

SOCIAL, POLITICAL AND ECONOMICAL ROLE OF MITHILA IN INDIAN HISTORY

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ABSTRACT

Mithila is additionally referred to as Tirhut and Tirabhukti, may be a geographical and cultural region of the Indian subcontinent bounded by the Mahananda River within the East, the Ganges within the South, the Gandaki River within the West and by the foothills of the Himalayas within the North. It comprises of certain parts of Bihar and Jharkhand of India and adjoining districts of the eastern Terai of Nepal. The name Mithila is usually wont to ask the Videha Kingdom also on the modern-day territories that fall within the traditional boundaries of Videha. Within the 18th century, when Mithila was still ruled partially by the Raj Darbhanga, British Raj annexed the region without recognizing it as a princely state. Mithila first gained prominence after being settled by Indo-Aryan people that established the Videha kingdom. During the Later Vedic period, Videha became one among the main political and cultural and economic centers of Ancient India, along side Kuru and Panchala. The kings of the Videha Kingdom were called Janakas. The Videha Kingdom was later incorporated into the Vajji Confederacy, which had its capital within the city of Vaishali which is additionally in Mithila. Mithila isn't only the state of the king of kings but also the identity of culture and civilization within the history of India.

KEYWORDS:- *Social Change, Political Change, Economical issues, achievement, Mithila's identities, Contributions.*

From the 11th century to the 20th century, Mithila was ruled by various indigenous dynasties. The primary of those were the Karnatas, the Oiniwar Dynasty and therefore the Khandwala Dynasty that was Raj

Darbhanga. The rulers of the Oiniwar Dynasty and therefore the Raj Darbhanga were Maithil Brahmins. It had been during the reign of the Raj Darbhanga family that the capital of Mithila was shifted to Darbhanga. Tughlaq had attacked strongly and brought control of Bihar and from the top of the Tughlaq Dynasty until the establishment of the Mughal Empire in 1526, there was anarchy and chaos within the region. Akbar realised that taxes from Mithila could only be collected if there was a king who could ensure peace there. The Brahmins were dominant within the Mithila region and Mithila had Brahmin kings within the past. Akbar summoned Rajpandit Chandrapati Thakur to Delhi and asked him to call one among his sons who might be made caretaker and taxman for his lands in Mithila. Chandrapati Thakur named his middle son, Mahesh Thakur, and Akbar declared Mahesh Thakur because the caretaker of Mithila on the day of Ram Navami in 1557 AD. He totally destroyed the facility and established partnerships with him which was a dark day in Mithila.

Lakshmeshwar Singh was the eldest son of Maharaja Maheshwar Singh of Darbhanga. He, along with his younger brother, Rameshwar Singh received a western education from Government appointed tutors also as a standard Indian education from a Sanskrit Pandit. He spent approximately £300,000 on relief work during the Bihar famine of 1873–74. He constructed many miles of roads in various parts of the Raj, planting them with tens of thousands of trees for the comfort of travellers, as a part of generating employment for people suffering from famine. He constructed iron bridges over all the navigable rivers he built, and completely supported, a first-class Dispensary at Darbhanga, which cost £3400, an identical one at Kharagpur which cost £3500, and largely contributed to several others.

Maharaja Lakshmeshwar Singh He built an Anglo-vernacular school at a price of £1490, which he maintained, also as nearly thirty vernacular schools of various grades; and subsidised a way larger number of educational institutions. He was also one among the founders of Indian National Congress also together of the most financial contributors there to Maharaja Lakshmeshwar Singh is understood for purchasing Lower Castle for the venue of the 1888 Allahabad Congress session when British denied permission to use any public place. British Governor, Edward Onslow Ford to form a statue of Lakshmeshwar Singh. This is often installed at Dalhousie Square in Kolkata. On the occasion of the Jubilee of the reign of Victoria, Lakshmeshwar Singh was created a Knight Commander of the foremost Eminent Order of the Indian Empire, being promoted to Knight Grand Commander in 1897. He was also a member of the Royal Commission on Opium of 1895, formed by British Government along with Haridas Viharidas Desai who was the Diwan of Junagadh. The Royal Opium Commission consisted of a 9-member team of which 7 were British and a couple of were Indians and its chairman was Earl Brassey.

Madhubani art or Mithila painting is practiced within the Mithila region of India and Nepal. It had been traditionally created by the ladies of various communities of the Mithila region. It's named after Madhubani district of Bihar, India which is where it originated. This painting as a sort of wall art was practiced widely throughout the region; the newer development of painting on paper and canvas originated among the villages around Madhubani, and it's these latter developments which will correctly be mentioned as Madhubani art. The Paag may be a headdress within the Mithila region of India and Nepal worn by Maithil people. It's a logo of honour and respect and a big part of Maithil culture. The Paag dates back to pre-historic times when it had been made from plant leaves. It exists today during a modified form. The Paag is worn by the entire Maithil community. The colour of the Paag also carries tons of significance. The red Paag is worn by the bridegroom and by those that are undergoing the sacred thread rituals. Paag of mustard colour is donned by those attending wedding ceremonies and therefore the elders wear a white Paag. This Paag has features place within the popular Macmillan Dictionary. For now, Macmillan Dictionary explains Paag as "a quite headgear worn by people within the Mithila belt of India."

People of Mithila region speak Maithili primarily and are well versed in other languages like Hindi, Nepali, English, Bhojpuri for other different purposes. While Maithilis living in Nepal also use Nepali language, and a few also use Bengali language in significant part of Bihar-Bengal region. This language is an Indo-Aryan language native to the Indian subcontinent, mainly spoken in India and Nepal and is one among the 22 recognised Indian languages. In Nepal, it's spoken within the eastern Terai and is that the second most prevalent language of Nepal. Tirhuta was formerly the first script for written Maithili. Less commonly, it had been also written within the local variant of Kaithi. Today it's written within the Devanagari. There is an ongoing movement within the Maithili speaking region of Bihar and Jharkhand for a separate Indian state of Mithila. There is a movement within the Maithili speaking areas of Nepal for a separate province. Province No. 2 was established under the 2015 Constitution, which transformed Nepal into a Federal Democratic Republic, with a complete of seven provinces. Province No. 2 features a substantial Maithili speaking population and consists most of the Maithili speaking areas of Nepal. It's been demanded by some Mithila activists that Province No. 2 be named 'Mithila Province'.

CONCLUSION

After interviewing people from different caste, section, strata of society, there are points of comparable opinions and at a couple of places there are disagreements for obvious reasons. Media in various forms has long been used as a way of communication, especially by social movements who believe the eye of traditional media, through which they reach their communities and other people in power. By using different media outlets, social

movements increase their chances of achieving social change. To keep the analysis simple, I might wish to usher in the points in terms of main issues or reasons resulting in this situation in 21st century where on one hand people are still bereft of basic amenities in day to day life, whereas on the opposite hand their fellow citizens are having all the luxuries simply because of the prevailing systems, rules, laws, which are sometimes biased and favour a number of them and really often these deprived citizens are unaware of their own rights and have trained themselves to simply accept all partial treatments they're subjected to. The people of Mithila are flexible too to simply accept the various sorts of prevention and ailments.

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