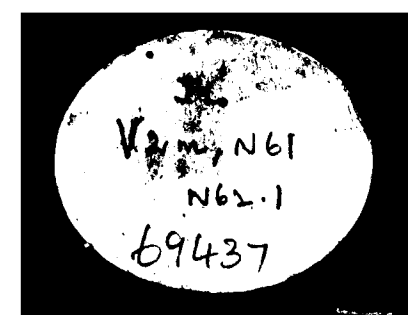
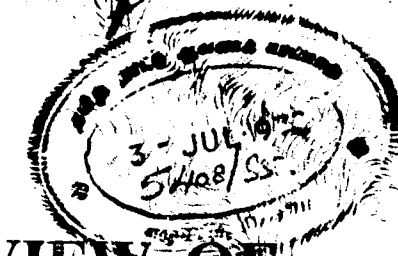




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INSTITUTE OF HISTORICAL STUDIES

DISCUSSION MEETINGS

JULY-SEPTEMBER, 1961

JULY	1	Organisation of Historical Research in Indian Universities	Professor N. K. Sinha
JULY	8	Organisation of Historical Research in British Universities	Dr. Parthasarathi Gupta
JULY	15	Organisation of Historical Research in American Universities	Professor P. C. Gupta
JULY	22	Organisation of Historical Research in Continental Universities	{ Dr. R. C. Mitra Dr. P. Mukherjee
		Problems of Writing Economic History of India and Source Materials	
JULY 29 & AUGUST 5			Dr. A. Das Gupta
AUGUST 12 & 19			Dr. N. Mukherjee
AUGUST 26 & SEPTEMBER 2			Dr. B. Chaudhury
SEPTEMBER 9 & 16			Sri T. Banerjee
SEPTEMBER 23 & 30			Sri A. De

THE QUARTERLY REVIEW OF HISTORICAL STUDIES

VOL. I NO. 1

APRIL-JUNE 1961

EDITORIAL

Aims and Objects :

In presenting the first number of the *Quarterly Review* to the world of historians, we feel it necessary to offer a few words of explanation. It is not our object to bring out one more historical journal of the familiar type, containing original research papers or contributions to historical knowledge. Our object is to focus attention on the current progress of historical research in the Universities and other centres of advanced studies in India. In other words, we aim at, not adding to the stock of historical knowledge, but simply making known to the world of historians the efforts that are being made in that direction. The *Quarterly Review* is thus intended to be primarily a bulletin of information on research activities at different centres.

The need for such a centralised information house has been keenly felt by scholars in this country. With the rapid increase in the number of research workers during the last twenty years and the growth of new Universities and centres of advanced studies since independence, the need for a clearing-house of information on the state of historical studies in this country has become quite imperative. People working at one centre have little opportunity of knowing the developments at other centres, except through publications or personal contacts. But publications,

not infrequently, appear many years after the completion of research, and in the meanwhile the work remains unknown to other scholars interested in similar or allied subjects. So far as personal contacts are concerned, they are bound to be limited, because of the vast size of the country and the large number of persons engaged in historical research. Thus, until a particular piece of research at one centre is completed and published, it is likely to remain unknown to scholars at other centres. It is our earnest hope that the *Quarterly Review* will remove this difficulty by providing a common forum for the exchange of views and information on the progress of historical research in this country.

We start on our new venture with a three-fold objective : to take stock of the present state of historical studies in Indian Universities and other research centres ; to analyse the recent trends in the development of historical studies ; and to suggest measures for the improvement of the present position, in the light of results achieved at different centres of advanced historical studies, both in India and abroad. To achieve this objective we propose, in the first place, to compile and publish in the *Quarterly Review* detailed information on the state of historical studies in the Universities and research centres in India, and also in other Asian countries, Europe and America, so far as Indian studies are concerned.

Each issue of the *Quarterly Review* will cover three to six Universities, as space permits. It will have the following major features :

- (i) A description of the Courses of Study for B.A. Honours, M.A., and Ph.D. or D.Phil. Examinations in History.
- (ii) An account of the research work in progress, with names of students and subjects of research.
- (iii) An account of the facilities for supervision of research work, with comments by the Supervisors on the progress of research under them and the difficulties encountered by them in respect of original books, material and quality of students.
- (iv) Summaries of Theses completed or research works published.
- (v) Views of eminent scholars on the present state of historical studies and the measures necessary for its improvement.
- (vi) Abstracts of interesting articles from selected historical journals, both Indian and foreign.

The State of Research :

The present number covers three Indian Universities—Calcutta, Delhi and Bombay. It is not an easy task to compile information on the state of research or even the number of students who have registered themselves for Research Degrees. No University publishes a list of research students. Compilation of information thus depends entirely on the voluntary co-operation of the Heads of History Departments and their colleagues. While every effort has been made to get full and accurate information about the number of students engaged in research work, their subjects of study, the progress already made and the difficulties encountered, it has not been possible, in some cases, to get as detailed and

satisfactory an account as one could have wished. The system of planning and organising research in most Indian Universities is so loose and informal that there is no close and constant personal contact between the Supervisor and his research students or among the research students themselves. Even the Supervisor is sometimes not in a position to know the over-all picture or to give an exact account of the progress of research under him. In quite a large number of cases research is undertaken as a free-lancing enterprise, and that makes it extremely difficult to obtain full and accurate information.

A general analysis of the present state of historical studies and research in the three Universities covered in this issue (and it applies equally to all the Indian Universities) reveals certain basic facts. First, while in the B.A. Honours and M.A. courses, European, American and Asian history are given their due share of importance, no University provides facilities for research in any of these fields. It may be due to many difficulties, like lack of necessary linguistic equipment, non-availability of original material in this country etc. But the fact remains that not a single student, even in a big University like Calcutta, with three separate History Departments, has undertaken research on any topic outside the range of Indian History. It is time that our Universities should pay attention to this lacuna in the planning and organisation of research.

The second basic fact is the great disparity between the number of students who register themselves for Research Degrees and the number of those who actually finish up. From the data collected by us, it appears that about 40% of the registered students give up their research work within a year (many of them did not even start their work, and possibly never intended to do it), another 40% plod along for three or four years with diminishing confidence and enthusiasm, and only 20% do serious and sustained work and complete their theses within a reasonable period. The main reason is that a large number of students come to research without possessing the preliminary equipment, the enthusiasm and the

capacity for patient work needed for the task. To prevent the consequent wastage of time and energy, the Universities ought to prescribe more rigid requirements for enrolment of research students and establish stricter control and supervision of the work of those allowed to be enrolled.

The third basic fact is that in a large number of cases theses are not published for many years after the award of Degrees, sometimes never. The early publication of theses is important in two ways. It gives a much needed encouragement to the young research worker, by enabling him to present to the world at large the result of his years of labour. After all, it is a poor consolation for a really meritorious work if the result is known only to the Supervisor and two or three Examiners. Publication of theses also serves as a check on Universities in lowering their academic standards. Considering the present situation and the craze for popularising higher education, it cannot be firmly asserted that the risk of lowering the academic standard is altogether non-existent.

Difficulties :

In order to compile full information on the progress of research in the three Universities covered in this issue, we sent detailed questionnaires to all registered students and their Supervisors. They included the following points :

- Research Students :**
- Previous academic record
 - Subject of Research
 - When started
 - When expected to be completed
 - Whether receiving any Research Scholarship
 - If not, whether engaged in teaching
 - Progress made
 - Difficulties or special problems, if any
 - Nature of contribution expected to be made to the present state of knowledge

Supervisors :

- Academic qualifications
- Research work and Publications
- Names of research students and subjects of research
- Difficulties encountered, in respect of books, original material or quality of students

From the replies received, it appears that there are four main difficulties in the way of a better progress of research. The first is financial. In the University of Calcutta there are only four Research Scholarships in the three History Departments put together. The University of Delhi provides only one Research Scholarship in the History Department. The University of Bombay does not have any. In fact, it has no unified History Department of its own, Post-Graduate teaching and research in History being left to a number of affiliated Colleges. The result is that whole-time research work is possible only for a few, the others being obliged to accept some paid job, which takes up the major part of their time. Unless the Universities and State Governments provide adequate number of scholarships, better progress in research cannot be expected.

The second difficulty for most research students is the heavy teaching load in Colleges or High Schools where they are employed. From the replies to the questionnaire circulated, it appears that about 80% of research students work as Lecturers in Colleges, about 5% as teachers in High Schools, and about 10% in non-teaching professions. Non-teaching professions do not allow sufficient spare time for serious research work, but even Colleges and High Schools also do not make any concessions for those who are engaged in research. The burden of teaching and extra-curricular duties is often so heavy as not to allow even ten hours a week for research work. A considerable part of the Long Vacation is also taken up by examination work. That some students do complete their theses in four or five years is highly creditable indeed.

The third difficulty is about the availability of material, both original and secondary. The libraries of the Universities of Calcutta, Delhi and Bombay, although among the biggest in India, are far from being adequate for research purposes. Lack of finances and lack of accommodation are the two principal problems of the University libraries. There is hardly any provision for getting microfilms of rare books and records, and there are no facilities for inter-University loans, as in the U.S.A. Research topics have necessarily to be adjusted to the availability of books in the University library. Students in Calcutta, Delhi and Bombay are in a more fortunate position than their counterparts in other Universities, since they have at their disposal some big Public Libraries, like the National Library of India, the Asiatic Society Library, the Secretariat Library, and the Bangiya Sahitya Parishad Library in Calcutta, the National Archives Library in New Delhi, and the Royal Asiatic Society Library in Bombay. But on many topics even the resources of all these libraries put together do not provide adequate material for serious research.

As regards original material, students of the University of Delhi get the fullest advantage of the National Archives, the largest repository of records in this country. Calcutta and Bombay have State Archives, and students in these two Universities have either to adjust their research topics to the material available in the local Archives or to spend several months in New Delhi to work in the National Archives. Research students are generally not well-off, and hence the travelling expenses and the cost of living in New Delhi present real difficulties to most of them. Even Research Scholars and Fellows are not paid their travelling and incidental expenses by the University, and College Lecturers also cannot expect any financial assistance from the institutions they serve. Two things ought to be done to help the young research workers. First, they should be provided travelling facilities at concessional rates. Second, the Education Departments of the Union and State Governments, in co-operation with the University Grants Commission and the Universities, should establish a subsidised

hostel in New Delhi, where research students from different parts of the country can live at moderate charges during the period they have to work in the National Archives.

The fourth difficulty is about the quality of students coming for research. Most of the bright students are lured away to non-academic professions by better financial prospects. Few are willing to take to research after their Master's Degree, and of those who begin in an undecided mood many drop out as soon as they get better jobs elsewhere. The result is that many of those who crowd the field are mediocre students, not properly equipped for a really intelligent piece of research. This is clearly reflected in the quality of their work and the slowness of their progress. The only practical remedy lies in making the financial prospects of the teaching profession brighter and not less attractive than corresponding ranks in the non-academic professions. The U.G.C., in the Third Five Year Plan, has suggested substantial improvements in the emoluments of University teachers, and it is to be hoped that this will have its effect on the quality of research students. For the present the position is very disappointing, as will appear from the following extract from a circular issued by the Ministry of Education, Government of India :

"With the main object to check the marked trend noticeable particularly among the better class of students to shift from the Arts to the Natural Sciences and to stimulate research in various fields of Humanities, especially in those subjects which have not, for one reason or other, been receiving adequate attention in the past, we, under our scheme of Research Scholarships in Humanities, have been awarding scholarships to suitable candidates since 1953-54. Under the scheme 100 awards are offered each year to candidates who have first class M.A. or equivalent degree. . . . In no year since the inception of the scheme has it been possible to find suitable candidates for awarding all the 100 scholarships. . . . In view of the fact that more than 50% of the available scholarships go unutilised every year, we should be grateful

if you could kindly advise the good students possessing research calibre to apply for these scholarships." (D.O. No. F.24-3/61-Sch 4, dated March 27, 1961, from Deputy Educational Adviser, Government of India).

Organisational Laxity :

From the data collected about the three Universities under review, it appears that the present system does not ensure proper planning or effective organisation of research. Each University has a number of recognised teachers to supervise research work. But there is no general committee of Supervisors to discuss their common problems or procedure of work. Every Supervisor works independently, on his own lines, and more or less unconcerned about the system followed by others. This affects not only the choice of subjects, but also the method and quality of work, and may prove injurious to the interests of students. Under the present system it is not unlikely for two or three students working on similar topics in the same University under different Supervisors.

Secondly, a student is left entirely to himself in the choice of a Supervisor. There is no committee of experts to interview him, assess his equipment and aptitude, and advise him in the selection of a Supervisor and subject of research. There is thus no planned and balanced distribution of students among the recognised Supervisors.

Thirdly, once enrolled, a research student, so far as the University rules go, is quite free to work as he likes. He is under no obligation to meet his Supervisor at regular intervals and keep him informed about the progress of his work. That some students do is just because of a personal, informal arrangement between them and their Supervisors. Nor are the Supervisors under any obligation, except in the case of whole-time paid Research Fellows or Scholars, to send periodical reports on the progress of work under them. In fact, they are not expected to do so, and if any Supervisor sends periodical progress reports, he would cause the greatest embarrassment to the University authorities, since there is no properly

constituted body to take note of such reports. For instance, in the University of Calcutta the D.Phil. Committee meets once in three months, only to recommend the enrolment of research students or the appointment of Examiners. What happens in between the enrolment of a research student and the completion of his thesis at the end of two years or more is not the concern of any academic committee.

Finally, there is no provision for any course work or seminar meetings for research students. It is not considered necessary to introduce the young research workers to historical methodology or to provide any general and collective training in how to compile bibliographies or to handle records. The present system leaves the student severely alone. Even outside the University there is no formal or informal society where research students can meet regularly, exchange ideas and discuss their common problems and difficulties.

Institute of Historical Studies :

The Institute of Historical Studies, Calcutta, of which the present journal is the principal organ, has been established to serve as a forum of discussion among University History teachers and other scholars engaged in historical research. Besides the *Quarterly Review of Historical Studies*, the Institute will bring out Information Bulletins and Research Publications from time to time. Its Reading Room, with a large collection of historical journals, both Indian and foreign, is thrown open to all bonafide research scholars. They are also welcome to the Weekly Discussion Meetings. These Discussion Meetings are intended partly to serve as a regular Seminar for research students. The main purpose is to provide every research worker an opportunity to put before his friends the result of his hard labour and to discuss with them his problems and difficulties. It is hoped that this free and informal exchange of ideas will prove of great value and interest to all research workers. Since the Institute has undertaken to compile full information on the state of research in all the Universities, it will be in a position to answer all relevant

queries and to put research students in different parts of the country in direct contact with one another. The Institute will also try to help foreign scholars interested in Indian History by supplying any needed information on research projects in Indian Universities and other research centres, or putting them in touch with Indian scholars engaged in the same field of study.

* * *

We take this opportunity to offer our sincere

thanks to all those who have helped us in our new project—to the Professors and research students who have so kindly supplied us with details about the state of research in their Universities, and to the band of scholars who generously gave their time and energy in making abstracts from Historical Journals. Our venture is new and the task we have undertaken is full of difficulties. But the unbounded enthusiasm of young scholars all over the country and their assurance of co-operation make us feel quite hopeful about the future.

COURSES OF STUDY

(a) For B.A. Honours Examination (3 Years)

University of Calcutta

History

- Paper I — Indian History (From the earliest times to 1200 A.D.)
- Paper II — Indian History (1200-1707)
- Paper III — Indian History (1707-1947)
- Paper IV — Selected Period of Greek History (499-404 B.C.)
- Paper V — Selected Period of Medieval European History (476-1250 A.D.)
- Paper VI — European History (1740-1919)
- Paper VII — International Relations (1919 to the Present Day)
- Paper VIII — Selected Period of British History (1485-1714)

Ancient Indian and World History

- Paper I — Ancient Indian History
- Paper II — Social, Political and Economic Institutions of Ancient India
- Paper III — Selected Period of World History (1815-1919)
- Paper IV — A Special Period of Ancient Indian History, with full treatment of the Religious and Cultural activities of the Age
- Paper V — History of Bengal and Kamarupa
- Paper VI — Ancient History of China, from the earliest times to the end of the T'ang period (with special reference to China's relations with India)
- Paper VII — History of Ancient Indian Art
- Paper VIII — One of the following subjects :
 - (a) History of Hindu Colonial and Cultural Expansion—South-East Asia (150-1300 A.D.)
 - (b) Contact between Hindu Culture and Islam
 - (c) Pre-historic and Proto-historic Culture of India

Islamic History and Culture

- Paper I — History of Islam in India (Political History, including Administrative System, from 771 to 1761 A.D.)
- Paper II — Islamic Culture and Civilisation outside India (Medieval Period)
- Paper III — World History (1815-1919)
- Paper IV — Islam in Spain (711-1031 A.D.)
- Paper V — The Abbasid Caliphate (750-1258 A.D.)
- Paper VI — Outline of Islamic Culture and Civilisation in India
- Paper VII — History of Islam outside India, from the Prophet to the Downfall of the Abbasids
- Paper VIII — History of Persia under the Safavis (1502-1736 A.D.)

University of Delhi

- Paper I — Modern Constitutions (Great Britain, U.S.A., U.S.S.R., France, Switzerland, India)
- Paper II — A Period of British History (1485-1920)
- Paper III — A Period of European History (1715-1920)
- Paper IV — Modern Indian History (1707 to the present day)
- Paper V — Essay.
- Paper VI — Ancient Indian History upto 1000 A.D. (Emphasis will be laid on Cultural movements upto 600 B.C.)
- Paper VII — Medieval Indian History (1000 A.D. to 1707 A.D.)
- Paper VIII — Any one of the following :
 - (a) Economic History of England (1750 to the present day)
 - (b) Economic History of India (1793 to the present day)
 - (c) Far Eastern History (1859 to the present day)
 - (d) History of the Middle East (1858 to the present day)
 - (e) International Relations (1919 to 1939)
 - (f) History of the United States (1776 to 1939)

University of Bombay

History (Four Sections, with two Papers each, to be chosen from the following, Section (iv) being compulsory)

- (i) Ancient Europe :
 - Paper I — History of Greece (From the earliest times to the death of Alexander)
 - Paper II — History of Rome (From the earliest times to the Battle of Actium)
- (ii) Modern Europe :
 - Paper I — 1660-1815
 - Paper II — 1815-1939
- (iii) Ancient and Medieval India :
 - Paper I — From the earliest times to the death of Harsha
 - Paper II — 648-1528 A.D.
- (iv) Modern India :
 - Paper I — 1526-1761
 - Paper II — 1761-1947
- (v) Persian History :
 - Paper I — Pre-Islamic Period
 - Paper II — Islamic Period
- (vi) Constitutional History :
 - Paper I — Indian Constitutional History (1765-1950) and the Indian Constitution
 - Paper II — British Constitutional History (1215-1950) and the British Constitution
- (vii) Political Science :
 - Paper I — Theory of Politics
 - Paper II — Governmental Machinery
- (viii) Ancient Indian Culture :
 - Paper I — Cultural History
 - Paper II — Social and Political Institutions
- (ix) Islamic Culture :
 - Paper I — Early Islam
 - Paper II — Introduction to the study of Islamic Civilisation
- (x) English History :
 - Paper I — 1215-1603
 - Paper II — 1603-1945

Ancient Indian Culture

- (i) Ancient Indian Culture :
 - Paper I — Cultural History, from the earliest times to 1000 A.D.
 - Paper II — Social and Political Institutions
 - (ii) Literature and Philosophy of Ancient India :
 - Paper I — Literary History of Ancient India
 - Paper II — Philosophical Thought of Ancient India
 - (iii) Art and Religion of Ancient India :
 - Paper I — Art
 - Paper II — Religious Beliefs and Practices
- **Two more Papers to be chosen from any other subject**

(b) For M.A. Examination (2 Years)

University of Calcutta**History**

- Paper I — History of Bengal (1707-1793)
 Paper II — History of India (1858-1937)
 Paper III — Modern History of Asia
 Paper IV — English Constitutional History (Since 1485)
 Paper V — International Law
 Paper VI — History of European Political Thought (from Machiavelli to the Present Day)
 Papers VII and VIII — One of the following Groups :
 (a) Modern Europe (1871-1939)
 (b) Ancient India (200 B.C.—550 A.D.)
 (c) Early Medieval India (from the middle of the 10th century to 1320 A.D.), with special reference to the history of the Rajputs
 (d) Later Medieval India (1658-1761), with special reference to the history of the Sikhs and the Marathas
 (e) Modern Indian History (1775-1839), with special reference to the history of the Sikhs and the Marathas
 (f) History of Islam under the Umayyads and the Abbasids
 (g) Modern Constitutions
 (h) Economic History of Modern India
 (i) History of the U.S.A.

Ancient Indian History and Culture

- Paper I — General History of Vedic and Epic India
 Paper II — Political History (550 B.C. to 600 A.D.)
 Paper III — Political History (600 A.D. to the Muslim conquest)
 Paper IV — Historical Geography of Ancient India
 Papers V—VIII, to be chosen from one of the following Groups :

- Archaeology (A) — Papers V and VI — Epigraphy and Palaeography
 Papers VII and VIII — Numismatics
 (B) — Paper V — Sculpture and Painting
 Paper VI — Iconography
 Paper VII — Comparative History of Art
 Paper VIII — Architecture

Social and Constitutional History :

- Paper V — Social Life
 Paper VI — Economic Life
 Paper VII — Administration
 Paper VIII — Ethnology

Religious History :

- Paper V — Vedic Religion
 Paper VI — Epic and Puranic Religion
 Paper VII — Buddhism
 Paper VIII — Jainism

Astronomy and Mathematics :

- Paper V — Astronomy, Selected Texts
 Paper VI — History of Astronomy
 Paper VII — Mathematics, Selected Texts
 Paper VIII — History of Mathematics

Anthropology :

- Paper V — Physical Anthropology
 Paper VI — Social Anthropology
 Paper VII — Pre-historic Archaeology and Technology
 Paper VIII — Indian Ethnography, with special reference to Bengal and Assam

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Islamic History and Culture

- Paper I — Rise of Islam and the Caliphate (the first four Caliphs and the Umayyads)
 Paper II — History of Islam in India (to be studied with reference to original sources, including coins)
 Paper III — History of Turkey (1908-1939) and Egypt (1798-1939)
 Paper IV — History of Islamic Thought, with special reference to Sufism in India
 Papers V—VIII to be chosen from one of the following Groups :

Religious History :

- Paper V — Islam—Its Principles and Practices
 Paper VI — History of Theological Development
 Paper VII — The Quran and the Hadis : Their History and Interpretations
 Paper VIII — Islamic Philosophy and its Development

Islam outside India :

- Paper V — A special Period of the history of Medieval Islam
 Paper VI — Cultural History of Medieval Islam
 Paper VII — Modern Islamic States : Arab
 Paper VIII — Modern Islamic States : Non-Arab

History of Islam in India :

- Paper V — Bengal under Muslim Rule
 Paper VI — Mysore under Haidar Ali and Tipu Sultan
 Paper VII — The Khaljis and the Tughluqs
 Paper VIII — Akbar

Cultural History of Islam in India :

- Paper V — Public Administration
 Paper VI — Influence on Indian Language and Literature
 Paper VII — Influence on Fine Arts and Architecture
 Paper VIII — Economic and Social History

Epigraphy and Numismatics :

- Paper V — Inscriptions (India)
 Paper VI — Coins (India)
 Paper VII — Inscriptions (outside India)
 Paper VIII — Coins (outside India)

University of Delhi

- Paper I — History of Political Thought (Plato to Rousseau)
 or
 History of Political Thought (Machiavelli to Laski)

- Paper II — History of Modern Europe (1871-1919)

- Papers III & IV — Any two of the following :—

- (i) Constitutional History of England (1485 to the present day)
 (ii) History of the United States—Lincoln to Wilson
 (iii) History of Europe (1815-1870)
 (iv) History of Russia (1861-1924)
 (v) China and Japan (1842-1939)
 (vi) History of Africa (1815-1914)

- Papers V—VIII — Any one of the following Groups :—

Group A—Ancient Indian History

- Paper V — Political History of India, upto 320 A.D.
 Paper VI — Political History of India (320 A.D. to 1000 A.D.)
 Paper VII — Social and Political Institutions of Ancient India
 Paper VIII — Rise and Decline of Buddhism in India

Group B—Medieval Indian History

- Paper V — History of India (1000-1526)
 Paper VI — History of India (1526-1712)
 Paper VII — Political and Social Institutions of Medieval India
 Paper VIII — Any one of the following :—

- (i) Concept and Method of History
 (ii) Economic Conditions in Medieval India
 (iii) Impact of Islam on Western and Central Asia, upto the 13th Century

Group C—Modern Indian History

- Paper V — History of India (1707-1818)
 Paper VI — History of India (1818-1920)
 Paper VII — Constitutional History of Modern India (1773 to the present day)
 Paper VIII — History of Indian Nationalist Movement
 or
 History of Ghana (Gold Coast) 1874-1957

- Note :— (i) A candidate offering 'History of Africa (1815-1914)' for papers III and IV will have to offer History of Ghana (Gold Coast) 1874-1957 for Paper VIII.

- (ii) A Dissertation may be offered in lieu of Paper VIII in any of the Groups (A), (B) and (C).

University of Bombay

Candidates may at their option offer a thesis or submit to a written Examination of 8 Papers in any two of the following Groups : History, Economics, Sociology and Politics—two Groups in each.

History—Group I

- Paper I — English Constitutional History
 Paper II — A special period of Indian History to be chosen from :
 (a) The Gupta Period
 (b) The Mughal Period
 (c) The Maratha Power, from the rise of Shivaji to 1802
 (d) The British Period (1858-1947)
 (e) History of the Konkan and Bombay
 Paper III — Ancient Political Thought (Indian, Greek and Roman)
 Paper IV — European History (1789-1870)

History—Group II

- Paper I — History of Asia (excluding India) from 1904 to 1945
 Paper II — Modern Europe (1870-1945)
 Paper III — History of the U.S.A. (1860-1945)
 Paper IV — Historical Method

*(c) Rules for Research Degrees****University of Calcutta****D.Phil. (Lower Research Degree) Examination**

- I Any Master of Arts of the University of Calcutta or of any other recognised University may apply to the Registrar for registration for the D.Phil. Degree in the subject in which he has obtained the Degree of Master of Arts or in an allied subject.

* Summarised from official Regulations.

- II The application must be supported by a certificate, in a form to be prescribed by the Syndicate, from a teacher recognised by the University for this purpose, under whose guidance he intends to carry out the work.
- III Every application shall be placed before the D.Phil. Committee for the subject. The Syndicate will grant the application for registration after considering the recommendation of the D.Phil. Committee.
- IV On his application being granted by the Syndicate, the applicant shall be registered and shall work for two years under a teacher recognised by the University for the purpose, and prepare a thesis for the Degree. He may, not later than one year after his registration, be permitted to change the subject or scope of his research with the approval of the D.Phil. Committee.
- V The candidate shall submit three copies of his thesis, embodying the results of research and affording evidence of originality shown by him by the discovery of new facts or by a critical survey of facts or relations between facts discovered by others.
- VI The candidate must produce, along with the thesis, a certificate from the teacher under whom he has worked, stating that he has fulfilled the requirements of the Regulations relating to the nature and prescribed period of research work.
- VII The Syndicate may, in special cases, after considering the recommendation of the D.Phil. Committee, permit a candidate to submit a thesis prepared independently or under the guidance of a person having special knowledge in the subject, provided that he has carried on research work for a period of at least two years after he has passed the M.A. Examination.
- VIII After considering the recommendation of the D.Phil. Committee, the Syndicate shall refer the thesis to a Board of three Examiners, including the teacher, if any, under whom the candidate has worked.
- IX After the thesis has been approved by the Board of Examiners, the candidate shall be asked to appear at an oral examination in respect of the subject of his thesis, to be held by at least two Examiners, of whom the teacher, if any, under whom he worked will ordinarily be one. The Examiners may also ask questions beyond the subject of the thesis in order to satisfy themselves that the candidate has adequate knowledge of the particular branch of Arts on which he has submitted his thesis.

D. Litt. (Higher Research Degree) Examination

- I Any Master of Arts of the University of Calcutta may offer himself as a candidate for the D.Litt. Degree, provided three years have passed from the time when he passed the Examination. Any D.Phil. of the University of Calcutta may also offer himself as a candidate. The Syndicate may, on the recommendation of the Academic Council, relax the rule in the case of candidates of other Universities, provided they fulfil the requirement of residence within the jurisdiction of the University for at least two years.
- II Every candidate shall, with the application, submit three copies of a thesis that he has composed, embodying the result of research or showing evidence of his own work, whether based on the discovery of new facts observed by himself, or of new relations of facts observed by others, whether constituting an exhaustive study and criticism of the published work of others, or otherwise forming a valuable contribution to the literature of the subject or tending generally to the advancement of knowledge. The candidate shall indicate, generally in a preface to his thesis and specially in notes, the sources from which his information is taken, the extent to which he has availed himself of the work of others, and the portions of the thesis which he claims as original. He shall further state whether his research has been conducted independently, under advice, or in co-operation with others, and in what respects his investigations appear to him to tend to the advancement of knowledge.
- III The thesis shall be referred by the Syndicate to a Board of three Examiners. If the thesis is approved by the Board and if the candidate has obtained a First Class at the examination for the Degree of Master of Arts or has obtained the D.Phil. Degree, he shall not be required to submit to any further written examination; but he may be required, at the discretion of the Board, to take an oral examination. If the candidate has obtained a Second or a Third Class at the examination for the Degree of Master of Arts, he shall be required to submit to a written and an oral examination. In the case of a candidate obtaining a Second Class at the examination for the Degree of Master of Arts, if the Board hold the thesis to be of such special excellence as to justify exemption from the written examination, he may be so exempted by the Syndicate, provided that the report of the Board shall set forth the fact and the grounds of such exemption.

University of Delhi

(Ph.D. Examination)

- I A candidate for admission to the course for the Ph.D. Degree must have obtained a Master's Degree of this or any other University.
- II Every application for admission shall be sent to the Head of the Department concerned. After proper scrutiny and test, including *Viva-Voce*, of adequate general knowledge of the candidate, and in consultation with the Professors and Readers in the Department, the Head of the Department shall satisfy himself that the subject offered is one which can be profitably pursued under the superintendence of the University and the candidate possesses the requisite qualifications and equipment, and if he is satisfied on these points, shall recommend the application and the name of the Supervisor to guide the applicant in his research work. On such recommendations, the Board of Research Studies in Humanities may grant the application and appoint the Supervisor. In every case the Department concerned shall have disciplinary and general control over the Research students and their work.
- III If the Board considers it desirable, scholars of eminence residing within the territorial jurisdiction of the University may be assigned to guide the work of the Research students even though they may not be teachers of the University. The Board may also appoint Joint Supervisors in any particular case.
- IV Every candidate shall pursue a course of research of not less than six academic terms.
- V No student shall be permitted to be on the Ph.D. Rolls for a period exceeding five years, and after the expiry of this period fresh registration may be permitted in exceptional cases only.
- VI No candidate shall undertake any employment during the period of his study without the permission of the Board of Research Studies.
- VII On receiving notification from the Supervisor that the thesis is complete, the University shall appoint three Examiners, all of whom shall be external Examiners.
- VIII The candidate shall not be permitted to submit his thesis unless the Supervisor is satisfied that the thesis presented is worthy of consideration for the award of the Ph.D. Degree.
- IX The candidate shall supply four copies of his thesis, which must comply with the following conditions :
It must be a piece of research work characterised either by the discovery of new facts or by a fresh interpretation of facts or theories. In either case, it should evince the candidate's capacity for critical examination and judgement. It shall also be satisfactory so far as its literary presentation is concerned. The candidate shall indicate how far the thesis embodies the results of his own research, or observations in what respects his investigations appear to him to advance the study of the subject of his thesis.
- X A *Viva-Voce* test must be conducted before a final decision is given on the thesis. The test must be held by an Examiner, in special cases by two, other than the Supervisor of the candidate.
- XI Every Research student is required to pay Rs. 20/- per month as Supervision Fees for two years. Those in the teaching profession may be granted exemption.

University of Bombay

(Ph.D. Examination)

- I Graduates and Masters of the University of Bombay or of any other recognised University are eligible to apply for admission to the Ph.D. course.
- II A candidate for the Degree of Ph.D. must have worked for the necessary period under the guidance of a University teacher,—for Graduates three academic years, and for Masters two academic years or one academic year only if the Master's Degree has been obtained only by research.
- III No candidate shall be permitted to appear for the Ph.D. Degree in a Faculty different from the one in which he has obtained his Bachelor's or Master's Degree.
- IV A candidate who is registered for the Master's Degree by research may be permitted to submit a thesis for the Ph.D. Degree not less than three academic years from the date of his registration for the Master's Degree.

- V Every candidate shall send three copies of his thesis, embodying the results of his research and stating whether the work is based on the discovery of new facts by the candidate, or of new relations of facts observed by others, and how the work tends to the general advancement of knowledge. The candidate shall further forward a statement indicating the sources from which his information has been derived and the extent to which he has based his work on the work of others and shall indicate which portion or portions of his thesis he claims as original.
- VI The thesis may be submitted any time during the year and shall be forwarded by the candidate through his guiding teacher
- VII The thesis shall be referred for examination and report to not less than two and not more than three referees, one of whom being the guiding teacher. The referees shall make their report after valuing the thesis and holding a *Viva-Voce* examination of the candidate to test his knowledge of the subject of the thesis.

ENROLMENT FOR RESEARCH DEGREES (1956-60)

University of Calcutta :

Name	Subject	Supervisor
*Tarasankar Banerjee	Inland Trade of India (1834-1900)	Dr. N. K. Sinha
Sachindra Kumar Banerjee	Bara Bhuiyas of Bengal	Dr. D. C. Ganguly
Jitendra Nath Basu	Northern India, from 998 to 1206 A.D.	Sri S. K. Saraswati
Pranab Kumar Basu	Temple Architecture in Bengal	
Syama Prasad Basu	The Career of Murshid Kuli Khan	Dr. A. C. Roy
Arabinda Bhattacharyya	Rural Economy of Orissa from the Earliest Times to 1300 A.D.	Dr. N. R. Ray
Gauri Pada Bhattacharyya	Decentralisation in Ancient Indian Polity	Dr. B. C. Sen
Pranab Kumar Bhattacharyya	Eastern India, from 550 to 750 A.D.	Sri S. K. Saraswati
Sabyasachi Bhattacharyya	Some Aspects of British Fiscal Policy, with special reference to Tariff Policy (1858-1895)	Dr. A. Tripathi
Sanat Kumar Bhattacharyya	An Enquiry into the Impact of Foreign Invasions on Ancient Indian Society	Dr. G. C. Roy Choudhury
Sukumar Bhattacharyya	The Rajput States and the East India Co., from the close of the 18th century to 1820	Dr. A. C. Banerjee
Birendra Chandra Chakrabarty	British Relations with the Hill Tribes on the North-Eastern Frontier	Dr. N. K. Sinha
Rajat Kumar Chakrabarty	The Kingdom of Malwa in the Muslim Period	Dr. S. Ray
Sudhangshu Bhusan Chandra	National Awakening in India in the 19th century (Pre-Congress Period)	Dr. N. K. Sinha
Benoy Kumar Chatterji	Social and Cultural History of Bengal (1707-1757)	Dr. M. L. Roy Choudhury
Gautam Chattopadhyaya	Agrarian History of Bengal in the second half of the 19th century	Dr. N. K. Sinha
*Haraprasad Chattopadhyaya	The Sepoy Mutiny—A Social Study and Analysis	
Kalyani Chatterjee	The Origin and Development of the Indian National Congress from 1885 to 1909	Dr. A. N. Bose
Harendra Nath Chakrabarty	Political Unrest in Bengal (1906-1918)	Dr. N. K. Sinha
*Benoy Bhusan Chaudhury	Agrarian Relationships in Bengal after the Permanent Settlement (1793-1819)	"
*Kiron Chandra Chaudhury	Anglo-Nepalese Relations, from the Earliest Times of British Rule up to the Gurkha War, 1816	"
Ira Chaudhury	Chand Sultana	Dr. S. Ray
Nani Gopal Chaudhury	British Relations with Hyderabad, 1795-1857	Dr. I. B. Banerjee
Sunil Kumar Chaudhuri	Studies in the History of the Kalachuries (Haihayas)	Dr. D. C. Ganguly
*Pratap Chandra Chunder	Marriage and Morals in the Kautilya Arthashastra	Dr. B. C. Sen
Stanley G. Czuma	South Indian Temple Architecture (Pallava and Chola Phases)	Sri S. K. Saraswati
Baniprobha Das	Buddhist Religion and Literature in Central Asia	Dr. N. Datta
Kalyan Kumar Das Gupta	Local and Tribal Coins of Ancient India	Dr. B. C. Sen
Krishna Das Gupta	Social and Economic Life in Medieval Bengal	Dr. S. Ray
Narayan Chandra Das	Shaista Khan	"
Bimal Kumar Datta	Libraries and Librarianship in Ancient and Medieval India	Dr. N. R. Ray
Nirmal Chandra Datta	The Foreign Policy of Lord Curzon in India	Dr. A. C. Banerjee
Shankar Kumar Datta	Social Life in Mughal India	Dr. S. Ray
Amalendu De	Indigo Plantation in Bengal—Its Political, Economic and Social Effects	Dr. S. P. Sen
Abul Khair Muhammad Farrooque	Inland Trade in Mughal India	Dr. M. L. Roy Choudhury
Salil Kumar Ganguly	History of the Chahamanas	Sri S. C. Datta
Biswa Nath Ghosh	History of the Pindarees	Dr. P. C. Gupta
Dilip Kumar Ghosh	England and Afghanistan—A Phase in their Relations	Dr. A. C. Banerjee
Sujata Ghosh	The Growth of Political Consciousness in India from 1858 to 1885	Dr. S. P. Sen
Aloka Guha	The Viceroyalty of Lord Curzon	Dr. A. Tripathi

*Asterisks indicate completed theses

Name	Subject	Supervisor
Narayan Prasad Goswami	Brahmanical Cults in India from the first to the eighth century A.D.	Dr. B. C. Sen
Nripendra Chandra Goswami	Gana and Gotra in Indian Social Organisation	Dr. N. R. Ray
Sailendra Nath Haldar	Social and Cultural History of Bengal from the Slave Dynasty to the end of the Hassan Shahi Dynasty	Dr. M. L. Roy Choudhury
Muhammad Nurul Haque	Khandesh, with special reference to the fall of Asirgarh	"
Amalendu Bikash Kar	Painting, with special reference to Music in the Mughal Court	Dr. K. K. Ganguly
Choudhury	The Origin and Development of the Second Chamber in India	Dr. R. C. Mitra
Radha Gobinda Kar	Mohammad Ali of Arcot	Dr. N. K. Sinha
Prabhatangshu Maiti	Justice and Police in Bengal (1765-1793)—A Study of the Nizamat in Decline	"
*Niharkana Majumdar	History of the Deccan in the Ancient Period	Dr. B. C. Sen
Arabindo K. Misra	The Cult of Sree Jagannath	Dr. J. N. Banerjee
Kanhucharan Misra	The History of the Chandellas	Dr. B. C. Sen
*Sisir Kumar Mitra	Social and Religious Reforms in Bengal in the first half of the 19th century	Dr. N. K. Sinha
Amitabha Mukherjee	The Last Phase of Buddhism in India	Dr. N. Datta
Aparna Mukherjee	The Satraps of Western India and their Times	Sri S. K. Saraswati
Bratindra Nath Mukherjee	Cultural Synthesis in the Mughal Court	Dr. M. L. Roy Choudhury
Mohammad Haidar Ali	History of the Ryotwari Settlement in Madras	Dr. N. K. Sinha
*Nilmani Mukherjee	Bepin Chandra Pal and His Times	Dr. N. R. Ray
Pushpita Mukherjee	Agrarian Conditions in Bengal from 1885 to the beginning of the 20th century	Dr. A. Tripathi
Saugata Mukherjee	Vaisnavism in Ancient and Medieval Bengal (Pre-Chaitanya Period)	Dr. J. N. Banerjee
Shyamchand Mukhopadhyaya	The Evolution of Social, Economic, Cultural and Political Organisation in Bengal from Rammohan to Surendranath	Dr. A. Tripathi
Subrata Majumdar	The Nationalist Movement in Bengal in the early years of the 20th century	Dr. N. K. Sinha
Uma Mukhopadhyaya	Economic Condition of Northern India from the 10th to the 12th century A.D.	Dr. B. C. Sen
*Puspa Niyogi	Folk Art of Bengal	Sri D. P. Ghosh
Mrinal Kanti Pal	Architecture in Nepal	Dr. N. R. Ray
Protapaditya Pal	Christian Contacts with the Mughal Court	Dr. M. L. Roy Choudhury
Philip Parmar	Monastic Architecture of Ceylon	Sri S. K. Saraswati
Hemapala Abey Suria Ratnayake	Villages, Towns and Secular Buildings in Ancient India	Dr. N. R. Ray
*Amita Ray	History of Oriental Studies in Bengal in the 19th century	Dr. N. K. Sinha
Aparajita Roy	The Ancient History of the Konkan	Dr. G. C. Roy Choudhury
Chitta Ranjan Roy Choudhury	Political Thinking and Institutions in the Ramayana and the Mahabharata	Dr. B. C. Sen
Madhuchanda Roy Choudhury	Early Indian Political Thought—A Comparative Study	Dr. N. R. Ray
Prasun Kumar Ray	The History of the Production of Books in Bengal	Dr. Sukumar Sen
Shibnath Roy	Administrative and Judicial History of Bengal from 1793 to 1835	Dr. N. K. Sinha
Subhasinchan Ray	Medieval Temples of West Bengal	Dr. N. R. Ray
Sailendra Nath Samanta	Anglo-Benares Relations (1764-1793)	Dr. N. K. Sinha
Suprakash Sanyal	Murshid Quli Khan	Dr. S. Ray
Anjali Sen	Orissan Sculpture—A Study in Art and Iconography	Sri S. K. Saraswati
Dipak Sen	The Doctrine of Lapse and Lord Dalhousie	Dr. P. C. Gupta
Kalyan Kumar Sen Gupta	Early Political Administration in Eastern India	Dr. B. C. Sen
Nivedita Sen	Anglo-Maratha Relations during the Administration of Warren Hastings (1772-1785)	Dr. P. C. Gupta
*Sailendra Nath Sen	Economic Development of India (1880-1914)	Dr. S. P. Sen
Sunil Kumar Sen	British Trade in the Bombay Presidency (1787-1833)	Dr. N. K. Sinha
Suprovat Kumar Sen	The Social History of Medieval Bengal (1206-1526)	Dr. M. L. Roy Choudhury
Seyda Bazgha Begum		

Name	Subject	Supervisor
Sambhunath Singh	The Sharqi Kingdom of Jaunpur	Dr. S. Ray
Pradip Sinha	The Agrarian History of Bihar (1757-1793)	Dr. A. C. Banerjee
Umakanta Upadhyaya	Economic Thought in Ancient India	Dr. B. C. Sen
University of Delhi		
*Amba Prasad	Indian Railways (1921-1951)—A Study in Public Utility Administration	Dr. Bisheshwar Prasad
*V. P. Singh	Administration of India under Lord Northbrook (1872-76)	"
*R. N. Mathur	Presidentship of the Indian Legislative Assembly (1872-76)	"
*Fauja Singh	Military system of the Sikhs during the first half of the 19th century	"
*Om Prakash	Food and Drinks in Ancient India	Dr. Dasharatha Sharma
*S. V. Desika Char	Centralised Legislation—Being a History of the Legislative System of British India from 1834 to 1861	Dr. Bisheshwar Prasad
*B. N. Sharma	Social Life in Northern India from the 7th to the 12th century A.D.	Dr. Bisheshwar Prasad and Dr. Dasharatha Sharma
*Yaduvansh Bahadur Mathur	Change in the Administrative System of the Panjab (1849-76)	Dr. Paramatma Saran & Dr. S. S. Gandhi
Devendra Nath Panigrahi	Resistance to British Rule in India from 1800 to 1857	Dr. Bisheshwar Prasad
Ballabh Das Burman	Influence of Russian Diplomacy in Central Asia on India's Foreign Relations from 1856 to 1907	"
Lalita Panigrahi	Social Life in Northern India in the first half of the 19th century	"
Shiva Dua	Social Conditions in the second half of the 19th century, with special reference to the position of women	"
Nirmala Joshi	A History of Musical Instruments in India	Dr. Parmatma Saran
Ganga Prasad Tripathi	Indo-Afghan Relations (1882-1907)	Dr. Bisheshwar Prasad
Sujata Roy Chowdhury	Public Opinion in Bengal in Mid-Nineteenth Century	"
Bharati Roy	History of the Indigo Plantations in India in the 19th century	"
Suresh Chandra Sehgal	Development of Trade and Industry in Northern India (1833-1860)	"
Joginder Kaur	British Government and the Indian States (1880-1905)	" and Dr. Amba Prasad
Pratipal Bhatia	History of the Paramaras up to 1305 A.D.	Dr. Dasharatha Sharma
Bijoy Chandra Deo Bhanj	British Relations with the Princely States of Orissa from 1803 to 1867 A.D.	Dr. Bisheshwar Prasad & Dr. Amba Prasad
Usha Masson	Means of Transport and Communications under the Moghuls from 1650 to 1750	Dr. Parmatma Saran
Padma Dhar Pathak	Some Aspects of Political and Economic History of Rajasthan (1600-1700 A.D.)	"
Om Prakash Singh	Surat and her Trade in the later half of the 17th century	" and Dr. T. K. Roy Choudhury
Damayanti Saran	Social and Political Role of the Brahmo Samaj	Dr. Parmatma Saran
Bipan Chandra	The Economic Policies of Indian National Leadership (1880-1905) (A study in an aspect of Indian National Movement. An examination of the attitudes of the Indian National Leadership towards the Economic Policy of the Government and towards Economic Developments)	Dr. Bisheshwar Prasad
Yash Pal	Cultural Study of the Early Tripitaka	Dr. V. V. Gokhale and Dr. Nalinaksha Datta
Jitendra K. Jain	Indian Administration (1872-1887)	Dr. Bisheshwar Prasad
A. A. Zand	Relations between the Safavids of Iran and the Moghals of India till the end of the reign of the great King Abbas	Dr. Tara Chand
Upendra Nath Dey	Medieval Malwa (1401-1561)—A Study of the Political and Cultural History of Malwa for the specified period	Dr. Parmatma Saran

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Name	Subject	Supervisor
Krishna Gupta	Hindu Nobility in Akbar's and Jahangir's Courts	Dr. Parmatma Saran
Saraswati Easwaran	Women in the Epics (the Ramayana and the Mahabharata)	Dr. Dasharatha Sharma
Toshiyuki Etani	Certain Historiographers of the Mughal Period, beginning with Badaoni and Abul Fazal	Dr. Parmatma Saran
P. K. Ghosh	Central Administration in India (1880-1898)	Dr. Amba Prasad
V. C. Bhutani	The Administration of Lord Curzon	Dr. Bisheshwar Prasad
Sumedha Abbhi	Economic Conditions in Northern India from 750 to 1100 A.D.	Dr. Dasharatha Sharma
Bireshwar Nath Mondal	Public Opinion in Bengal from 1870 to 1905	Dr. Bisheshwar Prasad
Santosh Singh	The Effect of Mughal Impact on Rajput Policy and Administration, with special reference to Jaipur State	Dr. Dasharatha Sharma
Manjeet Singh Ahluwalia	Relations of Rajput States with the Delhi Sultanate	" and
Hari Dev Sharma	Non-Cooperation Movement (1919-1929)	Dr. K. M. Ashraf
Man Mohini Kaul	Life and Conditions of the People in Kashmir during the Mughal Rule	Dr. Bisheshwar Prasad
Samuel O. Alexander	Christian Missions and the Courts of the Mughals	Dr. Parmatma Saran
Brijendra Nath Sharma	Social Condition of India from 1000 to 1200 A.D.	Dr. Dasharatha Sharma
Rajesh Kumar Perti	The Administration of Lansdowne	Dr. Amba Prasad
Surendra Nath Arora	Inter-State Relations in Ancient India	Dr. Dasharatha Sharma
Uma Shankar Srivastava	The Ideological Basis of the Indian National Movement (1885-1905)	Dr. Bisheshwar Prasad
Suhash Chakravarty	Bengal from 1451 to 1556 (Mainly Political Conditions)	Dr. Parmatma Saran
Surinder Singh Chandwan	Social Conditions in Northern India from 1200 to 1526 (mainly based on non-Persian sources)	Dr. Dasharatha Sharma
Usha H. Chandra	History of Political Movement in India : 1906-1919	Dr. Amba Prasad
K. Bikram Singh	The Sharqi Kingdom of Jaunpore	Dr. Parmatma Saran
P. L. Malhotra	The Government and Administration under Lord Elgin II	Dr. Bisheshwar Prasad
Sowmini Ramani	Earl of Dufferin—his Indian Administration	"
A. C. Kundu	History of Indians in East Africa	Dr. Amba Prasad
University of Bombay		
K. R. Rajagopalan	The Significance of Agastha in the History of South India	Dr. L. B. Keny
D. B. Khade	Slavery in Ancient India	"
*Y. N. Deodhar	Nana Phadnis and the External Affairs of the Maratha Empire	Dr. G. M. Moras
J. M. Surlakar	1857 in Bombay State	"
(Miss) H. D. Sampat	History of Northern India between 200 B.C. and 300 A.D.	"
G. A. Bhatt	History of Social Reforms in the 19th century	"
(Miss) Inder Kaur	The Nizamshahis of Ahmadnagar	"
(Miss) K. B. Chitalia	The Chalukyas of Badami	"
S. D. Gaikwad	The Life and Times of Raghunath Rao	"
D. K. Vora	Bombay between 1833 and 1838	"
H. D. C. D'Souza	The Internal Administration of Lord Curzon	"
J. V. Naik	British Diplomacy at the Peshwa's Court	"
B. G. Kunte	Chatrapati Shahu	"
B. N. Phatak	Maratha Campaigns of Bassain	Dr. V. D. Rao
R. V. Ramdas	The Naval System of the Marathas	"
(Miss) I. R. Rastogi	Lord Curzon	"
(Miss) K. S. Gokhale	Sambhaji and his Times	"
B. M. Lalwani	India and the Persian Gulf during the time of the East India Company	Mr. W. Coelho
R. S. Tiwari	Genesis of Anglo-Oudh Relations	"
N. M. Shewalay	Diplomatic History of Modern India	"
B. K. Apte	A Critical Study of Maratha Historiographical Literature in Sanskrit, Hindi and Persian	"

Name	Subject	Supervisor
H. C. Banavali	The Annexation of Tanjore by the British	Mr. W. Coelho
D. D. Debow	The Position of Zoroastrian Women in India and Iran	"
Karni Singh	The Relations of the House of Bikaner with the Central Powers from 1465 to 1949	"
V. G. Khobrekar	Raja Pratap Singh of Satara	"
L. Varadarajan	Anglo-French Naval Rivalry on the Indian Seas	"

SUPERVISION OF RESEARCH WORK

Recognised Supervisors

Department of History

Professor N. K. Sinha, M.A., Ph.D.
 Dr. P. Banerjee, M.A., Ph.D.
 Dr. K. K. Banerjee, M.A., Ph.D.
 Dr. A. N. Bose, M.A., Ph.D.
 Dr. B. C. Sen, M.A., D.Litt.
 Dr. S. K. Sen, M.A., Ph.D.
 Dr. S. P. Sen, D.Phil., D.Litt.

Department of Ancient Indian History and Culture

Professor N. Banerjee, M.A., Ph.D.
 Professor N. R. Ray, M.A., D.Phil. et Litt.

Professor Naliniakha Datta, M.A., Ph.D.

Dr. B. C. Sen, M.A., Ph.D.

Dr. D. C. Ganguly, M.A., Ph.D.
 Dr. T. K. Roy Choudhury, M.A., Ph.D.
 Sri S. K. Sarason, M.A.
 Sri D. P. Ghosh, M.A.
 Dr. K. K. Ganguly, M.A., D.Phil.

Department of Islamic History and Culture

Professor M. I. Roy Choudhury, M.A., D.Litt.
 Dr. Sukumar Ray, M.A., D.Phil.
 Dr. A. C. Ray, M.A., Ph.D.

Professor Bisheshwar Prasad, M.A., D.Litt.
 Dr. P. Saran, M.A., Ph.D.

Dr. Dasharatha Sharma, M.A., D.Litt.
 Dr. Amba Prasad, M.A., Ph.D.
 Dr. V. V. Gokhale, M.A., Ph.D.
 Dr. T. K. Roy Choudhury, M.A., D.Phil.

Dr. G. M. Moraes, M.A., D.Litt.

Dr. L. B. Keny, M.A., Ph.D.
 Dr. V. D. Rao, M.A., Ph.D.
 Mr. William Coelho, M.A.

Major Publications

University of Calcutta

Ranjit Singh, The Rise of The Sikh Power, Haidar Ali, Economic History of Bengal (I)
 Baj Rao II and The East India Company, The Last Peshwa and the English Commissioners
 Annexation of Burma, Eastern Frontier of British India, The Rajput States and the East India Company
 Social and Rural Economy of Northern India (600 B.C.-200 A.D.)
 The Decline of Buddhism in India
 Trade and Finance in the Bengal Presidency, 1793-1833
 The French in India : First Establishment & Struggle, The French in India, 1763-1816.

Development of Hindu Iconography
 Brahmanical Gods in Burma, Sanskrit Buddhism in Burma
 Theravada Buddhism in Burma, Maurya and Sunga Art, / History of the Bengali People (in Bengali)
 Aspects of Mahayana Buddhism and its relation to Hinayan
 Early Monastic Buddhism
 Some Historical Aspects of the Inscriptions of Bengal (Pre Muhammedan epochs)
 History of the Paramaras

Glimpses of Mughal Architecture, Survey of Indian Sculpture

The Sculpture of Bengal (in Bengali)

Din Ilahi, State and Religion in Mughal India
 Humayun in Persia.
 History of Mir Jafar Ali Khan

University of Delhi

The Foundations of Indian Foreign Policy.
 The Provincial Government of the Mughals, Studies in Medieval Indian History
 Early Chauhan Dynasties
 Indian Railways—A Study in Public Utility Administration

Bengal under Akbar and Jahangir

University of Bombay

The Kadamba Kula—A History of Ancient & Medieval Karnataka, Bibliography of Indological Studies

Comments by Supervisors :

Professor N. K. SINHA, Department of History, University of Calcutta—

Research in Modern Indian History in this Department is no longer confined to Political history. Some progress has been made, during the last few years, in the study of Administrative, Economic, Social and Cultural history as well.

Most of our research workers are College teachers. There is provision for only two full-time Research Scholars in the Department of History. For three years, 1957-60, we had, in addition, two Research Fellows and three Research Scholars under a Rockefeller Foundation Grant. Our College teachers have a very heavy teaching load, and do not find sufficient time for research.

There is another practical difficulty. Materials of Modern Indian History are scattered throughout India. It is not normally possible to select subjects which will require the research workers to visit the Archives of New Delhi, Bombay and Madras. Therefore, choice has to be limited mostly to subjects for which materials are locally available. The U.G.C. is now prepared to give financial assistance to those who have to go to different parts of India in search of materials. But this assistance is confined to University teachers only. Moreover, in many cases, it is absolutely necessary for research workers to go to England, France and Holland, to collect the valuable data available in the Archives there.

We are very much aware of our present handicaps, which prevent us from formulating ambitious research schemes. But we feel that during the last five years, 1955-60, we made more progress in our research studies than in the previous decade. This was possible, to a large extent, because of a generous grant from the Rockefeller Foundation in 1957-60. It is high time now to begin researches in the history of other Asian countries. But with our limited resources we cannot formulate any scheme, since research in Asian History will require visits to the countries

concerned. Generous financial assistance from some Educational Foundation is necessary for this purpose.

Dr. A. N. BOSE, Department of History, University of Calcutta—

Among the difficulties of the Supervisor may be mentioned the following :

(i) The University Library is badly managed, due mainly to lack of space. Rare books are rarely available, and sometimes even common books cannot be traced.

(ii) Students fit for research are generally attached to the Head of the Department. The rest are for the rest. They are generally of poor quality.

(iii) Teachers, other than the Head of the Department, have no rooms to meet their students.

(iv) With twelve hours teaching a week, Readers included, and their own research work, there is hardly time to attend to students.

(v) Supervision of research work does not improve the teacher's prospects in the University service.

The following remedies may be suggested :

(i) Stricter selection of students and better remuneration.

(ii) Separate research rooms for Supervisors.

(iii) Reduction of lecture work in proportion to the number of research students attached.

(iv) Better library service.

(v) Facilities for publication.

Professor BISHESHWAR PRASAD, Department of History, University of Delhi—

You want me to give my comments on the state of Historical Studies in my University and the measures for its improvement. I do not know whether I can say that all is well, and in a com-

placent state feel that there is no further scope for improvement. I cannot also say that all is evil here and that everything needs improvement. I will leave you to judge of what we have been doing here on the basis of the lists etc. of the research workers and the curricula of studies. All that I can say is that our object is to give as wide and varied a background of study for Indian History, which is our special field, as possible. The students who take their M.A. are in a position to take to the service examinations and teacherships if they are so inclined, or to proceed for research for which they are partially equipped. Thus, our studies comprise intensive study of Indian History and the study of European and other Histories as associated studies. In research we have been trying to give as much attention as possible to social and economic trends and administrative developments.

In Modern Indian History, the main field of concentration is later 19th century. We have not been able to do very much yet in the field of research, for it is during the last 6 or 7 years only that it has become fully popular. But even then most of our researchers are teachers in the University, who do not have enough time to devote to research.

I may here point out the handicaps and limitations under which we have to work. The first is that the best students of the University do not generally take to research, mainly because it is not financially a paying proposition, and therefore they go to the administrative and other services. In the circumstances, we get only the second best, which necessarily affects the quality and the output of work. The second difficulty is that there are not many scholarships or fellowships which would help the scholars financially to maintain themselves during the period of their research work. The University has provision for only one scholarship of Rs. 100/- which has to be given only to first class M.As. There are no other fellowships which can be available to these scholars.

Thirdly, it is not always certain that a scholar after getting his Ph.D. would be able to get a lec-

tureship in the University. This also makes for less popularity of research. These causes affect the character of the personnel coming into research. The difficulty which they have to face thereafter relates largely to source material. There is facility for material for those who work on Modern Indian History owing to the nearness of the National Archives. Scholars working on Ancient or Medieval Indian History find great difficulty in obtaining the source material in Delhi. In the National Archives also it is not always easy to get access to the source material. Some recent restrictions imposed there affect the choice of subjects and also the complete availability of all source material. There is also difficulty of well-equipped library for research purposes. The University Library is a new one and does not have most of the old books. There is no general library in Delhi. The Government libraries in New Delhi are fairly good for old books; but not always accessible to scholars. So far as research guidance is concerned, we have not encountered any difficulty so far. The only thing which may be mentioned is that some of the teachers have a large number of scholars to supervise, but then they have not much of teaching work and therefore are in a position to handle this number of scholars.

We have been thinking to get some material from abroad but so far have not succeeded in getting necessary finances for that purpose. With all these limitations, I am optimistic that there is considerable scope for research, and there are many problems which seek clarification at our hands. I am particularly keen that the economic and social aspects as also the cultural ones of the growth of our civilisation should be studied intensively. If there were some financial assistance, I would take these subjects and try to get studies made on the various aspects.

Dr. AMBA PRASAD, Department of History,
University of Delhi—

State of Historical Research in Delhi University

The teachers in the Department of History in

the University and in the Constituent Colleges of the University are contributing papers to various journals and have a number of research publications to their credit. Very soon we are going to bring out a journal of the Department which will contain contributions from the teachers and students of the University. More than 40 students have enrolled themselves for Ph.D. research in various periods of Indian History: the largest number is in Modern Indian History. The proximity of the National Archives makes Delhi a most suitable place for research on Modern India. Six students have already been awarded Ph.D. degrees. Of these 5 are in Modern Indian History and one is in Ancient Indian History.

Difficulties in Research

We do not have any special difficulty in respect of any of the points mentioned by you in your letter.

Suggestions for improvement

I would suggest that the National Library, Calcutta, should extend hostel facilities also for scholars at moderate rates whenever they choose to go to Calcutta to work in the National Library there. Also inter-library loan system should be made more effective and generally available. Moreover, if a consolidated list of subjects on which research is being done in the various Universities of India is prepared and published, that would be a great help to Supervisors as well as prospective research students.

Dr. DASHARATHA SHARMA,
Department of History, University of Delhi—

We, at present, are conducting research work in practically all the periods of Indian history. The presence of the National Archives here makes Delhi a good centre for research work in Modern Indian History. We find the Central Archaeological Library very useful for research work in Ancient-Indian History and Culture. The University Library needs considerable expansion to serve the needs of research scholars, as far as books

are concerned. The Library service also can be made better, I believe.

My own problems are in respect of original material as well as students. A good deal of our source material remains unpublished and is not easily accessible. Of printed books and journals too the University should have a much better and completer collection than it has at present; and every attempt should be made to fill the gaps. Students sometimes come in for want of something better to occupy their time; and though they take up subjects of Ancient Indian and Medieval history, they do not always have a good grounding in Sanskrit and Persian respectively. Many of such students would keep out, if they are to pass through a period of apprenticeship.

We are giving a good deal of our attention to social and cultural history, though political history is by no means excluded. The number of students doing research work in History is about 50.

I wish the Universities could pool their resources somehow, in Supervisors, books and original material. I personally would like to work with any student who knows some Sanskrit and is ready to work with me on Sanskrit, Prakrit, Apabhramsa and old Hindi sources, published as well as unpublished, literary or epigraphic.

For students genuinely interested in Ancient and Medieval periods, it might be not a bad idea to have Sanskrit and Persian classes at the University level. Similarly for Modern Indian history one should have grounding in the language of the area with the history of which a student deals.

Dr L. B. KENY, University of Bombay—

1. The University of Bombay is not having its post-graduate department of History at present. All research work in that subject, therefore, is done at the affiliated colleges having recognised guides to help the research students of the University. These students are enrolled by the colleges and approved by the University. As a result of

his post-graduate work, the research guide, as required by the University regulation, is given less work (10 lectures per week) than other teachers.

2. The teacher does not enjoy 100% freedom in the selection of books, selection of students, and views expressed. The guiding teacher has to respect the policy of the College or the Research Institute to which he is attached as a member of the staff.

Good research is hardly possible in the context of an authoritarian system of values or faith in particular books as the custodians or repositories of final truth. Appropriate institutional and operational modifications resulting from the situation may be far more helpful in our historical research than a mere continuation or strengthening of the *status quo*.

3. Post-graduate Research should be done entirely at the University level without the interference of the private Colleges or Research Institutions or the State.

In a free society, the educational system should be completely free from any governmental control. The State should not have any control over the Universities except that of checking up on their efficient financial and administrative functions. The Universities must function in an atmosphere of freedom.

4. Research here, as everywhere, depends primarily on the integrity, competence and devotion of the guiding teachers, and, therefore, the main responsibility for either any improvement or decline in research should lie with the guiding teachers themselves. As Prof. MacIver states that the development of education in any country

ultimately depends on a "livelier sense within the profession of the need to protect its own values.....and to maintain proper standards." (*Academic Freedom in the United States*).

The guiding teacher, therefore, should be the final authority in the selection of research students and the recommendation of books.

5. Internal jealousies and politics of teachers and their narrow sectarian or communal views jeopardize or smother real research. Fanatic teachers even go to the extent of discouraging or disallowing the publication of good research papers in journals under their supervision and control.

Drastic measures should be taken by the University authorities to eradicate the influence of casteism and religious creeds on research of Indian history. Reason and not emotion should be the criterion of good research. Without the light of reason, instincts and emotions are blind and uncreative. There should be, therefore, a complete reorientation of the guiding teachers.

6. Our entire approach towards education in recent years has been vitiated by excessive emphasis on national ideals. Too much of 'nationalism' is harmful to historical research. An outlook of 'internationalism' should be emphasised and encouraged.

7. Duplication of research work should be avoided by some useful arrangement, enabling the different Universities (in and outside India) to know the problems of research undertaken by different scholars. The "*Quarterly Review of Historical Studies*" could be made very useful in this direction. I congratulate you for undertaking this helpful and essential project useful to all research workers in the field of history.

THESES PRESENTED (1956-61)

University of Calcutta

*JUSTICE AND POLICE IN BENGAL :
1765-1793 : (A Study of the Nizamat in Decline)

DR. NIHARKANA MAJUMDAR

The thesis deals with criminal administration in Bengal during the transitional period, from 1765 to 1793. It shows how the system of Mughal justice, law and order was gradually swept away.

In 1765 Najm-ud-daulah succeeded Mir Jafar, Clive came to Bengal as Governor for the second time, and the East India Company acquired legal authority over the finances, defence and civil administration of Bengal, without, however, accepting the concomitant responsibilities. Forms of Mughal sovereignty were sought to be preserved by continuing the *Faujdar* (Criminal) jurisdiction of the Nazim of Bengal. By 1793, when Mubarak-ud-daulah expired and Cornwallis left for England, even the last vestige of the Nazim's authority was done away with, both in form and in fact, and British sovereignty came to be fully established in Bengal. The thesis traces the different phases of the British process of "extruding the native sovereignty by exhausting its functions". And this process was smoothed by the life-long co-operation of Reza Khan.

Could any Nazim or even Reza Khan have averted the fall of the Nizamat by arresting the forces of internal disruption and resisting the continuous encroachment of British authority? Of course, not. The fall of the Nizamat was inevitable. It was only delayed by the slow operation of the British imperium.

*Asterisks indicate published works.

*THE SEPOY MUTINY, 1857
(A Social Study and Analysis)

DR. HARA PROSAD CHATTOPADHYAYA

Since its outbreak in 1857, the passion-stirring Sepoy Revolt has inspired many historians both at home and abroad to wield their pens to analyse its causes and character and to account for its eventual failure. Before the composition of the present treatise, however, no Kaye or Malletson attempted to review the history of the Mutiny with special reference to its socio-economic aspects. The thesis is a dispassionate dissertation on the socio-economic background to the Mutiny, and thus promises to offer a new approach to its study. The socio-economic and military innovations in India in the pre-1857 days produced not a little irritation and discontent in the country. The Mutiny commenced with the disaffected Bengal Army rising in arms. The author is inclined to hold that the Mutiny had a military origin, was not unforeseen, and might have been averted, had not the Government bungled in the administration of the Army. Besides containing an analysis of the socio-economic and military discontent in India before the upheaval of 1857, the treatise embodies a discussion of the attitude of the landed and territorial aristocrats, as also of the Hindus and Muslims of the country towards the Government, before and during the period of disturbance. The thesis also furnishes a wealth of details about the revolt in Bihar, and presents an analysis of the nature of the upheaval of 1857.

*ENGLAND AND AFGHANISTAN
(A Phase in their Relations)

DR. DILIP KUMAR GHOSH

The thesis is based upon all available source materials, both published and unpublished, including the private papers of Lord Lytton, manuscript records from the Home-Miscellaneous Series

of the India Office Library, and Foreign and Political Department records of the National Archives of India, New Delhi.

It seeks to analyse Anglo-Afghan relations between 1849 and 1887. The author has probed deep into the Afghan policy of successive Indian Governments, both Conservative and Liberal, and he has tried to show that there was a fundamental unity in British Foreign Policy in Central Asia; the changes that occurred were only superficial rather than real. He has traced the evolution of the so-called Forward Policy along the North-West Frontier since the conquest of the Punjab. He has discussed at length the Frontier Policies of successive Governors-General of India, and has shown that Lord Lytton's policy of disintegration of Afghanistan was a departure from the traditional British policy. In this context, the Afghan policy of Lord Ripon, who is acclaimed by writers both past and present to have reversed the policy of his predecessors, appears to be conservative, rather than liberal, in character.

In the chapter on the Panjdeh crisis the author has established that the crisis lay in the logic of history. The last chapter again shows the continuity of British Foreign Policy in Central Asia. In spite of frequent changes of Ministry in England, the process of delimitation of Russo-Afghan frontiers continued unabated till a definitive settlement was reached in 1887.

***ANGLO-MARATHA RELATIONS DURING THE ADMINISTRATION OF WARREN HASTINGS (1772-1785)**

DR. SAILENDRA NATH SEN

The scope of the thesis is confined strictly to the political and diplomatic relations of the English and the Marathas during the administration of Warren Hastings. All available unpublished documents, lying in the National Archives of India, the Bombay Record Office, the British Museum and the India Office Library, have been utilised to make the narrative complete.

Strengthened by the support of the Court of Directors, the Bombay Government sought every opportunity for territorial aggrandisement on the western coast of India. The First Anglo-Maratha War had its origin in this policy of the Bombay Government. An attempt has been made in the thesis to show how the Regulating Act, intended to ensure unity of policy and of action, led instead to disunity and wrangling.

The initial stage of the First Anglo-Maratha War brought infamy to the military reputation of the British power in India. Hastings came to the rescue of the Bombay Government and tried to save the infant British Empire by creating new diplomatic connections with the country powers. To Hastings belonged the credit of bringing about the dissolution of the strong Confederacy organised against the British. In dealing with this episode, the author has found new light in the Hastings Manuscripts in the Additional Collection of the British Museum.

The sharp antagonism between Warren Hastings and Philip Francis in regard to the First Maratha War has also been emphasised in this work. In the Francis Manuscripts preserved in the India Office Library, the author found very useful clues to the prolonged controversy which culminated in the historic duel.

Foreign Policy cannot be understood except in the context of domestic needs and conflicts. Marathi materials have been fully utilised to explain the cross-currents at Poona.

AGRARIAN RELATIONS IN BENGAL AFTER THE PERMANENT SETTLEMENT (1793-1819)

DR. BENOY CHAUDHURI

The thesis deals with agrarian relations in Bengal from the introduction of the Permanent Settlement in 1793 to the Patney Regulation of 1819, which legalised sub-infeudation in Bengal. Though the main emphasis is on agrarian rela-

tions, some vital problems of agrarian economy have also been examined. Only a few may be mentioned here. (a) A study of the peasant economy, based on a system of advances. (b) A study of Rent in general. An attempt has been made to show how in the context of organisation of agricultural production, marked by uncertainty of production and low technical level, "fixity of rent", so much emphasised by the Government, was an unworkable formula. (c) Problem of Produce Rent and Money Rent. An attempt has been made to relate it to conditions of production, nature of crops and also to certain symptoms of breakdown, in some regions, of the independent small peasant economy. (d) A study of the origin of speculative landholding and its different forms. (e) Problem of incompatibility between the Company's land revenue policy and agricultural improvement in Bengal.

Of the problems of agrarian relations, the following are important: (a) Mechanism of raising rent of the Ryots; (b) Study of the problem—how the existing legal set-up helped the landholders in raising rent; (c) Study of the problem, how the consideration of security of revenue held the Administration back from taking any effective measures for controlling the exercise of these legal powers, very much abused in course of time.

THE EARLY HISTORY OF THE RYOTWARI SYSTEM IN THE MADRAS PRESIDENCY (1792-1827)

DR. NILMANI MUKHERJEE

This is a study of the effects of the introduction of the Ryotwari system in the Madras Presidency. The first quarter of the nineteenth century, given a few extra years at either end, is the period under investigation.

The first part gives a bare history of the Ryotwari system, leaving out all details regarding survey, settlement and accounts. These have been dealt with in another section.

In the first chapter of the second part will be found a detailed examination of the Ryotwari survey. The chapter on Ryotwari Settlement discusses in the main the question of assessment under the Ryotwari system, old and new. A comparative study of settlements in different districts has been attempted here. This reveals that heavy assessments were more an acquired characteristic than an inherent drawback of the system. The question of how far Mirasi rights were affected by the Ryotwari settlement has also been discussed. This part concludes with two chapters on Ryotwari accounts and Ryotwari personnel.

The third part opens with an analysis of the economic consequences of the Ryotwari system. This is followed by a chapter describing how the famine problem was tackled under the Ryotwari system. The impact of the Ryotwari system on society forms the subject of the next chapter of this dissertation. An attempt has been made to identify the social groups that gained by its introduction and also those which lost. The study concludes with an analysis of the effects of the individual settlement on the administrative fabric.

The materials for this research have been mostly collected from the East India Company's records in the Madras Record Office. The author has also drawn on printed sources, like Parliamentary Papers and other contemporary or almost contemporary publications.

INTERNAL MARKET OF INDIA (1834-1900)

TARASANKAR BANERJEE

The thesis traces the formation of an extensive, free, national market in India out of numerous heterogeneous economic units, and its impact upon the staple market commodities. With the replacement of man by machine in the method of production in the industrially advanced countries, specially in England, there was a subsequent rise in what was called "Industrial Capitalism", the success of which depended greatly upon the

availability of a vast market ready to supply raw materials and absorb the finished products. By the early part of the 19th century, the downfall of the indigenous industries being complete, India offered such a potential market to the British manufacturers. But, so far as the interests of the producers were concerned, India was economically dismembered. It was nothing but a loose aggregation of a large number of self-sufficient and heterogeneous economic units. Such a condition was detrimental to the expanding English manufacturing interests. Naturally, the Company's Government and then Her Majesty's Government in India, carried out a number of economic reforms. The internal Customs barriers, in the shape of Transit and Town Duties, were abolished. Means of internal communication were greatly improved, and railways were established and gradually extended. An attempt was made to introduce a uniform standard of weights and measures. The policy of commercial taxation was suitably changed from time to time. Frantic efforts were made to boost up the supply of raw materials, and in certain cases, home manufactures were squeezed in order to facilitate the importation of articles from England.

It cannot, however, be asserted that India did not benefit from the economic reforms at all. But the most controversial point is whether the English masters were prompted by philanthropic attitude, pure and simple; or whether it is justifiable to assert that the alien rulers counted their economic interests most. Whatever that may be, the hard fact remains that the creation of a free internal market did not remedy the economic ills in this country. Even at the end of the 19th century economic distress was rampant throughout the country, industrial resources were drained out under the disguise of expanding external commerce, and a free industrial resurgence was a far cry.

*EARLY RULERS OF KHAJURAHO

DR. SISIR KUMAR MITRA

The thesis embodies the results of an intensive

study of the history of the Candella dynasty of Bundelkhand. The Candellas formed one of the most prominent dynasties that flourished for some centuries preceding the establishment of Islam as an imperial power in this sub-continent. A detailed account, based on a minute and critical analysis of the material collected from diverse sources, indigenous and foreign, literary and archaeological, has been given in the book about Khajuraho during the Candella rule, and particularly about the policy of the Candellas, underlying their relations with other contemporary powers. Besides political history of the family in its successive phases, an attempt has been made to cover their administrative system, social, economic and religious conditions in Bundelkhand, and a brief survey of the art and architecture of Khajuraho, with systematic references to the archaeological remains discovered in the regions associated with the Candellas. A detailed notice of the inscriptional records relating to the Candella dynasty and a genealogical table of the family have also been incorporated in the appendices of the book.

VILLAGES, TOWNS AND SECULAR BUILDINGS IN INDIA (C. 150 B.C.—C. 350 A.D.)

DR. AMITA RAY

Early Indian architecture, as known from extant examples, is almost exclusively religious, in as much as monuments were conceived, planned and executed to meet the demands of particular cults and religions, as for example, *Stupas*, *Chaityas*, *Viharas*, *Bodhi-Gharas* or *Devalayas*. Yet in early Indian literature one reads frequently of human abodes (*Manushyalayas*) as well as of *Grama-sannivesa* (village planning) and *Nagara-sannivesa* (city planning), along with descriptions of villages and cities with their rich varieties of house types and forms. Unfortunately, these were all made of relatively weak and perishable materials and were of humbler proportions and hence have not come down to us. It is, therefore, easy to postulate that there was a secular and civil architecture in ancient India

side by side with the religious. Certain contemporary and later texts have preserved the tradition of such secular architecture, but unfortunately the descriptions are inadequate as to the shapes, forms and techniques of the various types of architecture. Moreover, the technical terms used are also not always self-explanatory and hardly give us any clue by themselves as to what they stand for. Ancient Indian secular architecture has therefore long been a somewhat sealed book to us. It was Ananda K. Coomaraswamy who for the first time sought successfully to find the key to this sealed book. His main aim was to reconstruct the history of early Indian secular architecture from archaeological materials, mainly from the bas-reliefs of early Indian narrative sculpture. He also tried to correlate literary evidence with archaeological examples of architectural types and forms.

What has been attempted in this dissertation is to cover more or less the same ground as traversed by Coomaraswamy. But it also attempts to do something more, by supplying the lacunae in the arguments and analysis of Coomaraswamy. Apart from strengthening the position of his pioneer work in this direction, this dissertation tries to explain all types and forms of secular architecture of ancient India against their proper social setting. In doing so, it proceeds on the premise that ancient Indian social and economic pattern of life, and as a corollary the architectural types and forms that we find on early Indian narrative reliefs, were evolved from the rural and tribal house types and forms, not only in their general outline but in many architectural details as well. This dissertation makes an attempt to establish the premise on more or less solid facts and arguments of ethnology and archaeology. Emphasis has also been sought to be laid on the question of materials used and techniques employed in early Indian building activities along with connected rites and rituals. Chronologically, the dissertation, which is profusely illustrated with sketches and photographs, covers the period from 150 B.C. to 350 A.D., but the materials discussed and analysed, belong to a wider range at both ends, i.e. from 600 B.C. to 600 A.D. It also illustrates

parallels from contemporary house types of tribal and rural India.

University of Delhi

*INDIAN RAILWAYS (A Study in Public Utility Administration)

DR. AMBA PRASAD

This work is substantially the author's Ph.D. thesis entitled "Indian Railways, 1921-51—A Study in Public Utility Administration". In order to enhance the utility and value of the work as a publication, it has been brought up to date and hence a slight change in the title.

This book is mainly an attempt to study the Indian Railway administration and its history and progress during what may be called the modern age in the history of Indian Railways. The starting point—1921—is a landmark in this history, because the Acworth Committee reported in that year. The whole period may conveniently be divided into two parts, with the year 1947 forming the dividing line, but the various aspects of administration are treated as parts of one continuous process of growth during the period as a whole so as to derive instructive lessons from the point of view of policy.

This history is presented in the light of the sound principles of public utility administration and with a view to studying the record of performance of the various systems of management which prevailed in India during the period, especially State management and Company management, and of the administration as a whole. While evaluating the performance, care has been taken to keep to the historical sense.

CENTRALISED LEGISLATION (A History of the Legislative System of British India from 1834 to 1861)

DR. S. V. DESIKA CHAR

This is a study of the system of centralised

legislation set up under the Charter Act of 1833 and modified later by the Charter Act of 1853. The legislative machinery set up under these enactments and the manner it actually worked both come within its purview. Relations between the Government of India and the authorities in England, executive-legislative relationship, the role of the Governor-General, relations with the Provincial Governments, legislative procedure and progress of legislation are the main topics of the study.

PRESIDENTSHIP OF THE INDIAN LEGISLATIVE ASSEMBLY

DR. RAMESH NARAIN MATHUR

The object of this thesis is to study the evolution of the office of the President of the Indian Legislative Assembly, the Lower House of the Central Legislature, from its inception in 1921 till the achievement of Dominion Status on August 15, 1947. The work of each President, from Sir Frederick Whyte, the first officially appointed President, to Mr. G. V. Mavalankar, the last President of the Assembly, has been examined with a view to assessing his contribution to the evolution and the present position, status and powers of the President.

As Presiding Officers of most of the popular legislatures in the world, including those of the Indian legislatures, look to the Speaker of the House of Commons in England for their guidance, the evolution of the office of the Speaker of the House of Commons of England and of the Speakers of the Lower Houses of the Dominion Legislatures have also been studied.

It has been emphasised in the thesis that the office of the President of the Indian Legislative Assembly developed not on the lines it was intended by the British Parliament but on the lines which the political situation prevailing in the country made inevitable. President Patel made the first realistic approach to the office of Speaker by assuming the nationalist role for

safeguarding the rights and privileges of the Members of the House. After a careful survey of the role of the Speakers in India, it has been explained that the evolution of Indian Speakership has followed the best traditions established in pre-revolutionary Britain and in the English Dominions and Colonies where Speakers of the Lower Houses were in constant conflict with the Crown and struggled hard to safeguard the interests of the people. After India's independence an effort is being made to model the Speakership on the office of the Speaker of the present House of Commons of England, i.e., to follow and maintain the tradition of perfect impartiality and non-partisanship.

CHANGES IN THE ADMINISTRATIVE SYSTEM OF THE PUNJAB (1849-75)

DR. YADUVANSH BAHADUR MATHUR

An analysis of the Punjab administration from 1849 to 1875 reveals that till the year 1857 the system of administration was quite simple. Thereafter and especially after the passing of the Indian Councils Act, 1861, it became more and more rigid, because there was a rapid process of assimilation and unification of laws throughout British India. Nevertheless, numerous reforms were effected in the early period in the various departments of administration. The system of Government in existence prior to annexation gradually receded into the background and made way for a well regulated administration.

In 1849 the British Government was faced with the onerous and difficult task of reconstructing the machinery of administration which had suffered laxity since the death of Ranjit Singh. Herculean efforts were therefore needed for effecting improvements in every branch of administration. The British Government took adequate steps to discharge this responsibility creditably and achieved laudable success. They made it a part of their policy to seek full public co-operation to achieve their object. While building up the administration they also took care to keep in view

the characteristics and capabilities of the people as also an insight into their trade usages, the practices of the landholding community, the manners and customs of the hill tribes, and the principles of Hindu and Muhammedan law.

It is interesting to point out that as early as 1856 great developments were made in the administrative machinery. The simplicity and popularity of the judicial system, the success achieved by the police in suppressing all heinous crimes, the good organization of jails, the developments made in education and a sound financial policy of the Government—all these factors created a deep and lasting impression upon the minds of the people. Such a benevolent policy proved extremely helpful during the Mutiny of 1857.

In the field of judicial administration, the rough and ready system of Ranjit Singh was completely changed. Upto the year 1866 the rules relating to pleaders, arbitration, serving of processes, the execution of decrees, and the system of registration were quite simple and were governed by the Punjab Civil Code. But after 1866 the Code of Civil Procedure and the Indian Penal Code were introduced into the Punjab, and the system of judicial administration was brought in line with that of Bengal and North-Western Provinces. The Police administration was also reorganised. Preventive and detective measures were taken to check crime and the Government met with success in this regard. A great degree of perfection was also achieved in prison organisation. Reformatory measures were taken to improve the conduct of the prisoners. This is amply demonstrated by the working of the 'Monitor', 'Marks' and 'Ticket-of-leave' systems.

While building up the revenue system the mistakes committed in Upper India were avoided, and it was made much simpler as compared with the Sikh times. What the Sikhs could raise by as many as 48 taxes, the British could realise more by the scientific imposition of only four taxes. The land revenue system was so framed that it

did not press hard on the people. The peasantry was kept contented and the rights of landlords and tenants were well defined.

FOOD AND DRINKS IN ANCIENT INDIA

DR. OM PRAKASH

The thesis gives a comprehensive account of the articles of food and drink used by Indians from the earliest times to 1200 A.D. The subject has been dealt with chronologically in seven chapters, each of which gives a full description of the articles of food, both vegetarian and non-vegetarian, including sweetening ingredients, spices and condiments, and oils and fats used for seasoning. Among the beverages, syrups and intoxicating drinks have been discussed in detail. Then follows a brief account of the rules of diet and the favourite articles of food in different parts of India.

The concluding chapter throws some light on the important changes in Indian food habits and their probable causes—religious, political, geographical and economic. In this study the author has noted two distinct trends in the food habits—a general movement towards vegetarianism and the enrichment of food by the addition of many new varieties, some indigenous and others introduced as a result of contact with foreigners.

In the appendices some subjects of general interest such as the history of frying, smoking and betel-chewing have been dealt with. An attempt has also been made to trace the antiquity of various food articles in India.

SOCIAL LIFE IN NORTHERN INDIA (600-1000 A.D.)

DR. BRIJ NARAIN SHARMA

In the thesis an endeavour has been made to present an account of North Indian society

during the four centuries of the post-Gupta period i.e., from 600 to 1000 A.D. The greatness of the Gupta period had been possible after India had met successfully the challenges of the Saka and Kushan inroads and evolved a new way of life, which, while preserving much of what was old, took in also a good deal that was new and sometimes even foreign, and made many contributions of its own to the cultural life of the country. But further shocks followed when India was invaded again by tribes from the North-West. New problems arose, and some of the old ones also assumed new forms. The necessity of finding some solutions to them became all the more urgent when the Arabs invaded India at the beginning of the eighth century. There arose new privileges and restrictions, new safeguards, and with that also certain tendencies in the opposite direction. The period under review shows these two pulls throughout. It has been the endeavour of the author, in the course of the narrative, to bring out the character of these tendencies.

As a necessary preliminary to this task, the political conditions during this period, along with the social conditions at its advent, have been reviewed in the first Chapter. Chapters II to XI deal with the main aspects of Indian society, viz., marriage and position of women; caste system, education and literary activities; religions; pilgrimages, fasts and popular beliefs; toilet, dress and ornaments; socio-religious rites, ceremonies and festivals; and village and town life. The Chapter on "Education and Literary Activities" has been included in the thesis mainly to give an idea of the intellectual standards, ideas and activities of the age and with a view to seeing whether one could on their basis characterise it as an age of creation or degeneration. In the Chapters on Religion (V and VI) the sculptures of divinities have been discussed, less from the viewpoint of iconography and more from that of social history. In the last Chapter the author gives his own view of the period, keeping in view the forces of traditionalism and rigidity and the dynamic and progressive attitude, an estimate of what India had gained or lost and was bequeathing to the coming generations.

University of Bombay

NANA PHADNIS (1742-1800)

DR. Y. N. DEODHAR

Nana was born on the 12th February 1742. He was appointed Phadnis at the age of fifteen. The hereditary appointment held by Nana was different from the post of Phadnis held by him under Peshwa Madhavrao. Narayanrao, who succeeded Madhavrao, was murdered in 1773 and Raghunathrao usurped the Peshwaship. In a bid to defend Raghunathrao's right the English captured Salsette and Bassein, but they were defeated in 1776. Once again the English decided to invade Poona but their venture met with defeat through Nana's strategy. The "Convention of Vadgaon" recognised Savai-Madhavrao as Peshwa. In the meantime Nana opened negotiations with St. Lubin, a French envoy, and entered into a treaty with him. In order to gain his own ends, Nana professed that St. Lubin was not an accredited envoy of France. This was intended to misguide Nana's cousin Moroba, who was a partisan of Raghunathrao and the English and whose interference was an obstacle in Nana's way. Nana's entente with St. Lubin brought no results, as the French regiments could not arrive in time. Later on the English started war against the Marathas, but Nana displayed a rare organising ability by bringing into the anti-British Confederacy every power in India. The English failed to achieve their objective and peace was restored by the treaty of Salbai.

Simultaneously Nana co-operated with Sindhia, who took up the affairs of Shah Alam in his hands and obtained the patent *Vakil-I-Mutalik* from the Emperor in favour of the Peshwa.

While Sindhia was busy in Delhi affairs, the Maratha-Mysore war broke out. In order that the English might not join Tipu, Nana sought their help. The English promised to oblige but broke their pledge. Tipu was defeated by the

Marathas without the help of the English. This was followed by Tipu's attack on the English, and they needed Nana's help. Nana exacted full retribution for their late conduct. Ultimately Nana joined the English and caused complete restoration of all the Maratha territories that had been captured by the Mysore ruler in the past. Nana, however, took every precaution to prevent the annihilation of Tipu by the English.

Following the conclusion of the Third Mysore War, trouble was started by the Nizam by refusing to pay Maratha arrears of *Chauth*. Nana or-

ganised a large army and the Nizam was defeated at Kharda. The success of Kharda was followed by the death of Savai-Madhavrao. The result was a prolonged succession dispute, which ended in Bajirao II becoming the Peshwa. Differences between Nana and Bajirao II reached serious proportions. Nana was arrested and later on released. Nana, however, prevented Bajirao II from falling into Wellesley's snare of a subsidiary alliance till his (Nana's) death in 1800 A.D. Commenting on Nana's death, Palmer said, "With him, I fear, has departed all the wisdom and moderation of this (Maratha) Government".

ABSTRACTS FROM JOURNALS

INDIAN

Bengal : Past and Present (Vol. LXXIX, Serial no. 147, Jan.-June, 1960—Calcutta)

SOME OLD FAMILY-FOUNDERS IN EIGHTEENTH CENTURY CALCUTTA

BENOY GHOSH

The commercial activities of the British in Bengal in the 18th century resulted in the rise of a new moneyed class. The great moneyed men of Calcutta, revenue-farmers, speculators and merchants, began to disregard the traditional caste rules. They knew when conveniently to shake off caste-ties for the sake of money-making, while observing these rules in their social life. In the new economic set-up subservient to foreign interests they could not rise to a class of real capitalist entrepreneurs, but the individualistic and adventurous spirit of early capitalism was manifest in their money-getting activities.

This phenomenon can be illustrated by the case of the Sett family of Calcutta. The Setts were the earliest fortune-makers in the city. Janardan Sett was appointed the Company's broker in 1706. He used to do every thing for the Governor. The result was that the broker, and not the Company, monopolised all the trade. The broker's office was abolished in 1741. But it is difficult to say how far this corresponded to a decrease of the Sett's influence in the investment, because the office of the broker was almost inseparably bound up with the *dadney* system of business. So long as the system lasted, the Setts seem to have exercised almost monopolistic control upon the investment through the *dadney* merchants, who by that time had organised themselves into a group by their manipulations.

There is evidence of continuing caste-control of the Setts despite the Company's so-called free-trade policy. The caste-conservatism of the

Setts led to the formation of an executive group of merchants under their direct control, which the Court and the Council strongly resented.

The decline of the Setts set in after the change-over from the *dadney* system to the direct agency or *gomasta* system of procuring investment in 1753, and particularly after 1757. The later Setts were gradually moving away from their traditional and hereditary caste occupation of cloth and yarn trade to the indolent interest-earning, money-lending business.

Nilmani Mukherjee

Islamic Culture (January, 1961—Hyderabad)

AMUSEMENTS AND GAMES OF THE GREAT MUGHALS

MOHAMMAD AZHAR ANSARI

Amusements and games play a vital role in the life of a man, high and low. To the Mughal rulers they provided a refreshing diversion from the dull daily routine. Dr. Ansari in his article has divided the amusements and games of the Great Mughals into two broad divisions: first, the outdoor sports, such as animal fights, pigeon-flying, *chawgan*, horse-racing, wrestling etc.; and second, the indoor games and amusements, such as music, *ganjifah*, *chawpar*, *chandalmandal*, *Bisat-i-Nishat* etc.

Of the outdoor sports, by far the most thrilling and furious one was the elephant-fight—"the sport of the king". Under Jahangir such fights were held five times a week. The entire royal harem and the nobility came out to watch such fights. Instances of danger and loss of life from such sport were not uncommon. Generally, the *nahoots* (keepers) took leave of their wives and children "as if condemned to death". Deer-fighting, for its unequalled joy, ram, camel, buffalo, tiger and lion-fightings were also held. But strangely, cock-fighting was never popular.

Pigeon-flying—"a time-honoured amusement"—was extremely popular with Akbar, who gave the romantic name of *ishq-bazi* (lovmaking) to this sport. *Chawgan* (Polo) was another favourite sport. Akbar used to take part in this game himself, and built a pleasure-ground named "Nagar-chain" (abode of pleasure) in the village of Kakrawli. Polo was even played on dark nights, with the help of an illuminated ball of *palas* wood, with gold or silver rings round it. Though the reference to horse-racing is found only in *Tuzuk-i-Jahangiri*, it is well-known that the Delhi Sultans and their nobles indulged in it. Wrestling was frequently held in Babar's Court, and on the occasion of a feast even Humayun himself wrestled with Iman Quli. In the *Darbar* of Akbar wrestling bouts were held every day in his presence. In acrobatics and jugglery, the Indians excelled their contemporaries in Central Asia, and Babar has described their amazing feats in his Memoirs. Sometimes music and dancing were combined with acrobatics.

Of the indoor amusements, music and dancing held a very high place. The ancient Indian forms of music, both vocal and instrumental, were gradually blended with the imported Mughal notes. Akbar created a separate Department of Musicians. Jahangir and Shah Jahan maintained the tradition. But Aurangzeb discouraged music in his Court. The women singers-cum-dancers, who belonged to the "private and respectable" class of public women, greatly influenced the morality of the courtiers and the aristocracy. *Ganjifah* or cards were imported into this country by the Mughals. It was much favoured by Humayun, and Thomas Roe once saw Shah Jahan "playing cards very earnestly". *Chawpar*, a game resembling the modern Ludo, was extremely popular with the nobles, and during Akbar's reign it sometimes lasted for months at a stretch. *Chandal mandal*, a modification of *Chawpar*, was invented by Akbar. A reference to *Bisat-i-Nishat* (the carpet of mirth) is found in the accounts of the reign of Humayun alone. It resembled *Chandal mandal* to a great extent, but on its dices "human figures in different positions" were depicted. References to chess and buffo-

nery are also found as amusements entertaining the Mughal rulers.

Tarasankar Banerjee

Contributions to Indian Economic History
(Vol. I—Delhi)

BANKING IN MUGHAL INDIA

IRFAN HABIB

It is a mistake to assume that the economy of Mughal India was based upon self-sufficient villages, and money was not important. In fact, a very considerable amount of money was in circulation, and dealings in currency were wide and complex. A class of people, called *Sarrafs*, specialised in these dealings and virtually monopolised them. These *Sarrafs* can be said to have been the bankers in medieval India. They performed four kinds of important functions. First, they tested the weight and purity of the different coins in circulation. Second, they changed one kind of coin for another. Third, they transferred money from one part of the country to another, and advanced short-term credit to merchants by using notes-of-hand, called *hundis*. There was a large and complex market in these *hundis*. Fourth, they covered goods in transit by a system of insurance, which was widely used. Simple deposit-banking, practised by the *Sarrafs*, was in existence in a rudimentary form. An examination of the facts, relevant to these statements, enables one to speak of a money-economy in Mughal India.

Ashin Das Gupta

The Indian Archives (Vol. XI, Nos. 1-2, January-December, 1957—New Delhi)

PROBLEMS OF SIGILLOGRAPHY IN INDIA

A. I. TIRMIZI

Sigillography, a term that denotes a critical study of seals, is a well-developed science in the West, but not so in India. Seals are an important

source of historical knowledge, and the purpose of the present study, though elementary, is to emphasise the importance of this relatively neglected branch of learning.

In India seals played an important role from ancient times up to the Mughal period, till under the influence of the West the seal was supplanted by signature. The importance of sigillography cannot be over-estimated. The seal serves as an indispensable means of identification of dates and persons, and is a useful source for the study of Art and verification of historical data. Seals were made from clay, metal, wax and the like, for various purposes, both public and private, and were issued alike by the Imperial authorities and local dynasts. Engraving of seals was an art which required long training and practice. In ancient Indian seals animal figures served as emblems, but the Muslim rulers of India avoided them in their seals, since the modelling of animal figures is prohibited in Islam; instead, they used their artistic skill in creating rhythm in lines.

The principal problem of sigillography is preservation of seals. It involves several operations, such as repairing, cleaning, restoring and packing. Moulding or casting is also no easy job. The use of casts saves the original from frequent handling, and thus helps in its preservation. A third problem is cataloguing. A catalogue of seals, both in public and private custody, will provide, if scientifically compiled, a good deal of valuable information for research scholars.

Dilip K. Ghosh

Journal of Indian History (Vol. XXXVIII, Part III, Dec., 1960—Trivandrum)

THE PRESS AND INDIA'S STRUGGLE
FOR FREEDOM, 1858-1909
M. M. AHLUWALIA

In the first half of the nineteenth century the Indian Press was given largely to theological controversies. But from the 'fifties onwards the political and national problems attracted its

columns. The policies of Dalhousie, the storm of 1857, the spread of Western education, the agrarian disputes, the recurring famines, the Council Acts of 1861 and 1892, the costly Imperial wars and the controversies during the Viceroyalties of Lytton and Ripon—all spurred journalistic activity. The failure of British justice in India, the contemptuous attacks of Anglo-Indian papers, thousands of assault cases in which Indians suffered at the hands of Europeans, the plague operations, the role of the Congress and the persecution of Tilak in 1897, further stimulated the growth of the nationalist press in India. The unpopular measures of Curzon, the proved ineffectiveness of Congress methods, the Swadeshi and Boycott movements and the repressive methods of the Government helped the emergence of the revolutionary papers. Among the external factors may be mentioned specially the rise of Japan and the Home Rule Movement in Ireland.

Thus, it was during the period under review, 1858-1909, that some of the most powerful organs of public opinion came out. Iswar Chandra Vidyasagar founded the *Som Prakash* in Calcutta in 1858. The *Times of India* was founded in Bombay in 1861, the *Pioneer* at Allahabad in 1865, the *Madras Mail* and the *Amrita Bazar Patrika* in 1868 in Madras and Bengal respectively, the *Statesman* in Calcutta in 1875, the *Civil and Military Gazette* in Lahore in 1876, the *Tribune* in Lahore in 1861, the *Hindu* in Madras in 1878 and the *Bengalee* in Calcutta in 1879. During the last decade of the nineteenth century and the first decade of the twentieth powerful revolutionary papers like the *Kesari*, the *Jugantar* and the *Bande-Mataram* were added to the list.

About the tone of the press, the Government translator admitted as early as 1867, "The Hindu papers fearlessly record their opinions, based upon the broad principles of universal equality". The press was acutely conscious of the grave economic exploitation that attended British rule in India, and it was forthright in its criticism. When in 1888 the salt tax was increased by the Government of Dufferin, a Bengal paper, the *Praja Bandhu*, wrote: "Cursed was the hour when

His Excellency set foot on Indian soil. His crooked policy has impoverished India". Another paper, the *Bangabashi*, advised the people in 1892 to forego the use of all foreign salts. The nationalist press was highly critical of the Imperialist wars and the costliness and inefficiency of administration. The powerful voice of the Indian press was heard everywhere during the Ilbert Bill controversy (1883). One newspaper wrote: "Indians will have to strike terror into the hearts of the English, if the Government of India fails in this trial".

When the twentieth century opened, the tone of the nationalist press became more radical and extremist. In Bombay papers like the *Kesari*, the *Kal*, the *Arundodaya* and the *Kaiser-i-Hind*, began to express themselves in fiery language. In Bengal the *Bande-Mataram* and the *Jugantar* called upon "fifty millions of men to sacrifice themselves in an attempt at deliverance." Another paper, the *Sandhya*, wrote about the victory of Japan: "The spell is broken; the magic web is torn; the opportunity has arrived to wash off the mire of English luxuriousness". The nationalist press of India succeeded in helping the educated people to assimilate progressive ideas and to pass them on to the common people. It helped inter-Provincial contacts at cultural and political levels. It produced a world outlook by giving full publicity to international events in its columns.

Subrata Ghosh

Journal of the Asiatic Society (Letters—Vol. XXIV, 1958, No. 2—Calcutta)

THE ORGANISATION OF SERVICE IN
THE TEMPLE OF LINGARAJ IN
BHUBANESWAR

NIRMAL KUMAR BOSE, NIRAJANANDA PATNAIK
AND AJIT KISHORE ROY

The temple of Lingaraj, in Bhubaneswar, Orissa, was built approximately in the middle of the 11th century, and a considerable amount of

literature has grown up in course of the last hundred years on the architecture and sculptural decorations of the temple. Much has also been written and published on the religious and cult significance of the temple and its countless numbers of cult and decorative images. But very little, practically nothing, is known about the social and economic organisation that has been sustaining the temple itself and its various services for the last 900 years. Indeed, this is perhaps the first attempt to analyse the social and economic complex that is woven into the texture of the day to day life of the temple.

The paper describes the organisation of services in the temple of Lingaraj. It opens with a description of the various daily services in the temple, followed by a shorter account of the annual services. These descriptions lead the reader on to a critical and historical narrative of the castes or lineages that are responsible for the specific daily and annual services. This is followed up by a section on the system of distribution of services and the nature of emoluments. The social status of some of the groups serving in the temple is then taken up for consideration. There have been, in the past, differences of opinion about their status, and references were made several times during the last 150 years to political and judicial authorities for a decision. This forms the subject-matter of the penultimate section of the paper. The last section deals with certain miscellaneous information connected with the main theme of the paper, and analyses in this connection some documents belonging to the 19th century.

In course of the description of the items referred to above, the authors lay before us not only a complete account of the daily and annual services, with ritualistic details, but also various cadres of priests and servants connected with them. The privileges and prohibitions of different categories of priests and servants are also described in their minutest details, which give the reader a glimpse into the complex social stratification.

Amita Ray

The Indian Historical Quarterly (Vol. XXXVI, No. 1, March, 1960—Calcutta)

NEW LIGHT ON THE CHRONOLOGY OF THE IKSVAKUS AND THE PALLAVAS

D. C. SIRCAR

On the basis of two new inscriptions discovered at Nagarjunikonda and re-edition of an old inscription published by Vogel, the chronology of the Ikshvakus and Pallavas have been revised in this article. If the year 30, mentioned in the first inscription of the Abhira king Vasusena, be referred to the era of 248 A.D., then either Vasusena ousted the Ikshvaku king, Virapurudatta, and there was an Abhira interregnum, or that the Abhiras and Pallavas led a joint attack on the Ikshvakus. The new reading of Vogel's inscription has led to the conclusion that the year Vijaya, mentioned in the inscription, corresponds to 273-74 A.D., and the cyclic year Vijaya in the reign of Chuvula Cautamula, as mentioned in the third inscription, corresponds to 333-34 A.D. Therefore, the chronology of the Pallavas of the fourth century A.D. is as follows: (1) Simhavarmā, c. 315-45 A.D. (2) Sivaskandavarman, c. 345-55 A.D. (3) Visnugopa, c. 355-75 A.D. (4) Skandavarman, c. 375-85 A.D. The Ikshvaku chronology would also be changed accordingly: (1) Cautamula, c. 225-50 A.D. (2) Virapurudatta, c. 250-75 A.D. (3) Abhira interregnum, c. 275-85 A.D. (4) Ehuvala Cautamula, c. 285-334 A.D. (5) Rudrapurudatta, c. 334-45 A.D. Alternatively the four generations of Ikshvaku kings ruled from c. 245-345 A.D.

Protopaditya Pal

FOREIGN

American Historical Review (Vol. LXVI, No. 2, January 1961—New York)

WITH HOW LITTLE WISDOM

BERNADOTTE SCHMITT

In his Presidential Address at the Annual Dinner of the American Historical Association, Professor

Bernadotte Schmitt reviews the literature and sources on diplomatic history from the origins of the First World War to the present day. In the inter-war years collections of German documents were most easily available, and *Die Grosse Politik der Europäischen Kabinette* (1871-1914), edited by Thimme, influenced most writers on the subject. But after the Second World War documents from the German Archives have been microfilmed and made available to scholars. This has revealed that much of the documents in the *Grosse Politik* were doctored. These microfilms offer a rich source for the diplomatic history of the period before the First World War. Though much has been written on it, Professor Schmitt thinks that economic foreign policy of the great powers and the Paris Peace Conference have not yet been properly studied. Apart from the study of documents, memoirs and biographies, Professor Schmitt makes a strong plea that diplomatic historians should obtain practical experience of work in a Foreign Office Department. This, he believes, would help them to understand the way things are done, which cannot be deduced merely from an examination of the documents. The second part of his address is a review of the diplomatic blunders which may have contributed to the making of the twentieth century as the Age of Violence. This brilliant summary would help to orientate all students of diplomatic history of the twentieth century.

Prodyot Mukherjee

Pacific Affairs (December, 1960—New York)

THE NATIONALIST REVOLUTION IN CEYLON

D. K. RANGNEKAR

The nationalist revolution, which was ushered in by the late Mr. Bandarnaike, has flooded the little island of Ceylon. As a result of the victory of the Sri Lanka Freedom Party in the general election of July, 1960, Mrs. Bandarnaike has now an opportunity to provide Ceylon with a "reasonably stable" democratic government. Her experiments in Ceylon are watched very carefully throughout the world, specially because demo-

cracy is facing a serious crisis in the Asian continent in general, excepting India. The basic conditions in Ceylon are stated to be favourable to the success of democracy, though the country received sovereign status without going through a bitter and painful national struggle. Yet, democracy in Ceylon has not really passed the test of time. Its roots have not gone deep, and its concept is still limited to the fight of the ballot paper and to legislative enactments.

Since there was no liberation struggle in the strict sense of the term, Ceylon never really had any nationalist leadership until the emergence of Mr. Bandarnaike in 1956. In that year the U.N.P. was swept out of power, and the S.L.F.P. clearly emphasised the significance of the nationalist resurgence and the socialist trend in its manifesto. With the promise to abolish English as the official language, Mr. Bandarnaike shed his "Western lounge suit and went to the country in the common man's 'cloth and banian' to spearhead the growing national movement". The movement penetrated the urban and rural areas simultaneously. The overthrow of the U.N.P., however, did not bestow heavenly bliss to the people; it simply opened up new opportunities for making bold experiments in the battle against poverty. But in that process, racial and political tensions soon mounted in the country. The heterogeneous character of the Bandarnaike cabinet the battle for official language, and the 1956 electoral slogan, "Appe Anduwa" (the government is ours) whipped up racial emotions of the masses, which were capitalised by political reactionaries. But the real nature of the conflict was more economic than political. Still Mr. Bandarnaike's government went ahead with the task of social and economic development plans, and the national per capita income increased from \$ 118 in 1956 to \$ 124 in 1959.

After the murder of Mr. Bandarnaike, the reactionaries tried to stage a come-back, with a "new look", supporting as a matter of expediency Mr. Bandarnaike's ideals of socialism and Sinhalese revival. But their character was too patent to the people to win the July election

of 1960. Mrs. Bandarnaike's government now faces the hard task of carrying out the nationalist movement to its logical extreme, and fulfilling the programmes of national reconstruction. Ceylon's basic problem is the poverty of the masses, and that is the "real base of the nationalist movement". Nationalism in Ceylon is a reaction to British colonialism. Its socialist leaning is due to the fact that capitalism in this country was generally associated with foreign capital and enterprise. Nationalisation and socialism, therefore, went hand in hand, as the common enemy was the foreign influence and the desired goal was to achieve rapid economic development with an emphasis on state enterprise. Mrs. Bandarnaike's victory indicates that "an organised leftwing party with faith in Parliamentary democracy" is emerging. It may not please every one; but at least it believes that "before Ceylon can become a socialist welfare state, it must become a nation and must start on economic development"

Tarasankar Banerjee

Journal of Asian Studies (Vol. XIX, No. 3, May 1960—Ann Arbor, Michigan)

SUN YAT-SEN, YANG CHU-YAN AND THE EARLY REVOLUTIONARY MOVEMENT IN CHINA

CHUN-TU-HSUEH

This article is a study of the part played by Sun Yat-Sen and Yang Chu-Yun in the Chinese revolutionary movement from 1895 to 1900. Sun Yat-Sen is well known as the founder of the *Hsing Chung-hui* (Revive China Society), but not many know the significant role of Yang Chu-Yun, who for almost five years was the first chairman of the revolutionary organisation. In January, 1895 Sun Yat-Sen returned to Hong Kong and shortly afterwards cooperated with Yang to form the Hong Kong *Hsing Chung-hui*. On March 16, 1895, a month before the Sino-Japanese Treaty of Peace, the rebels held a meeting and decided to capture Canton. About this time the struggle for the presidency between Yang and Sun was keen. This fight, however, proved to

be unnecessary, for the plot was discovered quickly, and both Sun and Yang had to leave the country, each with a price on his head. There was, however, no agreement among the revolutionaries and reform leaders like Kang Yu-wei and Liang Chi-Chao. The final split came in 1900. The second revolutionary attempt of Sun was not successful. Early in 1901 Yang was killed. In summing up Yang's career, it should be noted that although he successfully fought against Sun Yat-Sen's leadership in the revolutionary attempt of 1895, his influence in the *Hsing Chung-hui* waned even before he was assassinated.

Nilmani Mukherjee

Bulletin of the School of Oriental and African Studies, University of London
(Vol. XXIV, Part I, 1961—London)

MUSLIM INSTITUTIONS OF LEARNING IN ELEVENTH CENTURY BAGHDAD
GEORGE MAKDISI

In this article George Makdisi has attempted to correct the exaggerated importance assigned to the Nizamiya Colleges, founded by Nizam al-Mulk in the second half of the eleventh century, by Western scholars, like Ignaz Goldziher. According to Goldziher, the founding of the Nizamiya Colleges was a victory of Ash'arite theology, which, he believed, enjoyed official blessing. By a fresh analysis and reinterpretation of the sources, Makdisi has shown that there were many other important institutions of Islamic law and theology which have been neglected by the scholars and that the Shrine College of Abu Hanifa was as large as the Nizamiya. He has given a list of these institutions according to the theological schools they represented—Hanafite, Hanbalite or Shafite, a list of professors who held chairs and other details regarding curricula etc. Makdisi believes that Nizam al-Mulk encountered stiff opposition in trying to introduce Asharism, and the Goldziher thesis regarding Asharism's victory in eleventh century Baghdad has to be revised. Makdisi has given interesting facts about

the founding of the Nizamiya College, its endowment charter and shows that Nizam al-Mulk's great innovation was to provide a network of Madrasas with scholarships and living quarters for the students, which enabled him to have influence over the masses through the learned men of his colleges.

Prodyot Mukherjee

The English Historical Review (No. CCXCVIII January, 1961—London)

LYTTON, THE CABINET AND THE RUSSIANS : AUGUST TO NOVEMBER, 1878
MAURICE COWLING

In this article the author discusses the origins of the Second Anglo-Afghan War. He shows how Lytton, aided by inadvertance, led on by his own miscalculations, and forcing, by his precipitancy, the British Cabinet to support a policy which it disliked and which it had initially forbidden, found himself ultimately in such a formidable position that he could deal with Afghanistan in any way he liked. He could at his will rip off the allegiance of the Afghans to their ruler, break down into its constituent provincial particles the power of the Afghan State, and rebuild or condemn to perpetual anarchy the territories of a weak Muslim ruler who had dared to defy the wishes and to thwart the intentions of the Viceroy of India. The Proclamation of War in November, 1878, clearly indicated that the invasion of Afghanistan was designed as much to expel the Russians as to punish the Emir.

Nilmani Mukherjee

Past and Present (November, 1960—London)

ASOKA AND BUDDHISM
ROMILA THAPAR

This article is an attempt to review Asoka and Buddhism from a new angle. The writer starts with the conviction that "much of modern Indian

political thinking is being related to Asokan ideas". Asoka's ancestry, his identification on the basis of his edicts and the Buddhist Chronicle of Ceylon, and his transformation—which are well-known facts of history—have then been narrated. His conversion to Buddhism, as the writer observes, was not "eccentric or sudden". It was the result of a "supposed conflict in the mind of the king who wishes to free himself of earthly ties". After narrating the edicts of Asoka, the writer opines that Asoka did not see *Dhamma* "as piety, resulting from good deeds, inspired by formal religious beliefs, but as an emphasis on social responsibility". Though it was nurtured in the mind of the king, it was greatly influenced by the existing conditions, both material and religious. As a result of the conflict between Brahmanical religion and the forces of the new liberal religious ideas, Buddhism came to the forefront of the dissident groups. The target of attack was caste-rigidity and Brahmanical tyranny. Buddhism, no doubt, provided a workable solution to many problems, but how it injected an "element of democracy in the organisation of monasteries" is difficult to follow. It is also difficult to understand that these religious and social trends were directly related to economic factors. The writer has taken pains to describe how the semi-nomadic pastoral economy was transformed into an agrarian economy, which led to the opening up of an extensive trade and the rise of the *Vaisyas*, who formed the majority of the traders and merchants. The material improvement of this class provoked them to fight against caste-privileges. Side by side with the economic growth, there had been a great political expansion under the Mauryas. The vast Imperial structure comprising diverse elements led to the "emergence of a political form that placed an overwhelming emphasis on governmental machinery and authority". It has been supposed that the Mauryan people wanted some common stand for all these conflicting and divergent forces, which would give them a feeling of unity. According to the writer, Asoka's policy of *Dhamma* embodied such unifying principles. The basic features of the policy of *Dhamma* are then described, and the writer comes to the conclusion that though Asoka understood the need

for a unifying factor in a society composed of diverse units, his policy of *Dhamma* was too vague and too idealistic.

Tarasankar Banerjee

Journal of the Royal Asiatic Society of Great Britain and Ireland (October, 1960—London)

THE TRADE OF THE ENGLISH EAST INDIA COMPANY IN THE FAR EAST : 1665-84
D. K. BASSETT

The interest of the English East India Company in the trade to Japan revived in 1658-60 due principally to a desire to sell woollens there and a belief that this was possible. The Directors were at first of the opinion that direct voyages between England and Japan were, as far as possible, the most desirable. By 1670, however, it was decided that the thing to do was to have factories in Cambodia and Formosa, which would feed this trade. In 1673 an English ship reached Nagasaki, but the Japanese refused even to let the Englishmen land. The East India Company gradually came to recognise that this refusal indicated a firm official policy. The effort to trade with Japan was therefore, abandoned. The factories which had been established in Cambodia and Formosa were, however, not withdrawn. The factory in Formosa, in particular, was sought to be built up as a centre of English trade in East Asia. It was in course of this attempt that English attention shifted from trade with Japan to trade with China. England's trade to China began, thus, almost by accident.

Ashin Das Gupta

Journal of World History (Vol. VI—1—1960—Paris)

THE INSTITUTIONAL REFORMS IN JAPAN : 1775-1905
RYOSUKE ISHII

This article is the eleventh of a series on Japanese

history, which has been prepared under the auspices of a special committee created by the Japanese National Commission for UNESCO to cooperate with the International Commission.

Two major institutional reforms took place during 1775-1905. The first was the *Taisei-hokan* of 1867—the Restoration and the reforms attendant upon it, the *Hanseki-hokan* (the return of land and people to the Emperor), the *Haihan-chiken* (the abolition of clans and establishment of Prefectures) etc. The period from 1775 to 1867 was a period of decline of the Tokugawa Shogunate. The unsuccessful tight-financing policy of the Government and the complex political affairs which originated from the American demand for the opening up of Japan to foreigners worsened the situation. The conclusion of commercial treaties meant a great breach with the national policy of isolation. The Government's supposed timidity stirred up a vigorous movement for *Sanmō-jōi* (reverence for the Emperor and expulsion of foreigners). The Shogun surrendered power to the Emperor in 1867. This so-called Restoration, by itself, did not mean much. But soon steps were taken to strengthen the position of the Emperor, namely, the return of land and people to the Emperor and the disintegration of the feudal system. The period from 1867 to 1881 witnessed efforts for modernisation of the Governmental machinery. In local administration efforts were made to set up self-governing bodies. The spirit of reform also touched the financial and military systems.

The second important reform was the establishment of the Imperial Constitution (1890), followed by various reformatory measures. Already in the last days of the Shogunate the idea that public opinion should be respected had come to Japan. It was akin to an aspiration for constitutional government. The aspiration was fulfilled in 1890, with the enforcement of the Imperial Constitution. As preparations for the introduction of the Constitution, the local self-government system was consolidated and Civil and Commercial Codes were introduced. In the matter of codification the influence of French law was

predominant before, and that of German law after, the establishment of the Imperial Constitution in Japan.

Sujata Ghosh

Revue Historique (T. CCXXIII. Avril-Juin 1960—Paris)

THE BEGINNINGS OF THE SOVIET OF PETROGRAD MARC FERRO

From the study of documents at our disposal at the present moment, it appears that the initiative to set up a Soviet did not emanate directly from the revolutionary forces, but from a small group of militants and statesmen, who declared themselves to be the leaders of the Revolution and were accepted as such. The Bolsheviks remained strangers to this initiative. They adapted themselves to the situation created by the birth of the Soviet. They were in a minority in the executive committee. From the very first day the contradictions, which were to bring about the October Revolution, were manifest. The war had made the parties unable to reconcile among themselves. With the Revolution, they became enemies.

On Thursday, the 23rd February (8th March) 1917, riots broke out. On the 26th the bloody repression alienated the soldiers from the Government. They neutralised their officers and made common cause with the demonstrators on the 27th. It was the end of Czarism. In its place two powers came into existence: the one, through a sort of *coup d'état*, emanating from the Duma; the other, by the thrust of the revolutionaries, the Soviet of Petrograd. The members of political parties were taken by surprise by the revolution. The socialist parties were divided among themselves on the attitude to be taken in face of the war. Defensists, Internationalists, Defeatists, distrusted and accused each other of betraying either the Revolution, or Russia, or even both at the same time.

On the 24th February strikes and demonstrations attained unprecedented proportions. Non-

plussed by the movement, which they had neither brought about nor foreseen, the leaders were in great confusion. They were persuaded, first of all, that a revolution could not succeed in Russia at that time. Perhaps, they were also ill-informed about the latest writings of Lenin, which showed just the opposite. They under-estimated the strength of the movement, all the more so because it was anonymous and over which they had no control. The Bolshevik leaders, clever in organising the masses, proved themselves to be incapable of taking political initiative without precise instructions.

On the 26th evening a meeting was held at Kerensky's place. Some wanted to go ahead and "take part in the events"; others wanted to wait and see. It was in vain that Soukhanov tried to take up the problem of the government of to-morrow. On the 27th a meeting was held in Room no. 13 of the Palace of Tauride. But already under the name of the "Soviet of Workers", a provisional soviet had issued a proclamation at 3 P.M., inviting all the workers' delegations to the Palace of Tauride at 7 P.M. The provisional soviet instituted a Commission for Supplies and a Military Commission.

The February Revolution differed from the October Revolution by its spontaneousness. The beginnings of the soviet were marked by the imprints of improvisation. It was not the demonstrators who constituted it, but the political prisoners who had just come out of the prisons and who were strangers to the events to which they wanted to give a definite direction.

S. S. Bincpal

Journal Asiatique (Vol. CCXLVIII—Paris)

SANSKRIT FRAGMENTS OF NORTHERN ASIA. BERNARD PAULY

Bernard Pauly offers the public an account and the transcription of the first 25 folios of the Pelliot Ms. of Sanskrit Udānabarga, which he

intends to publish in full. This publication is highly welcome because it is the basic Ms. for all versions of the work, and its history also inspires interest. Discovered in a grotto near Teuen-houang, it is preserved in parts in the Stein collection of the India Office, London, and in the Pelliot collection in the Bibliothèque Nationale of Paris. The popularity of the Udānabarga is borne out by the distribution of the Ms. over a wide region extending from Turfan to Teuen-houang, besides the Tibetan and other bilingual versions which formed the source of our earlier knowledge of this work. It should be borne in mind that the Pali Dhammapada and its Sanskrit equivalent, the Udānabarga, are not the only recensions of the Dhammapada. In 1897, Oldenburg brought out an edition based on the Ms. at St. Petersburg. In 1898 Sénart edited a peculiar Prakrit version, discovered at Khotan, and it was followed by those of Lüders, O. Franke and of B. M. Barua and S. N. Mitra. The eminent philologist J. Bloch maintained that the language in question was some North-Western dialect. Fragments of the document have been published by Pischel, Stein, Lévi and La Vallée Poussin, besides critical studies on it by the two latter in the *Jour. Asi.*, 1912. N. P. Chakravarti published in 1930 the first volume of his proposed complete edition, containing the first 21 chapters except the fourth already published by Lévi. But he did not complete his undertaking. Lüders was engaged in a similar task when death struck the pen off his hands and the last war scattered the materials he had collected. Dr. Bernard of Göttingen University, who is now engaged in completing the project of Lüders has, in the best tradition of disinterested scholarship, helped M. Pauly by placing at his disposal photostatic copies of the documents of Lüders along with transliterations by Bernard himself. By this valued cooperation M. Pauly hopes to recover 95% of the text, which he now proposes to publish serially. The completion of his labours on a book which has engaged the attention of scholars for more than half a century, will remove a deeply felt need on a subject which calls forth arduous toil and sound scholarship.

R. C. Mitra

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THE QUARTERLY REVIEW OF HISTORICAL STUDIES

VOL. I NO. 2

JULY-SEPTEMBER 1961

EDITORIAL

Apology :

We apologise to our readers for the unusual delay in bringing out the present number of the *Review*. We do hope that they will kindly appreciate the special difficulties of a journal of this kind to keep to time schedule. Our experience has shown that it is not at all an easy task to obtain adequate information from Universities about the state of research. As explained in the previous issue, no University publishes a list of students enrolled for research degrees. To compile full lists, we have to depend on the voluntary co-operation of University teachers and research supervisors, who are all busy men and cannot be expected to furnish the required particulars very promptly. Even when the initial difficulty is over and we get the lists, there are still several more periods of waiting to go through before we can hope to receive replies to our questionnaire from research students and summaries of theses from those who have completed their work. Under these circumstances, some delay in bringing out the *Review* is quite unavoidable. We can only hope that we shall have better luck in future, and shall be in a position to keep to time schedule as far as possible.

Institute of Historical Studies :

The Institute of Historical Studies is making good progress, and although established only a few months ago it has already won a recognised position among the great academic institutions of the country. Appreciative comments about the work of the Institute were made by the General President and President of Section I in their Presidential Addresses at the last session of the Indian History Congress held in Delhi in December 1961. Similar comments have also been received from a large number of University teachers and research workers all over the country. It is indeed very flattering for such a young institution, and there is every reason to feel optimistic about its future.

From July to December 1961 the Institute held regular discussion meetings. The main feature of the discussion meetings is that some broad theme of historical methodology is taken up, with a panel of three or four speakers. They speak at successive meetings, each discussing the problem from his particular point of view. The main talk is followed by discussion, which gives an opportunity to young research workers to

exchange ideas and acquire the correct perspective to historical problems. The system has, indeed, worked very successfully. More and more research students are coming to the meetings and contributing to make the Institute a great forum of discussion and exchange of ideas.

The first theme taken up was the *Organisation of Historical Research in Universities*. Four speakers spoke on the systems in Indian, British, American and European Universities. The second theme discussed was the *Problems of Writing Economic History of Modern India*, with a panel of three speakers. The next theme chosen, after the Autumn Vacation, was the *Problems of Writing Social History of Ancient India*, with a panel of four speakers. The standard of the talks and discussions has been quite up to expectations. It would have been very useful if we could publish full accounts of the discussion meetings. Unfortunately, space does not permit it, and we shall, therefore, confine ourselves to publishing only summaries of the main talks. In the present issue the talks on the *Problems of Writing Economic History of Modern India* have been included, and every subsequent issue will similarly cover the theme discussed in the preceding quarter.

For the present the Institute selects speakers from Calcutta only. But it is planned to invite scholars from other research centres also to give talks at the discussion meetings. It is to be hoped that the plan will materialise in the near future, with the expected financial assistance from the Government and some Educational Foundations.

The State of Research :

The present issue gives an account of the state of historical research in three Universities—Patna, Gauhati and Poona. As in the previous issue, we have given a description of the courses of study in History at the three Universities for B.A. Honours and M.A. Examinations, requirements for research degrees, full lists of students enrolled for research degrees during 1956-61 with their subjects of research and names of

Supervisors, lists of Supervisors and their major publications, comments of Supervisors, and summaries of completed theses.

It is interesting to note that, so far as courses of study and requirements for research degrees are concerned, the Universities of Patna and Gauhati are closely modelled on Calcutta, while the University of Poona follows the model of Bombay. The reason can be easily understood. Calcutta and Bombay are the parent Universities in the two regions of India and have naturally influenced the organisation of studies in the daughter Universities.

The University of Patna has two separate Departments, for History and Ancient Indian History and Archaeology. The University of Gauhati has only one Department, with option to students to take up specialised courses within the Department. The University of Poona has three Departments, for History, Ancient Indian Culture, and Archaeology. But from the list of enrolment for research degrees, it seems that either for want of teachers or for want of students no serious research work has yet been started in the Departments of Ancient Indian Culture and Archaeology. However, with the Bhandarkar Oriental Research Institute close by, the prospects of developing studies in Ancient Indian Culture and Archaeology are quite encouraging.

Another interesting thing that has emerged from the particulars about the progress of historical studies supplied by the three Universities is that there is more concentration on regional history. In a way this is both natural and desirable, because material on local history is more readily available and students have the advantage of knowing the local language. But we have to think of it from another point of view too. If there is too much concentration on regional or communal history, there is the risk of developing a parochial outlook and a chauvinistic spirit—a tendency to glorify local heroes or to put a premium on the cultural pattern of a particular region. There is also the risk of losing the proper historical perspective, which can be preserved only when

regional history is put against the background of wider national history. Not that the danger is apparent already, but it is necessary for Universities and Research Centres to be aware of its possibility.

Organisation of Research :

We are glad to note that the University of Patna has introduced a more effective organisation of research than what obtains in most Indian Universities. We quote below a few lines from the comments of Professor R. S. Sharma, Head of the Department of History, Patna University :

"Research students, living at Patna, have to see their Supervisors once a week for an hour, which is provided in the Departmental timetable. Besides receiving individual attention, they are required to attend regular fortnightly research seminars, which are confined only to them and the history teachers of the University. The seminar, now in its fourth year, devotes a full term every year to research methods and problems of interpretation. In the seminar research scholars and teachers read papers in their respective fields to get its guidance on the problems posed by them".

This is as it should be, and we offer our congratulations to the University of Patna.

The replies to our questionnaire from Supervisors and research students bring out the same sort of difficulties and problems as mentioned in our previous issue, namely, inadequate number of research scholarships, lack of linguistic equipment on the part of research students, non-availability of material on other than local history, want of proper library facilities etc. The problems belong fundamentally to two different categories, financial and organisational. The first can be solved only with the help of the U.G.C. and the Union and State Governments. But the solution of the second group of problems depends entirely on the imagination and planning ability of University Professors and other teachers, who must be given full freedom by the adminis-

trative authorities in the matter of organisation of research.

Co-ordination of Research and Courses of Study :

We are glad to know that the Indian History Congress has taken up the task of devising ways and means for co-ordination of research and courses of study in different Universities. At its last session, held in Delhi in December 1961, the Indian History Congress set up a Committee of University Professors and Heads of History Departments to consider the following :

- the existing disparities in the standards of different Indian Universities in relation to the courses of study in History for B.A. and M.A. Examinations and the requirements for Research Degrees ;
- the possibility of co-ordination of the courses of study and research work in different Universities, and the measures best calculated to achieve that objective ; and
- representations to be made for that purpose, through the Indian History Congress, to the Union and State Governments, the U.G.C., the Inter-University Board, the Universities and Research Institutions.

The Committee went into the problems "of the extent and stage of specialised studies, of placing the study of Indian history in its proper Asian and International perspective, of providing facilities for co-ordinated and integrated research at one or more centres, and of avoiding duplication of efforts". It was decided to set up a sub-committee in order to study the problems in detail and to collect necessary information from the various Universities. The sub-committee consists of—Dr. Bisheshwar Prasad (Delhi), Dr. N. K. Sinha (Calcutta), Dr. K. K. Pillai (Madras), Dr. A. L. Srivastava (Agra), Dr. S. Nurul Hasan (Aligarh), Dr. G. M. Moraes (Bombay), Dr. B. P. Sinha (Patna), Dr. V. V. Mirashi (President, Indian

History Congress) and Dr. S. P. Sen (Secretary, Indian History Congress). It is hoped that the sub-committee will complete its investigation within a year and submit its recommendations at the next session of the Indian History Congress.

Exchange of Teachers :

In connection with the attempt to co-ordinate courses of study and research, we venture to suggest that it would be a very useful thing to introduce a regular system of exchange of teachers and research supervisors among Indian Universities. Exchange teachers may work for a period of three months to a year. Such a system will prove of great value to both students and teachers, and will indirectly help the achievement of uniformity of academic standards. The financial problem really does not pose a great hurdle, because at present the scales of salary of Univer-

sity teachers are about the same all over the country. The principal difficulty is to persuade the University authorities to agree to such an innovation. What is required is imagination combined with willingness to accept a necessary and useful change.

Suggestions Welcome :

We very much welcome comments from our readers on any of our special features. We would thank them for offering suggestions to improve the quality of the existing features or to add new ones. We shall be glad to publish all such constructive comments and suggestions. Research students are also welcome to send us their special problems. We undertake to publish them, in the hope that solutions might be forthcoming from some of our readers. We shall be happy if we can help research workers in that way.

DISCUSSION MEETINGS

INSTITUTE OF HISTORICAL STUDIES

Subject : PROBLEMS OF WRITING ECONOMIC HISTORY OF MODERN INDIA.

Speaker : DR. ASHIN DAS GUPTA

This evening I wish to put three related questions for your consideration. I shall, of course, answer them myself and then we shall find out how far we can agree. The questions are : How should we write history ? How should we write economic-social history ? How should we write the economic-social history of Modern India ? I refrain from asking an even more basic question, should we write history at all, because I have a suspicion that, for a complex of reasons fundamentally economic, this audience will answer in a decided affirmative. As it is, the first two queries are basic enough and might even tend to keep the discussion on a general level and not allow it to settle round the third which actually gives us our main business. I shall, therefore, briefly state my conclusion in relation to the first two problems and thus, with the general approach formulated, pass on to consider the last.

Fundamentally all history should be humanist and all historians should develop a theme, or, if you like, tell a story. The point I wish to make can be readily grasped if we consider three books of varied fame and wide dissimilarity : Edward Gibbon's *Decline and Fall of the Roman Empire*, Kosminsky's *Studies in the Agrarian History of England* and Namier's *Structure of Politics at the Accession of George III*. To my mind, compared to Gibbon both Kosminsky and Namier fail to write good history, as Kosminsky chases statistics, oblivious of the human beings his statistics are about, while the microscope of Sir Lewis does not allow his readers even a glance at the trends of the times. Gibbon lives as an incomparable historian, for his characters live with you as

people of flesh and blood, and you watch the Empire collapse as Gibbon sweeps through centuries. You know where you are and what is happening. This is good history.

But at the present day Gibbon, through no fault of his, is not quite good enough. This is principally because since his time research has expanded into a new field to which we refer in cheerful ambiguity as economic-social history. Now, economic history *can* have a simple definition : it tells the life-story of those who are engaged in economic activities in any society. I believe it is essential for historians to keep close to some such definition. This is because quite a different kind of economic history is also possible and, clearly, desirable. This is economic history as seen and written by economists. Economists are interested in the evolution of certain abstract forms, e.g., markets, and from the data brought together by historians they can build up a picture which leads to a better understanding of the past. It is essential for the historians to grasp clearly the significance of this work by the economists, but it is equally essential for them not to attempt this task themselves. There are two very good reasons to justify this prohibition : first, economic history in this sense is wholly abstract and hence dissatisfying, and second, the economists have already developed complicated tools for the manipulation of abstract figures which, as a rule, cannot be put to any good use by a person exclusively trained as a historian. It is also necessary for me to say that I would restrain a historian from writing the second kind of economic history, not because I have any contempt for it, but because I hold it in high regard. It is desirable that this good work be left to those who can do it well. At the same time it is necessary to emphasise that no strict line of demarcation can be drawn between the two kinds of economic history I have mentioned. No historian can write entirely without abstractions, and there is no

reason at all why economists should fight shy of all concrete evidence about human beings. Naturally, this is best left to the good sense of the practitioners.

You will have noticed that in attempting to answer the question, how should we write economic-social history, I have so long concentrated on the concept of economic history. Let us therefore take a brief look at 'social history'. Now, quite frankly, I do not know how to define this term. The way in which it is usually used leads to a concept, curiously comprehensive and intriguingly negative. Obviously everything under the sun can be the subject of the social historian, but it is equally obvious that he cannot afford to develop a theme of, say, political history or constitutional history. In fact the themes of all other recognized kinds of history are excluded from the purview of the social historian. None the less the labours of a social historian are of crucial significance as they reveal depths unsuspected and unplumbed by other historians. This is why I emphasise the overriding importance of economic-social history and would like to maintain that it is a more satisfying type of history writing than strict economic history. Let me put this simply : when you write economic-social history you start to put together the story of a people engaged in the production and distribution of wealth ; then there comes a time when you cannot explain developments which affect your people strictly from their economic activities, and at this point you pass freely to the wider questionings of a social historian. When this job is ably done, we come close to George Macaulay Trevelyan.

It would be good to have the sympathy and sweep of a Trevelyan in the writing of Indian history to-day. These are the qualities which can help us to overcome our basic limitations. As I see it, the limitations are mainly two : first, we are, by and large, alienated from our subject, and second, we have entered a phase of aimless monographs where trees are obscuring the wood. In despondent moments I doubt whether there is a wood. But first let us see what is the purport

of that rather fancy expression : 'alienation from our subject'. Now, the only subject for a writer of the economic-social history of Modern India is the experience of the Indian peoples. You get away from these men and women and you get away from your subject, you are alienated. To a great extent this alienation is a fact about our recent research in this field, and to a great extent this is due to the *kind* of material we are handling and the *way* we are handling them. In recent years some of our ablest work has been done in London. Necessarily, the tendency in this kind of investigation is to concentrate on the makings of English policy and the administrative development of the English Company. I have the greatest admiration for the scholars who are doing this, but it is difficult to admire those who think of this work as contribution to Indian history. This simply is not true. You may know everything about English policy, but this knowledge will tell you nothing about Indian experience. And in books where you are not in touch with Indian experience, you are not studying Indian history. It is less easy to understand why work done in India should suffer from the same limitation. But at bottom the reason is the same. We write our monographs exclusively from English documents, and the whims of English officials become more important than the fate of the Indian peoples. The history of India, however, lies at the opposite end.

The problem then is : how do we get there ? Here, in all humility, I must advocate the virtue of patience in research. It is not true that if you work from English documents you must write about the development of government departments. It is the easiest thing to do, but why must we always take the line of least resistance ? Even from English sources it is possible to tell a very great deal about the Indians if only the researcher is willing to fight with his documents and work in patience. A further route to the opposite end is via sources other than English. Dutch documents, for example, always tell you at length about Indian merchants. Records preserved in Indian temples give you a wholly different world. It is not at all easy to work

with this kind of material, but thanks to them Indian history is still a *possibility*.

Materials, however good, will not by themselves give you the history you seek. They may take you close to the people but what you do, once you are there, is a very different kind of business. You may, for example, write a monograph with no aim other than writing a monograph. When at the close of a laborious decade we put together all such monographs we still do not have a history of modern India. To overcome this particular trouble the only thing to do is to formulate comprehensive hypotheses to explain Indian development. An example will help to make the meaning clear : let us suppose that the trade of the Indian merchants declined during the second half of the eighteenth century and by the beginning of the nineteenth; this trade was with the English. This suggestion *comprehends* all of India and, as such, if you work on this hypothesis concentrating, say, on Gujarat, the monograph you write will not be aimless. Half-a dozen of such studies and we shall understand a stream of Indian experience.

This then is all that we can do at present : to struggle with our documents in patience and to keep the whole of an Indian picture before us as we work in an insignificant corner. Behind this procedure must lie a determination never to get away from the men and women of India, to see their development steadily and to see it as a whole. Out of this work much will emerge for the economist and the anthropologist, for the demographer and the sociologist. They will work on the data they take from us and, in return, give us a more profound understanding of our subject.

* * *

Speaker : DR. NILMANI MUKHERJI

Economic history as a separate discipline did not gain recognition even in the West before the nineties of the last century. In our country this branch of history has received attention only

very recently. It is an encouraging sign that devoted scholars have lately been recruited into research in economic history, and it might be of interest to discuss in broad terms what the methodological approach should be in this expanding field of study.

It cannot possibly be denied that economic history is a borderline subject. A worthwhile study must be of use to economists as well as historians. But in actual practice the historian complains about economists who write economic history that they do not know enough history. Similarly the criticism of economists about economic history written by historians is that it shows a lack of analysis resulting from inadequate drilling in that subject. If this is true of economic histories written in Western countries, it is more so about such attempts made in our own.

Of the scholars working in this field in different research centres of this country only a few have been trained economists. At present, however, people with a good training in economics are evincing more and more interest in the subject. There is perhaps general agreement that stress should be laid on stronger quantitative investigations. Economists with their bag of tools are likely to perform this task better.

Historians should undergo a special training in economics before they are allowed to do research in economic history. A scholar must be trained in economic theory and Western economic history as well as the economic history of the region in which he is especially interested. For scholars doing research in Indian economic history, some knowledge of the economies of other underdeveloped countries might be particularly useful.

Without such a background and equipment, economic history might turn to be merely descriptive and thus show an acute lack of analysis, causation and conclusion. But quantitative investigations are not easy. Only for recent periods quantitative treatment is possible. Thus for all but the most modern period the absence of sta-

tistical material may allow only very rough and uncertain guesses. But even for these periods some structural analysis might be attempted. Even such simple questions regarding the sizes of villages and towns, and the ratio of wage earners in industry at different dates often are not accurately answered.

For handling the records of the economic history of the ancient, medieval and early modern world the training necessary for the general historian might be enough. But when one comes to the study of the most recent history, that of the last hundred years for example, one enters the age of official statistics and of census. For this period perhaps only the statistical method can profitably be employed.

In support of the argument that a knowledge of economics is prerequisite for the writing of economic history, it may be pointed out that one interesting feature of the Company's records in India is the abundance of abstract discussion of economic theory found in them. Trained in Haileybury College under men like Malthus, many of the Company's civil servants were familiar with current economic doctrines. We frequently find Adam Smith and other economists quoted and their doctrines discussed. In order to do justice to this kind of material persons with training in economics will certainly be more competent.

Apart from this desirable training in economics, the economic historian requires special training in his region's socio-cultural history and structure, and he must learn local languages also. Although for writing the economic history of British India, the records are mostly available in English, it is quite evident that a knowledge of local languages will enable him to treat his subject more adequately. The records of the South Indian temples, if studied in this way, are likely to throw interesting light on the agrarian history of the region.

Another discipline that might help the study of economic history is human geography. Geo-

graphical considerations certainly help the study of wider economic history, which would trace the evolution of societies getting their living in particular environments and transforming those environments in the process. Economic history as hitherto written has often suffered from neglect not merely of geographical description but even of essential geographical considerations. Agrarian histories are not wanting which reveal total ignorance of climate and soil. Without understanding the importance of the black soil it is difficult to treat the agrarian history of the Madras Presidency.

Similarly the relation of economic history to social history is very close. One famous historian has even commented that without social history, economic history is barren. Whether one fully agrees with this statement or not, the important bearing of social history on the study of economic history cannot be denied. It is not enough for the economic historian to describe merely the manners, customs, costumes, recreation, ideas and ideals. He should try and analyse the larger social forces which change them.

The economic historian can hardly afford to be ignorant either of non-economic social history or general history. If he is, he will almost certainly mistake the importance of the economic factor in any group of historical factors. In the first quarter of the nineteenth century slavery in Madras was a slowly dying institution. This phenomenon could partly be explained with reference to the introduction of the ryotwari system. This is brought into focus only by a study of the social institutions. Similarly the institution of caste greatly influenced the economic development of India. Mere study of the economic changes may not reveal these aspects. There is great scope for inter-disciplinary co-operation in the field.

* * *

Speaker : DR. BENAY CHOWDHURY :

The nature of economic history should

first defined. My views will be best explained if I state how I differ with Dr. Ashin Das Gupta on this point. According to Dr. Das Gupta there cannot be anything like pure economic history ; it is socio-economic history. Dr. Das Gupta feels himself primarily concerned in the people engaged in economic activities. As for instance, a study of the mercantile community of Malabar would be the proper job of an economic historian ; but the history of Malabar commerce he would leave to the economist.

In defining the scope of economic history in this way, Dr. Das Gupta proposes to study two aspects of economic life, structural and functional, independently and separately. I think the scope of economic history is thus considerably narrowed down. I declare myself against it. I propose to study interpenetration of the structural and the functional at different levels.

Even if a historian is concerned with the life history of the people engaged in economic activities, an understanding of the structural aspect is essential. To understand how the institution of Produce Rent affected the peasants we should know how a particular type of organisation of agricultural production brought this institution into being. To understand how the people fared under a capitalistic mode of production, we should thoroughly know how the means of production were alienated from the producers, how these were concentrated in fewer and fewer hands, how goods were produced as commodities. Without this wider perspective, economic history as a separate discipline loses much of its worth.

A brief survey of the growth of economic history as a distinct branch of study will show that such a distinction as Dr. Das Gupta makes was very seldom suggested. Economic history in its real sense dates from the 17th century. While studying the forces which worked to make a state strong, thinkers of the time were interested in the economic resources of the state. Commerce was the first thing to draw attention. Under the influence of mercantilist theory, studies were made to compare national resources. Very

little interest was shown in the people affected by these economic activities. Adam Smith, who moved far away from mercantilist tradition, made real contributions to the writing of economic history by purely historical chapters in the *Wealth of Nations* (1776) ; but these were structural studies. If we confine our attention to two countries, England and Germany, we find that only a very limited number of socio-economic studies were attempted. In England Eden's *State of the Poor or A History of the Labouring Classes in England from the Conquest to the Present Period* (1797), Toynbee's *Lectures on the Industrial Revolution* (1884) and a few other works deserve mention. From the thirties to sixties of the 19th century, major works on economic history in England were about cotton manufacture, iron trade, corn trade, movement of prices, etc. In the seventies and afterwards, besides significant works on British commerce and industry, there were other works on economic history in its institutional aspects. From the seventies to the nineties, powerful influences in this direction were Stubbs, Seebohm and Maitland. In Germany also different forces were at work from the time of Napoleonic Wars up to Bismarck to encourage studies in economic history. Leaving out some descriptive literature after peasant emancipation, studies in Germany were mostly structural. The influence of the economists who mainly took up research in economic history had much to do with making the studies structural. Economic rivalry between Germany and Great Britain encouraged the historians to write economic history to find out means for Germany to be equal with Great Britain. Studies taken up in this spirit were naturally structural.

I would define economic history as a history of the economic activities of men in a given environment in a process of change. It has two aspects : (a) environmentalised man ; (b) humanised environment. Sometimes the changes are very slow ; sometimes environment triumphs over man. An economic historian should try to explain all these.

My methods of writing economic history are

largely determined by the way I have defined the scope of economic history. I consider chronological and a form of genetic method inadequate. Chronological method is one of locating events in temporal sequence. In economic history, there are not many such "events" to be so located. Economic history unfolds itself as a complex process of interrelation of different forces; development or absence of development depends more on the nature of this interrelatedness than on succession of events in time. Karl Bucher's Stage Scheme (1893), a form of genetic method, according to which there is a succession of stages of economy, like self-sufficient domestic economy, town economy, national economy, is schematic and hence a falsification of history which is a picture of complex growth. Bruno Hildebrand's view of states of economy in history, like natural economy, money economy and credit economy, is equally open to criticism; it ignores other types of economy and infinite variations in the same state of economy.

I think that these difficulties can be avoided to

a great extent if an economic historian sets out with some basic problems :

- (a) To understand the predominant mode of production.
- (b) To relate other types of production to the predominant one, since one type is seldom found in its pure and simple form.
- (c) After understanding the nature of the predominant type of production we are to study the actual historical stage of development of productive forces.
- (d) To understand the nature of the form of labour power.
- (e) To study the existing environment from physical geography to cultural milieu.
- (f) To make some type studies of the effects of this whole process on the people.

COURSES OF STUDY

(a) For B.A. Honours Examination

Patna University

History

- Paper I — History of Modern Europe from 1789.
 Paper II — Constitutional and Economic History of England from 1603.
 Paper III — History of India from the earliest times to 1206 A.D.
 Or
 History of Greece and History of Rome up to the end of the Republic (for those students who offer Ancient Indian History and Culture as a Pass subject and also offer History as another Pass subject).
 Paper IV — Political Science, Comparative Governments and the Constitution of the Republic of India.
 Or
 Ancient Indian Polity (for those students who take up Political Science as a Pass subject and Honours in History).
 Paper V — History of India, 1206 to 1707 A.D.
 Paper VI — Contemporary Asia from the middle of the 19th century (Turkey, Middle East, China and Japan).

Ancient Indian History and Archaeology

- Paper I — Political History of Ancient India up to 1200 A.D.
 Paper II — Ancient Indian Social Institutions.
 Paper III — Outlines of Indian Religion and Philosophy.
 Paper IV — The Mauryan Age.
 Paper V — Indian Archaeology.
 Paper VI — Ancient Indian Polity.

Gauhati University

- Paper I — Indian History.
 Paper II — European History (1500-1789).
 Paper III — European History (1719-1919).
 Paper IV — Economic History of England from the Middle of the Eighteenth Century.
 Paper V — Ancient Indian Civilisation.
 Paper VI — History of Greece to the Death of Alexander the Great.
 Or
 History of Rome to 337 A.D.
 C
 History of the Arabs, 632-1258 A.D.

University of Poona

(a) History

- Paper I — Constitutional History of India (1765 to 1952).
 Paper II — Modern Europe (1789-1947).
 Or

(b) Ancient Indian History and Culture

- Paper I — Religion and Philosophy.
 Paper II — Political, Social and Economic Organization.
 Paper III — Modern India (1713 to 1952).
 Paper IV — Constitutional History of England (1215 to 1950).

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- Paper V — Modern World (1850 to 1947).
 Paper VI — A short period of Indian History, to be prescribed from time to time (for 1960-1962. "Shivaji and His Times").

(b) For M.A. Examination

Patna University*History*

- Paper I — Ancient World from 3,000 B.C. to 600 B.C. (Egypt, Mesopotamia, China and Greece).
 Paper II — Mediaeval World from 600 A.D. to 1273 A.D.
 Paper III — Modern World from 1900 A.D.
 Paper IV — History of Political Thought (Confucius, Plato, Aristotle, Kautilya, Machiavelli, Hobbes, Locke, Rousseau, Idealists, Utilitarians, Socialism, Communism, Fascism and Gandhism).
 Paper V — Political Institutions of Modern England from 1688 and Selected Constitutions (U.S.A., U.S.S.R., Canada and Switzerland).

For Papers VI, VII, VIII : one of the following groups of three papers each :

GROUP A (Ancient India)

- Paper VI — Political History of Northern India from 322 B.C. to 600 A.D.
 Paper VII — Social Institutions and Economic Conditions from 600 B.C. to 500 A.D.
 Paper VIII — Political Thought and Administration in Ancient India.

GROUP B (Medieval India)

- Paper VI — Political History of India from 1206 A.D. to 1605 A.D.
 Paper VII — Society and Culture from 1000 A.D. to 1565 A.D.
 Paper VIII — Economic Life and Administration from 1526 A.D. to 1707 A.D.

GROUP C (Modern India)

- Paper VI — Political History of India from 1757 to 1857 A.D.
 Paper VII — Economic Life, Society and Culture from 1757 A.D. to the present day.
 Paper VIII — Administration and Constitution.

GROUP D (International Affairs)

- Paper VI — History of International Law, from Grotius to the present day.
 Paper VII — International Organisation from 1815 A.D. to the present day, with special reference to the League of Nations and the U.N.O.
 Paper VIII — India and the Modern World from 1740 A.D. to the present day.

Ancient Indian History and Archaeology

- Paper I — Political and Cultural History of India down to 319 A.D.
 Paper II — Political and Cultural History of India from 319 to 647 A.D. and of Madhyadesa from 647 to 1000 A.D.
 Paper III — Early Indian Epigraphy.
 Paper IV — Ancient Indian Numismatics.

Papers V to VIII — To be chosen either from Group A or from any two other Groups.

GROUP A (Archaeology)

- Paper I — History, Scope and Technique of the Science of Archaeology.
 Paper II — Pre-History, Pottery and Conservation.
 Paper III — Ancient Indian Art, Iconography and Architecture.
 Paper IV — Practical.

GROUP B

- Paper I — Social and Economic Organisations of Ancient India.
 Paper II — Ancient Indian Political Theories and Administration.

GROUP C

- Paper I — Ancient Indian Architecture.
 Paper II — Ancient Indian Art and Iconography.

GROUP D

- Paper I — Indian Colonial and Cultural Expansion in South East Asia.
 Paper II — Indian Cultural Expansion in East Asia, Central Asia and West Asia.

GROUP E (Religion and Philosophy)

- Paper I — Vedic, Upanishadic, Vaishnavism and Saivism.
 Paper II — Buddhism and Jainism.

Gauhati University*History*

- Paper I — Political History of Ancient India, 600 B.C.-1014 A.D.
 Paper II — History of Political Thought.
 Papers III & IV — Modern European History, 1815-1919.
 Paper V — First Half : Selected Period of the History of Assam, (1) Early Period ; (2) Mediaeval and Modern Period. Second Half : Essay.

GROUP A

- Paper VI — General History of the Far East from 1500 to 1919.
 Or
 Ancient History of the Near East.
 Paper VII — History of the United States of America, 1783-1917.
 Or
 Comparative Government.
 Paper VIII — Constitutional History of England, with special reference to the period from 1485.
 Or
 Constitutional History of India, 1793-1950.

GROUP B

- Paper VI — Modern Indian History, 1757-1919.
 Or
 Ancient History of the Near East (as for GROUP A).
 Papers VII & VIII — Ancient Indian Culture.

University of Poona*History*

- Paper I — Constitutional History of England (to be studied along with cases and statutes).
 Paper II — Political Thought and Public Administration in Ancient India.
 Paper III — Modern World 1870-1939.
 Paper IV — Special Period of History (For 1961-63—European History : 1815-1870).

Two papers from Papers I to IV and two from Papers V to VIII to be offered.

- Paper I — Political History of India, from 320 B.C. to 648 A.D.
- Paper II — Mughal Period of Indian History, from 1526 to 1707.
- Paper III — Maratha Period of Indian History, from Shivaji to Madhavrao Peshwa I.
- Paper IV — British Period of Indian History, from 1858 to 1947.
- Paper V — A Century of Asian History, from the Middle of the 19th Century.
- Paper VI — International Relations, from 1870 to 1945.
- Paper VII — Ancient Greece to the death of Alexander the Great.
- Paper VIII — Historiography.

Ancient Indian Culture

- Paper I — Section I : Mesopotamia, Egypt and Crete : Pre-historic Period.
- Paper II — Section II: Pre-history and early history of India up to 320 B.C.
- Paper III — History of India from 320 B.C. to 1000 A.D.
- Paper IV — Social and Economic Life and Organisation of India up to 1000 A.D.
- Paper V — Religion and Philosophy in India till about 1000 A.D.
- Papers V to VIII — Any one of the following groups :—

GROUP—I

- Paper I — Literary History of India up to 1000 A.D.
- Paper II — Architecture, Sculpture and Painting upto 1000 A.D.
- Paper III — Iconography (Section I) and Numismatics (Section II) up to 1000 A.D.
- Paper IV — Palaeography, Epigraphy up to 1000 A.D.

GROUP—II

- Paper I — Literary History of India up to 1000 A.D.
- Paper II — Political Thought and Organization up to 1000 A.D.
- Paper III — Six Darshans.
- Paper IV — Buddhism and Jainism.

Archaeology

- Paper I — Pre-History, with special reference to India, Asia and Europe.
- Paper II — History of India (Broad outline up to 1800 A.D.).
- Paper III — Social and Religious Institutions (up to 1200 A.D.).
- Paper IV — Palaeography and Epigraphy (up to 1200 A.D.).
- Paper V — Iconography and Numismatics (up to 1200 A.D.).
- Paper VI — Architecture, Sculpture and Painting (up to 1800 A.D.).
- Paper VII — Technology, including Archaeological Techniques, Photography, Surveying, Draftsmanship and Preservation of Antiquities.
- Paper VIII — Excavations and Explorations (in India and abroad).

(c) Rules for Research Degrees*

Patna University

(Ph.D. Examination)

- I. Any holder of the Master's degree of the Patna University or of any other recognised University may offer himself as a candidate for the Ph.D. degree in the Faculty at any time not less than two academic years from the date when he passed the examination for the Master's degree in the Faculty. Admission to the Ph.D. course is subject to proper scrutiny and test in the manner prescribed by the Academic Council :

Provided that no such candidate, if he was not placed either in the first or second class at the examination for the Master's degree, shall be admitted to the Ph.D. course without the special permission of the Academic Council.

- II. Every such candidate shall be required before offering himself for examination, to work for not less than two aca-

*Summarised from Official Regulations

ademic years or six terms under the guidance of a Supervisor who shall be a teacher of the University approved for this purpose by the Faculty concerned subject to the approval of the Academic Council :

Provided that a holder of the Master's degree of the Patna University, if necessary, may be allowed by the Faculty concerned, subject to the approval of the Academic Council, to work in a recognised institute or any other University or in any other institution or establishment for a period of four terms. But he must work in the Patna University in his first and the last terms.

Provided further that a holder of the Master's degree of another University may be allowed to work in a recognised institute or any other University or institute or establishment for not more than two terms.

Provided also that a teacher of the University who has taught for five years in this University can submit his thesis without working under any Supervisor.

- III. Every candidate for the Ph.D. degree will be required to get himself registered as a Ph.D. student and also get the subject of research approved by the Faculty concerned, subject to the approval of the Academic Council. Retrospective registration upto six terms may be made in case of teachers of at least two years' standing in the University, and up to three terms in case of other candidates working in the Patna University as research students.

Change of either the subject of the thesis or the supervisor can only be done with the express permission of the Academic Council on the recommendation of the Faculty.

Every candidate will be required to present himself for examination not later than four academic years after registration, provided that a teacher of the University may be permitted to present himself for the examination not later than six academic years after registration.

- IV. A candidate for the Ph.D. degree shall be required to submit a thesis, and if the thesis is approved, to sit for a *viva voce* examination. He may also be required to sit at a written or practical examination or both, if so required by the Examiners.

Every candidate, on completion of his work, shall submit three typewritten or printed copies of his thesis, together with a summary, indicating in particular the nature and extent of his own contribution to the advancement of knowledge in his subject.

He must also submit a certificate from his Supervisor that he has worked satisfactorily for the requisite number of terms and that the thesis embodies his own work.

- V. The thesis must show evidence of the candidate's own work, whether based on the discovery of new facts which the candidate has himself observed or of new relations of facts observed by others, whether constituting an exhaustive study and criticism of the published works of others, or otherwise forming a valuable contribution to the literature of the subject dealt with or tending generally to the advancement of knowledge.

- VI. The thesis submitted by the candidate shall be referred by the Examination Board to a Board of three Examiners who shall be appointed by the Examination Board out of a panel of five names to be submitted by the Supervisor through the Board of Moderators for the Master's Examination in the subject concerned. In case of teachers where no Supervisor has been appointed, the Board of Moderators for the Master's examination in the subject concerned should suggest this panel to the Examination Board. The Supervisor shall be one of the examiners, if not ineligible in the opinion of the Examination Board, and two other examiners shall be from other Universities.

The Board of Examiners shall report to the Examination Board the result of the examination of the thesis, of the written examination, if held, and of the *viva voce* examination. The candidate shall be eligible for the award of the degree on the recommendation of the majority of examiners in the Board.

(D.Litt. Examination)

- I. Any Master of Arts of the University of Patna, who was placed in either the First or Second class at the examination for the Master's degree or any person who holds the degree of Ph.D. in Arts of the University of Patna, may, at any time not less than five years in the case of the former and three years in the case of the latter from the date when he passed the examination for such degree, offer himself as a candidate for the degree of Doctor of Literature.

Any person, who holds the degree of Master of Arts from another University, may, if he was placed in either the

First or the Second class at the examination for such degree, offer himself as a candidate for the Degree of Doctor of Literature, provided that—

- (a) he is permanently resident in the Province of Bihar, and
- (b) not less than five years have elapsed since he passed the examination for such degree.

Any person who holds the degree of Master of Arts from the University of Patna, or from another University, may, at any time not less than five years after the date on which he passed the examination for such degree, offer himself as a candidate for the degree of Doctor of Literature, if for not less than three years he has worked in the province of Bihar as a University Professor, Assistant Professor or Reader, or as a member of the teaching staff of a College.

- II. A candidate for the Doctor's degree in Literature shall be required to submit a thesis and, if the thesis is approved, to sit for a written examination and to submit to an oral test on the thesis and on the special subject which he offers :

Provided that if the Board of Examiners considers that the thesis and any original contribution of the candidate to the advancement of knowledge is, generally or specifically, of such special excellence as to justify the exemption of the candidate from the written examination, they shall submit a report to that effect to the Syndicate, and the Syndicate may, on receipt of such report, exempt such candidate from the written examination.

Every candidate for the Doctor's degree in Literature shall state in his application the special subject, upon a knowledge of which he rests his qualifications for the Doctorate, and shall with his application transmit three copies, printed or type-written, of a thesis on the same.

A candidate may also forward with his application three printed copies of any original contribution to the advancement of the special subject which he offers or any cognate subject, which he may have published independently or conjointly, and upon which he relies in support of his candidature.

The thesis shall :

- (a) be composed upon some special portion of the subject stated in the candidate's application,
- (b) embody the result of research, and
- (c) show evidence of the candidate's own work, whether based on the discovery of new facts which the candidate has himself observed, or of new relations of facts observed by others, whether constituting an exhaustive study and criticism of the published works of others, or otherwise forming a valuable contribution to the literature of the subject dealt with or tending generally to the advancement of knowledge.

A candidate shall indicate generally in the preface to his thesis and specially in notes :

- (a) the source from which his information is taken,
- (b) the extent to which he has availed himself of the work of others and the portion of the thesis which he claims to be original,
- (c) whether his research has been conducted independently, under advice, or in co-operation with others, and
- (d) in what respects his investigations appear to him to tend to the advancement of knowledge.

The thesis for the degree of Doctor of Literature shall be of a distinctly higher standard than that for the Ph.D. degree.

- V. The thesis and the original contribution, if any, submitted by the candidate shall be referred by the Syndicate to a Board of three examiners.

If the thesis of a candidate is approved by the Board, he shall, unless exempted, be required to submit to a written examination.

The written examination shall consist of two papers of three hours each, one upon the special subject mentioned in the application of the candidate and the other upon the subject of his thesis.

The candidate shall also be required by the Board to appear before them to be tested orally with reference to the thesis and the special subject which he offers.

- VI. The Board shall report to the Syndicate the result of their examination of the thesis and of the written and oral examination of the candidate.

If the Syndicate, after considering the report of the Board, are satisfied that the candidate is worthy of the degree of Doctor of Literature, they shall cause his name to be published with the subject of his thesis and the title of his published contribution, if any, to the advancement of knowledge.

The thesis of every successful candidate shall be published by the University.

- VII. If, in the case of a candidate for the degree of Doctor of Literature, the Board make a recommendation that, although his thesis does not satisfy the standard required for the said degree, it is definitely of the standard for the degree of Ph.D. in Arts, the Syndicate, after considering such recommendation, may order that the candidate be required to submit to a written examination and also to appear before the Board to be tested orally with reference to the thesis and the special subject which he offers.

The written examination shall be of three hours' duration and shall be upon the subject of his thesis.

The Board shall report to the Syndicate the result of the written and oral examinations.

If the Syndicate, after considering the report of the Board, are satisfied that the candidate is worthy of the degree of Ph.D. in Arts, they shall cause his name to be published with the subject of his thesis.

University of Gauhati

(D.Phil. Examination)

- I. Any Master of Arts of the University of Gauhati or any Master of Arts of any other University recognized by the University of Gauhati may apply to the Registrar for registration for the D.Phil. Degree in the subject in which he has obtained the Degree of Master of Arts or in an allied subject.

The applicant shall state in the application for registration his qualifications and indicate the subject which he proposes to investigate. The application must be supported by a certificate from a teacher recognized by the University for this purpose, under whose guidance he intends to carry on his research. The Executive Council may exempt a candidate from production of the certificate in special cases.

- II. Every application shall be placed before a D.Phil. Degree Committee, consisting of the Vice-Chancellor, the Dean of the Faculty concerned, Head of the Department in the particular subject, and two experts in the subject to be appointed by the Executive Council. The Executive Council will grant the application for registration for the D.Phil. Degree after considering the recommendation of the D.Phil. Degree Committee.

On his application being granted by the Executive Council, the applicant shall be registered and shall work for two years under a teacher recognized by the University for the purpose and prepare a thesis for the Degree. He may, not later than one year after his registration, be permitted to change the subject or scope of his research with the approval of the D.Phil. Degree Committee.

- III. The candidate for the D.Phil. Degree shall submit three type-written or printed copies of his thesis embodying the results of research and affording evidence of originality shown by him by the discovery of new facts or by a critical survey of facts or relations between facts discovered by others.

The candidate must produce along with the thesis a certificate from the teacher under whom he has worked, stating that he had fulfilled the requirements relating to the nature and prescribed period of research work.

Notwithstanding anything contained above, the Executive Council may, in special cases, after considering the recommendation of the D.Phil. Degree Committee permit a candidate for the D.Phil. Degree to submit a thesis prepared independently or under the guidance of a person having special knowledge in the subject, provided that the candidate concerned has carried on research work for a period of at least two years after he has passed the M.A. Examination.

The candidate may also submit in support of his thesis the contents of any work he may have previously published, but he shall not submit as his thesis any work for which a degree or distinction has been conferred on him in this or any other University. He will not, however, be precluded from incorporating any such work in a thesis covering a wider field, provided he indicates in a written statement the work so incorporated.

- IV. After considering the recommendation of the D.Phil. Degree Committee, the Executive Council shall refer the thesis to a Board of three examiners including the teacher, if any, under whom the candidate has worked.

If the thesis is approved by the Board of Examiners, they will furnish the Executive Council with a report indicating in what respects the thesis affords evidence of originality.

After the thesis has been approved by the Board of Examiners, the candidate shall be asked to appear at an oral examination, in respect of the subject of his thesis to be held by at least two examiners of whom the teacher, if any, under whom he worked will ordinarily be one.

The examiners may also ask questions beyond the subject of the thesis in order to satisfy themselves that the candidate has adequate knowledge of the particular branch of Arts on which he has submitted his thesis.

If the examiners are satisfied with the oral examination, they shall submit a report to the Executive Council approving the work of the candidate.

If the candidate fails to satisfy the examiners at the oral examination, the Executive Council may, on the recommendation of the examiners, permit him to appear again at the oral examination after six months but within a period not exceeding one year following the date of his failure.

If the Executive Council, after considering the report of the examiners, is satisfied that the candidate is worthy of the Degree of D.Phil., they shall cause his name to be published with the title of the subject of his thesis.

- V. Notwithstanding anything contained in the above regulations, if the thesis of a candidate, originally presented for admission to the D.Litt. Degree, is not recommended by the Board of Examiners concerned but is on the other hand adjudged by them to be of sufficient merit to justify his admission to the D.Phil. Degree, the thesis shall, if the candidate so elects, be deemed to be a thesis presented and approved for the D.Phil. Degree. Such a candidate shall, unless specially exempted by the Executive Council on the recommendation of the Board of Examiners, be asked to appear at an oral examination, to be conducted by a Board of Examiners to be specially constituted by the Executive Council for the purpose. The examiners may ask questions beyond the range of the subject of his thesis.

(D.Litt. Examination)

- I. Any Master of Arts of the University of Gauhati may offer himself as a candidate for the Degree of Doctor of Literature provided three years have elapsed from the time when he passed the examination.
- II. Every candidate shall state in his application the special subject for the Degree of Master of Arts, upon a knowledge of which he rests his qualification for the Doctorate, and shall with the application transmit three copies, printed or type-written, of a thesis that he has composed upon some special portion of the subject so stated, embodying the result of research, or showing evidence of his own work, whether based on the discovery of new facts observed by himself, or of new relations of facts observed by others, whether constituting an exhaustive study and criticism of the published work of others, or otherwise forming a valuable contribution to the literature of the subject dealt with or tending generally to the advancement of knowledge. The candidate shall indicate, generally in a preface to his thesis and specially in notes, the sources from which his information is taken, the extent to which he has availed himself of the work of others, and the portions of the thesis which he claims as original; he shall further state whether his research has been conducted independently, under advice, or in co-operation with others, and in what respects his investigations appear to him to tend to the advancement of knowledge.
- III. Every candidate may also forward with his application three printed copies of any original contribution or contributions to the advancement of the special subject professed by him, or of any cognate subject, which may have been published by him independently or conjointly, and upon which he relies in support of his candidature.
- IV. The thesis shall be referred by the Executive Council to a Board of three Examiners.

If the thesis is approved by the Board and if the candidate has obtained a First Class at the examination for the Degree of Master of Arts, he shall not be required to sit for any further written examination; but he may be required by the Board, at their discretion, to appear before them to be tested orally, with reference to the thesis and the special subject selected by him. The Board shall report to the Executive Council, the result of the examination of the thesis and of the oral examination, and if the Executive Council, upon their report, consider the candidate worthy of the Degree of Doctor of Literature, they shall cause his name to be published, with the subject of his thesis, and the titles of his published contributions, if any, to the advancement of knowledge.

- V. If the candidate is a person who has obtained a Second or a Third Class at the examination for the Degree of Master of Arts, and if his thesis is approved by the Board, he shall be required to sit for a written examination.

Two papers of three hours each shall be set, one upon the special subject mentioned in the application of the candidate, and the other upon the subject of the thesis. The candidate may also be required by the Board, at their discretion, to appear before them to be tested orally with reference to the thesis and the special subject professed by him.

- VI. In the case of a candidate obtaining a Second Class at the examination for the Degree of Master of Arts and falling under the preceding section, if the Board upon an examination of his thesis and of his original contribution or contributions to the advancement of knowledge, if any, hold the same to be generally or specially of such special excellence as to justify the exemption of the candidate from the written examination, he may be so exempted by the Executive Council, provided that the report of the Board shall set forth the fact and the grounds of such exemption.

University of Poona

(Ph.D. Examination)

- I. Any Bachelor of Arts or Master of Arts of the University of Poona or of any other University recognised by the University of Poona for the purpose is eligible for registration as a Ph.D. candidate. Persons holding the M.A. Degree of any University, who have been working for not less than three years as Lecturers or Professors in a College affiliated to the University of Poona, are also eligible.
- II. A candidate for the Degree of Ph.D. must have worked for the necessary period under the guidance of a University teacher. For Bachelors in the Faculty of Arts, this period shall be three academic or calendar years, and for Masters in Arts, one academic or calendar year, if the Master's Degree has been obtained wholly by research, or two academic or calendar years if wholly or partly obtained by papers in the same subject.
- III. Students must submit their thesis within two years after the completion of the minimum prescribed period of study. No student shall be permitted to submit his thesis after the lapse of the said period of two years without the special permission of the Board of University Teaching, granted on the recommendation of the guiding teacher.
- IV. Any person who is employed in a Research Institute not recognised by the University as a research centre for the subject, may, however, be permitted to submit his thesis for Ph.D. on the same conditions as laid down above, provided facilities for research exist in the institution for the subject. This research work may be done under the guidance of a guide or independently.
No candidate shall be permitted to appear for the Ph.D. Degree in a Faculty different from the one in which he has obtained his Bachelor's or Master's Degree.
- V. No candidate shall be registered for a Master's Degree and Ph.D. simultaneously, provided always that a candidate who is registered for a Master's Degree by research may be permitted, on the recommendation of the University teacher guiding his studies, to submit a thesis for the Ph.D. Degree not less than three academic or calendar years from the date of his registration for the Master's Degree in the case of Bachelors in the Faculty of Arts. A candidate who has submitted his thesis for a Master's Degree shall be permitted to register his name as a candidate for the Ph.D. Degree, provided that such registration shall have effect only if the Master's Degree is conferred on him before he submits his thesis for the Ph.D. Degree.
- VI. A candidate will not be permitted to submit as his thesis, a thesis for which a Degree has been conferred on him in this or in any other University; but a candidate shall not be precluded from incorporating work which he has already submitted for a Degree in this or in any other University in a thesis covering a wider field, provided that he shall indicate in a written statement accompanying the thesis any work which has been so incorporated.
- VII. Each candidate for the Degree shall send four type-written or printed copies of his thesis embodying the results of his research and stating whether the work is based on the discovery of new facts by the candidate or of new relations of facts observed by others, and how the work tends to the general advancement of knowledge. The candidate shall further forward a statement indicating the sources from which his information has been derived and the extent to which he has based his work on the work of others, and shall indicate which portion or portions of his thesis he claims as original. Where a candidate presents a joint work, he shall clearly state the portion which is his own contribution as distinguished from the portion contributed by his collaborator. This statement shall be certified as correct by the University teacher, as well as the candidate. The candidate may also forward with his application four copies of any original contribution or contributions to the advancement of knowledge on the

subject selected by him for his thesis or any cognate subject published by him independently or jointly with others upon which he relies in support of his candidature.

Two months before submitting the thesis the candidate shall forward to the Registrar through his University Professor or University Teacher and through the Head of the Institution where he is working two copies of the statement giving the title and synopsis of the thesis. Thesis may be submitted through the Head of the Institution where he is working any time during the year.

- VIII. The Academic Council, having before it the suggestion or suggestions of the appropriate Board of Studies, shall recommend to the Executive Council, the names of three Referees, one of whom shall be the University teacher, who has guided the candidate's work. When the Executive Council have appointed the Referees, the Registrar shall forward the thesis to them. The Referees shall send their report within a period of four months from the receipt of the thesis. The report of the Referees shall be final, if unanimous. In the event of a difference the Executive Council shall accept the report of the majority.

In the case of candidates, who are working independently, the Board of Studies shall suggest to the Academic Council the names of three Referees, one of whom shall be a University teacher, who shall be an internal Referee and two external Referees.

- IX. The lower Master's Degree may be conferred on a candidate for the Ph.D. Degree in the Faculty of Arts, whose work, in the opinion of the Referee, is not worthy of the Degree of Ph.D., but is of a sufficient degree of merit to justify the award of such lower Master's Degree, provided the candidate does not already hold a Master's Degree.

ENROLMENT FOR RESEARCH DEGREES (1956-61)

University of Patna :

Name	Subject	Supervisor
*Qeyamuddin Ahmad	The Wahabi Movement in Bihar	Dr. K. K. Datta
Hasan Nishat Ansari	Bihar under Turkish Rule (1206-1413)	Dr. R. S. Sharma
Brahmdeo Prasad Ambastha	Bihar in the Age of Great Mughals	Dr. K. K. Datta
Miss Bharati Bhaduri	History of Female Education in the 19th century	Dr. Bimla Prasad
Vijoy Chandra Prasad Choudhary	Internal Administration of Lord Lytton	Dr. K. K. Datta
Tara Prasad Lal Das	Indo-Nepalese Relations (1767-1857)	Dr. K. K. Datta
*Jata Shankar Jha	Education in Bihar in the 19th Century	Dr. K. K. Datta
Aditya Prasad Jha	Criminal Administration in Bihar, 1793-1861	Dr. K. K. Datta
Mrs. Suvira Jaiswal	Vaishnavism in Northern India (200 B.C.-500 A.D.)	Dr. R. S. Sharma
Dwijendra Narayan Jha	Revenue System in Post-Maurya and Gupta Times	Dr. Yogendra Mishra
Ansuman Mukherjee	History of Oudh (1801-1856)	Dr. K. K. Datta
Parmanand Singh Madan	Land Revenue Administration and Agrarian Problem in Bihar (1793-1850)	Dr. K. K. Datta
*Shree Govind Mishra	History of Bihar (1745-1765)	Dr. K. K. Datta
Bambahadur Mishra	Cultural History from the Agni Purana	Dr. R. S. Sharma
Jadunandan Prasad	History of Santhal Parganas (1885-1900)	Dr. K. K. Datta
Shushil Madhava Pathak	Society and Polity in Northern India in the Post-Maurya period (c. 200 B.C.-200 A.D.)	Dr. R. S. Sharma
Ved Prakash	The Sikhs in Bihar	Dr. K. K. Datta
Madhur Mohan Prasad	History of Education in Bihar (1854-1904)	Dr. Bimla Prasad
Sita Ram Singh	Nationalism and Social Reform in India (1883-1933)	Dr. K. K. Datta
Chandrashekhar Pd. Singh	Saivism in North-Eastern India (400-800 A.D.)	Dr. R. S. Sharma
Ayodhya Pd. Shah	Aspects of Life in Mediaeval India	Dr. R. S. Sharma
Birendra Kumar Singh	Early History of Nepal (350-880 A.D.)	Dr. K. K. Datta
Phanindra Nath Ojha	Social Life in Northern India (1556-1707)	No Supervisor
*Yogendra Mishra	History of Videha and Vaisali	
Sachidanand Sahay	Costume, Coiffure and Ornaments of N.E. India, with a special reference to Bihar, from 325 B.C. to 1200 A.D.	Dr. B. P. Sinha
Bhagwant Sahay	Iconography of Some Important Minor Hindu and Buddhist Deities of Northern India	Dr. B. P. Sinha
Shrimati Sushil Malti Devi	Economic Conditions of Northern India from 750 to 1200 A.D.	Dr. B. P. Sinha
Chandra Mauleshwari Nandan Sahay	The Origin and Development of Mathura Art	Dr. B. P. Sinha
Sureswaranand	Prehistory and Protohistory of South Bihar	Dr. B. P. Sinha
Nigamanand Kumar	Judicial Administration in Ancient India	Dr. B. P. Sinha
Srimati Ramola Mukherji	Political and Cultural History of Bihar from 1000 to 1200 A.D.	Dr. B. P. Sinha
*Madan Mohan Singh	Social, Religious and Economic history of Bihar from 600 to 325 B.C.	
*Bhagwati Saran Verma	Social, Religious, Economic and Literary Conditions of Bihar from 319 to 1000 A.D.	
*Hariskisore Prasad	Political, Social and Religious History of Bihar from 185 B.C. to 419 A.D.	Dr. A. S. Altekar

University of Gauhati

*Shrimati Lakshmi Devi	Relations of the Ahom Kings with the Tribal Peoples of Assam	Shri S. Bhattacharyya
*Padmeswar Gogoi	The Tai and Tai Kingdom in Assam (A Political Study)	Dr. Pratap Ch. Chaudhury

*Asterisks indicate completed theses.

Name	Subject	Supervisor
Mihir Kumar Barua Kokil Bezbarua	A History of the British Rule in Assam (1826-1858) Political and Cultural Life under the Koch Kings of Kamarupa	Dr. Pratap Ch. Chaudhury Dr. Pratap Ch. Chaudhury
*Hamlet Barch *H. V. Srinivasa Murthi	The Origin and History of the Khasi People Vaisnavism of Sankaradeva and Ramanuja	Dr. Pratap Ch. Chaudhury Dr. B. K. Barua
University of Poona		
S. R. Phadke K. Sripathy Sastry	Maratha-Mughal Relations between 1707 and 1760 Non-official Indian Members in the Imperial Legis- lative Council from 1893 to 1921	Shri G. H. Khare Dr. Sriram Sharma
M. B. Lonkar G. T. Kulkarni	Not finalised Not finalised	Shri G. H. Khare Shri G. H. Khare
University of Bombay—(Supplementary List)		
	The first list was published in Vol. I, No. 1	
*Pereira, Jose Vicente	The influence of Saivism on the Cave-Temples of Western India	Dr. L. B. Keny
Hariharan, K. V.	Seafaring in the Protohistoric Period of Indian History (with reference to the Western Coast of India)	"
Josh, P. S.	Ahimsa in Ancient India as seen in the State and Government affairs	"
Bhagat, M. G.	The Origin and Development of Asceticism in Ancient India	"
Kulkarni, (Kum.) Indu V.	Cultural History of Early Mediaeval India as depic- ted in Sanskrit and Prakrit Sources	"
Chandra, Pramod	Early Indian Sculpture from the 3rd century B.C. to 3rd century A.D., excluding the Gandhara School	"
Bhathena, (Kum.) Dinoo R.	The Role of Lawgivers in the Ancient Indian Social and Political Thought	"
Bhesania, (Kum.) Freney P.	Ramayana—A Critical Estimate	"
Emani, V.	Life and Culture under the Satavahanas	"
Gajjar, Irene	Cultural contacts of Ancient India	"

SUPERVISION OF RESEARCH WORK

Recognised Supervisors

Dr. K. K. Datta, M.A., Ph.D.
Professor S. H. Askari, M.A., B.L.
Dr. Yogendra Mishra, M.A., Ph.D.
Dr. Bimla Prasad, M.A., Ph.D.
Professor R. S. Sharma, M.A., Ph.D.
Dr. B. P. Sinha, M.A., Ph.D.
Dr. Basudeva Upadhyay, M.A., Ph.D.

Major Publications

University of Patna

Bengal Subah, Vol. I; History of Freedom Movement in Bihar,
3 Vols.; Santal Insurrection; Alivardi and his Times.
Articles on Sufism and Muslim Bihar.
History of Vaisali.
Origins of the Indian Foreign Policy.
Sudras in Ancient India; Aspects of Political Ideas and Institutions
in Ancient India.
Decline of the Kingdom of Magadha (Cir. 455-1000 A.D.), Bhara-
tiya Kala Me Bihar Ki Dan (in Hindi).
A Study of Ancient Indian Inscriptions; Socio-Religious Condi-
tion of North India (700-1200 A.D.).

University of Poona

Aitihashik Lekha Sangraha Series. (Edition of Marathi Papers).

University of Gauhati

A Cultural History of Assam; Early Geography of Assam;
Studies in Early Assamese Literature; History of Assamese Litera-
ture; Sankaradeva: Vaisnava Saint of Assam.
History and Civilisation of Assam.
Paintings of Assam; Sankaradeva and his Predecessors.
History of Assamese Literature (in Assamese).
A Hundred Years of Local Self-Government in the Andhra and
Madras States.

Comments by Supervisors:

Professor R. S. SHARMA, Department of History,
Patna University—

Although the Department of History, Patna University, teaches the history of all important countries, it provides facilities for research only in the history of India and Nepal. At present research is being carried on in all the three periods of Indian history—ancient, medieval and modern—mainly on social, economic, cultural, administrative and diplomatic history. Research students, living at Patna, have to see their Supervisors once a week for an hour, which is provided in the Departmental time-table. Besides receiving individual attention, they are required to attend regular fortnightly research seminars, which are

confined only to them and the history teachers of the University. The seminar, now in its fourth year, devotes a full term every year to research methods and problems of interpretation. In the seminar research scholars and teachers read papers in their respective fields to get its guidance on the problems posed by them.

We have competent Supervisors in all branches of Indian history to guide the students. So far the quality of students, who have enrolled themselves for Ph.D., has not been bad. But their linguistic equipment is rather poor, for most of their energy is taken up in learning English.

As regards the availability of material, students working on the ancient period can get here three-fourths of their material, for the Bihar Research Society has a fairly good collection of books.

But better facilities exist for those working on the medieval period. The Oriental Public (Khuda-bakhsh) Library contains a splendid collection of Persian and Arabic manuscripts, which are supplemented by those collected by the Patna University Library. The students working on the modern period have to restrict themselves mainly to subjects relating to Bihar, on the basis of records in the Central Archives at Patna.

We badly need here a good reference library, where, after having collected their material, students can sit and write their theses. For using libraries outside Patna research scholars should be helped with suitable grants. It would be a great help if microfilms of records relating to the subjects taken up by the students on the modern period are procured and gradually a record-library for all-India problems built up. We also want facilities for obtaining some published books from libraries outside Patna.

The University should have certain wholetime proficient teachers in Chinese, Japanese, Greek, Latin, Russian, etc., so that they can help students of history and other subjects with translation. Books on Indian history in languages other than English, particularly Japanese, German and Russian, have to be made available. We may also think of the desirability of exchange between the Supervisors and research students of various Universities.

Professor B. P. SINHA, Department of Ancient Indian History and Archaeology, Patna University—

The state of historical research in Patna University is quite satisfactory. The Departments of History and Ancient Indian History and Archaeology have fortunately on the staffs successful research workers and the pursuits of research are carried on with much enthusiasm. Fortunately, in all the branches of Indian History there are competent Supervisors who are engaged in supervising a large number of research scholars.

The difficulties that are felt by the Supervisors are : (1) the research scholars are generally interested in getting some job and do not feel settled as research scholars ; (2) the Supervisors find the

teaching and administrative load heavy ; (3) the library facilities in our University are not up to the mark and research scholars have to go out of Patna in search of even well known journals and books. Linguistic difficulties are also there. Often the students have to consult original material in a language other than English or Sanskrit or Persian. There is very little opportunity here to get authentic translations of materials in different languages.

In my opinion research scholarships should be made more attractive to the students who may be given decent scholarships and also some travel grants. It is also desirable that the teachers should not be overburdened with lecture work and they should have some time to devote to research. It would also be useful if different important libraries of Universities and States would agree to lend books to others on demand from proper authorities to facilitate consultation of the books and journals by research workers.

Dr. YOGENDRA MISHRA, Department of History, Patna College—

The present state of historical research in our University (the University of Patna) is not unsatisfactory. But there are many problems and difficulties which we have to face. Some important texts are not available at Patna ; many sets of books and journals are not complete. But my main grievances are against the University and the Government which do not take any interest in the publication of the theses that have won doctorate degrees for their writers. As publishers too, being businessmen, are not prepared for investing money in this (because sale of this kind of literature takes time), writers of theses run from pillar to post in their effort to get their works published. The Government of Bihar used to give increments to Government servants on account of Ph.D., D.Litt., etc. That was discontinued a few years ago. Thus a great incentive to research in Bihar was marred. I suggest that a substantial amount should be set apart by Governments, Universities and the Grants Commission for publication of research works. Also, a Supervisor should not accept more than a limited number of research students at a time.

THESES PRESENTED (1956-61)

Patna University

*AN EARLY HISTORY OF VAISALI AND VIDEHA

(To the fall of the Vajjian Republic c. 484 B.C.)

Dr. YOGENDRA MISHRA

This thesis, which was approved by the Patna University in 1957 for Ph.D. Degree, contains 662 typed pages, besides Bibliography. The first chapter is introductory and deals with the sources and the land. The remaining 23 chapters are divided into three parts, viz., Vaisalian and Videhan Monarchies (Pre-Bharata War Period), the Predominance of the Videhan Monarchy (Post-Bharata War Period), and the Predominance of the Vajjian Republic (circa 725 B.C.—c. 484 B.C.). Part I deals with the Kings of the Vaisalian and Videhan dynasties on the basis of the Epic-Puranic material. The genealogical lists in the *Puranas* stop with the Bharata War in the case of Videha and much earlier in that of Vaisali. Hence Part II depends on the *Jatakas*, the *Mahabharata* and the *Vedic* texts for the post-Bharata War history of Videha which has been dealt with here in detail. Vaisali was passing through a dark age till the coming of the Lichchhavis on the scene, who founded the Vajjian Republic. A detailed history of this Republic has been furnished in Part III on the basis of Buddhist and Jaina literature. Vaisali is the birthplace of Mahavira, the last Jaina Tirthankara, and its vicissitudes as a Jaina tirtha have received special treatment. Videha during the age of the Vajjian Republic has been proved in this thesis to have been a monarchy and not a part of the Vajjian Republic as previously believed.

*Asterisks indicate published works.

*SOCIO-RELIGIOUS, ECONOMIC AND LITERARY CONDITION OF BIHAR

(c. 319-1000 A.D.)

Dr. B. S. VERMA

Bihar was one of the most dynamic historical regions in the ancient period and dominated the history of India from 500 B.C. The first historical attempt at empire-building embracing the entire Bharatavarsha was made from Pataliputra, modern Patna, during the 4th century B.C. It was not only in the political field that Magadha dominated the scene for centuries, but in cultural, economic and religious fields also Magadha made tremendous contributions. It was natural that, being the scene of the political activities of great emperors devoted to the religious, social and economic well being of the people, Magadha was thought to be the radiating centre of these activities in different directions. Though much has been known about the political greatness and achievements of the Magadhan ruling dynasties like the Mauryas, the Guptas and the Palas, a critical study of the life of the people of Magadha or of Ancient Bihar during this period has not been so far systematically studied. With this idea in view the socio-religious, economic and literary life of the people of Bihar from the rise of the Guptas to the end of the reign of Mahipala I has been reconstructed in this work. Epigraphy, Numismatics, Arts and Archaeology, Literature and Foreign Traveller's accounts are the sources that have mainly been tapped for this purpose. A new approach has been made to utilise the Siddha's couplets, which, though religious in nature, throw a significant light upon the social, religious, economic and literary conditions of Bihar during the Pala Period.

On the basis of the above sources this work has been divided into four main chapters with many sub-sections. Chapter I deals with the social

conditions of the State under the headings of Caste System, Slavery, Marriage, Re-marriage, Food and Drink, Dress and Ornaments, General Features of the Society and Education. In the same manner Chapter II deals with the religious conditions of the State under the following sub-heads : Religious Toleration, Buddhism, Jainism, Brahmanism and Socio-Religious Rites, Festivals and Ceremonies. Chapter III deals with the economic condition of the State under the following sub-sections : Industries and Guild Organisation, Trade and Trade-Routes, Medium of Exchange and Agriculture and Land Problem. Chapter IV deals exclusively with the development of literature in the State during the period under review.

Besides these chapters, there are 35 beautiful illustrations of deities in bronze and stone, which add to the interest of the work.

THE SOCIAL, RELIGIOUS AND ECONOMIC LIFE IN NORTHERN INDIA BEFORE THE BEGINNING OF THE CHRISTIAN ERA

(With special reference to the period between
600 B.C. and 325 B.C.)

DR. MADAN MOHAN SINGH

The work deals with the social, religious and economic aspects of North Indian history prior to the beginning of the Christian era, mainly during the period 600-325 B.C., as revealed by the Buddhist Pali sources and corroborated by the Brahmanical evidence. In the works so far published scholars have either relied mainly on the Buddhist sources or on the Brahmanical ones. But in the present work it has been attempted to show that the Buddhist and the Brahmanical accounts of the society are to a great extent supplementary to each other.

The work is divided into three chapters, dealing

with social, religious and economic aspects respectively. The first chapter deals with the aspects of social life like caste, slavery, marriage, food and drink and festivals. It has been emphasised that the social life was marked by a gradual increase in the rigidity of caste laws and the intensity of the feeling of superiority based on birth. There is no account of any assault on the caste system before the sixth century B.C. But it was for the first time in the 6th century B.C. that the Buddha and Mahavira and their followers challenged the current notions of caste superiority. The efforts of the Buddha for abolishing caste restrictions proved to be a failure and eventually he himself became a protagonist of Kshatriya superiority. But in the spiritual world the Buddha made a remarkable contribution by infusing the feeling of equality. The chapter represents an account of the conditions of the different castes as they existed. A detailed account is also given of the institution of slavery. In the section dealing with marriage, topics like polyandry, polygamy, monogamy, settlement of marriages, forms of marriages, divorce and remarriage have been discussed. There is also an account of courtesans as a special feature of the city life of the period. There is further an account of food and drink. Social life was marked by occasional festive celebrations and an interesting account of the festivals has been given.

The second chapter shows that in the 6th century B.C. a very important religious movement took place in eastern India. New sects like Buddhism, Jainism and Ajivikism rose to prominence in addition to some minor ones. But popular Brahmanism prevailed, and the Vedic gods did not go out of the scene, due to the advent of new religious sects. The Buddha also did not oppose the popular religious beliefs and practices, except those which interfered with his doctrine of non-violence. The process of assimilation of the religious practices of the non-Aryans into the Brahmanical fold had become almost complete by the 6th century B.C. The masses worshipped the Yakshas, Nagas and the like which were originally non-Aryan deities, but were later accepted in the Brahmanical pantheon.

The development of monastic orders was a remarkable feature of the religious life. The practice of renouncing the world started long ago, but Buddhism gave an organized monastic order. The chapter represents a detailed and interesting account of the monastic life of the different sects. However, Buddhist monastery has been dealt with in greater detail here than in other works.

The last chapter gives a picture of the economic life of the people. It deals with agriculture, arts, crafts, industries, trade, trade-routes, organisation of industries and trade, currency and caravan life. One finds that people were interested in increasing the wealth of the land by giving due attention to proper cultivation, advancement of arts and crafts, pursuit of trade and commerce and the like.

THE POLITICAL AND SOCIO-RELIGIOUS CONDITION OF BIHAR (185 B.C.-319 A.D.)

DR. HARI KISHORE PRASAD

This work is an attempt to reconstruct the political and socio-religious history of Bihar during the period 185 B.C. to 319 A.D. which has generally been regarded as the 'Dark-Age' of Indian History.

In this thesis the career and character of Pushyamitra Sunga has been described in some detail. New arguments have been advanced in support of his belonging to the Sunga dynasty. The generally accepted view that he was a persecutor of Buddhists has been criticised and the identification of certain coins with the Sunga rulers has been shown to be wrong. The view of Dr. K. P. Jayaswal that political power had passed into the hands of the Lichchhavis after the fall of the Kanva rulers has been shown to be unconvincing, and fresh arguments have been advanced in support of the theory that the political vacuum created by the fall of the Kanva Empire was filled in by the

local Mitra rulers, who were later on supplanted by the Kushana invaders.

As regards the religious history of the period, the resurgence of the Brahmanical religion which is the principal feature of the time has naturally claimed attention but care has also been taken to point out that though Buddhist religion and culture continued to maintain its own position, its votaries were outnumbered by the followers of the Brahmanical religion. Further, it has been stressed that the revived Brahmanical religion, clearly rooted in the old Vedic religion was, however, not wholly the same. Transformation had accompanied its revival. It has been noted that the old Vedic gods receded into the background, and that most of them as had retained their primacy did so under new names and with new characteristics. The construction of temples as places of worship, which is a striking feature of the present religious epoch, had now started, and while the worship of natural objects and forces of nature continued, the growing tendency was to conceive gods in their anthropomorphic aspects.

On the social side it has been pointed out that while the old divisions of society into four Varnas continued, considerable intermixture of castes had taken place, and there was some improvement in the status of the Sudras.

Chapter I deals with the decline of the Mauryas and the coming of the Sungas as well as the early history of Pushyamitra, the first Sunga King. Chapter II deals with Pushyamitra Sunga's relations with the Buddhists of his time. Contrary to the opinion of the majority of scholars, it has been established on solid historical evidence that Pushyamitra Sunga did not persecute the Buddhists.

Chapter III deals with Pushyamitra's supposed conflict with king Kharavela of the Hathigumpha inscription, and it has been pointed out that they were not contemporaries and hence the defeat of Pushyamitra at the hands of king Kharavela is a myth. In this chapter the conflict

of Pushyamitra with the Greeks has also been dealt with.

Chapter IV deals with the extent of the dominion of Pushyamitra, and the system of administration in his days.

Chapters V and VI deal with the history of Agnimitra and his successors.

Chapter VII deals with the most complicated and complex problems connected with the issue of coins of Mitra rulers and other kings from the various important centres of ancient India like Kausambi, Ayodhya, Mathura, Avanti and Ahichhatra.

Chapter VIII deals with the rise of the Kanva rulers.

Chapter IX deals with the history of Magadha from the fall of the Kanvas to the rise of the Imperial Guptas which is shrouded in obscurity. An attempt has been made in this chapter to connect the missing links of the Magadhan history after the fall of the Kanvas by critically examining the existing materials.

Chapter X deals with the Caste System, i.e., the four Varnas namely, the Brahmana, the Kshatriya, the Vaisya and the Sudra, which was the salient feature of the social divisions of the period under review. There was a general improvement in the condition of the Sudras during this period. They gained some religious and civic rights and their position became almost equal to that of the Vaisyas in many respects.

Chapter XI deals with the Asramas and Chapter XII with dress and ornaments, based mainly on contemporary terracotta and stone sculpture.

Chapter XIII deals with food and drink, pastimes and recreations, social morality and beggary.

Chapter XIV deals with the Linga worship (the cult of the non-Aryan deity) and with the

various traditional forms of Yajnas and ritualistic practices.

Chapter XV to XVIII deal with Saivism, the Naga Cult, Bhagavatism or the cult of Vasudeva, and minor gods and goddesses, while Chapter XIX deals with Buddhism and Jainism.

EDUCATION IN BIHAR (1813-1859)

DR. J. S. JHA

In the present work an attempt has been made to give a detailed account of the educational activities in Bihar during the years 1813 to 1859, about which little had hitherto been known. The first Chapter deals with the state of education prior to the Charter Act of 1813, when for the first time the East India Company's Government was called upon by the Home authorities to spend at least one lakh of rupees on the education of the people of this country. But for various reasons (absence of a suitable machinery for directing the funds being the principal one) the grant remained unutilised for the most part for a number of years. The scheme of a Sanskrit College at Bhaur (in Bihar) similarly ended in failure. Gradually the necessity of a specialised body for conducting the work led to the establishment of General Committee of Public Instruction in 1823. Till 1835, however, Bihar did not find any place in the educational scheme of the Government, although its claim was occasionally advocated by a few members of the General Committee. With the exception of the Bhagalpur Hill School, meant mainly for the improvement of the hilly recruits of Ramghar Battalion, there was no Government institution in this state. The indigenous institutions, whose number was still considerable, therefore, continued to cater to the educational needs of the people. From the year 1835, however, a serious attempt was made by the Government for spreading English education in Bihar by establishing Anglo-Vernacular schools at Divisional and District headquarters. But for various reasons, social, economic and

political, English education became unpopular. People boycotted Government institutions. The Hardinge Vernacular Schools (December, 1844), started with a view to eliciting public sympathy, met with a similar fate. At quite a few places educational experiments were made to suit local conditions, but they also did not improve the situation. With the inauguration of the scheme envisaged under Wood's Despatch of 1854 there appeared some signs of improvement. But the prevailing anti-British feeling in Bihar, the Santhal insurrection, the outbreak of the general rising of 1857 etc. hampered considerably the progress of education in this state.

The initial neglect of Bihar's educational interests and the subsequent unpopularity of English schools or even other Government sponsored institutions owing to the opposition to British rule and suspicion of its motives thus form the central theme of the thesis. In the course of discussion it has been clearly shown how the working of the various educational schemes, during the period, produced a rather different result in Bihar than in Calcutta and its neighbourhood.

WAHABI MOVEMENT IN BIHAR

DR. QEYAMUDDIN AHMAD

The present work aims at presenting a rational and historical account of the Wahabi Movement, led by Syed Ahmed Barelvi, with particular reference to Bihar and Bengal. It describes, on the basis of authentic and contemporary evidences, the vital and dominating role played by Bihar and Bengal in this great Movement. It was Patna which was chosen as the first organised centre of the Movement and which remained its nerve-centre till the end; it was Bengal which gave the earliest and most enthusiastic response to the Movement and remained its most fruitful recruiting centre for 'volunteers' in the campaigns against the English on the North West Frontier. The Wahabi Movement was one of the earliest,

most protracted and "remorselessly anti-British" Movements which characterised the Indian political history in the second half of the 18th and first half of the 19th centuries.

The thesis has been prepared largely on the basis of contemporary official records, supplemented by the family collections of books and records belonging to the descendants of the Wahabi leaders. The official records are remarkably thorough and detailed in the information they furnish about all aspects of the Movement—its leaders and their activities, the Government's attitude towards them, their prosecutions, trials and release, etc. Though biased here and there, these records are invaluable, as they are among the very few substantial sources of information left on the subject. A large number of published but previously proscribed Wahabi pamphlets and religious tracts were discovered in Government offices and have been utilised. These give us a clearer and fuller picture of the missionary activities of the Wahabis.

Some of the new and important points relating to the history of the Movement which have been presented for the first time are : (i) a detailed account of the organisational set-up of the Movement; (ii) the infiltration by the Wahabi secret agents in the units of the Indian Army stationed all over the country (1839-59); and (iii) the working of the Movement in Bihar and Bengal subsequent to the Trials of 1863-65 (extending upto 1882) which are generally supposed to mark the end of the active phase of the Movement. Another major topic discussed, for the first time, is a comparative estimate of the Wahabi Movement and the Movement of 1857-59—an important but generally neglected topic.

A word of explanation is required about the title of the thesis. The application of the term 'Wahabi', to the followers of the Movement, has been and still is a matter of controversy. Like 'Muhammadanism', the term 'Wahabism' tends to ascribe the origin of a Movement to an individual. Its rise was, on the contrary, due to a number of socio-political as also religious

factors. The use of this wrong epithet was rendered necessary due to its widespread and prevalent acceptance—without, however, subscribing to its unwarranted implications.

HISTORY OF BIHAR (1740 to 1772)

DR. SHREE GOVIND MISHRA

The period from 1740 to 1772 is very significant in the history of Bihar. Alivardi, who had been acting as the Governor of Bihar since 1733, became the Nawab of Bengal in April 1740 as the result of the first battle of Giria. The East India Company stood forth as the Diwan of Bengal in 1772. So these two dates are important in the history of Bihar, which was a part of Bengal at that time.

The thesis consists of five Chapters. In the first Chapter, the background has been traced from 1707. An attempt has been made to describe the machinery of the Central Government from 1707, indicating its weaknesses. The activities of the different Governors appointed for Bihar from 1707 to 1733 have also been discussed. The second Chapter consists of five sub-headings including Raja Janaki Ram. The third Chapter is very important in the history of Bihar, because it deals with events connected with the foundation of the British power in Bengal. The author has been able to present an original account about the condition of Bihar after Plassey. There is also a detailed account about Shah Alam's invasions of Bihar and about Khadem Husain Khan, the Governor of Purnea. The Chapter also describes the career of Raja Ram Narayan from 1757 to 1763. The fourth Chapter contains an original discussion about the Diwani Grant of 1765 and Bihar, based on various contemporary sources. The actual boundary of Bihar in 1765 has been indicated.

The fifth Chapter deals with Bihar under Dual Government from 1765 to 1772. This Chapter

consists of two sub-headings—the famine of 1770, and the trial and acquittal of Raja Shitab Roy. There is a full discussion of the administrative changes in Bihar made by the Company, followed by an account of the income which the Company got from Bihar from 1765 to 1772. It has been shown what a huge amount of money the Company received as the revenue of Bihar in this period. The purely commercial status of the Company had changed as it became the virtual master of Bengal. On the one hand the Company was getting a regular supply of money from Bihar, on the other the condition of the people of the province was becoming miserable. The Company tried to bring some improvement in the Diwani collection by the appointment of English Supervisors in Bihar, but it was not much of a success. In fact, the Company was more concerned about revenue than promotion of the welfare of the people. The last part deals with the trial and acquittal of Raja Shitab Roy, the Naib Nazim of Bihar, who was arrested as the result of the proclamation of 18th May, 1772. He was put in jail and after sometime his trial started. The trial continued for one year and at last Shitab Roy was acquitted. The account of the trial is based mostly on unpublished sources.

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VAISNAVISM OF SANKARADEVA AND RAMANUJA (A Comparative Study)

DR. H. V. SREENIVASA MURTHY

Based on original sources, the work is the first attempt of its kind, as far as the history of Assam is concerned, in finding out the indebtedness of Sankaradeva, the celebrated founder of the neo-Vaisnavite movement in Assam, to Ramanuja, the great teacher of Visistadvaita.

Philosophically, the central doctrine of Ramanuja's teaching is quite in agreement with San-

karadeva. According to Ramanuja, Brahman is the material as well as the operative cause of the universe. The universe is created, preserved and annihilated by Brahman. Brahman is in the changing world but not the changing world itself. Therefore, Brahman is not affected by the changing world. The difference between Brahman and the world is similar to that between a lump of clay or a bar of gold and different states and configurations. Ramanuja admits that the creation of the world is a real fact and the created world is as real as Brahman. But though the world is real it has no independent existence of its own, a position largely followed by Sankaradeva.

According to Ramanuja, the finite self is a manifestation of the Supreme-Self. Jiva is housed in a body and is subjected to the limitations and vicissitudes of time. The Supreme-Self is free from all limitations. Although Jiva is a part of Brahman, it is yet actually separate and resides in a separate sphere. Sankaradeva echoes the same opinion.

In the sphere of religion, we find many points of similarity. The allegiance of Assam Vaisnavism to one Supreme God, its freedom from esoteric rites and its emphasis on simple ceremonies consisting of only hymns and prayers are a clear evidence of its close association with Ramanuja's system.

Sankaradeva accepted the thesis of Ramanuja that realisation of God is possible through devotion. But Ramanuja made a distinction between *Bhakti* and *Prapatti*. As it is very difficult to practice *Bhakti* owing to its arduousness, *Prapatti*, which is direct and independent means to *Moksha* must be practised. But no such distinctions are made in the system of Sankaradeva. This is due to the fact that Sankaradeva did not consider *Karma* and *Jnana* as necessary prerequisites for the practice of *Bhakti*. However, his idea of complete submission at the feet of Krishna (*sarana*) which is regarded as the summum bonum of human life may be identified with *Prapatti* ideal.

Thus, there is a close resemblance between the doctrines of Ramanuja and Sankaradeva. That Ramanuja influenced the course of the *Bhakti* movement in Northern India is evident from the fact that Ramananda (1300-1411 A.D.), its founder, was a disciple of Ramanuja and was initiated to the truths of Visistadvaita. *Bhakti* movement had a little over a hundred years of recorded achievement when Sankaradeva started a similar movement in Assam. As Ramanuja was the architect of this movement, Sankaradeva longed to have a plunge into Ramanuja's deep ocean of wisdom. His two pilgrimages helped him a good deal. He visited South India and saw for himself the practices of the Vaisnava church. He came deeply under its influence. Thereupon, he started on his mission of preaching the fundamental ideas of Ramanuja's creed to become the fountainhead of *Bhakti* movement in Assam.

THE RELATIONS OF THE AHOM KINGS WITH THE TRIBAL PEOPLES OF ASSAM

DR. LAKSHMI DEVI

The foundation of the Ahom kingdom in Assam was laid by Sukapha in 1228 A.D. in the south-eastern corner of the present Sibsagar district between the rivers Dikhow and the Disang. A review of the relations of the Ahom kings with the tribal peoples of Assam, both of the plains and the hills, reveals the fact that the Ahoms, who were conquerors from outside, carved out an extensive kingdom in Assam by gradually supplanting the rule of the aboriginal tribes of the plains, viz., the Morans and the Borahis, the Chutiyas, and the Kacharis who held political sway over the major portions of the plains of the Brahmaputra valley at the time of their advent into Assam at the beginning of the 13th century, and the Koches who carved out an extensive kingdom in the west at the beginning of the 16th century over the ruins of the old Kamarupa or Kamata Kingdom.

which came to an end in 1498 A.D. This process of expansion of the Ahom Kingdom in the Brahmaputra valley was slow but steady and it took a long time to complete. It was attended with much bloodshed, but diplomacy and statesmanship also played an important part.

The Ahoms were, however, burdened with the additional responsibility of protecting their gradually expanding kingdom from the inroads of the rapacious hill-tribes who lurked on the frontiers of Assam on three sides (north, south and east). The incursions of the hillmen upon the plainsmen were undertaken mainly to acquire goods which their hills scarcely produced or produced in insufficient quantities, and partly to gratify their marauding propensities resulting out of their primitive instincts.

In order to put a stop to the inroads of the hillmen and give protection to the inhabitants of the border areas and thereby maintain peace and tranquility in the kingdom, the Ahom government introduced the 'posa' system with regard to a section of the Bhutias (the Bhutias of Charduar), Akas, Dafas and the Miris—the tribes on the northern frontier. By it several villages in the Duar areas were assigned to the different hill-tribes and the 'paiks' of these villages were made liable to meet the demands of the visitors from the hills above, which were fixed for each of the tribes separately. For fulfilling the demands of the hillmen these 'paiks' were granted a corresponding remission by the Ahom government in the State demand upon them. The introduction of the 'posa' system thus regularised the demands of the hillmen upon the inhabitants of the Duar areas and thereby recognised the claim of the hillmen to a share in the produce of the fertile lands of the Duar areas. The 'posa' system thus formed a distinct feature in the revenue system under the Ahom government.

With regard to the Nagas on the southern frontier, the Ahom government adopted a system similar to that of the 'posa'. Revenue free lands and fishing waters (beels) were granted to the Konyak, Ao and Lhota (or Latha) Naga tribes

living on the southern borders of the Lakhimpur and Sibsagar districts on the understanding that the Nagas in return for them would refrain from raiding Assamese villages in the plains. These lands were called 'Naga-Khats', and they were managed for the Nagas by Assamese agents appointed by the Ahom government and known as 'Naga Katakis'.

On the frontier of Bhutan proper, however, the fertile lands along with the passes were taken possession of by the Bhutias about the middle of the 17th century, and the Ahom government by a written agreement had to acknowledge the Bhutias as the owner of the lands and the passes, save the three passes on the Darrang frontier which had to be annually surrendered to the Ahom government for four months, i.e., from the middle of June to the middle of October. The Bhutanese governments of Punyakh and Kariapar Duar, who were subject to the Tewang Raja, a vassal of Tibet, however, had to pay annual tributes to the Ahom government in return for the occupation of the lands and the control of the passes which geographically belonged to Assam.

The Mishmis and the Jayantias, however, did not enjoy any right to 'posa'. These two tribes were active traders and they carried on a considerable amount of trade with the plains of Assam. In return for the trading facilities offered by the Ahom government they had to acknowledge overlordship of the Ahom ruler and pay annual tribute to him.

The unwarlike tribe of the Mikirs had been given permission by the Ahom government to settle down within the Ahom kingdom in the hill called after them. They also received grants of lands and fishing waters in the plains from the Ahom government in return for which they had to pay an annual tribute. With the kingdom of Manipur the relations of the Ahom rulers were purely of a political nature.

The relations of the Ahom rulers with the various hill tribes were conducted by frontier

wardens or officers duly appointed by them. They were helped in their duties by the *Duarias* or the guards of the passes on the different frontiers.

The policy of the Ahom rulers towards these hill tribes was in the first place, one of conciliation backed by the display of force when occasion demanded it and when it could be employed effectively. Secondly, the Ahom rulers did never envisage a plan of complete subjugation and annexation of their territories or to interfere in their internal administration. The difficulties of communication within the hill areas and between the hills and the plains mainly stood as a barrier in the way of annexing the hill areas to the Ahom Kingdom.

That the Ahom policy towards the hill tribes was on the whole successful can be inferred from their uninterrupted enjoyment of sovereignty for six hundred years (1228-1826 A.D.) in a country where ferocious and savage hillmen with their greedy eyes fixed on the fertile plains below were lurking on the immediate borders.

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(Supplementary to the account published in Vol. I, No. 1.)

*ANGLO-NEPALESE RELATIONS

(From the earliest times of the British rule in India till the Gurkha War)

DR. K. C. CHAUDHURI

It is an original work on Indo-Nepalese relations from the earliest years of the British rule in India till 1814. The work is divided into ten

chapters dealing with commercial, cultural and political relationship between India and Nepal during the period covered by it. It has brought to light some very important episodes in the Anglo-Nepalese relations.

The introductory chapter deals with the mid-eighteenth century Nepal and the trade relations that subsisted between the two countries. The Industrial Revolution in England and the consequent demand for wider market made the East India Company particularly interested in extending their trade relations to Nepal and other hilly countries and in linking their China trade through Nepal. The opportunity came when the King of the Nepal Valley requested military assistance from the Company to ward off the Gurkhas, who under Prithvinarayan Shah were conquering the whole of Nepal for themselves. The Kinloch expedition was the result, but it miscarried. This is dealt with in the second chapter. The third chapter is on an abortive attempt by the Company to wipe out the memories of the Kinloch expedition and to ingratiate themselves with the Nepal Government which was now in Gurkha hands. Mutual suspicion led to border conflicts which, however, ultimately gave place to Anglo-Nepalese amity as evidenced by a commercial treaty between the two countries and Abdul Qadir Mission to Nepal (Chap. v, vi). But no real benefit came out of all this. A better opportunity came after a sudden Palace revolution in Nepal necessitating the reigning monarch's taking shelter in Benares. The outcome was the Anglo-Nepalese Treaty of 1801 and the Residency of Capt. Knox (Chap. viii, ix). Nothing would, however, allay the suspicion of the Nepalese as to the motive behind the Company's friendly overtures which they construed as nothing but imperial tentacles. Border conflicts went on unabated which led to open hostilities and the Treaty of Sagauli (Chap. x).

ABSTRACTS FROM JOURNALS

INDIAN

Bengal Past and Present (Vol. LXXX, Serial No. 148, July-December, 1960—Calcutta)

MALABAR IN 1740
ASHIN DAS GUPTA

In 1740 Malabar was in a state of turmoil which was unusual even for this restless coast. Business had suddenly boomed at the old city of Calicut. Almost unprecedented demand had revived its sluggish market. To the north the English were embarrassed. The system of dealing with Malabar that the Dutch had carefully built up over a century threatened to break down. Calicut was taking in pepper from all over the coast. This demand was not something tangible that the Dutch could strike against. But, as if in answer to the recovery of Calicut, a new state-monopoly was emerging in Travancore. It represented an equally deadly threat to the Dutch. A war, therefore, was breaking in the South. By 1740 the Malabar Council was persuaded that a war was necessary and inevitable. This decision was the outcome of the turning of the Northern Trade and the spectacular revival of Calicut but the war that the Dutch actually fought was against Travancore. From the point of view of the Malabar Council this particular war had some justification but no overriding necessity. It was to be a gesture of strength serving as a warning to the erring princes of the coast.

Nilmani Mukherji

Islamic Culture (Vol. XXXV, No. 3, July, 1961—Hyderabad)

THE ISLAMIC CULTURE AS MEDIATOR
OF THE GREEK PHILOSOPHY TO EUROPE
ERNST BENZ

In this article the author shows that in spite of tensions and differences there existed a common

basis of thinking between the Christian and Islamic civilisations. The Christian philosophy and theology was greatly influenced by the Islamic culture. The Islamic culture acted "as mediator of the great philosophical tradition of the classical antiquity, especially of Aristotle, Plato and of neoplatonic philosophy". It can be understood by studying the fate of Greek philosophy. The Christian Church considered the tradition of the older classical philosophy as pagan and useless for the purpose of religion and, therefore, suppressed it. The writings of Aristotle, as well as the writings of many other great philosophers of the neoplatonism of the 3rd to 6th century after Christ, were obliged to emigrate from the west. They were given quarters in Asia Minor, Syria, Persia and Arabia. The Islamic culture accepted and preserved this classical tradition. It contributed much to the growth and development of the Islamic philosophy and theology. When the Christian culture came into contact with the Islamic culture in Spain and Sicily, it was then only that the forgotten writings of Aristotle and of the neoplatonic philosophical tradition were "re-discovered and saved for Europe". The author also deals with some personalities of the Islamic philosophy of the Middle Ages, such as, Al Kindi, Massarah, Al Farabi, Avicenna, Al Gazali, Ibn Bayya, Ibn Tufail, Ibn Rushd or Averroes.

Amalendu De

Itihās (Vol. X, No. 3, 1366-67 B.S.—Calcutta)

INDRANARAYAN CHOUDHURI OF
CHANDERNAGORE
R. C. MITRA

The first half of the eighteenth century saw active rivalry between the French and the English in the Bengal Delta. In this, the French were helped by local men of influence, and one such person was Dewan Indranarayan Choudhuri of Chandernagore. Many colourful stories are even

now in circulation and Dr. R. C. Mitra in this article has drawn upon various French documents to establish the success achieved by this person and the stir that he caused in the Bengali society of the period.

Tracing from his little known origin, the author informs us that Indranarayan received a monthly remuneration of twenty rupees from the French Company in 1730 and, though not officially designated, was acting as a Dewan. By then he was an extremely prosperous person, his main sources of income being export trade, merchandising and money lending. When Dupleix arrived at Chandernagore in 1731, so impressed was he by Indranarayan's ability that in the following year he appointed Indranarayan as the Agent of the Company responsible for monetary transactions and all supply matters. In lieu, Indranarayan was to receive three per cent commission which fetched him a sum of Rs. 30,000 per year. He also became the first lessee of the French Company at Chandernagore in 1732 and managed his *taluk* so well as to earn a further sum of Rs. 80,000 a year.

Though Dupleix held a low opinion of Indians in general, Indranarayan never belied his confidence and for his faithful service received a gold medal from Louis XV in 1735, an unprecedented honour for the period. This success earned him enemies too, for when Dupleix left Chandernagore for Pondicherry in 1741, both Indians and Europeans accused Indranarayan of corruption and oppression. Dupleix had to institute an enquiry which acquitted Indranarayan honourably. Dupleix commented that by dismissing Indranarayan the Company would be the main loser, and he dismissed some European accusers instead.

Indranarayan died in 1756 in full blaze of glory. Death came to him at an opportune moment, for the very next year saw the fall of Chandernagore to Clive and Watson. So complete was the devastation that followed, that the palace of Indranarayan was demolished and his descendants were reduced to paupery. Thus, like a shooting

star, Indranarayan lit up his own life and period, leaving no permanent impression behind.

Amiya Barat

India Quarterly (Vol. XVII., No. 1, January—March, 1961—New Delhi)

GANDHI AND THE BRITISH
COMMONWEALTH
S. R. MEHROTRA

The article deals with the different phases in the political conviction of M. K. Gandhi. Gandhi, in the first decade of the present century was a loyalist, having a romantic veneration for the British constitution. Throughout World War I, he pleaded for 'absolutely unconditional and whole-hearted co-operation with the Government on the part of educated India', and tried to silence the "Home-Rule" movement. His letter to Lord Chelmsford in 1918 was a clear expression of his pro-British ideas. The ill-timed Rowlatt Act or the unfortunate Amritsar incident could not dissuade him from the path of genuine co-operation.

The terms of the Treaty of Sevres, the Report of the Hunter Commission, the acclamation over General Dyer's action, and the country-wide pain and agitation turned the great loyalist into a rebel. But the instrument of his rebellion was non-violent non-co-operation launched in August 1920, in the nature of an appeal to the English conscience. Gandhiji's idea of Swaraj within the English empire and his definition of the term clearly indicate that he desired a full Dominion Status for India, but it must be a free and equal partnership and India must have the right to secede. He had a fundamental moral objection to the demand for complete independence outside the Empire, the chief apostle of which was his friend C. F. Andrews. His intention was the conversion of the Englishmen through a programme of non-violent non-co-operation, to realise the ideal of the brotherhood of man. The

same tone was heard in his presidential address at the Belgaum Congress in December, 1924. The Congress resolution of 'complete national independence for the people of India' in 1927, was branded as "ill-conceived" by this loyal rebel. It was due to his instigation that the Congress accepted in 1928 the ideal of Dominion Status as postulated in the All-Parties Conference Report. But the indifference of the Government to the Report once again gave rise to commotion and once again in 1929 the idea of complete independence was hanging in the air. Gandhiji by a successful manipulation eased the tension. It was declared that 'the word *Swaraj* in the Congress Constitution shall mean complete independence', though he did not care to define complete independence. In the Second Round Table Conference, he emphasised that the Congress contemplated a kind of partnership and connection with the British people that can exist between two absolute equals. But in the meantime, Gandhi had realised almost reluctantly that the concept of 'Dominion Status' was not applicable to India. The fact that India was not a daughter-nation, that the term was deliberately avoided in the India Act of 1935, that the British Commonwealth still comprised all whites, and the allergy of the Indian nationalists to that idea deepened his impression. Henceforth, he advised the British Government to talk of independence, which they appreciated in 1946. This conversion was not of much consequence in the Indian mind. Gandhiji did not play a major role in the final negotiation for the transfer of power in 1947, but the settlement on the basis of Dominion Status had his blessings—'the noblest act of the British nation'. He was in fact, as the writer says, 'a friendly foe', 'the strangest rebel that the world has ever known'. His loyalty to the Commonwealth was based on the assumption that the association of India with the Commonwealth would be a symbol and instrument of a wider international system, likely to promote the cause of freedom and peace, and the principle of racial equality will then stand finally vindicated. Indeed, the modern Commonwealth owes much to Gandhiji.

Bandana Mittra

Journal of Indian History (Vol. XXXIX, Part II, August, 1961, Serial No. 116—*Trivandrum*)

LAND SYSTEM IN MEDIEVAL ORISSA (Circa 750-1200) RAM SHARAN SHARMA

*In early medieval times, Orissa witnessed the rise and fall of fifty odd dynasties, many of which ruled contemporaneously. Most had easily defensible positions, facilitated by local geography. Some like the Bhanjas and Tungas were founded by indigenous chiefs, made into respectable *Ksatriyas* by brahmanical association—a practice which still lingers in Chotanagpur. The copperplate land grants of these dynasties, more numerous than in Bengal or Bihar, reveal a considerable class of religious grantees and assignees who were imposed on the common cultivator.

A descriptive enumeration of the various types of such classes is made in this example of detailed and systematic research. The *bhupalas*, who alone were notified of land grants in the time of the Bhanjas of Khijjinga (end of 10th century), seem to represent important landed barons. Another important dignitary, holding assignments in return for administrative work, was the *bhogi*. In Vidyadharabhanja's reign the kingdom was divided into regularly administered districts (*visaya*) and assigned areas (*bhoga*). There were classes of *bhogis* ranging from *mahabhogi* to *bhogirupa*—as good as *bhogis* but with limited rights. There are examples of graded *samanta* relationship in the Bhauma-Kara kingdom, of military vassalage (*ranakas*), and of royal favouritism in land grants to *rajnis* (queens) and *rajavallabhas*. Officials of the crown were given land grants; while the Gangas made *agrahara* grants to military *nayakas*, sometimes of the *vaisya* caste.

Far more grants were made to *brahmanas*, most of whom were imported from outside. They generally came from Madhyadesa, Tirabhukti, Radha, Vanga and Varendra. Sometimes these non-indigenous *Brahmanas* moved into other

parts of Orissa only after an intermediate stay in Odra. Occasionally several—even 200—were granted land jointly; it reminds the modern student of the earlier method of Aryanisation (or colonisation) by Lokanatha in Eastern Bengal. Gayadatunga, who ancestrally hailed from Rohatas in Shahabad District, played a large part in importing brahmana families from lands north of the Ganges to Talcher. It seems that these grantees brought new knowledge and stability to aboriginal areas and were in return given fiscal rights amounting to virtual ownership of land. In backward areas the fiscal rights transferred were different. They were more in the nature of forest immunities and rights to future taxation (*bhavisyatikara*).

The Bhauma-Kara rulers (mid-9th to mid-10th century) often transferred weavers, brewers, cowherds and other *prakritikah* along with their villages. This is similar, though on a much larger scale, to the 12th century Candella practice; probably related to the scarcity of labour; and with the effect of reducing villagers to semi-serfs producing surplus for the *brahmana* grantees' benefit. Military outposts, sylvan and cultivation rights were given to these grantees, thus perpetuating unequal land distribution—a feature typical not only of Orissa, but common to Northern India in medieval times. Money economy, though becoming evident in Orissa, was not a common practice.

The net result of this was to create feudal conditions; the organisation of foci of Hindu ideology and culture; and the differentiation of tenure-holders into a scale ranging from feudal vassals like the titled Mathara chief Punja to service tenure-holders. The *brahmanas* could often confine the working population to the land; legal semi-servitude was thus facilitated. Thus feudalism, which in parts of Northern India rose on the ruins of centralised empires, in medieval Orissa grew out of the process of *brahmana* colonisation among aboriginal life for the purpose of the Hinduised assimilation of the latter.

Barun De

Journal of the Asiatic Society (Vol. I, 1959, No. 1—*Calcutta*)

INDIA AND CHINA : ANCIENT CONTACTS SUNITI KUMAR CHATTERJI

This illuminating article—originally a paper read by the author before the Joint Session of the Indian Sub-Sections of the XXVth International Congress of Orientalists in Moscow—though brief, makes a thorough survey of the Sino-Indian contacts since the dawn of civilisation.

Divided into several sections the article draws attention of the reader to some very interesting topics on the inter-relationship of these two countries in respect of religion, literature, art and culture.

The author also emphasises that in spite of fundamental differences these two great neighbouring countries had some striking social and economic features in common, viz., patriarchal form of society and economy based on agriculture. He believes that even the Communist set-up in China and growth of individualism and new economy and democracy in India will take quite a time to drift apart the basic ideas and values of these two countries.

It has been conclusively established that there existed exchange of thoughts, ideas and understanding which mutually contributed to the advancement of civilisation of the two countries on either side of the Himalayas. The author winds up by a suggestion of the need for sincere co-operation between the scholars of India and China in pursuing the tradition of the long established international relationship.

Dipak Sen

The Indian Historical Quarterly (Vol. XXXVI Nos. 2 & 3—*Calcutta*)

THE EPOCH OF THE GANGA ERA V. V. MIRASHI

The article reopens the long standing controversy regarding the exact epoch of the Ganga era.

In fact it is a re-examination of the recent theory propounded by Dr. R. C. Majumdar on the basis of the Madagrama grant of the Ganga King Devendravarman and his feudatory Bhimakhedi published in the *Epigraphia Indica*, Vol. XXXI, pp. 45 f. On an examination of the said grant along with the Simhipura grant of Dharmakhedi, Dr. Majumdar concludes that the Ganga era must have started sometime between the years A.D. 546 and 556. He himself, however, had made the reservation that "the exact epoch may perhaps be fixed within these limits by the astronomical data contained in epigraphic records". Dr. Mirashi not only re-examines the Madagrama grant but declares that Dr. Majumdar's interpretation of the date contained therein is wrong. He further examines in great detail the astronomical data contained in a large number of inscriptions issued over the years by various Ganga monarchs and asserts that "the Ganga era did not commence in the period from A.D. 546 to 556". Dr. Mirashi then goes on to verify and re-establish his own earlier theory that the Ganga era must have started in A.D. 498-99.

Pratapaditya Pal

The Journal of the Bihar Research Society
(Vol. XLIV, Sept.-Dec., 1958—Patna)

A SURVEY OF LAND SYSTEM IN INDIA
(from c.200 B.C. to 650 A.D.)
R. S. SHARMA

An attempt has been made in this dissertation to bring out with the help of epigraphic and literary evidences some salient features of the land system in India between c.200 B.C. and A.D. 650.

The writer begins his paper by drawing a distinction between the systems of land tenure as they prevailed in the Maurya and the post-Maurya periods. He points out that while in the Maurya age lands in general belonged to the crown, in subsequent times they were parcelled out to individuals, though with some limitations.

The land system under the Sakas and the Kushanas appears to be practically the same as it existed in the period following the downfall of

the Mauryas. The paucity of information about the land system under these foreign rulers, especially the Kushanas, stands in the way of arriving at some definite conclusions in this regard. Nevertheless the writer has attempted to throw some light on the problem. As for instance he indirectly infers, on the basis of the Junagadh inscription of A.D. 150 of the Saka ruler Rudradaman, that in all likelihood contemporary rulers used to levy emergency taxes such as *vishti* (forced labour) and *pranaya* (benevolences) on some occasions. The writer also endeavours to trace the *akshayanivi* system of land tenure, which implied perpetual endowment of land revenues, back to the age of the Kushanas, though the developed form of the system can only be noticed in the Gupta period.

Epigraphic records of the Gupta emperors and their feudatories tend to show the partial feudalisation of the land system in the period. This seems to have evolved out of the practice of donating lands to the temples and Brahmanas of Central India, Bengal and Bihar. This system implied the loss of almost all sources of revenue from the granted land to the state and the abandonment of the right to govern the inhabitants of the villages that were granted. The other remarkable feature of the land system lies in the *akshayanivi* system of land tenure in respect of religious endowments which gained considerable popularity. At the same time it is to be noted that in this period the practice of land grants led to the fragmentation of land in some parts of the country. Such fragmentation, according to the author, was due either to the process of partition or to the scarcity of land and the increasing pressure of population on it. As regards the problem of cultivation of lands, it is to be noted that the help of temporary or permanent peasants was frequently taken by the priests and temples to whom lands were granted, though revenues accrued from these lands were never forwarded to the royal treasury. The reference in the work of Yajnavalkya to three stages in the organisation of land economy, viz. *mahipati*, *ksetrasvami* and *karshaka*, which is roughly corroborated by the work of Brihaspati, may be, in

the opinion of the writer, of some help in tracing "the economic basis for the rise of feudalism."

The period of Harsha and other contemporary rulers witnessed some significant developments in the organisation of land economy which are described below :

In the first place, alongside the priests, organised religious institutions such as Hindu temples and Buddhist monasteries emerged as important recipients of land grants. These land-owning temples in the words of the writer, became "the prototypes of the later *mathas*". They developed as semi-independent political pockets enjoying immunities on religious grounds and in course of time grew rich enough to tempt the Turkish invaders.

In the second place, an appreciable addition to the number of landed intermediaries, lay and religious, was made. The State at that time appears to have hardly bothered about the direct collection of taxes from the peasants, for usually the intermediaries standing between the tillers of the soil and the government collected them from the peasants.

Lastly, the practice of paying high officers by assignments of land came into vogue, a fact which seems to be supported by the comparative paucity of coins. There is, however, no evidence whether military services were remunerated by land, a feature of European feudalism, but the system of remunerating officers mentioned just before "undoubtedly introduced an important feudal element in the land system of Northern India."

Kalyan Kumar Dasgupta

Journal of the Andhra Historical Research Society (Vol. XXVI, 1960-61—Raamahendry, Andhra)

TEMPLE ENDOWMENTS IN MEDIEVAL ANDHRA

ALLADI VAIDEHI KRISHNAMURTI

Based solely on the inscriptions of the medieval period in the history of Andhra, the present paper gives an account of the donations to the temples belonging to the period.

A large number of temples, mostly Saivite, were constructed or improved in different parts of Andhra in the period under review. As the activities and duties of these temples were manifold, it was necessary for the temples to own property in cash or kind for the smooth and effective discharge of the duties. The temples are said to have maintained a big staff consisting of 72 categories or *Niyogas*. Evidently the temples had to depend to a large extent on donations from kings as well as private individuals.

These donations varied in nature and fell under different categories such as Land, Jewellery, Cash and Cattle. The most popular gift was land. Other donations were of gardens, tanks, salt pans, sheep and cattle, and cash gifts. Contemporary epigraphs abound in references to donations of a perpetual lamp or lamps to the gods of the various temples, and donations either in cash or kind were given by devotees for the maintenance of such lamps (e.g. Rajanarayana nishkas were sometimes paid for the purpose). The indirect type of gift consisted in the exemption of the temples from the payment of several taxes collected on non-temple lands to the temples. Sometimes several kinds of customs duties and tolls levied on various articles of merchandise were meant for the purpose of temple donations.

As a result of such donations, the temples grew enormously rich and occupied an important place in the life of the community. In the words of the writer, a medieval Andhra temple "was considered to be an important institution which affected the economy of the village to a great extent".

Kalyan Kumar Das Gupta

FOREIGN

The American Historical Review
(Vol. LXVI, No. 3, April, 1961—New York)

RHETORIC AND POLITICS IN THE FRENCH REVOLUTION
PETER GAY

The rhetoric of the French Revolution has long

excited historians who have evaluated it according to their attitude to the Revolution itself. In this interesting article Mr. Peter Gay, Associate Professor at Columbia, challenges the generally accepted assessment of the Revolutionary oratory, which he sums up as follows: "Revolutionary rhetoric displays the secular religion of the reign of virtue; it is burdened with the nightmarish weight of the cult of the antiquity; and it is disfigured by an ugly, self-satisfied bombast, the sign of blood-thirsty fanaticism." He argues that these conclusions are inadequate because only a narrow view of religion, 'enthusiasm, intolerance, visionary optimism', is taken to explain the concept of "secular religion", that the influence of the cult of the antiquity is exaggerated, that many of the Revolutionary debates were "cold and businesslike", while many Jacobins are known to have been kindly and merciful. He further suggests that Revolutionary rhetoric ought to be studied in relation to "the tradition of eloquence, which did not depend on revolutionary events; ideology, which helped to shape revolutionary events; mental pre-dispositions among the leaders, which refracted and distorted revolutionary events; and the revolutionary events themselves". A note of comment by Prof. Crane Brinton defending the use of the concept of secular religion follows the article of Mr. Gay.

Prodyot Mukherjee

The Journal of Economic History (Vol. XXI)
June, 1961, No. 2—New York

THE ECONOMIC HISTORY OF INDIA:
A BIBLIOGRAPHICAL ESSAY
MORRIS DAVID MORRIS and BURTON STEIN

This paper was prepared for a meeting of a group of scholars who met in October, 1959 under the auspices of the University of Chicago's Research Centre in Economic Development and Cultural Change to discuss problems of research in Asian economic history.

The bibliography includes only studies referring to the areas which after 1947 became India and

Pakistan. Only English language materials are included.

The bibliographies are divided into two main time periods—"Ancient India", and "India after the Advent of the Europeans". Firstly, the authors review works in the category of general economic history of the ancient period. Next books on general economic history in the Hindu and Muslim periods are listed. This is followed by a notice of regional and period studies. Ancient Indian history by class production is then reviewed. This is followed by a section called Early Indian Institutions and Economy. The authors also discuss miscellaneous sources.

The bibliography of the works dealing with the period after the advent of the Europeans follows the same model. General economic histories are first noticed. This is followed by studies by periods. Studies on special topics like Population, National Income and Railways are then discussed.

In the opinion of the authors two characteristics of the literature on Indian history are the nationalist bias and the stress on certain regions. Economic and social history exhibit a few other characteristics.

Scholars concerned with the ancient period find a lack of adequate sources for full reconstruction of the economic system and economic behaviour. This has resulted in shallow and confusing studies.

For the modern period the circumstances are different but the consequences similar. Indian scholarship in the modern period has also tended to overreach itself at times, to be too ambitious. The tendency has been to write broad, sweeping studies rather than detailed analytical monographs.

Lacking effective, integrative conceptualizations and hypotheses, for either the ancient or modern period, works in Indian economic history have not been cumulative in any degree. There have been duplications of effort, each writer going to

the same sources and describing their contents in the same way.

The negative characteristics arising from the absence of effective integrating framework for scholarship clearly establish the need for undertaking such a task of conceptualization, if only to order the most accumulation of disparate facts and to indicate the most fruitful directions for future research. For the ancient period one possible approach was suggested by the late Robert Redfield, *Peasant Society and Culture* (Chicago, 1956). For the modern period one possibility would be to place future scholarship within the framework of some more or less general theory of economic development. Especially for the period after 1813 when India became increasingly involved in the market economy, the least we can hope for is the application of all the tools of economic theory in the task of explaining behaviour and changes in the Indian economy over time.

Nilmani Mukherji

Pacific Affairs (Vol. XXXIV,
No. 2—New York)

SOME CRUCIAL ISSUES IN THAILAND'S
ECONOMIC DEVELOPMENT
ELICZER B. AYAL

The author in this article has analysed the cross-currents in Thailand's economic development and has advised to drop the age-old "rice economy" and to adopt "a completely new approach to Thailand's future economic structure". The people of Thailand had always "rice in the fields and fish in the water", but, according to the author, it will not bring economic development any more for obvious reasons. The cultivation of the marginal lands, the expanding population, the absence of "aptitudes, attitudes and institutions", and the policy of "de-alienizing" the economy have introduced complicating factors in the economic growth of the country. The crying need of Thailand can only be fulfilled by drastic changes in the economic pattern. But the National Economic Development Corporation

Limited (NEDCOL), formed in 1954, completely failed to bring any development. Though it was a "really Thai" venture, the whole edifice was based on quick-sand, as "no research was made as to the availability of raw materials, prospective competition and similar pertinent information". The NEDCOL became a spent up bullet by 1957, due to the lack of experience and skills at all levels and misuse of funds by the top people.

A new chapter was opened in the economic history of the country when the fear of foreign economic dominance was dispelled to a great extent, after Marshal Sarit had come to power. There was a subsequent change in the attitude of the Thai authorities and a Mission was sent to Thailand by the International Bank for Reconstruction and Development (IBRD). After a close and minute study of the economic problems of the country, the Mission submitted a report which was published in 1959. Though the Report made public the shortcomings of Thai economic policy making, it also recommended "a steady expansion of rice-production". The author totally disagrees with this "unexpected conclusion" of the IBRD Report, which is nothing but essentially a continuation of "the traditional Thai approach to development projects". The author, however, has advised to adopt "modern methods" in the economic growth of Thailand, but has not clearly chalked out the plan as to how to apply those methods and in what directions.

Tarasankar Banerjee

Journal of Asian Studies (Volume XX,
No. 3, May, 1961—Ann Arbor, Michigan)

URBAN POLITICS IN A PLURAL
SOCIETY: A SYMPOSIUM

MILTON SINGER, HENRY C. HART,
MYRON WEINER and LLOYD I. RUDOLPH

The introduction by an anthropologist (Milton Singer) deals with the problem of civilisation as the management of complexity, in the aspect of civic relations. It poses two questions:

whether India's traditional 'plural society' of caste, joint family, religious and language groups is being transformed by modern urbanisation and what new forms of political process and programmes are emerging in India's cities.

The article on Bombay (Henry C. Hart) deals with the compromises between traditional group loyalties and loyalty to a totalitarian state as a product of European civic life. It is evidently "an exotic transplant on Indian soil". Gandhi, it seems, who led the national movement, "developed a clear and stout pluralism", whose efficacy in the villages might be doubted, but "for the cities it had almost no clear content". The writer interviewed 107 of 131 Bombay city councillors from 44 wards. There are communal loyalties among many, like Dawoodi Boras, Konkani speakers, "Bhaiyas" of U.P. etc. Some council members identify themselves with a community, like the Sindhi refugees; an overwhelming number have other loyalties; some feel cross-tensions: others have inherited roles like the councillor of a suburban village now absorbed into greater Bombay who devotes himself to planning it and whose ancestors were its *patels*, or like the landlord whose almost feudal control of a precinct of lumberyards and huts antedates the urbanisation of Bombay.

Vis-a-vis voters, councillors are having to work hard to remedy unflushable toilets, choked sewers and leaking roofs. Vis-a-vis their parties, few feel the tensions of unwelcome party discipline. PSP seems to be the one with best civic record; Congress the most pluralistic and organised. Congress is at the same time both "vulnerable to local corruption" and loyal to "constitutional arrangements" as well as its national programmes at city level. All parties acknowledge the dedication of Communists. The writer disputes the accuracy of this view on the ground that in Andhra Selig Harrison found caste influencing Communist leadership. But he agrees that in Bombay "the communist like the Indian Civil Service Officer is regarded as a man free from the torments of competing traditional loyalties". The writer concludes that both disequilibrium and a

chance for true pluralism under a single leader—he singles out Congressman S. K. Patil—exist in Bombay.

In Calcutta, Dr. Wiener instances the Tram Fare Increase Resistance Committee of July, 1953, the A.B.T.A. teachers' salary movement of early 1954, the protest against question papers in 1955 by 400 young students in north Calcutta and a Puja bonus demonstration in September, 1957, to make a generalisation that the people tend to use violence against police, trams and law and order to get demands which do not seem to the learned writer to be very much more than trivial—e.g., "The struggle which had ended so victoriously for the opposition parties, had effectively prevented the tramways from increasing the fare by one pice—approximately one-fourth of a cent!"

The Bengal-Bihar merger demonstration in 1956 is taken by the writer to prove that "both sides assumed that violence need not be planned for it to occur, but to the contrary, *non-violence* need not be planned". He stresses that apart from professional rowdies, the support for demonstrations, which he equates with riots, comes from villagers generally from the Sunderban region, south of the city, the Bengali middle classes and refugees. Of these, the Calcutta middle classes are most "inclined to mass demonstrations and acts of violence". This is ascribed to what the writer apostrophizes as "political consciousness". Taking some very selective figures, he claims that voting turnout is higher in working class areas than in "those which appear to be heavily middle class". Calcutta residents feel that government and not private industry should be responsible for any improvement in the general standard of civic services. Although Calcutta's residents are to the forefront in organising communal cultural activities and small libraries, this voluntarism does not extend to non-cultural activities. It seems that this is due to the fact that the *Sarkar* (or even the Congress) is viewed as an inimical force—a hangover since the late 1930s. On the other hand, the chief minister of West Bengal and

his ministers and officials view social problems much as utilitarians, wishing to be unfettered by public pressure or opinion. Only when public order is in danger, do they make concessions, not to public opinion but to the danger of more violence. No other demands of peaceful petitioners receive backing, for they are lost among pleas of larger interests. It is claimed that general poverty, the corruptibility of public servants, and consequently the need to irrationally coerce those in authority to take action linked with what is claimed to be low voting turnout leads to "mass activities and violence".

In the final article Dr. Rudolph deals—though not expressly—with politics in the state and not the city of Madras. He makes many interesting observations on the history and particular types of mass appeal of the DMK party and less about the mass appeal of the Communists and the Congress. His data are more applicable to the entire state than to the city, though only on the last page, he has given class and caste tables of the distribution of parties among Madras city councillors. He concludes that "Radicalism in Madras State is a markedly urban phenomenon, but it has a deeper and broader basis in an Indian version of populism".

Dr. Singer in his introduction sums up the discussion at the symposium on these papers, held in New York on April 13, 1960. One conclusion among many sociological generalisations is that "In Bombay, the gap between government administration and local needs is filled by a pattern of politics in which the municipal council, the political parties and the trade unions all participate. In Calcutta, organized violence and mass protest have all been raised to the level of a rational policy for redressing grievances, while in Madras the pattern is traced by radical political ideologies of both right and left". The distinctiveness of these patterns of each city is doubted, since it seems that "each reflects the focus of interest each author has selected for emphasis at the time of his study".

Barun De

Current History (Vol. 41, No. 242,
October, 1961)

CHANGING AFRICA IN A CHANGING WORLD HANS KOHN

The article is an attempt to point out that nationalism in Africa has stimulated the modernisation of African tribal society.

By the fifties of the present century, the world witnessed a new phenomenon, the entrance of Africa as a new factor in world history. This had become possible by the strong unifying force of nationalism. The process of transition from the traditional tribal society, "the great hunting ground for slaves", to the modern national one, in Africa was not only very rapid but relatively smooth. The new world position of Africa became clearly visible at Strasbourg, France, where on June 20, 1961 a decision was taken for a new economic association between the European Economic Community and the 16 African nations. Not all the Africans desire close economic contacts with Europe, for they are meeting the outside world only recently.

The writer is of opinion that, "A Pan-African unity or even regional unity is not to be expected in any foreseeable future. Nor might it be desirable." Tribal traditions and customs, languages and religions show an amazing variety in the south-Sahara region. Only in the north, from Morocco to Egypt, memories of a great common history, common language and religion could elicit a feeling of unity. The common consciousness, therefore, does not imply unification or unity. Many of the north African States wish to maintain a policy of positive neutrality, which was defined by the Prime-Minister of Tanganyika, on June 1, 1961, "..... the word neutral often carries a connotation of not caring. We do care passionately about the development of justice, of well-being and of peace throughout the world....." A change of spirit indeed! The awakening of Africa came at a fateful moment of the world,

torn in the competition between the democratic West and the communist East. But the newly-awakened nations of Asia, Africa and Latin America, awakened by the dynamic civilisation and political hypocrisy of the modern West, do not wish to be directly involved in the East-West struggle. But they are no isolationists. Putting their chief hope in the U.N., they are prone to fight out domestic poverty, the chief threat to their progress. The need for modernisation is nowhere more keenly felt than in African tribal society. The history of Ghana, Tunisia and Nasser's Egypt is the clearest proof of a changing Africa. The African peoples today are very optimistic. In spite of the crude expression of the tenacity of colonialism in Algeria and Guinea, in the Congo and in Angola, in Rhodesia and in the Union of South Africa, the wind of change is blowing everywhere. Everywhere the home-notes aspire to equality. Indeed, the revolution in the third quarter of the present century, in which Africa plays the pivotal role, is a challenge to the West.

Bandana Mitra

The Journal of Modern History (September, 1961, Vol. XXXIII, No. 3—*Chicago*)

THE CLAYTON-BULWER TREATY AND THE DECLINE OF BRITISH OPPOSITION TO THE TERRITORIAL EXPANSION OF THE UNITED STATES (1857-60)
KENNETH BOURNE

The writer wants to show the extent of the change in the old British policy of opposing the U.S.A.'s expansion into Central America and the process by which it came to be accepted. It is well-known that the Clayton-Bulwer Treaty was originally intended both to secure equal share in the use of a future inter-oceanic canal and to hinder America's territorial expansion.

As early as 1856 public opinion was expressed decidedly to the effect that British interest would be better served if the rule of the disorderly and decaying Latin American regimes be replaced

by that of vigorous North America. Lord Palmerston and Lord Clarendon responded to this public opinion quite favourably and decided on a shift in the old British policy. Apart from the Crampton Recruiting Crisis (1856), conviction was general about the total failure of Clayton-Bulwer Treaty. No progress being made with the usual, Anglo-U.S. disputes unresolved, and the advent of the filibusters made impossible any effective check upon American expansion. The inevitable course of action was therefore retreat and that, if possible, with dignity.

Lord Napier, the British Minister in Washington, placed before his Government two alternatives, and two only, to work upon: either grant the American demands or acquiesce in a friendly abrogation of the treaty. The second alternative was accepted in the most decided manner, and it was through unnecessary delays that Lord Malmesbury and Lord John Russell brought it to its logical conclusion. Ever since 1860 Great Britain never seriously challenged American expansion.

Sunil Dutt

Harvard Journal of Asiatic Studies (Vol. 22, Dec. 1959—*Harvard*)

CHINESE PREHISTORY IN PACIFIC PERSPECTIVE: SOME HYPOTHESES AND PROBLEMS
KWANG CHIH CHANG

In this paper the author has made an attempt to reconstruct a brief outline of Chinese prehistory in Pacific perspective by examining the vast amount of archaeological materials brought to light in central and south China and with the help of the available ethnological data. He has attempted to give a continuous account of Chinese prehistory, starting from the post-glacial times, dwelling briefly on the Mesolithic hunter-fishers of North China, going on to the Neolithic Revolution in the Huangho valley and then describing lucidly the Neolithic way of life till the beginning of the Bronze Age civilizations some-

time in the early second millennium B.C. in Honan and somewhat later in other areas. The author continues to discuss the possibilities of the diffusion of Neolithic cultures in the north into Mongolia, Manchuria and Siberia and in Central and South China and ultimately into South-East Asia. Here he examines "the bearing of Chinese prehistoric cultures on cultural and historical events elsewhere in Pacific areas."

Pratapaditya Pal

Bulletin of the School of Oriental & African Studies, University of London (Vol. XXIV, Part 3, 1961—*London*)

A KHAROSTHE INSCRIPTION FROM CHINA
JOHN BROUGH

In 1925 or 1926 a University of Peking expedition brought back three or four stones containing inscriptions from Lo-Yong. Georges Prevost, a Lazarist missionary to whom the stones were shown, thought that the script of the inscription was Palmyrene and the language Hebrew, though his interpretation was rejected by experts in Semitic Paleography. Recently the photographs of the inscriptions were shown to Prof. W.B. Henning, who recognised the script as Kharosthe. The inscription was on a stone ruin round a well in a monastery and probably recorded the donation of the well to an already existing monastery.

In this article Prof. John Brough has given his tentative views on the inscriptions, which may be summarised as follows:

The precise location of the stones is not known, because of inadequate field-notes kept by the expedition, but they must have come from Lo-Yong or a region close to it; though the inscription was discovered in the heart of China, far away from the Kharosthe area, it is not a forgery. It might have been the work of a Chinese pilgrim in India who copied it from an Indian source as a magic-spell. But since the inscription shows that the writer knew the script very well, it might have been the work of an Indian

missionary in China working on translation of Buddhist texts. Professor Brough suggests as its date end of 2nd century B.C. or early 3rd century B.C. That is the period of later Han dynasty when Lo-Yong was a centre of translation activity.

This inscription adds another fragment to our knowledge of Indian Buddhist missionaries in China.

Prodyot Mukherjee

English Historical Review (April, 1961—*London*)

SOME EARLY INDIAN NATIONALISTS AND THEIR ALLIES IN THE BRITISH PARLIAMENT, 1851-1906
MARY CUMPTON

In about 1853, an increase can be discerned in campaigns for enlightened government in India, greater efficiency of administration there and admission of Indians to the I.C.S. The foundation of the British Indian Association in Calcutta and the Bombay Association in Bombay had its counterpart in the organization of the India Reform Society in England. The advocacy of Indian causes in England, up till now in the hands of Joseph Hume and John Bright in the Commons, was given publicity by John Dickinson and the Friends of India.

The initiative passed to Bombay and Manchester merchants (or rather radicals among them). Dadabhai Naoroji and Samuel Smith, M.P. for Liverpool, delegate to India of the Manchester Chamber of Commerce, spoke for India outside Parliament and in it respectively. Nevertheless, Bright wrote in 1860: "Parliament cares about India little more than the Cabinet. The English people too..... cannot be excited to any effort for India except under the pressure of some great calamity....." The formation in 1866 of the East India Association, to meet the views of residents in Britain with experience of Indian affairs did not really change the problem. Henry

torn in the competition between the democratic West and the communist East. But the newly-awakened nations of Asia, Africa and Latin America, awakened by the dynamic civilisation and political hypocrisy of the modern West, do not wish to be directly involved in the East-West struggle. But they are no isolationists. Putting their chief hope in the U.N., they are prone to fight out domestic poverty, the chief threat to their progress. The need for modernisation is nowhere more keenly felt than in African tribal society. The history of Ghana, Tunisia and Nasser's Egypt is the clearest proof of a changing Africa. The African peoples today are very optimistic. In spite of the crude expression of the tenacity of colonialism in Algeria and Guinea, in the Congo and, in Angola, in Rhodesia and in the Union of South Africa, the wind of change is blowing everywhere. Everywhere the home-ones aspire to equality. Indeed, the revolution in the third quarter of the present century, in which Africa plays the pivotal role, is a challenge to the West.

Bandana Mitra

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KENNETH BOURNE

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Sunil Datta

Harvard Journal of Asiatic Studies (Vol. 24, Dec. 1959—Harvard)

CHINESE PREHISTORY IN PACIFIC
PERSPECTIVE: SOME HYPOTHESES
AND PROBLEMS
KWANG CHIH CHANG

In this paper the author has made an attempt to reconstruct a brief outline of Chinese prehistory in Pacific perspective by examining the amount of archaeological materials brought to light in central and south China and with the help of the available ethnological data. He has attempted to give a continuous account of Chinese prehistory, starting from the post-glacial times, dwelling briefly on the Mesolithic human fishers of North China, going on to the Neolithic Revolution in the Huangho valley and then describing lucidly the Neolithic way of life till the beginning of the Bronze Age civilizations.

time in the early second millennium B.C. in Honan and somewhat later in other areas. The author continues to discuss the possibilities of the diffusion of Neolithic cultures in the north into Mongolia, Manchuria and Siberia and in Central and South China and ultimately into South-East Asia. Here he examines "the bearing of Chinese prehistoric cultures on cultural and historical events elsewhere in Pacific areas."

Pratapaditya Pal

Bulletin of the School of Oriental & African Studies, University of London (Vol. XXIV, Part 3, 1961—London)

A KHAROSTHE INSCRIPTION FROM
CHINA
JOHN BROUGH

In 1925 or 1926 a University of Peking expedition brought back three or four stones containing inscriptions from Lo-Yong. Georges Prevest, a Lazarist missionary to whom the stones were shown, thought that the script of the inscription was Palmyrene and the language Hebrew, though his interpretation was rejected by experts in Semitic Paleography. Recently the photographs of the inscriptions were shown to Prof. W.B. Henning, who recognised the script as Kharosthe. The inscription was on a stone ruin round a well in a monastery and probably recorded the donation of the well to an already existing monastery.

In this article Prof. John Brough has given his tentative views on the inscriptions, which may be summarised as follows:

The precise location of the stones is not known, because of inadequate field-notes kept by the expedition, but they must have come from Lo-Yong or a region close to it; though the inscription was discovered in the heart of China, far away from the Kharosthe area, it is not a forgery. It might have been the work of a Chinese pilgrim in India who copied it from an Indian source as a magic-spell. But since the inscription shows that the writer knew the script very well, it might have been the work of an Indian

missionary in China working on translation of Buddhist texts. Professor Brough suggests as its date end of 2nd century B.C. or early 3rd century B.C. That is the period of later Han dynasty when Lo-Yong was a centre of translation activity.

This inscription adds another fragment to our knowledge of Indian Buddhist missionaries in China.

Prodyot Mukherjee

English Historical Review (April, 1961—London)

SOME EARLY INDIAN NATIONALISTS
AND THEIR ALLIES IN THE BRITISH
PARLIAMENT, 1851-1906
MARY CUMPTON

In about 1853, an increase can be discerned in campaigns for enlightened government in India, greater efficiency of administration there and admission of Indians to the I.C.S. The foundation of the British Indian Association in Calcutta and the Bombay Association in Bombay had its counterpart in the organization of the India Reform Society in England. The advocacy of Indian causes in England, up till now in the hands of Joseph Hume and John Bright in the Commons, was given publicity by John Dickinson and the Friends of India.

The initiative passed to Bombay and Manchester merchants (or rather radicals among them). Dadabhai Naoroji and Samuel Smith, M.P. for Liverpool, delegate to India of the Manchester Chamber of Commerce, spoke for India outside Parliament and in it respectively. Nevertheless, Bright wrote in 1860: "Parliament cares about India little more than the Cabinet. The English people too..... cannot be excited to any effort for India except under the pressure of some great calamity....." The formation in 1866 of the East India Association, to meet the views of residents in Britain with experience of Indian affairs did not really change the problem. Henry

Fawcett rose to prominence in the next generation as an advocate of Indian interests. Bright in 1877 still campaigned for decentralization in supreme government; but though Florence Nightingale wrote to P. K. Sen in India that "the Houses of Parliament now discuss India, as if it were a home question, a vital and moral question, as it is". The change was marginal. Questions began to be asked after the 1874 Election by M.P.s who had been elected from Irish constituencies and were slowly cohering as a Home Rule Party in the House of Commons. F. H. O'Donnell, a collaborator of Parnell and Biggar, in consonance with the novel tactics of this group tried to organise information on Indian grievances as artillery in a campaign to ventilate British Imperial problems and thus create a nuisance value for the Home Rule campaign. O'Donnell had Indian contacts in the Inns of Court and among Parsis and Mahrattas in Paris. He was approached by Kristadas Pal and some leading (conservative Bengali) zemindars like Digambar Mitra and the (Pathuriaghata) Tagores, who wished to finance and support the Home Rule Movement if Ireland elected some Indian members to Parliament. Parnell was in favour of the scheme, but afraid to recommend such definite ramifications to the rank and file of his party. O'Donnell used the house of Ganendra Mohan Tagore (Christian son of Raja Prasanna Kumar Tagore), one of his contacts, in Kensington as a centre of imperial radical collaboration. He claimed to have activated papers like the *Hindoo Patriot* and the *Hindoo* into national feeling. At the same time, the Indian Constitutional Reform (attendance, 250, only non-Indian, O'Donnell) met from 1883 at Ganen Tagore's house. It was inspired by the Irish National League and backed by Surendranath Banerjee of the *Bengalee* and by Raja Rampal Singh.

By 1881, Banerjee and Naoroji were sharpening the procedure of lobbying for British support. Questions in the House (generally by seven Irish members, though O'Donnell retired in 1885); letters to Sir Erskine Perry and the Wedderburns; advice from Radicals like Seymour Keay and Wilford Scawan Blunt, who attended a national

congress in Calcutta in 1883, stressed the need for widespread publicity. Blunt proposed telegraphic notification of meetings and resolutions. (The more conservative) Kristadas Pal asked Blunt if he was an M.P. and could get some questions asked in Parliament.

The Ilbert Bill agitation was used by Naoroji to organize a Bombay Presidency Association in 1855; this sponsored some of the forthcoming candidates for Parliamentary election; and black-listed others. None of the former were elected, some of the latter were. Three delegates of the Association—Chandavarkar, Monmohan Ghose and Ramaswamy Mudaliar, however gathered large audiences in England. Naoroji, himself in consultation with the aged Bright and Sir James Caird, planned publication of Indian news in Britain by means of a telegraphic service, and an Indian Telegraph Union was projected which would supply leading provincial newspapers. Naoroji decided to stand for election to the Commons in 1886. The East India Association was now in the hands of those less interested in Indian reform. Naoroji himself was not keen on sharing the fortunes of the Irish Home Rule Party; and in the country in general, there was general disgust that a handful of Irishmen were overloading parliamentary business with imperial problems which could be ill borne by the limited amount of time allotted.

The new allies of Indian nationalism were W. S. Caine, and Naoroji's friends, the old Smith and H. B. Hyndman, a father of Marxist Socialism in Britain, who had written in 1884: "We can get at them (the people) by showing that the same class—the capitalists—which is ruining you (the Indians) ruins also our own workers". The Upper Burma debate of 1886 showed how the initiative on Indian reform had passed from the Irish.

The Parliamentary lobby on India grew as A. O. Hume increasingly became disgusted with the lassitude of the Indian National Congress after 1889. He now preached that the impulse for Indian reform must come from Britain more

than India. A British Committee of the Congress was formed. Independent M.P.s like Dilke and Smith preferred to speak for India, unfettered in Parliament. The Committee deputed W. Digby to publish *India*, an irregular periodical giving news. Naoroji was elected Liberal M.P. for Central Finsbury in 1892. In 1893, another Committee was formed by Wedderburn, Caine and J. E. Ellis. The membership of this rose from 154 in 1893 to 200 in 1906.

Thus what had been scattered and limited support for justice to India in the days of the last Charter Act had become a coherent Parliamentary lobby by 1906. The link with the Irish had been an instructive episode for the organization of Indian nationalism, but the author believes that Indian nationalists had learnt to stand for themselves in the struggle that lay ahead. She has not noted that the most permanent allies of Indian nationalism were Radicals like Bright and Hyndman. They were the predecessors of Keir Hardie and Wedgwood Benn. The author also hints at, but does not note, the links of the conservative landed interest of the British Indian Association (mobilised by Kristadas Pal) with Irish questioning and obstructionist tactics in Parliament.

Barun De

Journal of The Royal Asiatic Society of Great Britain and Ireland
(Parts 3 & 4, 1961—London)

TOYNBEE ON THE TURKS IN THE NEAR AND MIDDLE EAST
MILTON GOLD

In books which Toynbee published before his *magnum opus* his views about the Turks can be seen changing. The Turks are 'unspeakable barbarians' in *The Armenian Atrocities*, 1915, 'the best civilized' among the Black Sea peoples in *Nationalism and the War*, 1919 and a people deserving all sympathy in their revolutionary movements in *The Western Question in Greece and Turkey*, 1923, and *Turkey*, 1927. It is, however, in his *Study of History* that Toynbee

attempts to formulate a total view of the Turkic peoples and relate it to his general position. He goes seriously wrong because he does not have any Turkish, Persian or Arabic, because his acquaintance with secondary material is not thorough and because of his philosophy. This historical philosophy of his leads Toynbee to rely on conceptions which are virtually meaningless, e.g., a 'Syriac Society' to mean the pre-Arab Near and Middle East and an 'Iranic Civilization' which is never defined at all. A further difficulty comes when he interprets facts to suit his ideas. Thus the reforms of Kemal cannot save Turkey because, according to Toynbee, only a revived religion can save a society. However, his treatment of specific themes like the fortunes of the Safavids or the Caliphate policy of Abdul Hamid can be greatly rewarding. Toynbee is all right when he works with adequate information.

Ashin Das Gupta

The Economic History Review (Second Series, Vol. XIV, No. A, August 1961—London)

THE STUDY OF ECONOMIC HISTORY IN JAPAN
Y. KOMATSU

The study of economic history began in Japan a little less than a century ago, when the modern sciences were introduced from the West. At first Western books on economic history were translated into Japanese. Japan hoped at that time to make Britain her model in transforming herself into a capitalistic power. Hence the study of commercial history started in advance of the other fields of economic history.

But commercial history alone could not occupy the stage for very long. By the end of the 19th century the first attempts to systematize Japanese economic history won success through the efforts of Uchida.

The first attempt to approach the subject from the side of economics also appeared in 1900

when Fukuda published his book. He applied the theory of German historical school to Japanese economic history.

When class consciousness developed and intensified year by year in Japan after World War I, economic history began to attract many not as a study of the ways and means of empire-building but as a means of finding a solution of social problems. It was at this time that the first translation of Arnold Toynbee's *Lectures on the Industrial Revolution* was published.

As a pioneer in economic history Uchida found a worthy successor in Dr. Eijiro Hongo. On the other hand, the economic interpretation of history developed into historical materialism which found in Kawakami an earnest advocate. Much progress was also made in the investigation and editing of documents on economic history.

The end of the 1920's and the beginning of the 1930's saw the establishment of the Institute for the Study of Economic History of Japan and the Socio-Economic History Society, with their respective journals, *Studies in Economic History* and *Socio-Economic History*.

The existence of these periodicals on economic history was a powerful stimulus to the Japanese economic historians who also were inspired by Professor Tawney and Mr. Lipson when they visited Japan.

The 1930's were characterized by the social unrest following the depression. Many economic historians, especially the younger group, were attracted to Marxism. The percentage of enthusiastic admirers of Marx is still noticeably higher in Japan than elsewhere, except in countries like the U.S.S.R. and China.

With the coming of the war work in the field of economic history was greatly hampered. Many students had to leave the academy to join the Armed Forces. News of the activities of economic historians abroad ceased to reach Japan.

The two monthlies on economic history were forced to stop publication.

With the disappearance of the Institute, the stronghold of believers in the economic stage theory has gone. Only one of the activities of the Institute, the publication of *The Economic History Year-Book of Japan* was taken over by the Society for the Study of Economic History, and this resumed publication in 1955.

The Socio-Economic History Society recovered quickly and it is now the largest association of economic historians in Japan. Scholars like Hirayama, Ono and Nomura made important contributions to the study of economic history.

With the fall of the militarists and ultranationalists all pressure against the study of economic history faded away. Indeed, economic history has attracted even more students than in pre-war days. It has become the favourite among the branches of historical science and has advanced into the text books of schools. Some students believe that history is economic history, or that political history, legal history, ecclesiastical history and so on are merely appendices to economic history.

Once again Marxism has won the respect of many. Otsuka and Takahasi are the most influential Marxist economic historians in Japan at present. On the other hand, non-Marxist economic historians like Horie, Nakamura and Toyoda also are very active. The pro-Germanism of former days has faded away and the economic history of Britain is being given more attention by Japanese economic historians.

Economic history was born in Japan in an atmosphere in which commercial activities were the focus of research. But now Japanese economic historians have become interested in rural history. The establishment of the Agrarian History Society in 1948 is indicative of this tendency.

The recent activities in local history research

help the study of economic history. The Local Historians' Association was organized in 1950, to promote the study of Japanese local history.

All in all, economic history in present-day Japan is considerably influenced by economic history in England. But the difference between Britain and Japan lies in the preponderance of Marxism and the undue disregard of, or indifference to, the outcome of modern economics in post-war Japan.

Nilmani Mukherji

Journal of World History (Vol. VI, No. 2, 1960—Paris)

CHANGES IN THE STRUCTURE OF INDIAN SOCIETY IN THE TWENTIETH CENTURY K. K. DUTTA

In India the twentieth century has been marked by a remarkable transformation of social life by the purging of accumulated ills and anomalies. The growing contact with Western ideas led to Reformist Movements from the days of Raja Ram Mohan Roy and caused an inner urge to reform social life.

The essence of social regeneration in India is the uplift of women, which ultimately led to significant changes in the education and outlook of the women themselves. The new forces operating from the days of Ram Mohan Roy down to Karve's Women's University have supplied considerable stimulus to the progress of female education. Next the Indian women have succeeded in tearing off the veil of seclusion or *purdah* and have come forward to play worthy roles in the different spheres of life. Mahatma Gandhi took the lead in this anti-purdah movement. Again child marriage has been one of the worst evils from which women suffered for long. The Brahmo leader Kesab Sen started a movement to abolish it. By the beginning of the 20th century people became conscious of the bad effects of early marriages and Sarda's Child Marriage Bill was passed in 1929.

Another new feature in Indian social life is the recognition of inter-caste marriages, due mainly to economic factor. Several laws like the Hindu Marriage Validity Act (1949), Special Marriage Act and the Hindu Marriage Act (1955) have provided for inter-caste marriage, permitted divorce and made bigamy punishable. These reforms may be described as "a historic social measure carrying within it the germ of great social reformation and creating a healthy atmosphere for the future regeneration of our great country". In general the caste system has been greatly undermined by the Indian national movement (with the conception of a democratic state), the new idea of social equality and most of all by the economic factor. The regrouping of the Indian people in the economic sphere, each category being composed of individuals belonging to various castes and communities but having identical material and political interests has brought about a remarkable change in the social fabric. This horizontal division on new lines increasingly weakened the old vertical caste lines.

It is noteworthy that one of the most revolutionary phenomena in Indian social history in the present century is the removal of untouchability. To remove untouchability remained with Gandhi "a deeply religious and moral issue". The Congress also made continuous efforts to improve the lot of the Harijans. It has to be noted that there has been awakening among the Harijans themselves. The All India Depressed Classes Association and the All India Depressed Classes Federation have been the chief organisations. The new constitution of India declares "Untouchability is abolished and its practice in any form is forbidden".

Significant changes have taken place in the social structure of India as a result of the rise of new social classes, like the zaminders, absentee landlords, tenants, landless labourers, money-lenders, factory workers, petty traders and the professional classes. The social structure has also been affected by the intensification of economic class movements, like the Labour and Kishan

Movements. The recent abolition of landlordism has also caused a great change in the social fabric. Finally, the *Bhoodan* (land-gift) movement of Acharya Vinoba is expected "to bring about a silent ideological revolution in our social outlook".

Sujata Ghosh

Revue Historique (Vol. CCXXVI—Paris)

THE NOBILITY IN MEDIEVAL FRANCE

GEORGES DUBY

This is a judicious evaluation of the results obtained by regional researches conducted in French and German provinces to determine the growth and development of the nobility in the Middle Ages. These intensive local studies were stimulated by the significant hints given by Marc Bloch twenty-five years ago. The notable works under review in this essay include those of Genicot on the economy of Namur in the later Middle Ages, of Bonenfant and Despy on Brabecut, of Petot on Flanders, Champagne and Beri, of Peroy on Gorez, and of Schmid on the German border. At the opening of the period of study about 950 A.D. there were about a score of noble families in Namur which comprised 360 villages. In the writs and acts of the period, noble and freemen were interchangeable terms, and there existed scarcely any free person beyond the pale of the nobility. The nobles formed a hereditary group whose privileges and titles were transmitted by descent. Contrasted with them were the 'Familia' or group of servitors clustering round the count or the noble families or some religious houses. Though not of servile origin these men were subject to vexatious exactions and were living under some form of hereditary subjection. None the less, from 1150 onwards some of them are distinguished as 'chevaliers', for which service on horse back had qualified them. They constituted a growing aristocracy much below the rank of the slowly multiplying nobility. After 1200 the nobility is enfeebled by fragmentation of estates, the rivalry of the princes challenging their 'banalities', the liberation of towns and

the falling return from seignorial lands compensated to a certain extent by the clearings effected thereon. The few fortunate families who succeeded in retaining their ancestral heritage formed the peerage in the middle of the thirteenth century. But they scarcely constituted a half of the old aristocracy. The greater half went off the rails precisely at the period when the position of the chevaliers improved appreciably. More numerous than before, this class usurped sovereign rights, judged the peasants, crowned their residences with towers to affirm their prestige and soon claimed exclusive right to be addressed as Messieurs. Towards 1280 they are signalised officially as a class apart and even the nobles who were not knighted fall below the social cadre of chevaliers who are not nobles. The chevaliers formed a veritable corps of hereditary nobility whose sons continued to enjoy the honour and the immunities even after they had ceased to bear arms. The older nobility kept up a futile struggle for several generations to jealously guard their exclusiveness, but the dividing line was blurred and finally obliterated towards the end of the fourteenth century. By 1420, there remained only one upper class, the 'gentilshommes' of whom the majority had discontinued military exercises; because by this time a simple 'squire' came to be esteemed higher than the noble. It sufficed to be able to claim a chevalier among one's ancestors in the seventh degree to be ranked among the "men of law and lineage", entitled to fiscal, judicial and military privileges. Men of very humble origin, even artisans and valets were eventually admitted to its ranks with no stronger pretensions than their newly erected mansions with turf-courts and chapels. But in strict compliance with the tradition of the ancient nobility, the upstart rich based their privileges on their pretended ancestry. A difficult problem in connection with the concept of nobility antecedent to and independent of chivalry is to determine whether the order of descent was paternal or maternal. In Namur, nobility was established primarily by the female line and it was only after the rising prestige of cavalry service that paternal transmission was emphasised. Observers in other regions have hazarded the

categorical statement that maternal transmission was the universal and exclusive order. Any finality in conclusion is obviated by the difficulty of pressing our enquiry into the history of the noble families beyond the tenth century when men used to be called by their personal names only without the family surname. Agnatic ancestral names attached to common original habitation and distinguished by later heraldic symbols were invariably preceded in the earlier period by a fluid group of relatives living in mobile dispersed residences. Descent during this period was as often claimed by the maternal as by the paternal line. Regional enquiry clearly proves an extreme diversity of usage. On the borders of the Carolingian empire and within it, at Namur, Champagne, France-Comte etc., nobility was derived by the female line. In other parts of the empire, nobility as well as servile condition was inherited by the male line in a preponderating measure. In any case Marc Bloch's assumption of the continuity of the Carolingian nobility to the middle of the 10th century, whence feudal genealogies came to be definitely traced, is now falsified. None the less, it is manifest that the aristocracy knit together by attributes of chivalry were till 1180 clearly differentiated from mere chevaliers no less than from rich upstarts. The compound of forces, socio-economic and politico-administrative, which shaped the new structure of the nobility and rendered a re-adjustment necessary remains to be ascertained by further investigation into the twilight zone of European social history.

R. C. Mitra

Journal Asiatique (Vol. CCXLVIII—Paris)

DHOLA-MARU

C. VANDEVILLE

The author attempts an interpretation of the term Dhola which is found for the first time in the three Apabhramsa Doha in the Prakrit grammar of Hemachandra and in the famous ballad of the Marwari-Gujrati Dhola-maru ra Duha and in numerous popular songs in the

Marwari dialect. In the N.P.S. Benares 1934 edition of the ballad, Dhola is identified with Dulhan or Dhola Rai, the legendary hero of the Kachhapaha dynasty of Rajputs. This assumption is refuted as the legend is based on much earlier lyrics and Dhola is not mentioned in the *Desinamamata*. A comparative analysis of available data leads to the conclusion that Dhola is to be equated to Bhramara in the context of the Pravasa (alienation) of the lover and the conventional complaints of his inconstancy by his sweetheart.

R. C. Mitra

South East Asian History (Vol. 2, No. 2, July 1961—Singapore)

THE RISE OF POLITICAL PARTIES IN INDONESIA

VISHAL SINGH

Indonesian nationalism, being a product of the twentieth century and also a part of the newly emerging Eastern consciousness, had its beginnings in the efforts to learn the arts of Western rulers, the arts which had given them political supremacy over the East. Thus started a movement of education of the Western type among the Javanese, initiated by Dr. Mass Wahidin Sudiro Husundo—a pensioned Javanese Doctor. While propagating his ideas, he found enthusiastic young students who played an important part in the formation of *Budi Utomo* (Noble Endeavour), which heralded the birth of Indonesian nationalism in a quiet and unspectacular manner. *Budi Utomo* in its early phase was a socio-cultural organisation, though it cannot be said to be devoid of political aspects. In 1917 it came out with a political programme calling for a parliamentary government on a national basis.

It is strange but true that the Indos (Eurasians) played a notable part in the early political stirrings in Indonesia. It was under the guidance of Edward F. E. Douwes Dekker that a new party of a different kind, called *Indische Partij* was founded in 1912. This party was inter-racial,

worked for the independence of Netherlands East Indies and had an anti-colonial attitude. In 1913, with the exile of the major leaders the *Indische Partij* was left leaderless and its members found an organisation called *Insulinde*. The *Insulinde*, a Eurasian party, had been founded in 1907 as a reaction against the *Indische Bond* which stood for conservative ideas. As the leaders of the *Indische Partij* returned from exile, they exercised increasing influence in the *Insulinde*. This new influence of a leftist kind was a factor in changing the party's name to *National Indische Partij* in June 1919. Like the *Indische Partij*, this organisation also stood for the independence of the country.

In the growth of Indonesian political organisations, *Perhimpunan Indonesia* (Indonesian Association), an association of Indonesian students in Holland, has played a significant role. Most of the intellectual politicians of new Indonesia are the products of *Perhimpunan Indonesia* who developed the consciousness of being not just Javanese, Sudanese or Sumatrans but Indonesians.

The *Sarekat Dagang Islam*, founded in 1911 as a reaction against the Chinese traders and the preachings of Christian missionaries, had in itself the elements of a new kind of political force in the country. The developing activities of the *Sarekat Dagang Islam* led to its converting itself into *Sarekat Islam*. A change in the evolutionary politics of the *Sarekat Islam* took place with the entry of the members of the Socialist

organisations like the *National Indische Partij* (N. I. P.) and the *Indische Social Democratische Vereeniging* (I. S. D. V.). This amalgamation led *Sarekat Islam* to come close to the leftist ideas for a considerable period. The I. S. D. V. has an important place in Indonesian political history. It became the major force in the introduction of socialist and communist ideas in Indonesian politics.

The Communist Party of Indonesia was established in 1920. It was in fact a re-incarnation of the I. S. D. V. which had come very close to the Communist movement. The new organisation came to be called *Partai Komunis Indonesia* and became an important factor in Indonesian politics of the twenties. In the political field the Communists were trying to play an important role in the anti-colonial struggle, and this helped them to be associated with the nationalist tradition in Indonesia. The Communist Party was in alliance with *Sarekat Islam*. But in 1921, a serious conflict arose between the two and the former left *Sarekat Islam* and turned to be a rival of the latter. The period from 1921 to 1926 in Indonesian politics is dominated by the activities of the Communist Party which launched a mass revolution in 1926-27, but it ended in failure.

The failure of the revolts of 1926-27 ended one era in the history of Indonesian political parties. In the period that followed nationalists were to be the major power in the national politics. Subrata Ghosh

LETTERS TO THE EDITOR

Dr. L. B. Keny of the University of Bombay desires the following note to be published :

"I should like to make it clear that my observations on the present position of historical research and research workers, published in the last number of the *Quarterly Review of Historical Studies*, were not intended to cast aspersions on any Institution or College, much less on the Institution in which I am

serving. It is a well-known fact that the Fr. Heras Institute of Indian History and Culture (formerly the Indian Historical Research Institute) of St. Xavier's College, Bombay, is the premier Institute of Historical Research in the State of Bombay with a fine Research Library and a Museum. The popularity of the Institute can be gauged by the fact that many students have successfully secured their doctorate degrees from that Institute during the last thirty years."

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THE QUARTERLY REVIEW OF HISTORICAL STUDIES

VOLUME 1

NUMBER 3

EDITORIAL

Regret :

We apologise to our readers again for the delay in bringing out the third number of the *Quarterly Review*. The main reason is the difficulty of getting relevant particulars from different Universities about the progress of historical research. We wish the Universities had brought out annual bulletins on the state of research carried on under their auspices, which would have made our task much lighter. But as far as we can foresee, this wish will remain unrealised for years to come. The Universities are mostly occupied with administrative and examination work, and the need for an annual stock-taking of the progress of research is not given that importance which it deserves. Under the circumstances we have to depend, for necessary information, on the voluntary co-operation of University teachers and research Supervisors. We feel certain that they realise the utility and importance of the task we have undertaken. We make an earnest appeal to them to send us timely and full particulars about the state of historical research in their respective Universities. Only then can the *Quarterly Review* be

brought out more regularly, to the benefit of all research students. We do hope that our appeal will not be in vain, and that in future we shall get more prompt response than before.

Institute of Historical Studies

The Institute of Historical Studies is maintaining its steady progress. Discussion meetings are being held regularly and the average attendance has been very satisfactory. Since January 1962 two broad themes were taken up for discussion: first, the *Problems of Writing Socio-Economic History of Medieval India*, with a panel of five speakers, and second, *Administrative History of India—An Examination of Source Material*, with a panel of six speakers covering the ancient, medieval and modern periods. The general interest in these discussion meetings is steadily increasing, and it is pleasing to note that younger scholars are taking a more active part in making the discussions more lively and fruitful. So far most of the speakers on our panels have been senior historians. In future we shall try to introduce more and more young scholars.

We regret that for want of space we cannot publish all the talks. In the present issue we publish only one, on the *Problems of Writing Social History of Ancient India*, by Dr. Sisir Kumar Mitra. There is, however, a plan of publishing all the talks of the year in a separate volume.

Universities Covered : Courses of Study :

In the present issue we have covered three Universities : Bihar, Saugar and Allahabad. The University of Bihar has only one Post-Graduate Department of History. The Universities of Saugar and Allahabad have two Departments, History and Ancient Indian History and Culture. We regret, we could not include in this issue the enrolment for Research Degrees in Ancient Indian History and Culture at the University of Allahabad, as the necessary particulars did not reach us in time. However, we hope to do it in our future issue.

One striking feature of the courses of study at the three Universities covered in this issue is that while Bihar follows the normal pattern of an Honours course at the under-graduate level, the Universities of Allahabad and Saugar do not have an Honours course. These two Universities, again, split up their M.A. course into two Parts : Previous and Final. This is something which deserves the attention of the Committee set up by the Indian History Congress to recommend measures for the co-ordination of the courses of study in Indian Universities.

Another interesting thing is that at Saugar and Allahabad, the M.A. Examination includes a *viva-voce* test. We do not know how much weightage is given to the *viva-voce* test in the determination of the final result. There is no doubt that, if applied in the proper spirit, the *viva-voce* test can be a very good means of supplementing or checking up the ambiguities of a written examination. From that point of view we would recommend

the introduction of a *viva-voce* test in all the Universities at the M.A. level.

All the three Universities covered in this issue provide for an Essay Paper at the M.A. Examination. At Saugar, there is provision for a short thesis of 100 pages in lieu of the Essay Paper. This is, however, not meant for all. According to the University Regulations, only "a student of more than average calibre who has shown aptitude for research and a desire to pursue it after his M.A. degree" may be allowed to submit a thesis in lieu of the Essay Paper. We do not know how the system is actually working, but we feel that great caution has to be exercised in permitting a student exemption from one of the general examination papers. There may be exceptional students, but it is safe to start on the basis that the M.A. stage is only preparatory to research, it is not the beginning of a research course.

Language of Theses :

There is one point in the Regulations for research degrees at the Universities of Allahabad and Saugar which deserves particular attention, specially in the context of current efforts at co-ordination of research. At the University of Allahabad theses for D. Phil. and D. Litt. Degrees may be submitted either in English or in Hindi (written in Devnagri script). At the University of Saugar the general rule is that a History thesis for the Ph.D. Degree is to be written in English, but "the Research Degree Committee may in exceptional cases, and for sufficient reasons, permit a candidate to write his or her thesis through Hindi". One can readily appreciate the desire for using an Indian language (Regional language or *Rashttrabhasha*) as medium for University examinations to the highest level. But we have to be on guard lest any such move tend to disrupt the unity in the academic world which has been built up in the course of a century through the use of one common language, although a foreign

one. To what extent regional languages may be used without risking a break-up of the existing unity in the academic world, is something that has to be decided by the Universities in collaboration with all-India academic bodies, like the Indian History Congress and similar institutions of an all-India character. This is not of course to be interpreted as an obstructionist attitude. But while introducing reforms in our University system, we must always keep in view the supreme importance of preserving the present unity in the academic world.

Enrolment for Research Degrees :

In the present issue we have given lists of enrolment for research degrees (1956-62) at the three Universities of Bihar, Saugar, and Allahabad, together with subjects of study and names of Supervisors. The lists are full so far as Saugar and Bihar are concerned. The list for the University of Allahabad is incomplete and includes only students registered in the Department of Medieval and Modern History. The enrolment list for the Ancient History Department will be given in a later issue.

From the enrolment lists given in the present issue, it appears that the University of Bihar concentrates on modern history, the University of Saugar divides its attention almost equally between modern and ancient history, and only at the University of Allahabad is medieval history studied to any great extent. This is obviously because of the small number of Supervisors at the Universities of Saugar and Bihar, and not of any general lack of interest in medieval history. The University of Allahabad has always been noted as a great centre of medieval studies, and the list of enrolment shows that the tradition is ably maintained. Regarding subjects of research, there is the natural tendency to concentrate on regional history. But it is pleasing to note that at each of the three Universities there are some students who have

selected wider topics, or topics not connected with their particular regions.

Difficulties of Supervisors :

About the difficulties encountered by Supervisors, the greatest is the heavy pressure of work. One Supervisor has to look after ten or twelve research students, which by itself is a tremendous burden. What makes his position worse is that, in consideration of his labour in guiding research students, he does not get any relief whatsoever from his normal teaching duties, which at many Universities are pretty heavy. It seems that most Universities are still guided by a general belief that a University teacher earns his salary for teaching in B.A. and M.A. classes, supervision of research work being a personal hobby which he can indulge in in his spare hours. This impression is most regrettable. If the Universities are to serve as centres of learning, research should be given its due importance and all possible encouragement and facilities should be given to those who guide research students.

U.G.C. Fellowships and Scholarships :

We welcome the recent move of the University Grants Commission to offer a large number of Fellowships and Scholarships to research students. The remunerations offered—Rs. 200/- per month to Research Scholars, Rs. 300/- per month to Junior Research Fellows, and Rs. 500/- per month to Senior Research Fellows—seem to be fairly satisfactory and are likely to attract better types of students. Unfortunately, this year the prescribed application forms were not available at the different Universities till very late, in some cases not even a week before the closing date. This naturally created a late hour rush at the University offices and hasty attempts at drawing up schemes of research, to the inconvenience of both students and Supervisors. We beg to draw the attention of the U.G.C. to this unfortunate situation

and to suggest that in future application forms should be made available at the Universities two or three months before the closing date. We have also another suggestion to offer. Apart from open advertisements in newspapers inviting applications for the U.G.C. Scholarships and Fellowships, the recognised Supervisors at the different Universities and Institutes of higher study should be requested to recommend names. Better response may be expected in that way than by mere newspaper advertisement.

Centre of Advanced Study in History :

We are happy to learn that the U.G.C. has sponsored a scheme to set up Centres of Advanced Study in particular subjects at a few selected Universities. Under this scheme there will be one Centre of Advanced Study in History. The object is to provide the widest possible facilities for historical studies, on a par with those available at any of the well known Universities in the world. It will be an all-India institution, and is intended to obviate the necessity of having to send students abroad for specialised studies. Apart from the teachers in the History Department of the University selected for the purpose, Visiting Professors will be appointed for short

or long terms from other Universities, and there is also provision for inviting foreign scholars to open up new branches of historical studies and offer facilities of research in fields which have not so far been covered by any Indian University. This is certainly a very welcome move. In recent years the State Governments have been indulging in the luxury of starting new Universities, in the unfortunate belief that number is more important than quality. There has been little urge to upgrade the older Universities and to improve the facilities for higher study and new fields of research. In this competition to start new Universities with the minimum facilities for advanced study, the State Governments are not worried about finance, since the U.G.C. is there 'to hold the baby'. The result is that all the Universities, old and new, are weak and crippled for lack of money, and cannot afford expansion and opening of new fields of research. The recent move of the U.G.C. to set up a Centre of Advanced Study for each major subject is, therefore, a move in the right direction. Let us hope that the proposed Centre of Advanced Study in History will be properly equipped to fulfil the objects for which it is going to be established, and will serve as an example for other Universities and State Governments to follow.

DISCUSSION MEETINGS

INSTITUTE OF HISTORICAL STUDIES

**Subject : PROBLEMS OF WRITING
SOCIAL HISTORY OF ANCIENT
INDIA.**

Speaker : DR. S. K. MITRA.

relate to those scholars who have a thorough grounding in Sanskrit as well as in epigraphy and numismatics. I shall, therefore, try to present before you a few of the problems that are encountered by scholars in the field, even though they are competent enough.

Dr. Niharranjan Ray described Ancient Indian Society as based on the principles of *Chaturvarga—Dharma, Artha, Kama* and *Moksha*. It was on that basis that he prescribed the methodology of writing social history. He made his prescription quite broad-based so as to include the material basis, the socio-economic basis, education and religious developments, social codes and other values, ethical and aesthetic, as well as anthropological and ethnological studies. But the problem is—how to effect an integration of these different aspects in the absence of adequate data?

Professor S. K. Saraswati, among the problems outlined by him, referred to the difficulties that a social historian encounters in dealing with the literary sources, as they are composed in a very ornate style, and he often loses himself in the rhetorics used and complexities of grammatical forms, which baffles a thorough probe. To social historians the handling of epigraphic and numismatic materials is also considered baffling, as they are not initiated in the technicality associated with them.

To my mind a historian dealing with Ancient India, much less its social history, cannot be considered as competent unless he is thoroughly well-versed in Sanskrit language and literature, and at the same time is trained in the science of epigraphy and numismatics, as they constitute the primary basic qualifications. So this is no problem. My problems

Prehistoric Period—It is well-known that since the discovery of the Indus Valley sites the antiquity of ancient Indian history has been pushed back to the third millennium B. C. Several attempts have been made by Indologists to study the history of the people inhabiting the region, particularly their urban culture, their architectural and artistic excellence, their religion, dress and ornaments, etc., on the basis of materials unearthed in these sites. Even attempts have been made to prove their connection or communication with other contemporary civilisations in the West. In the West, at Babylonia and in Egypt, it has been possible to decipher their inscriptions. This has enabled us to know much about their way of life, social organisation, their laws, etc. But to a historian of India the script of the Indus seals is still a closed door. So the problem of getting corroboration of the premises based on archaeological discoveries, or supplementing them, remains as ever. Nor can we know anything about the possible connection the Indus Valley people might have had with the Vedic Aryans or any other people who might have supplanted them. This poses a serious problem.

Vedic Period—From the earliest Indian literary sources—the Vedas, the earliest of which the *Rig Veda* was composed within a narrow region between the Saraswati and Drisadvati, known as Brahnavarta, the cradle land of the *Rig Vedic* Aryans, we do find some glimpses of the life of these early settlers. But they do not throw any light on the pre-

Vedic peoples, whom the Vedic Aryans might have defeated, excepting stray references here and there. It is still unknown to us as to how the urban type of culture found in the Harappan sites was supplanted by the rural type of the Vedic culture, or whether the Vedic Aryans met with some intermediate people. Out of evident abhorrence for their enemies the Rig Vedic Aryans maintained complete silence about their social and political organisations, and thus we get only a very limited picture, the major portion being beyond our ken. This is surely a problem.

Then again it is quite well known that by the time different branches of Vedic literature came to be composed—the *Brahmanas*, the *Aranyakas*, the *Upanisads*—the Aryans had extended their hold over much of what is now known as Northern India. Definite impact of the political changes was felt in the socio-economic organisation of the Aryans. Much of these changes, including the development of their religious ideas and practices, are believed to have been due to their commingling with the indigenous peoples. But we can hardly account for this racial and cultural integration on the basis of our study of the Vedic literature, which never discusses the way of life of other peoples. Thus again a wide sector of ancient society is left out.

Now about the difficulty of interpreting the Vedic verses. In spite of the efforts of the Aryans to mould their life according to the fundamental concepts of social code enunciated in the earlier *Samhitas*, later developments engrossed them so much that they lost contact with some of the older traditions, and they even forgot all about them. This resulted in the problem of interpretation of the verses accurately. Even commentators who came before Yaska began to feel about this problem, and their doubts led them to adopt two different forms of interpretation—*Nairukta* (etymological) and *Aithasika* (factual). This difficulty has also been discussed by Kumarila in his *Tantravarthika*.

The *Atharva Veda* also poses a problem. On account of the abundance of non-sacrificial matters in the *Atharva Veda* it had not been included in the Veda group proper (*Trayi*). After much reluctance it was given the status of the fourth Veda. A general belief has developed that a considerable admixture of aboriginal socio-religious customs had been effected in the *Atharva Veda*. But recent studies have revealed that traces of these rites and rituals can be located in the *Rig Veda* itself. In that case it becomes a problem for the social historian to investigate as to whether non-sacrificial matters cannot be taken as coming from older beliefs and practices of the early Aryans themselves in their tribal state, which did not find any room in the *Trayi*. Besides, some of the apparent foreign elements in the *Atharva Veda*, words like *Aligi Viligi*, *Urugula*, *Tabuva*, *Tastuva*, *Kimidim* and others, cannot as yet be accounted for. Are they connected with the Sumerian language as suggested by Tilak? Did the Vedic people come in contact with the Assyrians as neighbours or as traders?

Now I come to the legal literature, which is considered to be a mine of information for the reconstruction of the social history of ancient India, the *Dharmasutras* and the *Dharmasastras*. The earliest known *Dharma-sutra* is that of Gautama (c. 600 B.C.); other *Sutrakaras* being Baudhayana, Apastamba, Visnu and Vasistha. Among the *Dharma-sastra* writers, the earliest was Manu (c. 200 B.C.). But it must be remembered that Manu was no lawgiver, he was a codifier, he compiled the laws from recollection. So it is *Smriti*. The end and aim of these legal writers from the very beginning was to frame rules and regulations for the people on the basis of fundamental ideas contained in the Vedas, so that people may continue to be *Vedamuga*. These persistent attempts of the *Sutrakaras* and *Smritikaras* to glorify the Vedic ideas indicate that there were other forces at work. This presumption is strengthened by the fact that some of the *Smritikaras*,

including Yajnavalkya, Prajapati, Katyayana and Brihaspati, reveal what may be described as progressive outlook and deliberate attempts to make a compromise with the actual developments in the society.

The fact is that some of the lawgivers must have realised that the traditional laws had become too rigid in the changed circumstances. During the period they must have felt that it was the spirit of compromise, and not that of negation, which was needed for the life and vigour of the Hindu society. So they took upon themselves the hard task of bringing about a religio-social syncretism by absorbing in their books customs born of later developments. The same tendency of effecting an assimilation is discernible among the commentators also. Medhatithi (7th Cent. A.D.), who was one of the conservative commentators, has also to interpret some of Manu's laws rather liberally, with the explanation, *Yugantara Vidhayam*. But commentators like Govindaraga Apararka and Kulluka Bhatta were definitely liberal. The conservative school, however, tried continuously to glorify the traditional laws and sift out new ones as non-traditional.

In the midst of these currents and cross currents Kumarila's attempt at adjustment by his ingenious explanation appears illuminating. He says, every *Smriti* work, as it is ascribed to a Vedic Sage, must be recognised as an authoritative work, even if the Vedic verses supporting the statement of the *Smriti* cannot be traced; the Veda being eternal, we must hold that the particular portion must have been hiding in some parts of the country.

So my point is that there was a definite clash of interests between different castes and classes in the society. But the problem lies in the fact that we cannot trace them, nor can we locate them. Even it is difficult to be sure about the forces at work, whether they were simply conservatism and syncretism or whether there was an additional

force that of the acceptance of royal power above the traditional laws in society? Because royal edicts (*Rajasasana*) has not been considered as a source of law in the early legal texts including that of Manu. Medhatithi also follows suit. But Yajnavalkya, Katyayana and Brihaspati declare: "Of the four sources of law, *Dharma* or social codes, *Vyavahara* or practices, customs and royal edicts, the one following is more authoritative than the one preceding". Is it an expression of the predominance of royal power in society or attempts of the Brahmanas to please the sovereign?

Evidently there were different strata in the growth of these social codes, but in the absence of proper stratification it is well-nigh impossible to trace the stages of development, which surely poses an almost insoluble problem for the social historian. Besides, there is the problem of provenance. Different *Smritis* must have developed in different regions, e.g., the *Baudhayana Dharmasutra* is associated with South India. In later period as the *Smritis* got a wider circulation, customs which were of local origin, gained wider currency, as if they were good for all people.

Then again it may be mentioned that in spite of the fact that there is a vast amount of legal literature, we cannot expect a complete picture of the society. Because most of the composers of these works being Brahmanas, who enjoyed the top-most position in the social organisation, we get only their point of view. We are totally in the dark about the viewpoints of other classes in the society.

The non-Brahmanic peoples had no literature, at least such literature has not come down to us. There is, however, references in the Santiparva of the Mahabharata about the early Pancharatras and the early Pasupatas, who had some texts of their own, but now lost to us. As it has been said that they were following a religion opposed to traditional rules, it is possible that there some

information about popular life could have been obtained. Among the non-Brahmanic classes we possess the Buddhist literature which do throw some light on the condition of the people who were outside the pale of Varnasrama-Dharma, but it is well-known that many of their texts are lost to us. The Jain Prakrit literature is still in the process of edition, but it is more or less canonical giving little information about the condition of society.

Let me discuss another literary source now—the *Puranas*. It is generally believed that the early basis of the *Puranas* can be traced in the *Rig Veda*, but it is difficult to know the nature of these original *Puranas*. The *Puranas* as we have them now can be roughly assigned to 3rd/2nd century B.C. They contain long king-lists and genealogies, as in the *Vayupurana*, but as they refer to mythical, semi-mythical and even non-Aryan names, it is highly confusing and it is a problem for the historian to glean real history out of them.

The *Puranas* throw some light on religious beliefs and social customs of the common people and attempt at a sort of synthesis, socially and culturally. For this it has been branded as describing 'Abara' Dharma or mixed form of religion. But this again was transformed by the Brahmin composers of the *Puranas*, who in their zeal to project their

own traditional viewpoints eliminated what they considered were likely to produce degrading effects on society, thus blanketing a portion of social developments. Here too, the problems of stratification and of provenance were as acute as in the *Smritis*. The *Puranas*, being a livelier and more dynamic literature, passed through a constant process of revision and recasting. In some cases there was replacement of sections or of considerable portions by new ones. The result is that the original book is either lost to us or its character is completely changed. Local customs of different places are jumbled up in the *Puranas* too and circulated as good for all people, though they are not connected with the customs practised in the whole country.

Again, with regard to the Great Epics, I am constrained to observe that in spite of Hopkin's lifelong efforts the problem of their stratification so far as the development of society is concerned is still baffling. Coming to the *Mahakavyas* and dramas, dates of whose composition are more or less known, we observe that these court epics had become almost patternised. The heroes of these *Kavyas* are very nearly of the same type. Most of these works came to be composed under royal patronage, and so the single motive that worked with the composer was to overawe his patron king with a pedantic show of his own scholasticism than painting a realistic view of society.

COURSES OF STUDY

(a) For B.A. Honours Examination

University of Bihar

History

- Paper I—History of Modern Europe since 1789.
 Paper II—Constitutional and Political History of England since 1603.
 Paper III—History of India from the earliest times to A.D. 1206.
 Paper IV—Political Science and Comparative Governments including the Constitution of the Republic of India.
 Or
 Ancient Indian Polity (for those who offer Political Science as a Pass Subject).
 Paper V—History of India from 1206 to 1707.
 Paper VI—Contemporary Asia since the Middle of the 19th century (Turkey, Middle East, China and Japan).

University of Allahabad

B.A. Part I

- Paper I—History of Modern World, 1453-1789 A.D.
 Paper II—History of Medieval India, 1200-1526 A.D.
 Or
 History of Modern India, 1761-1857 A.D.

B.A. Part II

- Paper I—History of Modern World, 1789-1920 A.D.
 Paper II—History of Medieval India, 1526-1707 A.D.
 Or
 History of Modern India, 1857-1947 A.D.

(b) For M.A. Examination

University of Bihar

- Paper I—Ancient World, from 3000 B.C. to 404 B.C. (Egypt, Mesopotamia, China and Greece).
 Paper II—Medieval World from 600 A.D. to 1300 A.D.
 Paper III—Modern World since 1900.
 Paper IV—History of Political Thought (Confucius, Plato, Aristotle, Kautilya, Machiavelli, Hobbes, Locke, Rousseau, Idealists, Utilitarians, Socialism, Communism, Fascism and Gandhism).

velli, Hobbes, Locke, Rousseau, Idealists, Utilitarians, Socialism, Communism, Fascism and Gandhism).

- Paper V—Constitutional History of England since 1688 and select Constitutions (U.S.A., U.S.S.R., France, Switzerland and India).

For Papers VI, VII and VIII, one of the following Groups:

GROUP A (Ancient India)

- Paper VI—Political and Administrative History of India from 322 B.C. to 500 A.D.
 Paper VII—Social, Cultural and Economic History of India from 600 B.C. to 100 A.D.
 Paper VIII—Two Essays, one each from Papers VI and VII.

GROUP B (Medieval India)

- Paper VI—Political and Administrative History of India from 1526 to 1707.
 Paper VII—Social, Cultural and Economic History of India from 1000 to 1605.
 Paper VIII—Two Essays, one each from Papers VI and VII.

GROUP C (Modern India)

- Paper VI—Political History of India from 1757 to 1857.
 Paper VII—Administrative and Constitutional History of India since 1757.
 Paper VIII—Two Essays, one each from Papers VI and VII.

GROUP D (Modern India)

- Paper VI—Social and Cultural History of India since 1757.
 Paper VII—Economic History of India since 1757.
 Paper VIII—Two Essays, one each from Papers VI and VII.

GROUP E (International Affairs)

- Paper VI—History of International Law from Grotius to the present day.
 Paper VII—International Organisations since 1815.
 Paper VIII—Two Essays, one each from Papers VI and VII.

University of Allahabad

M.A. Previous

There shall be four papers and a *viva voce* test.
Paper I—(Compulsory for all)

History of Indian Culture (from earliest times to 1947).

Any three of the following:—

Paper II—Political Thought and Constitutions.

(a) Political ideas of Hobbes, Locke, Rousseau, Montesquieu, Burke, Mill, Green, Marx.

(b) Modern Constitutions: England, U.S.A., and India.

Paper III—British History, 1760-1920.

Paper IV—World History, 1776-1920.

Paper V—American History, 1772-1939.

Paper VI—South East Asia, from the 16th century to 1939.

Paper VII—Middle East, 1800-1939.

Paper VIII—Far East, 1760-1939.

M.A. Final

Candidates will be required to offer one of the following groups (A or B or C) in addition to a common Essay Paper and *viva voce* examination.

GROUP A (Medieval India)

Paper I—Sultanate Period (1206-1526).

Paper II—Babar to Shahjahan (1526-1657).

Paper III—Alamgir I to Alamgir II (1658-1761).

Paper IV—Cultural History of Northern India (1200-1700).

GROUP B (Modern India)

Paper I—Modern India (1761-1818).

Paper II—History of India (1818-1880).

Paper III—History of India (1880-1935).

Paper IV—Social and Economic History of Modern India.

GROUP C (American History)

Paper I—American History, 1775-1865.

Paper II—American History, 1865 to 1917.

Paper III—American History, 1918-1952.

Paper IV—Civilization of U.S.A., with particular reference to Cultural and Economic History.

University of Saigar

M. A. Previous

There shall be four papers. Students offering Paper I (A) or (B) or (C) will be required to offer

the corresponding Group (A) or (B) or (C) in M.A. Final.

Paper I—(A) History of Ancient India from early times to 320 A.D.

Paper I—(B) History of Medieval India from 1206 to 1526.

Paper I—(C) Foundation of British rule in India upto 1818.

Paper II—History of Modern Europe (either from 1878 to 1919 or from 1919 to 1945).

Paper III—Either, History of Political Thought and Comparative Constitutions.

Part I—Main Political ideas from Rousseau to Fascism and Nazism.

Part II—Comparative Study of the Constitutions of U.K., U.S.A., U.S.S.R. and India.

Or

History of the Far East in Modern Times.

Paper IV—Either, History of Great Britain from 1815 to 1939.

Or

Philosophy of History:

(1) Concept and Methods of History;
(2) Subject matter of History; and
(3) Study of some standard historical writings.

(for the present there is no provision for the teaching and examination in this paper).

M.A. Final

Candidates will be required to offer one of the following Groups and to appear at a *viva voce* examination.

GROUP A (Ancient India)

Paper I—History of India from 320 A.D. to the death of Harshavardhana.

Paper II—History of Northern India from the death of Harsha to 1206 A.D. and of Southern India up to the end of the 13th century.

Paper III—Economic, Social and Cultural history of India up to 1206 A.D.

Paper IV—Essay or a Thesis of about 100 pages.*

GROUP B (Medieval India)

Paper I—History of India from 1526 to 1707 A.D.

Paper II—The Period of Disintegration in Indian History, from 1707 to 1818 A.D.

Paper III—Economic, Social and Cultural history of Medieval India to the middle of the 18th century.

Paper IV—Essay or a Thesis of about 100 pages.*

GROUP C (Modern India)

Paper I—History of Modern India from 1818 to 1880 A.D.

Paper II—History of India from 1880 to 1947 with special reference to constitutional and political development.

Paper III—Economic, Social and Cultural history of Modern India.

Paper IV—Essay or a Thesis of about 100 pages.*

* A student of more than average calibre who has shown aptitude for research and a desire to pursue it after his M.A. Degree may be allowed by the Head of the Department to take up thesis in lieu of the Essay Paper.

(c) Rules for Research Degrees*

University of Bihar

(Ph.D. Examination)

I. (a) Any person who holds the degree of Master of Arts of the University of Bihar and has secured a first or second class award of post-graduate diploma of another University or Institute recognised by this University may apply for registration as a candidate for the Ph.D. degree in Arts, and if registered, offer himself for the Ph.D. examination at any time, not less than 2 years from the date of his registration.

Provided that in case where even a 3rd class degree holder has published some research papers, the Research Board may, if it considers such research papers of sufficient value, allow such person to supplicate for the degree.

II. The application for registration for the Ph.D. examination will be considered by the Research Board, and the Research Board will decide finally whether such permission for registration be given.

III. Every registered candidate for the Ph.D. degree shall be required to carry on research work at least for two years from the date of his registration under the guidance of a Supervisor appointed by the Research Board

* Summarised from official Regulations.

in one of the departments of the University. The Research Board may permit a candidate to work under an approved Supervisor in another University. The candidate, however, will be normally required to reside at the same place where his Supervisor resides.

Teachers of the University, who have done some research work and contributed papers on the subject, may be allowed to carry on the research work without the guidance of a Supervisor, if the Research Board considers his contributions sufficiently valuable.

IV. (a) Every candidate for the degree of Ph.D. shall state in his application for examination the special subject upon a knowledge of which he rests his qualifications for the degree, and shall with his application submit four copies, printed or type-written, of his thesis on the same subject.

(b) Every candidate must also forward with his application:—

(i) A certificate from the Supervisor that the subject matter of his thesis is a record of work done by the candidate himself under his guidance and that the contents of his thesis did not form a basis of the award of any previous degree to him or to the best of his knowledge to any body else;

Provided that if the candidate is a teacher and has worked independently, such certificate shall be signed by himself.

(ii) An account of the extent to which the subject matter of the thesis tends to the advancement of knowledge in the particular subject.

V. (i) A thesis for the degree of Ph.D. shall:—

(a) be composed upon some special portion of the subject stated in the candidate's application;

(b) embody the result of research;

(c) show evidence that it is a piece of research work characterized either by the discovery of new facts or by an attempt at a fresh interpretation of known facts and theories.

VI. The thesis shall be examined by a Board of three examiners, one internal and two external.

nal. appointed by the Examination Board on the recommendation of the Research Board. The internal examiner shall ordinarily be the person under whom the candidate has studied and worked for the Ph.D. degree.

In case of disagreement between the examiners the following action will be taken:—

- (a) If two of the examiners do not recommend the thesis for the degree, the thesis will be disapproved;
- (b) If two of the examiners recommend the thesis and the third disagrees, the thesis will be submitted to a fourth examiner;
- (c) In case even one of the three examiners suggests a revision of the thesis, the candidate will be required to submit a revised thesis within a year from the date of the instruction. The examiners will continue to be the same.

A thesis once submitted and disapproved may be permitted to be revised twice and no more.

- VII. (1) If the thesis of the candidate is approved by the examiners, he may be required to sit for a written examination, if so required by any of the examiners, and shall submit to an oral test.
- (2) The written examination shall consist of two papers of three hours' duration each, one upon the special subject mentioned in the application of the candidate and the other upon the subject of the thesis.
- (3) The examiners shall report to the Examination Board the result of their examination of the thesis and of the written and oral examination. The Examination Board with their opinion shall then place the report before the Research Board whose recommendation will be placed before the Academic Council.

If the Academic Council, after considering the report of the Research Board, are satisfied that the candidate is worthy of the degree of Ph.D., they shall cause the same to be published with the subject and title of his thesis.

(D.Litt. Examination)

- I (a) A candidate who has obtained the Ph.D. degree or a candidate who in the opinion

of the Research Board has made valuable contributions to the subject in which he is supplicating for the degree may apply for permission to supplicate for the D.Litt. degree.

- (b) A candidate possessing the Ph.D. degree may be allowed to supplicate for the D.Litt. degree at least three sessions after he obtained the Ph.D. degree.
- (c) A candidate without the Ph.D. degree may supplicate for the D.Litt. degree at least six sessions after he obtained the Master's degree.

- II. Each such application will be considered by the Research Board which will issue such instructions as they think fit.

A candidate who belongs to another University may be required to work under a Supervisor unless exempted by the Research Board.

- III. A candidate registered for the D.Litt. degree shall be required to submit a thesis, and if the thesis be approved by the examiners, to sit for a written examination and to submit to an oral test on the thesis and on the special subject which he offers.

Provided that if the examiners consider that the thesis and any original contributions of the candidate to the advancement of knowledge are generally or specially of such special excellence as to justify the exemption of the candidate from the written examination, they shall submit a report to that effect and the Academic Council, on the receipt of such report, may exempt such candidate from the written examination.

- IV. Every candidate for the Doctor's degree shall state in his application for examination the special subject upon a knowledge of which he rests his qualifications for the degree and shall with the application transmit four copies, printed or type-written, of the thesis on the same and shall submit a declaration that the subject matter of his thesis did not at any time previously form a basis of the award of any degree to the candidate or that to the best of his knowledge to anybody else.

- V. (i) A thesis in Literature shall:—

- (a) be composed upon some special portion of the subject stated in the candidate's application;

- (b) embody the result of research; and

- (c) show evidence that it is a substantial contribution towards the advancement of knowledge; that it is original in the sense of discovering a new avenue of research or of making a marked and distinct advance on the result of previous investigation or of imparting a new interpretation to the facts or theories already known so as to reveal a new aspect of the knowledge.

- VI. The thesis and the original contribution, if any, submitted by the candidate shall be examined by a Board of three examiners—two of whom shall ordinarily be from outside the University of Bihar.

In case of disagreement between the examiners, the following action will be taken:—

- (a) if two of the examiners do not recommend the thesis for the degree, the thesis will be disapproved;
- (b) if two of the examiners recommend the thesis and the third examiner disagrees, the thesis will be submitted to a fourth examiner;
- (c) In case even one of the examiners suggests a revision of the thesis, the candidate will be required to submit a revised thesis within a year of the date of instruction. The examiners will continue to be the same.

In no case permission will be granted to submit the thesis a third time.

- VII. If the candidate fails to satisfy the examiners at the oral test the Academic Council may, on the recommendation of the examiners, permit him to appear again at the oral test after six months, but within a period not exceeding one year following the date of his failure.

The written examination shall consist of two papers of three hours' duration each, one upon the special subject mentioned in his application, and the other upon the subject matter of the thesis.

- VIII. The thesis of every successful candidate may be published by the University.

- IX. If, in case of a candidate for the degree of Doctor of Literature, the examiners make a recommendation that although his thesis does not satisfy the standard required for the said degree, it is definitely of the standard for the Ph.D. degree, the Academic Council, after considering such recommendation, may order that the candidate be required to appear before the examiners for an oral examination with reference to his thesis and the special subject which he offers.

University of Saugar

(Ph.D. Examination)

- I. (a) The Degree of Doctor of Philosophy be taken on by research in such of the subjects as may be recognised in this behalf under the departments of studies comprised in the Faculties of learning in this University, subject to conditions and regulations here-in-after contained.
- (b) This research shall be a definite contribution to the existing knowledge in any branch or branches of knowledge and may be an original contribution, or criticism and a new interpretation of existing theories and data.
- II. Any person who holds the Master's degree of this University or the Master's degree of any other Statutory University or a degree or associateship recognised in this behalf as being equivalent to the Master's degree of this University shall be considered eligible for being enrolled and registered as a candidate for the degree of Doctor of Philosophy under the relevant Faculty of learning in the University.

The candidate shall apply for admission to the University stating his qualification and the subject he proposes to investigate, enclosing a statement of any work he may have done in the subject.

- III. The application shall be placed before a Research Degree Committee consisting of the Vice-Chancellor, the Dean of the Faculty and the Head of the Department of Studies concerned. They shall have the power to co-opt two specialists. The Committee shall satisfy itself that the subject offered is one which can be profitably pursued in the University and that the candidate possesses

the requisite qualifications. The Committee shall then grant the application for admission and appoint a teacher of this University to guide the work of the candidate.

In the case of the teachers of the University the Research Degree Committee can under special circumstances appoint a Supervisor who is not a teacher of this University but has a wide reputation for scholarship in the particular branch of research in which the teacher offers himself as a candidate. Provided, however, it shall be competent for the Research Degree Committee to allow a teacher of not less than 7 years' standing to carry on research, if he shows evidence of ability for it, independently of a Supervisor.

- IV. Every candidate shall pursue as a student of the University a course of research of not less than 20 months' duration from the date of registration.

Provided that in case of a teacher of the University who has carried on research work in the subject on which he proposes to submit his thesis, the period may be reduced by the Research Degree Committee but the total period of research work at the University should not be less than one year.

- V. He shall pursue his research at the University of Saugar or at one of the colleges affiliated to this University unless the Vice-Chancellor, on the recommendation of the Supervisor, gives him leave of absence ordinarily for not more than one year on the ground that it is in the interest of his research that he should work elsewhere.

- VI. A candidate, not later than one year after his admission, may modify his subject with the approval of the Committee.

- VII. On the receipt of the synopsis of a thesis the Research Degree Committee shall recommend through the Faculty a panel of external examiners in order of preference, two of whom shall be appointed by the Executive Council to examine the thesis. The Supervisor shall be the third examiner.

The candidate shall indicate in the synopsis how far the thesis embodies the result of his own research or observations and in what respects his investigations appear to him to advance the study of his subject and he shall also indicate if he has drawn upon the existing literature.

- VIII. After the thesis is completed the candidate shall submit to the Registrar three printed or typed copies of his thesis.

The candidate may also submit as subsidiary matter any printed contributions to the advancement of his subject which he may have published independently or conjointly. In the event of his submitting such subsidiary matter, he shall be required to state fully his own share in any conjoint work.

The candidate may incorporate in his thesis the contents of any work which he may have published on the subject, but he shall not submit as his thesis any work for which a degree has been conferred upon him by this or any other university.

- IX. The examiners shall submit their reports either separately or conjointly. They may make such suggestions as they deem fit for the improvement of the thesis.

If the majority of the examiners report that the thesis is satisfactory, the University shall arrange for the *viva voce* examination if directed by one or more of the examiners.

The examiners may recommend that a candidate whose thesis has been rejected may be allowed to revise his thesis in the light of the suggestions made by them. The candidate then shall re-submit his thesis but not earlier than six months from the date of the decision of the Faculty.

No candidate shall be allowed to re-submit his thesis more than once. The candidate may be required to re-appear at the *viva voce* examination but not more than once.

If the *viva voce* examiners are also satisfied, the recommendation of the examiners shall be placed by the Research Degree Committee before the Faculty for necessary action.

The faculty shall accept the recommendations made by the majority of examiners.

If a candidate is not recommended for the degree by the examiners at the *viva voce* examination, he may be permitted to re-appear at a subsequent *viva voce* examination to be held not earlier than three months from the date of his first *viva-voce* examination.

- X. A candidate registered as a Research student shall pay a fee of Rs. 150/- per session, to the University or to the college affiliated to it where he is working, provided that the teachers of the University or of the college affiliated to this University shall be exempted from the payment of the prescribed fee.

- XI. Under the Faculty of Arts the medium for doing research work and the formulation of thesis in case of languages may be either the language on which the research is being done or Hindi.

Provided also that the Research Degree Committee may in exceptional cases, and for sufficient reasons, permit a candidate to write his/her thesis through Hindi even though the thesis is on a subject other than a language.

(D.Litt. Examination)

- I. A candidate for the Degree of Doctor of Literature must be either:—

(a) A Doctor of Philosophy of this University of at least three years' standing, or

(b) A Master of Arts or Commerce of this University of at least 7 years' standing, or

(c) A Doctor of Philosophy of 3 years' standing of another University recognised for the purpose by the University of Saugar and who has resided within the territorial jurisdiction of the University of Saugar as a teacher or as a Research scholar in the University for a period of at least 3 academic sessions; or

(d) A Master of Arts or Commerce of at least 7 years' standing of another University recognised for the purpose by the University of Saugar, and who has resided within the territorial jurisdiction of the University of Saugar as a teacher or as a Research scholar in the University for a period of at least three academic sessions. The candidates under (b) and (d) must satisfy the Faculty that the work already done by them is of sufficient merit to earn exemption from the Ph.D. Degree.

- II. Every candidate who intends to supplicate for the said Degree shall communicate his intention to do so to the Registrar, stating the subject or subjects proposed by him for the Degree and support his application by

submitting 3 copies of the contributions, if any, published by him towards the advancement of the subject of his study.

The application shall be placed before the Research Degree Committee in the subject to which one or more external experts may be appointed by the Vice-Chancellor. If the Committee approves of the subject, it shall advise the candidate accordingly.

- III. On a report from the Dean of the Faculty that the candidate's work is likely to be submitted within six months, the Faculty, on the recommendation of the Research Degree Committee, shall appoint three examiners to examine the thesis.

- IV. The thesis submitted by the candidate must be entirely his own work in a published form and must be an original contribution to knowledge characterized either by the discovery of new facts and their significance or by a new interpretation of facts or theories, and should evince the capacity of the candidate for critical examination and judgment.

The candidate may incorporate in his thesis the contents of any work which he may have published on the subject, but he shall not submit as his thesis any work for which a Degree has already been conferred on him in this or any other University. The candidate may also submit as subsidiary matter any printed contribution or contributions to the advancement of his subject.

- V. The Examiners shall examine the published work of the candidate submitted for the Degree of Doctor of Literature and shall submit their reports either conjointly or separately. The examiners may consult one another before submitting their reports.

After the examiners have read the thesis they may recommend that the candidate be either awarded the Degree of Doctor of Literature or a lower Degree of Doctor of Philosophy or that the work submitted be rejected or be allowed to be resubmitted with suitable modification after a period not earlier than six months and not later than two years from the date of the decision of the result by the University.

- VI. The Faculty shall accept all unanimous recommendations made by the Examiners. In the event of divergence of opinion between

the Examiners, their reports shall be exchanged to see if an agreement is possible. If, however, the Examiners continue to disagree, all the reports shall be sent to the Research Degree Committee concerned for an expression of opinion and also for recommending to the Executive Council for appointment of a fourth examiner for the thesis. His report along with that of the first three examiners shall be laid before the Faculty, which will submit its recommendations for final decision to the Executive Council of the University.

University of Allahabad

(D.Phil. Examination)

- I. A candidate for the Degree of D.Phil. must be an M.A. of this University, or of any other University recognized by this University:
- II. The candidate shall apply for admission to the University stating his qualifications and the subject he proposes to investigate, and enclosing a statement of any work he may have done in the subject.

The application shall be placed before the Research Degree Committee consisting of the Vice-Chancellor, the Dean of the Faculty and the Head or Heads of Departments concerned; they shall have the power to co-opt two other members. This Committee shall satisfy itself that the subject offered is one which can profitably be pursued under the superintendence of the University and that the candidate possesses the requisite qualifications and equipment. If the Committee is satisfied on these points, it shall grant the application for admission and appoint a member of the teaching staff to guide the candidate.

- III. The Research Degree Committee shall determine which language or languages it is necessary for the D.Phil. student in that subject to have a working knowledge and no candidate shall be permitted to submit his thesis till he has obtained the Certificate of Proficiency in that language after a duly conducted examination if the Research Degree Committee is not otherwise satisfied.
- IV. Every candidate shall pursue as a student of the University a course of research of not less than 20 months' duration.

Provided that unless exempted by the Vice-Chancellor, he shall continue to pay fees if

working in the University beyond 20 months.

A teacher of this University shall be considered to be a student for the purpose of this Ordinance, and he shall be exempted from payment of tuition fee.

- V. He shall pursue his research at Allahabad unless the Vice-Chancellor, on the recommendation of the Supervisor, gives him leave of absence for ordinarily not more than one year on the ground that it is in the interest of his research work that he should work elsewhere. A record of the work of the candidate who is working outside Allahabad shall be submitted by him to the Supervisor every three months.

A candidate may, on applying through the Supervisor, be permitted by the Research Degree Committee to change the scope of his thesis, provided the candidate applied within fifteen months from his enrolment.

- VI. On a report from the Supervisor that the candidate's thesis is likely to be submitted within six months, the Faculty Board shall, on the recommendation of the Board of Studies concerned, recommend three examiners two of whom shall conduct the *viva voce* examination. The Supervisor shall ordinarily be one of the examiners.

- VII. The thesis of a D.Phil. shall be either in English or Hindi (Devanagiri script).

Candidates for the D.Phil. degree shall ordinarily be required to submit their thesis within three years of their admission as D.Phil. scholars, but in special cases, the Vice-Chancellor may extend the period on the recommendation of the Supervisor.

- VIII. The candidate shall supply four copies of his thesis which shall comply with the following conditions:—

It must be a piece of research work characterised either by the discovery of facts, or by a fresh approach towards interpretation of facts or theories; in either case it should evince the candidate's capacity for critical examination and judgment. It shall also be satisfactory so far as its literary presentation is concerned, and must be suitable for publication.

A candidate for the D.Phil. degree shall also submit along with his thesis, four print-

ed or typed copies of a short abstract of the thesis, not exceeding 5,000 words, which shall form a part of the thesis and shall be sent to the examiners who will certify that it is an actual abstract of the thesis submitted by the candidate.

The candidate shall indicate how far the thesis embodies the result of his own research or observations and in what respects his investigations appear to him to advance the study of his subject, and may also submit as subsidiary matter any printed contribution or contributions to the advancement of his subject which he may have published independently or conjointly. In the event of his submitting such subsidiary matter he shall be required to state fully his own share in any conjoint work.

The candidate may incorporate in his thesis the content of any work which he may have published on the subject, but he shall not submit as his thesis a work or a substantial portion thereof for which a degree has been conferred on him in this or any other University. He shall state how much of his previous work has been incorporated in his thesis.

The examiners shall examine the thesis and shall submit their reports on the prescribed form either conjointly or separately. The examiners may consult one another before formulating their reports. They may make such suggestions as they deem fit and shall communicate the same to the examinee.

After the examiners have read the thesis they shall make a clear recommendation, either (a) the thesis be accepted; or (b) the thesis be rejected; or (c) the candidate be allowed to re-present his thesis in a revised form not earlier than six months and not later than two years from the date of the decision.

If all the examiners unanimously report that the thesis is satisfactory, the University shall arrange for the *viva voce* examination as early as possible. If the majority is in favour but the third examiner rejects the thesis, the Faculty Board shall appoint a fourth examiner. If the fourth examiner accepts the thesis, the University shall arrange for the *viva voce* examination. If the majority of the original examiners or the fourth examiner appointed under the Ordinance rejects the thesis no further action shall be taken.

The *viva voce* examiners shall report (i) whether the candidate is acquainted with the literature on the subject; (ii) whether the thesis is genuinely the work of the candidate; and (iii) whether the candidate evinces capacity for critical examination and judgment.

- XI. The reports on the thesis and the *viva voce* examination shall be placed by the Dean before the Faculty Board for necessary action. The Faculty Board shall accept all unanimous recommendations and the recommendation of the fourth examiner if appointed under Ordinance 17.

In case the recommendations of the *viva voce* examiners differ from the recommendations of the examiners of the thesis or the *viva voce* examiners differ between themselves, the Faculty Board may allow the candidate to re-present his thesis or re-appear at another *viva voce* examination.

No candidate shall be allowed to re-present his thesis more than once or to re-appear at the *viva voce* examination more than once.

(D.Litt. Examination)

- I. A candidate for the Degree of Doctor of Letters must be either (i) (a) A Doctor of Philosophy of this University of at least two years' standing, or (b) a Master of Arts of this University of at least seven years' standing, or (ii) (c) a Master of Arts of at least seven years' standing of a University recognized by this University who has resided at this University for at least one academic year, or (d) a Doctor of Philosophy of at least two years' standing of another University recognized by the Allahabad University who has resided at this University for at least one academic year. Candidates under (b) and (c) must satisfy the Faculty that the work already done by them is of sufficient merit to earn exemption from the D.Phil. Degree.

- II. Every candidate for the said degree shall apply to the Registrar stating the subject chosen by him for the thesis and support his application by submitting a copy of the contribution published by him towards the advancement of the subject of his study. He shall submit a certificate from two members of the Faculty that he is a fit and proper person to supplicate for the Degree of Doctor of Letters.

The application shall be placed before the Research Degree Committee consisting of the Vice-Chancellor, the Dean and the Head or

Heads of Departments concerned. They shall have the power to co-opt two other teachers of the University and to consult external experts, if necessary. This Committee shall satisfy itself that the subject offered is one which can be profitably pursued under the guidance of an Adviser appointed by the University and that the candidate possesses the requisite qualifications and equipment.

- III. In case the Faculty accepts the application of the candidate, it shall appoint from among the teachers of the University a person to advise the candidate.

On a report from the Adviser that the candidate's thesis is likely to be submitted within six months, the Faculty, on the recommendation of the Board of Studies concerned, shall appoint not less than three and not more than five examiners, two of whom shall be appointed to conduct the viva voce Examination.

- IV. The thesis of a Doctorate Degree shall be submitted either in English or Hindi (written in Devanagiri script).

- V. The candidate shall supply five printed or typed copies of his thesis. The thesis shall comply with the following conditions:—

The thesis submitted by the candidate must be entirely his own work and must be an original contribution to knowledge characterised either by the discovery of new facts and their significance or by a new interpretation of facts or theories and in either case it should evince the capacity of the candidate for critical examination and judgment. It shall also be satisfactory so far as its literary presentation is concerned, and must be suitable for publication.

A candidate for the D.Litt. degree shall also submit along with his thesis, five printed or typed copies of a short abstract of the thesis, not exceeding 5,000 words, which shall form a part of the thesis and shall be sent to the examiners who will certify that it is an actual abstract of the thesis submitted by the candidate.

The candidate may incorporate in his thesis the contents of any work which he may have published on the subject, but he shall not submit as his thesis any work or the substantial portion of any work for which a degree has already been conferred on him

in this or any other University. The candidate may also submit as subsidiary matter any printed contribution or contributions to the advancement of his subject.

- VI. The examiners shall examine the thesis and other published work of the candidate and shall submit their reports on the prescribed form either conjointly or separately. The examiners may consult one another before submitting their reports. They may make such suggestions as they deem fit for the improvement of the thesis. These suggestions shall be communicated to the examinee.

After the examiners have read the thesis, they shall make a clear recommendation, either (a) the thesis be accepted, or (b) the thesis be rejected, or (c) the candidate be allowed to re-present his thesis in a revised form not earlier than six months and not later than two years from the date of the decision, or (d) the lower Degree of D.Phil. be conferred on the candidate.

- VII. The report of the examiners of the thesis shall be first placed before the Research Degree Committee. If any report is not in proper form and is not complete and clear, it shall be sent back to the examiner concerned to make up the deficiency. If the examiners unanimously recommend that the thesis be accepted, the viva voce Examination of the candidate shall be immediately arranged.

The viva voce Examiners shall satisfy themselves that (1) the candidate is well acquainted with the subject of the thesis and with the subjects relevant thereto, (2) the thesis is genuinely and entirely the work of the candidate and (3) that he evinces the capacity for critical examination and judgment.

- VIII. In case the recommendation of the viva voce examiners of the thesis differs from the recommendation of the examiners of the thesis, the candidate may be asked to re-appear for the viva voce examination within one year, except where the viva voce examiners report that the thesis is not genuinely his own, in which case the candidate shall be rejected forthwith. If the candidate fails to satisfy the viva voce examiners a second time, his thesis shall be rejected.

No candidate shall be allowed to re-present his thesis more than once or to re-appear at the viva voce examination more than once.

ENROLMENT FOR RESEARCH DEGREES (1956-62)

University of Saugar

Name	Subject	Supervisor
N. K. Vaidya	History of Administration of Saugar and Narmada Territories (1818-1861).	Dr. H. L. Gupta
P. S. Mukharya	Governor-Generalship of Lord Auckland.	Dr. H. L. Gupta
J. P. Saksena	British Relations with Indore (1802-58).	Dr. H. L. Gupta
S. C. Bajpai	The Making of Northern Frontier of India in the 19th century.	Dr. H. L. Gupta
Miss Trilotma Kaur	History of Female Education in India in the 19th century.	Dr. H. L. Gupta
Miss Iva Sanyal	Life and work of Raja Rammohan Ray.	Dr. H. L. Gupta
S. R. Bakshi	Governor-Generalship of Lord Minto (1807-1813).	Dr. H. L. Gupta
R. S. Gour.	British relations with the Bhonslas of Nagpur (1800-1857).	Dr. H. L. Gupta
G. S. Tripathi	Revolt of 1857 in U.P.	Dr. H. L. Gupta
Kameshar Jha	British Relations with the States of Bundelkhand and Baghelkhand.	Dr. H. L. Gupta
D. D. Vidharthi	British Relations with Gwalior (1800-1858).	Dr. H. L. Gupta
*R. D. Pandey	Revolt of 1857 in Madhya Pradesh.	Dr. H. L. Gupta
*Eva Mehrotra	Influence of Vaishnavism on the life and thought of the people of Northern India, during the medieval period.	Dr. R. P. Tripathi
*S. Pandey	The political and cultural life under the Kalachuris of Ratanpur.	Prof. K. D. Bajpai
R. N. Misra	The Development of Yaksha cult with special reference to Yaksha iconography in Madhya Pradesh.	Prof. K. D. Bajpai
*S. P. Varma	Development of the Naga cult in Madhya Pradesh (up to 12th century A.D.).	Prof. K. D. Bajpai
S. P. Saini	Study of the Temple architecture in Vindya Pradesh (from the earliest times to 13th century A.D.).	Prof. K. D. Bajpai
S. K. Pandey	Rock Paintings and Engravings in Madhya Pradesh.	Prof. K. D. Bajpai
Basu Deo Singh	Political history of Baiswara from 1250 to 1859 A.D.	Prof. K. D. Bajpai
U. V. Singh	Ancient ceramic industries of Madhya Pradesh.	Prof. K. D. Bajpai
S. D. Misra	Origin and development of the Saura cult in North India up to 1200 A.D.	Prof. K. D. Bajpai
S. N. Manwani	Ancient Geography of Mahakosala.	Prof. K. D. Bajpai
B. P. Pandey	Economic condition of Northern India from 550 A.D. to 950 A.D.	Prof. K. D. Bajpai
*K. N. Seth	Growth of the Paramara Power in Malwa.	Prof. K. D. Bajpai
University of Bihar		
*Shyam Bihari Singh	European Agency Houses in Bengal (1783-1833).	Dr. H. R. Ghosal
Basant Lal Mandal	India's Trade Relations with Malaya and Indonesia (1793-1833).	Dr. H. R. Ghosal

* Asterisk indicates completed thesis.

Name	Subject	Supervisor
Rajeshwari Prasad	Some aspects of the East India Company's Revenue Administration in India (1773-1833).	Dr. H. R. Ghosal
Janardan Kumar	The China Trade and its impact on Bihar's economy (1793-1833).	Dr. H. R. Ghosal
Ram Narain Sinha	The Bihar Tenantry (1783-1833).	Dr. H. R. Ghosal
Raj Kishore Prasad Singh	The Zamindari system in Bihar (1783-1833).	Dr. H. R. Ghosal
Raghu Nath Jha	Aspects of District administration in Bihar (1793-1858).	Dr. H. R. Ghosal
Narain Prasad Singh	The monopoly industries in Bihar under the East India Company (1773-1833).	Dr. H. R. Ghosal
Hirendra Kumar Ghosal	The History and Romance of Indigo in Bihar (1783-1858).	Dr. H. R. Ghosal
S. Sankaranarayanan	The Eastern Gangas and their importance.	Dr. H. R. Ghosal
Krishna Kumar Sharma	Raja Ram Singh II and Jaipur.	Dr. H. R. Ghosal
University of Allahabad		
Mrs. Shiva Pyari Sahgal	Economic and Social life in India in the first half of the 17th century.	Dr. B. P. Saksena
Miss Usha Bakshi	Role of Women in Indian Reform Movement.	Shri O. P. Bhatnagar
Kashi Prasad	History of Banaras (1770-1791).	Shri O. P. Bhatnagar
Prem Kumar Abrol	Role of nobility under Babar and Humayun.	Dr. M. A. Ansari
Surendra Nath Sinha	History of Subah Allahabad under the Mughals (1526-1707).	Dr. M. A. Ansari
Shyam Narain Sinha	The Revolt of 1857 in Bundelkhand.	Dr. B. P. Saksena
S. S. Chaturvedi	Communalism in Indian Politics (1857-1947).	Shri J. N. Vajpeyi
Udai Raj Chandra	Life and Times of the Mughal Emperor, Bahadur Shah I.	Dr. C. B. Tripathi
Miss Mridula Suri	Administration of Lord Northbrooke.	Dr. D. N. Shukla
Miss Rekha Misra	Position of Women in the Mughal Period.	Dr. B. P. Saksena
Pan Singh Adhikari	History of Library Movement in India from 1901 to 1947.	Dr. D. N. Shukla
Nirmal Chandra Rai	Life and Times of Maharaja Jaswant Singh.	Dr. C. B. Tripathi
Birendra Bahadur Srivastava	Administration of Sir John Shore.	Shri J. N. Vajpeyi
Miss Madanjit Kaur	Influence of the Sikh Activities on the Mughal Empire from 1715 to 1761.	Dr. B. P. Saksena
*Raj Bahadur Lal	India as seen by Foreigners in the 16th and 17th centuries.	Dr. B. P. Saksena
*Chandra Bhusan Tripathi	Life and Times of Mirza Raja Jai Singh.	Dr. B. P. Saksena
*Ramesh Chandra Srivastava	A History of Education in India from 1904 to 1937.	Dr. B. P. Saksena
*Motilal Bhargava	History of Secondary Education in U.P. (1904-1947) with special reference to Policy and Finance.	Dr. B. P. Saksena
*Radhey Shyam	Rise and Fall of the Kingdom of Ahmadnagar.	Dr. B. P. Saksena
*J. M. Banerjee	History of Feroz Shah Tughlaq.	Dr. B. P. Saksena

* Asterisk indicates completed thesis.

SUPERVISION OF RESEARCH WORK

Recognised Supervisors

Major Publications

University of Saugar

Department of History:

Dr. H. L. Gupta, M.A., D.Phil.

India under Lord Amherst

Department of Ancient Indian History, Culture and Archaeology:

Prof. K. D. Bajpai, M.A., P.E.S.

University of Bihar

Department of History:

Dr. H. R. Ghosal, M.A., B.L., D.Litt.

Economic Transition in the Bengal Presidency (1793-1833).

University of Allahabad

Department of History:

Dr. B. P. Saksena, M.A., Ph.D.

History of Shahjahan of Delhi.

Shri O. P. Bhatnagar, M.A.

Dr. M. A. Ansari, M.A., D.Phil.

Dr. C. B. Tripathi, M.A., D.Phil., LL.B.

Dr. D. N. Shukla, M.A., D.Phil.

Comments by Supervisors :

PROFESSOR H. R. GHOSAL, *Department of History, University of Bihar*

The University of Bihar was established only ten years ago. During first five years there was practically no research in history in the University, except by one teacher of the Department, the present Supervisor, at his own initiative and purely in his private capacity. Since 1957, however, there has been a genuine urge for research; and a number of teachers as well as outsiders have got themselves enrolled for the Ph.D. degree. The problem of having to find out intending researchers—a distressing feature of the first half-decade—is no longer there; and a corporate research spirit is well under way. The

Department of History in this University has so far concentrated its attention mainly on the economic history of India during the East India Company's period (1757-1857); and this will engross our attention for a number of years to come. But in this part of the country, unfortunately, history as a subject of study has been rather losing its importance, owing to a growing belief among the students and others that it offers fewer job opportunities than political science or psychology. Among the other difficulties the Department has to struggle through, may be mentioned the want of Supervisors, which has till now thrown the Atlantean load of research guidance on a single head. But it is hoped that in a few years the problem will be solved to our advantage. There is at present no encouragement to publication of research works at the University level, though the

University Grants Commission are willing to extend their cooperation in the matter.

As regards the availability of material for research, there is little to complain of. The local record offices in Bihar contain abundant material, especially on the economic side, which can be profitably utilized for purposes of research; and records in private custody are also quite valuable and adequate.

PROFESSOR K. D. BAJPAI, *Department of Ancient Indian History, Culture and Archaeology, University of Saugar*

The members of the teaching staff in the Department of Ancient Indian History, Culture and Archaeology do research work on their special topics. Papers are contributed by them to the research journals in the country. The Department also conducts exploration and excavation work in Madhya Pradesh, the results of which are published annually in the *Indian Archaeology, A Review*. Detailed Reports on excavations are published by the Department. So far, a Report on Tripuri excavations has been published and another on Sirpur excavations will be published soon.

Eleven Research students are also working under the Department. Three of them have submitted their theses and their result is awaited.

The Department having been recently started in this University faces a number of problems in respect of research work. The major problem is the paucity of books and journals. In the absence of some important publications, research students are sometimes sent to places like Calcutta, Varanasi and Allahabad for consultation. There is no separate building for the Department which also causes a good deal of difficulty in research work.

Necessary funds are required for enriching the University Library in so far as books and journals in this subject are concerned. The construction of a separate building for the

Department is necessary to provide space for Departmental Library, Archaeological Labs and Museum and separate study rooms for research students.

SHRI O. P. BHATNAGAR, *Department of History, University of Allahabad*

So far as the present state of historical research in the University is concerned, it is not satisfactory. Good students usually go away to the administrative services. If there could be suitable scholarships they may stay and complete their work. The U.G.C. is trying to help but still the measures adopted are not adequate. There is no coordination between the different Universities and as such usually the researchers do not know on what particular subjects work has been going on in different Universities. Here the Institute of Historical Studies can render great service.

As a Supervisor, I have felt that research work at times suffers on account of lack of proper source material. Libraries are not well equipped. Grants to the Libraries are insufficient and expenses involved in buying original material on history are enormous. So far as the quality of students is concerned, it is disappointing. Usually mediocre students join research. Many of them do not complete their theses and go away in the middle of their work. The main reason is, as stated already, there are very few substantial research scholarships and the prospects of research students getting employed after the completion of research work are not certain. It must also be admitted that Supervisors at times are unable to devote much attention to research students owing to their heavy teaching-load.

In the light of the facts stated above, I suggest the following as measures for improvement:—

- (a) There should be research scholarships of at least Rs. 150/- p.m. for students, available for at least three years in the Department. Those who join research must agree to complete their work,

otherwise they should be made to refund the scholarships.

- (b) Library grants should be adequately increased.
- (c) Teaching load of the members of the staff guiding research should be reduced, so that they may guide the work properly. Research grants should be available to the Supervisors so that they may also keep working. These considerations should be shown to the Supervisors only on condition that they produce solid work.
- (d) An annual bulletin containing information about research done in the different Universities be published regularly.

DR. M. A. ANSARI, *Department of History, University of Allahabad*

The present state of historical research in my Department is not encouraging. The reasons are: out-moded methods and manner of research, lack of devoted researchers, and thirdly non-availability of research material at Allahabad. Students are generally poor. They cannot pay and work. Scholarships are

meagre and few. There are no travelling grants. Actually we are conducting research in most primitive conditions.

There is great paucity of original sources (printed), specially for Medieval Indian History. Most of the books were printed long ago. They are rare pieces now. Their copies in the University Library (both original and translations) are mutilated and dilapidated. The quality of students, taking to research, is mediocre. The best go for the administrative services. Generally students taking to research are handicapped by insufficient knowledge of English and the language necessary for research (Persian). There are no facilities for learning Persian in our University. Students mostly depend on private coaching. Only 10% of the students complete their research, the rest leave and disappear.

More financial aid to help students to carry on research without monetary worry, closer cooperation between different research bodies (internal and external) and adoption of modern facilities and methods of research are some of the measures needed for improving the present position.

THESES PRESENTED (1956-1962)

University of Saugar

THE KRISHNAITE MOVEMENTS IN NORTHERN INDIA DURING 15TH TO 17TH CENTURIES

(With Special Reference to Chaitanya and Vallabhacharya)

DR. EVA MEHROTRA

This is an historical inquiry into the Bhakti movement in Northern India in the fifteenth, sixteenth and seventeenth centuries. It is concerned primarily with the Krishnaite Schools of Chaitanya and Vallabhacharya.

The thesis has seven Chapters. Chapter I gives a rather long historical background. It describes the establishment of Muslim rule in India, the attitude of Muslim rulers towards Hinduism, and the political, religious and social conditions in the earlier period. It also traces the origins and growth of Vaishnavism.

Chapter II describes the types of Vaishnavas in the various parts of India and their peculiarities.

Chapter III gives an account of the various Krishnaite Schools which flourished in Northern India during the fifteenth, sixteenth and seventeenth centuries and of their founders. Only Chaitanya and Vallabhacharya are dealt with in detail.

Chapter IV examines the philosophical and theological ideas of the Chaitanya and Vallabhacharya schools.

Chapter V attempts a survey of the literary contributions of the two schools.

Chapter VI describes the techniques employed by the two schools for preaching and propagating their ideas.

Chapter VII analyses the influence of these two schools on the architecture, painting, music, literature and the social life of the people in India during the period under

review. This is followed by an examination of some of the criticisms made of the Krishnaite Vaishnavas and the author's own assessment of their contributions to Indian life.

THE GROWTH OF THE PARAMARA POWER IN MALWA

DR. K. N. SETH

The thesis consists of seven Chapters. The first Chapter deals with the origin of the Paramaras, and theories regarding their foreign or indigenous origin have been critically discussed. On the basis of literary and epigraphic evidence, the author has tried to establish that the Paramaras were originally Brahmanas who had taken up the profession of arms. Their original home was Mount Abu and the regions around.

The second Chapter critically examines the Tripartite Struggle and the foundation of the Paramara power in Malwa. It has been suggested that Upendra came from the South and possibly belonged to the Brahmana aristocracy of Many Kheta.

In the third Chapter the political history of the Paramaras from Upendra to Vairisimha II has been critically given. It has been established that P.M.P. Krishnaraja of the grants of Vakpati-Munja is identical with Bappaiparaja of the Harsola Plates and Vakpati I of the Udayapur Prasasti and the *Navasahasanka-Carita*.

The fourth Chapter deals with the Imperial Paramaras from Siyaka II to Sindhuraja. The author thinks that the Siyaka-Khottiga war was an event of all-India importance and was the result of the aggressive policy of the Rashtrakuta emperor. He has also stated reasons for his disagreement with Dr. D. C. Ganguly regarding the identifications of Utpalaraja of the Vasantagarh inscription

with Utpalaraja (Vakpati-Munja) of Malwa and Sindhuraja of the Kiradu inscription with Sindhuraja—Navasahasarika. The identification of the Gurjara King with the Chaulukya Mularaja I is also not acceptable to the author. The story of Munja's attempt to assassinate Bhoja, as referred to in the Prabhandhas, has also been critically discussed in detail. The author is inclined to identify the King of Kosala, who suffered a defeat at the hands of Sindhuraja with the Somavamsi ruler Yayati Mahasivagupta I.

In the fifth Chapter the political history of the time of Bhojadeva has been presented in detail, with a critical examination of the available evidence. The author thinks that soon after his accession in A.D. 1008, Bhoja came into conflict with the Chaulukyas of Gujarat. But Vallabha's successor Durlabharaja maintained friendly relations with Bhoja throughout his reign. Northern Konkan remained a part of the Paramara Kingdom of Bhojadeva and it was during the last decade of his reign that it was conquered by the Chaulukya Somesvara I. Bhoja's contribution to the defence of Northern India against the Turks has been critically discussed and his identity with Param Deo appears to be almost established. The 'King of the Gurjaras', who was defeated by Bhoja, appears to be identical with the Pratihara Trilochanapala of Kanauj. The identification of Sahavahana of the Tilakwada Copper-plate with P.M.U. Sahillavarman or Salavahanadeva of the Chamba Copper-plate is also not acceptable to the author. Bhoja's death may be placed in A.D. 1053 and he reigned for about 45 years. A short history of the city of Dhara is also given and the evidence of the *Samarangana-Sutra-Dhara* has been utilized to show the scheme of town-planning and fortifications.

The sixth Chapter reviews the Paramara administration in its different aspects in the light of contemporary administrative evidence. The seventh Chapter consists of a descriptive list of relevant Paramara inscriptions, Bibliography and a Genealogical Table.

FIRUZ SHAH TUGHLUQ

DR. JAMINI MOHAN BANERJEE

A dispassionate study of Firuz Shah Tughluq was long over-due. "To be too near the sun is to get blind"; so it happened with the contemporary writers who wrote on Firuz. They painted him as an ideal muslim. Over exaggerating his religious qualities, they interpreted all his policies in terms of religion as a natural sequel. Some of the modern historians, have also been influenced by them. In this thesis, which is an attempt at giving a continuous narrative of the reign of Firuz Shah, the author has tried to give a correct perspective of the policies of the Sultan, taking into consideration the political, economic and other circumstances which gave birth to them.

The work is divided into seven Chapters. It starts with a summary of Muhammad Tughluq's legacy which Firuz inherited and ends with a broad sketch of the cultural attainments of the reign. In the course of this narrative the entire career of Firuz Shah has been traced from his childhood till death.

The first two Chapters deal with the legacy of Muhammad Tughluq, childhood of Firuz Shah, his accession and early difficulties. The third Chapter includes military expeditions, internal rebellions and the last days of the Sultan. In the military expeditions the Sultan's attempt to reassert imperial authority over Bengal and Sindh and minor expeditions to Jajnagar and Nagarkot have been dealt with elaborately and new light has been thrown on the motives in which they might have originated. While dealing with these expeditions, an attempt has been made to indicate the accurate locations of various places and the author's own interpretation to the disputed chronology, as far as possible.

In the fourth Chapter, which deals with the administrative reforms of Firuz Shah Tughluq, an attempt has been made to interpret his ideal of Kingship from a new angle, keep-

ing in view the then political circumstances without being prejudiced by emotions or sentiments. In this Chapter the government of Firuz Shah, with the various departments of the executive, has been dealt with in great detail. While dealing with the reforms of the Sultan, e.g., land revenue, fiscal, military etc., a general background of the various institutions has been given in order to present a comparative picture and understand the real contribution of the Sultan. Attempts have been made to interpret the reforms of the Sultan purely from a political and economic angle, keeping in view the then political circumstances without taking the opinions of the contemporary historians for granted.

The fifth Chapter deals with the brilliant contributions of Firuz Shah Tughluq to the construction of public works which had great utilitarian and aesthetic values. They comprise a series of schemes e.g., artificial irrigation system, foundation of cities modelled after an ideal pattern, the novel creation of *Tas-i-Gharyal* and *Usturlab*, besides extensive repairs to a large number of old buildings.

In the sixth Chapter, which deals with the personality of the Sultan, fresh light has been thrown on the religious policy of Firuz Shah by counteracting the charges of bigotry levelled against him by modern historians.

The seventh Chapter deals with the cultural attainments of the reign, which include promotion of learning, architecture and religious activities of the Muslim mystics who were greatly patronised by the Sultan.

University of Bihar

EUROPEAN AGENCY HOUSES IN BENGAL (1783-1833)

DR. S. B. SINGH

The thesis deals with the many-sided activities of the European Agency houses in

Bengal during a period which, in many ways, forms an epoch in our history. Altogether it contains nine Chapters. The first two Chapters deal with the origin and activities of the Agency houses. Their origin in Bengal has been ascribed to the initiative and enterprise of the Europeans who came to Bengal in search of fortunes after the termination of the American War of Independence. They came under the licence of the Company and engaged in legal private trade. They depended for funds chiefly on the savings of the Company's servants and entered into various branches of the 'country trade' which brought them immense fortunes. The third Chapter deals with the part played by the Agency houses in furnishing funds to the Company's Canton treasury for the investment on tea. They carried opium and cotton to China and deposited their sale proceeds into the Company's Canton treasury for bills on Bengal. The fourth Chapter deals with the private export trade of Bengal in which the Agency houses played a dominant role. Their mercantile transactions extended to China, all parts of India, the Persian Gulf, Europe, Australia, Manila, the Eastern Archipelago, the Eastern Coast of South America and the Western Coast of North America. To carry merchandise in their own ships, they encouraged construction of ships in Bengal, as a result of which the Presidency became famous for its ship-building industry at the beginning of the 19th century. The menace of the French privateers in the Indian Ocean during the Napoleonic War has been described in Chapter V. Several Agency houses approached the Government for effective convoys for their ships.

The indigo industry of Bengal owed its rapid development during the period under review to the Agency houses. The indigo factories were generally established by capital, not brought from England, but borrowed in Calcutta at a high rate of interest from them. Almost all the planters were connected with some Agency houses in one way or other.

They usually received advances from Government through the Agency houses who stood security for repayment of the amount. They sent the produce of their factories to them for disposal. The principal European Agency houses went ahead recklessly in indigo speculations and invested huge fortunes in indigo factories. Chapter VI of the thesis deals with the part played by the Agency houses in the manufacture and export of indigo.

The interests of the Agency houses and Government were closely interwoven. Each needed the help of the other. As a matter of fact, the Agency houses had grown up under the 'fostering wing' of the Government. They rendered valuable services to the Company in time of war as well as peace. Chapter VII deals with this aspect of the Agency houses. Chapters VIII and IX deal with the failure of the principal Agency houses and its effects on Indian economy in the early thirties of the last century.

The thesis is mainly based on unpublished Proceedings of the Bengal Board of Trade (1776-1833), preserved in the West Bengal Secretariat Record Room and on the unpublished Proceedings of the Home Public Series (1786-1833), together with Financial Proceedings (1811-34) preserved in the National Archives of India, New Delhi.

University of Allahabad

INDIA AS SEEN BY THE FOREIGNERS IN THE 16TH AND 17TH CENTURIES.

DR. RAJ BAHADUR LAL

The thesis consists of 9 Chapters.

CHAPTER I. *Introduction*—The period of two centuries that witnessed the rise and growth of the Mughals to paramountcy in Hindustan is one of the most brilliant epochs in the history of India. A host of foreign

travellers of various nationalities visited India during this period. They visited various parts of the country and wrote accounts of what they saw. An attempt has been made in this thesis to present a critical account of our social institutions and economic conditions during the two centuries as seen by the foreigners. Their accounts have been compared with one another, sifted and winnowed and supplemented wherever necessary by the accounts of court historians and other contemporary writers in Persian.

While judging the importance of the work of foreign travellers and missionaries, we have to take into account their limitations and their handicaps. Their scant familiarity with the country and its politics, their ignorance of the local languages, customs, laws and institutions and their prejudices acted to their disadvantage. Want of proper appreciation on their part of a new culture which was in the process of a fresh orientation consequent upon the impact and fusion of Hinduism and Islam was another factor which made it difficult for them to interpret rightly what they saw.

CHAPTER II. *Food & Dress*—The accounts left by the foreigners throw considerable light on the social condition of the period. From the point of view of diet the Hindu community was divided into two classes—vegetarian and non-vegetarian. The travellers have described the articles of food, the manner of dressing food, mode of eating, dishes of Muslim nobles, food of the Hindus and Muslims in general and the articles of drink. Similarly they have given an interesting account of the dress of people of various categories, viz., the dress used by the monarchs, the dress of the Hindu and Muslim nobles, those used by the ordinary Hindus and Muslims and the ornaments used by women during that period.

CHAPTER III. *Amusements & Recreations*—During the 16th and 17th centuries amusements and recreations were influenced to a

certain extent by the military character of the age. Kings, nobles and the common people indulged in all those physical pleasures and recreative games which entailed great exertion. Hence we find that wrestling, polo, horse-racing, arrow-shooting and a number of other games were popular all over the country. Hunting provided the greatest possible excitement and stimulation. There were various indoor-games like chess, *chaupar* and cards. These games were very popular and every class of people took interest in them. Dancing and singing were highly popular with all classes of people. Jugglers and acrobats performed their tricks in a variety of ways and provided much enjoyment to the people.

The festivals were also sources of great enjoyment to the people. Among the Hindu festivals the most important were Basant Panchmi, Holi, Dipavali, Dasehra and Shivaratri, and among the Muslims the two Ids, Shab-i-Barat and Muharram were very important.

CHAPTER IV. Superstitions—Belief in superstitions was common both among the Hindus and Muslims. Kings and nobles maintained a staff of astrologers to determine auspicious moments for their various activities. People believed in magic, witchcraft and sorcery as well.

CHAPTER V. Cities & Towns—European travellers who visited India in the 16th and 17th centuries have given very valuable accounts of cities and towns. Some of them were keen observers and highly talented for the job. They travelled through the length and breadth of the country, formed a critical estimate of the things they saw and arrived at their own conclusions. Their accounts of Agra, Fateporesikri, Delhi, Allahabad, Banaras, Ahmadabad, Lahore and Patna form interesting reading.

CHAPTER VI. Position of women—The Mughals brought their own traditions and culture. Their women enjoyed a position of

great honour. The Mughals attached great importance to the education of girls. Gulbadan Begum, Salima Sultan, Maham Anaga, Nur Jahan, Mumtaz Mahal, Jahan Ara Begum, and Zibunnisa Begum were all highly cultured ladies and encouraged the promotion of learning in India. Muslim women in general were very strict in the rules of purdah. The accounts left by the foreigners testify to the absence of purdah among the Hindus in general. Early marriages were popular. The burning of Hindu widows on the funeral pyre of their dead husbands prevailed throughout the Mughal period.

CHAPTER VII. State of Education—The advent of the Timurids in India opened a new chapter in the history of education. The great Mughals were patrons of art and literature. Delhi, Agra and Lahore were great centres of learning and attracted intellectual luminaries from distant lands. The cause of education received a great impetus during the 16th and 17th centuries in India.

The state had no regular department of education. The rulers made large grants of lands or money to mosques, monasteries and individual scholars. A primary school was attached to every mosque, where education of an elementary character was imparted. The means of imparting education were three-fold: maktabas, madrasas and private houses. These represented three grades of education—primary, secondary and higher education.

CHAPTER VIII. Economic Condition—From the accounts of European travellers we get ample and reliable information regarding the economic condition in India in the 16th and 17th centuries. They have given valuable accounts of the agricultural crops, minerals, industries, trade and commerce. They have noted the current prices of food-grains and other commodities at the time of their visit. They have also given prevailing wage rates of skilled and unskilled labourers at industrial centres. Their information is of

great help to us in reconstructing the economic history of the period.

Many industries of considerable importance were developed in Hindustan during the Mughal period. Some of the more important of them were textiles, metalworks, sugar, indigo and paper. The manufacture of textiles was the biggest industry in Hindustan. It included the manufacture of cotton and woollen cloth and silks. Bengal and Gujarat led the whole of Hindustan in the manufacture and export of textile goods. Shipbuilding industry was in a flourishing state in India during the Mughal period.

CHAPTER IX. Conclusion—A critical examination of the vast mass of material furnished by the foreigners leads to the conclusion

that a common civilization sprang up in the greater part of the country during the 16th and 17th centuries. The establishment of a strong central government under the Mughals gave peace to the country. This peaceful atmosphere enabled the people to evolve a common outlook upon life which brought about homogeneity in social and spiritual ideals and in art and literature.

The Hindus and Muslims lived side by side with one another in perfect peace and amity. They had a common system of education. Communal disturbances were never heard of in those times. In such a congenial atmosphere many social reforms were undertaken such as the abolition of *Suttee*, early marriages and prohibition of drinking.

ABSTRACTS FROM JOURNALS

INDIAN

Bengal Past & Present (Vol. LXXX, Part II,
Serial No. 150—Calcutta)

THE EUROPEAN OFFICERS OF THE BENGAL NATIVE INFANTRY (1796-1852)

AMIYA BARAT

The Bengal native army of the East India Company underwent a major reorganisation in 1796. Besides affecting the structure of the army, it introduced sweeping reforms in the service conditions of both the native complement and the European Officers cadre of the native infantry. Though the basic policies embodied in the re-organisation were those of centralisation, codification, Europeanisation of the Officers cadre and strict economy, over-emphasis on the last almost defeated the primary objective of the authorities to establish a sound military policy for the Company. The article discusses the ramifications of these reforms on the attitude and status of the European Officers cadre, on the interrelationship between the officers and their sepoys and ultimately upon the efficiency of the native infantry.

Nilmani Mukherji

Islamic Culture (Vol. XXXV, No. 4,
October, 1961—Hyderabad)

A STUDY OF THE JAGIR SYSTEM IN AFGHAN INDIA

S. M. IMAMUDDIN

In this paper Dr. Imamuddin throws some light on the jagir system of Afghan India. The major part of the Afghan territory which was extended over North India (including a part of Bengal and a part of the Punjab) was very productive. The land was divided into

the following categories : crown lands, *aymah* (jagir), *waz'if* and *imlak*. The author, however, deals with the jagir system because a large part of the Afghan territory in India was divided into jagirs.

The early Afghan nobles were so powerful that they could make and unmake a ruler. According to the Afghan custom jagirs were distributed on tribal and family basis. Bahlul Lodi, who came to power in the middle of the 15th century, granted lands to his fellow-tribesmen and clansmen for their services to the newly-created Afghan kingdom. Dr. Imamuddin says that "the jagir was a sort of payment of salary and maintenance allowance to officials in lieu of military, executive and judicial service in the form of land-yield". Of course, during this period, the big cultivators and landlords were the actual owners of lands, who were responsible for the payment of government share in the produce to the jagirdar.

At the time of Bahlul Lodi the surplus amount of money and corn raised from a jagir was sent to the central treasury, whereas Sikandar Lodi allowed each jagirdar (*muqti* or *maqta*) to utilise all the revenues of his tenure (*aymah*). It should be noted that the jagirdar had complete control over the yield and revenue of his jagir. During the reign of Sikandar Lodi a jagirdar was allowed "to retain any excess over the official valuation of his jagir".

The high officials received jagirs from the rulers. Similarly the high officials distributed a part of their own jagirs among their subordinates. The author calls it a "system of granting jagir within jagir". This sub-infeudation was the predominant feature.

At the time of Bahlul, like any other personal property of the deceased, a jagir was also equally divided. Since the days of

Sikandar this system was changed. The office and jagir of a dead man were held by his ablest son or relative.

The jagirdar exercised full power in the execution of administrative duties. He was responsible for collecting government dues from peasants and for helping the government officials (*shiqdars*, *muqaddams*) to collect taxes. The big nobles and governors could increase the jagirs of meritorious officers and soldiers.

Dr. Imamuddin writes that from very early times three systems of revenue assessment prevailed in India, viz., sharing, compounding (apportionment) and measurement. Under the Lodis the first two systems of assessment prevailed. The revenue was fixed in a lump sum for the whole village or a pargana. The villagers made the detailed assessment under the guidance of local officer called qanungo. The revenue was collected both in cash and in kind. But in the early sixteenth century the collection of revenue in kind was the general rule, because of a paucity of metals and coins. Sher Shah re-introduced the measurement system.

In the concluding paragraph, the author draws the attention of scholars for writing an exhaustive account of the socio-economic history of Afghan India.

Amalendu De.

Itihas (Vo. XI, No. 1, 1367-68 B. S.—
Calcutta)

ROYAL DYNASTY OF COORG AND THE EAST INDIA COMPANY (1788-1834)

SANKAR DUTTA

The author has traced in this article the political changes which took place in the small state of Coorg, situated in the south-west of India, over the years 1788-1834. Dividing this period into three distinctive

phases he has sought to record the highlights in each.

The years 1788-1792, he informs us, are notable for (a) the re-establishment of Viraraja on the throne of Coorg, after his escape in 1788 from captivity by Haidar's soldiers (was Haidar alive then?); (b) his alliance with the East India Company against the common enemy, the Mysore ruler; and (c) the weakening of this alliance on account of rising monetary demands by the Company.

The second phase, spread over 1793-1809, saw the decline of Coorg, increasing power of the Company and the death of Viraraja in 1809.

The third period, spread over 1809-34, marked the final absorption of Coorg in the Company's domain. After Viraraja's death, Devamajee (was she related to Viraraja?) ascended the throne for a short while and was displaced by Lingaraja, a brother of Viraraja. Internal quarrels and oppression became the order of the day. After Lingaraja's death in 1820, Virarajendra Wadyar (was he related to Lingaraja?) ascended the throne, but oppression and anarchy in the kingdom of Coorg increased unabated. The Company did not interfere at first but things came to such a pass in 1834, that it decided to take over Coorg and accordingly declared war on the king. After a feeble resistance, the king admitted defeat and Coorg became a Company territory.

Amiya Barat

India Quarterly (Vol. XVII, No. 3, July-
September, 1961—New Delhi)

FOREIGN POLICIES OF INDIA AND THE UNITED STATES : A COMPARISON

EDWIN C. HOYT

The author has sought to test the Nehru-Bowles thesis that India's policy is practically indistinguishable from the foreign policy of

the United States from 1787 to 1937 against the background of facts. He has listed the forces which, operating on modern India and the youthful United States, influenced the development of their respective policies and has demarcated fields of similarities and differences.

As for the similarities, the author records the following: (a) each was a newly independent country; (b) each was conscious of its geographical isolation; and (c) each faced a world divided into two hostile camps.

Regarding the differences, he mentions, first, the atomic age with its completely different thinking and emphasis from that of the 18th century and argues that the environment during India's emergence as an independent nation was radically different from that of the States; second, the emergence of Independent India, unlike America, as a backward and over-populated country among industrial giants; and third, that "the British rule in India was an alien rule, that Indians were in the position of a subject race, and the Indian struggle for independence was a revolt against racialism and colonialism" and not against "arbitrary government as was that of the States".

The author further elaborates on the theme of protection of American sea-borne commerce, and the American drive for continental expansion which influenced the policy of the States but have no parallel in India's case.

Arising out of such environmental differences, the writer argues, "it is entirely natural ... to find the foreign policies of India and the early United States differ a great deal more than they correspond". To cite an example, he comments: "India's internationalism and her emphasis on peace as an end are both unmatched in early United States policy". And again, "United States emphasis on commercial expansion is unmatched in

Indian experience". He concludes, by analysis, that the one point at which the foreign policies of the two nations do coincide is the rejection of permanent alliances and of entanglement in the conflict of foreign powers. Even in this coincidence, the author traces different motivating factors: the United States policy being "based on a consciousness of its remote situation... and practical advantages of remaining neutral in foreign wars"; and that of India arising from "a consciousness of independent interest different from the power blocks, a desire to devote full energy to domestic problems"; and an awareness of her unique "mission to use her influence in the cause of world peace".

Amiya Baral

Journal of the Asiatic Society (Vol. 1, 1959 : No. 2—Calcutta)

A NAGARIJUNAKONDA INSCRIPTION OF VIRAPURUSADATTA

BRATINDRA NATH MUKHERJEE

The author has edited and reviewed the eleven line stone-pillar inscription engraved in southern variety of Brahmi script of the third century A. D. as prevalent in Andhra region. The stone-pillar was found during an archaeological excavation in the year 1956-57.

The epigraph under review is in a language almost akin to pure Sanskrit and records the erection of a temple of Mahadeva alias Pushpabhadrasvamin by Maharajakumara Virapurusatatta of the Ikshaku line to mark the victory of victories, the cherished augmentation of longevity of king Cantamula, and the perpetual endowment of a village—obviously the money derived out of its revenue was for the maintenance of the temple. This epigraph further portrays Vasisthiputra Cantamula as one who earned victory by his own prowess and performed the Vedic sacrifices, viz., Agnistoma, Asvamedha, Bahusuvarnaka and Vajapeya, etc.

The author has offered an identification of this Virapurusatatta as a brother to Vasisthiputra Rudrapurusadatta and a son of Ehuvala Cantamula II, as referred to in other Nagarijunakonda inscriptions. Before summing up he has presented in a tabular form the genealogy of the donor of this record. Undoubtedly, this epigraph is an important addition to the study of the socio-religious aspects of the Ikshakus of the Krishna-Godavari region.

Dipak Sen

Indian Historical Quarterly (Vol. XXXVII,

No. 1, March, 1961—Calcutta)

INTERESTING GLEANINGS FROM MUZAFFARPUR COLLECTORATE

H. R. GHOSHAI

The article consists of extracts from letters, minutes and other records of British administration preserved in the Muzaffarpur Collectorate and covering the period 1782 to 1804. Among other interesting materials, which cover a wide range of subjects, are those concerning abolition of duties on horses, prevention of force being applied to convert people to work as porters or coolies, unauthorized residence of Europeans in the country, prevention of the complicity of zemindars in robberies and murders, grant of waste lands to discharged sepoy, prevention of the practice of dressing private persons' servants like the Company's sepoy, floods, postal administration etc. Of particular interest, however, are a note from the Collector of Tirhut to the Secretary, Revenue Board (14th July, 1790) concerning experimental cultivation of Virginia tobacco in Tirhut District, and a letter from Lt. Col. Kyd to Secretary, Revenue Board (26 Oct. 1791), which concerns the introduction of potato cultivation. Col. Kyd suggests that measures adopted by the Empress of Russia—by passing an edict whereby every village in Russia in proportion to its extent

should cultivate a certain number of acres of potato plant—should also be adopted in India.

Pratapaditya Pal

FOREIGN

The American Historical Review (Vol. LXVI,

No. 4, July, 1961—New York)

SHOULD WE LEARN MORE ABOUT OURSELVES?

CORINNE LATHROP GILB

Unimpressed by the usual defence of bias in a historian, some people would rather have its roots exposed. The article in question is a plea for a probe of this kind, with sophisticated methods. Individual view-points are formed and sharpened by many factors: social environment and "psychological drives", sex, colour and creed, personal relations (including those with publishers) and place of work. The "origins, motivations, problems and predilections" of history teachers and writers must be investigated, the work being not only statistical but psychotherapeutic ("depth interviews and personality tests"). Mixed study teams of historians and psychologists might make a sample survey of text-books, noting changes in attitude over a period of time. Mrs. Gilb hints at some interesting and probably serious problems of bias in American universities—most teachers are likely to be white; a Protestant can be just as subjective as a Catholic; and many may consciously conform to attitudes approved by their employers. But some of the difficulties of attaining a purely theoretical degree of impartiality come out in the article itself: a cryptic warning at the outset that the information may be used for "unwise ends", and towards the end a doubtful note conceding that after all this research we may find ourselves back where we were before.

Sipra Sarkar

The Journal of Economic History. (Vol. XXI, No. 3, September, 1961—*New York*)

THE DEVELOPMENT OF A CREDIT SYSTEM IN SEVENTEENTH-CENTURY JAPAN

SYDNEY CRAWCOUR

At the beginning of the 17th century, Japan was emerging from a long period of internal strife and was beginning to settle down under a centralized feudal system introduced by the newly established Tokugawa government. In the following period of peace, economic development was very rapid. Along with commercial development and the monetization of important sections of the economy, a system of credit institutions evolved, notably in Osaka, which by the end of the century was not inferior to those existing in Europe at that time. The financial innovations and developments of the first half of the century were systematized in the latter half, and the resulting credit system became an indispensable part of Japan's economic life. In particular it played an important part in facilitating the spurt in Japan's economic development which occurred roughly between 1690 and 1740.

Nilmani Mukherji

Pacific Affairs (Vol. XXXIV, No. 3, Fall 1961—*New York*)

ORGANIZED INTERESTS IN JAPAN AND THEIR INFLUENCE ON POLITICAL PARTIES

FRANK C. LANGDON

F. C. Langdon studies three types of organized interests—big business, trade-union, and small business groups—which exert influence over modern Japanese political life through financial contributions, personal contacts, policy decisions taken by their organizations, and direct public agitation.

Big business interests are closely tied up with the ruling Liberal-Democratic (or

conservative) party, yet some contributions go also to the Socialists, in an effort to make them more "realistic". Business contributions to the Socialist party sometimes even exceed funds coming from trade-union sources. As donations to individual leaders led to factionalism and open corruption, business interests for some time channelled contributions to the conservatives through the Economic Reconstruction Council (1955-1961). Personal contacts between business and government leaders often influence important decisions, while policy matters affecting the entire class are discussed in meetings of the Federation of Economic Organizations.

Japanese trade unions are well-organized. They give funds to the Socialists as a party, and also to individual Diet members, thus sometimes contributing to factions and even splits. But more important here are personal connections between trade unionists and the Socialist movement and the pressure exerted by mass actions organized by left-wing trade unions—like the great movement against the U.S.-Japanese Security Treaty in 1960.

Other pressure groups—such as the federation of small and medium enterprises, women's organizations, war veterans—are not permanently connected with either of the two major parties. Yet on occasion they have managed to push through bills safeguarding their special interests.

Sumit Sarkar

The Journal of Asian Studies (Vol. XX, No. 4—August, 1961—*Ann Arbor, Michigan*)

THE OPPRESSION ARGUMENT ON FOREIGN INVESTMENT IN CHINA (1895-1937)

CHI-MING HOU

In this article some basic assumptions of the so-called "Oppression argument", which

seeks to analyse the external economic confrontation of China since 1895, have been examined. The "Oppression argument", gained wide acceptance first in the 1890s when Chang Chi-tung protested against the establishment of foreign manufactures in China. He apprehended that these would oust the indigenous goods from the market and hasten their eventual decline. The available evidence, as reinterpreted by the author, however, tells us an altogether different story. The Chinese-owned manufactures as a group were able to develop as fast as their foreign counterparts in China. Their contribution to the modern set-up of the economy remained remarkably stable in the long run. There were also some factors peculiar to China's economic orientation which favoured the growth of indigenous business units. China developed primarily light industries where the problem of capital indivisibility was not acute and the degree of substitutability of labour for capital was quite high without any injury to the inner harmony of the internal economy. A distinct division of labour and market existed between the Chinese and foreign firms. The Chinese, for instance, were occupied with the production of coarse yarn or cloth while the efforts of the foreigners were given to the specialisation in fine fabrics. The Chinese had a virtual monopoly over the rural market, while the foreigners were required to limit their business drive to urban areas only.

Dilip Kumar Basu

Current History (Vol. 42, April, 1962)

THE UNITED STATES POSTURE IN THE MIDDLE EAST

HALFORD L. HOSKINS

In this article Halford Hoskins has analysed the pre-war contact of U.S.A. with the Middle Eastern countries, the eventual transformation of relations with the outbreak of the war

and in the post-war period, and the problems arising therein.

The U.S.A. directly intervened in the Middle East politics after the Second World War when Franco-British influence was on the wane and Russian adventurism was being gradually felt. The American intervention was illustrated by her emergency measures in Greece, Turkey and Iran. The "containment" concept finding sanction in the U.N. Charter was indeed a trump-card in her hand against Russian adventurism. The inclusion of Greece and Turkey in the N.A.-T.O. through the good offices of the U.S. marked a forward step in the application of the containment principle. The Tripartite Declaration of May, 1950 (U.S.A., Great Britain & France) was the initial step in the formation of an anti-communist barrier in and beyond the Middle East, a part of her comprehensive security scheme. But attempts to link up the Arab States was followed by the Egyptian-Soviet arms deal in September 1955, opening a new era of power-politics. In 1956, the Secretary of State John Foster Dulles expressed himself in favour of the recognition of "any genuine Soviet desire" for peace and stability in the Middle East, through the instrumentality of the United Nations, in answer to a Russian challenge of her "legitimate concern in any action leading to complications in the Middle East". In the Suez Crisis the U.S. employed its good offices to maintain the international status of the canal without resort to the use of force.

The next step was the so-called Eisenhower Doctrine, March 1957. It sought to preserve the independence and integrity of the Middle Eastern States and maintain alert forces against "international communism". But it achieved very little. Despite attractive offers of aid no Arab State, with the exception of Lebanon, was won over to the doctrine. But the U.S.A. stood condemned in the Middle East after she had landed forces at Beirut in 1958. Her position further worsened because

of the continued erosion of the Western influence in that region, specially that of Britain and France after the Suez episode. She was also looked upon as an imperialist. Her leading part in the extension of the Western alliance system in the Middle East was disliked, particularly because of the loss of cordiality between the Arab States and Turkey and Iran. The U.S. fence in the Middle East therefore needed a mending—bilateral agreements with Iran, Turkey and Pakistan, the remodelling of the Baghdad Plan and the formation of the Cento, and the removal of foreign aid. Then, the Soviet trade-and-aid programme reaching into nearly every part of the Middle East including Turkey and Iran, the moral influence of the Soviet exploitation of space, etc., turned the balance in favour of the Soviet Government. The greatest obstacle for the U.S.A. in her bid for rivalry with Soviet Russia in the Middle East was her peculiar relationship with Israel. It can never be compromised in the Arab minds. However, the Arab formula of "positive" neutrality—complete non-alignment with either great power—seemed to possess considerable virtue in the U.S. experience. The U.S. attitude towards the Nasser regime and the Iraqi coup somewhat improved her position. The author has asserted firmly that, "Disengagement bolstered by foreign aid and support of U.N. as a stabilising agency in the area, appears to have been a satisfactory U.S. posture since 1958". The years since then are quiet. But the problems of Arab-Israel home-race, the lively Egyptian-Israel arms race, the hot and cold Iraqi-Egyptian relations, the apprehension of the absorption of Jordan and Kuwait, the unrest in Suez, may at any moment bring about a conflagration. Any outbreak of violence would be a signal for Soviet meddling, and U.S. should be prepared directly to assume commitments as opposed to the original "containment" concept, though it may involve greater risks than those in the past.

Bandana Mitra.

The Journal of Modern History
(Vol XXXIII, No. 3 September, 1961
Chicago)

METTERNICH STUDIES SINCE 1925

PAUL W. SCHROEDER

The essay is a commentary on what has been published about Metternich since 1925. The author thinks that Srbik's thesis on Metternich (1925) is a monumental work, which emphasises that the Austrian Chancellor was neither a blind reactionary bent on blocking progress, nor a clever, self-serving dilettante working to postpone the inevitable; he was a conservative European statesman, attempting to preserve Austria as a rock in a sea of revolution. Viktor Bibl's Metternich (1938) is considered a class by itself, persisting hopelessly in proving that Metternich was solely, or chiefly, responsible for every wrong with the Austrian Empire until its breakdown in 1918. Depicting Metternich as the grand seigneur of the old regime Grunwald (1939) has demonstrated much admiration and sympathy for his basic attitude towards democracy and mass upheaval. Corti (1948-49) shows how Metternich was basically cynical and self-centred and above all a ladies' man. Woodward's Metternich stands out as more often right than not in analysing contemporary problems, but usually wrong, superficial or helpless in solving them. To Werner Naf Metternich's policy appears to be genuinely European, although it was negative and repressive. The view point, that Metternich had no systematic or consistent political thought and that these reforms, even if executed, could not have staved off revolution in Austria, has been upheld and opposed respectively by E. Kittel and A. Kann. The Neo-Conservative school is as well out to rehabilitate Metternich as a defender of Western civilization against the menace of militant nationalism and proto-Nazism. The conclusion seems based more on reflection than facts. R. Rohden (1939) represents

Metternich era as climaxing classical diplomacy, which had begun with Kaunitz. Richen concludes that Metternich abandoned, after 1822, his tenacity for European status-quo and yielded to the tide of events. Interestingly enough, Grunwald and Grenlich contend that in his eagerness to maintain Europe's political equilibrium Metternich proposed to fight Russia on Napoleon's side. Rossler (1940) regrets that Metternich's failure to give Austrians political education spoiled the sure opportunity for Austria's rebirth in 1813; while Emil Lauber wastes much of his scholarship and labour in a hopeless task to prove Metternich's policy in 1809-15 a Pan-German one.

This essay also refers to many other writers and their works, bringing to light particular aspects of Metternich's ideas and activities with respect to the Vienna Congress, the Holy Alliance, the Congresses, the revolutions of 1820-21, 1830 and 1848 and so on. Nevertheless, the writer thinks that there still remains much to be done about Metternich. Undeniably, Metternich has been almost exhaustively studied in the traditional manner on the basis of the memoirs and published materials. Future work needs to be done in the Metternich archives from which a new Metternich may emerge.

Sunil Dutt.

Bulletin of the School of Oriental & African Studies, University of London (Vol. XXV, Part 1, 1962—London)

AL-JABARTI'S INTRODUCTION TO THE HISTORY OF OTTOMAN EGYPT.

P. M. HOLT

In this article the author has sought to assess the importance of Al-Jabarti's chronicle dealing with Ottoman Egypt from the time of conquest by Selim I to the beginning of the twelfth Hijri century.

During the 17th and 18th centuries, two types of chronicle were produced in Egypt—the literary and the popular variety. The literary chronicles were written in pedantic, although sometimes in ungrammatical Arabic, but these latter do imply "a background of literary education". The popular chronicles, on the other hand, were composed by persons of little or no literary education and these belong specially to the eighteenth century. One does not find any of this kind in the 17th century. These chronicles, as far as can be discovered, were composed by soldiers for the entertainment of their comrades.

Al-Jabarti has used both these types of chronicles in his work, which though establishing him as a most conscientious and devoted historian, also lends him to be criticised for an assemblage of anecdotal and legendary materials.

Al-Jabarti's account of early Ottoman Egypt is, as the writer has observed, in marked contrast to the body of his history. Again instead of attempting to summarise the political history of nearly two centuries of Ottoman Egypt, Al-Jabarti has picked up only two main themes—the splendour of the Ottoman Empire at its zenith and its decline after Suleyman I; and the resurgence of the neo-Mamluk military elite on the eve of the twelfth Hijri century. He does not discuss these themes in detail, but his work indicates their significance through legendary anecdotes.

Amiya Barat

The English Historical Review
(Vol. LXXVII, No. 302, January, 1962—London)

THE LIBERAL-UNIONIST ALLIANCE, CHAMBERLAIN, HARTINGTON AND THE CONSERVATIVES—1886-1904.

P. FRASER

In this article an attempt has been made to analyse in human terms and in terms of

the existing political relations the circumstances leading to the Liberal-Unionist Alliance of 1886-1904. The two leading exponents of the Alliance, Hartington and Chamberlain, it has been shown, were almost poles apart so far as their temperaments and political attitudes are concerned. Hartington was the last Whig patrician, "almost the last survivor of our heroic age", as Asquith called him in his later years. Chamberlain, in contrast, was the first politician to follow out a democratic principle in politics. This significant difference in political ideals affected considerably the political situation of the two statesmen. Chamberlain with his restless enthusiasm and democratic inspiration had to grapple constantly with the "tranquil indifference to praise or blame", extreme caution and the "saturnine coolness" of Hartington. The fact that they could still come to an alliance is a tribute to the underlying political forces of the time. While Hartington accepted with growing conviction the breach with Gladstone as irreparable, Chamberlain considering him a useful figure-head was determined to prevent him from joining the Tory camp. On Hartington's side, however, there was very little conscious effort to cement the dual leadership between him and Chamberlain. In most political matters and most notably in questions of Irish policy, such as modified Home Rule, land purchase, local government and coercion, Hartington agreed with Salisbury and not with Chamberlain. The Alliance, in consequence, was reduced to an uneasy truce between the two stalwarts with conflicting convictions. Its failure in 1904 does not seem altogether unwarranted.

Dilip Kumar Basu.

Past and Present (No. 19, April, 1961—
London)

ROBIN HOOD—PEASANT OR
GENTLEMAN?

MAURICE KEEN

This article is a criticism of Mr. J. C.

Holt's view (expressed in an article published in the *Past and Present*) that Robin Hood was actually a hero of the gentry. Holt's argument rests mainly upon his analysis of the nature of the ballads. He forcefully asserts that as the ballads are concerned with service and status and are meant for the gentry audience only, Robin Hood should therefore belong to the gentry. But Maurice Keen rejects this view because the Knights as a class are not treated consistently in the ballads and the dominant theme of Robin Hood Ballads is the 'righting of wrong'. The revolting peasants of Sherwood were not fighting against economic wrongs or privileged social status, but against the 'personal viciousness' of individual Lords. In spite of Holt's claim, Maurice Keen finds no reference to 'border-warfare' in genuinely early Robin Hood Ballads. In Keen's opinion Holt's primary mistake lies in his associating the Robin Hood Ballads with the 13th century ballads. The social distinctions in the 13th century were more rigid than in Robin Hood's time. The poor men of Robin Hood Ballads did not represent a specific social class; they were those who lacked wealth, office or powerful hands. That the Robin Hood Ballads do not belong to the 13th century, is also evident from the fact that long-distance weapons like long-bows were unknown in the 13th century. In fact the Robin Hood Ballads belong to the time of Cade and Tyler revolts. They only record the grievances of the oppressed section and do not throw any conclusive light on the origin of Robin Hood.

Pradipta Ray.

*Journal of the Royal Asiatic Society of Great
Britain & Ireland* (Parts 1 & 2, 1962—
London)

THOMAS MORE AND JOSEPH THE
INDIAN

J. DUNCAN M. DERRETT

As stated by the author himself, "the

purpose of the article is two-fold: firstly, to illustrate by means, particularly, of two examples how far Thomas More based the Second Book of his masterpiece, the *Utopia*, upon Indian or more strictly Indological sources; and secondly to reintroduce to historians of India Iosephus Indus, Joseph the Indian." He has set about his task by showing how More himself admits that much of the philosophy of the *Utopia* was derived from gymnosophy. The Gymnosophists were Brahmans whom Alexander had met and consulted at Taxila in B.C. 326. They were apparently well known in the Middle Ages and their way of life inspired medieval men considerably. The author further shows how More had collected information from those who had returned to Europe, particularly Portugal, from Malabar. Goa had already been obtained by the Portuguese, and Indian ideas and philosophy had begun infiltrating into Portugal, where, among others, Hythlodai (according to More himself) passed on a lot of information to More about India. More's other source was apparently Joseph the Indian. He was a Syrian Christian priest who arrived in Portugal from Cranganore. While in Portugal he made observations on India and Hinduism which were taken down by a disciple and subsequently published in Italian and Latin. More apparently had access to this Latin version and the author of the article discusses with specific instances the information More gathered from this work and used in his *Utopia*.

Pratapaditya Pal

The Economic History Review (Second Series
Vol. XIV, No. 2, 1961—London)

'IMPERIALISM': AN HISTORIO-
GRAPHICAL REVISION

D. K. FIELDHOUSE

It is now nearly sixty years since J. A. Hobson published *Imperialism: A Study*

and thereby gave the word the connotation it still generally carries. His conception of the nature of 'imperialism' has, indeed, been almost universally accepted and partly through the expository literature it has generated, may be said to have exercised a significant historical influence. Yet, for all its success, Hobson's argument has always been extremely vulnerable to criticism. It is therefore surprising that those historians and economists, who have argued effectively that his analysis is basically unsound should have received so little attention. The aim of the present article is to draw together some of the more important arguments that have been put forward for and against his thesis, and to suggest that, on balance, the 'noes' have it.

Nilmani Mukherji

Revue Historique (Vol. CCXXV, No. 2—
Paris)

THE PRESENT DIRECTION OF HISTORI-
CAL STUDIES; THE CENTRES OF
HISTORICAL RESEARCH

Towards the close of 1960, the National Centre of Scientific Research of France ordered a careful stock-taking of all researches conducted under the auspices of the various Universities in the country in the respective sections of medieval history and of modern and contemporary history. In the Department of Medieval History have been recorded 212 of these various categories ranging from learned essays for the post-graduate Diploma of Higher Study to the preparation of works of 'incontestable originality' requisite for the Doctorate of the State or of the University. It is stimulating to observe that 86 out of these 212 works are intended for the Doctorate and that the University of Paris (Sorbonne) claims the distinction of alone directing 60 of these. The majority of the theses relate to the period after 1100 A.D.

37 aspirants for the doctorate are grappling with problems of the 14th and the 15th centuries. Viewing the matter subjectwise, it is observed that 38 theses out of the total of 86 bear on social and economic history, 6 on political history, 9 on institutions, 7 on the development of ideas, 8 on religious organisations, 3 on the advancement of knowledge and techniques, 4 are monographs on townships and 4 on ecclesiastical institutions. Military history, in which France had once excelled, is conspicuously ignored. The study of topics which entail familiarity with fundamental techniques of research or systematic application of scientific methods e.g., Diplomatics (the science of deciphering ancient writers, charters, patents etc.) and Numismatics is becoming alarmingly rarer. Looking from a third angle, it appears that about a third of the theses deal with foreign countries. The Mediterranean region elicits better response from French students than Britain or Germany. It is mainly teachers ambitious of higher educational jobs who undertake the 'nigger's grind' necessary for the spade-work of thesis-building. It is apprehended that unless the number of University posts available is increased there is bound to be a qualitative as well as a quantitative dearth in recruitment, in the long run, in spite of the ostensible rise in the number of research workers.

A much larger number of students is attracted to Modern and Contemporary History. 115 Doctoral theses only are under preparation for different periods from the 16th century to 1815; and 188 such theses for the period following. Of these latter 31 are consecrated to the study of the Empire, 112 to the 19th and 30 to the 20th century respectively. Again, subject analysis shows that 41% of these deal with social and economic history. Demographic history remains greatly neglected though most of the works on social history take pains to utilise the recent important findings in this sphere. 22% of the works on contemporary history (from

1870) attempt an inquest in electoral sociology and public opinion. 12% of works on contemporary history concern international relations while diplomatic history of the 18th and the earlier centuries fails to find favour with students. The rarity of work on military history is disconcerting, but religious history and the history of Art have retained their customary popularity. The study of methodology and historiography in reference to modern history is totally neglected by French students. It is hardly a surprise that 76% of the theses dwell on French history. The majority of works on foreign countries relate only to their political and economic relations with France while the internal history of these countries constitutes the theme of barely 16% of the works.

Of equal interest to Indian students of history is the ambitious scheme of enquiry being pursued by the Centre of Research on Modern European Civilisation of the 16th, 17th and 18th centuries. It is located at Sorbonne and its splendid team of professors and collaborators is directed by Pierre Renouvin. In capacious sweep of imagination and acuteness of its analytical approach, the enterprise is in consonance with the finest vein of French academic tradition. Without losing sight of the unity of objective, the major problem of European civilisation has been tackled from three different directions. M. Dupront orients his quest towards redefining the collective psychology in the light of a vivisection of the forms, images and expressions of the social psyche of Modern Europe. This is to be supplemented by a clearer determination of the origin and historical development of cardinal notions like 'civilisation', 'modern' etc. and an assessment of the values elaborated in the historical consciousness of the West.

A second line of investigation is pointed to a comparative survey of political and administrative institutions, social entities, revolts and revolutions. Take for example, the

study on the Parliament of Paris in the 17th century. This proceeds by an enquiry into the determinate social objectives of its members, their daily transactions with their fellowmen, the relation of this body-corporate to the modes of production and the production groups, their revenues and miscellaneous resources. The third branch of research focusses its attention on the study of the Baroque with special reference to Classicism in France. It is recognised that it would not be enough to merely trace the law of evolution of its shifting forms. It is imperative that we should signify its distinctive landmarks in the collective life and experience of social units in order to have a rational comprehension of the culture of Modern Europe and of colonial America.

Besides organising weekly seminars and periodical conferences, the Centre trains up youths in the techniques and modalities of research. It is authorised to admit candidates to post-graduate degrees of specialisation and the Doctorate of State. It has invited collaboration of foreign scholars and research institutions and evoked warm response. The Centre is still an infant organ. But under its capable guardianship it is hoped that the marrows of the baby will harden into muscles of manhood.

R. C. Mitra

Journal Asiatique (Vol. CCXLIX, No. 2.

1961—Paris)

ON THE FORM OF SEVERAL SANSKRIT TEXTS

LOUIS RENOU

The critical inquest begins first with the *Vishnumriti*. Though of little interest on account of its contents, this work is not

without significance in respect of its form which reflects the character of ancient *Dharmasastra* attenuated and modified to be suited to the new pattern which was being evolved for the *Smriti* literature. It is not to be overlooked that these characteristics are partly due to insertions of a later age when the *Smriti* assumes a definite form. But we have good grounds to consider the *Vishnu Smriti* as an unity and to examine its ordinances without reference to internal elaboration which it might have undergone. Every liturgical text of ancient India lends itself, on internal evidence, to this consideration of a double perspective. Thus the most patent feature is its division into *Adhyayas*, which is very unusual, firstly because it is linear and unique, and further because it is subdivided into more minute fragments than is customary. The tendency to equalise the divisions, which is so perceptible in other treatises is not apparent in *Vishnu Smriti*. Internal justification is offered for this hundred-fold division by Renou and also explanation of the relation of the verse portion to the prose elements. The corpus of the work is in all probability entirely different from the mythological frame-work and certain lines of evidence, however feeble, attest the endeavour to ensure the internal cohesion of the undertaking.

Next the *Nirukta* is examined which is known to follow step by step the arrangement of the *Nighantu* which constitutes the list of Vedic or Rig-Vedic works ordered in a large semantic series. The text as a whole constitutes a rapid sketch of religious values of the Vedas wherein the divine aspects are brought into relief stage by stage, as they occur in the observance of the cults in reality. All these transcend the technical limits of *Nirukta*. One may be led to believe that Yaska aimed at setting up a more general scheme which he would have later reduced to dimensions of morphological analysis without losing sight of the outline of his original project.

Thirdly, the author examines Kautilya, in whom we seem to land in an age when the form of a text was decidedly of much less importance than its contents. The work is bounded by a prologue and a concluding chapter. A close analysis of the arrangement attests Kautilya's anxiety for composing a work that would be coherent and impervious to later addenda. The work is, in fact, far removed from ancient treatises which possessed neither introduction nor conclusion and appeared to have been reared up by means of successive accretions. In short, the evidence confirms our belief in the single authorship of Kautilya. A casual glance reveals how the Bhasya issues out of the Sutra which gives place to rhymed stanzas followed by more authentic amplification.

The closing section is devoted to an extremely stimulating review of the bafflingly strange form of the *Brahmasutra* in comparison with the form of the Sutas of Panini (*Astadhyaye*), of Jaimini (*Purvanimamsa*) and also those of Dharma and Poetics. This is followed by a discussion on the aptness of Deussen's remark on its esoteric character. The *Mimamsa* is constantly concerned with Mantra and with Brahmana. It is philological in a clearer measure than the *Vedanta*. Esoterism is naturally excluded. The Vedic sutras were promoted by the exigencies of the cults. This needed formulae suitable for memorisation during repetition. The philosophical Sutas, on the contrary, illustrate the generalisation of studies—an object the attainment of which was the common endeavour, through other forms and agencies, of the Sutas of Dharma and of Grammar and later on of Poetics and other intellectual instruments. All direct reference is ruled out. The words cease to be the elements of citation; they are the symbols or landmarks to serve as themes of controversy.

R. C. Mitra.

University of Ceylon Review (Vol. XIX,
No. 1—April, 1961)

THE NORTH-WEST PASSAGE BETWEEN CEYLON AND INDIA

C. W. NICHOLAS

'This is an attempt to assemble and examine the existing evidence relating to the sea passages used by sailing ships from Greek and Roman to Dutch times to cross the seas which separate Ceylon from India. These seas are now named Palk Strait and the Gulf of Mannar. On the Ceylon side is the Mannar passage between Ceylon mainland and Mannar Island; and on the Indian side is the Pamban passage between the Indian mainland and the Island of Pamban. The port of Mahatittha (modern Mantai), the greatest of all the old sea ports of Ceylon on the Indian Ocean, has a history going back to the traditional beginnings of Sinhalese civilisation in the 6th/5th century B. C. and continuing uninterruptedly thereafter for about eighteen centuries.

The Portuguese in the 16th century could not use it even as a roadstead, so that the heavy siltation which rendered it unusable as a harbour must have taken place in the 14th and 15th centuries.

In regard to the Pamban passage, the evidence suggests that in Dutch and Portuguese times it was of lesser depth than it is now and much more hazardous than the Mantai passage. The Dutch, as is gathered from their accounts, seldom used the Pamban passage, while the Portuguese utilised it fully. The distinguished translator, A. M. Ferguson, accepts the evidence that the Portuguese cut the first navigable passage between the Indian mainland and Pamban Island. From Culavansa's account of the Sinhalese invasion of 1153-1186 is learnt that the Pamban passage did not exist at that period. Thus during the period of predominance of Mantai as a great

sea-port, the Pamban passage did not exist and the only navigable seaway between the Gulf of Mannar and the Palk Strait was the Mannar passage. Pliny says that the Romans, during their long period of friendly trade with Ceylon from 1st to 3rd centuries, made regular use of the Mannar passage on both outward and return voyages (to put in at the port of Mantai for trade with Ceylon as well

as to proceed along the east coast of India to the Ganges and beyond). In the 5th, 6th and 7th centuries, as Cosmas Indicopleustes tells us, Ceylon was the centre of a very considerable extent of entrepot trade between East and West, and the enormous volume of trade, both terminal and transit, passed through the port of Mantai on the Mannar passage.

Subrata Ghosh.

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THE QUARTERLY REVIEW OF HISTORICAL STUDIES

VOLUME I

NUMBER 4

EDITORIAL

Completion of the First Year:

With the present number we complete our first year. It is an occasion for happiness over past success and of hope and confidence for the new year. We take this opportunity to thank the University teachers and research scholars who had so kindly co-operated with us in compiling detailed accounts of the progress of historical research in different Universities. We do hope that we shall receive the same co-operation in the new year too from all those who feel that the task we have undertaken is a worthy and useful one.

In the first year our publication was somewhat irregular, due to reasons sufficiently explained in the Editorial columns. We, however, hope that in future our numbers will appear more regularly. There are certain initial difficulties inherent in a new venture. Now that we have passed the initial stage and our journal has won wide recognition, we can look forward to readier co-operation from scholars which will enable us to keep to time schedule.

In the four numbers of Volume I, we have given an account of the progress of historical research at twelve institutions: the Universities of Calcutta, Delhi, Bombay, Patna, Gauhati, Poona, Allahabad, Bihar, Saugar, Madras and Tirupati and the K.P. Jayaswal Research Institute at Patna. We hope to cover the remaining Universities and other research institutes in the next three years, after which we shall round the circle again to cover the progress of historical research for the period 1961 to 1965. We also propose to include from the second year accounts of the progress of research in Indian history in foreign Universities. We are already in correspondence with some well-known centres of Indian studies and we have been assured of fullest co-operation.

We are glad that through our columns we have been able to focus attention on the disparities in the courses of study and standard of examination for research degrees in history. We have also been able to bring out some of the principal problems and difficulties of research scholars and to evoke some quite

candid comments from Supervisors. They have drawn the attention of University authorities and teachers, and we are hopeful that in due course necessary measures will be taken to improve the present state of affairs. University machinery, as a rule, moves very slowly. But we are not pessimistic. We are certain that when the problems are highlighted, action will be taken. Our pleasure is that we may have been partly instrumental in effecting the needed reforms.

A Central Repository of Theses :

One of the much needed reforms for the improvement of standard is to maintain a central repository of all unpublished theses, readily accessible to all interested persons. The very fact that theses accepted for Ph.D. degrees, although unpublished, may be scrutinised by scholars outside the University concerned will help keeping the standard of examination high. For the central repository of all unpublished theses may be chosen either the National Library in Calcutta or the National Archives in New Delhi. It is not at all a difficult matter to maintain such a central repository. University regulations may prescribe that every candidate will have to submit an additional copy of his thesis to be sent to the central repository. Besides maintaining a high standard of research, the central repository will be useful to all intending research workers who may like to go through earlier theses on a subject to find out what ground has already been covered or to get necessary clues to the problems confronting them. Those who know what a useful purpose is served by the Institute of Historical Research in London will appreciate the need for such a central repository in India. If funds permit, Universities would also do well to microfilm unpublished theses for commercial use. Microfilming is not very expensive and the demand for many theses may be really so great that it may turn out to be quite a profitable venture. If the Universities combine and put up a common scheme,

perhaps some financial assistance may be expected from the U.G.C. It is certainly one of the useful ways in which the U.G.C. can help University research programmes.

Institute of Historical Studies :

The first anniversary of the Institute of Historical Studies was celebrated on July 7. There was a large gathering on the occasion. Besides members, there were many foreign visiting scholars and representatives of foreign Consulates. Dr. Ramesh Chandra Majumdar was the Chief Guest. He gave a very interesting talk on the early days of historical research in Bengal.

The Director of the Institute presented the Annual Report for 1961-62, which we publish in the present number for the information of those members who could not be present at the meeting. It is indeed very pleasing to note the rapid progress made by the Institute in the course of one year. The membership has gone up to nearly 500, but what is more gratifying to note is its all-India character. There is not a single State or a single University in India from where the Institute does not have at least a few members. Another interesting thing brought out in the Annual Report is the composition of the Advisory Council of the Institute, which includes Heads of History Departments of all the major Universities in India. Their willing co-operation ensures the success of the Institute, and one can confidently look forward to a bright future for the new organisation.

The Annual Report contains a detailed account of the activities of the Institute under four heads : (i) Discussion Meetings ; (ii) publication of a Quarterly Journal ; (iii) maintaining a Reading Room of Historical journals ; and (iv) building up a Research Service Bureau or a clearing house of information on research projects at different

Universities and other institutions. The account given testifies to the vitality and usefulness of the new organisation.

The report also outlines future development plans. The first is to hold an Annual Seminar on historical methodology and organisation of research in Universities and other centres. The second is to invite scholars from other Universities to speak at the regular Discussion Meetings. The third is to appoint a few whole-time Research Fellows, who will make specialised studies of particular historical problems and compile bibliographies. The fourth is to publish a series of short monographs, primarily for the use of scholars but also of interest to laymen. We do not know whether it will be possible to execute these plans in the immediate future, but we fully share the optimism of the Director that no sound and useful scheme can fall through only for lack of financial resources.

In the last quarter, July to September, five Discussion Meetings were held. It was a most interesting series of talks on some eminent foreign historians—R. Tawney, L. Namier, G. M. Trevelyan, Henri Pirenne and Marc Bloch. The speakers were Dr. Benoy Chaudhuri, Dr. Barun De, Dr. Prodyot Mukherjee, Dr. Ashin Das Gupta and Shri Susobhan Sarkar. Summaries of the talks will be published in a later issue of the *Review*. In the next quarter it is proposed to take up a similar series on eminent Indian historians. We hope to publish later all the talks in one volume.

In the present issue we publish summaries of two talks on the *Problems of Writing Socio-Economic History of Medieval India* by Dr. Jagadish Narayan Sarkar and Dr. Atul Chandra Roy. We regret that summaries of other talks in the series were not available in time. In the next issue we hope to publish summaries of talks on the *Administrative History of India—An Examination of Source Material*.

Centre of Advanced Study in History :

In our last number we referred to the project of the U.G.C. to set up Centres of Advanced Study in particular subjects at a few selected Universities. We are glad to learn that the University of Calcutta has been selected as the Centre of Advanced Study in History. The University of Calcutta has a long tradition in historical research, a tradition that has been ably maintained till now. The selection of the University of Calcutta for the Centre of Advanced Study in History is, therefore, most welcome and promises well for the success of the plan. We only hope that the authorities of the University of Calcutta will have a full realisation of their new academic responsibility and not be tied down to routine administrative procedure and financial red-tape. It is worth remembering what the Radhakrishnan University Commission Report forcefully pointed out a decade ago that the primary concern of a University is neither administration nor finance but teaching and research. We hope that the University of Calcutta will not accept the new U.G.C. scheme in a mechanical spirit, but do something more on its side to show that it appreciates the distinction conferred on it.

The University should be prepared to provide adequate accommodation for the History Department, including class rooms, seminars and rooms for teachers. Library grants and other facilities have to be substantially increased. The number of teachers in the Department has to be at least doubled and provision has to be made for opening out new branches of research. More young scholars have to be attracted by offering a larger number of Fellowships and Scholarships. Encouragement should be given to teachers by reducing their teaching load, by giving them adequate research grants and by instituting the "Sabbatical Year" system, so common in Europe and America. No doubt the major part of the money will be provided

by the U.G.C. But it is the University authorities who will have to formulate plans with imagination and foresight, to press the U.G.C. for their acceptance and to show that they are willing to contribute their own bit to make the scheme successful. What is primarily needed is a new way of thinking. Dusty files, protracted correspondence and time-killing committee meetings will not do.

Universities Covered :

The present number covers two Universities, Madras and Tirupati, and K. P. Jayaswal Research Institute, Patna. There is no Honours course at either University. One striking thing about the M.A. course at both the Universities is the great emphasis placed on South Indian History. This one can easily understand. But one would have wished a better realisation of the study of Indian history as an integrated whole. Another striking feature is the emphasis on the ancient period and the comparative neglect of the medieval and modern periods. At the S.V. University of Tirupati there is no provision for the study of modern Indian history either for the M.A. Previous or M.A. Final, while Archaeology is a compulsory subject for both. At the University of Madras there are two alternative courses, one mainly Indian history and the other non-Indian history. But even in the Indian history group (Group A), Modern Indian History is just one of twelve elective Papers, and one can take the M.A. Exa-

mination without it. One feels puzzled at this comparative neglect of the modern period, specially when there is a very good Records Office in Madras and so many documents on South Indian history in the modern period are available in print.

The organisation of research at the two Universities is on better lines than at many other places. The minimum period of work for a research degree is three years, while at most other Universities it is two. But what is more important is that at the end of the first year there is a test of the candidate's fitness to carry on research. At the University of Madras the candidate is examined by the Faculty Board on the methodology of research. At the University of Tirupati the candidate has to take a written examination according to a prescribed syllabus. We think that the system of screening students at the end of the first year of work is good and should be introduced at other Universities too. This would avoid unnecessary wastage of time and energy for both students and Supervisors.

Correction :

We deeply regret that through oversight the summary of Dr. Jamini Mohan Banerjee's thesis on "Firuz Shah Tughluq" was included, in our last issue, among theses presented at the University of Saugar. The thesis was actually presented at the University of Allahabad. We sincerely apologise for the mistake.

INSTITUTE OF HISTORICAL STUDIES ANNUAL REPORT (1961-62)

The Institute of Historical Studies was established a year ago to serve as a forum of discussion among University and College history teachers and other scholars engaged in historical research. It has a three-fold objective : (i) to take stock of the present state of historical studies in Indian Universities and other research centres ; (ii) to analyse the recent trends in the development of historical studies ; and (iii) to suggest measures for the improvement of the present position, in the light of results achieved at different centres of advanced historical studies both in India and abroad.

The need for such a common forum has been keenly felt by history scholars in this country. With the rapid increase in the number of research workers during the last thirty years and the growth of new Universities and centres of advanced studies since independence, the need for a clearing-house of information on the state of historical studies in this country has become quite imperative. People working at one centre have little opportunity of knowing the developments at other centres, except through publications or personal contacts. But publications, not infrequently, appear many years after the completion of research, and in the meanwhile the work remains unknown to other scholars interested in similar or allied subjects. So far as personal contacts are concerned, they are bound to be limited, because of the vast size of the country and the large number of persons engaged in historical research. Thus, until a particular piece of research at one centre is completed and published, it is likely to remain unknown to scholars at other centres. It is our earnest hope that the Institute of Historical Studies will remove this difficulty by providing a common forum for the exchange of views and

information on the progress of historical research in this country.

The activities of the Institute, for the present, are of four kinds : (1) publication of a Quarterly Journal ; (2) holding weekly Discussion Meetings ; (3) maintaining a Reading Room of historical journals ; and (4) running a Research Service Bureau. On the occasion of the first anniversary of the foundation of the Institute, I have great pleasure in placing before you a brief account of the progress made during the last one year and also an outline of our future plans.

The Quarterly Review of Historical Studies, the principal organ of the Institute, is not just one more historical journal of the familiar type. Our object is to focus attention on the current progress of historical research in the Universities and other centres of advanced studies in India. In other words, we aim at, not adding to the stock of historical knowledge through publication of original research papers, but simply making known to the world of historians the efforts that are being made in that direction. The *Quarterly Review* is thus intended to be primarily a bulletin of information on research activities at different centres. The major features of the journal are :

- (i) A description of the courses of study for B.A. Honours, M.A. and Ph.D. Examinations in History.
- (ii) An account of the research work in progress, with names of students and Supervisors and subjects of research.
- (iii) An account of the facilities for supervision of research work, with comments by the Supervisors on the

progress of research under them and the difficulties encountered by them in respect of books, original material and quality of students.

- (iv) Summaries of theses completed.
- (v) Views of eminent scholars on the present state of historical studies and the measures necessary for its improvement.
- (vi) Abstracts of interesting articles from selected historical journals, both Indian and foreign.

Two issues of the journal have come out already. Two more issues are in the press and expected to be out by the end of this month. It is a matter of regret that we could not keep to time schedule. We do hope, however, that our members and subscribers will kindly appreciate our difficulty. We have to depend on the voluntary co-operation of University teachers and research students to compile information on the progress of historical research at different centres. We can only hope that we shall have better luck in future. The institutions covered in the two issues out already and in the two sent to the press are: the Universities of Calcutta, Delhi, Bombay, Patna, Gauhati, Poona, Allahabad, Bihar, Saugor, Madras and Tirupati and the K. P. Jayaswal Research Institute, Patna. It is proposed to include in later issues accounts of the progress of research in Indian history in foreign Universities as well. We are already in correspondence with some well-known centres of Indian studies and we have been assured of fullest co-operation.

The second branch of activities of the Institute is the holding of Discussion Meetings. Some broad theme of historical methodology is taken up, with a panel of three or four speakers. They speak at successive meetings, each discussing the problem from his particular point of view. The main talk is

followed by discussion, which gives an opportunity to young research workers to exchange ideas and acquire the correct perspective to historical problems. The system has, indeed, worked very successfully. More and more research students are coming to the meetings and contributing to make the Institute a great forum of discussion and exchange of ideas.

During the last one year 26 Discussion Meetings were held. The first theme taken up was the *Organisation of Historical Research in Universities*. Four speakers spoke on the systems in Indian, British, American and Continental Universities. The second theme discussed was the *Problems of Writing Economic History of Modern India*, with a panel of three speakers. The third theme was the *Problems of Writing Social History of Ancient India*, with a panel of four speakers. The fourth theme was the *Problems of Writing Socio-Economic History of Medieval India*, with a panel of five speakers. The fifth theme was *Administrative History of India—An Examination of Source Material*, with a panel of three speakers for each of the three periods, Modern, Medieval and Ancient. It is happy to note that the standard of talks and discussions has been quite up to expectations. Summaries of the talks are published in the *Quarterly Review of Historical Studies* for the benefit of members outside Calcutta.

For the present the Institute selects speakers from Calcutta only. But it is planned to invite scholars from other research centres also to give talks at the Discussion Meetings. It is to be hoped that the plan will materialise in the near future, with the expected financial assistance from the Government and some Educational Foundations.

Besides publishing a quarterly journal and holding weekly Discussion Meetings, the Institute also maintains a Reading Room of historical journals, both Indian and foreign. The Reading Room is being built up on the basis of exchange. We are very fortunate

in the encouraging response we have received from well known historical institutions and journals all over the world. We have already concluded 60 exchange agreements, and by December our Reading Room will be furnished with most of the important historical journals in the world. Books are also coming in as free gifts to our Reading Room and we take this opportunity to express our gratitude to the Fundamental Library of Social Science of the Academy of Sciences of the U.S.S.R., Moscow, for a large consignment of history books in Russian. We are hopeful of getting similar kind offers from institutions in America, Britain, France, Germany and other countries.

The fourth branch of activities of the Institute is to help research workers in India and abroad by serving as a clearing house of information and establishing contacts. The Institute maintains a Research Service Bureau for this purpose. Since the Institute has undertaken to compile full information on the state of research in all the Universities, it is in a position to answer all relevant queries and to put research students in different parts of the country in direct contact with one another. It can also help foreign scholars, interested in Indian history, by supplying any needed information on research projects in Indian Universities and other research centres, or putting them in touch with Indian scholars engaged in the same field of study.

I turn next to the development plans of the Institute. We have not yet been able to devise ways and means for executing some of our development plans. But we are not at all pessimistic, and we do believe that no sound and useful scheme can fall through for want of financial resources. That is why I do not hesitate to put before you some of the plans we want to undertake. The first is to hold an Annual Seminar of a small number of history scholars selected from different Universities. We would certainly seek the co-operation of foreign scholars also

who may be available in India at the time. The Seminar will be mainly on research problems, and we do hope that the papers and discussions will prove very useful to all research workers. The second is to invite scholars from other Universities to speak at our Discussion Meetings. We have made tentative approaches and have met with a very favourable response. We do hope that through the kind assistance of foreign Consulates and Cultural Centres we shall be able to get some foreign scholars also to speak at our Discussion Meetings. The third is to appoint three or four whole-time Research Fellows who will study different historical problems and prepare short monographs of about 80 pages. They will be published in a Series by the Institute. The object is to compile in a handy form all available information on the latest researches on any particular historical problem. The monographs are intended to be of practical use to all research workers. At the same time, through clear presentation and an easy style of writing, they are to help widening the circle of lay readers interested in the study of history.

Turning to the organisational side, I am happy to report that in the course of one year the membership has gone up to nearly 500. This is gratifying indeed for a young institution like ours. What is more gratifying is the all-India character of our membership. There is not a single State or a single University in India from where we do not have at least a few members. The Advisory Council of the Institute includes Heads of History Departments of all the major Universities of India. I take this opportunity to express my sincere thanks to them for their kind assistance and co-operation. It is also very pleasing to note that our journal has the largest foreign circulation among Indian historical journals. From what we have achieved in membership and circulation in the course of one year, we have every reason to feel hopeful about the future.

Although established only a year ago, the Institute has already won a recognised position among the great academic institutions of the country. Appreciative comments about the work of the Institute were made by the General President and President of Section I of the Indian History Congress in their Presidential Addresses at the last session in Delhi in December 1961. It was at the instance of the Institute that the Indian History Congress has undertaken a project for the co-ordination of courses of study and research in history among the different Universities. Appreciative comments have also been received from a large number of University teachers and research workers not only in India but also in other countries where Indian history is studied. It is indeed very flattering for a year-old institution. We are,

however, not carried away by a false sense of pride. We only feel happy that we have been able to do some useful work. We wish we could have done more.

I would like to conclude with a few lines from the first number of the *Quarterly Review of Historical Studies*: "Our venture is new and the task we have undertaken is full of difficulties. But the unbounded enthusiasm of young scholars all over the country and their assurance of co-operation make us feel quite hopeful about the future". What little we have been able to achieve so far only proves that it is not money that builds up an institution. Sincerity of purpose and devotion to work are far more important.

July 7, 1962

S. P. Sen
Director

DISCUSSION MEETINGS

INSTITUTE OF HISTORICAL STUDIES

Subject: The Problems of Writing Socio-Economic History of Medieval India

Speaker: DR. J. N. SARKAR

Social history is a link between political and economic history. Long before Buckle and Montesquieu, the medieval historian Ibn Khaldun had fully grasped the significance of this inter-relation and emphasized the use of studying the social environment. It is high time to pay attention to the study of socio-economic aspects of medieval India in order to redress the balance of the old state of affairs, when political history had monopolised the attention of scholars with little reference to the social environment. Further, in a dynamic age of conscious national awakening and regeneration, reconstruction of history requires, among other things, a re-orientation of outlook on the part of the historian, a change in emphasis and in interpretation of the facts of history. The historian must also probe into the working of the mind and the *manus* of the common man.

It is a matter of regret that there has been a marked decline in medieval Indian historical scholarship. While there is a plethora of subjects, there is a paucity of workers with sustained interest. This can be borne out by statistics, the barometer of conferences and journals,—i.e., by making an analysis of the number of papers on different periods of Indian history and on socio-economic or cultural history of this period, submitted in various conferences and journals. There are three contributory factors why medieval Indian history is now a less frequented path of research as compared to ancient or modern periods of Indian history,—viz., the partition of India, the dearth of scholarship

in Persian and the gaping void caused by the passing away of the giants of old. Research being like an incessant relay race, their mantle has now fallen on us and we have to carry the torch forward and repair the breach. It is a happy sign that the enrolment for research degrees in the different Universities (as published in the *Quarterly Review of Historical Studies*) is increasing, though it remains to be seen how many will stand the test of time.

Regarding the correct approach to socio-economic history, the problem is to be tackled on two planes, the all-India and the regional, and four angles in each plane, viz., (i) access to sources and their evaluation; (ii) collection of materials; (iii) systematisation of facts; and (iv) discovery of their inter-relation and interpretation.

Hence considerable spade work is necessary. Interpretation may be the apex but no stage is insignificant, each stage is a stepping-stone to the next.

Among the subjects of all-India import may be mentioned the following:

- (i) Study of the society and culture of Mughal India on the lines of K. Ashraf's similar work about Turko-Afghan period.
- (ii) Economic conditions of Northern India under the Turko-Afghans.
- (iii) Industrial history under the Mughals (i.e., 16th and 17th centuries).
- (iv) Position of labour (agricultural and industrial).
- (v) Indian Shipping.

- (vi) Influence of Industrial Revolution on India's economy.
- (vii) Mughal nobility.
- (viii) Economic history of Mughal India (revisionist).

Reconstruction of Indian history is not possible, without intensive regional investigations in different spheres—political, military, social, economic and cultural. Indeed, the preparation of a comprehensive economic and social history of India and that of regional and local histories must go simultaneously on parallel lines, viz.,

- (i) Dr. Tapan Kumar Raychaudhuri's *Bengal under Akbar and Jahangir* to be followed up.
- (ii) Economic history of Bengal/Bihar/Orissa/N.E. India, etc.
- (iii) The Deccan—European settlements: five Bahmanide offshoots and succession states of Vijayanagar.

I turn now to the difficulties and problems of the researcher, which can be overcome by patience, perseverance and industry on his part. (a) The nature and extent of available sources in this period constitute an inherent difficulty. The standard sources may not yield the required information, but it is neither safe nor desirable to completely ignore what may be regarded as minor sources or trivial details. To the social historian, who wants to see his dead ancestors throb with life, a single incidental reference may reveal a vista of new lines of enquiry and possess a priceless value. Social or economic or cultural history has to be studied on a synthetic and critical use of all available sources, to obtain an integrated picture or balanced interpretation, e.g., chronicles, administrative manuals, gazetteers, letters, archaeology, epigraphy, numismatics, foreign travellers' accounts, factory records, folk literature and ballads. At the same time there must be intensive regional surveys or vigorous search for source

materials of different kinds, including records, *farmans*, *sanads*, *chronicles*, *correspondence*, *bayaz* (scrapbooks), coins, inscriptions or monuments lying uncared for in every nook and corner of the country, in private or unknown libraries or collections so as to save them from destruction. Special mention may be made of the records in temples, mosques, *khanqas*, churches and cemeteries. The Universities, Colleges or Governmental or public agencies should help in this work. Even after such stupendous labour, the possibility of an incomplete picture cannot be ruled out, owing to the insufficiency of records, the vastness of the theme, the complicated nature of the issues, and dimness of light. The social (economic) or cultural historian will have to make generalisations on the basis of a few typical instances, which cannot reveal the whole truth about the variegated life of the past.

(b) The student of medieval socio-economic history has to be a linguist and set the canvas of his painting against a background of world panorama. He must be able to use at least Persian, besides English, if not Dutch, Portuguese, French and Danish materials, besides the regional languages of India, where necessary. The presentation must be such as to be pleasing and readable.

Few individual scholars can afford unaided to drink at the fountain head of all these sources in original even during a whole lifetime.

The remedies of these difficulties have to come from Government and the Universities, e.g.,

- (i) Transcripts or photostat or microfilmed copies of all Persian mss., and Dutch, Portuguese and English records on India from the libraries of Europe to be obtained.
- (ii) A classified catalogue of records (Corpus Indo-Moslemica) to be prepared. The Universities may procure records for the researcher (as in the Calcutta University).

(iii) Persian mss. of this period to be edited and translated. Universities may keep brilliant products usefully employed in learning the methodology of research and subsequently absorb them as teachers.

(iv) Schools of foreign languages may be set up in the Universities.

(v) Scholars working on Persian sources may be awarded financial aids by Governments or Universities.

(vi) Revisionist studies i.e., re-editing and re-publishing existing editions of source materials on the lines of Dr. Phillott or Sir J. N. Sarkar (volumes of *Ain-i-Akbari*) or Hodivala and Prof. Habib (Elliot and Dowson).

In researches in socio-economic history of medieval India, I beg to emphasize the need of inter-disciplinary studies, e.g., history, anthropology, geography, on subjects such as survey of the cultural role of cities like Delhi, Benares, Allahabad, Patna, Calcutta, etc.; movements of tribes and peoples; and medieval Indian historical geography. The list can easily be multiplied.

The world outside is apt to ridicule history as a useless mummy and historical research as "dry-as-dust". But socio-economic history is the touch-stone of the scholar's disinterested intellectual curiosity. In reconstructing the mosaic of the forgotten past, and in investing the "dry-as-dust" of the lay man with life, he finds the supreme fulfilment of his life's mission.

Speaker: DR. ATUL CHANDRA ROY

The learned scholars before me have already dealt with the various problems of writing socio-economic history of the medieval period of Indian history and they have offered valuable suggestions. I would therefore place before you a few minor problems for your consideration. So far as economic history is concerned, the first problem that confronts a

research worker is the methodology of writing a true economic history. No mere collection of economic statistics would alone be sufficient for writing a true economic history. Historical and economic interpretations of the statistics collected should be the ideal method of writing economic history. Otherwise a mere collection of economic data would assume the form of chronicles. Each important economic data must have a back-ground history and each data must have an effect or effects. Hence that back-ground history and the effect of that economic data have to be thoroughly studied for a clear understanding of the economic aspects of history. A new methodology has to be evolved to tackle this problem. Bits and pieces of information lying scattered in the available pages of books and documents have to be fitted together to provide an outline of medieval economic history, and, if necessary, even later data has to be used for an understanding of the problems of an earlier period.

Much valuable work has been done on some of the aspects of economic history of the medieval period, more particularly of the Mughal period, like trade and commerce and land revenue. But an adequate study is still due. For the Mughal period the two volumes of Moreland and the single volume of R. K. Mukherjee are the only standard works on the subject upto now. Moreland in his two volumes has attempted to visualise the economic factors affecting the life of the people, but, unfortunately, he has used his vast fund of information in presenting only one side of the picture, with the object of bringing into bold relief the contrast between the poverty of the Mughal period and the so-called prosperity and affluence of the British period. R. K. Mukherjee has also dealt with the same subject. He has collected statistics and has arrived at certain conclusions. These conclusions are, doubtless, valuable, but they lack human touch and are devoid of consideration of numerous social factors which shape the economic life of the

people. Further, divorced from historical approach as it is, Mukherjee's treatment has been partial and sketchy. In neither of these works do we get a historical interpretation of the economic statistics so collected. Moreland's observations are on many points general in character and unsupported by contemporary Indian evidence. While Mukherjee's work is more a chronicle than a true economic history. In spite of the best efforts of Mukherjee, Moreland's observations on the poverty of the Indians have gone unchallenged.

Studies in the economic problems of Indian history from the mid 17th century to the mid 18th century would be most interesting and illuminating, as this particular period has been variously called by different writers as a period of economic decline and economic prosperity. As Moreland has observed: "until at the date of Shah Jahan's imprisonment by Aurangzeb, the economic system was verging on complete collapse." R. K. Mukherjee has made contradictory statements in his *Economic History*. He has observed that the 18th century India not only produced necessities of life as well as luxury goods for the home market of a big and populous empire, but also disposed of the surplus to the then civilised world, drawing all its gold and silver. While in another place he has observed, "The period (1760-1825) also saw India's quick and prodigious economic decline." Hence the fallacy of India's economic prosperity and economic decline in this particular period needs thorough investigation. Both Moreland and R. K. Mukherjee have almost utilised the same kind of source-materials, like the accounts of foreign travellers and the English factory records. If these sources be re-investigated and re-assessed in the light of all available indigenous sources, I think, the truth of the aforesaid fallacy might be discerned.

The Mughal emperors from time to time used to grant 'farmans' to the Europeans for the purpose of trading privileges, sometimes to the detriment of the native merchants and

traders. It would not be sufficient to say that the emperors were simply impressed by the foreign curiosities that these Europeans used to bring or the bullion that they used to import from Europe. A probe into the historical circumstances leading to such most favoured treatment to the Europeans is essential. We have to examine the special economic considerations for which the European companies were granted trading privileges. The 'grants', 'sanads' and 'farmans' issued to the European traders by the emperors and provincial viceroys have to be carefully examined, which may reveal some of the economic trends of the period. There will be hundreds of thousands of such documents in the possession of private individuals. If they are collected together, it is certain that we shall have to revise our opinion on many a knotty problem of this period.

We have been told that in the 17th and the first quarter of the 18th century, wealth flowed into India in 'almost unending stream from most of the western and some of the eastern countries and trade and commerce prospered. But we have little knowledge about the organisation of trade and commerce of this period. Shafaat Ahmad Khan's book is, doubtless, a masterly analysis of British side of the case. Dr. Bal Krishna collected statistics to indicate the volume of trade. But both these scholars have concerned themselves mainly with the activities of the English East India Company. We have been told practically nothing about the volume of trade and the trading activities of the Indians. If it be accepted that India in that age prospered commercially, we have to examine how that prosperous commerce and trade affected the standard of living of the people. Trade and commerce were essentially people's concern. The state had little concern in its organisation. In that case, we have to examine which section of the Indian people actively took part in that prosperous trade and how it was affected by it. It cannot be disputed that in the Mughal period organised trade-guilds did

not exist. So it would be reasonable to suppose that a few Indian commercial houses, like the Chettis of the Tamil country, Khattris and Bhatias, were benefitted by this prosperous trade. Besides the merchants, there was a large class of financiers like the Jagat Seths of Bengal, the Nathjis of Gujarat and the Chettis of the South. A close study of these commercial houses and the financiers and a corresponding investigation into the living standards of the common people of the same period would reveal the true picture and would solve one of the knottiest problems of the economic history of the Mughal period.

Again, we have been told that in the Mughal period Indian goods, especially textile goods, were exported in large volume and that India's foreign trade was favourable. But we lack the details of this trade. In this connection, the records of the Indian commercial houses should be carefully investigated.

Another aspect of the economic history of the period under review which deserves particular attention is the village economy. It is true, that there was no appreciable change in the production technique. But the growth in the cultivation of 'cash crops' like cotton, sugarcane, tobacco, indigo and the extension of cultivation must have affected the village economy. The rights of land-holding, the role of caste in village economy, the position of the landless labourers and the factors that contributed to the migration of population from villages to towns—all these have to be thoroughly studied to understand the economic conditions of the common people.

There cannot be true economic history without a proper analysis and interpretation of social factors, which no doubt influence the economic life of the people. Social and economic factors are inter-dependent. In any attempt to write an economic history of any

period, the social trends should occupy an important place. Mere collection of economic data without interpretation of their impact on society would be the work of an economist and not of a historian.

Now I place before you certain suggestions regarding studies in the field of socio-economic history of the medieval period.

There was never an all-India organisation in regard to trade, industry or commerce. Trade and commerce never developed on an all-India basis during the medieval period of Indian history. It is true that from time to time the Mughal central government used to issue orders for regulating trade and commerce. But these orders were not always respected in the provinces. Moreover, economic problems varied from region to region due to socio-political and geographical factors. Hence regional study will be more fruitful and that will ultimately give an all India picture. In the regional study, emphasis should be put mainly on rural and urban economy. In rural economy, agricultural productions, land-revenue, the conditions of the landless labourers and the effects of migration of population from villages to towns should be thoroughly studied. In urban economy, emphasis should be more on industry, professional classes, their standard of living and organisation of markets. It cannot be disputed that with the establishment of European companies and with the growth of European commerce in India, a new class generally known as 'banians' or middlemen grew up in the important trading centres and commercial towns both on the eastern and western coasts. These 'banians' or middlemen gradually developed into a professional caste. Hence their role in rural economy should receive the attention of our researchers.

COURSES OF STUDY

University of Madras

(M.A. Examination)

Only eight Papers have to be selected

GROUP A

- (i) Pre-historic India to the Advent of the Aryans.
- (ii) History of North India down to the death of Harsha.
- (iii) History of North India from the death of Harsha down to 1526.
- (iv) South India from the Sangam Epoch down to 1336.
- (v) Outline of the History of the Civilisation of Western Asia and Egypt.
- (vi) Outline of the History of the Civilisation of South East Asia.
- (vii) Vijayanagar.
- (viii) History of the Mughals.
- (ix) History of the Mahrattas.
- (x) History of South India from 1565 to 1805.
- (xi) Modern India from 1773.
- (xii) History of Indian Art and Architecture.
- (xiii) History of Africa from 1486.

GROUP B

- (i) History of the Mediterranean World from the Persian Wars to the death of Augustus.
- (ii) The Empire and the Papacy.
- (iii) Advanced History of the Middle-East from 570 to 1250 A.D.
- (iv) The Moors in Spain, Sicily and North Africa.
- (v) The Ottoman Turks, 1250-1924.
- (vi) Constitutional History of England upto 1485.
- (vii) History of European Expansion from 1453 to 1760.
- (viii) History of Europe from 1789.
- (ix) Constitutional History of England from 1485.
- (x) History of International Relations and Diplomacy from 1878.
- (xi) History of the U.S.A. from 1788.
- (xii) History of the Far East from 1840.

Sri Venkatesvara University, Tirupati
(M.A. Examination)

Part I. M.A. Previous

- Paper I—Indian History and Culture upto 1300 A.D.
 Paper II—Archaeology I. (Pre-history, Epigraphy, Numismatics).
 Paper III—Modern European History.
 Paper IV—American History.

* Summarised from official regulations.

Part II. M.A. Final

Paper I Indian History and Culture, 1526-1707 A.D.

Paper II—Archaeology II. (Art and Architecture).
 Paper III—Special subject—French Revolution or Vijayanagara Empire.

Paper IV—Essay.

Field work involving study of four out of a list of prescribed monuments.

*Rules for Research Degrees

University of Madras

(Ph.D. Examination)

- I. A candidate who has qualified for the Degree of Master of Arts by examination or the M.Litt. Degree of this University or of any other University recognised as equivalent thereto, and who has subsequently worked for a minimum period of three years after registration for the Ph.D. Degree in an approved institution or department may present himself for the Degree of Doctor of Philosophy (Ph.D.).

Provided that graduates of other Universities shall not be eligible to submit theses for the Degree unless they have resided within the University limits or area for three years subsequent to registration, and have pursued a course of research in the University or a constituent or affiliated college thereof approved for this purpose for this period.

- II. A candidate for the Degree shall apply to the Registrar for Registration in the prescribed form in January or August each year and should furnish the following particulars:—

(a) his qualifications and previous study and research if any;

(b) the special subject in which he intends to prosecute research. The subject of research shall be one which relates to the main branch of knowledge chosen for the Post-graduate Degree.

(c) The name of the teacher of this University or the teacher of an Institution recognised by or affiliated to this University, under whose supervision and guidance he proposes to work, accompanied by the written consent of the teacher agreeing to supervise his work and, in the case of the candidate proposing to do work in an Institution, from the Head of the Institution permitting him to work.

The institutions for purposes of approval for research shall ordinarily be Departments of the University or Colleges affiliated to or recognised by the University as of Post-graduate standard in the branch of study concerned or special Departments of Professional Colleges. The Syndicate, however, may, in regard to Colleges not affiliated in Post-graduate Degree courses, recognise particular Departments of study, such recognition being for a period of time and renewable subject to such conditions as the Syndicate may lay down. In regard to a subject for which research facilities are not available within the University, it shall be competent for the Syndicate to recognise, on individual merits, Research Institutes or Departments of an All-India character and the Teachers or officers employed therein for purposes of enabling persons to pursue research in such Institutes or Departments with a view to qualifying for the Ph.D. Degree of this University.

At the end of the first year of the period of work a candidate shall appear before a Board of the Faculty appointed by the Syndicate. The Board shall test the candidate's attainments on the methodology of research.

The Board shall report on the candidate's fitness to proceed with the course for the Ph.D. Such candidates as do not satisfy the Board may be referred back for a further period of six months.

After the expiration of the period of research for two years subsequent to his satisfying the Board, every candidate shall submit with his application for the Degree four copies of the thesis, printed or type-written, embodying the results of the research carried out by him, together with the prescribed fee. Every candidate shall also submit with his application and thesis a certificate from the teacher under whom he worked that the

thesis submitted is a record of research work done by the candidate during the period of study under him, and that the thesis has not previously formed the basis for the award to the candidate of any Degree, Diploma, Associateship, Fellowship or other similar title, together with a statement from the teacher indicating the extent to which the thesis represents independent work on the part of the candidate. If the thesis submitted has formed in part the basis for the award of a previous research degree, the candidate shall clearly set forth in a preface or a written statement the portion or portions which have formed the basis for the award of the previous Degree.

The application for the Degree and the thesis must be forwarded in January or August.

A candidate may also forward as supplementary papers to his thesis printed copies of any contribution or contributions to the knowledge of his subject or of any cognate branch of science he may have published in Journals or Periodicals with the names of such Journals or Periodicals.

- VI. The thesis shall be referred by the Syndicate for report to a Board of Examiners consisting of not less than two persons.

The Board of Examiners who value the thesis shall report on the merit of the candidate for the Degree as 'Commended' or 'Highly' or 'Not Commended'.

The Board of Examiners appointed to report on the thesis may, at their discretion, ask a candidate to submit to an Oral Examination, provided, however, it shall be competent for the Syndicate in the case of a Board of Examiners outside India to arrange for the holding of an Oral Examination by a Board of Examiners in India.

After receipt from the Board or Boards of Examiners the report on the thesis and on the Oral Examination if any, the Syndicate shall decide whether the candidate has qualified for the Degree or not and publish the result.

- VII. A candidate shall not be permitted to submit a thesis for the Degree on more than two occasions; provided, however, it shall be open to the Syndicate, if the Board of Examiners so recommend, to permit the candidate to submit a thesis on a third occasion.

- VIII. The thesis, whether approved or not, shall not be published without the sanction of the Syndicate and the Syndicate may grant permission for the publication under such conditions as it may impose.

(D.Litt. Examination)

- I. A Doctor of Philosophy of this University may present himself for the Degree of Doctor of Letters (D.Litt.) of this University two years after having qualified for the Degree of Ph.D.
- II. The candidate shall state in his application the special subject upon a knowledge of which he bases his qualification for the Doctorate. Such subject shall be one which relates to the main branch of knowledge chosen for the Preliminary Degree. If the thesis submitted has formed in part the basis for the award of a previous research Degree, the candidate shall clearly set forth in a preface or written statement the portion or portions upon which the award of the previous Degree has been based. He shall submit with his application four copies of his thesis, which shall ordinarily be in the form of published work, or published papers or books, that contain original contribution to the advancement of knowledge.

Note:—A thesis must be on one main theme, and no candidate can submit as a thesis a series of unconnected papers. A series of connected papers can be submitted provided they form one connected theme, and additional papers can be submitted in support of the main thesis only on the understanding that the candidate indicates in the preface the main work, or memoir, or thesis upon which he bases his application.

- III. The thesis shall be accompanied by a declaration signed by the candidate that it has been composed by himself independently, and a certificate that the thesis has not previously formed the basis for the award of any Degree. If the thesis has not already been published it shall be published by the candidate in such manner as the Syndicate shall approve.

- IV. The candidate shall indicate generally, in a preface to his thesis and specially in notes, the sources from which his information is taken and the extent to which he has availed himself of the work of others; he shall also

state in what respect his investigations appear to him to tend to the advancement of knowledge or otherwise form a valuable contribution to the literature of the subject dealt with.

- V. The application and the thesis must be forwarded with the prescribed fee in January or August.

- VI. The candidate may with the thesis forward printed copies of any original contribution or contributions to the knowledge of his subject or of any cognate subject which may have been published by him independently or conjointly and upon which he relies in support of his candidature.

- VII. The thesis, together with any other contributions and papers submitted, shall be referred by the Syndicate, for report, to a Board of three Examiners. At the discretion of the Board of Examiners, the candidate may be asked to submit to an Oral Examination provided, however, it shall be competent for the Syndicate, in the case of a Board of Examiners outside India, to arrange for the holding of an Oral Examination by a Board of Examiners in India, should the first mentioned Board of Examiners consider this necessary prior to coming to a decision. After receipt from the Board or Boards of the report on the thesis and on the Oral Examination, if any, the Syndicate may decide whether the candidate has qualified for the Degree or not.

- VIII. A candidate shall not be permitted to submit a thesis for the Degree on more than two occasions; provided, however, it shall be competent for the Syndicate after having taken into consideration the remarks of the Board of Examiners to permit a candidate to submit a thesis on a third occasion.

S. V. University of Tirupati

(Ph.D. Examination)

Admission—Possession of M.A. Degree, preferably I or II class.

Duration of work—Three to Five years.

Examination—Written Examination according to set syllabus at the end of the first year after enrolment. Thesis to be submitted after three years and before completion of five years. In addition, there is a viva voce Examination.

Kinds of students—(1) Full time scholars (2) Staff of the University Colleges who work for three years and (3) Teachers of affiliated Colleges who work in the University during two

successive summer vacations and one full academic year. In all cases they are to work under the guidance of a University teacher who should be either a Professor or a Reader.

ENROLMENT FOR RESEARCH DEGREES (1956-62)

S. V. University of Tirupati

Name	Subject	Supervisor.
M. P. Reddi.	Andhradesa under the East-India Company.	Dr. M. Rama Rao.
K. R. Murti.	Economic Condition of Medieval Andhradesa.	Dr. M. Rama Rao.
K. S. Visvanatham.	The History of the Nellore District.	Dr. M. Rama Rao.
Miss Y. Padmavati.	History of the Cudapah district and its temples.	Dr. M. Rama Rao.
Miss P. Alimelu.	Social and Economic life in ancient Deccan.	Dr. M. Rama Rao.

University of Madras

R. Eswara Pillay.	Establishment of British power in Madras.	Dr. K. K. Pillay.
Syed Azamatullah.	Muslim Contact with South India.	Dr. K. K. Pillay.
S. Krishnamurthi.	The English and the Nawabs of the Carnatic up to 1802.	Dr. K. K. Pillay.
Mrs. Kailash K. Beri.	Influence of Home Government on Indian Administration with special reference to Madras (1800-25).	Dr. K. K. Pillay.
*Juan R. Francisco.	Indian Influences in the Philippines (with special reference to Language and Literature).	Dr. K. K. Pillay.
*Miss D. Devakunjarai.	Madurai through the Ages.	Dr. K. K. Pillay.

Special Research Projects undertaken by the Department of Indian History, University of Madras.

1. Ceylon and South India.
2. History of the Tamil Country.
3. Translation of Persian Sources regarding Carnatic History.

* Asterisk indicates completed thesis.

SUPERVISION OF RESEARCH WORK

Recognised Supervisors

Major Publications

S. V. University of Tirupati

Dr. M. Rama Rao, M.A., Ph.D.

Comprehensive History of Anāhradesa; Art and Architecture of Anāhradesa; Inscriptions of Anāhradesa; Studies in Iconography.

Dr. B. V. Ramanujam, M.A., Ph.D.

History of Vaisnavism in South India.

Dr. V. N. Hari Rao, M.A., Ph.D.

The Srirangam Temple—History and Architecture.

University of Madras

Dr. K. K. Pillay, M.A., D.Phil., D.Litt.

History of Local Self-Government in the Madras Presidency; The Suchindram Temple; Early History of Nanchinad; Narrinai in its historical setting; South India and Ceylon down to 16th Century A.D. (in press).

Dr. M. Arokiaswamy, M.A., Ph.D.

The Kongu Country—being the history of the modern districts of Coimbatore and from the earliest times to the coming of the British; The Ganges in the Tamil Country; Kuruntogai: a historical interpretation.

Dr. N. Subrahmanian, M.A., Ph.D.

Comments by Supervisors:

DR. K. K. PILLAY, *Professor of Indian History, University of Madras*

As regards facilities and conditions obtaining here, it may be said that in this University the emphasis has been largely on (1) the early period of Indian History and (2) the Modern or British Period. This is so because in the first place topics pertaining to the early history of the Tamil Country demand attention and critical study; secondly, scope for research in the British period is considerable, thanks to the availability of ample original material in the Madras Record Office. Research on the Medieval Period, roughly ranging from the 13th

to the 15th centuries, needs a knowledge of Persian and some European languages besides English. Few here are at present equipped this way.

It must be admitted with regret that the quality of students coming up for research is unsatisfactory. The low standard is not confined to Research studies only. There has been conspicuous decline in Madras as elsewhere in the quality of Post Graduate students. Mention must be made in particular of the inadequate equipment in Indian languages. Very few students have a good grounding in Sanskrit and Tamil at the same time, which is essential for research in South Indian History.

In respect of research in modern period, original documents available in Delhi, London and other places are not easily accessible and facilities provided in this direction, like making available photostat copies and microfilm of required records at reasonable cost, would be helpful. Regarding books, the difficulty is common to all Universities, that recent publications take some time to reach the hands of the students.

Prospects of attractive employment are not abundant for research scholars in history these days; in respect of humanities it can be said that first rate men still think of the higher civil service in preference to research or teaching. Further, public response to the demands of research is not adequate; persons in possession of historical manuscripts or records rarely evince an enthusiasm to co-operate with researchers.

DR. H. L. GUPTA, *Department of History, University of Saugar*

The department of history, University of Saugar, provides facilities for research in Modern Indian History and work on topics of political, administrative and social history is in progress. So far no scholar has been enrolled for research in economic history for want of requisite personal equipment to have a deep probe into the subject. However, the importance of research in the socio-economic history is not lost sight of.

There are three categories of research scholars in my department viz, (1) college and school teachers, (2) teachers of the university and (3) whole-time research students. Most of them belong to the first category. They showed considerable enthusiasm at the time of enrolment, but after crossing the bibliography-preparation stage most of them have not progressed much. In fact, they are handicapped by all sorts of difficulties, mostly genuine, but quite often even imaginary. Their teaching responsibilities are very heavy.

Ordinarily they do not get study leave for research work. At their centres research facilities do not exist. College libraries are not equipped for research work. In many colleges books of even post-graduate standard are not available. They can move out for research work only in the vacations. But quite a large number of them fail to utilize them for domestic, financial or other reasons best known to them. Besides these difficulties, I feel that in some of the scholars of this category there is hardly any genuine love for research. Consequently progress of their work in most cases is unsatisfactory. It would be highly creditable to those among them, who are really serious in their work, to complete research in four or five years. The Government of Madhya Pradesh provide some facilities to their teachers but so far no history teacher of a Government college has availed of them.

Compared to the school and college teachers the research scholars of the second category, i.e., teachers of the university, are in a somewhat better position and they are more serious. They have better library facilities, more leisure, less work, better conditions of service and opportunities for study leave on full average pay after four years of service. One of the history teachers availed himself of this opportunity to take a Ph.D. degree from London. The third category of research scholars, with only few exceptions, are engaged in their work seriously in spite of their limitations and difficulties. Unfortunately most of the best students do not take to research. They are neither interested in it nor is there any encouragement to them to feel inclined towards it. They keep their eyes fixed on the executive posts. The less fortunate ones who take to research are largely swayed by the utilitarian consideration to improve their prospects in life. There are very few who may have genuine love for sound scholarship and an ardent desire to contribute to historical learning. In about 50% cases enthusiasm for research vanishes

as soon as they get a worthwhile job, whatever be the stage of their work. There are cases of research scholars of two years' standing, with material collection completed, leaving research with no intention to complete it.

Most of the students who are interested in research are not financially well off to continue their work as unpaid research scholars. As scholarships are not assigned to the departments, those who join research are not sure to get them. This prevents very good students from joining research.

The Modern Indian History section of our Library is fairly good, but it is far from being adequate for research purposes. It is not possible to procure all the secondary sources due to lack of funds and rareness of historical literature. Consequently research scholars have to go to the National Library, Calcutta, or to some other good library elsewhere for secondary sources. They are also required to consult primary sources at the National Archives of India, New Delhi, and the State Archives at the state capitals. This entails expenditure and causes considerable inconveniences for want of hostel facilities at the research centres. On account of these insuperable difficulties several students do not take to research, and several of them who

take to it have to leave their work reluctant. So far only one of them has been able to take a Ph. D. degree. If scholarships are awarded liberally and hostel facilities are provided at the research centres such as New Delhi, Calcutta and the state capitals, many research scholars will be able to do sustained work. In connection with hostel facilities for research scholars in New Delhi, I discussed the matter with the former Education Minister and the Education Secretary several years back at the meetings of the Indian Historical Records Commission but beyond sympathetic words and regrets nothing has been achieved. Something has to be done to overcome the difficulties of research scholars.

The research scholars also suffer from very conspicuous drawbacks. Their linguistic equipment is poor. Their expression in English is not up to the mark. Besides their mother tongue and English they do not know other Indian and European languages. This makes the choice of subjects for research at its scope limited. This difficulty can be met by greater attention to the study of languages and by opening diploma courses in the languages necessary for historical research.

THESES PRESENTED (1956-1962)

University of Calcutta

ARCHITECTURE IN NEPAL PRATAPADITYA PAL

The architecture of Nepal has been for the first time studied comprehensively in the present dissertation. The area covered is mainly the valley watered by the river Bagmati and its tributaries, while the period stretches from the earliest times to the end of the seventeenth century. Both religious and secular architecture have been dealt with, and an attempt has been made to discern a possible process of evolution within each of the different styles.

A brief outline of the general background has been sketched in the first chapter emphasising particularly the historical, ethnical and religious aspects. The history of the Licchavi rule in Nepal has been entirely reconstructed, based on original epigraphical sources, as it is both a lesser known and controversial period of Nepalese history. Attention has also been drawn to the structure of Newar society based on anthropological data which reveals two points of great interest. In general, the social structure of the Newars has shaped the general architectural lay-out of the principal towns of the valley. But what is of more importance is that, although there are both Buddhists and Hindus among the Newars, the craftsmen and artisans as a rule adhere to the Buddhist faith, and as they have been called upon to erect monuments for both the religious systems, architecturally there exists no difference between a Hindu and a Buddhist shrine. This has contributed not a little towards the peaceful co-existence of the two religious systems which is the chief feature of Nepalese religious history.

In the chapter on *stupa*, besides a detailed description of the important monuments, an

attempt has been made to discern a process of evolution. This naturally is a parallel development of the process evolved in the Indian *stupas*, the emphasis being on vertical expansion. The process was carried further in Nepal where the iconisation of the monument was completed with the addition of the mystic eyes on the *harmika*. Having begun with the dome as its chief feature, which reflected the simplicity of the early religion, after an evolution of fifteen hundred years, the *stupa* lost much of its original character and was transformed into an elaborate *mandala*, characteristic of the later phase of the religion.

In the third chapter the styles of temple architecture in brick and stone have been discussed. While the general influence perceptible here is from India in the form of *nagara* style of temple architecture, local influences have been fairly strong to make it a distinctive variation of the parent style. While some of the temples are built purely in the *nagara* style, ultimately, in the Krishna Mandir at the Darbar Square at Patan, the style reaches its furthest extension modified in the Nepalese manner.

Greater emphasis has necessarily been laid on the wooden style of architecture—known inaptly as the 'pagoda' style—as it is the most distinctive style of architecture evolved in Nepal. It is in this form of architecture that the genius of the Newari craftsmen found its fullest expression. Besides the *stupas*, it is the oldest form of architecture in Nepal, one that has deep roots in the people. In their present state of preservation, however, none of the extant structures could be dated to a period earlier than the thirteenth or fourteenth century. It is not possible thus to study the process of evolution of the form, and indeed the form evolved little due essentially to the limitations inherent in the material viz., wood.

There is little to distinguish the form of religious architecture in the wooden style from that of secular architecture. In the chapter concerning the secular architecture besides describing in general the lay out of the three important towns, Kathmandu, Bhatgaon and Patan, the royal palaces in each as well as the form of the average dwelling house both in the village and in the town have been described. A section is devoted entirely to describing the forms of the delicately constructed lattice windows that enrich the exterior of both religious as well as secular architecture and play a dominant role in creating the principal design element in the wooden style of architecture.

A chapter has also been devoted to a discussion of the materials and technique of construction in general. Emphasis has been laid particularly on the materials involved in the wooden style of architecture, describing the varieties of wood used, the manufacture of bricks and the various forms of joineries as prevailing in Nepal and a comparison has been made with the data contained in some of the architectural texts. The technique of construction of the wooden style of architecture has also been elaborately discussed, particularly the use of struts to stay the widely overhanging eaves and roofs.

In the last chapter a comparative study has been made between the temples in wooden style of architecture in Nepal and other expressions of such a style found in the religious monuments in some of the other Asian countries. In particular, the surviving temples of the style in India viz., in the Panjab Himalayas and in Kerala, have been studied with special emphasis on their origin, and it has been conclusively proved that they continue a style that must once have been popular in the whole subcontinent. In comparing the Nepalese temples in wooden style with those found in China and Japan it has been shown that the forms evolved independently in both the countries viz., in Nepal and China, Japan

having merely borrowed the form from China along with Buddhism. There is thus no valid reason, not only historically but technically, to believe that Nepal had influenced China or vice versa. The wooden style of architecture has so elemental a form that it could have been, and indeed was, evolved in different countries quite independent of each other. But in the application of the form to Buddhist monuments in China, it may have been influenced by India where in the early centuries of the Christian era, when the Chinese began introducing Buddhism, the *viharas* may have been built in the same manner as those existing still in Nepal and Japan with timber and bricks and a close similarity of the form.

Two appendices have been added to the dissertation. One describes in brief some of the important religious monuments of Nepal outside the valley, while the other consists of portions of Sanskrit ritualistic text of the thirteenth century, the *Kriya-samgraha-panjika* of Kuladatta. The section of the text extracted and edited here for the first time is that entitled '*dharmadhatu-lakshana*' which throws considerable light on the forms and names of some of the sections of the *stupa*, hitherto unknown.

ASPECTS OF INDUSTRIAL POLICY AND DEVELOPMENT

SUNIL KUMAR SEN

With the progress of development work undertaken by the Government during the period 1858-1914, the Government became the single biggest purchaser of iron and steel work, and a big buyer of a wide range of manufactures. Government spending became a crucial factor, therefore, in the industrial development of India. In a country like India which did not enjoy fiscal protection and was handicapped by an insufficient supply of entrepreneurs, Government spending

could help and accelerate industrial development. Government spending could stimulate industrial activity; new industries were likely to be founded in the event of Government purchasing its requirements from local manufacturers.

Lord Ripon's Government took some effective measures in the direction of substituting Indian manufactures for European manufactures which were being imported in India through the Stores Department of the India Office. It would be fatuous to underestimate the importance of these measures, the full effects of which were to become evident as time went on. Did Government spending stimulate industrial enterprise in India? An attempt has been made in this work to make a detailed study of the stores purchase policy of the Indian Government, and of the impact of Government spending on the development of Indian industries, especially of the iron and steel and engineering industries.

It has been a constant theme of Indian economic historians that the Government pursued a *laissez-faire* policy and stubbornly opposed a policy of protection to infant industries. It seems that the focus of economic enquiry should change. Could the Government consistently pursue a *laissez-faire* policy? *Laissez-faire* was a dogma rather than a fact; it did not correspond to reality. The Government could not avoid participation in the productive process and had to be engaged in the manufacture of iron and in the working of the coal mines. Government policy was influenced by the needs of railway building which was largely assisted by the State. Public investment in the state enterprises (iron works, railway workshops, etc.) was on a small scale, and the policy pursued was one of trial state undertakings. Capital outlay on railways was, however, heavy despite financial difficulties. The Government had not been chary in advancing large sums of money as loans to Port Trusts for the maintenance and extension of ports and docks. There was

large public expenditure on civil buildings and military works. The Government founded the ordnance factories, and the expenditure on ordnance stores was considerable. The needs of defence caused the Government to have a direct impact on industrial activity. The Government had become a manufacturer, and an employer of industrial workers. What was the Government's policy in regard to state enterprise? An attempt has been made in this work to examine this aspect of the Government's policy.

During the period 1858-1914, the "Home Manufacturers" exerted great pressure on the policy makers at the India Office. The "Home Manufacturers" opposed fiscal protection (of course in the name of *laissez-faire*), and relaxation of Stores Rules, especially in relation to iron and steel and engineering industries. European manufacturers in India urged relaxation of the Stores Rules. Indian manufacturers were almost unanimously in favour of protection, and of relaxation of Stores Rules, and of pioneer factories under the direct agency of the State. The Government had to face serious financial difficulties which grew worse from 1872-73 with the rapid fall of the gold value of the silver. There was a formidable increase of the Home Charges. Foreign competition had begun to break down the British monopoly of the Indian market from the last decade of the nineteenth century. It was in this background that the Industrial Commission was appointed in 1916 which undoubtedly marked a shift in the Government's policy.

University of Gauhati

THE TAIS AND THE TAI KINGDOM IN ASSAM (A Political Study)

DR. P. GOGOI

The 'Tai' is a generic name denoting a great branch of the Mongoloid section of the

population of East Asia. The Tais are chiefly concentrated in the Indo-Chinese peninsula and their habitat extends from the Brahmaputra Valley in the west to Kwangsi and Hainan in the east and from the interior of Yunan in the north to the southernmost extremity of Thailand (Siam) in the south.

The 'Tai' or 'Tai-Tai' first appeared in Shansi and Honan in China as early as 2515 B.C. and it referred to the highest hereditary title of rank enjoyed by the members of the aristocracy belonging to the race of early Emperors of China. The title 'Tai' thus came to refer to the race descended from the early ruling dynasty in China. From Hwang-Ti (2697-2596 B.C.) to Chin-Shih-Wang-Ti (249-210 B.C.) all the early Emperors are called Chinese in the books on China. But modern scholarship appears to reject the idea of the Chinese having ever flourished as an imperial power prior to the first millennium B.C. Recent researches in the archaeology and history of China disclose the revealing fact that the Chinese, as such, did not appear on the scene as a great ruling power before the first millennium B.C. Thus it appears that the Tai were pre-Chinese as a great ruling race in the China of to-day.

Wherever the Tai people have spread they have acquired local appellations. In the four major areas of mainland South-east Asia, namely, Burma, Thailand (Siam), Laos and Yun-nan they are known respectively as the Shan, the Thai (or the Siamese) the Lao (or Tai-Lao) and the Pai. The Tai groups and sub-groups in this vast region are also known by innumerable other local names which, at times, tend to obscure their racial identity. But all these different sections know themselves to be Tai and introduce themselves to others as men of the Tai race and are linked together by their common tongue called Tai. Only in Central and Southern Thailand the aspirated form Thai or T'ai ('free') is used and this variant has a history of its own in the traditions of Thailand.

The Ahoms of Assam (corrupted from A-Sham, a form of local Bodo origin meaning the country of the Sham or Burmese 'Shan'), who ruled for about six hundred years (A.D. 1228-1826) in the Brahmaputra Valley jealously defending their sovereignty against repeated aggressions of the mighty Moghuls of India, belong to the Mao-Shan or Tai-Mao section of the northern Tai called Tai-Mao. Other important Tai groups are the ancient Pang or Pan-hu of Central China, the Mung of South-west China, the Thos of Tongking and Kwang-si, the Lu of Hsip Hsawng Mōng and the Hkun of Keng Tung.

The history of the East Asian regions, called China and Indo-China, is a history of vast movements of populations from the north to the south from the pre-historic times, forced by circumstances partly economic and partly political, and in this the Tai were one of the latest and most important of the historical races that had migrated from their original homeland, probably, in the upper Hwang-Ho Valley.

The rise of Shih-Wang-Ti marked the beginning of Chinese imperialism. He waged a ruthless campaign against the traditional feudal order of society and prohibited the study of Confucius. He severely persecuted the Tai, buried alive hundreds of their scholars and burnt as many of their classical books as he could get hold of. The men of letters among the Tai and their literary works were so completely destroyed that the Tai, in the Empire that Shih-Wang-Ti built, became almost an illiterate race. Great masses of Tai people also fled away into the hills and to distant lands to escape the oppression of the Chinese rulers. Since then to the rise of the powerful Tai kingdom of Nan-Chao in South-West China early in the seventh century A.D., the Tai, then known as Ai-Lao or Ngai-Lao, rallied themselves in the south and challenged the Chinese might.

Long centuries of struggle, in which the Tai, supposed to be cognates of the Chinese, were engaged against the latter with varying success, were marked by the rise of powerful Tai states in South China. These states were the result of Tai consolidation in the new positions against the advancing Chinese. Earlier the Chinese pressure destroyed the strength and culture of the Tai in the region of Hupeh and Hunan. The first series of struggle came to a close in the last quarter of the third century B.C. with the destruction of the great kingdom of Ch'u in Central China in which the Tai were strong rivals of the Chinese. The fall of the Ch'u kingdom was followed by the rise of a number of Tai kingdoms in the region of Sze-chuan and Yun-nan and subsequently also in Northern Burma and the middle and lower Mekong Valley. The second series of struggle of the Tai rulers of the south against the Chinese commenced in the first century A.D. and the Tai (Ngai-Lao) were dubbed by the Chinese as 'southern barbarians'.

From A.D. 230 until A.D. 649 Western Yun-nan, then the main stronghold of the Tai communities, remained divided into six separate states, known in history as "the Six Kingdoms of Nan-Chao", governed by their hereditary princes called "Chaos". But they were nominally under Chinese suzerainty. Then arose the powerful Tai kingdom of Nan-Chao by the unification of the small and divided states of Yun-nan. This unification was achieved by Prince Pi-lo-Ko. King Ko-lo-feng of Nan-Chao, a prince of the Mung family of the Tai, defeated the Chinese imperial forces several times, overthrew their suzerainty and extended the territory of his kingdom far and wide in the middle of the eighth century A.D. and according to the *T'ang* history his conquests on the west, by about A.D. 760, comprised the Pyu country of Burma and a part of Assam. Nan-Chao empire was destroyed by Kublai Khan in A.D. 1253 when Ta-li, its capital, was occupied.

But the Tai kingdom of Mōng-Mao remained unaffected by the Mongols. Its greatest Mao-Shan king Hsō-Hkan-Hpa built a great empire by conquering a part of Yun-nan, almost the whole of Burma and the Chutiya kingdom of Assam during the third decade of the thirteenth century A.D. His greatest general was Sam-Lōng-Hpa, his brother, who helped him in most of the campaigns. It was at this time that Hsō-Ka-Hpa, who was Emperor Hsō-Hkan-Hpa's father's sister's son, crossed the Patkai Hills, and conquered a part of Eastern Assam during the last part of the third decade of the thirteenth century A.D. and extended his territory between the Dihing and the Dekhau rivers in that area.

He was the founder of what is now called the Ahom Dynasty in Assam. As a conqueror, the greatest king of the early period of Ahom rule was Hos-Hom-Mong (A.D. 1497-1539), who conquered the Chutiya Kingdom in the east and the Kacharies in the west, defeated the Muslims who invaded his kingdom from Bengal and extended his dominions right up to the river Karatoya. He also established the first Koch King Visva Singha as his protected ruler. The greatest king of the later period was Hsō-Pat-Hpa (1681-1696) *alias* Gadadhar Singha, who rebuilt and consolidated the shattered Ahom Kingdom and defeated the Moghuls so thoroughly that their invasions completely ceased after that. Hso-Tam-La (A.D. 1648-1663) *alias* Jayadvaj Singha was the first Ahom king to be initiated into Hinduism of the Vaisnava faith and it was during his rule that the great Moghul General, Mir Jumla, invaded and occupied Assam. Ahom strength lay chiefly in their navy which remained invincible to that time. But Mir Jumla's European naval force, particularly the Portuguese gunners who also used mortars, defeated the Ahom navy for the first time, which made it easy for him to capture Garhgaon, the Ahom capital. But the next Ahom king, Chakradhvaj Singha rebuilt the

navy on the latest model and reorganised the army in the up-to-date fashion and defeated the Moghul General, Raja Ram Singh, in the famous battle of Saraighat and finally liberated the country from Moghul suzerainty. Siva Singha (1714-1744) and his royal consort adopted Saktism. All the Assamese literary works of the past, both prose and poetical, secular and religious, so far as they were produced within the political boundaries of the Ahom Kingdom, were produced under the patronage of the Ahom rulers, who were promoters of local culture and literature. The Ahom scholars also produced a vast amount of literature in their own Tai language and script chiefly on subjects like history, divination, natural sciences and engineering. Only some of the chronicles have been translated but a vast amount of other works are lying undeciphered in some libraries and in the villages. Manuscripts in the villages are undergoing natural destruction and are becoming food for insects. The Ahom Kingdom in the later period became a victim of religious sectarian strife internally which paved the way for invasions by the Burmese leading to its end. As a result of the Anglo-Burmese war Assam, then in the occupation of the Burmese, passed into the hands of the British after the Treaty of Yandaboo in 1826.

So far as the conditions of the Shan states in Burma are concerned, it was the most powerful Burmese king, Bayin Naung, who in the last two decades of the 16th century, reduced the Shan rulers of Burma and restored the Burmese Empire which had been shattered by the Shans, who conquered North Burma and Pagan.

The small Tai principalities, which had been established along the Mekong Valley since the sixth century A.D., were unified by a Tai General named Fa Ngoun in the second half of the fourteenth century A.D. into what is now called Laos. His kingdom was called Lan-Chang (now Luang-Phrabang). This

kingdom passed through a long chequered career.

The Tai also poured down the Menam and Meping valleys since early in the ninth century A.D. and conquered from the Khmers the present territory of Thailand part by part from the north and established capitals at Sukhot'ai, Ayut'ya and Bangkok successively. Thailand has a long and glorious history and has shown unique capacity of quick adaptability to changing conditions of the world, a capacity which has enabled her to maintain her sovereignty all through the past, and for this the credit goes to her statesmen and diplomats.

University of Madras

MADURAI THROUGH THE AGES

DR. (MISS) D. DEVAKUNJARI

The thesis is mainly concerned with a detailed study of only the Madurai city and its close environs and is not an account of the general history of the Pandyas and the other dynasties who succeeded them to rule the Madurai country as such.

Madurai, well known as a pilgrim centre today, is one of the oldest cities in South India. Known as the "Athens of South India", it has been a great centre of South Indian culture and civilisation for the past two thousand years. In India the history and culture of a region often centres round a temple. This is particularly true of South India where the temple has made a unique contribution not only to the religious life of the people but has also served as the nucleus round which the social and cultural life of the people revolve. The Temple-City of Madurai is one of the few cities perhaps in the world to have enjoyed a continuous history which could be traced back to prehistoric times.

Politically Madurai was the capital of a single dynasty, the Pandyas, who ruled continuously as far as is known from about the 3rd century B.C. down to the 14th century A.D.

The history of the Madurai city as a religious centre goes back to remote times since when the temple, one of the oldest institutions, has had a coeval history with that of the rulers and remains as important as ever even after the rulers have disappeared. The Madurai temple is not only of hoary antiquity but possesses an entire *Purana* of its own relating to the 64 *lilas* of Siva as Sundaresvara, the deity of Madurai. The *lilas* were performed by God for the welfare of the Pandyas. The *Purana* states that Siva as Sundaresvara married Goddess Uma born as a Pandya princess and ruled over the Pandya kingdom Himself. This divine sovereignty is peculiar to Madurai.

Madurai has been a great centre of learning from very early times. As the seat of the Tamil Academy called the *Sangam*, it wielded great influence in the literary and cultural fields. Madurai has been in a sense an international metropolis with overseas commercial and cultural contacts with distant countries of the ancient world both in the east and in the west.

The present is an attempt to compile a continuous and systematic account of the city and its great Minakshi temple which have not so far received the attention they deserve from scholars. While political history of a general nature has been treated in outline in the thesis, more emphasis has been laid on the city as a great centre of culture and art during its long history. The history has been traced from prehistoric times and the beginnings of recorded history. The political, literary and social history of the great Tamil Sangam Age and the contribution of the many poets hailing from the city are considered in detail. The cultural and social history of what is known as the First

Pandyan Empire (6th to 10th centuries A.D.) has been dealt with, with particular reference to Madurai city and its environs. A feature of the architecture of the period is the large number of rock-cut caves. Of these the Tirupparankunram caves have been dealt with in detail and much unpublished material has been brought out for the first time. The building activities of the Medieval Pandyas (12th-14th centuries A.D.) are not so well known but in the thesis many of these have been noticed. The influence of the *mathas* during the medieval period is outlined. The connection between Madurai city and the prehistoric site and an earlier Madurai round about Madakkulam is referred to. The political and social history of the city under the Sultanate (14th century A.D.) and the Nayakas of Madurai (16th to 18th centuries A.D.) has also been dealt with.

The Minakshi temple at Madurai which is one of the oldest in India has suffered much owing to the vicissitudes of fortune. The temple fabric has been destroyed much through age and more through vandalism. It has been renovated from time to time. Many parts of the temple are therefore of a comparatively late period. Fortunately several vestiges of the early structures still remain here and there. The history of this great temple has not been studied systematically so far.

The Madurai temple has been studied in a fairly detailed manner, fully illustrated with a large number of special photographs taken for the purpose, and many facets of its history, architecture, iconography and administration are detailed. An attempt has been made for the first time to trace some of the earlier features and date many of the temple structures on the basis of their architectural features, and available literary evidences. As a result some of the earliest portions of the temple as dating back to the eleventh-twelfth centuries A.D. have been traced. The Madurai temple

abounds in iconographic, legendary and portrait sculptures. The thesis deals with these in detail and a critical examination of many of these sculptures is made not only to identify them but also to trace them from an evolutionary aspect. Some of the older remnants of frescoes are brought to notice. The temple ritual and temple administration as well as its festivals have been dealt with in detail and many hitherto little-known facts have been brought to light. The portrait sculptures in the Pudu Mandapam and elsewhere have received special attention and the noteworthy sculptures in the Annakkuli Mandapa totally neglected till now have been noticed for the first time. Some of the temples in the neighbourhood of Madurai city have also been similarly studied in detail. The city, its old forts and its palaces are covered. For the first time an attempt has been made to identify and trace the original layout of Tirumala Nayaka's Palace among existing structures.

The thesis brings out the continuity of the history of the city down to the time when the British took over the administration in A.D. 1801.

INDIAN INFLUENCES IN THE PHILIPPINES

(With Special Reference to Language and Literature)

JUAN R. FRANCISCO

The present thesis is the first connected account of the probable pre-15th century Indo-Philippine contacts. It attempts to bring together all the data in the fields covered by the work. These are particularly referred to the Indian *elements* in the Philippine languages and literature (more specifically, the folk-literatures).

The first part of the work attempts to bring together evidences of these contacts via the

intervention of the intermediate regions, more specifically Malaya and Indonesia. A brief account of the history of the early Philippine scripts was also included, in as much as these scripts have affinities with those of early Malay and Javanese alphabets and which in turn have their early origins in the Pallava Grantha scripts.

The presence of Indian *elements* in the languages and literatures of the Philippine forms the major part of the thesis. In the chapters dealing with language, the Sanskrit loan-words in the Philippine languages had been classified according to their usage, e.g., plant and animal names, terms relating to religion and superstition, legal terminologies, etc., in comparison with those that have been adopted into the Javanese and Malay languages.

In the chapters dealing with literature, attempts have been made to show parallel *elements* in the folk-literatures of India and the Philippines, with comparable folk-tale incidents found in the intervening regions, or *elements* in the Philippine folk-literatures that may be remote echoes of those found in Indian folk- and/or, perhaps, *kunst* literatures.

Moreover, in the context of Indian folk-literature influences upon Philippine folk-literatures, an attempt has been made to show that Philippine folk-literature motif indices have been wholly or partially influenced by Indian motif indices as evidenced in their recurrence in the famous Indian compendia of stories, e.g., *Kathasaritsagara*, *Panchatantra*, *Vetalpanchavimsati*, perhaps even the Buddhist stories, like the *Jatakas*, and their presence in the literatures of South-East Asia.

Extensive comparative analyses of the modifications of these *elements* and motif indices and their developments as they had been adopted into the Philippine literatures have also been attempted.

Further, the latest modifications and accretions (e.g., the incursion of Spanish elements: names, terms, place names) in Philippine folk-literatures, have also been discussed, because they form a rather interesting problem in the whole context of the presentation of the evidences of Indo-Philippine contacts. They are, however, dismissed as barriers towards the arrival at definite inferences.

The conclusions drawn on the basis of the evidences as presented are, indeed, not final. But, one of the most evident inferences is that these influences did not arrive directly from their original home in India to their final destination in the Islands. Furthermore, it has also been inferred that the extent of these influences in the Islands show that the arrival of these *elements* had been rather sporadic and intermittent.

K. P. JAYASWAL RESEARCH INSTITUTE. PATNA

The Government of Bihar established the K. P. Jayaswal Research Institute at Patna in 1950.

The aim of the Institute is to organize and co-ordinate intensive and sustained studies in Indian History, Archaeology and Culture in all their aspects from original sources with a view to their re-construction in a synthetic manner.

The Institute is engaged in the following activities viz.:

- To provide for the search and collection and editing of manuscripts and documents of historical value.
- To provide for the archaeological survey, excavation, and exploration and collection of archaeological materials.¹
- To publish the results of research conducted under its auspices, mainly, Reports of Archaeological excavations carried on by it and editing important historical manuscripts and Records Series.
- To edit and publish the Photographs brought by Shri Rahul Sankrityana from Tibet.

(e) To publish an Authentic and Comprehensive History of Bihar from the earliest times to the present day.

There are six Research Fellows,² two for each period of Indian History. They are Gazetted Officers in Class II of Bihar Educational Service. Besides them, there are one Photographer, one Draftsman-cum-Surveyor, and two Decipherment Pandits. No unpaid Research Scholar or student works under the auspices of the Institute.

PUBLICATIONS OF THE INSTITUTE

A. TIBETAN—SANSKRIT SERIES

Vol. 1. *Pramanbartikabhashyam* of Prajnakargupta, deciphered and edited by Tripitakacharya Rahula Sankrityana. Part I. Text, pp. 642 + 32, Price Rs. 15.00, Part II, Eight Indices to the above, p. 44, Price Rs. 2.00.

Vol. 2. *Dharmottarpradipa* (with Nyabindu, Nyabindutika and Dharmottarpradipa), edited by Pandit Dalsukhbhai Malvania, Hindu University, Varanasi, pp. 301 + 95, Price Rs. 7.50.

Vol. 3. *Ratnakirtinibandhavali* of Ratnakirti, deciphered and edited by Prof. A. L. Thakur, Mithila Sanskrit Research

Institute, Darbhanga, pp. 166 + 29.
Price Rs. 4.00.

Vol. 4. *Abhidharmadipa* with *Vibhasha-prabhavritti*, critically edited by Padmanabh S. Jaini, M.A., Ph.D., Tripitaka-charya, Lecturer in Pali and Buddhist Sanskrit, School of Oriental and African Studies, University of London, pp. 499 + 144 + XII, Price Rs. 12.00.

Vol. 5. *Jnanasrimitranibandhavali* of Jnanasrimitra, deciphered and edited by Prof. A. L. Thakur, Mithila Sanskrit Research Institute, Darbhanga, pp. 644 + 67 + 10, Price Rs. 25.00

Vol. 6. *Upasampadajnapiti*, deciphered and critically edited by Dr. B. Jinanand, M.A., Ph.D. (London), Reader in Sanskrit and Pali, Department of Buddhist Studies, University of Delhi, Price Rs. 3.00.

B. HISTORICAL RESEARCH SERIES

Vol. 1. *Biography of Kunwar Singh and Amar Singh*, by Principal Dr. K. K. Datta, pp. 234 + XII, with one map and illustrations, Price Rs. 6.00.

Vol. 2. *Biography of Chag-loatsa-ba-chos-rje-dpal* (Dharmaswamin), a Tibetan monk pilgrim of the 13th century, translated from Tibetan into English by G. Roerich, Moscow, with historical Introduction by Dr. A. S. Altekar, pp. 144 + 45, Price Rs. 8.00.

Vol. 3. *Kumrahar Excavation Report 1951-55*, by Dr. A. S. Altekar and Shri V. Mishra, M.A., with 39 figures and 100 plates, pp. 141, Price Rs. 40.00.

The following books are in the press.

(1) *Abhidharmakoshabhashya*.

¹ The State Government has now set up a Directorate of Archaeology and Museums since April, 1962. The Directorate of Archaeology and Museums have taken over the archaeological activities in the State.

² Two Research Fellows have been transferred to the Department of Archaeology and Museums from April, 1962.

(2) *Bhoddhisatvabhumi*.

(3) *Sphutartha*.

(4) *List of Antiquarian Remains of Bihar*.

The Press copies of the following books have been received:—

(1) *Bhikshuprakirnaka*.

(2) *Education in Bihar*.

The following books are with the Editors under different stages of preparation:—

(1) *Madhyanta Vibhaga*.

(2) *Bikshuniprakirnaka*.

(3) *Artha Vinichaya Sutra Tika*.

(4) *Abhidharmasamuccya Tika*.

(5) *Pratimoksha Tika*.

(6) *Visinkabriti*.

(7) *Sartama*.

(8) *Hevajrasadhana*.

(9) Translation of *Bhikshuniprakirnaka* into English.

(10) *Tarka Rahashya*.

The following works are under preparation by different Research Fellows belonging to respective sections.

Ancient Period:—Sri S. R. Roy:—*Report of Vaishali Excavations 1958-62*. Sri S. N. Sharma:—*Collection of materials for the History of Bihar*.

Medieval Period:—Dr. Q. Ahmad:—*Corpus of Medieval Inscription of Bihar*. Shri B. P. Ambashthya:—*Translating and editing the Tarikh-I-Sher Shahi* by Abbas Sarwani.

Modern Period:—Dr. J. S. Jha:—*Editing of Mutiny Records 1857*. Shri V. C. Choudhuri:—*Collection of materials for the History of Bihar (1859-71)*.

ABSTRACTS FROM JOURNALS

INDIAN

Bengal Past & Present (Vol. LXXX, Part I, Serial No. 149, January-June, 1961, *Calcutta*)

from the evangelical spirit which was general to the Anglo-India of his time and certainly not peculiar to the Punjab.

Nilmani Mukherji

JOHN LAWRENCE AND THE ORIGIN OF THE PUNJAB SYSTEM, (1849-1857)

Marg (Vol. XIV, No. 3, July 1961—*Bombay*)

MARK NAIDIS

John Lawrence usually receives equal credit with his brother, Henry, for the model administration of the Punjab before the Mutiny. The purpose of this article is to suggest that John Lawrence contributed little that was really creative to the Punjab School, and, in fact, the reforming zeal of the Punjab System originated outside the province.

The extraordinary quality of the men who served in the Punjab School may best be attributed to the attraction of Henry Lawrence's personality and the sagacity of Lord Dalhousie. The Lawrences, Herbert Edwardes, John Nicholson, Richard Temple and many other officers contributed to the organization of the model province. The Punjab System can no more be attributed to John Lawrence than to any of the others who came with him from North West Provinces where it was used extensively. Most of the credit for defending this system against Henry Lawrence and the Sardars must go to Dalhousie. The public works, in conception and execution, belong to Robert Napier. And the peace on the frontier was largely due to Herbert Edwardes's determination to reach a formal agreement with Kabul. The quasi-military administrative system with no separation of magistrate and collector naturally suggested itself to the many military men who were part of the School. Lawrence did give the Punjab the germ of a public school system, but nothing else was peculiarly his. He was a man of tremendous strength of character and dynamism; but this dynamism was derived

ISLAMIC POTTERY

MAHAMMAD BAQIR

Chronological study of Islamic Pottery still remains in a highly speculative stage, yet systematic excavations of various sites, viz., Fustat, Samarra, Ctesiphon, Susa, Nishapur, Sultanabad, etc. have furnished us information that as early as the middle of the 7th century A.D. Muslim potters were busy dabbling in this art. But in the beginning of the 9th century A.D. this art and its makers were greatly influenced by China and Chinese stone-ware and porcelain. Potters first imitated the Chinese wares and then added elaborations of their own.

The history of glazed Islamic pottery of Indo-Pakistan sub-continent began during the time of Chingiz Khan's conquest of China in 1212 A.D., and later on it was directly and indirectly shaped and moulded by the surviving Iranian traditions of the ancient civilisation of Persia.

Three types of Islamic pottery are generally found in collections of world famous museums: (i) Unglazed terracotta pottery; (ii) Painted and varnished but not glazed pottery; (iii) Glazed pottery.

Unglazed terracotta pottery is a very common type all over this sub-continent; but Hazara Bannu, Gujranwala, Gujrat, Multan, Bahawalpur, Amritsar, Shahpur, Jalandhar, Aligarh are the famous and popular centres

for these nice and super-fine wares. These wares consist of fancy lines; sometimes they are imprinted from blocks. Only in Bahawalpur and Peshawar pottery, a higher fine art is manifested in incised designs or on the carved half-dry surface; afterwards the vessels are coated with coloured earths. Colour is imparted before the firing and is fixed by the firing without the formation of a glaze. Often unglazed pottery is smeared with lac and other materials.

Reputed centres for the painted pottery are Peshawar, Jalandhar, Hoshiarpur, Sind, Rawalpindi, Bahawalpur, Lahore, Lucknow and Sasaram. The colour is given after the ware has been fired.

The important findspots of glazed pottery are Peshawar, Gujrat, Lahore, Sialkot, Delhi, Ajmer, Multan, Halla, Hyderabad, and Lucknow. In form, this type of pottery may be classified as egg-shaped, turband, melon and onion-shaped; in the latter the point rising and widening out gracefully into the neck of the vase. They are glazed in turquoise of most perfect transparency, or in rich dark purple, or dark green or golden brown.

In this context, mention should be made of two main forms of Sind pottery: (a) vases for domestic use and (b) tiles for decoration of tombs and mosques.

Sailen Samanta

India Quarterly (Vol. XVII, No. 4, October-December, 1962, New Delhi)

DISFRANCHISEMENT OF THE NATAL INDIANS

IQBAL NARAIN

In this article the author discusses the basis of and the method adopted by the South African Government to deprive the Indians in Natal of the right of franchise.

The Indian settlers enjoyed all the rights of citizenship in 1860 when the first shipment of indentured Indian labourers reached Durban at the invitation of the then South African Government "to redeem the labour crisis in Natal". They were accepted as a part of the subject population and were treated for two decades on a basis of equality.

According to the constitution of a Crown Colony, the Natal Legislative Council had 16 members, four being nominated and 12 elected "by constituencies formed by all holders of free holds worth £50 or occupiers of property of an annual rental value of £10". Indians with the requisite property qualifications did enjoy the right of franchise.

But in 1881 an anxiety was expressed with regard to the use these people would be likely to make of the franchise. It was emphasised that the men "who are only just out of their indenture; who, so far from having become domiciled, propose returning to India, . . . cannot be regarded as in any way colonists." The Protector of Immigrants observed that "beyond the mere property qualification . . . some language test might fairly be added". Herein originated the basis of the Indian disfranchisement movement in Natal.

Natal was granted responsible government in 1893, and in 1894, in the first session of the first Parliament the Natal Government introduced a bill "disfranchising all Asiatics except those whose names were then rightly contained in any voters' list", on the ground that "Asiatics were not familiar with the working of elective representative institutions". When the Bill was submitted to the Imperial Government for royal assent there was strong public condemnation of it both in England and in India. Joseph Chamberlain, the Colonial Secretary, refused "to advise royal assent to the Bill". Chamberlain said that the Natal Government "cannot . . . put upon the Indians a slight . . . which is absolutely unnecessary . . . and which will be calculated

to provoke ill-feeling, discontent and irritation . . ." But while so arguing, the Colonial Secretary agreed with the Natal Government that "the destinies of the colony of Natal shall continue to be shaped by the Anglo-Saxon race, and that the possibility of any preponderant influx of the Asiatic voters should be averted".

The Natal Government took up the hint and drafted a new bill which, with the royal assent, became Act No. 8 of 1896. The Act laid down that "no persons would be qualified to have their names inserted in any list of electors of the Legislative Assembly who (not being of European origin) are Natives, or descendants in the male line of Natives of countries which have not hitherto possessed elective representative institutions founded on the parliamentary franchise".

Though the Act was phrased in general terms, it is easy to realise that the Indians were the main target. Sir John Robinson, the Prime Minister justified it "on the need of guarding against the danger of the European vote being swamped by the Indian vote".

The Act of 1896 undoubtedly sprang out of racial prejudice and the desire of depriving Indians of any representatives of their interests in the legislature. Many thoughtful European colonists condemned the Act, as "unleashing a war of races among our own subjects". The Press of Natal as well as that of England strongly criticised the measure. Describing the fear of the Natal Government "of being swamped by the Indian voters" as fictitious, the Natal Press pointed out that "the class of Indians coming here, as a rule, do not concern themselves about the franchise and further that the majority of them do not even possess the small property required". The weekly edition of the *Times* (London), and Mr. Laughton, an eminent lawyer of Natal, observed that the Parliamentary franchise in India was created in 1892.

Amiya Barat

Journal of the Asiatic Society (Vol. 1, 1959, No. 3—Calcutta)

WILLIAM CAREY AND PANDIT VAIDYANATH

DR. A. K. MAJUMDAR

In this informative article, Dr. Majumdar throws some light on the relation between William Carey and Pandit Vaidyanath, a Marathi scholar.

Although very little is known about Pandit Vaidyanath, Dr. Majumdar has proved beyond doubt, on an examination of the documents available: past and present, that without the able assistance of this scholar William Carey could not have possibly occupied the place of eminence in developing the modern Marathi literature.

The works of Pandit Vaidyanath include a number of translations on different subjects from various languages into Marathi and compilation of the Marathi grammar in conjunction with William Carey.

Carey himself recommended Pandit Vaidyanath as 'a very proper person' for the post of 'chief Pundit in the Marhatta Language', who besides Marathi knew 'Bengali and Hindusthani (in Urdu) quite well', and 'had a tolerable knowledge of Sanskrit, Persian and Uriya'. As for Pandit Vaidyanath's translation of the Bengali book *Raja Pratapaditya Charita*, into Marathi, Carey observed—"the first effort to write elegant prose in that (Marathi) Language".

Though it appears that Carey was extremely devoted to this Marathi scholar, the fact remains that he was a scholar of exceptional abilities, or else a linguist of Carey's calibre and probity, dedicated to the cause of learning and humanitarian activities, would not have recommended him without reserve.

Before drawing the discussion to a close, the author has appended several letters from William Carey to the authorities of the Council of the College of Fort William which bear testimony to the merits of the observations made in the article.

Dipak Sen

Journal of the Andhra Historical Research Society (Vol. XXVII, 1961—*Rajahmundry, Andhra*)

TAXATION IN MEDIEVAL ANDHRA

ALLADI VAIDEHI KRISHNAMOORTHY

The main source of income of the medieval Andhra state was revenue from land. As contemporary inscriptions indicate, lands were classified into a number of categories on the basis of fertility, and taxes on them were again of varied nature. *Peru Sumka, Vadara-valu, Birana, Aradya* etc., were to mention a few, among them. Taxes were levied not only on agricultural but also on pasture lands.

As to the method of collection of taxes, cash levies were imposed on gardens growing articles such as mangoes, betelnuts, sugar-canes etc., while holders of agricultural lands were allowed to pay in kind only. The contemporary inscriptions are, however, silent on the rate of assessment adopted for gardens or agricultural lands. Taxes were levied almost on all articles grown on land and even articles like salt came within the orbit of taxation.

The *Sumka*, to use the Telugu equivalent of tax, was collected from *Peta* (a particular part of a town), *Sthalam* (market place) and *Samta* (weekly fairs). And the officers-in-charge of the collection of these different types of *Sumkas* were known as *Sumkarulu*.

Kalyan Kumar Das Gupta

FOREIGN

The American Historical Review (Vol. LXVI, No. 1, October, 1961—*New York*)

MYTHS OF THE "LITTLE ENGLAND" ERA

JOHN S. GALBRAITH

England in the last century produced a rich crop of theories apparently designed to liquidate the Empire. Understandably, labels were stuck on and rarely re-examined. The "Little Englanders" with Cobden as 'high-priest' have enjoyed a great vogue with historians for their alleged "separatism". The "Colonial Reformers" (Wakefield-Durham "Liberal Imperialists") favouring self-government seemed to be on a different track, while the "Humanitarians" spent their time fighting slavery and similar arrangements. Yet certain attitudes frequently cut across these schools of thought, while inconsistencies appeared inside each.

Mr. Galbraith contends that certain basic affinities can be found between these groups which were often so misleadingly hostile to each other. Nor was official Whig policy fundamentally opposed to theirs. In a sense, they were all trying to solve the same problems in similar ways. The central problem was the irrational expenditure—in terms of money, men and headaches—involved in the traditional imperial policy of direct politico-military control. The Canada problem was a perfect illustration of this. The whole costly structure of imperial defence and administration seemed unnecessary in that period before the 1870s, when Britain faced no serious imperialist competition and could peaceably develop her free trade and faith in the iron laws of economics. For none of them underestimated "the 'informal empire' of trade and investment". In fact, the new commercial interests found their spokesmen in Little Englanders like Gladstone and Reformers.

Reduction of colonial expenditure and bureaucratic central control, 'systematic colonisation' and protection of trade routes answered to their needs—in short, a more rational and only incidentally liberal policy.

As for Humanitarianism, the evangelical movement and the deeply personal experience of many individuals made of this a well-defined, genuine social attitude, "spiritual longsightedness" and all (i.e., their indifference towards the working class at home). But even here we find significant variations. Many of them supported imperial expansion: few favoured heavier taxes at home for improvement in the colonies; trade companies appeared in the humanitarian garb; and their enthusiasm for the noble savage was combined with a highly developed sense of trusteeship.

A cloud of myth and rhetoric has tended to obscure the fact that all these political platforms represented the ability of some empire-minded men to respond to a new situation. They spoke at cross purposes to each other and shifted their emphasis from time to time. But their ideas and ambitions, though different from the conventional brand of imperialism, were not ideologically alien to it.

Sipra Sarkar

The Journal of Economic History (Vol. XXI, No. 4, December, 1961—*New York*)

FROM INDIAN STATUS TO BRITISH CONTRACT

BERNARD S. COHN

The British of the middle-eighteenth century had little experience to draw upon in solving the problems of legal administration in India. Vast ignorance about the actual nature of Indian society, indigenous law, economics, and political structure characterized most of those in London and in India who made the decisions which shaped the ultimate nature of British rule in India. The British

always applied in their newer territories the principles which they had most recently developed in their older territories. The administration of Banaras was based on twenty years of experience in Bengal; that of the Punjab owed most to work in the old North-West provinces; and that of Bombay drew on experiences in Madras. Often, as in the case of Banaras, this was disastrous, as social and historic circumstances were markedly different from region to region. Sir Henry Maine's conception that societies moved from a situation in which social relationships were based on status to one in which they were based on contract can be easily documented from Indian materials. Failure to understand the nature of Indian society, assumptions based on British practice, mistakes, and short-term practical considerations, rather than the unfolding of a social law or the implementation of a well thought out grand design on the part of the British rulers, lay behind the movement in Indian society of "status to contract".

Nilmani Mukherji

Pacific Affairs (Vol. XXXIV, No. 4 Winter, 1961-62—*New York*).

THE FAMILY IN CHINA. PAST AND PRESENT

MAURICE FREEDMAN

The study of the Chinese family has not been free from terminological confusion. Maurice Freedman distinguishes between the 'family' as the social group grounded on domestic life, and 'clans' or 'lineages'—patrilineal descent groups, with members sometimes widely scattered and economically diverse.

The relations between the old Chinese state and the kinship groups had a dual character. The state made them part of its machinery of control, encouraged patriarchal authority to enforce social discipline, used lineages for

fiscal purposes. At the same time, the existence of an independent set of obligations was a check to the power of the bureaucracy, and lineages which expanded over big areas sometimes became a danger to the state. Freedman also argues that the classic Confucian family—large, with the head enjoying enormous authority and the women (particularly the daughters-in-law) in a wretched position—was really confined to the more prosperous classes. Families were inevitably smaller among the poor and patriarchal authority less despotic.

Reform movements among intellectuals influenced by Western ideas led to the 1931 law—a compromise which did not fully break with the Confucian tradition. Communist rule had destroyed old lineage ties, replacing them by new loyalties. But there has been no attempt to destroy family life as such—the new marriage laws in fact correspond more or less with Western ideals. However, Freedman thinks that today the bureaucracy is stronger than ever, as the old checks of kinship obligations have disappeared.

Sumit Sarkar

The Journal of Asian Studies (Vol. XXI,
No. 1—November 1961—*Ann Arbor,*
Michigan)

THE FAILURE OF KATSURA- HARRIMAN AGREEMENT

RICHARD T. CHANG

An exploration of some untapped Japanese sources brings to light the crucial episodes which were responsible for the failure of the "unsigned" Katsura-Harriman Agreement in 1905. The unsatisfactory condition of Japanese finances before and after the historic war with Russia largely explains why Katsura, the Prime Minister, initially agreed to assign a partial control of Japan's railroad in Southern Manchuria to Harriman. But it was not signed and finalised immediately because of the widespread dissatisfaction of the

Japanese people with the Treaty of Portsmouth. In the famous "history in the making incidents" at Hibiya Park, some rioters blaming the American President for the disappointing peace terms burnt Roosevelt in effigy. Some further developments sealed ultimately the fate of the unfortunate agreement and eventually that of Harriman's grandiose scheme of girdling the earth with trans-continental lines. Samuel Roosevelt, a cousin of the President, told Baron Kaneko, the Chief Delegate to the Portsmouth Conference and who was with him at Harvard, that it would be an unpromising enterprise for Japan to assign the railroad control to Harriman. He proposed that if Japan controlled it herself, he would come forward with requisite financial assistance. Also, he hinted that the President would personally favour it with approval. Apart from these episodes, there was the patriotic determination of Baron Komura, the Foreign Minister, to prevent the agreement from reaching fruition. It is suggested that behind Komura were the machinations of the New York bankers—more specially J. P. Morgan, the arch enemy of Harriman.

Dilip Kumar Basu

The Journal of Modern History (March 1962,
Vol. XXXIV, No. 1—*Chicago*)

THE EFFECTS OF THE THIRTY YEARS WAR ON THE GERMAN ECONOMY

THEODORE K. RABB

This article gives a brief sketch of the disputing attitudes of different writers towards the Thirty Years War's impact on German economy, and a short review thereof by Theodore K. Rabb. From the start of the war to the present day two main theories are discernible: one is expounded by the "Earlier Decline" School and the other by the "Disastrous War" School. The latter school, of which the chief and original exponents were Freytag and Inama Sternegg, holds out the view that the war disastrously affected a

prosperous and happy Germany. The former school contradicted this viewpoint and prevailed upto 1910. Gothein and his successors pointed out that Germany's decline had already set in and the war only dealt a final fatal blow to the tottering economy. Some again went further to consider the war beneficial as it helped the peasants and created a German military spirit.

Dietrich Schafer opened the second phase of the controversy by publishing his major work in 1910. He admitted German decline, but only relative to other European countries; in absolute terms he saw the period as one of advance. But other writers like Oswald Redlich interestingly contended that the war cleared the way for a rapid, constructive and much-needed recovery in the late 17th century. This period is, however, marked by a steady accumulation of regional research.

In the third stage, extending from the World War II to the present day, interesting new ideas were given by Francis L. Carsten. To him general decline of the towns was no proof of Germany's decline, because prosperity moved to the countryside and the nobles were replacing townsmen as the great traders.

The truth is that German disunity and different conclusions reached by local studies made generalizations virtually impossible. Prosperity and decline co-existed before 1618. At best prosperity was dominant and at worst there was merely diversity. Whatever its long-term effects, the direct and immediate results of the war proved destructive for Germany.

Sunil Dutt

Bulletin of the School of Oriental and African Studies, University of London (Vol. XXV, Part 1, 1962—London)

THE ARABIC LITERATURE OF NIGERIA TO 1804

A. D. H. BIVAR AND M. HISKETT

In this essay an attempt has been made to

provide an introduction to the Arabic literature composed in Nigeria upto 1804, i.e., before the political and religious reform, known as *Fulani Jihad*, was initiated in 1804. The authors have justified this work by stating that a general survey of the subject at its present stage will be of use to students in general. There are a large number of manuscripts written before the *Jihad* and the authors have observed: "The number examined must be trifling compared with the total of early manuscripts in the country at large, yet it offers material sufficient to provide a starting-point for further investigations".

Literacy in Arabic script and language was introduced in West Africa in the years between 471/1078 and 475/1082. The emphasis on the rulings of authorities, characteristic of an orthodox *Malikism*, substantially free from innovating tendencies, is typical of the West African Arabic literature, and similar doctrines are largely preserved to the present day amongst the Muslims of Nigeria and the adjoining territories. As no manuscript either of the earliest days of West African Islam or of the succeeding period of the Malli dynasty is available, there is a gap of more than 200 years between the Gao inscriptions and the Arabic writing in the Niger region.

The authors while mentioning the names of the writers who had contributed to the spread of learning in West Africa have classified them into three distinct categories—the 16th, 17th and 18th century writers. Starting with the Timbucto scholar Ahmad Baba, the authors have dealt with the 16th century scholars and summarised their works. Next to be reviewed are the writers of the 17th century and again, as the authors inform us, the record of biographical details are lacking though a greater number of the actual works exist and are available for study.

The 18th century writers are described as the forerunners of the reform movement,

the *Fulani Jihad*. One of the best known earlier Nigerian verse works in Arabic was *Shurb-al-Zulal*. Quoting the full text the authors explain that the poem is based on the legal opinions of authorities and the range of references indicates the cultural connections of 18th century Nigeria with other parts of the Muslim world.

Amiya Barat

The English Historical Review (Vol. LXXVII, No. 303, April, 1962—London)

CHINA AND WAR IN THE HIMALAYAS 1792-1793

MAYURA JANG KUNWAR

In 1772-73 the British were getting ready to punish the Bhutanese for their repeated incursions into the state of Cooch Behar. This move immediately brought from the Tashi Lama a letter of intercession to the authorities at Fort William. Warren Hastings read in this a possibility of restoring the trade with Tibet. He despatched a carefully selected mission with George Bogle as its leader to Lhasa. Bogle, with his quick intelligence, personal charm and sympathetic approach, soon won the trust and friendship of the Lama. The latter confided to him his apprehensions of the Gorkha aggressiveness. Sikkim was already threatened. There were continued bickerings between Lhasa and Kathmandu over the debased Nepalese coins of the fallen Newar regime. The Tibetans claimed that they were sufferers from the Newar money which they were obliged to use as they had no mint. The Nepalese, on the other hand, accused the Tibetans of mixing dust with salt which they imported from Tibet and of burdening the flour, which they exported, with heavy duties.

In the 1780's there was further deterioration in the relations between the two countries. Lama Shemarpo, brother of the late Tashi-Lama (who died in 1780), came down to

Nepal and sought the protection of the Gorkha King in order to secure his legitimate share in the dead Lama's fortunes. Tushilhumpo, another brother of the Tashi Lama, had, according to Shemarpo's allegation, appropriated them. While at Kathmandu, he tried to instigate the King, by giving false and exaggerated accounts of the wealth left by the late Lama, to invade Tibet. His efforts ultimately paid him dividends. In 1792 the Nepalese Army fell upon Lhasa for a sudden and unprovoked development for which neither the Tibetans nor the Imperial authorities at Peking were adequately prepared. The great age of the Emperor prevented the Peking government to undertake a full-scale counter-offensive at this stage. A *Vakil* was therefore sent to Kathmandu, to demand the extradition of the fugitive. But the Rajput code of honour forbade the Gorkha Raja to deliver up Shemarpo to his enemies. Consequently, he brought upon his country a large contingent of Imperial forces led by Duke Fu Kangan.

Earl Cornwallis received requests for military help and support from both parties simultaneously. At this moment the Macartney Mission was proceeding to Peking to seek the favour of the Imperial government to balance the rapidly increasing export of bullion to Canton for tea investment. But Cornwallis stressed the policy of non-interference of his government and offered to mediate in the dispute. The last engagement of the Sino-Nepalese War, nevertheless, took place on Mount Diaibung in the Himalayas. Inclement weather prevented the Duke from going a long way in punishing the insubordinate and audacious Gorkhas. The Treaty which concluded the war provided that quinquennial embassies from Nepal would visit Peking and that there would be exchanges of gifts between the two governments. The Gorkha Raja realised that it would be useless to contest the Chinese pretension to universal sovereignty. But he did not mean to compromise the political position of Nepal

vis-a-vis China, for, even George III accepted without demur a letter from the Emperor saying, "I have already taken note of your respectful spirit of submission".

Dilip Kumar Basu

Past and Present (No. 20, November, 1961—London)

THE IRISH INFLUENCE IN THE CHARTIST MOVEMENT

RACHEL O' HIGGINS

This article is an account of the Irish influence in the Chartist Movement. The author has shown the reactions of the Irishmen to it and has described the mixed reception it had in Ireland.

From the beginning of the 19th century the disaffected Irish people started organised movements against the social, political and economic order then obtaining in Ireland. The existence of agrarian societies, trade unions and wide-spread political organisations like Ribbon Society proves that among the Irish emigrants to England there were many experienced political agitators who were ready to participate in movements against the existing order and these people actually came to the forefront when Chartist Movement actively began.

In Ireland, however, the situation was different. Partly because of their pre-occupation with immediate problems like Catholic Emancipation, the abolition of tithes, and repeal of the Union, and partly because of the prevailing feeling of animosity between the people of England and Ireland, Irishmen, as a people, did not participate in the Chartist Movement. Some radical leaders like O'Higgins tried to propagate Chartism in Ireland, and with that end in view Chartist Organisations were also formed in different towns. But due to the opposition of Daniel O'Connell, who dominated Irish politics from

1820s until his death in 1847, this attempt failed. As a result, in spite of the formation of the Irish Universal Suffrage Association, Chartist Movement could not make much headway in Ireland.

But in England significant numbers of Irishmen joined the Chartist Movement and some of them like O'Connor and O'Brien played leading roles. Although the concord between the English and the Irish Chartists achieved nothing, the role of the Irish Chartists in England can in no way be minimised. The participation of the Irish contingent strengthened the 'physical force' element and committed the movement to a policy of revolutionary change, and in return the English Chartists decided to support 'Repeal of the Union' slogan of the Irish people. Moreover, the ideology of English Chartism was, to a considerable extent, influenced by the Irish Chartists like O'Connor and O'Brien. But this influence had an adverse effect on the Chartist Movement because these Irish leaders had a bias against industrialisation. This led the English Chartists to accept a concept of social justice centred on the land rather than on the towns, although the English economy at that time was more industrial than agrarian. This anomaly accounts for the 'failure of the English Chartism to adopt a more positive policy towards industrialisation'.

Pradipta Ray

The Economic History Review (Second Series, Volume XIV, No. 3, April, 1962—London)

FUNCTION AND DIALECTIC IN ECONOMIC HISTORY

M. M. POSTAN

The essential residue of the historical dialectic seems to be found in exclusive pre-occupation with linked historical sequences. The historical dialectic is an attitude to social and historical phenomena which seeks to explain them by their relative positions in

time. The convenience of which historians avail themselves most readily is that of being able to fill gaps in historical exposition by a procedure which the statisticians describe as one of interpolation. Although little is known about the actual volume of trade in the middle ages, the historians have gone on writing about the trade of the 15th century as if it was greater in volume than that of the 13th, and of the 12th as if it was unquestionably smaller and more restricted than that of the 14th century.

The damage which recent work has inflicted on the dialectic is not, however, confined to the doubts it has cast on the cases of interpolation. The main historical structure of the dialectic, its very chain of progression, has been made unsafe by what historians have lately done to some of its rungs. The turning points hitherto chosen to mark stages in dialectic progression no longer appear to be sufficiently equivalent to be arranged in a significant series.

We may be unable to explain our phenomena merely by showing how they followed similar phenomena of an earlier age; but we still can show how they fitted into other phenomena of the same age. This is an attitude which sociologists, and more especially the social anthropologists, will recognize as their own. It could be described as 'functional'. It is because the term function is sufficiently ambiguous to be employed not only in its biological sense but also in its mathematical or dynamic connotation that it is found so useful in defining an attitude which is not evolutionary, but truly and profoundly historical.

The Marxists might well claim to have discovered the functional medicine long before the so-called economic historians ever thought of prescribing it. Because they have approached the problem as materialists, the Marxists have chosen for treatment by concomitant co-relation the very aspects of history which are least suited to it.

Function is as good as, or better than, the dialectic in some applications, not necessarily in all. Economic and social history belongs to a field to which function provides a better key than the dialectic. As we approach regions of ideas and techniques, the dialectic may do more, or at least as much, to explain the course of historical change as function. The branches of history concerned with what Marxists would call the material basis, i.e., with economic activity and the attendant social relations, happen to be the ones least suited to dialectical treatment and best served by functional analysis.

Nilmani Mukherji.

Revue Historique (Vol. 226, Part II—Paris)

THE ILLUMINIST CONSPIRACY AND THE ORIGINS OF POLITICAL ROMANTICISM IN GERMANY

JACQUES DROZ

The attempt to explain the French Revolution as the effect of a Masonic plot is as old as the Revolution itself. Abbé Lefranc in his *Voile lavé pour les curieux* (1792) suggested that the Templars had communicated to the Freemasons their vindictive resolution against the King and the priesthood, and Cadet Gassicourt had reminded people in 1797 that the assault against monarchy began with the storming of the Bastille, the prison of the famous Templars. The monographs of the Marquis of Luchet, 1788, Bar uel 1792, and Stark in 1803 indicate the following facts. In 1776 the Order of the Illuminist had been inaugurated in Bavaria by Adam Weishaupt, Professor of Canon Law in the University of Ingolstadt with a view to combat clerical oppression and the Jesuits. A tendency to occultism was imparted to the movement by its association with the Freemasons and its adepts insinuated themselves into top positions in the Universities and administrative departments. The attempt at the unification of Bavaria with Austria led to the movement

being placed under the ban in Bavaria, but it was active elsewhere. The Organisation of the Germanic Union 1788 by Barhdt acquired a 'strangle-hold' over the book-trade in Germany and enabled them to impose silence on authors who were still loyal to religion. It was the Illuminists who cooked up the Revolution and sought to propagate it elsewhere after its success was assured in France. Many of its emissaries resided in France. Mirabeau had visited them at Berlin on three occasions and his principal henchman, Mauvillon, was one of this order. Another agent of this group, Bode, a friend of Weishaupt had been at Paris since 1787 and had converted the Duke of Orleans who directed the Social Club sponsored by Nicolas de Bonneville. Canape, the author of the *Letters from Paris at the epoch of the Revolution* was of Illuminist tendency. Indeed, a chain of such probable aspersions have given to the Illuminists a formidable notoriety in unleashing the forces of the Revolution. The article by Professor Jacques Droz is an attempt to precisely determine the nature of the anti-Illuminist groups and their social composition and ideology.

The philosophy and practice of the enlightened despots provoked a stream of conservative thought under the auspices of the Church bearing a mighty appeal to massive sentiments and irrational values as well as to mystical yearnings of man. Certain Catholic circles particularly irritated by the suppression of religious orders took an active part in the denunciation of the "Aufklärung". The central theme of their utterances is summed up by A. Merz in 1783 thus, "It is high time that the spiritual and the temporal authorities united to set up a bulwark against present nonsense or else the state and the church shall be in grave jeopardy". On the Protestant flank were many communities who pitted against the rational and liberal philosophy of Lessing new political theories which accorded a preponderant place to the value of tradition, obedience and hierarchy. The acclamation

with which the foot falls of the Revolution were received by the German liberals lent strength to their indictment by the Conservatives. *Politische Journal* of Hamburg, directed by Schirach since 1781, pointed out the existence of a Paris society with 600 members, which had its agents throughout Germany and a fund of 30 million pounds at its disposal. The appointment of Fichte to the chair of Philosophy in Jena was the signal for the consolidation of forces by the Counter-Revolutionaries. An occult association of 'erudite patriots' under the cognomen 'A-M' appeared with their literary organ, *The Eudemonia*, with the object of unmasking the secret affiliation of the French and German Jacobins with the philosophy of the "Aufklärung". The Eudemonists appealed to the traditional spirit of submission of the German people, their pietism and to the historic combat led by them since the days of Spener and Francke against neology and rationalism. This was followed by a crop of religious societies with esoteric leanings and transcendental dogmas in Swabia, the Rhineland and North Germany. Crypto-Catholic and secret societies went on multiplying during 1870-1890. Allied to these were the grand theosophists Stilling and Eckartshausen who laid the basis of the political philosophy of romanticism which was oriented towards a common end by Kirchberger (an associate of Claude de Saint-Martin since 1792). Their writings attest their faith in the theory of numbers, the action of stars, magnetic sleep dissolving the corporal ties of space and time and in metempsychosis. The body was to them the prison whose bars may be controlled and finally broken by the spirit for its ultimate annihilation in the Divine existence. An exhaustive probe into the literature of this period leads to the conclusion that the Lutheran 'Obrigkeitsstaat' corresponded closely to the political conception of the Eudemonists. The first Romanticists, Novalis, Schleiermacher, Zacharias, Werner, were all kindred in spirit to the pietistic circles from which they derived their political inspiration. The review

concludes with the observation, "If Germany was less threatened than England by virtue of her social and economic structure and the force of particularist resistances, she had, none the less, felt the necessity of utilising her religious resources and specially her pietistic aspirations as the necessary antidote to the call of Enlightenment.

R. C. Mitra

Journal Asiatique (Vol. 249, Part 3—Paris)

SUTRA OF BODHISATTVA

MARCELLA LALOU

It is a transcription of the Tibetan manuscript No. 2105 of the famous Peliot Collection along with translation and learned notes. This manuscript is entirely covered on one side by the "Sa-lu ljan-pa'i-mdo-sde-rgya cher' greld-pa" of which the beginning is not found, but the final colophon indicates that it related to the commentary of Kamalasila translated and verified by the Indian teacher, Surendrabodhi and by Ye-ces-sde = Salistambaka-sutratika in Tanjur Mdo XXXVII, 4. On the other side of the roll is copied the Tibetan text translated from the Chinese, entitled "Commentary for fixing the sutra of the Great Vehicle of the Lord of the Law", com-

prising 84 lines which are edited and translated here. One is led to think that it was not by sheer accident that a work of Kamalasila should bear on its back a text of the Dhyana School of China. It is highly probable that it formed part of the Tibetan proceedings of the disputations held there in the reign of Khri-sron-lde-brcan. P. Demieville in his *Council of Lhasa*, Vol. I (in French) has described the bitter controversy that raged there between the classical doctrine of Kamalasila on the gradual attainment of the Supreme Enlightenment or the Bodhi and the opposing doctrines of various Chinese Mahayana masters emphasising the sudden attainment of the ultimate goal by the suppression of all reflection and mental activity. Sutras and commentaries under the caption of Dharmaraja have not been preserved in the Tibetan Canon, though these must have existed in Tibet in the reign of the above-mentioned king, because in the catalogue of Buddhist works in the palace of Ldan-Kar are registered works which are classified as commentaries of Sutras translated from Chinese, as is also the present manuscript. Miss Lalou is justly appreciative of the works of P. Demieville and J. Gernet which have obviated many of the difficulties in this field of research and transcription of Chinese texts.

R. C. Mitra

OBITUARY

DR. CHARU CHANDRA DAS GUPTA

Charuchandra Das Gupta, the eldest son of an eminent Professor of Geology, Hemchandra Das Gupta of the Presidency College, Calcutta, was born on the 6th September, 1908, at Dinajpur, now in Eastern Pakistan.

Matriculating in 1925 from the South Suburban School, Bhowanipore, he entered the Presidency College, Calcutta, and graduated with Honours in History in 1929. He switched over to specialised study in Ancient Indian History and Culture at the post-graduate stage and came out successful in Epigraphy and Numismatics group in 1931. Pursuing his studies in Fine Arts group of the same subject he topped the list of successful students and secured first class in 1933. He won the P.R.S. and Meuar Medal in 1936 and obtained the Ph.D. degree of the University of Calcutta in 1944.

The very same year Dr. Charuchandra Das Gupta was named Sir Rashbehari Ghosh Travelling Fellow. He went to Cambridge and presented his thesis in 1946 for the degree of Ph.D. His thesis on *The Development of Kharosthi Script*, under the supervision of Professor H. W. Bailey, was widely acclaimed by scholars all over the world.

The pioneer Indian Archaeologist Rakhaldas Banerji, a personal friend of his father, was the main source of inspiration for his attraction to the study of ancient Indian history.

Dr. Charuchandra Das Gupta contributed invaluable articles to Indological journals of repute, viz., *the Journal of the Asiatic Society*, *the Epigraphia Indica*, *the Indian Historical Quarterly*, *the Indian Culture*, *the Itihasa*, *the Proceedings of the Indian History Congress*,

and the *Journal of the Numismatic Society of India*. Of his published volumes the foremost were the *Origin and Evolution of Indian Clay Sculpture*, the *Development of Kharosthi Script* and *Paharpur*. He had intimate connections with the Asiatic Society and Numismatic Society of India and attended sessions of the Indian History Congress and All-India Oriental Congress. He was elected Sectional President of the All-India Oriental Congress in 1955 at Trivandrum.

Dr. Das Gupta began his teaching career at the Carmichael College, Rangpur. At different times he was attached to the Presidency College and the Sanskrit College, and became Principal of the Government College, Darjeeling. Before his death he was appointed Principal of the Krishnanagar College, but his failing health did not permit him to report for duty. He breathed his last on the 23rd June, 1962 in Calcutta.

A profound scholar, always steadfast and eager in the quest of learning, a loving teacher and a co-operating colleague, his memory will be long cherished by his friends, colleagues and students.

Dipak Sen.

DR. MAKHANLAL ROYCHAUDHURY

It is with a heavy heart that we have to refer to the sudden and premature demise of Professor Makhanlal Roychaudhuri, Professor and Head of the Department of Islamic History and Culture at Calcutta University. This melancholy event took place at his residence in Calcutta on the 28th June, 1962. Professor Roychaudhuri was born in a well-known Zamindar family of East Bengal on the 5th of January, 1900. He passed the Matriculation examination in 1917 with a scholarship. In 1924 he secured a first class

in M.A. from the Presidency College. After serving for several years as a teacher with remarkable distinction and ability in different Colleges of Bengal and Bihar, he joined the newly started Post-Graduate Department of Islamic History and Culture in 1942 as a Lecturer. His success in the sphere of academic life was steady and rapid. Under the guidance of Khuda Bux, he obtained Premchand Roychand Studentship on his thesis *Din-i-Ilahi*. In 1934 he obtained the Mouat Gold Medal and in 1937 he was awarded the title of 'Shastri' by the Oriental College of Benares. In 1948 and 1953 he attained the coveted scholarly distinctions of

Griffith Memorial Prize and Sir Asutosh Gold Medal respectively. In 1949, his thesis *State and Religion in Mughal India* won for him the D.Litt. Degree of the Calcutta University. Twice in his career as a teacher in the University of Calcutta, he obtained the Rashbehari Ghose Travelling Fellowship and visited many Islamic seats of learning in Asia and Africa. He was a 'Blue' of the Calcutta University and Professor-in-charge of University sports. On many occasions he took part in the I.F.A. Shield tournament. His demise has snatched away from us an erudite scholar, a good sportsman and a sincere friend.

Atul Chandra Roy

LETTER TO THE EDITOR

To

THE EDITOR,

QUARTERLY REVIEW OF HISTORICAL STUDIES

Dear Sir,

In connection with the remarks in the Editorial Comments in Vol. I, No. 3, I have to clarify certain doubts expressed by providing additional information:—

- (1) The Viva-Voce Examination carries 100 marks.
- (2) The system of offering thesis in lieu of essay is working very satisfactorily. Thesis is allowed to students only in very special cases. In certain years no students were allowed to offer thesis. In others only one or two were permitted to offer it.
- (3) Thesis is not at the expense of any paper in which teaching is done. It is only in lieu of essay, for which no special preparation is ordinarily done by students except writing a few essays during the academic year. Theoretically, in general equipment in the subject, students with thesis or with essay are quite alike. But, in fact, the former are better equipped in written work, expression and grasp of the subject on which thesis is written than the latter who write an essay in three hours at the examination and three or four during the academic year.

(4) The Thesis is based on the printed sources.

(5) So far no research scholar in History has been permitted to write Thesis in Hindi but we will have no objection in giving permission in very special cases to scholars whose expression in English is poor but excellent in Hindi.

(6) Medieval History is being taught in M.A. at the Post-Graduate Colleges affiliated to the University. Studies in Medieval History are neither neglected nor unpopular. There is provision for it in the syllabus and we examine quite a large number of students in Medieval History every year, both of the Under-Graduate as well as Post-Graduate levels.

H. L. GUPTA

HEAD OF THE DEPARTMENT OF HISTORY,
UNIVERSITY OF SAUGAR

[We thank Dr. Gupta for offering further information to clarify some points raised in the Editorial Comments in Vol. I, No. 3. Our Comments were in very general terms, and we assure him that we did not mean any adverse criticism of the courses of study or the system of examination at the University of Saugar. However, we are grateful to him for an explanation of the actual working of the system.—ED.]

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