular literature of ancient India is vast. It includes biographical works of historical persons, historical texts, literary compositions, Dharma sutras (Law Books) and writings of foreigners. Pure literary works as dramas and poems and works on polity, economy and even grammar carried out by the scholars of Ancient India are also of valuable help in the reconstructing history and culture.

The most important book under this category is Arthashastra of Kautilya. It is a comprehensive treatise on state craft and public administration. It provides rich material for the study of ancient Indian polity and economy. The similarities between the administrative terms used in the Arthashastra and in the Ashokan Edicts would certainly suggest that the Mauryan rulers were acquainted with this work.

Similarly, the Mudrarakshasa of Vishakadatta and Kathasarithsagar of Kshamendra provide useful information concerning the period of Mauryas.

The Mahabhasya of Pathanjali and the Malavikagnamitram of Kalidasa, Mrichakatika of Sudraka, the Dasakumaracharitha of Dandi, Nitasara of Kamandaka throws useful light on the contemporary history and culture.

The works of Kalidasa include Abhijnanasakuntala, Vikramorvasi, Raghuvamsa, Kumara sambhava and Meghaduta provide us with glimpses of the social and cultural life in the age of the Guptas.

The courts of early medieval kings attracted writers and poets, some of them were biographical compositions in praise of their royal patrons. The contemporary biographical works also provide good information on political history. The famous Sanskrit biographic writings include Bhanabhatta's Harshacharita about king Harshavardhana. Vakpati wrote the Prakrit Gandavaha about Yashovarman of Kanauj. Bilhana's Vikramankadevacharita is woven around the Chalukya kings, especially Vikramaditya VI. Kumaraphalacharita of Jayasimha, Navashankacharita of Padmagupta, Prithvirajacharita of Chand Bardai are the other important similar examples.

The best example of the earliest historical writing is provided by the Rajatarangini or 'The stream of kings' written by Kalhana in the twelfth century, Kalhana is often described as India's first historian. His work gave a connected account of the kings of Kashmir from the early ones of legend to the historical rulers of the 12th century. He described the natural beauty of Kashmir with pride and feeling, wove lively character sketches and gave dramatic description of political events.

In addition to Sanskrit sources, we have some of the earliest Tamil text found in the corpus of Sangam literature. This was produced over a period of three to four centuries by the poets who assembled in colleges, patronized by chiefs and kings. The Sangam literature throw light on the political, social, religious and cultural history of south India during Pandya, Chera and Chola ages.

Indigenous literature can be supplemented by foreign accounts. The Greek, Roman and Chinese visitors came to India either as travelers or religious converts and they left behind accounts of the things that they saw. The earliest references to India in Greek texts date from the 5th century BCE and their frequency increases thereafter.

One of the most famous works is the Indica of Megasthenes; ambassador of Seleucus Nikator to the court of Chandragupta Maurya. This work furnishes valuable information not only about the system of Mauryan administration but also about social classes and economic activities in the Maurya period;

The many Greek and Latin texts of the 2nd century BCE to 2nd century AD referring to India include the works of Arrian, Strabo and Pliny and the anonymous Periplus of the Erythrean Sea. They provide valuable data for the study of ancient geography and commerce. Pliny's Natural History tells us about trade between India and Italy.

Many Chinese monks made long and arduous overland Journeys to India, crossing mountains, plateaus and deserts in order to collect authentic manuscripts of Buddhist texts, meet Indian monks and visit places of Buddhist learning and pilgrimage. The best known among those who wrote accounts of their Indian travels are Fahien and Hiuen Tsang. They came to India in 5th and 7th century AD respectively. Fahien describes the social, religious and economic conditions of India in the age of the Guptas. Hiuen Tsang presents a similar account of India in the age of Harsha.

The series of Arab accounts starts with the Islamic advent of India in 8th century CE. Among the Muslim writers, Sulaiman and Al Masudi left brief records of India. Abu Rihan or Al Beruni, a native of Khwarizm was one of the greatest intellectuals of early medieval times came to India with Sultan Mahmud of Ghazni wrote authentic account on India in the 11th Century CE. His work Tahqiq-i-Hind covers a large number of topics including Indian scripts, sciences, geography, astronomy, astrology, philosophy, literature, beliefs, customs, religions, festivals, rituals, social organization and law.

Literary sources of the Medieval Period:

The history of Medieval India is the story of continuous adjustments and mutual influences in the midst of many conflicts between different cultures with well marked traits of their own. The Muslim conquest of North India was affected towards the end of 12th century. The medieval period is characterized by the rise and fall of the Delhi Sultanate, formation of Vijayanagar empire, independent Bahmani kingdom in the South and the Mughal empire. Fortunately for the medieval period, there is abundant literary source material.

Delhi Sultanate :

The fundamental Persian chroniclers of the Turkish period are Amir Khusrau, Barani, Isami, Wassaf, Shamsi – Siraj Afif, Minhaj-us-Siraj, Ferishta and others.

The important works of the chroniclers are :

- Chachnama of Muhammad Ali-Bin-Abu Bakar gives us a brief account of Sindh before Qasims Invasion.
- Tarik-i-Sindh of Mir Muhammad Kasim describes the history of Sindh from Arab conquest to Akbar.

- Tabqat-i-Nasiri of Minhajuddin gives an account of Muhammad Ghor conquest of India and after.
- Amir Krushrau, 'the prince of poets' was the poet Laureate rose to fame under Balban, served the Khiljis, and lived to enjoy the patronage of Ghiyasuddin Tughlaq. His prose work, the Khazain-universal-Futuh is the official history Alauddin's campaigns. His works are of special importance since he was an eye witness to most of the events.
- Tarikh-i-Firoz Shahi of Barani is the history of the Delhi Sultanate from Balban to Firoz Shah Tughlaq.
- Iban battuta, a famous Moorish traveler visited India during Muhammad-bin-Tughlaq. His account of the Delhi Sultanate from Qutubuddin aibak to Muhammad-bin-Tughlaq is largely a result of his experience and acquaintances in India.
- Among writers of other historical works the most distinguished were Minhaj-us-Siraj, the author of Tabakat-i-Firoz Shahi, Ghulan Yahya bin Ahmad, the author of Trit-i-Mubarak Shahi.
- Ferishta is the prince of Muslim historians, gives general history of the Muslim rule in India.

Sources of the Vijayanagar empire :

For the study of Vijayanagar empire, we have good number of sources. The contemporary writers both native and foreign, Muslim historians, Hindu Chroniclers and the compilers of the village Kaviles and Kaifiats furnish the historian amply with information about the role of the empire in South India.

- Vidhyaranya's-kalagnana, Mathuravijayam, Saluvavamsabhyudayam, Amuktamalyada, krishnarayavijayam, Varadambikaparinayam, Achyutaramabhyudayam, the works of Asthadiggajas are the mines of historical information.

The rise of Vijayanagar in the 14th century and of the Portuguese power attracted many foreigners to India and as consequence foreign evidence on South India increases vastly in volume, variety and interest.

- Nicole de Conti, a Venetian merchant, visited Vijayanagar and gives a description of the Vijayanagar Court and festivals, currency and other matters.
- Athanasias Nikitin, a Russian merchant, describes the conditions of the Bahmani kingdom under Muhammad III. It is an eyewitness account and is valuable.
- Abdur Razzaq the Persian ambassador visited the Vijayanagar empire and witnessed the Mahanavami Festival. He gives a graphic picture of this great city with its fortifications, palaces, temples and other public buildings, administration and social life of South India 15th Century.
- During the first quarter of the 16th century the Italian Ludovico de Varthema, the Portuguese Duarte Barbosa, Domingo Paes and Fernao Nuniz visited Vijayanagar empire and left valuable accounts of South India.

Jharkhand History

Jharkhand, the 'Land of Forests', boasts a rich historical significance, shaped by a remarkable fusion of various cultural, political, and social influences over the centuries. The region's history

stretches back to the prehistoric era, marked by early human settlements and remarkable advancements in civilization. Jharkhand's historical narrative is a testament to the resilience and vitality of its people who have continuously adapted and thrived despite numerous invasions, foreign rule, and changing dynasties. From its roots in ancient scriptures to its journey through the medieval period, colonial rule, the struggle for Indian independence, and its eventual emergence as a separate state in the post-independence period, Jharkhand's historical tale is both enlightening and intriguing. This rich historical tapestry has significantly contributed to the region's present socio-cultural fabric, economic structure, political landscape, and unique identity, making Jharkhand a significant player in the broader historical narrative of India.

Ancient History of Jharkhand

The ancient history of Jharkhand is fascinating and complex, intertwining narratives of early human settlements, ancient scriptures, and dynastic rule.

Archaeological evidence suggests that the region was inhabited by prehistoric humans, and remnants of their existence, such as rock paintings and tools, can still be found.

The region finds mention in ancient Indian texts and scriptures like the Vedas and Mahabharata, pointing to its significance during those times.

The region, rich in minerals and natural resources, attracted various dynasties throughout the ancient era.

It was under the rule of empires such as the Magadha, Maurya, and Gupta dynasties, each leaving an indelible mark on Jharkhand's culture and society.

The rule of these dynasties saw significant advancements in art, culture, administration, and economy, shaping the region's socio-political landscape.

Jharkhand's ancient history is a testament to its resilient inhabitants, who, despite numerous foreign invasions and shifts in power, managed to retain their unique culture and traditions, which are still visible in the state's diverse cultural fabric today.

Medieval History of Jharkhand

During the medieval period, the region now known as Jharkhand underwent significant changes due to invasions and the establishment of foreign dynasties. The Islamic invasion in the late medieval period altered the socio-political landscape of the region.

These invasions brought significant shifts in the region's culture, society, and administration. The influence of Islamic architecture, language, and administrative practices began to permeate local customs and traditions. This led to the fusion of cultures and created a unique blend of indigenous and Islamic traditions. Despite these changes, the people of Jharkhand managed to retain their local dialects, folk traditions, and tribal culture.

The establishment of the Mughal Empire led to further administrative changes. The Mughals divided the region into various subas (provinces) for effective administration. They also introduced the Mansabdari system, a type of feudal system where land was given in return for military service. Although the Mughal rule brought stability, it also imposed heavy taxes, leading to discontent among the indigenous population.

The medieval history of Jharkhand also witnessed the emergence of local powers resisting foreign rule. Prominent among these were the Chero dynasty and the Nagvanshi dynasty. These kingdoms played a pivotal role in preserving the region's identity and culture, providing resistance against foreign domination. The traces of these historical influences can still be observed in Jharkhand's diverse cultural heritage, art forms, and administrative practices.

The Post-Independence Period witnessed major political, social, and economic changes in the history of Jharkhand.

Initially, the region was a part of Bihar, but the local tribes and communities felt a lack of representation and development in comparison to the other parts of the state. This led to a strong movement for a separate Jharkhand state, which began in the early 20th century and gained momentum in the 1970s and 1980s.

The movement emphasized the distinct cultural identity, socio-economic issues, and the rights of the tribal population.

After years of struggles and negotiations, Jharkhand was finally carved out of Bihar as a separate state on November 15, 2000.

This has led to more focused development efforts and representation for the tribal population, but the state continues to grapple with challenges related to poverty, naxalism, and environmental conservation.

The journey towards the Formation of Jharkhand as a separate state was a long and challenging one.

For many decades, the tribal and marginalized communities of the region, which was a part of Bihar, felt underrepresented and overlooked.

This led to the formation of various movements and political forces advocating for a separate state that would cater to the unique needs and aspirations of these communities.

These demands gained significant traction in the 1970s and 1980s, leading to widespread protests and demonstrations.

The central government, after much deliberation, passed the Bihar Reorganization Act in August 2000, paving the way for the creation of the state of Jharkhand.

The state was officially formed on November 15, 2000, with Ranchi as its capital.

The initial years after the formation were marked by political instability, with frequent changes in the state government.

However, these teething issues gradually subsided, and the state embarked on the path of development.

HISTORY OF INDIA (CE 750-1206)

Religious developments in early medieval India show continuities with the preceding centuries and can be reconstructed on the basis of religious texts, inscriptions, architecture, and sculptural remains. At the level of popular worship, the focus was on devotional worship in temples and on pilgrimage. The Hindu cults, especially those associated with the worship of Vishnu, Shiva, and Shakti, became increasingly popular. The Tantric tradition became more visible and exerted its influence over Hindu, Buddhist and, to a lesser extent, Jaina traditions. While the Hindu cults were fairly widespread throughout the subcontinent, Buddhism and Jainism had a more restricted provenance. The age-old naga cults still held their ground, as evident in the importance of the worship of the old Nilamata naga in Kashmir. The relationship between different cults and sects was partly marked by interaction and a certain level of syncretism. For instance, the Jaina tirthankara Rishabha was turned into an avatara of Vishnu in the Bhagavata Purana. As already mentioned, certain Puranas include the Buddha among the incarnations of Vishnu. A verse in Jayadeva's Gita Govind refers to the Buddha as the ninth incarnation of Keshava (Vishnu). The Brihadishvara temple at Tanjore has a large image of a seated Buddha to the right of the main gateway and the Buddha under a bodhi tree is depicted in some relief carvings around the temple. At the same time, the relationship between religious traditions and sects could also be marked by tensions and rivalry, an example of which is the hostility between Shaivas and Jains in South India. Such antagonism was sometimes expressed

in graphic iconic form for instance in sculptures of deities trampling on their rivals. Although certain theistic tracts are ascribed to Shankara, Advaita Vedanta is not essentially theistic philosophical system. At the level of popular practice, however, it was theistic worship that prevailed, and along with this, there was the development of a theology of bhakti. Within the Hindu tradition, although many deities (e.g., Surya, Ganesha Kartikeya, and Brahma) formed the locus of devotional worship, it was the Vaishnava Shaiva, and Shakta cults that were the most popular. Although at one level, deities like Vishnu, Shiva, and Shakti formed the focus of exclusive worship of devotees who considered them supreme deities, at another level, they were also part of a larger community of gods. Monolatry—a belief in a supreme god without denying the existence of other gods—is an important aspect of Hinduism. This is why, apart from representations of the presiding deity, Hindu temples often depict various other deities as well.

The term 'early modern' gained currency in historiography in 1970s. The famous works of historians Peter Burke, *Popular Culture in Early Modern Europe* (1972), and *Economy and Society in Early Modern Europe* (1978) and Natalie Zemon Davis, *Society and Culture in Early Modern France* (1975) clearly indicate the wide use of the term. It describes a period between medieval and modern period of history in the context of European history and is a response to problem of 8 The Rise of the Modern West periodisation. It may appeal more to those interested in the study of society, economy and popular culture which cannot be satisfactorily examined

and explained within the narrow boundaries of monarchical reigns or national events. Although, we still study 'Renaissance' but many scholars objected to the use of term which they argued often had more elitist or literary/artistic connotations and which was seldom used in main European countries (England, Germany, France). Reformation, as a religious reform movement, was more truly a European phenomenon, which engulfed and spread over large geographies in Europe. How does 'modernity' unfold in Europe? It is generally seen by the historians as a long period of change between Middle Ages and the Rise of Modern West. It involved a transition from feudalism to capitalism, from hand crafts to mechanised industrial production, use of animate form of energy to inanimate fossil fuels as source of energy, from religious uniformity to secularism and freedom of worship, from dark ages to scientific rational age, from decentralised politics to centralised nation states and empires and from restricted, elite dominated politics to notions of natural rights, freedom, equality, popular politics and creation of a 'public space'. These themes give some coherence to term 'early modern' but problems persist as we will see.

The term 'early modern' relates to the problem of periodisation. How do the historians divide the long span of past time into specific ages or periods? Periods are divided in different ways. The reign of a monarch or family is one way, for example, 'Tudor England' refers to the time when England was ruled by monarchs from the Tudor family. Historians also talk about particular chronological periods in their descriptions as a narrative tool to generalize about that specific period, such as 'the Sixteenth Sixties', which refers to the decade of the 1660s – and this sense duration of time may stretch to say to include the late 1650s and the first years of the 1670s. A key feature of periodisation is, thus, that each historical period has some elementary features of society, culture, politics and ideas that give the time an underlying unity and set it apart from earlier and later times. These traits of time may not fit neatly into the historians demarcation of time period. This attempt to fix convenient dates of a beginning and an end dates is not easy. For example, who can say with certainty that when does the Middle Ages end and when the Early Modern age begin. The beginning of the early modern and thus the end of the medieval period (also called the Middle Ages) has been associated by historians with a set of terms. The first book in English to have 'modern' in its title was Leonard Digges's. Elemental changes occurred in the late fifteenth and early sixteenth centuries. Speaking linguistically, we may also say that The 'early modern' was the period when 'modern' was introduced and assimilated into English usage. The first publication was Arithmetical Military Treatise (1579) which included a long section on 'modern military' matters. Before we look into the main attributes of the early modern period in the West,

In the field of ideas, this time saw a rekindling of interest in the writings of scholars from ancient Greece and Rome and a new weight given to the use of observation as the basis of knowledge. This series of developments, called the Renaissance, in turn led to new idea of liberal humanism that defined men (not women! but White men of the West or Europe and not the Asian and the Blacks !!) as the engineers, maker of their own history, creators of empires, and masters of language and knowledge. The new way of observing nature and experimenting as tool of knowledge, though still in rudimentary form in the early modern period, also emerged as is evident in the model of the solar system with the sun at the centre while the planets revolved around it, proposed by Nicolaus Copernicus (1473–1543). The spread of these new ideas was aided by the development of printing using movable type, devised by Johannes Gutenberg (c.1398–1468) in the 1450s. There was also a significant change in the economy, with a decline

in the number of people holding land under the feudal system. Instead of getting access to land in return for military service or unpaid labour, farmers paid rent in goods or money. In religion, the power of the Catholic Church was challenged through criticism of its theology and practices, which ultimately led to the emergence of new Protestant churches. Finally, around the same time, Europeans discovered cultures beyond Europe; the best-known voyage was that led by Christopher Columbus (1451–1506) which began the colonisation of the Americas.