

## Addendum/ Corrigendum

### A. Addendum / Corrigendum in the part marked as 'A'

Corrigendum in the page 'Declaration by the Candidate', page-I.

In the page -i, with the heading 'Declaration by the Candidate', the title of the thesis "KING NARANARAYAN AND HIS TIMES", misprinted as "KING NARAYAN AND HIS TIMES". Please note it.

#### **Addendum/ note on the title of the Chapter-V, page- 242.**

The Chapter-V, the 'Religious Upheaval' is not titled to mean only the Growth and expansion of the Neo-Vaishnavite Movement. It is used in a wider sense. Firstly, the reign of king Naranarayan, witnessed the practices of heterogeneous religious sects and its assimilation and diffusion with other religions. With their state formation, Koch kings Biswa Singha and Naranarayan adopted the policy of Hinduisation of the royal family by discarding/ modifying their tribal religious pattern to gain the status of Kshatriyas of Brahmanical fold. With liberal outlook, they also took active part for its assimilation and diffusion among the masses of the state. More or less, it brought revolutionary changes in the existing religious pattern during the period of our study. Secondly, the advent of Neo-Vaisnavite preacher Sankaradeva into the Koch kingdom in about 1546, during the reign of King Naranarayan marked a golden chapter in the religious history of the period. King Naranarayan and his brother Chilarai not only accepted the Neo-Vaisnavism, but also patronized it in different ways and took active part for its propagation and growth among the masses of the state. The Neo-Vaishnavite Movement under the Koch royal patronage became the prime religion of the region. Thus, assimilation and diffusion of the existing religions with Hinduism in one hand and the growth and expansion the Neo-Vaishnavite Movement on the other hand, marked revolutionary changes in the whole religious pattern of the region. Hence, the title of the chapter -V 'Religious Upheaval' is

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set to mean the growth and development of the whole religious pattern with great emphasis on the

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Neo-Vaishnavite Movement. The Chapter may also be titled as "Religions: its diffusion, growth and expansion during the period" or "Religions: the existing forms of religious practices and the role of Sankardeva and his Neo-Vaisnavite religious movements during the period.

**Addendum /Corrigendum in the introduction, pages No 5 and 6.**

**Please ignore two Paragraphs in the pages No 5 and 6 with first word 'Among contemporary ...and 'The 'Buranjis'...instead, add the following three paragraphs.**

There are different types of contemporary and near contemporary literary sources of the period, which provide us huge fragmented and scattered information for the construction of the king Naranarayan and his times. These are mainly 'Vansavalis'<sup>10</sup> or 'Rajovansavalis', 'Buranjis'<sup>11</sup> and the 'Charithputhis'

Locally known as 'Vansavali's or 'Rajovansavalis', are termed in English as the dynastic genealogical chronicles or annals of the royal dynasty, were written at the instance of the later days kings of Koch Behar, Darrang and Bijni by court poets in <sup>glorify their ancestors. As a result, a certain disregard of facts and of wild exaggeration</sup>verse form to ~~are~~ visible. However, in spite of that, they throw lights in the matter of the genealogical orders, some important events, socio-cultural-religious patterns and natural happenings, which are reliable and acceptable after a comparative study with the other sources and utilized to construct the history of 'King Naranarayan and his times'.

The 'Buranjis', the literal meaning is 'store that teaches the ignorant', a genre of writing, a distinct form of historical writings / literatures and termed in English as historical chronicles or only chronicles. The 'Buranjis or chronicles are composed mainly in prose by families of the priest and nobles or royal historians at the instance of the royal families to maintain the chronological order. G. A. Grierson described the chronicles as "national literature of Assam"<sup>12</sup>, the most important and reliable sources of history writing of the region. The 'Buranjis' are 'historical writings' in the sense, that

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according to Gait, "The historicity of these Buranjis is proved not only by the way in which they support each other, but also by the confirmation which is afforded by the narrative of Muhamadan writers, where-ever these are available for comparison: Their Chronology is fur-supported by the dates on various records which have been collected and collated for the purpose of checking it ....."<sup>13</sup>. According to him the 'Buranjis', are more reliable than the 'Vansavalis' or 'Rajovansavalis'<sup>14</sup>. But without going into the nature and status of the Buranjis, it can safely be said that the Buranjis are most important source of the medieval history writing of the region and their authenticity is proved from many other sources. However, as most of the Buranjis or historical chronicles were composed directly under the patronage of royal courts there may have some wild exaggeration and myth. We should keep it in mind.

### **Addendum in the page -7.**

**Please add the following paragraph in the page 7 between the paragraph starts that with the words 'The Tantra Literatures... .**

It should be mentioned here that there are some basic differences among the above mentioned three Sources i.e. 'Vansavali' or 'Rajovansavali, Buranji and Charithputhi. The 'Vansavalis' or 'Rajovansavalis' were composed mainly in verse in latter days by the Koch royal families to glorify the past of the dynasty. The Buranjis were composed mainly in prose following the Ahom (Shan Race) tradition by priestly / noble court historians. Most of the Buranjis are contemporary writings and bear more historical sense than 'Vansavalis' or 'Rajovansavalis' and 'Charithputhis'. The Charitputhis are biographical texts and which were composed or compiled in both prose and verse mainly in the Vaisnavite Satras, by the scholarly disciples of Sankaradeva, Madhavadeva, Damodaradeva and others, on the life, teachings and activities of their masters. However, all the three sources provide fragmented information during the reign of King Naranarayan which is supplementary to each other.

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## B. Addendum / Corrigendum / Note in the part marked as 'B'

### Note / Addendum on the first paragraph of the page- 6.

In the present context, the scholar accepted the Buranjis as a 'genre of writing, a distinct form of historical writings / literatures and to support the position as quoted from G. A. Grierson and E.A. Gait. Beside them, scholars like S.K. Bhuyan\* and Lila Gogoi\*\* had done comprehensive works and accepted it as an important source of the history and literature of the region and not much questions arose about the authenticity of the Buranjis as questioned about the Vansavalis' or 'Rajovansavalis'. However, there may have been some debates for which I have attached a few sentences in the appropriate place as addendum in the first paragraph of the page- 6.

\* He edited large number of the Buranjis with introduction, reference of which made in the note 11 of this chapter.

\*\* The Buranjis Historical Literature of Assam Omsons Publication, New Delhi and Guwahaty, 1986

Note on the topics with headings 'the Paiks (Infantry)', 'Cavalry', 'Elephant force or Elephantry' and 'Navy' under broad heading 'Division of the Army' in the chapter II, pages 146-151.

The above mentioned part of the thesis has been written from very few scattered and controversial data as source of information. In such situation, it is very common to mention and to discuss every institutions and equipments directly or indirectly related to the subject to give it a primary structure. King Narānarayan came to the throne as a successor of his father Biswa Singha with a primary structure of the state Administration, including Military Administration, as a result King Narānarayan was so successful in his military campaigns . He accepted all these established institutions as well as renovated/ introduced new mechanism in his Military Administrations. Throughout the above mentioned pages an attempt was made to describe and elaborate the established institutions and the new mechanism introduced with available data.

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