CHAPTER-VII

RAJENDRALAL MITRA AND THE ASIATIC SOCIETY:
BEGINNING OF THE NEW HISTORICAL RESEARCH
METHODOLOGY

The inauguration of the advancement of oriental quest for knowledge and the analytical activities of Historical research took place in 1784 with the establishment of the Asiatic Society with the able leadership and inspiration of sir William Jones founder father of this institution. Society devoted itself for the first time in the research of history, society and culture. Centering around the personality of Sir Jones, a group of young activists, found some antique, rare and precious elements of the ancient Indian civilization, while they were traveling various region of the country for the East India Company. These attractive things, engaged themselves with surging enthusiasm in the evaluation of their antique piece through proper tests and verifications. This was the beginning of writing history of the country and its people. They become highly interested in knowing the cultural history of the orient and to publish the information that they gathered. Charles Willkins, H. T. Colebrook, N. Hulhed, J. Shore, F. Gladwin, W. Chambers were some of the most notable of them. All of whom were ignited passionately in the idealism of sir W. Jones. From 1788 they made the first Journal of the society – ‘Asiatic Researches’ reach with the publication of their essays on their historical discoveries and with the logical analysis of them. Thus towards the end of the 18th century the seed of the scientifically method of research in history was shown in this country under the inspiration of European scholars.¹
In the 19th century the door of modern and rational education was opened to Indians, after various ups and downs with its midus touch a new vibration of life passed through the various layers of Indian lifestyle with its stroke the hoary past and worn out religious customs, ritual oriented cultural foundation of the country was shaken. As a result of this, the Hindu Intellectuals engaged themselves in the resurrection of their glorious past, from a new point of view. In fact, being inspired by Jones, this movement of the reincarnation of India’s glorious past and its analysis got a new momentum by Asiatic Society. Rajendralal Mitra was one of the most notable Indians, who being inspired by the thought of Jones, started the scientific study of history in modern India.

Rajendralal was an ‘Ambidexter’ – the complete identity of Rajendralal is well expressed by Rabindra Nath Tagore in this quotation. Rajendralal was the fittest person to bear the impulses that were failed in thought an action in 19th century Bengal. At this time, on the one hand there was a high demand of social reformation and on the other hand there was a protest against injustice and untruthfulness, through the practice of scientific learning. The practice of ‘Naya’ was there in Bengal for a long time, yet ascent of Rammohan added new significance to the movement of rational thinking Vidyasagar also came forward to free the society from stigma, instead of being confined only in studies and publication. In the ‘Meghnad Badh’ epic Madhusudan expressed “Siddha rasa”, not only against Hindu superstitions but also to express new thought about life and Universe. Just for this reason Bankim Chandra’s ‘Shri Krishna’ became and Ideal man – his free thinking came to light,. Just at this point Rajendralal started his scientific study of history. The life history of kings and princes or the tiresome annals of great wars were no more in demand rather a new horizon of writing history was
discovered – entering the core of social and cultural history started with information, investigation and appropriate analysis.

Rajendralal, third child of noted litterateur Mr. Janmejay Mitra, was born on 16th Feb 1822. He started his first lesson of English learning in the school of Kheym Chandra Basu at Pathuriaghata and in the Hindu free school of Govinda Chandra Basak. At the same time as a student of excellent merit, he become adroit in Persian, Sanskrit and Bengali along with English. In 1837, he got admission in the Calcutta Medical College. There he studied Medical Science for 4 years. In this period he got several scholarship and awards for his sharp talent. On the other hand he become very much favourite of Prince Dwaraka Nath Tagore, one of the patrons of Modern Education system. Being attracted by his excellent merit and tireless study, Dwaraka Nath wished to send him to London for higher studies, on Dwaraka Nath own expenses but due to the shyness of his family Rajendralal humbly refused Dwaraka Nath’s proposal. Had he accepted the proposal of Dwaraka Nath, he could have become one of the best Doctor but there is no doubt to accept that, in that case. India and the future generation would have lost a one of the most successful and talented historian and as well as an archeologist.

In 1841, due to an unpleasant incident in the college brought about the catastrophe in his medical studies. He was not a person to compromise with his ideals for personal benefits. This trait of his character made him unique, in that early age. Not being disheartened by the disaster in his fate, he redoubled his energies to fight – he decided to study law; he mastered the subject in a very short time. This time also fate won and he failed to sit in the law examination. Due to Persial lick age of the question the law exam was cancelled. In this way in spite of his efforts and due to unavoidable circumstances his general education, his
study of law and Medicine ended in vain. Despite all this thing his study of more than one subject strengthened the foundation of his knowledge and triggered its multipurpose manifestation. Medical science and law did not help him to earn money, but there is no denying the fact that, it helped in the expansion of his knowledge. In the words of Buckland.” This knowledge of law and medicine after wards enabled him to elucidate many doubtful points in the course of his subsequent literary and antiquarian researches.”

The year 1846 in a remarkable year in Rajendralal’s life. In this year he joined the Asiatic Society as the Assistant Secretary and Librarian with a monthly salary of 100 Rup. 1846-1856 these ten years of his service in a society can be called the preparatory stage of the future Indologist Rajendralal. The invaluable books, manuscript and ancient information as well as the association of learned scholar helped to ignite his quest of knowledge and inspiration in his life. The walk of this educationally enthusiastic employee was multipurpose: collection and preservation of ancient books and manuscript helping inquisitive readers and scholars in their research appropriate editing of the Journal – all these were parts of his duty. He did all this things with almost sincerity and adroit skill. In this time with adequate help, inspiration and effective training of Archeological researches the development of his pedantry started to show.

The 2nd half of the 19th century was the Golden age of Indology. The discovery of new inscriptions, architecture and ancient coins was a daily affairs European tourist, Govt. employees, and religious preachers were collecting and describing these and Rajendralal was reading them out and giving their analytical description in the meeting of the society and published in them in the Journal. It should be kept in mind that errors
are not unnatural in initial efforts, because till then no clear picture of the ancient India was available to the historians. The limit of knowledge was increasing bit by bit every year. In the excitement of those noble discoveries Rajendralal kept on writing one after another paper. His creative genius reached its climax during those days. In the year 1847, with the aid of Government grant he edited rare and scanty books in a series called “Bibleothica Indica” and describing the ancient scriptures of the society, he published a bibliography through which he started the tireless effort to write about the hoary culture of Ancient Indian Society and History. He was the first to introduce descriptive bibliography of Sanskrit scripture- which became inevitable for the research works of other scholars. From this point of view he was the pioneer of descriptive bibliography. After this, the first volume of a collection of some books and maps and the descriptive bibliography of Sanskrit manuscripts was published under the title “descriptive catalogue of Sanskrit manuscript” vol-I (1856 and 1877). His inquisition was not only confined within the Asiatic-Society, but it was also extended toward various manuscripts of the country. He went to and fro various destination of the country to rescue and resurrect almost forgotten ancient manuscript. He got success in many cases. The best example of this is, “Notice of Sanskrit manuscript” (1870-1888) which was published in 9 volumes. “A catalogue of Mss in Oudh” was published between 1873 and 1878. “Report on Sanskrit manuscript in the Library of his highness Maharaja of Bikanir” and “Report on the discovery and the preservation of ancient manuscript of Bengal province.” Were published in 1875 and 1880 respectively. Actually he could properly realize the necessity and importance of writing bibliography. He was the first to realize that this apparently uninteresting job is actually the foundation stone of history. Therefore his contribution to Indology is immeasurable.
HISTORICAL THOUGHT

A tremendous creative Mind was reflected in Rajendralal’s thought of history. By his acute sense, he realized that, it was quite impossible to follow the continuous flow of ancient Indian history without evidential proof. Therefore, at the time of analyzing the collection of Architectures, sculptures, inscriptions and copper plates he objectively collected the pure theories like unbiased researcher. In the books of the Asiatic Society and many essays on Indian culture and historical values, published in various volumes of books and journals, we get the signature of Rajendralal’s never ending enthusiasm and unforeseen skill in the collection of evidential proofs. In the first centenary volume of the society we get 114 essays of Rajendralal on sculpture, arts, literature, philosophy etc. among which more than half were on social history, politics and culture. Most of them were based on the inscriptions and other archeological information which were collected.

In 1848 he edited an invaluable and informative engraving inscription which dates back to 8th century A.D and it was found in the ‘Vijay Mandir’ of Udaypur of Rajasthan of the ‘Mahadaya’ dynasty (konouj). The methodology of research which he applied for the first time in the revelation of historical information, made him significant among the historical researchers. There is no doubt that, his extra ordinary scholarship in Sanskrit literature and fine historical judgment made it possible for him to understand the deep rooted meaning of the metaphors and rhetoric’s used by the minstrels in praise of the rulers.

In 1848, while translating a family tree of king vinayaka Pal Deva. Rajendralal first expressed his interest in Pal dynasty. He mentioned it in the proceedings of the society in 1850, while translating a gift deed which he found in Ujjain, along with his own opinion. After this he deciphered
three ancient coins found in Mahammadpur (Jessor), translated and discussed Sanskrit inscription found in Thaneswar; he identified and determined the time span of the king Torman of Kashmir, Gwalior and Iran; published the translation of the Bactrian inscription found in Afghanistan.

First written paper of Rajendralal, published in the Journal of the Asiatic Society was about the ‘Sen’ dynasty as-expressed in an inscription found in Rajshahi.\(^1\)\(^0\) His brief essay about this dynasty was published in the Journal of the Society after 10 years.\(^1\)\(^1\) Later he gave a detailed description of this dynasty based on this essay. Then he published one and another paper regarding gift deeds, coins, inscriptions of the Pal dynasty. Very naturally all these writings have been forgotten now. Though the value of all these scattered researches of the 19\(^{th}\) century is too much valuable in the framing of the complete of modern India. The credit of Rajendralal can be analyzed from some examples:

We come to know about the kushana dynasty from some coins and inscriptions, but in 1884 at the time of the century of the society Dr. Hornley say’s that “… in not a few points, is still a matter of doubt and differences even at the present day.”\(^1\)\(^2\) In this perspective, with the help of detailed analysis of the inscription found in Mathura, Rajendralal came to the conclusion that, “the character, style, language, the princes named and the circumstances detailed, all point to the first two centuries after the birth of Christ, and by reading the dates as belonging to Saka era, we bring the documents exactly to that epoch; the earliest 44 being equal to 120 A.D and the latest 140 to 216 A.D.”\(^1\)\(^3\) This date was accepted by later historians to write the history of Kanishka and his later Kushan king. 78 A.D. is the year of Kanishka’s ascent to the throne. This was also first mentioned by him and his contemporary historians.
Among the historical essays of Rajendralal “Vestiges of the kings of Gwalior’ is a very significant essay. In the beginning of this essay he has discussed in detail about the importance of Inscriptions, Stupas and pillars. Ordinarily, monumental history rectifies or completes written history. But in India, where oblivion has gloriously triumphed over all ancient records, making puzzles of Cyclopean erections, and turning old-glorious into dreams, where most of her sovereign and great men live not in the pages of xenophone or a Thucydides, but in a fanciful fables, rude coins, moldering ruins and blotted inscription, it has to establish a history and not to rectify it”.

In this context he has mentioned the name and reigns of various unknown rulers with the help of the inscriptions found in Gwalior fort – which, perhaps, is very important element of the local historical records. In this regards he chiefly has tried to give the identity of the Hun ruler Torman. Rajendralal has indicated the reign of the Torman to be the middle of 5th century A.D. though contemporary historians thought it to be earlier. But in the modern research it is acknowledged that the reign of Torman and his son Mihirgul was the end of the 5th century and the beginning of the 6th century A.D. From this point of view Rajendralal’s research was close to truth.

Rajendralal first deciphered two copper inscription which were found at Vatera, 20 miles away from Srihatta. Regarding the meaning and the time of the inscription, their was much debate, but in modern research Rajendralal’s decision has been established in a large-portion. In this regard Dr. Ramesh Chandra Majumder has opened that, “Dr. R. L. Mitra held that the Govind of tila is the same with that of the record (No- IV) and the date proposed by him fits in well with the story of shah jallal’s invasion”.
In the history of Bengal, the Chronicle of Pal and Sen dynasty deserves an important place. The culture, society and religion of pre Islamic Bengal was highly attached to these dynasties. Rajendralal determined the right chronology and time frame of such dynasties. Towards the 2nd half of 19th century his, chronology of these families was most complete chronology.

Rajendralal obtains some inscriptions of copper and stone during his contemporary time and with its help he determines the genealogical tree of the Palas. In a severe controversy he sets the chronology:¹⁷

1. Gopal – 855 AD
2. Dharmapal – 875 AD
3. Devpal – 895 AD
4. Bigharapal I – 915 AD
5. Narayanpal – 935 AD
6. Rajyapal – 955 AD
7. Pal – 975 AD
8. Bigharapal II – 995 AD
9. Mahipal – 1015-40 AD
10. Naipal – 1060 AD
11. Bigharapal III – 1080 AD

Which has been approved in modern research.

In the 19th century the manuscripts (stone and copper) which are about the Sena King’s were found. Among that the Tamra Sasana obtained in the Edilpur Parganas of Bakergang district and the stone carved manuscripts obtained in command of Vijaya Sena at the Deopara
Village of Malda district are the most significant ones. Other than this the copper and stone manuscripts of Sena Kings of Dinajpur and Rajsahi district has been found as well. Depending on these manuscripts Rajendralal has presented the geneology of the Sena Kings which has been approved by the modern researchers. Although he took the help of assumptions, largely, to determine the period of Sena Kings and that assumption was in many cases reasonable and informative. In his words: “Of the predecessors of Bullala we have lapidary proofs of four names, Vijaya Sena, Hemant. Sena, Samanta Sena and Vira Sena, but no authentic date about any of them. For the present their date must be fixed by taking an averages. At average of 18 years, there reigns would extend to 944 A.D or at 20 years, which I have reluctantly assigned to the Palas, to 986 A.D.”

Not only that he even challenged the age old belief that the Sena Kings were racially Vaidya Community. And through the help of Bakherganj and Rajshai manuscripts, he proves that they were originally Brohmah Kshatriya. In this case the article published in a journal of society in 1865 AD regarding the Sena kings is noteworthy. This paper consist of a translation of a Sanskrit inscription of interest lately found in a part of Rajsahi called the ‘Burrin’ closed by the village of Deopara, Mr. Metcalfe gave the account of the place where the Monuments was found. The stone slab upon which the inscription is recorded was found in a dense jungle apparently away from its original position but a large block of stone half buried under the earth. The letters of the inscription are of the Trihoot- or Gour type, similar to that of Bakheganj plate of Kesab sena deciphered by J. Prineep. The language of this inscription is pure Sanskrit but its style is highly inflated and hyperbolical. Umapoti Mishra was the author of it. The subject of the record is the dedication of a temple which was described through the inscription and also a brief genealogy of the Sena dynasty. [On the sena Rajas of Bengal as
commemorated in an inscription from Rajsahi, deyphered and translated by C.T. Metcalf. C.S. By R. L. Mitra pg-128].

Like this or similarly in 1878 another article has published as well which too claims its reference. On the Pala and Sena Rajas of Bengal (pg 384). The society has received from Mr Smith of Bhagalpur a copper plate of one of the Pala King of Bengal. It measures 15.5 x 12.7 inches. The centre of the top is enclosed in a circle. 8 inches in diameter, and around it is a band of lotus petals. The legend in the centre is a wheel mounted on a stand and supported by deed rampant on each sides a well known Buddhist symbol. Below this is the name of Narayana Pala Deva and below that a spring formed of a flower a two leaves. The inscription in front extend to 29 lines, of which the first four are broken in the middle. On the reverse there are 25 lines of inscription. The plate is thick and in a fair state of preservations. The records open with a stanza in praise of Gopala, who was a devote Buddhist. His son and immediate successor was Dharma Pala. The latter had a brother named Vak-Pula, who lived under his away. On his death Deva-pula the elder son of his brother succeeded him. Vak- Pala had a 2nd son named Jay Pala, who is said to have brought Orrissa and Alahabad under his brother’s Government. On the death of Dev Pala, Vighraha Pala, the son of Jay Pala came to the throne. Vighraha Pal married Lajja and had by her a son Narayan Pala. The last as the reigning Sovereign is spoken of in the highest terms of praise; but the only noticeable work of his described in the record is a bridge of Boats across the Ganges near Munghar. In the 17th year of his reign, he presented the village of Mukatike for the support of Siva and his followers. The done appears to have been a Hindu. The record was compared by Bhatta Gurava, the minister who erected the Badal Piller. The genealogical table from this record also found. Though
the genealogy is apparently of in accord with what has been hitherto known to be the family tree of the palas but some of the facts contained in them require to be further discussed as per as author is concerned.

Rajendralal has narrated the various inscriptions of Kanauj, Garhwal, Bundelkhand, Chandell, Gwalior, Kachapjat and their historical continuity. And has analyzed other problems and has demonstrated the rational analysis and historical consciousness.\(^{19}\) “Actually, his immense knowledge of Sanskrit language and literature, no doubt has helped him to analyze the exact script.

It was impossible for the philosophers of eighteenth century to explain the unity of human civilization through the help of political history. So, as a tenor of historical consciousness and as a solution instead of the political history, the focus went upon the cultural history of the country.\(^{20}\) Jones’ subjects matter of discussion was Asia’s cultural history\(^{21}\) and of Vedic historical civilization\(^{22}\) to Colebrook. Jones discovered the single source of the indo European language group, which he went on to discuss the history of mankind through comparative linguistics. By tracing the steps of Jones\(^{23}\), Rajendralal, through language negotiations drew attention to the Aryan culture’s unity in his essays like The primitive Arians, “Origin of the Sanskrit Alphabet”. In this context his major contribution was “Antiquities of Orissa”. This priceless text is an indicator of Indians Architectural history. This text features the images of form and structures architecture and each full discussion of the overall patterns are recorded regarding the temple. The text shows how the religious ideas, influenced the architecture and style of decoration that is; he highlights Orissa’s religious and social history of architecture through the help of an analytical discussion.\(^{24}\) In the initial section of the text he replacements or portrays mainly about the architectural features and
determines the classification. He later analyses in to the basis of western architectural model of sculptures.

In the introduction he discussed about the Oriya race as well as texts which consists of Oriya history. In the first section there is a rebuttal of criticism of westerners like Ferguson, Wheeler and other western thinkers to prove that before the attack of Greeks Indians were acquainted with knowledge of architecture (By analyzing antiquities, Ramayana, Mahabharata, Architecture, Rig Veda, Panini). In the second section we get to see ground planning, components of temple constructions, temple infrastructure of Orissa’s architectural culture are mentioned here. In the third section the subject matter was about Orissa’s Taksana art (ওলকাত শিল্প). It was not possible to bring variety in the structure of the temple due to the literal following of the rules of technique of art, so the talent of the artists developed in structures. Their art dealt with human world, flora and fauna and almost in everything being the components of their art. The fourth chapter is on the utensils, furniture etc trying to build a picture of the social history of Orissa. The fifth chapter was about the religion of the temple constructor. Buddhist, Hindu (generally Shaiva) were mainly the constructor of the temples of Orissa.

In the second part, it is almost like a travel guide where in various sections we get to know about the brief local history and discussion about Khandagiri, Bhuvaneshwar, Puri, Konarak respectively.25

Rajendralal repeatedly wrote about rajbritta in his history practices. But most of his essay’s subject matter is about ancient history of social customs and practices. Even in the ‘Antiquities of Orissa’, he wrote about Orissa in context of ancient Indian clothes, musical instruments, weapons, horses, chariots and their identity which forms the subject matter of the two essays in the book which was later included as an Indo Aryan text. In
these articles we can see the evidences of the glorious past of India in the
nineteenth century perspective. Although not familiar with the social and
cultural history, yet what he tries to synthesize is on the basis of religion,
symbols in the history of the social structure is truly admirable. He goes
on to give the identity of the ancient Indian appearance with the help of
Rigveda, Ramayana, Mahabharata and Manusamhita and has proved that
many contemporary attires of the period were filled with diversity. Not
only that he disagrees the fact what Buchanan Hamilton. Moore Watson
and all says that Hindus have learnt garment making from Muslims. He
shows that in Sanskrit language the term like weaver, trailor are common
from ancient times. Other than this various name of garments are also
mentioned for example

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Similarly in an another article Rajn德拉lal mentions about cow
slaughtering custom and Beef dishes, that were common in India, was
proved by him. In 1872 the article²⁷ Beef in ancient India was published
where a detailed discussion is there regarding this matter. For a long time
among the Hindu community slaughtering of cows and Beef dishes were
considered as reprehensible. In the second half of nineteenth century in
response to the Young Bengal Movement, Conservatism became more
intense. And in that particular period Rajendralal’s historical enquiries of
the ancient India’s Purans and literature proves “that there was a time
when not only the meat of that animal was actually esteemed a valuable
ailment when not only was it a mark of generous hospitality, as among
the ancient Jews, to slaughter the ‘fatted calf’ in honor of respected guests
but when a supply of beef was deemed an absolute necessity by pious
Hindus in their journey from this to another world, and into the religious
life Ancient India, mention is made for scores of different ceremonies, which required the meat of cattle for their performance.”

Undoubtedly the article in the mental grace, logical dependence and in historical sense is incandescent or luminous in its own glory. Being a neutral historian through the help of the entire Vedic literature along with Ramayana, and Mahabharata he proved that once in Hindu scriptures it is found eating that Beef was not opposed.

It is noteworthy that in ancient India the custom of alcohol addiction was present. At the time of this composition of this essay the country was in the midst of antiliqour agitation. But like a professional historian he presented a real fact that the strong alcohol addiction of the public, does not add any direct connection with the arrival of the Muslims. Because the Aryans were themselves addicted to liquor. In Aryuan Yagya and divine worship would require a strong use of alcohol. However the prohibition of alcohol, its significance and reason including its background all has been described by him.

The way he perceived Indian society is reflected in the 1872 article of 1872. Details can be found of the merry making in the Yadavas of Harivanshis. Rajndralal gives it the name as picnic where Baldeva, Krishna and others from Harivansh had took part in. According to him it depicts a state of society so entirely different from what we are familiar with in the present day, or in the latest Sanskrit literature, that one is almost tempted to imagine that the people who took part in it were some sea kings of Norway or Teuton knights carousing after a fight and not Hindus.

Regarding social history, Rajendralal’s another article is “on Human sacrifices in ancient India.” It is an informative article regarding human sacrifices in ancient India. Although he did not give any
sociological explanation yet the importance of the range of information is immense. Through his next article he wanted to analyze the layers of the social evolution. Since ancient times that evolution of abandoned or cremations can be seen clearly in his writings. With the change in people’s thinking and understanding of the evolution of civilization and progress has been made in this case, as it has been. With great skill he has written the information in the article.

As much of the Indian society was religious dependent, so while writing social history, mythology and religious writings of Indian literature was an essential help. At that time literature, sculptor, or architecture was not securely neutral. Although Rajendralal did not write a complete social history of ancient India but his articles have many valuable materials hidden that will be an important provision for the future researchers. He was the first who mentioned to the importance of the construction of the unwritten history of the Indians. He had also read and translated many scripts and coins and inscriptions. Not only that even wrote about the aspects of the modern scientific research methods, he first inaugurate the system of the “Field Survey” and was the first to open about the living history.

Therefore from the foregoing chapters, it is crystal clear to us that Rajendralal was the pioneer of the scientific study of the history of India. With the birth of Asiatic society, was the beginning of the scientific study regarding the history of India. Rajendralal was one of them who was inspired by the ideology of Jones. Rajendralal had no direct acquaintance with Jones, yet the research process of Jones and the quest for knowledge has made him to develop the historical sense and his work process. Indian culture and history of scientific inquiry has made him motivated to possess the historical insight. The revelation of the truth can be obtained by being free from the passion and the unfair analysis of the information.
History will be a documentary of an era when the history of folk culture and society will be fully reflected in it. In his long life he had carefully followed this doctrine.

Although in his best work ‘Sanskrit Buddhist Literature of Nepal’. He composed each of the 85 reliable collected manuscripts of Hodgson and also analysed the relevant materials of religious and cultural history. In numerous Vedic, Brahmic, and Buddhist edition of books he introduced the same scientific attitude. His edited Kamandakiya Nitisar, ‘Patanjali’s Jogsutra, Agnipuran, ‘Lalitbistar’, ‘Astosohasrika’, ‘Pragyaparamita’ are also mentioned as texts.

In the research of inscription and coins or the analysis of pure historical data Rajendralal adopted to retrieve the contents of the real and rational vision. These decisions are still the favourite. Although in the next era some of the scholars tried to refine his decisions. In that case the inadequacy of information is responsible not its interpretation. From the architectural monuments subtle analysis of structures and pictorial records these contemporary artists of the social environment to collect relevant information. An outline of the impact on the society and the style of Orissa is there. The method is applicable to the period but is also the favorite of the scholar circles of the next generation. Among which his student Haraprasad Sastri deserves some special mention. The procedure can be explained in the following ways:

a. The search for main components and its recovery along with the perfect expressions.

b. Précised analysis and comparison of the elements of historical background.

c. The rational analysis along with the interpretation of information, full reflection of the culture, of the world, and the apparent expression of it.
d. From the perceptive of a fair and real and a simple presentation of information.\textsuperscript{34}

Yet he didn’t try to compose a social history of India and he did not claim himself as a historian. He firmly believed that the primary task was to look for information to compose evidential history of different regions of the country.\textsuperscript{35} In fact he still had faith that the documentary history of the region in particular is the primary task of investigating. The history of Indian culture without regional composition of the history of this kind is bound to fail. The research results in the history of the region must be embedded to develop the cultural history of India.

His broad sense of history was established in an extensive background. Not only in case of war or narratives related to king, his thoughts ranked religious and philosophical ideas along with the story of life. That is why he devoted himself in the exploration of Orissa’s past, Bodhgaya, regions of Nepal etc. Inspite of having intense desires for uncovering the glorious history of ancient Indian culture and heritage yet any kind of weakness, emotion, biasness or orthodoxy regarding national pride could not touch him. The future of the Indian National Congress formed under the British in India, saw the beginning of a new life. He was fully confident in the rule of British. Rajendralal could foresee the dawn of the new age of India in Indian National Congress as he had full confidence on British rule.\textsuperscript{36} For that reason the spirit of the glorious era of British rule and Indians ancient glory has become one. Nevertheless he persisted in his sincerity, perfection. His individually was repeatedly reflected. His individuality was built on unity and discipline. The scientific study of the history of modern historical methodology that devised it serves him right.
NOTES AND REFERENCE:

2. Ibid. p-3
6. Buckland C. E. Bengal under the Lieutenant Governor part-II (cal-1901) p-1058
18. Ibid. p-258.
31. Ibid. p-424.
32. Mitra Rajendralal On human Sacrifices in Ancient India JL. 1876. xiv pt.i. p-76.
