

Revolt of Koch and Moamoriya, the Great Insurrection Ending of the Ahom Rules and Its Consequences: A Case Study

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Abstract

In the present study, the investigators decided to find out the Assam lies in India's north-east, one of its remotest and most problematic regions. The present study focuses on movement in Assam with special reference to Koch and Moamoriya, there have been significant changes in the field of the racial origin of the Koches. This paper is an attempt to describe the major research carried out on revolt of Koch and Moamoriya, the great insurrection ending of the Ahom rules hardly any importance is given. For this efforts will have to be made at every level and in every sphere. Methodology covers universe of the study, sampling frame, data collection, data processing and time budgeting and the random sampling as per the needs of the study. Two types of data i.e. primary and secondary data have been used in this study. For the whole study of the universe was the state of Assam for the field survey, it was the Goalpara district of them are living in north-eastern India, hardly any importance is given. The field of indigenous knowledge utilization has emerged from several different research tradition including history and philosophy of science and the sociology of knowledge. Lastly, the paper describes the various problems for utilizing the indigenous knowledge source of Koch and Moamoriya and its solutions. Thus, it has also been adopted to investigate the behaviour of the people of the movement in Assam with special reference to Koch and Moamoriya.

Keywords: Revolt, Koch, Moamoriya, Insurrection, Ahom Rules, Consequences.

Introduction:

The history and cultural heritage of each and every community of a place express the composite nature of that place and its greatness. Assam for its reach diversity in religion, language, ethnicity and culture forms a distinct and interesting identity in the history and heritage of India. The Modern age of Educational History in Assam began with the annexation of Assam with the British Empire in accordance with the treaty of "Yandabu" in 1826. The territory of Ahoms is called Asham in Ain-e-Akbari and Asam in Padshahnaamaa. Assam is apparently the English form of Asam. Again, there are differences of opinion among historians on the origin of the word Asham. So, the term originally been applied to the tract of the country ruled by the Ahom, subsequently used to refer the area under the control of Assam.

The word 'Koch' is a term of some ambiguity. In Assam proper, it has become the name of a Hindu Caste, in to which they converts from the ranks of the Mikirs, Kacharis, Lalungs and Garos are received. In the region around the North Bengal and Western Assam, the Koches are known as 'Rajbanashis', the decedents of royal race. Since long time these Koches are found to have been the follower of orthodox Hindu religion. On the other hand, the term Koch has been abandoned for the appellation 'Rajbangshi', which denotes a tribe and not a caste; which anthological origin has been a matter of controversy-colonel Dalton considered the Koches to be Dravidians. This divergence of views seems to have been arisen from the confusion caused by the use of the term 'Rajbangshi', which originally referred to an entirely distinct community of Dravidian affinities, but was afterwards adopted

by the Koches, to the west of the Monas river, other tribe converts also subsequently called themselves 'Rajvamsi'.

History of Koches (Kamata):

In the Brahmaputra Valley Koch, formerly, the name, of a tribe, has become a caste which admits proselytizes to Hinduism from ranks of Kocharies and other original tribes. The Rajbanshies or the Koches to use the title by which the tribe is more generally known are common not only in Assam; but in North Bengal also. They appear to be a mixed lineage. On the west their affinities are with the Dravidians stock and on the east with the Mongolians. The center of Koch power was in Koch Behar and in the Goalpara where the tribe was in a position to be much affected by the tradition of the ruling race. From all available historical and traditional records, social customs, observance of religious rites and rituals, linguistic peculiarities and particularities; No historical data can be fixed for their origin, because of their antiquity and as such exact period of the Koches, who are of late popularly known as Rajbanshi also in some part, had not yet clearly been established. This proselytation started from the Koch-Kocharies to Modashi, from Modashi to Soraniya and from Soraniya to Rajbanshi and even thereafter from Rajbanshi to pure Aryan Kshatria. This is how an original Koch, who was also known as Mlechachas-Asuras-Danavas-Kuvachas etc. had been promoted to the rank of Aryan Kshatriya for the priest class Brahmin's material gain.

Playfair said that long before the arrival of the Garoes in the present Garo hills, the Rabhas and the Koches were in occupation of the Garo hills where from they had to come down to the plains. Dalton also holds the same view. According to some modern western anthropologists, the Koches, the Meches, the Rabhas, the Dhimals are all one and the same people having sprung from the common stock. At present we do however regard the Koch, the Mech, the Kocheries and the Dhimals as quite different people. According to the elite of the present Rabha society the Rabhas regard that the Rabhas and the Koches are same tribe. Even to-day the original section of the Rabhas are known as 'Kocha-Rabhas' who are now found to inhabit in Goalpara district, Meghalaya (Garo Hills), Koch-Bihar, Jalpaiguri of west Bengal. The great revolutionary artist late Bishnu Ram Rabha belonged to his group. Sir Edward Gait observed that at the present day the word Koch is a term of some ambiguity. In Assam proper it has become the name of a Hindu caste, into which are received the converts to Hinduism from the ranks of the Kochari, Lalung, Mikir and other tribes, and as the process of conversion is still continuing, the number of persons described as Koch, is increasing rapidly. The divergence of views seems to have arisen from the confusion caused by the use of the term Rajbanshi. It originally referred to an entirely distinct community of Dravidian affinities; but was afterwards adopted by the Koches west of the Manas River, who attorney to Hinduism, appropriated, the caste name of the most numerous Hindus community in their neighborhood. So long as the Koch kings ruled, there was a considerable intermingling of the two races in the country subject to their domination. There seems, however to be no doubt that the true Koches were a Mongoloid race very closely allied to the Meches and Garos and we find that in Jalpaiguri, Koch Bihar and Goalpara, the persons now known as Rajbanshi are either pure Koches who though dark, have a distinct Mongoloid physiognomy or else a mixed breed, in which the Mongoloid element usually preponderates. The Koch language is now practically extinct, but the traces of it which remain, show that it was almost identical with Garo. In former times the Koches and Meches freely intermarried; but the conversion of the former to Hinduism has now caused the practice to be discontinued, east of the Monas, where there were no Rajbanshis properly so-called the Koches as the dominant tribe, were admitted to Hinduism without any change of their tribal name; but members of other Mongoloid tribes who afterwards followed their example were allowed to do so only by sinking their old designation and joining the ranks of the already Hinduised Koches. There is an excellent paper on the subject by Babu Monomohan Roy for 1903 A.D. Colonel Waddle's head measurements fully establish the predominance of the Mongoloid type in the Koches of Assam.

Review of the Related Literature:

To find out the problems and perspectives Koch and Moamoriya movement in Assam as well as in others, many investigations have been made in reference to a particular area. Thus, a brief review of these studies would help the investigator to raise the present study in its proper perfection. According to Appleby (1962), found regarding original homeland of the Koches. Buchanon observed that the primitive Koches who were called Pani-Koch lived amidst the woods, frequently changing their abode in order to cultivate land enriched by a fallow, the Koches had their original home some where in the Northern part of Bengal towards Dalimkot. Hodgson also supported the view and like- Choudhury and Majumder(1994) found that the Koches came to Bengal from North-East India and hold them to be identical with the Kambojas, an ancient tribe of that region. Vasu (1999) also states that the Kambojas came originally from near the Garjhara country. Again, from the account of the Brihat-Samhita, it may be presumed that Pragjyotish (ancient Assam), Lauhitya (the Brahmaputra) and Cina or Kamboja are contiguous regions. It is to be noted that in India during both early and late medieval periods Cina meant Tibet and Mahacina indicated Chira. Some epigraphic sources testify to the fact that horses were imported to Bengal, and as such to Pragjyotisha-Kamrupa from the Kamboja country. The Tabakat-i-Nasiri states that horse in large numbers imported to Assam and Bengal from Tibet. Thus, we may conclude that the term 'Koch' had its origin in Tibet and that these groups of Indo-Mongoloid people were from that country. The date of coming of the Koches to Bengal and Assam is still a question of controversy.

Origin of the Koches of Assam:

There is a great deal of controversy regarding the racial origin of the Koches. The original Koches were very closely allied to the Meches and the Garos in physical type, language and tribal institutions. Again, Ralph Fitch who visited Koch Behar in 1585 A.D observed the people have ears which are marvelous great, of a span long, which they draw out by devices when they are young. This practice, though since abandoned by the Koches, is still common amongst the Garos. In former times the Koches and Meshes freely intermarried, but the conversion of the former to Hinduism has now caused the practice to be discontinued. East of the Monas, where there were no Rajbanghis properly so called, the Koch, as the dominant tribe, were admitted to Hinduism without any change of their tribal name, but members of other Mongoloid tribes who afterward followed their example were allowed to do so only by sinking their old designation and joining the ranks of the already Hinduized Koches, states that the Koches, unquestionably "non-Aryan and non-Hindu", were a large Dravidian tribe of north-eastern and eastern Bengal among whom there are grounds for suspecting some admixture of Mongolian blood.

The origin of the Koches is still a subject of controversy. There is a general agreement to the fact that the Koches include-the Meches, Kacharies, Bodos, Rajvamshis, and Garos etc. In religious belief and rite as well as in social manner and customs similarities with the aforesaid tribes were noticed by scholars' like- Buchanon, Martin and Risley. The Koches are designated both as Rajvamshis and as Bhanga kshatriyas. The Koches had adopted for them the designation Rajvamshi after their conversion to Hinduism and that too long after their leader Biswa Singha had established a strong political power to reckon with, can be largely supported. The Koches were, however, ascribed a fictitious kshatriyas origin as early as the days of Biswa Singha. Soon after Biswa Singha had established himself as a sovereign ruler, the Brahmanas sought him out. Probably the members of the ruling family introduced themselves as kshatriyas.

Significant of the Present Study:

In Assam proper, it has become the name of a Hindu caste, in to which they converts from the race of the Kachari, lalung, Mikir and Garo are received. It is mentioned in the Assam Buranji that after the over throw of Nilambar, the last Kamata King, by the Muhammadans under the leadership of Hussain Shah in 1498, two brothers named Chandan and Modan established a short government at Maralavasa, a place about thirty miles north of Kamatapur. It is worthwhile for an investigator to have comprehensive survey of what has already been done on the problem and its related aspects. Survey of

related studies avoid the risk of duplication, provides theories, ideas, explanations or hypotheses valuable in formulating the problem and contributes to the general scholarship of the investigator. The original of the Koches was not distinguished so much by feat of military glory as by cultural achievements shedding their luster throughout the North-East. It is true that not only did they carve out a new kingdom on the ruins of the east while kingdom of Kamrupa Kamata but also, in course of their eastward expansion proved their might against the rising power of the Ahoms, who were yet to assume a significant race as rulers in this part of India. At the present time the term Koch is applied to a good portion of Hindu population of North Bengal and Western Assam. In Assam proper, it has become the name of a Hindu caste, in to which they converts from the race of the Kachari, lalung, Mikir and Garo are received. In North Bengal and Gaolpara they are known as Rajvamsis. In the days of Puranas and Tantras, these people were called Kuvacha. In the present study, the investigator wants to investigate some of the problems in learning mathematics in the secondary stage in relation to interest of the Koch and Moamoriya movement in Assam. In the light of the above discussion of the origin as well as significant of the study under investigation, the title of the study has been fixed as, "Revolt of Koch and Moamoriya, the Great Insurrection Ending of the Ahom Rules and Its Consequences: A Case Study", was relatively unexplored in Assam state. For a better understanding of the present Kamatapur movement, researcher should not only study about the political history of the Koches, investigator should also take account of the social factors, which laid the foundation for common historical or political aspiration among the Koch Rajbanshis.

Statement of the Problem:

The following is the area of research entitled is, "Revolt of Koch and Moamoriya, the Great Insurrection Ending of the Ahom Rules and Its Consequences: A Case Study".

Objectives of the study:

- 1). To study the Koch Rajbangshi movement in Assam.
- 2). To access the Moamoriya movement in Ahom Rules.
- 3). To identify the main focus of Kochs and Moamoriya in Assam.
- 4). To investigated among the great insurrection ending of the Ahom rules in Assam.

Delimitations of the Study:

Keeping in view the short span of time at disposal of the researcher, the study in hand was delimited in terms of the area of study,

- 1). To delimited in terms Koches and Moamoriya in Assam.
- 2). The study was confined to only Koches dynasty movement of Assam.
- 3). The study was delimited to Ahom in Assam and views foundation of the Koch Dynasty.

Methodology

Methodology covers universe of the study, sampling frame, data collection, and time budgeting. Sampling were used, viz., the stratified, the purposes and the random sampling as per the needs of the study and for the field survey it is the Goalpara, district of lower Assam.

Data Collection:

Primary and Secondary data have been used in this study. Relevant unpublished official records have also been used as primary data. The secondary data are the published records of various government and semi-government organizations.

Summary of Analysis and Conclusions:

The word 'Koch' came down with these people when they came downwards from North-China or Siberia region after struggling hard against natural odds and calamities in addition to the opposition from the rival groups in which most of the male members of Koches were killed in the way fighting's. When deciphered the part of the above folk-song the meaning comes that 'Hulun' was the name of a place and a lake under Takingsan province of Mongolia (North-East China). There is a group of indigenous peoples in garudachal alias mandachal alias Garo hills area, who are known as atongs. These atongs are generally known as Koches i.e. descendants of Kocheche. According to Playfair, in

the remote past the migration of the Rugas-Rabas-Rabhas, Koches, Garoes and Kocharies took place from the Tibetan region to the Brahmaputra valley and hence to the hills of Assam. Koches constitute slightly more than half of the world population. Their contribution to the social and economic development of societies is also more than half as compared to that of men by virtue of their dual roles in the productive and reproductive sphere. Hence the first objective state that the study the Koch Rajbangshi movement in Assam was impact.

In the Yogini Tantra the Koches are termed as Kuvaca and in the Padma Purana as Kuvacaka who are said to have taken dirty food and spoken a barbarian tongue. The word 'Koc' comes from a middle-Indo-Aryan source from Kawomca written Kamoca which can be properly Sanskritised as Kamboja. As to their original inhabit at, Buchanan says that the primitive or Pani Koch live aimed the woods, frequently changing their abode in order to cultivate land enriched by a fallow. It is believed that the Kambojas were but Koches who migrated to India from Tibet, settled first in the north and north-eastern Bengal and then extended towards western part of Assam. For a brief period they even held political power in those regions and some of their rulers ruled with assumption of sovereign titles like Paraneswara Paramabhattacharya Maharajadhiraja. But their power gradually dwindled. The invasion of the Cholas under their great king Rajendra Chola brought about the collapse of the Kamboja rule in the south. In the north, the Pala king Rajyapala, as proved by the Bhaturiya pillar inscription, extirpates their rule from north Bengal before the middle of the 10th century AD. The political power now becomes extinguished and the masses remained tribal until the beginning of the 16th century when they had a political and cultural renaissance under the leadership of one Biswa Singha in the Brahmaputra Valley. With the rise of Biswa Singha, there opened a new chapter in the history of Kamrupa-Kamata in the 16th century. He became the king in about 1515 A.D. and ruled up to 1540 AD. He was a great hero. His superior intelligence and uncommon courage were manifested even in his childhood. Hence the first objective state that the access to Moamoriya movement in Ahom rules superior effects in Assam.

Observation from Gait, there is no doubt that the Koches of Assam belong to the Mongolian rather than to the Dravidian stock. Hodgson states that the Koches belong to the distinctly marked type of the Mongolian family. He is supported by Waddel who also says that they do not belong to the Dravidian stock, "but are distinctly Mongoloid". In North-east India when a demand for a separate homeland comes from a particular community, the proposed homeland is generally named after that particular community. Like the Bodo Community is demanding Bodoland, the Nagas are demanding Nagalim, the Dimasas are demanding Dimaraji, Gorkha's demand is for Gorkhaland etc. But interestingly Koch Rajbangshis are not demanding 'Kochland', or 'Rajbangshiland'. Now the question is what is the relation between Koch Rajbangshi and Kamatapur or more simply why they (Koch Rajbangshis) identify themselves with Kamatapur. But before answering this question we should try well to find Kamatapur. Though we have heard about Kamatapur very recently, Kamatapur was very much there in the history from 13th century onwards. Even when Hiuen Tsang, the famous traveler and scholar from China visited the ancient Kamarupa kingdom of Bhashkar Barma between 606 to 648 AD the capital of Kamrupa was believed to be Kamatapur. What we find in "A History of Assam" is that, there were at this point (during the reign of Bhashkar Barma) no larger towns, and the capital of the country does not appear to have been a place of Kamatapur and the Koch Rajbangshi Kamatapur. We know from history of much importance. The only indication that is given as to its locality is that it lay 150 miles east of Paundra Vardhana. Cunningham, after identifying the later place with Pabna, concluded that it was at Kamatapur. Most of the time Kamatapur has appeared as the capital of Kamata kingdom in the history of Assam and sometimes Kamata and Kamrup has been treated as the same kingdom. It is said that Sandhya Rai established the Kingdom of Kamata in the 13th century comprising few portions of North Bengal and west Assam of present Northeast India. In conclusions, the objectives stated as identified the main focus of Kochs and Moamoriya in Assam and to investigated among the great insurrection ending of the Ahom rules in Assam. Therefore, the third and fourth objectives also explored in Assam.

One of the most renowned rulers of Kamata was King Durlabh Narayan, who ascended the throne of Kamata in 1330 AD and ruled up to 1350 AD Durlabh Narayan was a great patron of learning and his royal court was adorned with many scholars and poets. In the second quarter of the 15th century, a new line of kings known as Khan or Khen dynasty ascended the throne of Kamata (1440 AD). The first in this line was Niladhavaj. His capital was at Kamatapur, where he built a very strong fortress. He

was succeeded by his son, Chakradhvaj on the throne in 1460 AD. The Koches emerged as a very strong political power in the early 16th century in the Kamata region with the establishment of the Koch kingdom by the Koch Chieftain Bishwa Singha (1515-1540), son of Hariya Mandal. Though these people like to call themselves 'Rajbanshi', in reality they enjoy a lower status in the caste Hindu society. They have been placed in the bottom of the caste fold and have often been victims of discrimination. In the early social setting of this region, the social status of the Rajbanshi's was not challenged until the influx of a large number of caste Hindu immigrants into this clime from some other parts of the country. It has been mentioned earlier that the Koches after their victory over the Ahoms in 1563 AD, occupied the territory to the north of the Brahmaputra as far as the Suvansiri But their hold over this area did not last long ; soon the Ahom king Sukhampha recovered this lost territories. As a result unfriendly relation recurred and the Koches had to lead two naval expeditions one in 1564 and the other in 1570 to reassert their authority, but this were successfully repulsed by the Ahoms. The latter also captured a Koch military officer named Mohan as well as a number of materials from the Koches. Keeping Kings and Kingdom aside let's talk something about the general Koch Rajbanshis of historical Kamata Kingdom. In 1577 some Koch rebels were given asylum by the Ahom King Sukampha. The Ahoms an off shoot of the Shan Branched of great Tai family of South East Asia centered the plains of Assam in 1228 AD under the leadership of a prince named Chalunng Sukapha.

Suggestions

Keeping in view the above obstacles the following suggestions are forwarded to increase the extent of new era. The focus in this issue is on putting education in values and for character building on the national agenda. The present study is limited to a small sample taking a large sample can help carrying out further study like- the Bodo, the Garos the Nagas, the Dimasas Gorkha's and others areas etc.

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