CHAPTER - III

FROM PRE-HISTORY TO HISTORY

The hills surrounding the Doiyang-Dhansiri Valley are inhabited by a number of tribes who followed neolithic way of life until recent times. The persistence of neolithic tradition and discovery of neolithic tools in adjoining hills are indicative of the fact that some neolithic men passed through the undulated fertile Valley. However, no archaeological evidence in support of the movement of pre-historic people has yet been traced in the Valley. Some early men belong to the late neolithic stage might have dwelt in some of the high lands of the Valley. The picture of such neolithic men would remain however hazy till some evidence are found.

Some primitive Austric speaking people passed through the Valley leaving their terms such as *doy, dong, dongā* etc., meaning “water channel”. When these Austric speakers began to filter is not known. It is thought that they came in contact with the Aryans posterior to B.C. 1500 and the river names with “Sri” as suffix e.g. *Dhana-Sri*, *Dil-Sri* now called *Dhansiri; Dilsiri*; were given. It is possible that the local availability of iron slag might have attracted groups of settlers including those of the Aryans, which continued to aid the process of social stratification in the Valley since the early Christian era, and led to the development of a kingdom.

The stone plaques bearing some abstract geometrical carvings (Fig.4) and isolated carvings of a fish in one and an indeterminate animal figure in another found at Duboroni in Borpathar might be taken as evidences of some primitive traditions of early men (infra). The discovery of inscribed stone pieces in Brahmi character belonging to A.D. 200-300 in the same cultural sequence at Duboroni (pl. I a,b,) clearly indicate the presence of organised Indo-Aryans in the Valley.
INCISED STONE FRAGMENTS FOUND AT DUBORONI IN BORPATHAR.

FIG. 4.
It may be recalled that, after the decline of Roman trade in about A.D. 200, the Indian merchants carried on commerce with South East Asian countries. In northern India, after the fall of the Kushanas, a large number of rulers associated with one particular locality had emerged powerful. This confused political situation possibly encouraged some powerful monarchical families to migrate eastward along with their followers and mercantile groups, and following the course of the Brahmaputra finally reached the fertile Valley of Doiyang-Dhansiri as early as c.A.D.200-300. That trade and commerce was the primary objective of the society organised at Duboroni is evident from the inscribed stone fragments bearing numerical characters found at Duboroni and the ground plan of the fortified commercial harbour (pattana) at Alichiga-Tengani, on the confluence of the Dhansiri (Fig. 5).

The state of architecture developed in the valley e.g. at Duboroni now in ruins, was highly advanced, where brick was extensively used. Such architectural advancement suggest that the Valley was materially rich. What seems possible is that natural availability of iron nodules encouraged a section of people to procure it through a native process of smelting, and its employment in agriculture brought about a major change in socio-economic life in the Valley since the early Christian era. Although details of iron manufacture including smelting, furnace and fabrication technology, are not found in the historical record of Assam, enormous slag iron (plate 1,d.) found at Rahdholapathar in Dhekial, Bossapathar, and almost in all areas of lower Dhansiri Valley indicate the developed stage of the native iron smelting that flourished in ancient period.

Evidence of an iron extracting and smelting site is found at Rahdholapathar, located at Dhekial, in Golaghat district (Fig.6). The association of the water stream loā-dong an Austric element, connected with this smelting site suggests that the site was ancient. Slag heaps scattered over an area of about 1/4 sq.Km. around Rahdholapukhuri indicates the vastness of this iron extraction and smelting site. Physical appearance of the slag...
Commercial Harbour on the Dhansiri at Alichiga-Tengani.

Fig. 3
IRON EXTRACTING AND SMELTING SITE AT RAHDHOLAPUKHURI NEAR DHEKIAL IN GOLAGHAT.

FIG. 6.
collected from the site show that smelting was conducted locally. Some slags are heavy in density and some are found embedded with burnt clay. Vastness of the state of ruins, found with the infrastructure of three water tanks, indicate that the industry had long historical continuity before it was finally abandoned.

The iron smelters seem to have also devised a typical clay furnace, having a globular body with an elongated neck, which has been traditionally manufactured at Dhekial. This variety of globular bodied pitcher, traditionally known as *dhekialā kalab* (pl. I, e) might have been devised either as clay furnace or as decanters used in iron smelting. As such, it is not impossible that the stage of cultural advancement attained in about c.A.D.200 was sustained in the subsequent period as well by local availability of iron, and development of infrastructure for its native smelting and manufacture.

**Capital site at Duboroni:**

Brick remains of temples and secular buildings, together with sculptures, water tanks, ramparts and water ditches covering an area of about four square kilometres are found at Duboroni within the small town Borpathar on the bank of the Dhansiri. These are the remains of a fortified brick built capital surrounded by brick wall (*prākāra*) interposed at places by watch towers (*atālaka*).

Planning of ditches, ramparts, walls and watch towers seem to have been some of the features of fortification of this site. The site was fortified by a brick reinforced earthen rampart, girdled by water ditches (*parikhā*), the evidence of which is clear in the northern and western boundaries. At places, deep swamp, as found in north-western part, appears to have supplemented such water fortifications. The fortification of the capital was laid down in rectangular plan in the form of water fort (*jaladurga*) in north south alignment, and is connected with the Dhansiri by a system of canals. (Fig. 7)
Fortified Capital site at Duboroni

Index

Terracotta Ring
Brick Remains
Brick Reinforced Rampart
Water Ditch
Watch Tower

P.W.D. Road
River Dhansiri
Bridge
Duboroni Siva Temple

Fig. 7. Not to Scale
The entire fortification of the site at Duboroni resembles a water fort (jaladurga) prescribed in the Arthasastra of Kautilya. In its planning, due attention seems to have been given to the natural lay of the land on the bank of the Dhansiri, through which communication was possible to the river Brahmaputra. This investigation may lead to confirm that Duboroni was a fortified brick built capital of the kingdom that once existed in the valley in ancient period.

**Evidence of fortified commercial harbour at Alichiga-Tengani:**

Structural evidence of two fortified embankments (setubandha) each surrounded by square water ditches (parikha), as in the case of the ground plan (pada vinyasha) of a water fort (jaladurga), are found at a place popularly call Rajabari in Alichiga Tengani about 5 Kms. to the north of Borpathar. Although, water ditches form the major feature of fortifications, ramparts, and watch tower (attalaka) have also been found constructed as other defensive measures at this site. Remarkably, the ground-plan of both the embankments have been laid in perfect square architectural plan. The central plateform of both the setubandha or embankments have been bridged with their outer banks by narrow passages of earth work. The site, located on the bank of the Dhansiri, is connected with the later by a well laid-out wide canal. Another sheet of water, laid down in rectangular alignment (130 m x 35m), was possibly used as a dock for fleet of boats, which has an opening to the canal leading to the Dhansiri (Fig. 5).

Of the two embankments, the one measuring 288 X 288m has been planned in east western alignment. The central embankment (210 X 148 m) has been bridged with the outer bank by two passages (48 x 24 m) both at east and west, which were possibly guarded. The bottom of the ditch is as wide as 30 m which serve as a reservoir of ground water as well as rain water. Provisions to flush out extra water from the ditches are made through canals.
laid down across the wide outer bank of the embankment. The outer banks are sloped inward, in such proportions as if the width of the ditches at bottom will approximately be one third of the width in their upper part. Evidence of a few brick mounds found on the fortified embankment, indicates the existence of structures possibly of vipani for commercial purposes. The entire planning is found to have been executed as per the principle of setubondha (embankment and bridges) laid down in the Arthasastra of Kautilya. It is also not impossible that the central elevation was developed into ārjma (pleasure garden or grove) surrounded by water ditches.

The smaller fortified embankment (60x60m) is found in north south alignment with its earthen passage (8X5m) laid on the southern side. Here the width of the water ditch is 17m. Remains of brick structure exist in the central platform of this embankment, Wherefrom the stone inscription bearing four impressions of manusapada (human footprints) was recovered (pl.II,a). Selection of this site on the bank of the Dhansiri for laying the ground-plan of fortified embankments or setubandha, by controlling natural water system and raising embankments and bridges, by taking full advantage of the natural lay of the land suitable for planning water fortresses connected with the river Dhansiri seems to have some commercial purposes. The architectural planning found here indicates the establishment of a commercial port or harbour (pattana), provided with a dock where trading boats could be harboured, which is a remarkable evidence development of secular architectural planning developed in the valley.

The Arthasastra considers fort as one of the seven constituent elements of a state. Architectural planning of a fortified capital at Duboroni and commercial harbour at Alichiga Tengani, laid down as per the principle of Arthaśāstra of Kautilya indicate the growth of a strong monarchical kingdom in the valley under brahmanical influence.
Genealogy of Kings:

The tentative reconstruction of the genealogy of kings who ruled in the Valley since ancient period has become possible from epigraphical records. From the brick remains existing at the smaller embankment (60x60 m) at Alichiga-Tengani, a stone inscription (pl.II, a,) henceforth to be called Alichiga Tengani Stone Inscription (ATSI) bearing four foot impressions (mānasapada), has been recovered.17. The ATSI, datable to c 4th-5th century A.D., (infra), records the name of Sri Ratnavarman.18 From the outer bank of the large fortified embankment (288m x 288m), at Alichiga Tengani an oval shaped clay seal (plate II, b) henceforth to be called Alichiga-Tengani Clay Seal (ATCS) has been recovered.19 The ATCS datable to early c. 5th century A.D. (infra) bears the name of Sri Vasundharavarman20.

The antecedents of Sri Ratnavarman of ATSI is not known, as his name does not occur in any of the existing record of the time. As his name is not found in any of the genealogies of the Varmana royal houses, it seems that, Sri Ratnavarman belonged to a collateral branch of the Varmanas of Kamarupa, as the surname ‘Varman’ suggests. In case of such a possibility, Sri Ratna Varman would appear to be a lineal descendant of Vajidatta, (the brother of Bhagadatta) who had obtained the lordship of Uparipattana21 as indicated by the Parvatiya Copperplates of VanamalaVarmaDeva. dated c. A.D. 900. The region of Uparipattana22 could well be identified with the Doiyang Dhansiri valley with its commercial harbour (pattana)23 located at Alichiga Tengani which is well connected through Dhansiri with the fortified city of Duboroni the possible capital of the kingdom.

This conjecture, if accepted, leads us to the fact that the Doiyang Dhansiri valley was ruled by an independent line of Varmana rulers (not belonging to the line of Pusyavarman of Kamarupa24) to which Sri Ratnavarman belonged, who had possibly built the fortified pattana of Alichiga Tengani during c. 4th-5th century A.D. On the basis of this discussion, it could be said that Sri Vasundharavarman, who issued the ATCS, might, in all
probability, be a scion of the family of Vajradatta, and as such belonged to the same royal house ruling the Valley, to which Sri Ratnavarman of ATSI, belonged.

Besides, a few letters su-ndha-ra found in the second fragment of the Nagajori khunikargaon Fragmentary Stone Inscription (pl. II, c a ) datable to the 4th Century A.D. henceforth to be called NKFSI, may possibly be construed as Vasundhara (varman). On the basis of paleographical similarities (infra), it could be said that Vasundharavarman of NKFSI, and Vasundharavarman of ATCS, was one and the same person, who might have issued the charter and the clayseal. Sri Ratnavarman and Sri Vasundharavarman are not found with any imperialistic title, possibly for the reason that, during the Gupta regime, it was not customery to assume such imperial title. But it is almost clear that the Doiyang-Dhansiri valley being ruled by an independent line of rulers did not form part of the Kamarupa kingdom, as believed by some scholars. The location of the Borganga Rock Inscription of the time of Bhutivarmana located at a distance of 25 Km. to the north-east of Davoka in Kapili Valley, might possibly form the easternmost boundary of the Kamarupa kingdom during c. 600 A.D.

A number of stone image inscriptions, belonging to the early mediaeval period, are found with names of kings who had assumed imperial title of maharajadhiraja, meaning their imperialistic status. The Sanka-Navara Stone Image Inscription dated c. A.D.800, found at Deopani records maharajadhiraja Sri Jivara räjye meaning in the kingdom of maharajadhiraja Sri Jivara which in all probability refers to this Kingdom. Similarly, the Harihara stone Image Inscription dated c. A.D. 800, refers to 'maharajadhiraja Sri Diglekhavarma räjye' meaning in the kingdom of maharajadhiraja Sri Diglekhavarma Varman which also probably refer to this kingdom. These inscriptions, which donot mention the name of the kingdom, thus probably point to a separate kingdom in which both maharajadhiraja Sri Jivarä and maharajadhiraja Sri Diglekhavarma ruled since we do not find
mention of these names in any of the inscription of either the varman dynasty, or of the pala dynasty for that matter. This kingdom was thus none other than the kingdom that came into existence in the Doiyang-Dhansiri Valley.

Location of Upari paṭṭana:

The question of historic location of Uparipattana, seems to have baffled historians for quite a long time. It is said that when Bhagadatta gained the lordship of Prāgyotisa, Vajradatta was granted the lordship of Upari paṭṭana. M.M. Sharma held Uparipattana to be “the town above” and identifies it with the northern hilly regions which form the northern boundary of Kamarupa. Dimbeswar Sarma tentatively identified Uparipattana as a ‘port or harbour’ associated with the kingdom of Banasura, whose capital was believed to have been guarded by a naval fleet. Dharmeswar Chutia thinks it to be the Upper Assam region with its headquarters at Davāka. Chutia seems to be nearer to the truth, when he says Uparipattana as lying to the east of Prāgyotisa, particularly ‘Upper Assam’. But his identification of Davāka as the headquarters of Uparipattana, seems to be based on wrong assumption, because, Davāka has already been mentioned as an ancient kingdom in the Allahabad Pillar Inscription of Samudra Gupta, without mentioning it as Uparipattana. As such it seems possible that the fortified embankment (setubandha) at Alichiga-Tengani, located on the bank of Dhansiri, and connected with the latter by a canal, and found with a dock where trading boats could be anchored, was the commercial harbour, which could well be identified with the Uparipattana, mentioned in the copperplates of Vanamalavarman. The term Uparipattana seems to indicate the region in addition (i.e. Upper Assam) to pattana, attached as hinterland.

Significantly, the term Uparipattana which appears with reference to king Bhagadatta and Vajradatta makes it clear that the whole of the Brahmaputra valley was not included within the kingdom of Prāgyotisa
Kamarupa. This factor may substantiate the contention that, Uparipattana was an additional (upari) territory or hinterland, not directly under Prāgyotisa, where Vajradatta was installed. This region was perhaps no other than the Doiyang-Dhansiri Valley, found with remains of brick built fortified capital and fortified commercial harbour, where Sri Ratnavarman and his lineal descendants ruled independently.

Ethnically too, the kings of the Doiyang-Dhansiri Valley and those of Kamarupa were kins with a common title of 'Varman' and epigraphically introduced as brothers, belonging to the family of Naraka. Possibly for this reason the Kamarupa kings (although they annexed Davāka in kapili valley did not interfere in the political affairs of the kingdom in Doiyang Dhansiri Valley. As such, it is quite plausible that kings of the Valley, subsequently began to assume imperial title of mahārājadhirāja during Post Gupta period. This confirms that the region of Doiyang-Dhansiri Valley lying to the east of the Kapili valley did not form a part of the kamarupa kingdom. For the same reason, the supposition of P.C. Choudhury and M.M. Sharma that mahārājadhirāja Sri Jivara and mahārājadhirāja Sri Diglekhavarman belonged to the Salastambha dynasty of kamarupa, seems to be based on wrong footing.

**Expansion of the kingdom:**

The Valley is said to be a very fertile land producing rich harvest of all kinds of crops. It appears that, acquisition of fresh agrahāra land was sought for additional revenue and products. The NKFSI makes it clear that such landgrants e.g. gourivāṭaka, was offered to brahmanas. Evidence of vast remains of brick temples, sculptures, and tanks found at different places indicates a possibility of offering such land grant for management of temples. The terms like 'Kulaguru and 'mathapati' found in the śaṅkara-Nārāyana stone Image inscription, which seem to mean head of math' or 'priest in charge of temple'.
further substantiate facts of such development. Possibly the class of ‘mathpatib’ were recipient of such landgrants, who seem to have transferred such grants to peasants and cultivators on payment of revenue. It seems possible that grant of such agrahara to brahmanas by kings for religious purposes contributed to the rise and growth of brick temples evidence of which are found in the Valley at Duboroni, Deopani, Rajapukhuri, No. 2, Sarupathar, gaon, Bongaon at Naojan, Gelabil, Oparlangtha, Telisal, Jagyapur, Kamarbonda, Kasomaripathar and Numaligarh. It appears from the archaeological remains that Duboroni was developed as a capital, of which Alichaga-Tengani was a commercial harbour, Deopani as an artists workshop, Rajapukhuri as a centre of religious propagation, which also possibly flourished as a centre of syncretistic religious doctrine and Numaligarh as a fortified outpost for the defence of the kingdom from the west. Remains of brick temple, architecture remains, tanks, ramparts, and other archaeological evidences, including that of the fortified ground plan of a capital, indicate a movement leading towards urbanisation in the valley. The political ramification of this movement seem to have reached as far as Bengmara or Tinisukia. In the process, not only the statecraft of a regional kingdom in hierchical order was organised, but also brahmanical culture was pushed to fresh region.

The term mabattara found in the NKFSI, leads to confirm that the village administration was apparently placed under this class of village elders or headmen of the village, who had considerable share in village land and were apparently responsible for its administration. Existence of this class of mabattara or village headmen during c. 400 A.D. confirm that, an well organised village administration, similar to the Gupta village administration under monarchical rule prevailed in the valley, during c. 400 A.D., if not earlier.
SOCIAL OUTLOOK: REGIONALISM:

A strong sense of regionalism seem to have developed in the political and socio-cultural life during the early mediaeval period in the Valley. Brahmanism during this period was considerably liberalised and numerous figures of Viṣṇu as well as those of saivite and tantric pantheon were worshipped. Syncretism, appears to have become a predominating religious cult in the valley, and religious policy of toleration between numerous groups of Aryan and non-Aryan tribes were emphasised. Not only composite figures of Harihara, were carved, even single sculpture have often been depicted in syncretistic character.(infra) The Deopani Viṣṇu Image Inscription, declares Siva as worshippable by the Sudras, dvijavarna, (twice born) and women alike. It appears that different social elements were fused into a cultural synthesis to generate a strong sense of local polity. Such factors generated a strong sense of regionalism, which led to the development of a regional school of art in the Valley during the early mediaeval period.

The history of the Valley since c 900 A.D. till the arrival of the Ahoms is hazy due to want of records. It may be that Duboroni remained as the capital of the kingdom till c. 900 A.D. and subsequently the capital was shifted to Kasamari pathar on the bank of Doiyang, which, according to Gait, was the capital of the Kacharis47. The reason for such a shift from Duboroni to Kasamari pathar is not immediately known4*. It might be that, some dynastical change in ruling family of the kingdom, had taken place. Evidence of a north-south alignment of brick mounds, almost in a row, large tank, temple sculptures and other stone relies, found on the bank of a dead stream of the Doiyang, however, suggest the existence of a phase of habitation flourishing at Telisal and also at Jagyapur in Kasamari pathar until during this period c. 1000 A.D. A megalithic site, at a place locally called Rajabari is found on the bank of a dead stream of the Doiyang (infra). It seems possible that during c. 900 - 1000 A.D. Kasamari pathar was the capital of the Kachari kingdom, which did not continue as capital for long.

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On the other hand, indications of the emergence of a strong movement of raising defensive architecture in the form of reinforced ramparts and other natural fortifications such as deep swamps for the defence of a habitational site at Numaligarh are found. It seems that Numaligarh was developed as a defensive outpost of the Kachari kingdom, since this region is strategically important, being open to the plain of the Brahmaputra valley. It seems that the Kachari kingdom during c. 1100 A.D. possibly apprehended external invasion from the west\(^4\) and to protect their kingdom which was stretched as far as the Dikhu if not beyond constructed\(^5\) the series of brick ramparts.

At the advent of the Ahoms, who had followed a policy of territorial aggrandisement in the Brahmaputra valley, the Kacharis had to cede their entire territory both in the Brahmaputra and Doiyang-Dhansiri valleys.

**THE AHOM OCCUPATION OF DIMAPUR:**

Dimapur was the fortified capital city of the Kachari kingdom during the mediaeval period. The city was surrounded by a brick wall with a solid brick built gateway on the east. Although the Kacharis appear to be the dominating race and ruled the valley since remote times\(^6\) the Ahom chronicles record the names of only two Kachari kings viz: Khunkhura and Detsung, ruling the valley during mediaeval period. A series of wars fought for the Ahom occupation of morongi and their having firm control over the lower Dhansiri valley resulted in the dispersal of the inhabitants mainly the Kacharis. The Ahom occupation of Dimapur in A.D. 1536, compelled the Kacharis to shift their capital to maibong in North Cachar hills\(^7\). This struggle for the control of the upper Dhansiri valley led to depopulation of the Kacharis and the region relapsed to jungles\(^8\). It is also not unlikely that the plains adjacent to the Naga hills fell prey to the raids of the neighbouring Naga tribes before the coming of the Ahoms to this region. In order to put a stop to Naga raids, the Ahom kings took strong measures and allowed the Nagas to come to the frontier through certain fixed and recognized routes\(^9\).
One of such measures was the establishment of administrative control at morongi under a regional governor called Morongikhowa Gohain by king Suhumung (AD 1497 - 1539). A garrison of 3000 men was also stationed at morongi against possible Naga raids. The oppressive conduct of the Angamis drove out many Rengma Nagas from their villages who sought asylum in the mikir hills to the west of the Dhansiri during subsequent period. But in the lower part of the Valley, at places like Opar Doiyang, Bossa Doiyang, Nam Doiyang, Dholi, Sitali, Morongi, Kacharihat, Birinasoek were populated by the Ahom kings by settling skilled pāiks, at the beginning of the seventeenth century. For effective administration, the lower Dhansiri Valley was subdivided into three large administrative areas called Doiyang, Bossa and Nam-Doiyang, and each was placed under a Rajkhowa known as Opar Doiyangia Rajkhowa, Maju Doiyangia Rajkhowa, Nam Doiyangia Rajkhowa respectively.

These Rajkhowas were responsible for administration, collection of revenue and maintenance of civic amenities like construction of roads and tanks in their respective estates.

King Pratap Singha (A.D. 1603 - 1641) conducted a census and introduced the pāik system on occupational and territorial basis. Evidence of such organisation of state craft were to be found in existence at Dhekial until recent years.

King Gadadhar Singha (A.D. 1680 - 1696) constructed the Dhodar Āli, connecting the principal towns of the lower Dhansiri Valley, such as Dhekorgorha kamargaon, hauts on the Dhansiri, Kacharihat, Birinasoek, Titabor, with the Ahom capital, to deal with the Nagas raiding the villages of Doiyang-Dhansiri Valley effectively. He also settled people of different kuri or khel, such as Brahman, Borāhi, Nārigal, Kachāri, losali Bāvāgi, Bossā Salāl on the confluence of the Kakadonga, the Mokrong and the Ghiladhari to take care of an old vaisñavite shrine now known as Śrī Śrī Athkuriā or Athkbeliā Nāmghar.
The Ahom administration in the process considerably promoted the economic development of the Valley. Socio-economic measures undertaken by the Ahoms contributed to the development of socio-cultural and material progress, which continued in the Valley, till the fall of the Ahom power and the emergence of the East India company.
NOTES AND REFERENCE:


5. Austric element of *serong serokn* are traced against *sri*, *Sur* found as suffix in river names in Assam. e.g. *Dhan-aSri*, B.K. Borua, *Cultural History of Assam* 1969, p. 236.

6. It is thought that, the Aryans learned and spread the use of iron, D.D. Kausambi, *An Introduction to the Study of Indian History*, 1990, p. 82.


10. The term *don* meaning a channel is described as Austric B.K. Kakoti, *op.cit.*, p. 27. The term *dong* meaning the “water channel,” as found associate with the *loa* (iron) may have similar origin.

11. The term *rahdbola-pukhuri* might have been derived from *lo-dhola pukhuri*, and may means pouring (dhola) of smelted (rah) iron (*lo*) in water (tank) or in earthen couldron, possibly to acquire different standards of iron from low grade to highgrade as required in such process of iron smelting.
12. High plasticity and oxide content of the potter’s clay from Dhekiyal (Appendix-II, III) seem to yield high grade pottery. Potters from Dhekiyal traditionally manufactured a variety of pitcher known as dhekiyaliakalah (pl.10). The structural feature of dhekiyaliakalah indicates its possible use as clay furnace. It possibly had the utilitarian advantage of reducing small quantity of iron igniting it to maximum temperature and thereby to melt down the iron inside, facilitating unwanted gangue materials to flow out through its elongated neck. H.L. Chhibber, in his studies on “The extinct iron industry of the Neighbourhood of Mount Popa, Upper Burma”, JASB, Vol., XXII, No. 4., 1926, pp. 219-32, plate 15, illustrates a pit in which pounded hematite are arranged and ignited. The globular bodied dhekiyaliakalah maintain structural similarities with those illustrations of pit and furnace.

13. T. Bhattacharyya, The Cannons of Indian Art, 1963, pp.70-86


17. This stone inscription was found at the smaller water fortified embankment of Alichiga-Tengani. This author collected this inscription with help of Sri Pradip Konwar and Sonaram Bharali, Borpathar and Sri Rebakanta Gogoi, Sarupathar on 14.12.95 (Reg. No. GLGT/ASM/4026).

18. This inscription records the name of Sri Ratnavarman in its line fourth in the first section from left.

19. This clayseal has been recovered by this author at Alichiga-Tengani with help of Sri Pradip Konwar, Sonaram Bharali, Borpathar, and Sri Rabakanta Gogoi, Sarupathar on 14.12.95 Reg. No. GLGT/ASM/4021.

20. Dharmeswar Chutia, A Note on a Fragmentary Stone Inscription from Golaghat District (Nagajorikhankargaon Fragmentary stone


23. *Paṭṭana* is a big commercial unit, situated on bank of sea or river and always engaged in exchange and commerce with other countries (*dvipantaras*) P.K. Acharya, *Indian Architecture According to Maṇaśāra Śilpaśāstra*, 1927, p. 40.


25. Two fragments of the Nagajori Khanikar gaon Fragmentary Stone Inscription, have been so far recovered. The first fragment was discovered by Dr. Mohini Kumar Saikia in 1972. This fragment was in the compound of the late Luduram Saikia of Nagajori Khanikargaon, Sarupathar. The second part was explored by this author with help of Sri Bhabendranath Saikia (village headman of Khanikar gaon and son of the late Luduram Saikia, the donor of the earlier part), Sri Lecham Turung, (teacher and journalist), Sri Rebakanta Gogoi, Asstt. Engineer). This fragment was found in the compound of Sri Putul Ali, Sarupathar (Reg. No. GLGT/ ASM/4020 out of photographic impression supplied by this author, Dharmeswar Chutia has published a report on this fragmentary Stone Inscription in *JARS*, Vol. XXXIII, No. 1, 1996, pp. 32-40.

26. P.C. Choudhury, *op.cit.*, p. X, M.M. Sharma, *op.cit.*, p. 312, tried to include Deopani in Sarupathar region within Kamarupa. But the facts are clear that the Valley was ruled by an independent line of rulers, (not belong to the Puṣhyavarman of ancient Kamarupa) and thus Deopani region was not possibly included within Kamarupa.
27. D. Sharma, (ed.), *op.cit.*, p. 117.


33. Dharmeswar Chutia, *op.cit.*, p. 236

34. D. Sarma (ed.), p. 34


36. M.M. Sharma, *op.cit.*, p. 311


41. Stone sculptures stylistically belong to the Valley are found at distant places like Dergaon, Borhola, Namti and Tinisukia.

42. M.M. Sharma, *op.cit.*, p. 305


48. It may be that, owing to certain natural calamities, such as recurrent flood and, epidemics, the capital was shifted to Kasomaripathar. Some dynastical changes might have also taken place in the ruling family.
49. The Kacharis perhaps apprehended the Muhammadan invasion from Bengal led towards Kamarupa during c. A.D. 1100-1200

50. E.A. Gait, *op.cit.*, pp. 300-301.

51. The Kacharis claim 103 independent sovereigns commencing with Ghototkacha Narayan the son of Bhimasena, of the *Mahabharata* fame. But with the exception of the last few kings, the entire genealogy appears to be a brahmanical manipulation, perhaps done for the purpose of extolling the importance and pure descent of the native ruling dynasty of the Kacharis. The long list, however, indicates remote genealogy of the Kacharis ruling the Valley. W.W. Hunter cited the list of the Kachari kings in his work *op.cit.* Vol. 2, 1990, p. 403.


