The Origin of Historiography:

It is difficult to tell when exactly historiography began. However, historians have tried to trace the origin and development of historical, thought which eventually led to the writing of history. There are archaeological and textual evidences or recording of historical events in ancient times. These ancient texts were often in the form of stone inscriptions. For instance, the people or ancient Egyptian and Mesopotamian Civilizations tried to keep some records of events. For instance, as pointed out above, the inscriptions on Palermo Stone found in the remains of the ancient Egyptian Civilization, were written in hieroglyphic script, which has been deciphered now. Palermo Stone is an important source on ancient Egyptian history since it contains the records of the ancient Egyptian kings or the Pharaohs. The Rosetta stone, another ancient Egyptian artifact discovered in l799, contains a bilingual text (a text in two languages), written in three Kinds of writings, which is meant to preserve the memory of the economic regulations -Or the state such-as-tax exemption to the temple priests.

Here some important questions arise: can these records be called history? Can the process of their recording be called history-writing? And can their authors or compilers be called historians? In fact, many of these ancient texts were semi-historical and semi-mythical in nature and their authors/compilers were unable to differentiate between fact and fiction, between truth and falsehood, and between authentic and inauthentic information. As we know that historiography or the writing of history involves research in order to determine the authenticity of historical data, there was no systematic research involved in the process of recording or compilation of these texts. For instance, in ancient Mesopotamian Civilization, the king lists. Inform about ten mythical kings of Summers who ruled for more than ten thousand years each, which is humanly impossible. The purpose of this fabrication-was to show that the Sumer people had always been united under

one king, and that their dynasty had existed ever since the beginning of time. It was over the centuries that people gradually started differentiating between myth and reality, which became the basis of latter-day historiography.

In ancient Persia, Emperor Darius I (r. 522-486 BC) ordered his military Victories to be inscribed on the famous Behistun Rock near the town of Kermanshah in three different languages, i.e. Babyloni1an, Elamite (the official language of the Achaemenid Empire) and Old Persian in cuneiform script. The famous epics, Ramayana and Mahabharata, composed during the Gupta period (520 to 480 AD) were also semi-mythological and semi-historical in nature, Moreover, in ancient India, genealogies of kings and priests (pundits) were recorded on copper plates. When Emperor Asoka the Great (d. 232 BC) accepted Buddhism in 262 BC, he ordered the erection of stone inscriptions at various places in his Empire to preach the teachings of Buddhism. The ancient Indians had their own system of astronomy and reckoning or time. The religious texts of Veds and Puranas in Sanskrit, Prakrit and Pali languages are semi-mythological and sem1- historical in nature. America Archaeological evidence from other civilizations of the past such as Aztec Civilization in Mexico and the inscriptions of the Mayan Civilization in Guatemala in Central America suggest that people tried to preserve their history, and this idea later became one of the major motivating forces behind the initiation of systematic historiography. Some of the ancient civilizations did not have historiographical traditions of their own. For instance, in Korean Civilization, which was older than the Chinese Civilization, the historiographical tradition was lacking. Therefore, its history was constructed with the help-of the Chinese accounts.

1.1 Historiography in Ancient Times: From Myth to Historicity:

Ancient Greece and China had very strong historiographical traditions, but these traditions had evolved gradually. What follows is a brief discussion on how the

history-writing tradition gradually emerged in ancient Greece and China when people started differentiating between fact and fiction.

1.2 Emergence of History-writing Tradition in Ancient Greece:

The renowned eighth-century BC Greek poet, Homer (d. 750 BC circa) was regarded by the Greeks as their earliest historian. He is still remembered for his famous epics, Iliad and Odyssey. Apart from their literary significance, his works have some historical value as well. However, they present semi-mythical and semi-historical record of the past. In fact, in those days, writers and poets found it difficult to draw a demarcation line between historical facts and poetic fiction, between myth and reality.

During the seventh and sixth centuries BC, the Greeks started developing ideas about time and space, along with the concepts of history and historical consciousness. The sixth-century BC witnessed the development of logography, i.e. the writing of chronicles or daily records, and professional speech-writing. Thus, a group of logographers (the chroniclers and speech-writers) appeared that included people like Cadmus, and Hecataeus of Miletus (d. 476 BC circa). During the latter half of the fifth century BC, Hellanicus of Lesbos wrote the history of the City-state of Athens, including the history of the famous Olympic Games. None the less, all these writers were not historians in the true sense of the word, since they could not differentiate between fact and fiction, and the element of research to determine the 'authenticity of historical events was lacking in their works. Therefore, their works cannot be treated as works of history, though the record of past events remained a consistent theme in them.

1.3 Herodotus; the Father of History:

The renowned fifth-century Greek historian named Herodotus (b. 484 circa-d. 424 circa BC) is considered to be the Father of History. He had widely traveled in Africa,

West Asia, and Europe. He composed Historia (The Histories), which laid the foundation of scientific and rational historiography, though the prevalent tendency at that time was that of anti-historical views." He broke away with the Greek intellectual tradition that argued that a thing that changes itself cannot be known on the contrary, history primarily focuses- on historical-change, and Herodotus recorded the history of important historical events. His historiography was scientific as he was conscious of the notions of objectivity and subjectivity in history. His historiography was also rational since he tried to give judgments based on human reason. He himself stated the purpose, of writing the book (Historia) in its preface in these words:.............In order that the memory of the past may not be blotted out from among men by time and that great and marvelous deeds done by the Greeks and foreigners, and especially the reason why they warred against each other may not lack renown." So according to him, there were two purposes of history-writing;

(i)   commemoration of past events, especially the achievements of the people and;

(ii)   Search for the causes of historical events such as war. In his book, he focused on the Greco-Persian War (war between Greece and Persia) as well as the history of Greece, Persia, Egypt and western Asia.

Thematically, the book is divided into two parts: Part I contains the military history, the factors that led to the war, and the events of the war, while Part l gives detailed description of Persian Empire, its geography, social structure and its history. At that time, Greece had City-states like Athens and Sparta, where there were different kinds of political systems ranging from democratic to autocratic. On the contrary, monarchy or kingship was the form of political system that prevailed in Persian Empire, which was ruled by Emperors.

He tried to give a humanistic interpretation of historical causation (also called anthropo-centric approach; anthropo literally means human beings) by highlighting

the role of human beings in history, instead of focusing on Theo-centric explanations (the word Theo literally means God), which emphasize the role of the, divine factors (related to God and His will) in historical causation He particularly highlighted the role of individual- in history. He-stressed-on-the personal motives of various actors behind historical events. It is important to note that Herodotus had largely focused on military history. Since in the military history of the ancient and medieval times, the role of military Commanders was very crucial, therefore, he highlighted the role of individuals such as Cyrus and Darius, the Persian Emperors who had conquered Greece.

Herodotus also gave a moralistic interpretation of history by drawing moral lessons or ethical principles from historical events for the readers. For instance, he wrote that since the Greeks had become arrogant, therefore, they lost the war, and thus drew a moral lesson from it that pride hath a tall. Similarly, he interpreted the occurrence of earthquake in Greece as a result of Greek City-states quarrelling with each other to power. In other words, their hunger tor power and supremacy-was-the-rea-cause-behnd-the-naturaldisaster-of-earthquake, according to him.

 In addition, Herodotus work does not have many mythical elements, which shows that he was largely able to differentiate between myth and reality. However, some legendary elements found way in his historical narrative such as thee chariot which was sacred to Zeus, king of the Olympian gods in Greek mythology.

He tried to remain as much objective as possible, and interpreted events without any biases. He was conscious of it, and thus stated that he would not pass Judgment on the conflict between the Greeks and the Persians. Moreover, he vowed that in his narrative, he would devote as much attention to small countries as to great ones, since those which were great in the past, had become small, while those which were great in his time had been small before.

His writing style was easy and spontaneous. He narrated history in a story-telling manner and used dialogues and speeches in the words of the speakers. Of course, while doing so, he did not rely on his memory (as he himself was not present on the occasions he was writing about) but used his imagination to fabricate speeches and dialogues of important historical actors.

Herodotus compared the human habits, customs and beliefs of the Greeks with those of the non-Greeks. For instance, he compared how various communities treat their dead Such as burying, burning or eating dead relations. That is why the term Herodotage has come to denote anthropological literature in which human habits, customs and beliers are compared.

Here were some factual mistakes in his work as well. For instance, the dialogue between Solon (d. S58 or 560 BC), the renowned Athenian statesman and lawmaker, and Croesus (d. 547 BC Circa), the famous King of Lydia (in present day Turkey) was a tactual omission since they both never had such a dialogue. Herodotus gave value-judgments (judgments which one gives on the basis of one's own values or ethical principles), and frequently contrasted the rationality of the Greeks with the "irrationality of other people.

1.4 Thucydides-The Father of Psychological History:

Thucydides (b. 460 circa, d. 400 circa BC) was a Greek naval commander, who belonged to Athens. He was the author of History of the Peloponnesian War, which remained incomplete. The book ends abruptly, probably due to his Sudden death. Being a military historian, Thucydides focused on the war between the Greek cities states of Athens and Sparta that lasted for twenty-seven years (431-404 BC). During the war, he was given the command of a 1leet but he Tailed. Consequently, he spent the next twenty years of his life in exile as a punishment. However, during exile, he traveled many places and collected information for his book.

Regarding the causes of the war, he wrote that the war was caused by the attempt of Athens to create hegemony over other Greek States in the region including Sparta. In- tact, Athens had gained immense political power and accumulated considerable wealth and economic prosperity due to its sea-trade and naval power, so it tried to dominate others. His book tells that Athens had a Strong navy whereas, Sparta and its allies had strong land forces. Since he himself had participated in the war, his historical narrative was based on his own experiences, observation and inquiries. Moreover, being a military historian, he specially highlighted the tactics and technical aspects of warfare, like siege warfare, etc.

Thucydides is considered to be the father of psychological history, since he tried to explain the motives and ambitions of various actors involved in the conflict, and commented on the psyche of the people in general in war times. For instance, he discussed the slow steadiness of the Spartans. He also undertook character studies of the leading participants of the war such as Pericles and Cleon, and discussed their imperialistic ambitions with reference to their psyche. Like Herodotus, he also highlighted the role of individual in history.

Like Herodotus, the historical explanations offered by Thucydides were humanistic as he Stressed on human factors rather than offering Theo-centric explanations. He searched for the causes of the war between the two Greek City-states of Athens and Sparta in human actions, Instead of historical events, Thucydides was more interested in searching for the laws, which govern historical events, unlike Herodotus who focused on the events themselves.

For writing the book, first, he took notes of events, then arranged them to rewrite the events of war, and later, elaborated the narrative and added many things to it. He tried to remain objective and impartial. He evaluated the contradictory and conflicting accounts of war in order to ascertain their authenticity before writing history. In addition, he tried to offer alternative explanations for historical events to

the readers. He used the following sources for history writing: (i) unnamed oral or verbal accounts; (ii) written records of history such as the works or earlier historians like Herodotus, Antiochus of Syracuse, Hecataeus, Hellanicus and Homer, and (iii) archaeological evidence. Unlike Herodotus, Thucydides gave evidence of historical accounts. Therefore, his methodology was more scientific than that of Herodotus. The authenticity of Thucydides work has been ascertained by his contemporary historical accounts preserved in the form of stone inscriptions

Moreover, unlike Herodotus, Thucydides avoided writing history in a story-telling manner, which makes his work less pleasing to cars as his style was harsh. Like Herodotus, Thucydides also included in his work detailed speeches of people in direct speech, which he had invented. In fact, many Greek historians before him had also done-it. The chronological scheme (data-wise arrangement of events) was cautiously kept by Thucydides in his work. Unlike Herodotus who focused on the marvelous deeds of the Greeks, Thucydides highlighted the dark side of the picture also by writing about the sufferings of the people due to conflicts and wars, and tried to draw moral lessons from history.