SELECTED BIBLIOGRAPHY

On account of the large number of historical writings of the period as well as of the growing nature of the broad, subject of historiography the bibliography has necessarily been selective and is divided into the following sections:

Section A: Hindu Historiography.
Section B: Muslim Historiography outside India.
Section C: Period of Arab and Turko-Afghan rule.
Section D: Mughal Period.
Section E: Catalogues etc.
Section F: Reference Books.
Section G: Historiography in General.
Section H: Selected Modern Works.

SECTION A: HINDU HISTORIOGRAPHY

In our country the word Itihasa (iti-ha-asā, ‘so indeed it was’) means history. But the term was not used in the etymological sense and included stories, legends etc. In fact Indian literature, useful as a source of history, is of two kinds: historical and non-historical. From the point of view of evolution the latter comes first.

Thus the oldest Indian historical tradition, however inchoate, may be traced to the Vamsas and Gotra-Pavara (or dynastic and genealogical) lists of Vedic literature, the Gathas and the Narasamis. The growing historical sense of the Indians is illustrated by the Vedic Historical Traditions (Sambitas, Brahmanas and Upanishads). Though vague and defective,—mixing mythology and folklore, ascribing historical causation to supernatural forces, and indifferent to chronology and toponography alike,—the Vedic tradition was subsequently utilised in the Epics and the Puranas. In course of time the Itihasa-Purana (as in Chhandogya Upanishad) and Itihasa (as in Sela sutta) came to be dignified as the fifth Veda, while Itihasa-veda, as a sacred literature, came to be recited during Asvamedha sacrifice. The Mahabharata also came to be regarded as Itihasa with a didactic character. By the time of Kautilya, Itihasa came to include even dharmasstra and arthasastra. The religious works of the Buddhists and Jains throw light on persons and events.

The most important of historical works are (i) the portions of the Puranas with dynastic lists down to the time of the Imperial Guptas and (ii) the Charitas or biographical sketches of rulers e.g. Harsha-charita of Banabhatta; Gaudavah of Vakpatiraj; Ramcharita of Sandhyakara Nandi; Bhojprabandha of Ballal; Kumarapalcharita, both by Jayasimha and Hemchandra; Navasaha-
sankacharita of Padmagupta; Vikramankacharita of Bilhana (12th century); Hammirakavya of Nayachandra; Prithviraj Vijaya of Jayarath; Prithviraj Raso of Chand Bardoi. But these are more literary than historical works, lacking the fundamental canons of historical writings e.g. running narrative of events, analysis of main characters; adequate reference to chronology or topography. Some Tamil works throw light on Kings of the South. Two Ceylonese chronicles, the Dipavamsa (4th century A.D.) and the Mahavamsa (6th century A.D.) fall outside our period.

According to Kalhana, an historian has to give a connected account 'where the narrative of the past events (bhutartha-varnana) had become fragmentary in many respects'. He referred to earlier works of Suvarata, Kshemendra, Chhabillakara and Helaraja and also of the Nilmata. He even used archaeological sources e.g. inscriptions in his composition (Rajatarangini; Book I).

Vijayanagar:

Even the mighty Vijayanagar Empire which stood as the last bastion of Hinduism in the South for more than two hundred years, has hardly any formal contemporary history in Telugu. Historical material can however be culled from inscriptions in stone and metal, non-historical literary works like Madhuravijayam by Ganga Devi wife of Kumara Kampana; and introductions to Kridabhiramam of Vallabhraya, Kashikhandam and Bhimakhandam of poet Srinatha, and eulogistic works like Velugotivarivamsavadi, Ramaraiyam Aravittivamsachariram and Ramarajana Bakbar, which are partial and exaggerated. The village records, Kaviles and Kaisiyats (collected by Col. Colin Mackenzie), throw light on socio-economic and political history, but mix up fact and fiction and needs cautious and critical approach.

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Marathi:

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ISLAMIC HISTORIOGRAPHY

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