CHAPTER I
HISTORICAL BACKGROUND

Assam-the heart of the North Eastern States of India situated between latitudes 28°18' and 24° North and longitude 89°46' and 97°4' East. It is surrounded by the Mountains on its North, East and South borders.

Assam is broadly divided into the Brahmaputra valley and the Barak Valley. The Great River Brahmaputra is popularly a compact geographical unit of nature itself. It is popularly known as Lohit, Luit Barluit and Siriluit, which run through the heart of the valley. The Brahmaputra acted as the chief water way of Assam in Medieval period. Barluit is intimately connected with the whole history and culture of Assam.¹

The valley of Brahmaputra can be divided into two parts the Uttar Kul (North Bank) and the Daksin Kul (South Bank)² as Uttarpar and Daksinpar.

The soil of Assam may be classified into three general groups viz. a) The Hilly Region, b) The Plains or Alluvial deposits of Brahmaputra c) Diluvial Plains of the valley according to the level of the water of Brahmaputra.³

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1. The legendary account of the origin of the Brahmaputra is given at length in the Kalika Purana Ch- 82. B. K. Baruah ‘A Cultural History of Assam’ (Early period) Vol.1 1951. p 2
2. Robinson W. A Descriptive Account of Assam 1841 p-4
3. Ibid p-5, Barua Gunabhiram, Assam Buranji 1875 p-2,
Assam is within the Temperate Zone. The intensity of heat in summer and cold in winter are felt almost in equal degree. The seasons in Assam are broadly divided into three specific Climatic conditions viz. a) Grishma (Summer), b) Varsa (Rainy) and c) Shit (Winter).

The other seasons like Sarat, Hemanta, and Vasanta are found here with full expression. Assam received a maximum level of rainfall and a longer rainy season. The month Ashvin (September-October) and Kartika (October-November) is marked as the coming of winter which remains up to the Phahgun (January-February).

Assam is the home of numerous races. The Assamese Society and Culture is the result of the historical contribution and admixture of these races. Assam received the Alpine or Non Vedic Aryans, the Austin, the Tibeto-Barman and Thai-Chinese people from North and East, the Negrites, the Dravidians (now found in Naga Hill) and Aryan from the West.4

The Khasis, who belong to the Mankhemer group of Austo-Asiatic, are branches of great Austric family are found in Khasi and Jayantia hill. In contrast with Tibeto-Barman elements, the Austric elements are far more obvious in Assamese language and other aspects. Though they are now very few in number and living away from the valley people.5 It is believes that these Austo-Asiatic are the earliest dwellers of Assam.6

The Assam-Barman subdivision of Tibeto-Barman groups (a branch of Tibeto-Chinese) is the largest and dominating racial group of Assam.

4. Dr. Chatterjee S. K. Kirata-Jana-Krti 1951 p-41,
5. Dr. Kakoti B. Assamese its formation & development 1941 p-32,
The different ethnic groups under the board category of Assam-Barman can be framed out as follows:

<table>
<thead>
<tr>
<th>Bodo</th>
<th>Naga</th>
<th>Kuki Chin, Kochin, Barmese, Lolomoches &amp; Sak Lui</th>
</tr>
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<tbody>
<tr>
<td>Kachari (Bodo)</td>
<td>Naga Bodo</td>
<td>Kuki-Chin</td>
</tr>
<tr>
<td>- Laliung</td>
<td>- The west branch of Naga</td>
<td>- Kuki</td>
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<tr>
<td>- Dimasha</td>
<td>- The middle branch of Naga</td>
<td>- Lushai</td>
</tr>
<tr>
<td>- Garo</td>
<td>- East Branch of Naga</td>
<td>(Singphos)</td>
</tr>
<tr>
<td>- Koch</td>
<td></td>
<td>(No people in Assam)</td>
</tr>
<tr>
<td>- Rabha</td>
<td>- Naga Kuchi</td>
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<tr>
<td>- Tripuri</td>
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<tr>
<td>- Chutia</td>
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<tr>
<td>- Maran</td>
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The Aka, Dafla, Abar, Miri and Mishmi group of people belong to the North Assam Subdivision group of Tibeto-Barman groups of people.

The Thai-Chinese are also known as 'Siamese-Chinese', the Great Ahom belong to this group who migrated from the province Unun of China in the beginning of the thirteenth century. Entering through its northeastern frontier they established their power gradually in Assam, which last about six hundred years. The other groups of people of Thai-Chinese branch of Assam are the Phakials, the Khamtis, Shams, the Taisungs, the Naras and the Altania.

7. Dr. Baruah B. K. Assamia Bhasa Aru Sanskriti 1957 p-16/17,
Taraporevalal. J. S. Elements of the Science of Language 1963 p-214/216,
8. Ibid.
9. Ibid.
The Alpines are the Non-Vedic Aryan. The Nidhanpur Grant of Bkaskar Varman mentioned about the 'Kayasthas', a priestly class, which proved the existence of the Alpines.  

There is a common opinion of the indologists that the Aryan India got connected with Assam between 2nd century B.C. and 2nd century A.D. The record provided the evidence that the Naraka of Mithila first brought Brahmans and Ksatriya and established them in Assam. Kamrup's King Dharmapala also brought Aryans from Gauda, Kanuj, Mandailal, Tirheet etc, to settle them here. In the sphere of linguistic evidence Dr. B. Kakoti observed, "Certain Assamese words have similar or parallel formation in westernmost language like the Marathi, which intermediate language like Hindustani land seems to possess". It is viewed that in the early Christian centuries the Indian colonist proceeded to the Far East by land and sea, the land route passed through Eastern Bengal, Manipur and Assam. There are also similarities with the School of Bihar, Orissa and Bombay Presidency with ancient Assam in the Archeological ruins.

Thus, it is believed that before the 2nd Century Assam witnessed the flow and settlement of the Aryans of Western India. The numerous references are available in the different grants of the early Hindu Kings of Kamrupa starting from Bhaskar Varmana, about the Aryan people living in Assam.

10. Dr. Choudhury P.C. The History and Civilization of the People of Assam 1959 p-103/107
11. Dr. Kakoti B. Assamese; its Formation and Development 1941 p-21/22.
12. Ibid.
The various history, chronicles and inscription of Medieval Assam recorded the patronage of Brahman, Kayastha, Kalitas and other professional Hindu people by the Kamata, Koch, Kachari, Chutia and the Ahom King of large number.

Muhammadan settlement in Assam started after the invasion of Bakhtiar by 1205-1206. According to Tabaqat-i-Nasiri and Rock inscription of North Guwahati. The rock inscription says that –

\[
\text{"Saka turaga yugmesa Madhurmasa trayodase/}
\]

\[
\text{Kamrupa Samagatyam turuskah Kesyamayayuh //"}
\]

(“This is on the thirteenth of Chaitra, in the Saka year 1127 (11 A.D. 1205) the Turks coming into Kamrupa were destroyed.”)\(^\text{14}\)

However, it is believed that some of the Muhammadan remained captive in Kamrupa after that \(^\text{15}\). In their second invasion by 1498 A.D. Hussain Shah invaded and defeated Kamata and advanced to Guwahati where he posted his son Daniel. During this period many Muhammadan families shifted to Kamrupa and settled near about Hajo. In Hajo, Muhammad Pir Ghausuddin Aulia, who came with Hussain Shah, constructed a Mosque and declared the place to be one-fourth (Poa), the sanctity of Mecca (Poa Mecca)\(^\text{16}\).

Gradually after the death of Daniel this new settlers began to live in harmony and friendship with Hindu neighbours\(^\text{17}\).

The Mohammedans attacked Assam Seventeen times, where—

\(^{14}\)Barua K. L. Early History of Kanrupa 1933 p-207-215
\(^{15}\)Rajguru S. Medieval Assamese Society 1988 p-45
—they got victory for two times. In their every attack many soldiers held as captives and later on settled in Assam. The ‘Marias’ of Assam Brass metalworkers has their origin as war captive during the reign of Ahom king Shuhungmung (A.D. 1497 – 1539).18

The Royal Court of Ahoms also received the Muhammadan, Persian and Arabic scholars, artists, painters, engineers, ivory workers and other arts and craftsman, which contributed a lot to the Assamese culture and society and intermingled with the native as one of them.

The name Assam, Asam or Asom is the medieval nomenclature of the vast territory, which was under the control of the mighty Ahoms. The Assamese word Asm and Asam spell as Assam in anglicized farms, to mean the land, whereas the Assamese word Assamia and English word Assamese used to mean its population. However, these developments occurred during the time of Ahoms.

The various evidences give proof that this land got the name Asom or Assam after the penetration of the Ahom in this land. In Ramayana and Mahabharata and its principal Puranas the name of the land referred to Pragjyotish- which is regarded its most ancient name .The capital of the Kingdom was known as Pragjyotishpur. This name of the kingdom was first found in Allahbad pillar inscription of Samudra Gupta in the 5th A.D. In Classical Sanskrit literature and in Kalidas’s works, both name Kamrup and Pragjyotish occur as alternative name of the same land. —

18. Sadaramin Harakanta, Assam Buranji. Edited by Dr. S. K. Bhuyan 1930
p-28, Gait E History of Assam 1967 p-9
— But in some later works like Kalikapurna, Yoginitantra and Haragauri-Samvadh, the name of the land are found as Kamrup\textsuperscript{19}.

There is a great controversy regarding the origin of the name ‘Assam’. According to Edward Gait, the local people first used the term ‘Asam’ to the Shan invaders in the sense of “\textit{the unequal}” or “\textit{peerless}”. To him it is a Sanskritised word \textsuperscript{20}.

The nomenclature of Acam or Acham were originally used to denote the Tai invaders who migrated to Assam from upper Burma in the early thirteenth century and established their own kingdom in the easternmost part of the country defeating the contemporary tribes and chiefs. Gradually they expanded their domination towards westward along the Brahmaputra. Because of their superior physique and power they were Called Acam or unconquerable or undefeatable \textsuperscript{21}. When the Ahoms became the master of the entire Brahmaputra valley the epithet was transferred to the region over which they ruled.\textsuperscript{22}

Among different interpretation provided by different scholars regarding the origin of the name of Assam the above one is most plausible one.

The Varman dynasty from 4\textsuperscript{th} century to 7\textsuperscript{th} century A.D, the Salastambha dynasty of 7\textsuperscript{th} century to 10\textsuperscript{th} century A.D and the Brahmapala dynasty from 10\textsuperscript{th} to 12\textsuperscript{th} century laid the foundation of the Assamese socio-cultural, economic and political life.

\textsuperscript{19} Dr. Kakoti B. Assamese its Formation and Development 1941 p-51, Dr. Kakoti B. Mother Goddess Kamakhya 1948p-5/6,\textsuperscript{20} Gait E. History of Assam 1967 Appendix G p-431\textsuperscript{21} Dr. Kakoti B. Assamese; Its Formation and Development 1941 p-2/3.\textsuperscript{22} Ibid
The end of the Jayapala (A.D.1120-1138) of the Pala dynasty, the unity of the kingdom of Kamrupa was lost, and there arose a number of petty kingdoms, both in the eastern and the western portion of Kamrupa. Among the new kingdoms or independent territories that sprang up on the ruin of the Pala kingdom, are the kingdom of Kamata, the Koches and the small holdings of the Bhuyan-chieftains in the west. The Moran, Barahi, Kalita, Chutia, and the Kachari had their small kingdoms in the east.

According to K.L Barua the capital of Kamrup kingdom was shifted from Guwahati (Kamrupanagara) to Kamatapura, near Cochbehar. It was done in the last part of the 13th century due to the pressure of the Kachari power.

In the beginning of the 12th century Muhammad Bakhtyar Khilji led an expedition to the North 23, which explained in Tabakqt-i-Nasari says that the ruler of Kamrupa titled as Kamesvar24

The western Assam comprising the present district of Kamrup, Goalpara and some parts of North Bengal including the Cooch Behar were ruled by the Khen or Khan dynasty in the fifteen century.

it was overthrown in the 1498 by Hussain Shah of Gauda. After a few years, Biswa Singha laid the foundation of the Koch dynasty in western Assam. The Koch power reached its zenith of its glory in the second half of the 16th century it abdicated its political hegemony in favour of the Ahom power in the early parts of the 17th century.

24. Ibid
Similarly the Chutia kings who ruled in the present district of Lakhimpur and parts of Dibrugarh district in the 14th and 15th century A.D was completely wiped out by the Ahoms towards the end of the middle of the 16th century and the territory was annexed to the Ahom kingdom.

The Kachari kingdom which once included a wide stretch of territories represented by modern Nagoan, Sibsagar and parts of Karbi Alang and North Cachar districts receded back to the south due to the onrush of the Ahom until it was confined to the north Cachar hills and plains of Cachar. The process of contraction of the extensive Kachari kingdom started with the arrival of the Ahoms. The process started from the beginning of the 16th century when the Kachari surrendered their capital Dimapur to the Ahoms. The Kachari forwarded strong resistance from Maibong and later on from Khaspur. However they formally acknowledged the overlordship of the Ahom king Rudra Simha (1696-1714). The Jayantia king who ruled over the Jayantia hills and the Jayantia Paragana often engaged frequent clashes with the Kachari. Occasionally, the Ahoms intervened to pacify them. This helped the Ahoms to gain ascendancy over the entire region. The hill tribe of Naga, Garu, Khasi and Mikir hills were ruled by local chief. The Ahoms had a long history of conflicts with the Nagas from the time of Sukapha.

The founder of the Ahom kingdom Sukapha completely subdued the Nagas through the process of conquest and consolidation. However the clash continued almost till the end of the Ahom kingdom.

The Bhuyans were predominant in the area "west of Kacharies on the south bank and of the Chutiya on the north bank ——
These Bhuyans were under the Kamata-Kamrupa kingdom before the annexation of their territory by Ahoms.

The Barahies were a tribe flourished in eastern part of Assam before coming of the Ahom. In the north and eastern region of Assam they had occupied certain territory under Chieftaincy. The Barahis were the branch of Tibeto-Barman family. It is believed that Barahis had occupied a large portion of north and eastern portion of Assam, they formed a small kingdom which included the northwest of Dibrugarh and almost modern Sibsagar subdivision. They had their capital at Charaidau.

The kingdom of Barahai subsequently vanished and they status changed after the coming of Ahoms. The Ahoms established their capital at Charaideu. When their head-quarter vanished, the Barahis fled from one place to another and gradually scattered all over the Assam.

Like the Barahies the Morans also had their respective kingdom in the eastern portion of Assam before the arrival of Sukapha. It is said that in the east of Assam more or less the modern district of Dibrugarh subdivision the Morans had a small kingdom. The Morans are often termed as Matak and Moamariya, “the term Moran, matak and Moamariya are often used discriminately, but they are in really quite distinct, Moran is the name of a tribe and Moamariya that name of a sect”.

27. Ibid p-5, Ibid p-60/6
THE AHOMS:

The Tais are a distinct race of the Mongoloid stock, which has been approved by eminent authorities.¹ The Tai in the remote past ruled in central China. Their physical type and other Anthropological characteristics closely resemble those of the Chinese. Gradually the Chinese grew in power that established their imperialism and pressed the Tai to the south. The Tai and Chinese as the major two powers in China carried on long struggle from before the birth of the Christ for the supremacy of the mainland of China. At last, the Tai abandoned central China and confined themselves to the southwest of China, which comprised the area Yunnam, Czeehwan, Kwangtung and Kwangtsa, Menam, the Mekong, Salween and the Irrawati rivers beyond China. Beyond China in the south, what was then called Sip-Song-Pen-Na and Sip-Song-Chu-Tai, in other words the region of the present Laos state, northern Thailand and northern Burma became the major habitat of the Tai.²

These Tai people increased the number of the same stock in the present Shan state of Burma. In north the Tai established in Mongaung (Mong-kwang) and Mohnyin (Mong-Yang). The last great wave of Tai migration in the middle of the 13th century A.D. owing to the advent of Kublai Khan to the heart of western Yunnan. The Mao-Shan branch of the Tai in the early part of the 13th century established the principality in the eastern corner of the Brahmaputra, which later on was known as the Ahom kingdom³.

². Ibid p-14/15.
In Assam the Tai, who ruled for about six hundred years in Assam are known as the Ahom. Only in southern and central Siam the aspirated from Thai (Free) is used. ‘Chai’ a variant of Tai is prevalent in the Laos the local people knew the Tai by their local names.

The other groups of Tai who came to Assam later on are known by their various local names such as the Hkamti, Hpake, Phakeal, Turong (or Tairung), tham, Itan or Itonia, Hkamyang and the Nora. But the racial identity to introduce themselves as Tai Hkamti, Tai Hpake, Tai Turong and so on. Unlike the Hinduised Ahom these later immigrants still preserve their racial habits and customs. They are today mostly scattered in the backward areas of eastern Assam and are all Buddhists.

In the old Assamese Burunjis and religious Books the writers referred to the Ahom or their kingdom as Asam, Acam, Asyam, Asam or Acam. These words were so written either from actual A-sam-the land of the Sams or its sanskritized variant Asam (Peerless, unequal), which the pandits used in their writings during the great days of the Ahoms. The word Asam, Acam and Asan or (Asom) were further corrupted in the early British period into Aham and Aham and lastly into Ahom, the present form of the earlier Sam or Asam to refer to the race instead of the country. The Shans from Burma were called Sam in Asam and at a later stage Sam became sanskritised into Syam among the Assamese Hindu.

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4. Gogoi, P. The Tai and the Tai Kingdom 1966 p-1/2
5. Ibid
In Assam 'Sam' or 'Syam' does not mean 'black', only the tribe is known by that name to the local people. The appellation Ahom is applied to the pre-British Tai rulers of Assam. After the British occupation of Assam the Ahom found themselves gradually reduced to the status of a distinct community only among the population of the Brahmaputra valley.

Their habitat being virtually confined to the district of Sibsagar and Lakhimpur in eastern (or upper) Assam.

Dr. B. Kakoti has attempted to connect the term Asam as applied to the Shans with Tai Cham “to be defeated”, with the Aryan Assamese privative prefix a-, the whole formation of Asam meaning ‘undefeated’, ‘victorious’, thus a hybrid equivalent of the word Thai, Tai (meaning free).

Whereas Gogoi opined Cham, Sham or Hsan of the Shans is a verb only and is not used either as an adjective or a noun. Hence, Asam or Acham as a noun from Cham is unlikely. If Asam be a hybrid equivalent of the word Thai (free), Sam or ‘Siamese’ would mean unfree which is contrary to the fact of history. He emphasized that the word ‘Ahom’ appears to be a phonetic variation of ‘Asam’ or ‘Asama, which is itself sanskritised distortion of A-sam, a form of Bodo origin. ‘A’ of the Deori Chutia Bodo group, which is despaired form ‘Ha’ in Bodo mean Earth, land or country and when the Tai or Sams conquered the upper part of the Brahmaputra valley in Assam and established their kingdom in it the Bodo people called that area A-sam, the country or the kingdom of the Sams.

6. Ibid p-16
7. Kakoti B.
8. Gogoi The Tai and the Tai Kingdom 1917 p-18/19
It is more certain that Asam the name of the country is formed A-sam, the country of the Sams, which was later sanskritised into A-sama from which the forms Asom and Ahom gradually aroused”. Gogoi strengthened his view with the fact that when Tai-Ahom entered into eastern Assam, the area that was predominated by the Kacharis and Bodos who called the Tai Ahom as Sam⁹.

The Great Ahom who ruled Assam for a period of six hundred years consolidated a new hegemony are said to be the descendent of the Shans or Tais of Southeast Asia.

In Ahom Burunji, it is mentioned that Sukapha—the founder of the Ahom rule in Assam was a Shan prince of Maulung. The same sources mentioned that the Maulung was somewhere in the present upper Burma or the Yunnan province¹⁰.

According to DGE Hall the Shans, Laos and the Siamese of today are all descendent from a racial group cognate to the Chinese and known among themselves as the Tai.¹¹

Dr. S. K. Bhuyan believes that “the Ahoms are the members of the Shan branch of the great tai or Thai family extend from the Gulf of Siam northwards into Yunnan and thence westward to Assam, and it comprises several division, the Siamese, Laos, Sham , TaiMow or Tai-khi (Chinese Shan), Khamti and Ahom”¹².

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⁹. Ibid
¹⁰. Barua G. C. Ahom Burunji 1930 p-42/43
¹¹. Hall DG A History of Southeast Asia 1994 p-185
According to Dr. S. K. Chatterjee, the advent of Ahom in India is a part of the general movement of the Dai or Thai people in Southeast Asia from south China during the second half of the 1st Millennium A.D., which led ultimately to the settlement of the Laos in Indo-China (Vietnam). The Thai proper gradually spread over Siam who first visited in northern Siam. The Shan settled in northern Burma. Gradually from the Shan lands in north Burma, there hardy Sino Tibetan hill men reached the extreme east of the Brahmaputra valley following the course of Luhit and the eastern tributaries of the Brahmaputra and crossing the Patkai Range.

Gait observes; “Sukapha after a dispute with one of brothers and as a consequence of which he left the country after stealing the Somdeo from Raja of Mungkang fled towards Assam”.

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13. Chatterjee S. K. The Place of Assam in the History of India, Guwahati 1955 p-
14. Ibid p-76/78
Regarding the date of the advent of Sukapha, Deodhai Assam Buranji mentioned that Sukapha was born in 1211, and invaded Assam in 1228. According to Haliram, the year of the date of birth of Sukapha was 1195 and in the year 1246, his invasion of Assam took place. Kasinath Tamuli Phukan and Gunabhiram only mentioned the year 1228 as the date of his invasion. According to Gait, Sukapha left Maulung in 1215 A.D. and after thirteen years of wandering he arrived in Khamjang in 1228 A.D.

Sukapha left his home country Maulung in the year 1215 accompanied with infantry of nine thousands & three hundreds cavalry and two elephants. For about thirteen years, he wandered the hilly country of Patkai. During this course, he also occasionally raided in the Naga villages. Finally, in the year 1228 he reached at Khamjang, the northeast border of upper Assam. According to D. G. Hall, Sukapha followed the land route from China to India through Yunnan, upper Burma and Assam.

According to S.K. Chatterjee, the bulks were adult males who had to provide themselves with wives from among the local tribes.

1. Bhuyan S. K. Assam Buranji 1988 p-6/7
   Gait E. History of Assam 1967 p-74 to 78
7. Ibid p-74 to 78, Barua G. C. Ahom Burunji 1930 p-48
During this course, he defeated the Nagas of this area by inflicting barbaric terror, which compelled the neighboring Nagas to make submission. For the next, few years up to 1253 Sukapha harbored numerous places for the search of suitable place for his capital. After defeating the Nagas he proceeded to Dang Karang, Kamhang Pung and Namrup. After that, Sukapha ascended the Dihing and proceeded downstream to reach Tipam. In 1236, he reached Abhoypur. After staying for two years in Abhoypur he left for Habung in 1240. In 1244, Sukapha reached the mouth of the Dikhau. Afterward he went to Ligirigaon and by 1246; he proceeded to Simaluguri and stayed for some years. By 1253, Sukapha reached Charaideo leaving Simalugiri. He established a town in Charaideo and celebrated this occasion with sacrifices and prayer offered by Deodhais. At that time the neighbouring territories were ruled by Moran under the king Badancha and the Barahi under the king Thakumatha. Sukapha defeated Badancha and Thakumatha respectively. Maintaining a wise policy Sukapha treated them as equal and by having intermarriage, he consolidated his newly founded Empire. He developed a friendly relation with his brother rulers of original home and offered them gold and silver. Sukapha appointed Bargohain and Burha Gohain to exercise his ministerial power. He died in 1268.

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9. Chatterjee S. K. The Place of Assam in the History of India, Guwahati 1955 p-40
Suteupha who ruled from 1268 to 1281 succeeded Sukapha. During his reign the war was with the Kachari ensued. Suteupha defeated the Kachari. The Kachari left the settlement of east of the Dikhau river to the Ahoms. A quarrel ensued with Nara King, which ended with a friendship treaty\(^{11}\). Subinpha (1281-1293) succeeded Suteupha; a new noble Thaomang-Saobin-Seng-Barpon was given the BarGohain. He equally distributed his subjects between BarGohain and Buragohain\(^{12}\).

SukhrangPHA became the ruler from 1293 to 1332. By this time, the Ahoms became strong enough to maintain their hegemony against the powerful neighboring kings. Sukhangpha's ambitious design soon brought about clash with the powerful Kamata king Pratapdhvaj. Hostility continued for several years. Subsequently, a peace treaty was concluded by which the Kamata king gave his daughter Rajani in marriage to Ahom king.\(^{13}\) Sukhrangpha had four sons namely, Sukhrangpha, Sutepha, Tyakhamti and Chao Pulai. Sukhrangpha succeeded Sukhangpha. In the reign of Sukhrangpha his half brother Chao Pulai to whom he appointed as Saring Raja ensued a conspiracy against him but was detected. At the insistence of Chao Pulai, the Kamata Raja Durlabh marched against the Ahom kingdom.

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\(^{12}\) Gait Ed. History of Assam 1967 p-81, Barua H.K. Assam Burunji 1906 p-74

\(^{13}\) Barua G. Assam Burunji 1876 p-86, Gait Ed. History of Assam 1967 p-79/80
Subsequently the Kamata king withdrew from Ahom kingdom and Sukhrangpha reconciled with Chao Pulai. Later on Bar Gohain was found responsible who concealed himself until the affairs had taken back to favour. This entire episode marked the growing power of the Ahom nobility.

Sutupha (1364-1376) succeeded Sukhrangpha. His reign marks the continuous conflicts with the Chutias. Finally, Chutia king Sankhadhvaj (1364-1399) murdered Sutupha treacherously.

After the death of Sutupha from 1376 to 1380, there was no king in Ahom kingdom. The four years interregnum period the Bargohain and Buragohain carried the administrative measure.

In the year 1380 Tyaokhamti became the king of Ahom kingdom. He was the third son of Sukhrangpha and was selected by the great nobles for the vacant crown. He sent expedition against Chutia and defeated them. Between his two queens, the elder one committed numerous acts of oppression. In false charge, she gave death sentence to the younger queen who was pregnant then. However, the nobles secretly set her adrift on the Brahmaputra on a raft. King's failure to prevent his elder queen ultimately irritated the nobles who assassinated him.

After Tyaokhamti, there was again interregnum from 1389 to 1397 in the absence of the suitable person to the Ahom thorne.

18. Ibid
At the age of fifteen Sudangpha became the king in 1397. He was the son of that unfortunate younger queen of Tyaokhamti to whom the nobles had saved from the death punishment of elder queen. A Brahmin in Habung village sheltered her. He was also known as the Brahmin prince. He built a town at Dhola and later on, he made in Charguga near Dihing river his capital. During his reign the Tipamia chief, who conspired a plot against him were detected and killed them all cleverly. The battle with the Naras ensued as the later in persuasion of a Tipamia Tai-Sulai, sent an expedition against Sudangpha. Tai-Sulai was an offender of Sudangpha as he sent a ring to Khuntai- the Tipamia queen of the king. However, a peace treaty was concluded between the two respective BarGohain of Nara king and Ahom. This peace treaty gave Patkai a new name 'Dai-Kau-Rang'.

During the period of Sudangpha a war with Kamata waged as the Kamata king refused to surrender Tai-Sulai, who was in asylum to the Karnata kingdom. The Kamata king concluded peace by offering his one daughter to Sudangpha with lots of gifts. It is said that Sudangpha helped Kamataswar against Bengal army and sent an expedition, which subjugated completely the northwestern Bengal up to river Karatoya for Ahom.

20. ibid,
In the later years, Sudangpha completed his task to subjugate other tribes particularly Tipam, Khamjang and Aiton. He died in 1407\textsuperscript{21}.

Sudangpha was followed by Sujangpha (1407-1422) and Suphakpha (1422-1439). Both the kings' reign were uneventful.\textsuperscript{22} Susenpha (1439-1488) succeeded Suphakpha. During his reign the Naga of the Tangso village revolted. Susenpha ultimately defeated the Naga.\textsuperscript{23}

Suhenpha enthroned in 1488, who ruled up to 1493. The Nagas renewed their hostilities but were defeated totally. In 1490, the war broke out with the Kacharis and finally a treaty was concluded. An Ahom prince was sent to the Kachari king with lots of gifts. The Kachari king had to cede their territory up to Marangi.\textsuperscript{24} Some man of the Tairungban clan assassinated Suhenpha in 1493.\textsuperscript{25} Supimpha (1493-1497) succeeded Suhenpha. There is a story relating to him that he had sent one of his queens to the Naga village on —


\textsuperscript{25} Ibid.
—the charge that she praised the beauty of a Naga Chief. The queen was pregnant then and subsequently gave birth a son.\footnote{26}

Suhungmung or Dihingis Raja (1497-1539) succeeded his father Supimpha, assumed the Hindu name Swarga Narayan. He established a new capital at Bakata. In 1504, revolt of Atonia Naga was defeated and Naga acknowledged supremacy of Ahom.

In 1510, Suhungmung took census of his kingdom. In 1512, he annexed Habung. In 1513, Chutia Raja Dhir Narayan attacked the Ahom kingdom and received a crashing defeat. The Ahoms again in 1520 gave a severe defeat to Chutia. In the year 1523 the Chutias renewed their attack but finally received a total defeat in the hands of Ahoms. Their kingdom was annexed and a new officer Sadiya Khowa Gohain was appointed to administer this region. Having settled these problems Suhungmung celebrated the victory by performing Rikkhavan ceremony.\footnote{27}

In the year 1526 November Suhungmung marched against the Kachari and after a series of encounter the Kacharis were sustained a decisive defeat in the hands of Ahom. In the year 1527, the Muhammadan attacked Ahom kingdom under the command of Great Wazir but received defeat in the hands of Ahoms.

The Ahom proceeded up to Duimonisila. Again in the year 1531 a series of war was fought between Kachari and Ahom and the Kachari were defeated. The Ahom force pursued the Kachari as far as Dimapur. Detsung, who was installed by Ahom as Kachari king negotiated with Ahom giving his sister to Ahom king with fabulous gifts.

The Mohammedan hostilities resumed. But the Barpatra Gohain pursued them as far as Khagarjan, Nowgaong. In the 1532 Turbak, the Muhammadan Commander attacked the Ahom kingdom but a series of engagement the Ahom gave a decisive defeat to Turbak-who was killed with Hussain Khan at the war near Bharali. The fugitives were pursued as far as Karatoya. In the year 1535-36 the hostilities started between the Ahoms and Khanjang, Tablung and Namsang Nagas. The Ahom army compelled them to make their submission with the gifts. In the same time Kachari king Datsung again revolted, after a series of battle he was killed.

Sahungmung annexed the whole Dhansiri valley along the Kachari possession up to the Kalong river in the Nowgaong district. The Koch king Visva Singha along with his brother visited Ahom kingdom and offered valuable gifts to Sahungmung. The Manipuri king also exchanged envoys and gifts with the Ahom king. Sahungmung is said to be killed as the result of conspiracy of his eldest son Suklenmung28.

Sukiengmung succeeded Suhungmung in 1539 to 1552; he was also known as Gargaya Raja as he established his capital at Gargaon. He tried to consolidate the newly taken Kachari kingdom and in this process, he subdued Bhutiyas.

A Chutia raid was recorded in 1542. His conflict with Koch King Naranarayana occupied the most part of his reign, which commenced in 1542. The year 1548 recorded an earthquake. During this time Ahom helped Banpara Nagas against Banchang Naga. Sukiengmung died in 1552.

Sukhampha succeeded Sukiengmung in the year 1552 to 1603. In the early of his reign a conspiracy was hatched but disclosed later on. The offenders were killed subsequently. In 1555, expedition was sent against Aitonia, Papak and Khamtang Naga. In the year 1562, Fresh dispute started between the Koch and the Ahoms. The Koch army under the command of Chilarai defeated the Ahom. A peace treaty was concluded in humiliating terms to the Ahoms. Later on Sukhampha rescued the territory occupied by the Koch. In the year 1563 and 1572, the expeditions were sent against the Chutias and compelled them to make submission. In 1563, the Ahom army foiled the attack of Dhekeri and Bheta Raja. In 1564, Ahoms gave the Koch Commander Tipu a decisive defeat. In the year, 1569 and 1573 expeditions were sent against Phusenta and Aitonia Naga. In the year, 1576 there was a clash between Nara Raja Mungkang and Sukhampha.

- which was ended with a treaty but Nara Raja did not follow the terms of the treaty, which ensued a war between the two and Nara Raja was defeated. In 1585, the relation between Koch and Ahom kingdom developed as the Koch king Raghudeb gave his daughter to Sukhampha. Sukhampha died in the year 1603\textsuperscript{30}.

Susengpha succeeded Sukhampha in the year 1603. He was also known as Pratap Simha allies Burha Raja allies Buddha Svarga Narayana. He reign was very eventful. The first event was the hostilities with the Kachari king Pratap Narayana. The Ahom in the war against the Kachari was defeated after a sudden attack by the later. A peace treaty pacified the situation. In 1608 Pratap Simha married the daughter of Koch king Parikshit named Mangaldahi. In the year 1615, Shekh Qasim, Governor of Bengal sent a punitive expeditions under Saiad Hakim, Said Aba Bakar accompanied with Satrajit against the Ahoms. The Ahoms ultimately gave a decisive defeat to this Mohammedan attack and Pratap Simha as a mark of victory performed Rikkhvan ceremony\textsuperscript{31}.

In the year 1617 when Pratap Simha preceded to Hajo many Chief including Diarua Raja made their submission. With the help of them Ahom occupied Pandu and fortified it. In the mean time, hostilities with the Mohammedan again ensued. The Ahom troops had lost the war and faced disaster.


To maintain the situation Pratap Simha created two important officers - Bar Phukan and Bar Barua and charged Langi Panisiya and Momai Tamuli respectively. Renewed hostilities with the Mohammedan in 1690 with the Ahom compelled the Mohammedan to seek negotiation, which was foiled by the conspiracy of Satttrajit and incompetency of Lungi Bar Phukan.

A series of events led to another expedition against the Mohammedan. In 1635 the Ahom made an offensive attack and defeated the Mohammedan after some engagement. However, by 1637 the Mohammedan with the help of a fresh army for Dacca consolidated their rule in Kamrup. Mir Nurullah of Harat was appointed Thanader with his head-quarter at Guwahati. In 1638, the Mohammedan invaded upper Assam but the Ahom foiled this attack. A peace treaty was concluded between the two, under which the Barnadi of the north bank of Brahmaputra and the Asurar Ali on the south were fixed as the boundary between Ahom and Mohammedan. During his reign, the envoys of Kachari king Indra Ballabh was not received in proper reception as the Kachari king failed to maintain some norms of sending the envoys being a tributary. Pratap Simha died in 1641.

Bhaga Raja Surampha (1641–1644) succeeded Pratap Simha. Surampha proved himself as an incompetent for the throne. He was deposed, and eventually poisoned by 1644.——

— During the reign of Bhaga Raja Surampha, the Salaguri road was constructed and some Kachari envoys were expelled.  

Naria Raja Sutynpha (1644-1648) succeeded Surampha. In January 1644, he sent one expedition against the Dafias but failed to achieve any success. In the following January the Dafias were defeated in the subsequent missions of Ahom.

In the same year, the Tiparnia Raja and the Khamting Naga were compelled to their submission. Gradually he proved himself incapable to rule the kingdom and was deposed by the nobles 1648.

Sutamala, Hindu name Jayadhvaj Simha assumed the throne in 1648. In 1650, an expedition was sent against the Lakma Naga. After four years, another mission was sent against Nagas, which resulted the submission of the Nagas. In 1655, he sent a successful campaign against the Miris. In the same year the friendly relation with the Jayantia Raja re-established, which was destroyed in 1647 because the offensive acts of Raja of Jayantia. In the year 1658 Chief of Gobha was aided and established him Khagarijan. In the mean time the Ahom, taking the opportunity of the unrest caused by the war of succession of the Muhammad conquered the lower Assam and became the master of the whole Brahmaputra.

In 1662 Mirjumla the Viceroy of Bengal set fort on his invasion of Assam to receive it back to the imperial Lord, as Aurangzeb instructed it.

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Ibid p-66/69/70
34. Ibid p-125/127
Ibid p-30
Ibid p-89/95
After a series of war, Mirjumla finally defeated the Ahoms and occupied Garhgaon. Jayadhvaj Simha fled to eastern most province of this kingdom. During the rainy season, the Mughal force suffered a great hardship and difficulties and failed to maintain the outpost. The Ahom armies made their condition worsen by their constant attacks. After the end of the rainy season, a peace treaty was concluded between the Ahom and the Mughals.

According to the terms and conditions;

(a) Jayadhvaj had to send one of his daughters to the Mughal’s imperial harem.

(b) Twenty thousand tola of gold, six times of that quantity of silver and forty elephant had to send immediately.

(c) Provision was made to send hundred thousand tolas of silver and ninety elephant within one year.

(d) As a hostage of the above dues, the Ahom had to send six sons of the nobles.

(e) Conditions were made to send twenty elephant annually by the Ahom to the Mughal Emperor.

(f) The territory west of the Bharali river on the north bank of Brahmapurta and of the Kallong river on the south bank had to be ceded to the Mughal Emperor.

(g) The prisoners and the family of the Baduli Phukan had to be discharged.

Mirjumla returned on 9th Januaryu1663 but died in his way before reaching Dacca.
Jayadhwaj returned to Bakota and tried to consolidate his war torn Kingdom but died in 1663 in a disease.  

Chakradhvaj Simha succeeded Jayadhwaj Simha in 1663. He was christened as Supungmung by Deodhais. In 1665 the successful expeditions were sent against the Banchang Naga to help the Banpara Naga. The Ahom force were also sent against the joint expedition of the Miris, Daflas and Deori Chutia and taken them as captive. Chakradhvaj Simha instead of maintaining a subordinate position of the Mughal sent an well equipped army under Lachit Barphukan to recover Gauhati. Lachit Barphukan eventually conquered Gauhati after defeating the Mughal force in 1667 A.D. A fresh Mughal expedition was sent under Raja Ram Singh by Aurangzeb, which was accompanied by Rashid Khan in 1668. The Ahom garrison was under the command of Lachit Bar Phukan. The war suspended for sometime after some engagements. In the meantime, Chakradhvaj Simha died in 1669.

Udayaditya Simha succeeded Chakradhvaj Simha. The reign of Udayaditya Simha (1669 - 1673) is memorable as Lachit Barphukan gave a decisive defeat to the Mughal force after a series of engagement at –

— Saraighat in 1671. In March 1671 Ram Singh retreated. Hadira became the outpost of Ahom kingdom. Udayaditya lost his life as a result of a conspiracy in 1673 by his younger brother and disloyal nobles.

Ramdhvaj (1673-1675) succeeded Udayaditya. His period was uneventful except some war mission against the Deori Chutiyas and Mishimis to reduce them in order. Debera Barbarua hatched a plot against the king in 1675.

Suhung was installed as the king of the Ahom kingdom in 1675 and he proved himself a puppet in the hands of Debara who assassinated the king only after a period of 21 days.

Gobar became the king of Ahom kingdom in 1675. During his period Debara Borbarua - the despotic officer of Ahom kingdom was killed by the joint hands of Bargohain and Barphukan. Subsequently, Gobar also had to loss his life within a month of his accession.

Sujinpha was installed as the king in 1675. His reign witnessed numerous conspiracies. The king as protective measure arranged an “Oath of loyalty” from all of officers. This led to an outburst led by Burha Gohain, which was successfully subdued by king. Later on Burha Gohain retreated himself and killed Sujinpha in 1679.

Sudaipha allies Parvatia Raja from 1677 to 1679 succeeded Sujinpha. As a king maker Burha Gohain became more powerful and despotic. This provoked the jealousy of Borphukan Laluk sola. Laluk sola to make his position strong entered into a treasonable conspiracy with Nawab of Bengal and ceded Gauhati to Mughal in early March 1679. Finally Barphukan made himself the master of whole kingdom by 1679 after killing king Sudipha. As a highest mark of ministerial supremacy and despotism Lalukola Barphukan installed Sulikpha allies, Ratnadhvaj allies Boy king a minor one as a king of Ahom kingdom in 1679. Barphukan became the supreme in all the matters of the kingdom.

Sulikpha executed Sangrai Burha Gohain at the instigation of LalukSola. To prevent further conspiracy Sulikpha maimed or killed all the descendents of former king. However, Gadapani, son of Gobar could save himself. However LalukSola was killed. Sulikpha very soon proved himself incompetent and unsatisfactory. In the month of 1675 newly appointed Bandar Barphukan forwarded with other nobles for the cause of Gadapani. Lara Raja was banished at Namrup later on he was put to death.

Gadapani ascended the throne of the Ahom kingdom in 1681 assuming the Ahom name Supatta and Hindu name Godadhar Simha. He made his capital at Barkola. Gadadhar Simha at first equipped a strong force, fought the final battle with Mughal army at Itakhuli, and ousted them from Gauhati in the year 1682.

The fugitive Mughal army was pursued as far as the Manas river by the victorious Ahom army. Henceforward the Manas was accepted the boundary. In the next few years, Gadapani successfully subdued the internal conspiracies and saved the kingdom from the hands of the internal conspirators and despotic officers and unscrupulous nobles. In the year 1685, a punitive mission was sent against the Miris who raided the Ahom territory and compelled to make their submission. Expeditions were also sent to Nagas of Doyang valley and subsequently, Namsang Nagas to keep them in order44.

Godapani deported many of the Gurus of Neo-Vaishnavite sect to Namrup and killed some of them except Jakhalabandha Gossain. Some other fled to neighboring areas. Their disciples who belonged to lower castes were hunted down and their properties were confiscated, and forced them to eat the things denied by the Gurus. Some of them were forced to work as Coolies and to take the Sakta Pantheon. Thus, inflicting atrocities on the Gurus and the Bhaktas of the Neo-Vaishnavite sect and suppressed them. Their predominating status in the society were humiliated and destroyed. These acts created disappointment among the people gradually. His brutal treatment of Neo-Vaishnavite sect cannot be justified. There can be no doubt, however, that their priesthood was already becoming excessively powerful and the inordinate growth of this power became in later times a bar to political stability and progress and serious menace to established institutions.—

The consequent Moamariya insurrection ultimately convulsed and shattered the Ahom kingdom to pieces. Godapani died in 1696. His eldest son Rudra Simha succeeded him (1696-1714) as a king of the Ahom kingdom and a new phase of the Ahom monarchy began.\textsuperscript{45}

Rudra Simha took Ahom name Sukhrungpha. The king reversed his father's policy regarding Neo-Vaishnavite Gossains.\textsuperscript{46} The Brahman Gossains were permitted to resume their positions and normal work but they were to have their headquarters on the Majuli.

The Auniati Gossain was recalled from exile and was honoured, the king appointing him his spiritual preceptor. The persecution of the Sudra Medhis also stopped; they were to wear as their distinctive badge small earthen jars hanging from a string round the neck; the Brahmans were not to bend their knees before them.\textsuperscript{47}

The Kacharies became reluctant to acknowledge the Ahom hegemony and Tamradhvaj, their king, boldly asserted his independence, however Rudra Simha reduced him to submission. In that process the Ahom engaged a bitter clashed with Jayantia kingdom.\textsuperscript{48}

A few years later Rudra Simha proposed to invade Bengal\textsuperscript{50} and made thorough preparations against the Muhammadan. The idea was perhaps victory and glory for himself or his ambition was perhaps to –

\textsuperscript{46} Maniram Dewan, M.S. Buranji Vivekaratna (D.H.A.S. No. 272). f.15b.
\textsuperscript{47} S.K. Bhuyan, Asamar Padya Buranji, pp. 45-ff.
\textsuperscript{48} Gait, History of Assam, p. 171.
\textsuperscript{49} Ibid, pp. 176-ff.
\textsuperscript{50} S.K. Bhuyan, Tungkhungia Buranji, pp. 38-ff.
include a portion of the Ganges within his dominion.51

One of his objectives was to create a confederation of Hindu States as a formidable obstacle to Muhammadan expansionist designs and as a bulwark of strength against further extension of Muhammadan power towards the east. Before, however, his preparations could be completed, he died in August 1714.

Rudra Simha is considered by many as the greatest of all the Ahom kings. He is regarded as a great military adventurer. Although illiterate, he had a retentive memory, exceptional intelligence and great drive and initiative.

Dr. S.K. Chatterji considers him to be Shivaji of Eastern India. He established an extensive trade with Tibet. He encouraged the intercourse with other kingdoms and sent envoys to visit contemporary rulers of other parts of India. He studied foreign customs and adopted those that he thought good52.

Rudra Simha imported many artificers from Bengal. He established many schools for Brahmans and sent many Brahman boys to study at the great centers of learning in Bengal.

His Hindu proclivities increased as he grew old and he decided to become an orthodox Hindu by "taking the sharan", which involved prostrating oneself before one's Guru. Rudra Simha could not bear the thought of humbling himself before one of his —

51. S.K. Bhuyan, Asmar Padya Buranji, pp. 52-ff
52. S.K. Bhuyan, Tungkhungia Buranji, pp. 31-ff.
— subjects and invited Krishnaram Bhattacharya\textsuperscript{53}, a famous Mahant of the Sakta sect from the Nadia District of Bengal. The king changed his mind and refused to become his disciple when he arrived.

After the death of Rudra Simha his eldest son, Siva Simha (1714-1744) ascended the throne. He gave up the projected invasion of Bengal. He became a disciple of Krishnaram Bhattacharya and gave him management of the Kamakhya temple and large areas of land in various parts of the country for the maintenance of the temple\textsuperscript{54}. The modern Saktas of Assam are the disciples of the Parbatiya Gossain (as Krishnaram and his successors are known as) or of the Nati and Na Gossains.

Siva Simha was completely under the influence of Brahman priests and astrologers. Their prediction in 1722 that his region would come to an end shortly alarmed him beyond measure\textsuperscript{55}. He made numerous and lavish presents for the support of Brahmans and of temples. His prestige diminished when he made his Chief Queen Phuleswari ‘Bar Raja’ of chief king, gave her the royal umbrella (the Ahom emblem of Sovereignty) and got coins sturck jointly in her name and his\textsuperscript{56}. Phulesvari assumed the name of Pramateswari (a name of Durga). She was also under the influence of Brahmans and had consuming zeal for Sakta Hinduism.

\textsuperscript{53}Kashinath Tamuli Phukan, Assam Buranji, p. 49; Maniram Dewan, MS. Buranji Vivekaratna, (D.H.A.S. No. 272), f. 15b.f.16a.
\textsuperscript{54}S.K. Bhuyan, Asamar Padya Buranji, p. 62-ff.
\textsuperscript{55}ibid,p.65
\textsuperscript{56}Kashinath Tamuli Phukan, Assam Buranji, p. 51; S.K. Bhuyan, Ibid p. 65.
The Sudra Mahantas of the Vaisnavite persuasion having refused to worship Durga, Pramateswari ordered the Moamariya and several other Gosains to be brought to a Sakta Shrine where sacrifices were being offered and caused their foreheads to be marked with the distinguishing marks of the Sakta sect with the blood of the victims.\footnote{Kashinath Tamuli Phukan, Assam Buranji, p. 51.}

This insult to their spiritual leader was never forgotten nor forgiven by the Moamariya and fifty years later they rose in open rebellion. This act of oppression of Pramateswari had thus in years to come disastrous consequences affecting peace in the Ahom dominions and stability of the Ahom rule. On Phuleswari's death, the king married her sister who was made Bar Raja with the name Ambika. When Ambika died, another wife named Enadari became Bar Raja assuming the name Sarbeswari.\footnote{S.K. Bhuyan, Asmar Padya Buranji, p. 69.} Siva Simha is noted for having established an elaborate and efficient system of espionage that place at his disposal accurate information of all that was done or even spoken in all parts of his dominions.\footnote{Ibid, pp. 64-ff} He wrote a number of hymns. Because of his patronage, Saktism and Saivism became the predominant religion. The Ahoms who persisted in holding to old beliefs and tribal customs were regarded as a separate, degraded class. The Deodhai and Bailongs continued with difficulty the observance of certain ceremonies like the worship of the Somdeo. On Siva Simha's death in 1744, the nobles passed over his sons and raised Rudra Simha second son, Pramatta Simha to the throne.\footnote{S.K. Bhuyan, Asmar Padya Buranji, p. 72.}
Pramatta Simha was a kind and lenient ruler. He died in 1751 after an uneventful reign.61

Rudra Simha's third son, Barjana Gohain, pitted with small-pox marks, was considered ineligible and the fourth son, Rajesvar Simha (1751-1769) was installed as king. Barjana Gohain was exiled to Namrup.62

The Ahom astrologers recommended Taimung and the Hindu astrologers Rangpur for the king's residence. The king accepted the advice of the Hindu astrologers63. He built his palace at Rangpur and afterwards a second residence at Taimung. However, the king left all the affairs of the State to his Bar Barua – Kirtichandra Gendhela. The Bar Barua was disliked by the nobles due to his overbearing disposition. The Numali Bar Gohain wrote a Buranji where he questioned about the background of Kirtichandra Gendhela. Numali Bar Gohain termed him as Jalambata (false Ahom). The infuriated Bar Barua got the assent of the king to the detailed examination of all the Buranjis. All those which contained anything objectionable, burnt on the plea that otherwise even the origin of the king himself may be impugned some day64.

As a result the unpopularity of Bar Barua's grew. An attempt to assassinate him failed. He escaped with wounds. Two ringleaders were impaled, one was fried to death in oil and others were deprived of noses and ears.

64. S.K. Bhuyan, Asamar Padya Buranji, pp. 78-ff.
During his time Rajesvar Simha, Raja Jai Singh of Manipur appealed to for help to expel the Burmese from his kingdom. Some nobles were not keen to take the trouble and took the pretext. The king took punitive measures against those officers. However, Manipuri king was reinstated. Jai Singh sent valuable presents to Rajesvar Simha, and gave him a daughter in marriage. A number of Manipuri's accompanying the Manipuri princess were settled near the mouth of the Desoi at Magaluhat or "the Manipuri Market".

The king was a strict Hindu. He paid a long visit to Gauhati to worship at temples there. He erected many temples and gave much land to the Brahmans. He took the 'Sharan' from a relative of the Parvatiya Gossain known as the Nati-Gossain and gave him a temple at Pandunath.

Gradually the signs of decay were appearing. The warlike spirit and characteristic of the Ahom ancestors almost wholly evaporated. For the first time high officers refused to go on active service.

The nobles differed as to who should succeed Rajesvar Simha. Kirti Chandra Bar Barua supported the Namrup Raja, Lakshmi Simha (1769-1780), the youngest son of Rudra Simha. As Rudra Simha ordered in his death bed that all his son should be king one after another.

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65. S.K. Bhuyan, Aamar Padya Buranji, p. 75
68. Golap Chandra Barua, Ahom Buranji, p. 288
The Bar Gohain and others supported the eldest son of Rajesvar Simha and raised doubts about the legitimacy of Lakshmi Simha, who was so different from Rudra Simha in complexion and features. Ultimately, however, Lakshmi Simha, already 53 year old was selected. The Parvatiya Gossain refused to recognize him on the ground of illegitimacy.

Lakshmi Simha imported from Bengal a new priest, a Sakta, who was the known as Na Gossain.

He, banished Rajesvar Simha's two sons, the Rajas of Tipam and Saring, to Namrup. Kirti Chandra Bar Barua being all in all in the state became more arrogant and insolent. One day he abused the Moamariya Gossain, because, he took no notice of the Bar Barua who was accompanying the king in a royal barge. Again the Chief of the Moran tribe -Nahar was tortured by the Bar Barua, who was alleged to have supplied less efficient elephant to him.70

The Moamariya Gossain at once resolved on rebellion. He collected his disciples, made his son Bangan their leader entered Namrup. He was given a warm welcome in Namrup. The Morans and Kachari became his disciples. The king's eldest brother joined the rebels on promise of elevation to the throne. Other banished princes followed him.

69. Golap Chandra Baura, Ahom Buranji, p. 293.
70. Ibid
Bangan assumed the title of Raja of Namrup. The force sent by the king to capture Bangan were defeated and put to death. The insurgents advanced to Tipam. 

Ragha Moran, who styled himself as Bar Barua, advanced up the north bank of the Brahmaputra in October, 1769 with an insurgent force and worsted the royalist troops in several engagements.

The alarmed king called a council of his nobles. The Burha Gohain advised negotiation with Ragha, but it was over-ruled by the Bar Barua and other nobles who advised the king to flee to Gauhati. The king left for Gauhati and reached Sonarinagar. The Moamariya brought the king back and confined in the temple of Jayasagar. Of the arrested nobles, a few were put to death and others kept in confinement. The Barjana Gohain who hastened towards the capital was put to death under Ragha's orders. Kirti Chandra and his sons were killed and his wives and daughters distributed amongst the Moamariya leaders.

The Moamariya Gossain forbade his son Bangan to become the king and Ramakant, a son of the Moran Chief Nahar was raised to the throne.

72. Ibid, p. 298; Maniram Dewan, MS Buranji Vivekaratna (D.H.A.S.No. 272), f. 92A.
73. Kashinath Tamuli Phukan, Assam Buranji, p. 58; Maniram Dewan, Vivekaratna (D.H.A.S.No. 272), f. 93b.
74. Golap Chandra Baura, Ahom Buranji, p. 304.
75. Ibid, p. 301.
76. Kashinath Tamuli Phukan, Assam Buranji, p. 58.
Two other sons of Nahar were made Rajas of Tipam and Saring. The other leaders of the insurgents were raised to various high offices of the State and given possession of the houses of the previous incumbents.

Ragha remained the Bar Barua and took into his harem the wives of the deposed king and the widows of Rajesvar Simha including the Manipuri princess who was taken as wife by Lakshmi Simha also. Coins were minted in Ramakant's name; dated 1769 A.D. Ragha became the real power and disposed off all important public business.

The Gossains of royal sattras of Upper Assam were also forced to acknowledge the spiritual supremacy of the Moamariya Gossain. Large sums of money were extracted from them.

The royalists determined to overthrow the rebels. During the bihu festival majority of the insurgents had left for home leaving a small number in the capital in April 1770. One night before the Bihu festival, Ragha's house was surrounded and he was dragged out and put to death by the royalist. The Manipuri knowari Kuranganayani took pivotal rule.77 Ramakant's father and relatives and many Moamariya officers were put to death. Lakshmi Simha was brought back in triumph. A vigorous persecution of the Moamariyas was launched78.

77. S.K. Bhuyan, Asamar Padya Buranji, p. 94.
78. MS. Assam Buranji (D.H.A.S.No. 38), f. 8a, 8b, 9a.
The Moamariya Gossain was tortured and impaled. Most of those who fled to Namrup were captured and killed. These atrocities of the state led to a fresh rising led by the Chungis of Namrup. Initially the royalists were defeated and the Moamariyas continued to advance. Later on, the Moamariyas were defeated with the help of some mounted Manipur mercenaries on the bank of the Desang. The Moamariya resistance, however, was not broken. The Moamariyas waited for suitable opportunity for renewing their struggle.

Lakshmi Simha’s re-installation ceremony was performed with grandeur.

The Kalita Phukan was dismissed for complaints of exactions by people of Narayanpur. It was perhaps at the instance of the nobles. Thereupon Kalita Phukan proceeded to Tamulbari on the north bank of the Lohit and proclaimed himself king and assumed the name Mirhang. He collected a force and constructed a fort a Kechamati. An army was sent against him but he could escape by bribing his captors. Later on he was recaptured and executed.

Lakshmi Simha was never a strong ruler. The uprising of Moamaria shattered his nerves. The Deodhais tried to regain their former influence, ascribed the misfortunes to the adoption of Hindu beliefs and practices and –

80. S.K. Bhuyan, Tungkhungia Bruanji, p. 83.
81. Ibid, pp. 84-87.
82. MS. Assam Buranji (D.H.A.S. No. 38), f 4a, 4b.
— abandonment of the old tribal practices and observances. To undo the mischief resulting from the cremation of Rajesvar Simha's body, they made an effigy of him in clay and having performed the Rikkhvan ceremony for the restoration of life and offered sacrifices to the Gods, interred it with the usual rites. Though for sometime Lakshmi Simha became favourably disposed to the Deodhais, the Brahmanas soon regained their influence. At the suggestion of the Na-Gossain, Goddess Tara was worshipped with great ceremony and immense money was distributed to Brahmans. The Deodhais refused to participate.

84. Ibid, p. 327.
THE FINAL PHASE OF THE AHOM RULE IN ASSAM

After the death of Lakshmi Simha the nobles placed Gaurinath Simha (1780-1795) on the throne and he was installed with the usual ceremonies. He caused the other princes of the blood to be mutilated to disqualify them for succession. The Bar Barua was chosen by him as his Chief adviser and at his instigation the Bar Gohain and several of his near relatives were beheaded on the allegation that the Bar Gohain was against Gaurinath Simha's accession. The Bar Barua himself offended the king by transacting affairs without consulting him and was dismissed and deprived of his possessions1.

Gaurinath became the disciple of a son of Ramananda Acharyya - a bitter enemy of the Moamariyas. Gaurinath lost no opportunity of oppressing the Moamariyas and goaded them into a fresh rebellion. One night in April, 1782 when the king was returning to Garhgaon after a fishing expedition, a band of Moamariyas disguising themselves as torch-bearers attached themselves to the king's party, and entered the town, attacked and killed several of the king's attendants. The king could escape to the palace on an elephant. The insurgents who wanted to set fire to the town were driven away by the Burha Gohain who arrived with soldiers in time2. The insurgents next marched to Rangpur, broke open the gates of the town, paraded on the streets, killed whomsoever they met and set fire to houses and put local officers to flight.3

2. S.K. Bhuyan, Tungkhungia Buranji, pp. 91-ff
To pacify the situation, the energetic and capable Burha Gohain advised conciliatory methods for winning over the malcontents and had his advice been followed, the Moamariyas perhaps would not have given further trouble. The new Bar Barua advised whole-sale extermination of the Moamariyas, which commended itself to the cruel and vindictive nature of the king. A general massacre of the Moamariyas was proclaimed. Many thousands including women and children were put to death. Four sons of the deposed Bar Barua were blinded for having been cognisant of the rising\(^4\).

Those atrocities fanned the flames of disaffection\(^5\). In 1786 there was a more serious revolt of the Moamariyas on the north bank of the Lohit\(^6\). On request the Chiefs of Rani, Luki and Beltola on being asked, sent up a force to Pahamara in the Majuli. The Moamariyas attacked and took the Goramur Sattra and put the levies of Gauhati to flight with heavy loss\(^7\). The Moamariyas continued to advance, laying waste the country and burning the villages along their line of March\(^8\).

The king, panic-stricken, fled to Gauhati, accompanied by most of his officers\(^9\).

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4. S.K. Bhuyan, Tungkhungia Buranji, p. 95
5. Galt, History of Assam, p. 196.
8. Ibid
The Moamariyas beat the royalists and took possession of Garhgaon, burnt down the palace and destroyed many neighboring villages. The unprotected common people began to throw in their lot with the rebels.10

Gaurinath followers exasperated the people of Nowgong by exactions of supplies and oppression and led them to an open revolt under Sindhura Hazarika.11

The king was attacked and fled. After that he took shelter in the royalists' Satras of the Auniati and Dakhinpat for some time and then came to Gauhati. Gaurinath had treacherously seized and put to death Hangsa Narayan, the tributary Raja of Darrang on suspicion of sedition and set up in his place Bishnu Narayan ignoring the claims of Krishna Narayan, son of Hangsa Narayan. Krishna Narayan sought the help of the British through Mr. Douglas, the Commissioner of Koch Bihar for reinstatement but in vain. He then collected a force of Hindustanis and Bengalis, drove Bishnu Narayan and proclaimed himself Raja of Darrang. He then annexed the northern part of Kamrup and even took possession of North Gauhati.12

Gaurinath appealed British for help.13 In September, 1792 six companies of sixty Sepoys each were sent to Goalpara under the command of Captain Welsh, with Lieutenant Macgregor as Adjutant and Ensign Wood as Surveyor.

11. Gait, History of Assam, p. 199-200
Negotiations were started with Krishna Narayan and the leaders of his mercenaries or 'Barkandazes'. But the mercenaries showed no intention of leaving for home. Gaurinath now finding that he could no longer stand alone and unaided, sought British assistance against the Moamariyas also. He placed himself unreservedly in the hands of the British. His petition was referred to the Governor General and was recommended by to bring the Moamariyas also to submission. Captain Welsh advised Gaurinath to pacify the situation through conciliation.\textsuperscript{14}

However, Gaurinath did not conciliate his enemies by acts of clemency because of his vindictive nature and also of the evil advice tendered by the Bar Barua and other ministers. Since his return to Gauhati 113 persons were murdered including those 24 persons for whose good treatment Welsh himself had given orders. Seventy were in prison dying of starvation. Strong measures were taken by Welsh to stop this atrocities. The Bar Barua and Soladhara Phukan was arrested. The Bar Phukan's dismissal was demanded and the king was rebuked. However, the king was not repentant. He accepted responsibility for the brutalities and declared that he would rather abdicate than leaving the power of killing and mutilating his subjects at will.\textsuperscript{15}

A new Bar Phukan was appointed. Two manifestoes were issued, one promising righteous administration of justice and redress of grievances after hearing of complaints on appointed days and the other inviting the Chiefs and nobles to come to Gauhati for consultations and for concerting —

\textsuperscript{14} S.K. Bhuyan, Tungkhungia Buranji, p. 131
\textsuperscript{15} Ibid, p. 131.
— measures for ameliorating the condition of the country.

Gaurinath signed an agreement consenting to the dismissal of the Bar Barua and other officers proved guilty of treachery and oppression, the proclamation of a general amnesty, the abolition of all punishments extending to death or mutilation except after a regular trial and convocation of all the Chiefs and nobles at Gauhati for framing measures for re-establishing king’s authority and good government of the country.

The Bengal mercenaries in Gaurinath’s employ were found oppressing the people and carrying information of Welsh’s movements to the Darrang Raja’s camp and were departed to Rangpur. Krishna Narayan took customary oath of allegiance and was installed as Raja of Darrang. Truly speaking the political and administrative control vested to the Bar Phukan.

The British expedition against Moamariya advanced to Koliabar by 1794. Gaurinath wrote to the Governor General to permit Captain Welsh to use the troops under his command in any manner he thought fit to restore order and undertook to pay 3 lakhs of rupees annually for their maintenance.¹⁶ Very soon the British troop freed Koliabar and Jorhat from Moamariya in a systematic way. Captain Welsh dispatched three companies to attack the Moamariya headquarters at Bagmara near Rangpur but in the meantime, orders were received from the government prohibiting further offensive operations and so the expedition had to be recalled.

Sir John Shore succeeded Lord Cornwallis and non-interference was the keynote of the policy of the new administration. Captain Welsh himself reported that if the detachment were withdrawn, "confusion, devastation and massacre would ensure." But all these representations were of no avail.  

The Moamariyas now emboldened by the withdrawal of the troops sent against them started to advance and plunder.

Gaurinath left with his chief nobles for Jorhat and declared it as his capital. The garrison at Rangpur also fled to Jorhat and Rangpur fell into the hands of the Moamariyas. All officers and others who had been favoured or protected by Captain Welsh now became the victims of Gaurinath's vindictive wrath. The Bar Barua was dispossessed and dismissed. The Bar Phukan was accused of disloyalty and barbarously murdered; the Solal Gohain had shared the same fate. The central Government lost control over outlying provinces.  

In 1794 the Khamtis took Sadiya, defeated the Raja set up by some "Domes" of the Moamariya sect and reduced the local Assamese to slavery. The Khamti Chief made himself the Sadiya Khowa Gohain.

The Ahoms lost control over Sadiya. Gaurinath was the most incompetent of all the Ahom Kings. According to Captain Welsh, he was "a poor debilitated man, incapable of transacting business, always either washing or praying, and when seen, intoxicated with opium."

He was vindictive and his treatment of the Moamariyas and other enemies was cruel. He frequently perpetrates the grossest barbarities merely for the sadistic pleasure that he found in inflicting sufferings on others. He had a body of executioners ready to carry out his sanguinary orders. One of his servants having inadvertently answered a question meant for another, his eyes were extracted and his ears and nose were cut off.\(^\text{19}\)

Gaurinath neglected his kingly duties and left these to his intriguing and corrupt favourites who, according to Captain Welsh, were "a set of villains, all drawing different ways." The excesses of the king and his parasites coupled with the physical and moral deterioration of the people were responsible for the ignominious overthrow of his government by the Moamariya rebels. In December, 1794 Gaurinath Simha was died.\(^\text{20}\)

After the death of Gaurinath, Kinaram ascended the throne and took the Hindu name Kamaleswar Simha (1795-1810). He left the government of the country in the hands of the Burha Gohain who was by far the most energetic and capable noble in the country.

In the previous reign the Burha Gohani had steadfastly set himself to resist the Moamariya rebels. Now he made a clean sweep of the officials opposed to him and devoted his energies to the restoration of order in the Country.

\(^{19}\) Gait Ed. History of Assam, p215.

\(^{20}\) Gait, History of Assam, p. 216, footnote.
The system introduced in the last reign of having a disciplined body of soldiers was continued. To provide funds for its maintenance, the Adhikars or spiritual heads of Sattras were called upon to make contributions amounting up to thousand rupees according to their means.\textsuperscript{21}

Two brothers named Har Dutta and Bir Datta aided by the Rajas of Koch Bihār and Bijni declared independent raising a band of Kacharis, Punjabi and Hindustani refugees. Its nick-named was Dumdumiyas, the rebels took North Kamrup and a part of the South Bank. They killed Mr. Raush of Goalpara who was on a trading mission to Darrang and plundered his boats. The Bar phukan raised a force of Hindustains and with these and local levies obtained from the Rajas of Beltola and Dimarua attacked and defeated the rebels and killed Har Datta and Bir Datta who had by their arrogant and overbearing conduct alienated the sympathies of the local people of the better class.\textsuperscript{22}

A mixed body of Dafias and Moamariyas also revolted on the north bank of the Brahmaputra. The newly raised regulars army defeated them. Those captured were beheaded and their heads were stuck up on stakes as a warning.\textsuperscript{23}

\begin{itemize}
\item \textsuperscript{21} S.K. Bhuyan, Tungkhungia Buranji, p. 134.
\item \textsuperscript{22} In recognition of his services, the Bar Phukan was awarded the title of Pratap Ballabh. Kashinath Tamuli Phukan, Assam Buranji, p. 62; S.K. Bhuyan, Tungkhungia Buranji, p. 141.
\item \textsuperscript{23} S.K. Bhuyan, Tungkhungia Buranji, pp. 142-ff.
\end{itemize}
The Burahgohain was engaged in restoring order in the south bank and in renovating the town of Rangpur damaged during the long civil War. 24

The Moamariyas however continued to give trouble. Sometime they joined with the neighboring tribes like Kachari and Jayantia. In 1805 the Moran Moamariyas under their Chief, Sarbananda Singh of Bengmara rose but suffered defeat at Bahatiating and hastily retreated to Solongaguri. In Solongaguri they suffered hardships during rains and many died of fever and dysentery. 25

The Burahgohain became conciliatory and gave the title of “Bar Senapati” to the Chief of this section of the Moamariyas. This measure seems to have succeeded as the Bar-Senapati fulfilled his obligations by collecting and paying over the stipulated revenue from his people. 26

The power of the Moamariyas was broken. The king became a puppet in the hands of the Burahgohain. Colonel Hannay in his notes on the Moamariyas says: “Purnanda (i.e. the Burha) Gohain may be said to have been the protector and regenerator of his country for a period of twenty years”. 27 In 1810 there was a bad epidemic of small-pox. Kamaleswar Simha died of Small-pox. Chandrakanta Simha, the brother of Kamaleswar became king for the period of 1810 to 1818. However, the Burha Gohain remained in control.

27. Ibid, P 223
The Bar Phukan proposed that the country should become a tributary to the British Government. The Burha Gohain and other nobles discussed the proposal and rejected it as it would be very unpopular. Chandrakanta began to fret at Burha Gohain’s influence. He befriended one youth of his age, Satram. The king preferred to listen to his advice in preference to that of his nobles and began to give them audience with Satram by his side.

Satram grew insolent and conspired to assassinate the Burah Gohain. The conspirators were put to death by the Burha Gohain. Satram was surrendered by the king and was deported to Namrup where he was killed by some Nagas. It is said that the king was privy to Satram’s conspiracy and that Satram was murdered at the Burha Gohain’s instigation.

In the meantime Badan Chandra was appointed as Bar Phukan. This appointment was a most disastrous one. Badan Chandra Bar Phukan’s oppressive behaviours and gross exactions soon created dissatisfaction. His son’s conduct was outrageous. They would intoxicate and elephant with “Bhang” and let it loose at Gauhati and roar with laughter from a safe distance as it would demolish houses and kill people coming in its way. The Burahgohain determined to remove Badan Chandra Bar Phukan. It is said Badan Chandra was also suspected of having favoured Satram’s conspiracy.

Men were sent to arrest Badan Chandra Bar Phukan, but being warned in time by his daughter, who had married the Burha Gohain's son, he escaped to Bengal. He sought desperately the intervention of the British Governor Generals, but failed to do so.  

Badan Chandra struck up a friendship with the Calcutta Agent of Burmese Government, went to Burma and got an audience of the Burmese king. Here also he accused the Burha Gohain of gross misrule which had brought the country to the verge of ruin, reduced the king to none-entity and endangered the lives of all and sought Burmese intervention. Towards the end of 1816 an army of eight thousand men was despatched from Burma; subsequently it was joined by the Chiefs of Mungkong, Hukong and Manipur and when it reached Namrup its number rose to sixteen thousand. The Burha Gohain's army was defeated by the Burmese at Ghiladhari. At this stage the Burha Gohain died or, as some say, committed suicide by swallowing diamond.  

A fresh army was sent to resist but the Burmese continued their advancement, pillaging and burning the villages along their line of March. The king could not be induced by the Burahgohain to retreat to Lower Assam. The Burahgohain fled to Gauhati. The Burmese occupied Jorhat and Badan Chandra Bar Phukan was formally reinstated. He became all-in all in all affairs. Chandrakanta remained as the nominal king.  

33. Kashinath Tamuli Phukan, Assam Buranji, p. 65.
The Burmese were paid a huge indemnity and returned in April, 1817 with a girl for their royal harem, palmed off as a daughter of the Ahom king\textsuperscript{34}. Subsequently, the king's mother and some nobles supported the Bar Barua and caused the Bar Phukan to be assassinated by a foreign Subadar, Rup Singh.\textsuperscript{35}

The Burahgohain was invited to return to Jorhat. He could not forgive the king for throwing him over in the advent of Burmese. He offered the throne to Brajnath, a great grandson of Rajesvar Simha. Chandrakanta fled to Rangpur. The Burahgohain entered Jorhat in February, 1818.

Brajnath struck coins in his name. But it was now remembered that he was ineligible for the throne as he had suffered mutilation; his son, Purandar Simha (1818-1819) was made king instead. Chandrakanta was seized and his right ear was slit to disqualify him to be the king in future \textsuperscript{36}.

The friends of the late Badan Chandra Bar Phukan fled to Burma and apprised the Burmese monarch of the events in Assam. A fresh force was dispatched under Alumingi (kio ming) and reached Assam in February, 1819. Purandar Simha fled at once to Gauhati. Chandrakanta was formally reinstated by the Burmese \textsuperscript{37}. Thus the Burmese rule (1819-1824) began in Assam.

\textsuperscript{34} Kashinth Tamuli Phukan, Assam Buranji, p. 65. 
S.K. Bhuyan, Asamar Padya Buranji, pp. 139-ff.

\textsuperscript{35} Kashinth Tamuli Phukan, Assam Buranji, p. 66.

\textsuperscript{36} S.K. Bhuyan, Asamar Padya Buranji, pp. 145-ff.

\textsuperscript{37} Gait, History of Assam, p. 227.
Chandrakant now became a puppet in the hands of the Burmese commanders in whom the real authority was vested. They hunted down all the adherents of the Burha Gohain and put to death the Bar Barua and others.\textsuperscript{38}

Purandar Simha escaped to Silmari and solicited the help of the East India Company. He offered the company an annual tribute of three lakhs of rupees and all expenses of the expeditionary force required to reinstate him. The Burha Gohain's force could not resist the Burmese advance to Gauhati and dispersed.\textsuperscript{39}

A Kachari named Patal was made the Bar Barua but he incurred the displeasure of the Burmese and was summarily put to death without even the pretence of approval from Chandrakanta.\textsuperscript{40}

Chandrakanta was alarmed and fled to British territory. The Burmese could not persuade him to return and put a large number of his followers to death. The Burmese set up another prince, Jokesvar as king and their grip on the country became strong.\textsuperscript{41}

The tract between the Burhi Dihing and the Brahmaputtra only escaped the Burmese domination. There the Moamariyas under the Bar Senapati maintained a precarious independence.

\textsuperscript{38} Golap Chandra Barua, Ahom Buranji, p. 383.
\textsuperscript{39} Gait, History of Assam, pp. 227-ff.
\textsuperscript{40} Kashinath Tamuli Phukan, Assam Buranji, p. 69.
\textsuperscript{41} Ibid, p. 70.
The numerous Burmese troops and their followers were distributed and scattered in small detachments about the country to make provision of supplies possible. Chandrakanta took advantage of the position, took Gauhati and advanced toward upstream. 42

Mingi Maha Bandula at the head of large reinforcements arrived from Ava and thoroughly defeated Chandrakanta in a battle at Mahgarh 43 in June, 1822. Chandrakanta escaped across the border. The Burmese commander sent an insolent letter to the British Officer commanding at Goalpara, warning him not to grant protection to the fugitive. Small parties of Burmese crossed the Goalpara frontier and plundered and burnt villages in the Habraghat pargana. The Burmese oppressions became unbearable. No one could be sure of wealth, reputation and life. They robbed everyone having anything, burnt down villages and temples, violated the chastity of young and old women and put large numbers of innocent people to death 44. All who were suspected of being inimical to the reign of terror were seized and bound by Burmese executioners. 45

Bands of native marauders disguised as Burmese went about the country committing depredations; the hill tribes followed suit. The sufferings of the people were unspeakable, many fled to the hills. —

42. Gait, History of Assam, p. 229.
44. Ibid.; S.K. Bhuyan, Tungkhungia Buranji, p. 212; Asamar Padya Buranji, pp.172-180; Manirim Dewan, MB. Buranji Vivekaratna, Part II, if 188 (a), f 188 (b).
45. Gait, History of Assam, p. 231.
to Jayantia, Manipur, British territory etc., others started guerilla warfare. The chief resistance was on the north bank, aided by the Akas and the Daflas. But with overwhelming force the Burmese crushed all opposition. Owing to sickness and shortage of provisions, Mingi Maha Bandula with the bulk of his forces returned to Burma. A new Governor was appointed.

The Burmese conceived the greatest contempt for the British. The Burmese Governor of the Brahmaputra Valley contemplated the invasion of Cachar. Three Burmese forces marched towards Cachar from three different directions. The British formally declared the war against the Burmese on 5th March, 1824.

Several attempts of the Burmese to push back the British failed and they suffered considerable loss. 46.

In their way back the Burmese plundered the surrounding villages and committed appalling atrocities; some they flayed alive, others they burnt burnt alive in oil, set fire the crowded village ‘Namghars’. A large numbers died of starvation or disease. People speak of “Manar Upadrab” with much horror even to this day 47.

However the Burmese lost almost all battles against the British troops. On the 29th January, 1825 Colonel Richards resumed his march towards Rangpur. Burmese got dispirited and surrendered Rangpur. —

47. Gait, ibid, p. 283.
— With the surrender of Rangpur and its occupation by the British, the main object of the campaign, the expulsion of the Burmese from Assam, was promptly and substantially secured.48

During the Burmese occupation the Singphos had made constant raids on the Assamese, carried off thousands as slaves and almost depopulated the eastern part of the country. They attacked the Sadiya khowa Gohain within his stockades. In June, 1825 about six hundred Burmese appeared on the Patkai and the Singphos made common cause with them. Captain Neuville defeated the allies and destroyed Singphos villages around Bisa. The Burmese made their exit from the country; the Singphos submitted. Captain Neuville restored six thousand Assamese captives to freedom49.

Meanwhile, fresh expedition was sent to Cachar in June, 1824, to free Cachar and Manipur from the Burmese. Gambhir Singh with an irregular levy of 500 Manipuris and Kacharis, provided with arms by the British Commander, freed Manipur from the Burmese. The operations of the British arms in Burma had also been crowned with success. The king of Ava was compelled to accept the terms of peace offered him by the Treaty of Yandabo concluded on 24th February, 1826.50

The Burmese agreed, amongst other things, to abstain from all interference in the affairs of the countries which now constitute Assam.51

The condition of the Brahmaputra Valley at the time of the expulsion of the Burmese was most deplorable. About thirty thousand Assamese had been taken away as slaves and according to Anandaram Dhekial Phukan, the Burmese invaders had “destroyed more than one-half of the population, which had already been thinned by intestine commotions and repeated civil wars”\textsuperscript{52}.

Cultivation had almost been given up; famine and pestilence carried off thousands and many had to live on jungle roots and plants. The situation in the Brahmaputra Valley was difficult. The Burmese had overthrown most of the old administrative landmarks. The people were hopelessly divided amongst themselves.

The elevation of any particular pretender to the throne would have led to dissensions and civil wars with the withdrawal of the British troops. In that circumstance, the whole of the Brahmaputra Valley with the exception of Sadiya and Matak was taken over for administration as a British Province. Mr. David Scott, Agent to the Governor General for the Eastern Frontier was entrusted with its management\textsuperscript{53}.

To restore the Brahmaputra valley, ultimately it was decided to reinstate Purandar Simha in the country east of Dhansiri river and accordingly early in 1833 the whole of Upper Assam except Sadiya and Matak was formally made over to Purandar Simha.

By a treaty made with him at the time of his installation, Purandar Simha was placed on the footing of a protected prince, with civil –

\textsuperscript{52} Anandaram Dhekial Phukan, 'Observations on the administration of the Province of Assam'. Mill's Report, appendix.

\textsuperscript{53} Ibid, p. 290.
administration in his hands and his territory secured against aggression; he would pay a yearly tribute of Rs. 50,000 out of an estimated revenue of Rs. 1,200,074.54

But in less than three years he began to make defaults in the payment of the yearly tribute and begged for a considerable reduction. On enquiry it was found that mismanagement and general corruption were responsible for the fall in his revenues. It was apprehended that soon he would be incapable of paying even one-half of the stipulated tribute. Further, his subjects were oppressed and misgoverned.

His administration having proved a failure, Purandar Simha was deposed and pensioned off in October, 1838 and his territories, divided into two districts of Sibsagar and Lakhimpur, were brought under direct British administration. Thus, the last vestige of the once great Ahom power was obliterated.

The rise, growth and fall of the Ahom Power in Assam, has left its deep and indelible impress on the life and culture of the Assamese people for all time, present and future.