HISTORICAL GEOGRAPHY OF MEDIEVAL ASSAM

By
NITYANANDA GOGOI

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Certified that the thesis entitled
HISTORICAL GEOGRAPHY OF MEDIEVAL ASSAM has been
prepared by Sri Nityananda Gogoi, Lecturer in
History, Biswanath College, Sonitpur under my
Supervision and in accordance with the regulation
of Gauhati University. To the best of my knowledge
this thesis or any part of it has not been submitted
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one else.

Date: 6th June 1994

( Dr. J. N. Phukan )

Formerly Head of the Dept. of History,
Gauhati University

Place: Guwahati. presently Dr. H.K. Borpujari Endowment
Professor of History,
Gauhati University.
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Date: C.C. 94
Place: Guwahati.

Nityananda Gogoi
(L Nityananda Gogoi)
Lecturer,
Biswanath College
Department of History,
Biswanath Chariali-784176
Sonitpur, ASSAM.
**ABBREVIATIONS**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>AAR</td>
<td>Anglo-Assamese Relations by S.K. Bhuyan.</td>
</tr>
<tr>
<td>AB</td>
<td>Ahom-Buranji (Tr.&amp;.ed. by G.C. Barua).</td>
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<tr>
<td>AB(Bhuyan)</td>
<td>Assam Buranji ed. by S.K. Bhuyan.</td>
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<td>AB(Datta)</td>
<td>Assam Buranji ed. by S.K. Datta</td>
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<tr>
<td>APB</td>
<td>Asamar Padya Buranji.</td>
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<tr>
<td>BG</td>
<td>Baharistan-i-Ghaybi</td>
</tr>
<tr>
<td>DAB</td>
<td>Dēodhāi Asam Buranji.</td>
</tr>
<tr>
<td>DRV</td>
<td>Darrang Rajvansāvali ed. by N.C. Sarma.</td>
</tr>
<tr>
<td>CPB</td>
<td>Chāngṛung Phukanar Buranji ed. by B.C. Handikoi.</td>
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<tr>
<td>EHK</td>
<td>Early History of Kamarupa by K.L. Barua.</td>
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<tr>
<td>GC</td>
<td>Guru Charit by R.C. Thākur.</td>
</tr>
<tr>
<td>GCK</td>
<td>Guru Charit Kothā ed. by M. Neog.</td>
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<tr>
<td>HCPA</td>
<td>History of Civilisation of the People of Assam by P.C. Choudhury.</td>
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<tr>
<td>ISCB</td>
<td>Itihāsē Soanurā Chashatā Bachar by S. Rajkumar.</td>
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<tr>
<td>JARS</td>
<td>Journal of the Assam Research Society.</td>
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<tr>
<td>JASB</td>
<td>Journal of the Asiatic Society of Bengal.</td>
</tr>
<tr>
<td>JB</td>
<td>Jayantiā Buranji.</td>
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<td>Code</td>
<td>Title</td>
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<tr>
<td>KB</td>
<td>- Kachāri Buranji.</td>
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<tr>
<td>KGC</td>
<td>- Kathā-Gurucharit.</td>
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<tr>
<td>KP</td>
<td>- Kālikā Purānam.</td>
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<tr>
<td>KRB</td>
<td>- Kāmrupar Buranji</td>
</tr>
<tr>
<td>NEFI</td>
<td>- North-East Frontier of India by J.F. Michell</td>
</tr>
<tr>
<td>NVM</td>
<td>- The Neo-Vaisnavite Movement and Satra Institution of Assam.</td>
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<td>PA</td>
<td>- Pavitra Assam.</td>
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<td>PAB</td>
<td>- Purani Assam Buranji</td>
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<tr>
<td>PARB</td>
<td>- Purani Assamar Rājnoitik Bhugul ed. by U.C. Lekharu and Published in Āvāhan in 1930.</td>
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<tr>
<td>PS</td>
<td>- prāchya-Sāsanāvāli</td>
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<tr>
<td>RPHRA</td>
<td>- Report on the Progress of Historical Research in Assam by E.A. Gait.</td>
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<td>SAB</td>
<td>- Sātsari Assam Buranji.</td>
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<tr>
<td>TB</td>
<td>- Tungkhungiā Buranji.</td>
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<tr>
<td>TTK</td>
<td>- The Tai and the Tai Kingdoms.</td>
</tr>
<tr>
<td>YT</td>
<td>- Yogini Tantram.</td>
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<td>VK</td>
<td>- Vaisnav Kirtan.</td>
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INTRODUCTION

It is universally accepted that history and geography have very close ties. In fact, to have a correct and comprehensive understanding of the history of a country, a thorough knowledge of its geography is indispensable. Richard Hakluyut (1553-1616 A.D.) said that, "Geographie and chronologie are the sunne and mones, the right eye and the left eye of all history". Prof. Mitchell was of the opinion that history was in essence founded upon geography. He says, "Without a geographical basis, the people, the makers of history, seek to be walking on air, as in those Chinese pictures where the ground is wanting. The soil, too, must not be looked upon only as the scene of action. Its influence appears in a hundred ways, such as food, climate etc."

The physiography moulds the geographic base for human civilisation. Geography, in turn plays a dominant role in shaping the events of human life. The express form of the geographical pattern is determined by the technics adopted and the stage of the material culture of the people.

The aim of historical geography is to find the historical roots of present forms and conditions of settlement and to trace the settlement that affected the cultural landscape. So, the importance of geography for a study of history cannot be underestimated.
The historical geography of the different regions of Europe has been studied in details by a good number of scholars, but similar studies on India are not very large. Alexander Cunningham's Geography of Ancient India (1871) is undoubtedly one of the pioneer works in this respect. Although this work is mainly concerned with a description of the route followed by Huien Tsang, it contains valuable information about ancient India. Cunningham was followed, among others by B.C. Law, who contributed immensely on early Indian Geography (Historical Geography of Ancient India (1954), Mountains of India (1944), Rivers of India (1944), Bhārater Punyatirtha (1944) etc.). This sort of historical-geographical study on several regions of India has been pursued by other scholars, of whom mention may be made of S.N. Majumdar (McCrindle's Ancient India as Described by Ptolemy, 1927), N.L. Day (Geographical Dictionary of Ancient and Medieval India, 1927), D.C. Sircar (Studies in the Geography of Ancient and Medieval India, 1960; Cosmography and Geography in Early Indian Literature, 1967; Sākta-pithas, 1948); K.D. Bajpai (The Geographical Encyclopaedia of Ancient and Medieval India, Part-I, 1967), H.D. Sankalia (Studies in the Historical and Cultural Geography and Ethnography of Gujarat, 1949), M.S. Pandey (The Historical Geography and Topography of Bihar, 1963), P.K. Bhattacharyya (Historical Geography of Madhya Pradesh From Early Records, 1977).
Till now, very little has been done on the historical geography of Assam, more specially on the medieval period. The earliest work of Assam of this nature is the *Early Geography of Assam* by B.K. Barua. This work, however, is only a supplement to his *Cultural History of Assam* devoting a few pages to the religious geography of Assam of pre-Ahom period. Dr. Ichhimuddin Sarkar's *Historical Geography of Pragjyotisa-Kamrupa (Ancient Period)* is the only work in this line. However, this work is limited to the Ancient period of Assam, though the scholar has occasionally intruded into the medieval Assam.

Thus, practically no research work has been attempted to delineate the historical geography of the medieval period during which far-reaching developments had taken place in economic, military, cultural, agricultural and other spheres. A work on the historical Geography of medieval Assam has been a desideratum. It is with a sense of dedication, we have taken up the work with the hope that it will enrich our knowledge of medieval Assam.

As for the term "Medieval Assam", it is used here to denote the period from 1228 to 1826 A.D. The year 1228 forms a significant landmark in the history of Assam as the entry of the Ahoms into the Brahmaputra Valley. The year 1826 marks the end of the Ahom rule with the Treaty of Yandaboo when
Assam was occupied by the British. The region which the Ahoms ruled for a period of six hundred years came to be known after them as Asam or Assam.

Under the political sway of the Ahoms in the medieval period (1228-1826 A.D.), the Brahmaputra Valley acquired a distinct political and geographical entity under the name Asam or Assam. Commensurating their territorial expansion new capitals, towns, villages, religious institutions, markets, forts, roads, tanks etc. had also been constructed.

The present State of Assam, located in the north-east corner of India between the latitudes $26^\circ18'$ and $24^\circ0'$, and longitudes $89^\circ46'$ and $97^\circ4'$E, substantially represents the territory of medieval Assam. Medieval Assam i.e. the Ahom kingdom reached the Patkai Hills in the east, and the river Mānah and Megarbera to the west, the southern slopes of the eastern Himalay or Himalayas in the north, and the river Jumna and Meghalay Plateau in the south. Our study has been confined with this geographical boundary as far as practicable.

Physiographically Assam represents hills, plateaus and alluvial and diluvial plains. Folded mountains of tertiary sedimentaries representing the eastern part of the Himalay and Patkai occur in its northern and eastern borders. The Brahmaputra Valley is an alluvial plain with its fringes
adjoining mountains and hills partly filled with diluvial and bhabar materials. The Meghalay including Mikir hills (Karbi Anglong) is genetically a part of Peninsular India and a typical plateau.

Most dominant physical feature of the Brahmaputra Valley or Assam proper is the course of the Brahmaputra which has separated its own valley into two divisions (i.e., Uttarkul and Dekhinkul). Surrounded on all sides except the west by mountains and intersected in all directions by many streams and rivulets arising out from the neighbouring hills and emptying themselves into the great Brahmaputra. The total length of the valley is about 725 km. and average width is about 80 km. It is fairly wide in Upper Assam with an average width of 100 km. but narrows down to a mere 55 km. in its middle part where the Karbi Anglong Hills protrude to the bank of the Brahmaputra. West of the Karbi Anglong Hills, the valley again widens gradually upto its west boundary. To the west of the point where the Karbi Anglong Hills meet the Brahmaputra, the valley includes numerous isolated hillocks upto Goalpara. These scattered hillocks, structurally and geologically parts of the Meghalay Plateau are spreading even to the north bank plain of the Brahmaputra.
The plain of the valley is mainly made up of new and old alluvium deposited by the Brahmaputra river and its innumerable tributaries. The alluvium of the plain is of recent origin overlying Tertiary, Mesozoic and Archaean bed rocks.

The general gradient of the valley is from north to south in the north bank plain, and from south to north in the south bank plain. Besides the valley as a whole gently slopes from north-east to south-west. Sadiya, situated at the eastern end of the valley has an elevation of 134 m. above sea level, Dibrugarh 106 m. Sibsagar 97 m. Tezpur 78 m. Guwahati 50 m. and Goalpara 45 m. This valley is regarded as an eastern-most continuation of the Indo-Gangatic trough.

In the north, there is abrupt drop of the Lesser Himalayas to the plain of the Brahmaputra Valley and the mountains and plains are demarcated naturally by the 180m. contour. For this reason the northern tributaries of the valley are very unstable having shallow braided channels with coarse sandy beds in the foot of the hills and also further down. In the south, the natural boundary between the hills and the plains is irregular with plain embayments intruding into the hills through age-old erosion.
The average breadth of the river Brahmaputra is about 6 km. The land surface of its valley plain may be divided into five distinct physiographic zones running parallels of sub-parallelly to the Brahmaputra. These are (1) the northern foot hill zone of the Lesser Himalayas, (2) the middle plain of the north bank, (3) the active flood plain and 'charlands', (4) the middle plain of the south bank and (5) the southern foot hill zone.

The Brahmaputra Valley has a climate which is characterised by a highly humid atmosphere, plentiful rains and a cold foggy winter. The cold season from November to February is followed by the pre-monsoon season of severe thunder storms from March to May. The south-west monsoon is from June to about the beginning of October. October and November constitute the post-monsoon season.

Rainfall increases to the north-east in Upper Assam, and to the north-west to the Himalayan foothills of the Lower Assam. Its south-eastern part (i.e. Nagaon and Marigaon districts) has the lowest rainfall. The average annual rainfall in Assam is 2,420.8 mm. About 65% of the rainfall is received during the monsoon season, July being the month with the maximum rainfall.
January is the coldest month of the year with the mean daily minimum temperature at 9.3°C and the mean daily maximum at 22.9°C. The temperatures begin to rise from about the beginning of March, and by July they attain the highest point, the mean daily maximum temperature being 31.6°C.

These differences in physiography and climate as well as soil leads to differences in natural vegetation. As for example, Shorea robusta (sāl), a typical deciduous plan, abundantly grows in the southern foothills of Lower Assam, which is altogether absent in the Upper Assam.

The soil of Assam, in general, is exceedingly rich, and well adapted to all kinds of agricultural purposes. Flood and erosion of the Brahmaputra valley have destroyed many of its towns. Earthquakes, though occurring at intervals of long period (approximately after every 50 years) may cause enormous damage to buildings, bridges and temples.

The state of Assam is very rich in flora, fauna, mineral wealth and agricultural products. Medieval Assam, as it is evident from her history, became a satiated or self-sufficient state in all respects with the strength of these natural and economic resources. The pre-dominant role which Assam was able to play in her medieval history in North-East India, to a large extent was due to her geography and her location.
The present work embodies the results of an intensive and extensive study of the hills, rivers, territories, towns, villages, sacred places, fortifications, roads and routes of medieval Assam on the basis of the literary, archaeological and epigraphical sources. Among the literary sources, like buranjis, guru-charits, vansāvalis, tantras, purānas, and foreign accounts, the buranjis (written in Ahom as well as in Assamese language) or the chronicles of Assam are by far the most important. Apart from these sources, among foreigner's accounts (both persian and European) mention may be made of Tabagat-i-Nasiri, Baharistan-i-Ghayabi, Fathiy-i-Ibriyya, A Geographical Sketch of Assam and An Account of Assam.

A large number of archaeological remains and existing monuments of this period, are lying in different parts of Assam as well as in its neighbouring states.

In addition, we have a large number of epigraphs of the ruling dynasties of the Brahmaputra Valley, more specially of the Ahoms, discovered from the different parts of Assam. Many of these have been compiled and edited by several scholars. Inscriptions of Ancient Assam of M.M. Sharma, Kāmrupasāsanāvali of D. Sarma, Prāchyasāsanāvali of M. Neog and Inscriptions of the Ahom kings (MS) of J.N. Phukan may be mentioned. Moreover, Purani Asamar Rājanoitik Bhugul (a geographical work on Assam of late 17th century, a few leafs of which were published by
U.C. Lekharu in Awaham, in 1930) and perākākat (settlement report) of the time of Dekajana Borphukan, now preserved in the Library of Gauhati University, form important sources of our study. Attention has also been paid to the writings of researches in recent years in addition to the varification of the materials collected by our extensive tours and field investigations.

The work is divided into nine chapters. The chapter-1 is devoted to the Historical Background of Assam. It gives an outline of the history of Assam since its early times down to the end of the Ahom rule in 1826 A.D. and subsequent territorial reorganisations and creation of neighbouring states laying more emphasis to the Ahom period i.e., with which this work is mainly concerned.

In succeeding chapters, we have discussed Hills and Mountains; Rivers, Tanks and Lakes; Territorial and Administrative Divisions; Capitals, Towns and other Minor Centres; Villages; religious Institutions and sites; Fortifications; and Routes and Roads, all prefaced by an introduction.

Chapter III is divided into two sections, first being the Rivers and second is the Tanks and Lakes. The place names occurred in the copper plates, perākākat as well as in the Purani Asamar Rājnoitik Bhugul (connected with Kamrup region) have been inserted in the fourth chapter, which deals with the Territorial and Administrative Divisions.
We have spared no pains to make our treatment systematic, exhaustive and useful. But, it must be admitted that, a work, of historical research of such magnitude cannot be done and complete without the collaboration of fellowmen and fellow-workers consisting of historians, geographers and cartographers.

We have applied here survey method and arranged the geographical names in an alphabetical order and fully dealt with them under proper divisions to which they belong. On the basis of an encyclopaedic format, we have offered views on their identification - location and mentioned sources which refer to them.

Lastly, nine sketch maps of medieval Assam have been incorporated. These maps are prepared in consonance with the problems connected with the medieval geography of Assam.
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CHAPTER 1
HISTORICAL BACKGROUND

The history of Assam is, in great extent the history of the Brahmaputra Valley. Historical materials on which a reliable framework of her early history i.e. pre-Ahom history can be reconstructed, are very megre. For this period, we have to depend mainly on some megalithic and neolithic findings, a few local epigraphs apart from some archeological remains and scattered literary documents - historical and otherwise.

In the ancient times Assam was known as Pragjyotisha and Kamarupa. Of these two names Pragjyotisha was more ancient. It was by this name that the country was known in the Rāmāyana and the Mahābhārata and also in some of the principal Purāṇas. The Kālikā Purāṇa, a work of the 10th century A.D. says, "Formerly Brahma staying here created the stars; so the city is called Pragjyotisapura a city equal to the city of Indra".¹ This etymological explanation given by the Kālikā Purāṇa has been followed by the historians. Gait writes, "Prag means former or eastern and Jyotis a star, astrology, shining. Pragjyotisapura may be tekn to mean the city of Eastern Astrology".² Following him, K.L. Sarua points out that "to the immediate east of the town of
Guwahati there is a temple on the crest of a hill known as Chitrachal and this temple is dedicated to the Navagrahas or the nine planets. It is probable that this temple is the origin of the name Prāgjyotishpurā. ³

About the name Kamarupa, the Kālikā Purāṇa says that it was Narak of Mithila who after becoming king was placed in charge of the goddess Kāmākhyā, the name of the land was changed from Prāgjyotiṣa to Kāmarupa or Kamrupa. The earliest epigraphic reference to Kamarupa is found in the well-knowned Allahabad Inscription of Samudragupta. In classical Sanskrit literature prāgjyotiṣa and Kāmarupa however, occur side by side.

According to the puranic legends, Kāmarupa is associated with Kāmadeva, the god of love. It is here that Kāmadeva was sent by the gods to put an end to Śiva's mourning after the death of his consort and to awaken in him again the passion of creation. He was burnt to ashes by the angry glance of Śiva. But latter recovered his original form (rupa), hence the name Kāmrupa (Kāmadeva regaining his rupa).

Since Assam is situated in one of the great migration routes of mankind, the racial elements passing through Assam from India on the one side and South-East Asia on the
other left their substratum in both the hills and plains. Its earliest inhabitants were very probably of the Austric stock. They were the pre Dravidian aborigines who are now represented by the Mon-Khmer Khasis and Syntengs. The people akin to them in language are the Mundas of Chota Nagpur and Melaya, Nicobarese, Falaung and others. As Rapson writes, the "Austric language which still flourish in Assam (now in Meghalaya) and Cambodia remain in India and Burma as islands of speech to preserve the record of a far distant period when Northern India (possibly Southern India also) and Farther India belonged to the same linguistic area". The speakers of the Mon-Khmer speech who are believed to have been brought the neolithic culture to Assam not later 2500 B.C. This is proved by the discovery of several Neolithic stone implements in various places in Assam. Besides the Neolithic implements and linguistic evidences, the popular customs, some of the place-names and river names bear witness to an Austric substratum.

The Dravidians came subsequently as invaders from the west. They were a cultured people, belonging to the Chalcolithic age who is the remote past, inhabited the whole of Northern India supplanting the Austric races. Gradually the Aryans imbibed Dravidian culture and also their religion.
The cult of the linga and the yoni is now admitted to be of Dravidian origin.

The Austrics and the Dravidians were followed by waves of the Mongoloids, who poured through the north-east via Tibet and Myanmar. The Mongoloids belonging to the Tibeto-Burman speech family are represented by the present day Bodos, Kacharis, Koches, Rabhas, Mechis, Mikirs, Garos, Nagas, Kukis, Chutiyas, Laldungs, Akas and others.

Linguistic evidence manifests that at one time the Bodo people spread over the whole of the present province, excepting the Khasi and Jayantia Hills in the middle. In fact, they have given their own names to many of the most prominent features of the province. They built their settlements near about streams as result of which most of the river names of Assam are of Bodo origin. The Bodos have a close affinity with the Kiratas of ancient Indian literature. Traditionally, the first foundation of a kingdom in Assam is attributed to the Kirata Chief Mahiranga Dānava. The Mahābhārata refers to the army of Bhagadatta composed of Cina and Kirata soldiers who glittered like gold, dwelling in the marshy regions near the sea-shore i.e. in south-east Bengal. The Kālikā Purāṇa (39.104) also describes these original people of Assam as Kiratas with shaven heads,
yellow skins, strong, ferocious, ignorant and addicted to meat and drink. They represent therefore, an early wave of Mongoloids and might have settled in parts of Assam even before some 5000s.

The Taïs or Shâms first appeared in the history of Yunnan and from thence they moved down to Upper Myanmar. In the early years of the 13th century one of their branch, the Āhoms conquered and founded the kingdom of Assam giving it their name. The tradition is that the present name is derived from Shām or Assam in the sense of "unequalled" or "peerless". They say that this term applied to them at the time of their advent in the Brahmaputra valley by the local tribes. Other groups who followed them were — the Khāmtis, Phâkiâls, Narâs, Turongs, and Āitons. The Tibeto-Burmans and the Shâms today constitute the bulk of the population of the State plains as well as hills. Risely rightly remarks that the Assamese are unmistakably Mongoloid.

About the period of Aryan speakers' advent into the valley of the Brahmaputra is hard to say. But it is true that they arrived at a fairly early period either as the result of invasion or by means of peaceful penetration. In the early centuries of the Christian era, the Aryan speakers like Brâhmans, Kâyasthas and the Kalitâs came and settled Assam, which is proved by the Dubi and the Nidhânpur
Grants of Bhāskar Varman. They not only established their settlements with their own people but brought the earlier inhabitants to their fold by giving them Aryan religion, rites and language. In course of time, the cultural influence of the Aryans became widespread and deeprooted even in the life of the common people, which also brought unity among the diverse tribes and races of Assam.

The real political history of Ancient Assam, however, starts from the founding of the Varman line of kings who claimed descent from Naraka mentioned in the Epics, inscriptions and the Purānas. The Dubi and Nidhānpur Grants, Nalanda Clay Seals of Bhāskar Varman and Bana's Harsha-Charita, make mention that the first ruler of this line was Pushyavarman, who flourished in about 350 A.D., or a little earlier. From the Allahabad Inscription of Samudra Gupta we know that, in the fourth century A.D. Kamarupa acknowledged the Gupta supremacy. But this kingdom did not at this time include Kapili Valley. The existence of Kapili kingdom in 428 A.D. has been inferred from the Chinese account of an embassy sent in that year by the king of Kapili. 7

It was probably Mahābhūtivarman, the ninth king of the Varman dynasty who in the early part of the sixth century A.D. threw off the yoke of the Guptas and annexed not only the neighbouring kingdom of Davāka, but also advanced
beyond. He evidently took advantage of the decline of the Guptas to establish the independence of his kingdom and to enlarge his territory by incorporating Dāvāka, Sylhet and Tripurā which formed parts of the Gupta empire. It is possible that at this time Kāmarupa extended to the west as far as the Karatoyā river which continued to be its traditional boundary. Bhāskar Varman (c. 594-650 A.D.), a contemporary of Harshavardhana of Northern India, wrested Karnaśuvarna, the capital of Gauda on the west and during his time the capital of Kamrupa was at Kamatapur.

The Varman dynasty was followed by the Sālastambha (c. 650-920 A.D.). The Tezpur Rock Inscription of Harjjara of Guptābda 510(829 A.D.) and his Häyunthal Grant show that during the early part of the ninth century A.D., the whole of central Assam including those inhabited by the northern hill tribes were within Harjjar's kingdom. Vanamalvarma (c. 835-870 A.D.) extended his rule over a large part of modern Bengal and possibly the entire Pundravardhana region along with parts of Gauda and Bihar. The capital city of Sālastambha rulers was Hāruppeswara (modern Tezpur) on the bank of the Lauhitya.

Early in the tenth century the Sālastambha dynasty was succeeded by the Pālas, who like their predecessors, claimed their descent from Naraka. They ruled Kāmarupa
till about 1138 A.D. Some of their rulers like Ratnapāla, Indrapāla, Dharmapāla and Jayapāla enjoyed considerable influence and power, and their kingdom extended to the same regions as under Bhutivarman and Vanamālvarma. As recorded by their grants, they had their capital cities at Durjayā (modern Guwahati or Hojāi), Hadappyakā (possibly modern Tezpur) and Kāmarupa Nagar (North Guwahati or Kamatāpur).

Jayapāla, of the Pāla dynasty was overthrown by the army sent by Rāmapāla of Gauda who appointed Tingyadeva as governor of the conquered country. The Kamāuli Grant (1142 A.D.) records that Tingyadeva was defeated by Bai-
dyadeva a minister of Kumārapāla of Gauda and successfully ruled Kāmarupa as an independent king.

The Tezpur Grant of Vallabhadeva of Śaka 1107 mentions that Rāyārideva, Udayakarna and Vallabhadeva who ruled Kāmarupa after Vaidyadeva belonged to the Chandra dynasty. Rāyārideva is said to have vanquished the king of Vanga, who is identified with Vijaya Sena. Most probably these rulers ruled Kamarupa after Vaidyadeva. Vallabhadeva perhaps, repulsed the attack of Laksman Sena of Nadiya and this have taken place some time towards the end of the 12th century A.D.
The later Purānas and the tantras also state that Kāmarupa comprised lands which on the east included Sadiyā, and its western limit was extended to the river Karatoya. The KP (Chap 80) indirectly refers that Kāmarupa extended to the Karatoya and Jalpeswara temple in the west, and included the Bāsudeva shrine of Dikkaravāsini region on the east. The Tiksakalpa\textsuperscript{14} states Kamarupa as triangular in shape. 100 yojanas\textsuperscript{15} in length and 30 yojanas in breadth, stretching from the Karatoya to the Dikkaravāsini in the east.

The Haragauri Samvāda (a religious work between 13th-15th century) divides Kāmarupa into four pithas with clearly marked river boundaries, viz., Ratnapitha, included the region between the Karatoya and the Svarnakosha, Kāmapitha between the Svarnakosha (Sonkosh) and the Kapili; Svarnapitha between Puspiṇa and the Bhairavi and the Saumārpitha between the Bhairavi and the Dikrang. The Yogini Tantra describes the boundaries as such, from the mountain Kāncana in Nepal until the confluence of the Brahmaputra, from the Karatoya to Dikkarvasini, the northern limit is the mountain Kanjagiri, in the west Karatoya, in the east the Diksu (Dikkaravāsini), in the south the confluences of the Laksā with the Brahmaputra.\textsuperscript{16} The Kāmarupar Duranji (p.1) speaks the four pristhas (divisions) of Kāmarupa viz., Ratnapristha
lying between the Borsonkosh to the border of Morrang (eastern Nepal); Kāmapristha from the Sonkosh to the Duimunisilā; between the Kailās nadi (Kulsi) and the Kalang river is Bhadrapristha and Saumārpristha is between Duimunisila and the Dikarbāhini.

The area ruled by the different lines of Kāmarupā kings varied greatly from time to time. Sometimes it extended as far west as the Karatoyā river and, if panegyrist can be believed, as far south as the sea-coast, including with its limits the Suramā Valley, Bangladesh, and occasionally, Bhutan, at other times, it did not even comprise the whole of what is now known as the Brahmāputra Valley. Sometimes, the country was split up into a number of petty principalities each under its own chief. It can be conjectured from above literary works that the eastern limits of the Kāmarupā kingdom till the end of the 11th century A.D., if not later, extended to Sadiyā.

The history of Kāmarupā kingdom from the death of Vallabhadeva (1185 A.D.) is greatly obscure. By the time, the Brahmāputra Valley was parcelled out into a number of independent principalities which were at war with one another. A line of Chutiyā kings ruled over the tract east of the Suvansiri and the Dihing, while a strip to the south and south-east was under the control of the Morāns
and the Borâhis. Further west was a Kachari kingdom lying south of the Brahmaputra from the Dikhow to the Kalang or beyond, centering Dhansiri Valley. West of the Chutiyas on the north bank and the Kacharis on the south, were the domains of some petty chiefs called the Bhuyâns.

The Ahoms, a section of the great Tâi race, appeared as a new element in the history of the Brahmaputra Valley in 1228 A.D. and checked the eastern expansion of the Kamatâ kingdom. While its western neighbours, the Sultans of Bengal launched several invasions into its territories with varying results. The casual references to Muslim invasions in the Muslim chronicles and in inscriptions found at North Guwahati and at Gachtal in Nagaon, are all that is definitely known to us. In this hour of political darkness, Kâmarupa ruler destroyed the invasion of Ikhtiyar-ud-din Muhammad Ibn Bakhtiyar Khalji, who had already conquered Bihar and Bengal in the name of Qutb-ud-din Aibak. Minhaj states that, in 1205 A.D., with a cavalry while returning from the Tibetan expedition via Kamrud its 'Rae' attacked the Muslim army near a broken stone bridge killing a large number of them. Only Bakhtiyar Khalji, with a few followers escaped. The Kânâibarasiboâ Rock Inscription of North Guwahati also confirms that in Saka 1127 (1206 A.D.) the Turaskas who came to Kâmarupa were slain.
In 1227 A.D. Hisam-ud-din Iwaz Khalji who had assumed independence in Bengal under the title Ghiyas-ud-din Iwaz made an abortive attempt to conquer Kamarupa. The Gachtal Inscription of Viswasundardeva issued in Saka 1149 (1227/28 A.D.) records that a Yavana (Muslim) invasion reached Davāka and destroyed some holy shrines there. K.L. Barua surmises that the king of Kamarupa who caused the destruction of Bakhtiyar's forces in 1205-1206 A.D. and repulsed the aggression of Hisam-ud-din Iwaz in 1227 A.D. was Britu or Prithu. P.C. Choudhury is of opinion that Bartu or Prithu was no other then Viswasundardeva of Gachtal Inscription of Saka 1149.

In 1257 A.D. Ikhtiyar-ud-din Yuzbak Tughril Khan invaded Kamarupa and occupied its capital without much serious opposition. But subsequently, the Sultan was defeated and captured. He died of his wounds and his army was destroyed. It was a varitable disaster, perhaps, unparalleled in the early history of Muslim rule in India.

Unfortunately, neither the Muslim chronicles, nor the local traditions have preserved the name of these brave Hindu kings who saved their country from the Muslim invasions in the thirteenth century A.D. Refuting K.L. Barua's presumption, M. Saikia holds that Vallabhadeva (1185-1210 A.D.) was the contemporary of Muhammad Ibn Bakhtiyar, and consequently
it must have been by him that the army of the latter was destroyed in 1205 A.D. Moreover, Saikia believes that Viswasundardeva was the immediate successor of Vallabhadeva, who was the ruling king of Kamarupa when Hisam-ud-din Iwaz invaded it in 1227 A.D. According to K.L. Barua, at the time of Malik Yuzabak's invasion in 1254-55 A.D., the king of Kamarupa was perhaps, Sandhya who is mentioned in the guru charit by Ramcharan Thakur. It was this king who defeated Malik Yuzbak and after this victory he removed the capital from North Guwahati to Kamatapur about the year 1260 A.D.22

Since the defeat of Malik Yuzbak, and the shifting of the capital to Kamatapur, Kamarupa was free from serious foreign aggressions for a period of more than two hundred years, until the end of the 15th century A.D. It is however, not possible to ascertain clearly either from the Muslim chronicles or from the buranjis of the Ahoms, the actual names and chronology of the kings of Kamatapur in this period. There are a number of legends and traditions, but it is difficult to extract and reliable history from them. At the end of the 13th century, Kamata was invaded by the Ahoms and hostilities continued for some time. A treaty was, however, concluded and the alliance between the two was cemented by the marriage of Rajani, the princess of
Kamatā, with the Āhom king Sukhāngphā (1293-1332 A.D.), along with the dowry of five pargana namely — Sherpur, Pātilājohā, Bāhirband, Kāmrup and Eghārasendur.23

It is learnt from a coin issued in AH 759 (1357-58 A.D.) by Sultan Sikandar Shah of Bengal from his camp in "Chawlistan urf Kamrup", that Kāmrup remained under their sway.24 The exact date of this invasion is, however, not known. Whether this region acknowledged the authority of the Muslim kings or was ruled by independent or semi-independent chiefs, called Bhuyāns, is not known with certainty. But a Yavana invasion refers in the Nagaon Gachtal Pillar Inscription issued in Śaka 1284 (1362 A.D.) witnesses most probably Sikandar Shah’s advance upto Davakā.25

By the year 1329 A.D. a petty Hindu chief named Purusottam Dasa had set himself up as an independent ruler of Kāmrup.26

The guru-charīts and other literary works mention in detail about the reign of Durlabhnarayan, a king of Kamatā, but they lack any year of his reign. K.L. Barua conjectures that he flourished between 1330-1350 A.D. Durlabhnarayan was no doubt an important monarch of Kamatā, and was a great patron of literature. The contemporary Kāmrupi poets speak of him in eulogistic terms.
In the reign of Sukhrampā (1332–1364 A.D.) Kamatā king tried to uphold the cause of Prince Chāo pu-lāi, a son of the Kamatā princess Rājāni. The Kamatā king advanced as far as Chāring but latter withdrew. K.L. Barua holds that he was no other than Kamatā king Durlabhnanayan,27 we do not know for certain who succeeded him. K.L. Barua believes that Indranārāyan was the same with Durlabhendra of the Buranjis, who was deposed by Ārimatta.

Both KRB (p.4) and J.P. Wade’s Account of Assam (pp. 194–95), state that the reign of Durlabhendra in Kamatā was supplemented by that of Ārimatta, a political upstart whose three descendants—Sukarānka, Sunkarānka and Mrigānka successively ruled the country from 1238 to 1478 A.D. On the other hand, Ratikanta Dvija’s Rājāvamsāvali cites 1411 Śaka (1489 A.D.) as the date of the end of Mrigānka’s reign, and gives 1360 Śaka (1438 A.D.) as the date of the beginning of Ārimatta’s rule. On the basis of these literary works, K.L. Barua accepts the period from 1385 to 1440 A.D. as appropriate for the reign of Ārimatta dynasty.28 According to the KRB (p. 4) Mrigānka ruled over an extensive country stretching from Karatoya to Sadiya and his seats of the government were at Baidyagarh (near Rangia) and at Pratāp pur, north of Biswanāth. After the death of Mrigānka, confusion and disorder reigned and taking advantage of this
condition the Bhuyāns ruled independently of each others in the different parts of the country.

Towards the end of the fourteenth century the Kamatā king, taking up the case of prince Tāo sulāi, again came into hostility with the Ahom king Sudāṅghā (1397 - 1407 A.D.). Before the armed conflict actually broke out, Kamatā kingdom was attacked by the Bangāls (Muslims). This led the Kamatā king to submit to the Ahom king and to seek his aid to drive out the invaders. Sudāṅghā despatched a force who defeated the Muslims and drove them out of Kamatā as far as the Karatoya. Being grateful to the Ahom king, the Kamatā king gave his daughter Bhājani in marriage to Sudāṅghā. The name of this Kamatā king is referred to as Mānik in some Assamese chronicles. Some historians identify him with Mrigānika, the last prince of the line of Ārimatta, and it was Sultan Chiyasuddin Abdul Muzaffar Azam Shah who invaded Kamatā during his time. The discovery of coins dated AH 799 (1399 A.D.) and AH 802 (1402 A.D.) belonging to the reign of Chiyas-ud-din Azam Shah, in Koch Behar and Guwahati respectively, and stone inscription of 1389 A.D. in Rani area (now in State Museum) prove his authority in Kāmarupa up to that region. But whether it is an indication of the continuance of the Muslim rule since the conquest by Sultan Sikandar or is to be explained by the
unsuccesful expedition of Azam Shah mentioned above, cannot be determined with certainty. There is, however, no doubt that inspite of invasions by the Muslims from the west, and the Ahoms on the east Kamata again became powerful kingdom, in the last part of the fifteenth century, under the Khens or Khan dynasty.

The names of the first two kings of Khens dynasty Niladhvaj and Chakradhvaj, have been preserved only in tradition. Third king Nilambar, was, however, undoubtedly a historical figure. He was a powerful king and ruled over an extensive territory between the Karatoya and the Barnadi, and Mymensingh, which had been conquered by the Muslims. He is said to have built a high road from his capital Kamatapur to Ghoraghat on the Karatoya in Rangpur District. Sometime between 1498 - 1502 A.D. Nilambar was overthrown by Hussein Shah, the ruler of Bengal, who after a long siege, took the capital, Kamatapur, by a strategem, and reduced the whole country as far east as the Barnadi. Hajo in Kamrup, became the headquarters of the Muslim viceroy Daniel, a son of Hussein, and gradually the Muslim authority was established over the Bhuyans. This conquest of Hussein Shah, extinguished the Hindu kingdom of Kamata. Some years later when the Muslims attempted to annex the Ahom kingdom, it led to the ultimate expulsion of the Turko-Afghans upto the river Karatoya.
It is very likely that after the overthrow of Nilāmbar the Dhuyān chiefs combined against the common enemy and taking advantage of the rains, attacked Danial's garrison and put it to the sword. Danial was called 'Dalal Ghazi' in the local Assam chronicles. The Bhuyans who after Danial's defeat established their supremacy over the whole of Kāmarupa from the year about 1503 A.D. Few years later a Koch Kingdom emerged under Biswa Singha.

Biswa Singha who laid the foundation of the Koch kingdom at Chikanāgrām, after subjugating the local chiefs, built for himself a capital in Koch Dehar. According to Gait, he was installed as king about 1515 A.D. but S.N. Bhattacharyya places his accession as about 1530 A.D. From the Assam Buranjis it can be said that Biswa Singha had to acknowledge the Ahom supremacy till his death. According to the Darrang Rājvansāvali (pp. 41-42) the Bhuyāns subdued by Biswa Singha were—Bāra Bhuyān and Saru Bhuyān, Owguri Bhuyān, Chuti Bhuyān, Kusum Bhuyān, Dīghalā Bhuyān, Kalā Bhuyān, Jārgoya Bhuyān, Kavilāsh Bhuyān, Kārnapur Bhuyān, the Bhuyāns of Bajāli, Kshetri and Bāusi. Next he defeated the Bhuyāns of Bijnī and Pratāprüf Bhuyān of Pandu. When Pratāprüf fled to the Ahom kingdom he conquered the whole of the southern part of Kāmrup as far as Guwahati. The Kathā-Gurucharit (p. 48) says that Biswa Singha subdued
the chiefs of Dimarua, Beltalā, Rāni, Luki, Bagal, Pāntān, Dako, Pongāon, Mahurāpur, Sholāgāon, Chaygāon, Barnagar, Darrang, Karaiārī, Āṭhiārī, Kāmtārī, Balarāmpur, Beskā (Buxa) and Devadharmā of Bhutan and he appointed many frontier officers to save that part of the country.

Naranārāyaṇ, who succeeded Biswa Singha extended his kingdom in all direction by defeating the rulers of Dimarua, Jayantia, Khoirām, Kachar, Manipur, Tripurā and Assam. 32 Ahom king Sukhāmpha whose capital (Garhgaon) he occupied, promised tribute in 1563 A.D. and ceded a part of territory on the north bank of the Brahmaputra. 33 Naranārāyaṇ met his match, however, in Isa Khan, the Muslim chief of Sonargaon at present in Bangladesh. The latter defeated his army and captured his brother Chilarāi, to whose military genius he had been mainly indebted for his success elsewhere. Though Chilarāi was released later on, he died shortly after. In 1581 A.D. Chilarāi's son Raghudev, who rebelled, was given the eastern part of Koch kingdom from the Sonkosh up to the river Bharali, while Naranārāyaṇ retained for himself the portion west of the Sonkosh, where he was succeeded on his death (1586 A.D.) by his son Laksminārāyaṇ. Thus the Koch kingdom was divided into two rival principalities called Koch Dehar and Koch-Hajo by the Muslims.
Haranārāyaṇa was a great patron of learning, who executed many useful public works and his reign is remarkable for the neo-Vaisnavite movement started by Śankaradeva. The Koch power reached its zenith during his reign. His kingdom included, practically the whole of the old Kamarupa kingdom with the exception of eastern portion, known as Saumār which was under the Ahoms. According to Amanatulla Ahmed, Bhutan also acknowledged his supremacy and the river Kusi or Kusiyara was the western boundary of his kingdom.

The Koch kingdom fell into pieces after the death of Haranārāyaṇa. The two branches of the royal family subsequently engaged in fratricidal war calling for the intervention of the Mughals and the Ahoms, and as a result of which in 1639 A.D. the western and the eastern states fell under the supremacy of the Mughals and the Ahoms respectively.

Towards the end of the twelve century the Chutiya Kingdom, founded by one Bīrpal had his seat of power on the Sonāgiri Hill. His son Gaurinārāyaṇa alias Ratnadhvajpal, who succeeded him in 1224 A.D. was one of the most powerful of the Chutiya kings, brought under his sway the tribes inhabited in the neighbouring hills. There after he made an extensive conquests and established his capital first at Ratnapur, and finally at Sindhukshetra (Sadiyā), where
he built a temple. During the days of his successors this kingdom, at times, included besides the regions as mentioned above, also a part of the hilly province of present Arunachal Pradesh inclusive of Itanagar its present capital, and its adjacent territories in the Brahmaputra valley as far west as to the river Bargāng near Biswanath in the Sonitpur District. Similar marks on stones found in the old archaeological ruins in Sadiyā on the bank of the Buroi river and in the Naxāpāhār at the confluence of the Bargāng and the Dikāl rivers inside Arunachal Pradesh, support this believe.

Moreover, the inscriptions like the Dhenukanā Copper Plate of Satyanārāyana of Śaka 1314 (1392 A.D.) the Barmutiyā Bil Copper Plate of the prince Dharmanārāyana a son of Satyanarayan of Śaka 1314; the Ghilāmorā Copper Plate of Laksminārāyana of Śaka 1323 (1401 A.D.); the Chepākhovā Copper Plate of Śaka 1350 (1438 A.D.) and the Pāyā-tāmreswari Temple Inscription of Mukta(Yuva) Dharmanārāyana of Śaka 1364 (1442 A.D.), also confirm that this line of kings had their capital at Sadiyā or Sadhayāpur and they ruled once an extensive country comprising a part of upper Assam and Arunachal Pradesh, at least in the last part of the 14th century and the first part of the 15th century A.D. The Chutiyās could preserve their independence with considerable power for about three hundred years.
The Chutiya Kothā (an Assamese historical account of the Chutiya) mentions that Ratnadhvajpal was followed by nine kings of whom Dhirmārayan and his son-in-law Nitipal were the last two rulers, and it was during the reign of the latter the Ahom king Suhummong conquered the Chutiya country in 1523 A.D. 42

Nothing is known about the rise of the Kachāris, another dominant tribe in the south bank of the Brahmaputra Valley. Sketchy accounts of them incorporated in the Assamese historical accounts mention that the earliest ruler of the Kachāris of Hedemba (Demāpur) was one Birhās whose reign may be fixed towards the last quarter of the 12th century A.D. Birhās was succeeded by his son-in-law Bicharpatipahā who, it appears, wielded considerable power and occupied the region of Mahān at the foot of the Nagā hills. His successor Vikramādityaphā conquered the territory of Namchāng and Barthāt and built the temples at Sonāpur and Fānnpur. He also established his capital called Lakhindrapur, where his son Mahāmanipahā was placed. He then defeated the Nagās and the Morāns. 43

On the death of Vikramādityaphā, Mahāmanipahā placed his son Monipahā at Lakhindrapur and himself went to Dimāpur (Pāt Hedemba) and started ruling from there. 44 P.C. Choudhury identifies Mahāmanipahā with the Borahi king.
Mahāmānikya who patronized the poet Mādhav Kandali (writer of Assamese Rāhāyana) and the contemporary of the Ahom king Sukhrāngpā and Sutuphā (1332 - 1376 A.D.). The stone inscription from Lanka issued in Śaka 1274 (1352 A.D.) now preserved in the Assam State Museum at Guwahati records that Sri Mānikya donated the village of Vāmadeva to a Brahman named Dina. This village together with his homestead, the temple establishment and the āśrama occupied one half of Davāka. The Gachtal Stone Inscription of 1285 Śaka (1362 A.D.) also informs us that Mahāmānikya defeated the Yavanās (Muslim invasion under Sultan Sikandar Shah).

After Mahāmaniphā, Lādphā was placed in-charge of Hedemba and Maniphā became the king of Lakhindrapur. It was during their time that the land lying to the east of the Dikhow was recovered by the Kachāris in 1490 A.D. from the Ahoms. But soon in the time of Khoraphā and Derchungphā that the Ahoms pushed back the Kachāris beyond the Dhansiri Valley and the Kalang in the west and south, and Dimāpur, their capital itself fell into the hands of the Ahoms in 1536 A.D.Since 1536 A.D.Kachāri Kings became the tributaries of the Ahoms and it continued, except a few years of lapse, till the last part of the Ahom rule. In the midst of this period, the Kachari king had to re-acknowledge the Ahom king (Rudra Singha) as his overlord and ceded his territories upto river Jamunā in 1707 A.D. in the north. In the east,
south and west Kachāri kingdom touched the Nagā Hills, Manipur, Tripura, Mymensing and Jayantiā respectively.

After the destruction of Dimāpur (1536 A.D.) the Kachāris shifted their capital to Māibong (in north Kachar Hills) and thence to Khāspur (in 1750 A.D.) in Bārāk Valley. By the Treaty of Badarpur (March 5, 1824) it became a tributary of the East India Company and in 1832 it was annexed to the British dominion.

The principality of Jayantiā probably took its full shape towards the beginning of the 16th century, which consisted of two distinct parts: the Jayantia Hills and plains lying between these hills and the river Barāk. The hills were inhabited by a Khāsi tribe called synteng and the plains by Bengali Hindus and Muslims. Their capital was Jayantiāpur on the southern foot hills of Jayantiā, about 155 km. south from Jāgi Chaki.

In the middle of the 16th century it suffered from invasions by the Koch and Tripuri armies and in the first decade of the 17th century the Ahom king Prātāp singha was entangled in hostilities between Jayantiā and Kachar. On the whole, Jayantiā's relations with the Ahoms were friendly but there were disputes about the petty state of Dimarūā. From the Ahom point of view Jayantiā like Kachar were vassal states. Since Rudra Singh's time the Jayantiā kings paid
ceremonial visits and offered presents to the Ahom monarchs on different occasions, but they never lost their practical independence. In 1835 AD, this principality formed a part of the British territories.

The foundation of the Ahom kingdom in the early part of the thirteenth century A.D. under the leadership of Chāolung Sukāphā ushered a new era in the history of the Brahmaputra Valley, which still bears their name Assam or Assam. The account here given of the Ahom kings is based mainly on buranjigs, or histories written in the Ahom language and much later in the Assamese language as well.

Chāolung Sukāphā was a Tāi prince belonged to the family of Khunlong and his original homeland was Mung Māo in south-western Yunnan situated in the Nām Māo Valley, a tributary of the Irrawaddy. Encouraged by his cousin brother, the king of Mong Māo, he left his homeland in 1215 A.D. with a number followers. After converging the country between the Irrawaddy and the Pātkāi mountains in 13 years, he crossed the range after subduing the Nagas on his way and entered Assam in 1228 A.D. Sukāphā, after his gradual march by stages following the courses of the Buri Dihing, the Brahmaputra and the Dikhow finally settled himself at Charāideo in 1253 A.D. The Morāns and the Borāhis, the two indigenous petty tribes of that locality
submitted to him without resistance. Subsequently he adopted conciliatory measures in regard to the local tribes by treating them with consideration and love by a policy of intermarriage and employment he absorbed them into the Ahom fold. Sukapha also occupied Mahang from the Kachari king Bicharpati Derchungpha. Sukapha established his authority over a continuous tract of country including the hills and the plains starting from the Doikhm pass on the border of upper Burma in the east and Habung on the north bank of the Brahmaputra to the west, and between the river Buri Dihing and the Dikhow in the middle.

His son Suteupha (1268 - 1281) occupied the land lying between the Dikhow and the Namdang, east of Charing. Sukhangpha (1293-1332) was powerful enough to extend his kingdom at the cost of his neighbours, who launched a career of conquest and aggression. The kingdom of Kamata, the most powerful rival of the newly risen power, was his first object of attack. This trial of strength with Kamata ultimately ended with the conclusion of an alliance to which reference has been made above. Though the buranjis say nothing about any increase of Sukhangpha's territory except far-flanked dowried places of Kamata kingdom, yet succeeding development of events prove that Charing on the south bank, and Athgaoon-Banfang-Habung (present Lakhimpur District) on
the north bank including eastern part of Majuli were inside Ahom kingdom during Sukhāngpha’s time.

Sukhāngpha died in 1332 A.D. leaving his four sons — Sukhrāngpha, Sutupha, Tyāokhāmthī and Chāopulāī. The last mentioned was by the Kamata princes, Rājani. Sukhrāngpha (1332-1364 A.D.) on becoming king, appointed his half-brother Chāopulāī as the Chāring Rājā. The Chāring Rājā soon conspired against him, and fled to Kamata and sought help of its ruler, whom K.I. Barua identifies with Durlabhārāyana.50 The Kamata Rājā marched with his army to Chāring-Nāmdāṅg via Āthgāon-Bānfhāng. However, the war was averted and negotiations started soon. The march of the Kamata king as well as five years of interregnum in the Ahom capital after the death of his son and successor Sutuphā (1364-76 A.D.) most perhaps resulted with the loss of Ahom territories specially in its northern and eastern sides. Taking advantage of the weakness of the Ahoms the Chutiyas in that period, occupied Hābung area and a tract between the Dichāṅg and the Buri-Dihing rivers.

In 1376 A.D., the Chutiya king, who was most probably Satyanarayan (1392 A.D.) pretending friendship treacherously murdered the Ahom king Sutuphā (1369-1376 A.D.). This led to the renewal of war, in the reign of the next Ahom king Tyāokhāmthī (1380-89 A.D.) in which the Chutiyas were worsted and the Ahoms recovered the territory upto the bank of the Buri-Dihing.
The next king Sudāngphā (Bāmuni kunwar) ascended the throne in 1397 A.D., after an interregnum of eight years. He shifted the capital from Charaideo to Charaguā, probably to check-mate the Chutiya incursions. He defeated Surunphā, king of Mung Kang and in 1401 A.D. by a treaty of friendship the Pātkāi range was fixed as the boundary between the two kingdoms. Sudāngphā sent also military expedition against Kamata king as the latter refused to hand over Tāo Sulāi. But ultimately Kamata king conciliated and his daughter Bhājani was given in marriage to Sudāngphā. According to some buranjīs, Ghiyas-ud-din Azam Shah took advantage of the conflict between Kamata and the Ahom powers to invade the territory of the former. But the two rulers of Assam combined against Azam and forced him to retire beyond the Karatoya. Sudāngphā then turned his attention to subjugate the recalcitrant tribes of Tipām, Khāmjāng and Āiston, who at last submitted to his authority. He died in 1407 A.D., and was followed successively by Sujāngphā (1407-1422 A.D.) and Suphakphā (1422-1439 A.D.) whose reigns were uneventful.

Although one of the Assamese chronicles of late 19th century says Nāgsankar temple as built by Susenphā in 1480 A.D., which is also upheld by some scholars, yet it is evident from all other buranjīs and old records that the Ahom territory was not extended up to Nāgsankar or to the river Bharali at least in the time of Susenphā (1439-1488 A.D.).
It was during Suhānpha's time (1488-1493 A.D.) that the Tanshu Nagas were ultimately defeated, but he was less successful in his war with the Kacharis who defeated an Ahom army at Dāmpuk on the bank of the Dikhow river in 1490 A.D. He bought peace by sending a princess to the Kachari king. As a result of this victory the Kacharis reconquered from the Ahoms the land lying west of the Dikhow. Suhānpha was assassinated in 1491 A.D. and his son Supimpha who succeeded him died in 1497 A.D.

The power and influence of the Ahoms reached its climax under Suhummong. His reign (1497-1539 A.D.) witnessed a marked expansion of the Ahom territories in all directions. Growing influence of the Brahmins and the rise of the neo-Vaisnava movement undertaken by Sankardeva were important features of his reign. He put down the Naga raids and revolted Nagas, occupied the territories of the Bhuyāns (in 1505 A.D.) and the Chutiyās (in 1523 A.D.). The power of the Kachāris was broken and their territory in the Brahmaputra plains (except the Kapili Valley) was also annexed in 1536 A.D. He was successful in pushing back the Muslims beyond the river Karatoya in 1533 A.D. and accepted the two daughters (Hārmati and Dārmati) of the Sultan of Bengal. As dowry, he received five eastern parganās from the latter.54
Consequent to the liberation of Kamrup and Kamata from the Muslim domination, the Kamata ruler placed himself under the Ahom protection. Biswa Singha, the founder of Koch Kingdom too submitted and paid homage to the Ahom King, and agreed to pay an annual tribute. Following this, all the territories west of the river Sonkosh which he received as dowry from the Sultan of Bengal was returned to Biswa Singha. Suhummong also easily repulsed the invasion of the Nagas from the east and forced their chief to sue for peace by offering his sister. He shifted the Ahom Capital from Charagu to the Dihingnagar, but his son Suklenmong (1539-52) founded his capital at Garhgan.

The power of the Ahoms continued to grow and their dominions to expand, although there took place occasional armed clashes with their neighbours around. They were always successful, but they sustained a defeat at the hands of the Koches in 1563, whose capture of the Ahom capital during the reign of Sukhampha (1552-1603) has already been referred to. Their recovery from this reverse was however, extraordinary rapid. By the year 1571, the Ahom King completely shook-off the status of vassalage of the Koches and recovered all the territories upto the river Bharali. Since then this river was regarded as the boundary between the Ahom and the Koch kingdoms till 1615.
Sukhāmpha’s son Susengpha better known as Pratāp Singha (1603-41AD) was a capable, energetic, ambitious ruler and statesman and may be regarded as the greatest king of the early Ahom rule in Assam. Although a major part of his reign was distracted by Wars with the Kacharis and Mughals, he was still able to devote much attention to the internal organisation of his state, the development of backward tracts by establishing new villages, towns, markets etc. and the construction of temple, roads, tanks, forts and ramparts. In all of his task Momāitamuli Borbaruā was his right hand officer.

Pratāp Singha could forestall the destiny of the Koch Kingdoms from the internecine wars between Parikshīt (grandson of Chilārāi) and Lakshminārāyan (son of Naranārāyan) and eventual imperialist expansion of the Mughals to the Ahom border. When the Mughals occupied Koch Hajo kingdom in 1614 after the defeat and death of Parikshīt his brother Balinārāyan took the shelter of Pratāp Singha, then he took up the cause of Balinārāyan installed him as the king of Darrang under him and waged a prolong war against the Mughals for 23 years (1615-38AD) to expel them from Kamrup. Ultimately he accepted the river Barnadi and Asur Āli as the border between the Ahom and Mughal territories in 1638AD.
During the reign of Pratap Singha the Ahoms also defeated the Bhutias and settled the frontier problems with them and compelled them to pay annual tribute. At the same time the Ahoms extended their boundary in the south upto the river Nanai at the cost of the Kacharis.

Gobha, a petty principality, formerly a tributary of the Jayantiās transferred its allegiance to the Ahoms in the reign of Jayadhvaj Singha (1648-1663 A.D.). In 1658 the Ahoms recovered Koch-Hajo kingdom from the Mughal and carried their inroads upto the neighbourhood of Decca. As a sequel of this aggression, the Mughal emperor Aurangzeb sent a powerful Mughal army under Mir Jumla, who invaded Assam in 1662 and marched as far as its capital Garhgaon. A treaty was enacted in January 1663 according to which the Ahom King transferred Kamrup to the possession of the Mughals and promised to pay a heavy war indemnity.

Jayadhvaj Singha's reign was very significant in many respects in the history of Assam. This Tai-Ahom king was the first to embrace Hinduism of the Vaisnava cult and established two famous satra viz., Āonīṭi and Dakhinpāṭ and also many planned villages, constructed a number of high road and embankments.
The Ahoms wrested back Kāmrūp upto the river Mānāh from the Mughals in 1667 during Jayadhvaj Singha's successor Chakradhvaj Singha (1663-70) and won a decisive victory over the Mughals in the famous battle of Sarāighāt in 1671. The Ahoms remained in undisturbed possession of territories till 1679 when Lāluksolā Borphukan (the Ahom Viceroy of Guwahati) handed over Kāmrūp including Guwahati to the Mughals, due to the internal troubles occurred in the Ahom capital. After three years in 1682, the Ahoms in the reign of Gadādhar Singha (1681-96) recovered their possession of Kāmrūp upto the Mānāh river, which remained the western limit of the Ahom kingdom till it was occupied by the British in 1826.62

Gadādhar Singha was a valiant king who subdued the Nagas of the hills between the river Jānji and the Daiyāng, and suppressed the Bhutis of the Kariāpār Duār.62 His son Rudra Singha (1696-1714) was a man of great ability and ambition. He founded the new capital city of Rangpur and henceforth Garhgaon and Rangpur remained as the twin capitals of the Ahoms till 1794 when Ahom capital was shifted to Jorhat for the last time.

King Rudra Singha re-established the Ahom supremacy in Kachāri Kingdom and made Jayantia state as his feudatory by capturing their kings and capitals in 1707. At the same time, the Kachāri King Tāmradhvaj ceded a part of his state
upto the river Jamunā and promised to remain loyal to the Ahom king forever, as discussed elsewhere. To free eastern India from the Mughal control upto the river Karatoya, he mobilised an army of four lakhs at Guwāhāti and planned to march against them in November, 1714, but when the preparations were about to complete he suddenly died and with him also ended this lofty and ambitious campaign.

Siva Singha, Pramatta Singha and Rajeswar Singha who were the sons of Rudra Singha, sat on the Ahom throne in succession. Their reigns (1714-1768) witnessed peace and order in the country and the monarchs found time to pay their attention to the patronage of art, sculpture and literature. All of them devoted most of their time, energy and resources to erecting numerous temples, tanks, roads and making very generous grants of land and labour for the support of the temples and satras and their connected Brahmans and satradhikārās. In 1766-67, Rājeswar Singha helped Jay Singha, the ruler of Manipur to expel the Burmese from there, and for this a princess of Manipur named Kuran-ganayani was married to the Ahom King.

From 1769 A.D. during the reign of Lakshmi Singha onward the peace of the country was disrupted by a serious internal dissension i.e. Moāmaria rebellion and the government had ultimately to seek foreign aid i.e. British help for the
suppression of that disturbances in the reign of Gaurināth Singha (1780-95A.D) the son and successor of Lakṣmi Singha. The prolong Moamoria rebellion greatly crippled the power and strength of the country, and as a result, the tract east of the Buri Dihing was occupied by the Moāmāriās or Mataks, Khāmtis and the Singphos. In the last years of the Ahom rule, their weak rulers like Gaurināth Singha, Kamaleswar Singha (1795-1800A.D) and Chandrakānta Singha could neither prevent in forcible occupation of a part of their ancestral state by others, nor could restore the dignity of the Ahom monarchy. At this time, Purnānanda Burāgohain was the de facto ruler of the realm, who of course, made Mātibor, the Moāmāriā chief a feudatory (Borsenāpati) to the Ahom king; suppressed many strifes and made his efforts to restore the former condition of the state.

The distracted country got a breathing space, but it was nothing but a lull before the storm. Purnānanda Burāgohain's domineering attitude made him unpopular among the nobles including the royal family and several conspiracies were launched to assassinate him. Badan Chandra Bor-phukan, the viceroy of Guwāhāti, who was a member of the party in opposition, being aware of the impending arrest fled away to Calcutta and thence to Burma. His entrance in Assam with a Burmese army in early 1817A.D and the two
subsequent Burmese invasions (1819, 1821) caused the fall of the Ahom kingdom.

The occupation of Assam by the Burmese and their incursions into the British territories in many parts of their north-eastern front ultimately led to the First Anglo-Burmese War (1824-26) which ended with the Treaty of Yandaboo on 24 February 1826. The Burmese during their occupation of Assam treated the unfortunate inhabitants with extreme barbarity and reduced their numbers to a great extent. By the Treaty of Yandaboo, Assam and her dependencies became a part of the British dominions in India, and Assam ceased to be an sovereign state after the long six centuries' rule of the Ahoms.

Some year later, a part of Upper Assam from the Dhansiri to the Buri Dihing on the south bank, and from the Kachujān (21 km. east of Biswanāth Chāriāli) to the Dihong river was restored to the Ahom prince Purandar Singha in 1833. But as he failed to pay the stipulated amount of tribute, his territory was taken over by the British in 1838. Subsequently Sadiyā of the Khāmtis in 1839 and in 1842 the Matak territory came under direct British control.

In the south, the British brought under their direct administration of Kachar plains in 1830, the Khasi Hills in 1833, state of the Jayantias in 1835 and North
Kachar Hills in 1850. The occupation of the Naga Hills had been a gradual process, which commenced in 1866, when a frontier district was formed, and last addition was made in 1904. Garo Hills formerly a part of Goalpara District, was formed into a separate district in 1869. By the year 1890 Lusai Hills were annexed to the British Indian empire. British authority extended over the hills of the Akâs, Dafalâs, Miris, Æbors, Mishimis, Khâmtis and Singphos between 1826-1913. The 'Control Area' was subsequently extended upto the MC Mahon Line in 1941. This area as a new administrative unit called North East Frontier Tract came into existence in 1914. But prior to 1972 the area was popularly known as NEFA (North East Frontier Agency) comprising of five districts - Kâmeng, Subansiri, Siâng, Lohit and Tirâp. NEFA was administered by the Governor of Assam acting as the Agent of NEFA was administered by the Governor of Assam acting as the Agent of the president of India under the provision of the sixth schedule (Part B) of the constitution of India. In 1957 the Tuensang Frontier Division was transferred to Nagaland. NEFA which is now known as Arunachal Pradesh attained the statehood on February 20, 1987 with Itanagar as its capital. Now (1973) it has eleven districts, such as Tawang, West Kameng, East Kameng, Lower Subansiri, Upper Subansiri, West Siang, East Siang, Dibang Valley, Lohit, Changlang and Tirap.
Until 1874, Assam was administered as part of Bengal, but in that year it was formed into a separate province under a Chief Commissioner, with Shillong as Capital. In 1905, under the orders of Lord Curzon, Assam was amalgamated with the eastern district of Bengal, and a new province known as Eastern Bengal and Assam with Dacca as Capital was created. The Partition of Bengal caused a lot of political unrest and ultimately the new arrangement was broken up and Assam was made a separate province in 1924.

India achieved her independence in 1947 and as a result of partition, the district of Sylhet excluding the Karimgang Sub-division has gone to East Pakistan (now Bangladesh). So with her newly drawn boundary, Assam is now (before 1957) the north-eastern most state of the Indian Union, with the districts of Lakhimpur (12,753 sq.km), Sibsagar (8,939 sq.km), Darrang (8,722 sq.km), Nagaon (5,5610 sq.km), Kamrup (9,848 sq.km) Goalpara (10,374 sq.km), United Mikir and North Kachar Hills (15,212 sq.km), Naga Hills (16,487.8 sq.km), United Khasi and Jayantia Hills (14,358 sq.km), Garo Hills (8,075 sq.km), Cachar (6,959 sq.km) and Mizo Hills (21,066 sq.km).

It has aptly been remarked that post independent structure of the States of the Indian Union is 'partly the result of accident and circumstances attending the growth of the British power in India.' The map of territories
annexed and directly ruled by the British was not shaped by any rational or scientific planning, but mainly by the military, political and administrative exigencies of the time. The necessity of a reorganisation of provinces on a rational basis was pointed out even by the authors of the report on Indian constitutional Reforms, 1918. Immediately after independence, in addition to many factors, the other factors like linguistic and ethnic homogeneity or historical tradition, the compulsion of certain dynamic urges of the time necessitated quick decisions.

The demand for the separate states and political agitations of the Nagas, Mizos, the Khasi-Jayantia-Garo people led to the restructuring Assam and creation of the new states like Nagaland (December 1, 1963), Meghalaya (1970 April 2), Mizoram and Arunachal Pradesh (1987). After the detachment of these parts from Assam, the remaining part, at present roughly covers a major portion of former Ahom kingdom and its tributary, the state of Kachar. Of them, medieval Assam or Ahom kingdom which is our selected region for study, comprises the whole of the Brahmaputra Valley (excluding old Goalpara District) in addition to a large hilly tract of present Arunachal Pradesh, Nagaland (upto the border of Myanmar) and Mikir Hills upto the river Jamunā (a tributary of the Kapili).
In the Brahmaputra Valley, it comprises the area covered by the old districts of Kamrup, Nagaon, Darrang, Sibsagar, Mikir Hills (of United Mikir and North Kachar Hills District) and Lakhimpur. Between 1972-1989 these districts have again been subdivided into 15 districts viz., Barpeta, Nalbāri and Kāmrup in Kāmrup District; Darrang and Sonitpur in Darrang District; Marigāon and Nagāon in Nagāon District, Golāghat, Jorhāt and Sibsāgar in Sibsagar District; Lakhimpur, Dhemāji, Dibrugarh and Tinsukiā in Lakhimpur District and Kārbi Anglong (Mikir Hills) District. Since the creation of Meghalay as a separate state the capital of Assam has also been shifted from Shillong to Dispur (Guwahati) in 1972.

Our discussion about the administrative changes of Assam during post Ahom period is merely a relevant to be connected with the present day. In fact, the territory of the Ahoms from parasurām Kunda and Pātkāl Hill in the east and the Manah in the west, that formed the kingdom of Assam during the medieval period i.e. till it came under the British in 1826, and it is with this state of medieval Assam that our study is concerned.
REFERENCES

1. KP, 22.23.
5. HCPA, p. 89.
9. E HK, p. 44.
11. HCPA, p. 47.
14. Tiksa Kalpa is Tantric-Buddhist manuscript found in the Manipur State Library by E.A. Gait, who enlisted it with a note in his Report on the Progress of Historical Research in Assam, 1897, p. 25. It deals with the mode of worshipping Tara and also a geographical description of Kamarupa.
15. 1 yojana is equal in length to 8 miles or 12.8 km.
18. *EHK*, p. 149.
20. Details are given in the *Tabagat-i-Nasiri*.
22. *EHK*, pp. 130, 165.
32. *DRV*, pp. 81-82.


40. Barua, op. cit.

41. Neog, pp. 95-93.

42. DAB: pp. 197-200.


44. Ibid., p. 10; Ibid., p. 65.

45. P.C. Chowdhury, 'Historical Significance of the Stone Inscription from Lanka (Nowgong; Assam)'; JARS; Vol. XXIII, 1977-78, p. 58.

46. Ibid., pp. 57-63.

47. DAB: p. 140.


49. AB (Bhuyan): p. 11.

50. EHK: p. 166.


53. DAB: p. 15; AB: pp. 52-53; A History of Assam, p. 86.

54. SAB: p. 69; PAB, pp. 48-49.

55. SAB: p. 70; AB (Bhuyan): p. 24, The names of the Parganās do not agree in all buranjis.

56. The Narāś like Ahoms are also a branch of a Tai race, who occupied the country round Mogaung in Upper Myanmar (Burma).
57. AB : p. 91; DAB : p. 51; Cooch Behar Itihās, p. 115

58. Though W. Robinson in his book A Descriptive Account of Assam (p. 154) writes Dikorai, and the KRB (p. 31) suggests Bordarrang i.e. the river Panchnai as the eastern boundary of the Koch kingdom during Pariksit-nārāyan, yet DAB (p. 110) clearly mentions the river Bharali as its eastern boundary during the Mughal occupation of Koch-Hajo.

59. AAA : pp. 245-246.

60. ABS : p. 27; G.R. Barua, Assam Buraįi, p. 80.

61. AB : p. 156; AB (Datta); p. 13.


64. During Burmese rule (1821-24), the puppet Ahom King was Jogeswar Singha.


67. Arunachal Pradesh an Overview, pp. 1, 15.


70. Historical Geography of Madhya Pradesh, p. 36.
CHAPTER II

HILLS AND MOUNTAINS

Assam is more less a hilly country occupies a somewhat secluded and inaccessible portion of Asia in between the Eastern Himalay, Southern Tibet, China and Burma. On the basis of structural and topographical differences this regions may be divided into the following physiographic zones:

(a) Eastern Himalay or Assam-Himalay
(b) South-Eastern Hill ranges
(c) Assam Plateau or Meghalay Plateau
(d) Brahmaputra Valley or Assam Valley

Eastern Himalay or Assam-Himalay ranges is the easternmost section of the great Himalay Mountain extending from the river Tista in Sikkim over a length of 720 km. across the Brahmaputra towards China. The highest peak Namcha Burwa (7,756 m.) is in the Mishimi Hills. Different names are used to demarcate the regional boundaries of the tribes inhabiting the Assam Himalay known as the Bhutan, Akã, Dafalã,
Miri, Abar, Mishmi and Khami ranges. In the north-eastern region, there is a big curve round the valley and the range extends south towards the Arakan. The general appearance of these regions, mostly populated by different tribes of Mongolian origin, is that of a mighty mountain overhanging the plains and grassy expanses which are intersected by river courses, covered with forests and gigantic grass. Its southern slopes are rising up from the plain 1829.2 to 2436.2 m. with subtropical evergreen forests below and with same evergreen temperate rain forests at higher altitudes.

The south-eastern belt or region includes the Patkai, Naga, Barail, Manipur and Mizo Hills, is regarded as an extension of the Great Himalayan Range of the north. The general elevation of ranges is about 915 m., though here and there peaks over 1,830 m. height are found. The ranges are running in a north-south direction and are separated from one another by narrow valleys. The valleys are steep sided and well-clothed with green vegetation.

The Assam Plateau includes the Garo Hills, Khasi and Jayantia Hills and Mikir Hills. In the east, it forms a part of the north Kachar Hills and then it joins the Naga Hills. The length of the plateau from the river Dhansiri in the east and Singimari river on the west is about 400 km. and width is about 40 km. on an average. The height of the Plateau is between 1,220 and 2,830 m.
The enormous rainfall of this region has hollowed the river valleys into deep ravines, and the hot moist air at the bottom of these gullies stimulates the growth of the most luxuriant vegetation. There are many magnificent cascades in the neighbourhood of Shillong Hawnmai, near Cherrāpunji and Chapānalā. Some minor streams fall over a precipice many hundred feet in depth into the gorge below. The isolated hills of Goalpara, Guwahati and Tezpur are the outlying parts of the metamorphic rocks of the Meghalay Plateau.

The Brahmaputra Valley may be divided into two parts — the Lower Assam Valley, where the Plains are broken by isolated groups of hills, and the Upper Assam Valley, where unbroken plains lie between the Himalay and the Naga Hills. The Valley is narrowest near the Hikir Hills (Kārbi Ānglong) where the Brahmaputra first encounters the gneissic beds, and above this point upwards the Valley is comparatively free from low hills. At the head of this Valley, there are a few hills such as the Tipam Hills of Jaypur and Digboi, which are the outlying portions of the Naga Hills.
From the foreigner's accounts we learn that the most valuable aromatic plant available was the alow wood which grew in the hills of Namrup, Sadiya and Lakhowgarh. *Sadaj*, a long aromatic leaf (Sans. *tej patra*) was in plenty and trees for rearing silkworm were nurtured. The Dutch sailor Glanius says, "The mountains yield pepper, agar wood, *sander* (*Sandal* wood) and simples". 5

This, in a nutshell, the mountain system of Assam. It will be interesting to note in this connection, how it appeared to the indigenous and foreign writers, and how the names of these hills have been given after important locality in their vicinity or events which might have happened there. In the old records the terms like *giri*, *pāhār*, *parvat* and *śail* or *śaila* are used invariably to denote a hill or a mountains alike. Sometimes we also find mention of the term *kut* used to mean a hillock or a small hill.

Ābor:

The Tezpur Rock Inscription of Harjjaravarma of Guptābda 510 (829 A.D.) 6 mentions the Ābor parvat as situated in the northern side of his kingdom (i.e. Kāmarupa). During Ahom regime the Ābor and Bibor people who submitted before Pratāp Singha are referred to in the SAB (p. 136).
The Æbors (now Ædis) acknowledged the Ahom supremacy and the subjects of the Ahom king could pass through the Abor Hills without any formality. The Ahom influence extended up to the present Premako (the promised land) District of Tibet across the Abor Hills. According to W. Robinson's Account (p. 363) a large body of the Abors to the amount of 20,000 or 30,000 came down to assist the Buragohain (Purnananda) in repelling the Moamariasa, who were then devasting all the country east of Jorhat.

In 1825 A.D., Captain Neufville reported that the mountainous tract inhabited by the Æbors comprised between the Dihong and the Dibong rivers and the names of the hills in this region were the Sallung, Dokhung, Allureemah and Brahmnude. Abor Hills of the old records corresponds with the high ranges of eastern Himalay beyond the Dafalas and the Miris including present Siang District of Arunachal Pradesh.

Ågïâthuti,

It lies only one Km. west of the Sarâighât bridge north of the Brahmaputra in Guwahati. According to KRB (p. 105) Agni is another name of Ågïâthuti parvat situated in the west of the Chilâparavat of Guwahati. It is also identified with the Agnimâlgiri refers to in the Kp( 79.7-10), as standing in the east of the Darpana
river near the bank of the Lauhitya, serpentine in shape, more than 700 beo\(^9\) (2542m) in length and height and adorned with a Visnu shrine. The buranjis make references to Āgiāthuti in many occasions in connections with the Ahom Mughal hostilities of 1617 and 1670-72 A.D. and building of their respective forts there.

This hill receives the name Āgiāthuti perhaps for its peculiar thut (beak) like projection (āgiā) of a bird upto the very edge of the water of the Brahmaputra. It is 198 m. in height.

Ålāboi (Dolibāri):

The Kāmrupar Buranji (p. 105) says Ålāboi Hill, as the same with Dolibāri Hill. Mughal General Ram Singha encamped with his army on this hill to attack Guwahati of the Ahoms in 1670-71 A.D. It is an off-shoot of Āgiāthuti Hill on the western side. (Vide also Dalibari in Chapter VI).

Ankā:

According to Wade's Account (pp. 249, 359) the Ankā Mountains is situated in between the Bhutīās and the Dafalās, and towards the north of Chāriduār and the river Bharali is its northernmost limit.
Aśvapravat (Aśvakrānta):

KP (62, 59) says it Kurma Sail stands on the north-east of the Brahma Sail or Bhuvaneswari of Nilāchal Hill. The YR (pp. 294-95) speaks of the superior sanctity of this hill to all the tīrthas of the world and places it on the south of Godanda Hill, and having the abode (temple) of god Janārdana.

KRB (p. 106) also refers to the Aśva parvat of Guwahati which contains Janārdana temple, lying to the south of Chandra parvat. It can be identified with southern part of the Aśvakranta Hill in North Guwahati where till now exists Janardana temple just on the shore of the Brahmaputra. In 1792 A.D. for the assistance of the Ahom king Gaurināth Singha, a British army under captain Welsh routed the revolted Krishnanarayan’s army at Aśvakrānta Hill and occupied it. It is 94.5 m. high from the sea level.

Bāgheswari:

The Bāgheswari parvat with three peaks (viz., Sidheswar, Byāghreswari and Ratneswar) and Sidheswar temple, as situated in the west of Ananta parvat is mentioned in the KRB (p. 108). It stands on the edge of the Brahmaputra in western side of Suālkuchi Town and is about 80 m. high.
Baman:

In 1639 a frontier officer of the Ahom king captured 23 men of the Mughals along with certain articles from Baman Parvat. It can be located in the western part of Marigaon District.

Bāmuni:

The KRB (pp. 7-8) says that the Kachari king Birochan Matiphā founded his capital at Bāmuni Parvat to the west of Kaliābār. This hill can be identified with present Bāmuni Pāhār, stands near Kathiātali of Nagaon District.

Bāndardowā:

The Bāndardowā Parvat is also known as Bāndar and Bāndardewā in the buranjis and places it on the north of the Lohit near to Māghnoā and the Dikrang river. In 1647 AD, a battle was fought on this hill between the Ahom army and the Chungi insurgents. King Rudra Singha sent an expedition to the Bāndardowā Hill to suppress the Dafalas and one Harihar Tānti, the leader of the Moāmariās is said to have meditated himself there for five years to gain victory over the Ahoms, during the reign of Gaurināth Singha.

This hill is an off-shoot of the Dafalā mountains lying parallel to the west bank of the river Dikrang.
about 9 km. north of Bihpuria in Lakhimpur District on the Assam - Arunachal border. At present Bandarzewa forms the main gateway to Itanagar, the capital of Arunachal pradesh.

Bānruk:

The ADB (p. 52) indicates Bānruk Hill as inhabited by the Tangshu Nagas under Ahom suzerainty between whom a battle was fought in 1487 AD. It is a part of the Naga Hills lying south of Sibsagar District.

Baragāon Parvat:

A grant of Rajeswar Singha of 1691 Śaka (1769 A.D.) records the endowment of Baragaon Parvat in Beltala to Harinath Brahman, a Bordevi of Kamakhya temple. It stands at Baragāon, 14 km. west of Guwahati.

Bhasmakut (Bhasma Śail, Bhasmāchal):

Bhasmakut as the name of a hillock that finds mention in the KP (79.33-40) and places it on the east of the Nadan Hill and in the north of Urvasi. Unlike the KP the YT (pp. 365-70) refers to the three names of this hillock viz., Bhasmakut, Bhasma Śail and Bhasmāchal which contains Brisadhvaj Siva (Umānanda) and the high sanctity of it. The KRB (pp. 109-110) also mentions it Basmāchal
to the north of Urvasi. On the other hand some of the buranjis say it Umānanda.

It is small rocky island presently known as Umānanda Hill, rises about 18 m. above the water level of the Brahmaputra clothed with trees and crowned with temples lies now in the midstream of the Brahmaputra near to Deputy Commissioner's Court of Guwahati. The British writers named it peacock Island for its natural beauty. (See also Umananda in Chap. VII).

**Bhainyarāguri (Bhomorāguri):**

On this hill near to the Rudrapada (temple), the Ahoms constructed the Chāmdhara Garh. The existence of the rock inscriptions of 1538 Šaka (1615-16 A.D.) and the Chāmdhara Garh on the Bhomorāguri Hill clearly support the view that Bhomorāguri Hill lies 9.6 km. east of Tezpur town is same with Bhainyarāguri Hill. Present Kalia Bhomora bridge over Brahmaputra near east of Tezpur is connected with this hill on the north bank. It is about 90 m. high.

**Borāh:**

The VT (pp. 440-41) mentions Borāh Parvat adorned with the shrine of Devnārāyan and places it in the northwest of Māṇśail surrounded by sacred ponds of Naranārāyan
and Bindu sarovar. The KRB (p. 108) places it in the east of the Bhringeswar temple of Uttar Sarubangasar Mouza in Kamrup. It has been identified with the hill lying near Gandhmow, 13 km. south-east from Hajo in Kamrup.

Bordoichilā:

In the buranjis the hill Bordoichilā is also known as the Bādoichilā and Duimunisilā, and locate it within Kalangpur province of Assam in the North Bank and in the neighbourhood of Māghnoā. At this place King pratāp Singha captured a large number of elephants in 1620 A.D. It is a part of the Dafalā mountains comprising Doi Parvat, Ganga Lake and the site of Itanagar (capital of Arunachal pradesh) towards the north of Gahpur-Nārāyanpur areas of Assam.

Bundā:

It is referred to in a chronicle as situated in the east of Guwahati through which the Ahoms entered Guwahati to capture it from the Mughals in 1668 A.D. after keeping their war boats on the bank of the Brahmaputra near to this hill. According to a Mikir legend it is the abode of their supreme God Hemphur. Bundā Hill is about 200 m. high stands in the north of Nārengi, 13 km. east of Guwahati.
Burhāburhi:

J.P. Wade records that this hill along with the Brahmaputra formed the northern boundary of the principality of Māyong. It is about 150 m. in height and lies in the north-eastern part of Mayong area of Marigaon District.

Chāmdharā (Hāruni-Dāruni):

The Chāmdharā Hill also known as Hāruni-Dāruni in the Assam Buranjis, was connected with the Lohit (the Brahmaputra) by rampart in the north bank of Assam to check the Mughal aggression during the reign of Pratāpsingha. It can be identified with a part of the Dafalā mountain between the Bharali and Dikrai rivers, north of Chāmdharā or present Jamuguri area of Sonitpur District.

Chandangiri (Chandragiri):

A hill, a stronghold of the Chutiyaś on the bank of the Dikhāri or Tikāli river in Sadiya, where a number of decisive battles were fought between the Ahoms and the Chutiyaś during 1523-29 A.D. It is same with the Chandragiri parvat, captured earlier by the Chutiya king Ratna dhvajpāl, referred to in the DAB (p. 194).
Chandrakut:

In the old literature, the hill Chandrakut is also known as Chandra Parvat and Someparvat. The KP (79.20) says it Chandrakut, triangular in shape, like the moon, stands in the east of Bâyugiri. The YT (p. 332) refers it as Som parvat which is adorned with god Mādhava (shrine). It occurs in the KRB (p. 107) as Chandra parvat and also alludes to the existence of god Mādhaswar (temple). It can be identified with the Aśwakrānta Hill centering Anantasayi Nārāyana temple of North Guwahati.

Charāideo:

According to the KRB (pp. 6-7) the hill Charāideo is also known as Brihagāchal which is decorated with the shrine of Nil Mādhav (i.e. Visnu) and close to the jungles and other hills. Sukāphā, the first Ahom King, founded his capital near to this hill. Besides the names of Brihagāchal and Charaideo this hill is also recorded in the chronicles as Parvat (hill) and Lānkuridevar Parvat (i.e. hill of the god Lānkuri). It is a isolated spur of the Naga Hills, about 50 m. high and standing at a distance of 28 km. south-east of Sibsagar Town. (vide also in the Chapter V and VII).
Charāikhorong:

The hill Charāikhorong is variously known as Kangdoi\(^{26}\) Klāngdoi\(^{27}\) and Nām Chen\(^{28}\) in the Assam Buranjī. Here, Ahom king Sukhāmpā took asylum for 3 months during the Koch invasion of 1563 A.D. Although Gait places Charāikhorong in Namrup area, and according to P. Gogoi it is in the west of the Dikhow in between Nām Ching Hill and Borsāl, some 19.2 km. south from Simaluguri, but they are wrong in this respect. Present Tuli (a narrow plain area) surrounded by high hills on the bank of the river Milak (Upper part of the Jānji) within Mokokchung District of Nagaland, 19 km. south-west of Amguri, has been identified with Charāikhorong.

Chatrāchāl:

The Stone Inscription of Mangal Chandikā Moth of 1721 Śaka (1799/1800 A.D.)\(^{31}\) mentions that the Ahom king Kamaleswar Singha built the temples of Mangal Chandikā, Keśava and Śiva on the Chatrāchāl Hill. Hill Chatrāchāl is same with Chatrākār of to-day, stands in Uzan Bazar of Guwahati near the bank of the Brahmaputra.

Chikani (Chikonāi):

In 1669 A.D. Chakradhvaj Singha constructed a building on the hill Chikani or Chikonāi and connected it with Kukurākata Hill by a rampart.\(^{32}\) It stands about 5 km. south-east of Jakhalābandhā in Kaliabor, which is about 200 m. high.
Chilā (Chilāchal);

The Ahoms erected a rampart through the Chilā Parvat in 1669 to resist the Mughal's attack of Guwahati. The KRB (p. 105) places it on the east of Agiāthuthi Hill. Chilā Parvat Inscription of 1654 Šaka (1732/1733 A.D.) says it Chilachal and mentions that king Siva Singha connected it with Rangmahal by erecting a rampart along with a moat. It is one of the tallest hills (about 300 m. high) in Guwahati, stands on the west side of the Guwahati-Chângsâri road.

Chitrāchal (Chitraśail);

The KP (79.119-142) mentions it Chitraśail adorned with Navagraha shrine, extending towards south-eastern direction in the east of Karpatāchāl Hill. The YT (p. 310) also says it Chitraśail which contains a holy place called Chitresh. The Navagraha Temple Inscription of Rājesvar Singha of 1674 Šaka (1752/53 A.D.) refers to the construction of Navagrah temple on the Chitrāchala Hill. At present, it is well-known as Navagrah Hill lying parallel in south bank of the Brahmaputra in eastern part of Guwahati and 175 m. high.
Dafalā:

The Assamese chronicles and the biographical literature of the religious teachers i.e. guru-charita, occasionally mention the hills inhabited by the Dafalās in the northern frontier of Assam, the duārs (passes) leading to the plains in connection with the several expeditions sent to the Dafala Hills by several Ahom monarchs. The chronicles also suggest the habitation of the Dafalās in the hills stretching between the Bharali in the west and Suvansiri on the east.

Shihabuddin Talish records the Dafala Hills and says that the Dafala tribes though paid no tax to the king of Assam, yet they accepted his sovereignty and obey some of his commands.35 Dafalās, as a token of submission to the Ahom king Rudra Singha, brought down their hill products, such as methons, pepper, manjit, āloo, kachu (taru), maize and variety of other articles and enrolled themselves as the soldiers in the Ahom army to invade Bengal.37

The Nandikeswar Grant of Rudra Singha (1699 A.D.) refers the Dafalā parvat as the northern boundary of a donated plot of land for the Nandikeswar temple in the North Bank.38 J.F. Wade records a number of rivers which have their sources in the Dafala mountains viz., Gereluā Kāchikatā, Dikrang, Pichalā, Chenchā (ujān), Khāroi,
Chengmorā, Mādori, Dubiā, Buroi, Bihāli, Bargāng, Burigāng, Ghilādhāri and Dikrāi. He further informs us that, there were Na-duār (nine pass) in the north of Solālgāon (Biswa- th Chariāli and Jamuguri area) and Chay-duār(six pass) in the northern side of Kalangpur, Jakāichūk, Nārāyanpur and Banfang leading into the Dafala mountains.

According to W. Robinson, that portion of the southern face of the Sub-Himalayas, which, extending from 92° 50' to about 94° north latitude and forming the northern boundary of the valley of Assam, from the Karīpār Duār, to where the Suvansiri debouches into the plains, is indicated by a tribe, usually known as the Dafalas to the people of the Brahmaputra Valley. B.C. Allen on the other hand writes that the Dafala section of the Himalayan range is lying between the Rangānadi on the east and the Bharali on the west. Present East Kameng and Lower Subansiri districts of Arunachal Pradesh comprise the Dafala Hills.

Dasāswamedh (Māshpurikhowā):

Dasāswamedh Hill which is also known as Māshpurikhowā parvat in the KRB(p. 106) stands on the south-east side of the Kurūa Hill. It finds mention in the KP (79.41–42) as Matsyadhvaj parvat where Visnu (shrine) in Matsya (fish) form stands in the east of Manikarneswar in
the north of Lauhitya. It stands in Kuruā area near the north shore of the Brahmaputra in the south-western corner of Darrang District.

Deopāni:

In 1617 A.D. king Pratāp Singha built a fort on the hill Deopāni near Kaliābor. It is a part of the Mikir Hills, now known as Burhāpāhār, in Kuthari area, about 25 km east of Jakhalābandhā in Kaliabor.

Deoparvat:

In the reign of Suhummong while his soldiers were busy in constructing a rampart on this hill on the frontier of Naga Hills, they found an image of god (deo) underground for which they stopped their work and henceforth that hill came to be known as Deoparvat. It can be located in the south of Charāideo.

Dhavalgiri:

Dhavalgiri means 'the white mountain'. It was one of the hills inhabited by the Chutiyās occupied by their king Ratnadhvajpāl. It can be located in the Siang or Lohit District of Arunachal Pradesh.
Dirgheswari:

The KRB (p. 106) places Dirgheswari Hill in the south of Niakhātop Hill and also calls Siśāparvat. From the chronicle we learn that, this hill in North Guwahati was full of wild animals like deers, bafaloos and monkeys where Rudra Singha hunted deers. The Dirgheswari temple stands on the southern slope of this hill, at a distance of 6 km. north of North Guwahati, on the west bank of the Barnadi.

Doidām:

The chronicles record this hill of the Chutiyā country with various names, like Doidām in the SAB (p. 59), Doithāokāng or Thāokāng in the DAB (pp. 19, 24) and Rongāthāngāchāl in the PAB (p. 41) and also refer two battles fought here in A.D 1523, 1529 between the Ahoms and the Chutiyas. It can be located inside the Lohit District of Arunachal Pradesh.

Doikāorong:

The Ahom Buranji (pp. 317, 337) refers one Doikāorong Hill in Chafrāi area, where king Lakṣmi Singha and Gaurinath Singha performed the tree plantation ceremony. It is a spur of the Naga Hills, situated in the upper region of the river Chafrāi.
Doikhām:

This hill finds mention in the chronicles in connection with the journey of Sukāphā to Assam. According to P. Gogoi, in the Tai-Ahom text the words are 'Khām Doi' which means 'cross mountain' (doi = mountain, khām = to cross). The European explorers in the nineteenth century called it as Digam or Digum Bum (Daikhām in Tāi), stands conspicuously to the south of the Pātkāi, through which, a stream called Digam pāni is flowing. Macgregor crossed this hill at an altitude of 1219.8 m. The hill is now inside northern Myanmar.

Doipatang (Kathālbāri):

In 1805 A.D. an Ahom army built a stockade on the hill Doipatang or Kathālbāri to suppress the neighbouring Tirualīa Nagas. It may be located in Mon District of Nagaland.

Doloigiri (Doimora):

The hill Doloigiri or Doimora in the Dhansiri valley of Karrengi is referred to in the buranjis in connection with the shelter of the Kachari king Neochung alias Detchung after his defeat in the battle with the Ahoms in 1536 A.D. It is a part of present Karbi Anglong District.
Duimunu śilā:

Duimunu sila meaning two sages stone (Dui = two, muni = sage sila = rock or stone). These are the two big rocks in the water of the Brahmaputra at the mouth of the river Bharali. A tradition connects them with the two sages namely Kumud and Kowstav regarding the foundation of Biswanațh Kshetra as second Kāśi. Duimunu Sil is also connected with the memories of the distribution of war spoils among the Ahom officers by Suhummon, obtained by the victory over the Muslims in 1533 AD, and of a battle with the Dafalas and their allies in 1796 AD. The KRM (p.1) says it dvitiyami śilā which formed the dividing point between the Kāmpristha and Saumārpistha divisions of ancient Kāmrup.

Gābhāru:

It appears in the chronicles in various names, such as Gābhāru, Doichilā and Tulasijān parvat. In Suhummon's reign, the Kachari king Dorchungpha was forced to take shelter in the Gābhāru Hill. This hill was connected with the Brahmaputra by the famous Chintāmonigarh erected by Atan Buragohain in 1678 AD. It is a part of Naga Hills in the east of the Chatāi parvat, at a distance of about 28 km. south-east of Jorhat.
Gandhamadān:

From the KP (79,55) we learn that the Gandhamadān Hill adorned with the Bhringeswar (temple) was situated in the south bank of the Lauhitya opposite to the Manikut Hill in Kāmrup. The Gandhamadān Hill with the shrine of Bhringeswar is also mentioned in the KRB (p. 108) but places it on the north bank of the Brahmaputra in the suburb of Guwahati. It is happened due to the death of old Hajo course of the Brahmaputra between 1565-1640 A.D. The name of this hill is now known as Sanpara parvat lying 4 km. south of Hajo on the road to Swālkuchi.

Gāndhārī:

The KRB (p. 109) places it on the south-eastern side of Pāndu, of which three peaks are-Gauri, Durgā and Bētal. It corresponds with present hills of Gotānagar, Borāgaon and Āmbarī-Phatāsil lying in the south-western part of Guwahati. It is between 244-291 m. high.

Ganeś:

It appears in the KRB (p. 109) as on the east of the Gāndhārī Hill, of which five peaks are - Gautam, Ghantākarna, Dhumāvati, Kumāri and Kirāti. It is same with present Kālāpahar- Narakāsur Hill including Ganesguri of Guwahati, where a shrine of Ganes in its eastern most
side is still standing. A few years back some images of gods and goddesses including a few implements of worship made of bronze belonged to the 9th-11th centuries A.D. were discovered from this hill. It is also connected with the old Asur Ali ruins lying in the southern side of Guwahati and is between 267-291 m. high.

Gāro:

The Gāro mountain is mentioned in the Fathiyy-i-Ibriyya as on the border of the Ahom kingdom. Wade says that, the southern border of the districts of Beltalā, Pānbarī, Dimarūa and Gobhā touched the Gāro mountains from where the rivers like Bharalu Garalu, Sownra and the Kalahi of southern Kāmrup are flowing. About the Garo Hills F. Hamilton mentions that, it is from 307-921 m. of perpendicular height, and very steep and contains scarcely any level land and there are immense masses of naked rock, and even large spaces totally destitute of vegetation. Presently it forms a district in the western part of Meghalaya state.

Garurāchāl:

A hill in Hajo, Garurāchāl is also known variously as Bhadrakām Parvat, Mandar parvat, Mokām parvat or even Sultan Ghiasuddin Aolia Hillock in the old records. According to the KP(78.81-82) Bhadrakām parvat is triangular in
shape and adorned with the shrine (temple) of Kālahaya Śiva. According to the YT (pp. 519-20) Mandar parvat is the tallest of all sixty-eight hills in the neighbourhood of Hayagriva-Mādhava and ornamented with the shrines of Madhuripu Hari (Visnu temple) in its eastern part, Brahmeswar Hom in the middle and Kakadeswar Hara (Śiva temple).

The KRB (pp. 4-5) informs us that Sultan Balabanta Gayāsuddin (Sultan Ghiyasuddin Bahadur Shah?), who with a strong force accompanied by the Nawab Masalanda Gāzi and Kālu Dewān invaded Kāmrup and destroyed the temples and died on the hill Garurāchal. The BG (pp. 488-89) mentions a massacre of the Muslim devotees of the holy shrine on the hillock of Sultan Ghiyasuddin Āoliya by the Ahom army in course of the Ahom-Mughal wars. The well-known Poamacca Mosque stands on this hill, which is tallest (213.4 m) among all the hills of Hajo area of Kāmrup. It is only 2 km south-east of Hayagriva-Mādhava temple.

Godanda (Godanta):

The YT (p. 310) mentions that the Godanta parvat contains the Jatādhara Śiva (shrine). According to the KRB (pp. 1, 107) Kāmrupa King Dharmapāla founded his capital city on Godanda parvat, which comprised four adjacent hills lying in the north-west of Aśwakrānta Hill.
Gokarna:

Gokarna Hill ornamented by Gokarna Śiva (shrine) near to the Manikut Hill is mentioned in the KP(79,85-86) The YT (pp. 515,525) further says that, it contains a swārga-dwāra (tunnel?) and a sacred kunda called Brahma-sarovar. The KRB (p. 105) associates the Gokarna with the Kāmeswar parvat of Hajo.

Hātimurā (1):

Hātimurā as a military station of the Ahoms in 1615 on the bank of the Kalang within Salā province is mentioned in a chronicle. The captured Jayantia king Ramāningha was kept here. On this hill, an ancient Durga temple stands at the mouth of the Kalang about 3 km. north from Jakhalābandhā in Kaliābor.

Hātimurā (2):

The Hastiparvat with its holy place Pingala mentioned in the YT(p. 309) is same with the Hātimurā Hill of the Assam Buranjis mentioned in connection with the excavation of a canal of the Brahmaputra by the Koch king Naranarayan. The KRB (pp. 107-8) refers to the Dhāreshwar and Pingaleswar temples as situated in the Hātimura Hill of Kāmrup, on the bank of the Brahmaputra. Wade in his Account of Assam (p. 360) writes Hātinura Hill of Kāmrup as stands 6.2 km.
east of the confluence between the Baraliā and the Brahmaputra. It is 228 m. high, stands at a distance of 32 km. west from Guwahati.

**Indraparvata (Indrakut):**

The **VT** (pp. 294, 326) refers it as Indrakut and Indra śail, 30 dhanu in extent as standing in the shallow part of the Lauhitya near to the south-east of the Chandrasaila or the Aśwatirtha. The same source also says that, it contains a holy place called Maniswar and recommends habitation on it, as being very efficacious.

According to the **KRB** (p. 106) it stands in the middle of the Brahmaputra in the east of Chandra Parvat in Guwahati where resides thousand eyed Mahādeva (shrine). This is identified by A.C. Agarwala as Ānṛparvat, a part of which had been destroyed by the Brahmaputra long ago. This small isolated hillock on the breast of the Brahmaputra near Aśwakrānta Hill in North Guwahati contains several marks of unknown antiquity.

**Jāparibhītā (Jāporipitā):**

It was at Jāporipitā or Jāparibhītā on the north of the Lohit, that Kalita Phukan, one of the officers of Laksmi Singha took his shelter, and during Gaurināth Singha's time the Moāmariās started their second rebellion.
from here. Michell refers a road running from Owaḥat by Gordoloni and over the Japorita (Jāporibhitā) ridge. It is a part of the Dafala Hills in the west bank of the river Singrā about 14 km. north of Dolaḥat of Lakhimpur District.

Jugighopā:

Jugighopā or Jugirighopā Hill on the north bank of the Brahmaputra, and between the Mānāh and Rangāmāti is recorded in the chronicles in connection with the march of an Ahom expeditionary force to Bengal during Jayadhvaj Singha's reign. In the same reign, the Ahoms built a strong fort at Jugighopā against the Mughals which is known in the buranjia as the fort of Mānāhmukh. In January, 1662 A.D. Mir Jumla occupied it after it was evacuated by the Ahoms due to the outbreak of cholera.

Jugighopā means 'the caves of the ascetics'. It is a small but well-known hill for having rock caves, stands just opposite side of the pancharatan Hill in Goalpara.

Juriā (Bāyu Parvat):

The KP (79.17-19) refers it Bāyugiri and places it between the Barunāchal and the Chandrakut Hill and compares its two equal parts with a seed. The YT (pp. 292-93)
reiterates its same location and says it Bāyükut. The KRB (p. 107) says it Juriā Parvat, in addition to the name Bāyu Parvat as in the east of Sarāighāt. Close to the Juriā Hill on the Brahmaputra a fierce naval battle was fought between the Ahoms and the Mughals in 1635.66 The Ahoms erected a rampart through this hill connecting Sarāi Parvat to resist two Mughal invasion led by Ram Singha.67 It is stretching at mouth of the Ghorājan of North Guwahati in parallel with the Brahmaputra just opposite side of the Nilāchal Parvat.

**Kaliyani**

In 1791 A.D. Purnānanda Burāgohāin constructed Bibudhigarh connecting the Kaliyani Parvat of Marrangi.68 This hill can be identified with the hill now stands on the Kaliyani river inside Karbi-Anglong District lies about 18 Km, north-west of Golaghat.

**Kāljur**

The Kāljur Hill is also known as Kāljurak or Borpāhār in the buranjis. In 1669 A.D. a battle between the Mughals and the Ahoms was fought here for nine days.69 KRB (p. 105) locates Kāljur Parvat in the north of the Chilā Parvat of Guwahati and also associated with the Borpāhār (i.e. big or high hill). Kali Parvat is its present name, lies in Sendurighopā, in the north of Chilā Parvat.
Kalki:

According to the KRB (p. 109) Agasti Kshetra is same with Kalki parvat where situated Budha-Janârdan (temple) in the west of Sukreswara Sivalinga of Guwahati. It is a small hillock at Panbazar of Guwahati on the bank of the Brahmaputra.

Kachârimatiâ - Dhuli:

These two small hills of Banganagar village in Barbangeswar pargana on Kâmrup were granted to Navadeo Bordoloi by Chandra Kânta Singha in 1820 A.D. These are 7 km. south from Hajo.

Kachuhât:

It occurs in the AB (p. 335) as a station of Bâilung Borgohain against the Moâmariâs and may be located in the foot-hills area of Nagaland south of Sibsagar District.

Kajjvalâchâl:

The KP (79, 143-144) places this hill between the Chitrakut and Sobhaparvat, close to the river Kapili. Kajjvalâchâl Hill is same with Sunna Hills recorded in Wade's Account (p. 344) which formed the south-eastern boundary of the district of Kâjali and line the banks of the Brahmaputra from Kâjalinukh. Present Burhamâyong, Gosâin pâhâr and Govardhan pâhâr situated near to Kâjali.
chaki, about 20 km. east of Guwahati have been identified with Kajjvalāchal. Of them Burhā Māyong Pahar is 347 m. high.

Kāmākhyā:

The Kāmākhyā Hill of Kaliābor is mentioned in the DAB (p. 200). It seems to be known after the name of the temple of Kāmākhyā on which it is situated. It is at Silghat and about 239 m. high.

Kanyakāgiri:

The XT (p. 148) mentions the hill Kanyakāgiri or Giri Kanyakā as the easternmost boundary of ancient Kāmarupa. It can be identified without doubt, with the hills inhabited by the Kanyāk Nagas in Mon District of present Nagaland and Tirap District of Arunachal Pradesh.

Kapili Kāmdhenu:

These two adjacent hills in the neighbourhood of Guwahati are recorded in the KRB (p. 108) as in the east of the Hātimurā Hill and on the south bank of the Brahmaputra. The Ahom Buranjī (p. 216) refers to one as Kapili in connection with the massacre of a number of Mughal subjects by the people of Rani area, when the former attempted to capture Guwahati from the south in 1671 AD. The Kapili Hill through which the river Jagaliā passes, is at a distance of 5 km. east from Rānihāt.
Kechamāti:

Kechamāti Parvat is mentioned in the chronicles as lying in the north, in connection with the shelter of an Ahom officer, who revolted in the time of Lakṣmi Singha. It is a part of the Dafala Hills north of Lakhimpur District.

Khāmteng:

An Ahom army erected a fort on the hill Khāmteng situated in Namrup province to suppress the Khāmtengiā Nagas in 1648. It is a part of eastern Naga Hills now in the Tirap District of Arunachal Pradesh.

Khutmora:

This is a hill in the Dikrang valley on which an Ahom army under Āhatgurī Rājkhowā built a fort to reduce the Chungis (Dafalas) in 1648. It is recorded in the AB(p. 132). It is most probably the same with present Pathālipāhār, lies about 9 km. north of Bihpūria.

Kuberāchal:

One Jitāri of Drāvida origin founded his capital on Kuberāchal Hill, wherefrom his descendants ruled Kāmrup for several generations. The KRB(p. 106) says it a small hill in the north of Kuruā Hill and to the south of Sapta Risi Hill. It is in Thalpur area of Darrang.
Kukurākata:

In 1617 A.D., Pratāp Singha encamped on this hill to supervise the battle of Bharali fought against the Mughals. A terrible naval engagement took place between the Ahoms and the Mughals on the river Brahmaputra near the Kukurākata Hill in 1662, in which the former suffered a great loss. In 1669 A.D., Chakradhvaj Singha also encamped on the Kukurākata Hill (i.e., Fātkā in Tāi-Āhom text) and built a rampart from the Sikani Hill to the Kukurākata Hill to resist the Mughal aggression. It stands at the confluence of the Kalang and the Brahmaputra 2 km. east of Jakhalābandhā in Kaliābor.

Kuruā:

The Kuruā Hill of the Assam Buranjis is perhaps same with Kawurhada Hill mentioned in the Baharistan-i-Ghaybi (p. 361) of Mirza Nathon, where the General stationed for some time. In the KRB (p. 106) it is also known as Krowncha parvat stands south-east side of the Kuberāchal and in the east of Monikarneswar. It stands within 7 km. north-east from Guwahati, inside Darrang.
**Lathia:**

The hill Lathia of the *buranjis* is same with the Kangsakar Hill of the *KP* (79.12-13). According to the *KP* it is a great hill situated in the east of Agnimālgiri and close to the Barun Kunda (present Numali Jālāh north of Āmingāon). During Ramsingha's invasion of Assam, the Ahoms built a rampart through Lathia Hill connecting Sarāighat with Chilāparvat and Ātan Buragohain took his station here against the Mughals. 76

The *KRB* (p. 107)says that, this hill consisted of five hills with five peaks viz., Bhasmakut, Kshemkut, Dambhakut and Sukakut, stands in the south-west from Godanda Hill. Presently it is called Cutting pāhār close to the north of Āmingāon or Sarāighāt.

**Madanāchāl:**

It is the same with the Madangiri as mentioned in the *KP* (78.86-88) adorned with the shrines of Kedār and Kamal, situated in the north east of Gokarna. The *VT* (pp. 516-519) also refers the same hill and its two Śaiva shrines. A road leading to the Kedāra temple is recorded in the *BG* (p. 489). According to the *KRB* (p. 105) the hill which contains the (temple) Kedāra is called Madanāchāl. It is about 75 m. high, standing close to the south of Garurāchāl Hill (Poāmaccā) in Hājo.
Madan :

The hill Madan is also known as Madanāchāl in old records. The KRB (p. 107) says it Madan Parvat and Places in the north of Girikāchāl and to the east of Dantakut in the neighbourhood of Guwahati. According to A.C. Agarwala Madanāchāl is an abode of god Kāmdeva stands in the east of Devduārparvat or Gopeswar temple. Laksmi Singha's grant of 1692 Śaka (1771/72 A.D.) refers the temples of Gaurikānta (Siva) and Durgā on the Madanāchāl Hill of Kāmrūp.

The hill Madan or Madanāchāl is most probably the same with present Madan-Kāmdev parvat, wherein lie the ruins of a number of temples with an interesting Umālingā-murti, (11th century) east of Bāihātā Chāriāli. Just below this hill one can see the deep portion of a dead river which is called Madankur.

Manikarnswar :

The KP (79.42-44) calls it Manikarna-Mahāgiri containing a Minikarna Sivalinga (shrine) situated in the North-east of Bhasmakut (Umānanda). The KRB (p. 106) identifies Manikarneswar with Sāhburuj and places it in between the Dasāswamedh and Āmani-Emuni hills of Guwahati. The shrines of Jaganāth-Nārad and Mahādeo are situated in this hill. It is a small hill of about 90 m. high, at the mouth of the Barnadi.
Manikut (Manisail):

A small but well-known hill of Hajo in Kamrup District. The KP(78. 74-76) mentions it as Manikutâchala adorned with the Hayagriva-Mâdhav Shrine, 100 beo (366 sq.m) in extent and in between the river Barnasâ and the Lauhitya Sâgara (i.e. Brahmaputra).

The YT(pp. 524-27) refers it Manikut, Manikutâchal and also Manisaila, an abode of Visnu, resides in the form of Hayagriva and speaks of the high sanctity of this hill along with other neighbouring holy places like the Gokarneswar, Borâh-Bibor, Visnupuskar, Bârânasi hrad, Mârkandeya Sarovar, Kâmeswar etc. This tantra further says that, the sacred river Ballabha flows along the northern foot of the Manikut and the river Madhumati is flowing out of this hill. The KRB (p. 105) clearly identifies Manikut with Hajo Hill on which summit Mâdhava (temple) is standing. The peak of Manisail crowned with Mâdhava (temple) is also recorded in a grant of Râjeswar Singha of 1676 Šaka (1754-55 A.D.).

Matiâ:

From the PARB we know that the Matiâ Hill in North Guwahati is 100 beo (366 sq.m.) in extent and 140 beo apart from the Dirgheswari Hill, and through this hill a rampart was built by the Ahoms to protect Guwahati from the Mughal invasion.
Matsyadhvaj Kulāchal (Māshpurikhowā):

It is the name of a hill lying close to the east of the Kurū Hill in the south-western corner of Darrang District. KP(79.51-52) calls it Matsyadhvaj Kulāchal (including all the hills of Kurū area), Adorned with a shrine of Bṛisadḥvaj (Siva) in form of Mātsya (fish), established by Kamadeva, as situated on the east of the Maniktāchāl (Manikarneswar Hill) and the river Sumangalā (Barnodi).

The hill appears in the KRB (p. 106) as Māshpurikhowā parvat and Dāsāsvamedh as standing on the east of the Kurū parvat.

Mikir:

The Mikir Parvat has been mentioned in the Nandikeswar Grant of Rudra Singha of 1621 Śaka (1699/1700 A.D.) as situated in the south bank of the Brahmaputra. According to Mill's Report (p. 218) the Mikir Hill extends from the Kaliyani river in the east, to the Jamuna river in the west, about 96 Km. in length. It corresponds with the Diphu Subdivision of present Karbi Anglong District.

Miri:

From the chronicles we learn that the Miri Hills were within the Chutiyā Kingdom and the Miris were then their subjects. After the conquest of the Chutiyā country
many of the Miris allowed to settle down in the north bank of Assam upto the bank of the Bharali by the Ahom government, specially in the reign of Pratap Singha.

In the reign of Jayadhvaj Singha, the Miri villages in the hills of Dikrang and Dihang valley revolted in 1655 A.D. but was suppressed and they were forced to pay their usual tributes of methons, cows, rāng kukur (wild dog), wreaths of jewels, yellow pebbles, blankets (Miri jīm) and Sikarādāo (a kind of knife). Shihabuddin Talish mentions Miri mountains as on the northern frontier of the Ahom kingdom inhabited by the Miris, where found musk-deer, elephants, silver, copper and tin, as situated at a distance of eleven days' journey from Garhagāon. Jakā, methons, pepper, ginger manjit, fowl, pigs and yams were the other products of the Miri mountains.

From the DARR we learn that, the hills between the river Dijmur and Dibong were inhabited both by the Ābors and the Miris and the rivers like Dijmur, Jonāi, Dihang and Dibong are flowing from the Ābor-Miri Hills. Wade's account (pp. 353-54) also says that the rivers of Chāmporā, Suvansiri, Somdīri, Pābho and Owā have their sources in the Miri mountains.
It is a section of the Himalayan range, between the hills occupied by the Gālongs (Abors) and the Rangānādi in present Arunachal Pradesh.

**Mishimi:**

The Sadiya Stone Inscription (C. 1524-29 A.D.) issued by Dihingia Borgohāin records the Mishimi inhabited hills in the neighbourhood of Dibang river on the frontier of Sadiya and the amount of tributes (consisting four busket of poison besides other articles) payable to the Ahom Government by the Mishimis. 84

Shihabuddin Talish also refers Mishimi Hills as on the northern frontier of the Ahom Kingdom at a distance of eleven days' journey from Garhāon, where musk deer, elephant, silver, copper and tin were extracted. 85 The Mishimi Hill was specially famous for poisonous plants called Koni Bih (poison Berry) and Bor bih, which the Mishimis brought down to Sadiya mart for selling.

The PARB records some of the Michimi villages in the hills situated at a distance between one day and five days' journey from Sadiya maket viz., Arnāmikādung, Tākurā Michong, Lipmiching and Prendimisir gaon. 86 According to Hamilton's Account (pp. 38, 40, 74) Mishimis were subject to the Assam raja, inhabited on the right bank of the Brahmaputra and they produced musk and horses,
the reign of Purandar Singha (1833-38) the Naga chiefs acknowledged his authority, though he failed to check internecine strifes amongst amongst them nor to prevent their incursions into his own territory. It appears from the references in chronicles and archaeological evidences now lying within the border of Nagaland that, the Kacharis had occasionally enjoyed a sort of control over the Nagas and even some of its parts were under their direct administration.

Buranjis mention the military and commercial intercourse between the Ahoms and the Nagas of different tribes and villages. As a token of their submission they paid tributes to the Ahom government consisted of methon, jaka, elephant, teeth, spear, cloths, dāo, slaves, cotton ginger and salt annually. The Naga Hills, especially its eastern part is very fertile and till the end of the 18th century the Nagas produced in their hills-rice, yams, capsicums and ginger, of these, except rice they brought down these goods to the different markets of the plains. They also produced salt in the brine springs of Nāmchāng borhāt area.

Shihabuddin Talish mentions the Naga Hills as situated on the frontier of the Ahom kingdom, J.P. Wade's Account (pp. 361-362) says that the rivers like Dilli
but he is wrong to take Miris and the Mishimis as the same tribe. In the medieval time the Mishimi's brought from their hills - Mishímí titā (captis tita), musk-deer, dyed cloths, bih and gerthion (gāthion). 87

The Mishimi Hills are in the eastern end of the Brahmaputra valley between the Dibong and the Brahmaputra which form present Lohit District of Arunachal Pradesh.

Moirokā:

According to the tradition as recorded in the buranjis the hill Moirokā stands in Beltalā area on which stood the capital city of Mahiranga Rajā. 88 Its exact identification in Beltalā of Guwahati is not, however, possible today.

Mungtung:

During the reign of Sukhāmpā, the Nara king who forcibly entered Assam, encamped on the Mungtung Hill in the Upper part of the Dihing valley. 89 It is inside the present Changlang District of Arunachal Pradesh.

Nagā:

Since Sukapha's time the hills inhabited by different Naga tribes extending from the Pātkāi to the Dhansiri Valley gradually came under the Ahom suzerainty. Even in
(Dilîh), Darîkâ, Dikhow, Nâmdâng, Jânji, Kankilâ, Dussoi (Dichoî), Dholi, Dilkhiri, Chilâdhâri, Dâiyâng, Dhanîrî Kaligun (Kalijan), Karzoori, Dhuria, Giloka, Diphalu and Misa have their sources in Naga mountains.

According to Michell, the Eastern Nagas occupy a strip of hills on the southern frontier of Sibsagar (old), stretching from the Tâblungias in the West (94°40') to the Nâmchangias in the east (95°40'). The hills from north to south are about 48 km in breadth; the boundary being the Pâtkâi range. In ancient times, the hills appear to have been a part of the Ahom kingdom and the Nagas were included in the old Ahom armies. The hill inhabited by the Eastern Naga tribes like Hâtigoria, Semâ, Lhotâ, Angâmî, Tâblung, Nâmchangiâs or Jaypuriâs, Barduariâs, Moutonics, Jabakâs or Banferâ or Abhoypuriâs, Chângnaiâ etc., rise in parallel ranges from the plains to the Burmese watershed. The northern slopes are very precipitious and the ridges of the hills very narrow. The outer range to the south west of Sibsagar District is low, about 914'6 m., and is uninhabited, but as the ranges increase, in height they are well populated. 92

From the records of 1840 it appears that the Nagas living near Jaypur, Nâmchâng, Pâniduâr lived chiefly by
manufacturing salt, which they retailed to the people of the plains. There were in the low hills 85 salt wells in all, of which the Government was allowed to be absolute owner of only three. These rights Purandar Singha had regularly asserted. Nagaland which is now a state of India comprised roughly the Naga Hills, with seven districts.

Nāmrup:

This lofty ridge is recorded by Shihabuddin Talish as situated on the border of the Ahom Kingdom, where grew in abundance of heavy coloured and scented aloe wood and musk-deer. Present Changlang District of Arunachal Pradesh roughly covers the Nāmrup Hills of the medieval period (Vide also Nāmrup in Chap. IV).

Nātak Şail:

It appears in the KP (80. 12-20) as on the northern side of the Brahmaputra and Biswanath, and the rivers of Dikkarikā, Bṛdhagangā and Suvarnasrávīni Gangā all have their sources in this hill. It is identified with present Naxāpāhār lying in the south–eastern part of the East Kameng District of Arunachal Pradesh.
Natakāchal (Natuānachā):

The VT (pp. 309, 341) says this hill Nātaka or Natakāchal which contains a holy place called Nātakēswar, standing on the west of the Mātanga Parvat. KRB (p. 106) identifies the Natakāchal with the Natuānachā Parvat lies to the north of the Girikāchal. The hill Natuānachā is recorded in the Dirgheswari Grant of Rajeswar Singha of 1079 Śaka (1757/58 A.D.).

It stands in the east of Chāngsari, about 16 km, north from Guwahati and 331 m. in height. It is believed, in earlier time the Nātakēswar Śiva temple (now in ruins) of this hill, was a big centre of songs and drama for which it came to be known as Natuānachā or Natakāchal.

Negheri:

The SAB (p. 62) mentions the Negheri parvat close to a military station of the Ahoms in the reign of Suhummong. It is same with the Negheriting of Dergaon on which Rajeswar Singha rebuilt the Dergāon temple. This picturesque elevated place is about 16 m. higher than the surrounding level plain, lying 3 km. north of Dergaon Town inside the Negheriting Tea Estate.
Nilāchāl:

The famous hill Nilāchāl (Blue mountain) is also known by Nilkut and Nilparvata in early literature. According to the legend of KP (62, 87) it is triangular in shape where the genital organ of Sati fell on this hill when her dead body was carried by her husband Śiva. The hill represents the body of Śiva himself and when Sati's genital organ fell on it, the mountain turned blue. It is the abode of the goddess Kāmākhyā and it stands on the east of Pāndunāth.

The YT (pp. 151, 154-5, 309) describes the greatness of the Nilāchāl which contains the famous Kāmākhyā Yonipitha and other holy places like Kāmeswara, Bhuvaneswari, Bhairavi, Tārā, Dhumāvati, Mātangi, Sīnāmāṣṭā, Kamalālayā, Kālī etc. The Kāmākhyā Temple Inscription⁹⁶ and the DRV (pp. 101, 109, 113) refer that, king Naranārāyaṇ and his brother Chilārāi rebuilt the Kāmākhyā temple in 1565 A.D. on the hill Nilāchala or Nilparvata. The KRB (p. 109) places Nilachalparvat, in the east of the Takshak Hill, comprising three peaks of which eastern most is called Brahma, where lies the Bhuvanēswari (temple), middle one is Visnu which is adorned by Kāmākhyā and western most peak is called Śiva which is crowned with Pāndunāth. So it is evident that, unlike KP, the KRB (p. 109) indicates the hill Pāndu as a part of the Nilāchāl.
The Kāmeswar Śiva Temple Inscription of Śiva Singha of 1640 Saka (1718/19 A.D.) and the Rock Inscription of the Utsava-mandira attached to the Kamākyā temple of Rājeswar Singha of 1681 Saka (1759 A.D.) refer to the construction of these temples on the Nilāchal hill respectively by Śiva Singha and Rājeswar Singha.

King Śiva Singha settled Krisnaram Nyābāgis as the high priest of Kamakya on the Nilāchal Hill of Guwahati. The Nilāchal Hill stands in the western part of the city of Guwahati on the southern edge of the Brahmaputra extending over 3 km. and 230 m. high and Bhubaneswarī is its tallest peak.

**Pancharatan**:

Literally, Pancharatan means 'the five wealth'. It seems to be same with Panchgiri (i.e. five hills) mentioned in the BG (p. 546) in connection with the war between the Ahoms and the Mughals (1615/38 A.D.). The hill also appears in the old records as situated between the Jiyā Parvat and Hāticholā in the south bank of the Brahmaputra and as a fort of the Ahoms in 1662 A.D. Just opposite side of the Jugighopā Hill. The AB (p. 162) says it Patratan. It stands 6 km. west of Goalpara Town and between 150-170 m. high from the plain and much bigger than Yogighopā Hill.
pāndu:

The YT (p. 311) refers Pāndu saīl as an abode of
gōd Śiva, who stays there in the name of Trilochana. Accord-
ing to the KR (p. 109) the peak Śiva where situated Pāndu-
nāṭh is the western most part of the Nīlāchāl parvāt (widē
also Pāndu in Chapter IV).

pāṭkāi:

A hill and a pass in the south-eastern corner of
the Brahmaputra Valley. Earlier name of the Pāṭkāi was
the Doikāorong which means "a collection of nine hills"
(dol = mountain, Kāo = nine, rong = range or junction).
On this hill Sukāphā stopped for some days on his way to
Assam in subduing the Nagas. 99 In the reign of Sudāngphā,
Ahom General Tyātānabin Borgohāin and Nārā General Tāchin-
pow Borgohāin took their oath after cutting fowl on the
bank of the Nongyāng lake and accepted Doikāorong as the
boundary between the Ahom and the Nārā countries and since
this event, the hill came to be known as the Pāṭ-Kāi-Cheng-
-kān or pāṭkāi 100 (pāṭ = cut, kāi = fowl, cheng = oath,
kān = mutuality).

It is from the Doikāorong, the Nāmpong river
(tributary of the Buri Dihing), issues out to Nāmrūk
(Nāmrūk). King Sudāngphā erected on this hill a royal
camp and also a fort which was later cleared off by
Jayadhvaj Singha who took shelter at the time of Mir Jumla's Assam invasion.

The Patkāi range of hills lie between 26.30' and 27.15' N. and 95.15' and 96.15'E. The general height of this range is about 1219'8m. but contains mountains nearly 2134.4m. in height. The pass over the Patkāi is the recognised route between Burma and Assam valley. The whole tract is hilly and geologically these are the youngest in Arunachal. Tirāp, Noā Dhing and Tisā are the main rivers of the tract. Here the hills are detached from each other and seldom form a fairly long ridge.

Phoolara:

J.P. Wade says this picturesque Phoolara Hill as situated near the Hadira Chaki or Kandhār Chaki considerably inland on the north bank where existed a Śiva temple. It lies in the south-western corner of Barpeta District near to Goalpara town.

Rāngalgiri:

The name of Rāngalgiri (i.e. red hill) appears in the DAB (p. 194) as a hill inhabited by the Chutiya people occupied by their king Ratnadhvajpāl. It lies somewhere inside the Siang District of Arunachal Pradesh.
Rangāgarā :

Rangāgarā Hill in the north of the Brahmaputra is mentioned in the *AB* (p. 322) in connection with the shelter of a revolted officer of Lakṣmi Singha. It is a part of the Dafala Hills north of Gamirighat.

Rangāgarh :

According to J.P. Wade's *Account* (p. 346) on the hill Rangāgarh of Marrangi Province there was a fort of the Ahoms where encamped 3000 soldiers to check the inroads of the mountaineers of Nagas and the Kacharis. It may be same with Deopani Hill, referred above.

Sandhyāchal :

According to the *KP* (79.176-181) Sandhyāchal is a high and excellent hill stands on the north-east corner of Kshobhak Hill where the sage Vasistha had his āśrama and practised his 'tapa' and made a mahākunda (pond) there, and the river Sandhyā has emerged out of this kunda. R.M. Nath identifies this Sandhyāchal with present Gang-disha parvat (428.9 m. in height) near Pārokhowā, 11 km. from Dabakā, where existed ruins of three stone temples near a beautiful waterfall with the drop of about 33.5 m. which is known to-day as Ākāśigangā.
The PARB mentions a rampart constructed by the Ahoms on two sides of the Sarāi Parvat and its connection with the Juria and Lathiā hills. The KRB (p. 107) says it Saraihat buruj and the Lauhityeswar and places on the west of the Juria Hill. It is an isolated small hillock of 30 m. high, stands on the edge of the Brahmaputra just opposite side of Pāndu, on which the ruins of the old ramparts and ditches can still be seen.

Saraniā (Chitrakut):

The KRB (p. 109) identifies Saraniā Parvat with Chitrakut and places it on the north of Bhībar parvat. Ghatakāsur, the Kāmarupa king had his capital on the west side of the Saraniā Hill. The chronicles refer a battle took place between the Ahoms and the Mughals in 1682 A.D. in the eastern side of this hill. It is an isolated hill of about 150 m. in height lying in the eastern part of Guwahati.

Singari:

Singari Hill (90°28′E, 26°39′N) 173 m. in height stands on the edge of the Brahmaputra and 30 km. down stream of Tezpur. The KP says it Sringātak, which contains a linga of Sankar (i.e. Gopeswar Siva linga) close to the
river Trisutā and in the west of the Bridhabedikā (Belsiri). According to a tradition, sage Risyasringa is said to have performed austerities on this hill, for which it came to be known as Singari.106

The name Singari appears in the old records since 7th century A.D. Visnu Somacharya, a resident of Singari of Kāmrupa Visay is recorded in the Ganjām Copper Plate Grant of Anantavarman, a Ganga king of Orissa in the year 700 A.D.107 The hill Singari and its Gopeswar temple are associated with Chandibar Siromani Bhuyan and with the birth story of his great grandson Sankardeva (1449-1568 A.D.)108

In the chronicles the name of the Singari Hill is also variantly known as Chungari and Chowari. A division of the Ahom army was stationed against the Muslims by king Suhummmong, and Koch king Biswa Singha paid a visit to its Gopeswar temple on his way to invade Assam.

Gopeswar temple of Singari Hill is held in high veneration by the Buddhist Tibetans and Bhutias since very early time. The Ahom chronicles informs us that, during the Ahom-Mughal War (1615-1638 A.D.) the silver cap of the idol of Gopeswar temple earlier endowed by the Bhutias was damaged and looted by the Mughals, and near to this temple the Ahoms established a station and also a market under the supervision of a Duariā Baruā. In this market besides
others, the Dafalas, the Bhutias and the Tibetans came down for trading.\(^{109}\)

According to the chronicles the looting of the Mughal boats along with the killing of a Mughal merchant who traded at Singari mart was the immediate cause for the outbreak of the Ahom-Mughal War in 1615 A.D. It was Singari where Darrangi king Dharmanārāyan had to lose his life along with two of his sons at the hands of the Mughals. At Singari a chaki (check post) was established by Gadhadhar Singha.

King Siva Singha repaired the old Gopeswar temple\(^{110}\) which appears to be a temple belonging to the 10th-11th century A.D. It is the only surviving example of a temple from the ancient period, which in great extent retains pre-Ahom structural features. Besides Gopeswar, the ruins of three other old temples are also seen at Singari in the places of Bhagā-Mandir, Banglā Basti and Biswakarmā Mandir. All these prove sufficient evidences of the importance of Singari once had in its history.

Sonāgiri:

Sonāgiri (i.e. golden hill) was the ancestral hill of the Chutiya king Ratnadhvajpāl, where lived sixty Chutiya families and was also the foundation of his rise.\(^{111}\) It can be located in the upper region of the Suvansiri river inside present Arunachal Pradesh.
Sriparvat (Siriparvat):

According to the DRV (p. 157) this hill was the southern boundary of the country assigned to Dharmanārāyaṇ by the Ahom king Pratāp Singha. It has been identified with Srighāṭ or Sarāighāṭ Hill of Guwahati.

Sri Surya:

The hill Sri Surya, where the shrine of the Sun god is situated in the west of Trisruta river on the south bank of the Lauhitya is mentioned in the KP (78.41-46). Lāpeti Phukan, an Ahom officer of King Jayadhvaj Singha stationed with his army against the Mughals on this hill. It is about 180 m. high, stands 11 km. east of Goalpara Town in south bank. Sri Surya is an important hill for its archaeological remains belonging to tenth century A.D. and occupies a significant place both in religious and artistic history of Assam which represent the prevalence of Buddhism at one time in this hill, besides the waves of three sects of Hinduism.

Svetagiri:

The DAB (p. 194) mentions the hill Svetagiri (i.e. white mountain) as the capital site of the King Bhadresen captured by the Chutiya king Ratnadhvajpāl. It may be located inside the present Siang or Subansiri District of Arunachal Pradesh.
Taliá:

Taliá is a hill in Hajo, also variously known as Talaya and Mok Kuberáchal in old records. In 1617 A.D., a Mughal army was stationed at its foot, and a fierce battle took place here with the Ahoms, in which the Ahom General Thakbak Burúghaín suffered his death. The RG (pp. 486, 665) records Talia as a village and also associates it with the same fierce battle, fought between the Mughals and the Assamese in 1617 A.D.

A fort was built on this hill by the Ahoms, and an encounter took place here in 1658 A.D. with an army of Koch Behar. The KRB (p. 105) connects Talayá parvat with Mok Kuberáchal of Hajo area. Some of the chronicles indicate this hill as in the western side of the river Chenchá and in the east of Hajo. It stands 7 km. east of Hajo and on the left side of the Hajo-Guwahati road.

Vasisthásramgiri:

The Vasisthásram Temple Inscription of Rajeswar Singha of 1686 Śaka (1764/65 A.D.) records about the construction of a temple on the hill Vasisthásramgiri. This hill stands near Vasisthasram temple lying 11 km. south from Guwahati in Beltalá. It is a part of the Khasi Hills.
REFERENCES

2. Ibid.
4. Geography of Assam, pp. 18-19.
9. 1 bēg is equal to 3.66 metres.
10. *KRB*, p. 44.
11. *AB*, p. 133; *PAB*, p. 126.
14. This text was obtained from Dr. J.N. Phukan, G.U.
15. According to the tradition in the beginning of the creation Siva sprinkled here ashes (bhāsa) and imparted knowledge to Pārvati. The Puranic tradition is that when Siva was on meditation on this hillock Kāmdeva interrupted his Yoga and was therefore burnt to ashes by the fierce of Siva's anger and hence the hillock got the name Bhāsmāchāla.
17. Hemchandra Goswāmi Rachanāvali, pp. 271-76; *Bhomorāquir Itibritta*, pp. 23-27.
21. AB (Bhuyan), p. 92.
22. AAA, p. 344.
23. Ibid., p. 50.
24. SAB, p. 82; Lekharu, p. 449.
26. DAB, p. 46.
27. AB, p. 87.
28. AB (Bhuyan), p. 33.
30. TTK, p. 256.
31. PS, p. 79.
32. AB, p. 201; AB (Datt) p. 29.
33. Lekharu, pp. 441, 442.
34. Hemchandra Goswami Rachanāvali, p. 263.
35. PS, p. 43.
37. AAA, pp. 136, 137.
38. ISCIB, p. 306.
40. A Descriptive Account of Assam, p. 353.
41. Gazetteer of Bengal and North-East India, p. 148.
42. AB, p. 100; DAB, p. 62.
43. SAB, p. 48.
44. DAB, p. 106.
46. AB, p. 45.
47. TTK, p. 269.
48. AB, p. 373.
49. Ibid., p. 76; DAB, pp. 36-37.
50. AB, p. 73; TB, p. 136.
51. AB (Bhuyan), p. 115.
52. AB, p. 35.
53. SAB, p. 105.
54. Sarkar, p. 182.
55. AAA, pp. 344, 368.
56. An Account of Assam, pp. 85-86.
57. AB (Bhuyan), p. 115.
58. Ibid., p. 34; AAA, p. 217.
59. 1 dhanu is equal to 4 cubits or 1.83 metres.
60. Ānanda Chandra Āgarwālā Granthāvāli, p. 231.
61. AB, p. 322.
62. TB, p. 94; Aniruddha Charitra, Verse 841.
63. NEFI, p. 259.
64. AB (Bhuyan), p. 76; PAB, p. 91.
65. Life of Mir Jumla, p. 234.
66. DAB, p. 123.
67. Lekharu, p. 441; AB (Bhuyan), p. 94.
68. TB, p. 124.
69. AB (Bhuyan), p. 97.
70. This plate was obtained from Dr. Phukan.
71. AB, pp. 320, 322; TB, p. 82.
72. AB, p. 137.
73. KRD, p. 4; AAA, p. 194.
74. SAB, p. 81.
75. AB, p. 201; AB (Datta), p. 29. Vide also Rângalu Garh in Chap. VIII.
76. AB (Bhuyan), p. 94; KRB, p. 98; Saraîghatar Yuddhar Kotha, pp. 3, 11.
77. Anandachandra Agarwâlâ Granthâvalî, p. 237.
78. Its original text was obtained from Dr. J.N. Phukan.
79. Lekharu, p. 441.
80. ISCB, p. 306.
81. AB, pp. 153-154; AB (Datta) pp. 9-10.
82. Sarkar, pp. 182, 187.
83. Lekharu, p. 250.
86. Lekharu, p. 441.
87. A Descriptive Account of Assam, p. 243.
88. KRD, p. 3; AAA, p. 193.
89. *AB* (Bhuyan), p. 28.
91. Sarkar, 182.
92. *NEFI*, pp. 203-204.
93. The Outlook on NEFA, p. 9.
94. *FS*, p. 185.
95. *ABS*, p. 47.
96. *PS*, p. 2.
99. *AB*, p. 45; *DAB*, p. 8; *PAB*, p. 12.
102. Vide *AB*, p. 421.
103. Reading in the History and Culture of Assam, pp. 70-71.
104. Lekharu, p. 442.
106. According to B.C. Law, the sage Risyasringa had his hermitage at Risikunda, 45 km. to the west of Bhagalpur and 6 km. to the south-west of Bariarpur in Bihar (Historical Geography of Ancient India, p. 256)
109. *KRB*, p. 44.
110. *Ibid.*, p. 5. According to Dalton it consists of a shrine, externally octagon in the plan and 5.40 m. in diameter and the interior of the cella is 2.55 m. square.


113. *DAB*, p. 64; *AB*, p. 104.

114. *AB* (Datta) p. 7.

CHAPTER III

RIVERS, TANKS AND LAKES

A RIVERS

Assam is a land of rivers and innumerable streams. The grand feature in the river system of Assam is the dominance of the Brahmaputra. Flowing east-west direction it divides the valley into north and south banks. The Brahmaputra receives, in its course the drainage of the Himalayas on the north, and the Assam Range on the south. The notable tributaries on the north bank are Dibong, Dihang, Suvansiri, Buroi, Bharali, Dhansiri, Barnadi and Mānāh. Of the south are, the Buri Dihing, Dichāng, Dikhow, Jānji, Dhansiri, Kapili, the Kulsi or Kalasi.

The north bank rivers which have their sources in any of the northern ranges of mountains formerly yielded gold in their sand. They also afforded the inhabitance plentiful supplies of wholesome aliment. The varieties of fish were considerable. The valley, in the words of W. Robinson is "decked with a rich verdant robe, and abounding with numerous crystall streams, which winding along the base of a group of beautifully wooded hills, covered to their very summits with trees, interspersed with dark and deep glens, and heaving their swelling ridges into a
bright blue sky constitute altogether a scene of extraordinary magnificence and sublimity, and display a regularity and softness of feature that beggars description.\footnote{1}

A large number of rivers now flowing in Assam have not been mentioned in early records at all. Here we have included those rivers in our list which have their historical importance. A number of terms occur in early records which have been used to mean varieties of rivers, like \textit{sāgar} or \textit{sāgara} and \textit{sindhu} for the sea-like river Lauhitya or Brahmaputra; \textit{gangā}, \textit{nadi} and \textit{noi} for the common rivers and while \textit{jān}, \textit{juri} and \textit{juli} for the small rivulets or streams. The prefix \textit{nām} in the Tai-Ahom language, like \textit{di} in the Bodo language means 'water' or 'river'. Sometimes the name of a river also referred to a territory or country, through which it passed.

\textbf{Brahmaputra (Lauhitya, Lohit and Ti-lāo):}

The Brahmaputra (literally 'son of Brahma') is one of the largest rivers in the Indian Union. The history of Assam since ancient times was made and unmade on the banks of the river Brahmaputra and the river was utilised both for the defensive and offensive purposes and was the principal highway of trade and commerce.
Lauhitya is more ancient name of the Brahmaputra, which is evidently a Sanskritised form of the Tibeto-Burman name Lohit. The word Lauhitya, means in Sanskrit, 'pertaining to red', but it is in all likelihood just a Sanskritisation of the pre-Aryan, Sino-Tibetan name. It is so called because of the fact that the river takes this colour during the rainy season when it cuts through the red soils in the adjoining embankments. A story of the KP (Chept 83) which is slightly different from the Padma Purāṇa, connects the origin of the river with the sins of Parāsūrām. It was in the upper reaches of this river, at Parāsūrāmkunda or Brahmakunda that the great saint washed off his bloody stains of matricide and regained his sainthood. The river, crimson with the human blood, came to be known as the Lauhitya.

The other and better known name of the river, is Brahmaputra, and it means 'son of Brahma' and the name is quite within the orbit of Sanskrit nomenclature.2 The Ahoms called the river Nām-dāo-phi, which means 'the river of Star-god', and Nām-Ti-lāo.

In the earlier literature the river Brahmaputra used to be called Lauhitya. The Lauhitya as a territory first mentioned in the Kiskindhya Kanda of the Rāmāyana and in the Sabhā Parva of the Mahābhārata. The name
'Lauhitya' in term of a territory is also found in the Markandeya Purāṇa (canto 58). Similarly Kautilya's Arthasastra (p. 54) mentions Pāra-Lauhitya which denotes the valley or basin of the Lauhitya.

After the Mahābhārata the name Lauhitya, in the sense of a river, is found precisely in the Hastāyurveda of Sage Palkapya, whose holy (hermitage) was situated near the Lauhitya Sāgara and was couched on the slopes of the Himalayas. The Vāyu Purāṇa calls it a tirtha, holy for srāddha. The name Lauhitya also appears in literature and inscriptions for several centuries such as Kalidas's Rāghuvamsa (4.81), the Brahmāṇḍa purāṇa (1.51.11), Kalhana's Rājtarangini (verse 4.171), the Mandasor Stone Pillar Inscription of Yosodharma (C. 525-35 A.D.), the Apshad Stone Inscription Adityasena (C. 672 A.D.), the Pascimbhag C.P. Grant of Srichandra (10th century A.D.), the Tezpur C.P. Grant and the Parvatia C.P. Grant of Vanamāla, the Nagāon Grant of Balavarman, the Bargāon Grant of Ratnapala, the Guwahati Grant and Guvākuchi Grant of Indrapala.

In the buranjis, the charitis and even in the inscription also mention this mighty river as Lauhitya, Lohit, Loit, Nām-dāo-phi and Nām-Tī-lāo. The inscriptions of Sālastambha rulers point out that they had their capital
city at Hāruppeswar on the bank of the Lauhitya. Sukāphā, the founder of the Ahom kingdom, proceeded downstream of Dihing and after crossing Lohit he arrived at Hābung, thencefrom he went to Charaideo via Dikhow, which show that in the early decades of the 13th century the Dihing and Dikhow joined the Lohit just opposite side of Hābung.

The KRB(p.6) mentions a scion of royal family founded by Babrubāhan whose son Chandrahās built his capital at Dakhinpat on the south bank of the Lohit, when the Dihing flowed into the Lohit through the Merbil. At the time of his grandson Vikramdhvaj the capital town Dakhinpat was eroded by the Lohit but the neighbouring place remained with the name of Dakhinpat in Majuli. The Adi Charit (cantos 220,221) refers Ratnapur (Ratanpur), a town of king Arimatta, was destroyed by the flood of the Lohit. Some of the buranjis say that king Suhummong occupied the territory upto the source of the Tilāo(Lohit) in 1524 A.D. which can be identified with the sacred lake Brahmakunda or Parasuramkunda in Arunachal Pradesh.

The buranjis and DVR(pp. 90-91) inform us that till Naranārāyan's time the Lauhitya was flowing by the side of Hajo, like the shape of a bracelet, which he straightened by excavating a new canal from the west of Pāndu
up to the Hātimura Hill and since then it became the major course of the Brahmaputra.

In 1564 A.D. two Ahom princess crossed the main course of Loit indicating thereby the existence of a new or lesser course of the river on the south of Majuli at that time. The buranjis mention the old branch flowing by the side of Hājo, the Jatkara suti and the Sukān suti of Loit (i.e. dried up channel of Lohit) in Majuli and existence of Bāndar Bharāli Bāmun gaon on the bank of the Bārukatā suti or at the Bārukatā ghāt of the Lohit in the reign of Pratāp Singha.

The AB(p. 140) records the Kherkatiā branch of the Tilāo and mouth of the Tilāo (i.e. Lohit suti mukh) where Sutynphā halted. One of the chronicles speak about Jayadhvaj Singha's halt at the mouth of the Gābharu Lohit, situated in the east of Biswanath.10 All these suggest the existance of an original course of the Lohit on the north of Mājuli.

The famous ramparts such as the Chāmdhara Garh, Solāl Garh and Rājgarh, built by Pratap Singha and the Guwahati fortresses of Chakradhvaj Singha were extended over both banks of the Lohit for its strategic importance. The PARB describes the existance of various rivers,
territories, principalities, ramparts, checkposts, marts and villages in both banks of the Loit.\textsuperscript{11}

In 1699 A.D. Rudra Singha donated huge quantity of land covering both banks of the Lohit to the priest of Nandikeswar temple.\textsuperscript{12} A C.P. Grant of Chandrakanta Singha of 1737 \v{s}aka (1815/16 A.D.) records the construction of Muktināṭh temple on the bank of the Lauhitya in Biswanath Kshetra.\textsuperscript{13}

An account of the hills and holy places of Guwahati prepared under the order of Rudra Singha in 1712 A.D. gives a vivid geographical picture of the various hills and holy places situated in both banks of the Lauhitya in Guwahati and its neighbourhood.\textsuperscript{14} Wade's \textit{Account} (pp.352-368) mentions besides the great branch of the Lauhitya, also the young Loit or the Brahmaputra, the Siri Loit, the Old Loit (Burhā Lauhitya) and the Gābharu Lauhitya.

It is interesting to note that the \textit{charite} and the \textit{buranjis} occasionally mention a number \textit{ghāts} situated in both banks of the Lohit existed during 17th and 18th centuries A.D.
The YT (p. 148) also alludes to the Brahmaputra along with the name Lauhitya, as a sacred river. In the Mādhava Champu, we find that the Brahmaputra flowed through Banga. However in the buranjis as well as the charits, the reference to the Brahmaputra is not very frequent. Of course, foreign accounts like Fathiyy-i-Ibriyya records the name Brahmaputra in connection with Mir Jumla's Assam invasion.

Between 1658-1720 A.D. due to the erosion of the Brahmaputra the Āoniāti Satra had to be shifted for two times in Mājuli, and during Rajeswar Singha's reign (1752-69 A.D.) it left the main course, as a result of which, it eroded the original site of the Khutiāputā Satra, Dergaon temple along with a number of villages in their neighbourhood.

J.F. Wade gives us an account of the whole course of the Brahmaputra from Sādiyā down to the Kandhar Chaki and listed sixty-one of its tributary and sub-tributary rivers. Thomas Wood (1793 A.D.) shows that the river Brahmaputra divides into two branches, the Lohit or the Brahmaputra and the Dihing starting from Tiklipotarmukh (Tekeliputā) to the mouth of the Dhansiri.
Modern geographical exploration goes to show that its origin can be traced to the eastern region of the Mānas-Sarovar, the Brahmaputra rises from the Chema-Yungdung glacier at an elevation of about 550 m. in between latitude of 30°31' N and 82°10' E longitude. From the neighbourhood of the Mānas-Sarovar of Tibet, it flows to the east with the name of Motsong or Tamchok Khambab or Tsamgpo. It receives water from a large number of streams and flows through southern Tibet for about 1400 km. eastward almost parallel to the Himalayan Range. Around Namcha Barwa, the Tsamgpo takes a sudden southern sweep and enters into Arunachal Pradesh, then it runs for about 160 km. within that state, in the name of the Siang and the Dihong. The Dihong enters into the plain near Pāsighat and meet, with two other large rivers viz., Dibong and Lohit.

It flows in a south-westerly direction from near Sadiya down to the Garo Hills and then it flows south again to meet the Ganges near the Goalnda Ghat. During the course of her flow in Assam for about 724 km. the river has carved out its own valley running between sandy bads in a wide stretch and forming a divergent channel. The great earthquake of 1950 caused an extensive landslides in the north-eastern hills region and the subsequent pouring
rain rolled a tremendous amount of the detritus caused by landslides into the Brahmaputra and its tributaries. As a result in many places, the bed of the river has been aggraded. Its present water velocity per minute 6,36,00,000 hector m. which is nearly double than that of the Ganges. 23

In numerous places on the banks of the river, especially where it is dotted with hills or hillocks, there are groups of temples where annual gatherings of pilgrims take place. To have a bath in the water of the Brahmaputra in the Asokāstami Tithi, is considered to be an act of great religious merit.

Ailā :

The TB (p. 184) indicates the mouth of the river Ailā as situated in the suburb of Rangpur. It is by this river Kamaleswar Singha returned to Jorhat by boat in 1806 A.D. The Ailā is a tributary of the river Nāmdāng in Sibsagar.

Baku :

In his Assam expedition, Mirza Nathon once encamped on its bank with his army. It formed the boundary between the Principalities of Bagai and the Luki Duār, 24 and is the same as the present Baku river running through Baku Town of Kamrup. It is a tributary of the Kulsi, about 50 km. in length and not navigable.
Bālādi:

It formed the boundary between the duārs of Bāhāka (i.e. Buxa) and the Garkhalā in the north bank of the Lohit and has been identified with present Ballā nadi, a tributary of the pāgладiyā river of Kamrup.

Baraliā:

Also called Bijuli, appears in the chronicles and is same as the Bārnāṣā of the Kp (78.74-75), the Ballabhā of the YT (p. 524) and Bārnalā nadi of the Tirtha Kaumudi. It flows in the north of the Lauhitya Sāgar and joins with it on the west of the Manikut Hill. The YT says that people can remove all their sins by taking a bath in its water. The BG(p. 393) informs us that a Mughal naval force when rowed upstream of the Baraliā against the Ahoms who had encamped on its banks had found a bridge over it. It also finds mention in the Hayagriva-Mādhava Grant of Siva Singha issued in 1646 Śaka (1724/25 A.D.).

In the eighteenth century it flowed from Bhutan and joined the Brahmaputra about 6.4 km. below the Hātimurā Hill and was navigable even in December. It is now a tributary of the Chāowlkhowā of which bankful capacity at its discharge is about 7,200 cusecs.
Bargāṅg:

Called Swarnasriya and Suvarnasrābini Gangā in the KP(80.27), as rises from the eastern part of the Nātak Śaila and carries according to its legend, gold dust from the body of Pārvati. The Tirtha Kaumudi\textsuperscript{28} calls it Brihat Gangā i.e. Big river while in the guru Charits\textsuperscript{29} it is simply known as Čāṅg. The Čāṅg as its valley is also mentioned in a C.P. Grant of Rajeswar Singha of 1681 Śaka (1759/60 A.D.).\textsuperscript{30}

It came from the Dafalā mountain passed through Solāl province and joined the Brahmaputra about 3 km below the Bihāli River, but navigation was utterly impracticable. However, it was very famous for gold and its gold was superior to all the rivers of Assam and Solāl gaon was applied to the whole extent of villages on the banks of this river by the Ahom Government.\textsuperscript{31}

Presently it is running about 11 km east of Biswanath Chariali in Sonitpur District. Archaeological remains lying in its upper region i.e. in Naka Pahār inside Arunachal Pradesh prove the existence of a town and a Buddhist temple between 14th-16th century A.D. besides a route to Tibet along with its course.
Bardikarai:

It is at present the largest tributary of the Bharali on its left bank flows north of Jamuguri. The PARB says that this river is 33 beo (120.7 m) in breadth, flows near Taliabhangâ and Maridikarâi, and the Châmdhara Garh passes through it. 32

Barnadi:

The Sumangâla of KP (79.49-50) or Mangalâ in the YT has been identified with the river Barnadi of the chronicles. The KP says, it issues from the Himparvata (Himalayas) and flows in the east of the Manikut Hill (i.e. Manikarneswar). The Barnadi was fixed as the boundary on the north bank between the Ahom and Mughal territories in 1638 A.D. It was the western boundary of a donated land made to Vanamâlideva by king Jayadhvaj Singha and also the western limit of Darrangi state fixed by Gaurinâth Singha in 1789 A.D. 33

In the last decade of the eighteenth century, it formed the boundary between Darrang and Kamrup, flowed into the Brahmaputra opposite to the Latâsil Chaki, to the east of Guwahati and immediately above Kânâibarasiboh, Mândâkaâtâ, Dhekeri gâon and Bâlikuchi were the towns of Kamrup on its banks. 34 The PARB places it 4 dandaâ
(36 minutes) journey east of the Ghorājān and one and half day's journey west from the Mangaldoi river. Gaurināth Singha's Bengaṅa āti Satra Grant of 1706 Śaka (1784/85 A.D.) records Betnā gaṅon as situated on the west side of this river in Kāmrup. Its total length from its source is 106 km.

**Barpāni:**

The JB (pp. 85, 86, 88) places a river called Barpāni towards the south of Gobhā, on the bank of which the Ahoms during Rudra Singha's Jayantia expedition built a fort and fought a battle with the Jayantiās. The Brīdhā of the KP (79.152) is identified by R.M. Nath with Barpāni, which meets the Kapili at Chāparmukh.

**Belsiri:**

The river Belsiri or Begsiri of the buranjis is same as the Brīdhavedikā of the KP (80.4), runs near the Singari Hill in the north of the Brahmaputra. It is in this river that a Mughal trader named Ratansā was plundered by the Ahom guard in 1615 A.D. It flows only half day's march east from Pānchnoi and one day's west from the Bharali river. It formed one of the passes of the Monpā Bhutiās in medieval time, and now flowing about 8 km east of Dhekiājuli.
Bharali:

It is the same with Bhattarikā of Tezpur and Parvatiā Grants of Vanamāl Varmā, which flows on the foot of the Kāmakutagiri. It is a large and a most celebrated river emanating from the Himśaila (KP, 80,10), and marked the boundary between the Swarnapith and the Saumārpith of ancient Kāmarupa as we discussed elsewhere.

Buranjīs name this river variantly as Bharali, Bhairavi, Bharari and Bhandari. Several fierce battles were fought on its banks between the Ahoms and the Muslims in the reigns of Suhummon and Pratap Singha. Considering its importance, king Pratāp Singha built the Chāmdharā Garh along the eastern bank of the Bharali. The BG (pp. 395,399) mentions the river Bharari in connection with the encampment of the Mughal army and a disastrous battle they fought against the Ahoms on its banks. According to the DRV (p. 156) it was demarkated as the eastern boundary of the state of Darrang allotted to the Koch prince Dharmanārāyan by king Pratāp Singha. The PAB (p. 8) refers to one Mari Bharali i.e., a dead course of the Bharali river in connection with the Ahom–Mughal Wars.

Rudra Singha's Grant of 1621 Śaka (1699/1700 A.D.) records the river Bhairavi as the western boundary of the
land donated to the Nandikeswar temple. Wade mentions that, it flowed through Chāriduar to meet the Brahmaputra, was a large river, the water was rapid and rough, with rocky bottom and was navigable up to the foot of the mountains even in the driest season. 39

It is called Kāmeng in the Arunachal Pradesh of which dead course is still called Morā Bharali, lying in the eastern side of Tezpur Town, while Jiā Bharali (i.e. living one) meets the Brahmaputra in the eastern end of the Bhomorāguri Hill, 11 km. east from Tezpur.

Bharalu (Bhandaru or Bhandaruā)

A small rivulet flows through the city of Guwahati and joins the Brahmaputra opposite to Aśwakrānta. The PARB says it Bhandaru situated on the south bank between the rivers of Garal and Diburu (Digāru). 40 Wade calls it Bhonrulloa, which had its source in the Gāro mountains and flowed through Beltalā and emplied itself into the Brahmaputra near the fort. 41 The Bārebhunyār Buranjī (p. 79) records the Tokowbārī Satra and Khaliḥāmārī Bil as situated in the eastern bank of the Bharalu.

Captain Welsh found a wooden bridge over the Bharalu, which then (1793) formed the western side of the Guwahati Town. The JB (p. 147) speaks Khājikhowā Garh
(a brick fort) situated in the south of the Bhandaru river in the reign of Gaurināth Singha.

Bihāli:

*Borgohāin Vamsāvali* mentions it as the western boundary of the Bāra Bhuyāns at the time of Sukapha's advent of Assam.42 Wade says that this river arose in the Dafala mountains flowed through Solāl province and joined the Brahmaputra at Zoorun gōan about 15 miles (24 km) above Biswanath (Vide also Bihali in Chapt IV).

Brahmajān:

According to the *KRB*(p.5) it is a tributary of the Dikrang issues from a lake on the southern slope of the Hemantagiri (i.e. Himalay) and on the northern side of the Brahmaputa inside Kalangpur area of Assam. It is same with the Borpāni (Pāpung Pāni in Arunachal Pradesh) of today and the lake from which it issues is called Ganga Lake lies about 6 km. (ariel distance) west from Itanagar.

Burhādiyā:

Rajeswar Singha's grant of Śaka 1677 and 1685 mention it in Banbhog and Nambarbhag parganās of Kamrup.43 This river, Wade says, from Bhutan, flows to the west of the Chāowlkhowā and falls into the Mānāh and is navigab
by small boats as far as the foot of the mountains in dry season. But Wade is wrong while he places it in the west of the Chaowlkhowa, which is actually flowing with the same name between the Pāglādiyā and Marā-Pāglādiyā rivers in Nalbari District.

Burigang:

Known as the Briddha Gangā in the KP (80.22) issued from the middle part of the Nātak Śaila and joined the Brahmaputra at Biswanāth. It is the same as Burigang of Wade, which falls near the temple or Biswanāth and is navigable only in the rains. Gold found here was not of a better quality. Ganak gāon, Rungabāh and Biswanāth were the towns on its banks. It is small river flowing 3 km. east of Biswanath Chariali.

Buroi:

The Assam Buranjis mention it, in connection with the building of a fort by the Ahoms at its mouth and a battle between the Ahoms and the Muslims which took place in the reign of Suhummong. The buranjis further inform us that in 1648 A.D. king Sutyinphā sent an expedition against the Chungis by this river.
Wade's Account (p. 357) says, "it rises in the Dafala mountains, runs through Kalangpur and joins the Brahmaputra at Rangali gaon (Rângsâli). Lôwpatiâ, Maluâl, are two of a number of towns on its banks. Boats of every size, if not very much laden may navigable this river in the driest season as far as the mountains". The river Buroi is most probably same with the Kâmâ of KP (80.29). Presently it is flowing about 28 km east of Biswanath Chariali of Sonitpur District.

Chafrâî (Nâphuk):

The Chafrâî or Suffry, otherwise called Nâphuk is a branch of the Dichâng river. According to the Borgohâîn Vamsâvalî the river Chafrâî was the eastern boundary of the Morân territories at the time of Sukapha's advent. On its bank Pratâp Singha built a fort and a town in 1612 A.D. and again in 1760 A.D. Kaliman Abhaipuriâ Râjkhowâ erected a fort against the Mataks. The Changrung Phukanar Buranjî (p. 19) mentions the construction of a masonry bridge over the river Nâphuk in 1723 A.D. In 1826 Lt. Jones reported to David Scott that not far from an Assamese village Tirugaon near Naga territory, there was a hill stream called Suffry and there he discovered floating coal.
Chantak (Silpâni):

Also known as Silpâni, a tributary of the Dikhow. The first Ahom king Sukaphâ made his camp at its mouth for two years and measured its water and found that equal quantity of water weighed twice that of the Dikhow river, for which he named the river as Chantak (two tolā).\textsuperscript{48}

Châoparâ:

At present knowns as Champara and it flows in the east of the Suvaṇsiri river near Ghilamora of Lakhimpur District and has been identified with the Châoparâ and Champâvati mentioned in the old records.

The Ghilamorâ C.P. Grant of Laksminârâyana of 1323 Šaka (1401 A.D.)\textsuperscript{49} records the grant of a village name Bakhanâ situated south of the Champâvati. A grant of Siva Singha of 1656 Šaka (1734/35 A.D.)\textsuperscript{50} and the Thâkur Charit (p. 49) refers to the re-establishment of Naroâ Satra by Siva Singha on the bank of the Châoparâ. Wade says, it flows through Coticoosi (Kâhikuchi) near Naroâ estate (satra) to join the Brahmaputra about 96 km. below Sadiya and is about the size of the Dikhow, navigable by boats at all seasons of the year.\textsuperscript{51}
Charāipānikhāti:

It appears in the 1p(p. 106) on the bank of which a battle took place between the royalists and the Moamariās in the time of Gaurināth Singha. It is known to-day as Charāipāni, a tributary of the Kākadunga river within Titābor area of Jorhat.

Chenchā (Sessa):

Chenchā or Sessa means 'cold' in Assamese. Its Tāi name is Nām-Jin. The Darpan, a sacred river, mentioned in the 1p(79,5) has been identified as the Chenchā in Kamrup District. The Mughal general Mirza Nathan built a fort on its bank in 1618 A.D. and a fierce battle took place between Ahoms and the Mughals led by Ram Singha.

Wade says, Seinsa (lower) is from Bhutan runs through Kamrup and joins the Brahmaputra just below Hājo and it is navigable by all boats in the rains. At present it meets the river Puthimāri a few miles east of Hajo.

Chenchā Oujan (2):

Wade made mention of another Chenchā called Seinsa Oujan (upper Chanchā) which came out from the Dafalā mountains, flowed through Jakāichuk and on its bank situated Teintalia. It is now flowing through Kalābāri of Sonitpur District.
Chencha (3):

It is a tributary of the Burhi Dihing on the right bank. The chronicles mention its name on different occasions. It was through this river that the Chutiyas invaded the Ahom territory in 1522 A.D. From the Ahom Buranjī (pp. 89, 93, 311) we learn that the river Sessa (Chenchā) was flowing through Rurum area on which banks took place at least three battles of which two in the reign of Sukhāmphā (one against the revolted Chutiyas and another with the Nara invaders) and third was with the Mataks who lived in its bank in the reign of Laksmi Singha.

Chengmorā:

Wade writes that it comes from the Dafala mountains, flows through Kalangpur, joins the Brahmaputra near Suttan Suttari about 48 Km. west of the Dikrang. This small revulet is flowing only 1.5 km. west from Kalābāri in eastern part of Sonitpur District.

Daiyāng:

Chronicles call it as the Jangtimā and Tizāng, and in its confluence with the Dhansiri, the Ahoms constructed a fort in 1531 A.D. during their Kachari expedition. In 1536 A.D. an Ahom army advanced upstream of this river to suppress the Kacharis and they established an outpost on
its bank. It "rises in the Naga mountains runs through the province of Daiyāṅg and falls into the Dhansiri at Nagāphāt". 55

It originates from the Japvo Hill near the northern slope of Mao in Manipur and after flowing for 121 km. through Nagaland meets the Dhansiri at Daiyangmukh, some 20 km. upstream of Golaghat.

Dāngorī :

The TB(p.145) says that in 1801 A.D. the Moran king Bharathi was killed in a battle took place near the river Dāngorī. It is a tributary of the Dibru river flows in the district of Tinsukia.

Dariā :

Daria is the same with Duriājān and Handurijān mentioned in the buranjis. King Supimphā put to death the whole family of Lān Turbān, on its banks and at the same time he also settled there three families of Lān Turbān clan. 56 It has been identified with present Duliājān on which banks the town Duliājān is situated in Dibrugarh District.
Darikā (Dwārikā);

It is a small stream falls into the Dikhow near its mouth. On its bank Suklenmong, Pratāp Singha and Jayadhwaj Singha built their towns.57 One of the chronicles speaks the erection of a masonry bridge over it by Pratap Singha.58 In the words of Wade "it is from the Naga maintains, runs through the district of Garakhiakur, and falls into the Dilli (Dilih), about 16 km. above the mouth of latter". In medieval time, a part of this river near Langkāk was known as Guru-dhāriā river.

Devisilā;

M. Martin says that it was a very beautiful little river like the Trant at New York, rose from the Garo Hills, flowed a considerable way parallel to the frontier between Assam and East India Company's territory and joined with the Kailasi (Kulsi) river of Assam.59 Deosila is its present name which meets the Kulsi river about 4 km. above Nagarberā.

Dhali (1);

A tributary of the Kākadungā it flows 13 km. west from Jorhat. King Chakradhvaj Singha caught elephants60 and Rudra Singha constructed a number of buildings on its banks.61 Wade's Account (p.364) mentions that it rises in
the Naga mountains, flows through Pakămurā and falls into the Dilkhiri (Dilsiri) at Tungkachāri.

Dhali (2):

According to the [PARB] the river Dhali formed the border between the principalities of Talāgāon and Motāikhar on the south bank of the Lohit. It is tributary of the Kulsi is Kamrup.

Dhansiri(1):

Dhansiri is also called Nāmdimā Nāmtimā, Timā and Dhaneswari in the buranjis. The Kachari towns of Dimāpur and Marrangi were situated on the banks of the Dhansiri had been occupied by the Ahoms in 1531 A.D. Rudra Singha sent an army to Māibong (the Kachari capital) through the Dhansiri valley. In 1791 A.D. the Moāmariās plundered the flourishing villages on its bank. According to Wade's Account (p. 365) it has its source in the Naga Hills, flowed through Daiyāng and Marrangi and fell into the Brahmaputra at Kuruabāhi. It was navigable for small boats as far as the mountains at all season and it broader and deeper than the Dikhow and very rapid and its water was not usable. Dolungiāl gaon, Gābharurgāon, Rungdariğaon, Kunwarichaungia Satra, Puttanagola and Nagaphat were the towns on or near its banks.
The archaeological findings discovered in different places of the Dhansiri Valley however, testify a high degree of civilization prevailed there, at least from 4th century A.D.

It emanates from the south-west corner of the Naga Hills, below the Laishiang peak. The total length of the river from its source to the confluence with the Brahmaputra at Dhansirimukh is 352 km. On the way it connects the towns of Dimapur in Nagaland and Golaghat in Assam.

**Dhansiri (2);**

The river Dipavati mentioned in the *KP*(80.3) is probably the Dhansiri of the Darrang District. The Dhansiri river was the western boundary of the estate assigned to the Chutiyā Prince Sādhaknārāyan by the Ahom king Suhummong. The *DRV*(p. 67) refers it Dhaneswari as flowing in the Rowta area, on which banks king Naranārāyan built a strong fort along with the Nalkhāmorā temple at Bharamarākunda (Bhairav-kunda). The *PARB* places it between the Rowta river in the east and the Mangaldoi river in the west.

It rises, as Wade says, from the Dafala mountains and runs between the Dikarāi and Bharali, meets the Brahmaputra immediately above the Singari Hills and is same size as the Dikarāi. But Wade is wrong to locate Dhansiri on
the east of the Bharali and its source as the Dafala moun-
tains, on the contrary, it flows west of them and rises
from the Towang District of Arunachal Pradesh. Robinson's
Account (p. 291) mentions a Mora Dhansiri (i.e. the dead
course of the Dhansiri) which formed the boundary between
the Desh Darrang and Chutiya.

According to the Provincial Gazetteer it enters
Darrang a little to the north of Udalguri and from there
it flows south-east and falls into the Brahmaputra. At
the place where the river leaves the hills there is a deep
pool called Bhairavkunda, which is regarded with veneration
by the people in the neighbourhood. 67

**Dibong** (Dibang):

It rises in the mountains north of Nizamghat and
joins the Dihang at Sesser!, about 5 km. north of the jun-
tion of the Dihang with the Brahmaputra. 68 In the sixteenth
century, the Chutiya people inhabited in the Dibang Valley
were suppressed by king Suhummong. The Mishimi people who
lived in the hills near to the Dibang river in Sadiya are
recorded in the Snake Pillar Inscription of Sadiya (C 1524-
30 A.D.) issued by the Dihingia Borgohain. 69 At the mouth
of this river king Sukhāmphā captured elephants two times.
The JARR mentions the Tinimanir phât as situated on the
bank of the river Dibang in Sadiya. 70
Dibru:

The Tiphau of the Ahom Duranjii is recorded as Dibrum Dibaru and Diburu in the Assamese language buran-jis. It flows east to west, nearly parallel to the Brahmaputra for about 160 km and meets the great river at the town of Dibrugarh.

A fort was built at its mouth by the Ahoms in 1522 A.D. A fratricidal battle took place on its banks among the sons of Subunmono. The T2(p.170) mentions the Moran people (the Moorarias) lived in Shutiating and Hulungaguri on the east of the Liburu river and also a battle took place with them there in 1564 A.D.

Dichoii (Bhogdoi):

Tololai and Hulungapar were the two places on the bank of the Dichoii where elephant stable of Chakradhvaj Singha and Gadarhat Singha were located. In 1748 A.D. Purnananda Buragohain built a fort on its banks to resist the Moorarias and it is from this time, it came to known as the Dichoii Bahor, which later on, became neucleous of the last Ahom capital Jorhat.

In the reign Kamaleswar Singha, the lower portion of the river was diverted through the capital of Jorhat by
excavating a canal named Bhogdoi upto the Kaliyani (Gelábil).
The Bhutia envoys who came to Assam sailed up the Bhogdoi
in a boat to the court of Jorhat and later on in 1805 king
Kamaleswar Singha went to Rangpur from Jorhat by boat on
the river Bhogdoi. It was through Kalipather and Sukatiputa.

Wade's Account (p. 364) mentions that this river
passed through the province of Karangà and joined the
Brahmaputra a little above Khutiaputa. Kankilamukhià gáon,
Jorhàt, Duliàgáon were situated on its banks. Wade noticed
that it was more rapid than any of the southern rivers
except the Kalâ (Kaliyani) and the Dhansiri and as broad,
but not so deep as the Dikhow and its direct distance from
the mouth to the mountains was about 64 km.

At present it is styled the Dichoî in the upper
part of its course, and the lower part is called the Bhogdoi.
It rises from the Wakha District of Nagaland and after a
north-westerly course through Jorhat District falls into
the Dhansiri, 5 km. upstream of the Dhansirimukh.

Dihing;

Called Nám-Jin in Tâi, meaning 'the cold water or
river'. Chronicles refers to this river on many occasions.
King Sukâphâ came to the Brahmaputra valley by down stream
of the Dihing and occupied the regions of Lâkhen-Telsâ,
Tipām, Salaguri (variantly Abhoypur) situated on its banks. Till 1513 A.D. it was regarded the boundary between the Ahom and the Chutiya territories. King Suhummong built his capital Dihing Nagar on its bank and also constructed an embankment to save his country from the flood of the Dihing, besides a fort at its mouth. In 1579 A.D. a fierce battle was fought on its banks against the Narā invaders.

Some of the old records inform us that in the medieval time, there existed a number of ghāts on its bank viz., Kutuḥā ghāt, Ahom ghāt, Ghilājhāri ghāt and Nagāghāt. 72

It appears that at the time of Sukāphā's advent to Assam, the Dihing joined with the Lohit (Brahmaputra) near the mouth of the Suvansiri or at Hābung. However, the Administrative Report of Assam (1883) says that in 1750 A.D. as a result of a great flood, Dihing changed its bed. Upto that time it flowed through the middle of the Sibsagar District (old) and joined the Brahmaputra at the extreme south-western point of the Majuli island. It appears, the river flowed almost diagonally across Sibsagar District receiving the Dichāng, Dikhow and all the main streams. 73

Its present name is Burhi Dihing, rises in the Daphā Bum north of the Khāmti Long Valley and flows in a westerly direction through Lakhimpur (now Dibrugarh)
District till it falls into the Brahmaputra at Dihingmukh, after a course of about 240 km. Its principal tributaries are the Digboi, Tipling, Tingrai, Chenchâ, Tirâp and the Nâmchâng.  

Dihiri:

It is small tributary of the Pichalâ flowing between Tâtibâhâr and Rangati in Nârâyànpur area. From Wade's Account (p. 356) we learn that the river Dihiri joined the Pichalâ at Áthiâbârî and besides this town, Deurigâon and Nârâyânpurâ gâon stood on its banks.

Dihong (Dihang):

One of the chronicles mentions it Dihong and twelve Miri villages situated on its banks viz., Sarâgâon, Baxir-giri, Rungrâi, Sarunimâ, Tâku, Nalmîrî, Pâchu, Dirihrâr, Rotâcî, Dipâk, Châmsîrî and Diyâmâriâ who paid tributes to the Ahom king Jayadhvâj Singha.  

As we have discussed above the Dihong, the Siang, the Tsampu and the Brahmaputra has been identified as a same river which falls into the Brahmaputra a little below Sadiya.
Dijmur:

The PARP refers the river Dijmur on the north bank of the Lohit, flowing near Jonāi and the two Ābor(Adi) villages: viz., Michong and Miyāng on its banks.77 Dirjmor or Dirjemow is its present name flowing from Ābor Hills (Siang District of Arunachal Pradesh) through Dhemaji District, about 13 km. east of Sisiborgāon.

Dijol:

This river is said have excavated by the Kacharis in the reign of Suteuphā (1268-1281 A.D.). A masonry bridge was constructed over it by Sujinphā in 1678.78 It is a tributary of the Darikā and runs in parallel to the Dhudar Ali between Simaluguri and Charāideō.

Diju:

King Pratāp Singha erected his famous Chāmdhara Garh upto the river Diju79 on the south bank of the Brahmaputra and it was that incomplete part of this rampart at the mouth of the Diju through which the Mughals under Mir Jumla entered the Simalugarh in 1662 A.D. The name occurs in the Āoniati Grant of Gaurinath Singha of 1712 śaka (1790/91 A.D.). It originates in the hills of Karbi Anglong flows towards north-west and meets the Kalang below the Mīsā in Nagaon District.
Dikālu (Tikāli):

Chronicles mention it as Dikālu and Takāli, as a tributary of the Lohit near Sadīyā in connection with the suppression of the revolted Chutiyās in 1529 A.D. by Suhummong. The river Dikālu is most probably same with the Diqāru referred to in the Ḡara-Gaurī Bilās in which the Digāru is regarded as the eastermost border of ancient Kāmarupa.

Dikhow:

This river has been mentioned frequently in the chronicles since the time of Sukāphā and it is called Nam-Sāo in Tai, meaning 'clear water'. Sukāphā rowed upstream of the Dikhow, found the Dilīh and the Silpānī as its tributaries and Simaluguri and Chantak on its banks. In 1490 A.D. a fierce battle was fought on its banks at Dampuk between the Ahoms and the Kacharis.

King Suklenmong founded his capital Garhgaon on its right bank and established several planned markets and villages on its banks after clearing the jungles. A number of ferryghāts on its banks like Bālīghāt, Borghāt or Jātrāghāt, Hatikhok, Nāchani ghat, Ämgurighat are mentioned in the chronicles. It remained as a nerve line of communication with the Ahom capitals of Garhgaon and Rampur. The KRD (p. 5) says that because of snakes, a holy
bath is not possible in the Dikhow.

Wade in his Account (pp. 362-363) says that the river entered Assam about 16 km to the east of the source of the Silpāni (Chantak) and falls into the Brahmaputra at Chintāmani Garh. It passed through the towns of Govindar Dowl, Nāzírā, Garhgaon, Pujāghar, Sākbāri Nāosāl, Metekā, Rānpur, Motāirmorā, Bargāon and Chintāmani Garh. It was navigable by small boats up to the Silpāni. From the entrance of this river into the valley, to within a considerable distance above Garhgaon, the towns before the Moāmarīa rebellions, were frequent, and intervals in general in high cultivation from thence to its junction with the Brahmaputra, the whole extent of banks on both sides was covered with towns and villages.

It originates from the Sema Naga area near the Nuroto Hill in Mokokchung District of Nagaland and takes leave of the hills near Nāginimorā.³⁴

Dikārai

The Dikārai, Otherwise called Dikrāi is a well-known river. The Kr (80.31,32) says it Dikkarikā as emanated from the western part of the Nātak Śaila and was created by the blows of the dīggaja (elephant). Several fierce battle between the Ahoms and the Muslims, and between
the Ahoms and the Koches took place on its bank. The PARB mentions two Dikarai rivers viz., Bor Dikarai and the Mori Dikarai, of them former was 33 beo (120.78 m) in breadth and 12 cubits in depth and the latter was 14 beo (49.14 m) in breadth and 1 cubit in depth. 85

Wade's Account (pp. 358-59) says, it falls into the Brahmaputra on the opposite side to Kaliabar and is larger than Ghiladhari but not navigable in dry season. At present Bor Dikarai empties itself to the Bharali north of the Bharali bridge at Rangachaku, and Dikarai, which is much smaller than the former is flowing between Nagsankar and Jāmugurihāt in Sonitpur District.

Dikrang:

Both the KRB (p. 5) and the CC (pp. 817-18) mention the river Dikrang in the north bank of the Lohit, connected with a lake lying in the southern hills of the Hemantagiri (i.e. Himalay) by a stream called Brahmajān. The AB (pp. 132-133) mentions an operation to suppress the Chungis taken in 1648 AD. through the river Dikrang and the hills of Khutmora and Bander (Bāndardewā) inhabited by the Chungis on its banks, besides the places of Kānbar (Hātbar), Māghnoā, phulbāri, and the river pichalā as situated in its western side.
According to Wade it was one of the most remarkable rivers of Assam and famous for its superior quality of gold, which rose in the Dafala mountains, flowed through Bānfāng and reached the Brahmaputra at Neguriāghāt. It was navigable as far as the mountains by smaller boats in the whole year. Potiāgāon and Orāligāon were the principal towns on its banks. He also states that the Dikrang was famous both for the quantity and quality of its gold, which was of a much higher colour than the gold of the Brahmaputra and other rivers.86

During the medieval period it formed one of the most important passes (duār) of the Dafalās. Ruins of the Hārmati Garh and the Ita Fort (at Itanagar, the capital of Arunachal Pradesh) lying in its basin prove the strategic importance of this river, had in the medieval time. It originates in the Dafalā Hills, enters the plains at Bāndardewā and Hārmati Tea Estate and presently runs for 40 km. touching the eastern side of Bihpuria Town, to join the Brahmaputra about 3 km. upstream of Badatīghāt. Its two old courses could be seen near Nārāyanpur and Bānhgorā Deori gårōn which are respectively known as Morā Dikrang (dead Dikrang) and Mornai (dead river).
Dikrang (2):

The Hara-Gauri Samvāda\(^\text{87}\) states that the Dikrang was the eastern boundary of (ancient) Kāmarupa. The KP (80.32-33) and VT (p. 148) refer it Dikkaravāsini, while KRB(p.1) says it Dikarbāhīnī as an eastern frontier of Saumārpith of Kāmarupa. The AB(p. 153) mentions an expedition sent against the Mishimis through the upstream of the river Dikrang in Sadiya by Jayadhvaj Singha in 1655 A.D. It flows into the Dibong 9.3 km. above Sadiya. The famous Tāmreswari Temple was situated on its bank.

Dilīh (Dichāng):

Variantly known as Dili, Dillih and Dilhiri in the buranjis. In Tai it is called Nām-khun meaning "muddy river". The buranjis inform us that the confluence of the Dilīh and the Dikhow was visited by Sukāphā who found it flowing from Tipām area. In the thirteenth century the Morān people inhabited its upper part.\(^\text{88}\) A strong and lofty wall of about 10 km. long was constructed by the Ahoms along its banks to protect Tipām and Nāmrup areas from the Mughal invasion of 1662 A.D.\(^\text{89}\) The AB (p. 294) refers to a place called Nengānbāri on its bank in connection with the visit of Nāhor, a Moāmariā leader in the reign of Lakṣmi Singha.
Wade says it Dilli, "has its source in the Naga mountains, flows through Tokobari and falls into the Dikhow about 4 miles above the mouth of the latter". Presently it is almost a dead river lying between the Dichâng and Darikâ rivers.

The mention of the Dichâng is very rare in the old chronicles and we believe that it is a new channel of the old Dilîh which originates from the Pâtkâi Bum (26°38' N, 95°27'E). In the upper region, it is single river but it divided itself into two courses from the middle part with the names of Dichâng and Dilîh and joins with the Brahmaputra by Dichâng and while the Dilîh joins with the Dikhow separately. The mouth of the Dichâng lies 11 km. north from Sibsagar Town.

Diîkhiri (Kâkadungâ):

The TB (pp. 112, 114) mentions it Kâkadungâ and the villages of which banks were plundered by the Moâmariâs and also a bridge over it constructed by Burâghohâin.

Wade says, it came from the Naga mountains run through the Basa: province, or Daiyâng and joined the Brahmaputra just above the town and temple of Dergâon, nearly the whole extent of bank was occupied, by a line of towns which taken in the aggregate were called Basa-Daiyâng.
He further says that, its direct distance between the mouth and the mountain was 15 miles (24 km) and much smaller than the Dikhow, in the rains much the size of the Bharalu. Small boats had access in the dry season about halfway, large boats in the rainy season to the mountain. In 1805 A.D. king Kamaleswar Singha enjoyed buffaloes hunting at the mouth of the Dilsiri. Presently it forms the boundary of Jorhat and Golaghat.

Dimali:

A tributary of the Kulsi, which formed the boundary between the Chaygāon and Pāntān in the south bank of the Lohit. It flows through Bāmuni gāon in south Kamrup.

Diphalu:

The mouth of this river is mentioned in the (p. 28) in connection with a fort built by Jayadhvaj Singha in 1652 A.D. Much later, it has been recorded in Wade’s Account (p. 367) as passing through Nāmdaiyāng and Diphalu Satra, from the Naga mountains and joined the Brahmaputra above Solārphāt. On its banks situated Morāngāon, Bāghar-gaon, Kathālanigāon and Maghalurgāon.

Actually, the river Diphalu originates in the Mikir Hills runs towards north and north-west direction in the
western side of Bokakhat and joins the Brahmaputra about 25 km. upstream of the Kalangmukh.

**Dubia:**

This is a small river flows 8 km. east of Gahpur. In Sutyainphâ's time the Chungi operation was conducted by this river. Wade's Account (p. 357) refers this river as passing through the province of Kalangpur in the east of the Buroi, and the towns of Dipore and Kalangpur stood on its banks.

**Gabharu:**

A stream of the Dichoi, issues from the Gabharu Hill in the frontier of Naga Hills. The AB (p. 77) mentions this river, in connection with the station of an Ahom army, during Mir Jumla’s invasion.

**Garalu:**

Variously known as Haralu and Haran in the chronicles, finds mention in connection with the station of the Mughal army in course of the Ahom-Mughal wars took place in the reigns of Pratâp Singha and Jayadhwaj Singha. The PARB places it between the Kalahi (Kulsi) and the Bharalu river and Wade's Account (p. 368) says that, it has its rise in the Gâro mountains flows through Ranigaon into the
Brahmaputra at Pānichaki (west of Gārigaon) about 13 km. below the temple of Kāmākhyā.

**Ghilādhāri:**

The Ghilādhāri appears in the *buranjis* in connection with the station of Muslims who invaded Assam in 1533 A.D. and 1662 A.D. Wade says, it flows from the Dafala Hills passes through Kuṅghī (Kharangi) and joins the Brahmaputra at Dulimālghat about 13 km. below Biswanath. Besides Kuṅghīgaon, Solālgaon and Devalālgaon were situated on its banks. At present it forms the boundary between Tezpur and Biswanath subdivisions of Sonitpur District, flowing about 7 km. west of Biswanath Chariali.

**Hārhi (Hāndīā):**

Also named Hāndīā of the *Ab* (p. 85) of which confluence with the Lohit a terrible battle was fought between the Ahoms and the Koches in 1562 A.D. Most probably it takes the name of a Devi temple called Hārhi on its bank situated at a distance of 6 km. east of Dhakuākhāna in Lakhimpur District.

**Helasi (Rangānadi):**

Helasi appears in the *Ab* (p. 341) as in the north of the Lohit in connection with a fierce battle took place on its banks with the Moamāriās in 1785 A.D. Jenkins who
crossed it, in the west of Lakhimpur (in 1838) says that "it is flowing through Banskata, is a fine and navigable stream, drains the water of the Somdiri, the latter having fallen into it, and also called red river (Ranganadi) from the iron sands it abounds with which give reddish tinge to its waters". 96

Jagaliā:

According to the PARB97 the Jagaliā formed the eastern boundary of the Upori Gāro. It is a small river running through the Kapili and Rāni, meets the Kulsi river near Kukurmarā Bil in south Kamrup.

Jamunā:

The KP(79.154) and the Tirtha Kaumudi98 call this river Dibya Jamunā. The Kachari king Tāmaradhvaj ceded his territory to the Ahoms upto the river Jamunā. During Kamaleswar Singha's reign an expedition was sent against the Kacharis by this river. The towns of Dabakā and Nabhangā existed on its banks.99 It rises at an altitude of 1324 m. at Khundaman parvat near Bardambakshu village in Karbi Anglong and takes a south-westerly course at 64th km. till it joins with the Kapili at Jamunāmukh.100 The valley of the Jamunā is full of ancient ruins belonged to the 6th-14th century A.D.
Jänji:

It finds frequent mention in the chronicles. King Pratāp Singha established the markets of Bālihāt, Bhunyāhāt and Pengerāhat on its bank, besides the settlement of the koch prince Chandranārāyan.101 The place called Ranchekhām in the upper part of the Jänji is mentioned in the TB (p. 110) in connection with a battle fought against the Lakhimpuriā brothers.

Wade's Account (p. 364) says it is of the depth and breadth of the Oikhow, rises in the Naga mountains flows through Tiyok and falls into the Brahmaputra, a little above Diha and the town Gharphaliā situated on its bank. Small boats have access in the dry season to a considerable distance, and the largest, in the rainy season, as far as mountains. A high road or causeway leads from Rangpur, to the mouth of this river, a ferry boat at Bāndardoāghāt receives the passengers and conveys them to the other side. The waters, however, of the river, in the highest inundations, touch the road on each side; but it is never entirely overflowed.

Its source is located in the heart of Mokokchung Town in Nagaland. The Aos, through whose land alone it flows, call it Milak.102 After a northerly course in the
plains of Assam it falls into the Brahmaputra at distance of 16 km. downstream from the Dikhowmukh. The total length of the Jānji is 107 km. Presently it forms the boundary between the districts of Jorhat and Sibsagar.

**Jirī:**

The river is mentioned in the AB(p. 231) as flowing in Sadiya region, where took place a battle between the Ahoms and the Mishimis in the time of Rāmdhwaj Singha. Perhaps it is same with present sesseri river of Sadiya.

**Jonāi:**

The PARB mentions it flowing in the north-eastern Assam. Āgjuriā Mirigāon was situated on its bank. It flows now in the middle of the Jonai Town of Dhemaji District.

**Kachajan:**

A tributary of the Kākadunga in Jorhat District. The TB(p. 112) refers a fort on its bank built by Purnānanda Burāgohāin against the Moāmariās.

**Kāchikatā:**

The KGC(pp. 57, 471) refers this river of Nārāyanapur in connection with the early life of Mādhavdev and his disciple Kesavcharan Ata. According to Wade's Account
(p. 354) it rises in the mountains of Dafalā, passes through Banfang, visiting the towns of Hemārbāri and Dhāpkaṭā and joins the Brahmaputra at Sonari Pukhuri. It is a small river flows only about 1 km. west of Bihpuria Town.

Kachujān:

The Kachujān in the north of the Lohit recorded in the Nandikeswar Grant of Rudra Singha of 1699 A.D. is identified as the Kachujān now flows within 1.6 km. west of the Buroi near Bedeti of Bihali area. It formed the western boundary of Purandar Singha's territory in 1833-38 on the north bank, which M'Cosh says Gallowey and the Kabijān by W. Robinson, and Gallowah by Pemberton.

Kakilā:

A bridge over it was built by Purusottam Baruā, an Ahom officer in the 17th century. The TB(p. 114) mentions a fort on its banks near the Dichoi built by the people of Gajpur against the Moāmoriās. It has also been recorded in Wade's Account(p. 364) as originating in the neighbouring marshes and the village Kankilāmukhiā at its mouth. It flows into the Brahmaputra a few miles north of Jorhat at which mouth a ferry ghāṭ at on the Brahmaputra is situated since medieval time.
Kalahi (Kulsi):

Variantly Kailas nadi that formed the western boundary of Bhadrapith.\textsuperscript{110} It was by this river Madhavdeva visited Maloibari, Chamaria and Phulaguri.\textsuperscript{111} Chronicles mention it in connection with the construction of a fort in 1637 A.D. by the Ahoms. A battle fought on its banks in 1668 A.D. between the Ahoms and the Mughals. It appears in the PARLB as a boundary between the principalities of Pântan and Talâgôn.\textsuperscript{112}

In Wade's Account (p. 308) it appears as Kolei and Kalahi emerging out of the Garo mountains and running through the principalities of Barduari and Chamaria, joining the Brahmaputra above Nagarbera Hill.

Its present name is Kulsi, formed by the confluence of three tributaries viz., Khri, Dorang and Umsiri in the Khasi Hills and after traversing about 72 km. it falls in the Brahmaputra. In recent years the main branch of this river has undergone great change in its flood conditions.\textsuperscript{113}

Kalâkatā:

The charits mention Kalakata river as flowing near Dhunyâhâta Belguri in the sixteenth century.\textsuperscript{114} Wade's Account (p. 371) says it Calacasa Nulla (Kalâkatâ nalâ) in Majuli which intersected a locality called Ghuriâ and
communicated with both the Lohit and the Brahmaputra.

It was a branch or channel of the Lohit existed in the lower part of Majuli, but had been washed away by the Brahmaputra after the great earthquake of 1950.

Kalang:

It is an offshoot of the Brahmaputra, which leaves the main stream about 16 km east of Silghat at Arikatimukh and after a tortuous course of about 117 km, in the south bank it rejoines at Kajalimukh some 16 km. up from Guwahati by the Brahmaputra. The KRB (pp. 1-5) refers Kalang as fed the Kapili river and formed the eastern boundary of the Bhadrakpitha of Kamrup.

Bhuyan settlement of the Kalang Valley since 13th-14th century A.D. is suggested by some religious literature. There had also been Kachari people settled. Since the reign of Suhummon when the Ahom Kingdom extended much westward, it gained not only strategic, and political importance but also commercial and economic importance as an alternative water-route of the Brahmaputra in the central part of Assam.

King Pratap Singha established a large number of well-planned villages on its both banks and also founded the stations for the frontier Governors like Roha Chaki,
Jāgi Chaki and Kājali Chaki in different places of its banks. It also served as a main channel of communication between the Ahom-Kachari and Ahom-Jayantia territories since 17th century. The chronicles refer to a number of its tributaries such as Misā, Diju, Hāriā, Kapili and Mitani.

The BG (p. 395) mentions an army station of the Ahoms with 300 war boats at the mouth of the Kalang and a battle that took place there with the Mughals. King Jayadevaj Singha built two bridges over it as a part of war preparation against the Mughals. According to Wade's Account (pp. 344-55) it drained the districts of Nāgaon, Kharangi, Chilābandhā and Kaliabor.

Kālpāni:

Literally Kālpāni means 'the black water'. The name appears in a grant of Gaurinath Singha of 1708 Šaka (1786/87 A.D.) as flowing in the eastern side of the Tāmreswar temple complex in Darrang. It is a small tributary of the Na-noi flowing near Tanglā.

Kapili:

Kapili as the name of a country (which derived its name from the river Kapili) occurs in a Chinese Account (Shung shu 420-79 A.D.) in connection with the sending of
a mission by its ruler Yu Chai to China in 428 A.D.\textsuperscript{116}

The KP(79.145-50) says it Kapilgangikā emanating from the Brahmanibī and as sacred as the Gangā, lying near the Dibyajamunā in the east of the Subha and the Kajjalāchali hills.

OCK(pp.11,31) speaks about a battle fought on its mouth between the Bhuyans and the Kacharis in the time of Chandivar Bhunya and use of clay of the Kapili by his great grandson Sankardeva for making drums (i.e. Khul).

In Tai, it is called Khe-Nama-Kiu (Khe=river, Nāma=water, Kiu=quick) meaning 'the river having strong current'. Kapili issues from a hill towards the south of the Kalang and falls in the latter. Since 17th century it formed the boundary between the Kacharis and the Jayantias. Moreover, it was through Kapili that Pratāp Singha brought down the Jayantiā princess and Rudra Singha sent his Malbong expedition and also king Kamaleswar Singha made his operation against the Kacharis in 1803-05 A.D. The banks of the Kapili had such places as Demerā, Charāisāgi, Nāri-Kalguri, Sonāpur, Jamunāmukh Sātgāon, Deorigāon etc. Its tributaries are Jamunā, Diyung or Daiyung, Borpāni and Kuling.

According to Wade's \textit{Account}(p. 367) "it intersects the Kachari and Jayantiā countries and falls into the Kalang a little below the Roha Chaki and it probably communicates
with the Hānriā, on the south of this river, lay Kachari and Jayantia, which have been visited through this route, even by the armies of Assam.

It rises from the Barail range near Sherpai Peak in North Kachar Hill, an altitude of 1525 m. The river, after running a distance of 290 km. from its source joins the Kalang at Hāthīāmukā near Jagibhakatgāon. The river Kapili had a very glorious past at least from 4th century A.D. which can be confirmed from the numerous archaeological remains still lying scattered throughout its valley.

Karhā:

A very noble river and navigable throughout the year, it drains the Dhemaji and Dhakuakhona Subdivisions and joins the Kherkatiā course of the Brahmaputra opposite to Jengrāimukh of Majuli after meeting on its way the rivers of Kumatiā, Chārikariā, Chāmpora and Dāngdharā. One of the chronicles mentions that at the mouth of the Karhā near a tank called Nāmdirgha, the Bhunyas took their stand against the Ahoms in the reign of Suhummong.

The archaeological remains and the Naroa Satra Grant of Siva Singha of 1657 Saka (1735/36 A.D.) show that the satras of Lāomuri Naroā, Chinatali, Naroā and Govindapur stood on its banks in the days of the Ahoms.
Karjurī:

Wade’s Account (p. 366) says that it flows from the Naga mountains through Marrangi gaon, to the Dhansiri. Its present name is Daigurung, originates from the hills in the middle part of Bokajan Thana of Karbi Anglong District, and meets the Dhansiri about 6 km. north-east from Marrangi Chariali in Golaghat District.

Khāmjāng:

Buranjis refer to the river Khāmjāng or Nāmjāng or Nongyāng flowed near to the lake Nāmjāng or Nongyāng in the Naga country which was crossed by Sukāphā on his way to Assam. According to Macgrogor, Nāmjāng falls into the Nongyāng lake from the west after a course of 19.2 or 22.4 km. mainly between two high and continuous ridges each called Pātkāi and then passing through the lake flows out east into the Loglai, which in its turn flows south and east to the Turong. 119 (See also Khāmjāng in Chap. IV).

Khāroi:

The SAB (p. 18) says that the Muslims under Turbak entered Assam upto the mouth of the Khāroi in the reign of Suhummong. A royal station stood at the mouth of the Khāroi which was visited by Sutyinphā, Jayadhvaj Singha and Rudra Singha for different occasions. 120
Wade's Account (pp. 356-57) refers that the Khāroī river was running through Jakāchuk from the Dafala mountains and fell into the pichalā, and Kalābārī and Hiloiparā were the towns stood on its banks. At present, it forms the border between the Lakhimpur and Sonitpur District.

Khoreo:

From the AB (pp. 136-137) we learn that the river Khoreo flows from the hills inhabited by the Khāmtengiā Nagas in the confines of the Ahom provinces of Khāmjāng and Nāmrup, over which the Ahoms constructed a bridge. It may be identified with the Towaijo a stream of Dichāng in the Tirap District of Arunachal Pradesh.

Kuling:

The JB (p. 57) mentions a market at the mouth of the river Kuling where Gadādhār Singha established a river check post. In 1707 A.D. by this river, the captured kings of the Kachari and Jayantia were brought down to Assam by the Ahom army. The JB (pp. 129-130) further inform us that, it flowed through Dimaruā state and on its bank an Ahom army encamped in the time of Siva Singha. It formed the boundary between Gobhā on the west side and Kholā and Neli on the east, and flowing one and half days' journey east of the Mitani and one day's journey west from the Kapili.
Its modern name is Kiling, a tributary of the Kapili in Marigaon District and in Meghalay, it is called Umium.

Kumatiā,

The name of the river Kumatiā is also known as the Dhavali, Dhal Dhal and Bordhali in the old records. The Dhenukhonā Grant of king Satyanārāyan of 1314 Śaka (1392 A.D.) mentions this river Dhavali on which bank a plot of land was donated to a Brahman. Presently it is known as the Jiādhal besides the Kumatiā, flows from the Miri mountains through the Dhemaji District, into the Karhā at Ghilāmorā.

Kundil,

A temple on the bank of the river Kundil at Sadiyā is mentioned in the AB (p. 63) in connection with the encampment of the Ahom army in 1529 A.D. to suppress the revolted Chutiyaśas. Hamilton's Account (pp. 41, 74) inform us that the Kundil river flowed in the eastern extremity of Assam, entered the northern bank of the Brahmaputra opposite to Sadiyā, and the temple of Dikkarvāsini or the Upper Kāmākhya was situated on its west side.

It is a small river, flows by old Sadiya, but the greater part of its course lies inside Arunachal Pradesh.
Lārupārā:

VARA records the village Borigāon at the mouth of the Lārupārā flowing one day's march east from the river Dijmur on the north bank of the Lohit. It has been identified with the Pobā river flows just on the west of the Dihang or Siang.

Lateri:

According to the TR(p.119) at the mouth the river Lateri king Gaurinath Singha took his bath in the Brahmaputra. This river is recorded in a grant of Gaurinath Singha of 1712 Šaka (1790-91 A.D.) as the northern boundary of a plot of land endowed to the Āoniati Satra (Nagaon branch). W. Robinson's Account (p. 315) says it a branch of the Brahmaputra which takes its rise opposite of Tezpur and falls into it again near the village of Kauhagi.

Mānāh:

The KP(78,32) says it a sacred river flowing from the Himālay in the east of the river Subhadrā in the north bank of the Lauhitya and connects it with the Mānas Sarovar lake. This river finds frequently mention in the buranjis, particularly during the period of Ahom-Muslim wars. The Mānāh was the western boundary of the Ahom kingdom fixed by Kanchang Borpatra Gohain in 1533 A.D. The BG (pp.251,
360, 361) refers it Bona's river in connection with Mirza Nathon's Assam invasion.

The buranjia refer to the Ahom fortresses near its banks in the time of Jayadhvaj Singha and fixing it as the western boundary of Assam after the expulsion of the Mughals from Kâmrup and the establishment of a check post on its bank by Chakradhvaj Singha. The PARB mentions it as the western boundary of Bejini (Bijni) duâr.125

Wade says that it had entered Kâmrup from Bhutan at the Bâghduâr, flowed through Bagaribâri and after receiving waters of several small streams it joined the Brahmaputra immediately above Jugighopâ and formed the western boundary of Kâmrup as well as of Assam in Uttarpâr (North Bank).

This river originates from the high altitude of Indo-Bhutan and Tibet range and its annual discharge is more than 2,000 lakhs cusecs and navigable by boats throughout the year.126

Mangaldoi:

On its banks Chilârai (King Naranârâyan's brother) stayed for six months. Later on, Sundarnârâyan, the son of Dharmanârâyan the first king of Darrang founded his capital on its banks.127 It rises in the eastern hills of Bhutan and flows through Mangaldoi town of Darrang.
Nitang:

Several forts had been built on its banks to resist the Mo-amri's advance to Rangpur in the reign of Gaurinath Singha and subsequently king Kamaleswar Singha came to Rangpur from Jorhat by this stream by boat. It flows between the Namdang and the Janji river in Sibsagar District.

Moranoi (Moranadi):

Moranoi or Moranadi means 'the dead river'. The name Moranai occurs in a grant of Rajeswar Singha of 1681 Saka (1759/60 A.D.) as flowing within Khata pargana, while Chandra Kanta singha's grant of 1736 Saka (1814/15 A.D.) says it Moranadi, running through Arangmow taluq and near village of Kaithaba in Khata pargana of Kamrup. It has been identified with the dead course of the pagladiya river of Nalbari District.

Namdang:

In Tai Namdang means 'the river of red coloured water'. Sukapha passed through this river when its basin had a strong concentration of population. King Pratap Singha built a town on its bank and much later Rudra Singha constructed a masonry bridge over it.
Wade's Account (p. 363) refers Nāmdāṅg as coming from the Naga mountains, runs through the Chāring province and falls into the Dikhow about four miles (3.2 km.) by land, and four (6.4 km.) by water, below Rangpur. It winds in a course of about 224 km. from its entrance into the valley to its mouth, although the direct distance is not more than 96 or 128 km. Māhmorā and Chāring were the principal towns on its bank, which were formerly (before the Moamaria rebellion) cultivated and inhabited through their whole extent. It was navigable by the largest boats, as far as the mountains, during the rains, and about half way for small boats in the dry season. According to Wade the masonry bridge of the Nāmdāṅg was regarded as the western gate of the military capital of Rangpur, and was capable of being rendered a post of great strength, as the Moamarias experienced.

The Tar (p. 108) suggests the river Nāmdāṅg as flowing in between the river Hitang in the west and Rangpur in the east, and the crossing over it by the Bor Āli (i.e. National High way) and speaks about the construction of forts on its banks and the battles that fought there with the Moamarias in the reign of Gaurinath Singha. In subsequent times, a decisive battle was took place in 1825 A.D. in its banks between the British and the Burmese. It is a
tributary of the Dikhow but now changes its course near the masonry bride.

Nam-ruk (Namrup):

Namruk is also called Namrup by which Sukapha came to the Dihing by rafts with his followers. It is one of the six tributaries of the Burhi Dihing flowing inside Arunachal Pradesh.

Namtutfah (Namtit):

According to some of the buranjis, the Namtutfah or Namti flowed in the hills of the Hātikhokiā Nagas within the Ahom Province of Āiton of which banks an Ahom army had encamped to suppress the Nagas in 1555 A.D. It is still known as the Namtutfah flows 3.2 km. north-east from Namchik in Tirap District of Arunachal Pradesh.

Na-noi:

One of the buranjis informs us that the river Na-noi was the boundary between the Ahom and the Kachari kingdoms in the reign of Pratāp Singha. It originates from the Chapānalā Hills and runs towards west through the plains of Nagaon District, falls into the river Hāriā at Doorigāon at which place both the rivers combine together meets the Kalang near Rohā.
Na-Dihing:

Na-Dihing meaning 'New Dihing' is a branch of the river Dihing (now Burhi Dihing) and falls into the Lohit east of Sadiya. In 1825AD, an operation against the Burmese and the Singphos was conducted through this river by a British army led by Captain Neufville.130

Owā:

Variantly known as Khowā, Okhā, Autal, Ākhow and Uyā mentioned in the buranjis mostly in connection with the Chungi operation of Sutyinphā in the North Bank. At its mouth a fort was built in 1665 A.D. by the Ahoms to suppress a rebellion of the Miris and the Deoris. Wade's Account (p. 354) says, it flows through the Gajlung province and mixes its waters with the Brahmaputra, a little to the westward of the Pābho river.

It rises from the Dafalā mountains in the north of Laluk in Lakhimpur district and meets the Rangānadi near its mouth, at the south of Bānhgarā Deori gāon, about 8 km. east of Bihpuria.

Pābho:

Wade's Account (p. 354) refers Pābho as rising in the Miri mountains, flows through Gajlung and joins the Brahmaputra at Phukanhāt. It is smaller than the Somdiri
and larger than the Dikhow, but remains at all seasons navigable by boats, which are not deeply laden. He further says that the banks of this as well as all the other rivers in its neighbouring area were formerly (before Moinar Maria rebellion) lined with habitations.

At present it joins the Ranganadi only 2 km east from the mouth of the Owā in Lakhimpur District.

Pāunchnai:

The PARD records that it is situated one day's journey east from Rowta river and half day's journey west from the Belsiri. Hamilton's Account (p. 67) says that it divided Chariduar and Chutiya Kumār Mahal. At present it forms the boundary between Sonitpur and Darrang District.

Pichalā:

The YT (pp. 276, 310) says it as one of the most celebrated rivers of Kāmarupa which comes out from the Champakāranya. The KRB (p. 5) also says it a tirtha (i.e. sacred river) flows near the Dikrang river. A fierce battle was fought on its banks in 1546 A.D. between the Ahoms and the Koches, and the march of a Ahom army following its banks against the Chungis in 1648 A.D.
King Rājeswar Singha bathed in the Pichalā river and visited the Phulbāri temple on its bank, which arose from the Dafalā mountains flowed through Narāyānpur and joined the Brahmaputra at the village Naimukh about 18 km. to the west of the Dikrang and it is fed by its tributaries of Sarpānī, Dihiri and Durpāṅg.132

Pachalā is not a big river, flowing 2 km. east of Dhalpur in Lakhimpur District.

Pomarā (Pahumorā);

A fort was constructed on its banks by the Ahoms in 1637 A.D. against the Mughals. It has also been mentioned as a river in Kāmrup in a grant of Rājeswar Singha of 1687 āaka (1765/66 A.D.).133

Originating at southern slope of Bhutan Hills and fed by a number of rivers meets the Brahmaputra through Nakhanā river near Sarpeta.

Rowrowā:

It is referred to in the KGC (p. 397) as a river in Kāmrup. The RG (p. 488) says that, an Ahom army took their station on its mouth to block the Mughals in Kāmrup. It flows from the Bhutan through Kamrup and into the Brahmaputra at Bhattacharigāon.134 Rowrowā forms one of the principal outlets of the Chāolkhawā.
Rowtā:

The river Rowta was the eastern boundary of the estate allotted to the Chutiyā prince Sadhanārāyana by Ahom King Suhummon. According to PARB it flows two days' east from the Dhansiri and one days' west from the Pāchnoi in the North Bank. Rowtā is now a tributary of the Dhansiri which it meets in the north Rowta Town of Darrang.

Rupahi:

The Tō (119) refers to a bridge over it, in the reign of Gaurinath Singha, which flowed between the Letteri river and Nagaon. It is probably an old channel of the Brahmaputra of which upper part is called Rupahi flowing parallelly towards west in between the Kalang and the Brahmaputra.

Singarā:

Singarā is an important tributary of the Kulsi, which is originated in the Garo Hills and passes through the western part of Kamrup District in south bank. The KGC (p. 534) refers the Chamariā Satra of its bank. It is also recorded in the PARB as running between the Karnoi in the west and the Baku in the east. 137
Borgohāin Vamsāvalī says that it formed the eastern boundary of the Pārabhuyan territory at the time of Sukāphā's advent to Assam. Its valley formed an important route to the Abor-Miri Hills in the medieval period and its banks were full of villages before 1835. The name Gāi is more popular name for its upper part, which passes through Likābāli and Sisibargāon of Dhemaji District.

Somdiri:

In the chronicles the name of the river Somdiri is variously known as Humdiri, Somsiri, Gendheli and Ketheli. It seems to be same with somsonā referred to in the KP (80-19-30). Through the course of the river Somsiri an operation was taken by sutyinphā in 1648 A.D. to suppress the Chungis inhabited its valley.

It valley was very well-known for the wild elephants for which, it is believed, the province received the name of Gajlung (i.e. a place of jungle routes created by elephants). The chronicles says that in 1659 A.D. King Jayadhvaj Singha captured 240 elephants on its banks. By this river an expedition was sent against the Dafalas inhabited in its mountainous part in the reign of Udayāditya Singha.
Wade's *Account* (pp. 212, 354) says it rises from the Miri mountains flows through the Gajlung Province and joins the Brahmaputra below its confluence with the Suvansiri and larger than the Dikhow.

Presently Somdiri is a small tributary of the Suvansiri, runs through North Lakhimpur Town.

**Suvansiri:**

Suvansiri is also known as Svarnadi, Svarnanadi and Svarnasri in the old records which means 'the river of gold'. Besides Svarnadi, the *KP* (80.30) says it Sitagangā (i.e., cold river), a most sacred river flowing in the Dikkarvāsini region of Kāmrup. It appears in the *YT* (pp. 276, 277) as Svarnadi and Svarnanadi, a sacred river. The Ghilāmorā Grant of king Laksminarayan of 1323  Saka (1401 A.D.) records the village Bakhanā in its western bank granted to a Brahmin and indicates the existence of a Bāsudeva temple inside the same donated village.

From the literary records we learn that on the banks of the river Suvansiri, Naroa Satra was established by the patronage of Jayadhvaj Singha, and Chakradhvaj Singha built a town and captured buffaloes and rhinos in 1668 A.D. The northern most part of the Suvansiri was inhabited by the Dafalas against whom an expedition was sent through the
Suvansiri in 1672 A.D. for their raids in Gāgdūbi area. Several of its tributaries of hill region viz., Ulung (Dulung), Sikling and Pāti are mentioned in the AB (pp. 219-220).

The Thākur Charit (p. 49) mentions the destruction of the Naroa Satra by a erosion of the Suvansiri in the reign of Siva Singha. According to Wade's Account (p. 358) it flowed through Kānhikuchi (Coticoosi) and joined the Brahmaputra at Hābung and navigable at all season. Gold was procurable from the bed of this river.

It contributes to form the main stream of the Brahmaputra and rises from the mountains of Tibet and enters Lakhimpur District from the Miri Hills through a gorge of extreme beauty. It formed the main pass for the Hill Mīris in the medieval period. The flood caused by the great earthquake in 1950 resulted a great change of its course as well as the topography of the basin.

Tāokāk:

One of the chronicles mention the habitation of the Lāksā Nagās and Bāanchutyā Nagās in the hilly portion of the Tāokāk, against whom king Jayadhvaj Singha sent an expedition. Earlier a town was built on its banks by pratāp Singha. Tāokāk is a stream of the Dichāng, rises from the
Naga Hills and passes near Sonari in Sibsagar (Vide also the town Taokak in chap. V).

Tembuanijan:

It flowed in Bardowā the birth place of Sankardeva. It is a branch of the river Rupahi, flowing 1 km north from Bardowa in Nagaon.

Timak (Timan):

On its bank king Sukāphā founded his headquarters at Lāngtephā or Mungtināmāo for some time. It may be located in the west of Charāideo in Sibsagar District.

Timun:

A tributary of the Dichāng within Charāideo Subdivision. At the mouth of this river stockades against the Moāmariās were raised.

Tingrāi:

Elephants were abundance in its basin and king Subinphā and Chakradhvaj Singha caught elephants here.

Tiru:

It flowed in the Tiruāli Duār as mentioned in the AB (p. 373) in connection with a operation against the Tiruāli
Nagas undertaken in 1805 AD. Most probably it is a tributary of the Dichang inside the Mon District of Nagaland.

**Tislā :**

It occurs in a grant of Gaurinath Singha of 1708 Saka (1786/87 A.D.) as the western boundary of the Rudreswar temple complex in Darrang. It is tributary of the Na-noi in Darrang, runs near Maharipārā village.

**Tuni :**

At present it is the single river in Majuli flowing south side of Kamalābāri Town. AB (p. 182) mentions its mouth in connection with the station of an Ahom army during Mir Jumla's invasion. Kamalābāri Satra was founded on the bank of the river Tuni. A plot of land on its bank was granted to the Benganāāti Satra in 1699 Saka (1777/78 A.D.) by Lakṣmi Singha. According to some Tuni is the lower portion of old Dikhow.
B. TANKS AND LAKES

Apurnabhava:

A holy kunda to the south of the Bhadrakām Hill, or the Garurāchal and the KP (pp. 78, 79-80, 83) says that whosoever bathes here suffers no second birth. The YT (pp. 510-12) places it in between the Borāh Kosetra and Kamrup adjacent to the shrine of Hayagriva-Madhava.

This small pond lies at the south-east of the Kameswar Temple but now at the point of extinction.

Āthābāri Pukhuri:

On the road to the Dihing Nagar, excavated by two queens (Bormisāo and Sarumisāo) of Sukhāmphā (vide also Āthābāri in Chapt VI).

Bāduli Pukhuri:

Bāduli who was a Borphukan in the reign of Jayadhvaj Singha excavated a tank on the side of the Cheoni Āli, west of Tiyak.¹ It covers an area of 2 bighās² of land and stands on the south side of the National High Way, 20 km. east of Jorhat.

Barbīla, Kalayā, Sukurā:

These lakes in Bāusi Parganā of Kamrup were assigned to the Sundaridiyā Satra by Siva Singha in 1738 A.D.³ Of these
Barbila is same with Barbil close to the Sundaridiyā Satra referred to in the KGC (p. 329). Other two lakes are also situated in the vicinity of the same satra in Barpeta District.

Bārbil:

Barbil implies big or large lake. The Siddheswar Grant of Siva Singha of 1645 Šaka (1723/24 A.D.)⁴ places it in the outskirt of Banganagar within Majali Tāluq of Kamrup. This lake is the same with Bāsavkunda mentioned in the KP (79.55). It is still known with the name of Barbil lying to the north of Siddeswar temple of Suālkuchi.

Barpeta Bil (1)

A lake in the northern side of Bardowa Satra, 16 km. north from Nagaon. According to the KGC (p.34) a canal dug by Sankardeva to drain out water from this lake removed the water problem of Bardowa. This canal is popularly known as Ākasigangā.

Barpeta Bil (2)

It had its shape of the crescent moon and on its banks Mādhavdeva founded Barpeta Satra. Barpeta Grant of Siva Singha of 1657 Šaka (1735/36 A.D.)⁵ records the Barpeta Bil as on the eastern side of the Barpeta Satra of Kamrup. This lake is lying by the side of Barpeta Town.
Barpukhuri (Khanā Pukhuri, Khokorā Pukhuri)

The Barpukhuri recorded in the AB (p. 195) in same with the tank at Khokorā or Khanā Pukhuri mentioned in other buranjis. This tank at the mouth of the Jānji was excavated and dedicated to the public by Chakradhvaj Singha in 1667 A.D. who also connected it with Telīādongā (tank) by a road. It now lies under Amguri Police Station of Sibsagar District.

Baruā Bil, Nādirgha pukhuri;

In 1525 A.D. King Suhummmong constructed the Namdirgha Pukhuri on the side of the Baruā Bil to commemorate his victory over the Chutiyās. These may be located within Dhakuākhonā Sub-division of Lakhimpur District and most probably Nādirgha Pukhuri is same with Dirgha Pukhuri stated under Dirgha Pukhuri.

Bhairavkunda (Bhramarakunda)

The pond Bhairavkunda was held in high esteem in medieval time. One of the chronicles says that, three Koch princes who were younger brothers of Naranārāyan performed purificatory ablutions here in 1546 A.D. On their way to Solā from Kochbihar. The DRV (p. 67) mentions the construction of the Nalkhāmorā temple and also a fort on the banks of this holy pond by Naranārāyan. Further, it indicates the building of the Gohāin Kamal Āli connecting Bhairavkunda by
the same king. This pond is surrounded by the Āmarigiri Hills, at a distance of 14 km north of Udalguri Town in Darrang and still regarded as sacred by the Hindus and the Bhutias.

**Bhatiāpār Pukhuri**:

Bhatiāpar Pukhuri (i.e. tank at Bhatiāpār) which is also known as Purani Pukhuri meaning 'old tank' mentioned in the chronicles is situated in about 7 km. south-west of Sibsagar and west of Rangpur on the northern side of the Bor Ali. It was excavated in 1653 A.D. which according to the *AB* (p. 148) is 5534 m. long and 73.3 m. broad. From the chronicles we learn that the dedication ceremony of this tank was conducted by Vanamālideva (founder of Dakhinpāt satra) in which occasion Jayadhvaj Singha offered gold, cows and cloth to all satrādhikārs who attended it.

**Bhogdoi (Gotā Pukhuri or Kardoi Pukhuri)**

This tank excavated by Gadādhar Singha in 1691 A.D. at the foot of the Charādeo Hill is variously recorded like Bhogdoi Pukhuri, Gotā Pukhuri and Kardoi Pukhuri in the chronicles. On its bank the same king built the temple of Lānkuri. At present, it is called Mithā Pukhuri (3 bighās of land) lying in the south of Deosal Hill in Charaideo.
Bijoysāgar PuKhuri :

Siva Singha's Dergāon Grant of 1656 Šaka (1734/35 A.D)\(^{13}\) mentions the tank Bijoysāgar of Devagrām(i.e. Dergāon), used
for water by the priest of Siva temple of that place. It lies
by the right side of the Dergāon-Golaghat road within the
Dergāon Town area.

Bogidowl PuKhuri :

King Laksmi Singha's mother Bogirājmāo excavated at
Ālikekuri a tank, on whose bank she constructed this temple.\(^{14}\)
According to the CPP(p.20) it comprises including its banks
an area of 84.55 bighās. It is lying at Bogidowl on the south
side of the Bor Ālī, 5 km. to the south-east of Sibsagar.
The temple was in its north-eastern corner suffered destruc-
tion in the earthquake of 1897.

Borbaruā PuKhuri :

This tank at the terminal of the Tanshu Ālī with
9.30 m. deep as mentioned in the TB (p. 85) was excavated
by Sibārām Barbaruā. presently it is called Hekera Borbaruā
PuKhuri and also Bortalar PuKhuri lying on the side of the
Naga Ālī in Nāzirā.

Dhanukhandā Bil :

The guru-charita refer to the lake of Dhanukhandā
was in the neighbourhood of Pāṭbāusi and Silāgram of Kāmrup,
which is associated with the life of Sankardeva.\textsuperscript{15} King Laksmi Singha’s grant of 1694 Śaka (1772/73 A.D.)\textsuperscript{16} records this lake as the southern boundary of Sundaridia Satra. Most probably, Dhanukhandā Bil is same with Barbilā mentioned in the Sundaridiyā Grant of Siva Singha (1738 A.D.) stated earlier.

\textbf{Dighali Bil}:

\textit{PAD} (p. 146) says King Pratap Singha accompanied by Momai Tamuli Borbaruā caught fishes in this lake, near to Jāmīrguri (i.e., Gajpur) and close to the Brahmaputra. It corresponds with Dighalimukh near Māragarh in central part of Majuli.

\textbf{Dighali Pukhuri}:

A rectangular tank in the heart of Guwahati City, covering an area some 25 bighās of land. Traditions say that it was excavated in the time of Bhagadatta, an ancient king of Kāmarupa and a hero of the \textit{Mahābhārata}. But old records are silent as to its existence till the last part of the 18th century A.D. A grant of Gaurinath Singha of 1707 Śaka (1787 A.D.) records Dighali Pukhuri as the eastern boundary of the Ketekibāri Satra of Guwahati.\textsuperscript{17} It seems to have one of the important naval bases within the city of Guwahati during the Ahom rule, who connected it with the Brahmaputra by a canal called Nāojan through the Ugratārā Tank.
Dipor Bil:

It is a lake lying in the south-west of Guwahati, in Rani area. David Scott records it Doboyjheel or Doohyejheel, which was assigned to Dhuz, a prince of Rani by the Ahom King Rudra Singha for the distinguished services he rendered in the time of Mughal invasion, reserving merely the right of two nets for fishing the lake for the temple of Kamakhya. According to him the Rani Raja's residence was in the hills to the southward of this lake. Water area of Dipor Bil covers 10.1 sq. km and including swam area 40 sq.km.

Dirgha Pukhuri:

One of the chronicles states the location of this tank at the mouth of the river Karhā in the North Bank, near which the Dhuyans submitted before the Ahom's without war during Suhummong's time. It may be identified with present Na-Phukuri which covers 9 purās (i.e. 36 bighās) of land, lying 2 km. south of Ghilamora on the side of the old road to Dhakuakhona.

Durgāsarovar:

King Pramatta Singha constructed this pond in 1744 A.D. through Tarun Durār Borphukan, at the eastern gate of the Kamakhya temple of Nilāch Hill to meet the water problem of its inhabitants. This rectangular tank comprises about 3 bighās of land, lying in the south side of the N.P.Rly line at Kāmākhya gate.
Ganeswar Puskarni:

A stone inscription suggests the excavation of Ganeswar Puskarni for the temple of Ganesa inside the fortified city of Pragjyotishpur by a Heremba King Dununtrarāi in 1499 Saka (1577/78 A.D.). This tank, which no longer survives, may be located in the vicinity of present Ganesguri in Dispur.

Garaimāri Bil:

TB(p.96) refers to a battle fought against the Moamarias in the reign of Gaurinath Singha on the side of the lake Garimari on the North Bank in between the Lohit and Jāporibhitā. It is still known by the same name, lying close to the Pābhō river near Dhunāguri, 41 km. west of North Lakhimpur.

Gaurisāgar:

Gaurisagar pukhuri otherwise called Nāmdāngar Puskarni in the chronicles was excavated and three temples built on its bank by Phuleswari, the consort of Siva Singha. According to the CPB(p.20) its excavation commenced on 5th Fāqun, Šaka 1645 (17th Feb. 1724 A.D.) and completed on 16th Ahar, Šaka 1646 (30th June, 1724 A.D.) i.e. it took 4 months and 11 days. Its area including banks is nearly 222 bighās (293 acres). Chronicles refer to the encampment on its banks by the British troops under captain Welsh, to suppress the Moamarias in 1793 A.D.
and by Colonel Richards to fight against the Burmese in 1825. It is on the south side of the Bor Ali, in the west bank of the Nāmdāng, some 13 km south west of Sibsagar. (See also Gaurisāgar in Chapt VII)

Ghārmorā Bil:

On the banks of this lake Vamsigopāldeva (founder of Kuruābāhi Satra) took shelter in the time of his concealment during Pratāp Singha's reign. Ghārmorā Bil is same with present Māhdhowā Bil lying near Gharmora, 8 km east of Ghilāmora in Lakhimpur District. In pre-British time, Gharmora Satra was situated on its banks. (Vide also Ghārmora Satra in Chapt. VII).

Hari Pukhuri:

A tank at Sakrah gaon in Narayanpur, known after the name of one Hari Bhuyan, who excavated it. KGC (pp. 56, 467, 573) informs us that Harideva, (the founder of the Haridevi sect) and Badula Ata founder of Kamalābāri Satra, were born at this place. It is a small tank of only one bighā, lies 1 km south of Narāyanpur in Lakhimpur District.

Hātigarh Pukhuri:

From chronicles we learn that this tank was constructed at Hātigarh 5 km. east of Jorhāt by Purnānanda Burāgohāin in 1808 A.D., who consecrated it to the god Siva. It comprises 8 bighās of land.
Jaykhāmdāng Pukhuri:

One of the chronicles alludes to the excavating of Jaykhāmdāng tank by Jayadhvaj Singha inside the royal estate of Jaykhāmdāng. Presently it is called Lakhimi Pukhuri lies 3 km west of Nazira.

Jaysāgar (1)

The tank Jayasagar is same with the Dimowr Pukhuri mentioned in some of the chronicles. In the month of December, 1697 A.D. King Rudra Singha completed the excavation of this tank at Rangpur after 45 days. The tank was consecrated after 3 months by holding an assembly of the mahājans, and named Jaysāgar. In the next year, he built the temples of Visnu (i.e. Kesavrāi or Bordowl or Jaydowl.), Śiva, Durgā and Śurya on its banks. It has been said that Rudra Singha constructed this sea-like tank to commemorate his mother's name Jaymati.

On its banks, Lakṣmi Singha provided the buildings for the Parvatiā Gosāin (Krisnārām Bhattāchārya) and the Nośmarīās entombed (in west bank) the son of blind Chāring Rājā in the reign of Gaurināth Singha. In 1806 A.D. Kamaleswar Singha visited the temples of Jaysagar.

The area of the tank with its bank is 318 acres; the area under water is 155 acres. This tank is situated about 3 km south of Sibsagar Town.
with its ghāts and dedicated it to the heavenly lord, Indra by King Jayadhvaj Singha, who also put some live fish in it. 33 It has been identified with Tengā Pukhuri at Rājbāri, on the west side of the Dhudar Ali near Charāideo, which covers 24 bighās of land.

Kunwari Pukhuri :

Gaurinath Singha's Parvatia Kunwari (grand-daughter of Dowlbandhā Borgohain) excavated this tank, by the side of the Cheoni Ali at Kenduguri during Kamaleswar Singha's reign. 34 It covers only an area of one bighā, lying 3 km east of Jorhat.

Lakhāi Bil :

SAD (p.5) mentions the residence of the Borāhi King Thākumthā (a contemporary of Sukāphā) on the side of the Lakhāi Bil. It may be located in Borahi Grant, 5 km north-west of Sonari in Sibsagar District.

Leteku Pukhuri :

The tank covers 3 bighās of land, lying 7 km west of Bihpuria in Lakhimpur District. This tank was belonged to Harisinghā Borā Ujir (an Ahom officer) and with his permission Madhavdeva lived on its bank for some years with his parents during his childhood. 35
Jaysāgar (2)

This tank in Kaliabor was constructed by Jayadhvaj Bharālī Baruā in the reign of Chakradhvaj Singha. A grant of Siva Singha of 1647 Šaka (1725/26 A.D.) indicates Jaysagar Pukhuri as in the vicinity of the Bāsudev Temple of Kaliabor. TB (p. 91) refers to the residence of Brahmachāri, who conspired against Gaurināth Singha. It is lying about 4 km. south of Silghāt of which area is 10 bighās, and has an old water canal connection with the Brahmaputra, called Bharālī Khāwōi.

Kandali Pukhuri:

It is a tank of 48 bighās of land located 3 km. east of Bihpuria in Lakhimpur District. This tank is attributed to the times of the Bārabhuyāns and knowned after one Kandali Brahman who resided on its banks in the medieval time. Jenkins encamped on its banks on 24th January, 1838 and noticed near to it, a pair of very fine tanks (viz., Beti Pukhuri and Ghoini pukhuri) surrounded by a village situated within the district of Borpātragohāin (i.e. Bānfāng) and to the west of the river Marnoi.

Kathālbāri Pukhuri (Tengābāri Pukhuri)

Kathālbāri Pukhuri is same with Tengābāri Pukhuri mentioned in the chronicles. This tank was constructed along
Maglow Jiekar Pukhuri:

Maglow Jiekar Pukhuri means 'the tank of the Moglowjiek' i.e. daughter of the King of Manipur (Jaysingha). Kuranganayani, the daughter of Jaysingha who was the queen of Rājeswar Singha excavated this tank at Khonā.36 TB (pp. 98, 128) refers to an encampment of the royal troops under Leferā Barua against the Moāmoriās and also a battle fought between the Moāmoriās and the British troops on its banks. It comprises an area of about 15 bighās of land, lying on the west side of the Gajpur Āli, 16 km west of Sibsagar.

Majumār Pukhuri:

The Ketekibāri Grant of Gaurinath Singha of 1609 Śaka (1787 A.D.)37 records this tank as the northern boundary of the Ketekibāri Satra in Guwahati. It is identified with Padum Pukhuri (one bighā in water) close to the west of the Deputy Commissioner's Court Kamrup.

Mechāgarh Pukhuri:

Earlier known as Phulām, but got the name Mechāgarh or Mechāghar since the encampment of the Mech or koch army led by Chilārāi in 1563 A.D. who excavated here a tank and also a garh i.e. fort.38 A branch of the Borgohāin family was settled here.39
King Pratap Singha constructed the Mechāgarh tank and dedicated it to the god of heaven (Lengdon) by sacrificing buffaloes and cows on 14th January, 1617 A.D.40 Probably he also built an Ahom temple on its bank. AB (p. 145) refers to Jayadhvaj Singha's visit to the tank and he paid respects to the idols of gods kept in a temple there. Later on, Drowpadi, a consort of Siva Singha reconsecrated this tank by Hindu rituals and appointed a number of people anew for its maintenance.41

The tank comprises 36 acres, situated in the south side of the Bor Ali, 5 km. west of Nāzirā. The Borgohain clan who resided in the vicinity of this tank is known as Mechāghariā or Mechāgariā Borgohain in the Assam buranjis.

Nāmjāng Bil (Nongyāng, Nongjang)

A sacred lake on the hill Doikāorang or Pātkāi in Khāmjāng area. In the chronicles, it is variously known as Nāmjāng, Nongyāng and Nongjang. Sukāphā on his way to Assam stayed on its banks for some days to conquer the Nagās of its adjoining areas. ABS (p. 14) mentions a treaty that was concluded between the two generals of the Ahoms and the Narās and to strengthen it, a solemn oath of amity was sworn dipping their hands into the waters of this holy lake of Nongyāng.

According to S.E. Peal, in his visit finds it very low, flat patch of an acre or two in extent, with some scrubby
tree on it. Its outlet is from the south-east corner. The people of the region look upon the lake with a sense of primitive reverence.\(^{41}\) It lies 44.8 km. south west of Mārghe-
ritā.

**Nangkamung Bil:**

On the banks of the lake Nangkamung (variantly Nangka-
ngmung) near the mouth of the Mikhōw a fierce battle was fought in 1522 A.D. between the Ahoms and the Chutiya.\(^{42}\) It may be identified with present Rupahi Bil close to Ratanpur in the eastern part of Mājuli.

**Narāi Chundār Pukhuri:**

This tank adjacent to Rewati Gāon is associated with the childhood of Pratāp Singha.\(^{43}\) Presently it is Chundār Pukhuri, 2 km west of Nazira.

**Navagrāh Puskarnī:**

In 1753 A.D. Navagrāh Tank was constructed by Rājeswar Singha for the temple of Navagrāh.\(^{44}\) It is a nonagonal tank of about 2 bighās of land and as its banks were originally made of stones, so it is called Silpukhuri, lying 1 km. south of the Navagrāh temple of Guwahati.
Padum Pukhuri:

It was excavated by Suklenmong. Mir Jumla found in it, a large number of canons after discharging its water in 1662 A.D. The SAB (p. 168) says that King Chakradhvaj Singha built his palaces on its banks. It is identified with present Mitha Pukhuri, lying infront of the Kāreng ghar of Garhgalōn.

Parasurām Kunda:

The Parasurām kunda, a well-known holy pond and is variously known as Brahma Kunda, Lauhitya Sarovar and Parasukuthār in the old literature. The KP (chaps 82, 83) mentions that Parasuram surrendered his axe at this pool of Brahma Kunda, washed off his bloody stains of matricide and regained his sainthood. Further, the same purana suggests Parasurām kunda or Brahma kunda as the source of the Brahmaputra and places it in the middle of the mountains of Kailāsa, Gandhamādan, Sangvarta and Jārudhi.

From the DAB (p. 196) we know that Parasurām Kunda was within the chutiya country, whose king Ratnaadhvaj Pāl regularly exchanged its holy water with the water of the Gangā through the king of Gaur. Some of the buranjis indicate the extension of the Ahom kingdom upto the limit of the Parasurām Kunda after the annexation of the Chutiya Kingdom in 1533 A.D. According to some, Momāi Tāmulī Borbaruā established twelve Mishimi villages in the vicinity of this kunda for its
maintenance. The DRV and KGC also mention this holy pond as situated in the easternmost part of Assam.

Griffiths visited the Brahma Kunda in the middle part of the 19th Century and left a fine description of it.

This famous place of pilgrimage is situated at a place where the river Brahmaputra or Lauhitya emerges from the mountains and is surrounded on every side by hills at a distance of 86 km to the north-east of Sadiyā in the Lohit District of modern Arunachal Pradesh. In the medieval time this holy pond was connected with Sadiyā, by a road along the bank of the Lohit. It is still frequently visited by the Hindu pilgrims from every part of India specially on the occasion of the Māghi Purnimā.

Parvatia Phukanar pukhuri:

The TB (p. 107) refers to a battle fought with the Moamariās in 1787 A.D. in the vicinity of this tank, lying near the river Mitang. It is still known by the same name situated in Chāring area of Sibsagar.

Rahdoi pukhuri:

Rahdoi Pukhuri, otherwise called Tingkhangar Pukhuri was constructed by Gadādhar Singha along with a temple on its bank in 1684 A.D. at Tingkhang or Tungkhāng. It is said to have constructed in memory of a woman named Rahdoi, who helped
him in the time of his concealment. It covers including the banks 24 acres of land. Gadādhār Singha had connected this tank with the Rāhdoi Ali by a masonry bridge over the river Nāmchāl, lying about 28 km. south-east of Sibsagar.

Rājmāo Pukhuri:

According to the CPB (p. 20) Rājmāo Pukhuri covers nineteen purās, one bigha, two kothā and fifteen lochās (25 acres). It was constructed by Siva Singha along with a temple on its north-east corner (now destroyed) in between 1739-44 A.D. It lies 1 km. east of Mechatāgarh Pukhuri, at Mathlaisigā at the junction of the Bor Ali and the Chatāi Ali.

Rudrasāgar (Na-Pukhuri)

The tank Rudrasāgar which is also known as Na-Pukhuri lying only 1.6 km. to the west of the Jajsāgar tank, on the south side of the Bor Ali and just opposite side of the Bhatiapār Pukhuri in Sibsagar. This tank was constructed in Bhatiapār along with a temple on its bank in between 1773-75 A.D. under the supervision of one Mathan in the reign of Laksmi Singha. According to the AB (p. 334) after the construction of the Na-Pukhuri at Jerengā Pathār, King Laksmi Singha encamped on its side for 6 days, performed a sabāh and also a hom ceremony by the Brahmans and Gosāin and dedicated the tank to gods. A pole in the form of a nāga was put at the middle
of this tank. There he offered gold and silver to the Brahmins, the Ganaks, women, and all others and named it Rudrasāgar.

It covers an area of 106 acres.

Silpukhuri:

Some of the chronicles mention that on the side of the tank Silpukhuri in the west of the Dikhow in Chāring area, the Kachari king Khunkhurā had encamped with his people for some time in course of the Kachari operation of Suhumong.

In all probability this tank (2 bighās) was excavated by the Kacharis before 16th century A.D. which can be seen in Jakāichuk area of Sibsagar.

Sivasāgar:

A tank in Sibsagar Town constructed by Ambika, the queen of Siva Singha in 1733 A.D. The area of the tank with its bank is 257 acres and the area under water is 129 acres. A battle was fought against the Moāmariās in its vicinity in the reign of Gaurinath Singha. The modern name of Sibsagar Town and the Sibsagar District are known after this tank. (See also Sivasagar in Chapt. VII).

Solmāri:

TR (p. 95) says a battle took place against the Moāmariās on the banks of the lake Solmari in the North of
the Lohit (in 1786 A.D.). It has been identified with the Solmāri bil lying on the west bank of the Chāgor, about 8 km. south-east of North Lakhimpur Town.

Sonādoi :

According to the TB (p. 25) Gadādhar Singha excavated this tank at Langkāk in 1691 A.D. and named it sonādoi. It is same with present Pānibil pukhuri, lying 6 km. north-east of Nāzīrā.

Sujal Bil :

Literally Sujal Bil means 'the lake of pure water.' By the Gopeswar Grant issued in 1651 Saka (1739/40 A.D.)52 King Siva Singha assigned the Sujal Bil to the temple of Gopeswar, situated in Devduār of Kamrup. It is lying towards the north-west side of the Gopeswar temple. (Vide Gopeswar temple in Chapt. VII).

Teliādongā Pukhuri :

According to the chronicles Teliādongā Pukhuri was excavated by Pratāp Singha in 1632 A.D., which was later on connected by a road with Borpukhuri in 1669 A.D. by Chakradhvaj Singha. For some days Arjun Dihingiā Rajā halted on its bank in connection with Atan Buragohāin's episode.53 It is 40 bigān of land including banks, lying 22 km. west of Sibsagar, between the mouths of the Dikhow and the Jānji.
Tihulia Bil:

DAB (p. 133) says that king Jayadhvaj Singha allowed 12 Mikir families to settle on the banks of the Tihulia Bil within Roha Province. This lake can be located near Burhagāon, north of Roha in Nagāon.

Ugratārā:

In 1728 A.D. Phuleswari, the consort of Siva Singha re-excavated this tank, attached with the Ugratārā temple of Guwahati. The antiquity of the Ugratārā tank may go back even before the time of the Kālika Purāṇa (i.e. 10th century A.D.). The Ahoms connected this tank with the Brahmaputra by a canal called Naojan probably for better water communication. It was originally a single tank, covering 2 bighās (water area) but during the British rule it was divided into two distinct parts by building a road through the middle, for which it is known today as Jupukhuri i.e. twin tanks. (Vide also Ugratārā in Chapt. VII).

Visnupuskar:

The name of this holy pond occurs in the VT (p. 526) as situated not far from the Manikut (i.e. the hill of Hayagriva-Mādhava temple) of Kamrupa and says the high merit, if one who worship Hayagriva-Madhava after taking here a holy bath. It has been identified with the tank (2 bighās in
water) lying close to the north of the Hayagriva-Madhava temple of Hajo, which has the connection by a flight of stone steps composed of slabs.

Visnusāgar:

Chandrakanta Singha's mother (Numali Rājmāo) constructed a tank within the four-walls of the Na-bāhor i.e. Jorhāt, during his reign. Presently it is called Rājmāo Pukhuri lying near the Deputy Commissioner's Court Jorhat.

A large number of tanks (both big and small) lying in the different parts of Assam has not been mentioned in early or medieval records at all. We have included in our list only those tanks which have been mentioned at least once in the records. This does not of course imply that the rest of the tanks were not in existence in medieval time. We can only say that they probably did not play any important role in the history of the time and hence they have not been referred to.

We have not come across any reference in the old records as to the concept behind the tank excavation by the medieval people or rulers of Assam, except their objectives in this regard. But it is evident from the literature and epigraphs that the tradition of tank excavation prevailed in Assam since early time and most probably the Ahom rulers
continued this tradition till the end of their rule. It should, however be mentioned here that, during Ahom period remarkable scientific and technological advancement manifested through their sea-like tanks, namely - Jaysāgar, Sivasāgar, Gaurisāgar, Rudrasāgar, Athāisāgar etc. A number of reasons or objectives prompted the Ahom rulers and also the Assamese people to construct tanks, such as, firstly to remove the water problems of the people as well as of the animal; secondly, to supply water for the religious institutions; thirdly, to facilitate water for the soldiers encamped in the forts or at defensive points; fourthly, to immortalise the name and fame; fifthly, to commensurate the power, might and capacity, apart from the purpose to make a record in history in addition to attract the people both inside and outside of the state; sixthly, to commemorate the victory in the war; seventhly, as an expression of respect or love or gratitude for some person; eighthly, for the beautification of the place or the country; ninethly, to rear ducks and fish; tenthly, to build houses in its raised banks in low lying areas, and lastly, to earn punya i.e. virtue.

Apart from the large concentration of tanks in the capital sites of medieval Assam like Charāideo, Rangpur, Pratāppur (Biswanāth) etc. innumerable tanks both big and small have been noticed specially in the North Bank, stretching from Biswanath to Butikur (near Dhemāji). Generally, tanks belong to the medieval period are square in size, but in some places
rectangular tanks known as dighi pukhuri or dighali pukhuri, triangular tanks called tinkuniā or tinsukiā pukhuri and nonagonal tanks may also be noticed. The number of tanks lying in a particular place also signifies the nature of the population pattern as well as the importance of a particular place in difference spheres.
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1. A Descriptive Account of Assam, p. 4.


4. Ibid., p. 9.

5. Ibid., p. 10.

6. Ibid., pp. 10-12.

7. Ibid., pp. 100, 145.

8. Dakhinpāt Satra, p. 5.

9. AB (Bhuyan), p. 34; AAA, p. 217.

10. AB (Datta), p. 11.


12. ISCB, p. 305.


15. Ancient Geography of India, p. 70.


17. Āoniati Sartrar Buranji, p. 162.


19. AAA, pp. 341-372.


25. Ibid., p. 448.


27. AAA, p. 360.

28. N.N. Sarma, loc. cit.

29. GC, pp. 76, 78, 84, 86; KGC, p. 44; Sankardeva āru Mādhavdeva, p. 19.

30. ISCB, p. 332.

31. AAA, pp. 357-58.

32. Lekhāru, p. 444.


34. AAA, p. 359.

35. Lekhāru, p. 443.

36. Readings in the History and culture of Assam, p. 61.

37. Lekhāru, p. 448.

38. ISCB, p. 306.

39. AAA, p. 359.

40. Lekhāru, p. 444.

41. AAA, p. 369.
42. TTK, p. 266 n.
43. FG, pp. 123-126.
44. AAA, p. 360.
45. Ibid., p. 358.
46. TTK, p. 266 n.
47. David Scott, p. 111.
49. FG, p. 97.
50. This Copper Plate has been preserved in the Basudev Thān Naroa Satra of Dhakuakhona.
51. AAA, p. 353.
52. Ibid., p. 360.
53. Ibid., p. 356.
54. Ibid.
55. Ibid., p. 365.
56. AB, p. 35; FAB, p. 22.
57. SAB, p. 71; ABS, pp. 26, 27; AB(Bhuyan), p. 63.
58. ABS, p. 32.
60. AB(Datta), p. 11.
61. SAB, p. 11.
64. DAB, p. 200.
65. Lekhāru, p. 443.
66. AAA, p. 359.
68. NEFI, p. 15.
70. Lekhāru, p. 250.
71. AB(Datta), p. 26; TP, p. 22; SAB, p. 115.
72. KGC, p. 565; Lachit Borphukan, p. 178; Weissalisa, p. 48.
73. NEFI, p. 20.
74. Gazetteer of Bengal and North-East India, p. 180.
75. AB(Datta), pp. 9-10.
76. Lekharu, p. 250.
77. Ibid.
78. SAB, p. 155; AB(Datta), p. 46.
79. SAB, p. 88.
80. DAB, p. 25; AB, p. 63.
82. A History of Assam, p. 86.
83. SAB, pp. 20-21; AB(Bhuyan) p. 27.
84. T. Lanusosang, Nagaland of Study in Social Geography, p. 40.
85. Lekhāru, p. 444.
86. AAA, p. 355.
87. E.A. Gait, *loc.cit.*
90. *AAA,* p. 361.
95. *AAA,* p. 358.
96. *Jenkin's Diary,* p. 15.
98. *Sarma,* p. 43.
105. *ISCB,* p. 305.
106. *Topography of Assam,* p. 95.
107. *A Descriptive Account of Assam,* p. 303.
109. MS. Dadulā Ātār Charit, p. 27 (DHAG, Guwahati).
110. KRN, p. 1.
111. KGC, p. 249.
112. Lekharu, p. 446.
114. GC, p. 530; KGC, p. 78.
115. Its text was obtained from Dr. J.N. Phukan, G.U.
116. EHK, p. 31.
117. Saikia, p. 15.
118. AB (Shuyan), p. 11.
119. TTK, p. 259.
120. AB, p. 155; AB (Datta), p. 11; JB, p. 82.
121. Lekharu, pp. 444,449.
122. FS, p. 94.
123. Lekharu, p. 250.
124. Its text was obtained from Dr. Phukan.
125. Lekharu, p. 448.
127. AAA, p. 241.
128. AB, p. 82; DAB, p. 43.
129. ABS, p. 27.
131. Lekharu, p. 443.
132. AAA, pp. 159, 355-56.
133.  *LSCP*, p. 432.
134.  *AAA*, p. 360.
136.  Lekharu, p. 443.
137.  *Loc. cit.*
138.  *TTK*, p. 266 n.
139.  *AB* (Datta), p. 11; *AP*, p. 155; *SAB*, pp. 159-160.
140.  *PS*, p. 97.
142.  *AB* (Datta), p. 29.
144.  *GC*, pp. 48, 578; *KGC*, p. 38.
146.  *AB*, p. 297; *TP*, p. 61.
147.  *AB* (Datta), p. 26; *SAB*, pp. 8, 168.
148.  Its text was received from Dr. Phukan.
149.  *PS*, p. 67.
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B TANKS AND LAKES


2. One bigha is approximately one-third of an acre. 20 lochā = 1 kothā, 5 kothās = 1 bighā, 4 bighās = 1 purā.

3. PS, p. 27.

4. Ibid., p. 17.

5. Ibid., pp. 22-23.

6. AB (Bhuyan), p. 91; SAB, p. 139; AB (Datta), pp. 29, 57.

7. AB (Bhuyan), p. 11; PS, p. 44.

8. AB (Bhuyan), p. 25.

9. Ibid., p. 74; AB (Datta), p. 5.

10. TB, pp. 24-25.

11. ABS, p. 40.

12. AB, p. 270.

13. PS, p. 21.


15. GC, pp. 745, 798; KGC, p. 252.

16. PS, p. 61.


19. AB (Bhuyan), p. 11.

20. PS, p. 36; A Memoir of David Scott, p. 118.

21. PS, p. 3.

22. TB, p. 98; AB, p. 355; The Eastern Frontier of British India, p. 255.
25. AB, (Bhuyan), p. 70.
26. TB, p. 29; AB, p. 31; ABS, p. 41; SAB, p. 118.
27. AB, pp. 303, 319.
29. Benudhar Sharma Rachanavali (Tukura Banhor Kut), p. 82.
31. AB (Datta), p. 3.
32. AB (Bhuyan), p. 70.
33. AB, p. 145.
34. APB, p. 121; ABS, p. 52.
35. Daityari's Guru-Charit, pp. 30-31; KOC, pp. 56, 599.
36. ABS, p. 46.
37. Choudhury, p. 68.
38. SAB, p. 23; AB (Bhuyan), p. 25; AAA, p. 214.
40. AB (Bhuyan), p. 51; AB (Datta), p. 56.
41. India's North-East Frontier, p. 118.
42. AB, p. 54; DAB, p. 16.
43. AB (Bhuyan), p. 37; AAA, p. 269.
44. PS, p. 43.
45. AB (Bhuyan), p. 80.
46. Durbin, p. 6.
47. NEFI, p. 13.
49. APB, p. 69; ABS, p. 44.
50. TB, p. 83.
52. The text of this plate was received from Dr. J.N. Phukan, G.U.
53. SAB, p. 102; AB(Datta), p. 42.
54. ISC, p. 308.
55. ABS, p. 53; APB, p. 127.
CHAPTER IV

TERRITORIAL AND ADMINISTRATIVE DIVISIONS

The river Brahmaputra divided the country into three natural divisions - Uttarkul or Uttarpār the land lying on the north side of the Brahmaputra, Dakhinkul or Dakshinpār or the land on the south, and the Mājuli, a large island in the middle.

The term Uttarkul applying to the north bank of the Lohit or Brahmaputra has been very old and it appears in several copper plate inscriptions of the ancient kings - Vanamāl Varma's Parvatīā Plaets (line 48), the Bargāon Grant of Ratnapāl (line 52), the Gauhati Grant (line 35) and the Guvākuchi Grant of Indrapāl (line 34). In the Guvākuchi Grant of Indrapāl we have the expressions Uttarkula and Dakhinkula side by side (lines 53, 55). Similarly Dakshinakula is recorded in Valavarmā's Nowgong Grant (line 33). 1

Of the copper plate grants of the Ahom kings, the Nandikeswar Grant of 1621 Šaka (1699/1700 A.D.) of Rudra Singha refers Uttarpārsva (i.e. Uttarpār or north bank) and Dakshinpārsva (i.e. Dakshinpār or south bank) of the Lohit or the Brahmaputra, 2 and Laksmi Singha's grant of 1700 Šaka (1778/79 A.D.) mentions Uttarpār in connection with a grant of land at Sākomathi 3 near Biswanāth.
These three divisions find mention also in *buranjis* and *charits*. *Baharistan-i-Shaybi* also refers to Uttarkul and Dakshinkul. While speaking of the two great divisions, Shihabuddin Talish says that Uttarkul of Assam stretched from Guwahati (in the west) to the home of the Miri-Kishimi tribes (in the east). This tract was rich in agricultural products and population. Dakshinkul, he says, stretch from the kingdom of Rani to the village of Sadiya. 4 J.P. Wade's *Account* (pp. 341-372) besides mentioning these divisions also describes important places, towns, districts, provinces and rivers of Assam in the last decade of the 18th century.

At the initial stage the central administrative and the local units of the Ahom kingdom were small in area. With the expansion of the country the Ahom rulers created princely estates, provinces and districts. The central region comprised the area around the capital like Charaideo, Charaguā, Garhāon and Rangpur and was administered by the Barbaruā. For administrative purposes this region was divided into a number of zones or divisions and was placed under a Rākhovā or Phukan or Baruā for each. Each was again sub-divided into a number of *tānganis* (group of villages) while a *tāngani* was further split up into a number of villages. In the Ahom system, the position of three great Gohains viz., Borgohain, Burāgohain and Borpātragohain were next to the king and was
superior to the Borbaruā and the Borphukan. Their administrative areas or the estates were usually assigned on the north bank of the Brahmaputra and were called bilāt or bilāyat.

The territorial and administrative divisions of Kāmrup differed to a great extent from the rest of Assam, since this part of the country called Kāmrup Des was earlier held by the Koches and others. Some of the old records say that, during the Koch regime there were only villages but no parganās. Gunābhīrām Baruā however, says that the Koch rules maintained Sarkar divisions under Nawabs and their subordinate officials. With the decline of the Koch kingdom, Kāmrup (Koch Hajo) was lost to the Ḫūghals, for the next two and half decades till 1658 A.D. It was during their brief occupation of Kāmrup that the Ḫūghals introduced their own system in lower Assam and divided the country into a number of parganās. Emperor Jahangīr deputed an āmin named Shekh Ibrahim to make bandabast in Kāmrup. He abolished old Chakalābandi and introduced parganā-bandī. In the first place, he constituted bilāyat Koch-Hājo comprising Sarkār Daḵhinkul and Sarkār Bangālbum.

Under the Ḫūghal system, a Sarkār was split up into a number of parganā and a parganā was again divided into a number of tālugs, and placed them under different grades of officials like Choudhury, Tālukdar, etc.
After the final expulsion of the Mughals in 1682 A.D., Gadadhara Singha reorganised Kamrup and placed it under Garhga-nya Handikoi Borphukan and retained the name Kamrup for Sarkar Kamrup and Sarkar Dakshinkul bounded by Barnadi and the Kalang rivers on the east and Sagunbhāhi village (6 km west of Nagarbera) and the Mānāh river on the west. The tapaś (taraf) were renamed as parganās, and 2, 3, 4, 5 or 6 tālugs were placed under each parganā. And in each tālug, were fixed 2, 3, 4, 5 or 6 lāts. Under each lāt there were 3, 4, 5 or 6 gāons (villages). And as before, Rujarbaruāg, Farkāyasthas, Chowdhuris, Pātwaris, Tālugdāra in tālugs, Thākurias in lāts, Kākatis, Sarāg (pēons) or Gaonbārikas under them were appointed.7

In the reign of Dīva Singha and Pramatta Singha Kāyem Bharali Barua was engaged to conduct a niyal (jarib, census) of people, to organise pāiks, and to make new bandabast of the parganās. Haliram Dhekial Phukan says that King Pramatta Singha had the niyal or jarib of Kamrup for its 26 parganās.8

Abhoypur:

Abhoypur was an important division and a town in the Ahom Kingdom. Sukapā on his march found this place on the bank of the Dihing, where he stayed for 3 years; it had then a very thin population.9 Much later King Suhummong settled many Kacharis whom he captured in the Dhansiri Valley. Pratāp Singha founded here a town and established a number of villages.
It was divided into three parts viz., Boṛ(big) Abhoypur, Māju (intermediate) or Pāni Abhoypur and Saru (junior) Abhoypur each under a Rājkhōwā. Of them, Boṛ Abhoypur was on the bank of the river Dilhiri or Dilih inhabited largely by the Moāmoriā people and was better known as Bengenābāri.

Wade's Account (p. 348) stated that it was a very fine district of 64 km. long and 32 km. broad, and Bengenābāri was 20 km. long and 15 km. broad. The Moāmoriā rebellion had badly affected this region and for king Kamaleswar Sinha re-organised its markets, villages and stationed there a division of the army. 10 Its south-eastern side touched the Naga Hills where it formed Naga duāras or routes leading to the Nagas inhabited in the low hills south-east of Abhoypur. They were known as Abhoypuriās, Sānferas or Jabakiāls etc. 11 Abhoypur is now a mouza within the circle of Sonāri in the district of Sibsagar. (Vide also in Chapter V).

Āhatguri:

Āhatguri occurs in the AD (p. 94) in connection with the visit of Sukhāmphā in 1580 A.D. The Āhatguriā Rājkhōwā took part in the Chungi operation of 1648 A.D. and it was at Āhatguri where Bāduli Phukan was installed as king of Assam by Mir Jumla in 1662 A.D. 12 It can be located in between the Dichāṅg and the Burhi Dihing river.
Äiton:

A hill tract inhabited by the Nagas near Khāmjāṅg, conquered by Sūkāphā on his way to Assam, where he made a Tai settlement. The people of Äiton temporarily stopped payment of their dues to the Ahom monarch Sudāngphā. Their usual tributes consisted by axes, gongs and amber. Äiton as near to the river Nāmtutphā and in the Lohit basin adjacent to the Hātikhokī Nagas, is indicated in the buranjis in connection with a Naga operation of Sukhāmpā in 1555 A.D.

According to Verrier Elwin it was in upper region of the valley of the Dihing river near Nongyāng lake and was once densely populated, but the Singpho raids forced it population to desert this country.

Åthgāon:

Also variantly known as Åthagāon and Åthiābāri gāon in the buranjis was close to Bānfāng area. It was one of halting places of Kamata king during his march against the Ahom king Sukhāmpā (1332-64 A.D.). It was assigned to the Borgohāin as bilāt or estate under the charge of a Rājkhowā in the reign of Pṛṭāp Singha. Kunwariparā Sukhutmorā of Åthgāon was the main base of Chungi operation in 1648 A.D. The people of Åthgāon headed by a Rājkhowā had a share in the Mughal expulsion from Guwahati during
Gadhādhar Singha's reign and in the Māibong expedition of Rudra Singha.

Most probably, Āthgāon was the earlier name of Nārā-yanpur in Lakhimpur District, which is now a village with the name Āthiābārī lies 2 km south of Dhalpur and 59 km west of North Lakhimpur.

Āthiābārī:

Āthiābārī area of Darrang included Hindughopā, Khatarā Bāroikuchi, Teliā, Ārasingiā, Panowroā, Sonāpur, Thekerābārī, Barābārī, Nāhorbārī and Dakhin Chupuri and is recorded in the Pahumorā Grant of Chandrakanta Singha of 1742 ūaka(1820/21 A.D.). In the period of our study it comprised present Kālaigāon and a part of Sipājhar area in Darrang centering present Āthiābārī village, lies 40 km north-west of Mangaldoi.

Bagāi:

A small principality as well as a duār in south Kamrup, known variantly as Bagal, Bagā, Bag, Vaghā and Bagāi in old records. After the fall of the Koches in Kāmrup its chief accepted the Ahom suzerainty in the reign of Pratāp Singha. PARB mentions Bagāi Duār bounded by Chilābigās in the west and the river Dimāli in the east, which comprised nineteen villages viz., Ātibārī, Jāmbārī, Lakādubī, Bagāi, Bordāmāl, Uttargādī, Sarāguri, Sukhānpārā, Fātgāon, Lāmgāon, Sastāgāon,
Fachangapārā etc. Niz Bagai is now a village, 9 km. east of Baku Town.

Bagaribāri:

Earlier, Bagaribāri was an administrative division of the Koch Kingdom. The Mughals made it one of the five tapās of Sambhur Pargana of Kamrup. 18 Bagaribāri on the bank of the Brahmaputra is mentioned in a buranjī in connection with the extension of Ahom territory up to the river Saru Sonkos during Jayadhvaj Singha's reign. 19

The names of the villages like Rowmāri, Bhuruakatā, Bālijalāi Jālikhātā and Khātābāri of Bagaribāri Pargana are recorded in Rājeswar Singha's grant (1677  śa ka) and Gaurināth Singha's grant (1709  śa ka). 20 Wade's Account (p. 360) says it a district of Kamrup through which the river Mānāh was flowing. It is now a mouzā in Barpeta District.

Bagharā:

Bagharā is now a mouzā, 8 km. west of Marigaon. It was one of the seven petty states within Jāgi Chaki of the Ahoms. According to one source, its 'royal family was descended of Rupāngad and capt Welsh invited its chief to assist him to suppress the Moamarias in 1792. 21
Bāhbāri:

According to the KRB (p. 31) Bāhbāri was organised into a pargana in Sarkār Kamrup by the Mughals. It was on the north of the Brahmaputra occupied from the Mughals by the Ahoms in 1667 A.D. where they built a fort. Again in 1679 A.D. it came under the Mughals, who then made it a thānā but it was finally re-occupied by the Ahoms in 1682 A.D. It can be located in the south-western part of Darrang, opposite to Kājali Chaki.

Bāherkhālā:

Also known as Bāhirkhātā was amalgamated with Bajāli Pargana by the Mughals, which was formerly an estate assigned to the prince and princess of the Koches. It was a tāluq of Bajāli Pargana in the time of Ahom regime (Vide also Bajāli).

Bajāli:

Gomothā Vansāvalī (p. 20) states that Gandharva Bhuyan was the chieftain of this area of Kamrup when the Koch King Biswa Singha occupied it. Later on, the Mughals organised it a pargana and when Lāngi was the Borphukan in the reign of Pratāp Singha, it was then assigned to Pāni Abhoypuriā Rājkhowā.

King Siva Singha's grants (of Śaka 1664 and 1665) refer to the villages of Bisikuchi, Bichānkucli and Khudrabhlāvā, and Pramatta Singha's grant of 1669 Śaka (1747/48 A.D.) records
the grants of lands in Purisāli of Bajāli. The charter of Rājeswar Singha of 1687 Śaka (1765/66 A.D.) speaks of the earlier appointment of Prānapati Brahman of Sarisgrām, as Choudhuri of this pargāna by the Mughal Emperor Shah Jahan, and Rājeswar Singha preserved this old appointment for the descendants of this Brahman and for them he added the grant of Saris, Chakalā, Mahakhali, Sarih and Batābāri villages in the same pargāna. Moreover, in the same year he appointed Kaviratna Bhagavati as the mahājan to propagate religion for which he donated lands in the villages of Sāthisāmukā, Pakābhāluki, Bālīhālāi in Pūhpār Taluq and Pachimpār Taluq, along with a number of people belonged to the villages of Sarih, Erāgrām, Jālikhāta, Gunari, Gupitāi, Sāderi, Pātā, Barbāmākhātā, Mahkhali, Parāhkuchi, Kuruābāhā and Batākari in Bajali pargāna.

A grant of Laksmi Singha records the village Sāthisāmukā, Tihu river and Kharā Ali road of Bajāli. In 1787 A.D. Gaurinath Singha donated lands in the villages of Dharamtalā, Saisbhāluki, Deyāndhāpārā, Sāthisāmukā and Sehāgrām of Dāhirkhātā Taluq and Chandrākanta Singha's grant of 1742 Śaka (1820/21 A.D.) alludes to Barbāmākhātā and Bahjungāon of Pachimpār Taluq in Bajāli Pargāna. At present it is a subdivision of Barpeta District.

Baku:

Reference to Baku is found from the reign of Pratāp Singha, who made its chief, tributary in course of the Ahom-
-Mughal wars. Daku was one of the nine dolver as well as a petty principality under the Ahom government, in south Kamrup. It is now a revenue circle and a mouzâ in the western part of Kamrup.

Dâmun:

A small frontier principality situated in between Borduâr and Hâladhia Duâr which was raided by the Mughals led by Mirza Nathan. Its chief acknowledged the Ahom suzerainty during Pratâp Singhâ's time. It corresponds with present Dâmun gâon 44 km west of Palâsbâri.

Banbhâg:

KRBP (p. 32) mentions this estate as assigned to a Banuâ Kunwar (i.e. labour prince) by the Koch rulers and it was later organised into a pârganâ by the Mughals.

The Ahom rulers donated land and pâiks to the various religious persons and state officials in this pârganâ. Siva Singhâ's grant of 1663 Šaka (1741/42 A.D.) mentions Anandapur village; Râjeswar Singhâ's grant of 1677 Šaka (1755/56 A.D.) records the rivers of Burhâdiâ, Mornai and Chennoi, the road Gohâin Kamal Ali besides the villages of Kâchîmpur, Kenduguri, Chatibâri, Darbastâ and Niz Banbhâg of Banbhâg Pârganâ. This area is at present within Nalbâri District.
Banhag-Barnagar:

Banhag-Barnagar as a *pargana* which comprised the villages of Bauji-Harid, Harid, Larujhar, Kuruabah, Majgaoon and Kshudra Madurijhar is recorded in a grant of Pramatta Singh of 1669 Saka (1747/48 A.D.).

It included an area centering Barnagar of Barpeta District.

Banfang:

Banfang means 'the village of the foreigners' in Tai language. We find its mention in the *buranjis* as contiguous to Athgon and as a halting place of Kamata King on the way of his march against the Ahom King Sukhangpha. King Pratap Singha made it an estate of the Doppatra Gohain and appointed Ratna Kandali of Banfong as one of his *katakas* (envoys).

Wade recorded that Banfang was a district of about 48 km. long and 32 km. broad of which principal places were Dhapkatia gaoon, Katala gaoon, Deberapar and Oriligaon. He also mentions the river Khachikat and Dikrang as flowing through Banfang. Present Bihpuri, Kherajkhat and Laluk mouzas of Lakhimpur District comprised this tract of country.

Bangao:

Earlier Bangao was a petty tributary state of the Koches which transferred its alliance to the Ahoms in the time of Pratap Singha. According to Hamilton, its ruler belonged to
the same family with the raja of Luki Duār and its area was small.36 Bangāon was one of the Naduariā Principalities in
south Kamrup, which is now a mouza in Chaygāon Circle.

**Bangeswar (Bangsar)**

It was one of the seven *tapās* in Pāndu Parganā orga-
nised by the Mughals. Later on, Ahom king pratāp Singha assi-
gned it to the Borphukan of Guwahati. In subsequent times, it
became a parganā extended over the places situated on both
banks of the Brahmaputra in Guwahati as literary and inscrip-
tional records inform us. Rudra singha's grant of 1619 Šaka
(1697/98 A.D.) refers Chāngsāri and Siva Singha's grants record
the places of Gotānagar, Jaypurgrām, Dālengr, Chāngsāri, Niz.
Bangeswar and Gandhmow of Bangsar Parganā of Kamrup.37

**Nānferā (Bānfá)**

A tract in Naga Hills inhabited by the Banferā or
Bānphā Nagas who acknowledged the Ahoms as paramount power
in 15th century A.D., lying near the source of the Dichāṅg
river.

**Barbangeswar (Barbangsars)**

A grant of Siva Singha of 1645 Šaka (1724/25 A.D.)
mentions Banganagar village Mājāli Tāluq in Barbangeswar
parganā, where Gadādhar Singha endowed land to the Siddeswar
temple. King Pramatta granted lands to Ramanānda Parvatiā
Gosain of Kamakhya in the villages of Moinacundari, HathiKhowa and Nagpon in this pargana in 1747 A.D. His perakakat (1748 A.D.) records the taluqs of Maziyali, Maniyari, Bhitar-Khal, Swatantra, Bahihat and Palah; the hill Matiparvat and the names of 40 villages which comprised this pargana.

King Rajeswar Singha's grant of 1671 Saka (1759/60 A.D.) mentions Manihari and Niz Bangeswar villages; while Chandra-Kanta Singha's grant of 1742 Saka (1820/21 A.D.) speaks Sarai-ghat of Maniyari Taluq and his another grant issued in next year records Alipur village of Alipur Taluq, Niz Biahahato of Biahata Taluq, Alikuchi of Swatantra Taluq and Satgion of Malboi Taluq, besides the other places such as, Madartala, Madankuri and Madan Kamdev ghat as situated in this pargana. Presently Barbangsar is a mouza within Karara Anchalik Panchayat in north Kamrup.

Barbhag:

Barbhag was an estate of the Baruas under the Koch rulers and later a pargana under the Mughals within Sarkar Kamrup. The Umamanda Plate of Siva Singha of 1661 Saka (1739 AD) records Sonapur, Raipur, Manara, Dhanuka and Urgual villages, and Pramatta Singha's grant of 1669 Saka (1747/48 A.D.) mentions Kshudra Kulihat, Jabjakuchi, Nilpur and Sonkurini of this pargana. J.P. Wade speaks of Barbhag, a principal pargana of Kamrup of which KumariKat was the chief town. Now, Barbhag is a mouza in Nalbari District.
Barduār (1)

Literary meaning 'big duār', it was a petty frontier state adjacent to the Khasi Hills. During Ahom rule its eastern boundary was the river Bāthā and the river Dhalī in the west and then it included the villages of Barkuchi, Kuāpānī, Kupāngbāri, Kalājuli, Madaki, Khāmarangā, Sālbāri, Bākhuguri, Pujnā, Dihiri, Khokhāpārā, Ghilābārī, Gārogāon, Mānikpur, Ghāgarchuk, Barsālnā, Tengāmārā, Nagāon, Sutasālna, Kharkhari, Monihiā, Dhangungpārā, Angārāon, Tiyāmorā, Titoyā, Ghorāmarā, Jhārpurā, Kurāpārā, Khāprā, Jālāhpārā, Sātpur, Bāokāktā, Nagāon, Lathāpārā, Ratanpur, Bāmuni, Saru Ratanpur, Bar Ratanpur, Chaygāon, Dhaniā, Sasal, Khāturiā, Fālnāpur and Monipārā. 43

It was formerly under the Koches, then in the time of Pratāp Singha its ruler submitted to the Ahoms and fought against the Mughals. The Mughals under Mirza Nathān invaded Barduār and raided its market. Trade in Barduār is recorded in the Aswakrānta Grant of Borphukan of Šaka 1635 (1713/14 A.D.). 44 Its chief supplied a number of people to the proposed Bengal invasion of Rudra Singha.

J.P. Wade records Barduār a paraganā situated at the foot of the Garo mountains to the south of Chamariā and to the west of the Nadūr and the river Kalahi as flowing through it. 45 F. Hamilton says that its chief belonged to the Garo ancestry, lived at Bhogpur and a hilly tract inhabited by
the Garos was also under his control and Kukuria was its market place.\textsuperscript{46} Presently it is mouza of Kamrup District.

\textbf{Bàrepujia:}

Bàrepujia is also variably known as Bàra Borpujia and Bàra Borpuri in the chronicles was one of the petty principalities within Roha Province of the Ahoms.\textsuperscript{47} Its chief participated in the Maibong expedition of Rudra Singha. At present, it is a mouza of Roha Circle in Nagaon.

\textbf{Bargaon:}

During 1679-82 A.D. to catch wild elephant in Bargaon area of Assam the Mughals sought permission of the Ahom government. To the Bargaon Duâr including its two other adjacent duârs viz., Urâng and Mâjbât situated between Chutiyâ Kunwar and Karippâr Duâr in the west and Charidâr in the east, the hill tribes like Akâs, Dafalâs and Bhutiâs came down to the plains and supplied gold, dust, ponies, musk, yaktails and blankets during Ahom regime.\textsuperscript{48} A copper plate of king Ratnapâla of Kamarupa was discovered at Bargaon, now a mouza including Thelâmora area of Sonitpur District.

\textbf{Bârhani} (Bâranti or Bâohanti)

Bârhani was a parganâ under the Mughals. According to the \textit{BG} (pp. 540, 547, 565) an Assamese army under Balinârâyan built a fort at Bachâdhâri of Bâohanti against the Mughals.
King Siva Singha's grant of 1663 Śaka (1741/42 A.D.) records Pāralijhār village, Rājeswar Singha's grants of Śaka 1677 and 1681 also mention this tālug including its villages of Kukjharā and Satrāparā in connection with the land grant. It is about 6 km. south of palāsbarī.

**Barkhetri:**

King Pramatta Singha's grant of 1669 Śaka (1747/48 A.D) refers the villages of Rāmpur, Ajāgar, Tengābarī, Bānbārī, Thākurkuchī and Åkanā in Barkhetri Parganā and his perākākat (1748 A.D.) records as many as eleven villages and a tāluq called subhāsangā which comprised this parganā. At present it is a revenue circle of Nalbarī District.

**Barpetā:**

Now a town as well as a district of Assam. It derives its name from a bil or lake called Barpetā. GC (p. 781) says that Sankardeva was appointed as an officer-in-charge of Barpetā Mahal by Koch king Naranārāyan. Later on, it was organised a parganā by the Mughals and during the tenure of Lāngi Borphukan, it was then allotted to the Taruā Dihingia Rājkhōwā. Siva Singha's grant of 1639 Śaka (1717/18 A.D.) refers the villages of Ichākuchī and Mesuākuchī; Rājeswar Singha's grant of 1686 Śaka (1765/66 A.D.) speaks Ulahpur and similarly Gaurināth Singha's plate of 1709 Śaka (1787/88 A.D.) mentions the grant of land in the villages of Khodji,
Bezkuchi and Surādī in Barpeta Parganā.\textsuperscript{54} (Vide also Barpeta in Chapt. VII).

\textbf{Basā:}

We learn from the buranjis that Pratāp Singha picked up one from every twenty families and settled them in an uncultivated tract in the southern frontier of Assam. The people then collected was called Basā (picked up) and hence the tract was named Basā. Subsequently, it was split up into tree estates and each was placed under a Rājkhowā.

Later on, in 1687 A.D. king Gadādhar Singha settled some more families in that area.\textsuperscript{55} \textit{Prānharidev Charit} informs us that the Kachari people of Basā became disciples of the Āoniāti Satra on the advice of Lakṣmi Singha.\textsuperscript{56} In the time of Moāmariā rebellion, a section of its people joined the disturbances.

The places like Lāi Basā, Tokolāi Basā, Tokolāi Bebejiā, Nāmtiāl Basā and Cheoni Basā recorded in the buranjis, were most probably parts of this area. \textit{Wadei's account} (p. 346) says that it was a low country and a considerable district of 16x12 km. of which Naga mountains situated on the south, Daiyāng to the north, Dhalī to the east and the Dhanṣiri on the west. Basā comprised the major part of Jorhat and a small part of present Golaghat District.
Bauksi (Pātbasui):

Also recorded as Bauksi and Pātbasui in the Charita. Bauksi was the headquarters of Gandharvarai, a tributary king of Kāmarupa division, under the Kamata rulers sometime in the 14th century. The Bhuyans of Bauksi resisted the rise of Biswa Singha.

KRD (pp. 31, 33) says that, it was an estate allotted for the king's mothers in the time of the Koch regime and the Mughals made it a pargana. The Ahom kings endowed lands in this pargana for religious institutions and persons. From Siva Singha's grants of 1639 and 1660 Śaka we learn that during his time, the villages of Temuā and Suchārbāri, the lakes of Borbil, Kalayā Bil and Sukarā Bil and the religious institutions like Sundaridiyā Satra and Minrā Thān were existed in Bauksi Pargana. Rājeswar Singha's plate (of 1687 Śaka) records Sankahā village; Lakṣmi Singha's plate (of 1702 Śaka) says Shāhmodār Barmogum; Gaurināth Singha's plate (of 1709 Śaka) refers the villages of Parāhkuchi, Tapā, Erā, Ganakgāon, Barbāmakhātā, Gunari Surandhar and Purāgrām, and the river Bābar of Borhospā as situated in Bauksi pargana. King Chandra Kānta Singha appointed Atirām as Chāmdhuri of this pargana in 1816 A.D. on condition of annual payment of Rs. 1,300. It forms a part of present Barpeta District.
Wade's Account (p. 350) records it a district bordering on Kharangī 12 km. in length and 3 km. in breadth situated on the bank of the river Dikrāi. It is still a village stands on the east bank of the Dikrāi, 18 km. west of Biswanath Chariali.

Bejini (or Bijni):

It was a duār, an estate and a parganā in the medieval period. Koch King BiswaSingha occupied Bejini from a Bhuyan chief. KRB (p. 33) connects the name, with the residence of a female physician (Bejini) of a Koch queens for which it derives its name, and the Mughal made it a parganā including Phulaguri. Ahom King Pratāp Singha assigned this parganā to the pāniphukan. The PARB says that, Bejini was bounded by the Mānāh river and Jākhali Konth on the west, and the Phulaguri Duār and Dhanbil in the east, and it included pomorā pānichaki, pānbāri Chaki and Dāmuridewā Chaki and the markets of Khundanābori, Dukh and Saruhāt. According to the Perākākat of Pramatta Singha, Bejini had two tālugs viz., Bejini and Sāduār and it was administered by an Ahom officer called Uzir. Wade also says that, it formed the western boundary of Assam towards the frontier of Bengal between Goālpārā and Nagarberā. Bijni is now a mouzā in the east of Mānāh in Barpeta District.
Bekeli:

The KRB (p. 32) mentions it as one of the five *tapās* of Sambhur Parganā organised by the Mughals and subsequently Ahom king pratāp Singha assigned it to the Bor Abhoypuriā Rāj-khowā. Now, Bekeli is a Gaon Panchayat within Baku Circle.

Beltalā:

Earlier, it was within Koch kingdom. During Ahom-Mughal wars Beltalā became a tributary state of the Ahoms and the Ahom fort at Beltala was destroyed by the Mughals in 1662 A.D. PARP mentions five frontier checkposts at Beltalā towards the Khoirāmis and the Nuniyās (i.e. Khāsi Hills) viz., Khānāpārā, Garang, Dhupguri, Sakhisil and Moidāmi. Of them, Moidāmi was also a market. Beltalā Jān and the Beltalā Khāt (i.e. estate) are mentioned in the Bārebhuyar Buranjī (p. 79).

Lakṣmi Singha's grant (undated) records the villages of Sojāi and Mathurāpur. Gaurināth Singha's plates refer to the villages of Sātgāon, Vasistha, Betnāgram, Saru Sojāi, Betkuchi and Bhogar āgon of Beltala. According to Wade's Account (pp. 343-44) Beltalā was 19 km. long and 16 km. broad filled the interval of valley between Guwahati fortress and the Garo mountains (i.e. Khāsi Hills) and its eastern side did not extend to the eastward of Guwahati, and in the west Asur Ali causeway separated it from Rāni. David Scott says that Beltalā
Raja resided in Barangābāri village to the westward of the Bharalu river and east of the stream was the hill of Nakwee, a road at the foot of which lead to Khoirām (i.e. present Guwahati-Shillong road). It is a mouzā which forms now, the south-eastern part of greater Guwahati.

**Bholāgāon**

It was one of the petty states within the district of Naduār situated in the east of Borduār in south Kamrup. Earlier it was a principality of the Koches which acknowledged the Ahom suzerainty during Pratāp Singha's time. Its chief and his subordinates lay prostration before Rājeswar Singha when the latter visited Kamrup. Hamilton says, its ruler as belonged to Mech. Presently it is a mouzā within Palasbari Circle.

**Bihāli**

Evidently named after the river Bihali. It was within Naduār area of Solāl province, between the Buroi and the Bar-gāṅg rivers. The name Bihali and its village Bahatia are mentioned in a grant of Rājeswar Singha of 1681 Šaka (1759/60 A.D.).

**Bobāgariā**

It appears as a district of 64 km. long and 3 km. broad in Wade's Account (p. 350) as in the Chayduār (six passes) area and has been identified with present Gədəhariā or Bobāgariā gāon 8 km. west of Gahpur.
Botākuchi Duār:

A duār, and a frontier tract to the east of Sātrajia Duār (Kariāpār) bounded by the Chandanā river and Dhāpor Duār in the east and Sudhākhowā river in the west, and it included Chāpōri, Nāotanā, Nangalā, Nabhangā, Rohā, Ketekibāri, Dumukā, Dirsing, Nimisā, Kachārigāon and Bhalukāguri villages. King Chandrakānta Singha appointed one Bhutung as officer-in-charge of this duār, where he settled a number of people in 1820 A.D. It can be identified with the north eastern part of pāneri thana of Darrang.

Burigumā:

A duār on the Bhutan frontier. It was one of the three passes or duāra in the frontier district of Chatgari granted to the king of Bhutan by the Ahom king on condition of annual tribute. It was within present Udālguri Subdivisional area of Darrang.

Buxā:

Variously known as Bechekā, Bichāmdwār, Bāhakā and Buskā in the old records. It was created as a principality by BiswaSingha for one of his sons. King Naranārāyan received horses and fold from this frontier tract which was within his domain and the Khāmpā Akās plundered it during the reign of Raghudev.
The Mughals built a fort and stationed a Mughal thanādār and organised it a parganā. Ahom king Pratap Singha assigned it to the pāniphukan. According to the pargānā it was bounded on the east by Garkhola Duār and Phulaguri Duār in the west it included Jaribārīhāt (market), Dāmūridewā river, Dāmūridewā koth (fort) and the lake Dhanbil. In 1841, the British government annexed it with their dominion and now it forms the northern part of Nalbari District.

Chahari:

This petty principality, also called Lālung rājya within Rohā Province of the Ahoms, was founded in the reign of Jayadhvaj Singha. Its chieftain took part in the Maibong expedition of Rudra Singha. Its boundary was the river Barpānī in the east, Kholā and Mahādev Thān in west, the Kalang and Rohā on the north and Kārbi Ānglong (Baithangsu Subdivision) to the south. Chahari is now a mouzā 58 km. west of Nagaon.

Chamaria:

Also known as Chāmuriā, Chāmeriā and Chamuriā in the old records, KGC (pp. 248-49) refers to the Kāsīgānā river (i.e. Kulsi) and the Chamariā Satra on its bank in Chamaria area in connection with Madhavdeva's visit. Ramsaraswati, the noted translator of Mahābhārata into Assamese, praises Chamariā as an excellent place.
The Mughals organised it as one of the five topās of Sambhur Parganā, but later on, the Ahom rulers raised it as a parganā. Garaimāri Satra is mentioned in a grant of Siva Singha of 1647 śaka (1725/26 A.D.) and Rājeswar Singha's plate of 1691 śaka (1769 A.D.) records the villages Jugipārā and simalibārī in Chamariā Parganā of Kamrup.79

According to Wade's Account (p. 343) Chamariā in the south bank of the Brahmaputra was between Nagarberā in the west, Barduar and the Garo Hills in the south and the river Kalahi flowed through it. At present it is revenue circle of Kamrup.

Chapāguri:

A perākākat of the Ahom government of 1729 A.D. records Chapāguri as parganā which consisted of 16 villages along with a tālūq named Borduar.80 It is the same with present Chapāguri area lies in the frontier of Bhutan in Barpeta District.

Chāriduār:

Chāriduār means 'four passes'. Chāriduār which is also variantly known as Chāidwār and Chāridwār in old records is associated with the careers Biswa Singha,81 Mādhavdeva and Lechākaniā Govinda.82

Under the Ahoms, Chāriduār formed a part of the Solāl province under Solāl Gohain, extending from the Bharali river
on the east and the river Pānchnoi or Chutiyā Kumār in the
west, and Chāriduār Baruā was its officer under Solāl Gohāin. 83
Chāriduār, as Wade's Account (pp. 349, 359) says, was about
48 km. long and 32 km. broad. Its principal towns were Cargāon,
Deoliāgāon and Bāmun gāon.

At present this tract of country formed the western
part of Sonitpur. District, starting from the Bharali in the
east and the town Chāriduār stands 14 km. north-east of Rangā-
pāṛā. The site of the Sālastambha capital Hāruppeswar which
has been identified with modern Tezpur is situated here.

Chāring:

The name Chāring is derived from the Tai-Ahom word
Chām-ring, which means three thousand. The name appears in
the chronicles since the time of Sukāphā, who found there three
thousand ghāts on the banks of the Nāmdang river. The buranjis
state that the fifth Ahom king Sukhrāmpā (1332-1364 A.D.)
appointed his brother Chāopulāi as Chāring Rājā. Henceforth
it became an important estate of the Ahom period. Some of
the Chutiyā princes were settled here by king Suklenmong in
1552 A.D. 84

Chāring which is still a well-known area in the western
part of Sibsagar District, was about 48 km. long and 32 km.
broad and was the estate and the general residence of the heir
apparent, entitled Chāring Rājā. 85
Chatgāri:

The Bichā (Biswa) Satra Charter of Rājeswar Singha (of 1681 Šaka) records a family of Daivangya (astrologer) belonged to the Chātgāri of Darrang. It was a frontier district, situated to the north of Des Darrang. It was comprised of an area of 83 km. placed under the management of the Chātgāri Baruā during Ahom rule, and this tract was then divided into three duāra (passes) viz., Kullung (Kaling), Burigumā and Kariāpār. The population of Chātgāri consisted chiefly of Kacharis. The principal productions were rice, lac and mustered seed. The market of Silputā was established during the Ahom rule and there was a high road running north and south constructed by the Chātgāri Baruā in the last part of the 18th Century. It roughly comprises present Udalguri subdivision of Darrang.

Chayaniā (or Chayāni):

It was one of the seven topāa of Pāndu Pargana formed by the Mughals and later on the Ahom king Pratāp Singha assigned it to the Tar Salgurā Rājkhowā.

Siva Singha granted land in the villages of Hudumpur and Sarukukuria in 1721 A.D. and at Sālesalā, Salāpur and Nizā (Hāligon) of Hāligaon Tāluq of Chayaniā Parganā in 1742 A.D. Pramatta Singha’s grant of 1669 Šaka (1747 AD) records
Ambangā and Solmāri village and his perchakat prepared in 1748 A.D. speaks nine tālugs of this parganā viz., Urput, Dighalkuchi, Lowkathā, Marābhithā, Sakartāri, Babākari, Sāportāri and Dhanāboi. Rājeswar Singha's plate of 1681 1759 mentions Bāmunījār, Joykār and Manīyari villages of this parganā. Chayaniā is at present a mouzā about 30 km west of Guwahati.

Chhayanāva mandala:

The Nilāchala Copper-plate of Madhavadeva (a king of Kamrup in 15th century) refers to it, which included within it the Sri Dimoyi river and the villages of Kacumoyā and Mādırathala. On the basis of the location of the river Dimu, it can be identified with an area in north Kamrup through which the Dimu is now flowing.

Chayduār:

Chayduar means six (chay) passes (duārs) was a tract of country on the foot of the Dafala Hills. Wade's Account (p. 350) says that in Kalangpur, Jakāichuk, Narāyānpur and Bānfāng there were six passes to the Dafala Hills. So, it can be inferred that during the Ahom period chayduār division comprised the tract of country between the Kachujān on the west and the river Dikrāng on the east or in other words, western part of present Lakhimpur and eastern part of Sonitpur District was formerly known as Chayduār.
Chaygāon:

An area of south Kamrup, extending from the Dimali river on the east and Chilābigās to the west, which included the villages of Lepgāon, Sākheti, Gahalkānā, Rangachāpandhā, Bāmuni, Chatarpānī, Sakhākhāru, Dingiripārā, Mājoibārī, Hāhim, Undhuk and Sāmā gāon. Of these, last two were situated on the plains inhabited by the Bangāls (Musalmans).91 Chaygāon was one of the petty states within the district of Nāduār in south Kamrup, and Nayan Singha was in-charge of this duār at the time of British occupation of Assam. Relics of a stone temple called Chāndor Merghar of Sāti Beula fame and Chandrika Devālaya are still here. At present it is a revenue circle of Kamrup.

Chekerātal (Chekherātal):

In 1737 A.D. one thousand people of Chekerātal were employed to build a moidām for king's mother.32 The TB(p.58) mentions the people of Chekerātal area who fought against the Moāmariās on the banks of the Dibru river at the time of Lakṣmi-Singha. It was in Bakatā area of Sibsagar District.

Chinātali:

It appears in the chronicles in many occasions. King Naranārāyaṇ encamped here for some time during his Assam invasion of 1562 A.D. Here Ahom king Sukhāmphā built a fort and married Chandrakalā, a Koch princess and his son Pratāp Singha
built here a town and a fort. Wade's _Accounts_ (p. 372) mentions it as a small district of Majuli near Pahumorā, about 19 km. long and 9 km. broad in which Kumārgāon was chief town. The old locality of Chinātali, which was at a distance of 5 km. south west from Ratanpur in eastern Majuli has now been completely eroded by the Brahmaputra.

Chukābahi:

It occurs in a plate of Pramatta Singha of 1669 saka (1747/48 A.D.) as a pargana of Kamrup, which included the village Mādurijhār. Robinson's _Account_ (p. 289) refers Chukābahi pargana as adjacent to Bhavānipur of Barpeta District.

Chutiya Kunwar:

Earlier, this area was most probably a part of Rōtā or Pākariguri and since the establishment of the Chutiya Kunwar (prince) named Sādhaknāraṇaṇ by Subhumong, it came to be known as Chutiya kunwar. Its boundary was the Rōtā river in the east and the Dhansiri to the west; Gohāin Kamal Āli in the north and the Lohit on the south. During the time of Narānāraṇaṇ's Assam invasion, its chief submitted before him and after the fall of the Koches the Mughals organised it as a mahal.

Since the reign of Pratāp Singha it again came under the Ahoms and its chief participated in the Maibong expedition of Rudra Singha, Chutiya gaon, as Wade's _Account_ (p. 349) says.
was about 13 km. long and 6 km. broad situated parallel to the principality of Darrang, and its level was in general pretty high. Chutiya Kunwar of the medieval time corresponds with present Dalgaon Revenue Circle of Darrang District.

Daiyāṅg:

The geographical name of Daiyāṅg or Doyāṅg must have been derived from the river Daiyāṅg, a major tributary of the Dhansiri. King Pratāp Singha organised the province of Daiyāṅg dividing into two parts viz., Opar Daiyāṅg and Nām Daiyāṅg where a number people were settled. He conferred the districts of Opar Daiyāṅg to Momāitāmulī Borbaruā, while the Burāgoḥāīn received Nām Daiyāṅg. This province was reorganised into three districts such as Opar Daiyāṅg, Māju Daiyāṅg and Nām Daiyāṅg before the reign of Chakradhvaj Singha. The TB (p. 112) mentions these divisions of this province wherefrom Purnānanda Burāgoḥāīn collected people to fight against the Moāmariās.

Wade writes the rivers of Dhansiri and Daiyang flowed in the province of Daiyang and refers the districts of Opar Daiyāṅg and Nām Daiyāṅg. As regards Opar Daiyāṅg, he says, was contiguous to Basā on the east, Dergāon to the north, Nām Daiyāṅg to the west, and the Brahmaputra to the north. It was interspersed with small hills of red earth. Parbatia gāon, Gābharur gāon, Dhekiālar gāon and Rahdhalā were its principal
towns; Kachārihat and Nagāphāt were also the places of note in this district, which formed a square of about 32 km in length and breadth. Nam Daiyang was 64 km long and 16 km broad; it had Solārphat on the west, Opar Daiyān on the east, Kāziranga on the south and the Brahmaputra flowed on the north. Thākurā gāon, Solāl gāon, Ātooneā (Āitaniā gāon?) gāon and Dhingiā gāon were its principal towns of this flourishing province. The buranjis mention that the Nagas made their inroads into this division of country in the reign of Gadādhar Singha and Rudrasingha but they were defeated and compelled to pay tribute. Purnānanda Buragohain protected this province from the Moāmorias depredation along with Basā by erecting a rampart called Bibudhigarh. It yielded abundance of iron and in the medieval period it comprised the major part of modern Golaghat District.

Danduā:

This vassal state of Danduā was founded in the reign of Rudra Singha. King Siva Singha halted here for 5 days in 1714 A.D. on his way to Rangpur from Guwahati. Its chief was invited by Capt. Welsh to help him to suppress the Moamorias in 1792 A.D. Danduā is same with present Niz Danduā 53 km west from Nagaon.
Darrang:

Also called Bor-Darrang, organised into a parganā by the Mughals. Later on, king Pratāp Singha installed Dharmanāryan, a brother of Parikshit as the king of Darrang. During Dharmanāryan's time 3000 Chutiya people were established in Darrang. Initially this vassal state of the Ahoms consisted of Kamrup and Darrang upto the river Bharali on the east, but in subsequent time king of Darrang lost the province of Kamrup. In 1785 A.D. it was surveyed by one Ahom officer named Dhanirām Gohāin.

Laksmi Singha's grant of śaka 1696 (1774 A.D.) records the villages of Pānro, Bakeyā and Hārayākonā; the roads-Xachari Ali and Rāj Ali, temple of Murā Dowl; the river Gilādhāri of Darrang. Besides these, we find mention of the Rudreswar and Tāmreswar temple; the rivers of Tislā, Kālpāni and Sabānoi; a road called Bor Ali of Darrang in a grant of Gaurinath Singha of 1708 śaka (1786/87 A.D.).

Gaurināth Singha's Plate of 1711 śaka (1789/90 A.D.) records the boundary of Darrang as the Dhansiri river in the east, the Barnadi in the west, the Gohāin Kamal Ali in the north and the Lohit on the south. Wade indicates the existence of 240 villages of Darrang at the time of Moāmariā rebellion and refers almost the same boundary of Darrang as recorded in the grant of Gaurināth Singha of 1789 A.D.
principality, as he says, 48 km. length and breadth which included the towns of Mangaldoi, Chamuagāon, Tangāzoganiā gāon, Pooniā gaon, Āring gaon, Doaniāgāon, Batawalināt, Alaringhiā (Allasinara gaon), etc. This Principality was seldom subject to inundation, but very fertile and highly cultivated. present Darrang District roughly maintains its medieval entity.

Dehar:

This pargana was organised by the Mughals in Kamrup. Gomothā Vansāvali (p. 55) says that Rajaballabh was a Choudhury of this pargana under the Ahoms during 1681-1717 A.D. Pramatta Singha's Plate of 1668 Śaka (1746/47 A.D.) refers the villages of Bhuvakuchi, Kāorbāhir, Tebhakhuchi and pāikpar of this pargana and while his perākākat records four tāluga of Dēhar viz., Bordadhi of Hájo, Billeswar, Nāmsalā and Geruā. His another grant of 1676 Śaka (1754/55 A.D.) records Dalādi Tāluq which included the village Geruagāon, and the name of Abhāipur village is found in his grant issued in 1677 Śaka (1755/56 A.D.) as in Dehar Pargana.

The village Bhumulānāti of Nāmkhalā Tāluq occurs in a plate of Laksmi Singha of 1701 Śaka (1779 A.D.); the names of the villages of Sānoikuchi, Nichinta, pāthśālā and tāluq Billeswar of this pargana appear in the plates of Gaurināth Singha of 1706 Śaka and 1709 Śaka. A grant of Chandrakānta
Singha of 1743 Šaka (1821/22 A.D.) records Niz. Dadhi, Khudra Dadhi, Bargāon, Putani, Dibibāl, Geruā, Abhoypur and Āchchubā villages inside Dadhi Tāluq. Presently it forms a part of Nalbari District.

Dergāon:

Dergāon (94°3' E, 26°43' N) also known as Devargāon, Dewālgāon and Dalargāon in old records which implies the village of god (Siva). The area was occupied by the Ahoms from the Kacharis during Suhummong's time. It was well-known for its Siva temple and Ahom kings established here a royal station (Rajābāhor), a pilkhānā (centre of elephant training) and a dockyard called Negheri Nāosali. This district as Wade's Account (p. 346) says, it was 15 km. long and 10 km. broad, an elevated country on the banks of one of the principal branches of the Brahmaputra flowing through various channels in this neighbourhood.

It is same with modern Dergaon area of Golaghat District.

Dhādum:

One Hāzarikā of Dhādum area who conspired against Godādhār Singha is recorded in a buranjī. The TB (p. 58) mentions that one thousand people of Dhādum fought under Haranāth Bhitaruāl Phukan against the Moāmariās on the bank of the Dibru river. It is still a locality and a village near Dāngari in Tinsukia District.
Dhali:

A locality on the valley of Dhali river in Jorhat District. King Chakradhvaj Singha caught here a number of elephants. Wade's Account (p. 346) mentions Dhali as a district of high level, 10 km. long and 6 km. broad situated on the east of Dergaon and intersected by the Dhali river. The Chungi gaon and Chungirghat were its principal places and was bounded on the south by mountains (Naga Hills).

Dhemāji:

Dhemāji is at present a town, a mouza, a revenue circle and a district lies in the north-eastern corner of Assam. Eighteen hundred veterans led by a Hāzarikā joined the Māibong expedition of Rudra Singha. It was one of the centers of belmetal industry in Assam during Ahom regime. Dhemāji was a flourishing district having a large number of population, of whom many were the Kacharis and the Miris.

Dhing:

A small principality as well as a duār under the Ahoms whose chief supplied certain quota of pāiks to the Ahoms as in the time of Rudra Singha and has been identified with present Dhing area, 26 km. north of Nagaon Town. Hamilton's Account (p. 39) refers a military station of the Ahom at Dhing Duār between the Brahmaputra and the Kalang to check the Kacharis.
Dibru (Diburu):

Dibru or Diburu of the Assamese Buranjis is known as Tiphau in the Ahom Buranjis. The tract of country in the Dibru basin was occupied by the Ahoms from the Chutiyās in 1523 A.D. and organised it a province, where prince Shuleng (son of Suhummong) was the first Governor. Earlier in 1522 A.D. the Ahoms built a fort at the mouth of the Dibru where a fierce battle was fought with the Chutiyās. A large number of revolted Chutiyās captured in Sadiyā were established in this province by Suhummong who gave them the name of Dibruāl Kānris. 114

Since the appointment of Tao Tonkhām in 1564 A.D. 115 as its Governor by Sukhamphā the buranjis donot supply any information about the provincial administration of Dibru. But we find the mention of 1000 people of Dibru who built Chinātali fort of Sukhamphā 116 and a number of its veterans led by Dibrual Hāzarikā who participated in the Jayantiā expedition of Rudra Singha. Since the defeat of the royal troops at Amarātali of Dibru in 1787 A.D. this region came under the Mataks or the Moāmariās who formed there a dominant religious community.

The names of modern Dibrugarh Town (27°29′N, 94°58′E) and Dibrugarh District are bearing its old entity.

Dihing:

The name of the Dihing region must have been derived from the river Dihing of which bank it was situated. The AB
(p. 26) it is called Mungklāṅg, meaning central country, which was first organised in the reign of Supimphā, who made Chāo-Shubāi as Dihingiā Rājā. King Suhummong who made his capital inside this Dihing area, appointed Kheokhen Bānlungiā Gohāin as Dihingiā Gohāin and established there a number of princes descended from former kings and made it an estate or demesne.

During Ahom regime, Dihing area was divided into two divisions and each of them placed under a Rājkhowā viz., Pāni Dihingiā Rājkhowā and Taruā Dihingiā Rājkhowā. The Dihing Des is engraved in Siva Singha's Kamaleswar Temple Inscription of Nilāchal of 1650 āsaka (1728/29 A.D.). Present Khowāng, Pāni Dihing, Lezāi and Laruā (Taruā?) mouzās including Borbaruā of Dibrugarh lying on the lower Burhi Dihing Valley comprised the medieval Dihing area.

Dikhowmukh:

Dikhowmukh implies an area or a place at the mouth of the river Dikhow. It occurs in the buranjis in connection with a battle fought there in 1513 A.D. between the Ahoms and the Chutiyās. Most probably Pratāp Singha organised this tract into an estate and placed it under a Rājkhowā designated as Dikhowmukhiā Rājkhowā. The Dikhowmukhiā Rājkhowā fought against the Mughals in the time of Chakradhvaj Singha and Gadādhar Singha, and against the Kacharīs during the reign of Rudra Singha.
Dimarua:

In the old literary sources, Dimarua is also known as Dimariá, Dumariá and Dumuriá. According to the tradition, this principality was founded by Harichandra, a son of Mrigâńka and derived this name from a tree called Dimaru (the fig tree).

The chronicles indicate that it was under the Kacharis (in 1530-33 A.D.) when Muslim General Turbak led his army against the Kacharis and a battle was fought between them at Kherani Chaki of Dimaruá. Pânteswar the king of Dimaruá had to acknowledge the Koch supremacy during Naranârâyan's. It remained as a tributary state of the Koches till the death of Parikshit. At the time of the Mughal invasion of Kamrup, the Jayantia King invaded Dimaruá and captured its ruler Prabhâkar. This event ultimately caused the hostilities between the Jayantias and the Kchars, and between the Kacharis and the Ahoms. In 1616 A.D., the King of Dimaruá named Mangal acknowledged the Ahom supremacy and remained as a tributary state of the Ahoms till their downfall in 1826 A.D. King Siva Singha raised the rank of its chief equal to that of a Râjkhowâ.

Dimaruá situated in the west of the principality of Naganya and towards the frontier of the Jayantia and had five chakis (checkpost). Of them, two were at Puranibam and Daiyang towards the Jayantias, Kiling and Guakuchi were at the frontier of the Koiramis and another at Dimaruá. Inside it there was
a duār (pass) named Sonāpur Duār. David Scott refers as many as eleven subordinate chiefs under the King of Dimarūa. Among them Nurpal, Bhogarā, Sonāi, Upāri Kulī, Guākuchi and Borkuchi were towards southern side; Teteliā, Taguri Kururganyā, Manahā and Kachari (Kasamari?) were on the northern side i.e. Kalang river. The Dimarūa Raja's house was at Bhogpur on the bank of the Mitani-Kalang. Āmguri was the boundary between Dimarūa and Beltalā. According to some Pānbāri was a province under the king of Dimarūa. Presently Dimariā is a Development Block, about 45 km. east of Guwahati.

Gāgaldubhī:

The chronicles suggest Gāgaldubhī as situated in the Suvansiri Valley in connection with a raid of the Dafalas in 1672 A.D. King Gadādhār Singha settled here 400 bhakats (devotees) transferred from the satras. Wade's Account (p. 351) says Gāgaldubhī as in the east of Telāhi, 16 km. long and 10 km. broad. It is at present an important village, 13 km. east of North Lakhimpur Town inhabited by the Sonoal Kacharis.

Gajlung (Bāskatā):

Literally, Gajlung implies 'the elephant routes'. It roughly corresponds with the areas of Bāskatā and partly Kānhi-kuchi of the old records. A fierce battle was fought here between the Koch and the Ahom army in the reign of Suklenmong,
who also constructed an embankment here possibly to resist the inundation of the Lohit. During Sukhāmpa's reign, Nāhor Kunwar was the Governor of the province of Gajlung.¹²⁵

**Vamsigopāldevar Charitra** (p. 54) says that the Tantric Buddhist people of Kānhikuchi resisted the establishment of his satra there. King Sujinpha encamped here for 3 months. From Wade's *Account* (pp. 351, 354) we learn that Gajlung Province was an extensive estate of the Burāghāîn, situated between Hābung in the east and Bānfang in the west and it consisted of Khorā, Kānhikuchi, Murhābhagā, Phukanhāt and Gajlung districts through which passed the rivers of Somdirī, Pābh̄o, Owā and Gerelūā. Pānisāliā Borbaruā of Bāskatā who was one of the most popular leaders in the reign of Gaurināth Singha made his endeavour to restore the pre-condition of this province after badly affected by the Moāmāriā rebellion.¹²⁶

TB (p. 140) mentions the Dafala Bahatiās and fugitives of the North Bank united themself at Bāskatā under Phofoli Bahatiā and fought a battle there against the royal troops under Purnānanda Burāghāîn in 1796 A.D.

**Jenkins: Diary** (pp. 16–20) says that Bāskatā was contiguous to the west of Lakhimpur, bounded in the north by the Dafala Hills and through it the rivers of Somdirī and Rangānādi were flowing. Gajlung corresponds roughly the area now lying between North Lakhimpur and Laluk Town of Lakhimpur District.
Garakhia:

From Wade's Account (pp. 139, 345) we know that Garakhia was a petty principality under the Ahoms, situated in the east of Māyong and on the bank of the Brahmaputra and may be identified with Garakhiākhuti, 46 km north-west of Nagaon.

Garhmur:

Garhmur lies 49 km north of Jorhat in Majuli. The name implies a place at the terminal of the rampart. Here, Garhmur Satra was founded by Joyharideva and king Gaurināth Singha made his camp. It was a large district to the eastward of Dakhinpāṭ and the high cause way in Uttepār was exactly opposite to this district. This is the only part in Majuli which remains unaffected by any of the floods till today.

Garkhalā:

A duār area on the Bhutan frontier came under the Ahoms in the reign of Pratāp Singha. According to the PARRGarkhalā was between the Barnadi in the east and Bāhakā (Buxa) Duār on the west and it included Betāhāt (a market) and was belonged to the Borphukan of Guwahati. In later period of the Ahom rule, it was handed over to the Bhutias on condition of the Payment of annual tribute. It may be identified with present Tamulpur area of Nalbari District.
Ghagua:

A small vassal state within Jagi Chaki division of the Ahoms and has been identified with Niz. Ghagua Mouza of Marigaon District.

Chiladhari:

Chiladhari as a geographical area must have been derived its name from the river Chiladhari in the North Bank, which roughly corresponds with present Satiā-Jamuguri area of Sonitpur District. It was visited by Sankardeva on his way to Gangmow from Bardowā. Some of the chronicles refer it, in connection with the Muslim invasion of the Ahom Kingdom and establishment of 500 bhakats (devotees) here by Gadādhār Singha. It was an estate of the Ahom kings under the charge of a Rajkhowa called Chiladhariā Rajkhowā. In 1758 AD the Dafalas made several raids in Chiladhāri for which a fort was built to protect this area.

Wade's Account (pp. 345, 350) says it Chiladhari Gaon as a district situated in the east of Chāriduar and was about 16 km long and 10 km broad.

Ghurīā:

Wade's Account (p. 371) says it was a district in Majuli situated in the east of Tāmulbārī, 48 km long and 32 km broad in which Chakravarty gāon, Khār gāon and Mudol
gāon were its principal towns and was intersected by the Kalākatā river.

This area in Majuli has long before been eroded by the Brahmaputra for which a large number of its inhabitants shifted their habitation to the south-western part of Lakhimpur District and named their new village with Ghuriā.

Govindargāon:

Wade's Account (p. 348) says it a district of 19 km. long and 11 km. broad, noted for its Govinda Dowl (Vishnu temple) romantically situated on the bank of the Dikhow. B.C. Handikol identifies this area with modern Chantak-Bihabar area of Sibsagar.132

Gubhā:

The name of this petty state was derived from guhā (i.e. cave).133 Earlier, it was under the Jayantiās but it had to acknowledge the Ahom supremacy in the reign of Pratāp Singha.134 It possessed an important trade route between the Assam and Bengal via Jayantia state. In 1659 A.D. Gubhā Rajā submitted before the Ahom king Jayadhwaj Singha as his overlord. The Ahoms made it a base of operation against the Jayantiās at the time of Rudra Singha and though its king tried to yoke off the Ahom supremacy but it was suppressed by Siva Singha.135
states Gubhā as between the Kiling (Kuling) river in the east and Nagayā (state) on the west. Gubhā lay on the east of Beltalā, as Wade, says, between the Kalang and the Garo Mountains (i.e. Jayantia Hills). This state was formerly an appendages of the government of Guwahati, but during Mōomariā trouble it remained under the joint domination of the Jayantia and Dimaruā. It was interspersed with small hills and free from inundation during the rains.

S. Rajkumar says that its king belonged to the Lālung and its old boundary was the Kalang on the north, the Chināni Umpānnai to the south, the Āmlānoi and Dimaruā on the west. The old capital of Gubhā was at Jayanagar. Presently it is a mouzā of Marigaon District, lies 58 km. east of Guwahati. Guk (Kuk):

A petty frontier state in Kamrup and may be same with Borgā, 40 km. east of Guwahati. Guk of the Ahom Buranjī is same with Kuk mentioned in the Baharistan-i-Chaybi. Its chief became a vassal of the Ahoms in the reign of Pratāp Singha and suffered death in the battle of Pāndu.

Hābung:

The first Ahom king Sukāphā stayed at Hābung for 3 years (1241-43 A.D.). Situated on the north bank of the Lohit, it was frequently flooded. Here king Sudāngphā was born and brought up in a Brahman family. In 1512 A.D. Suhummong
suppressed a revolt in Hâbung country and appointed Bhâtiyalìa Gohâin as its Governor.\textsuperscript{140} There lived an influential Brahman in Hâbung whom Suhummong offered golden thread by personally visiting the house of that Brahman.\textsuperscript{141}

\textit{KGC}\textsuperscript{(p. 339)} mentions Dafala raids of Hâbung. During the Koch invasion in 1563 A.D., many non-Brahmin people of Hâbung who fought against the invaders in guise of the Brahmins remained as Hâbungiâ Bâmun. King Pratâp Singha shifted a number of people from Hâbung to Tipâm region in 1613 A.D.\textsuperscript{142} Govindapur Satra (a branch of Aoniati Satra) of Hâbung was frequently disturbed by wild elephant in the reign of Râjeswar Singha.\textsuperscript{143}

\textit{Wade's Account} (pp. 351, 353) mentions Hâbung as a district situated on the east of Gajlung and at the confluence of the Suvansiri and the Lohit, which 64 km. long and 24 km. broad remarkable for the superior richness of the soil and for the industry, size and appetite of the inhabitants. Modern Dhakuakhana Sub-division of Lakhimpur District corresponds with Hâbung in which a small brick temple called Garakhiiâ dowl stands 1 km. north of Chelajan Kachari Gaon still maintains its antiquity.

Hâladhi Āti:

Hâladhi Āti, on the west of Gelâbil was visited by king Sutyinphâ who performed there a joingya in 1648.\textsuperscript{144}
Wade's Account (pp. 346, 370) says it a district of about 24 km. long and 16 km. broad on the east of Rangachāpori in Majuli opposite to the mouth of the Dhansiri river, which included the towns of Mudoigāon and Lacklungiā gāon.

Hāladhibāri (Hāladhiā Duār):

A small frontier state as well as a duār in south Kamrup which acknowledged the Ahom supremacy in 1620 A.D. It is same with Hāladhiā Duār situated near to Barduaṅ and the territory of Dāmun Rājā raided by the Mughals under Mirza nathon. It may be located within Chaygāon Thana.

Hengerābāri:

A petty state, earlier under the Koches, had acknowledged Ahom supremacy in 1620 A.D. At present it is a locality in the east of Bundā Hill in eastern side of Guwahati.

Heremad (Heremda):

GCK (pp. 279, 288) indicates Heremad a tributary of the Koches, on the valley of the Kalahi (Kulsi) river in south Kamrup. Its chief took the religion from Mādhava-deva who founded there Heremad and Bor Heremad phulaguri Satra. It was famous for the trade of pencil, tin-foil and mica. Most probably Heremand was another name of Borduaṅ of south Kamrup.
Jabakā:

A duār (pass) and a frontier tract of country towards Naga Hills. Here a chaki (check post) was established by Suhummong who also appointed a Rājkhowa to administer Jabakā area. Jabakial Rajkhowa's name appears in AB (p. 108) in connection with the building of Solālgarh in 1620 A.D. It was through this duār Jayadhvaj Singha sent an expedition to reduce the Lākmā Nagas. The Moāmarī rebellion had badly affected this part the country for which Purṇānanda Burāgohāin had to restore its markets, villages and forts. Col. Woodthrope says the Nagas of Jabakā Duār were called the Bānferās or Abhoypuriās, situated on the west of Borduār. Jabakā Tea Estate and Jabakā Hābi of today lying south-east of Sonārī Town maintain its old identity.

Jāgi Chaki:

Jāgi Chai, also known as Kapilimukhar Chaki, i.e. the check post or outpost at the mouth of the Kapili river, was an important military station as well as a province of the Ahoms on the frontier of the Jayantīās created in the reign of Pratāp Singha who appointed there dual Governors called Jāgiāl Gohāin. During Rājeswar Singha's time it was re-organised and Jāgiāl Gohāin became in-charge of all the regions covered by the areas of 'seven rajās' called Sātrijā. These petty principalities were namely Nāyong, Kūnōi, Bagharā, Nēli, Ghaguā, Teteliā and Sukhnāgug.
Jāgi was the main gateway for the Jayantia state through which the envoys of that state generally came to the Ahom court. Medieval Jāgi area consisted of the major part of present Morigaon District, centering Jāgigāon lies 6 km. north of Jāgirāo, at the confluence of the Kalang and the Kapilī river.

Jakāichuk:

Jakāichuk adjacent to Nārāyanpur and Bānṅā is associated with the life of Vansigopāldeva (1548-1668 A.D.) which was then under an Ahom officer called Jakāichukā Rājkhowā. During Ahom rule any one among the three great ministers of state who hold the post of Rājmantri (Prime Minister) could enjoy the services of 1,000 pāiks belonged to this area. Tekelā Borā was an officer of this area under the Jakāichukā Rājkhowā.

Wade's Account (pp. 350, 356-7) mentions Jakāichuk a district of 32 km. long and 24 km. broad, lying near to Kalangpur and Nārāyanpur and the rivers of Chenchā and Khāroi which were flowing through it were decorated by the remarkable Kalābārī and Dhandī (Dhinda) gaon temples, besides the towns of Kalābārī and Hiloiparā. This area can be identified with present Kalābārī Howājān area centering Jakhinichuk village in the easternmost part of Sonitpur District.
Jamunāmukh:

The area at the junction of the river Jamuna and Kapili was an important tract of country ceded by the Kachari King Tamradhvaj to the Ahoms in the time of Rudra Singha and became a part of Rohā Province of the Ahoms. In 1815, a total revenue collected from Jamunāmukh by the Ahom government was Rs. 5,000. It is at present a Police Station, 35 km. south of Nagāon.

Jikeri (Jikree):

Wade’s Account (p. 314) mentions Jikre as a principal place and a district of Kamrup. It was also a native place of Haradatta Choudhury, which is presently known as Titkuri about 9 km. east of Rangia.

Kachāri Gāon:

It appears in Wade’s Account (p. 349) as district of about 13 km. long and 6 km. broad of which Chutiyā Kunwar was on the south, Sātduar to the north and Pākariguri on the east. PARB also mentions Kachāri gaon which comprised both hills (i.e. part of present Kameng District of Arunachal Pradesh) and plains over which king of Darrang had his jurisdiction. This area can be located inside modern Udālguri Subdivision of Darrang centering Udālguri and Rowtā.

Kachāri Mahal:

The name is derived from the area inhabited by the Kachari people who formed vast majority of its population.
As a parganā, it was organised by the Mughals and later on, Ahom king Pratāp Singha assigned it to the Dekāphukan.

Villages of Bagarikothā, Mālikuchi, Dāle (ngar), Mālibāri, Sontolā, Subasanā, Uruput, Parāhkuchi, Kochpār, Sobārpārā, Lochanā, Kumārgāon, Ichāpur, Gurmow, Zalzali, Nāth kuchi, Dhekābāri and Barkhsā in this mahal appear in a grant of Pramatta Singha of 1669 śaka (1747/48 A.D.), and Nājeswar Singha's grant of 1687 śaka (1765/66 A.D.) mentions Dagrām and Āṭhrāgrām as inside the Kachāri Mahal Parganā of Kamrup.153 Laksmi Singha's Plate of 1701 śaka (1779 A.D.) records the river Lakhitarā and the village Kannigrām in Dehijān Tāluq and similarly Chandrakānta Singha's grant of 1742 śaka (1820/21 A.D.) refers to the Jarangā village of Hasang Tāluq, Khudramahari, Titakuri and Nagāon in Dehar Tāluq, Kudiğāon and Moniyadi in Mākundi Tāluq of Kachāri Mahal Parganā.154 It comprised a nothern part of Nalbari and Kamrup District of modern time.

Kalangpur:

Also known as Kalyānpur in KRB (p. 5), the name is derived probably from the Kalyāni temple situated there. According to the Bārebhuyār Buranjā (p. 17) it was one of the twelfth towns or division of territories of the Bāra Bhuyans before it was occupied by the Ahoms. During the Ahom rule it was a province or estate of the Borgohāin, which was extended between Solāl Province in the west and Jakāichuk Province in the east, and also comprised a hilly area (including Gangā Lake and Itānagar)
in the north, centering Bādoi Chilā or Bordoi Chilā Parvat\textsuperscript{155}
(Doi Parvat lies 10 km. north-west of Itānagar) of Lower Subansiri District of present Arunachal Pradesh.

Korangpur is also associated with the life of Mādhavdeva.\textsuperscript{156} A number of Brahmins, Kāyasthas, cultivators and weavers of Korangpur were carried away by Koch king Naranārāyaṇ during his Assam expedition.\textsuperscript{157} From Wade's \textit{Account} (pp. 350,357) we learn that Korangpur Province included the districts of Rāngsāli (Rongāligāon), Lōpattā, Malvāl, Lakhow, Bobagariā, Saughmorā and Diporā and through it the rivers of Chengmorā, Dubiā, Mādori and Buroi were flowing. It had also a few passes (duār) to the Dafāla Hills in the northern side.

Jenkins in his \textit{Tour Diary} (pp. 6-9) informs us that Korangpur area was very fertile and paddy, rice, lac, muqa-silk, eria-silk, mojathi, surson, wāshkolli, sugarcane were its chief production and eria-silk was the common dress of the people.

Besides the hilly tract in the north, Korangpur of the medieval period comprised the eastern part of present Sonitpur District between the Kachujān (near Bedeti of Bihali) in the west and Kalabari in the east i.e. present Gahpur or Chayduār area.
Kaliabor (Tun-Run-Dām in Tai)

Kaliabor (26°32'N, 92°59'E) was one of the most important regions of the Ahom kingdom. It came under the Ahoms in the reign of Suhummong and since the time of Sukhāmpā it became the headquarters of the Solāl Gohāin and also formed a part of his estate i.e. Solāl Province. However, at times it was also the dupdar (headquarters) of the Borphukan whenever Guwahati fell under the Mughal control.

King Pratāp Singha established here many planned or ideal villages in both banks of the Kalang and constructed a number of forts and ramparts. The buranjīs suggest that Kaliabor area also comprised the hills of Deoparvat, Kukurākatā Pāhār, Chikani or Chikonāi Parvat and also a part of Mikir Hills. King Chakradhvaj Singha built here the Rāngalu Garh.

Wade's Account (p. 345) mentions it a district in the east of Kharangī and the Rangali Garh separated it on the east from upper Assam. However, oldmen of Kaliabor say about its boundary as such - Kuthari in the east, Burāburigarh (i.e. Chāmdharā Garh) in the west, Brahmaputra on the north and Anjupāli (Mikir Hills) in the south. During medieval period, in Kaliabor, a number temples and roads were constructed by the Ahom government, besides many satras by the Vaisnava teachers. Presently it is a subdivision of Nagaon.
Kamalābāri:
Kamalābāri is now a town and a mouza in Majuli lies 20 km. north of Jorhat on the road to North Lakhimpur. One Amuncheng Neog of Kamalābāri was a General and the contemporary of Atan Buragohain. At Kamalābāri Badulā Padma Ātā set-up his satra. Many people of Kamalābāri area took part in the Malibong and the Jayantia expeditions of Rudra Singha. (Vide also Kamalābāri Satra in Chapt. VII).

Karipār:
Karipār is same with Sātrajā Duar mentioned in the old records. Earlier it was under the Koches and came under the Ahoms in the reign of Pratāp Singha who assigned it to the Pāniphukan. FARB states that it was bounded by the Rowtā on the east and the river Chandanā in the west to where the Bhutiaś came down and paid tributes of gold, ponis, musk, yak-tails and blankets to the king of Darrang. The king of Darrang on behalf of the Ahom king had to protect this tract from the onslaughts of the Bhutias and to receive the tributes from them. The trade relation between Assam and Tibet passed through this duār during Ahom period. At present, it forms a part of the Uālgi Subdivision of Darrang.

Kātikuchi (Cooticoosi)
Kātikuchi close to Dulung (now a deserted course of the Karhā and also a village on its bank near Ghuguhā Dowl of Dhemaji) on the north bank is referred to in the chronicles in connection
with the shelter of Atan Buragohain. Wade's Account (p.353) refers that the river Chāmpora flowed through this district appropriated to the office of Burāgohain. We believe, Kātkuchi or cooticoosi is same with Kānhikuchi, now a village and also paddy field 5 km north-east of Chilāmora on the road to Dhemaji.

Kenduguri:

Kenduguri on the bank of the Dilih river was the residential place of Rāmchandra Borpatra Gohain (1686 A.D.) and Lāluksolā Borphukan. It was also a military station of the Ahoms as well as one of the main gate ways (singhaduār) of the capital Garhgaon. Wade says kenduguri a district of 16 km. long and 8 km. broad, a high country and noted as a domestic residence of the Borpatra Gohain.162 It is now a locality within Betbari Mouza, 11 km. east of Sibsagar.

Khāhigārh:

A vassal state within the Rohā province of the Ahoms163 and has been identified with modern Khaigārh 3 km. east of Rohā and 20 km. west of Nagaon.

Khāmjāng:

Khāmjāng on the southern face of the Pātkai Hill has been referred to in the British records as the Nongyāṅg valley the name being derived from the lake of the same name. This tract of country is called Mong Khāmjāng in the Ahom Chronicles.164
The region between Doikham and the Pātkāi with the river Khāmjāng in the centre was made into a province called khāmjāng, which was the first administration division planted in Assam by Sukāphā after the subjugation of Naga villages of Khārākhu, Pungkāng, Tithāng, Binglāo, Lātemā, Lāngpāng, Tāru, Tāputapā, Luknām and Luknā. He appointed Kānkhrumong as the first Governor of Khāmjāng.

In the reign of Sudāngphā the province Khāmjāng along with Āiton and Tipām temporarily stopped the payment of tribute. In 1535 A.D. the Naga villages of lower region of Khāmjāng viz., Mān, Pāngu, Luknā, Chiru along with Chiru, Frākāi, Tāchitū, Chiring and Jakrang revolted against the Khāmjāngiā Gohāin, but was reduced. One of the chronicles states that the Narās of Khāmjāng offered Suhummong 8 horses, 8 pieces of kheh (Chinese) cloth and his son Chāring Rājā brought from there 100 mithuns (a species of wild cow). 165

In the last part of the 18th and the beginning of the 19th centuries when the Ahom Government was badly preoccupied with the Moāmariā rebellion, the Singphos made repeated incursions into the Khāmjāng valley who carried away its large number of population as slaves and soon after the Burmese invasions completely devastated it. As a result the Khāmjāngiās, Āitons and Turung left Khāmjāng and migrated to the various places in Assam and Burma. 166
Once flourishing Khāmjāng province of the Ahom Kingdom is not at present within modern Assam. It forms now a part of Upper Burma and Arunachal Pradesh.

**Kharangi (1):**

Also called Karangā as situated in the west of Kaliābor is mentioned in the chronicles in connection with the Koch invasion of Assam in 1546 A.D. Kharangi Barua Nadāi, an officer of Kharangi area, was a trusted Lieutenant of Lāchit Borphukan in the battle of Sarāighat. The name Kharangi occurs in a Plate of Rudra Singha of 1621 Šaka (1699/1700 A.D.) and Gauri-nāth Singha's Plate of 1714 Šaka (1792/1973 A.D.) records Pubthariā village of Kharangi. 167

Wade's account (p. 345) says it strached from the confines of Nagaon on the east and occupied both banks of the Kalang river with an area of about a square of 64 km. surrounded by a part of Chilābandhā on the north, Kaliābor in the north-east and the lofty range of Gāro (actually Mikir) mountains on the south.

This area can be located inside Kaliābor area of Nagaon centering Kharangi Barua Chuk.

**Kharangi (2):**

According to the SAB (P.29) this village or area was established by Momāi Tāmulī Borbaruā in the North bank on the
model of the Kharangi of the south bank (i.e. Kaliabor Kharangi). In Wade’s Account (pp. 350, 358) it appears as Kouinghi as one of the districts of Solāl Gohain’s estate, 9 km. long and 3 km. broad, through which the Ghiladhāri river was flowing. Kharangi is still a lāt (a part of a revenue circle) lies between Satīa and Nāg-sankar of Sonitpur District.

Khātā;

KRB (p. 32) says it Chourāhi Khātā organised by the Mughals as parganā, where 84 (Chourāhi) royal estates of the Koch rulers existed before the Mughal occupation of Kamrup. The Ahom kings granted huge plots of land and a number of pāiks to the various religious institutions and officials in this parganā. The grants of Ahom kings, record Mālikuchi Satsangī satra and the villages of Khātabāri, Govindapur; Pālangdi, Chatābar, Lādudhar; Saktipārā Māhmorā; Bhatuākhanā, Na-mātī and Dubulābhīthā of Khānā Tāluq; Dighaligrām of Sundhā Tāluq; Charīyā grām and Diplāng of Ārāngmow Tāluq; Kalākuchi, Bālikariā, Nandagrām and Nīz Urārā of Urārā Tāluq as situated in Khātā Parganā of Kamrup. 168

Khātā is same with Chat Khātā Parganā recorded in Pramatta Singha’s perākākat of 1748 A.D. according to which it had six tāluqs viz., Ārāngmow, Urārā, Kathiālkuchi, Khānā, Bīsnupur, Patiyari and Sunda. This division is at present a part of Nalbari District which embraces the Nalbari Town itself.
Kherem:

In Suhummong's time a number of Kacharis brought from Dhansiri valley settled here and two hundred people of this area took part in the construction of Chinātali fort in 1569 A.D.169 After few years, it was plundered by the revolted Chutiyaśs and a battle was fought there with the Nagas of Āiton in 1573 A.D. Again in 1576 A.D., a Narā inroad devasted Kherem along with Nāmrup and Rurum. Kherem is still an area about 5 km. north of Nāmrup in Dibrugarh District.

Kholā:

Also called Kāobān in the Ahom Buranjī, it was a petty frontier state formerly belonged to the Jayantiās, came under the Ahoms during Jayadhvaj Singha's time.171 Its chief joined the grand Assamese army to invade Bengal in Rudra Singha's time. PARB mentions Kholā as under the Jayantiās, situated on the east bank of the Kuling river and east of Neli.172 It is identified with present Niz Kholā, a village 45 km. west of Nagaon and near east of Neli.

Khorā:

The name of this locality occurs in the TR (p. 96) as Khorārbori in connection with the encampment of an Ahom army against the Moāmariās of the North Bank. Wade says it kora, a district of 16 km. square bounded by Phukanhāt on
the east and Bānfāng on the west. It lies 9 km. east of Bihpuria in Lakhimpur District. Gosain Pukhuri is a big tank (56 bighās) of Khora which bearing the memory of Khorāmuchar satra founded by Ramchandra in the early part of the 17th century.

Khowāng:

Khowāng is now a mouzā on the left bank of the Burhi Dihing within Morān Police Station and about 28 km. west of Dibrugarh. It was a tāngani during Ahom regime administered by a Phukan or a Barua. Khowāng was the ancestral place of Nāhor Kunwar, an important officer of Sukhāmphā. Khowāng was visited by King Sutyinphā and a detachment of the Mughal army made it their station in 1662. Atan Burāgothān took with him 1000 people of Khowāng as body guard. Umānanda was a Khowangiā Phukan who granted land in Kamrū in 1754 A.D. far the temple of Hayagriva-Mādhava. Bohikhowā Borphūkan of Rājeswar Singha's time had his residence at Khowāng whose moldām (tomb) can be seem now inside the Khowāng Tea Estate.

Koāmorā:

Koamora derives its name from a course of the Burhi Dihing. A satra was established here Ananta Thākur, a descendant of Sankardeva. During Ahom rule it was administered by a Hazārikā and one Koāmorā Hazārika led 1200
veterans in the Haibong expedition of Rudra Singha. It can be located in the lower part of the left bank of Burhi Dihing.

Kshetribhag:

The KRB (p.33) tells us that it was called Kshetribhag because formerly it was allotted to the Kshatriya soldiers by the Kamarupa Kings. Gomothā Vansāvali (p. 20) informs us that Rajendra Bhuyan was the chief of this division of Kamrup who was defeated by BiswaSingha. Under the Mughals it was a Parganā in Kamrup. BG (p.665,667) mentions that the people of this Parganā refused to pay revenue to the Mughals.

King Gaddādhar Singha endowed 100 purās of land at Borgug village (of Dhitarkhala Taluq) in Kshetri Parganā for the Siddheswar temple and granted Kshudra Chāngsārī village of the same Parganā in 1695 A.D. for the temple of Umānanda. Moreover, Siva Singha’s grant of 1661 Šaka (1739 A.D.) mentions villages of Hābiana, Kunākuchi, Dhubātari, Chengā, Sālmorā, Lahakarā and Borkshetri of this Parganā.178

A Perākākat of 1729 A.D. records 9 tālugs in this Parganā viz., Urārā, Dāyas Sundi, Terghariā Boruthā, Chargidiyā, Bānikuchi, Vamghātā, Borulā, Jayaniā and Baharinārānkhar. Pānchpir Moqum of Kshetri Parganā has been mentioned in a grant of Lakṣmī Singha of 1702 Šaka (1780 A.D.).179 Presently it is a mouza of Balbari District.
Kumoi:

Kumoi also known as Kunwai, was one of the seven vassal states (Sātrajīā) of the Ahoms in Jāgi Chaki. One source says that the royal family of Kumoi was named after the hill Kumdāng or Kumoi and was descended from Rupāngad. 180 Its chief participated in the Maibong expedition of Rudra Singha. Now it lies about 8 Km. north from Jagiroad in Marigaon District.

Kunwarbhāg:

It was probably same with Rājputra Pātaka refers to in the Kamarupa King Indrapala's (C. 1040-1065 A.D.) Guakuchi grant. 181 The KRB (p. 32) says that this estate was assigned to the Koch princes, so it is called Kunwarbhāg, and under the Mughals it was a Parganā. King Siva Singha endowed land in some villages of this Parganā such as Pānitāmā, Būrūkā in 1739 A.D.182 and Bāneragrām in 1741 A.D.183

Kunwarbhāg Pubpār:

Literally Kunwarbhāg Pubpār implies the eastern part of Kunwarbhāg. King Siva Singha's plates of 1661, 1663 and 1664 Šaka record the villages of Pānitāmāsīk, Burkārbāng, Chandrapur, Tuhrā, Hānhrā, Lechākonā, Kukariyā and Māregāon; Pramatta Singha's plate of 1676 Šaka (1754/55 A.D.) mentions Āltāgrām, Barijāni and Kāmārkuchi villages of Kunwarbhāg Pubpār.
Pargana of Kamrup. This area is at present within Kamalpur Thana of Kamrup.

Lākhen-Telchā:

A tract of country including the two Naga villages of Lākhen Telchā, variantly known as Lākhen-Telchorā, situated in the upper Dihing valley, above the mouth of the Nāmrup river, occupied by Sukāphā who organised it as an administrative division under a Governor. The chronicles do not supply any information about the history of its later period. It can be located within Mārgheritā Subdivision of Tinsukia District.

Lākhtakiā:

During Ahom period Lākhtakiā was divided in two parts viz., Bor Lākhtakiā and Saru Lākhtakiā. Many veterans of these parts fought against the Kacharis in 1706 A.D. At present, there are two places in Assam with the name of Lākhtakiā, one at 22 km. south-west of Dhemaji and the other within Guwahati City, which have had most probably their origin in Lākhtakā of Sibsagar District.

Lāopatiā:

It was a town and a district situated on the bank of the Buroi within the province of Kalangpur and its extent was 18 km. long and 8 km. broad. Modern Lepetāparā village
on the east bank of the Buroi and 46 km. east of Biswanath Chariali can be identified with Lāopatiā.

Luki

A small principality in south Kamrup occupied by the Koches under Biswa Singha and remained under them as a vassal state until its chief acknowledged the Ahom Supremacy in 1620 A.D. and fought against the Mughals. The chief of Luki with a contingent of veterans fought against the Moāmarīās to help his overlords Laksmisingha and Gaurināth Singha.

PARB says that Luki was a duār in the south bank of the Brahmaputra and in the time of Bhogdatta Raja of Luki it included the villages of Baku, Dilingā, Ekdalā, Nangranga, Khalihā, Sekhādāri, Budāpārā, Sākheti, Roikotā, Barjuli, Matiā, Jāypur, Luki, Dhanhāt and Değerābāri.

Hamilton's Account (p. 30) says, Luki Duār was situated west from Guwahati on the Kalasi river and was bounded by the independent Garos. Luki is now a mouza in Baku Police station of Kamrup.

Madanmohan:

A pargana in Kamrup, which can be located within Kamalpur Police Station area. The villages of Dimow, Dimu, Puraj and Tarapur as in Madanmohan Pargana of Kamrup appear in a plate of Rājeswar Singha of 1677 Šaka (1765/66 A.D.) and in a grant of Lakṣmi Singha of 1701 Šaka (1779/80 A.D.).
Mahang:

Mahang (Chāo-Ba-Din, in Tai), a tract of country (25°58'N, 93°21'E) in the foothills area inhabited by the Kacharis and the Nāmchangia Nagas and was famous for its brine springs in medieval time. This tract, in earlier time was under the Kacharis from whom the Ahoms occupied it in between the reigns of Sukāphā and Supimphā. King Suhummong firmly established there Ahom authority by reduction of the Naga villages like Mān, Pāngu, Tāru, Pāpuk, Khāmten, Chiru and Chitu in 1536 A.D. He also employed some Kacharis of Marrangti to produce salt in saltsprings in Mahang whom he termed as Lūnpuriās.

One Mahangiā Gohāin (Tāomung Shenbā) was placed in-charge of Mahang by Suhummong and his son King Suklenmong appointed Chāolangchang as its Governor. In 1681 A.D. Gadādhar Singha sent an expedition against the Nagas who killed some of the Ahom subjects in Mahang. Wade says that the Cholādharā Phukan was the officer-in-charge of the Ahom government for collection of duties on the salt of Mahang.

The TN (p. 141) mentions an old route between Assam and Burma passed through Mahang by which an embassy came from Mungkāng to Jorhat in the reign of Kamaleswar Singha. Purnānanda Burāgohāin stationed there an unit of army to protect this region.
Mahang in medieval time, comprised a tract of country including hills and plains between the Buri Dihing and the Dilih rivers near Namrup. Ballads also refer to the famous salt trade of Mahang. At present, hilly part of old Mahang has been included in Nagaland and remaining part forms a part of Sibsagar District.

Mahimā:

The name occurs in the Pahumorā Plate (of 1738 Śaka) and Āoniāti Plate (of 1743 Śaka) of Chandrakanta Singha as situated in Darrang which included the villages of Dalāgaon, Roinākuchi and Tāmrugāon. It is now a part of Kalāigaon police station area.

Mairāpur:

Variantly known as Mowrāpur, Maharāpur, Maruāpur and Mairāpur in the literature. It was a vassal state of the Koches and came under the Ahoms in the reign of Pratāp Singha. This petty state formed a part of the Na-Duariā District in south Kamrup during Ahom regime. Now Mairāpur is a locality of Bholāgāon Mouza, lies 34 km. south-west of Guwahati.

Māju Kunwar:

The name of this hilly principality is mentioned in the PARB which comprised the Garo (actually Khāsi) villages of Nāki, Poyekia, Walung, Bargāon, Saru Jirāng and Bor Jirāng.
This tract of country which was under the Ahom suzerainty now covers a part of Khasi Hills stretching 3 km. south-west of Mairāpur of south Kamrup.

Majuli:

It is a big island between the two courses of the Brahmaputra viz., the Brahmaputra and the Lohit. The name Majuli occurs in the chronicles during the Koch invasion (1563 A.D.). The Ahom King Pratāp Singha built a rampart in Majuli called Merāgarh. Laksmi Singha's grant of 1698 Śaka (1776 A.D.) says it Majuli Pradesh and refers its Kamalābāri Satra, Agnichāpori, Gajalā Satra and the river Tuni. During Moāmariā rebellion Majuli was controlled by Háohā, a leader of the Moāmariās.

Wade's Account (pp. 369-372) records it a large island of about 256 km. long and 96 km. at the utmost breadth, intersected by channels of the Brahmaputra in several places and refers to several areas of Majuli viz., Rupai Chatori, Nikari, Ranga Chatori, Borgohain Chatori, Tamulbari, Haladhiati, Ghuria, Aoniati, Bengenaati, Kamalabari, Kowpatia, Patia, Dakhinpat, Garhmur, Pahumora and Chinatali. Jenkins in his tour through this area noticed in 1838 extensive villages belonged to the weavers (Jogis) fishermen and potters, and cultivation of paddy, castor oil plant, surson kets, vast size of bamboos which proved the richness of the land. He remarked, 'it is
the chief seat of all the priest (satras) in Assam. Now Majuli is a Subdivision of Jorhat District.

Málboi:

Málboi otherwise called Málow is associated with the life of Nárâyán Ātā, who was a disciple of Sankardeva. Sátgáon village of Málboi Tâluq within Barbangsar Pargana in Kamrup is referred to in a plate of Chandrakanta Singha's grant of 1743 Šaka (1821/22 A.D.) It is now inside Kamalpur Thana of Kamrup.

Manipur:

It appears in KRB (p. 6) as a town as well as a tract of country in the north-eastern Assam where Babrubâhan (not of Mahâbhárata) and his son Chandrâhâs had their capital, which was also called, in later time as Daldalîyani and Ghuguhâ Garh. It is also associated with the life of Vâmsigopaldeva and one of his disciples named Dayâl Bâpu set up a satra there. Chakradhvaj Singha founded there a town close to a Bihiâ village and settled in this tract of country many professional villages in 1668 A.D.

In the Maibong expedition of Rudra Singha, 389 veterans under a Hâzarika of Manipur, participated. In 1738 AD king Siva Singha with his consort Ambika went Manipur and encamped there for 3 months at Chinátali Bâhor for hunting, but as suddenly
queen died there the king raised a brick temple (now known as Ghuguha Dowl) in her memory at the spot.200

Wade’s Account (p. 351) refers it a district of 64 km. long and 45 km. broad and was formerly a seat of banishment. Manipuriā Thān of Bāradalani and Ghuguḥa Dowl of Dhemajī still bearing the memory of Medieval Manipur.

Marrangi:

Marrangi on the Dhansiri valley, which included besides Marrangi, the places of Bānphu, Hāndoi, Dergāon, Sitalnegheri, Pātkatā, Tengābāri and Kāṭhkatia was occupied by the Ahoms in the reign of Suhumming was placed under Marrangikhowā Gohāin.

To guard the Kachari frontier, 400 Ahom families from Abhoypur, Dihing and Nāmdāng were settled in Marrangi by Pratāp Singha and a fort was built there in 1632. A grant of Gauri-nāth Singha (of 1705 4aka)201 records a Devi temple (Dasabhujā Durgā) at Marrangi and appointment of a priest of this temple. In 1791 A.D. the Moāmariās plundered Marrangi.

According to Wade, it was bounded on the north and east by Dāiyāng, Basā and the Dhansiri, Tobung, Sāpokhuti, Lakhow were its principal towns. Topologhāt (Tupulāghāt) was the seat of Marrangikhowā Gohāin. The river Dhansiri, Kalijan(kaliyani), Karzoori were flowing through Marrangi.202 King Kamaleswar Singha settled in Marrangi a number of Muluks in 1799 A.D. Marrangi is now a mouzą lies on the west ban of the Dhansiri, 16 km. south of Numaligarh in Golaghat.
MATIHKAR:

JB (p. 108) mentions it as a place of refuge of a rebel prince of Rani during Rudra Singha's time. PARR informs us that Matikhar comprised 26 villages of which 7 villages were on the hills. Some of its villages were - Kabarimatang, Salaisaru, Lakiri, Irontibari, Karapara, Henapara, Bogdub, Mohmarang, Kochpura, Chasatpura, Loarghat (Loharghat), Madanpur, Damnigaon, Jaji, Dighalkuchi Garbhhitor, Malang, Thalpur, Faniuvar and Lamkhol. Its present name is Matikhar situated within Bholagaoon Fouza in south Kamrup.

MATAK:

The State of Mataik also called Bengmor was founded by the Moamaria leader Sarbajana, after his successful revolt against the Ahom King Gaurinath Singha. The Mataik chief of Bengmor had, however, received the title of Barshapati and acknowledged later on, the Ahom supremacy. It retained its independence for about forty years when the rest of Assam fell into the hands of the Burmese, its chief protected it against the incursions of the Singphos and on the arrival of the British in Assam in 1825 A.D. the country had more than 50,000 inhabitants.

According to Pemberton's Report (p. 70) "the tract of country occupied by Barshapati was on the south bank of the Brahmaputra, and bounded on the south by the Burhi Dihingi on
the west and north by the Brahmaputra and on the east upto
the point nearly opposite to the north of the Kundil river.
The area of this island was about 2,800 square km. and it
was almost entirely inhabited by the Noamarias, Mataks or
Moran tribe". In 1840 this territory was brought under direct
administration of the East India Company. Major part of pre-
sent Dibrugarh and Tinsukia Districts correspond to this tract.

Mayong:

Mayong was one of the seven small tribal states under
Ahoms within the district of Jāgi Chaki, and was prominent for
magical performances. Here a descendent of Sankardeva establish-
ed a satra in 1642 A.D.206 According to an unpublished chronicle
the founder of the Mayong royal family came from Malibong, the
capital of Kacharis.

Wade says, Mayong was on the east of Kajali, under the
government of lesser raja, seperated to the southward from the
Kalang by range of hills, the Brahmaputra and the Booraboori
Hills formed its northern boundary. Part of it was subject to
inundation and it was 13 km long and 10 km. broad.207 Mayong
is now a revenue circle in westernmost part of Morigaon District.

Medelā:

Niranjandeva of Aoniati Satra propagated his religion
here.208 Atan Buragohain was allowed to retain 1000 archers of
Medela as his bodyguard by Parvatiā Rājā. The Medelīāl archers
under a Māzarikā fought bravely during the Maibong expedition of Rudra Singha. It is at present a village and reserve forest in Larua Mouza, 21 km. west of Dibrugarh.

Mikir:

King Rudra Singha settled here a number of Jugi and Chutiya families which was one of the five vassal states of the Ahoms created within the Roha province during Rājeswar Singha's time. It may be identified with present Mikir gaon, 20 km. west of Nagaon.

Murhābhagā:

It finds mention in the chronicles as a place of battle between the Ahoms and the Koches in 1565 A.D. Wade's Account (p. 351) says it Moorabagor, a small district within the estate of Burāgoain called Gajlung, prominent for its Kamakhya temple (i.e. Murābhagā temple). It is still a village, 5 km. south from Naoboicha of Lakhimpur District.

Na-Duār:

A tract of country which derived its name from Na-duār meaning nine passes leading to the Dafala mountains. According to Robinson's Account (p. 303) this division was bounded by the river Bharali in the west, the Brahmaputra in the south, the Kachujān (Kobijan) on the east and the Dafala mountains on the north, comprised an area of 581 km. and it included Biswanath.
From Wade's _Account_ (pp. 350, 357-59) we learn that Naduar was a part of Solāl Province of Solāl Gohain, through which the rivers of Dikrāi, Ghilādhāri, Burigāng, Bargāng were flowing. The _To_ (p. 138) mentions a battle with the Dafalas of Naduar frontier hills and their submission to the Ahom government in 1795 A.D. Present Naduar and Biswanath revenue circles of Sonitpur District correspond with medieval Na-duār.

**Nagāon** : (Sān-an-māo, in Tai)

This division was organised in 1611 A.D. on both banks of the Kalang river by Nomāi Tamuli Borbaruā. Its settlement was completed in the time of Gadādhār Singha. Nagāon was placed under the administration of the Borphukan of Guwahati. From Nagāon 1310 veterans took part in the Kachari expedition of Rudra Singha.

Wade refers Nagāon as situated on a line of high ground on either side of the Kalang which was bounded by Kharangi on the east and was 34 km. long and 6 km. broad. In 1824 A.D. David Scott found Nagaon (26°20'15 N, 92°43'E) as one of the largest towns of Assam, extending for about 19 km. on both banks of the river Kalang, and containing about 4000 families. Out of this division present district of Nagaon has been formed.
**Nagayā**:  
A petty state whose chief acknowledge Ahom supremacy in the time of Rudra Singh and his son Siva Singh established a stockade here against the Jayantias.\(^{212}\) *PARB* says that this principality was situated between the Gubhā on the east and Dimarua to the west.\(^{213}\) Present village of Pachim Nagāon, 3 km. west of Jagirād has been identified with this Nagayā.

**Nāmbarbhāg**:  
A *paraganā* in which Ahom rulers donated huge quantity of land to the various religious persons and institutions. The plates of Siva Singh (of 1663 Ṣaka) Pramatta Singh (of 1669 Ṣaka), Rājeswar Singh (of 1667 Ṣaka), Lakṣmi Singh (of 1692 and 1695 Ṣaka) and Gaurināth Singh (of 1705 and 1709 Ṣaka) record the villages of Bathar, Pakua, Nathkuchi, Nayākuchi, Ubarāgrām, Sakuśgrām, Kārigrām, Kshudra Mākhībhāhā, Mathurāpur, Bhoinyarā, Dakhāoniā, Dipitar, Sandheligrām, Kshudra Bāhjāni, Dughariā Padmakhānā, Bhadrā of Nāmbarbhāg Pargana besides its Surādi Tāluq Dighali Tāluq and Pānigaon Tāluq.\(^{214}\) Presently it forms a part of Barpeta District.

**Nāmchāng**:  
Nam-Chang in Ahom language implies Naga villages of lower hills. This territory, contiguous to Barhāt was under the Kacharīs from whom the Ahoms occupied it between 1228 -
1497 A.D. along with Mahang, where they stationed an unit of army. King Sukhampha caught here elephants and his son Pratap Singha settled a large number of people for salt production in Namchang. Jayadhvaj Singha took asylum in the hilly part of Namchang at the time of Mirjumla's Assam invasion. It was also a duar (pass) to the Naga Hills through which the Ahom rulers in several occasions despatched their troops to suppress the Nagas of Namchang, who were known as Namchangi Nagas. Gadadhhar Singha compelled these Nagas to sumbit and re-affirmed their allegiance.

The Moamuria rebellion had badly affected this territory, so Purnananda Buragohain made his efforts to improve its condition by establishing a number of villages and markets. Now, Namchangi Nagas are known as Noctes whose hills are in Tirap District of Arunachal Pradesh.

Namdang:

Namdang derives its name from the river Namdang. An administrative division created by Suhungmong (1497-1539) who placed it under Thamung Namdang. Later on, this area was placed under the Namdangi Rajkhowa. At one stage this division was placed under a Namdangi Phukan. In the reign of Gadadhhor Singha, one Namdangi Phukan fought against the Mughals.
Namrup:

Namrup formed one of the important easternmost provinces of the Ahom Kingdom. The name Namrup is derived from the Ahom word Nāmruk meaning 'sixth river'. During Ahom rule it comprised also a hill region covered by inaccessible jungles infested with wild animals and as such it served as an ideal place of refuge for the fugitive Ahom kings and nobles. It was also used a place of banishment for disaffected Ahom princes, nobles and religious teachers.

As a crown's land or estate it was created by Sukāphā and since the time of Sukhenmong Namrup was placed in-charge of an Ahom Prince called Namrupiā Raja.

One Narā astrologer conducted a census of the population of the Province Namrup during Sukhenmong's time. The buranjis informs us that some of the disaffected Chutiyas in 1565 A.D. and Narā King in 1577 A.D. devastated Namrup.

Some of the Ahom rulers had their stores of gold and silver in Namrup. In the last part of the Ahom rule, princes from the ruling family of Namrup also had the fortune of ascending the Ahom throne. According to the Sārebhuār Buranji (p. 65) there was a town in Namrup called Tezi Namrup Nagar and King Laksmi Singha kept there the queens and sons of his brother kings, after his accession to the throne. It was through Namrup the Burmese first appeared in Assam in 1817.
Presently the industrial town of Namrup in Dibrugarh District is a part of original Namrup.

Nārāyanpur:

Situated on the banks of the Dikrang, Nārāyanpur was one of the foremost culturally advance areas of medieval Assam. Chandi Pada refers Nārāyanpur as the ancestral place of the poet Ruchināth Kandali, and the most favourite place of King Mrigānka. It was one of the twelfth seats of the Bhuyan administration before it was annexed with the Ahom kingdom by Suhummong, who appointed Thāomung Katak as its overnor in 1529 A.D.²¹⁹

The Koches during their Assam invasion (1546 A.D.) built a fort at Nārāyanpur and a large number of the people including some of the leading Bhuyans of Nārāyanpur took the side of the Koches for which reason King Suklenmong transferred many of them to the south bank.²²⁰

The GCK (pp. 96-47) incidates that in the initial stage of the Ahom rule in the North Bank, Nārāyanpur area comprised Kalangpur in the west i.e. unto the river Buroi or Kachujān, then its important villages were Bālikuchi, Sakrāhi, Shātowkuchi, Kārigrām, Bāligram and Deberāpar. Nārāyanpur was also the birthplace of a number Vaisnava saints like Mādhavdeva, Harideva, Badulā Padma Ātā, Kesav Ātā, Aniruddhadeva etc. where some of them even founded their satras.
King Pratāp Singha shifted from here many of the Bhuyans to south bank and organised it as a bilāt (i.e. bilāyat or estate) of the Borgohāin where resided many learned Brahmans. 221

Wade says, Nārāyanpur was 48 km. long and 24 km. broad was a province belonged to the office of Borgohāin, bounded by Bānfāng on the east and Jakāichūk on the west and through it flowed the river Pichalā and it included the villages of Naimukh, Deorigaon, Kachua, Athabari, Narayanpuria and the temple of Phulbari. 222 It lies 51 km. west of North Lakhimpur.

Nāzirā:

Nazira which is now a subdivision in Sibsagar District, was a market, a ferryghat on the Dikhow and a locality near the Ahom capital Garhgaon. Wade's Account (pp. 348,362) mention it as a district of 22 km. long and 13 km. broad which comprised the Places of Ganak Gaon, Nazira Gaon and Nazirāhat and through it passed the river Dikhow near Garhgaon.

Neli:

A small principality under the Ahoms during the reign of Jayadhvaj Singha. 223 PARB mentions Neli a vassal state of the Jayantīs, situated between Kholā in the east and Gobhā and river Kuling in the west. 224 During the time of Jayantia expedition of Rudra Singha, its chief fled away, but in 1714
A.D. he attended with his army before Rudra Singha at North Guwahati. Neli lies at a distance of 66 km. west of Nagaon.

Nibuk:

A district administered by Nibukiāl Rājkhowā. Here king Gadādhar Singha settled 1200 bhakats (devotees). About two hundred Bebejiā people of Nibuk took part in the Maibong expedition of Rudra Singha. To (pp. 117, 141) refers to the Rājkhowā of Nibuk who was made chief by Gaurināth Singha to fight the Moāmariās, and in 1796 A.D. the Khānts who occupied Nibuk were expelled by Purnananda Buragohain. Nibuk is still a locality on the right bank of the Buri Dihing, 20 km. west of Dibrugarh.

Nikāhi:

It occurs in KRB (p. 31) as a mahal in Kamrup organised by the Mughals and has been identified with present Nikāsi, 32 km. north of Tihu in Nalbari District.

Oparbarbhāg:

A Pargana in Kamrup during Ahom regime, now a mouza in Nalbari District. The Oparbarbhāg Pargana is recorded in a Plate of Rajeswar Singha of 1681 Šaka (1759/60 A.D.). Gaurinath Singha’s Plates of Šaka 1702, 1704 and 1706 refer to the village Bhangarkuchi and Rānitarā; Kutarā Satsangi Satra; Maroā Tāluq, the rivers of Pāvani, Cheng, Dhin and a
border road with Danbhâg in this pargana.\(^{226}\) Nakhadi and Kalahidin villages of Kâlaq Tâluq and Saniyâdi village of Dâlâdi Tâluq in Oparbarbhâg Parganâ are recorded in a grant of 1727 Šaka (1805/06 A.D.).\(^{227}\)

Pachimpâr :

Ahom rulers endowed land and men to the religious teachers and institutions in this Parganâ of Kamrup. Pramatta Singha's Perâkâkat says its two taluq viz., Barigog and Pánduri which consisted of 30 villages mostly inhabited by the tribals. His grant of 1669 Šaka (1747/48 A.D.) records the villages of Hâtbajâli, Bhâtowkuchi, Teldâr, Pachimspitkâ and Bârajolâ, Râjeswar Singha's grant of 1676 Šaka (1754/55 A.D.) states Diptagram, Mândhapâr, Rângâlikuchi, Burukjuli, Natiyani, Dâharâ (Datara?), Barigog, Kumârpâta, Dîngorâ, Mahkhâli, Karkuchi, Barkhalâ, Dudhlang, Baniâkuchi, Chikanibâri, Bâilikuchi and Dimejââ,\(^{228}\) Laksmi Singha's Plate of 1701 Šaka (1779 A.D.) says Kanehâ and Surimow, and Gaurinâth Singha's Plates of 1706 Šaka, 1708 Šaka and 1709 Šaka record Sânoî, Uttarkuchi, Ukonyâ, Bâranghâti, Burukjuli, Paneporâ, Sepeti and Pachali villages of Pachimpâr Parganâ. This region is situated in modern Rangia area.

Pâkariguri :

It was here the Chutiya prince Sâdhaknârâyan was settled, and it connected with the life of Gopâldeva (a
Vaisnava teacher). Wade's Account (p. 349) says it 13 km long and 6 km. broad and places it in the east of Chutiya Gāon (Kunwar). F. Hamilton mentions the gold production at the mouth of the Dhansiri in Pākariguri. 

Dalgaon-Urang area of Darrang District.

Pānbarī:

A vassal state of the Ahoms and its chief with his people participated in the Kachari expedition of Rudra Singha. It was a small district separated on the west from Guwahati and Beltalā by Mikir Hills, on the east by a range of hills which run from the banks of the river (Brahmaputra) and its plain was nearly surrounded by Mikir Hills and Tātimorā mountains, was about 13 km. long and 10 km. broad. Gunābhirmā Baruā refers Pānbarī as a province or a division under the king of Dimarūā. At present it is a mouzā lies about 25 km. east of Guwahati.

Pāndavī (Pāndaribārī);

Pāndavī is mentioned a mandalā in the Nilāchāl Copper Plate of Mādhavdeva. It included Daluāgrām, Khodiāgrām, Purātān Doloā, Pānchulakunchi, Schetāgrām, Dudhavkunchi and Dimu river. D.C. Sarkar identifies it with Pāndari the area around the Rangia railway station and thinks that this Pāndavī is same as a locality of Mandi Visaya (district) of the Uttarkula Division (lying to the north of the Brahmaputra)
mentioned in the Guākuchi Grant of King Indrapala (11th century A.D.). This Pāndavi area is same with Pāndari-bāri Parganā organised by the Mughals and Pānduri Tāluq of Panchimpār Parganā organised by the Ahom government.

Pāndu:

DRV (pp. 22-146) says that Pāndu was captured by Koch King Biswasingha from Pratāprāi Bhuyān and king Parikshit (grandson of Chilarai) built a fort at Pāndu against the Mughal. During the Mughal occupation of Kamrup, they made Pandu a pargana which included seven topās like, Bangeswar, Majhiyali (Mājāli), Chayani, Beltala, Bharuakata etc. The buranjis and the Baharistan-i-Ghayabi mention a number battles took place here between the Ahoms and the Mughals.

King Jayadhvaj Singha and Chakradhvaj Singha erected fortresses at Pāndu. According to the Portuguese traveller Stephen Cassella Pāndu was not very large country, but was thickly populated, and it did not extent far interior but stretched along the beautiful river Brahmaputra. It lies in the Western part of Guwahati opposite side of Sarāighat.

Pāntām:

Mentioned in the AB (p. 106) as Kāntām. Pāntām was a frontier state of Kamrup that acknowledged the allegiance of the Ahoms in 1620 A.D. and prostration of its chief was received by Rājeswar Singha in Guwahati.
The PARD says that during the time of Nangtā Rajā villages of this state were Dhali, Falāghāt, Barākuchi, Dakurāpārā, Kāpardhowā, Fātgāon, Jugibāri, Dumuhā, Bāroigāon in the plains, and Mowpān, Longdoi, Lāurudonā, Choizār, Nartang, Mādui, Chijā, Mādur and Rijādi in the hills. Its area was bounded by the Kalahi (Kalsi) on the east and Dimāli river on the west. At present Pāntān is a mouza within Chaygaon Police Station.

Pātidarrang:

The Mughals constituted it a parganā by organizing a few villages of Kamrup and Darrang. King Pratāp Singha allotted it to the Borphukan. Chandranārāyan a tributary raja of the Ahoms in Darrang granted 221 purās of land in Pātidarrang to the Loch Satra.

The Ahom Kings endowed land and pāika to the various religious institutions and persons in the different villages of this parganā. Such villages were Ronadā, Nagāon, Nakuchi, Ulāmāti, Guharā, Sānoidol, Sutārgāon, Sudbaman, Nanarā, Loch and Bihdiyā of Dhajrāi Tālug; Bejārā Anwā, Khadikatā and Pātānpur. Pātidarrang parganā of the medieval Assam has now been divided into two parts through which the river Barnadi is running. Its eastern part forms Pātidarrang mouza in Darrang District, while western part forms another Pātidarrang mouza in Kamrup.
Phulaguri:

Phulaguri was under a Bhuyan, who was defeated by the Koch king BiswaSingha. The Mughals formed it a pargana joining with Dejini. PARB mentions Phulaguri as a duar where situated Dāmuridewa Koth and Jaribārihāt and was bounded by Dāmuridewa river and Bāhakā (Buxa) on the east and Dhanbil and Bejini Duār on the west. It is in northern part of Barpeta District on the frontier of Bhutan.

Pub Bajāli:

This pargāna of Kamrup has been recorded in a grant of Rājeswar of 1677 Šaka (1765/66 A.D.) where situated the village Pipelibāri. Now it becomes a part of Bajāli Sub-division.

Pubpār:

This pargāna was assigned to the Duarā Phukan by king Pratāp Singha. Pramatta Singha endowed here land to Ramānanda Vidyālankar a priest of the Kamakhya temple in the villages of Bargāon, Āberikura, Koilānkuchi and Ulāmāti in 1747 A.D. A perākakat of 1748 A.D. states six tālugs of Pubpar Parganā viz., Dubāhāti, Talayā, Kulihāti, Mānhākuchi, Purāhāti and Teteliā.

From the Plates of Rājeswar Singha of Šaka 1675, 1676 and 1681 we know of Diyākpār, Āltā, Pāthpārā, Koilānkuchi, Mowkuchi, Pānītāmā, Sutārkuchi, Tulāmāti, Lechākonā, Hāborikura,
Hāhrā, Kendukona, Jaypur and Bengenābāri villages and Sundarikhel Satra as situated in this parganā. The Aoniati Grant of Gaurinath Singha of 1711 Śaka (1789/90 A.D.) mentions Bargāon, Muktāpur and Gunāmāti and Chandrakānta Singha’s Plates of 1742 Śaka (1820/21 A.D.) refer to the villages of Nechākonā (Lechākonā?), Moihāti, Gunyā, Digunpār and Moikuchi of Pubpār Pargana in Kamrup.

Presently Pubpār is a mouza in Kamrup centering Puthimāri area.

Rāidangīā:

A stone inscription mentions Rāidangīā Rājkhowā. (i.e. Rājkhowā of Rāidangīā area). One Hazarika of Rāidangīā, took part in the battle against the Mughals in the time of Gadādhār Singha. During Ahom régime, there were two parts of this division viz., Por Rāidangīā and Pāni Rāidangīā, which can be identified with Rāidangīā Mouza of Dibrugarh District. (Vide also Rāidangīā Dowl in Chapt. VII).

Rāmchā:

This division of Kamrup along with Sarukshetri had been assigned to the Chetīā Phukan in the reign of Pratāp Singha. Baran Village of Rāmchā Parganā is mentioned in a grant of Rājeswar Singha of 1681 Śaka (1759/60 A.D.), and Gaurināth Singha’s state of 1709 Śaka (1789/90 A.D.) records the village Bagāra of Rāmchā Parganā. The villages of Sadilāpur
and Jālukbāri of this Parganā are referred to in a grant of Chandrakānta Singha of 1737 Śaka (1815/16 A.D.). Present Rāmchā Rāni Mouza and Jalukbari Thana area roughly correspond with Rāmchā Parganā of the Medieval period.

Rāngsāli:

Rāngsāli was the same with Bebejia-Rāngsāli recorded in the Bengenāāti Satra Copper-Plate Grant of Lāksmi Singha of 1699 Śaka (1777/78 A.D.). Wade's Account (p. 357) refers that the district of Rāngsāli was 16 km. long and 8 km. broad situated on the junction of the Buroi and the Brahmaputra which was within Kalangpur province of the Ahom Kingdom. Present Rāngsāli and Bebejia villages at the mouth of the Buroi near Gamirighat of Sonitpur district preserves its old identity.

Rāni:

A petty, frontier state towards the south-west of Guwahati. The name Rāni is derived from the queen Dhani Rāni, who was a heroine and conqueror of the Mlechchas. Earlier it was a vassal state of the Koches came under the Ahoms in the time of Pratāp Singha, of which chief fought bravely against the Mughals. BG (pp. 419, 570) gives a detail account of the various battles took place in Rāni between the Ahoms and Mughals, building of several forts and plunder of 15 villages of Rāni by the Mughals. Buranjis also refer to the construction of forts and ramparts by the Ahoms in the state of Rāni in the time of Chakradhvaj Singha.
The JR (p. 109) mentions three routes that had between Rani and Guwahati through which Rudra Singha sent his army to reduce an insurrection occurred in the state of Rani. Rani Raja was bound to furnish a fix quota of paiks to the Ahom kings. Rani extended, as Wade's Account (pp. 343, 368) says, in a southern directions as far as Bagaribari Chaki along the foot of the mountains of the Garo to the Asur Ali. Asur Ali separated Ranigaon from Beltalâ and run from the lofty hills which surrounded Guwahati to the Garo mountains. The river Garâlu flowed through Râni. In 1792 A.D. Captain Welsh found Râni heavily populated and was beatiful.

According to David Scott, the Rani Raja's residence was in the hills to the southward of the Doboyjheel (Diporbil) and east of this jheel there was a fort. There were three hâts viz., Luki and Nirturea in the hills, and Garâlo. There were two Princedom in Râni under whom were Barâgân, Nertulîâ Nurnung and Noospoor, and 48 villages under the Luneâ Raja to all of which either the Raja's sons or daughters can succeed. There was also a Rajâ of Sât Ganyâ, under the chief of Luneâ, who holds seven Garo villages. The hills southward of the Râni Rajâ's abode were occupied by the Rajâ of Pânchganîâ who hold 15 Garo villages; below them to the west is the Jeeran Rajâ who possessed 13 Garo villages. All these chiefs are subject to the râni rajâ. All these evidences prove that Rani state during the medieval period comprised a large tract hilly area what is called today as Khasi Hills in Meghalaya.
Rohā:

Rohā (26°13′N, 92°34′E) is associated with the king Jongālbalahu who is said to be a son of Arimatta. Dey (p. 91) mentions that Naranārāyan enacamped with his army constructing a fort where he imprisoned the king of Dimarū. During Ahom regime it was an important chaki (chek past), a fort and also a province assigned to the Borbaru who administered it through the Rohiāl Baruā.

Rohā Chaki was established by Momāi Tamuli Borbaru to watch the frontier states of the Kacharis and the Jayantias. It became the main gate-way to the Kachari state since the time of Pratāp Singha. Its local produce, like ivory and cotton from simalu tree which formed the tribute were to be paid annually by the Borbaru to the Ahom kings. In the reign of Rājeswar Singha, Kirtichandra Borbaru settled 189 families and also a market at Rohā which was then bounded in the north by the Brahmaputra, south by Jamunāmukh, east by Garhar Chaki and west by Gug. The 'Pānch Rajās' viz., Sarā, Khāhigārh, Topāguśiā or Tupākuṭi, Bārepujiā and Mikir were under the Rohiāl Baruā who stationed at Rohā Chaki on the bank of the Kalang. 149

According to the FARB under Rohā fort there were a number of smaller forts and checkpost such as Hāriāmukh, Kapilimukh, Khāigārh, Aporikhundā, Putākalang, Owguri etc. 250 It appears in Wade's Account (p. 367) as province through which
the river Hāriā was flowing and joined with the Kalang near Rohā Chaki.

This province was one of the principal scenes of the diabolical cruelty of the Burmese and was by them rendered almost disolate. Medieval Roha comprised an extensive area between Roha and Jamunamukh of Present Nagaon District (Vide also Rohā Koth in Chapt VIII).

Rowtā:

Also known as Rowtā in some old literature. Rowtā must have derived its name from the river of the same name. From the guru charita we learn that Rowtā along with Singari and Tembuāni area was under the Bhuyans during the time of Kamaṭā rulers. It came under the Ahoms in the reign of Suhummmong. The Bhuyans of Rowta submitted to the Koch king Narānārāyan during his Assam expedition (1563 A.D.)251 and he took away with him many people of Rowtā.252 A bārowati khel (a class of shieldmen) of Rowtā who fought against the Jayantias in the time of Rudra Singha is mentioned in the kn (p. 86). It is same with present Rowtā, 75 km. north-east of Mangaldoi.

Ru-Ram:

Also called Rungrung, Rurum and Dharupā in the chronicles. Some chronicles inform us that the inhabitants of Rurum were mostly the Kacharis, through which the river Chenchā(sessā) was flowing.253 In 1524 A.D. a battle was fought here between
the Narās and the Ahoms and again in 1577 A.D. the Narā king
devastated this province along with Kherem and Nāmrup. There
was a Governor of Ruram designated as Chādung Ruram during
Ahom regime. This locality can be located in the Dibrugarh
District.

Sadiyā:

As stated in the Chapter I, it was formerly under
the Chutiyas from whom the Ahoms annexed it with their King-
dom in 1523 A.D. and appointed Phrāchengmong as the first
Sadiyākhowā Gohāin in 1524 A.D. The extent of this province
was from Kāṅkham to the source of the Tilāo (Lohit) or it
stretched upto the Parasuramkunda which included the
rivers of Lohit, Kundil, Dibong, Dikhari etc. and the places
of Kāṅkham, Bardeoliyāgon, Nāṅkāo and the hills of Doidām
and Chandangiri. During Ahom period the Sadiyākhowā Gohāin
had to maintain relations with the Ābors (Adis), Mishimis
and other hill tribes of Sadiyā frontier.

Bārebhuyār Buranji (pp. 29, 36) states the temples
of Sadiya such as Burhā Burhi Thān, Gājgujia and Hemlāi Hemli
that were established by the Ahoms in 1616 A.D. Moreover, it
says that the headquarters of the Sadiyakhowā Gohāin was at
Kāicheng Gāon where he constructed tanks and buildings, whose
authority was extended to the river Dīpāng (Dihang?) on the
west and the river Tingrāi in the east.
Some of the Miri villages of Sadiya viz., Merekabat, Karunimow, Takeni, Dayaki, Napar, Murin, Taresheni, Narik, Pajina, Pijam, Shilazona, Langi and Karanaka who indulged lawless activities were suppressed by Jayadhvaj Singha in 1655 A.D. 255

PARK (p. 125) mentioned a number of Miri villages in Sadiya like Zikargan, Behar gaon, Lelapati, Borpati Dinhia, Chayong Bamonar gaon, Pongar, Naicliyakar gaon and Lahong gaon which were reduced by Gadadhar Singha in 1683 A.D.

In 1697 a great earthquake devasted Sadiya in which many hills were crumbled down. PARK suggests that in the Ahom period all the Miri villages such as Tasmiri, Ladibang, Kikar, Sarupadi, Barpad, Chayangi, Pasipadam, Pakat gaon and Bijnor gaon were situated in the northern side of Sadiya, but the Mishimi villages of Arnami kadung, Tabilung, Takura Misong, Lipmisong and Prendimisir were situated starting from one day's journey and beyond from the Sadiya Hat (market). 256

In 1799 A.D. the Khambis in league with the Phakials, Miris, Mishimis, Muluks, Khangkhak, Pani Naras and Abors in Sadiya created disturbances but was suppressed. TB (p. 186) mentions that the Abors and Miris of Sadiya joined the Ahom army to suppress the Khambis in 1806 A.D. In 1810-1811, the Khambis in alliance with the Singphos occupied Sadiya after killing the last Ahom Governor named Govinda Gohain. 257 Since then the Khambis became the masters of Sadiya till it was annexed with the British dominion in 1839.
Recent excavation and exploration of the old sites like Bhismakagar, Rukmininagar, Siva Linga, Mud Fort near Tezu, a Buddhist Gompà at Mechukà, about 10 tanks in Roing area, 5 tanks near Ithili, the Ahom Pukhuri near Koronu, Padum Pukhuri near Jià and several old roads and walls throw more light on the life and habitation of the people during 10th-16th centuries and even later in Sadiya, which comprised the major part of present Lohit and Siang Districts of Arunachal Pradesh.

Salaguri:

It appears in the buranjis as a capital as well as a royal estate of the Ahoms situated on the banks of the Dihing. This estate was divided into two parts and placed under the Ràjkhowás for respective parts who were known Tar Salgurià Ràjkhowà and Pàni Salgurià Ràjkhowà. We find mention of these two Ràjkhowás in the KRB since the time of Pràtàp Singha. It is same with Salakh of the GCK (p. 380) referred to in connection with the establishment of some of the Bhuyans of the North Bank by the Ahom king. (See also capital Salaguri in Chapt. V).

Saru Bangsar:

Pramatta Singha's Peràkàkat of 1748 A.D. records six taluqà viz., Kanduri, Bümundi, Bharuàkatà, Àlipur, Pachiyarà and Kismati and 22 villages which comprised this pargànà.
Rājeswar Singha's grant of 1681 Śaka (1759/60 A.D.)\(^{258}\) mentions its villages of Sengerā, Bharuākatā and Hārdiyā. It is now a mouzā in Chaygāon Thānā of Kamrup.

**Sarukshetri:**

The name of this parganā and its Salmorā village is mentioned in a grant of Pramatta Singha of 1669 Śaka (1747/48 A.D.).\(^ {259}\) His perākākat of 1748 A.D. says its six tālugas viz., Chilādi, Dewān Kshetri, Tapākandapār, Lakhapūr and Bhrārā. Rājeswar Singha's Plates of 1687 Śaka (1765/66 A.D.)\(^ {260}\) record the tālug Upākandapār (Tapākandapar) and the village Singmāridiā as situated in this pargana. Moreover, Gaurināth Singha's Plate of 1711 Śaka (1789/90 A.D.)\(^ {261}\) refers its two villages namely Purlā and Bangāon. Presently Sarukshetri is a mouzā comprising Sarthebāri area of Barpeta District.

**Sarulāpur:**

It was one of the eighteen vassal states of the Ahoms in South Kamrup. According to PARB, during the reign of Ubāṅg Rājā there were as many as 44 villages which comprised this principality. These are: Jagaliā, Devbāmā, Degeripārā, Pun-dhmorājuli, Belguri, Pajībindhā, Nagāon, Moragāon, Khāpohipārā, and its villages on the high hills were: Longbori, Chingchang, Māsnām, Machidther, Ludum, Chāring, Chailā and Mādādim etc. It was bounded by the Bāthā river on the east and the Dhali
river on west. It was south of Chaygaon adjacent to Barduār which covered even a northern part of Khasi Hills.

Sātdūār:

Sātdūār was a general nomenclature used for the 'seven passes' or seven frontier divisions bounded by Bhutan on the north and Gohāin Kamal Āli to the south, the river Manāh on the west and Kariāpār Duār to the east. Of the seven duārs five were on the north of Kamrup viz., Gharkolā, Buxa, Chapāguri, Chapākhāmar and Bijni, two in north of Darrang viz., Burigumā and Killing. The DRY (p. 68) mentions the Bhutia and the Kachari people resided in the Sātdūār who were the subjects of the Koch ruler, Naranārāyan.

Ahom king Jayadhvaj Singha conceded these duārs to the Bhutias as they prayed for, on condition of the annual tributes of yaktails, ponis, musk, gold dust, blankets and daggers. As regards the two duārs north of Darrang a sort of dual authority was exercised over its inhabitants from July to November by the Ahom rulers, the Bhutia government administered them for the rest of the year. These Sātdūārs were the properties of the Ahom government, but the Bhutia king took possession of them in the last part of the 18th century when the Ahom rulers were badly involved in the internal revolutions of the state.
Silakuti:

King Suhungmong appointed Thomung Ban-ma-rin-phak-rin-sheng (Siálkatiá Gohain) as the Governor of this area. It is at present a mouza in Sibsagar to the east of Nazira.

Simaluguri:

Simaluguri (Tun-Nyen in Ahom) on the bank of the Dikhow is mentioned in the chronicles of Assam since the time of Sukaphā, who stayed for 6 years and offered there a feast to his followers. Suhungmong placed it under one Ikhring Rupāk Nyeu-Shang (Simaluguriá Saikiá). It is same with present Simaluguri lies 3 km, south-east of Nazira.

Sisi:

A district and also a duār (pass) in the frontier of the Miri mountains. Jenkin's Diary (pp. 10-11) says Sisi as a very flourishing district adjacent to Dhemāji, in which large number of populations were gold washer till 1835. It is same with present Sisi Borgāon area of Dhemāji District.

Sital:

Also called Sital Negheri. Sital is a corrupted form of the word 'Sivatal' means underneath of Lord Siva. This area was occupied by the Ahoms from the Kacharis during Suhummmong's time. A family of Brahman of Sital was selected by Pratāp Singha as one of his kataki families (envoy). In Wade's Account (p. 346) it appears as a district of 19 km.
long and 16 km. broad situated on the bank of the Kākadunga river and had a custom house called Sitalar Phāt. Present Sital Pathār Hābi, 6 km. east of Dergāon on the west of the Kākadunga retains its identity.

Sojāl:

Sojāl was formerly a small vassal state of the Koches came under the Ahoms in 1620 A.D. and its chief fought against the Mughals. The king of Sojāl took part in the Kachari expedition of Rudra Singha, and he also joined with the grand army prepared by Rudra Singha for the invasion of Bengal. Most probably it is same with Bor Sojāi-Saru Sojāi area in Beltalā.

Solā (Solāl):

Solā or Solāl of the buranjis written in Assamese language is same with Shāolā of the Ahom Buranjī. At Solā the Ahoms built forts and a fierce battle was fought with the Muslims in the reign of Suhummong. Solāl Province was created by Sukhāmphā and placed it under the charge of a Governor called Solāl Gohain. This province comprised a portion of country extended between the Province Marrangī on the east and the territory under the Borphukan on the west, centering Kaliāber and Solāphāt on the south bank of the Brahmaputra; and in the North Bank, its extension was from the Pāñchnai on the west and the Kachujiān in the east, i.e., it
included Chāriduār and Naduār divisions of present Sonitpur District, which covers present Dhekiājuli, Tezpur, Biswanāth-Chāriāli and Bihāli areas.

In 1620 A.D. King Pratāp Singha constructed the Solālgarh through the middle part of Solā and established there a custom house. In Ahom period Solāl Gohain resided at Kaliābor and maintained 1000 pāiks to protect the northern part of his province,i.e., present Sonitpur District from the Bhutias and the Dafalas. Wade's Account (pp. 350, 357) mentions the province of Solāl Gohain on the North Bank, which included Na-duār, through which passed the rivers like Bihālī, Bargān, Burigān and Ghilādhārī. Present Solālgāon situated in Satiā, which was the last residential place of the descendents of the Solāl Gohain retains the memory of the former Solāl division of Assam.

Sonāpur:

Sonāpur, picturesque with isolated hills was a duār, a market place on the frontier of the Jayantias. Here from some Jayantia marchents had been arrested by the Ahoms in the time of Jayadhvaj Singha. It was under the supervision of an Ahom officer called Sonāpuria Barvā. Sonāpur Duār is recorded in the Hayagriva-Mādhava and Aswakrānta Grant of Gaurināth Singha of 1705 Šaka (1783/84 A.D.).
PARB records Sonapur Duar as situated inside Dimarua state, bounded by the Kiling river on the east and the Kachua on the west.\(^{271}\) Wade's *Account* (p. 344) says Sonapur a district lying to the east of Beltalā and between the Kalang and the Garo mountains. It is now a revenue circle with the mouzas of Pānbāri, Sonāpur and Dimoriā in Kamrup District.

**Sukhnāgog:**

It was one of the seven petty states (*Sātrajīā*) within the district of Jāgli Chaki, created in the reign of Rājeswar Singha. The ruling family of this state is said to have descended from Supradhvaj, a descendant of Raghudev of the Koch royal family.\(^{272}\) It is same with Sukonāgog village, 51 km. west of Nagaon.

**Talāgāon:**

A vassal state of the Ahoms in south Kamrup. According to PARB Talāgāon was bounded by the Dhali river on the east and the Kalahi river to the west, and during the reign of Madhumāt Rajā its villages in the plains were—Nalāgāon, Garuā, Patingā, Kuruā, Bahuā, Pātgāon, Balahpur, Biyari, Urorā, Phulaguri, and the Upori (i.e., high hill region) Garo villages were Chowārāni, Gāropārā, Chijrajā, Nakhlem (Khyāng raja) and Mowpiā.\(^{273}\) It comprised a part of Rāni area including a northern part Khasi Hills of Meghalay.
Tāmulbāri:

Tāmulbāri as adjacent to Kānhikuchi area is mentioned in Wade's Account (p. 207) in connection with the march of Biswa Singha against the Ahoms. The chronicles suggest Tāmulbāri in the North Bank, which was a native area of Kekeru Kalitā Phukan an officer of Lakṣmi Singha. It has been identified with present Pānbari-Chaidhyapuniā area situated between Nārāyanpur and Bihpuriā of Lakhimpur District.

Telāhi:

Wade's Account (p. 351) says it a district of 16 km. long and 10 km. broad situated on the north bank of the Brahmāputra east of Gāgaldubī. Wade is wrong regarding its location.
We can identify it with present Telahi Mouza lies 8 km. south of North Lakhimpur town and 12 km. West from Gagaldubi.

**Tembuani (Temani):**

Tembuani of the *guru charita* is same with Temani or Teomani of the *buranjis*. It must have been derived its name from the rivulet Tembuanijan. According to the *guru charita* Tembuani was the native place of Sankardeva and his fore­fathers. The *buranjis* refer to Temani along with Rotā (Rowtā) in connection with Turbak's invasion and the Ahoms erected there a fort against the Muslims in the reign of Suhungmong.

A part of modern Dhing Police Station area of Nagaon, encircling Sardoa has been identified with Tembuani.

**Teteliā:**

A small vassal state mostly inhabited by the Lālungs within the Jāgil Chaki of the Ahoms. One source says that the royal family of Teteliā was descended from Ranasiddha Kunwar who was a descendant of one Babruvāhana (not of the Epic). Now it is a mouza on the right bank of the Kalang, 70 km. west from Nagaon.

**Tipām:**

Tipām (95°29'E, 26°55'M) on the bank of the Dihing was one of the earliest administrative divisions of the Ahoms since the time of Sukāphā, who left it on account of inundation,
after staying 3 years. Since Suhummong's time it became a princely estate and also a town opposite the pass of Nāmrup and was assigned to the near relatives of the Ahom Kings.

King Suhummong settled here Kachari people whom he captured in the Dhansiri Valley. In 1613 A.D. Pratāp Singha settled at Tipām a large number of people after removing them from Hārung. There was a pāniphāt (i.e., a custom house) on the river Dihing where took place a battle with the Mughals in 1662 A.D. Modern Jaypur Police station area of Dibrugarh District centering Tipām Gāon roughly corresponds to this tract of country.

Tiru:

Also called Tiru Duār (94°47'E, 26°55'N) which lay on the route to the hill of Lākmā Naşas. In Ahom, Tiru means 'the place of iron area' or 'a place of iron production'. During Ahom period it was administered by one Rājkhowā known as the Tirualiā Rājkhowā. The extent of Tiru was between the Charāideo Hills and the Lādoigarh or Naga Hills, through it passes the river Tiru and joins the Dikhaw. During Ahom regime it was a big centre of large-scale iron extraction where situated three estates i.e., Pāsikhāt, Perākhāt and Lohākhāt. Its former inhabitants migrated to the Tiroāl in Nakachāri area of Jorhat District.
Tupākuchi:

A vassal state of the Ahoms inhabited by the Lālungs within the province of Rohā. Tupākuchi, or Topāgusi, was the leading state among the 'Panchrajā' under the jurisdiction of the Rohiāl Barua. Its chief participated in the Maibong expedition of Rudra Singha to whom he supplied also a number of soldiers for the invasion of Bengal. Moreover, its ruler fought against the Moāmariās in Upper Assam twice for the help of his Ahom overlords.

Tupākuchi is still an area lies near north of Rohā, 20 km. west of Nagaon.

Upari Nuniyā Kunwar:

PARB mentions this hill division belonged to Nuniyā Kunwar (Prince of Nuniyā tribe) which consisted the villages of Cherelā, Lākhorā, Lākhlem, Nafālang, Numing, Urākho, Nangpo, Nalling, Japrang, Najmow and Nakallā. A part of modern Khasi Hills adjacent to the south of Guwahati upto Nangpo can be identified with this region, the ruler of which, most probably, had acknowledged the suzerainty of the Ahoms.

Urāng:

PARB records Urāng Duār as situated near to Mājbat Duār towards the Bhutan frontier. It is same with present Urāng lies 85 km. north east and Mangaldoi.
REFERENCES

1. IAA, pp. 124, 125, 148, 149, 202, 300.

2. ISCB, p. 306.


5. S.K. Goswami, A History of Revenue Administration in Assam, pp. 172-175.


7. P.S., p. 223.

8. Ibid., p. 224.

9. AB, p. 54. In some of the Assamese Buranjis instead of Abhyapur we find the mention of Salaguri as well as Dihing, which seems to suggest the same place or tract of country stretching from the bank of the Burhi Dihing near Salaguri upto the Naga Hills centering Sonari area of Sibsagar.

10. AB, p. 359; SAB, p. 172.

11. AAR, p. 42.

12. AB, pp. 135, 185.

13. SAB, p. 15.


15. AB, p. 48, SAB, p. 50; DAB, p. 10.

16. FS, pp. 144, 146.


18. KRB, p. 32.

19. AB (Bhuyan), p. 122.

20. FS, pp. 73, 124.
21. AAR, p. 331.
22. KRB, pp. 31, 32.
23. KRB, p. 31, Appendix-B.
24. PS, pp. 118, 120.
25. ISCB, p. 439.
26. PS, p. 56.
27. Ibid., p. 57.
28. Original text of this plate was received from Dr. J.N. Phukan.
29. PS, pp. 73, 149
31. BG, p. 618.
32. PS, pp. 118, 123-124.
33. ISCB, p. 439.
34. PAB, p. 54; AB (Bhuyan), p. 39.
35. AAA, pp. 350; 354-55.
37. PS, pp. 8, 31, 113, 117.
38. Ibid., pp. 16-17.
39. Ibid., pp. 88-89, 125, 129.
40. PS, pp. 30, 182.
41. ISCB, p. 439.
42. AAA, p. 342.
44. Text of this plate was obtained from Dr. Phukan.
45. AAA, pp. 343, 368.
47. DAB, p. 143.
48. Lekharu, p. 249.
49. Hemchandra Goswami Rachanavali, pp. 290, 292.
50. PS, p. 124, 125.
51. ISCB, p. 439.
52. MS. Perakakat preserved in the G.U. Library.
53. KRB, pp. 31, 111.
54. PS, pp. 12, 53, 73.
57. PS, pp. 12, 26-27.
58. Ibid., pp. 57, 69, 73.
59. Ibid., p. 87.
60. KCC, p. 41, DRV, p. 22.
61. Lekharu, p. 448.
62. AAA, pp. 342-43.
63. Lekharu, p. 449.
64. Text of this plate was obtain from Dr. Phukan, G.U.
67. AAA, p. 160.
68. An Account of Assam, p. 30.
69. ISCB, p. 332.
70. Lekharu, p. 448.
71. PS, p. 148.
72. History of Bhutan, pp. 93, 95.
73. OCK, p. 41.
74. Ibid, p. 279.
75. Lekharu, p. 448.
76. DAB, pp. 132-134.
78. Asomiya Sāhityar Ruprekhā, p. 131.
79. PS, pp. 114, 125.
80. NS. Perākākat of G.U. Library.
81. SAR, p. 70.
82. KGC, pp. 251, 345.
83. An Account of Assam, pp. 40-41.
85. AAA, p. 346.
86. A Descriptive Account of Assam, pp. 292-93.
87. Hemchandra Goswāmi Rachanāvali, p. 290; PS, p. 32.
88. ISCB, p. 439.
89. PS, p. 125.
90. Ibid., pp. 102-103.
91. Lekharu, p. 446.
92. MS. Kārikari Tathyar Buranjī (compiled by Dr. J. N. Phukan).
93. ISCB, p. 439.
94. DAB, p. 200.
95. DRV, pp. 73-74.
96. AAA, pp. 286-87.
97. Ibid., pp. 345-46, 365.
99. An Account of Assam, p. 47.
100. DAB, p. 141.
101. AAA, p. 241.
102. Ibid., DNV, pp. 156-157.
103. AAA, pp. 248-51. Since 1728 A.D., following a fratricidal dispute, Darrang was ruled under the Ahoms by two Koch Princes with the designation of Bura (senior) Raja and Deka (Junior) Raja.
104. JASP, 1892, p. 303n.
105. Texts of these two plates were obtained from Dr. Phukan.
106. Mangaldoir Buranji, p. 69.
107. AAA, pp. 249, 259, 262.
108. ISCB, p. 433.
109. PS, pp. 71, 73.
110. AB, p. 248; AAA, introduction, p. XXXVIII; GCK, introduction, p. 59.
111. AB (Bhuyan), p. 123.
113. Jenkins Diary, pp. 21, 42.
115. AB, p. 89; DAB, p. 48.
118. FS, p. 18.
120. AB (Dhuyan), p. 46; DRV, pp. 90, 93.
121. Lekharu, p. 449.
123. Gunàbhiram Sarua, 'Agar Din Etiyár Din', Assam Bandhu, 1st Issue, 1885, p. 11.
124. Dakhinpät Satra, p. 56n.
125. SAB, p. 25, S. Rajkumar identifies Gajlung with modern Hâtilung village, 3 km. west of North Lakhimpur Town (ISCB, p. 370).
127. AAA, p. 371.
128. Lekharu, p. 448.
129. DAB, p. 143.
131. Dakhinpät Satra, p. 52n; Ñoniáti satrar Ñuranji, p. 149.
133. Rikhan Dimariä, p. 7.
134. AB, p. 113.
135. JB, pp. 76, 86, 137.
137. AAA, p. 344.
138. ISCB, pp. 691-3.
139. AB, p. 113; DG, pp. 416, 569.
140. AB, pp. 54, 58-59; DAB, p. 16; PAB, p. 40.
141. SAB, p. 56.
142. AB (Bhuyan) p. 44.
143. Áoniáti satrā suranjō, p. 186.
144. Ibid., pp. 121, 187; AB, p. 135.
145. KG, pp. 617, 618.
146. AB (Bhuyan), p. 71.
147. NEFI, p. 205.
148. DAB, p. 143.
149. Vamsigopāldeva Charitra, p. 104.
150. ABG, p. 65.
151. DAB, p. 140.
152. Lekharu, p. 249.
153. ISC B, pp. 433, 439.
154. FS, pp. 76, 149.
155. KRB, p. 5.
156. KGC, p. 55.
157. AAA, p. 196.
158. AB (Bhuyan), p. 109.
159. GCK, p. 293; KRB, Appendix-B.
160. Lekharu, p. 249.
161. AAA, p. 245.
162. Ibid., p. 348.
163. DAB, p. 143.
165. DAB, p. 34; AB, pp. 73-74.
166. Phukan, p. 20.
170. *AB*, pp. 85, 92, 93; *DAB*, pp. 49, 51.
171. *AB*, p. 146; *AB* (Datta), p. 4.
172. Lekharu, p. 449.
174. Dārebhuyār Buranjī, p. 26, Nāhor Kunwar Excavated a tank at Khowāng now lies on the side of National High way between the Buri Dihing and Khowāng Tea Estate of which area will be about 10 bighās and still known as Nāhor pukhuri.
176. This plate was received from Dr. Phukan.
177. Ananta Charit, p. 42.
182. This plate was obtained from Dr. Phukan.
186. *AAA*, p. 357.
188. Lekharu, p. 444.

190. *Ab* (Dhuyan), p. 11; *Krb*, p. 11.


192. *AAA*, *Introduction* XXXII.


194. Lekharu, p. 450.

195. Its text was received from Dr. Phukan.


197. *Gc*, p. 569; *Kgc*, p. 79.

198. *PS*, pp. 88–89.

199. *Ab*, p. 131; *Ab* (Datta), p. 29.


201. This Plate was found in possession of Kesav Sarma, Telia Gaon of Narrangi in Golaghat District on 23.1.1992.


203. Lekharu, p. 448.

204. *Aar*, p. 437.


207. *AAA*, p. 344.

208. *Aoniati satrar burani*, p. 124.


210. *Abs*, p. 27; *Ahomar Din*, p. 536.

211. *AAA*, p. 345.

212. *JB*, pp. 82, 130.
213. Lekharu, p. 440.
214. PS, pp. 60, 63, 73, 117, 123, 126, 131; ISCB, p. 439.
215. KB, p. 9.
216. DAB, p. 51; ABS, p. 27.
217. AB, p. 28.
218. These six rivers are Erā Dilīh, Dihing, Rukāng, Nāmchang, Dichām and Bālijān.
220. AB (Bhuyan), p. 25.
221. Ibid., pp. 39, 63.
222. AAA, pp. 350, 356.
223. AB, p. 146.
224. Lekharu, p. 449.
225. Dakhinnāt Satra, p. 52n.
226. Texts of these original plate have been received from Dr. Phukan.
227. PS, p. 140.
228. ISCB, pp. 433, 439; PS, pp. 121–22.
229. An Account of Assam, pp. 46–47.
230. Barua, p. 11.
231. PS, pp. 98–103.
234. Lekharu, p. 446.
235. B. Sharma, 'Tukurā Sānhar Kutā', Rāmdhenu, 12.8, p. 748.
236. ISCB, p. 439; PS, pp. 58, 146.
237. DMY, p. 21.
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238. Lekharu, p. 448
239. PS, p. 58.
240. ISCB, p. 439.
241. PS, pp. 44, 121, 124.
242. Ibid., pp. 76, 145, 149.
243. PS, p. 151.
244. KB, pp. 122-123.
245. PS, p. 139.
246. Text of this Plate was found from Dr. Phukan.
247. PS, p. 65.
249. DAB, pp. 130, 142-43; ABS, p. 28; Ahomor Din, p. 545.
250. Lekharu, p. 449.
251. DRY, p. 67.
252. AAA, p. 196.
253. AB, pp. 89, 93; SAB, p. 62.
254. Ibid., pp. 57, 61; Ibid., p. 61; DAB, pp. 19, 22; AB (Bhuyan), p. 10; An Account of Assam, pp. 37, 78.
255. AB, p. 153. In the Assam Buranji (kd. Datta) the names of these village have been mentioned as Saragâon, Saxirgiri, Rungrâi, Sarunimâ, Tâku, Nalmirî, Pâchu, Dirihrâi, Rotachi, Dipâk, Châmsiri and Diyâmâria.
256. Lekharu, p. 250.
257. Sadiyar Buranji, p. 38.
258. PS, p. 125.
259. ISCB, p. 439.
260. Ibid., p. 433; PS, p. 57.
261. PS, p. 77.
262. Lekharu, p. 444.
263. AAA, pp. 242-43, 248.
264. AB, p. 27.
265. AAA, p. 139.
266. ABS, p. 22; Āhomar Din, p. 76.
269. PS, p. 133.
270. Text of this Plate was obtained from Dr. J. N. Phukan.
271. Lekharu, p. 449.
274. AB, p. 320; TB, pp. 81-82.
275. AAA, p. 349.
276. DAD, p. 143; Bora, p. 55.
277. Phukan, p. 246.
278. Handikoi, p. 867.
279. DAD, p. 135.
280. Lekharu, p. 450.
281. Ibid., p. 249.
CHAPTER V

CAPITALS, TOWNS AND OTHER MINOR CENTERS

Urban development is a complex process which does not have any simple and precise explanation. Generally a thickly populated area smaller than a city and larger than a village is called town, and city is longer than town. A favourable ecological base and advanced technology in both agricultural and industrial sectors, communications and a complex social organisation are the preconditions for the birth and growth of a town or a city. Market, defence, administrative machinery and protection from the river are the basic need of a city. In economic terms its inhabitants are primarily engaged in exchange of goods and continuous rather than spasmodic.

Several factors such as economic, social, religious, political and geographical played an important role in the emergence of towns and cities. An analysis of the nature of the rise and growth of the cities and towns in medieval Assam clearly brings forward a pattern very much similar to what was prevalent in other parts of medieval South Asian Countries. In Assam, the existence of cities and towns,
though not large in number, is attested by the such names like pur, bāhar, and nagar or che in Ahom. B.K. Barua holds the view that religion as well commercial considerations were responsible for the emergence of new cities or for the trans- formation of a village into a town. Since it owed its exist- tence to trade, it had to be favourably located for transpor- tation and communication, and if it was well situated, it grew large and prosperous.3

As regards the towns and cities that rose to importance in the period of our study, it may be stated that, in most cases they were situated on the banks of the navigable rivers. The history of the most cities of Assam, namely Sadiyā (Sadha- yāpur), Dihing, Garhgāon, Rangpur and Guwāhāti justify the presumption.

The literature and inscriptions of medieval Assam reveal some interesting and significant details about the urban settlement of the state. Shihabuddin Talish says that “the city of Garhgaon has four gates of stone set in mud from each of which to the Raja's Palace, for a distance of three kos (9.3 km), an extremely strong, high and wide embankment has been constructed for the passage of men”. 4 He further records that-

"near the Raja's palace, on both banks of the Dikhu river, the houses are numerous and there is a narrow bazar-road.... In short the city
of Garghaon appeared to us to be circular wide and composed of some villages....
The Raja's audience hall, called solong is 120 cubits long and 30 cubits broad, measured on the inside. It stands on 66 pillars .... My pen fails to describe in detail the other arts and rare inventions employed in decorating wood work of this palace. Probably nowhere else in the whole world can wooden houses be built with such decorations and figure-covering as by the people of this country".

The terms like prasâda, kâreng, holong ghar, mantra-bhavan, darbâr mandir, sewâlighar, talâtalghar or khen-ren-din-chi-rân, rang ghar, singha duâr, udyâna, tul, patâkâ, pârghar, singari ghar or ren-mâi-ha have their relevences only in the context of any prosperous city and these appearing in various documents of the medieval Assam. J.P. Wade records too many towns and cities of Assam existed in the last part of the 18th century A.D. It appears, to Wade every prosperous and big village was a town. It is also fact that the medieval rulers of Assam especially the Ahom kings established many royal towns and camps in different parts of Assam and these places are still known as Râjbâri, Rajâbâri or Rajâbâhor the details of which the buranjis don't supply us much information.
The civilisation is ever indentified with the city life where some common features were found acting as spontaneous impetus for the growth of this life. The history of the cities and towns under our study is not any exception. Cities and city life are inevitably linked up with and dependent on a net work of road and communication system only justify their link with the royal cities. Such terms as rāj āli, rāj path, bor āli and so on which appear in the copper-plate grants of the Ahom kings give us a clear hint that capital cities of medieval Assam had been linked up with subordinate administrative centres.

Along with the economic surplus of the kingdom, artisans, architects, sculptors, painters and many other such persons poured into the cities to get jobs, to build and decorate public buildings, bridges, gates, walls and temples. Furthermore, the prevalence of coins both gold and silver and cowrie shells as the medium of exchange, supply us sufficient evidence about the pattern of urbanization and indicate commercial transactions in and outside of Assam during medieval time.

Āongiā:

Āongia finds mention in the KB(p.42) as a seat of the administrative officer called Nāmdayangiā Rājkhowā. Although Āongiā can be located in Bokākhāt-Kazirangā area of modern time the place cannot be traced.
Bagaribari Chaki:

It finds mention in Wade's Account (p. 343) as an easternmost checkpost of the principality of Rani and has been identified with present place of Garhchuk at a distance of about 9 km. south-west of Guwahati.

Baidyagarh:

It was a fortified capital said to have been established by a legendary figure Arimatta who also excavated here one hundred twenty tanks. K.L. Barua believes that it was originally built by Vaidyadeva (1135 A.D.) for which it came to be known as Vaidyagarh or Baidyagarh which was subsequently repaired or rebuilt by Arimatta. Its remains lie 8 km. west of Goreswar near Rangia, between the Puthimari and the Barali river.

Balikuchi:

In Wade's Account (AAA, p. 359) Balikuchi is mentioned as a beautiful town situated on the bank on the river Barnadi. It is same with Balikuchi Satra, 47 km. north of Guwahati.

Balipara:

The name Balipara (26°50'N, 92°44'E) occurs in the PARB as a Chaki (check post) and a duar lying towards Dafala frontier on the west of the Bharali in Chariduar area. In 1835 the Ankas led by Thagi Raja massacred a large number of
persons stationed in Bālipārā outpost of the British. It is same with present Balipara, 23 km. north of Tezpur.

Bāncḥāng (Lāngtephā or Mungtināmāo)

The town Bāncḥāng mentioned in the DAB (p. 37) is same with Lāngtephā of the DAB (p. 9) and Mungtināmāo of the AP (p. 47). This town was founded by Sukāphā and can be located near west of Charāideo within Dhupābar Mouzā of Sibsagar. Some say that after the foundation of Charāideo as the Ahom capital, the town Mungtināmāo came to be known as Lāngtephā meaning 'lower town of the capital' Charāideo.

Bānpur:

It was an early capital of the Kacharis where a golden image of Siva is said to have installed in the temple by Bikramādityaphā. The buranjis¹⁰ suggest its location as on the right bank of the river Nāmdāng and was captured by the Ahoms in the reign of Suhummong (1497-1539 A.D.). It appears to have been situated in the southern part of Sibsagar not far away from the Nāmdāng river.

Barfalang:

The Bārephuyār Buranji (p. 38) states that Barfalang was a town of the Borāhis (Kacharis) on the bank of the Dhan-siri (south) wherefrom some Borāhi princes had been settled at Dariā by the Ahom king Pratāp Singha. R.B. Pemberton
visited it in 1824 and records Barfarlang as the southern most Assamese village in the Dhansiri Valley of which present identity is not known.

Barhāt:

Barhāt means 'big market' was a salt market in Mahang area. This market was established by Pratāp Singha. King Kamaleswar Singha had the town reconstructed and its fort repaired after the Moamaria rebellion. According to the Weissalisa (pp. 42-43) the first battle with the Burmese army (in 1817 A.D.) was fought here. Situated on the west of Jāypur surrounded by an old fortification in the foothills area, it was connected with the Ahom capital Garhgāon by the D hudar Āli.

Barkalā:

A fortified capital town adjacent to Garhāon, towards east. At this place king Sujinphā (in 1676 A.D.) ascended the singarighar, which became the capital of Gadādhār Singha and later on Pātkūnwar, a son of Rājeswar Singha had his residence there. Wade records it as a district of 19.2 km. long and 12.8 km. broad.

Barnagar:

Barnagar means 'big city' was founded by the Koch king Naranārāyān which was a centre of fine embroidered
cloth. Many weavers were settled here by Naranārāyan whom he brought during his Assam campaign. DRV (pp. 127,129) mentions that king Raghudevā (cousin of Naranārāyan) made Barnagar his capital for few years before the foundation of his permanent capital at Chilāvijyopur. During the period of stiff contest between Laksminārāyan (son of Naranārāyan) and Parikshitnārāyan (son of Rabhudevā), Barnagar became a scene of warfare until it was passed under Mughal control. King Parikshit had his capital at Barnagar situated on the east bank of the Mānāh river, where he surrendered to the Mughals.

It was a thānā and also a parganā at the time of the Mughals and since the time of the Ahom an officer called Barnagariā Barua was stationed here. Several villages like Barhātā, Sitalpur and Kakoyā and also a shrine called Fakir Mosque of Barnagar Pargana are recorded. The old site of this town is in Sarbhog area at a distance of 12 km. west from Barpeta.

Batākuchi:

Same as Batawoliath of Wade's Account (p. 349) was originally a trade centre of Darrang. Hamilton's Account (p. 48) says it a custom house situated on the Mangaldoi river 3 km. from the Brahmaputra of which annual duties collected from here was Rs. 6000.00. It can be located in the western side of Mangaldoi Town.
Bengmora:

A stronghold and fortified town of the Moamarias and is identified with present Tinsukia Town (27°29'N, 95°21'E). It was founded by the Moamaria chief Sarbananda and in 1801 A.D. an Ahom army made an attack on it. The Moamaria chiefs excavated here the tanks of Tinsukia Pukhuri (i.e. triangular tank) and Na-pukhuri. The modern name of the town Tinsukia seems to have been derived from the name of Tinsukia Pukhuri.

Bhismaknagar:

The ruins of a city called Bishmaknagar ascribed to the Chutiyas can be seen at a distance of 28 km. east of Roing in Lohit District of Arunachal Pradesh. Hanny found a hill situated on the north of Sadiya between the Dikrang and the Dibong rivers at a distance of about 26 km. built, according to the traditions, by a raja of that name (Bhirmook or Bhismak). It was a fortified town of brick walls comprising an area of more than 4.8 sq.km.

From the discovered potteries and other objects its history may be traced from the 8th century A.D. It is built on a flat piece of land jutted out towards the south from the northern hills. The fortress has an elongated semicircular shape and in the main centre of the complex is the ruins of a brick built palace of 1860.52 m. plinth area having three main halls, two extension rooms and six entrances in all. The excavated evidence has shown that apart from classical fort
architecture the people of this city knew wheel-turned pottery terrocotta art and advanced smelting.\textsuperscript{27}

Bokanagar:

Bokanagar meaning 'mud town' close to the west of old capital Garhgaon, first built by Sudoiphâ as his capital on the bank of the river Darikâ in 1677 A.D.\textsuperscript{28} The envoys from Mogaung was received here in the reign of Râjeswar Singha.\textsuperscript{29}

Chafrâi (Suffry)

Buranjis record a fortified town named Chafrâi or Suffry founded by king Pratâp Singha in 1612 A.D.\textsuperscript{30} King Laksmi Singha encamped here for some days in 1769 A.D. Present Suffry lies 5 km. to the west of Sonari in Sibsagar.

Champâguri:

Champâguri, Tun-mak-râng-kham in Ahom, otherwise called Champâgurinagar was the capital of the Ahom King Chutuphâ (1364-1376 A.D.).\textsuperscript{31} King Jayadhvaj Singha stayed here for some days in the time of Mughal invasion. It may be identified with modern Chapâtali, about 25 km. south-west from Nâhorkatiâ.

Charaguâ:

The capital city of Charaguâ was founded by King Sudângphâ alias Bamuni Kunwar (1397-1407 A.D.). During his Assam campaign Mir Jumla had established an outpost (in 1662 A.D) and a
fierce battle was fought between the Mughal army and the Ahoms to capture this town. The ruins of this town can be seen at a distance of 13 km. north of Sibsagar, at the junction of Dhai Ali and the Senchowā Ali near the bank of Dimow river (a tributary of the Dichang).

Cheruākatā:
Some buranjis mention it as a town on the north bank of the Brahmaputra just opposite to Dikhowmukh, through which the Chutiyās invaded Ahom territory in 1513 A.D. and Ahom king Suhummong received 3 war boats of the Chutiyas during his haltage there. It can be identified with Kherkātā near Ratanpur, about 15 km. south-west of Dhakuakhana.

Chinātali:
A royal station, a fort, a town as well as a territory in south eastern part of Majuli about 8 km. east of Bongaon and 5 km. south west of Ratanpur. It is at this place that Koch king Naranārāyan encamped with his army.

Ahom king Sukhāmpa built here a fort in 1565 A.D. and later in 1585 he stayed here to marry the Koch princess Chadra-kala (sister of Raghudev). King pratāp Singha repaired this fort and built a town. In 1662 A.D. Chinātali fort was occupied by the Mughals and a battle was also fought here with the Ahoms. Major portion of old Chinātali in Majuli had already been washed away by the Brahmaputra in 1969.
Chunpurā : A town on the right bank of the Dikhow within the walls of the greater Garhgaon. Udayāditya Singha constructed his temporary palaces in this town where he also established a satra for his religious preceptor Gakulpuriya Sanyāsi. Here king Sudoiphā ascended his singarīghar and Pramatta Singha erected a masonry gate of Garhgaon.

Dabakā (Davāka )

In the Allabād Inscription of Samundra Gupta (330-385 A.D.) it appears a Davāka along with Kāmarupa as a frontier state of the Gupta empire. The Lanka Pillar Inscription of 1274 Śaka (1352/1353 A.D.) mentions Davāka as a town which had an āśrama adorned with a (vishnu) temple. We find this same name (Davāka) again in a stone inscription discovered at Gachṭal, written in 1284 Śaka (1362/63 A.D.). The buranjīs indicate Dabakā as situated on the bank of the river Jamunā within the Kachari state. In the reign of Kāmaleswar Singha a fort was raised here to suppress the Moāmariās by the Ahom army who also plundered this town. It is still a town with many ancient ruins of temples on the right bank of the Jamunā about 34 km. south-east from Nagaon.

Dakhinpāt (Dakshinpāt)

Literally Dakhinpāt or Dakshinpāt implies a capital city or town on the south bank or south side. This capital
town was founded according to KRB (p. 6) by Chandrahās on
the south bank of the Lohit but was subsequently destroyed
by the same river in the reign of his son Bikramdhavaj. Ahom
king Jayadhvaj singha established a satra at this place for
Vanamālideva for which it became prominent as Dakshinpāt Satra. 41
R.M. Nath says that the old Dakshinpat lay at the confluence
of Lohit Buri Dihing and the Dikhow. 42

Dalarguri:

The town Dalarguri otherwise called Dalguri and Dowlguri (i.e. town close to the temple) is same with Parvatar
Nagar (i.e. town of the hill or close to the hill) of the
chronicles, and may be located in modern Dalbagan a tea estate,
some 3 km. north-west of Charaideo in Sibsagar. This town was
first built by king Suklengmong and afterwards Pratāp Singha
built a road connecting it with the deoghar (temple) of Charāi-
deo. 43 The coronation ceremony of Arjun Dihingiā Rajā was
performed in this town. 44 It was a part of greater Charaideo.

Darikā Nagar:

A fortified town on the bank of a river of the same
name. Darikā Nagar was founded by Suklenmong and later king
Pratāp Singha rebuilt where Koch prince Dharmanārāyan (brother
of Raja Parikshit) was maintained for some time before the
latter was made king of Darrang. 45 The same king also erected
here a masonry bridge over Darikā river. The ruins of this
town lie 6 km. north-east of Nazira on the road of Salaguri Ali in Sibsagar District.

Deberāpār:

A town and a satra of medieval Assam. During the Ahom-Koch conflict, a Koch army stationed at Deberāpār was captured by the Ahoms. A satra with two tanks were constructed here by Vamsigopāldeva (1548-1668 A.D.) with the help of Bhāndāri Gohāin and Sundar Gohāin the two important officers of Pratāp Singha. Towards the close of the eighteenth century, Wade says that, the town Deberāpār and its satra were situated on the banks of the river Dikrāng inside the Ahom province of Bāṅfāṅg. Its old identity is retained by the present Debera Than which lies on the east bank of the Mori Dikrāng about 6 km. south-east of Nārāyanpur.

Deorgāon:

It was one of the most reputed towns of the Kacharis in the Kapilī Valley through which king Pratāp Singha brought the Jayantīā Princess to Garhgaon. The chronicles allude to its famous Siva temple of the Kachari kings, the silver, ornaments and other wealth obtained by Rudra Singha’s army during his Maibong expedition. It is still a big village on the northern bank of the Kapilī, about 5 km. east from Kampur in Nagaon.
According to the Barebhuyar Buranji (p. 17) Dhalpur was one twelfth administrative towns of the Bhuyans captured by the Ahom king Suhummong. It lies about 87 km. west of North Lakhimpur and 12.8 km. west of Narayanpur.

Dihing:

Evidently, the city which was considerable in extent, was named after the river Dihing (i.e. Buri Dihing) of which bank it was situated. In the buranjis it is known as Che-Tai-mung, Mungkâng, Barnagar, Hâladhibâri and Silikhâtal. It was Suhummong (1497-1539 A.D.) who founded this city where he settled a number of Ahom princess and built an embankment to protect it from the inundation of the river Dihing. A chronicle informs us that the same king constructed here a temple, a river checkpost (Pânichaki) established a market at a place called Dowlguri, held his court at Hâladhibâri and excavated tank at Silikhâtal.

The name Silikhâtal again comes to our notice in the reign of Sukhâmphâ in connection with the murder of Nâhar Kunwar. It appears from the chronicles that since the death of Suhummong till the last part of the Ahom rule the name Silikhâtal became so prominent that it almost replaced the old name of Dihing. In 1662 A.D. a fort was built here against the Mughals with whom a fierce battle too was fought in the
same city, and the Ahom General Bāduli Phukan surrendered before Mir Jumla. Its big royal store of gold and silver was reduced to ashes by fire in 1672 A.D.\textsuperscript{52} A \textit{satra} was founded here by Sanātan\textsuperscript{53} (eldest son of Bar Jadumoni-deva) which in later time became famous as Dihing Silikhātal Satra.

The old capital city of Dihing comprised the modern villages of Kataki Pukhurigāon, Ahom Nagar Thān, Kūnwargaon, Hāladhibāri, Silputā, Chakihat (Chechughāt) Bharālarbāri gāon situated on the left bank of the Burhi Dihing in Khowāng area of Dibrugarh District. Old roads like Morīā Ali, Sencoā Ali Dekā Ali, Māctani Ali and Borphukanar Ali; the tanks like Bokā-holā Pukhuri, Kataki Pukhuri and Borpukhuri, and the Ahom temple called Nagar Thān all are the remains of Dihing Nagar of medieval time. (Vide also Dihing in Chapter IV).

\textbf{Dimāpur :}

\textit{Dimāpur} (25°54'N, 93°44'E) was a famous capital city of the Kacharis on the river Dhasnīri. It is variously known as Che Din-sī (city of burnt bricks), Itāgarh (i.e., brick fort) and Pāt Heremba in the old chronicles. The city of Pāt Heremba is said to have been founded by a Kachari king Mahāmāniphā (whose reign is placed by some scholars between 1330 and 1370 A.D.) and it lasted as the capital of the Kacharis until it was captured by the Ahoms in 1536 A.D. In 1706 A.D. an Ahom army encamped here on their march to Māibong, the then capital.
of the Kachari king. The town of Dimapur was then covered
an area of 100 or 120 purās of land enclosed by the brick walls
on all sides, inside of which stood 40 stone pillars, few
foundations of ruined buildings and 3 cisterns of water. Presently Dimapur is the commercial town of Nagaland, on the
N.F. railways.

Diporā:

It appears in Wade’s Account (pp. 350, 357) as a town
on the bank of the river Maduri, known for its celebrated tem-
ple of Kamakhya (i.e. Kalyāni Devālay) and for a market in the
district of Kalangpur. Diporā is now a village near Gamirighat
about 50 km. east of Biswanath Chariali.

Gahpur:

Gahpur was one of the towns of the Bhuyans captured
by the Ahoms in 1505 A.D. as mentioned in the Bārebhuyar
Buranji (pp. 17-18). It is connected with the early life of
Badulā padma ātā (the founder of the Kamalābāri Satra).55 The
TB (p. 142) mentions the settlement of a number of the Moāma-
riās at Uttar Gahpur (i.e. north Gahpur) by Purnānanda Burāgo-
hāin. In Jenkins Diary of 1838 A.D. Gahpur is recorded as a
village on the bank of the river Solengi. Presently it is a
town and also revenue circle of Sonitpur District situated
58 km. east of Biswanath Chariali.
Gajpur:

Gajpur (94°19'E, 26°46'N), or Che-Châng in the Ahom language means 'the city of elephants'. The earlier name of the town was Jâmirguri built by Pratâp Singha in 1633 A.D. where he caught elephants by raising earth walls encircling this town. Within the enclosure he also excavated a tank called Rupahi Pukhuri. The king then connected it with the Ahom capital Garhgaon by a high road called Bor Ali. 56

It was also an estate under an officer called Gajpuria Râjkhowâ since the time Pratâp Singha. Mir Jumla during his Assam campaign in 1662 A.D. stationed here a division of his Mughal army. It finds mention in the chronicles as an important royal camp of several Ahom monarchs during 17th and 18th centuries. Presently the locality is called Hâtigarrh 6 km. North-east of Jorhat.

Gâlpur:

Gâlpur, a town and also a ferryghat, variously known in the chronicles as Gâlpur, Gâlpi, Gâlpura and Dakuâchâpori was situated in the North Bank, occupied by king Suhummong from the Bhuyas. 57 Ahom king Jayadhvaj Singha (in 1650 A.D.), Chakradhvaj Singha (in 1665 A.D.) and Râmdhvaj Singha performed here joingya. Benudhar Sarma identifies it with Dhakuâkhona of Lakhimpur. 58
Garhgaon:

Garhgaon (26°56'N, 94°45'E), Che-Hung in Ahom, a famous fortified capital city of the Ahoms situated on the banks of the Dikhow about 15 km. south-east of Sibsagar near Nazira. It was one of the earliest seats of government of the Ahom kings, and remained the capital till the prosperity of the dynasty began to wane. Although a few buranjis mention Garhgaon in the reign of Suhummong, who performed here me-dám-me-phi (i.e., oblations to the dead and sacrifices to the gods), most chronicles state that Suklenmong (1539-1552 A.D.), son of Suhummong made his capital at Garhgaon with four gates comprising the old places of Hemanabāri and Pātmāli, on the banks of the Dikhow. He also built a temple on the bank of the same river. One buranji says that it was at the suggestion of his Shan queen Chao-seng that the city of Garhgaon was fortified with strong ramparts all around. Because of founding the capital Garhgaon Suklenmong is popularly called Garhganya Raja.

In 1622 A.D. king Pratāp Singha extended and strengthened Garhgaon by encircling it with an outer wall called bānhgarh where he built ten gates of which three were singha duār (lion gates).

Garhgaon was twice temporarily occupied by the foreign invaders, once by king Naranārayan in 1563 A.D. and afterwards by Mir Jumla in 1662 A.D. Shihabuddin Talish gives us a very fine
and interesting description of Garhgaon of 1662 A.D. He mentions a beautiful mansion made with mirrors of polished brass which was completed by 12,000 men working for one year. François Bernier having heard from Mughal soldiers says that Mir Jumla obtained an infinite booty in Garhgaon, which was well-built city, very commercial and celebrated for the beauty of its women. Mir Jumla obtained at Garhgaon about 173 stores of paddy, each containing from 10 to 1000 maunds constituting "the food of the king and the Phukans for several years".

A chronicle records the total wall-length of the fort city of Garhgaon built by Suklenmong as one yojan (about 32 km) in extent. The name of this reputed city is mentioned in many of the medieval Assamese literature and in many accounts of the foreigners. Of its several gates or duārs mention is found in the chronicles of Pānidiūr, Mechāghār duār, Borākhowā duār, Bānhgarh duār, Kharikatā duār, Chunpurā duār, Borduār, Meghāi duār and Darikā duār.

Other Ahom rulers had also their large contributions for enrichment and improvement of Garhgaon. In 1683 A.D. Gada-dhar Singh constructed its main gate by bricks and stones. Rudra Singha built puzā-ghar (house of worship) and Govindar Dowl, Siva Singha built kuji-ghar. Pramatta Singha erected almost all other gates of Garhgaon with bricks and stones. Similarly Rājeswar Singha constructed tālātal-ghar (existing
Kāreng-ghar at Garhgaon). In 1787 A.D. the Moamariás plundered and burnt this prosperous, vast and splendid city, when the then king, Gaurināth Singha abandoned it for Jorhāt.

According to Wade, Garhgaon was the principal residence of the monarch, and of all the great officers of the state. Its lofty ramparts were connected with the southern mountains starting from the banks of the Dikhow, through an extent of 16-24 km. It is evident from the archaeological remains and old records that the Ahom rulers and the nobles paid much attention for the development of its communication as well as far removing the water problem by constructing many roads and tanks. Of these, most important roads connected it were, Bor Ali, Garhgaon Ali, Charāideo Ali, Nāhor Ali, Salaguri Ali, Dhudar Ali, Rāmanī Ali, Metekar Ali, Nagā Ali, Chatāi Ali, Sukati Ali, Sa-niā Ali, Tārimuā Ali, Borpatra Ali etc.

Jenkins who visited the ruined city of Garhgaon in 1838 writes, "Garhgaon appears to have been a much better site for a town than Rangpur. The land about it are evidently much higher the whole country immediately around".

Guwāhāti:

Guwāhāti situated on both banks of the Brahmaputra at an altitude of 50 m. from the sea level, the latitude and longitude being 26°11'N and 91°45'E respectively was the headquarters (dudgār) of the Ahom Governor of lower Assam for a long time.
till 1824 A.D. With its commanding position amidst picturesque country on the banks of the Brahmaputra. Interspersed by hills and hillocks containing several landmarks of ancient history and culture Guwahati is also known as Guwahatī and Tamulihāt in the chronicles. It appears in the BG (pp. 353, 364, 399, 400, 839) as Kuhātā. Apparently these names imply a place of areca nut or a market of arecanut.

Guwahati is identified with the ancient city of Prāgjyotishpura well-known in ancient Sanskrit literature and in the copper-plate inscriptions of early Kamarupa rulers. The Mahābhārata and the Kālikā Purāṇa mention this fortified city as the capital of Naraka. Inscriptions of Kamarupa rulers speak about the high ramparts and white-washed palaces of Prāgjyotishpura, where arecanut trees were covered by encircling betel leaf creepers. The seal attached to the Dubi Grant of Bhāskarvarman (line 2) and Nālanda Clay seals point to the fact that Prāgjyotishapura was the capital also of Pusyavarman.

That Guwahati was the ancient city of Prāgjyotishpura is suggested in a rock inscription of Siva Singha 1654 Śaka (1732/33 A.D.) in the western gate of old Guwahati (Prāgjyotishpura, Pratyaqdwara) and from the DRV (p. 142). Kālikā Purāṇa's city of Chandrāvatipuri which stood on the east of Nilāchala, two yojanas in length and half a yojona in breadth adorned with high and beautiful palaces and monuments
and lakes filled with flowers, is no other than Guwahati of 10th-11th centuries A.D.

Koch Raja Parikshit laid the foundation of his capital at Prāggyotishpur near the Aswatirtha on the north bank of the Lauhitya in course of his struggle against the Mughals which the buranjis call Parikshit Rajār Garh.

For short periods Guwahati was a Mughal station at the time of their occupation of Kamrup (1633-58, 1662-68, 1679-81 A.D.). But under the Ahoms, it remained as the permanent seat of the Barphukan, or the governor of Lower Assam till the end of their rule. During Ahom period Guwahati was fortified strongly and scientifically (BiswaKarma nirmita hen garh) covering hills and plains in both banks of the Brahmaputra. Buranjis and inscriptions testify that Ahom kings from the time of Gadādhar Singha paid their attention in building several temples in various religious sites at Guwahati viz., Kāmākhyā, Aswakrānta, Sukreswar, Umānanda, Dirgheswari, Vasisthāsram and also adorned its various entry passes with masonry gates. It is evident from the stone inscriptions discovered in Guwahati that king Siva Singha not only constructed the Barphukan's darvār mandir or mantra bhavan with two masonry gates (namely Jāy and Vijāy) in 1738 A.D. but also he built western and southern gates of this city with stones and bricks along with moats in sides in 1732 and 1733 A.D. We believe, he also built at the same
time the other stone gates of Guwahati at Jāyduār, Sendurighopā, Silar Chaki and Sarāighāt.

Within the extended limit of the city, a number of hills decorated with shrines are situated. Gunabhīram Barua writing in 1880's refers to the extension, population and number of villages, tanks, roads etc. of Guwahati that had in the pre-British time. Its important localities were Āthgāon, Sātgāon, Kumārpārā, Lākhtakiā, Tokowāri, Borkheliā, Powādār gāon, Māshkhowā in south bank and Rajāduār, Silsāko, Kākatichuk, Mājgāon, Sarāighat in the north bank and its total population or permanent inhabitants was not more than seven thousand. From old records and existing evidences it can be easily said that besides the Brahmaputra Guwahati was connected by number of roads with the country surrounding it, like Duārgarilā road, Vasistha road Dharamduār road, Jāyduār road in the south bank; and in the north bank Hājo road, Khargaruā Āli or Sendurighopā Āli, Changsari road and Māndākātā or Bejerā road. Of these Khargaruā Āli or Sendurighopār Āli which commenced from Aswakrānta had a ancient stone bridge (36 m. long, 2.4 m. broad and 22 waterways) which suffered destruction in the great earthquake of 1897 A.D.

Wade's Account (p. 343) informs us that the native of upper Assam apply the title of Guwahāti to all the hilly country in that neighbourhood within the five chakias or the guarded passes on the south bank viz., Latāsil or Fānichaki, Jāyduār,
Dharamduar or Bijay Duar, Duar Garilā and Pāndu. Those on the northern side were the Kānālbarasiboā, Silar Chaki, Sendurighopā Pātduār and Korie (i.e. Sarāi or Sarāighāt) or Pāni Chaki. During Ahom rule south Guwahati extended up to the Kajalimukh. Captain Welsh in 1792 A.D. found several chakīs (check post) on the western road leading from the foot of the Kamakhya Hill up to the Duārgarilā Chaki, one wooden Bridge on the Bharalu river and a brick enclosure (i.e. Khājkhowā Garh) on the west of the same river.

During the splendour of the Ahoms, Guwahati was undoubtedly one of the largest cities in the kingdom.

Hādirā Chaki :

In the chronicles Hādirā Chaki is often called Kandhār Chaki and Bangālāhāt. It was the chief custom-house, a check post and a market of Assam on the frontier of Bengal near the Fularā and Chatalā Hill at a distance of about 43 km. south-west of Barpeta and nearly opposite to Goalpara. According to the ABS (p. 34) Lachit Borphukan established Hādirā Chaki and ghāt close to the river Mānāh on the western frontier of Assam. In this place, all imports and exports, except grain, paid a duty of ten percent or thereabouts according to the terms of a commercial treaty executed with Gaurinath Singha by Captain Welsh on behalf of the East India Company in 1793 A.D. Here at Hādirā Chaki, the last and the most decisive
battle was fought between the Ahom king Chandrakanta Singha and the Burmese in 1822 A.D.

Jatiārāng:

Jatiārāng was an important royal station in the later part of the Ahom regime. Tā (p. 46) places it on the southern bank opposite to Biswanath. It was also the original site of Barjahā Satra now lies 11 km. south of Nagaon.

Jorhāt:

Jorhāt (26°45′N and 94°13′E) now headquarters of the Jorhat District was the last capital of the Ahoms which lasted for at least 37 years as a centre of Ahom administration during their declining days. It is situated on the bank of the Dichoi river of which former name being Dichoi Bāhor and according to some Tokolāi Basa. As there were couple of markets near Dichoi, such as Phukanar hāt and Māshar hāt, the place came to be known as Jorhāt meaning twin-market (Jor=twin, hāt=market).

The origin of the town started with Purnānanda Burāgohāin’s encampment at the fort Dichoi (on the bank of the river Dichoi) in 1790 A.D. when the Moāmariās re-occupied Rangpur. He raised a rampart surrounding it which is known as Bībudhigār. A few years later in 1794 A.D. the capital was shifted to this place by king Gaurināth Singha.
Jorhat is also called Na-nagar (i.e., new capital town)\textsuperscript{84} and Na-bāhar (i.e., new royal camp or new capital)\textsuperscript{85} in some buranjis. King Gaurināth singha died here and his successor Kamaleswar Singha constructed here a number of road viz., Na-Ali, Rajābāhar Āli, Kamārbandhā Āli, Chuchandebandhā Āli connecting Jorhat with different places of its surrounding, excavated there river Shogdoi (Dichoi) and a number of tanks. One of the chronicles mentions the connection of Jorhat with the Cheoni Āli road of which side a queen of Gaurināth Singha excavated a tank.\textsuperscript{86} Some other roads built in Jorhat in the last part of the Ahom rule are Mālow Āli, Cholādharā Āli, Senchoā Āli, Charīgaon Āli, Pokāmurā Āli etc. Then Kakilāmukh ghāt or Mahgarh ghāt (17 km. north of Jorhat) on the Brahmaputra was the main gate of the capital Jorhat which was connected by the Kakilāmukh road.

Even during the restoration period of Purandar Singha (1833-38 A.D.) Jorhat was the capital of Upper Assam.

Kachārihāt:

Literally Kachārihāt implies market of the Kacharis. TK (p. 112) refers Kachārihāt as inside the Daiyāng District where Purnananda Burāgohain built a fort against the Moāmariās. It is also recorded in a grant of Laksmi Singha of 1701 Šaka (1779 A.D.). J.P. Wade says it as an important place of Opar Daiyāng.\textsuperscript{87} It lies 4 km. east of Golaghat Town on the road of Dhudar Āli.
Kachu Chaki:

The JB (pp. 129, 134) mentions Kachu Chaki (check post) as on the high road between Pat Dimarua and Nartang through which king Siva Singha sent an army to suppress the rebellion of Gobhā. It stands near Topātalī in Dimorīa about 5 km. west of Jāgiroad.

Katakigāon:

According to Wade's Account (p. 350) Katakigāon was a town in the province of Bānfāng. It has been identified with modern Bihpuria Town (centering the tank named Kataki Pukhuri) of Lakhimpur District.

Ketekibāhor:

It was a royal camp in the reign of Pratāp Singha, where Nitāi Rājkhowā excavated a tank. It has been identified with present Nitāipukhuri, 30 km. north-east of Sibsagar.

Kshetri:

From the JB (pp. 140, 141, 145) we learn that Kshetri was a big village, a commercial centre and also a duār on the border between Khoirām and Assam (inside Dimarua) where the Ahom government appointed an officer called Kshetri Duariā. It lies in the Digaru Basin about 40 km. east of Guwahati.
Kumārgaon:

Kumārgaon means 'village of the potters'. It occurs in Wade's Account (p. 372) as a chief town in Chinātali District of Majuli. It was near Jengrāimukh, 70 km. to the north-east of Jorhat.

Kumarikātā:

Kumarikātā was the chief town in Barbhāg Pargana of Kamrup situated at a distance of 34 km. north of Rangia.

Kundil:

The Thakur Charit (p. 37) mentions a town called Kundilnagar (different from Kundil of Mahābhārata time) wherefrom king Jayadhvaj Singha brought an idol of Visnu to instal at Naroa Satra. The construction of a bāhor (i.e. camp) at Kundil is also referred to in the TB (p. 73) by the Moamarias during their first successful revolt. But it is not known from any old records whether Kundilnagar was a different town or same with Sadiya.

Lakhimpur:

The town Lakhimpur which has identified with present North Lakhimpur Town (27°14'1', 94°07'E) was named after Laksmi, the daughter of the Prime Minister of Ārimatta from whom Bāra Bhuyan and Saru Bhuyans originated. Its earlier name was Rangagrām which probably stood on the bank of the river Rangā.
Since the time of Laksmi, the founder of the town, it remained as one of the twelfth seats of the Bhuyans situated on the Somdiri river till it was captured by the Ahoms in the reign of Suhummong. A section of the people of Lakhimpur created problems in the reign of Siva Singha, Gaurinath Singha and Kamaleswar Singha. Hamilton's Account (p. 41) refers it a district contiguous to Baskata held by a great Ahom officer (Buragohain). According to Maniram Dewan one Borkakati was the officer in-charge of Lakhimpur during Ahom rule. It was greatly depopulated by the Burmese atrocities.

Lechâng:

Lechâng also known as Chelâ and Salakhâmorâ in the old records was founded by king Suklengmong, on the bank of the Pechâng (Dichang) where Chakradhvaj Singha performed his coronation ceremony in 1664 A.D. Lechâng was at first selected as the seat of administration for sometime by Sulikphâ alias Lorâ Rajâ. It was also an important boat building centre (nâosâli) during Ahom period. presently it is called Nangalâmorâ, 7 km. north of Nazira.

Loonpâni:

Loonpâni means 'salt water'. Wade's Account (p. 354) says it Loonpawin, a town at the confluence of the Gereluâ and the Brahmaputra in the district of Gajlung. Though it is not survived today yet it can be located near the mouth of the Pâbho river about 10 km. east of Bihpuria in Lakhimpur.
Maidāmī:

A checkpost as well as a market on the frontier of the Jayantias referred to in the JB (p. 96) in connection with the Jayantia expedition of Rudra Singha. Market of Maidāmī in Beltalā is also recorded in the PARB. It is same with present Maidām Gaon on the Vasistha road, 9 km. south of Guwahati.

Mangaldoi:

The town Mangaldoi derives its name from the river Mangaldoi, a place of residence of the Elder Raja of Darrang. It was at the confluence of the Mangaldoi and the Brahmaputra and same with present Mangaldoi Town.

Mathurāpur:

King Pratāp Singha founded the town of Mathurāpur where he settled a number of the Bhuyans transferred from the North Bank. The Mughal army under Mir Jumla encamped at Mathurāpur where they suffered from epidemic. The Bārebhuyār Buranji (p. 31) also mentions this town as situated near to the Chafrāi and inhabited by the Bhuyans. It stands 3 km. east of Charāideo on the side of Dhudar Ali and about 37 km. south east of Sibsagar.
Mekurikhowa:

The town of Mekurikhowa was founded by Pratap Singha, who also constructed a road connecting it with the Parvat (i.e., Charaideo). A battle was fought here against the Mughals (1662 A.D.). Most probably it is same with modern Mekipur a few miles south of Nazira.

Meragarh:

This town was founded by Pratap Singha and afterwards it became the residence of Hasosagar Borbarà, the officer-in-charge of Majuli. According to the Burebhrur Buranji (p. 62) Meragarh town was on the bank of the Sukan Suti adjacent to Dhowachalà in Majuli. It is still place on the side of the Meragarh rampart in Majuli, 29 km. north-east of Jorhat.

Metekà:

Also called Metekàitali was the town, named after meteka (i.e. monochoria hastaefolia). A source refers this place in connection with the establishment of Lachit, a son of Tonkhàm Borgohain.101 King Sulikphà alias Lorà Rajà had his capital here. Wade's Account (p. 347, 362) says Metekà a district of 9.6 km. long and 6.4 km. broad, close to Rangpur on the west bank of the Dikhow. Its ruins were survived till 50 years before on the side of the Dubariyani Ali at Metekà Pathar near Bogidowl, with the name of Garakhià Nagar.
Misa Babor:

It was a fortified royal camp on the river Misā (a tributary of the Kalang) during the Ahom period. The KB (p. 42) refers the haltage of the Kachari envoys at Misā in the time of Jayadhvaj Singha. The AR (p. 194) records the construction of a fort of sevel walls in 1666 A.D. by Lāchit Borphukan at Misā. Subsequently, Rudra Singha sent his Jayantia expedition in 1709 A.D. from his Misā Bāhor and renamed it Bijāypur after the great victory of the Ahoms a Jayantiapur.

The remains of this artistically fortified royal camp stands at the confluence of the Misā and the Kalang about 1 km. east of the Chāmāharā Garh on the north side of 37th National Highway inside Kaliabor area. It has eight projections each of which is half-rectangular in shape, with a number of gateways and surrounded by big trenches.

Mohanāghāt:

Hamilton Account (p. 82) records Mohanāghāt as a custom-house at the confluence of the Dibru river and the Brahmaputra, under the charge of Mohanāghāt Baruā. It was a ferry-ghāt in the western part of Dibrugarh town now eroded by the Brahmaputra.

Nagāhāt:

King Kamaleswar Singha put in order, the market of this place situated in Abhoypur area after the Moamaria disturbance.
It is same with present Nagāhāt gāon, 25 km. east from Sonari in Sibsagar.

Nagāphāṭ:

Also called Nagāchaki in the old records, was a market, town as well as an checkpoint in the frontier of the Nagas, situated on the banks of the Dhansiri where an Ahom army encamped enroute to Maibong in the reign of Rudra Singha. Wade reports that Nagāphāṭ situated at the confluence of the Dhansiri and the Daiyang, was a daily market for the mountaineers. From this place to the southward a road commenced to Manipur. This place was about 12 km. south from Golaghat, but presently no such place is known.

Pāchnoi:

The town of Panchnoi was founded by Pratāp Singha in 1611 A.D. It derives its name from the river Pachnai (a tributary of Jānji) on which bank it was situated. It can be located in the south-eastern part Jorhat District.

Pānichaki:

Literally Pānichaki means 'water or river checkpoint' During Gaurināth Singha's reign his army twice built their stockade here against the Moamarias. It was an important checkpoint on the Dikhow river for entry to the capital city of Garhgaon. Pānichaki still lies on the left bank of the Dikhow, about 7 km. east of Sibsagar.
Pratappur:

The fortified city of Pratappur is identified with present Pratappgarh close to the western side of the town of Biswanath Chariali in Sonitpur District. The name Pratappur occurs in the Biswanath Rock Inscriptions, and also in the genealogy of the Rajas of Dimarua. One account says that Arimatta, a scion of the Jitari founded his capital city of Pratappur and fortified it with walls and moats. His descendants ruled from here till 1478 A.D. Another account suggests that Pratap Singha alias Ramchandra, the father of Arimatta founded his capital at Kanyakagram, north of Biswanth, after subduing the Bhuyans of the locality, which afterwards came to be known as Pratappur.

Barebhuyar Buranji (pp. 8, 13, 18) mentions that Pratappur was one of their twelfth seats after the extinction of Arimatta dynasty, from whom the Ahoms captured it in 1505 A.D. Old fortification of Pratappur covers an area of 4 km. long and 2 km. broad, with Burha Madhav Temple in the centre.

Railung:

Buranjis refer to the town of Railung and also a market of the same name on many occasions, sometimes as a place of execution of political offenders in the 17th century. It was under the charge of Railungi Buragohain who took part in
the Maibong expedition of Rudra Singha. It has been identified with modern Rāilung Chetiāgāon, 15 km. east of Sibsagar and on the right bank of the Dikhow.

Rangāgarā:

AB (p. 332) mentions Rangāgarā as a stronghold of the Moāmariās against whom an Ahom army was despatched in 1775 A.D. Their leader Mātībar Borsenāpati built this town as a seat of his government. According to R.B. Pemberton's Report (p.71) Rangāgarā, situated on the bank of the river Dibru, was a place of residence of the Barsenāpati. It was perhaps somewhere in the Rangāgarā Tea Estate which stands on the left bank of the Dibru, about 12 km. north from Tinsukhia Town.

Rangpur:

Rangpur means 'the city of delight' and in Ahom it is called Che-mun, the famous capital city of the Ahoms which stood on the road of Bar Ali at a distance of 3 km. south of Sibsagar and 11 km. west of Garhgaon. The city of Rangpur was laid in 1698 A.D. by Rudra Singha in Metekā area, where he constructed the famous Jayasāgar tank along with three temples (viz. Kesavrāi or Jaydowl, Visnu and Siva) on its bank, besides hewālīghar, talātālghar (royal palace), Rangnāth Dowl and its tank, Fākujāttrār Dowl (in 1704 A.D.). It had three gates viz., Borduār (i.e. main entrance), Na-duār and Paniduār besides an underground tunnel connected with the Dikhow river on the
north. To improve its communication with other places Rudra Singha built a number of roads like Dubariyani Ali, Kharikati Ali and Metekar Ali. Ruchinath Kandali in his Mārkandeya Chandi states that king Rudra Singha who founded the city of Rangpur brought many learned Brahmins from various places to his capital and established them there by giving jobs and land.

Rudra Singha's successors did much for the enhancement of splendour and expansion of the city of Rangpur. His eldest son Siva Singha built five royal buildings besides rang ghar (house of delight). In his Ānanda Lahari (pp. 38-40) Ananta Acaryya (who received patronage of Siva Singha and his consort Pramatheswari) gives a very beautiful and vivid description of the capital city of Rangpur of Siva Singha's time. According to him, Rangpur was second Amarāvati (first being the Amarāvati of Indra) surrounded by the Visistha Jāhnavi (i.e. Dikhow) in the north; the river Nāmdāng in the west and the river Dimbāwati (i.e. Dimow) in the south. It was surrounded by four successive mud forts with timber fence on the top and inside of which there were brick and stone ramparts, masonroy buildings, stores of gold, silver, copper, bell-metal, scent, precious ornament, arms and ammunition and tanks full of lotus. Besides these, Rangpur, as he writes, was covered by the lines of trees like mango, jack fruit, paniyal (flacourtia cataphracta), jāmu (eugenia jambolana), arecanut, orange and cocoanut.
King Pramatta Singha rebuilt rang ghar with bricks. Rājeswar Singha constructed the masonry building of talātal ghar (existing one) and Laksmi Singha made a flower garden in which he built the temple of Ekhnāreswar (Siva) with a tank. It remained as dual capital of the Ahoms along with Garhgaon until the internal disturbances occurred in 1787 A.D.

Wade who visited Rangpur in 1793-94 A.D. observed that it was the capital of Assam or the military station but the real capital was Garhgaon. Its limits were the Dikhow river on the north, the Nāmdāng on the south. Singhduār and the Dubariyāni Ali or high road, formed its security on the east. Captain Welsh records (in 1794 A.D.) that this city was 32 km. in extent with an enclosure or fort in the centre of the town and the highest state of cultivation round this capital. Rangpur was twice occupied by the Moāmariā rebels for which it became deserted. King Kamaleswar Singha made some efforts to revive its former glory but Burmese invasions left it a ruined city.

Ratanpur:

The town Ratanpur also known as Ratnapur was in Majuli and was founded by a Bhuyan chief Ranga. Some accounts say that Chutiya king Ratnadhvajpāl founded it about in the year 1224 A.D. Both the Adī Charit and the Bārebhuyār Buranji mention Ratanpur as an important seat of the Bhuyans from whom the Ahoms captured it.
The people of Ratanpur played an important role for the overthrown of Udayadityā Singha and they also took part in the Maibong expedition of Rudra Singha.

Ratanpur in easternmost part of Majuli lies about 20 km. south of Dhakuakhona. The great earthquake and flood of 1950 completely destroyed the old fortifications of Ratanpur.

Sadīyā:

Sadhayāpur of the Dhenukhonā Grant of Sataynārāyan of 1314 Śaka (1392 A.D.) and Ghilamorā Grant of Laksminārāyan of 1323 Śaka (1401 A.D.) is identified with Sadīyā (27°46'N 95°39'E) the capital city of the Chutiyās.119

In the Ahom records, Sadīyā is variously known as Sindhukshtre, Nāńgkāo and Barnagar. The earlier name of Sadiya or Sadiyāpāt, founded by the Chutiya king Ratnadhyāpāl was Sindhukshtre and it remained the capital for his several successive generations till it was finally occupied by the Ahoms in 1523 A.D.

During Ahom regime the town or the seat of the Sadiya-khowā Gohāin (i.e. Governor of Sadiya) was at Kāñgkhām or Kāicheng Gāon, which was well fortified with tanks inside, stood on the left bank of the Lohit120 (near present Chapākhowā) a few miles away from the old capital site of the Chutiyās. Sadiyahāt (i.e. market of Sadiya) had been a most reputed market in the easternmost part of Assam in the time of the Ahoms.
Much later, it was occupied by the Khamtis and remained as an administrative centre of the Khamtis until it came under the British. The great earthquake of 1950 completely destroyed this old town of Sadiya. (Vide also Sadiya in Chapter IV).

Sākbāri Nāosāl:

Literally, sakbarinaosal means dockyard or boat building centre in the vegetable garden. It was a big royal dockyard or repositories of royal boats on the banks of the Dikhow. Here a town was built by Pratāp Singh. and Suhum (1674 A.D.) and Sujinphā (1675 A.D.) ascended their thrones. Modern Nāosaliā gāon, 2 km. west of Nazira, on the left bank of the Dikhow is identified with this town.

Sālaguri:

Salaguri was one of the Ahom capitals as well as a territory of the same name on the left bank of the Dihing (i.e. Buri Dihing). The chronicles mention Salaguri as on the banks of the Dihing where Sukaphā stayed for 5 years and left the place on account of thin population.

This place again gained importance when Sukhāmphā (1552-1603 A.D.) built his capital here. A big moidām was built for his deceased chief queen Bormichāo (Bormechlow). King Pratāp Singha constructed royal edifices surrounded by walls at Salaguri and his successor Suramphā connected
this town with the capital city of Garhgaon by erecting a high road called Salaguri Ali. In 1662 A.D. Mir Jumla stayed here for sometime.

The old ruins of Salaguri can still be seen at a distance of about 22 km, east of Khawang on the left bank of the Burhi Dihing within Moran Thana of Dibrugarh District.

Solalphat:

Solalphat meaning 'custom-house at Solà'. It was established by Pratap Singha at Biswanath. From Hamilton's Account (pp. 47-48) it is known that, at this custom-house on the Brahmaputra duties were collected on all goods. It was farmed to a Barua at 5,000 rupees a year.

Sonapur:

According to a tradition as recorded in the KB(p. 9-10) Sonapur which means 'town of gold' was founded by a Kachari king Bicharpatipha, whose successor built here a Devi temple and installed a gold image of Devi. The Ahoms captured this town in the reign of Suhumpong. A chronicle says that a town was built here by the Ahom king Sukhamphā. It is identified with present Borahibari nearby Sonari Town in Sibsagar.
Sonārinoi (Che-nāng-khām in Ahom):

Sonārinoi variantly Sonāinoi known also as Sonarinagar has its references in the buranjis many a times as a royal camp of the Ahom kings. Suhummong established here a brother of Kalita Bhuyan after transferring him from the north bank of the Brahmaputra.

Pratāp Singha had his royal camp at Sonārinoi and when the Mughals invaded Assam under Mir Jumla the people of this town sided with the enemy.

King Rāmdhvaj Singha also built here a town in 1675 A.D. It appears in Wade's Account (p. 347) as a district of 19 km. long and 16 km. broad having a great causeway passed through it from Dergaon along the side of the Brahmaputra to the capital Rangpur, which comprised the towns of Nategāon and Katakigaon and also a ferryghāt named Bāndardoāghāt. The straight road from this to the capital was about 16 km. in length. It was located in Dikhowmōkh area which was eroded by the Brahmaputra.

Tāokāk:

Tāokāk (27°N, 95°8'E) was founded by Pratāp Singha with a few royal buildings. He also excavated here tanks and settled a number of villages in 1615 A.D. Modern Rajābāri gāon close to the north of Sonāri in Sibsagar has been identified with old town of Tāokāk.
Tengābārī:

The town Tengābārī was founded by Pratāp Singha in 1622 A.D. and later on, it was visited by Jayadhwaj Singha and Chakradhvaj Singha. This fort was occupied by the Mughal army in 1662 A.D. after a fierce battle. It has been identified with present Rajābārī close to Tenga pukhuri, 9 km. south-east of Nazira on the road to Charāideo.

Tinimuni Phāt (Tinimuani):

Tinimuni or Tinimuani near Sadiya is referred to in the buranjis in connection with the Chutiya expedition of Su-hummong. PARB mention Tinimuni Phāt (i.e. custom house) as situated at the confluence of the Dibong and the Lohit and one and half day's journey west of Sadiya. Mill's Report (p. 621) says that the annual revenue collected in 1814 A.D. from Tinimuni Phāt was Rs. 3,000.00.

Titāborhāt:

It was visited by Gaurināth Singha and King Kamaleswar Singha settled here some Pāni Naras. Titabor is now a town 22 km. south of Jorhat was a famous market and a centre of bell-metal work during Ahom period.

Topolāghāt:

Wade records Topolāghāt as a seat of the Marrangikhowā Gohāιn stood on the bank of the river Dhansiri. It has been
identified with modern Aborhat or Puranibali on the west bank of the Dhansiri close to Ghai Marrangi and about 17 km. north-west of Golaghat Town.

Trimohani:

It occurs in the Mughal accounts as a dockyard of the Ahom king, stood at the confluence of the Dikhow and the Brahmaputra. It was about 25 km. west of Garhgaon.

Tulasijan:

The chronicles suggest Tulasijan a town founded by Pratap Singha and a hill towards the south of the Dikhowmukh. Tulasijan may be located in the Jänji basin on the foot of the Naga Hills.

Tungkhāng (Tingkhang):

A source informs us that it was king Suhummong who built the town of Tingkhang variantly Tungkhāng, to settle a number of Ahom princes. Henceforth it came to be known as the place of residence of the princess of the Tungkhungia clan. King Gadādhar Singha excavated a tank at Tingkhang and named it Rāhdoi Pukhuri. The AB (p. 282) mentions Tingkhang as located near to the villages of Tāirubān and Rangmung. It can be located centering Rāhdoi Pukhuri or Bengmaria Kunwargāon, 26 km. south-east of Sibsagar.
REFERENCE

3. A Cultural History of Assam, p. 79.
5. Ibid.
6. For roads, see Chapter IX.
7. KRB, pp. 2-3; AAA, p. 194. It is square enclosure or fort surrounded by an embankment each side of which is about 6.4 km. long.
8. EHK, p. 127.
10. KRB, pp. 9-10; AAA, pp. 64-65.
12. ABS, p. 27.
13. Jenkins Diary, p. 35.
15. AAA, p. 345.
16. KOC, p. 108.
17. AB (Bhuyan), p. 29.
18. PAR, p. 53.
19. AAA, p. 233.
21. KRB, p. 31.


33. **AB** (Bhuyan), p. 32; **AAA**, p. 213.


36. **AB** (Datta), pp. 32-33; **AB** (Bhuyan), p. 104.


42. *The Background of Assamese Culture*, p. 61.

43. **SAB**, p. 71; **AB** (Bhuyan), p. 67.
44. AB (Bhuyan), p. 40.
45. SAB, p. 71; ABS, p. 26; AB (Bhuyan), p. 63; PAB, p. 70.
46. Vamigopáldevar Charitha, p. 71.
47. AAA, p. 355.
48. KB, p. 23; AB (Bhuyan), p. 42; AAA, p. 74.
49. KB, pp. 100-101; AAA, pp. 114-115.
50. ABS, p. 17.
51. SAB, p. 17.
52. AB, p. 218.
53. VK, p. 109.
55. GCK, p. 373.
56. AB, p. 112; DAB, p. 71; AB (Bhuyan), p. 56; AAA, pp. 288-89.
57. Bārebhuyār Buranji, pp. 17-18
58. Āoniāti Satrar Buranji, p. 126
59. AB, p. 73; DAB, p. 34.
60. SAB, pp. 20-21.
61. AB (Bhuyan), p. 27. The fort which still exist is a rectangular form with inner walls and outer ramparts with moats. Total area covered within inner walls is about 1156 bighās or 385 acres.
62. SAB, p. 26; AB (Bhuyan), p. 54.
63. Sarkar, p. 194.
64. Vide North East as Viewed by Foreigners, p. 103.
65. Life of Mir Jumla, p. 248.

67. SAB, p. 152.

68. AAA, p. 347. See also W. Robinson's A Descriptive Account of Assam, p. 318 and J.M. Foster, 'Notes on Garhgaon, Assam', JAB, Vol. XLI, 1871, pp. 33-41.


70. KRG, pp. 59, 60, 61; AB(Bhuyan), pp. 61, 75, 128; AB(Datta) pp. 27, 31, 48; JB, pp. 74, 75.

71. AB, pp. 186, 200.

72. Udyogaparva, Chapt. 48, Vs. 80-85.

73. Kp, 38.95, 154-155.

74. The Gachtal Grant of Gopala Vs. 8.

75. The Uttarborbi and Nowgong grants of Balavarman III, Vs. 5.

76. IAA, pp. 33, 35, 36.

77. PS, p. 9.

78. Kp, 63, 138-140.


80. PS, pp. 19-20, 24-25.


82. AAR, pp. 339-341.

83. MS. Buranjir Vevekranta of Maniram Dewan.

84. AB, p. 367.

85. ABO, pp. 52, 53.


87. AAA, p. 346.
88. Ibid., p. 305.
89. Ibid., p. 342.
90. Bārabhuyār Buranjī, p. 18.
91. Ms. Buranjī Vetekranta.
92. Ibid., pp. 70, 116; AB, p. 190; AB(Datta), p. 25.
93. AB(Datta), p. 41; TB, pp. 53, 63; AB, pp. 301, 312.
94. AAA, pp. 349, 359.
95. AB(Bhuyan), pp. 49, 63.
96. AAA, p. 281.
97. North-East as Viewed by Foreigners, p. 42.
98. AB(Bhuyan), p. 63.
99. ABS, p. 27.
100. Ibid., AB(Bhuyan), p. 63.
102. AB, p. 359; SAB, p. 172.
103. KB, pp. 71, 93.
104. AAA, pp. 346, 365-66.
105. AB, p. 28.
108. KRB, p. 4; AAA, p. 194-195. For detail see N. Gogoi's Buranjī Parasha Biswanath Prantar, pp. 80-81, 90-91.
110. AB, pp. 127, 264, DAB, p. 87.
112. TB, pp. 29, 30; ABS, p. 41; APB, pp. 46-47.
113. TB, p. 45; ABS, p. 44.
114. ABS, p. 45; SAB, p. 152.
115. AAA, p. 347.
117. DAB, p. 194.
118. Ms. Adi Charit, Vs. 174-175; Barebhuyar Buranji, p. 18.
120. AB, pp. 61, 62, 63; DAB, pp. 22, 24, 25; Barebhuyar Buranji, p. 29.
121. AAA, p. 362.
122. AB (Bhuyan), p. 63.
123. AB (Datta) pp. 38, 39, 45.
124. AAA, p. 269; SAB, p. 22
125. AAA, p. 307.
126. SAB, p. 29; ABS, p. 39; DAB, p. 87.
127. KB, p. 11; AAA, p. 66.
128. ABS, p. 23.
129. Ibid., p. 27.
130. AB, p. 233.
132. AB, p. 28, 148, 200.
133. Lekharu, p. 250.


CHAPTER VI

VILLAGES

Assam was and still is primarily a land of villages. Agriculture being the chief occupation of the people, the life of Assam has tended to centre round villages. This is one reason why so few cities and towns are mentioned in our early and medieval records. In Assam dhan or rice cultivation was the chief employment, and the requirement of cooperation in ploughing, irrigation, harvesting and cattle grazings and so on led to the formation of compact villages. The topography, soil, climate and politics have also encouraged the aggregation of social units, apart from the ancient tribal ties.

A.S. Thyagaraju postulates that 'every place name is a fossilized philological fact' and examines 'how the fossilized philological fact' can be made to yield important generalizations regarding the history and nature of settlements.

The village and place names of Assam generally owe their origin to castes or tribe, professions or khela or guild, geographical and physical features such as lakes, rivers, tanks, religious character, flora and fauna. In Assam
place names of Sanskritic origin also bearing Austro-Asiatic, Tibet-Burman and Tai elements indicate that different racial groups once inhabited the province at different periods of history.

The term gāon or grām, however, was not used quite in the same sense as the English word 'village', but would correspond more properly to "parish". Gāon meant, not merely the inhabited locality with its cluster of dwelling houses with gardens attached, but comprised the whole area with the village boundaries including not only the residential part but also the cultivable fields i.e. pathār, land under pasturage (go-chāra or gopchār) waste land (bori) that remained untilled, streams, canals cattle-paths (go-bāta or gobāti), roads and temples. The size of these gāons varied. A big gāon included several wards called chuk or chubā or chuburi, hāti, pārā etc. The common terms which are found suffixed to village names are āti (Āoniāti, Hāladhiāti), bāri (bānhbāri, ādābāri), kuchi (Bekuchi, Suālkuchi), garh (Machāgarh, Merāgarh), juli (Sāmukjuli, Chirājuli), pārā (Vyāspārā, Saktipārā), guri (Kenduguri, Simaluguri), māri (Siyālnāri, Kāwoimāri) morā (Salmorā, Sāghmorā), jān (Khāgarijān, Sāmujjān), hāti (Bhumolāhāti, Jugihāti) etc. As regards Kamrup the Mughals who ruled here for sometime used the term mouzā in place of gāon or grām in their records which we find even in the Ahom inscriptions of subsequent time.
The Ahoms, who were originally Tai speaking people for several centuries had their own villages generally with the prefix ḍān (meaning 'village'). The names are, mainly confined to the upper Assam districts where the Ahoms had their settlements.

The medieval villages of Assam were generally, situated along the river banks for easier communication, transportation, and water supply. It appears that the pre-Ahom villages were located on higher ground unlike the Ahom villages of low-lying areas. The habit of wet-cultivation in more fertile or suitable land, easy access or availability of daily requisites, facility for rearing essential animals like buffaloes, pigs, ducks etc. prompted the Ahoms to inhabit the low-lying tracts of Assam. They ushered a new economic system in Assam. It should here be mentioned that most of the people of non-Aryan origin, including the Ahoms, used to live in the houses of raised platforms i.e. [chāṅg qhar]. In medieval Assam, the people had very little to do with stones and bricks. The rural population built their houses with easily available materials like clay, bamboo, canes, reeds, thatch and timber.

Apart from the natural increase of Assamese population and the number of villages, the Ahom rulers had encouraged 'good men' of the western countries to settle in Assam. The Miris who in earlier times were the subjects of the Chutiyas,
were settled along with the Deoris on the north bank of the Brahmaputra by Pratāp Singha. During his time many ideal and cosmopolitan villages were founded, from the western border of the Nārā country to the eastern border of Bengal, making suitable distribution of the artisans and men of different professions all over the country. A single village having equal number of families such as — two Brāhmans, two Ganaks, two Kāyasthas, two Āhoms, two Keots, two Koches, two Chutiyās, two Buruks, two Boriās, two Gārias, two Mōriās, two Doms and two Hāris had been settled. This system of settlement no doubt contributed to a great extent the growth of ideas like Assamese nationalism and patriotism as early as seventeenth century A.D. King Jayadhvaj Singha allowed the Mikirs and the Lālungs of the Jayantia Hills to settle down in the plains of Rohā and Jāgi areas.

The Ahom rulers also created and founded a large number of villages in sparsely populated areas after shifting the people from densely populated areas of the country. Their great contributions in this respect can well be realised from a statement made by the Moāmariā Gosain just on the eve of the Moamaria Uprising advising his disciples not to rise against for, he said, "the Ahom rulers conquered this country after undergoing great hardships and difficulties. They deserve our gratitude for having converted this forest-
-clad wilderness into a settled habitation. They have besides supported us in our spiritual leadership". 4

It is evident that before the Burmese invasions, Assam had many thousand villages. The AB (p. 173) mentions one hundred villages in the neighbourhood of Garhgan captured by the Mughals in 1662 A.D. Shihabuddin Talish gives us a very realistic picture of Assam of 1662 A.D. He writes "from the village of Kaliabor to the city of Garhgan, houses and orchards full of fruit trees stretch in an unbroken line; and on both sides of the road shady bamboo groves raised their heads to the sky, many varieties of sweet scented wild and garden flowers bloom here..... Uttarkol was greater abundance of cultivation and population". 5 King Rudra Singha could prepare a grand force of four lakhs people to invade Bengal of whom only forty thousand men were supplied by the subordinate aligs like Jayantiás and Kacháris.

In the time of Rájeswar Singha (1751-1769 A.D.) the total population of Assam was said to be 40 lakhs. 6 But the Moamaria Rebellion, Burmese invasions and frequent raids of the neighbouring hill tribes had caused great destruction and depopulation, so much so that in 1841. W. Robinson estimated the total population Assam at eight lakhs. 7
In addition to these unfortunate events, the alluvial soil, frequent floods, earthquakes, erosion and change of river courses resulted the extinction of many original sites as well as the dislocation of old villages for which, many villages are not found at present where they had been. Such cases have largely been observed in Majuli and its surrounding areas in Upper Assam. Except in Kamrup District (old) and in few other small areas of Upper Assam it is now impossible to trace all the villages mentioned in the medieval records.

Agarkāthkatiā:

The village Agarkāthkatiā, a term derived from the fact that the cutters of agar (aloe) wood lived here, as mentioned in the DAB (pp. 21, 22) is same with that of Kāthkatiā in the AB (pp. 59, 60), at which place a fierce battle was fought between the Kacharis and the Ahoms in 1526 A.D. It may be identified with present Kāthkatiā near Betiyani, 11 km. north-west of Golaghat.

Alipukhuri:

The guru-charits mention it, as the birth place of Sankardeva (1463-1568 A.D.). His ancestors constructed here āli (roads) and pukhuri (tanks) for which the place came to be known as Alipukhuri. Some identifies it with modern Pātekibori Thān close to Moirābāri Rly Station of Nagaon.
Amgurikhāt:

At Amgurikhāt (estate) Kamaleswar Singha enjoyed baffaloe-fighting and hawk-flight.\textsuperscript{10} It lies 3 km. west of Titabor in Jorhat.

Amguri:

It was place of residence of the Borpatra Gohain of the Tāibānan family as mention in \textit{AB} (p. 281). It corresponds with present Amguri Town of Sibsagar.

Athābāri:

On the road of Dihing Nagar a tank (8 bighās of land) was excavated by the queens of Sukhāmpha in 1576 A.D. where he planted eight saplings of rubber (āṭhā) tree for which the place came to be known as Athābāri.\textsuperscript{11} It is identified with Modern Chetiāgaon near Athābāri Grant, about 16 km. east of Sibsagar.

Athkhel:

This village is mentioned in the \textit{JB} (p. 109) as adjacent to Deobil and Hudupārā villages. A battle was fought here with the Moamurias in the time of Gaurināth Singha. Presently Athkhel is a mozzā in Sibsagar, about 20 km. west of Nazira.
Athubhanga:

From the AB (p. 135) we learnt that King Sutyinpha visited this place in 1648 A.D. Which was situated between Dergaon and Machmarā. Athubhanga may be placed in the central part of Majuli north of Jorhat, although it cannot be identified.

Bachadhāri:

The BG(pp. 540,543) mentions it as the chief village of Bāohanti (Bāranti) Pargana, raided by the Mughal army under Mirza Nathoo, who also built here a fort. Bachadhāri may be placed south of Palasbari in Kamrup.

Bagārgāon:

According to the TB (p. 76) king Laksmi Singha permitted Tipamiā Gohāin to live in this village of Basā area. It is same with Bogā Gohāin gaon, 10 km. west of Sibsagar.

Bāghargāon:

The village was very systematically established by Momāitāmulī Borbaruā in the reign of Pratāp Singha, but was plundered by Kachari king Shimbal during Jayadhvaj Singha's time. The village can be located in Kaliabor area.
Bāghchung:

Literally Bāghchung means 'den of the tigers'. In the chronicles Bāghchung is also known as Bāghchu and Bāksu, a place where some conspirators were killed by Chakradhvaj Singha and Gadādhar Singha. The village has been identified with modern Bāghchu in Sibsagar 6 km. north of Nazira.

Bāghmorā:

This place as referred to in the AD (p. 262) stood in between the Kherkata and Lohitmukh where king Sutyinphā stopped for a few days. In all probability Bāghmorā is same with Brāghramāri village recorded in the Dhenukhona Plate of king Satyanārāyan of Saka 1314 (1392 A.D.) and has been identified with present Bāghmorā Gāon stands in between the Karha and the Suvansiri Rivers, about 30 km. south-east of North Lakhimpur.

Bakhanā:

This village lay on the bank of the Suvansiri and was granted to a Brāhman by king Laksminārāyan in 1401 A.D. and has been identified with modern Barkhāmukh, 27 km. east of North Lakhimpur.
Bakatā:

Bakata variantly Bakta and Bakathā was the place where Susengpha (1439-1488 A.D.) spent his early life and Suhummong settled a number of Kacharis, whom he captured in the Dhansiri valley. An encounter took place here in 1662 A.D. between the Ahoms and the Mughals. King Jayadhvaj Singha died here in 1663 A.D. Bārebhuyār Buranji (p. 30) says Bakatā a town where a number of the Bhuyāns were established by the Ahom kings. Bakatā was famous for the cows, now a mouzā about 12 km. north-east of Nazira.

Bākubāri:

Mir Jumla stayed here with his garrison for some days in 1662 A.D. It is same place with Bākupukhuri area adjacent to Charāideo about 11 km. east from Nazira.

Bāligrām:

It was the birth-place of Mādhavdeva (1503-1596 A.D.) in Nārāyanpur area and has been identified with modern Kāchikatā Rangājān, 6 km. west from Bihpuria in Lakhimpur District.

Bāmunigāon:

Bāmunigāon was one of the villages in which Rājeswar Singha donated land and pāiks for the maintenance of the Dīrgheswari temple in Kamrup. This village is the same with Bāmunigaon, 15 km. north of Guwahati.
Bāmunkuchi:

It was here that 20 families of weavers were settled after removing them from Suālkuchi in Kamrup by Lānmākhru Borphukan in the reign of Pratāp Singha. The accounts in the buranji suggest that it was in south Kamrup, which we believe to be same with modern Bāmunijār west of Palasbari and just opposite to Suālkuchi.

Bānbarī:

An Ahom army had encamped here to suppress the Lākmā Nagas during Jayadhvaj Singha's time. It may be identified with Belengbari, 16 km. south from Nazira.

Bāndar Bharāli Bāmungāon:

This village is mentioned in the chronicles as situated on the north bank of the Lohit and close to the Bārukanatāsuti or ghat. It is here that king Pratāp Singha donated gold, silver and other articles to the Brāhmīns in 1628 A.D. Probably it was name after one Bāndar Bharāli Brāhman, and may be identified with modern Bāmungāon, 5 km. west of Dhakuakhona.
Bândung (Sântung):

The village Bândung variantly Bântung which appears in the AB (pp. 170, 350) as a place, where worship of Ahom gods was made. The people of this village fought with the Mataks in the time of Gaurinâth Singha. It may be identified with Lâng-Te-Phâ and Gasikalâ Khât, 11 km. east of Nazira.

Bânhbâri:

Bânhbâri literally means 'bamboo garden'. King Suhummong established some Bhuyan families at Bânhbâri of the north bank of the Brahmaputra after shifting them from Rotâ-Temani (Tembuani).²⁴ It was from here Pratâp Singha picked up one of his Brahman envoys (Kataki), whose descendants afterwards became famous as Bânhbâri Kataki in the Assamese Buranjis. It is identified with Bïhâli Bânhbâri, close to Gângmow Thân 15 km. east of Biswanath Chariali.

Another village named Bânhbâri is mentioned the SAB (p. 90) in connection with the encampment of Mir Jumla. It lies 1 km. north of Nazira on the left bank of Dikhow.

Bânphi (Bardeyalãgãon):

The village of Bânphi of AB (p. 63) recorded as Bardeyalã gãon in the DAB (p. 19) was a village in Sadiyã where an Ahom army made their camp to reduce a revolt of the
Chutiyas in 1529 A.D. It appears to be a village connected with the famous Tamreswari temple of Sadiya which is not survived at present.

Bārruk (Bāruk):

Variantly Bāruk²⁵ is an Ahom name which means 'six villages' (bān = village, ruk = six). According to AB (p.37) king Supimphā (1493-1497 A.D.) established here a family belonged to Tāirubān (Lātubān). It was the seat of the Bārulkia Borgohāin family and has been identified with modern Borgohāin village 5 km. west of Nazira.

Bāofor:

According to JA (p.134) Bāofor village was situated near the Kherani Chaki of Dimarua state. Bāmfar is its modern name which lies between Tūpātali and Dhupguri a few miles west of Jagiroad.

Barāhibāri:

Barāhibāri was the seat of the Nāmtiāl Borbaruā, where the Royalists built a fort against the Moāmariās.²⁶ It still retains its name and is situated 2 km. east from Amguri Town of Sibsagar.
Barchakari:

Barchakari was a Moran village which was destroyed by the Royalists as mentioned in the TB (p. 75) Modern Chakariting Tea Estate of Dibrugarh retains its identity.

Barchariā:

According to the SAB (p. 29) this village was established on the North Bank by Momaitamuli Borbarua. It can be identified either with Barchariā, 8 km. south-east of North Lakhimpur, or with another Barchariā lies near Kalakatā, 16 km. south-west of Dhemaji.

Bardalani:

Bardalani was the birth place of Haridev Sarma (1600-1625 A.D.) the founder of Lālāti Satra, and it is same with Daldaliyani or Manipur mentioned in the KRB (p. 6). Presently Bardalani is a mouza 14 km. west of Dhemaji.

Bārepaitā:

This place of Kamrup is recorded in the buranjia in connection with a fierce battle fought here between the Ahoms and the Mughals in 1637 A.D. present Bārapetā gaon, 14 km. west of Barpeta is identified with this place.
Bargāon:

Leterally Bargāon means 'big village'. Wade's Account (p. 362) alludes to this village as stood on the bank of the Dikhow between Matāimara and Chintāmanī garh, but it is not traceable now.

Barkalā:

The KOC (p. 560) states that Barkalā was a centre of education, situated on the bank of the Tuni river in Majuli. It can be located in Kamalābāri Mouzā.

Baruāmukh:

A village in Kamrup captured by the Mughal army under Ramśingha which S.N. Bhattacharyya identified with modern Baruābāri stands between Hájo and Rāmdiā. 29

Baruārāni:

King Kamaleswar Singha settled here some of the captured Nara people at Sadiya. 30 It seems to be the same place with modern Baruābāri, about 20 km. south-west of Jorhat

Basundharā (Patiganda):

The village Basundharā recorded in the Thākur Charit (p. 10) is same with Patiganda of the Santamuktāvalī. 31 It was the birth-place of Srikrishna, the founder of Elengi Satra,
and has been identified with modern Da-gāon close to the
east Biswanath Chariali Town.

Bathākhonā :

A chronicle indicates that Bathākhonā was not so far
from Phulbāri temple on the North Bank, where the king Rājes-
war Singha spent sometime in fishing and hunting. Bathā-
khonā still retains its name and situated on the north side
of the Lohit Suti about 7 km. south of Dhalpur in Lakhimpur
District.

Bebejīā :

Bebejia implies non descript or vagrant people. The
AR (p. 270) refers the raid of Bebejīā village by Gadādhari
Singha in connection with the suppression of the satras. It
is now a locality close to the west of Titabor.

Bebejia-Rāngchāli :

Some people of these villages were assigned to the
Bengenā āti Satra by Laksmi Singha in 1777 A.D. Wade places
Rāngchāli on the bank of the river Buroi. Present Bebejia
near Gamirighāṭ and Rāngchāli, 4 km. west of it on the west
bank of the Buroi have been identified with these villages.
Bechamora:

Bechamora, otherwise called Machamora in the chronicles, was visited by Sutyingpha in 1648 A.D. and Jayadhvaj Singha in 1658 A.D. It is also recorded in the Bengena ati Grant of Laksmi Singha of Saka 1699 (1777/78 A.D.). This village located in Majuli about 25 km. north-east from Jorhat is now on the verge of extinction due to the erosion of the Brahma-putra.

Betiyani:

This is one of the villages recorded in the Bengana ati Grant of Laksmi Singha. Betiyani was the native place of the Nyaisodha Bhukan (Chief Justice) in the reign of Kamaleswar Singha. It lies 10 km. north-west of Golaghat.

Bharavigaon:

The AB (p. 259) suggests that Bharavigaon was visited by king Sulikphā, which was not far from Metekā Bāhor. It stands near Bogidowl, about 7 km. east of Sibsagar.

Bhatiapar:

According to the PAR (p. 53) because the people from bhāti (down country i.e. Koch Behar) who accompanied Sundar Gohain were settled here it came to be known as Bhatiapār.
In 1653 A.D. Jayadhvaj Singha and Laksmi Singha (in between 1773-75 A.D.) excavated tanks which are known in the chronicles as Bhatiapar Pukhuri or Purani Pukhuri and Na-Pukhuri or Rudrasagar respectively. A battle was fought at Bhatiapar with the Moamorias in the time of Gaurinath Singha. It stands on the 37th National Highway in the east bank of the Namdang, 8 km. west of Sibsagar.

Bhogbāri:

From the buranjis we learn that there were royal buildings, a royal treasure of gold and silver at Bhogbāri during the days of the Ahoms. AB(p. 334) mentions the entombed of the dead body of Laksmi Singha's daughter at Bhogbāri. It stands in the northern vicinity of Garhgaon.

Bholātāli:

Bholātāli, a place at the mouth of the river Dihing which was visited by Sutyainpha in 1647 A.D. is mentioned in the AB (p. 131), but it remains untraceable.

Bebejiā:

Some buranjis refer to the construction of a fort and the establishment of some Moamarias at this place of Nagaon by king Kamaleswar Singha. Now it is a part of Bebejiā area 5 km. west of Nagaon.
Burgāgon:

King Jayadhvaj Singha settled here some Mikir and Lalung people, which was situated on the banks of the Tihulābil within the province of Rohā. Most probably it is same with modern Burgāgon, 26 km. west of Nagaon.

Chāmaguri:

One Chamaguri is mentioned in the buranjis as the native place of king Sulikphā and may be identified with Chamaguri 7 km. east of Āmguri in Sibsagar.

Another Chāmaguri which appears in J巴 (p. 98) was the place where the Kachari king Tamradhvaj was encamped for a few days enroute to Biswanāth, and has been identified Chamaguri village of Kaliabor.

One more Chamaguri is mentioned in old chronicles as situated on the Dhansiri valley beyond Dimāpur, where an Ahom army en-route to Māibong made their stockade in the reign of Rudra Singha. Captain Jenkins says it Chāmaguding, 21 km. from Dimāpur on the bank of the Dhansiri.

Champāguri:

Champāguri otherwise called Chapāguri in Kamrup is mentioned in the buranjis as a place where the Koches built a fort and a battle took place between the Koches and the
Ahoms in 1658 A.D. Presently Chapāguri is a mouzā in Bajāli Subdivision of Barpeta District.

Champānalā:

It was a place through which an Ahom army marched to Jayantiapur in the time of Rudra Singha. It is same with Chapānālā, 25 km. to the east of Nagaon.

Chāngchaki:

The buranjis mention it as a checkpost of the Kacharis on the banks of the Kapili river. A battle was fought here between the Kacharis and the Ahoms in 1802 A.D. It is on the left bank of the Kapili, 10 km. south-east of Kampur in Nagaon.

Chāngsāri:

Chāngsāri found in the old records is same with present Sāngsāri, 10 km. north of Guwahati. According to the RG (pp.400, 402) Chāngsāri was plundered and destroyed by a Mughal army led by Mirza Nathon. This village is mentioned as in Bangeswar Pargana of Kamrup in the Umānanda plate of Siva Singha of Saka 1661 (1739/40 A.D.). The ruins of the Guwahati fortification built by the Ahoms extended upto the hills of Chāngsāri.

Chānginimukh:

Chronicles record Chānginimukh variously as Chungighāt, Changiniṅghāt and Sāṅgdimiyal in many occasions which was an
important ferryghat\textsuperscript{49} at the confluence of the Chāngini (probably Dikrang river) and the Lohit. It was also well-known centre of learning for a long time and Sankardeva lived here for 6 months.\textsuperscript{50}

In 1546 A.D. a fierce battle took place here between the Ahoms and the Koches. Present Chāngini Thān which lies at Badatighat, 14 km. south of Bihpuria bears its old entity.

Chantak:

A place on the banks of the river Silpāni or Chantak 13 km. south from Nazira. It is also known as Mongrin Mongching in the chronicles. Sukāphā, who lived here for two years named the river Silpāni as Chantak (\textit{chan = two, tak = weight, meaning twice heavy}) because he found the water of this river heavier than that of other rivers. King Pratāp Singha established here a Naga duār (gateway for the Nagas).\textsuperscript{51} Vide also Silpāni in Chapter V.

chaparā:

Some of the \textit{charitas} mention it for its Siva temple situated in Bāusi of Kamrup.\textsuperscript{52} It may be identified with modern Chaprā, 5 km. west of Barpeta, but there is no Siva temple or its ruins.
Charāibāhi:

This village was donated to Ḍonīāti Satra by Jayadhvaj Singha. Wade mentions Seraibae (i.e., Charaibahi) as royal dockyard in Majuli. This be located in central Majuli but its present identification cannot be made.

Cheoni:

A large number of Vaisnava preachers were settled here in 1687 A.D. It also finds mention in a plate of Kamaleswar Singha, 1722 (1800 A.D.). Probably the village received its name from the road Cheoni Ali on which sides it was situated. Present Cheonigaon 6 km. west from Dergaon may be identified with this place.

Chepon:

King Sukapha resided at Chepon for one year. It stands 11 km. south-west of Moranhat in Sibsagar.

Chilābandhā:

A grant of Rudra Singha of 1621 1799/1700 A.D.) refers the Nandikeswar temple of Chilābandhā in the north bank of the Lohit which has been identified with Chilābandhā gaon 4 km. north-west of Jamugurihat in Sonitpur District.
Another Chilābandā in the south bank, situated between Dhing and Kharangi is recorded in Wade's Account (p. 345). It lies in Kaliabor area.

Chilākun (Chinākun):

Chilākun which is also known as Chinākun in old records was the birth-place of Bhimsen Dvij (the father of Rāmsaraswati). The DRV (p. 119) mentions that the Koch prince Chilārāj donated it to a Brahman. It is identified with modern Chilākunā Mouza of Darrang District.

Chinātali:

The Ananta Charit (pp. 30, 31, 37) mentions it as situated on the bank of the river Karhā in connection with the shelter taken by the descendants of Sankardeva during Mir Jumla's invasion. In 1738 A.D., at this place Queen Ambika, the consort of Siva Singha breathed her last and the King built here a temple to commemorate the memory of his beloved queen. This place has been identified with present site of Ghuguhā Dowl, at a distance of 6 km. north-east of Ghilamora enroute to Dhemaji. (Vide also Manipur in Chapter IV).

Dalāgāon:

Dalāgāon of Darrang was the birth-place of the poet Govinda Misra. It also occurs in the Āoniāti Grant of
Chandrakanta Singha of Śaka 1742 (1829 A.D.) as situated in Darrang. It corresponds with present Niz Dalāgāon near Tangla, about 22 km. west of Mangaldai.

Dalai:

AD (p. 192) states the village Dalai of the north bank near the Lohit in connection with the encampment of an army sent by Chakradhvaj Singha to suppress the unruly Miris. This was probably a Miri village and can be located in Lakhimpur District.

Dalāibandhiā:

Dalāibandhiā of the PAB (p. 64) is same with Danāibudhiā of DAB (p. 111), Jamathā of AD (p. 98) and Lāipel of the SAB (p. 28). King Pratāp Singha crossed the Brahmaputra on riding an elephant to the North Bank near this village in 1616 A.D. One buranji mentions a Kandali Brahman of Danāibandhā in connection with the repressions of Deberā Borbaruā.

Dalibāri:

The Mughal emperor Aurangzeb’s General Ram Singha encamped here with his army to capture Guwahati. It stands on the road between Hajo and Guwahati, about 7 km. west of Sarāighāt.
Dangā:

JB (p. 82) mentions the encampment of Rudra Singha at Dangā and the Tripurā Buranjī (p. 7) says the haltage of Tripuri envoys in the same place which was not so far west from Rangpur. Dangā has been identified with Telādongā, about 22 km. west of Sibsagar where king pratāp Singha excavated a tank called Telādongā Pukhuri.

Dariājan:

According to the PAB (p. 22) it was situated in the west of Dergāon where king Supemphā (1493-1497 A.D.) executed one Lān Turbān Ahom. Present Dariājan is in the district of Golaghat on the banks of the stream called Dariājan. But some identify it with present Duliājan of Dibrugarh District.

Denggnut:

Denggnut which appears in the AB (p. 65) is same with Nangāp in the DAB (p. 26). Suhungmong halted here a few days in course of his Kachari expedition. This place has been identified with Deopānī mentioned in some of the Assamese chronicles, according to which it is in the Dhansiri Valley south ward from Nagāchaki, where an Ahom army made their stockade en-route to Maibong in the time of Rudra Singha. Deopānī which derives its name from the Deopānī, a tributary of the Dhansiri, stands 48 km. south-west of Golaghat, and on
the road between Numaligarh and Dimapur. Here an inscription on a Visnu image (C. 8th century A.D.) was discovered.\textsuperscript{64} (vide also Deopani in Chapter VIII).

Deoliāgaon:

According to Wade's Account (p. 358) the people of Deoliāgaon were attached with the Biswanāth temple, which was extended from Biswanth to the river Chilādhāri. It corresponds with modern Bhir-Garehāgi villages of Biswanāth Chariali.

Dhaknābuyi:

As recorded in BG (pp. 609, 612), during Mirza Nathon's south Kamrup operation, both the Mughals and the Ahoms built their respective forts here and a battle was also fought between them at the same place. It can be identified with modern Dhekenābāri, close to Chaygāon Town in Kamrup.

Dhanudhara:

According to the SAB (p. 29) a number of villages under Dhanudhara (archers) were established on the north bank of the Brahmaputra by Pratāp Singha. These may be identified with modern Dhanudhariā gāon of Lakhimpur District (10 km. south from North Lakhimpur), Dhanudharā gāon adjacent to Gahpur Town and Dhenudhariā gāon (it is now on the point of extinction) at the mouth of the Bihali river in Sonitpur District.
Dichoigrām:

It occurs in the Bengena āti Plate of Lakṣmi Singha of Śaka 1699 (1777/1778 A.D.). Dichoigrām was also the native place of the poet Rām Misra. It may be identified with present Dichoīnagar, 4 km. south-east of Jorhat.

Dighalighat:

Several events are connected with it, in the last part of the Ahom rule. A battle was fought here with the Moāmariās and the Burmese marched to Jorhat crossing this ferry ghat in 1816 A.D., and another battle was fought here against them in 1820 A.D. It was an important ferry-ghat on the Dilih (or Dichāṅg) river near Nāmrup on the road of Dhudar Āli.

Dihingiāgāon:

There are several villages of this name in Sibsagar and Lakhimpur district of Assam. But the one recorded in the AB (p. 350) lay on the bank of the river Burhi Dihing near Silputā in Dibrugarh District and the Dihingiā gāon near Nītāi Pukhuri in Sibsagar District may be identified.

Dilih:

One of the chronicles mention that Dilih was on the bank of the river Dilih and on the road between Garhgaon and
Dihing. It was a seat of the Dilihiāl Burāghāin clan of the Ahom period, now stands 9 km. north-east of Sibsagar Town.

**Dimow (Timow):**

Dimow is called Timow in Tai. According to the buranjis the first Ahom king Sukāphā stopped here for 6 years, but finding the country to be subject to inundation and the earth full of clay, he left it. The PAB (p. 29) refers two parts of Dimow viz., Bhitar Dimow and Bāj Dimow. According to a source king Rudra Singha constructed here a tank, which has been identified with Jaysāgar tank of Sibsagar. The place Dimow may be identified with present Jerengā pathār including Jaysāgar tank on the south side of the Bor Āli, through which the stream Dimow or Timow is flowing.

**Dipilā:**

Dipilā in Darrang was also known as Dipilāli in the old records was the birth place of Khargeswar Dvij and Narottom Dvij, the two poets of medieval Assam. The people of Dipilāli in Darrang is mentioned in a grant of Chandrakanta Singha of Šaka 1738 (1816 A.D.). It lies 10 km. west of Mangaldoi.
Dubia:

Dubia is mentioned in the KGC (p. 48) as a place in Kamrup where a battle was fought between the Koch king Biswa Singha and the Bhuyans. It is famous for its Pariharaseswar temple, near which the Dubia plates of Bhaskarvarman were discovered. It lies 5 km. south of Pathsala in Sarpeta District.

Dubia:

Buranjig mention it in connection with the encampment of an army to suppress the Chungis in the reign of Sutyingpha. Presently, it is a locality, 8 km. east of Gahpur (Vide also Dubia in Chapter III).

Duffagong:

From Captain Neufville's report (1825 A.D.) we know that Duffagong was a Singpho village near Bisa on the road to the upper Burma where the Burmese made a station and fought with the British army. It lies 13 km. north-west of Bisa now inside Arunachal Pradesh.

Dulamari:

Dulamari village was established by Momaitamuli Borbarua on the North Bank which is identified with the present site of Dulabari, 4 km. north of Tezpur.
Dulumāl:

Dulumāl otherwise known as Dulingiāl in old records. Wade’s Account (p. 358) refers this place as stood 13 km. below Biswanāth, at the confluence of the Ghilādhāri and the Brahmaputra. Te (p. 138) mentions Dulumāl a place opposite to Kaliābor in connection with the crossing of the Brahmaputra by an Ahom army to suppress the Dafalas. This place is identified with present Panpurghāt 8 km. south of Jamugurihat in Sonitpur District.

Erāltali:

PAB (p. 29) says that at Erāltali king Pratāp Singha settled one thousand people. An Ahom army took their station here against the Mughal army under Mīr Jumla in 1662 A.D. and king Gadādhar Singha beheaded some conspirators. It is 18 km. east of Sibsagar near Rājmāi.

Garudharā:

In Tai it is called Bān-cheu-hu. The PAB (p. 35) refers that king Pratāp Singha established here a family of Burāgohāin clan. In subsequent time, it became famous as a place of residence of the Garudharī Burāgohāin family. The village Garudharā lies near Lankāk in Sibsagar.
Ghilāmorā:

TB (p. 17) refers to the establishment of some Moran people of Hulungāguri at Ghilāmorā in 1805 A.D. by Kamaleswar Singha. Ghilāmora of AB (p. 379) and APB (pp. 234, 250) is known as Ghilādhāri of SAB (p. 190) at which place a battle was fought against the Burmese. From the buranjis we can locate this place between the Buri Dihing and Dichang i.e. in Barhat area of Sibsagar, although there is no place having such nomenclature at present. There is an area called Ghilāmora in Lakhimpur District, 14 km. north of Dhakuakhona.

Gotāparā:

The Dhenukhonā plate of Satyanārāyan of Śaka 1314 (1392 A.D.) mentions it as a great village which Sarbeswar Barua identifies with present Chatāporā. 78 8 km. north of Dhakuakhona.

Gumurā Sarthebārī:

These two contiguous villages of Kamrup are mentioned in the KGC (p. 339) and still known with these names, situated at a distance of 17 km. south from Pāthsālā in Borpetā District. Sarthebārī has been a well-known place for bell-metal work since medieval time. It is now a town which lies 75 km. north-west of Guwahati.
Gunākatā:

It is mentioned in the buranjis as stood between Garhgaon and Gendhāli in connection with the visit of Jayadhvaj Singha. It also finds mention in the Aniruddha Charitra (Vs. 270-271). Gunākatā appears to be a village of the people who were engaged in making wire of gold and silver thread during Ahom period. This place may be same as present Gunāsigāchuk lies in the easternmost part of Majuli.

Hānhcharā:

The AB (p. 108) places Hānhcharā in between Jāmirguri (i.e. Gajpur) and Dihing where in 1622 A.D. pratāp Singha stopped here for some time. It may be same with modern Hānh-charā lies near north-east side of Garhgaon.

Hātbar:

Hātbar on the bank of the Kalang in Kaliābor is recorded in the KB (p. 43) in connection with the haltage of the Kachari envoy during Jayadhvaj Singha's time. Here a battle was fought between the British and the Burmese in 1824 A.D. It lies about 1 km. west from Jakhalābandhā in Kaliābor.
Hengaluguri:

The village Hengaluguri mentions in the SAB (p. 174) is same with Chakihat-Sualuguri of TB (p. 141) and Hingaluguri of the AB (pp. 361-362). In 1794 A.D. Purnananda Buragohain reduced the Nataks of this village. Presently Hengaluguri is at a distance of 2 km. north-west from Tinsukia.

Jakhalabandha:

Jakhalabandha is mentioned in KH (p. 54) as the headquarters (dupdor) of the Borphukan, before the occupation of Guwahati by the Ahoms in the reign of Chakradhvaj Singha. Vanamalideva (1576-1683 A.D.) founded here a satra which is called Kaliabor satra. It is now a town on the 37th National High Way, 60 km. east of Nagaon.

Jalukbari:

It occurs in a stone inscription of the Ahom period and in the Batakuchi Plate of Chandrakanta Singha (1820 A.D.). In 1792 A.D. Captain Welsh entered Guwahati by the road of Jalukbari. Present Gauhati University is situated in the site of old Jalukbari village. This village was known for the cultivation of pepper (jāluk).
Jāthiputā:

It finds mention in the chronicles in a number of occasions in the reign of Suklenmong and Gadādhar Singha. It is identified with present Jāthipati Gaon, 9 km. east of Sibsagar.

Jengrāi:

According to the SAB (p. 72) before the invasion led by Chilarāi a Koch army under Lāthunā Kārji and Tepu Kārji had to return from Jengrāi in Assam. It is now a town of eastern Majuli, 23 km. south from Dhakuakhona.

Jongthong - Rongbong:

According DAB (p. 232) the Mikirs built here a satra. Jongthong at present lies in a reserve forest under Howraghat police station, about 99 km. from Diphu.

Jugihāti:

A hamlet called Jugihāti finds mention in the stone inscription of Samudrapal Śaka 1154 (1232 AD) recently discovered at Āmbāri of Guwahati.

Jamurīā (Jumriyā):

In this village of south Kamrup, the Mughal army under Mirza Nathon built a fort and had to face an attack
of the Ahom army led by Jadu Naik. It is not yet identified.

Kachuā:

At Kachua of the Kapili Valley a battle was fought between the Ahoms and the Muslims in 1532 A.D. It lies on the left bank of the Kapili river, 6 km. south from Kampur in Nagaon District.

Kālugāon:

Buranjis mention it on several occasions. Harināth Borpātra Gohāin (brother of queen Phuleswari) had his residence here, who also built in this village a temple and a tank. The village Kālugāon is also recorded in the Marrangi plate of Gaurināth Singha of Śaka 1705 (1783/84 A.D.). It lies 8 km. south from Sibsagar, on the side of the Kharikatiā Ali.

Kālsilā:

King Lakṣmi Singha was born at the royal camp at Kālsilā during Rudra Singha's time and in 1756 A.D. Rājeswar Singha also encamped here en-route to Guwahati. A source informs us that in 1652 A.D. Ananta Ata founded here a satra on the bank of the Kālsilā bil (lake). It lies in Mayong area about 42 km. east Guwahati.
Kanyakagram:

Kanyakagram was the earlier place name of the capital of Pratappur mentioned in the KRB (p. 2), vide also Pratappur in Chapter V.

Karākuchi (Kārguchi)

It occurs in the AR (p. 204) as Karākuchi village in Kamrup in connection with advance of Rām Singha on the way to Guwahati. The guru-charita, mention it karaguchi as close to Gumurā-sarthebāri. It stands 1 km. east of Sarthebāri in Barpeta District.

Kāthpara:

The Bārebhuyar Buranjī (p. 25) states that Kāthpara on the bank of the Darikā river is known after the Kāyastha people established by Suhummong. It lies 5 km. north of Sibsagar Town.

Kenduguri:

A village and also a checkpost on the Cheoni Ali to the east of the river Bhogdoi while Jorhat was the Ahom capital. It is 6 km. east of Jorhat Town.
Khâmon:

A village named Khâmon is mentioned in the TB (p. 161) and has been identified with modern Khâmon village, 15 km. east of Sibsagar.

Khanâ-Khokorâ:

Khanâ-Khokorâ is also known as Khokorâ and Khanâ in the old records. It was the ancestral place of Mathurâ Das Burâ Atâ (a pontif of Barpetâ Satra). The PAB (p. 29) refers a royal flower garden of Khokorâ for which maintenance Pratâp Singha appointed an officer. One of the chronicles mentions the excavation of a tank by the Manipuriâ princess Kuranganayoni in the reign of Râjeswar Singha, which is now known as Maglow Pukhuri, stands about 4 km. north-west of Gaurisâgar. (Vide also Maglowjiekar Pukhuri in Chapter III)

Khâtbor:

Khâtbor implies big estate. A source refers that king Râjeswar Singha halted here for few days on his way to Phulbâri on the North Bank. It was in Majuli perhaps near the Aoniâti Satra.
Khelung (Bânkhen):

The village Khelung is also known as Bânkhen in the buranjis. The PAB (p. 33) indicates its location in Châring area. The people of Khelung or Bânkhen along with other villages built the moldâm (tomb) of Gaurinâth Singha at Charâideo. It is still a village in Châring of Sibsagar.

Kuhiarbâri:

The chronicles mention a battle fought between the Ahoms and the Narâs at Kuhiarbâri of Tipam in the reign of Sudangpha, but the place remains unidentified.

Kulihâti (Kulhâti):

Kulihâti as a village in Kamrup is mentioned in the chronicles which lies at the distance of 5 km. east of Hâjo on the road of Guwahati.

Kumârgâon:

Kumargaon means 'a village of the potters'. The KRB (p. 42) alludes to a Kumârgaon as situated in the vicinity of Gârhgaon. Most probably it is same with Kumârgaon which stood on the bank of the river Namdang referred to in the TB (p. 108). It is not properly identified.
Kunwoigāon:

From the accounts in the buranjis we learn that it was here that Kunwoiganya Burāgohāin clans was settled. The TB (p. 184) refers a hunting of the bufaloes by Kamaleswar Singha at Chakalā pathār adjacent to Kunwoigāon. It may be located in Kunwarpur Mouza of Sibsagar.

Langkāk:

The SAB (pp. 12, 15) refers that at Langkāk king Suhānphā established one Lāngipung Neog and king Suhungmong settled some Morāns and the Borāhis of high origin. The TB (p. 25) informs us that Gadādhar Singha constructed a tank called Sonādoi at Langkāk. It is 18 km. east of Sibsagar on the road of Salaguri Ali.

Lāomuri:

Damodar Thakur (a descendant of Sankardeva) founded here a Naroa Satra in the time of Jayadhvaj Singha. The village still retains its old name lies close to Naroāthān on the bank of the Dulung river about 17 km. south-west of Dhemaji.
Lathāo:

It occurs in the AB (p. 200) as situated on the east of the Manah. In 1668 A.D. a battle was fought here between the Ahoms and the Mughals. It is within the Barpeta District but not yet identified.

Lenga Māguri:

The GCK (p. 8) mentions Lenga Māguri as situated in Kamrup. Chandivar (the great great grandfather of Sankardeva) was settled here along with a few families by a Kamrup king. It may be identified with modern Māguri 51 km. north of Guwahati.

Māduri:

Māduri was the seat of the Māduriāl Borgohāin clan of the Ahom period which lies 9 km. west of Nazira. Moidāma (tombs) belonged to the Māduriāl Borgohāin family are standing here.

Māghnoā:

King Pratāp Singha and Sutiyophā had encamped at Māghnoā. The Bengenāāti plate of Laksmi Singha of Šaka 1699 (1777 A.D.) also refers it. Māghnoā which is famous for its phulbāri devalay, lies about 6 km. north of Dhalpur in Lakhimpur District.
Mahgarh:

The AB (pp. 355, 362, 384) indicates Mahgarh a ferry-ghat stood on the bank of the Brahmaputra which formed the main gate-way of the last Ahom capital Jorhat and also a village of the Matak people, where the British army encamped twice (in 1792 and 1825 A.D.) and a battle was fought against the Burmese by Chandrakanta Singha in 1822 A.D. Mahgarh which was eroded long before by the Brahmaputra was near west of Kakilāmukh, about 13 km. north-west of Jorhat.

Māligāon:

Māligāon means 'a village of the garlandes'. According to the British report Chaptain Welsh entered Guwahati in 1792 A.D. through Māligaon near Kāmākhyā Hill. Mālikuti refers to in the BG (p. 601) is probably same with Māligaon. Presently it is the headquarters of the N.F. Rly.

Maluāl:

According to the KOC (p. 44) Sankardeva lived here for two months. King Sutyinphā built here a fort close to the river Tilāo or Lohit to suppress the Chungis of the North Bank. The people of Maluāl is also mentioned in the Bengenāāti plate of Lakṣmi Singha of Śaka 1699 (1777 A.D.). At present Maluāl is a locality in Majuli, about 20 km. south-east of Bihpuria.
Matāimorā:

A place called Matāimorā finds mention in the TB (p. 50) as situated not so far from the capital Rangpur. Wade's Account (pp. 347, 362) says it a village stood on the bank of the Dikhow near Bargaon. It may be located in the lower part of the Dikhow valley.

Mathādāng:

It is a village 4 km. west of Sibsagar Town on the bank of the Dikhow. A chronicle refers a neog (commander) of this place appointed by Suhummong. Another buranjī says that king Suhummong and Suklenmong gathered here the heads of the enemies they collected in the battle fields. The TB (p. 100) refers to a road leading to Mathādāng from the capital Rangpur.

Monāimāji:

According to the KB (p. 123) some people of this village took part in the Maibong expedition of Rudra Singha (1706 A.D.). In the reign of Rājeswar Singha, his Manipuri princess Kuranganayani established an estate at Monāimāji gaon for the Manipuri people (Maglow people) who accompanied her, called Maglow khāt. It stood in the lower part of the Dichoī river.
Nabhanga:

The buranjis mention Nabhanga as situated on the bank of the river Jamuna (a tributary of the Kapili) where an Ahom army made a stockade against the Kacharis (1804-5 A.D.). Nabhanga stands about 15 km. east of Hojai in Nagaon.

Nagarbera:

It is mentioned in the BG (pp. 607, 662, 682) and in the AB (p. 202) in connection with the Ahom-Mughal conflicts (1615-1669 A.D.). According to Wade's Account (pp. 341, 343) Nagarbera included a hill and was the western limit of Assam on the south bank of the Brahmaputra. The British report says that it was here on 19 Nov. 1792 A.D. King Gaurinath Singha meet Captain Welsh who came to Assam for his help. Nagarbera (26°4'N, 91°3'E) lies 46 km. west of Palasbari in south Kamrup and at the confluence of the Kulsi and the Brahmaputra.

Namti:

Namti which finds references in the chronicles is same with present Namti a few miles south of Sibsagar. A temple was constructed at Namti in 1775 A.D. It was the seat of the Namtial Borbarua family of the Ahom period.
**Naphāduār (Tānghali)**

Naphāduār refers to in the SAB (p. 177) is same with Tāngthali of the AB (p. 365). In 1797 A.D. King Kamaleswar Singha settled here some Tekeliā Nagas. It may be located in the southern side of the Jorhat District.

**Nāphuk**

Nāphuk was the native place of Nāphuki Rajmāo (a step mother of Gaurināth Singha) who built there a tank and a temple. Nāphuki Rājmāo was established here with an estate by Gaurināth Singha where her moldām is also situated. It is at a distance of 15 km. west of Sonāri.

**Nārikalguri**

In 1805 A.D. an Ahom army selected their station at Nārikalguri on the banks of the Kapili against the Kacharis. It has been identified with the modern villages of Niz Nārikali and Deb Nārikali, 1 km. west of Kampur in Nagaon.

**Pachāriā**

This place of Kamrup was also known as Pachatiā in the chronicles. The Mughal army under Rām Singha made his camp at this village where a fierce battle took place with the Ahoms. The Umānanda Plate of Siva Siggha of 1656 Saka (1739/40 A.D.) also refers it. It lies 14 km. east of Hājo and north-western side of the Āgiathuti Hill.
Pājigilā:

The **Ab** (p. 177) places Pājigilā in between Guwahati and Kājali Chaki, which we believe to be same with Tātimora, 25 km. east of Guwahati.

Pāngari:

It is mentioned in the **DAB** (p. 53) as stood on the Dihing valley. During Sukhampha's reign an Ahom army marched against the Narās through this village. It is same with modern Pengri, 16 km. east of Digboi.

Pānihāṅgal:

From the **TB** (p. 120) we learn that during the political turmoil of Assam (1787-93 A.D.) the people of the North Bank made one Bairāgi as their king at Pānihāṅgal. It is same with Pānihindār recorded in the Biswanāṭh plate of Lakṣmi Singha of 1696 Śaka (1774/75 A.D.) which at present known as Pānihīragā, 5 km. south of Biswanāṭh Chāriāli, on the road to Biswanāṭh Ghat.

Pānikhāti:

According to the **būrajīs** Pānikhāti was a Mughal Thānā during 1679-1782 A.D. captured by the Ahoms in the time of Gadoḍhar Singha. The Ketekibari plate of Gaurināṭh Singha of 1707 Śaka (1787/88 A.D. also refers it. It lies 15 km. east of Guwahati on the south bank of the Brahmaputra.
Pathalial:

The *KB* (p. 122) informs us that some pāiks of this village participated in the Kachari expedition of Rudra Singha. It stands 11 km. south of Sibsagar.

Pathālikuchi:

It occurs in the *buranjis* as situated in Kamrup close to Nimisā. In 1638 A.D., an Ahom army took their station here against the Mughals. It is identified with present Pathālikuchi, 6 km. south-west of Barpeta.

Pāthori, Putani, Singia:

These are some of the villages in Nagāon which were burnt by the Moāmariās in 1799 A.D. Of these villages, Pāthori and Singia are situated respectively at a distance of 7 km. and 9 km. south-east of Nagaon.

Phulaguri:

According to the *JB* (p. 18) Phulaguri was an important market place inside Gobha, towards the frontier of the Jayantia state, established by the Ahom King Pratāp Singha. It still retains its name inside Gobha Mouzā of Marigaon District.
Rāichā

Rāichā means 'uneven on undulating place in Tai language. It is also known as Rāishāt and Baichā in the buranjī. During Mir Jumla’s invasion (1662 A.D.) king Jayadhvaj Singha stayed here for some time. King Kamaleswar Singha built here a fort to protect this village. Rāichā is the modern name of Rāichā, 22 km. north-east of Sibsagar.

Rājankhāt:

According to the TB (p. 112) at Rājankhāt (i.e. royal estate) in the district of Basā, Purnānanda Burāgohāin built a fort against the Moāmariās. It is same with modern Rajābārigāon, about 48 km. south from Jorhat, on the way to Barholā.

Rāmdīā:

The name of Rāmdīā (3 km. west of Hajo) in Kamrup appears in the BG (p. 606) and in the KOC (p. 450). A Satsangi Satra of Damodaria sect of Rāmdīā village in Barkshetri Pargana is recorded in a grant of Rajeswar Singha.

Rāmugāon:

According to ABS (p. 32) Rāmugāon was near the river Darikā where king Jayadhvaj Singha ascended his throne. It is same with present Rāmugāon about 5 km. south-east of Nazira.
Ranchekhām:

Ranchekhām was also known as Rankhām and Ranajkhām. According to the SAB (p. 20) at this place Suhummong and his sons involved in a fight called Ranchekhām. Here Suramphā alias Bhagā Rajā was kept intern by Jayadhvaj Singha.111 TB (p. 110) informs us that Rankhām was situated in the upper region of the Jānji river. Presently it is called Rankhām, lies 31 km. south-east of Jorhat.

Rangati:

Some of the buranjis mention Rangati in connection with the Chungi operation of Sutyinphā.112 It is now a locality centering an old and big tank (about 25 bighās of land) called Rangati Pukhuri (probably excavated by Pratāp Singha) at a distance of about 8 km. north-west of Narāyanpur in Lakhimpur District.

Rangdoichung:

The TB (p. 106) states the establishment of the Moāmariās at Rangdoichung in the last part of 18th century A.D. It lies 12 km. north of Jorhat.
Rewati gaon:

King Pratap Singha spent his childhood days in this village. The SAB (p. 156) refers a royal store house of gold and silver at Rewati gaon. It stands 2 km. west of Nazira on the side of Dhudar Ali.

Rupā:

Rupā is variantly known as Lārupārā and Lāchupārā in the buranjis mentioned in connection with the encampment of the Chutiya king in 1523 A.D. and the capture of wild elephants by Jayadhvaj Singha and Rudra Singha. It can be identified with modern Rupā Chāiding near Doom Dooma of Tinsukia District.

Sahurābari:

According to the RG (pp. 409,410) Koch prince Balinārāyan (Parikshit’s brother) declared himself king of Darrang at Sahurābari where he built a fort against the Mughals. It is identified with Sarābāri of Darrang District, 22 km. north west of Mangaldoi.

Sālmorā:

Barebhuyar Buranjī (p. 57) states that Bāndardewāghāt (of the Brahmaputra in Majuli side) was the earlier name of Sālmorā where king Gadadhar Singha put to death some officers. It lies 15 km. south-east of Kamalabari in Majuli.
Sāokuchi:

**DAB** (p. 73) indicates the station of a Mughal army at Sāokuchi of Kamrup in course of the Ahom-Mughal wars (1615-38 A.D.). It may be located within Barpeta District, but cannot traceable at present.

Sarāguri:

Sarāguri is also known as Sowrāguri and Chaigāon in the buranjia. Here a battle was fought against the Mughal army in 1662 A.D., and in 1678 A.D., a rampart called Chintāmonigarh was built connecting Sarāguri. Sarāguri stands at the confluence of the Dikhow and the Brahmaputra, about 13 km. west of Sibsagar, famous for its Āzān Pir's dargāh.

Sendurighopā:

One chronicles states a road through Sendurighopā in the outskirts of Guwahati in the reign of Gadādhar Singha. A grant of Lakṣmī Singha of Śaka 1702 (1780 A.D.) indicates the Muslim habitation of Sendurighopā close to the Chilā Hill in Banbhāg Parganā of Kamrup. Wade's *Account* (p. 343) calls Sendurighopā as one of the guarded passes of the city of Guwahati towards the northern side during Ahom rule. It stands 8 km. north from Guwahati on the road of Bāihātā-Chāriāli.
Shengdhāri:

It occurs in the AB (p. 236) in connection with a battle took place here between Tipām Rājā and king Chāo Khāmjāng (in 1674 A.D.) and is identified with present Sengdharā, 9 km. south from Nazira.

Simlyābāri:

Hamilton’s Account (p. 48) records it as place in Darrang, one day’s journey north from the house of the Darrang Raja, and the seat of the Wazir Barua who was in-charge of the intercourse with Bhutan. It appears to be near Tanglā, but remains unidentified.

Soālkuchil:

Soālkuchi (26°10’N and 91°45’E) of Kamrup is same with Sakrapur or Indrapur mentioned in the KP (p. 79,56). Buranjia refer to Soālkuchi as a village of the weavers in north Kamrup and BG also mentions it on several occasions as in the north bank of the Brahmaputra in Kamrup in connection with the Ahom-Mughal wars (1615-38 A.D.). Siddheswar temple is situated in Soālkuchi, now a town stands on the bank of the Brahmaputra just opposite side of Palasbari. It is still a famous centre of silk production in Assam.
Solengi:

Some of the buranjis\textsuperscript{116} say it a village of the Chungi people whose revolt was suppressed by an army sent by Sutyinphā. Most probably it is same with modern Solengi gaon (lies on the east bank of the river Solengi) 2 km. east of Gahpur.

Srihāti:

KRB (p. 108) suggests Srihāti of Kamrup as in the west of the Siddheswar temple. KGC (p. 321) says it as a centre of learning in medieval time. It is about 3 km. west of Soalkuchi.

Tāirubān:

AB (p. 233) mentions the village Tāirubān as an adjacent to Rungmung and Tingkhang villages, which may be located in present Dhupābar Mouzā of Sibsagar, but cannot be identified.

Tangsū:

The buranjis refer to Tangsū on many occasions. The name Tangsū was given by Ahom king Subinphā (1281-1293 A.D.) who visited it for hunting purpose\textsuperscript{117}. The Ahom kings built here a fort and also a royal store of gold and silver\textsuperscript{118}. It is on the right bank of the Dikhow river in Tuenchang District of Nagaland.
Taraján:

One source informs us that king Gadadhāra Singha settled at Taraján 500 devotees of the satras.\textsuperscript{119} The (p. 146) indicates Tarajan as in the east of Domjan in the vicinity of Jorhat. Presently it forms the western part of Jorhat Town.

Tātimorā:

The DAB (p. 131) mentions Tātimorā as adjacent to the Kājalimukh. It is associated with the war operation against the Mughals by Gadadhāra Singha. It still retains its name and is situated 17 km. east of Guwahati and about 3 km. west of Kājali Chaki.

Tekeliphutāmukh:

This is recorded in Hamilton's Account (pp. 24-25) as situated in the north of the Brahmaputra in which this river divided into two branches. At present it is called Tekeliphutā Ghat, lies 11 km. south of Dhakuakhona.

Teportal:

It appears in the PAB (p. 32) as the seat of the Teportaliā Buragohain family of the Ahom period, which lies inside Kunwarpur Mouzā of Sibsagar.
Teteliguri:

In the buranjis Teteliguri is also known as Tentillikora and Tintillay Karay (Tetelisora).\textsuperscript{120} It was an important place and checkpost in the time of Kachari rule through which the Jayantia princes was brought down in the reign of Pratâp Singha and king Rudra Singha sent one division of his army to capture Maibong. Tetelisorâ is its present name, a very big village (3 km. long) on both banks of the river Hâriâ about 26 km. south from Nagaon, in between Kâmpur and Kathiâtali.

Tetoiyâ:

According to the \textit{SAB} (p. 29) Tetoiyâ was one of the several villages founded by Pratâp Singha in the North Bank. It has been identified with modern Tetoiyâ stands near east of Kamalabari in Majuli.

Thâorâ:

\textit{TB}(p. 72) refers a battle fought against the Moâmariâs at Thâorâ. Alun Dihingiâ Borbaruâ built a temple here during the reign of Gadâdhar Singha, which lies 10 km. east of Sibsagar.

Thekerâbâri:

According to some of the \textit{buranjia}\textsuperscript{121} king Pratâp Singha twice visited this place in Marrangi province which
is identified with present Rajābāri about 4 km. east of Bokakhat on the 37th National Highway.

**Tiyāk**:

The Mughal accounts mention several incidents took place at Tiyāk in connection with Mir Jumla's Assam expedition (1662 A.D.). The TB (p. 114) refers a fort at Tiyāk built by Purnananda Burāgohain in 1790 A.D. Presently Tiyāk is a town about 20 km. east of Jorhat.

**Tokolāi**:

A place situated on the bank of the Tokolāi (a tributary of the Dichoi) in the southern vicinity of Jorhat. King Jayadhvaj Singha captured here a large number of elephants and Gadādhar Singha established some bāgā (selected) people. Some people of this place participated in the Maibong expedition of Rudra Singha.

**Udālguri**:

From the SAB (p. 152) we learn that king Pramatta Singha banished Harināṭh Borpatra (brother of queen Phuleswari) to Udālguri. Most probably it is same with modern Udālguri Town of Darrang District.
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2. Vide B.D. Chattopadhyaya's A Survey of Historical Geography of Ancient India, p. 17.
3. DAB, p. 130.
4. MS. Buranjir Vivekratna of Maniram Dewan.
7. A Descriptive Account of Assam, p. 252.
8. OC, pp. 49-50; KGC, p. 13.
9. PA, p. 166.
10. TB, p. 176.
11. SAB, p. 22.
12. DAB, p. 130.
13. AB (Datta), p. 87; SAB, p. 167.
14. AB, p. 262.
15. Barua, op. cit.
16. Ibid.
19. KRB, p. 63, PAB, p. 69; AB (Bhuyan), p. 81.
20. PG, p. 185.
22. AB (Bhuyan), p. 71.
23. AB, p. 110; DAB, p. 69.
25. ABS, p. 2; AB (Datta), p. 2.
27. Ahomar Din, p. 514.
30. AB, p. 365; SAB, p. 177.
31. Vide Pandit Hemchandra Goswami Rachanavali, p. 335.
32. AAA, p. 159.
33. PS, p. 65.
34. AAA, p. 357.
35. AB, pp. 135, 136, 140, 141, AB (Datta), p. 11.
36. PS, p. 66.
37. TB, p. 182.
39. AB (Bhuyan), p. 67, SAB, p. 156.
41. DAB, p. 133.
42. SAB, p. 108; TB, p. 12; PAB, p. 117.
43. KB, p. 93; AAA, p. 104.
44. Mill's Report, p. 244.
45. KRB, p. 53; AB(Bhuyan), p. 75; PAB, p. 90.
46. DAB, p. 136.
47. TB, p. 154; AB, p. 367; SAB, p. 61.
48. PS, p. 182.
49. AB(Bhuyan), p. 25; DAB, p. 91; TB, p. 27; AB, p. 321; AAA, p. 135. Wade says it Sāngunnighāt which is no doubt a corruption of the word Chāṅginighāt (AAA, p. 135).
50. Āoniat Satrar Buranjī, p. 129; KGC, pp. 44, 223.
51. SAB, p. 29.
52. GC, p. 538; Sankardeva āru Mādhavdeva Charit, p. 149.
54. AAA, introduction, p. XXXVIII.
55. TB, p. 27; AB(Datta), p. 59.
56. PS, p. 82.
58. ISCBL, p. 306.
60. TB, p. 38; SAB, p. 127; AB(Datta), p. 62.
61. Mangaldoir Buranjī, p. 95.
62. PS, p. 147.
63. AB(Datta), p. 35.
64. Historical Geography of Ancient India, p. 126.
65. PS, p. 67.
67. TB, p. 61.
68. AB(Datta), pp. 63, 64.
69. AB(Bhuyan), p. 55.
70. AB, pp. 46-47; DAB, p. 9.
71. MS. Kārikari Tathya Buranji (ed. by Dr. J.N. Phukan)
72. Mangaldoir Buranji, pp. 94, 103.
73. PS, p. 143.
74. PAB, p. 127; AB(Bhuyan), p. 67.
75. NEFI, pp. 143, 145.
76. SAB, p. 29.
77. AB, pp. 185, 269.
78. Barua, op.cit.
79. AB, pp. 155-156; AB(Datta), p. 11.
80. vanamālidevar Charitra, Vs. 224.
81. PS, p. 148.
82. SAB, p. 136; TB, p. 24.
83. PS, p. 9.
84. BG, pp. 608, 662, 664, 665.
85. PAB, p. 46; DAB, p. 30.
86. This plate was found in the possession of Kesav Sarma of Marrangi Teliagāon in 1992.
87. TB, p. 46; Gunabhiram Barua, Assam Buranji, p. 97.
88. Ananta Charit:, p. 113.
89. GC, p. 536; GCK, p. 277.
90. APP, pp. 138, 148, 245.
91. KGC, p. 264.
92. ABS, p. 46.
93. AAA, p. 159.
94. AB (Bhuyan), p. 96; PAB, p. 109.
95. Thākur Charit, p. 37.
96. ABS, p. 27.
98. AB, p. 140.
100. AB (Bhuyan), p. 25.
101. TB, p. 51.
102. AB, p. 371; SAB, p. 184.
103. Ms. Kārikari Tathya Buranjī.
104. TB, p. 92; ABS, p. 49.
105. AB, p. 367; SAB, p. 182.
106. This plate was found in possession of Dr. J.N. Phukan.
107. PAB, p. 126.
108. AB (Bhuyan), p. 122; KRB, p. 102; PAB, p. 123.
109. AB, p. 359.
110. The text of this plate was obtained from Dr. J.N. Phukan.
111. AB, p. 142; AB (Bhuyan), p. 70.
112. PAB, p. 126; AB (Bhuyan), p. 67.
113. DAB, p. 17; PAB, p. 40; AB (Datta), p. 5; AB, pp. 55, 148; KB, p. 68; SAB, p. 159.
114. AB (Bhuyan), p. 128.
115. PS, pp. 68-69.
118. DAB, p. 14; SAB, p. 156; AB, p. 52.
119. Dakhinpāt Satra, p. 52n.
120. JB, F. 14; KB, pp. 76, 100, 106, AAA, p. 113, 123.
121. AB, pp. 95, 111; DAB, pp. 57, 70.
122. Life of Mir Jumla, pp. 253, 255.
123. AAA, p. 321; TB, pp. 22-23.
Assam as a frontier state of India had been a veritable asylum for all kinds of religious beliefs. Her vast majority of the people belonged to non-Aryan tribes who had distinct manners, customs and religions. Even those who professed Hinduism, loosely adhered to Vaisnavism or Saivism, Saktism or Tantricism.

The various Pithas (holy places) of Assam for the most part were of non-Aryan origin. Before the introduction of the Brahmanical faith, the foundation of various cults in Assam was laid by Austric and Chino-Tibetan elements. As a result Brahmanism had to be modified, to a large extent to incorporate into its fold not only non-Aryan deities, but also to introduce various local myths and rituals. Even after the spread of Hinduism, the non-Aryan cults survived and continued to influence it to a considerable extent, with the result that in a single religious centre like Hajo, we find a meeting place of all the Aryan and non-Aryan faiths. The spread of Aryan culture in Ancient Assam was largely due to the settlement of the Brahmanas. The royal patronage helped in the spread of Hinduism. The earliest known instance
of this was in the reign of Bhutivarman (of 6th Century A.D.) who donated lands to 205 Brahman families.\(^1\)

**Saivism:**

The worship of Siva prevailed in Assam from a remote past and perhaps it was the most popular form of religion both among the aboriginals and Aryanised people. As the KP (Chaps. 81, 82) shows, the number of sacred places in Assam connected with Siva worship is larger than those associated with Visnu or Devi worship.\(^2\) The inscriptions bear definite references to the worship of Siva by the rulers of ancient and medieval Assam. Siva was the tutelary god of the kings in ancient Assam from 7th to the 12th centuries. The Siva temples at Hajo (Kedār-Kamala), Biswanath, Singari (Gopēswar) Dergāon, Mohābhairav (at Tezpur) and Dubi (Parihareswar) had been well-known since the ancient times. Moreover, Siva, in the form of Bhairava, is worshipped in every Devi temple in Assam by sāṃsa and nirāṃsa victuals.

The non-Aryan tribes, mainly the Kacharis practised a form of primitive saivism where the worship was carried out by sacrifice of buffaloes, he-goats, pigeons, ducks and cocks and by the offering of rice and liquor. The Koch king Naranārāyan (1540–1584 CE) legalized this form of tribal worship of Siva by the issue of an edict which set apart the northern side of the Gohāin Kamal Ali for the practice of aboriginal form of worship.\(^3\)
From the accounts of Huien Tsang we know that there were 'several hundred deva temples' in Assam during the reign of Bhāskarvarman of which vast majority of the temple must have been dedicated to Siva. The inscriptions contain definite references to the construction of Siva temples by king Vanamāla (Tezpur grant V. 24) and Indrapāl (Guwahati grant V. 10). Inspite of the success of the neo-Vaisnavite movement led by Sankardeva, Saivism retained its popularity among the large section of the Assamese. The Ahom kings from the time of Pratāp Singha built Siva temples in different parts of Assam and many of them still stand as testimony to the popularity of Siva worship.

Saktism:

Saktism was also a dominant cult of Assam in ancient and medieval times upto the advent of neo-Vaisnavism, and even to-day it holds a place next to Vaisnavism. The KP and the YT which were composed in Assam, have mainly dealt with the Sakti cult. Sakti in her various forms was worshipped in different temples dedicated to her. But the radiating centres of Saktism had been the shrines of Kāmākhyā at Guwahati, and Dikkarvāsini (goddess Tāmreswari or Kechāikhāti) at Sadiyā. In these two shrines, Sakti was worshipped according to Tantric rites and sacrifices. In the Tāmreswari temple human sacrifices were made annually by the Chutiya kings.
The construction of many temples by the kings of the Chutiyas, Koches, Kacharis and the Ahoms is proved by epigraphy and literature.

**Buddhism:**

The influence of Buddhism was felt in Assam at a very early age but it was not widely accepted as a faith by the people at large. The *Rājatarāngini* informs us that the Kamarupa king of the 5th century A.D. who was the father of Amritprabhā was himself a Buddhist and his religious preceptor was a Tibetan Buddhist. L.W. Shakespeare rightly points out that faith prevailed in the land even before the introduction of Hinduism and many old temples might have been built on the old Buddhist sites. The existence of a four-headed lion-image at Biswanath which is almost similar to that of the Asokan Pillar capitals at Sāñchi and Sārnath (now in Indian Museum, Calcutta) is the best archaeological evidence about the spread of Buddhism during the time of Asoka in the Brahmaputra Valley.

From the latter part of the 7th century A.D. Buddhism underwent radical change, developing into several forms of mystic cults known as Mantrayāna, Vajrayāna and Tantrayāna. A very debased form of later Buddhism known as the Vajrayāna system or Sahajīśā cult was prevalent in Assam for some centuries. Kamakhyā in Kamrupa, and Lankā, which can be identified
with the present Lankā in the Kapili Valley became the reputed centres of this religion. In the last part of the Ahom rule a number of Buddhist tribe of Tai origin like the Khāmtis, the Turungs, the Khamyangs settled in Assam and built a number Buddhist institutions called Bāpuchāngs.

**Vaisnavism:**

The worship of Viṣṇu seems to have been prevalent from early times. The Borgangā Rock Inscription of Mahābhūti Varmā (C. 554 A.D.) which refers to the king as 'Paramabhāgavata' is the earliest recorded evidence of the existence of Vaisnavism. The KP(78.80) mentions five manifestations of Vāsudeva with the pithag, of which Hayagriva-Mādhava at Manikuta and Vāsudeva in the Dikkavāsini region are the most important. Tantric elements are also associated with this form of Vaisnavism. But the current of Vaisnavism was thin and the bulk of the Hindus allured by the attractions of the Saiva and the Sākta cults associated with Tantric practices resorted to them.

The neo-Vaisnava movement in Assam led by Sankardeva (1449-1568 A.D.) was thus a cult born out of conscious reaction against the dominant cult of Sākta-Tantricism particularly its perversions and excesses. Sankardeva did away with the worship of images (except of Viṣṇu or Krisna), the elaborate rituals and sacrifices and the esoteric rites practised by
the Sāktas. He preached purified Vaisnavism and inculcated the doctrine of salvation by faith and prayer in simple way on the democratic basis. As his teaching were based mainly on the Bhāgavat Purāṇa, it is also known as the Bhāgavatī Dharma.

The nāmghār or satra institutions founded by Sankarādeva for his religious practices are like medieval monasteries or monasteries. The first satra was set up by him at Bardowā, But more satras came into existence after his demise. They were really modelled on the Buddhist vihāras. The word satra is a corrupt form of the Sanskrit word sattra.8 In Sanskrit literature the word has been used in two senses, firstly, in the sense of an alms-house and secondly, in the sense of a sacrifice lasting from a few days to a year or more. The latter sense is responsible for lending the nomenclature to the Vaisnavite institution of Assam. So satra means a religious sitting or association. Bhattadeva (16th century A.D.) defines a satra in his Sarana-mālika in these words, "where ardent devotees perform duties pleasing the God, where ninefold bhakti prevails, that supreme place adorned by gods and Vaisnavas is called a satra".9 After the death of Mādhavadeva (1503-1596 A.D.), who became the chief apostle after Sankarādeva, the schism in the sankarite sect grew up and consequently four samhātis (sects) emerged. These are Brahma-samhāti, Kāla-samhāti, Nīkā-samhāti and Purusa-samhāti.
The Ahom kings though adopted Hinduism and Hindu way of life yet they concurrently worshipped their primordial gods like Phā Tārā, Phā Lengdon, Jāsingphā, Lāokhri and their own ancestors Khunlung and Khunlāi. 'Chumdeo' was the tutelary deity of Ahom rulers till the end of their rule. The Ahoms looked upon Charāideo, their first capital, as the most sacred place of their faith. Subsequently it became their necropolis and there were many shrines where Ahom worship was regularly maintained through their priests called Mo'Śāi (Deodhāl), the Assamese Hindu society. Rudra Singha made a list of the satras and their Mahantas and gave royal recognition to them. These Mahantas included in the royal register were called 'Etakā Mahanta'. Since the reign of Siva Singha the Sakta faith became the creed of the Ahom sovereigns and of the nobles and officers, but still then they granted revenue free land and other facilities to the numerous satras of the state.

From the reign of Gadādhar Singha (1681-1696 A.D.) every Ahom ruler built a number of temples dedicated to the deities like Siva, Devi and Visnu most of which are now still survived.

The foundation of a religious institution in a particular site was made on a number of considerations such as - a place having natural beauty and attraction, place of long
habitation, growth of the township, settlement of priest or scholar, burial place of the religious person etc.

The idea of assigning a place as the abode for the deities in India can be traced to the time of Indus Valley civilisation. The Vedic Aryans had no idea of building temples to enshrine the images of the deities nor they adopted the form of worship which became popular later on under the Bhaktimārga (cult of devotion). The first recorded reference to images is found in the Astadhyāyī (of Pāṇini) where the images of Krisna – Vāsudeva and Arjuna are mentioned. In subsequent period the Bhaktimārga gave an unqualified encouragement for the construction of the temple which became the places of popular worship.

Assam could naturally be expected to have fallen under the spell of India culture since its inception. Even most of the terms used in the old records of Assam to denote a temple show their origin in the Indo-Aryan terminology. In the inscriptions of Assam we have come across various terms used to denote a religious institution of temple such as soudh (Vanamāla’s Tempur grant V. 24), mandira (Indrapāla’s Guwahati grant V. 10), prasāda (Naranārāyan’s Kāmākhyā Inscription, line-5), devālay (Gadādhara Singha’s Biswanāth Grant, line-5), dowl (Gadādhara Singha’s Umānanda Grant line-2), moth (Gadādhara Singha’s Umānanda Inscription last line),
bhavan (Pramatta Singha's Janardan Inscription last line),
devighar (Gaurinath Singha's Marrangi Grant, line 12), Alaya
and nilaya (Chatrachal Inscriptions of Kamaleswar Singha).
In the chronicles and other old records the terms of dowl,
devālay, ghar are used to mean a temple. In the Polamaccā
Inscription we find the term mosque (masjid) as the religious
institution of the Muslims.¹³ In the copper plate inscriptions
of the Ahom rulers and in the KRB (p. 105) the word mōqum
is used to mean a religious place of the Muslims.

The places of worship of the Bodo-kacharis are gene-
rally called thān, such as Burāburi Thān where Bāthowbrāi (Siva)
and Khām-Māikhā (Kāmākhyā or Pārvati) are worshipped about
which inscriptions or other records are almost absent.

Ahatguri Satra:

The Ahatguri Satra otherwise called Aswasthaguri
Satra was founded by Srirām Ata,¹⁴ a disciple of Gopāldeva,
between 1620-1650 A.D. in the Western Part of Majuli, about
12 km. south of Badatighat.

Ājān Fakir Dargāh:

A dargāh, founded in memory of Ājān Fakir, a Muslim
saint contemporary of Gadādhar Singha. It is situated in the
Sarāguri Chāpori at the confluence of the Dikhow with the
Brahmaputra, about 22 km. west of Sibsagar.¹⁵
Allibari Satra:

Nityānanda Gosain set up a satra at Allibari within Rāni in 1661 A.D. on land endowed by Dharma Singha, the raja of Rāni state.16

Āmlakhi Rangāgarā Deosāl:

A deosāl of the Ahoms at Āmlakhi Rangāgarā, situated on the bank of the river Dichāṅg, 16 km. north-east of Nazira. Ahom gods are worshipped here since the time of Purnānanda Burāgohain.17

Āoniāti Satra:

Āoniāti Satra now situated in the Joginidhāri village (26°53'N, 94°5'E) in Majuli about 23 km. north of Jorhat stands pre-eminent among the satras of Assam. It was one of the four royal satras of the Ahom period, which was established by King Jayadhvaj Singha in 1656 A.D. for Niranjan Bāpu his religious teacher and installed there an idol of Gāvinda Thākur (i.e. Krisna) along the grant of land and pāiks.18 The place where the satra was set up had abundance of Āonipān—a kind of wild bettle creeper, and hence the name was Āoniāti Satra.

Like many other satras of Assam, it also had to face the wrath of Gadādhar Singha. His son, Rudra Singha, however, restored its former position and appointed its satrādhikār as
his spiritual preceptor. Later on, this satra had to face again the wrath of the Moamariās during the reign of Gaurināṭh Singha. It had to be shifted several times from one place to another since the time of Siva Singha. However, Siva Singha and Kamaleswar Singha visited this satra.  

Aoniati Satra had several sub-satras in all parts of Assam during 18th century A.D. Its Nagaon branch was visited by Gaurināṭh Singha in 1792 A.D., when he made grant of land. Wade records two more other branches on the banks of the river Dikrāng in the North Bank viz., Bāli Satra and Debarāpār Satra. One of the most important branch of Aoniati Satra was Govindapur Satra, situated 5 km, north-east of Dhakuakhona.  

Astaghuja:

A Devi temple built on the bank of the Dikhow near Garhgāon by king Sukhāmpā (1552-1603 A.D.) to house an eight-armed Devi brought from Jayantia state. It is recorded that here Koch general Chilārāi worshipped the Devi in the time of his Assam invasion. Subsequently, its idol was shifted to a temple of Rangpur thane to a temple in the capital Jorhat by the Ahom monarchs which is known at present as Burhi Gosāni Devālay, lies on the edge of the Garh Ali at Jorhat Town.
The name Aśwakrānta meaning 'ascended by horse'.

A holy place for Visnu worship and other religious functions, it is situated in North Guwahati. Tradition connects it with Lord Srikrishna of Dvārakā who is said to have entered the city of Prāgjyotishpur through the Aśwakrānta Hill by ascending and crossing it on his horse to kill Narakāsur.

The YT (pp. 293-300) describes the high sanctity of this place, adorned with the shrine of Janārdana surrounded by the hills like Bāyukut in the west, Chandrakut and Godanta in the north, Indra śaila in the east and the holy kundas viz., Aśwakrānta in the south-east, Chandrakunda in the east and Achyut sarovar and Rimusak sarovar in its neighbourhood. The tantra further states that it is a great centre of religion and education and very suitable place for habitation. The chronicles and other medieval literature refers it not only as a religious but also as an educational and strategic place. The KRB (pp. 106-107) refers the temple of Janārdan Gosain as situated on the Aśwarpavat. According to the JB (p. 104), the ashes of deceased Jayantia king Rām Singha was immersed at Aśwakrānta tīrtha by his son Bārkunwar in the reign of Rudra Singha.

King Siva Singha built here a temple of Visnu (Keśava) in 1720 A.D. and the Phalgutsav temple of Janārdan in 1721 A.D.
The temples of Aśwakrānta and Janārdan were visited by king Rājeswar Singha. King Lakṣmi Singha reconstructed the Janārdana temple and by a charter in 1783 A.D., the Borphukan of Guwahati sanctioned Rs. 400 from the treasury of Aśwakrānta temple for trade to meet the expenditure of its daily worship. The beautiful image of Anantasāyee Visnu which has been enshrined in the Aśwakrānta temple reportedly brought over from Nepal which may be dated to 11th century A.D.

Bahari Satra:

Bahari Satra was founded by Bartāti an apostle of Harideva. It stands 3 km. south from Chengā in Barpeta District.

Bālikuchi Satra:

A grant of Siva Singha records that, it was established in 1741 A.D., in Kunwarbhāg Pargan of Kamrup, to which 84 families of devotees were assigned. Wade's Account (p. 359) says, it was a very beautiful town situated on the bank of the river Barnadi. It stands on the west bank of the Barnadi about 47 km. north of Guwahati.

Bālikunchi Satra:

This was the first satra of Aniruddnadeva (the founder of the Moāmariā sect) and its present name is Visnu-Bālikunchi Satra, lies only 2 km. south from Dhalpur in Lakhimpur District.
**Bānhbāri Satra:**

Bar Jadumanideva, a disciple of Gopaldeva founded his *satra* at Bānhbāri or Bānsabāri\(^3\) between 1600-1625 A.D. near the confluence of Bargāṅg and the Brahmaputra, about 20 km. east of Biswanath Chariali.

**Bāpuchāṅg:**

A Buddhist monastery built for the monks (*Bāpūs*) of the Narās by Kamaleswar Singha at Simaluguri ferry ghat on the bank of the Dichoi river.\(^4\) It may be identified with modern Syāmgāon Bāpuchāṅg in Titabor area of Jorhat.

**Pārādi Satra:**

This satra in Kamrup was established by Nārāyan Thākur between 1580-1600 A.D.\(^5\) By a charter it was brought under the Barpeta Satra by Siva Singha in 1735 A.D. It lies 2 km. east of Barpeta Town.

**Bardowā Satra:**

Bardowa Satra is located 15 km. north of Nagaon Town. It was the first *satra* founded by Sankardeva between 1490-1510 A.D. After 140 years of abandonment it was re-established by Dāmodar Thākur, a descendent of Sankardeva with the help of Jayadhvaj Singha.\(^6\) In the time of Jayantia operations king Rudra Singha encamped at Bardowā. Lakṣmi Singha's charter of
1771 A.D. records the boundary of this satra as such, east-Alitāngani Pukhuri, south-Silsimanā village and Rowmāri Bil, north- the Brahmaputra. Later, a dispute arose among the descendants of Sankardeva on the question of ownership of Bardowā Satra and it was settled by a charter of king Kamaleswar Singha in 1805 A.D. Presently it is one of the famous satras of Assam.

Bāreghar Satra:

This Vaisnava monastery was set up by Srirāmdeva between 1690-1700 A.D. on the bank of the Burhi Dihing river. The SAB (p. 157) records the massacre of its satrādāhikār along with a large number of his disciples by the Māmarīṣas which caused its removal to Mejengā, 8 km. west of Nazira. King Kamaleswar Singha invited the Bāregharia Mahanta to enact a vaisnava drama at the royal court of Jorhat in 1805 A.D.

Bargāon Satra:

Satna Muktavali mentions Bargāon or Barkalā Satra as established by Rāmnāth, on the bank of the Belsiri river close to the Singari Hill between 1750-1800 A.D. It lies 8 km. south east of Dhekiājuli in Sonitpur District.
Barjahā Satra:

It was founded by Keśavcharan (a disciple of Madhavdeva) between 1600-1625 A.D. at Jatiārāng opposite side of Biswanath. The Burmese invasions caused its shifting to the present place of Barjahā, 11 km. south of Nagaon Town.

Barpātra Dowl (1):

This Siva temple at Kālugāon is situated 7 km. south from Sibsagar. It was built along with a tank by Harināth, a younger brother of queen phuleswari in the reign of Siva Singha.

Barpatra Dowl (2):

Chengkang Barpātra Gohāin constructed this temple at Kenduguri on the bank of a tank in the reign of Rudra Singha. It stands about 10 km. north of Nazira.

Barpētā Satra:

It is a prominent satra of Assam stands in the middle of Barpeta Town (26°19′N and 91°1′E). Daityārī's Guru-Charit (p. 290) suggests that the name Barpetā Satra is derived from a bil (lake) of the same name, on which bank the satra was built by Madhavdeva in 1581 A.D. It also came to be known as Purābhitā Satra since it was burnt down by the Koch King Raghudev.
Its principal idol Bāsudeva (Krisna) was taken to upper Assam by the Jayadhvaj Singha for its safety from the Mughal invaders. King Siva Singha endowed it all land of Bāusi-Barpeta and placed under it four satras viz., Bārādi, Digirpār, Jāti and Khablāgāon in 1735 A.D. Then there were 280 families of devotees besides 17 families of pālkas. In 1779 A.D. king Laksmi Singha granted it a lake named Bhaḷengi to have the fish for the entertainment of guests of this satra.

Bāsudev Dowl:

This temple situated at Hātblor in Kaliabor area of Nagaon District was constructed by Siva Singha in 1725 A.D. who also appointed one Panchānan as its priest. It has a branch with the same name at Karchantalā of Jāmugurihāt in Sonitpur District.

Bāsudev Thān-Narcā Satra:

Bāsudeva worship on the bank of the river Swarnasri (Suvansiri) in the Dikkarvāsini region of Kāmarupa is indicated in the KP (Chap. 80). The Ghilāmora plate of king Laksminārāyan of 1323 Śaka (1401 A.D.) also suggests the existence of this shrine at Bakhanāgram on the bank of the river Swarnadi (Suvansiri). It was in the middle of the 17th century one of Sankardeva's descendants named Dāmodar.
Thakur founded the Naroa Satra on the bank of this river where to the Ahom King Jayadhvaj Singha endowed an idol of Basudeva. Much later, when this satra was eroded by the Suvansiri river king Siva Singha re-established it between the Champora and the Karha river in 1734 A.D.

It is to this satra, the Raidangi Phukan gifted a ghantā (bell) in 1738 A.D. In a grant of Laksmi Singha of 1693 Śaka (1771 A.D.) the boundary of this satra is recorded and in 1785 A.D. king Gaurināth Singha paid a visit to it. In Wade's Account (pp. 351,353) it is mentioned as Thākurbāri of Naroa Gosain situated on the bank of the Champora river. Presently, Basudev Than-Naroa Satra (10 km. west of Dhakuakhona) is the foremost religious institution in Lakhimpur District.

Belguri Satra:

This was the third oldest satra in Assam founded by Sankardeva between 1525-1535 A.D. It stood in Majuli within 12 km. south-east of Badatighat. It was however deserted in about 1546 A.D. Later on, a satra was re-established by Jayadeo Bāpu of Kamalabāri Satra in the same place and with the same name. As this site was destroyed by the Brahmaputra in 1915, it was shifted to a place about 2 km. north of Nārāyanpur in Lakhimpur District.
Bengenā-āti Satra:

It was founded in Majuli by Murāri, near Kamalābāri and contiguous to Āoniāti. In the reign of Gadādhar Singha its adhikār was one of the chief invitees who attended the opening ceremony of the tank at Tingkhang (Rāhdoi Pukhuri). King Lakṣmi Singha erected the Bāsudeva temple and endowed land and pāiṣa in 1771 A.D. to it.

Bhandarir Kāmākhyā:

Bhandarir Kāmākhyā means ‘a goddess of Kāmākhyā temple close to the river Bharali' which has been identified with present Bhairavi mandir stands on a hill 4 km. east of Tezpur at the mouth of the Morā Bharali river. Archaeological remains of this hill prove that, there were at least two temples made of stones (one Devi and other Siva) constructed by Sālastambha rulers (C. 650-890 A.D.). From the geographical point of view, besides the archaeological evidence it can safely be identified with the Mahāgauri Temple which adorned the crest of Kamakutagiri along the Srikameswar Temple mentioned in the Tezpur and Parvatia grants of Vanamal Varmādeva (C. 035-860 A.D.). The famous Mahāgauri temple of the Sālastambha period was known as Bhandarir Kāmākhyā during Ahom regime. A chronicle says that, a son of Sattrājit (a Mughal General) was sacrificed here by the victorious Ahom army in 1616 A.D.
**Dhavanipur Satra:**

Dhavanipur Satra is situated at Dhavanipur, an important village and also a market on the bank of the river Kāljhār, 25 km. north from Barpeta. It was founded by Gopaldeva (1541-1611 A.D.) sometime towards the close of the sixteenth century. The Ahoms and the Mughals built their respective forts at Dhavanipur during their period of struggle for supremacy in Kamrup (1615-1638 A.D.). Later, king Rājeswar Singha granted land and devotees for this satra.

**Bhellā Dargāh:**

It is at Bellā 8 km. south-east of Barpeta Town. The dargāh at Bellā was established by Sayed Sahnur Dewan Fakir and Ahom king Chandra Kanta Singha donated 100 bighās of land for its maintenance.

**Bhringeswar:**

Both *KR* (78.67-70) and *KRR* (p. 108) mention the great linga of Bhringeswar Siva on the Gandhamādan Hill near the river Lauhitya. The temple (Bhāṅgṛā Gosāin is its modern name) which was reconstructed by king Siva Singha in 1730 A.D. stands at a distance of about 5 km. south of Hajo. It was visited by Rājeswar Singha.
Bibi Hogum :

Probably it was located in Bajāli in Barpeta which cannot be traced at present. Records mention that king Rājeswar Singha made a grant of 11 fakir families for burning light at the mogum.61

Billveswar :

A Siva temple lies at Belsar, formerly in tāluq Billeswar of Dehar Parganā,62 13 km. south-west of Nalbari. The present temple was re-built by king Laksmi Singha in 1767 A.D.63

Bisa Satra (Biswa Satra ) :

Founded by Biswarup Bhattacharyya at Svetmadar village 15 km. south-west of Mangaldoi. In 1759 A.D. king Rājeswar Singha donated a plot of land with a tank besides a number of families for this satra.64 One of the most peculiar features of this satra is the system of sacrifice which is still in vogue.

Biswanāth Kshetra :

Biswanāth (93°10' E and 26°40' N) which is one of the celebrated holy places of north-east India, stands on a bold rocky point at the confluence of the Burhigāṅ with the Brahmaputra at a distance of 9 km. south from Biswanath Chariali.
The antiquity of this tirthakshetra goes back to a very early date. A big monolithic image of four-headed lion at Biswanath proves the existence of a Buddhist temple or vihāra in the Asokan period. The KP (80.22-28) speaking of geographical location mentions its three shrines (temples) viz., Biswanath Sankar, Biswadevi-Mahādevi and Garurdhvaj-Visnu, and the high sanctity of this holy place. The YT (pp. 275, 310-311) refers it as Bisweswar-Hara of which Sālla-gahbar (rock-pit) forms the main idol of worship and places it among 108 famous Saiva-pithas of India.

The Bhuyār-Puthi says that when Ratanpur in Majuli was submerged by the Lauhitya, Biswanath was built by Samudra a minister of Arimatta. Biswanath-Siva and Devi Chandi were the two major temples during the time of Bhuyans. The temple of Biswanath is known as Bisweswar and Deoghar of Salā in the medieval records. In addition to its temples, it was a famous royal camp, a town and a strategic military cantonment or fort of the Ahoms.

In 1615 A.D. the Mughal army plundered the temple and kidnapped its three dancing girls. King Pratāpa Singha reconstructed the Biswanath temple in 1621 A.D. after it was severely damaged done by lightning stroke. The chronicles inform us that a number of Ahom kings like Jayadhvaj Singha, Chakradhvaj Singha, Gadādhari Singha and Rudra Singha
performed here big jaignas (a king of religious function) for the well-being of the king and the state. In 1683 A.D.
Gadadhar Singha appointed here a manager, two priests, eight dancing girls, a number of other pāiks besides the grant of land and articles of worship. 67 Here, he also constructed the temples of Chandi and Surya-Nād hav. King Rudra Singha held his grand-darbār at Biswanath to celebrate his victorious expeditions of the Kacharis and the Jayantias.

King Siva Singha built Purvasankar and Umādevi temples in 1741 A.D. and his successor Pramatta Singha built a Khāponā Dowl of Biswanath. Rājeswar Singha erected Joigyeswar Sadāsive temple (present Bardowl) in 1759 A.D., Lakṣmi Singha had to reconstruct the Biswanath temple after it was destroyed by the Brahmaputra, Kamaleswar Singha built Kamaleswar Devalaya in 1800 A.D. and Muktināth-Siva temple was erected by Chandrakānta Singha, in 1815. 68

Bogi Dowl:

This temple on the bank a big tank was constructed by the mother of Lakṣmi Singha at Ālikekuri to commemorate her name Bogi in 1774 A.D. 69 It was destroyed by the great earth-quake of 1897 of which ruins can be seen on the north-eastern corner of Bogidowl Pukhuri about 8 km, east of Sibsagar.
Brahmachāri Satra:
A much later satra founded by Biswambhar Dvij at Puranigodām, 13 km. east of Nagaon. In 1800 A.D., Kamaleswar Singha endowed a plot of land.70

Budhbara Satra:
Budhbara Satra now situated near Nazira was first set up at Amarātal by Bījānanda, a contemporary of Gadādhara Singha.71 The Hoāmariās massacred a large number of the devotees along with its adhikār in 1787 A.D.

Burhāurbhī, Gājgujiā, Hemlāi–Hemeli:
According to the Bārebhuyār Burānjī (p. 36) Burhāurbhī temple on the west bank of the Kundil river, Gājgujiā on the north bank of the same river and Hemlāi–Hemeli on the bank of the Brahmaputra in Sadiya were established by the Ahom king in 1616 A.D., who also assigned there priests and other servitudes. Except the former, others are not survived today.

Burhā Mādhav:
A Visnu temple inside the ruins of the town of Pratappur, about 7 km. north–west of Biswanāth Chariali Town. From its sculptured stones and images, it can be inferred that it was originally a Tantric Buddhist temple built not later than 11th century. In 1730 A.D. King Siva
Singha rebuilt this temple by bricks and endowed land and people for its worship and maintenance.

Chamariā Satra:

Chamariā Satra, the oldest and the foremost of south Kamrup situated on the bank of the Kulsi river at a distance of 13 km. north-west of Baku, was founded between 1580-1690 A.D. by Barvisnu Ḍātā. King Laksmi Singha constructed here a temple in 1777 A.D.

Chandikā:

The KP (78.62) refers Chandikā as a shrine to the east of Kusum Mālini river i.e. Kulsi. A stone inscription records the construction (actually rebuilt) Chandikā temple in 1725 A.D. by Siva Singha, which stands in the eastern part of Chaygaon Town, 45 km. west of Guwahati.

CharaIDEO:

CharaIDEO (94°55'E and 26°55'N) is situated about 28 km. east of Sibsagar Town at the foot of Naga Hills was, (a) the first capital of the Ahoms, (b) sacred place and (c) burial ground. CharaIDEO often called parvat in the Assamese chronicles is also known variously as Che-Rāi-Doi, Doi, Che-Doi-Khām, Doi-Che-Lung, Che-Tām-Doi, Che-Lung and Che-Khām-Rān in the Tai-Ahom chronicles.
Charaideo area was inhabited by the Borahi and the Moran tribes before the coming of the Ahoms. Tradition says that the Borahis used to offer their prayers and oblation to the deities at the Charaideo Hill. The first Ahom king Sukapha founded here capital and it remained as the Ahom capital till the year 1497 A.D. When king Sudangpha shifted his capital to Charaguā. However, its importance as a holy place remained and the successor of Sudangpha performed here their coronation ceremonies, planted aubor and bābor trees and constructed towns roads, tanks and temples. The Ahom shrines at Charaideo, as we learn from the chronicles were - Lānkurideo or Deoghar or Nākurideo, Malāi, Khāmlāi, Tāihāphi, Lengdon, Hukum, Bāntung, Kanāi, Sengdeo, Phikhānhkhāo and Gōtā Dowla. Of these, the last was built by Gadādhar Singha in 1691 A.D. of which pinnacle was of gold.76

Not only the dead Ahom kings and queens were buried, but also the Chutiya king and his son, Tūrbak and Hūsan Khan (two Muslim invaders), and the Kachari king Detchung were buried at Charaideo.77 The Ahom kings offered many articles to the shrines at Charaideo. The ABS (p. 31) mentions that king Sutyainphā assigned a number of people to all the deoghrs of the Ahoms. According to Shihabuddin Talish the Mughals obtained the property worth nearly 90,000 rupees after plundering ten vaults (moidāms) at Charaideo.78
During Ahom period Charaideo comprised three distinct parts such as, the capital site of the west, religious site of the centre and moidam site of the east. Pramatta Singha rebuilt the temples of Hukum, Malāi, Bāntung, Kanāi and Sengdeo. Moreover the state ceremonies like Me-Dām-Me-Phi (ancestors worship) and Rikkhwan were also performed with great solemnity at Charāideo. It remained as a central place of the Ahom rituals as well as royal cemetery throughout their six centuries rule.

Refering to the ruins of Charāideo Col Shakespear says, "in the centre of the Dihing company's tea plantation stands a large ancient temple with a splendid avenue of Nahar trees and also exists evidence of sites of towns and villages, artificial irrigation channels, tanks and groves of fine old mango and jack fruit trees which are unmistakable signs of a former thriving population". S.K. Bhuyan rightly remarks 'Charāideo was the Zerujalem of the Ahoms'.

Chatrāchal:

It is a sacred place on a hillock at the edge of the Brahmaputra at Uzanbazar in Guwahati. Chatrāchal inscription says that Pratāpballabh Borphukan erected the temples of Devi Mangalchandi, Keśava (Visnu) and Siva on the Chatrāchal Hill in 1799 A.D. The images and sculptured stones at the site suggest that there was at least one stone temple at Chatrāchal during 9th-11th centuries A.D.
Chumdeo Ghar:

King Suklenmong built a temple for the idol of Chumdeo inside the main gate of the capital Garhgaon and employed there, a number of people to guard it which was subsequently repaired by king Jayadhvaj Singha.83

Dakhinpāt Satra:

Dakhinpāt Satra (26°55′N and 94°16′E) was and still is one of the Principal satras of Assam situated near Sālmorā in Majuli, 25 km. north-east of Jorhat. In 1662 A.D. King Jaydhvaj Singha established this satra near Rāngali Bābor in Majuli for Vanamālīdeva84 and made huge land grants both in Majuli as well as in Darrang (between the Barnadi and Durdaria rivers) for this satra.85

King Chakradhvaj Singha, Udayāditya Singha, Rāmādhvaj Singha and Sulikphā were the disciples of this satra. In 1750 A.D. king Pramatta Singha built a temple at Dakhinpāt Satra. This royal satra was visited by Sīva Singha and Kamaleswar Singha. It has a number of branches in different parts of Assam since Ahom period, viz., Takowbāri in Guwahati Sonarisāl in Darrang, Dipotā, Bāliporā and Kalābāri in Sonitpur District, Gopālpur in Lakhimpur District, Devar Satra, Khutarkan, Adaliābor, Kachāri Satra and Mathurāpur in Nagaon District.
Of the major branches, Kalábāri Dakhinpāt Satra at Khātorbāri Gaon situated on the north bank of the Khāroi river some 67 km. east of Biswanath Chariali was the most important. It was founded by Vanamālīdeva who also excavated a big tank in its centre. The Th (pp. 26-27) refers that king Gadādhār Singha took here shelter for some days to have the support of this powerful satra at the time of his concealment. King Rājeswar Singha built here a temple in 1758 A.D. and the Moāmarā rebellion caused its disertion.

Its branch satra at Kaliabor known as Devar Satra or Nrisingha Devālaya near Jakhalābandhā was founded by Vanamālīdeva. In 1764 A.D., king Rājeswar Singha constructed here the temples of Bāsudeva and Nrisingha. Another branch, Kachāri Satra was set up by SatrādhiKar Bīsnudeva (1780-1820 A.D.) and it was visited by Gaurināth Singha in 1792 A.D. It lies 7 km. south of Nagaon on the road to Kampur.

Deberāpār:

Situated at Deberāpār about 7 km. south-east of Narayanpur. The KGC (p. 472) mentions it as situated on the bank of the river Dikrang which Wade's Account (p. 355) also refers. Presently this site is known as Deberā Than.
Deoghar (of Marrangi):

Deoghar of Marrangi mentioned in some of the chronicles in connection with a fierce battle took place in 1526 A.D. between the Ahoms and the Kacharis has been identified with the Devighar of Marrangi as recorded in a copper plate inscription of Gaurináth Singha of 1705 Saka (1783 A.D.). It lies at the confluence of the Doigurung with the Dhansiri rivers in Marrangi area of Golaghat District.

Deoghar (Maheswar Ghar or Pujághar):

Variously known as Deoghar, Maheswar (Siva) Ghar and Pujághar was an Ahom temple originally built by Suklenmong on the bank of the Dikhow near Garhgaon. By assigning a number of dancers, singers, drummers and priests it was converted to the Hindu temple with the name of Maheswar Ghar or Pujághar in the reign of Pratáp Singha, who himself worshipped here to obtain victory against the Mughals.

King Siva Singha rebuilt this temple in 1721 A.D. which Wade's Account (p. 362) refers as Pujághar or an old royal temple dedicated to Mai (Maheswar) as situated on the bank of the Dikhow. It still stands on the left bank of the Dikhow close to Nazira with the name of Garakhíá Dowl.
Deoghar (of Gobha):

situated in Gobha it was connected by a road called Siddhisar Dāt as mentioned in the [p. 129] in connection with the Gobha operation of Siva Singha. It is now known as Deosāl (A Siva temple) lies near east of Jagiroad Paper Mill.

Dhāreswar, Pingaleswar :

The [p. 107] mentions these two Siva temples as situated on the Hātimura Hill of Kamrup. The [p. 308] refers the holy shrine of Pingala as stood on the Hātimurā. In 1738 A.D. king Siva Singha reconstructed the Dhāreswar Siva temple and for its daily worship he appointed 3 priests and a number of other servitors. These temples are at the distance of 32 km, west of Guwahati on the north bank of the Brahmaputra.

Dihing Satra (Silikhātal) :

Dihing satra was founded in the second quarter of the seventeenth century at Silikhātal on the river Buri Dihing. It rose to prominence in the time of Rājeswar Singha, who granted to it, several estates in the different parts of Assam. Its adhikār who supported the king, fought with his disciples against the Moamarias. Of the several branches, the Dihing satra at North Guwahati is most prominent at present.
Dikkarvāsini:

This temple was one of the oldest and the most important Devi temples of North-Eastern part of India, the ruins of which are now lying about 28 km. north-east of Sadiya near the right bank of the stream Dowl or Dewulpāni (i.e. stream of the temple). In the buranjis it is variously known as Kesāikhāti (eater of raw flesh) Gosāni, Sadiyār Āi, Tāṃreswari Māi, Sadiyār Deoghar, Bardeoqāor Dowl, Deoghar of Bardeoli-gāon etc.

The KP (Chap. 80) mentions it as Devi Dikkaravāsini where blood, liquor and human sacrifice formed the main articles of offering and says it as a guardian deity of eastern Assam. According to the YT (p. 148) Dikkarvāsini was the easternmost sacred place of Kāmarupa. The Chutiya king Dharmanārayan erected the temple of Dikkarvāsini along with the boundary walls by bricks in 1449 A.D. The CPB (p. 28) also indicates the Chutiya king as its builder and records its copper roof, as 12 cubit (5.40m) high and 46 cubit (20.70m) in circumference.

King Suhungmong offered here golden belt of deceased Chutiya queen (Sādhani) in 1523 A.D. and assigned a number of people to continue its rituals as before. King Sukhāmpa visited the Tāṃreswari Gosāni temple and spent there one month with his nobles in 1558 A.D. Famous for human sacrifice...
since time immemorial the practice continued till the time of Gaurināth Singha who abolished it. This temple was frequently visited by pilgrims from Tibet and China and brought offerings to the great goddess. F. Hamilton's Account (p. 57) says it Dikkarbasini in Sadiya as one of the three Kamakhyas of Assam and remarkable centre for pilgrimage. With the beginning of the Khamti rule of Sadiya (1810 A.D.) it became deserted and subsequently laceterated by natural vagaries.

Visiting the site during mid 19th century Hannay found it to be of granite stone with beautifully carved door-frame at the entrance as well as some ornamented small pillars with elephant capital. Lt. Dalton found the cella of this temple to have measured 2.43 x 2.43 m. with walls measuring 1.37 m. in thickness and temple was enclosed by a brick wall measuring 39x60 m. The CPP (p. 29) records this copper temple as 12 cubit (5.5m) high. According to M. Mitra (1956 A.D.) the temple was originally taturāyatana i.e. having four shrines, built of sand stone and granite and located in the south-east section of the rectangular brick enclosure, originally 8 ft. high, had a stone gateway on the eastern side.

Diphalu Satra:

Established between 1650-1675 A.D. on the bank of the Diphalu river near west of Bokakhat. Gaurināth Singha
granted to it 100 purās of land at Nadalā in Kamrup in 1785 A.D. The Burmese invasions caused its evacuation from the original site and it split into three branches viz., Nagaon, Hatigarh (Jorhat) and Howājan (Sonitpur).

Dipteswar:

A Siva temple near Rangia in Kamrup. King Rājeswar Singha constructed this temple and endowed land and people for its regular worship.

Dirgheswari:

A well-known Devi temple stands on the southern slope of the Dirgheswari Hill about 5 km. north of North Guwahati. King Siva Singha built this temple in 1735 A.D. and made a grant of land, pāiks, money and lake(bil) for fishing, for its maintenance. Moreover, silver umbrella was placed over its idol by Rājeswar Singha in 1757 A.D.

Dulāl Madhav:

A Visnu temple at Pubthariā in Kaliabor built by Siva Singha in 1730 A.D. The chronicles also refer to this temple in connection with the Kachari operation of Kamaleswar Singha in 1804 A.D. It stands at Nāgsankar village of Kaliabor on the northern bank of Kalang.
Durgapur Dargah:

King Chandrakanta Singha granted 100 bighās of land as pirpal to the dargah at Durgapur.\(^{111}\) It lies 14 km. north-west of Barpeta.

Durgamahadevi:

A Devi temple stands on the Hātimurā Hill, 8 km. east of Silghat in Nagaon District. Its inscription records that the temple was constructed by Pramatta Singha in 1750 A.D.\(^{112}\) But its image (of Mahismardini Durgā) is assigned to the 9th-10th centuries A.D.\(^{113}\) Tradition says that human sacrifice was in vogue in this temple. In the Mill's Report (p. 624) it is recorded as Hātimurā temple.

Gajalā Satra:

Gajalā Satra in Majuli was established between 1625-50 A.D. The TB (p. 26) refers it in connection with the suppression of the monastries by Gadādhara Singha. According to the SAB (p. 178) the Mahanta of Gajala Satra introduced a new cult known as Rātikhowā Dharma.

Garhmuṛ Satra:

Situated (26°59'N, 94°9'E) in the Kamalabari Mouza in Majuli, about 40 km. north of Jorhat. Its founder was Jayharideva (1715-1744 A.D.).\(^{114}\) As it was established at the
terminous of a garh (Chowatalgarh rampart), it came to be known as Garhmur. The Moamarias plundered this satra during Gaurinath Singha's time. It is the only satra in Majuli which still stands at its original site since foundation.

Gaurisagar:
Queen Phuleswari, the consort of Siva Singha constructed a tank and the temples on the bank (western) of the river Namdang, which she named as Gaurisagar in 1724 A.D. The CPB (p. 15) supplies the names of these temples as such, Bör Dowl (i.e. Siva temple) Gosain Dowl (i.e. Visnu temple) and Devi Dowl, and of these Bör Dowl is the biggest among the three. 63 cubit (28.35 m) high and 120 cubit (59 m) in circumference. It stands, 13 km. south-west of Sibsagar on the southern side of the 37th National Highway (Vide also Gaurisagar Tank in Chapter III).

Gharmora Satra:
In the third quarter of the 17th century it was founded by Purnananda, in Gharmora village, 8 km. east of Ghilamora in Lakhimpur District. King Rudra Singha is said to have offered here the image of Bhuvan Mohan besides a large plot of land. Most probably he also built roads connecting it, its brick foundation and a Faku Dowl, the ruins of which have recently been discovered. The Burmese
invasions compelled it to move to the present place, 5 km. east of North Lakhimpur Town.

Gopeswar (Gupteswar):

A Siva temple on the Singari Hill. (Vide Singari Hill in Chapter II).

Gopeswar:

A Siva temple stands on the western foot of a hill at Dev duar, 20 km. north of Guwahati. King Siva Singha constructed this temple in 1739 A.D. and endowed a lake and a hill (the hill attached with the temple), besides land in the vicinity for its maintenance.

Hajo:

Hajo (91°31'E and 26°15'N) a foremost sacred place and a town known for its group of temples, brass and bell-metal industries is situated 25 km. to the north-west of Guwahati. All the shrines here are located on hills.

From the accounts given in the KP and YT and the old relics found at Hajo undoubtedly prove it to be an ancient city and a reputed site. Here at the Hayagriva-Madhava temple, the Hayagriva, i.e. the incarnation of Visnu is being worshipped. According to the KP (78.75-76) Visnu took this form of Hayagriva (i.e. horse-headed form) after
killing Jarásura. Some scholars, however, believe that the deity (i.e. Hayagriva) is none but Buddha himself and incidentally it may be noted that still the Buddhists from Bhutan and Tibet come to pay homage to the god as Mahámuni (i.e. Buddha).

The hill on which the temple of Hayagriva-Mādhava stands is called the Manikuta Hill lying between the Bārnāsa (Baraliā) and the Lauhitya rivers. Other shrines centering it are Kālahaya on the Bhadrakām Hill, Kedār-Kamala on the Madana Hill, Kāmeswar, Gokarna, lake Apunarbhu and the town Bhogavati. The VT (pp. 508-528) refers to the towns of Apurnabhava and Pouspakanagar, the shrines of Jogiswar Bikarna, Madhuripu Hari, Kakudeswar Hara, Kapaddiswar, Kirtivāseswar, Byāgreswar, Bāneswar and some sacred Kundas. Altogether 68 hills in the neighbourhood of the Hayagriva-Mādhava are recorded in this Tantric work.

The DRV (pp. 135-137) mentions the discovery of sacred places of Manikutagrām (i.e. Hajo) and the reconstruction of Manikuta moth (i.e. Hayagriva-Mādhava temple) by Koch raja Raghudeva after its destruction by the Yavanas (Musalman). The inscription of Hayagriva-Mādhava temple of 1583 A.D. confirms this.

Hajo was the birth place of Ananta Kandali, a Vaišhnava poet, and it was visited by several religious preachers. Two Ahom kings Rudra Singha and Rājeswar Singha visited this
famous holy city and made liberal endowment of pãiks and land, constructed and reconstructed several of its temples. King Pramatta Singha built a dowlagriha of Hayagriva-Madhava temple in 1750 A.D. and Ganesa Temple in 1744 A.D.\(^{121}\) Kedara Temple by Rajeswar Singha in 1758 A.D.\(^{122}\) Gaurikanta and Durga temples by Laksni Singha in 1774 A.D.\(^{123}\) Hamilton’s Account (p. 48) mentions the messengers and traders of Bhutan visited Hajo through Simliabari (one day’s journey north from Mangaldoi) along with their goods to dispose at this sacred shrine.

The BG(p. 486) says Hajo as a city outside of which was the temple of Mâdhava (i.e. Hayagriva-Mâdhava) greatly revered by the people of Kamrup. It further refers to the Kedar temple and also the shrine of Sultan Ghiyasuddin Aoliya on a hill of the same name, situated on the bank of the Brahmaputra.\(^{124}\)

Hajo is also associated with the Muslim tradition and monument. The Poa-Macca Masque stands on the highest of the hills in the neighbourhood of Hajo is called Gururâchal Hill. A Persian inscription of that place records that in 1067 Hijri (1657 A.D.), under the order of Suja, the Governor Decca, Mir Lutfulla of Shiraj built Poa-Macca mosque attached to the tomb of Ghiyasuddin Aoliya in the reign of Shahjahan and endowed men with land and property to maintain the shrine.\(^{125}\) In the same year Aurangzeb, the Emperor of Delhi also granted
In the medieval records Hajo is also mentioned as a town. According to the Buranjis the town was situated on the bank of the Hajo course (now dead) of the Brahmaputra and on the west bank of the Chenchā river. After the Mughal conquest of Koch-Hajo Kingdom it became the seat of the Mughal Administration under a subādār. During the Ahom-Mughal Wars (1615-38 A.D.) both the contending powers built their respective fortifications at Hajo and engaged in a number of fierce battles. The brick town, built by the Mughals under Mirza Mathon, which was so nicely described by two Portuguese travellers (Stephen Cacella and John Cabral) who visited it in 1637 A.D. was demolished by the Ahom army.

Haleswar:

A Siva temple stands 9 km. north of Tezpur on the west bank of the Morā Bharali. It is said to have been erected by Rudra Singha. There is a big tank named Borpu-khuri near the west of this temple where two images of Brahmā and Siva were discovered.

Hārhi:

The Barebhuyar Buranji (p. 18) mentions it as one of the twelfth Sākta-pithas of the Bhuyans. King Siva Singha
built its temple and endowed land, people and many other articles of worship including gold idol. It is also recorded in the Mill's Report (p. 623). It stands on the east bank of the river Hārhi (some say it Dhakuākhonā river), 4 km. north-east of Dhakuakhana which is still the foremost Devi temple of Lakhimpur District.

Kalyāni :

A Devi temple stands on the edge of the Brahmaputra, 16 km. west of Gahpur in Sonitpur District. It was also one of the twelve sākta-Pithas of the Bhuyans. A source indicates that one Ahom king appointed here two priests, a number other people and granted land to run its rituals.130 Wade's Account (p. 350) refers it as a celebrated temple of Kāmākhya situated within the district of Diporāhāt and Mill's Report (p. 623) says that it received patronage of the Ahom kings.

In 1953 A.D. old temple of Kalyāni was destroyed by the Brahmaputra for which it splitted into two places one at Diporā Pukhuri another at Barangabari village.

Kāmākhya pith :

Kāmākhya (26°10'N and 91°45'E), on the Nilāchal Hill within the city of Guwahati is a famous sakti-Pitha of North-eastern India since ancient times.
The shrine of Kamakhya, which was a great centre of the sensual form of worship held a special object veneration to the devotees of the Sakta sect, as it is said to cover the place where the genital organ of Sakti fell when her body was cut into pieces by Visnu.¹³¹

Some Purānas, Tantric literature, and epigraphs preserve the history of the mother goddess Kāmākhyā and her pitha in Kamarupa. The KP (38, 122-123) mentions Kāmākhyā or Mahāmāyā as the presiding deity of Kamarup region between the Karatoya and the Lalitkānta (Sadiyā). The YT (p. 415) also alludes to its location as on the Nilačhal Hill and glorifies the importance of the Kāmākhyā Pitha and the merit of its worship.

Kāmākhyā is closely associated with Naraka, who according to the kālikāpurāṇa was the Guardian of the shrine. According to a tradition, the oldest temple of Kamakhya along with four roads leading to this shrine from four sides of the plain were built with stones by Narakāsura in the Epic age. Kamarupa was not a stronghold of Buddhism when Huien Tsang visited the country (643 AD) but some centuries after Kamakhya became a famous centre of the Vajrayāna system of Buddhism called Sahajīśa cult, along with Uddiyana, Srihatta and Purnagiri.¹³²
The Kāmākhyāpitha practically remained in oblivion for a long time. It was during the time of the Koch king Biswa Singha, it was rediscovered, and who also reconstructed a temple on the great shrine afterwards. This temple was destroyed by one Kālāpāhār in the early part of the 16th century. Present Kāmākhyā temple was rebuilt in 1565 A.D. by the Koch King Naranārāyan and his brother Chilārai, who dedicated to the temple 140 families of pāiks for service in this temple besides land, fisheries, musical instruments, Utensils of gold, silver, copper and bell-metal, umbrella throne and white fly-whisk.

In 1668 A.D. the Ahom officers at Guwahati paid a visit to the this temple and solicited blessings from this great mother goddess to secure victory against the Mughals. King Rudra Singha conferred endowment to this temple to cure himself from ailment in 1714 A.D. Siva Singha built nātmandir of Kāmākhyā, appointed Krishnārām Bhattācharya as its Chief Priest whomhe provided residence on the Nilāchal Hill and granted huge land and servitors. King Rājeswar Singha paid a visit and built its uṣava mandir in 1759 A.D., Gaurināth Singha performed here a big sacrifice in 1782 A.D. and Kamaleswar Singha built a tamor ghar (i.e. copper house) at Kāmākhyā. The carvings at Kāmākhyā evidently prove the existence of this temple as early as 5th-6th century A.D.
Kāmākhyā Pitha on the Nilāchāl Hill is also adorned with many other ancient and medieval satellite shrines or temples. Of these, the Umāchāl Rock Inscription of Suren- dravarman (5th century A.D.) mentions the construction of a cave temple for Balabhadra (i.e. Balarām) in the north-eastern side of the Nilāchāl Hill.137

On the mount (230 m) of the Nilāchāl Hill, about 1 km, east of Kāmākhyā stands the temple of Bhubaneswari. The KP (79.76) refers this shrine as stood on the Brahma or Brahmagiri to the eastern part of the Nilāchāl Hill. It is also mentioned in the VT (p. 155) and KRB (p. 109) and king Gaurināth Singha endowed to this temple 24 purāg of land.138

One of the principal Śaiva shrines in the Kāmākhyā Pitha is Kāmeswara-Śiva. It may be same with Kāmeswara mentioned in the Guwakuchi Grant of Indrapāla and Sri Kāmeswar of the KP (62.104) and Kāmeswar of the VT (p. 309). King Madhavdeva's grant (16th century A.D.) records the Mohamoth (big temple) of Srimat Kāmeswar and appointment of Virochana as its Chief priest.139 King Siva Singha built (rebuilt) Kāmeswar Śiva temple in 1718 A.D. and Kamaleswar temple in 1728 A.D. in the vicinity of Kāmākhyā.140

Siddheswar is another Śiva temple mentioned in the KP (62.101) and in the VT (p. 485), as in the backside of the Kāmeswar temple. According to the present siddheswar temple
Inscription it was built by Siva Singha in 1718 A.D.\textsuperscript{141} The Amratkeswar temple stands on the northern slope of the Nilachala Hill is one of the ancient temples of Kāmākhyā Pitha. The KP (62.113-117) mentions Amratkeswar temple and its Amratkeswar Puskar (i.e. tank). Present temple was built by Pramatta Singha in 1744 A.D.\textsuperscript{142} The Kedār Śiva is another temple of Kāmākhyā Pitha built by Rājeswar Singha in 1751 A.D.\textsuperscript{143} One Gaurikānta temple at Kāmākhyā is also recorded in a grant of Kamaleswar Singha of 1721 Ṛaka (1799 A.D.).\textsuperscript{144}

Apart from, Śaiva and Sākta temples at Kāmākhyā Pitha there are many other sacred shrines centering Kāmākhyā and most o them have even been mentioned both in the KP and the YT. Due to the lofty, commanding and romantic position the Kāmākhyā is always held a high place amongst the holy places of the Brahmaputra Valley and it is still considered to be the most sacred of the Sākta pithas in India.

The date of the sculptures of Kāmākhyā ranges from 6th to 18th century A.D.

Kāmākhyā:

This Devi temple stands on a hill near Silghat (26°37'N and 92°56'E), 53 km. east of Nagaon. According to its inscription king Pramatta Singha constructed this Srisri Kāmākhyā Mahādevi temple by stones in 1745 A.D.\textsuperscript{145}
Kamalabāri Satra:

One of the few famous satras of Assam lies in Kamalabāri in Majuli, about 20 km. north of Jorhat. Bādulā padma Ātā (1546-1678 A.D.) established this satra on the bank of the river Tuni in central part of Majuli.

Kāmdeo:

The AB (p. 214) refers Kāmdeo (Kāmdev) as near Sitāmāri and close to a stream in Kamrup through which a Mughal army under Ramsingha advanced to Darrang after his haltage at Kāmdeo. It seems to be same with Madan-Kāmdev temple adjacent to the Madankuri Bil (lake) of Alipur Tāluq in Bangsar Parganā mentioned in a plate of Chandrakañta Singha of Šaka 1743 (1821 A.D.). Madan-Kāmdev temple is now in ruins lying on a hill to the northern bank of a stream called Madankur (a deserted course of the Baraliā river) near Bāihatā Chariali some 20 km. north of Guwahati. The holy place appears to be one of the busiest centres of architectural activities during the Pāla period and famous for its erotic sculptures.

Khatarā Satra:

It is the foremost satra of Darrang, stands 20 km. north of Mangaldoi. Darrangī king Chandranārāyan (1643-1660 A.D.) paid a visit to it and built its building anew.
Khutiapuṭa Satra (Moāmariā or Māyāmoriā Satra):

This principal satra of the Moāmoriā sect was established by Aniruddha's eldest son Krishnadeva in 1629 A.D. at a distance of 11 km. north-west of Jorhat. The Khutiapuṭa Satra was shifted to Malow Pathār in 1768 A.D. due to the erosion of the Brahmaputra when its total number of disciples were eight lakhs. It was pivot of Moāmariā Rebellion and for a time it could establish its political and religious hegemony in Assam. During Laksmi Singha it suffered destruction and in its place Dinjoy Satra (in Dibrugarh District) emerged as a leading Moāmariā Satra in Assam.

Koāmora Satra:

This satra was founded by Ananata Thākur (1640-1670 A.D.) on the bank of the Koāmora stream in between Dihingmukh and Dibrumukh. It is mentioned in the TB(p. 31) in connection with the synod at Garhgāon organised by Rudra Singha. F. Hamilton's Account (p. 57) records Koāmora as one of the chief satras of Assam. It is now at Dichāngkush in Sibsagar District.

Koimāri Satra (Kāwoimāri Satra):

Koimāri or Kāwoimāri Satra which is one of the prominent satras in south Kamrup lies 3 km. west of Chaygaon, was established by Balorām Ātoi between 1650-1670 A.D.
Kuruabahi Satra:

Kuruabahi was the first satra of Assam established with royal patronage by Vamsigopaldeva (1548-1668 A.D.) and was one of the four royal satras in medieval time. Vamsigopaldeva founded it at the mouth of the river Dhansiri and died here. It lies 11 km. to the north-east of Bokakhat in Golaghat District.

Luch Satra:

Arjundeva, an apostle of Damodardeva (1488-1598 A.D.) established it at Pati Darrang, for which Darrangi king Chandranarayan (1638-1653) endowed land in Kamrup. It is 44 km. to the north of Guwahati.

Manikarneswar:

This shrine is mentioned in KP (79.42-44) as Manikarna Hara to the north-east of Bhasmakuta (i.e. Umānanda). King Rājeswar Singha constructed Manikarneswar temple in 1755 A.D. and Gaurinath Singha donated a plot of in Pati Darrang for this temple. On the basis of its sculptured stones the original stone temple may be assigned to the 9th century A.D.

Moiramor Satra:

This satra is variously known as Moirāmorā, Mowrāmorā, Mowāmorā and Chenchāmukh in the old records. According to the Etakā Mahantra Jhunā of Bibhunāth it was established by
Darkrisnā (1675-1680 A.D.) at the confluence of the Chenchā and the Burhi Dihing rivers where king Sujinphā alias Arjun Dihingia Rājā constructed a temple.

Mūrābhagā:

The ruins of an old Devi temple are lying at Perābhāri Gāon about 11 km. west of North Lakhimpur. Wade's Account (p. 351) refers to it as Kāmākhyā greatly frequented by the mountaineers as well as by the people of Upper Assam situated inside the Burāgohain bilāt Gajlung. Mūrābhagā as close to phukanhāt is also suggested in the GCK (p. 214).

Mūrādowl:

Literally Mūrādowl means half ruined temple. This temple at Pānro village of Darrang is recorded in Laksmi Singha's grant of Śaka 1696 (1773/74 A.D.) which we believe to be same with present Mūrādeor temple in Kalāigaon of Darrang District.

Na-Satra (Bāsudev Thān):

N-Satra otherwise called Bāsudev Thān is situated 3 km. south east of Barpetā. Sīva Singha assigned to this satra some pāiks for the worship of its idol Bāsudeva.
Nāgsankar:

A famous Siva temple stands 15 km. west of Biswanath Chariali in Sonitpur District. The temple derives the name from its peculiarly big-size nāg i.e. well (3x3 m. & 6 m. depth) which forms the main idol. The XT (pp. 275, 309) refers to Nāgsankar or Nāgaksha Sankar as one of the Śaiva Pithas of Assam. From its sculptured stones its historicity can be pushed back to 10th-13th century A.D. The Ahom king Rudra Singha reconstructed this temple, granted land and assigned priest and other servitors.

Nāhor-āti Satra:

This satra was founded in 1607 A.D. by Aniruddheva. It was the principal seat of his activities. This place is now known as Nāhor-āti Thān lies 6 km. east of Bihpuria in Lakhimpur District.

Nalkhāmorā (Trisuldevi):

According to the DAV (p. 67) the Koch king Naranārayan built this Devi temple near Bharamarākunda and on the bank of the river Dhansiri. He also endowed land and articles of worship and appointed a Kachari family as its priest. It was 15 km. north of Udalguri in Darrang District.
Nāmtī Dowl:

A pair of temples (Siva and Durgā) at Nāmtī, 24 km. south of Sibsagar. The Durgā temple was built by Kirtichandra Borbarua and the Siva (Harihar) temple was built by Nāmtial Borbaruā in 1775 A.D.

Nandikeswar:

A small Siva temple at Nandikeswar village of Jāmugurihāt in Sonitpur District was built by Rudra Singha in 1699 A.D. along with a tank. A charter of Siva Singha Saka (1723) refers this temple along with its boundary, and the CFB (p. 18) records its height and circumference being 8 m. and 9.45 m. respectively. It has also a branch at the village Deori Chilābandhā in Kaliabor.

Nāphukar Dowl:

A temple at Nāphuk, 39 km. east of Sibsagar was built by the stepmother of Gaurināth Singha. It is however impossible to ascertain to what god or goddess it was dedicated, because of its ruinous condition.

Navagrah:

According to the KP (79,142) the temple of Navagraha (i.e. nine planates) stands on the crest of Chitra Hill was the study centre of astrology. It contains nine phallic
emblems of Siva sacred to the nine planetary gods namely Surya (Moon), Mangal (Mars), Budh (Mercury), Brihaspati (Jupiter), Sukra (Venus) Sani (Saturn), Rahu and Ketu. King Rajeswar Singha built Navaratna (Navagraha) temple in 1752 A.D. and also excavated Navagrah tank in 1753 A.D. K.L. Barua thinks that this temple is the origin of the name Prâgjyotishpur or the city Eastern Astrology as Assam was called in the early period.

Pahumorâ Satra:

Parusottom Acharya established it at Pahumora in Hajuli in the reign of Rajeswar Singha. In 1784 A.D. king Gaurinâth Singha visited this satra and in the same year its adhikâr staged a bhâona at Rangpur.

A Charter of Chandrakânta Singha of Saka 1738 (1816 A.D.) records a satra at Pahumorâ village of Darrang, which we presume, to be a branch of the pahumora Satra of Hajuli.

Pâncch Pir Mogum:

A grant of Laksmi Singha of Saka 1702 (1780 A.D.) records this mogum as situated in Kshetri Praganâ of Kamrup, about which existence, nothing is known at present.
Pandunāth:

It situates on the north-western corner of the Nilāchāl Hill and on the edge of the Brahmaputra at Pāndu. As per tradition, Visnu during his Varāha incarnation killed here two demons called Madhu and Kaitava by using his thigh as an altar. An alleged thigh mark on a stone left by Visnu at that place is being worshipped as Pāndunāth. There are five stone images reportedly of the five Pāndavas in the temple.172

The temple of Pāndunāth on the same hill is mentioned by KP (79.64-69) as Pāndunāth and Mādhava, about which the VT (pp. 311, 408-409) gives an elaborate description and calls it Visnu. The Koch King Raghudeva rebuilt Pāndunāth temple in 1585 A.D., to which the Ahom Kings like Siva Singha, Rājeswar Singha and Gaurināth Singha donated land.173

Parihareswar:

It is a Siva temple at Dubi village, 4 km. south from Pathsala in Barpeta District. In 1740 A.D., King Siva Singha reconstructed this temple,174 probably on the ruins of a 7th century temple.

Pāṭbāusi satra:

A famous satra near Barpeta, founded by Sankardeva between 1550-65 A.D. King Laksmi Singha donated 46 purās of land and assigned a number of devotees.175
There is another satra of the same name set up by Dāmodardeva, stands near to the former on the bank of the Dhenukhōna bil. By 1717 A.D. Siva Singha endowed 80 families of devotees and 49 purās of land to this satra. Pramatta Singha built here a temple in 1747 A.D. and Gaurināth Singha granted 156 bighās of land in 1784 A.D.

**Phulbāri Devālay** (Māghnoā Dowl):

It was a famous centre of Sakti worship in Assam on the river Pichalā about 6 km. north of Dhalpur in Lakhimpur District. Māghnoā Dowl is the same with the Phulbāri Devālay of the Ahom chronicles and was one of the twelfth holy places of the Bhuyans.

From the CPB (p. 25) it is learnt that in 1721 A.D. Ahom King Siva Singha rebuilt the Phulbāri temple which is 32 cubit (14.4 m) high and 70 cubit (30.5 m.) in circumference. Queen Phuleswari replaced its old idol by new one. King Rājeswar Singha paid a visit to this temple and distributed there innumerable presents of cloths, money and gold among the women and children of the place. Wade's account (pp. 350, 356) records the Devī temple of Phulbāri on the bank of the Pichalā river in Nārāyanpur. In 1815 A.D. Badan Borphukan endowed here a big bell in the name of Borkālikā Devī of Phulbāri. The Burmese atrocities caused its
desertion and as a result of which its chief idol was shifted to the Borkālikā Thān of Kalābāri in Sonitpur District.

**Pingaleswar:**

A Siva temple stands at Pingaleswar village in Pāti Darrang of Kamrup, about 45 km. north of Guwahati. Epigraphic records state that this temple was built by Vijoy Duara Borphukan in the early years (not later than 1715 A.D.) of the 18th Century. By a charter dated 1739 A.D. Tarun Duara Borphukan made provision for the proper worship of the Pingaleswar Siva linga, enshrined in the temple. The 1703 Saka (1781 A.D.) epigraph of Gaurināṭh Singha and Haranath Senapati Borphukan mentions the renewed gift of land in the Pingaleswar village of Pāti Darrang and 15 families of Muslim fakirs (maganīyā fakir) earlier gifted by the Borphukan. The original temple was constructed at least in the 11th-12th century A.D.

**Piyali Phukanar Dowl:**

A pair of temples (Siva and Visnu) at Geleki at a distance 13 km. south of Nazira. These are said to have constructed by Piyali Phukan (a son of Badan Borphukan). On the contrary the Kamrup Anusanghan Samiti place them in the time of Gadādhar Singha.
Rahdoi Dowl (Tingkhangar Dowl):

A temple at Tungkhang or Tingkhang a place of the Tungkhungia clan of the Ahom dynasty. Rahdoi Dowl otherwise called Tingkhangar Dowl or Tungkhangar Dowl was erected by Gadādhar Singha on the bank of a tank of the same name the pinnacle of which was broken by some miscreants in the reign of Rudra Singha. This temple is no longer survived at present (See also Rahdoi Pukhuri in Chapter III).

Rāidangiā Dowl:

It was constructed by Pramatta Singha, along with a tank, lies at Miri Pathar village in Rāidangiā Mouza about 19 km. west of Dibrugarh. The temple is 13.5 m. high and 45 m. in circumference.

Rājmāo Dowl:

Also called Keri Rājmāo Dowl in some of the chronicles, was built by Siva Singha to commemorate his mother’s name (Keri) along with a tank of the same name. According to an old record this temple was 13.50 m. high and 28.70 m. in circumference. This temple which is now in ruins was on the north-eastern corner of the Rājmāo Pukhuri at Mathiā-siga. (Vide also Rājmāo Pukhuri in Chapter III).
Rudrapad:

The VT (pp. 275, 309) mentions Rudrapad at Kanyāsram or Ekāśra Kshetra. An old record says that the Chāmḍhara Garh was constructed via Rudrapad near Bhayarāguri. This Siva temple was built (rebuilt) in 1730 A.D. by Siva Singha at the mouth of the river Bharali and to the eastern foot hill of the Bhumarāguri Hill, which does not survive at present.

Rudrasāgar Dowk:

This Siva temple on the bank of the Rudrasāgar Tank was constructed by Lakṣmi Singha and it was visited by Kamaleswar Singha in 1806 A.D. (Vide also Rudrasāgar tank in Chapter III).

Rudreswar:

It stands in Rudreswar village of North Guwahati. King Pramatta Singha built Rudreswar temple to commemorate his father's (Rudra Singha) name in 1749 A.D. at North Guwahati where his father breathed his last. The stero-bate of this temple is a square of about 18 m. sides.

Rudreswar-Tāmreswar:

A grant of Gaurināth Singha of śaka 1708 (1786 A.D.) records these two temples in Darrang which were endowed with land with well-define separate boundaries. Rudreswar stands at Naharipāra village, 16 km. west of Mangaldoi and
Tāmreswar stands 6 km. west of Tangla near Khoirabari Rly Station. The archaeological remains of Tāmreswar can be pushed back to the 13th century A.D.

**Shāh Fakīrār Moqum**:  
A moqum belonged to the Muslim saint named Shāh Fakir, stands at Barnagar in Barpeta District. A charter of Lakṣmī Singha of 1702 192 mentions the appointment of Anowar Hāzi Fakir as the ṛ̩dhikār of this moqum or Barnagar Pargana along with three other moquma of Kamrup.

**Siddheswar**:  
A Siva temple stands on the edge of the Brahmaputra and on the top of a hill called Bāgheswari Parvat at Sualkuchi, 8 km. south of Hājo. Siva Singha's grant of 1645 (1723 A.D.) records the land grant to this temple by king Gadādhar Singha and in 1764 A.D. Rājeswar Singha reconstructed this Siddheswar Siva temple. Its stone built lower part survives from a earlier temple of about 11th-12th century A.D.

**Siva Dowl (Dergāon)**:  
The Siva temple at Dergāon (94°3'E, 26°43'N) is one of the few famous Siva temples of Assam. The chronicles of Assam mention this temple in connection with the Kachari
expedition of Suhumong. By 1619 A.D., King Pratāp Singha reconstructed it and appointed there priests, astrologers and other servitudes. Mir Jumla shot down its pinnacle and forced its priest named Āgam Thākur to take beef.\footnote{194}

Then this temple was on the bank of the Brahmaputra, just opposite side of the Ṣoniāti Satra in Majuli. King Rudra Singha in 1704 A.D. and Siva Singha along with his consort Ambikā in 1734 A.D. granted lands to this temple\footnote{195} which was visited by Rājeswar Singha.

King Rājeswar Singha had removed and rebuilt this temple on a hillock at Negheriting when the old temple was destroyed by the Brahmaputra in 1769 A.D. and henceforth it came to be known as Na-Dowl\footnote{196} meaning 'newly built' temple. According to the \textit{CPB}(p. 15) Dergaon temple is 27 m. high and 49.50 m. in circumference, adorned with a number of attached smaller temples.

**Sivasāgar:**

A religious place on the bank of the Sibsagar tank in the town of Sibsagar (26°59'N, 94°45'E). The Sivasāgar tank along with the three temples on its bank viz., Siva Dowl, Visnu Dowl and Devi Dowl were constructed in 1733 A.D. by queen Ambika, the consort of Siva Singha. In 1806 A.D. Kamaleswar Singha paid a visit to it. The \textit{CPB} (p. 16) records the respective measurement of these temples. Flanked by the
two equal sized temples namely Gosain Dowl or Visnu (in the east) and Devi (in the west), the Bar Dowl or Siva temple is 58.50 m. in circumference and about 40 m. high and is tallest of all the temples of North-East India and is famous for its gold pinnacle.

Sowbhagya-Madhav:

A grant of Siva Singha of 1647 Śaka (1725 A.D.) mentions the repairing of all articles including the gold ornaments of the main idol of this Visnu temple situated on the north bank of the Lohit (Brahmaputra).197 Earlier this temple was constructed by Rudra Singha at Murhā Dowl village but later on, shifted to Mādhavgaon, 3 km. north of Jamugurihat of Sonitpur District.

It has a branch at Kunwaritol of Kaliabor with the same name, probably built during the reign of Siva Singha. The TB (p. 133) refers this temple at Kaliabor in connection with the affairs of Helimeli Solāl Gohain in the time of Gaurināth Singha.

Sukreswar:

A sacred place at Panbazar in Guwahati. The YT (p. 376) mentions the shrine Sukres-linga as founded by sage Sukrāchārya (Preceptor of the Daityas). It finds mention in the KRB (p. 109) as Sukreswar- Sivalinga situated
on the west of Itakhuli. According to the chronicles, in 1744 A.D. King Pramatta Singha constructed its temple where the envoys of Manipur and Khoirām were received by the Ahom officers at Guwahati in the reign of Gaurināth Singha. King Rājeswar Singha granted land to it.

Janardan Visnu temple stands close to the Sukreswar temple. It is mentioned in the VT (p. 374), and in the Tiksakalpa it is known as Buddharupi Janārādana. King Pramatta Singha erected this temple in 1744 A.D., and its Falgutsav temple in 1750 A.D. Bāneswar is another Siva temple of this place built by Chandrakānta Singha in 1820 A.D.

On the northern side of Sukreswar, facing the Brahmāputra there is a row of images of Ganesa, Surya, Visnu, Siva and Durgā belonging to the 8th-9th century A.D.

Tāmreswari:

See Dikkarvāsini stated above.

Ugratārā:

A famous Sāktapitha at Uzanbazar only a furlong east of Dighali Pukhuri in Guwahati. Ugratārā is generally identified with Tiksha-Kāntā, Eka-Jatā, etc., of Buddhist pantheon. It finds mentions in the KP (p.79,77) as situated in Subhāvarta to the east of Nilkuta (Nilachal Hill).
The YT (p. 154) says that Tārā is the same as Kālī, the embodiment of supreme love, so also is Kāmākhyā. The Ahom King Siva Singha donated land to this shrine in 1715 A.D. and reconstructed its temple and tank in 1725 A.D. K.L. Barua believes that its original temple must have been built by Ratnapāla or Indrapāla the king of Kamarupa after the worship of Ekjatā was introduced by Nāgārjuna in Kamarupa.

Umānanda:

One of the most important Siva temples in Guwahati is the temple of Umānanda (the delight of Umā) stands on a rocky island in the midst of the Brahmaputra. According to the tradition in the beginning of the creation Siva sprinkled here ashes (bhasma) and imparted knowledge to Pārvati. The YT (pp. 364-370) refers this shrine, variously as Umānanda, Brisadhvaj and Srimatkāmeswar, as stood on the Bhasmakuta or Bhasma saila which is also surrounded by other holy shrines like Bīsvakṣen Janārdana, Mātangi Devi and Urvasi.

The Koch King Raghudeva appointed one Asurārī Bhattachārya at Umānanda as its priest. The Umānanda is mentioned in the chronicles on many occasions. In 1667 A.D. Mughal Emperor Aurangzeb donated land for this temple and endorsed its earlier grants sanctioned by the Kamarupa Kings.
Present temple of Umānanda was built by Gadādhara Singha in 1694 A.D. and granted two village of Kamrup for its maintenance viz., Chāngsari and Sātgāon in 1695 A.D. Besides the land grant of Rudra Singha his son Siva Singha installed in its cella an image of Brisabh-bāhana Siva in 1719 A.D. along with the assignment of priest and other servitors, and the chief queen of Gaurināth Singha appointed here a tailor in 1794 A.D.

Two other minor temples in the precincts of the Umānanda are Gaurikānta and Chandra Sekhar. Of them Gaurikānta temple is referred to in a grant of Chandrakānta Singha of 1737 Śaka (1815 A.D.) who probably constructed it. A rock cave dedicated to Siva and Gauri by an unknown ruler of Assam is recorded in an inscription found at the western slope of the Umānanda island.

The images of Surya and those of the ten incarnations of Visnu in the Urvasi hillock close to the south of Umānanda and in the middle of the Brahmaputra is a set of fine carvings and these may be assigned to 10th century A.D. Urvasi as a very sacred place mentioned in the KP (79.38-41) and YT (p. 343).
Vasisthāsram:

Vasisthāsram means 'the hermitage of sage Vasistha', lies 13 km. south of Guwahati on the foot of the Khasi Hills. According to its inscription king Rājeswar Singha built this temple in 1764 A.D.²¹² Earlier in 1756 A.D. he paid a visit to this holy place. From Chandrakānta Singha's grant of Śaka 1743(1821 A.D.), we learn that the land granted to this temple is at Bāihātā in Kamrup.²¹³
REFERENCES

1. *Nidhānpur Grant*, last plate.

2. Number of places associated with Siva, Visnu and Devi are respectively 15, 4 and 5.

3. *EHK*, p. 100.

4. *D RV*, p. 68.


8. *NVM*, p. 103.

9. Quoted by Rāmdeva Goswami in his introduction to *Prasanga- Mālā* by Bhattadeva.

   Yatracaranti saddharman kevala Bhāgavata-priyah
   navadhā bhāgavadbhaktih pratyaham yātrā varttate.
   tad-sattram uttamam ksetram vaisnava-sura-vanditam
   tattrastha- vaisnavāh sarve harināma parāyanah.


11. *PAB*, p. 35; *SAB*, pp. 16-17; *D AB*, p. 38; *AB* (Bhuyan), p. 23.

12. *etakā* a rupee consisting of 1280 koris so Etakā Mahanta is a collective name of 1280 Mahanta who received royal recognition.

   *Punyabhumi Hajo*, p. 55.


16. PS, pp. 112-113.
17. PA, p. 45.
18. SAR, p. 160; AB (Bhuyan), p. 73; ABS, p. 32.
20. AAA, p. 150; TB, p. 169.
21. TB, p. 120. Text of this grant was obtained from Dr. J.N. Phukan, G.U.
22. AAA, pp. 355, 371.
24. Ibid., p. 73.
27. PA, pp. 15, 16.
28. ABS, p. 49; APB, p. 96.
29. Text of this charter was found from Dr. Phukan.
30. Sankardeva and His Times, p. 132.
31. B. Sharma, 'Tukurâ Banhor Kutâ', Râmdhenu, 12, 8 1881 Śaka, p. 748.
32. Aniruddha Charitra, vs. 56, 121-122, 136, 138.
33. MS. Gopaldevar Charitra, DHAS, Guwahati, VK, p. 108.
34. AB, p. 365.
35. NVM, p. 225.
36. Ananta Charit, p. 15; PA, p. 118.
37. The text of this plate was obtained from Dr. Phukan, G.U.
38. PS, pp. 84-85.
39. PA, p. 86.
40. Hemchandra Goswāmi Rachenāvalī, pp. 355, 360.

41. NHM, p. 225.

42. ABS, p. 43; APB, p. 66.

43. Gathqāon Buranji, pp. 136-137

44. GC, p. 879.

45. PS, pp. 22-23.

46. Text of this plate was received from Dr. Phukan.

47. Ediyamandita Kaliābor, pp. 42-44.

48. PS, pp. 96-97.

49. Thākur Charit, p. 37.

50. Ibid., p. 49; A copper plate of Siva Singha (1734 A.D.) obtained in the possession of Naropa Satradhikār in 1979.


52. The original text which was received from Dr. J.N. Phukan, G.U. says about the boundary of this satra as such, east-Barua Ali; west-Chāopōra river; north-Khāromer Bil and the south-Kanakani Pukhuri. Both the Thākur Charit and the grant of Siva Singha mention its following boundary, east-Tāmragā Baruā Ali; west-Sukātiputā Jān; north-the river Chāopōra (Chāmporā) and south-Karhā river.

53. Aniruddha Charitra, v. 135; Ananta Charit; , p. 112.

54. MS. Kārikari Tathyar Buranji; CPB, p. 9.

55. PS, p. 63-68.

56. Both Tezpur Grant (V. 30) and Paravatia Grant (V. 26) of Vanamāla mention clearly about the shrines as following:

Sakala surāsura mukutamoni mayukha manjira ranjita caran pithabhyaṃ Sṛkāmeswar-Mahāgauri Bhattarikābhyaṃ adhisthita sirsah Kāmakutagire satata nitamba kshyala-nadadhikatara pavitra payat sampurna srotosā.
57. AB (Bhuyan), pp. 49-50.
58. VK, p. 108; NW, p. 220.
59. Text was found from Dr. J.N. Phukan.
61. PS, p. 77.
62. MS. perakākat preserved in the G.U. Library.
63. PS, p. 77.
64. Mangaldoir Burani, pp. 134-135.
65. RPHRA, p. 20; MS. Ādi Charit (DHAS) Vs. 26, 105, 173.
66. AB (Bhuyan), pp. 54, 55.
68. Ibid., pp. 54-62.
69. AB, p. 329; SAB, p. 154; TB, p. 83; AGS, p. 49.
70. PS, pp. 81-83.
71. TB, p. 26; AB, p. 349; SAB, p. 157; VK, p. 111.
72. Borvisnu Ātār Charita, pp. 25-26, 33, 41.
73. PA, p. 277.
75. Che-Rāi-Doi means a shining hill city (Che-city, Rai-shining, Doi-hill). It was first called Se-Tām-Doi Phi means city of the sacred hill. Vide p. Gogoi’s TTK, p. 262n.
76. TB, p. 27.
77. AB, pp. 57-58, 73, 77.
78. A History of Assam, p. 152.
79. AB, p. 280.
82. PS, pp. 78-79.
83. ABS, p. 20; AB, p. 144.
84. Vanamālidevar Charitra, p. 58.
85. PS, pp. 33-39.
86. Vanamālidevar Charitra, pp. 83-84.
87. Dakhinpat Satra, p. 57. This temple is known as Bāsudev Dowl, 19.16 m. in height.
89. Dakhinpat Satra, p. 31.
90. AB, p. 60; DAB, p. 22.
91. This plate was found at the residence of Kesav Sarma of Marrangi in 1992.
92. SAB, p. 21.
93. AB (Bhuyan) p. 37; SAB, p. 27.
94. MS. Kārikari Tathya r Buranji, According to this buranji this temple is 9 m. in height.
95. PS, p. 29.
96. VK, p. 109; M. Neog, Sāṅkardeva and His Times, p. 139.
97. AB, p. 342; SAB, p. 156.
99. AB (Bhuyan), p. 10.
100. ABS, p. 18.
102. TKK, p. 534.

103. Hannay, 'Notes on Ancient Temples and other remains in the vicinity of Sadiya, Upper Assam' JASB, June, 1849, pp. 462-466.

104. PA, pp. 23-24.


106. VK, p. 108; NM, p. 217.

107. Sharma, p. 748.

108. PS, pp. 120-122.

109. Ibid., pp. 23-24, 48, 184-85; SAB, p. 152; ABS, p. 42

110. Bhattacharyya Kaliabor, p. 45.

111. AAR, p. 237.


113. EH, p. 30.

114. NM, p. 217; ISCB, p. 507.

115. ABS, p. 43; AB (Datta), p. 62; SAB, p. 127; TB, p. 38.

116. NM, p. 217; Ahom Din, p. 512.

117. Sharma, p. 748.

118. The text of this plate was found from Dr. Phukan.


120. KP, 78, 75-109.

121. Punyabhumi Hajo, pp. 21, 54.

122. PS, p. 48.

123. The text of this grant was found from Dr. Phukan.

124. BG, p. 488. From Kamrupar Buranjia (pp. 3, 4, 5), it can be inferred that this Sultan Ghiasuddin Aolia was no other than the son of Husain Shah of Bengal (1498 A.D.) who died at Garurachal Hill of Hajo.
126. punyabhumí Hájo, p. 37.
127. North-East as Viewed by Foreigners, p. 96.
128. AB, p. 120; DAB, p. 79.
130. The manuscript was found in possession of S. Borthakur, Barangābāri, Gaipur in 1988.
131. KP, Chapter 62.
132. EHK, pp. 9-10.
134. DVR, p. 113; PS, p. 2; Kāmakhyā Tirtha, p. 114.
135. SADB, p. 152; ABS, p. 42; PS, pp. 9-10.
136. PS, pp. 50, 128-129; ABS, p. 52.
137. IAA, p. 2.
138. PS, p. 77.
139. Ibid., pp. 98-103.
140. Ibid., pp. 13,18.
142. Ibid., p. 35.
143. Ibid., p. 41.
144. The text of this plate was found from Dr. Phukan.
145. PS, p. 37.
146. VK, p. 105; NVH, p. 226.
147. PS, p. 88.
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149. **Aniruddha Charitra**, vs. 198-199.


153. *AD* (Bhuyan), p. 64.


157. Text of this grant was obtained from Dr. Phukan.

158. *VK*, p. 110.

159. *SAB*, p. 36.

160. The text of this plate was received from Dr. Phukan.


164. *MS. Kārikārī Tathyar Buranji*, (ed. by Dr. J.N. Phukan).


167. *TB*, p. 92; *ABS*, p. 49.

168. *PS*, pp. 43-44.


170. Text of this plate was received from Dr. Phukan.


175. PS, pp. 60-62.
176. GC, pp. 656, 873; KGC, pp. 141-142.
177. PS, pp. 12-13; PA, p. 263.
178. AAA, p. 59.
179. Buranji Parasha Biswanath Prantakar, p. 162.
181. Ibid.; Sharma, p. 748.
182. PA, p. 43.
183. A Source Book of the Archaeology of Assam and other States of North-Eastern India, p. 128.
184. ABS, p. 39; SAB, p. 123; TR, p. 34.
186. ABS, p. 44; APP, p. 69.
187. MS, Karikari Tathyar Buranji.
188. Lekharu, PARP, Avahan, 2.4, pp. 444.
189. PA, p. 178.
190. TR, p. 45; SAB, p. 152; ABS, p. 44; APP, p. 72; PS, p. 39.
191. Text of this plate was found from Dr. Phukan.
192. PS, pp. 68-69.
193. PS, pp. 16-17, 51-52.
194. AB (Bhuyan), p. 80.
195. PS, pp. 20-21.
196. SAB, p. 153; ABS, p. 47.
197. Benudhar Sarma Rachanāvali (Tukurā Bānhar Kūṭā), p. 82.
198. TD, 72; ABS, p. 44.
200. PS, p. 51.
201. RFEHA, p. 25.
202. PS, pp. 34, 40.
203. PA, p. 226n.
204. PS, pp. 9-11.
205. Temples and Legends of Assam, p. 53.
207. KOC, p. 340.
209. PS, pp. 7-8; SAB, p. 149; ABS, p. 40.
210. PS, pp. 8, 14, 30, 181-182.
211. Text of this plate was obtained from Dr. Phukan.
212. ABS, p. 47; Hemchandra Goswāmi Rachanāvali, pp. 260-261.
213. P3, p. 89.
CHAPTER VIII

FORTIFICATIONS

As Assam is surrounded by a number of foreign countries and also hills inhabited by the wild tribes, it was the prime duty of her rulers to protect her sovereignty from any aggressions by erecting fortifications in the frontiers and other strategic places. The mountainous and river-dominated character of Assam helped in the construction of forts, which along with other natural barriers played an important role against external invasions.

The kings of Assam realised the importance of the construction of forts from early times, as emphasised on nitisāstras like Arthasāstra, Nitisāra etc. Kautilya considers durgas (forts) as one of the seven constituent elements of the state and classifies forts into four types viz., parvata-durga (hill-fort), audaka (waterfort), dhanvana (desert fort) and vanadurqa (forest-fort) of which he gives the preference to hill forts.¹ Kāmandak describes elaborately the method about construction of the forts in the battle field as well as for the capital cities and uses the terms kota, byuh and urqa in his Nitisāra.² The kālikā purāṇa puts much stress on the forts and mentions six kinds of durgas.
viz., Jala-durga (water-fort), bhumi-durga (earth-fort), briksha-durga (tree-fort), aranya-durga (forest fort), maru-durga (desert-fort) and saila-durga (hill-fort). The same work lays down rules for their construction, stating that they should be either triangular, semicircular, circular or square.\(^3\)

In *Nitiabankur* (a compendium of Kāmāndak’s *Nitisāra*) Bagis Sarma (a writer of late 18th century) has drawn two types of picture of the *kotas* (i.e., fort).\(^4\) We are not well aware whether the Ahoms and the other ruling tribes of medieval Assam ever got an idea from Sanskrit *Nitisāstrās* for creation of their fortified cities and other fortifications. But it is fact that in addition to their sense of traditional art, the foreign aggressions and internal disturbances no doubt forced them to build up varieties of strong and lofty forts in geographically and strategically important sites by applying new devises and materials so as to cope with the situation.

The geography of Assam afforded an ideal opportunity for construction of hill-forts, water-fort and the like. Judging from the cities like Bhismaknagar, Garhgaon, Rangpur, Dimāpur Pratāppur, Baidyagarh and Guwāhati it is clear that the medieval rulers of Assam understood the necessity of fortifying their capitals for defensive purpose. More over, the chronicles speak of the strong forts in the strategic places like Sadiyā, Jaypur, Lakhow, Aiswanāth, Kaliābor, Hājo and
and Jogighopa. As regards the Ahoms their most superior contravances in this respect manifested in the great fortifications of Guwahati which can only be compared to that of the great Athenian acropolis of the Periclean Age. Praiseworthy words are recorded in the chronicles about its lofty and magnificent fortress as fortifications built as if by Viswakarma, the god of architecture. Mughal general Ramsingha highly appreciated for its wheel-shaped fort (chakrākriti behu).

In the Ahom Buranji we find the words 'hit-khu hit-bing' (hit = built, khu = ditch or moat, bing = wall) used for any type of fortification. Buranjis mention bāligarh (sand rampart) and pāṅigarh (water rampart) raised by the Ahoms in Guwahati against the Mughal invaders. The chronicles also mention forts made of earth, brick, stone, bamboo and timber. Garh is the common term appear in the buranjis as well as in rock inscriptions, to denote a fort or rampart. Occasionally, garh-prāńchī is also used with the same meaning. Other terms like prākāra (wall), khāwoī or parikhā (ditch or moat or canal) and prāńchī (wall) occur in some rock inscriptions in the outskirts of Guwahati. In the Ahom fortification system, the buruj i.e., bastions, where big canons were placed, formed an important part. Pāṇjis (pointed bamboo spike) were firmly planted cross-wise under water in the moats outside the walls of a fort or rampart to prevent the approach of an enemy and tātorti (thick fence of split bamboos on the top of
the mud walls) also formed indispensable part of a fort.  

Koth derived from Sanskrit kustha or kota denotes to a permanent fort or a small fortification or stockade or palisade of timber or bamboo or earth temporarily raised at convenient places on the route when an army marched against the enemies.

Observing the Ahom forts at Bordadhi in Kamrup, Mughal General Mirza Nathon writes:

"The enemy (Ahoms) built nine strong forts close to each other in such a way that even heated elephants working without fear of opposition or danger would not be able to make any impression on the wall of the forts which were made entirely of logs of wood, not to speak of having them dismantled or razed to the ground".

Shihabuddin Talish, the author of the Fathiy-i-Ibriyya gives the following description of the Jogighopa fort of the Ahoms:

"It is a large and high fort on the Brahmaputra. Near it the enemy (Ahoms) had dug many holes for the horses to fall into, and pointed pieces of bamboo (pānjis) had been struck in the holes. Behind the holes, for about half a shot's distance, on even ground, they had made a ditch, and behind this ditch, near the fort, another one three yards deep. The latter was also full of pointed bamboos".
Numerous forts and ramparts in Assam from Dhuburi to Sadiya, many of which still survive, reveal the ingenuity and dexterity of the people of medieval Assam, particularly of the Ahoms in construction of their fortifications at strategically important places even on hills along both banks of the Brahmaputra which then formed the main artery of communication for the invaders as well as defenders of the country.

In the period between the 10th and 16th centuries, the direct influence of the political powers that dominated the Brahmaputra Valley reached the hills of modern Arunachal Pradesh and their marks are found in the form of several forts, towns and temples such as, Bhālkpung (in Kameng), Ita Fort (in Itanagar), Bhismak Nagar, Rukmini Nagar and Mud fort (in Lohit District), Mālinīthān (temple) and Nāxā Pāhrā (temple and town). However, the destruction in each case is so immense and the evidence so scanty, that not satisfactory picture can be drawn.

These forts, however, need to be appreciated from altogether different angle. They are actually strategic spots, intelligently fortified for defence purposes. They were best suited for the nature of the terrain and of the warfare fought in those days. Basically they are hideouts, concealed from the sight of the invading enemy. A position of geographic vantage, adequate water supply, sufficient land to support
the population inside, secret routes for escape, the expected direction of enemy's attack, and communication with the Brahmaputra Valley have been the major considerations in building these forts. Obviously, they were vulnerable before a large invading army. But no large scale invasion was expected in these areas and the forts were best suited to serve the purpose of the builders.

All forts lie along the foot hills of Arunachal. It is interesting to note that they are comparable with the ancient forts described in the various Sanskrit texts on fort architecture.\(^{10}\)

Āmlakhi:

A fort built by the Kacharis on the Āmlakhi Hill between Turung and Nādereng to resist the Ahom advance to Maibong, through Dhansiri route in 1706 A.D. After their defeat the Kacharis evacuated it.\(^{11}\) It can be located in Āmlakhi area within Bokajan Thana, about 25 km. east of Diphu in Karbi Anglong District.

Bānhbāri:

A fort raised by the Mughals about 1662 A.D. It stood on the north bank of the Brahmaputra in Darrang opposite to the Kājali Chaki. In 1668 A.D. this fort was captured by the Ahoms under Lāchit Borphukan. Ten years later in 1679 A.D. it was treacherously handed over to the Mughals by Lāluksolā.
Borphukan, but finally it came under the Ahoms in 1682 A.D. This place may be identified with present Bānhbāri stands 1.50 km. east of Barnadi and 5 km. north of the Kurua Hill in Darrang District.

Bānpinkā:

_Ah_(p. 208) mentions three forts of the Mughals at Bānpinkā built in 1670 A.D. where a fierce battle took place with the Ahoms. Bānpinkā may identified with Pachariā area of Kamrup, 13 km. east of Hajo where some ruins of old roads and forts are found.

Barālimorā:

The Baralimorā Koth12 erected in 1615 A.D. by King Pratāp Singha is known also as Kathālbarī fort in _Ah_(p.98). The ruins of this rectangular fort covering an area of 20 bighās of land, lie near the mouth of the Bihali river at Nākuniā Pathār, about 25 km. east Biswanath Chariali and is locally known as Ādhakhonā Pukhuri. The name Borālimorā is derived from a bil (lake) called Borālimorā a part of which still survives near the ruins.

Beki:

The fort at Beki of the Mughals in 1637 A.D. was the same with the Bokā fort to the east of Jakhaliā13 on the banks of the river Beki in Barpeta District.
In course of the Ahom-Mughal Wars (1615-38 A.D.) both the Ahoms and the Mughals built their forts at Bhātowkuchi in Kamrup and fought a fierce battle. It is near Bhawānipur a few miles north of Barpeta Town.

Bhomorākundar Garh:

DRV (p. 67) mentions that Koch king Narānārayan in course of his Assam invasion built a strong fort on the hill between the river Dhansiri and Trisuldevi temple close to the sacred lake of Bhomorakunda. At present nothing can be seen though some ruins are found on the foot hills of Bhutan, about 15 km north of Udalguri Town in the Darrang District.

Bhuyār Garh:

Bhuyār Garh, literally means 'the fort of the Bhuyans. Presently it is known as Bhurār Garh and stands 24 km. northwest of Mangaldoi. Its remains comprise about 496 bighās of land with two tanks inside and walls are still 8 m. high.

Bibudhi Garh:

A famous fortification constructed by Purānānanda Burāgohāin around Jorhat to protect the country from the Moamariās in 1791 A.D. According to the AB (p.353) it starts from the Tungkhāng Hill along the side of the river Charāipāni to the side of the Dhansiri river, which the Burāgohāin named
as Manemāri Garh. But the Moamarias who tried their best to enter into the fort they could not find any way so they named it as 'Bibudhi Garh' (i.e. puzzling fort). The TB (p. 124) says that Purnānanda Burāgohain raised an earthen rampart at Basā (in 1791 A.D.) extending upto the Naga Hills, with the Dichoī fort (Jorhat) inside its walls, and on the other side it extended outside the Cheoni Āli and reached the precincts of the Kaliyani Hills (i.e., Mikir Hills) of Marrangi. The rampart was strongly barricaded with wooden posts. A part of this rampart is now known as Garh Āli which connects Jorhat with Titabor.

Bokā:

An elaborate fortification was raised at Bokā in 1560 A.D. by Sukhāmphā as a measure against the Koches and stationed there a permanent garrison. His son Pratāp Singha rebuilt and strengthened it, the ruins of which are now lying under the names of Numali Garh and Lakhow in Bokakhāt area, 60 km. west of Jorhat.

Buroi Garh:

The buranjis mention a fort at the mouth of the river Buroi built by the Ahoms in 1529 A.D. to resist the Muslim invasion. Later on, it was strengthened and also connected it with the Dafala Hills on the north by Pratāp Singha and converted it as the northern part of his famous Lakhow Garh.
It stood near old Gamirighat with the name of Batalâ Garh until 1983, when it was completely destroyed by a great erosion of the Brahmaputra. It comprised an area of 40 bighâs of land with a big tank inside.

Two stone walls in the upper region of the Buroi were reported by Dalton (1848), Edwards and Mann (1903) K.L. Barua believes these to be the work of the Chutiyas.15

Châiyanâ Garh:

Variously known as Châiyanâ, Chaitanâ and Chaiyanâchowâ in the chronicles. In the reign of Pratâp Singha this rampart was built along the Râilung Hill marking it as boundary of his kingdom.16 It seems to be the eastern part of the Lâdol Garh mentioned in some of the buranjâs.

Châmâdhara Garh:

A line of fortification on both banks of the Brahmaputra in central Assam east of Tezpur. The Bhomorâguri Inscriptions of 1538 Šaka (1616 A.D.) says that after vanquishing the Yavânas (i.e., the Mughals) the Ahom king Svargânârâyandeva (Pratâp Singha) constructed this rampart by cutting the hill (Bhomorâguri) bordering Châmâdhara up to the Hârûni-Dârûni (hill) by his enterprising generals.17
The buranjis further inform us that after the great victory obtained in the fierce battle of Bharali, king Pratāp Singha raised this rampart at Chāmḍhāra in 1616 A.D. to resist the further Mugal aggressions of which northern part extended from the Lohit (Brahmaputra) up to the Ḍārūṇi-Ḍārūṇi Hill or Chāmḍhāra Hill (i.e., Dafala Hills) and its southern part was extended starting from Simaluguri (Simalugarbh or Semalugarbh) near the Lohit up to the Shoinyarāguri or Diju and the portion from Diju to the southern hill was completed by king Chakradhvaj Singha in 1667 A.D. The chronicles record a great victory of the Ahoms at Chāmḍhāra Garh in 1638 A.D. for the second time against the Mughals which resulted the establishment of peace between these two powers at least for twenty years.

The importance of Chāmḍhāra Garh was felt till the first part of the 18th century. After Chakradhvaj Singha, the Ahom kings like Gadādhar Singha and Siva Singha also repaired and strengthened this great fortification which was then regarded as the backbone of the Assamese resistance against any foreign invasions from the west.

About its alignment an old record describes, on the north bank of the Lohit, it starts from Rudrapada (temple) to the Shoinyarāguri (Bhomorāguri Hill) a hilly part of which length is 705 bēo (2.578 km), from Rudrapada to Khaḥābandhā 149 bēo (5.483 km.), from Khaḥābandhā to the river Taliābhangā 7151 bēo (26.155 km.), from Taliābhangā to the river Dikrāi
1953 beo (7.143 km.) thence to the Dāruni Hill 4226 beo (15.457 km.). On the south bank it starts from the terminous of the Simalu Garh, from there to the "Puta-Kalang 2251 beo, from Putākalang to the river Kalang 1966 beo (7.190 km.), from Kalang to the Diju 997 beo (3.646 km.), from Diju to the Udmāri 1926 beo (7.146 km.) and thence to the Sālnā Hill 2040 beo (7.461 km.).21 This measurement, however, includes also the length of several bastions (buruj) attached with the rampart.

According to a grant of Gaurināth Singha of 1712 Śaka (1790 A.D.)22 the Chamdhara Garh formed the eastern boundary of the Nagaon Branch of Ṭoniāti Satra. Presently Burha-Burhi Garh is the local name for the southern part of this rampart in Nagaon. Its northern part, except in two places has long before been washed away by the river Jiā Bharali.

Chenchā:

The Ahom forts at Chenchā is known as Bardadhi in BC (pp. 496-97). These fortress formed the main base of the Ahoms during the famous battle of Hajo they fought with the Mughals in 1617 A.D. Again in 1658 A.D. the Ahoms re-built a fort incourse of their struggle for supremacy in Kamrup.23

Here a satra was set up by Laksmikānta in between 1580-1620 A.D. It may be located on the banks of the Chenchā river, about 8 km. east of Hajo. (Vide also Chenchā river of Kamrup in Chapter III).
Chenchämukhar Garh (Dihingar Garh)

According to the chronicles the fort at the junction of the river Chenchā and the Dihing was raised by Suhummong in 1522 A.D. in course of his war against the Chutiyās. Again we find mentioned of this fort in the chronicles during Koch invasion (1563 A.D.) when the Ahom king Sukhāmphā stationed an army to resist the former. The remains of this fort can be seen at a distance of about 15 km. west of Dibrugarh.

Chintāmoni Garh:

In 1678 A.D. king Sudoiphā erected this rampart on the advice of Ātan Burāgohāin as a measure of protection against Lāluksolā Borphukan, starting from the river Dihing near Dig-muri village via Sarāguri or Mundākatā to the Gābharu Hill or Tulasījān Hill to the south. Although the king named it Lāimati or Hungnā but it became popular as Chintāmoni Garh. According to Wade’s Account (p. 362) the river Dikhow falls into the Brahmaputra near Chintāmoni Garh. Jenkins refers it as enormous line of fortifications extending from the hills and as more stupendous works than the tanks of Sibsagar by far. Presently its ruins can be seen on the east bank of the Jānji river up to the mouth of the Dikhow.
Chowatal Garh (Chewatal Garh):

This was a part of the Rājgarh rampart in the north bank of the Brahmaputra built during the reign of Pratāp Singha. It can also be said as the northern part of Merāgarh or Lādoigārh, and formed a boundary between the districts of Bānfāng and Gajlung during Ahom period. Its ruins can be traced about 12 km west of North Lakhimpur Town along the banks of the Singrā from Rājgarh or Dafala Garh on the north and Garhsigā to the south.

Dafala Garh:

In order to protect the inhabitants of the North Bank from the inroads of the Dafalas and the Hill Miris, king Pratāp Singha raised this rampart (eastern part) in 1634 A.D. along the foot of the Dafalā and the Mirī Hills providing a number of duār or gate for the people of the hills to descend to the plains. In 1717 A.D. king Siva Singha built the western part of Dafala Garh north of Chāriduār and Rājeswar Singha erected a series of forts on the Dafala frontier in Na-duār area in 1758 A.D. A major part of this rampart still survives along the northern border of present Sonitpur and Lakhimpur districts under the names of Dafala Garh and Rāj Garh.
Daipatang:

The AB (pp. 350, 373) refers to an Ahom fort at Daipatang built against the Moamarias in the time of Gaurinath Singha, where his successor Kamaleswar Singha made a stockade against the Nagas. It was in the Tiru Hills towards the south of Charaideo.

Deopani:

A koth ie. temporary fort on the bank of the Deopani (a tributary of the Dhansiri), between Naga Chaki and Dilao, built by the Ahom army during Rudra Singha's Maibong expedition in 1706 A.D. One Visnu image and two Hari-Hara images having inscription besides a number of other images have been discovered from the debris of a brick temple close to the bank of the Deopani, about 43 km. south from Golaghat enroute to Dimapur.

Dhamdhama:

The BG (pp. 342, 365, 402-403) mentions a strong fort at Dhamdhama of Kamrup built by the Koches headed by Sanatan to liberate Koch-Hajo kingdom from the Mughal domination and the capture of this fort by the later, after their several unsuccessful raids. Most probably, it is same with present Fenguà Garh of Dhamdhama Mouzà, stands 15 km. north of Nalbari Town.
Dibruagarh:

In course of the Chutiya operation a fort at the mouth of the Dibru river was constructed by the Ahoms in 1522 A.D. Which was besieged by the Chutiyas in the next year, but had to face a great defeat. It remained a seat of the Ahom Governor of Dibru Province for a long time. Subsequently, the British Government built here a square size brick fort in about 1840 to repel any incursions of the north-eastern hill tribes. This fort, along with a part of Dibruagarh Town (27°29'N, 94°58'E) were eroded by the Brahmaputra in the great earthquake of 1950. The word 'Dibruagarh' is a combination of two words 'Dibru and 'Garh' which together mean the fort on the bank of the river Dibru.

Dilão:

This Ahom fort (kouth) situated in the Dhansiri Valley between Deopani and Choatali was built in the reign of Rudra Singha. The Place Dilão is now called Dillai within Bokajan Thana of Karbi Anglong District.

Diphalu:

This fort at the mouth of the river Diphalu in Solāl Province was built by Jayadhvaj Singha in 1652 A.D. (Vide also Diphalu river in Chapter III and Diphalu Satra in Chapter VII).
Doirānī or Rāni Fortification:

Doirānī of the AR is same with Rāni mentioned in other chronicles and BG. Mirza Nathon records a number of strong forts built by the Mughals as well as the Ahoms in Rāni State where a number of bloody engagements took place.34

From the AR (pp. 201-202) we learn that the Ahom officers headed by Ātan Burāgohāin constructed five ramparts in 1659 A.D. Within Doirānī area two of these are located in between the Dipor Bil and the Brahmaputra at Sāmtāile, one at Teteliā (in between Gōtanāgar Hill and Jālukbārī Hill) and two others in between Patāsīl and Pāmohi in the eastern side of the Dipor Bil. All these, can be said as the extended parts of the great fortification of Guwahati in the south bank.

Doloiqiri Garh (Doimāri)

A hill fort of the Kacharis in the Dhansiri Valley built in 1536 A.D. to resist the Ahom advance towards Dimāpur. But it was captured by the latter without fight.35 It can be located in the Dillai area of Bokajan a few miles to north of Dimāpur.

Doomdoomā:

The Doomdoomā fort was constructed by Matak chief Mātibor Borsenāpati and it was visited by Capt Neufville in 1825 A.D.36 which appears to be same with present Borhāpjān fort lying 6 km. west of Doomdoomā (27°34′N, 95°33′E) in Tinsukia District.
Dupgarh:

The name of the Dupgarh rampart is also called Dupghar and Naga Garh in the buranjis. In 1633 A.D. king Pratāp Singha raised this rampart on the border of the Dupgarīā Nagas and also established markets in its passes for the benefit of the people of both plains and hills. In subsequent time, king Purandar Singha (1833-38 A.D.) erected here a fort to check the incursions of the Nālowthupiā Nagas. This rampart may be located in Dupdor (a corruption of the Dupgarh or Dupghar) Mouzā of Sibsagar District.

Garal:

The BG (p. 585) mentions the fort of Garal built by Mirza Nathon to subjugate the chief of Rāni State. Garal is now a village 18 km. west of Guwahati.

Gomothā Garh:

Gomotha Garh otherwise called Nārāyan Garh was a fortified town of Nārāyan Bhuyan, situated in Kshetribhāg of Kamrup, where a battle was fought with the Koch king Biswa-Singha. It was also the headquarters of Kahrāi Bujar Baruā (1681-1730 A.D.). It lies about 36 km. east of Barpeta, covers an area of 80 bighās of land.
Guwahāti Garh ;

The KP (38.133; 40) indicates the fortress that surrounded the Prāgjyotishpura (i.e., ancient Guwahāti). Thenceforth we have no information about its fortification until the time of the Ahoms. From the chronicles and the Kānāibarasiboā Rock Inscriptions of 1589 Āaka (1667 A.D.) we learn that the Ahoms led by Lāchit Borphukan and Ātan Burāgo-hāin erected the great fortification of Guwahati, like a chakra behu comprising both banks of the Brahmaputra to protect the city from the Mughal invasion. An old record gives a description about the whole network of Guwahati fortifications extending over the hills and plains in both bank stretching from Chāngsāri, Māndākatā and Sātgaon in the north and Dhupguri Hill (Khāsi Hill) and Narakāsūr Āli in the south constructed by the Ahoms before the battle with Mānsūr Khan (1682 A.D.). Subsequently, many parts of the Guwahati fortifications were repaired an strengthened by King Siva Singha.

About the fortifications of Guwahati E.T. Dalton writes : 

"In the fortifications of the old city care was taken to use and improve the natural defences afforded by the ranges of hills, which surrounded or enclosed in them. But where the natural obstacle was wanting, a lavish expenditure of labour has raised embankments from hill to hill from 25 to 40 ft. in height, and not less than 30 ft. in breadth on top, with moat 100 ft. wide."
The entrances to the city were by gateways of stone, some of which were subsequently replaced by archways of brick.42

The Ahoms excavated some canals within Guwahati for the quick movement of the war boats. These were Gharajän and Nāosālijān in North Guwahati and Nāoja in south Guwahati were connected with the Brahmaputra. The lakes like-Numali Bil in North Guwahati, Chalā Bil in south Guwahati and the tanks like-Dighali Pukhuri and Ugratārā Pukhuri had been the dockyards of the Ahoms. Remains of old Guwahati fortress are still can be noticed in an outskirts of the city, many of which still remained unexplored and some already suffered destruction (Vide also the city of Guwahati in Chapt. V).

Hāligāon:

This village which is identified with present Uporhāli 8 km. west of Palasbari in Kamrup was a place of some importance, as the BG (p. 579) records the construction of a fort by Mughal army under Mirza Nathon. He encamped here several times to bring the people of south Kamrup under Mughal Control.

Hāmēol:

The village Hāmēol, situated 2 km. west from Titābor Town, was a very strategically important place, as the AB (pp. 75, 126) refers the encampment of the King Suhummong with his army in 1536 A.D. against the Kacharis and the construction
of a fort by Pratap Singha. In all probability, king Pratap Singha built the fort at Hamdoi to protect the people of Basa-Daiyang area from the incursions of the Nagas and the Kacharis.

Hamna:

The fort Hamna of the Mughals finds mention in the AB (p. 114) as situated near the confluence of the Kalahi with the Brahmaputra. It was captured by the Ahoms after defeating the Mughals during their struggle for supremacy in Kamrup (1615-38 A.D.). It may be located in Nagarbera area of south Kamrup.

Hamati Garh:

Hamati Garh is said to have been constructed by king Suhummong. It finds mention in the SAB (p. 160) in connection with the building of a road by Jayadhaj Singha in 1655 A.D. Its remain can be seen between the Dikhow and the Dilih river within Kunwarpur Nauza in Sibsagar.

The ruins of another old fort of the same name is situated in Hamati, near the east bank of the Dikrang, about one km. east of Bandardewa and 32 km. west of North Lakhimpur Town. Its history is still obscure. According to Major Graham, who visited it in 1876, "it was the residence of one of the old queen of the plain country, named Har, from whom it takes its name and the brick foundations of whose palace are still to be seen. Judging from the remains now visible, they must been of
great extent and thickness. It is a square-size fort of which every walls are of 650 m. long with a deep and broad ditch (36m.) on all sides. Observing an old road which commences from its north-western corner running towards the same north-western direction we believe that, once there had been a road connection with the old town of Māyāpur or Ita Fort i.e., today’s Itanagar, the capital of modern Arunachal Pradesh. Whatever its earlier history, during Ahom regime, most probably Harmati Garh was converted into an Ahom fort in the frontier of the Dafala Hills to guard the Dikrang Valley which was then regarded as most important pass of the Dafalas.

Itā Fort (Māyāpur)

The ruins of a fort at Itānagar, the capital of Arunachal Pradesh show that it was irregular in shape and covered an area of over 1 square km. It had two brick-built ramparts, three gates and natural defences at the upper part of Borpāni, a tributary of the Dikrang river.

Some say, a local king of Assam named Rāmchandra or Māyāmattā of the Jitāry dynasty left his own kingdom in plains and established the city of Māyāpur. Others say that it was built between 1350 and 1450 A.D. When the Muslim invasions from the west and Ahom advance from the east compelled a local king to build it. It might be identified with Rāmchandra alias Māyāmattā and his son Ārimattā. Most probably, this hill fort
was built by the Bhuyans between 1500-1640 A.D. to escape from the Ahom subjugation.

Itākhuli:

Itakhuli was a central fort in Guwahati during the time of the Mughal occupation of Kamrup. It finds mention in the buranjis in connection with several battles fought between the Ahoms and the Mughals in 1638, 1667 and 1682 A.D. Sukreswar Hill on the edge of the Brahmaputra at Pānbazar of Guwahati is identified with this place.

Jākhali:

Variantly known as Jākhalkhonā, Jākhali and Jakhalia in the chronicles, it was a Mughal fort in Kamrup which was attacked by the Ahoms in 1638 A.D. An old record mentions it as a permanent fort of the Ahoms in Kamrup situated on the river Manāh inside Bejini Duār. M.I. Borah identifies it with present Jākhali of Hābrāghat Mouzā in Goalpara District. Most probably it was the westernmost fort (on both banks of the Brahmaputra) of the Ahom kingdom. Jākhali is also connected with the life of Borvisnu Ātā, the founder of the Chamariā Satra.

Jaypur:

Literally Jaypur means 'victorious town'. It lay on the route between Assam and Burma. It was raised by the Ahom
Borbarūā Pātal in 1819 A.D. to resist the Burmese aggression. A fierce battle was also fought here between the Ahoms and the Burmese in which the later became victorious. The Waissalisa (p. 48), the account of a Shan soldier from Burma who came with the Burmese invasion refers it as Patta Ang Nai extending all the way from the river Dihing to the Tipam Hill. Wilcox in 1825 A.D. had visited fort and noted it "a square of 320.25 m. with a dry ditch of 1.80 m. deep, earth from which is thrown up in the form of wall 1.80m. high". Jaypur (27°16'N, 95°23'E) is now a town on the left bank of the Burhi Dihing, 57.6 km. east of Dibrugarh.

Jiyā:

We find the mention of this fort in the AB (p. 232) which calls Tishing in Sadiya, constructed by the Ahoms under Sādiyākhāwā Gohain in 1764 A.D. to control the Mishimis. Here a Hātkhowā Gohāin (custom officer) was also stationed for the imposition of taxes on articles brought by the Mishimis. This important fort of Sadiya stood on the banks of the river Jiya near present Chapakhowa Town.

Kajali:

A fort, a chaki (checkpost) a district as well as the seat of the Kājalimukhiā Gohāin of the Ahoms, at the mouth of the Kalang, about 20 km. east of Guwahati. It is
same with Kajvalachala an abode of the Vidyadhars mentioned in the Kp (79, 143-144). According to DAB (pp. 82,117) the Ahom king Pratap Singha stationed his first Borphukan named Langi at Kajali in 1617 A.D. to resist the Mughal aggression, and in 1638 A.D. a fierce battle took place here with the later. On his return march to Bengal from Assam invasion, Mir Jumla halted with his army at Kajali fort which was then not inferior to that of Saraihat fort in strength. There were unlimited and countless herding grounds of strongly built elephants at Kajali.

Wade's Account (p. 344) says Kajali a district of about 10 km. in length at the junction of the Kalang with the Brahmaputra, interspersed with hills. It was subject to inundation and the villages were chiefly situated on the sides of hills. From Hamilton's Account (p. 39) we know that Kajali Chaki was the seat of the Kajalimukhi Gohain, who commanded 1000 paiks and some guns, in the west end of the island (i.e. a tract of country between the Kalang and the Brahmaputra); and lands are allotted to his people in that vicinity. The object of this force was to guard against the encroachments of the Kacharis and the Jayantias.

The ruins of Kajali fort are lying, comprising both banks of the Kalang at Kajali Chaki near Chandrapur.
Katārikhamor Garh:

This rampart extending from the southern hills (i.e., Naga Hills) to the river Lohit through Tiyak was constructed by Pratāp Singha. Its ruins can be seen from the Gābhāru Hill to the Brahmaputra within Tiyak police station area of Jorhat. It crosses 37th National High way at Hātighuli to west of Tiyak and east of Lādoigārh.

Kathālbari:

According to the AB (pp. 28, 202) the Kathālbari fort of the Ahoms was situated in the mouth of river Kanhārīni, built in the reign of Chakradhvaj Singha. It may be located near the bank of the Brahmaputra in Kamrup (old) District.

Kerimeri Garh:

Kerimeri Garh meaning 'the zigzag rampart'. In one of the buranjis, it is mentioned that it was constructed by Jayadhavaj Singha, and its remains still be noticed in the east of the Nāmdāng stone bridge extending towards the southern hills starting from the 37th National High way in Sibsagar District.

Kharā Garh:

Kharā Garh means 'the incomplete rampart'. The ABS (p. 40) mentions Khara Garh as constructed by Gadādhar Singha. Its ruins now lie stretching for 8 km. between Bānhgarh and Kālugāon of Sibsagar District.
There is another rampart in Kaliabor with the same name and said to have been built by the same monarch.\textsuperscript{54}

\textbf{Lādol Garh}:

Lādol Garh also known as Kutuhā Garh in one of the buranjis was the southern part of the great Rājgarh constructed in 1633 A.D. in the reign of Pratāp Singha.\textsuperscript{55} After many years, a royal troops made a fort close to the Lādol Garh\textsuperscript{56} to fight against the Moāmariās and it also formed a bulwark of defense against the Moāmariā rebels to protect the country by Purnānanda Burāgohāin. Its remains are lying about 11 km. east of Jorhat commencing from Nāmchāng near Jaypur in the east and to the Brahmaputra at Hātīgarh in Jorhat on the north-west.

\textbf{Lakhow Garh}:

It was one of the few famous ramparts built during Ahom rule. In 1628 A.D. it was raised within one and half month at Lakhow.\textsuperscript{57} The KB (p. 42) mentions Lakhow as a halting place of the Kachari envoys in the time of Jayadhvaj Singha. During the Mughal invasion (1662 A.D.,) it became the base of their fleet. The Mughal accounts informs us that the Lakhow Garh was situated on the junction of the two courses of the Brahmaputra on the south bank which was a royal dockyard of the Ahoms and also a hill with the same name where musk-deer were found and aloe wood is heavy, coloured and scented. Mir Jumla found here 100 ships ranging from 70-120 cubit long
extremely strong and decorated. In 1662 A.D. there was a lofty and wide embanked road from Lakhow to Garhgaon and on its both sides there were unbroken line of houses, cultivated fields and gardens.

Jagadish Narayan Sarkar places Lakhow Garh on the north bank of the Brahmaputra, 43 km. due east of Biswanath and near the western point of the big island of Majuli. It appears that, he is pointing out no other than Buroi Garh or Batala Garh near Gamiri Ghāt, which we identify as the northern part of Lakhow.

In the south bank, its ruins can be traced from the bank of the Brahmaputra on the north to the Kachang of Mikir Hills on the south extending via Bihara, Kuruabāhi, Nāhorjan and Silbheta for about 16 km. It crosses 37th National Highway at about 3 km. east of Bokākhāt Town.

Māshkhowā Garh:

Māshkhowā Garh was raised by Jayadhvaj Singh, and this rampart is bears the memories of the battles that fought with the Moamarias in 1786 and with the Burmese invaders in 1819 A.D. Now it forms a part of the 37th National Highway between Jānji Garhmur to the Gaurisāgar in Sibsagar.

Another fort bearing the same name is found on the left bank of the Chārikariā river a Māshkhowā, 16 km. north east of Dhakuakhana. Although the people of its neighbourhood
ascribe it to legendary Ārimatta but we presume it to be an Ahom fort. It is a square-size fort, with broad and deep ditches around it comprising about 35 bighas of land having a tank and a high earthen mound in the centre. Now it forms the campus of Mashkhowa H.S. School of Lakhimpur District.

Mara Garh:

A part of the great Rājgarh in Majuli, erected by Pratāp Singha. Subsequently, the Majuli through which it passed came to be known after its name. It commences at Garhmur on the south bank of the Lohit Suti, runs through Dhowāchālā, Bongāon, Mariāgarh and Dighalimukh where it meets the Brahmaputra just opposite side of the Lādol Garh. The major part of this rampart has already been in ruins.

Minari (Maniyari)

According to the BG (pp. 588-89,616) both the Ahoms and the Mughals raised their respective forts at Minari and fought a grim battle there when the Mughal general Mirza Nathon had a narrow escape. A grant of Rājeswar Singha dated 1759 A.D. records Maniyari as one of the villages within Chāyanīā Parganā of Kamrup. It is still known as Maniyari, a village 3 km. south of Mirza Town.

Mungkhreng:

At Mungkhreng the Ahoms and Chutiyas built their respective forts in 1520 A.D. where they also fought a fierce
It may be identified with present Khehungmukh lies in the easternmost part of Majuli.

Nimisā:

Nimisā near Pathālikuchi of Kamrup, variantly known as Nuimisā, Nirmihā and Dirmihā in the chronicles was a place of some importance where the Mughals and the Ahoms built their forts and fought a battle in 1638 A.D. A perākākat of 1748 A.D. refers Nimiha as a village of Bejini Paraganā of Kamrup. It is identified with present place of Govindapur Satra, 3 km. north-east of Pathsala in Barpeta District.

Ninganā Garh (Nimanā Garh)

According to some, this rampart was constructed by Suklenmang. It is mentioned in the buranjis in connection with the building of a rampart at Engerākhāt by Sutyinphā. It was here that the Ahom troops fought with the Moāmariās in the reign of Laksmi Singha. It commences from Rājgarh at Lākuā in the north runs 3 km. east of Charaideeo and joins the Naga Hills on the south.

Numali Garh:

Numali Garh was constructed by Pratāp Singha in 1631 A.D. probably it is same with Marrangi Garh of Pratāp Singha referred to in the AB (p. 111). The remains of its brick built
high walls are situated 6 km. east of Bokākhát and in the west of the Dhansiri at the junction of the 37th National high way and Dimāpur Road.

Evidences of Brick built walls, ghāts and palaces undoubtedly signify its importance and prosperity it attained during medieval Assam. This fort includes also a hill called Deoparvat adorned with a big stone temple (now destroyed) belongs to the 8th-9th centuries A.D.

Pāmohi:  

An Ahom fort at Pāmohi is mentioned in the AB (p. 216) in connection with a Mughal attack. Old Asur Āli road was passed through Pāmohi which lies on the hills to the south of Dipor Bil, a few miles south-west of Guwahati.

Pāngrāo (Pengarā):  

It was constructed in the Dihing Valley to repel Narā invasion by the Ahoms in 1575 A.D. This place has identified with present Pengri 15 km. east of Digboi and on the right bank of the Burhi Dihing. There is a Devi temple at Pengri belongs to the medieval time.

Pariyā:  

AB (p. 114) mentions a fort of the Ahoms on the bank of the Kalahi (Kulsi) river. Pariyā seems to have been a place of the Parhiā people (a class of people who manufactured a kind
of cloth called Parhia) and can be located in Borduār area of south Kamrup.

Phulbāri Garh:

The Phulbāri fort mentioned in the DAB (p. 23) is same with Shengmāri of the AB (p. 69). In 1532 A.D. a division of the Ahom army was stationed here under Thāomung Katak to repel the Muslim incursion. This fort seems to have been located on the banks of the Chengmāri river (1 km. west of Kalabari in Sonitpur District) and was probably built by the Bāra Bhuyans. (See also the Phulbari temple in Chapter VII).

Pichalā Garh:

A rampart of the Ahoms built along the bank of the river Pichalā in 1546 A.D. against the invading Koch army. A grim battle was fought here between them in the same year by which the Koches compelled to retreat. The remains of this rampart may be traced at Hiloiparābori lies between the rivers of Pichalā and the Khāroī about 70 km. east of Biswanath Chariali.

Rāj Garh:

Built in the reign of Pratāp Singha, this famous rampart on the north of the Brahmaputra was known variously as Rāj Garh and Chowātal Garh, Merā Garh in Majuli, and Lādol Garh and Kutuhā Garh in the south bank. It ruins are now seen along the foot of the Dafala, Miri and Abor Hills upto Sadiya.
Rangmahal:

It was a part of the Guwahati fortification on the north bank, at Rangmahal built by the Ahoms in 1668 A.D. The chronicles mention that a fierce battle took place a Rangmahal fort between the Mughals under Râmsingha and the Ahoms led by Lâchit Borphukan in April 1669 A.D. The Chilâ Rock Inscriptions of 1654 āsaka (1733/34 A.D.) mentions the rebuilding of a rampart by Siva Singha starting from Chilâ Hill upto the Rangmahal in the east. Many parts of the Rangmahal fortress have now been converted into the roads.

Rângalu Garh:

Rângalu Garh otherwise called Rângali Garh was constructed by Chakradhvaj Singha connecting Chikonāi Hill (Chikani Hill) with the Kukurākatâ Hill close to the Kalang river in Kaliabor. The Nandikeswar Grant of Rudra Singha of 1621 āsaka (1699 A.D.) places this rampart between the Brahmaputra and the Mikir Hills. According to Wade's Account (p. 345) Rângali Garh separated Kaliabor from the Upper Assam which connected the Kalang near its junction with the Brahmaputra to the southern mountains at a distance of 16 km. In 1824 A.D. a Burmese detachment entrenched here to fight with the British but they compelled to retreat. It is still known as Rângalu Garh lying about 3 km. east of Jakhalâbandhā in Kaliabor.
Rāoñā Garh:

A big square-size earthen enclosure stands few miles to the west of Udalguri Town in Darrang. Though some consider it to be a fortified town of Sāhi Rajā,74 yet we believe that it was built by the Bhuyans at Rowtā area where they were besieged by the Bhutias for 3 days as mentioned in the KGC (p.11) Most probably it was also used as a frontier military station during the Ahom regime to resist the Bhutia inroads.

Rohā Koth (Jongalbalahu Garh):

Traditionally it is reputed to have been the capital of Jongalbalahu, son of Ārimatta. But from the DRW (p. 92) it can be inferred that, this fort at Roha was first built by the Koch king Naranārāyan at the time of his Dimarvā operation. Subsequently, the Ahoms repaired and strengthened it as Roha Chaki, the seat of the Rohiāl Barua to administer Rohā Province.

According to an old record Roha Koth situated on the north bank of the Kalang at the junction of the Kapili was belonged to the Borbaruā and a company of standing army was stationed there under a Häzarikā to protect the frontier against the Kacharis, and under it there were a number of smaller Koths and shakis viz., Häliāmukh, Kapilimukh, Khālīgarh, Āporīkhundā, potā Kalang, Owguri etc.75
The ruins of this fort stand along the northern side of the 37th National High Way and on the west bank of the Kalang, at a distance of 3 km. west of present Roha Town. This double-walled rectangular fort is now converted into a Fishery College.

**Sarāighātar Garh (Srighāt):**

An import fort as well as a part of the great fortification of Guwahati built by the Ahoms during their struggle with the Mughals. Sarāi is a hill and also a ferry ghāt on the Brahmaputra on the north bank opposite to Pāndu. The buranjis mention the Sarāighāt or Srighāt as a Ahom fort built in 1620 A.D. and a terrible arm clash took place here with the Mughals. This fort was more elevated and spacious than that of Jogighopā and was protected by big pānjīs, pit and Palisades of strong timber when it was occupied by the Mughals in 1662 A.D. 76

In 1668 A.D. the Ahoms strengthened it than the earlier times and connected it with other strategic places like Chilā Hill and Lathīā Hill on the north and Juriā Hill to the east by erecting high walls and broad ditches. 77 Close to it took place the famous battle of Saraighat.

**Simalugarh:**

Simalu Garh of the Mughal record 78 is same with Simaluguri 79 and Simalugarh 80 of the buranjis. Most probably this fort was built by king Suhummong in 1531 A.D. The buranjis
mention that the Chamdhara Garh was constructed from the terminous of the Simaluguri or Semalu Garh close to the south bank of the Lohit by Pratap Singha in 1616 A.D. King Jayadhvaj Singha rebuilt and strengthened it with a strong force to resist the Mughals in 1662 A.D. The Mughals had to fight for 5 days to capture it and expressed wonder at the strength of its fortification. "It occupied a highly strategic position between the Brahmaputra and the southern Hills, strong, spacious and high was protected in two sides by high walls with battlements, mounted with cannon, a ditch and the pits with bamboo spikes made access to the fort difficult." At present it is called Syamala Garh or Simalugarh, the ruins of which can be traced covering three sides (west, south and east) of the Kamakhya Hill, starting from Silghat on the west and extending upto the Hatimura Hill in the east within Kaliabor.

Solāl Garh:

Solāl Garh variantly called Solā Garh and Shāolā Garh in the buranjāg was a second famous line of fortification, the first being the Chāmdharā Garh in the west, that connects the northern mountains with these in the south during the Ahom regime in the province of Solāl. A number of forts were constructed by the Ahoms on both banks of the Solā region to resist the Muslim incursions during 1532-33 A.D. and here a number of
fierce battles also fought between them. The *AB* (p. 80) records a great battle fought here against the invading Koch army in 1546 A.D.

In 1620-21 A.D. king Pratāp Singha raised the great fortification of Solā through the famous holy place of Biswanāth connecting Kapālikāti (a place between Dhali and Diring river) at the foot of the Dafala Hills on the north bank, and in the south bank from the Brahmaputra to the Pākariguri (eastern part of the Kukurākatā Hill) hill. Later on, king Jayadhavaj Singha erected a fort in the middle of the Solā Town (i.e., Biswanath) in 1559 A.D. which has been identified with present Dhenukhonā Pukhuri.

The Mughal records refer to the capture of the rock fortress of Sālā Garh in the south bank and the slaughter of many Ahom population inhabited near to this fortification in 1662 A.D. In south bank Solā Garh starts from Bāneswar-Borghup Hill on the side of the Brahmaputra runs towards west along the southern slope of the Bāneswar and Hatimura Hill crosses Kalang at Bāghjān then it turns towards south-east and joins Pākariguri. It is almost a 'u' shape alignment lies on the west of Solā Bil, 2 Km. east of Jakhalābandhā in Kaliābor.
Tezi Garh:

The place Tezi in Namerup region is variously known as Puranag, Jungdang and Jayantapur in the buranjis. In 1662 A.D., a fort was constructed here by the Ahoms to protect Tipam-Namrup region from the Mughal invasion. Again in the year 1697 A.D., Bandar Borphukan raised here a fort within two months. Tezi was also an estate which is connected with the memory of the banishment of Kesavadeva, the Aoniti Satradhikar.

Tilao Koth:

Tilao Koth meaning 'th fort on the side of the Tilao i.e. Lohit or the Brahmaputra'. In the buranjis it is mentioned as the fort of the Koches built during their Assam invasion in 1563 A.D. This fort is mentioned again in a buranj in connection with the station of an Ahom army led by Lachit (later on Lachit Borphukan) to fight with the Mughals in 1662 A.D. to save the population of the north bank of the Brahmaputra. This place has been identified with present Lakothe which lies 6 km. south-east of Ghilama in Lakhimpur.
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3. KP, 84, 110-114.
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   vartulang cha chatuskonang nanyatha nagarang charat //
5. PAB, p. 106, AB (Bhuyan), p. 93.
6. AB (Bhuyan), p. 96.
8. BG, p. 497.
10. Archaeology in Arunachal Pradesh, pp. 24-25.
11. KB, p. 96; AAA, p. 109.
12. DAB, p. 111; PAB, p. 64.
13. PAB, p. 81; KRB, p. 37; AB, p. 203.
14. AB, p. 84; DAB, p. 44.
15. EHKT, pp. 179-180.
16. SAB, p. 26; PAB, p. 56; AB (Bhuyan), p. 40; ABS, p. 28.
17. Bhumurāgurir Itibrittā, pp. 24-27; Buranjie Parashā Biswanāth Prantar, pp. 146-148. The officers who took part in construction of the Chāmdharā Garh were namely - Bhāndari Gosāin (Gohāin), Lāngi Gohāin, Nāsaliā Borphukan (i.e.; Admiral Pikchāi Chetiā), Phulung Gosāin (Gohāin), Kulutā Gosāin (Gohāin) and Jādu Baruā.
18. AB (Bhuyan), pp. 50, 63; DAB, p. 62; SAB, p. 82.
20. AB (Bhuyan), p. 126; SAB, p. 116; TB, p. 29.
22. Text of this plate is obtained from Dr. J.N. Phukan.
23. AB (Bhuyan), p. 75.
24. SAB, pp. 105-106; TB, p. 9; AB (Bhuyan), p. 115.
25. AB (Datta), pp. 46-47, 58; AB, p. 253.
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37. PAB, p. 56; AB (Bhuyan), pp. 40, 57; ABS, p. 27.
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45. See for details in the Archaeology in Arunachal Pradesh, pp. 26-27, 38; Ita Fort by Y.A. Raikar.
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49. GCK, p. 196.
50. ABP, pp. 163-165; ABS, p. 57; SAB, pp. 193-94.
51. AAR, p. 481.
52. ABS, p. 23.
53. Ibid. p. 32.
54. Aitihyamondita Kaliabor, p. 121.
55. AB (Bhuyan), p. 57; ABS, p. 27.
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61. SAB, p. 138; ABS, p. 32.
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63. PG, p. 125.
64. AB, p. 54; DAB, pp. 16-17.
65. MS. *Perākākat* preserved in the Gauhati University Library.


67. *AB* (Bhuyan), p. 66; *DAB*, p. 89.


69. *AB* (Datta), p. 56; *ABS*, p. 27.

70. *DAB*, pp. 52-53; *AB*, pp. 92-93.

71. *ABS*, p. 27; *Durbin*, p. 4.


73. *AB* (Bhuyan), p. 92; *SAB*, p. 139; *AB* (Datta), p. 29.

74. *Mangaldoir Buranjī*, p. 27.

75. Lekharu, p. 449. This double-walled and high rectangular fort is about 1.60 km. long and 0.40 km. broad standing along the northern side of the 37th National Highway, having a number of tanks inside.


77. *AB*, p. 28; Lekharu, pp. 248, 441.


79. *SAB*, p. 82.

80. Lekharu, pp. 248, 441.


83. *AB* (Bhuyan), p. 54; *AB*, p. 108; *DAB*, p. 68.


86. SAB, p. 149; AB (Datta), p. 60.
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88. AB, p. 85; DAB, p. 45.
89. AB, pp. 180-181.
CHAPTER IX

ROUTES AND ROADS

Since the dawn of human history, men made a long journey and travelled from place to place. In the course, long routes were discovered. Often water courses were also used. We generally find old routes running along the banks of rivers probably because people wandered in search of food and water along the rivers where they could easily procure these things. Again "the valleys of rivers and their tributaries admit of two types of route; those provided by water way itself and those utilising low banks". With the development of urban civilization, cities grew on river banks and they were linked with other cities both by land and water. Y.M. Goblet rightly remarked that the lines of communication develop on the basis of human activity.

The routes passing through mountainous regions have remained almost the same from time immemorial to our own day. In a hilly region it is very difficult to make or find out new routes, and as they have to run through certain passes, their number is always very few. But the roads running through the plains are apt to change, because people can move freely in such regions even without definite routes and such tracks after sometime take the form of usual routes.
So in the plains, routes can be easily made to facilitate communications.

The commercial and trade relations between different states are to be viewed in perspective of the cultural intercourse between them. The merchants who participated in the inter-state trade generally travelled in groups for their safe protection against the robbers, wild animals and other obstructions infesting the ways. Military expeditions also led to the discovery and development of many routes and roads between the states.

Assam is not an exception to these generalisations. But road development in Assam has its special difficulties on account of the existence of numerous ranges of hills of varying heights, marshy tracts, rivers and streams which have changed their courses. Moreover the state has been criss-crossed by the Brahmaputra and her tributaries at so many points that efficiency of road system needs many bridges or the maintenance of ferry services at many points. At the same time for the excellence of waterways, the people were less dependent on road transport in Assam than other parts of India. Due to heavy rains and floods from May to October, roads construction or maintenance was almost impossible in Assam. So the river Brahmaputra with her major tributaries served the purpose of the main line of transport and communication since very ancient time. It is only after the great
earthquake of 1950 the river Brahmaputra lost its age-old importance due to its shallowness of the bed.

It can be mentioned here that, since the time immemorial there were and still are innumerable routes of the hill tribes to come down to the plains of Assam from the various hills and mountains surrounded them.

Many of the rulers of ancient and medieval Assam built roads and streets, and planted trees and excavated tanks by their side for the use of both men and animals. The buranjis and other records inform us about the building of high and smaller roads, masonry bridges and others on the rivers on their ways, by the several Ahom kings and other nobles. But it is true that about a large number of the roads built during Ahom regime have not been recorded in the official documents. Many such roads are in decay in several parts of Assam as well as in the Arunachal Pradesh. In Assam, roads or streets are generally called āli and the word bāt is applied to mean a route.

**Route between Assam-Bengal and other parts of India**

Assam had her cultural, commercial and other links with other parts of India. In the middle of the 7th century, when Huen Tsang visited Kamarupa, the pilgrim started from Magadha passed by Champā (modern Bhagalpur in Bihar), Kājangala (Rājmahal) and Pundravardhana (Rangpur) and so
going eastward reached Kamarupa. This must have been the usual route from Magadha. The communication between Kamrup and Nalanda was obviously speedy for we are informed that Hamsabeg, an envoy despatched by Bhaskarvaman from his camp of victory, presented a letter at Nalanda in two days.

In medieval period practically the same routes were followed. Moreover this period shows the development of two separate routes. The first one followed the Brahmaputra along its north bank and the eastern extremity of Assam could be reached. Secondly, from eastern Bengal it was possible to enter by striking the Garo Hills, along south bank of the Brahmaputra. The third route followed upstream of the Kapili and the Dhansiri rivers east of the Khasi-Jayantia Hills. Beyond Bengal the trade route extended upto farther western part of Hindustan.

Many people of Assam visited important places of India for pilgrimage, diplomatic purpose, trade, education and for emersion of the ashes of their relatives. We have many such instances of sojourn. Of these, Srimanta Sankardeva's pilgrimages may be cited as an example. In his first pilgrimage, Sankardeva started from Bardowa-Alipukhuri in Nagaon by boats by the Brahmaputra. After 7 days downstream march, he landed at Telkupi and walked with his 17 companions to Puri-Jagannath Kshetra of Orissa via Madarganj and Atharnala. After 3 days stay he went westward and visited
Gayā, Kāsi, Prayāg, Puskar, Sitākunda, Ayodhya etc. ⁷ He started his second pilgrimage along with 120 disciples from Pāthausi by road to different holy places of India via Navadvip, Ganga, Bahir Bilait etc. ⁸

In 1663 A.D., the two Assamese envoys named Chandra Kandali and Sanātan who were sent to the Mughal court of Delhi by King Chakradhvaj Singha followed river route from Garhgaon up to Rājmahal where they followed landroute by riding on horse cart (Nāhe Gāri) via Agra and then arrived Delhi. ⁹

Till the occupation of Assam by the British, the usual route from Assam is by the river Brahmaputra via Jennai, which leaves the Brahmaputra at Jamalpur, passes by Chirajgang whence it soon after meets with the Pubna river, a navigable branch of the Ganges. The voyage from Goalpara to Calcutta was performed in from 25 to 30 days, and from Calcutta to Goalpara in about 8 days more.

M'cosh mentions three overland routes from Bengal to Assam. One started from Mursidabad and passed through Maldah, Dinajpur, Rangpur, Banga and reached Goalpara. It was however almost impassable during the rains. Another route started from Dacca via Dumray, Ducuoloe, Jamalpur, Singimari and then Goalpara. It was also nearly impassable in rains. ¹⁰
Hamay refers the existence of a raised road along the north bank of the Brahmaputra between western India via Koch Behar to the eastern Kāmākhya (i.e. Tāmreswari Mandir) before the Ahom occupation of north Assam.\footnote{11}

The last route was Khasi-Jayantia Hills. During the period of Ahom-Mughal Wars (1615-1682 A.D.) the Ahom government closed entirely the Brahmaputra route that had with Bengal, and consequently the whole commerce with Bengal was carried on through Khasi-Jayantia Hills. Of these, one is known in the Assamese chronicles as the Khoirāmar Bāt (i.e. the route through Khoirām). This was opened during the reign of Jayadhvaj Singha of Assam and Lāndhā Sultan of Jayantia. In 1648 A.D. one Assamese merchant named Joihari having obtained permission from king Jayadhvaj Singha and his Borbarua proceeded with his goods towards Jayantiaapur. His route lay through Khoirāmi (Khasi) inhabited region, but being unacquainted with the road, he reached the post on the confines of Jayantiaapur and Bengal held by the border guards of the Jayantia King. Joihari was detained but after interchange of letters he was released and intercourse was established on the former footing.\footnote{12} It was through the same route Bhāṭdharā (a brother of Lāchit Barphukan) with his son came to Kaliābor from Dacca during the reign of Sudoiphā. The routes over the Khasi-Jayantia Hills between Assam and Bengal retained its importance even in the reign
of Rudra Singha, when a large numbers of Assamese merchants, ambassadors and messengers preferred to follow this channel of communication.\(^{13}\)

The JR (pp. 109-110, 111) refers to at least three routes of communication between Assam and Jayantiapur and thence to Bengal. One from the petty state of Gobhā called Gobhār Bāt and second from Dimarūa and both the routes had their junction at Nartang on Jayantia Hills. At the time of Jayantia expedition, king Rudra Singha sent his armies in two divisions against Jayantia King through these routes. Of these, Dimarūa route passed through the places of Nāreng, Pung, Kachārīgarh, Tapatpāni, Chamun gāon, Nastāgāon and Nartang. Total distance from Dimarūa to Nartang was 32440 tārs (1 tār is equal to 3.56 m). Present Shillong is situated 32 km. to the west of Nartang.

The other route i.e. Gobhā route was started from Jāgi Chaki. On its way it passed through Gobhā, Dāgi, Maharāni, Āmcheng, Bantum, Āthubhangā, Silikhāguri of Lechar, Borpāni, Saralpāni, Silanikoth, Laksmipur, Kāmtinol of Nartang Sarupāni, Pamanāi, Muktāpur, Narang and Jayantiapur. Its total distance was 105, 590 tārs.\(^{14}\) The third route through which Rudra Singha despatched his army under Borbarua to Jayantiapur was via Demerā (on the banks of the Diyung, a tributary of the Kapili), Māhur, Chāmpāni, Khāspur, Rāngji, Chāmtalā, Bikrampur, Baleswar, Mulāgool, Fāljur.
Hārogāṅ and Chārīghatā near Jayantiapur. J.P. Wade's Account (p. 344) also records the Gobhā, Dimaruā and Sonāpur routes as the channels of communication between Assam and Bengal via Jayantia and Sylhet when all access by the Brahmaputra was scrupulously prevented by the Ahom government.

There were some more channels of communication between Assam and Bengal in the pre-British period. One of these started from Sylhet, a little to the eastward of north, across the eastern boundary of the Khasi Hills, through the territory of the Jayantia king to Rohā Chaki on the bank of the Kalang in Assam. The whole distance is 208 km. which was easily accomplished in 13 marches, and an express messenger had been known to cover it in 8 days. This route was travelled in 1824 A.D. by a British detachment, under Capt. Horsburg, which escorted Mr. David Scott to Biswanath. This route was subsequently surveyed and reported by Capt. Jones in January 1828 A.D.

M'cosh mentions another route or pass overland between Assam and Bengal via Khasi-Jayantia Hills. This route as he says, passed by Sylhet, Chirrā, Hop-lung, Nanklow, Rāńigodām (Rāni), Khanāmukh and Guwahati, but it was impracticable to any and land carriage, and beast of burden. He also refers to a route between Sylhet and
the Kalang river over the Jayantia Hills, as we have mentioned earlier as Gobha route. According to him this route after leaving Sylhet passed over the hills by Jayantia, Hatputri, Martang and Nanclung, and joined the river Kalang about 32 km. from its junction with the Brahmaputra. This last branch was much preferable to the other and much better adapted for carriage. The principal mode of conveyance was by buksets, slung over a Khasia's back, who could carry a mound at a time. 17

Assam-Burma and China Route;

The routes leading to Burma and China were of far-reaching importance since they connected Assam with two highly civilized nations of the eastern Asia. From remote antiquity, Assam enjoyed a reputation as producing silk of a high degree of perfection. The antiquity of the silk industry is uncertain, but the weight of evidence seems to be in favour of its importation from China. Schoff considers that it was imported by way of the Brahmaputra Valley, and this very likely. 18 It is by this or a "the Tsang ko road", in the province of shu came a batch of 20 Chinese Buddhist monks at the end of the third century A.D. for whom Sri Gupta (the founder of the Gupta Dynasty) built a temple, as I-tsing informs us.
Later, the route was obstructed by barbarous tribes, but it was re-opened again in the eight century A.D. in the reign of Ko-lo-feng, the emperor of Nän Chão. By this route the Indians went and established their colonies not only in Upper Burma but also in the mountainous regions of the upper valleys of Irawaddy, the Salween, the Mekong and the Red River as far as Yunnan.¹⁹

In the time of Bhâskarvarman (C. 594-650 A.D.) we come across references to an eastern route from Assam to China via Upper Burma. This route situated in the eastern side of Kamarupa passed through series of hills, without any principal city, and one could reach the south-west of China. Hiuên Tsiang learnt from the people of Kamarupa that the south-west borders of Se-Chuan were distant about two months' journey, but the mountains were difficult to pass; there were pestilential vapours and poisonous snakes and herbs.²⁰ Beal, in his introduction to the Life of Hiuên Tsiang maintains that Bhâskarvarman of Kamrupa had the sea-route to China under his special protection.²¹ Buddhagupta, an Indian Buddhist monk, in the 16th century mentioned in his biography about the existence of the route from Guwahati to Pagan in Burma, which he had himself used.²²

In the medieval period, the most important and easy route was on the north-eastern side, over the Pâtkâi to the Upper Burma and thence to China. Through this route the
Ahoms under Sukapha came to Assam in 1228 A.D. and in subsequent period it was followed by the Khāmtis, the Narās, Phākiāls etc. It was an open road from Upper Assam into Burma and thence into China, by which a considerable trade in Chinese and Burmese manufactures was carried on. Indeed the Burmese since 1817 A.D. entered Assam by this route. During the time of Burmese occupation of Assam, care was taken that there should be a village, or rather a military settlement every 19 or 24 km. along the route and it was the business of the people to cut the jungles and to remove all other obstructions from the path.

About the Pātkāi route M'cosh writes, the line of trade after leaving Sadiya passes by Bisā across the Pātkāi range of mountains and through the valley of Hukong to the town of Moon-Koong (Mugaung), situated on the bank of Irrawaddi. Merchants proceeding from Moon-Koong to Ava at once descend the Irrawaddy to the capital; while those to China ascend the Irrawaddi, for many miles, to a place called Catmow, where they disembark their goods and thence convey them on mules over a range of mountainous country inhabited by Shans (subject to Ava) into the Chinese province of Yunnan.

According to Pemberton's Report (pp. 67-69) the distance between Calcutta to Ava via Assam or Pātkāi route was 2252.8 km. and it took 170 days, and from Calcutta to Ava via Cachar-Manipur route was 1685.2 km. and it took 107 days.
The distance from Sadiya to the summit of the Patkai Pass was 128 km, of which 64, or the space between Sadiya and Bisa, pass over a tract of level and fertile country.25

Above these, another less important route was between Assam and Burma was via Dikhow valley or Changnoi Pass. It was the shortest route between Assam and the river Chindwin in Burma. J.F. Michell informs us that "Burmese would certainly have entered Assam by this route in 1817, only they knew they would be harassed by the Nagas who were in alliance with the rebels (i.e. supporters of Purnânanda Durâgothâin) they therefore preferred to take the more circuitous way by Bisa Pass through the friendly Singpho country. From Changnoi the pass is distant 32 km. and from the pass to the Chindwin, where it is navigable for large boats is a two day's journey".26 Sir Arthur Phayre observes that early communication between Gangetic India and Tagaung (in Burma) was in existence through Manipur.

Assam-Bhutan-Tibet and China Route:

Numerous passes and ways, known as duârs still exist between Assam and Tibet through Bhutan and Arunachal Pradesh. These routes to Tibet or China run, across the Himalayan mountains. In the 13th century, says Tabagat-i-Nasiri, between Kamrupa and Tibet there were 35 trading routes or passes through which horses were brought to Lakhnauti. According
to Minhaj, Bakhtiyar Khalji's object of his Tibetan expedition was to capture these trading routes, which he failed to achieve.\textsuperscript{27} The routes which connected Tibet through Bhutan and Arunachal were situated on the northern borders of old Kamrup and Darrang. Their names from the west to east successively were - Bijni, Buxa, Garkholā, Killing, Burigumā, Chāriduār and Na-duār. The two last were more correctly the names of districts, and were so called from their containing the former four and the latter nine passes into the mountains. M'cosh also refers to, no less than three routes leading from Sadiya, the frontier station of the Brahmaputra Valley into Tibet or China proper. They are- the pass of the Dihong, the Mishimi route and the Phungan pass.\textsuperscript{28} One of these routes was started from Sadiya and Kundil via Bhalōo upto the city of Rosheemah (Reema) containing a government purely Chinese. This route was a very arduous task, the rugged nature of the snowy country was of itself nearly insurmountable, and the hostility shown by the tribes on the road to the strangers, was no less difficult to encounter.\textsuperscript{29}

From the time of Pratāp Singha (1603-1641 A.D.) embassies were often exchanged between Assam and Bhutan through the Duārs, north of Kamrup. The last Bhutanese envoys (Jīva, Dīndu, Khupā and Burukdewā) came to the Ahom capital Jorhat in 1801 A.D.
King Rudra Singha is said to have encouraged the trade communication between Assam and Tibet. Since then, the Kariapār Duār, which was independent of the Bhutanese government, was selected as the main channel of trade between the two countries. Rutherford stated the Khampha Bhutias or Lhassa merchants, just before the Burmese invasion, had unreserved commercial intercourse with Assam. The commercial transaction then, was carried on in the following manner. At a place called Chouna, two month's journey from Lhassa on the confines of the two states, there was a mart established, and on the Assam side, there is similar mart at Geegunshur, distance 6.4 km. from Chouna. An annual caravan repairs from Lhassa to Chouna, conducted by about 20 persons conveying silver bullion to the amount of one lakh of rupees, and a considerable quantity of rock salt, for sale to the Assam merchants, the latter brought rice, which was imported into Tibet from Assam in large quantities, Assam silk, iron, lac, other skins, buffalo horns, pearls, corals etc. These routes were to the north of Udalguri via Bhoiravkunda in Darrang. The discovery of a Tibetan Rock Inscription in Naxapahar inside Arunachal Pradesh lead us to believe that there was also a route along the valley of the Bargāṅ (north of Biswanath), between Assam and Tibet at least in the 16th century A.D., which was known as Gāṅ-duār in Na-duār area.
Assam-Manipur Route:

Since the reign of Suhummong, the kings of Assam cultivated alliances with the kings of Manipur, and frequent intermarriages with that family. Since the usurped authority of the Buragohain Purnananda, all intercourse with Manipur had been prohibited; as its king favoured Gaurināṭh Singha. So after the death of Gaurināṭh Singha the roads were choaked, and even commerce had ceased. Wade's Account (p. 366) mentions the road to Manipur from Nagāphat (on the Dhansiri Valley) which took 15 days to a month journey to reach Manipur.

When Jay Singha the king of Manipur came to Assam he took the following route; he crossed the northern extremity of the great western range of Manipur, to the village of Tholong, and from thence travelled in a north-westernly direction across the hills, until he reached the river Dhansiri, and prosecuting his journey over its sandy bed, arrived at Jorhat. In 1794 A.D. Captain Welsh met a party of Manipuri horsemen at Jorhat, who had been despatched to suppress Moamaria rebellion by Jay Singha; they followed the same route, that was pursued 30 years before. 32

The British government, after the annexation of Assam, paid attention to explore the earlier communications between Assam and Manipur. Accordingly two routes were explored one in 1832 A.D. by Captain Jenkins and R.B. Pemberton, and
another in 1833 A.D. by Lieut. Gordon and Gambhir Singh, the king of Manipur.

The first of these routes, which commenced at Sengmee, a village at the george of a defile at the north-western corner of the Manipur valley runs to the Barak river crossing over two or three hills, passed through Kachar the Naga village of Chamokhuti and the villages of Degruntée and Dima (Dimapur). From this point two foot paths diverge, one of which, running in a north-westernly direction, led to Moohong (Dijua), on the bank of the Jamuna river, and second, over the bed of the Dhansiri river, nearly due north to the mouth of the Sariyahjan nala, where it is again met by a path from Moohong. From Hariyahjan nala upto Barfalang the extreme frontier village Assam in this direction, passed over the sandy and shallow bed of the Dhansiri. From Barfalang to Nagura, a village on the right bank of the Daiyāng river, at which the route subsequently explored by Lieut Gordon United with the one explored by Captain Jenkins party.

The distance between Barfalang to Nagura was 21.5 km, and from Nagura to Jorhat was 49.6 km. distant, the road passed over a rich fertile, and highly cultivated country. The total distance of this route, from Sengmee in Manipur to Jorhat was 354.4 km. and by the circuit of Moohong, 412 km.
The second route which was from 24 to 40 km. east from the first one already described, commenced at the village of Sagonmang in the Manipur Valley, and passing up the valley of the Eril Nala or over the hills in its immediate vicinity crossed the Barāk river. Thence from via Papoolangmien route, Kaboome village, junction of the Beermī, and Rengma rivers, Muram Nagas arrived Nagura where this route united with that previously described. There was very little more than 32 km. different in the length of the two routes, the eastern or Kaboomee one being the shortest.33

Assam-Tripura Route:

Nothing much is known about the earlier communications between Assam and Tripura prior to the reign of Rudra Singha, who sent his envoys to Tripura at least three times between 1709-1714 A.D. The last envoys who went to Tripura were Ratna Kandali and Arjun Dās. According to their account (Tripura Desar Kathār-Lekhā), they started the journey by boat from Namdang at Bhatiapar near Rangpur and reached Rohā. From Rohā they proceeded upstream of the Kapili to Demerā where they left the water route and then following land route arrived Khāspur. Therefrom they marched to Udārband where-from they again followed water route through Madhurā (a tributary of the Barāk) and Barāk rivers reached Lakhipur. From Lakhipur they reached mouth of the Rupini (Rukmini)
which was the border place between the Kachar and Tripura. From Rupini they arrived Rangrung where they left Barak river and followed land route.

From Rangrung they marched to Sarthang river and then Sairangchuk. Then they proceeded downstream of the Devagangā by raft for sometime then upstream of the Manugangā arrived Kerpā. Thencefrom they reached Chota Marisrāi and Marisrāi. Therefrom they proceeded via Khākrāi river and ultimately arrived Dharmanagar the capital of Tripura. On the way they had to crossed the hill regions from Rupini to Sairangchuk inhabited by the Kukis and from Kerpā to the Tripuri capital was purely inhabited by the Tripuri people. 34

Biswanāth-Māibong Route:

There were two usual routes between the Brahmaputra Valley to the Kachari capital Māibong viz., the Dhansiri route and the Kapili route. During Jayadhvaj Singha the main route of communication between Garhgaon and Māibong was through the Kapili Valley. At that time, the Kachari envoys generally came to Garhgaon after making halts at Demerā, Sātgāon, Rohā, Khāgarijān, Misā, Ketekidubi, Kallābor, Solā, Aongiā, Lakhow, Dergāon Gajpur, Jānjimukh and Nāmdāng. 35

King Rudra Singha surveyed the Dhansiri and Kapili routes to Māibong through which he sent two separate divisions of his army from Biswanāth. The army which advanced
via Dhansiri route reached Nagâ Chaki (at the confluence of the Daiyâng and the Dhansiri), from Nagâ Chaki to Deopâni 9200 târs, to Dilâo 5200 târs to Kâkajân 6400 târs, to Tinimuni 3840 târs to Itâgarh or Dimâpur 24640 târs. From Itâgarh they advanced via Châmaguri, Marnoi, Bâghmorâ, Gerekani, Nâmirâ, Lâthi, Torong, Nâdereng and Mâibong. The total distance from Biswanâth to Mâibong by this route was 218.28 km. 36

The distance between Biswanâth to Rohâ was 27500 târs (100.65 km), from Roha to Teteliguri Chaki 6092 târs (22.29 km), to Jamunāmukh 3540 târs (12.95 km.), to Sâtgâon Kutuhâ 4470 târs (16.36 km.), to Deodubi 5018 târs (18.36 km.), to Saralpâni 4080 târs (14.93 km.), to Deherâ 3400 târs (12.44 km.), to Gelemu 4500 târs (16.47 km.) to Lângolâ Hill 4800 târs (17.50 km.), to Garâjuri 1480 târs (5.41 km.), to Naorang or Nâdereng Hill 4240 târs (15.52 km.), to Bâilâ Hill 4151 târs (15.19 km.), to Mâibong 5680 târs (20.78 km.), total 51451 târs or 180.31 km. from Rohâ to Mâibong. In this route the Ahom army had to cross 105 hills of which 13 were of comparatively high, and 85 rivers of which ten rivers contained water even in the dry season. 37
ROADS

Akār Āli:

Some chronicles refer to the Akār Āli as built by Gadādhar Singha, which is same with present Dergaon-Golaghat Road. It commences from the Brahmaputra on the north, runs through Dergaon Town and Dhekiāl and then joins the Dhudar Āli at Kachārihāt (3 km. east of Golaghat) in the south. Its length would be about 37 km.

Asur Āli:

Asur Āli is ascribed to Narakāsura, the legendary king of Kamarupa. It is learnt from the buranjis that in 1639 A.D. after prolong ware-fare the Ahoms and the Mughals accepted Asur Āli as their boundary in the south bank of the Brahmaputra, which lay just opposite side of the river Barnadi. Later on, the Ahoms converted it into a line of fortification for the defence of Guwahati during the Mughal invasion led by Rāmsingha (1669-71 A.D.) where a fierce battle was fought between them.

According to Wade's Account (p. 343) it formed boundary between the petty states of Rāni and Beltalā. David Scott clearly says that, it comes out behind (south) the Rani Raja's house near Moyeroo Hill and Hatali Nadi and leads to Moidam. The archaeological remains of Asur Āli prove that
it was built originally by bricks by the Kamarupa rulers between 10th-11th century A.D. as the south-eastern wall for the city of Prâgjyotishpura. Now it can be traced between the Chitrâchal Pahar at Bâmuni Moidâm of Guwahati in the north, up to Pâmohi of Râni in the south, through top of the Ganes Parvat (i.e. Narakâsur-Kâlâpahar Hill) and Garhchuk. In the eastern side of Guwahati it called today as Râj Garh and Bhangâ Garh, while southern-most part is known as Lâchit Garh at Garhchuk.

Bahikhowâ Borphukanar Ali:

During the reign of Râjeswar Singha Bahikhowâ Borphukan constructed this road\(^41\) from Dimow Chariali of Sibsagar District to Salaguri Ali at Bâmunbâri. On its way, it connects Dikhari T.E., Bejor Dowl, Senchoâ, Pukhuri, Saragphala Pathâr, Khowang T.E., Rângchâli and Bâmunibâri. Its length would be about 35 km.

Bakatâr Ali:

Bakatâr Ali means 'the road in Bakatâ area' of Sibsagar District. It was built by Pratâp Singha\(^42\) to develop the Bakatâ area. From Râjmai in the north, it runs through Khâmûn near which it crosses Dichâng and joins with the Hâriporâ Ali on the south.
Banamāli Ligirā Ali :

From the alignment it appears that this road was built one of the earlier Ahom kings when their capital was at Charaguā or Dihing. It stretches from Chepon to Sonāri within Moranhat Thana of Sibsagar District. Captain Jenkins passed through this road in 1838 A.D. when he found a Deodhāi gaon by its sides.43

Barāgi Ali :

This road was built by king Udayāditya Singha,44 probably to commemorate the name of his preceptor Chakrapāni Barāgi. It is near Garhgaon on the left bank of the river Dikhow.

Another road of the same name connects Puranighar Satra with Khutārkān on the bank of the Kalang in Kaliabor area. It was also built during the Ahom rule but the name of its builder is not known to us.

Beltalā-Khoirām Ali :

This road between Beltalā to Khoirām (Khasi Hills) is recorded by David Scott as started from the foot of Nakwee Hill situated on the east of the Bharalu river and just opposite to Barangābārī a residence of Beltalā Rajā.45 It is identical with modern Dispur-Shillong road.
Bhomorāguri Āli:

Bhomorāguri Āli was built by Jayadhvaj Singha. It has connection with the Nimanāgarh and Bākhorbengena in Sibsagar District.

Bor Āli (I):

Bor Āli means 'big road'. During Ahom period it was the first among the four main roads which had their connection with the Ahom capital Garhgaon. King Pratāp Singha constructed this road from Gajpur Town to Garhgaon along the left bank of the river Dikhow and also built a masonry gateway at Mecchāgarh called singhaduār (i.e. lion gate). Later on, he extended this road upto the Numali Garh in the west via Dergaon temple (old) and Mughal General Mir Jumla followed this road upto Trimohini while he marched to Garhgaon in 1662 A.D. Without mentioning the name of its builder J.P. Wade says it, as a great causeway or high road, built to preserve the interior (plains) from the inundations of the Brahmaputra, which passed Sonai Noi in its progress from Dergaon to the capital Rangpur. In dry season it was about 3 km. distant from the Brahmaputra and was a work of immense labour. This high road, in some places was about 12 m. high, led from Rangpur to the mouth of Janji river, where a ferry boat called Bāndardewāghāt received the passengers there and conveyed them to the other side when the high road resuming its course to Dergaon.
Apart from Rudra Singha’s capital Rangpur, Jaysagar tank and the Nàmdàng stone bridge, several other Ahom kings and nobles also constructed many big tanks (viz., Maglow Pukhuri, Gaurisagar, Rudrasagar, Athalsagar or Bhatiapar Pukhuri, Boragohain Pukhuri, Bogidowl Pukhuri, Mechagarh Pukhuri, Râjmâo Pukhuri etc.) on this royal road to immortalise their fame.

Bor Ali is also connected with the memory of the battles took place with the Moamarias in the time of Gaurinath Singha. A major part of this road is destroyed by the Brahmaputra long ago, which was originally 14.64 m. broad, including two canals in both sides its total breadth was 58.06 m. It runs in parallel to the Cheoni Ali in the northern side between 2-10km. apart.

Bor Ali (2):

Bor Ali of Bangeswar Parganà as lay in the west of Miz Bangeswar and and Gandhmow villages, and connected with the Ràj Ali is suggested in a plate of Siva Singha of Šaka 1663 (1741 A.D.). It has been identified with modern Hajo-Soalkuchi roàd in Kamrup.

Bor Ali (3):

Gaurinàth Singha’s Áoniáti Grant of Šaka 1712 (1790/91 A.D.) records one Bor Ali as an estern boundary of a plot of land granted to Áoniáti Satra, in Dhing area close the river Leteri. It may be identified with Dhing-Nagaon Road.
Borbaruā Āli:

The chronicles mention that during the reign of Gadādhar Singha Ālun Dihingiā Barbaruā erected this road. It stretches between Sibsagar and Dibrugarh via Dimow, Nītāl Pukhuri, Silputā, Chechughāt and Borbaruā of Dibrugarh. At present a large part of this road is converted into 37th National High way.

Barpātra Āli:

It was built by Chengkong Barpātra Gohāin during Rudra Singha's time. It stretches from the Barpātra Dowl of Kenduguri upto the Rangpur via Cherekāpār of Sibsagar. Mill's Report (p. 526) refers Barpātra Gohāin Āli as extending from Sibsagar to the Dichāng River.

Chāriqāon Āli:

The Bārebhunyar Buranjī (p. 69) refers the Chāriqāon Āli connecting the capital Jorhat with Diha Pathār through which Gaurināth Singh went for hawk flight in 1794 A.D. It lies in the north-eastern side of Jorhat through Chāriqāon.

Chatā Āli (1):

Pratāp Singha constructed it, connecting Garhgaon with some of the interior villages as mentioned in the ABS (p. 26). It is also recorded in a charter of Rājeswar Singha of Śaka 1680 (1758 A.D.). It commences from the river
Darikā on the north near Garhgaon and runs through Hānhbhorā, Kujibāli, Mathiāsigā or Rājmao Pukhuri, Mādurī, Mejengā, Sundar Pukhuri and Chatāi Hills to the south and would be about 20 km. long. Chatāi Nagar which was the native town of the Chatāiyāliā Borgehāin family of the Ahom period was situated on its sides.

Chatāi Āli (2):

It runs about 8 km. east of Jorhat starting from the Cheoni Āli to the Chatāi Parvat towards south. Most probably it was constructed for the purpose of elephant trapping by king Pratāp Singha.

Chatāi Āli (3):

It is also said to have constructed by Pratāp Singha in Kaliabor Area. It starts from Rajābāhor on the north and connects the Chāmāhrā Garh to the south connecting on the way Rup Sandikoi Moidām, Sākomathi, Bāsā-Raiyāng and Charāi-kholā. Solāl Gohāi Bāri or the residence of Solālgohāin of the Ahom period situated on the foot of the Mīkīr Hills was also connected by this road. A part of this road to the south is damaged.52

Cheoni Āli:

This high road was constructed by Bādulī Phukan during Jayadhvaj Singha's time,53 before Mir Jumla's invasion (1662 A.D.).
According to KRB (p. 49) Mir Jumla marched to Garhgaon by this road from Jânji to Nâmti. It is also mentioned in Wade's Account (p. 347) as a high road leading from Kaliabor to the capital Rangpur after connecting Jorhat and Tiyoêk on its way.

Mills's Report (p. 526) records this road from Jânji to the Dhudar Ali, while J.F. Michell mentions that, it is running east to west joining Dibrugarh with Nagaon via Jorhat and Sibsagar and parallel with the Dhudar Ali on the south. It has several communication link of the Brahmaputra on the north side and Dhudar Ali on the south. Originally it was constructed from the Kalang (in Nagaon) through Kaliabor, Bokâkhât, Rajâbâhor (in Dergaon), Jorhât, Jânji up to Châmaguri in Morâbazar Mouzâ of Sibsagar District. Except the part between Jânji to Châmaguri it forms the 37th National High Way.

Chuchandebandhâ Ali:

According to some of the chronicles Chuchandebandhâ Ali was built by Kamâaleswar Singha, and it can be located within Jorhat District.

Dalguri Ali:

This road connecting Dalguri Town with the temple of Charâideo was erected in the reign of King Pratâp Singha and Jayadhvaj Singha followed this road on his way to Namrup at the time of Mir Jumla's invasion.
Dāoki Āli:

The AABS (p. 37) refers to the construction of the Dāoki Āli by Sulikphā which according to some connects the Kharikati Āli on the east and the Ṣagā Āli to the west passing on the side of the Borpatra Dowl at Kālugāon of Sibsagar. On the other hand the Bārebhunyār Buranji states that it leads to Tengkhākhāt on the Tingrai river from the terminal of the Salaguri Āli on the bank of the Dihing river. King Sulikphā built this road, as tradition says, in memory of his foot-tester named Dāoki Borṭamuli.

Dekā Borbaruā Āli:

Also called Dekā Baruā Āli and Ṣāṅkhowā Āli. It was built by Dekā Borbaruā named Umā in the reign of Rājeswar Singha, connected Rangpur, the Ahom capital with Rāj Garh at the foot of the Miri mountains passing by Dichāṅgmukh, Tekeliphutā, Dhakuākhonā, Dekā Baruā Pathār, Chilāmorā, Pehiyati and Bardalani. It forms the present Bardalani—Tekeliphutā Road in the North Bank and Sibsagar—Dichangmukh Road in Sibsagar of which total length excluding the Brahmaputra will be about 56 km.

Dhāi Āli:

It was built in the time of Siva Singha in 1724 A.D. to commemorate the name of his nurse (dhāi). A tank was excavated by its side by a Ṣāṅkhīṭa Satradhikar between
1760-1785 A.D. and a battle was fought on this road against the Moamarias during the reign of Laksmi Singha. Mill's Report (p. 526) says Dhái Áli as extending from Sibsagar to the Burhi Dihingmukh overgrown with jungle. It runs almost parallel between the Brahmaputra and the Borbarua Áli connecting on its way Rājbāri, Charaguā, A khoiphutiā and Dhái Bāri.

Dhudar Áli:

It is one of the few important roads of medieval Assam, built in the time of Gadādhar Singha by the dhude. It commences from the Cheoni Áli at Kamārgāon (on the east bank of the Dhansiri) runs towards south-east and eastern direction upto Jaypur. On the way it connects Chinātali, Golāghat, Kachārihāt, Titābor, Ānguri, Nāmti, Nāzirā and Charāideo. Its total length is 211 km. A part of this road from Nazira to Jaypur,was earlier built by his predecessors, and Gadadhar Singha only repaired this portion.

Dibrugarh-Jaypur Áli:

The road between Dibrugarh and Joypur was built in the medieval time. According to the Mill's Report (p. 665) there were 34 wooden bridges found on it in 1853.
Dibrugarh-Saikhowa Āli:

The chronicles refer to this road as Borbāt through which the Ahom army pursued the Chutiyas to Sadiya in 1522 A.D. It seems probable that the Ahoms must have repaired and improved it after their occupation of Sadiya. Mill's Report (p. 665) records Dibrugarh-Saikhowa road as being 96.6 km. long.

Dihingar Āli:

Literally it means 'the road leading to the Dihing Nagar'. The SAB (p. 22) mentions that Sukhāmphā's two chief queens excavated a tank by the side of this road at a place called Āthābāri. This road was constructed probably by Suhummong, connecting his capital Dihing Nagar with Bakatā which is now known as Āthābāri Āli in Sibsagar District.

Garhgaon Āli:

Suklenmong connected his capital Garhgaon with Nāmdang by this road which runs along the right bank of the Dikhow via Bāliā Ghāt, Kunwari Gāon (i.e. Kunwōi Gaon), Cherekāpar and Kujbāli. Near Kujbāli he built a masonry bridge of 7.20 m. long and 3.60 m. broad (now destroyed) on this road. Subsequently, king Pratāp Singha erected a lion gate of stone called singhadūr at its crossing with his Bānh Garh rampart. This road was one of the four main
roads of Garhgaon other three being the Bor Ali, Salaguri Ali and Charáideo Ali. At present it is known as Taxi Ali (in the west of Sibsagar Tank) and Názirá Ali (from the east of Sibsagar Tank).

Garhgaon-Charáideo Ali:

It is same with the Farvatar Ali of the buranjia and was one of the four major roads of Garhgaon since the time of Suklénmong. King Pratáp Singha developed this road, who also built a masonry bridge (45 m. long and 7.50 m. high) on its way over the river Dariká or Táolá (Taola is a local name for the upper part Dariká). It was one of the most busiest roads during Ahom period.

Garíá Ali:

Garíá Ali means 'the road built by or used mostly by the Gariáns i.e. Muslims. Siva Singha's Nandikeswar plate of Saka 1645 (1723 A.D.) refers to Garíá Ali as the northern boundary of Nandikeswar temple of the North Bank. It appears to have been the main road of this temple (at Jamuguri) in medieval time.

Goháinkamal Ali:

It was one of the most important roads in medieval Assam. In 1563 A.D. the Koch King Naranárayan constructed this road, and it run from his capital Kochbáhar to Náráyanpur.
(according to one chronicle up to the river Kamatia, i.e. Jiadhola) in between the mountains of the Shut-Dafalas and the river Brahmaputra through a territory mostly inhabited by the Dhuyans, with the supervision of his younger brother named Gohainkamal. From the DRV (pp. 65, 68) and other chronicles we learn that it passed through Tamtumani, Rughta, Bhararā-kunda, Nāryanpur and Hābung, and tanks were also excavated at the same time by its sides at the stage of every 6 hours journey.

This road finds occasional mention in the buranjis in connection with disputes between the Bhutan and the Ahom governments, and also in a number of grants of the Ahom kings. King Gaurināth Singha fixed this road as the northern boundary of the principality of Darrang in 1789 A.D. Wade’s Account (p. 349) also mentions it as the northern boundary of Darrang. Its ruins can be traced now, up to the Kharasimalu village, 6 km. north of Biswanath Chariali.

Halow Phukanar Ali:

Built in Gadadhār Singha’s time, also known as Phukanar Ali, about 19 km. long, it connected Rājgarh (south-east of Garhgaon) with Ramanāli in Dhupābor Mouzā via Silākuti and Tengāpukhuri of Sibsagar.
Hāti Āli:

Constructed it by order of the Moāmariā chief Sarbananda Singha between 1787-91 A.D., it now forms a part of P.W.D. road within Chabua Police Station. It is extended between Garhgaon and Kutuhā (a place near Khowang) through Betbāri and Bakatā area of Sibsagar of which distance would be about 41 km.

Hāriporā Āli:

One of the chronicles mentions Hāriporā Āli as built by Pratāp Singha. It is extended between Garhgaon and Kutuhā (a place near Khowang) through Betbāri and Bakatā area of Sibsagar of which distance would be about 41 km.

Jabakār Āli:

Built probably by Pratāp Singha, it connected the eastern Nagas through Jabakā pass near south-east of Sonāri.

Jaypur-Matak:

This road which connects Jaypur with Makum was originally built in the Ahom period. It was as Mill's Report (pp. 664-65) says, reopened and repaired by the British government between 1839-52 A.D.

Juriā-Sendurighopā Āli:

This road stretching from Juriā Hill on the bank of the Brahmaputra opposite Kamakhya, to the Sendurighopā, a check post also in North Guwahati was built to resist the
Mughal army during 1669-71 A.D.\textsuperscript{70} It is identical with the Kharagarva Ali and the Sendurighopaa Ali mentioned in some other buranjis\textsuperscript{71} and is the same with modern North Guwahati Sendurighopa Road.

Kabirar Ali:

The DAB (p. 200) refers to Kabirar Ali as the northern boundary of the estate given by Suhumming to Chutiya Prince Sadhaknarayan. The Gohainkamal Ali is known as Kabirar Ali in Darrang as well as in Jamugurihat of Sonitpur District.

Kaliabor-Kajalimukh:

From Mughal accounts it is learnt that on his return march from Assam, Mir Jumla built a road along the south bank of the Brahmaputra from Kaliabor to Kajalimukh by engaging local people. It was wide enough so that 5 or 6 horse men could ride abreast. Its length was 124.4 km.\textsuperscript{72}

Kamárbandhá Ali:

It was built by Kamaleswar Singha\textsuperscript{73} connecting Kamárbandhá (12 km. east of Golaghat) with Jorhát. On the way it passes through Dakhinhengerá, Pokámurá, Mahimá and joins Dhudar Ali at Kamárbandhá, at a distance of about 28 km. It can be said a part of Assam-Manipur Route stated above.
Kartowā-Kāmrup Āli :

According to the SAD (p. 17) the Ahom army under Tonkhām Borgohāin who had expelled the Muslim army in 1533 A.D. beyond the Kartowā river built a road from the river Kartowā upto Kamrup.

Katīā Āli :

This road is recorded in a grant of Laksmd Singha of Saka 1700 (1778 A.D.) 75 as lying near Morigali Shola in Sākomathi pathār of the North Bank. It was between Bāmgāon and Maralgāon of Bishwanath Chariahī.

Khārā Āli :

It is learnt from several grants issued by Rājeswar Singha of Saka 1677 (1755 A.D.), 76 Laksmd Singha of Saka 1677 and Gaurinath Singha of Saka 1707(1785 A.D.) 78 that Khara Ali passed through Desh Darrang besides Bāmbhāg Pargana and Bajāli Pargana of Kamrup forming the northern boundary of Sundarikhel Satra after connecting Barigāon and Sākhi-Sākhrā villages. It seems to be another name of Gohāin Kamal Āli which served as the national high way within Kamrup and Darrang in the 18th century A.D.
Kharāgaruā Ali:

This road close to Sendurighopā (Chaki), served according to chronicles, as a defensive wall protecting northern side of Guwahati against the Mughals under Ram Singha. A part of its ruins may be seen between Sendurighopā Chaki and the Rangmahal Garh (to the east of Gauripur village in North Guwahati) and has been identified with the Jurla-Sendurighopā Ali stated above. It formed, at one time, the principal line of land communication of Kamrup with ancient Guwahati. There was a stone bridge (42 m. long and 2.40 m. broad destroyed by the earthquake of 1897) on this road over the river Puspabhadra, 1 km. to the east Gauripur or the Chila parvat of North Guwahati said to have constructed by an ancient Kamarupa king.

Kharikatiā Ali:

This road was built by Rudra Singha, connecting Rangpur with Naga Hills. It runs from the Bor Āli at Rangpur to the Naga hills through Kālugāon, Ghorāchoā, Kahārgāon and Nāmti. It is about 20 km. in length.

Kunwari Āli:

It runs in parallel with the Barnadi and meets the Gohāin Kamal Āli on the north after crossing the river Durdariā. Perhaps it was built by a queen of the Darrangi
Rajā. In a grant of Gaurināth Singha of Śaka 1714 (1792 A.D.)\(^1\) this road is mentioned as forming the eastern boundary of a plot of land on the east of the Barnadi in Darrang.

**Lakhipur-Gahpur:**

Mill's Report (p. 665) mentions this road stretching from Lakhipur to Gahpur through Pahumora on the bank of Rangānadi. It was built in the Ahom period.

**Pāhmorā Ali:**

It runs from Dichāng to Jaypur as mentioned in Mill's Report (p. 520). Some say, it was built by Kamaleswar Singha and runs close to the Sāgarbelā Bil in Pātsāko area of Sibsagar.\(^2\)

**Mathādāŋgār Ali:**

It runs from Rangpur and passes west along the left bank of the Dikhow to Mathādāṅg via Ḥāṭikhok, Dichiāl and Rupahi Gaṅon. It finds mention in Ṭh (p. 100) in connection with the Moamaria rebellion.

**Metēkār Ali:**

Built by Rudra Singha\(^3\) it connected Rangpur with Garhgaon and ran through Metēkā, Pānicchaki and Kujibāli in straight line. It runs parallel with the Bor Ali on the south, only half kilometre apart in Metēkā pathār.
Mohbandha Ali:

Built by Kamaleswar Singha, connecting Cheoni Ali (i.e. 37th National High Way) at Mohbandha in between the Kakadunga river and Jorhat in the north and runs towards south for 6 km. and joins with the Borpatra Ali at Mohbandha Rly Station.

Moriā Ali (1):

It was built probably in the reign of Suhummong by a class of people called Moriās. It runs along the left bank of the Surhi Dihing from Nitāi Pukhuri to Salaguri connecting Silputa, Dihingnagar also known as Hāladhībārī, Bokāholā and Khowāng. Portions of this old road are destroyed by erosion of the Surhi Dihing. In Suhummong's time it formed the main road to his capital city of Dihing.

Moriā Ali (Lāokhowā Āli):

This road from Pathālibām to Lān Bakatā is said to have constructed by the Moriās in the reign of Rājeswar Singha. Its another name is Lāokhowā Āli, and it runs through Gajpur (32 km. South-west of Dibrugarh), Betbārī and Pātsāko.

Na Āli (1):

Na Āli, also known as Rajābāhor Āli in some chronicles was built in the reign of Kamaleswar Singha connecting Rajābāhor with Jorhat at a distance of 30 km. towards south via Lichubari and Titābor.
**Na Ālī (2):**

It formed the western boundary of a allotted plot of land to Manmath Dekā by Pramatta Singha as referred to in the DAB (p. 144) in 1745 A.D. situated in between the Kalang and Tupākuchi at Phulaguri in Roha Province.

**Nagā Ālī:**

By engaging the Bāmphangī and Bānchāngī Nagas, king Suklenmong built Nagā Ālī. At last four roads in Sibsagar District bear the same nomenclature i.e. Nagā Ālī. One from Nazira to Naga Hills via Budhārī, Sundar Pukhuri and Bāmun Pukhuri which is identical with Tangsu Ālī mentioned in the Tāb (p. 85). The second runs from Dhudar Ālī at Mezengā (8 km. west of Nazira) through Hudupārā, Deoghariā, Āideobārī and Āthkhel. The third runs from Bor Ālī at Gaurisāgar (near west of Nāmdāng bridge) and passes through Chāring and Āmguri towards Naga Hills.

The fourth one runs between Fālengī (in Charaguā area) and Dihiṅgiā Gāon (on the bank of the Burhi Dihing) through Nāhorānī reserve and Nitāi Pukhuri for about 25 km.

**Nāhor Ālī:**

This road was raised by one Nāhor Kunwar in the reign of Sukhāmpā. It connected Mahang with Garhgaon and by its side was excavated a tank (near Borhāt) which is still
known by the name Nāhor Pukhuri. It passes by Abhoypur, Silākuti, Baruāchāli and Sāpekhāti mouzas of Sibsagar District.

Pithāpahāri Āli:

This road in the border of Bhutan inside Kachari Mahal Parganā of Kamrup is mentioned in a grant of Chandrakanta Singha of Śaka 1737 (1815 A.D.). Its present identity is not known to us.

Rahdoi Āli (Tungkhāngar Āli):

Otherwise called Tungkhāngar Āli was one of the important roads built by Gadādhar Singha. The chronicles suggest that he built this road after the name of Rahdoi (a woman who saved her life during her concealment) to connect her native Tungkhāng area besides Rahdoi Temple and tank. It connects Garhaon-Charaideo Āli (or Dhudar Āli) with the Ramani Āli running by Rahdoi Pukhuri and Halow Phukanar Āli on the way. Over the river Dijoi to the south-east of Rāj Garh Duār he erected a masonry bridge of 15 m. long on this road.

Rāj Āli (1):

Literally Rāj Āli means 'the royal road'. It is recorded in a grant of Siva Singha of Śaka 1663 (1741 A.D.) as lying in the northern side of Niz Bangeswar and Gandhmow
villages of Bangesar Parganā in Kamrup. It is identified with modern Bangsar-Singimāri Road, 8 km. in length.

Rāj Āli (2):

A charter of Laksmi Singha of Śaka 1696 (1774 A.D.) records a road named Rāj Āli in Desh Darrang close to the village of Bakeyā and Hārayākonā.

Rāj Āli (3):

Gaurināth Singha's Aoniati Grant of Śaka 1712 (1790 A.D.) says that one Rāj Āli formed the southern boundary of a donated plot of land in Bhurbandhā for Nagaon branch of Aoniati Satra. It is in Bhurbandhā area of present Marigaon District and formed a portion of the present Kaliabor-Kājali-mukh road.

Ramani Āli:

King Gadadhar Singha is said to have built this road in memory of a woman named Ramani. It commences from Dhudar Āli or Charāideo-Garhgāon Āli at Simaluguri and runs towards west-south and eastern direction and again joins with the former road after touching Ramani Bazar, Rahdoi Āli, Belengbāri, Lengibor, Bānchengu Pukhuri, Chantak and Bihubor. It is about 20 km. long.
Salaguri Ali (Tokowbāri Ali):

This high road was constructed by Surampha to connect Salaguri Nagar with the capital Garhgaon. Salaguri Ali is same with Tokowbāri Ali mentioned in the buranjis. It starts from the Garhgaon Ali at Chumpurā on the west and runs towards north-east via Bakata chepon and Morān, thence from it turns towards east and south-east direction to Salaguri (Aghonibāri) on the bank of the Buri Dihing via Bāmunbāri. Later on, it was further extended upto Nāhorkatiā and Sāsoni along the left bank of the Buri Dihing. It was one of four main roads of Garhgaon during Ahom period.

Sānīā Ali:

Sānīā Ali means 'the street by which dead bodies were taken' to the graveyard. During Ahom period the dead bodies of the kings and other members of their family were carried to the Charāideo Hill by this street from Garhgaon. It runs from the north-east corner of Garhgaon to the Charāideo via Khanikar Gāon, Henduri Rāmugāon and Silākuti Mouzā. The whole length of this street is suffered from destruction except a kilometre extending from the Dhudar Ali to the Charāideo Hill. It was built probably by Pratāp Singha.
Senchoa Ali (1):

This road is between Rājmāi and Charaguā where it joins the Dhāi Ali. From the Borbaruā Ali at Rājmāi it runs via Pālengi to Charaguā for about 8 km. It was constructed probably during the reign of Sudāngphā and then it formed one of the main roads for the capital Charaguā.

Senchoa Ali (2):

The Senchoa Ali which is extending from the bank of the Durhi Dihing to the Senchoa Pukhuri in Moran area of Dibrugarh District seemed to have constructed in the reign of Suhummong. It is about 4 km. long which crosses the Māriā Ali at Silputā village and on the way connects Senchoa Gāon. It was one of the important roads when Dihing Nagar was the capital of Assam.

Senchoa Ali (3):

It starts from the Kamārbandhā Ali at Mahinā runs west and south-west upto Marrangi Chariali and Nahorani Tea Estate and then it turns east and joins with the Numaligarh-Dimapur Road at Thurājan Tea Estate. On the way it crosses Dergaon-Golaghat Road at Dhekiāl and the Dhansiri river at Āborghāt. It was the main road connecting Marrangi, the headquarters of Marrangikhowā Gohāin with the Ahom capital during Ahom regime.
Siddhisar Bāt:

The JD (p. 129) refers to the Siddhisar Bāt by which an Ahom army marched against Gobha, Nelī and Kholā states in 1718 A.D. This road passed through Mitanimukh, Pāt Dimarua and Deoghar of Gobha. It is the same with a part of modern 37th National Highway between Dimarua and Silchāng in Jāgi-road area of Narigaon District.

Tāmrangā Daruā Ālī (Daruā Ālī):

The road which formed eastern boundary of the Naroa Satra is recorded as Tāmranga Daruā Ālī in the Naroa Satra Grant of Siva Singha of Śaka 1657 (1735 A.D.) and the Thakur Charit (p. 49), and as Daruā Ālī in Lakṣmi Singha's Naroa Satra Grant of Śaka 1693 (1771 A.D.). The old records as well as the ruins of this road show that it connected Kherkatā Suti (north of Jengrālimukh) with Chelājān Kachāri Gāon, Garakhīā Dowl and Govindapur Satra (a branch of the Aōniātī Satra) lying between the Karhā and the Chāmpora rivers of Hābung area. During the Ahom period this was an important road of Hābung area or modern Dhakuakhona Subdivision.

Tārimuār Ālī:

It extends from the Borbaruā Ālī to Hāripārā Ālī for about 6 km. through the Pētbāri Mouza of Sibsagar was built by Tārimuār Dorbharālī in the reign of Lakṣmi Singha.
Teliałdongā–Jānji Ali :

In 1667 A.D. King Chakradhvaj Singha constructed this road from Teliałdongā to the Jānji river and can be located between Janji and Dikhowmukh in Sibsagar.

Teton Ali :

Stretching from Gāmirighāt in the south, to the Rājgarh or Dafalāgarh to the north via Ghāhgāon and Tetonbāri in Sontipur District, it is about 20 km. long. It was built mainly for defensive purpose of the Buroiduār of Chayduār area by the Ahom government under the supervision of an officer named Teton.

Thekerāguri–Ghughā Dowlar Ali :

It was built during the reign of Siva Singha connecting Lāomuri Naroā Satra and Ghughā Dowl (i.e. Queen Ambika's sritisouch) with the Brahmaputra via Thekerāguri, Old Ghārmorā Satra and kunwari Gil.
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12. JB, p. 19; AAA, pp. 48-49.

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42. *ABS*, p. 27.
43. *Jenkins Diary*, pp. 32-33.
44. *ABS*, p. 35.
46. *ABS*, p. 32.
47. *ABS*, p. 26; *Ag (aghyan)*, p. 56.
49. *PS*, p. 117.
50. The Original text of this plate was obtained from Dr. J.N. Phukan.
53. *ABS*, p. 32.
54. *NEFI*, p. 11.
55. *ABS*, p. 52; *APB*, p. 121.
56. *SAB*, pp. 76, 90.
58. *ABS*, p. 45; *APB*, p. 75.
59. *IBID.*, p. 43; *IBID.*, p. 64; *TB*, p. 61.
60. *Āoniāti Satrār Buranji*, p. 187.
61. *APB*, p. 39; Harakanta Barua, *Assam Buranji*, p. 60. A term dhude specially applied to those who turned into disciples (bhakat) of the religious preachers to escape from the obligation of rendering services to the State.
62. *PAB*, p. 41; *SAB*, p. 58.
64. The text of this plate was obtained from Dr. Phukan.
67. *ABS*, p. 27.
69. *ABS*, p. 27.
70. *Saraighātar Yuddhar Kothā*, p. 11.
73. *ABS*, p. 52; *APB*, p. 121.
76. *PS*, p. 123.
77. Plate obtained from Dr. J.N. Phukan.
78. *PS*, p. 123.
80. *TR*, p. 94; *ABS*, p. 41; *APB*, p. 47.
81. *PS*, p. 137
82. *Lechāri Butolā Buranjī*, p. 70.
83. *ABS*, p. 41; *APB*, p. 47.
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89. Text of this plate was obtained from Dr. J.N. Phukan, G.U.

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91. This Plate was obtained from Dr. Phukan.

92. PS, p. 117.

93. Plate was received from Dr. Phukan.

94. SAB, p. 29; AB (Bhuyan), p. 66; ABS, p. 30.

95. This plate was found in Basudevthan-Naroa Satra of Dhakhakhona in 1979.

96. Text of this plate was obtained from Dr. Phukan.

97. AB (Bhuyan), p. 91; SAB, pp. 95, 139; AB (Datta), p. 29; AH, p. 195.
# List of the Ahom Kings

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CAPITALS AND TOWNS OF MEDIAVAL ASSAM

SCALE
0 25 50 75 100KMS

INDEX.
CAPITAL — 0
TOWN — 0
THREE SACRED SITES
HAJO
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