CHAPTER - III

URBAN ADMINISTRATION

AND POLITICAL LIFE
For emergence and sustenance of urbanization in a place the political set up plays the significant role. Urbanization in itself presupposes the existence of a political structure. It is for channelisation of agricultural surplus in the early times the political set up was formed and this political set up led to the origin of the urbanization in the form of kingdoms and capital cities. Even the urbanization based on the religious and economic activities like trade and commerce could not come into being without the existence of political set up and administrative authority. Although the surplus production greatly responsible for emergence of the urban centres it was the proper management of the surplus production and realization of the supply of production from villages to towns or the cities by the political authority that led to the emergence and sustenance and prosper of the urban centres.

Political set up in the form of kingdom and its capital city were formed in Assam since the epic age or earlier. In the Adikānda
Rāmāyana it is mentioned that city Prāgjyotisapura was founded by Amurtarāja, the son of Kusi. Kiskindākānda refers the Naraka's city Prāgjyotisapura on the Vṛṛṭadra mountain. In many chapters of the Mahābhārata there are the references of the city of Prāgjyotisapura.

It is known that during the epic period the kingdom of Prāgjyotisa-Kāmarūpa was tribal in pattern. Traditions indicate that the predecessors of Naraka in Prāgjyotisa like Mahiranga dīnava, Hatakāsur, Sambarāsur and Ghatakāsur all were the Kirāta chiefs. Bhagadatta participated in the Mahābhārata war fighting against the Pāndava, along with his followers belonging to the tribes of kirātas, cinas etc. who inhabited in the hilly and marshy regions. The Mahābhārata also mentioned him as Parvatapati (lord of hill). This indicates that during the reign of king Bhagadatta Kāmarūpa kingdom was tribal in pattern.

But form the beginning of the rule of the Varman dynasty the rulers of Kāmarūpa used the royal title of Mahārājadhīraja. Thus the formal kingdom and administration started in ancient Assam from the reign the first Varman king Pushyavarman (A.D. 355-380). Therefore the administration in the cities especially in the capital city was properly developed with the establishment of the rule of the Varman dynasty in ancient Assam.

In ancient India from the time of the Mauryas there is the information of town planning and municipal administration. Kautilya informs that the 'Nāgaraka' was the chief of the town administration. He
was also referred as *Purumukhya*. He was not independent in his work but worked as the subordinate to *Samāhārā* or the minister of municipal administration.

There is no information of chief of the town administrator in early Assam like the *Nāgaraka* or *Purumukhya* of the Mauryan times. As almost all the cities of Ancient Assam were the capital cities like *Prāgjyotisapura*, *Hāruppeswara*, *Durjayanagara*, *Kāmarūpanagara* etc., and as the ancient inscriptions of Assam refer the kings of *Prāgjyotisa* - *Kāmarūpa* as *Prāgjyotisaśādiṣṭipati* (lord of *Prāgjyotisa*) it indicates that the kings of ancient Assam were the chief authority of administration in the kingdom as well as the capital city. No any sources of ancient Assam inform of the especial body or authority for the municipal administration of the cities of ancient Assam.

There may be aroused a question that although from the time of Naraka-Bhagadatta (Pre-Bhārata war time) there is the information of existence of the Kingdom of *Prāgjyotisa* and its capital city *Prāgjyotisapura*, then why the information of administration of the cities of ancient Assam are available only from the reign of the kings of Varman line? The reason behind it was that the kingdom under Naraka and Bhagadatta was in tribal form and the urban centres of this period were in nascent condition and so were not developed in a detailed system of their administration. It was with the emerging of strong political set up under the rule of the kings of Varman dynasty beginning with Pushyavarman.
(Early Part of 4th century A.D.), that the systematic administration of kingdom as well as the capital cities was properly developed in ancient Assam.

Most of the cities of early Assam were the capital cities. Inscriptions of Assam refer to the rulers of early Assam as Prājyotisādhupati or the lord of Prājyotisa. And nowhere in the sources have whatsoever in the inscriptions or literatures indicated the municipal administration of the cities of early Assam. So it is evident that the central government of the kingdom consisting of the king, his ministers and other officials maintained the administration of the cities of early Assam.

The dignitaries that were assigned for the city administration of early Assam were - the king, Yuvāraj or crown prince and the other members of the royal family, council of ministers, the central government officials like Mahāmātya, Mahāsenādhupati, Mahādvāradhupati, Mahāpratihāra, Brahmānādhikāra, Mahālakapraudhika and a large number of high and low civil and military officials who helped the king in administering the cities.

The king was the supreme authority of administration of the cities of early Assam. He was called as the lord of the kingdom as well as the capital city. The kings of Assam of the period took various measures for the safety, protection and prosperity of their capital cities. They did it with the consultation of the people or the citizens.

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In performing the activities of the municipal administration the king of early Assam protected the capital city like Prāgijotisapura with high and long ramparts. He provided all measures for the protection and fortification of the capital cities so as to protect it from any external threats. He kept equipped the different sections of his army in all directions of the city so as to maintain its safety and proper law and order situation and that the city dwellers of their kingdom might not be disturbed in their day to day activities. The cities therefore became free from theft, famines, epidemic, and oppressions.

\[Nirastasteyadurbhikshamarakopadravādike\]

\[Nitya ya vyagrahālankritajananātate\]

The king provided the atmosphere to maintain the institutions of the people of all castes and stages of life and thereby enabling them to live with dutifully and happily in the cities.

\[Prapritasamastavarnōrāmādaperimitasubhaga\]

He also provided the measures of welfare activities like construction of roads, affording transportation facilities and plantation of trees and enhanced the beauty and attractiveness of the cities by constructing temples, arranging parks with trees, flowers, houses, ponds, animals, etc.

\[Tasya devakulodyānabhavanārāmasobhaya\]

\[(Ti) rasākritasunāsiraparakbhavatapattane\]
He took adequate steps to promote education and cultural pursuits of the people of his kingdom by making arrangement to settle the Brahmins and the people of scholarly class and issue land grants to them\textsuperscript{24} and adopted the measures for the construction of temples\textsuperscript{25}. The reference in the inscription of the equal distribution of stages of life among the people by the kings of ancient Assam\textsuperscript{26} indicates that steps were taken for the development of education because according to the system within the period of the Brahmacarīya stage of life people had to complete their education in the house of their gurus (teachers). The kings of early Assam were successful in this respect because the king like Bhāskaravarman claimed that he removed darkness of the Kali age (ignorance)\textsuperscript{27}.

He also keenly interested to maintain full security and healthy atmosphere of his capital city. There is the reference in the Doobi Copper plates Grant that the capital city of Prāgjyotisapura was devoid of theft (steiya), famines (durbiṣṭha) epidemic (maraka) and oppression (upadraṭa).

\textit{Nirastasyadurbiṣṭhamarakaḥ upadraṭādi ke} \textsuperscript{28}

This indicates that the kings of ancient Assam took adequate and suitable measures to control the activities of thieves, robbers, cheating personals in the cities.

The reference in the inscription also indicates that the king of early Assam took the adequate measures for storage and supply of essential commodities for the city dwellers required for day to day life of
the city dwellers and thereby saved his people from facing severe shortage of foodstuff and thus save the country from occurring the grave situation like famines (durbiṃka). He provided suitable healthcare and sanitation system and remedial measures to keep the city people away from different kinds of severe diseases and thereby kept the cities free from any kind of epidemic (maṃka). He also employed the army and police force and other required officials so as to save the residents of the cities from any kind of oppression and exploitations (upadrava). Thus there was no maṭṣāṃyāya (anarchy) in any form in any part of his country during the reign of the kings of ancient Assam like Samudravarman (380-405 A.D.).

Maṭṣāṃyāya virahitaḥ prakāśaratnaḥ suto dvārathalagbhuh | 29

Pancham iev hi samudrasamudravārmābhavatasya | |

This indicates that proper administration was maintained in the cities of ancient Assam and the urban people enjoyed a happy and peaceful life.

In maintaining the healthy and prosperous atmosphere of the cities and to maintain its sound administration the kings of early Assam also asked the required services from the peoples. Thus kings like Bhāskaravarman (A.D.594-650) equally distributed the duties to the people of all castes and stages of life.

Varūṣīmādharmaprabhābhīgaṁ uśīmśuṁlo bhuvanapatirīvyodāyaṁanta-
Raktāmṛinda lo yathāyathasuchitaṁ karani(kra) vitarana |
This indicates that kings of Assam in 6th and 7th century A.D. were enthusiastic in performing the duties and obligation that assigned to the people.

The king of early Assam took keen interest in providing good transport and communication facilities. The cities were provided with broad royal roads of various types on which the people of royal families and aristocratic classes crowded the roads sitting on the colourful elephants, horses and sivikas (palanquins or litters).

Prattisasamastavarnāsramādapsaparmitasubhagasādhurvidhijanādhistamāddhichitragajaturagasivikādhirustemahānaraṇapatinirvanipaitī‐sevarthānu gachchaddih patyāgachchaddhisrasankala mahārājajamārgāda‐sambhyagajaturagapadātisahananirantarairuddha sakaladigantarād…)

The city administration of ancient Assam provided proper sanitation system, moral education, and created the awareness for duty and obligation of the people. They performed it so soundly that it made people of the cities healthy, morally fit and dutiful and well balanced, free from any kind of evil works and cooperative towards the fellow people. This civic sense was manifested even in respect of the ordinary people who were away from drinking wine and the citizens were free from any kind of exploitation.

To administer the cities properly the king of early Assam performed certain duties. He protected the cities from external attacks and internal disturbance and maintained the law and order. He took the measures for maintain sanitation system, supply and distribution.
of food and drinking water and transport and communication system of
the cities. He also adopted the measures for spiritual development, moral
uplifting, educational development and beautification of the cities.

Next to the kings, Yuvarajas (Crown princes) and other
members of the royal family had the role in the administration of the cities
and other parts of the country. Yuvarajas or the crown princes were the
future king of the country and so were entrusted with the job of
administration and other activities. Inscriptions of ancient Assam indicate
involvement of the crown princes of ancient Assam in administration.
Sometimes the crown princes had to perform his duty as deputy of their
father king as evident from the Hayunthal Grant.

*Tantra cha garbhasamutpaṇṇā divākaraśyeva kiranakālitakalanakā-
vikalendhāgānitaṃ guṇā yuvarāja srīvānampāla samajnā paryantyevān vidhitānastu...* 35

To prepare a crown prince so as to handle the complex
administration in future he was to acquire knowledge of different
branches. Thus crown prince Vrajadatta studied the four Vedas, Angas,
grammer, logic and knowledge of handling of elephants, horses and took
lessons from the preceptors of the gods and the asuras.

*Nripātmajo vajrādharmaprabhavah sri vajradattah kshitiṣu mahāntā |
Adhiṣṭhā caṅganamschaturotha vedān vākyā pramāṇāṁ so(maya)-
khilāṁ yah | |
(Jnātā)gajānāṁ vinayōṇāyakṣtaṃ antathā hayāñāṅku(la) shilasousta-
vām(devās) rāchāryamāṇatāncha tatvateḥ sa vājimegheraya-

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Besides the inscriptions indicate the involvement of different members of the royal family in the administration, who were even to attend at times of the donation of lands to the Brahmin scholars and temples. Some of such officials' mentions in the Grants were rājaputras, ranakas, rājanyakas, rājavalabhas etc. Although the rājaputras means the crown princes, in inscriptions they were mentioned as the subordinate rulers. The ranakas and rājanyakas were the feudatory chiefs. But the rājanyakas were lower in ranks than the ranakas. The rājavalabhas were the court favourite.

There was a council of ministers led by the Mahāmātyas or Mahāmantri that helped the king to properly manage the administration of the capital cities in ancient Assam. Next to the king the Mahāmātya or Mahāmantri was the important official of the administration. He had the supervising authority over the other ministers of the ministry. Inscriptions indicate the post of Mahāmātya in the administration of ancient Assam. During the time of Hajjaravarman his Mahāmātya was one Sri Govinda.

Besides the Mahāmātya, there were the anātyas (ministers) or the Mantri parisad who helped the king of ancient Assam to maintain the administration of the country. They managed the different departments and advised the king in different matters. It is known that Brahmmapala was selected or elected as the king to the throne of Prāgjyotisa.
by the ministers along with the other respectable citizens after the end of
the rule of the Sālastambha line.

\[
\begin{align*}
Nirvāṅgahāraḥ nripamekavimsatitamaṁ sṛityāgasiṁhābhīghante- \\
Sāṃvīdya divagataṁ prakāraḥ bhāunaḥ hi no yujyate |
Swāmītī pravičintya tatprakāraḥ bhūbhāraśakṣyākṣamaṁ \\
sagandhyatparichakire narapati (in) sribrahmapālam hi yaṁ |
\end{align*}
\]
This indicates that the ministers of ancient Assam could select or elect the
kings when the situation demanded. There were also the ministers who
were assigned with the affairs of local bodies. One such minister was
Avaguna who was called the Visayamātya (minister dealt with the affairs of
the Visayas or districts), who constructed a religious asrama (asylum) for
welfare and well being of his king Bhutivarman.

\[
\begin{align*}
Sri bhutivarmanasya padāṁ(āṁ) ayuskamāṇaṁ visayamātya \\
abhagawasya idāṁ asramaṁ |
\end{align*}
\]

The ministers also accompanied the king when he was
in tour or visited the other countries. Thus the ministers of
Bhāskaravarman accompanied him when he visited Kanouj to meet
Harsavardhan.

Besides the ministers there were numbers of high and
low grades officials who helped the king of ancient Assam to handle the
vast administrative machinery. Among the high government officials the
most mentionable were mahāsenāpati (Commander in chief),
mahādvaradhapati (Chief of the door keepers), mahāpratīhāra (Chief usherer),
brāhmaṇamadhikāra (Officer in charge of the welfare of the Brahmanas).
Another such official of the time was mahallakapraudhika or chief lady in charge of harem. Besides the above there were other officials who helped the king of ancient Assam in maintaining his administration. Some of such officials were the dutaka, (messenger) lekharaka (scribe) and dirgadvagaha, who communicated the royal commands.

For maintenance of law and order situation of the cities the administration of ancient Assam had to depend upon the military force of the country. For this purpose the army consisting of ships, elephants, horses and foot soldiers were kept ready at hand in different directions.

Being the chief Officer in Charge of the army the Mahā-Senāpati controlled the military system consisting of elephants, ships, horses and foot soldiers that was employed for protection and maintenance of law and order of the cities.

For the proper and complete protection of the cities especially the capital cities of ancient Assam there were required strong protection otherwise the security and safety of the city would be
threatened. So for the protection the cities kings of ancient Assam arranged the forts, ramparts and boundary walls. Doors were provided in different directions under the care of doorkeepers. *Mahādvāradhipati* was the in charge of the doorkeepers and palace guards. For safety and security of the cities especially the capital cities the Mahādvāradhipati had to play the important role.

*Mahāpratihāra* was the chief officers in charge of maintenance of the routine of the court life. Since the *Mahāpratihāra* was related to the maintenance of the routine of the court life, he was to insist the officials to maintain disciplines.

For better governance of the country the kingdom of ancient Assam was divided into some administrative divisions. Some of such divisions were *bhuktis* (provinces), *mandalas*, *visayas* (districts) etc.

*Bhuktis* were the biggest administrative divisions of ancient Assam. In the contemporary northern Indian administration *‘bhuktis’* were corresponded to the provinces. So in respect of ancient Assam the *bhuktis* were corresponded with provinces and the chief administrator of the provinces were the governors. In the apex centre of a *bhuktis* there developed and flourished a city. Inscription indicates Pragjyotisa as a bhukti where there was the city Pragjyotisapura. The governors or the chief of the *bhuktis* were the chief administrators of the *bhuktis*. Most probably the *yuvarājas*, *rājputras* (crown princes) who
were involved in the administration were the chief administrators (governors) of the bhuktis.

Next to the bhuktis, mandalas were the administrative divisions of ancient Assam. In the Kamauli Grant Kāmarūpa mandala is mentioned within the Bhuktī of Prāgjyotisa.

Sriprāgjyotisa bhuktou kāmarūpanamandale | 54

Thus in ancient Assam mandalas were regarded as smaller divisions than bhuktis. Besides the Kāmarūpa mandala the grant of Vallabhadeva indicates the Hāpyocī mandala lying within ancient Assam55, which can be identified with the Hāpyomā visaya located in the north bank of Brahmaputra 56. Mentioning the same place as mandala and visaya in the inscriptions indicates that the place originally was a visaya, which later developed to a mandala. As the apex centre of the mandalas there developed a townships within the mandalas. Like in the bhuktis the administration of the mandalas were done under the authority of the chiefs of the mandalas.

The provinces or bhuktis were divided into the Visayas, which was an equivalent to a present district. The epigraphs of ancient Assam indicate the names of number of visayas namely Chandrapuri 57, Hāpyomā58, Dijjina59, Purajī60, Bādā61, Māndi62 etc. The chief administrators of the visaya was known as Visayanāyaka (chief of the Visaya)63 and visayakarana64, who administered the visaya sitting in his office adhikarana located at adhistāna65 with the help of his subordinates. Adhistāna was the head quarter of a visaya where a town ship was developed and flourished.
The epithet of *puri* and *pura* bearing in the names of the *visayas* like Chandrapuri, Puraji etc. indicates the flourishing of the cities in the head quarter of the *visayas* of ancient Assam.

Under the authority of the kings of Prāgjyotisa and Kamarūpa there was large number of feudatory chiefs who were mentioned in the inscriptions as Sāmantas. For contributing their homage and other reasons the feudatory chiefs or the sāmantas frequently visited the capital cities and the inscriptions of early Assam indicate that their considerable large number overcrowded the streets of the cities that came to visit mounting on the elephants, horses and the palanquins.

The Sāmantas were competent enough in administering their territories and earned the reputation from their master and acquire their title like Mahāsāmantas and able to occupy important position in the administration and could have managed to appoint in the lucrative posting of the government. Thus one such Mahāsāmantas Divākaraprabhā was the master of the treasury (*bhūndārgāradhikāra*) during the reign of king Bhāskaravarman who was to present at the time of issuing land grant.

To run the administration properly, to execute the measures for safety and protection of the country, to perform the constructive activities, to perform the activities of cultural pursuits
suitably, and to meet the expenditure of court members, administrative stuffs and the family members the kings of ancient Assam there were required the fund which was to be formed with the collection of revenues and the taxes. It is known that the kings of ancient Assam collected revenues from different sources. The main sources of the revenue were:

1. Land Revenue
2. Tributes of the feudal lords
3. Taxes levied on different items
4. Fines and Penalties

The king was the supreme authority of the revenue administration of ancient Assam. He was the owner of the whole property of the country and was called as Jagatapati or Bhuvannapati (Lord of the world). He could donate land and other property at his own discretion. To realize the expenditure of his administration the kings of ancient Assam levied different kinds of revenues and taxes. B. K. Barua indicates that the Taxes levied on land were synonymous with Bhāgākaras of the smirities which generally collected one sixth of the produced. Besides the land revenues the kings of ancient Assam collected various kinds of taxes from different sources. Some of such taxes were uparikaras, utkhetanas, chauradhāranas, hastidandhikas naukādandhikas etc.

To manage the revenue administration of the country a group of revenue officials helped the kings to collect the taxes that assigned to them. They were:
1. *Bhāndārādhipīkā* or officer in charge of treasury and store  
2. *Dattākarapūrṇa* or land revenue collector  
3. *Kaivarta* or toll tax collector from the boats  
4. *Uparika*, the collector of *uparikara* or extra taxes  
5. *Utkhetaka*, the collector of *utkheta* tax (a kind of irregular tax)  
6. *Hastibandhika* or the collector of *hastibandhika* taxes or taxes for fastening of elephants  
7. *Naukābandhika* or collector of *naukābandhika* taxes or taxes for landing of boats on the landing places of the river like the Brahmaputra  
8. *Chauradhārika* or collector of *Chauradhārama* tax that imposed upon the villagers for enjoying of protection from the thieves and maintenance of the village police.

To realize the revenues and taxes properly the king of Ancient Assam surveyed and classified the agricultural land of the whole country. Thus on the basis of the using of the land it was divided into three main categories namely- *khetra* (arable land), *khila* (waste land) and *Vastu* (the building site). Besides these three classes there was another class of land in ancient Assam and that was the *apokristabhumī* or inferior land.

There was a well-organized survey system in ancient Assam. This department was under a superintendent who was called as *Simāpradātā*. These officials were appointed even in the *visayas* of ancient Assam. During the reign of king Blāskaravarman the *Simāpradātā* of
Chandrapuri visāya was Śri Kṣikunda who was also the chief officer (uṇāyaka) of the visāya of Chandrapuri. The officer was to present at the time of issue land grant along with the other officers.

Crime and urbanization have close relation. In the urban areas crimes of different types occur more frequently than the rural areas. So a suitable judicial set up is generally required to maintain the law and order in the urban areas.

Although there is no direct reference of the crimes that committed in ancient Assam from the indirect reference in the inscriptions it could be known that there were various crimes that committed in the land in early times. One such reference was that during the reign of Samudravarman there was no any kind of mātasyanyāya (anarchy) in his kingdom. It indicates that there was disturbance, atrocities and criminal activities in Kāmarūpa prior to the reign of Samudravarman (4th century A.D.) which created lawlessness or anarchy in the country. King Samudravarman adopted the suitable measures to establish peace in the country and thereby enabled to remove the anarchy (mātasyanyāya). Another such reference is indicated in the Doobi grant that during the reign of king Bhāskaravarman (594-650 A.D.) the city of Prāgjyotisapura was free from theft (steyā), famines (durbhiksha), epidemic (maraka) and oppression (upadrava).

*Nirastasteyādurbhikshamaraṇapadravādike*
This indicates that previously in Kāmarūpa kingdom there were the criminal activities like thefts, oppression etc. Bhaskaravarman took the suitable measures and made the kingdom free from such troubles. The mentioning of the judicial officials like nyāyakaranikas, chauradhrārikas, dandikas etc. for maintenance of law and order of the country also indicates that there was prevailing the criminal activities in the kingdom of Kāmarūpa prior to 7th century A.D. and to redress the people from such criminal activities the judicial officials were appointed.

Thus to maintain the law and order and to have proper justice and to help the kings in maintaining the judicial system of the country there required the judicial officials in early Assam. Some of such officials were Dharmādhikāras, Nyāyakaranikas, Vyavahārinis, Kāyasthas, Adhikaranikas, Chauradhrārikas and cātabhāttas, Dandikas and Dandapasikas.

Dharmādhikāras were the judges of the court. However the kings of ancient Assam communicated their orders through the Dharmādhikāras. Nyāyakaranikas were the judges but they also had to perform duty as the adjudicators of the land and the boundary disputes. Vyavahārinis performed their activities as the judicial administrators. Although the Kāyasthas were the clerks but they also kept the records of the court proceedings in details.

The Dandikas and the Dandapasikas were also related to the judicial administration of ancient Assam. The Dandikas were the
magistrates who pronounced the verdicts of the court and the Dandapasikas carried out the verdict and inflicted the punishment.

The Chaurodhārikas and the Cātu-Bhūtas were also the two classes of officials who were involved to the judicial administration of ancient Assam. The chaurodhārikas who were mentioned in the literature, as Chaurodhātras or Chaurograhas were the police officers employed to control the thieves. The Cātu-Bhūtas were also attached with the police and military duties. The Chaurodhārikas often discharged their duties with highhandedness for which they were mentioned as the oppressive officers.

A strong and efficient military administration and security measures are essential for maintain stability and development of a kingdom and other political establishments like the cities. Thus for all round development of a cities of early Assam adequate protection and security was necessary. Most of the cities of ancient Assam were the capital cities where the whole set up of the king’s administration was concentrated. So it was too much essential for the authority to provide a strong military and security set up so as to protect the life and property of the city dwellers including the king, his family members, members of the council of ministers, high and low civil and military officials as well as the other personnel who were related to the administrative machinery of the king all of which were centered in the capital cities. Thus for the protection and security of the cities of ancient Assam the king and his administration
of Prāgjyotisa - Kāmarūpa kingdom adopted certain suitable measures of protection and arranged strong military and security force.

As the protective measures the kings of ancient Assam arranged adequate fort system, constructed protective walls and ramparts, provided a strong spy system and employed military and security personals. In planning and building their cities different fort system was followed by the kings of ancient Assam. Provisions were also was made to protect the city like Prāgjyotisapura by arranging high ramparts and protective walls. Sonitapura, the capital of king Bāna was protected by providing the fort of fire (Agnigarhi).

To maintain the military and security measure of the cities the kings of ancient Assam employed the military personals of different wings. Thus the city like Karnasuvarna was provided the elephants, horses, foot soldiers and the navy and was placed in all the directions. City Prāgjyotisapura was protected by employing the sun like warriors. Most of the inscriptions of ancient Assam mention the kings of ancient Assam as great warriors and were eager to protect their kingdom and the life and property of their citizens with full efforts. The deadly weapons like swords, spears, discuss, sharp arrows and weapons like missiles were used by the fighting forces of ancient Assam.

To conduct and organize the military force the king of ancient Assam appointed two high officials namely Mahāsenāpati (Commander in chief) or Senādhyaśa101 and Balādhyaśa102. While
Mahāsenāpati or Senādhyaśa was in charge of the fighting force the Balādhyaśa was the commander in charge of the organization wing. It is seen that the sāmantas (feudal lords) were appointed as the officials of the military department in ancient Assam. While Sāmanta Chitrāgharādhaksha, Bhatta Jīu was appointed as Balādhyaśa, Mahāsāmanta Suchita was appointed as the Senādhyaśa during the time of king Hajjaravārman.

It is evident that most of the cities of ancient Assam were the capital cities. The Capital city was the abode of the king and the rich men (mahājananāśīvāyogya). So the city administration of ancient Assam provided elaborate decoration and beautification in the cities. For decoration and beautification of the cities and to make the cities more attractive the kings of ancient Assam had adopted a series of activities. Thus most of the capital cities of ancient Assam were provided with temples of Gods and goddesses. These city temples were attached with beautiful parks, the bowers and houses, which surpassed beauty of the market place of the township. To enhance the attractiveness of the temples in the cities the arrangements for singing of devotional songs and biting sweet musical sound were provided, performance of sacrifices were arranged and the beautiful ponds with charming lotuses were provided. Such arrangements of the city temples created a great sensation to the minds of city dwellers. Besides to enhance the beauty of the city trees were planted. Thus in the city of Prāgyotisapura there planted the areca nut trees, which used to be entwined by betel leaf creepers and sandal trees.
that encircled by the cardamom trees\textsuperscript{108}. Tradition believes that for abundant planting of \textit{guva\textit{k\textit{a}}} (areca nut) trees that found in rows in the city of Pragjyotisapura the present name of Guwahati (\textit{Guv\textit{\textit{k\textit{a}}\textit{hati}}) originated. The city Pragjyotisapura was more beautified with the dwelling of beautiful damsels with their moonlike faces and attractive dresses and arranging of the warriors with their dazzling dresses and weapons. For this incomparable beauty the inscriptions indicate the city of Pragjyotisapura as the best of all cities\textsuperscript{109}. Similarly the city of \textit{Haruppesvara} was blessed with the presence of the auspicious river the Brahmaputra and arrangement of the city parks which made fragrant with the smoke of black \textit{Agaru} (aloe wood) trees\textsuperscript{110}. The administration also took the steps to make the city attractive and crowded with beautifully embellished people\textsuperscript{111}.

The cities were also provided with animals, beautiful buildings and men of superior talent. Thus the city of \textit{Durjayanagara} was filled with the elephants and was overcrowded with the buildings that prevented the sunrays to fall on the earth. The city was resembled with \textit{Kailasa}, the abode of God Siva due to its numerous white washed temples\textsuperscript{112}. The city was made pleasant with the poets, learned men and the preceptors\textsuperscript{113}. Hiuen Tsang the Chinese pilgrim who visited Assam during the reign of Bhaskarvarman describes that city of Pragjyotisapura was full of causeways and waterways and there were more than a hundred of \textit{deva} (Brahmannical) temples\textsuperscript{114}. Thus, the contemporary accounts and
inscriptions give a clear description of the beauty of the capital cities of Assam in the pre-Ahom period.

The prosperity, stability and cultural attainment of a city whether capital city or ordinary largely depend on the adoption of appropriate measures of protection and maintenance of law and order situation and the steps that taken for looking after the welfare of the citizens. For successful performance of the assigned duty the concerned authorities of the cities of ancient Assam provided sufficient allocation of fund. The kings and their government of ancient Assam realized their necessities and adopted the required measures for protection, development and maintenance of their cities by adopting required measures. They adopted adequate steps for maintenance of law and order by employing different army personnel in different directions of the cities. They also adopted different welfare activities like development of transportation and communication system, cultural and religious promotion and aesthetic enhancement. To materialize the activities adequate fund was provided by imposing different revenues and taxes. Thus they made their cities protective, attractive and suitable of all classes of people. Due to this the city of ancient Assam like Pragjyotisapura was called as the best city\textsuperscript{115}. 
Notes and References

1. V.K. Thakur Urbanization in Ancient India, New Delhi, 1981, p. 227


3. Rāmāyana, (Adikānda, XXXV); K. S., Bhumika, p. 1

4. Ibid. (Kiskindākānda, XXXXII)

5. Mahābhārata, (Sabhā Parba, XXVI-XXX), (Asvamedha Parba, LXXV-LXXVI), (Udyoga Parba, XVIII), (Drona Parba, XXVI-XXX)

6. Sa kirātaīsca citraśa vritah pṛāgjyotiso bhūbat

   Anyaisca bhūbhir yodhāhīḥ sāgaruṇamurāribhīḥ | | Mahābhārata, (Sabhā, XXXVI, 9)

7. Ibid. (Udyoga early, XXVI, 15-16)

8. Ibid. (Drona early, XXV)


10. Arthasastra, II, 36

11. Ibid., 16

12. V.K. Thakur op. cit., p. 230


14. Ibid.
15. Sakalbhuva-nanditachakramandana mahāsenyāpatisriganā mahā-
dvārdhiṣṭyasrijayadeva | Mahāpratihārajanārdana | Mahāmātyasrigovinda | Madhusudhana | Bhrālmavādhikārahattasrikantha | Hayunthāl


17. Sangpraso bhagadattaḥ srimatprāgyotisinasadhināthatenā | Tezpur

18. Mahārajena jyestabhadhravijnāpya punarasyāblinnamra puttakara-nāya
Cit., p. 43

19. Āsitpurbbābdhīchonibhayaparichitaṃ vaprmanuchcherbaḥantī tasya
prāgyotisaseti spardhīṃ rājadini | Gachta Copper V. 8, Sarma, M.

20. Sankalamahārājamārgadāsanākhāgajatūragapadātīśādhvanairantarai
Cit., p. 99


Ityapi sa jagaduddu yakalpanāstamayahetunā bhagavatā
Kanudasaṁvīvenā vakirnavavaisramadharmaprāvibhāgāya
Nirmotbhavanatirico... | Nidhanpur Grant LL. 34-35, Sarma, M.

Sankalamaññamārgasankhyāgajatukapatīsadhanaśvānumaravairaniru-

Tambulabhūparinaddhpuγaṁ kṛishṇāgaruskandhānvibhātataiṁ |
Sa kāmarupe jītakāmaṁrpaṁ prāḍgyotisākhyāṁ puramādhyvāsa | |

24. Saṅkānto vishnu padyāṁjha panchavīśābhdarājyake |

Tasme datvā mayā pitṛyāshahpurayaya chatmanah | |

25. Praleyāchalsrīngatungaṃmatulagrāmebhavesyaśānevyuktāṁ


26. Ityapi sa jagadudu yakalpānaustamayalhetuṁ bhagavatā kamalasa-
mbhavān vākriṇāvarṇāśrānadharmā paribhāgāya nirmīto bhuvana-
patīrvedayantakaṁreṇuḥ yathāyathamuchitaṁ vanika (ra)vitaraṇa-
kulitakalitimaṁ sansaya taya prakātāya -- Nidhanpur Grant, LL. 34-

27. Kulitakalitmirosansaya taya prakātāya--Ibid, L.36,


30. Ibid. LL. 35-36,


Gosthesu dhāmante vanesuchatuspathesu rathyāsu vithisu mākhesu
Adyapi pindataralabhasudhanam vishruti yadgunagana


32. Pratitiṭamastavarṇasrnamādoparinītisubhagādhaudhavidhahananādhistānādevichitrajagururagasyivikādhirastenmahānuraṇapatimāravani

Sevārthāṁ gocchadbhūḥ patyogachchadbhīshra sakala

mahārājāmaṅgasakhyajagurugapatādisadhanañirantaraiśuddha


33. Varṇāsrnamadharmapraśītha irīmhitobhuvanapatirītibodāyan-

Taraktamunda lo yatāyathanuchita karanika(ra) viharana...


34. Tantra cha jaratā hārayastisā nendriyesu chanchalatā harisu nā

mānasasā bhanguratā bhuvibhrāmesu na prajāpānasu sopaśargatā
dhātusā na prajāsā vāsanā kāminisū skhalītam

madhumaddamuditakāminigatisū ni(l)sprihatā dosakārisu

niratyaśamadhpānsakṣī madhukara kulesu atyanta priyā

nirvartanam rathāṅgakāmasu pīṭhā pita śṛṇapadesu... | Bargaon


37. Rājārājajirakādhikritānayanapī


44. Beal, S., The Life of Huen Tsang New Delhi, 1973, p. 172


48. Ibid

49. Yavcha shakakidā sa(ka) nihandhapanjarena gujaradhī-

rajaprajāvēna dūrdantagoudendra kari kutapakaleva keraleshāchala

shilajatuna vahikatāikā tankakarina dākshinātyakshounipatirāja

yadnanā kshapitārātipakshatalaya kshitiţpavakshalākpatapateneva


50. Altekar, States and Government in Ancient India, Benaras, 1949, p.157


55. E I, V, p.151


69. Varnāśramapravibhāgāya nirmiṭo bhuvanapati—Ibid, L.26, p.42

70. Śri bhūtivarākritis yat..... karadān—Ibid, L.51, p.43

Hastivandhanoukāvandhāchouroddharana dandapāshoparikara-
nanāni-mittottkhetana hastyahostragonohisājāvīkaprasāra-

71. B.K. Barua, A Cultural History of Assam, Guwahati, 1951 , p.81


73. Ibid, L.136, p.49


76. Ibid

77. Ibid


79. Ibid , LL.37-38; Mazumdar, R.C., Inscriptions of Bengal, III, Rajshahi, 1929

80. Uttarakūle trayodasaśrānvaivasayāntapāti vānadevapātakāpākriṣṭa-
81. Simēpradātā chandrapurināyaka sri kshikunda--Nidhānpur Grant

82. Ibid


85. Etasne mudito dvijātipataye dharmādhākārārppita Srīgovandana-
   kohideka vachasā prādādiddaṁ sāsanāṁ | Kamauli Grant of Vaidya

86. Nyāyakarṇikājanārdanasvāmī --Nidhanpur Grant, L.133, Sarma,

87. Vyavahārīharadatta-- Ibid, L.134,

88. Ibid


90. Cowell, H.C., , pp. 29-38

91. Altekar A. S., State and Government of Ancient India, Varanasi,
   1949, p. 152

92. E.I., XI, pp. 219-21

   (Plate-33)

94. K. P., 38, pp. 123-133

95. Āsitpurbhaudhībichonichayaparichilam vaprannuchchervahanti tasya
   prāggyotiseti spardhīni rājadhānī | Gachtal Grant, V.8, Sarma, M.
96. K.P., Chap.39, V.3

97. Mahānāmaḥsthitasyavapattisangpatyupāt jayasaṃvada(na) jayaskandhā- vārāt kariṇasuvrāṇa vāsakāt

Bhogisvarakritaparikaramikshanajitakāmarupanvinuktain

paramesvarasya rupān nījabhūttibhupā laṁ jayati | |


98. Kāntānukherbbahuvīḍhāvīva viravindestesaviny ravnānānīvya
sandrādāne | Bargāon Grant, V.5, Sarma, M. M., Op. Cit., p. 155,
(Plate-38)

99. Nānāśiyakashaktichakrakānyā(ḥ) prāśisivaihi śhitaiḥ kitva-
(vyakula)lavihvalaihi valamahā tattturnameva devisain | |

Tigمستachcharatomarch suvalushaskhchana hi mohigatou

vanyābhih karinān dhatabhirahitevyārvesvya chāsāditou | |

Doobi Grant, V.70, Sarma, M. M., Op. Cit., p. 18,(Plate-10)

100. Hayunthāl Grant of Hajjaravarman, LL.26-27, Sarma, M. M.,
Op. Cit., p.91

101. Tezpur Rock Inscription of Hajjaravarman, L.3, Sarma, M. M.,
Op. Cit., p.83

102. Ibid, L.7,


104. Sri hajjarāvaramādevasya vardhamāna vijayārājye maha-
sānanitase (nā)dhyakṣaṃ sri suciṭṭasya adhiñkāradine | Tezpur
105. Mānuniyamanekamana yathārthānāṁyathārthābhūdhāṁ

prāgijotisesu durjjayākhyapuranadhṛtvāvāśa | (L.40)
Sakalārikakatakalunthanalanupata-subhatahuvitapatvātavi-
sauktamapi mahājananiśasajogyā | L.30,
(Plate- 39)

Cībbāṁcārhurchariteh sujanersnisebyā devyānangākritibhiruv-
Lītā vasubhiḥ ]
Tasyābhavannirpararasya hadapyaketi punyā puri sunripa-
p.212

106. Tasya devakulodyānablavanārāmanāshobhayā |

(Ti)raskritshunāsirapurakarabbātpattane | | Doobi Grant, V.41,

Madāndhagandrdrvpa-karmatālanvyanmaruropavane sa tasmiṁ |
Vasan samāsādyā murārichakrāṁ rane ranesi divamāruraha | |
Uttarbarbil Grant, V. 6, Sarma, M. M., Op. Cit., p.130

107. Devāgāraṁ vádyagītāpranādernārāmāṁ satrīṇāṁ vyāhatesra |
Gāyęntyadyāpyavjaramyāṁ svavāpa deshe deshe shaliniṁ yasya

108. Tāmbulavalliparinaddhupagan krisnāgaruskandhaniveshiselaine|
Sa kānumurupe jītakāmrupe pāgījotisakhyāṁ puramadhuvāsa |

109. Kūntāmukherbbahuvidhāviva virvinindeajejasvibhi rabiganāṁiva
sanda dhāne |

Prāgjayotise vasadasou pravare purānāṁ dordopayasansara-
nācārūrārājjītasriḥ | | Bargaon Grant V.5, Sarma, M. M.,
Op. Cit., p. 155, (Plate-38)

110. Tadupavananamprayānaladhanamanānakālāgurudhumamasambhavā
mbudharvindasugānjilougha pravahinā | Tezpur Grant,

111. Kāntānukherbakhulvidhāvivyā viravindestejasvibhi rabiganānīva
sanda dhāne |

Prāgjayotise vasādasou pravare purānāṁ dordopya sansaranā-
p. 155, (Plate-38)

Girbhānachārāurcharīte śujanerunipenyā divyānganākriti-
bhūlrajalalitā vadhubhīḥ |

Tasyāḥ bhavanpiripavarasya hadapyaketi punyā puri
sunripateramarāvativā | | Gachtal Grant , V. 31, Sarma, M. M.,
Op. Cit., p. 212, (Plate-50)

112. Sākalārikatakakalunthananamapata- subhatavāhuvitapātavaisan-
katanāpi mahājananivāsajyogyaṁ |

Samadisundarismitasudhādhvalitasoudhasikhara sahasanantarita
taranimandalai |

Mañgachalasāthali ruhakāmanamivānekaḥbhogi shatasevitaṁ |

Nabhovartanābāsabadhagurukāvyalankaraṁ |

Keilashagirishkharamiva paramasvarādhistānaṁ |

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Vittlesha nisevitancha | Bargaon Grant, LL.30-34, Sarma, M. M.,

113. Pratita samastavarnāshramādoparimitasubhagasādhuvī-
dvjanādhistānād | Tezpur Grant, L. 1, Sarma, M. M., Op. Cit.,
p.99

114. Śi-yu-ki of Hieun Tsang, translated by S. Beal, London, 1906;
Barua, B. K., Cultural History of Assam, Guwahati, 1951, p 120.