BIBLIOGRAPHY

I. ORIGINAL SOURCES

Contemporary Bengali literature is perhaps the most important source for the social history of Bengal in the early days of Mughal rule. The 'panchalis' or 'mangalakavyas' and the Vaishnava biographical works together afford a very clear glimpse of contemporary social life. The Vaishnava biographies are also important for a study of the history of the faith. The works which can definitely be ascribed to our period are comparatively few. Of these the Chandimangala of Mukundarama, Chaitanyakaritamrta of Krishnadasa Kaviraja, Premavilasa of Nityananda-dasa (a history of the lives and works of Syamananda, Narottama and Srinivasa) and Gangamangala of Dvija Madhava have been used. These are all ascribed to the closing years of the 16th or the early ones of the 17th century. Certain literary products of the mid-16th and mid-17th centuries have also been drawn upon as the picture contained in these is substantially the same as the one found in the works of our period. The works thus utilised here are Chaitanya Bhagavata of Vrindavanadasa and the Chaitanyakaritamas of Lochanadasa and Jayananda belonging to the 16th century and Manasamangala of Kshemananda Ketakadasa, Dharma- mangala of Ruparama Chakravarti and Alaol's Padmavati and Saptapaykar belonging to the 17th. Dom Antonio's dialogue between a Brahmin and a Catholic, (published under the title of Brahman-Catholic Samvad by Dr. S. N. Sen), a late 17th century work, is the only, surviving specimen of early Catholic writings in Bengali prose some of which are mentioned as having been produced even in our period. Besides these, the early Sahajiya texts, - the Rasakadamba written in 1599 and the three treatises ascribed to the first quarter of the 17th century and published in M. Basu's Sahajiya Sahitya,—have been used for the reconstruction of the history of the cult in our period.

The accounts of European travellers, factory records etc. belonging to our period or a slightly later one are only next in importance to the contemporary literature as source materials for the social history of our period. The earliest of these is the account of Ralph Fitch (1583-91), which contains a scrappy but first-hand description of Bengal during the years of trouble following the Mughal conquest. The accounts of Hawkins, Coryat, Terry and Fitch published in Foster's Early Travels also refer to Bengal, though not at any great length. The letters written and received by Sir Thomas Roe, the English ambassador to Jahangir's court (1615-19) throw much light on the commercial conditions and prospects
in the province. A brief description of Bengal's trade and industry is to be found in Pelsaert's *Remonstrantie*, a work mainly concerned with life in Agra and Upper India in the days of Jahangir. Far more valuable, however, is Manrique's *Travels* (1629-43) which helps us to reconstruct the social conditions of the Portuguese in Bengal in that period and affords numerous glimpses of contemporary socio-economic life. The accounts of François Pyrard de Laval (1602) and Huyghen van Linschoten (1583-89) who paid brief visits to Chittagong are also important, specially for descriptions of Portuguese social life. The *Travels* of Pietro della Valle (1633-24) who never visited Bengal and had little to say about this province also contain a picture of Portuguese life in India substantially similar to the one found in the above-mentioned works. Besides these, the voluminous compilations known as *Purchas His Pilgrims* and *Hakluyt's Voyages* include several brief contemporary accounts of Bengal in our period.

Of the later accounts, the works of Tavernier (1640-69), Gautier Schouten (1658-65), Bowrey (1669-79), Bernier and Thevenot (1666-67), who all visited Bengal, are particularly important. The continuity of mediaeval Bengali social life gives these later works almost the same value as contemporary ones in many respects. The *Diaries of Streynsham Master* (1575-80) occasionally used in the present work, refer mainly to changed circumstances, being confined for the most part to the commercial affairs of the English Company.

The references to Bengal in *The Letters Received by the East India Company from its Servants in the East* (1602-17) and the records published in the first three volumes of *The English Factories in India* are extremely meagre. But these are nevertheless important as objective data for the economic history of the period.

The Persian chronicles, preoccupied as they are with wars, conquests and rebellions, provide data far less important for social than for political history. Of the general Persian histories of India, only a few are of positive value for our present purpose. The account of the Bengal subah in the 'Ain-i-Akbari', incidental references in Jahangir's autobiography and the account of the Portuguese of Hugli in *Padshahnama* and its continuation *Amal-i-Salih* are practically all that need concern us.

The special histories of Bengal are however more useful. Of these, the *Bahrastan-i-Ghaybi* of Mirza Nathan belongs to our period and the *Fathiyya-i-ibriyya* with its supplement to the one immediately following. Besides, there are the *Travels of Abdul Latif* (1608-9) and the *Muraqqa-i-Hasan* (1655-67). The value of these Persian works consists, first, in an objective view of the working of the governmental machinery with its consequences and secondly, in glimpses of the life of the people and the official aristocracy. As both these are afforded by incidental references, not ostensible descriptions, these works become all the more valuable.

A number of Sanskrit works are important for the study of Hindu religious life and rituals. Though these were mostly written during the few preceding decades, there is little reason to postulate any changes in the spheres with which these are concerned during our period. The 28 *tattvas*
of Raghunandana and the Vaishnava Smriti work Haribhaktivilasa were composed near about 1540. Of the Tantric works, the famous Kulachara text Sarvollasatantra and Krishnananda’s compilation, Tantrasara, go back to the latter half of the 15th and the earlier half of the 16th century respectively. Brahmananda’s Tararahasya and Saktanandatarangini are said to have been written shortly before our period while Purnananda’s Srita- tvachintamani and Syamarahasya are ascribed to the years immediately following and preceding the Mughal conquest respectively.

II. SECONDARY WORKS

No general history of mediaeval Bengali society conforming to scientific standards has as yet been written. But a large number of works dealing with particular aspects of mediaeval Bengal throw much light upon the subject. The History of Bengal, Vol. II edited by Sir Jadunath Sarkar, the most authoritative work on the political history of Muslim rule in Bengal gives a brief analysis of the forces at work in the socio-economic life of the province under the Mughals. The only other general history of Muslim Bengal, Stewart’s History of Bengal, is not very dependable, based as it is for the most part on Riyaz-us-Salatin, ‘meagre in facts, mostly incorrect in detail and dates, and vitiated by loose traditions’. Besides, as the scope of Stewart’s history is rather narrowly political, very little use has been made of it in the present work.

The numerous histories of the Bengal districts in English and Bengali, though not always very dependable as works on political history, contain various local traditions indicative of tendencies in the social and cultural life in the past. Mention may specially be made in this connection of the Bengal District Gazetteers and Hunter’s Statistical Account of Bengal which constitute a storehouse of information bearing on various aspects. In the present work, the District Gazetteers have generally been used in preference to the Statistical Account as the data contained in the latter are mostly covered and supplemented by the former.

The only other work on political history which deserves mention is Mr. Campos’ History of the Portuguese in Bengal. This work deals incidentally with an important aspect of Bengal’s socio-economic life during Mughal rule and discusses the contributions of the Portuguese.

The economic history of mediaeval Bengal has not yet been written. But Mr. Moreland’s works throw some light on the subject. His Agrarian System of Moslem India contains a chapter on Bengal, the value of which has been discussed elsewhere in this work. McPherson’s The History of the European Commerce with India contains descriptions of the pattern of Dutch and Portuguese trade in India during our period and is hence useful for our present purpose.

Several attempts have been made in the past to reconstruct the social and cultural history of mediaeval Bengal. Of these Vrihat Vanga, though valuable as a pioneer work, is too much in the nature of a sweeping review to be valuable as a work of reference. Dr. T. C. Das Gupta’s Aspects of Bengali Society and J. N. Das Gupta’s Bengal in the sixteenth century
contain much useful data portions of which have been studied independently and utilised in a different way in the present work. Dr. S. Sen's *Madhyayuge Vangla O Vangali* is a brief but very dependable and scientific account of mediaeval Bengali society.

We are however fortunate in having a number of standard books on literary history, the most notable of which are Dr. D. C. Sen's *Vangabhasa o Sahitya* and Dr. Sukumar Sen's *Vangla Sahityer Itihasa*. These two works also throw some light on the social conditions and tendencies of our period. *Arakan Rajsabhay Vangla Sahitya* by E. Huq and A. Karim is a study of the 17th century Muslim poets of Bengal and contains a chapter on Muslim social life of that period, based on unpublished manuscripts. Dr. S. N. Sen's introduction to *Brahman-Catholic Samvad* throws an interesting sidelight on the cultural activities of the Portuguese in Bengal. Besides these, several works on the histories of the Vaishnavas, the Sahajiyas, Islam in Bengal and various obscure cults which have some bearing on our period have also been published. Mention may be made in this connection of Dr. S. K. De's *Early History of the Vaishnava Faith and Movement in Bengal*, M. T. Kennedy's *The Chaitanya Movement*, Dr. S. B. Das Gupta's *Obscure Religion Cults* and Dr. E. Huq's *Vange Sufi Prabhava*. S. C. Vidyabhushan's *History of Indian Logic* has a chapter on Navyanyaya. The introduction to the 'Catalogue of Tantra MSS. in the possession of the Royal Asiatic Society on Bengal' is useful for the history of Tantrikism in our period. D. C. Bhattacharya's *Vanglar Sarasvata Avadana* also throws much light on the cultural history of mediaeval Bengal.

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