Chapter 1

Introduction:
A Brief History of the Origin of the Vassal Kingdoms

The history of the petty kingdoms and principalities that emerged in the period following the fall and decline of the Pala kings of Kamarupa of the medieval period has not yet been studied in proper historical perspective. The origin and development of these kingdoms, their relations with the Ahom state, their relations among the vassal kingdoms themselves, their socio-cultural and socio-economic life have not yet been studied in their proper historical perspective. The history of medieval Assam without the history of these kingdoms is certainly bound to be an insular history of a particular people, tribe or society.

Their emergence and survival showed a different political evolution under the Ahoms. The history of these kingdoms has never been studied except in reference to those of the Ahoms. Apart from the territories belonging to the Bar-Bhuyans these kingdoms belonged to the Indo-Mongoloid and Tibeto-Burman groups of people and under their own chiefs or rajas. Their emergence may be dated back to the 10th and 11th centuries A.D. During the rule of the Ahoms many of them became vassal kingdoms enjoying a certain degree of independence. Therefore, an attempt has been made here to study the history of these kingdoms in their true historical perspective.

The history of the origin of the vassal kingdoms under the Ahoms has remained mingled in history tradition and mystery. The Ahoms, a branch of the Tai-Ahsoms had migrated to the Brahmaputra valley in the early decades of the 13th century A.D. The Ahoms belonged to a place called Mung-mau in the Yunan
province of China. A group of these people under the leadership of Su-ka-Pha deserted their habitat and after traversing a long route ultimately reached the easternmost part of Assam in 1228 A.D. There they established their sway over a smaller patch of land. In their neighbourhood there had been other Tibeto-Burman groups of people like the Morans, Barahis and the Kacharis.

It may be mentioned that a large number of petty kingdoms belonging to tribal chiefs and kings had existed even before the 9th century A.D. in the Brahmaputra valley. The socio-economic condition of these kingdoms was at par with that of the Ahoms. The tribes were also at the same stage of development as that of the Ahoms.

As a matter of fact, at the time of the advent of the Ahoms, there had been several smaller kingdoms in the Brahmaputra valley extending from the east to the west. These kingdoms were:

1. The Chutia kingdom,
2. The Moran kingdom,
3. The Barahi kingdom,
4. The Kachari kingdom,
5. The Bara Bhuyan Territories,
6. The Sungi (Dafala) kingdom, and,
7. The Darangi kingdom.

Despite the existence of these petty kingdoms there was no political unity among the tribal kings and the Brahmaputra had been attacked for several times by marauding bands like that of Sultan Ghiyas-uddin in the A.D. 1321-22. Ghiyas-uddin attacked Kamrup. Overrunning Kamarupa he invaded Nowgong then under the Kacharis. The Kacharis repulsed the attack of Ghiyas-uddin. The political history of medieval Assam following the coming of the Ahoms and
the fall of the Pala Kings of Kamarup was a period of political instability. The entire valley relapsed into a fluid state of existence. Besides the danger of 'external aggression there was a strong internal tendency towards disintegration'.

K.L. Baruah, would like to say that "before the rise of the dynasty to which Pushyavarman belonged, Pragjyotisha was either included within the Mourya Empire or it disintegrated into petty principalities ruled over by local chiefs like the Bhuyans of the fifteenth century." The Allahabad Piller Inscription of Samudragupta also subscribes to the fact that semi-independent smaller kingdoms like Samatat, Kamrupa and Dovoka were in existence during the Gupta period.

According to R.M. Nath "The old king of Kamarup who was perhaps a Bodo moved to the present Nowgong district and established the Dovoko (present Doboka) kingdom in the Kapili valley. Both the kings of Kamarupa and Dovoko attended the royal conference convened by Samudragupta at Allahabad in token of their allegiance to or friendship with him".

After the coming of the Ahoms and the establishment of their sway in a portion of eastern Assam they gradually established friendly relations with the kings of the Moran and Barahi kingdoms and steadily started to extend their territorial possessions towards the northern, southern and western frontiers. In the process, they subjugated several tribal chiefs/kings like that of the Kacharis and the Chutias. At the same time they also came into contact with some others and without occupying their territories they established friendly relations.

This process ultimately resulted in the development of the policy of political toleration and mutual respect between the Ahoms and the tribes. As a matter of fact, the Brahmaputra valley was honeycombed with petty tribal
kingdoms with patches of Aryan settlements here and there. The process of state formation was itself in a state of beginning. There had been no developed state-system to tide over the forces of disintegration from within the valley nor was there any prospect to defend it from outside aggression either.

Therefore, it is certain that after the fall of the Pala kings of Kamarupa by the year 1257 A.D., the semi-independent petty tribal kingdoms that had been in existence since the times of the Barman dynasty started to raise their heads as independent political units. The Ahoms, did not interfere in the internal affairs of these kingdoms and allowed them to enjoy their own political freedom maintaining their own tribal identity.

It has been stated that by the time 1257-58 A.D. the Ahoms had established their sway over the eastern part of Assam. The western part comprising Kamrup, Koch Behar and Goalpara were probably under the possession of the chiefs belonging to the Bodos, Koch and Mech tribes and other rulers whom the Assamese tradition calls 'the twelve-chiefs'. Prof. Choudhury says, "The political unity of Kamarupa was also not a little affected by the establishment of a number of small principalities under a few Bhuyans, mostly scions of the former Bhuma-pala ruling family who even contested against the new ruling families at different occasions till comparatively later times against the Kamata-Koch and Ahom-Chutiya ruling houses." While describing the emerging political scene in Assam in the period, R.M. Nath writes, "The eastern part of the glorious empire of Kamarupa which was deliberately neglected by the Vaidadeva the successful warrior but incompetent administrator general of the king of Bengal, by killing the emperor but not taking charge of the empire, received a sudden shock to her political social and religious organisations. Mashroom states grew up under various chiefs who either
claimed to have carried in their veins blood of one or the other of the old royal families, or were powerful officials in the old regimes or were mere upstarts with the power to command of following either of the local people or of some organised hill tribes. These rulers constantly fought with one another for reasons of self-interest and their reigns were mostly nothing but a dreary record of personal valour brutal murder and heinous abduction".  

Thus "the kingdom of Kamarupa lost its territorial integration after the fall of the Palas in the first half of the 12th century A.D...."9 The absence of central authority resulted in the emergence of petty kingdoms each comprising two to three villages in some cases, 

"Gawe gawe saba bhaila Bhuyan raj" 10 

After Dharmapal (later half of the 11th century to the first part of the 12th century A.D.) the royal authority in early medieval Assam became very weak. Not to speak of Assam, India also at that time was in the grip of the forces of political disintegration. Numerous new and petty states and principalities emerged and they became the easy prey of the Turko-Afghan invaders of the period. In Assam the royal authority of the Palas remained confined to Guwahati until the middle of the 12th century A.D. 11 

The Chutiyas established a kingdom and became powerful in the north-east 12 while the Moran and the Barahis in the east 13 and the Kacharis in the south-east became stronger and powerful. In Nowgong also the Barahis asserted their independence. 14 Kamarupa lay prostrated at the impact of the repeated invasions of the kings of Gauda and the Truko-Afghans from the west. 15
In the western portion of Kamarupa a new kingdom called Kamatapur was established, while in the middle portion the house of Ballabhadeva raised the standard of independence.

In this way the early medieval feudal state structure of Assam crumbled to pieces by the end of the 12th century A.D. The smaller territorial-administrative units under the control of the former feudal potentates seems to have gradually emerged into various petty principalities as a consequence of the fall of the central royal authority.

In the wake of the fall and decline of the Pala kings of Kamarupa and the transfer of the capital of the kingdom to Kamatapur, several petty political forces emerged in the eastern portion of Kamarupa kingdom, of whom the Bhuyans and the Kacharis were the most important. Though Rajguru has mentioned the Bhuyans and the Kacharis, the petty principalities that preserved their identity almost till the end of the British rule in Nowgong were Mayang, Pabhakati, Kumai-Kacahri-gayan, Tarani-Kalbari, Mikir-gayan, Danduwa, and Sukhnagog.

These kingdoms belonged to the Tiwa (Lalung), the Garo, the Karbi and the Koch of Darangi line and these. As a matter of fact, Tarani-kalbari belonged to the Garo tribe, Mikir-gayan to the Karbi tribe, and Danduwa and Sukhnagog belonged to the Darangi line of the Koch kings of Maharaj Namarayan. To be precise, the petty kingdoms that emerged in the wake of the fall and decline of the Palas in Kamarupa belonged to the Koch, Kachari, Tiwa, Karbi, Garo, Khasi and the Kayasthas.

The Ahoms gradually extended their territorial possessions by subjugating some of the tribal kings and amalgamating their kingdoms with their own like that of the Morans, the Barahis and the Chutiyas and maintaining such other
kingdoms under their defeated rulers with a certain degree of autonomy and independence. The latter category of kingdoms came to be known “Thapita-Sanchita” i.e. established and preserved. This experiment based on devolution of political power of the central authority representing the Ahom monarch created a sense of confidence and mutual co-operation between the liege-lord on the one hand and those of the vassal kings on the other.

It was actually in the reign of Ahom king Pratap Singha, 1603-41 A.D., that a large number of petty tribal kings, under the leadership of Dharmanarayan attacked the invading Mughals in league with the Ahoms in 1617 A.D. Referring to this event Gait also writes, “In September, 1612, hostilities were renewed by the Mussalmans, who besieged Dharma Narayana in his fort on the south bank of Brahmaputra. An Ahom force was sent…. After the battle, Dharma Narayana and a number of frontier Chiefs including those of Dimorua and Hojai, again made their submission to Pratap Singha.”

The expansion of the Ahom kingdom over the petty tribal kingdoms resulted in the emergence of the vassal kings and kingdoms in the Brahmaputra valley. These vassal kingdoms may be classified under the following heads,

A. Dantiporia Kingdoms:

B. Satorajia Kingdoms:


(D) Ahomporia Kingdoms:

In course of time these vassal kingdoms, as our investigation has shown, multiplied, and as a result we have found more than 72 vassal kingdoms in the Brahmaputra valley under the Ahoms. As has been pointed out earlier, the kingdoms of Mayang, Kumoi- kacharigayn, Bhuragaon, and Dhing were Kachari; Mikirgaon, Dimorua, Panbari, Ghagua- kalbari, Tarani- kalbari, Beltola were Karbi; Kumoi, Luki, Rani were Garo; and other kingdoms like Sahari, Khola, Neli, Gobha, Barepujia, Tupakuchia were Tiwa (Lalung).

The original 'gotra' of the Kingdom of Damal (Lehi) was Monikol, that of Gobha was Maloi, of Sahari was Rohang, of Khola was Mothong, and that of each of Barepujia and Tupakuchia were Mosrong and that of Baghara was Hokai.

While enjoying internal autonomy in their day to day administration, these kingdoms strengthened the Ahom kingdom itself. From the nature of origin of these kingdoms they can be divided into three categories. The first category comprises the kingdoms of the south bank of the Brahmaputra from the district of Nowgong to the erstwhile Goalpara district. The second category comprises the newly originated kingdoms from within the parent kingdom and the third category comprises the kingdoms created by the Ahoms themselves.22

The vassal kingdoms laying on the borders between the Ahom kingdoms and the Hills tribes on the south bank of the Brahmaputra from Nowgong in the east to Goalpara in the west were in reality originated from the various kingdoms of the Khasi, Jaintiya and Garo tribes. At certain point of time, the scions of the Chiefs of these tribes might have separated from the original house and established semi- independent separate kingdoms of their own.
The vassal kingdoms enjoyed complete autonomy. The Ahom kings did not interfere in the day to day administration of these kingdoms. "The vassal kings were required to give a number of articles as tributes to the Ahom kings, such as flowers, Rhino horns, honey, horns and skins of animals annually." 23 Prof. Bhuyan makes an elaborate comment on the status of the vassal kingdoms that runs as follows.

"The province of Darrang enjoyed complete autonomy in its internal administration as well as the other vassal kingdoms. Rani, Beltola, Luki, Borduar, Bhulagaon, Mairapur, Pantan, Bongaon, Bogaduar, Dimorua, Neli, Gobha, Sahari, Dandua, Barepujia, Tupaluchia, Khaigoria, Panbari, Sora, Mayan, Dhing, Tetelia, Salmara, Gorakhia, Baghargaon, and Bhurbandha. Each state was ruled by a vassal chief who was bound to furnish a stipulated number of *paiks* to work on the king's account, or pay the commutation money if exemption from personal service was granted. In case of war the Vassal Raja was expected to take the field at the head of his contingent of *Paiks* by the side of his liegelord." 24

In addition to this the vassal king was required, in times of emergency, to give assistance in men and materials to the Ahom king and the former at times was required to go to the battle-field.

Normally the vassal kings maintained matrimonial relations among themselves. Marriage was not a taboo between the families of the Kachari, Karbi, Garo, Tiwa and such other tribal kings. It appears that the vassal kings though they belonged to different tribes, patronised classical Hindu learning and worshipped Hindu God and Goddesses. The Barahi- Kachari king Mahamanik/ Mahamanikya/Mahamanikyafa of the 'fourteenth century is credited to have
All the vassal kingdoms were not equal they varied in size and extent. Some were big and some small. Of all the vassal kingdoms Dimorua was the largest in the south bank and Desh Darrang in the north bank of the Brahmaputra. Smaller vassal kingdoms were similar to a present day mouza. The history of some of the vassal kingdoms has been discussed below in brief.

**Kumoi Kingdom:**

Of the vassal kingdoms known collectively as *Satorajia* (seven Kingdoms), Kumoi was the oldest. The remaining six kingdoms emerged with the help and assistance of Kumoi. The history of the origin of the kingdom of Kumoi comes down to posterity through tradition, myths, legends and ballads prevalent in the locality. Apart from this the family history called “*Go'id Puthi*” prepared by the royal priest Harischandra Dvij of Jagi also throws some light on the rise and growth of the kingdom of Kumoi and its royal lineage. According to this source Rupanggad was the founder of the kingdom and the reigning house of Kumoi. Originally he founded the kingdom at a place called “Bhailopar”. On the basis of the information provided by this Go'id Puthi the genealogical tree of the royal house has been reconstructed as follows,

As the legends go Pratap Chandra, the 24th king of the dynasty had seven wives. The youngest had an extra-marital relation with an unknown person. Because of this relation she after being banished from the royal establishment gave birth to a son whose head was similar to an ari fish (Macrones aor) and hence he was nick-named Arimatta. Arimatta after coming of age established a kingdom for himself, and while on a hunting spree he is said to have killed his father Pratap Chandra because of mistaken identity.

The Goid Puthi prepared by Harischandra Dvij makes an attempt at connecting the line of kings of the Kumoi kingdom with that of Gajanka or Arimatta and Jungalbalahu which are quite popular names in the history of medieval Assam. Though the historicity of these names are not/can not be established it can be surmised that they had originated from the same clan having a distinct totem of their own. It is on record that the different houses originating from the lines of kings of the Kumoi kingdom did not eat ari fish (Macrones aor) taking it to be their totem.²⁷

That the lines of kings were there with the kingdom of Kumoi is beyond doubt. Gait also refers to Arimatta and Jungalbalahu when he writes,

"In the Sahari Mouza in Nowgong are the remains of an old fort with high embankments known as the Jongalgarh. This alleged to have been the capital of Jongal Balahu, ... another son of Arimatta, who was defeated by the Kacharis and drowned in the Kallang river."
Many legends cluster round Arimitta, but it would serve no useful purpose... The Rajas of Rani Dimorua both claim to be descended from him as well as from Narak and Bhagadatta.28

The Kumoi kingdom was bounded by Sukhanagog and Baghara on the east, Kumoi-kachari and Mayang kingdoms on the west, Kumdang hills on the north and the river Kallang and Gobha kingdom on the south.

**Baghara Kingdom:**

Next in importance was the Baghara kingdom. The myth relating to Mani Kowar relates thus on the origin of the Baghara kingdom,29

From this it follows that the kingdom of Baghara emerged from within the Kumoi kingdom. Jangka or Jungalbalahu was the founder of this kingdom. This happened as a result of some understanding between the two brothers, Mrigangka the reigning king of Kumoi and his younger brother Jangka or Jungalbalahu. Nothing precisely is known about the Baghara kingdom and its successive kings excepting of one Jayadhvaj Singha. He is mentioned as the donor of 100 puras of land to 4 Brahmanas coming from the west in a copper plate.30 He donated the land in the Saka year of 1412, i.e., 1490 A.D. There was an Ahom king of the same name, Jayadhvaj Singh who reigned during 1648-1663 A.D. His contemporary Ahom king was Suhenpha (1488-93 A.D.)
Therefore, there should not be any confusion between the two. The legends go as follows,

চাবি শব্দ জয়লজ বজ্র তীর্থ। ব্যবহার নামে বা জ্ঞান প্রত্যাশ চলাইল।

পশ্চিমব পক্ষকে রাজারণ্য আনি। আপন পুনরায় পাড়ি মহামন্ত।

বাসুদেব অনুমতি ধানে পুজারি পাড়ি। এশপুরা মাটি দিয়া সড়ক করিল।

সোহন লক্ষির সহ পুথি এক দিল। তাম্ব ফলি লিখে প্রাপ্তে অর্জি।

চাবি শব্দ রাজ পোষ্কর মাথা দিনা। সেই ফলি দিলা রাজারণ্য সত্যজান।

Some other kings of the Baghara kingdom were Mangal Singha, Bhoga Singha, Joydev, Powali Raja and Bhagirath.

A recalcitrant scion of this house established another kingdom called Silsako measuring about 800 bighas of land.

Tarani:

Next in importance was the Tarani kingdom. The kingdom has been known as Tarani- kalbari because of vast banana plantation in the locality. As the tradition goes a fugitive Garo prince from the Jaintiya kingdom of the Jaintiya Hills founded the kingdom. His name was Gauradhvaj. He was also known as Bikramdhvaj and Ramdhvaj. The king of Gobha kingdom established matrimonial relation with him by giving his daughter in marriage to Gauradhvaj. The royal houses of Gobha and that of Tarani- kalbari did not eat mali fish as they treated it as their totem. This indicates that they had belonged to the same clan originally. It is still believed that the people of Tarani- kalbari and Gobha are of the same tribe, i.e., Jaintiyas of the Jaintiya hills.

The names of the kings/rajas of the Tarani- kalbari kingdom were Gauradhvaj, Mangal Singha, Piyali Singha, Bhakat Singha, Karna Singha, Sabha Singha, Powali Raja, Rangamowa, Shyamdhan and Bheleu. The list is
not chronological, there has been a long gap between two or more kings. It is not possible to restore the complete list of kings due to lack of reliable source-materials.

The Tarani-kalbari kingdom has been bounded by Marigaon-Jagiroad main road via Dalbari, Lakhuchi, Patrabori to Solmari village in the east, by Medhigaon to Teteliya in the west, by Manuhmarajan, Mirigaon, Jiya-Kallang to the P.W.D. Road in the north, and by Sepetasil and Teteliya kingdom in the south. This has been the territorial extent of this kingdom since medieval times to the present.

Kumoi-kachari:
This has been the only kingdom in the region established by a Kachari prince named Rudra Singha. It has been popularly known as the Kumoi-kachari Gaya Rajya. The founder of this kingdom, Rudra Singha, was a fugitive kachari prince from Maibong in the North Cachar Hills. The genealogical tree of this house has been as follows:

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Rudra Singha
  Madhav Singha
    Chakravraj Singha
      Siba Singha
        Bulan Singha Sudhan Singha
          Jugendra Upendra Mahendra
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The Kumoi-kachari kingdom extended to Kumoi kingdom in the east, Bajkata, Manaha-kacharigaon and Mayang kingdom in the west, Kumdang Hills in the north and river Kopili in the south.
Ghagua:
The founder of the Ghagua kingdom is believed to have had migrated from Khairim, one of the Jaintiya kingdoms of the Jaintiya Hills. He spent some years wandering in the kingdoms of Panbari and Tarani-kalbari before being able to establish his own kingdom after the name of Ghagua-kalbari on the foot hills of Ghagua Hills in imitation of the Tarani-kalbari. The founder of the Ghagua kingdom was Pathat Singha, but the genealogical tree of this house is not continuous. Apart from Pathat Singha, only other king known is Siddhi Singha. This kingdom was established most probably during the period 1620-30 A.D.

The kingdom extended to Pani Baghara in the east, Hariya and Mayang Rajya in the west, Bhalukaguri, Bangalpara and Gagalmari in the north and Gaghua Hills in the south.

Tetelia kingdom:
According to the traditional account extant in the locality one Ranasiddha was the founder of the Tetelia kingdom. In the *Goid puthi* (family history) Ranasiddha is said to have migrated from Manipur. In the struggle between the Ahom king Rudra Singha and the Jaintiya king Ram Singha Ranasiddha was selected to represent the vassal kings of Satorajia. He was then re-named as Ranjoy Singha. The Ahoms won the war against the Jaintiyas in 1707. From this event it can be established that Ranasiddha became king of Tetelia by 1708. In the traditional account Ranasiddha has been regarded as the grandson of Rupanggad, the latter belonging to the house of Babrubahana of the Mahabharata. This appears to be the result of poetic imagination and deserves to be ignored. The successors of Ranasiddha, as per traditional account, are,
Kharga Singha, Tam Singha, Darpa Singha, Lati Singha, Keshati Madai alias Rajani, Dhanu Singha, Nara Singha, Surya Singha, and Naranath.\textsuperscript{40}

The territory of the kingdom remained confined to Damal Rajya in the east, Sukhnagog in the west, Tarani and Baghara in the north and river Kopili in the south.

**Mayang and Bhuragaon:**

The kingdom of Mayang is known for witchcraft and sorcery. The territory of this kingdom remained confined to Kumoi- kachari Gaya Rajya and Gaghua Rajya in the east, to Brahmaputra in the north and the west, and river Kopili, Dimuria and Panbari Rajya in the south. According to the Goid Puthi of the family one Suinoot Singha, a prince of the Kachari tribe from Maibong migrating to the locality with some followers had established the kingdom of Mayang in the Saka era 1546, i.e., 1624 A.D.\textsuperscript{41}

The kingdom came to be known as Mayang as he along with his followers migrated from Maibong. Mayang is a corruption of Maibong, the original kingdom of the founder king. Apart from this there are several opinions as to the origin of the name Mayang. Mahadananda Dev Goswami said that Mayang has been derived from the word ‘Maya’\textsuperscript{42} meaning illusion, i.e., ‘the earthly life is nothing but illusion’. Therefore the word ‘Maya’ seems to have some philosophic tinge that is not to be confused with the kingdom of Mayang and it is not acceptable.

It is also suggested that the kingdom derived its name from the art of witchcraft or sorcery practiced by a section of the people belonging to Mayang. This is also not acceptable in view of the fact that since ancient times people of different parts of the region practiced magic and so there could have been many such kingdoms or places having the same name.
In Bodo language of the Tibeto-Burman family of languages, the word 'Mayang' (ময়ং) means elephant and as the elephants were found in abundance in the locality it came to be known as Mayang. Again in Tiwa language 'Mai' (মাই) means rice/paddy and Pang (পাঙ) means plenty. Therefore the locality where plenty of rice/paddy is produced came to be known as (ময়ং) Mayang.

This is the view of Maneswar Deuri.

Raj Mohan Nath would like suggest that the name of the kingdom 'Mayang' derived from the name of the general Mayan of the king of Bengal Rama Pala. Mayan, the general of Bengal king Rama Pala invaded Kamarupa at the behest of his lord, and subsequently he established a town at Kajali-mukh east of Guwahati and named it Mayangarh. It became a centre of tantric Buddhism and the Assamese still looked to the place 'with a disdainful awe as a centre of dangerous witchcraft.'

Hemanta Kumar Sarma says the suggestion made by Mahadananda Dev Goswami is not correct and acceptable instead he suggested that the place derived its name from Maibong, the original place of the king who had founded the kingdom in the locality.

Mayang had a vassal kingdom of its own which was established by one of its princes at Bhuragaon also known as Pabhakati. Sib Singha (1779-88 A.D.) was the Mayang king under whose permission prince Ramjoy established the kingdom at Bhuragaon. The following is the traditional account of the origin of Bhuragaon,
Dandua and Khukhnagog:

Dandua was established by two princes of Desh Darrang, latter a vassal kingdom established by the Ahom king Pratap Singha on the south bank of the Brahmaputra. Makardhvaj and Supardhvaj were the name of the princes. The elder prince Makardhvaj established the kingdom at Dandua while the younger at Khukhnagog. While fleeing from Desh Darrang the princes brought with them seventy two families including two families of Nath, two that of Muslim, and four that of Thakuria. The *Goid Puthi* (family history) of the Khukhnagog kingdom goes on to relates the genealogy thus.

From this it follows that Makardhvaj and Supardhvaj were the sons of Mamoi kowar of the Darrang Raj family. Balinarayan alias Dharmanarayan was installed as the tributary Raja of Darrang by the Ahom king Pratap Singha, the line of kings being:

1. Balinarayan alias Dharmanarayan (1614-37 A.D.)
2. Mahendranarayan (1637-43 A.D.)
3. Chandranarayan (1643-60 A.D.)
4. Suryanarayan (1660-82 A.D.)
5. Indranarayan (1682- not known)

Apart from Dandua and Khukhnagog two other kingdoms emerged under the aegis of the Darrangi prince Bhim Singh first at Bhurbhandha and then at Marigaon.

**Tupakuchia, Barepujia and Mikir Gaya Kingdoms:**

The reign of Ahom king Jayadhvaj Singha (1648-63 A.D.) marked a turning point in the history of the vassal kings particularly known as the Pasorajias, five-kings. Within few years of his accession to the throne he appointed his father-in-law, Telêla Sandikoi (Handique) to the post of Raha Chowki as the Rahial Baruah. He was the first Rahial Baruah under the Ahom administration. Telêla Sandikoi, the Rahial Baruah, was instrumental in creating two vassal kingdoms of the Tiwas. Collecting the Tiwa (Lalung) refugees coming from the bordering kingdoms he established the kingdoms of Tupakuchia and Barepujia with two Tiwa chiefs as Rajas.

In the like manner, the Rahial Baruah established a kingdom for the Mikirs (Karbis) refugees on the shore of the *Trihulia Bil*. This kingdom was placed under the chieftainship of a man from the Rangkhangpu clan of the Mikir tribe. It came to known as Mikirgayan kingdom. Being thus created these kingdoms the Rahial Baruah passed the information to the Ahom king Jayadhvaj Singh in 1650-51 A.D. Jayadhvaj Singha was extremely happy at the establishment of these three kingdoms and sent presents to the newly appointed kings from the capital. 49
The territory of the Tupakuchia kingdom comprised the areas covered by Khagarijan in the east, Maskhuwa and Dandua in the west, Barepujia and Mikirgayan kingdom in the north and Kallag and Kopili rivers in the south.


The boundary of the Barepujia kingdom as given in the *Deodhai Asom Buranji* is, 51

This demarcation is confusing and not clear. According to the Goid Puthi of the Barepujia kings, the kingdom remained confined between Khagarijan in the east, Mashkhowa and Dandua in the west, Mikirgayan Rajya in the north and Tupakuchia Rajya in the south.52

Debersing, Bhebersing, Purnasing, Ruprai, Mayurdhvaj, Tamrajdhvaj, Lathara and Subhasing successively became the kings of Barepujia kingdom.53

The territory of the Mikirgayan Rajya comprised the locality between Jajari in the east, Charaibahi in the west, Mikirbhetla and Laharighat in the north and Barepujia in the south.

The kings of the Mikirgayan kingdom were Lahar, (1606- not known), (Interregnum) Kelengpo (1651), Chetua, Aafua, Dadhising, Ransing, Pahosing, Raghu, Maharam, and Arjyasing.

**Gobha kingdom:**

The two mouzas of North and South Gobha of recent times had formed one kingdom in the pre- Ahom period. It was a Lalung (Tiwa) kingdom predominantly inhabited by the people of the same tribe. Two other contemporary tribal
kingdoms were Dimoria and Kumoi. The royal houses of these kingdoms regarded themselves as the ancestors of Narak- Bhagadatta family.

There are several accounts prevalent among the Lalungs regarding the origin of the royal house of the Gobha kingdom and these are nothing but the expressions of poetic imagination. But it is certain that the Lalungs originally lived in the hilly regions called the Jaintiya Hills and at one time they migrated to the foot- hills and established their habitat under their own chieftain.54

According to traditional account the Gobha raja originated from stone, meaning thereby the hills. It can, therefore, be surmised, that the Gobha kings came from the hills, i.e., the Jaintiya Hills. As the tradition goes “The Gobha Raja was born out of a stone at ‘Thinmaklong’. This ‘Thin or Tin Maklong’ was a beel in the Mikir hills wherefrom the river Kiling came out. According to Lalung folk tradition Gobha Raja, Joyta Raja, and Khairam Raja were originated from the same stone at ‘Thinmaklong’” 55 The forefather of the Gobha kings might have been the dwellers of hilly caves.56

The territory of the Gobha kingdom comprised the area between the Amla river in the east, Dimarua kingdom in the west, Kalang river in the north and Chinani river in the south.

**Noli Kingdom:**
This kingdom comprised the territory between the Khala kingdom in the east, river Gobha or Kiling in the west, Kopili in the north and Amchuli river in the south. Several traditional accounts exist regarding the origin of the kingdom and its kings. The kingdom derived its name from Nil Kowar, the son of Hindu God Sib or Mahadev.57
Khola Kingdom:

This kingdom was one of the border kingdoms between the Jaintiyas and the Ahoms. The kingdoms of Gobha, Neli, Damal, Sahari and Khola had their origin from the Jaintiya and the Khairim kingdoms of the Jaintiya Hills. However, one Khola Singha established the kingdom and it came to be known after his name.

Two slightly different lists of kings of the Khola kingdom have been found, one containing the dates of reign while the other does not, as shown below,

<table>
<thead>
<tr>
<th>List No. 1</th>
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<tbody>
<tr>
<td>Khalasing</td>
<td>Khalasing (1429-1540)</td>
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<tr>
<td>Rupsing</td>
<td>Rupsing (1504-76)</td>
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<td>Pengta</td>
<td>Pengta (1576-1640)</td>
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<td>Bhakala</td>
<td>Bhada (1640-97)</td>
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<td>Nakulsing</td>
<td>Nakulsing (1697-1760)</td>
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<td>Sukursing</td>
<td>Kukua Raja (1760-1821)</td>
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<td>Nandeswar</td>
<td>Nanda Raja (1821-1859)</td>
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<td>Dema</td>
<td>Bhadreswar (1859-1921)</td>
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<td>Raising</td>
<td>Raising (1921-79)</td>
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<td>Enkumsing</td>
<td>Enkumsing (1979-)</td>
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</table>

The territory of the Khola kingdom comprised the area covered by Basundhari and Chinan rivers in the east, Neli kingdom in the west, Kallang river in the north and Bar- Amli to Karbi Anglong in the south.58

Sahari Kingdom:

Of all the border kingdoms Sahari was situated in the east. This kingdom had belonged to the Tiwa (Lalung) tribe. The king of the Khola kingdom established this kingdom to facilitate the worship of the divinity. The first king of this kingdom was from the Mêrong clan of the Tiwa tribe. The territory of this kingdom
comprised the area covered by China Barpani river in the east, Khola kingdom in the west, Kailang river in the north and the Chinni river of Karbi Anglong in the south.

The kings of the Sahari kingdom were Gejeng (1800-30), Keteng (1831-50), Tharla (1850-68), Kola (1869-88) Powalising (1889-1903), Bhogsing (1904-23), Marmansing (1924-38), etc. 59

**Dimorua kingdom:**

There are several traditional accounts regarding the origin of the Dimorua kingdom. These accounts say the kingdom was connected with the Jaintiya kingdoms of Khairim and Milim and Gobha. The original inhabitants of the kingdom belonged to the Tibeto-Burman group of people and they were the Bodo, the Kachari, Lairung, Koch, Garo, Karbi, etc. Subsequently people of the Jaintiya Hills came to it and settled there. Dimorua was one of the important border kingdoms in between the Ahoms and the Jaintiya Hills.

The territory of the Dimorua kingdom was originally covered by the area laying between the Gobha kingdom in the east, Beltola in the west, Mayang and Kallang river in the north and the Jaintiya Hills in the south. Subsequently it was much reduced. 60

There is no unanimity regarding the tribe to which the Dimorua king had belonged. On the Dimorua kingdom and the kings Francis Hamilton writes, "Dumuria (Demooroo wood) lives beyond Beltoli, towards the Garo mountains. In fact he is a Garo Chief, and the present occupant is supposed to know many powerful incantation, by which he can kill his enemies, or at least render them foolish." 61

On the basis of information available the genealogical list of the Dimorua kings has been reconstructed as follows,
Arimatta, Mriganka, Mangal Sing, Diyang, Jagat Sing, Deva, Repang, Dimorua, Bairagi, Dhunekhunda, Sona, Hari Sing, Uttam Sing, Rup Sing, Man Sing, Dadhi Sing, Makardhvaj, Mil Sing, Ratna, Bathu, Manya Sing, Ballabh Sing, Eyang Panggeteswar, Trahi Sing, Prabhakar, Ser Sing, Rani Aikon and Holi Sing.  

Darrang:  
Darrang had once formed part of the koch Kingdom of Maharaj Narnarayan of koch Behar. After partition (1581) it came under the possession of Raghudev, the son of Chilarai- the brother of Narnarayan. Thus the eastern part of the Koch kingdom from Sonkosh in the west came under the possession of Raghudev.  

In the wake of repeated Muslim invasions, Balinarayan- the fugitive prince of Darrang accepted the suzerainty of the Ahom king Pratap Singha. "The Ahoms opposed the invaders on the bank of the Bharali river and by inflicting a crushing defeat on them pushed them back as far as Barnadi. Thus the region called in the Vamsavali as the Darrang- Desa became free of Mughal occupation, and Pratap Singha established Balinarayan as the tributary king over it." Gait says "Balinarayan was installed by the victorious Ahoms as tributary raja of Darrang, and was renamed by them Dharma Narayan. Three thousand of Chutiyas were at the same time sent from Upper Assam and settled as the paiks in the Mongaldoi Sub-division."  

Darrang lay in between the foot- hills of the Himalayas and the Brahmaputra on the north bank. The passes known as ‘duars’ facilitating trade between the hill peoples and those of the plains were in the northern side of Darrang, and the word ‘Darrang’ appears to have been derived from the word ‘duars’ (‘daram’).
In the initial stage the territory of the kingdom covered the area laying between the river Bhairabi in the east, Kartoya in the west, Gamiri hills in the north and Sri Parbat (hills) in the south. Subsequently the kingdom was much reduced and remained confined between Chariduar in the east, Barnadi in the west, the Bhutan Hills in the north, and the Brahmaputra in the south.

The kingdom had four divisions, (1) Desh Darrang, (2) Desh Sootea, (3) Chariaduar, and, (4) Na-Duar.

Beltola:
The Ahom king Pratap Singha also established another vassal kingdom on the south bank of the Brahmaputra and it was Beltola. He established this kingdom with one Gandharba Narayan as king some time after 1614 A.D. With the establishment of this kingdom Hadira became the Ahom frontier outpost in the west. Gait writes “Hadira, opposite Goalpara, now became the Ahom frontier outpost. Chandra Narayan son of Mohendra and grandson of Balinarayan, was installed as tributary Raja of Darrang, on the North Bank of Brahmaputra, and Gandharba Narayan as Raja of Beltola.” But in other sources the king of Beltola was identified either as Gajanarayan or Haranarayan with the new name of Gajanarayan.

Whatever may be the fact, it was certain that the king of Beltola originally belonged to the house of Darrangi Raja of Mangaldoi.

Rani:
The Rani kingdom comprised the area between Beltola in the east to Mirza in the south on the bank of the Brahmaputra and to the north of the Khasi- Jaintiya Hills. It was nearly 18/20 miles in extent. It was believed to have been established by the Ahom king Gadadhar Singha. It is said that Gadadhar Singha while fleeing the wrath of the reigning Ahom king Sulikpha alias Lora Raja took
shelter for some time in the residence of a woman and after becoming king he made this woman the queen of that particular locality.

But the existence of the Rani kingdom may dated back to this incident. It is on record that during the Battle of Saraighat (1671) the king of Rani is said to have been in-charge of the Ranguli Buruj (fort) near Pandu. Apart from this the king of Rani was also mentioned among the 18 vassal kings fighting against the Mughals in support of the Ahoms in the reign of Pratap Singha.

The kings of Rani claimed their descent from Arimatta. According to local history the kingdom was established with one Dharmakanti- the eldest daughter of Arimatta- as queen.

**Luki Kingdom:**

This kingdom was in the south-western portion of Kamrup district on the south bank of the Brahmaputra. It comprised the area covered by Boko in the east, Goalpara district in the west, Paschim Chamaria mouza in the north and khasi-Jaintiya Hills in the south. The ancient name of Luki was Kulung. No detailed information about this kingdom is available.

**Notes and References**

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<td>13</td>
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<td><em>The Tezpur Copper Plate of Ballabhdeva</em>, in <em>Sarma, M.M., ed., Inscription of Ancient Assam</em>, pp.291-302</td>
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<td>18</td>
<td>Datta, Manoranjan, <em>Purani Asom</em>, pp.106-07</td>
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<td>19</td>
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