

Social Reform Movement in Modern Mithila: A Historical Study

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ABSTRACT

The aim of the social reform movements in Mithila has been mainly to eradicate the evils from the society and it was also partially successful. As a result of these movements a public opinion was created against social evils among the citizens. Women's education came into vogue and expanded rapidly. These movements played an important role in the elimination of sati. These movements created a suitable environment and created awareness among the people to prevent curtains, widow marriage and abolition of child marriage, played an important role in relaxing the effects of untouchability and casteism. Due to the influence of these movements, the government also tried to end various evils by creating much social legislation. There was a small ban on drug abuse and programs of prohibition of drugs were made. Religious superstitions and fidgeting were reduced and sentiments of religious equality were encouraged. There was a slight decrease in the practice of dowry.

KEYWORDS: Historical outlook, Cultural aspect, Regional history of Mithila, History writing in Mithila

INTRODUCTION

In India, when the social reform movement was in progress, in this sequence, Raja Rammohan Roy, Ishwar Chandra Vidyasagar, Swami Dayanand Saraswati, Swami Vivekananda etc. made significant contribution in relaxing the superstition, orthodoxy, religious fanaticism in the society through their knowledge science. His practice led to the end of sati, child marriage, untouchability etc. and widow remarriage, the promotion of female education, which had a major impact on the social condition of Mithila. During the independence movement, some sons of Mithila contributed to the struggle against social oppression, propagation of Khadi, education of women, abolition of purdah and spiritual upliftment. Be it Suraj Narayan Singh or Karpoori Thakur, Janaki Nandan Mishra or Babu Satyanarayana Mishra; Be it Harinath Mishra or Radhanandan Jha, Pandit Ramanandan Mishra has been one of the prominent place in terms of his contribution. For a long time, Mithila society was conservative and fundamentalist. Shri Ramanandan Mishra, son of a very orthodox Brahmin clan, also started the homicide to eradicate the curtain system from his own home. The rebellious son had also renounced his father's wealth. He wrote in his memoir that due to ancient practice, he does not consider it appropriate to stop the elimination of the female race. Hence, a war was set against the curtain. Due to this, the Harijan was made the family society.

Magan Ashram was established with the help of Gandhiji and with the financial support of late Jagdish Chaudhary in Majholia village, 5 miles from Laheriasarai. Magan Ashram was an anti-caste, anti-curtain and anti-government center. At that time some people in the family of the ashram were Ram Nandan Mishra and his wife Raj Kishori Devi, Jagdish Chaudhary of Majholia village and his wife who had donated

land for Magan Ashram, Shri Narayan Choudhary of Vraj Vihar Kunwar Majhulia of Pipra village and his Wife Jagdamba Devi, Shri Neeras Chaudhary and his wife Savitri Devi joined.

During the creative program, Magan Ashram residents were also involved in the promotion of Khadi with the exclusion of foreign textiles. He would go on to sell Khadi on the shoulder from the middleman and would spend his food on his commission. Once on the occasion of Gandhi's birthday, he went to the Khadi Ferry work with his wife Raj Kishori Devi, Sri Narayana Chaudhary and Jagdamba Devi in the Muslim town of Purkhopatti, and they ate there, accepting hospitality with Muhammad Babu. They were tolerating opposition to the society, this work even more like ghee in the fire.

Thus the movement against the social evils of the sons of Mithila, like- Pandit Ramanandan Mishra, Janaki Nandan Mishra, Satya Narayan Mishra, Suraj Narayan Singh, Karpoori Thakur, encourage women to participate in the work of nation building, removal of untouchability, laborers Eliminated the inconveniences of the class and made an active contribution in village reconstruction etc.

The area of Mithila was more influenced by traditionalist thinking before 1929. Here people were more influenced through Sanskrit education like Vedas, philosophy, astrology etc. People used to conduct their activities according to the scriptures. It is obvious that Mithila residents wanted to stay away from modernity, but the then Maharaja of Mithila, Kameshwar Singh, got modern education and encouraged people for this. Yadunath, who was studying immediately in

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medical school, gave up studies and removed the evil practices prevalent among the people. Baba Nagarjuna burnt the bugle of revolution in public with his creations. Baba Nagarjuna played an important role in removing child marriage and untouchability. The novel, story, poem in the composition composed by him still haunts Mithila.

The famous Pt. Shri Pratipal Jha of modern Mithila who is a resident of Gonauli village of Madhubani district, strongly opposed the orthodox rituals prevailing in Maithil society. He opposed the sacrificial practice prevalent in Mithila. Initially, they faced a lot of opposition, but one by one, they launched a sacrificial rebel organization to fight the practice of sacrifice. Many people joined him with this movement. As a result of this, in Mithila, now in many houses, where the Kuldevata was sacrificed on the occasion of auspicious rites of Mundan, Upanayana etc., sweets are now offered as Khaja-Laddu.

Social reform was done by another prominent social worker, Dr. Sanjeev Kumar Jha. He relaxed in Maithil Brahmins during the time spent in vivahdi rites. In Maithil Brahmin, there was a meeting of bride and groom on the fourth or fifth day from the day of first marriage. These days many brides had to go through marital rituals. Also, on the fourth or fifth day of the Chaturthi marriage, also called the second marriage, the marriage is considered complete. After this, throughout the year, some legal practices related to marriage were celebrated, followed by duality. But Dr. Jha inspired the masses to relax this rule in view of the current era. It had a wide impact on the civilized society of Mithila and as a result, now the bride enters the day of marriage and there is no need to practice rituals or festivals throughout the year. One or two festivals in between are celebrated like Madhusravani and Kojagara. In this way, Dr. Jha's role in improving Vivahadi rites is remarkable in view of the timeliness of bride and groom and relatives.

The names of Maharaja Kameshwar Singh, Yadunath Jha, Karpoori Thakur, Pandit Ramanandan Mishra, Baba Nagarjuna, Pt. Shri Pratipal Jha and Dr. Sanjeev Kumar Jha are notable as social reformers in Mithila. The main movement can be seen as accepting English education, going abroad, eliminating untouchability and caste discrimination, child marriage, removing purdah system, eliminating balipratha, relaxing marital ritual and reducing time.

Material and method

The study has been used the descriptive and analytical research design as a historical fact finding investigation. Both analytic and qualitative techniques have been made used for the study. Secondary sources of facts have been collected through literature, journals, internet, etc. The study has been done on the basis of secondary sources of data collection. The intensive study has been done with the help of related inscriptions, research papers. The research paper has been produced on the basis of available facts, proofs and inscriptions under the supervision of the learned person. The internet has been also used for the facts finding. The present research paper has been based on the analytical study.

Result and Discussion

Mithila culture has a distinct identity throughout the world. The prevailing practices and practices here are scripturally

agreed, it is also favourable from the scientific point of view. Social harmony is found in Mithila. The people here have been tolerant and harmonious according to the era. That is why Mahatmas like Shankaracharya and Gautam Buddha came here. The fame of Vidyapati, Vachaspati Mishra, Mandan Mishra and Shankar Mishra is spread all over India.

Historians have analyzed the social reform movement in the context of the French state revolution, the establishment of British rule, the development of English education, the process of industrialization and the independence movement. It is noteworthy that culture is the uniqueness of India. There have been a lot of ups and downs in the culture here. It is marked by Mughal and European culture. It seems appropriate to clarify here that in the modern period there have been many changes in the socio-cultural system in Indian society. In India, Raja Rammohan Roy started the Renaissance movement. He fought decisively against the practice of Sati and strongly supported the English language and modern education. The social reform movement in India received a new direction on the basis of the establishment of Brahmasamaj, Aryasamaj, Prarthana Samaj and Ramakrishna Mission. It is clear from the excavation of the history of modern Mithila that the development of modern education in this department was delayed. Raj English School was established in 1878 AD with the efforts of Maharaja Laxmishwar Singh. But Sanskrit and ritual dominated in Mithila. Darbhanga Raj and other zamindars also did not try to develop English education. As a result, the socio-cultural reform movement in Mithila is not visible in systematic forms. But on the basis of research and research essays of various scholars in recent years, it is clear that progressive intellectuals have continuously struggled in the socio-cultural reform movement in Mithila.

Mithila is mentioned in the Vedic hymns and in the Aupanishadic stories and Puranas. Details of Mithila's culture, philosophy and tradition are also found in Ramayana and Mahabharata. It is the land of philosophy and thinking. It is the centre of justice and literature. Janak is famous for Videha. The narrative of Bharati-Mandan is known to the masses. The contribution of Siddha men of Mithila is also unforgettable in the areas of Tantric tradition. It is clear that Mithila is well-known in the fields of culture and philosophy as a distinct terrain. It is noteworthy that the sermon given by Yogindra Maharshi Jainavalkya of Mithila to his wife Maitreyi during the time of Maharaja Janak 'Atma va Are Drishtavya: Srotavya Mantavya Nididhyasitavya, which is the root of mantra spirituality and the basic foundation of all Vedanta philosophy. It is clear that the origin of spiritual science and philosophy in India is Mithila. Mithila maintains its identity as a distinct region located in the north of Bihar. Hence it is expected to clarify the circumference of Mithila. The Himalayas are situated in the north of Mithila, Ganga in the south, Koshi and Mahananda in the east and the Gandak river group in the west.

Acharya Ramanath Jha¹ has made it clear in his dissertation, 'The Maithil Way of Life', that cultural philosophy has a special significance in Mithila. Cultural philosophy is associated with ashram system, purushartha, ritual and rituals. According to him, Grihasthasrama has special importance in the cultural philosophy of Mithila. Only through Grihastrashram can a person attain purushartha. Mithila has unwavering faith in the Karma Yoga of the Gita.

The main mode of production in Mithila is related to the agricultural economy. Therefore, there is unwavering faith in the people of this region towards folk festivals. For example, Chhath festival is organized with purity. Also, there is a tradition of celebrating Chautha Chandra. Navan and Makar Sankranti etc. can be mentioned under Krishi festival.

The rules and norms of varna system are followed in Mithila. In order to preserve the varna system, the registration system is protected in some specific castes. In fact, the register system is organized for dynasty, kinship relations, family structure and matrimonial matters. It is known that there is a tradition of worshiping Kuldevata and Kuldevi in Mithila. Under this, Gosauni is worshiped from house to house.

Fasting and fasting also have special significance in Mithila. For example, Bihulavrat, Jayanti Vrat, Krishnashtami, Somwari, Haritalika, Chautchandra, Jitiya, Chhath and Navratra festival, Ganesh Chauth etc. are famous fasts. The fast of Ekadashi, Pradosh and Chaturdashi is also famous. The prevalence of fasting and fasting is higher in women than in men. It is noteworthy that there is a great tradition of Vastu Shastra in Mithila. There is a clear structure of law rules relating to house building work. Special attention is paid to food, water, clothing and purity of body. It is clear on the basis of the details that there is a peculiarity of philosophical thinking in Mithila. It focuses on classical rules and traditional arrangements. There is more publicity and propagation of moral values in this area. Social life is disciplined by classical methods. The cultural life of Mithila has a distinct identity on the basis of festivals, festivals and festive rites.

Prof. Ramanath Jha has also clarified that Mithila has a reputation, honour, respect in India and all this is due to social values of Mithila, which is, in many parts, intact, not for political reasons. Prof. Ramanath Jha has also clarified that the independent power of Maithili is still safe. The reason for this is the same, Maithili's unwavering faith in the social organization and cultural tradition, that is, religion is enshrined in the socio-cultural customs and practices of Mithila. Therefore, more practice than scripture is recognized in Mithila.

The Maithils never valued political prestige, never lost authority. Never made money the goal of his life. For them, the protection of caste, the conduct of religion, the business of learning is not as a means, but as a means. Follow the rules of a religiously organized and planned organized society more strongly than religious rules - this has been the cultural tradition of Maithil caste. Their life-religion qualities are sacrifice, self-control and dignity. For these reasons Maithil society is definitely backward, but it is still alive and respected as the protector of Sanatan Dharma.

Before survey-analyzing the situation and prospects of regional history writing of Mithila, it is desirable to throw some light on the location-position of Mithila in Bihar. The term Bihar for a geographical unit was first used in the Minhaj-written Tabakate-Nasiri in the early thirteenth century to refer only to Biharsharif and its surrounding areas. The formation of the diocese called Bihar begins with the efforts of Sher Shah in a more systematic form in the period of Akbar in about 1575 AD. What is now called Bihar

is the residual after the separation from Bengal in 1912, the departure of Orissa in 1936 and the creation of Jharkhand as a separate state in 2000. Today's residual Bihar is also one only in terms of political formation; otherwise it is not a well organized unit in any other way. As a result, even after 2000, ancient Magadha and Mithila exist in Bihar with a separate personality, the ancient organs, the Vajjis and the latter Bhojpur also claim their different existence in many ways, especially on the basis of linguistic distinctiveness. All the above-mentioned regional claims, including Bihar, seem more emotional and less factual. Factualism is sometimes found in these claims as seen in the last nineteenth and early twentieth century in the course of the movement to separate Bihar from Bengal, but this fact was soon followed by the separation of Orissa or the questioning of reference to the creation of Jharkhand was also clearly visible and is now seen with the demand of separate Mithila or sometimes the state of Madhya Bihar. C.P. Chaudhary, through his essay titled *The Creation of Modern Bihar*², published in 1972, moved away from the privacy of Bihar apart from Bengal, by various journals and pamphlets, and sometimes even by books from present-day Bihar.³ Historical writing is being done in some form or the other with reference to the demand for separate states based on the separate personality of at least two parts - Mithila and the south-western regions of the Ganges.⁴ Such discussions do not occur spontaneously, they have definite grounds. After separation from Bengal, there have been two divisions of Bihar and unless the people of all Bihar have a sense of belonging, no future partition of Bihar can be called avoidable.

The subject of discussion here is not the division of Bihar, but the regional history writing of Mithila, but at some stage both of them start appearing, then it cannot be stopped. This is because regionalism originates from the efforts of residents of a plot to establish a sense of belonging among their people on the basis of common culture and habitat in the rivalry of resources or power. This process of region-building is also influenced by the interrelationships between the centre and the periphery.⁵ The centre and periphery have been designed based on proximity to or distance from political or other related power, not a geographical concept. In the race for power, the elite people of every region do this and they do so by keeping their interests in front. As a result, the underprivileged feel deceived even during the days of conflict and even after that, and therefore the movements for regionalism are proven to give rise to dissatisfaction even if successful. Among the various regional units of Bihar, Mithila was first established as a cultural region from Tithikram, but later on with the emergence of Magadha with political supremacy, it remained only periphery. In the context of centralized Bengal, the way Bihar, Assam, Orissa became peripheral, similarly in the context of Bihar, Mithila became peripheral since the rise of Magadha, and this intersection of centre and periphery is the assimilation of the periphery by the centre or the new centre of the periphery can be finished by setting. The representation of this dualism of centre and periphery is a major problem in the history writing of Mithila. In this context, Pankaj Kumar Jha's book *'The Colonial Periphery: Imagining Mithila: 1875-1955'* published in 2002 is notable. This is perhaps a commendable attempt to identify Mithila as a national or sub-national entity and to investigate the reasons for its failure. There is no reason to disagree with the establishment of Pankaj Kumar Jha that

"(Mithila), owing to its peripheral location in a world with a colonial economy, failed to have a vision of meaningful industrial development which in a way re-energized the powers of the region." It was interrupted and the process of modernization of education was blocked.⁶

Historiography in Mithila was fundamentally in the hands of the pandits-scholars who grew up in local traditions and they were mainly engaged in the singing of the glorious past of Mithila. Many peasant and tribal movements in colonial India also had a tendency to portray a golden past, but to restore it, along with the colonial authority; the destruction of the iniquities prevalent in society was also given paramount priority. Neither of the two could be done in Mithila and as a result, the books of history were written and became socialized. If there is any attempt to overtake the opponents in them and improve their society, then it can be seen in a very secondary form and that too it is not a historical but an analytical one. In this context, it is desirable to mention the journals published in Maithili language, which are a mirror of the history of Mithila in its period and are also the sources of future history of Mithila. A consolidated history of these journals is published by Chandranath Mishra 'Amar' in Maithili as Maithili Journalistic History.⁷ It is pertinent to mention here that the journey of Maithili magazine started from 1905 till date and there has been hardly any time in the meantime when several dozen magazines have not been published in Maithili - it is a different matter that most The magazines were short-lived. In addition to the design, preservation and dissemination of Maithili language literature in these journals, it attracted public attention to some fundamental problems. The form of opposition to the Maithili language was - to counteract the census statistics, which resulted in the number of Maithili speakers being more than one crore in 1911, while in 1951 it was reduced to 49 thousand. Maithili speaking people started writing Hindi speaking themselves for some reasons. The apprehension of this situation was expressed in a magazine called Mithila Jyoti only in 1948.⁸ whatever the reason, due to the awareness of Maithili epistles, Maithili language got first place in Sahitya Akademi and again in the Eighth Schedule of the Constitution. The names of Mithila, Mithila Mod, Shrimathilith Means, Maithil Prabha, Maithil Prabhakar, Maithil Bandhu, Mithila Alok etc. can be named in many such journals. These magazines, despite their utility, were literary, traditional and revivalist in many ways. Being funded by Rajdarbhanga, Mithila Mihir was the longest running magazine and due to publication of editorial commentary and articles on the daily events, it is a more important source of Mithila history. Maithili's journals unquestionably contributed to maintaining a separate Maithil identity through the Maithili language movement.

Papers and magazines are only sources of history, not history. In the name of history, two people whose compositions can be considered as the departure point of history writing in Mithila. They are - Parmeshwar Jha, the author of Mithila Tattva Discourse⁹ and Mukund Jha Bakshi, author of Mithila Linguistic History¹⁰, but both books do not stand the test of scientific historiography. By the way, Parmeshwar Jha has presented good details of dynasties, individuals, places and other related things located in Mithila till the nineteenth century. The author also based his findings on the materials found in the records available in

those days. It is unfortunate that not only in those days, even today nothing special has been done towards archaeological fermentation in Mithila. In any case, Mithila tattva discourse is the first important attempt in the direction of writing history. Mithila is a linguistic history, history less and more collection of myths and legends. It is largely a commendation story of the Khandwala dynasty of Mithila, but the events mentioned therein help enough to corroborate the facts known elsewhere. For example, a mere momentary mention of Biru Khabas's gratitude to Raj for the care of the land of Dharpur Pargana located in the Purnia district of Raj Darbhanga is found in the books and records related to the history of the Purnia, but in this book a very detailed description of the incident The details given are visible in many other contexts. Despite the above observations, the authors of both these books have the importance of being pioneers in the historiography of Mithila, his contemporary, Chanda Jha, while editing Vidyapati's male exam, made some such appearances as footnotes which have historical significance.¹¹

From the historical point of view Shyam Narayan Singh¹² Upendra Thakur and Radhakrishna Chaudhary and their books certainly have the highest place in the history writing of Mithila, but their writing is largely related to the ancient and medieval history of Mithila. Shyam Narayan Singh's book 'History of Tirhut' written in 1922 can be called the first authentic book of the history of Mithila from the point of view of modern historiography, but it is not much different from the discussion of Mithila element in the accumulation of facts. Upendra Thakur's book 'History of Mithila', published in 1956, is the most important and transacted work on the integrated history of Mithila even today, but the modern period of Mithila is not included in it. Similarly, Radhakrishna Chaudhary also wrote several books on the history of Mithila in Hindi, Maithili and English, but in none, the modern period of Mithila was a propitious subject. The history of Ramprakash Sharma's book Mithila in Hindi, which was published in 1979 from Kameshwar Singh Darbhanga Sanskrit University, became well-known due to many new facts, especially the facts of the Dronavar dynasty. By the way, this book is more chronological than history.

Prior to the above books, Riyaz-e-Tirhut and Ain-e-Tirhut in Urdu were written by Ayodhya Prasad 'Bahar' and Bihari Lal Fitrat respectively and a Hindi book 'Mithila Darpan' by Ras Bihari Lal Das. Riyaz-e-Tirhut and Ain-e-Tirhut were published in 1868 and 1883 respectively and Mithila Darpan in 1915. These three books were unattainable - but Hetukar Jha made them accessible to all by editing and publishing them under the aegis of Maharajadhiraj Kameshwar Singh Kalyani Foundation, Darbhanga. All these throw light on the political history of Mithila as well as its socio-economic and environmental history in the twentieth century. Ras Bihari Lal Das is of the opinion that without knowledge of history, man does not realize his existence and he cannot preserve or promote his civilization and culture. Explicit: Rasbihari Lal Das was familiar with the mythological method of historiography and was also familiar with the Western system that came under colonial rule. He also collected his facts from demographic reports, gazetteers; register arrangements, etc., not only from Mahabharata, Puranas and Dharmashastras. He wrote his book after collecting oral information from scholars, landlords, mahants, ponds, proverbs and other things about the people. Ayodhya Prasad

Bahar also prepared his book using his observation and experience in addition to the booklet information, but the most attractive book is *Ain-e-Tirhut* whose author Bihari Lal Fitrat has knowledge of history superior to all kinds of knowledge. And it teaches proper behaviour from both enemy and friend. His purpose in writing his book was purely academic. He has used Vikram, Hijri, Fasli, Bangla and all the editions of AD to give the exact date of events. Fitrat tried to look at the history of Mithila from the perspective of national history and his eyes are always alert for important events. There is much material available in his book for the intellectual history of Mithila. Jagdish Chandra Jha could have benefited greatly from the creation of Fitrat for his book *Migration and Achievements of Maithil Pandits*, but unfortunately it could be published much later. *Ain-e-Tirhut* is probably the first work written and published in Mithila in which Vidyapati is called Maithil. Environmental information can also be said to be a feature of this book. The compulsion of indigo cultivation was anathema to the fertile land and the reason for inflation and scarcity of agricultural products. Research work can be done on the intellectual, environmental and architectural history of Mithila by considering this book as the basis. This book's description of the famers of Mithila of 1866 and 1875 is an important source for regional historiography under British rule. Bihari Lal's depiction of the development of Darbhanga and Muzaffarpur towns is also interesting for local history. It can be said collectively that his book is virtually a book of history, whose factuality, totality, and information quality are exemplary features and a unique source book for the latter half of the nineteenth century of Mithila. There is no mention of the events of 1857 in this book can be said to be lacking. In fact, Western historiography has been used by Urdu language writers like Bahar and Fitrat earlier than anyone else,¹³ these three books together can be said to be of all-important importance to the history of nineteenth-twentieth-century Mithila.

Jatashankar Jha¹⁴ is an important name of in the historiography of modern Mithila. His book 'Biography of an Indian Patriot: Maharaja Lakshmishwar Singh of Darbhanga and Beginning of Modern Education in Bihar' and other important topics gives important information and a book written on Lakshmishwar Singh has an important significance in the socio-cultural of Mithila. And to a extent the economic condition also comes to light. Jatashankar Jha and in writing his book 'A Great Stat and Its Landlords in Colonial India: Darbhanga 1860-1942', in the implementation of both these books, Stephen Henning¹⁵ has openly used the vast stock of information available in the archives of Raj Darbhanga. It is true that zamindari writing can be dangerous, but duly trained researchers can make an official and reliable history of any level not only of villages and parganas but also by using the facts available in them. And then the worry of the Hunter will be eliminated that such villages, districts and parganas can do nothing more than write their name for a moment in the history of the country, their happiness and sorrows: the ups and downs of life, the rise and fall of industries, No history of eccentric people etc. is sacrificed for the community.¹⁶ Using these Zamindari records, the history of Hingam written by not only the zamindars of Darbhanga but also the common people there is admirable. In addition to Maharaja Darbhanga in Mithila Darpan, a list of more than fifty landowners who have income from land revenue, more than five millennium

issue, has not published any small or big book about it. Mithila cannot be represented, as it does not mention the landlords of Bhagalpur, Purnis, Munger, Muzaffarpur and Champaran even though they too were part of Mithila. In this, the author's confession that by the beginning of the twentieth century, the old Darbhanga district itself was considered Mithila,¹⁷ is certainly a matter of fact for researchers. Sadly: It is not said in the history-book on the history of Banali Raj¹⁸ that Purnis or Bhagalpur were not in Mithila, and it is not even possible to say that because the ancestors of the Banoli dynasty were residents of Nawada-Bagani under Darbhanga Geelant and from the beginning till today The marital relations of the landowners of Banauli and their relatives continued to be in the old and eligible Brahmin clan of the old Darbhanga district, but in the above book, sufficient light has been thrown on the mutual relations of Darbhanga and Banauli Raj and it is shown that their mutual relations are themselves Banoli royalty. It is desirable to publish most of the primary sources used in its writing. However, the publication of this book has filled a huge shortcoming and it seems prima facie that the author has followed the historian's absolutism as much as possible.

The best and logical explanation of the extent and extent of Mithila, its identity as a separate national entity, due to the economic backwardness of Mithila etc. is present in many books of Laxman Jha¹⁹ and after reading them once again due to the interrelationship of the center and the periphery. It is possible to discuss the backwardness of Mithila. The operation of Mithila politics from Magahi-Bhojpuri language Patna is the biggest reason for the misfortune of Mithila.²⁰ Separation of Mithila from the poisonous and unviable state of Bihar and its creation as a state is a quantum solution to important problems related to its food, health, housing, education, communication, etc. They are the creators of the nation existing not only in India but in countries around the world. Comparative study of the elements says that, as a linguistic, geographical and cultural unit or in terms of expansion of its area, magnitude of population, etc., the claim of the formation of the state of Mithila is made.²¹ Existence of powers of nation building in Mithila To Paul R. Brass has outlined in his acclaimed book *Language, Religion and Politics in North India*²², but he believes that Maithili language has been the most important basis of nationality here, but it has to be considered as the language of caste and Punjabi, Urdu etc. Just like it is not a matter of not getting support of any religion, the other thing like Punjabi can not be able to take the form of a strong anti-ethnic protest of this language, it can be said that due to not getting the expected success. He also attributed the cultural divide between the elites and the remaining sections in Mithila. According to Pankaj Kumar Jha,²³ the biggest reason for the failure of the movement for a long period under the leadership of the elite is because of the transformation of Mithila from the agrarian society to the capitalist society. If this could have happened, the society would not have been divided and would have taken a cohesive nature. Separate land practices were very important in this order, but on analysis it is clear that due to the continuance of feudal structure, there was no pressure on the old social system.²⁴ The author of the present lines, while examining the activities of the permanent land revenue system in Dharmpur pargana of Purnia district of Raj Darbhanga, has tried to establish in one of his articles that even if there is a similar situation of exploitation, as an exploited class are not able to unite.²⁵ The purpose of further

investigation on this subject is and as a result the history of the underprivileged and the vocal will be revealed.

Two more books available on the history of modern Mithila can be discussed. Even though the entire old Purnia district is not considered as a part of Mithila, due to the Dharmapur pargana situated in the west of the then Koshi river, the common farmers and common people, while reviewing the geographical history of Purnia district and the emergence, development and fall of permanent land revenue system there. The depiction of the condition of the people and their relationship with their landholdings and their works as described by Madaneshwar Mishra in his book some aspects of Land Revenue's History of Completions District²⁶ may be a suitable paradigm for writing a similar history of different districts located under Mithila. The second book in this context is The Economic Heritage of Mithila²⁷ written jointly by Shailendra Kumar Jha and Bhanu Kumar Jha which contains a unique collection of economic statistics which was used to explain the Mithila transformation and consequently the socio-political condition of the region. Like a person, his economy can play an important role in establishing the introduction of a region.

Girish Mishra, Stephen Henningm, on the agrarian movements and problems in Mithila. P. Sharma has done important work, but the composition of his works is either Bihar, or any event like Champaran Satyagraha, due to which the agricultural form of all Mithila has not been analyzed in a consolidated manner and without it from feudalism to capitalism How can Mithila's transformation not be explained? In this context, mention of the use of oral history as a source of history is neglected. Wandu Singer has written the history of the Neel cultivators and labourers of Pandoul using this system under the name Creating Histories.²⁸ KP of Patna, an ambitious project to write district-wise history of freedom fighters through this system. Jaiswal is working under the aegis of Research Institute. Sociologists like Hetukar Jha have tried to understand the changes happening in rural society by using the official village notes of each village in the early twentieth century, prepared at the time of geo-surveying, but with notes for the village notes. The authentic history of different villages and parganas can be prepared by the study of successor and Zamdari records and the consolidated use of oral history system,²⁹ the oral history system can be of special importance in writing the history of areas, persons or subjects. The other means of history are unavailable. In the context of the dispute between the centre and the periphery, such an advantage of such historiography can also be that the provinces, countries or even larger areas find themselves marginalized in history. Due to being, we can bring ourselves to the centre of history.

Conclusion

On the basis of the study, it has become clear that the social reform movement started in India from the time of the British had an impact on Mithila as well. The development of modern education, removing the spirit of untouchability, increasing the rights of women, removing the dowry system, the end of purdah and sati, etc. also started in Mithila. Due to modern education and modernization there was a decrease in religious fervour. In this way, the social reform movement started in Mithila is still going on today. It has a wide impact on the people here.

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