

## **Major Landmarks in the History of Assam**

### **ANCIENT**

1. Pragjyotishpur (oldest name of Assam) finds mention in epics like Mahabharata and Ramayana.
2. Son of Narakasura – Bhagadutta (two flyovers in Guwahati have been named after him recently) – is mentioned in Mahabharata to have fought the Pandavas alongside the Kauravas.
3. Shri Krishna also has a mythological connection with Assam – This has been supported by Assam's greatest social reformer, Mahapurush Srimanta Shankardev, in his drama named Rukmini Haran.
4. Kamrup finds its first historical reference in Allahabad Pillar Inscription.
5. 1<sup>st</sup> historical dynasty of Assam – Varman Dynasty
6. Under the Varmans, the western boundary of Assam crosses the river Karatoya for the very 1<sup>st</sup> time – credit goes to Mahabhutivarman
7. 1<sup>st</sup> dated inscription belongs to this period – Badaganga Inscription
8. The greatest king of this dynasty was Bhaskarvarman.
9. Under Bhaskarvarman, Kamrup entered a glorious phase.

10. Visit of Hieun Tsang to the court of Bhaskarvarman.
11. His account – Si-Yu-Ki – talks at length about Kamrup.
12. Salasthambhas shift the capital to modern-day Tezpur.
13. Under them, Aryanisation moved further east, as they began issuing land grants to Brahmins.
14. The Palas start ruling from Tezpur itself, but calls it Durjaya.
15. Towards the end of their rule, capital is moved to Kamrupnagar, which refers to North Guwahati as per many experts.

### **MEDIEVAL**

16. Kanai Barasai Buwa Rock inscription of 1205 C.E. and the reign of Raja Prithu
17. Raja Sandhya and shifting of capital to Kamatapur near Cooch Behar after 1257.
18. This marks the beginning of the Kamata Dynasty with its capital Kamatapur
19. Durlabhnarayan was the 1<sup>st</sup> important king of the Kamata Kingdom – patronized Art and Culture
20. Muhammad-bin-Tughlaq's army invaded Kamrup, but was defeated.
21. The rise of the Khen Dynasty in the western part of Assam – 3 kings

22. The rise of the Koch Kingdom in 1515 CE
23. The duo of Naranarayan and Silarai made the Koch Kingdom the most powerful kingdom of Assam by defeating the mighty Ahoms, besides all the other smaller kingdoms of Northeast.
24. Naranarayan and his gracious support to Eka Sarana Nama Dharma
25. Sui-ka-Pha arrived in Saumarpith (easternmost part of Assam) in 1228 CE.
26. This marks the beginning of the Ahom kingdom, which ruled for around 600 long years.
27. Under Bamuni Konwar, Aryan culture entered the Ahom kingdom.
28. The mighty Suhungmung extended the borders of Assam in the east and west.
29. Annexation of the Chutia kingdom and subjugation of the Kacharis.
30. Invasion of Assam by Turbak, and his defeat and death.
31. Creation of the post of Barpatragohain
32. The Idu-Mishmis are also subjugated.
33. The Koch-Ahom wars.
34. Treaty of Majuli
35. Silarai gets captured, and Naranarayan seeks Ahom support
36. Dissensions in the Koch kingdom after the death of Silarai, and the eventual partition.
37. Eventually, Koch Behar became a Mughal vassal, and Koch Hajo became an Ahom vassal.
38. The reign of Pratap Singh and administrative reforms.
39. The beginning of Ahom-Mughal conflict.
40. Treaty of Asurar Ali – brings peace for around 20 years
41. Renewal of Ahom-Mughal wars
42. Mir Jumla's Assam invasion, and Treaty of Ghilajarighat
43. Chakradhwaj Singha's preparation for a new war.
44. The famous Battle of Saraighat.
45. The Battle of Itakhuli – last conflict between Ahoms and Mughals
46. Gadadhar Singha and end of anarchy.
47. His anti-Vaishnavite policy
48. Policy reversed by Rudra Singha
49. Rudra Singha – arguably the best Ahom king
50. Shiva Singha and the beginning of religious orthodoxy
51. Rajeshwar Singh – arguably the last strong Ahom king
52. Gaurinath Singh, Moamaria Rebellion, and the arrival of Captain Welsh
53. The last days of the Ahom Monarchy

54. Purandar Singha and Chandrakanta Singha

55. The Burmese Invasions

56. Annexation of Assam by British

57. Resistance of the British Rule

58. Cultural Renaissance in Assam

59. INC and Growth of Political Consciousness in Assam

60. Swadeshi Movement and Assam

61. Gandhian Movements and Assam

62. Independence and Assam

- Each of the 5 ministers was powerful in their respective areas and had their own share of Officers and Paiks to work for them.

- Barphukan, with his headquarters, first in Kaliabor, and then in Guwahati, acted both as the Military commander during war times and the Viceroy of the king while negotiating with the vassal kingdoms.

### **Major Dynasties and their Administrative and Revenue Systems**

#### **The Administration and Revenue of Ahoms**

1. King (Swargadeo) was the source of all power.
2. Ministers

#### **Council of 5**

- The most important and powerful ministers. Known as Da-Dangoria and Patra Mantri in Assamese.
- They were Burhagohain, Borgohain, Borpatragohain, Barphukan and Barbaruah.

#### **Army**

- Infantry – Paiks acted as foot soldiers
- Elephantry – Elephants were used in large numbers. Hatibaruah was in charge of one such unit. Evidence – Mula Gabhoru fought on an elephant; The book Hastividyanava is on Elephants
- Cavalry – Though may have existed, but it was not major. Evidence of existence – A book named Ghoranidan
- Navy – Acted as lifeline for the Ahoms, as there are many rivers in Assam. Various kinds of war boats were used. Nauboicha and Paniphukan were officers connected with the Navy.
- Spies – Different kinds of spies were there. For instance – Chorbasa.

### **Justice**

- King was the ultimate fountainhead of justice. In his absence, an officer named Nyaysodhaphukan dispensed justice.
- Besides that, all the Patra Mantries used to exercise this function in their own respective areas.
- It is believed that every death penalty had to have the approval of the King.
- Only the king could kill somebody by shedding blood. Even the topmost ministers were not allowed to do this.

### **Paik and Khel**

- All the able-bodied people, except the nobles, women, old people and children, were supposed to extend their services to the King.
- Two kinds of Paiks – Chamua and Kanri.
- Chamua Paiks – Engaged in non-manual labour. They enjoyed a higher status. Often associated with administrative roles. They were organized into Khels based on a specific profession. Few examples of Khel are Sensua, Sonowals, Akhorkatiya, Gunakatiya, Khound, Hiloidhari and Kharghoria.
- Kanri Paiks – Engaged in manual labour like military, agriculture, and construction of infrastructure.

### **Revenue**

- Taxes -Various were imposed on the population. For instance, the Sonowals were supposed to give certain Tolas of Gold to the king out of the gold obtained by them through Gold Washing. Other than that, the compulsory service of the Paiks was a form of taxation itself.
- Duties and cess – Trade happened extensively with places like Bengal and Tibet. Evidence of Trade with Bengal can be found aplenty. Chowkies were established to act as Trade outposts and collect revenue. Hadira Chowki was the most important trade outpost in the western part of the kingdom.
- Evidence of foreign trade can also be found in Ahom coins. Queen Phuleshwari issued coins having Persian verses written on them to facilitate trading with Bengal.

### **Socio-cultural issues**

- Moamoria Rebellion

Political causes – Mayamatra Satra posed a real challenge to the Monarchy, as it didn't allow the members to bow down before anyone but God and their Guru.

Religious causes – Subjugation and persecution of the Moamarias because of their orthodoxy and non-submission.

Economic causes – As the Satra became more popular, the state started losing out on revenue.

- Eka Sarana Nama Dharma
- Mahapurush Srimanta Shankardev founded this.
- Started preaching the Bhagawat Purana in a very simplified manner.
- Began the concept of Bhaonas, Ankia Naats, Borgeets and Bhotimas to propagate his teachings.
- Established Satras like Batadrava Satra. Also Naamghars
- Patronised by King Naranarayan and Silarai
- The 4 Bostu – Guru, Naam, Bhokot and Dev.
- Succeeded by Sri Sri Madhavdev
- He established even more Satras like Barpeta Satra and gave the institution a formal structure
- Soon after the death of Shankardev, the religion divided into 4 Samhatis – Brahma, Kala, Purushia and Nika. Each Samhati has its own rules and regulations, which are followed by different Satras.

### **Teachings of Srimanta Shankardev**

- Egalitarianism
- Humanitarian values
- Nirguna form of worship.
- Importance to Bhakti, not rituals
- Remembering Shri Krishna through Naam Prakhanga

### **Freedom Movement, Political Awakening and Integration**

- Birth of INC
- Birth of Jorhat Sarbajanik Sabha and Assam Association – importance of Manikchandra Baruah and Jagannath Baruah
- Axomiya Bhasha Unnati Sadhini Sabha
- Syncing the actions of Assam Association with INC

### **Partition of Bengal and Assam**

- In 1905, Governor General and Viceroy, Lord Curzon issued an order amalgamating some eastern districts of Bengal with Assam.
- The new province came to be known as Eastern Assam
- A popular movement started against this in Assam.

- Leaders like Ambikagiri Rai Chowdhury started revolutionary organizations on the lines of Abhinav Bharat.
- Assam Association will take a stand against the Partition.

#### **Government of India Act, 1919**

- Assam was raised to the status of a Governor's province.

#### **Non-Cooperation Movement**

- The people of Assam under Tarunram Phukan and Nabinchandra Bordoloi participated.
- Mahatma Gandhi visits Guwahati in 1921 and starts the movement
- Thousands were imprisoned
- Around 4000 were imprisoned here including leaders Tarunram Phukan, Nabinchandra, Rohinikumar Chowdhury and Tayebullah
- Ambikagiri Rai Chowdhury also played a role
- 41<sup>ST</sup> session of INC was held at Pandu under the presidentship of Srinibas Ayenger

#### **Simon Commission**

- Visited Shillong.
- Boycotted by the people of Assam

#### **Civil Disobedience Movement**

- Bishnuram Medhi, Omiyokumar Das and Hemchandra Barua led this movement
- Cunningham Circular, which aimed at keeping the students away from the national movement, started protests in Assam.

#### **Provincial Elections of 1937**

- Although INC couldn't attain absolute majority, it had majority in the Assembly
- Leader of Muslim League, Syed Sadullah, formed the first cabinet in 1937
- Soon after, Congress leader Gopinath Bordoloi formed the government with the support of other independent members of the Assembly. This govt. initiated many reforms
- At the outbreak of the 2<sup>nd</sup> World War, the Bordoloi ministry resigned
- Sadullah again came to power and started the infamous 'Grow More Food' campaign. This opened the door to many immigrants from Bengal into Assam, which later became a toxic issue, and continues to haunt till today.

### **Quit India Movement**

- Thousands of people were imprisoned in Assam like Bishnuram Medhi and Devesvar Sarma
- British symbols like Police stations and post offices were burnt and attacked
- In Darrang, Kanaklata and two others were killed by bullet
- Kushal Konwar was hanged to death because he damaged railway lines in Sarupathar
- Bhogeshwari Phukanani and Tilak Deka also attained martyrdom in this movement
- Satradhikar of the Garmur Satra, Sri Pitambar Dev Goswami, initiated the movement in Majuli.

### **Effects of Gandhian Movements in Assam**

- National Consciousness – Raised the nationalism of the people here.
- Women Participation – The women of this region like Chandraprabha Saikiani came out in large numbers breaking all shackles
- Gender Equality – Women realized their true potential
- Local participation in decision-making – Assam got bodies like Assam Public Service Commission as a result of the pressure exerted upon the British authorities by these movements.

- Reforms – The Bordoloi government gave the people the real taste of freedom in those months of being in power. This really emboldened the people to take the final leap.

### **Architecture and Monuments**

#### **Pre-Ahom**

- Ruins of Dah Parvatiya – important for religious history
- Deopahar ruins – Gives an insight into the religious beliefs
- Sri Suryapahar – Indicates presence of Buddhism, Jainism, and Hinduism.
- Madan Kamdev Temple – Khajuraho of Assam

#### **Ahom Monuments – Secular and Religious**

##### **Religious –**

1. Temples dedicated to Shiva, Vishnu and Devi. Most famous ones are Shiva Doul, Joy Doul, Umananda Temple, Neghreting Shiva Doul, Navagraha Temple, Ugratara, etc.
2. Moidams – burial mounds of the Ahoms. The most spectacular are the ones of their kings located at Charaideo. A typical royal Moidam has features like –



- **Ga-Moidam** (the earthen mound atop the chamber),
- **Rung Dang** (the hollow chamber housing the coffin),
- **Kareng Rung Dang** (the coffin made of Uriam wood having the dead body)
- **Chou Saali** (the structure atop the Moidam, which was used for offering the dead lying below) – indicates Ancestor worship

#### Secular Architecture

- Forts and Ramparts – Samdhara and Simolugarh were the last line of defense for the Ahoms against the invading enemy.
- Palaces – Karengghar and Talatal Ghar. Karengghar was built during the reign of Suklengmung with the help of a queen from Burma.
- Amphitheatre – Rang Ghar
- Roads and Embankments – For instance – Dhudor Ali, Sa-Nia Ali
- Bridges – For instance, Namdang's stone bridge is an architectural marvel

#### Literature

##### IMPORTANT LITERARY WORKS AND THEATRICAL PERFORMANCES OF THE AHOM PERIOD

**Ananda Lahari** – Composed by Ananta Acharya under the patronage of King Siva Singha, this work is a devotional hymn dedicated to Goddess Durga.

**Chandi Aakhyana (Assamese Translation of Markandeya Chandi)** – Translated by Ruchinath Kandali in the 18th century, this lyrical work is a hymn to the Divine Mother Devi Durga, detailing her various avatars and victories over demons

**Chandi (Assamese Version)** – Another Assamese rendition of the Chandi, authored by Madhusudan Misra, contributing to the devotional literature of the period.

**Kavya Sastra** – Authored by Dvija Goswami, this poetic work encompasses fables from the Hitopadesha and moral observations presented in rhymed couplets.

**Hitopadesha (Assamese Translation)** – Translated by Ram Misra under the patronage of Ahom general Bhadrasen Phukan, this work made the moral tales of the original Sanskrit text accessible to Assamese readers.

**Mantra-Puthis** – Anonymous compilations focusing on charms and practices related to love-making, enhancing beauty, and increasing virility, reflecting the period's interest in erotics and tantra.



**Siyal Gosain (The Fox Saint)** – Composed by Kaviraj Misra, an itinerant minstrel of the early 17th century, this work narrates tales centered around the character of Siyal Gosain, blending folklore with moral lessons.

**Adbhuta Ramayana (Story of Sita in her next life) and Satrunjaya** – By Ragunath Mahanta

**Works by Kaviraj Chakravarti or Ram Narayan Chakravarti (court poet of Rudra Singha and Siva Singha)**

1. **Brahma-vaivarta Purana (partial adaptation)** – Adapted for King Sib Singh and Queen Pramathesvari; focused on Krishna's early life and the Radha-Krishna episode.
2. **Sankhasura-Vadha** – A separate literary work attributed to him.
3. **Gita-Govinda** – An Assamese rendering or adaptation of Jayadeva's original Sanskrit work.
4. **Sakuntala Kavya** – Likely based on Kalidasa's *Abhijnanashakuntalam*, adapted into Assamese verse.
5. **Translation of the Madhava Sulochana episode** – From the fifth chapter of *Kriya-yoga-Sara*, appended to the *Uttara Khanda* of the *Padma Purana*.

**Love Romances and Kavyas**

- **Mṛgavātī-Carita** – *Ram Dvija* (Based on the Sufi work by *Kutban*, with influences from *Jaya's Padvavat* and *Maladharin Deva-Prabha's* version.)
- **Madhumalatī** – *Manjan* (original Sufi poet) Adapted into Assamese *Madhumalatī Kāvya* by an unknown author.
- **Dramatic Works (Theatre and Court Dramas)**
- **Dharmodaya** – *Dharmadeva* (An allegorical play, staged at the court during the reinstallation of Lakshmi Singh in A.D. 1770.)
- **Vigneśa Jñānodayā** – *Kavi Surya Vipra* (A Sanskrit drama under Ahom patronage.)
- **Kāma-Kumāra-Haraṇa** – *Kavindra Vipra* (Another important Sanskrit drama of the period.)
- **Śaṅkha-Cūra-Vadha** – *Dina Dvija* (Composed at the request of *Kalibhomora Bar Phukan*.)

**Bhawanas (Theatrical Performances)**

These were court-staged performances mentioned in the **Buranjis** (chronicles). Though often lacking known authors, they are culturally significant.

- **Rāvaṇa-Badha Bhawana** – Performed during the reign of *Rajesvar Singh* (A.D. 1751–1769) – Mastered by the son of *Kirti Chandra Barbarua* with 700 performers.
- **Padma-Vatiharaṇa Bhawana** – Performed before *Gaurinath Singh* (A.D.

1780–1795) – Staged by the son of *Nagosa*.

- **Rukmīṇī-Haraṇa Bhawana** – Staged during the reign of *Kamaleswar Singh* (A.D. 1795–1810) – Modeled on *Ankiya Nat* traditions.
- **Akrurāgaman Bhawana** – Also performed during *Kamaleswar Singh's* reign – Noted for lack of comic interludes and poor acting quality.

### Scientific and Medical Treatises

**Hastividyārṇava** – *Sukumar Barkath*

- Compiled in A.D. 1734 during the reign of **Sib Singh** and **Queen Ambika Devi**
- Subject: Elephant science – training, ailments, cures, classification by social use
- Sources: *Gajendra-Cintāmaṇi* by *Sambhunātha* and local traditions
- Literary style similar to the **Buranjis**

**Ghora-Nidhāna** – *Author unknown*

- Subject: Treatment and care of **horses**
- Reveals richness of Assamese pharmacopoeia and terminology

**Senar Vyādhi** – *Author unknown*

- Subject: **Training and medical care of hawks**

### Buranji Literature (Chronicles)

#### Padshah Buranji

- **Subject:** History of the **Sultans and Emperors of Delhi**
- **Author:** *Unknown*
- **Significance:** Chronicles of non-Assamese regions showing the expanding scope of Buranji literature

#### Tripura Buranji

- **Subject:** History of **Tripura**, covering events from **A.D. 1710 to 1715**
- **Authors:** Two **ambassadors** of **King Rudra Singh**
- **Special Notes:** Based on first-hand diplomatic missions

#### Jayantia Buranji

- **Subject:** History of **Jayantia Kingdom**, from early times to the reign of **Raja Lakshmi Singh** and **Ahom King Sib Singh**
- **Author:** *Unknown*

### Vamsavali (Genealogical Chronicles)

These were often written to **record the lineage of noble families** and played a role in validating claims to land, titles, or office.

### Darrang-Raj-Vamsavali

- **Author:** *Suryakhari Daivajna*
- **Patron:** *Samudranarayan*, Koch king of Darrang
- **Form:** Verse

### Carit-Puthi (Hagiographies)

These were biographical or hagiographical writings, usually in **verse**, on the **lives of Vaishnava saints**.

### Historical Ballads (Git)

#### Barphukanar Git – Anonymous (Folk tradition)

- Subject: Life and events surrounding **Badanchandra Bar Phukan**, Ahom viceroy at Gauhati
- Features: **Dramatic narration**, vivid characterization, humor

#### Bakharabrar Git – Anonymous

- Subject: Historical ballad; specific events not detailed but part of Ahom-period tradition

### Padam Kuwarir Git – Anonymous

- Subject: Popular love/historical ballad from the Ahom era

### Kamala Kumarir Git – Anonymous

- Subject: Based on the character Kamala Kumari

### Maniram Dewanar Git – Anonymous

- Subject: Life and struggles of **Maniram Dewan**, a prominent Assamese nationalist figure

### Religious Movements

Eka Sarana Nama Dharma

- Satra institution – The most important organ of the Neo-Vaishnavite Religion. Not just a religious institution, but a cultural too.
- Naamghars – They are the lifeline of the spiritual life of an Assamese village. They also dispense justice at a domestic level.

Few most important literature – Bhagawat Purana, Bhakti Ratnakar, Gunamala, Kaliya Daman, Rukmini Haran, Keli Gopal, Borgeet, Chinha Jatra, Bhakti Ratnawali

### Satra Architecture

- Batsora – the Gateway
- Prayer Hall or Kirtan Ghar – where devotees gather to recite the name of Hari
- Manikut – the most sacred space having the Guru Asana or Thapona
- -Guru Asana – The 7-tier structure atop which the most important book of the religion is kept
- Animal Motif seen on a Guru Asana – Tortoise (represents the vulnerable human), Elephant (represents the sins we are vulnerable to), and Winged-Lion (symbolizes the power of God to protect and shield us)
- Hatis – The residential quarters for the Satradhikar and the Bhakats.

### MISCELLANEOUS

### EVOLUTION OF ASSAMESE LANGUAGE AND SCRIPT

- Generally considered to have emerged from Magadhan Prakrit – the source of Assamese, Bengali and Odia.
- While, undoubtedly, there are similarities among them, certain features make Assamese unique as a language.
- **Charyapadas** - The Charyapada, a collection of mystical poems, was composed between the 8th and 12th

centuries by Buddhist Siddhacharyas, including figures like Sarahpa, Luipa, and Minanath.

- These texts are considered the earliest written examples of Assamese, showcasing phonological and morphological features that have persisted into modern Assamese.
- **Krishna Kirtan** – Written in the later half of the 14<sup>th</sup> century.
- Dr. Banikanta Kakati noted in his book – Assamese its Formation and Development (1941) - that the Krishna Kirtan's language aligns more closely with modern Assamese than with early Bengali, particularly in its placement of the negative particle "na" before the verb root.
- The present Assamese language is made up of the following elements:

- 1) The primary Prakrit of the non-Vedic Aryans
- 2) The Sanskrit of the Vedic Aryans
- 3) The contribution made by the modern languages of Northern India which also consists of words of Arabic origin
- 4) Some words from the surrounding Non-Aryan races

## ASSAMESE SCRIPT

### Ancient Assamese Script (5th–13th Century)

- **Origins:** The Assamese script traces its roots to the Gupta script, an ancient writing system prevalent in ancient India.
- However, linguist Upendra Nath Goswami had pointed out that while the Gupta script had been in existence from sixth to the ninth century CE, Assam had possessed stone inscriptions beginning from the fifth century onwards.
- **Early Inscriptions:** The earliest known Assamese inscriptions, such as the Umachal and Nagajari-Khanikargaon (only inscription from Ancient Assam to maintain the distinction between 'BO' and 'BHO') rock inscriptions, date back to the 5th century. These inscriptions were written in a script nearly identical to the eastern variety of the Gupta script.
- **Development:** Over time, this script evolved into the Kamarupi script, characterized by its distinct letter forms and regional peculiarities.

### Proto-Assamese Script Emergence (12th–13th Century CE)

- The **Kanai Boroshi Bowa** rock inscription in North Guwahati, dated to **Saka 1127 (1205–06 CE)**, marks a significant development in the Assamese script.
- This inscription, commemorating King Prithu's victory over Bakhtiyar Khilji's

forces, is engraved in a script that closely resembles modern Assamese characters.

- Unlike the **Gupta** or **Kutila** scripts, the script in the Kanai Boroshi Bowa inscription exhibits unique characteristics that are distinctly Assamese – observed by PC Choudhury.
- He names this script 'Kamrupi script' and claims it to be the parent speech of North Bengal, Videha, Mithila, Orissa, Nepal and Tibet.

### Medieval Assamese Script Variants (14th–19th Century CE)

- By the 17th century, three primary styles of the Assamese script had emerged:
  - **Garhgaya:** Used predominantly in Upper Assam, associated with the Ahom administration.
  - **Bamuniya:** Employed by Sanskrit scholars.
  - **Kaitheli (or Lahakari):** Utilized by the Kayastha scribes, especially in Lower Assam.

### Modern Assamese Script (Mid-19th Century–Present)

- **Standardization Efforts:** With the advent of the printing press, there was a concerted effort to standardize the Assamese script for mass production.

- **Missionary Contributions:** Christian missionaries , especially American Baptist Missionary, played a pivotal role in developing a standardized script suitable for printing.
- **First Printed Work:** The first Assamese book printed was a translation of the Bible, titled *Dharmapustak*, produced at a press near the Bengal-Assam border.
- **First Newspaper:** In 1846, the first Assamese newspaper, *Orunodoi*, was published, marking a significant milestone in the dissemination of Assamese literature.
- Grammatical Notices of the Assamese Language (1848) by Nathan Brown, A Dictionary in Assamese and English (1867) by Miles Bronson – printed from Sivasagar.
- made the city of Haruppeswara beautiful.
- **Ratnapala, Indrapala, and Gopala** – Three important kings of the Pala Dynasty.
- **Raja Prithu** – Also known as Bartu or Jalpeshwara. Credited for defeating the forces of Bakhtiar Khalji. Mentioned in Tabaqat-i-Nasiri.
- **Raja Sandhya** – Shifted the capital of western Assam to Kamatapur. Beginning of the Kamata Kingdom
- **Raja Durlabh Narayan** – Famous for sheltering the great great grandfather of Srimanta Shankardev. Also had famous persons like Hema Saraswati and Rama Saraswati.
- **Sui-ka-Pha** – founder of the Ahom kingdom.
- **Suhungmung** – Real expansion of the Ahom kingdom began under him.
- **Detsung** – Kachari king defeated by Suhungmung

#### FEW KEY PERSONALITIES OF ASSAM

- **Bhagadutta** – Son of Narakasura ( In news because of the two flyovers named after him)
- **Bhaskarvarman** – The most illustrious king of the Varman Dynasty. Known for Doobi and Nidhanpur copper plate land grants.
- **Harjaravarman and Vanamala** – Two important kings of the Salasthambha Dynasty. They were the ones who
- **Sukhampha** – The Koches defeated the Ahoms, and signing of the Treaty of Majuli.
- **Raja Naranarayan** – Most important king of the Koch Dynasty. Patronised Eka Sarana Nama Dharma and the Gurus. Founded the Nilachal Style of Temple Architecture.

- **Silarai** – Brother and commander-in-chief of Naranarayan's army. Married the niece of Srimanta Shankardev. Led the army to multiple victories until imprisoned by the Sultan of Bengal.
- **Pratap Singha** – Ahom-Mughal clash started under him. Treaty of Asurar Ali was signed. Positions of Barphukan and Barbaruah created.
- **Jayadhwaj Singha** – Mir Jumla's invasion. Treaty of Ghilajarighat.
- **Chakradhwaj Singha** – Renewed preparations for war to take back Guwahati.
- **Udayaditya Singha** – Battle of Saraighat.
- **Laluk Sula Barphukan** – Raised Lora Roja to throne. Started killing all having royal blood. Surrendered Guwahati to Mughals.
- **Gadadhar Singha** – Gave much-needed political stability.
- **Rudra Singha** – Son of Gadadhar Singha. Labelled as Shivaji of the East for his cultural and political ambitions. Introduced a new form of Ahom architecture. Founded Rangpur. Built Jayasagar pukhuri. Formed an army to restore the ancient western border of Assam, but died before that.
- **Shiva Singha** – Husband of Phuleshwari Konwari and Bar Raja Ambika. Shiva Doul and Sivasagar Tank built during his reign.
- **Kuranganayani** – Manipuri queen of Rajeswar Singha, who will later put an end to the 1<sup>st</sup> Moamaria Rebellion.
- **Mahapurush Srimanta Shankardev** – Details given above.
- **Mahapurush Sri Sri Madhavdev** – Details given above.
- **Azan Fakir** – Sufi Saint who started preaching from modern-day Sivasagar, and said to have come to Assam during Pratap Singha's rule.
- **David Scott** – 1<sup>st</sup> Commissioner of Assam and Agent to the Governor General of Bengal after the Treaty of Yandaboo. Introduced judicial reforms.
- **Major Jenkins** – Commissioner of Assam, who gave a direction to English Education in Assam.
- **Maniram Dewan** – Initially a supporter of the British, who later became the latter's fierce opponent. Started his own tea gardens. An administrator, businessman, and a freedom fighter. Hero of Assam in Sepoy Mutiny.
- **Anandaram Dhekial Phukan** – Assamese intellectual who worked for the British, but later started highlighting the importance of preserving the Assamese language. Also related to Cultural Renaissance of Assam.



- **Manikchandra Baruah** – Crucial to establishing the Cotton College, and later formed Assam Association.
- **Nathan Brown** – Member of American Baptist Missionary who played a crucial role in preserving the Assamese Language from Sivasagar.
- **Miles Bronson** - Member of American Baptist Missionary who played a crucial role in preserving the Assamese Language from Nagaon.
- **Chandraprabha Saikiani** – A freedom fighter, and a social reformer. Known for empowering women.
- **Jyotiprasad Agarwala** – Cultural icon of Assam. Made the first Assamese movie named 'Joymoti'. Also a socialist and a freedom fighter.
- **Bishnuprasad Rabha** – Another cultural icon. His body of music is known as 'Rabha Sangeet'.
- **Lakshminath Bezbaruah** – One of the greatest literary icons of Assam. Known as 'Roxoraj', as he used an element of wit in his works.
- **Sri Sri Aniruddha Dev** – Founder of the Mayamatra Satra. Muttacks and Morans are followers of this Satra.