

## CHAPTER V

### CONCLUSION

In the forgoing chapters an attempt has been made to study various aspects of the archaeological remains of Darrang and Udalguri districts in historical perspective. The significance of the archaeological remains as a source of history of the study region, for which we have little or no authentic literary records, can hardly be over emphasised. It is a fact that the archaeological remains reflect the socio-cultural and religious behaviour of the people of a particular society. After a detailed study as illumined in the preceding study, it reveals that the social patterns of the locality can be ascertained from the types of archaeological remains of the study area. It is because most of the remains are religious in nature and associated with different cults. The location of the temples and *satras* indicate the nature of the society during different periods of history.

The study of the archaeological remains of the study area offer a glimpse into the political, socio-economic, as well as cultural life of Assam in the pre-Āhom and Āhom period. Before the advent of the Indo-Aryan linguistic group in the early centuries of the Christian era the “*Dānavas*” and “*Asuras*” ruled over Assam. Brāhmanical religion in its various forms gradually became very popular. The Saiva, Sākta and Vaishnava cults were very popular in the area. Side by side Neo-Vaishnavism also flourished. The traditional demon king Bāna of Sonitpur is believed to have been a devout Saiva. The rulers of Kāmarupa up to Dharmapāla patronised Saivism. Even in the post Pāla period, the rulers of the Koch royal family regarded themselves as progeny

of Lord Siva (i.e. claimed their descent from Lord Siva). Biswa Singha, the founder of the Koch dynasty, was a worshipper of Sakti in his early life, while later rulers of the dynasty became the worshipper of Lord Siva, and also patronised Neo-Vaishnavism. The rulers of ancient and medieval Assam followed the policy of religious toleration. The people enjoyed religious freedom in the society. The rulers made *devottara* land grants and provided other facilities to the religious establishments.

It is found that in most cases present temples are erected over the ruins of old ones. The rulers of the locality were the liberal patron of art and religion. As a result of the royal patronage art and architecture flourished in the study area.

Self sufficient village economy prevailed in the society. Situated in the central part of Assam the study area remains as an important link between lower and upper part of Assam. It was sure that there were cultural links of the study area with Nilāchal Kāmākhyā, temples of North Guwahati, Singri, Viswanāth temples etc. The historical background of the area reveals that it was a meeting ground of diverse ethnic groups which led to the development of a composite culture.

The study reveals that since remote past in the temples of the study area different deities like that of Sakti, Siva and Visnu were accommodated together. It confirms the reality of peaceful co-existence of various cults. The rulers were also the liberal patron of all sects. The three cults were more or less equally honoured and respected by almost all section of the society. Even today, the Sāktas also take part in the functions of the Saiva and Vaishnava cults and have shown great respect to the religious books relating to Vaishnavism such as the *Bhāgavata Purāna*, *Gītā* and *Kirtana* and they visited the

village *Nāmghar*, Siva and Visnu temples with full honour and respect and extend co-operation in the religious ceremonies.

The methodology applied for this study involved making use of primary and secondary sources of books, journals etc. and field study. During the field study interactive discussions were held with the local people and with learned scholars. Articles in news papers about the remains and, rites and rituals performed in the temples and the *satras* of the study area were also consulted.

In this study, first the study area and the historical background of Darrang and Udalguri districts or Assam were discussed. Since remote past the study area was an integral part of the Assam. Following this, a descriptive study of the structural remains e.g. the temples and the *satras*, its history and their present status was made. The structural remains are mostly religious in nature. Here an exhaustive description of the rise and development of the *satra* institution of the locality, which also bears some characteristics which are not generally seen in other parts of Assam was made. The study reveals that the remains are the clear indicator of its association with Assam as well as India.

Further the sculptural remains of the area, which also provide socio-economic insights into the society was discussed. Again a descriptive study of the festivals and rituals associated with the remains was made. Observation of *deul*, *pāchati*, *mathani*, *Durgā puajā*, *bihu* etc. strikes a special chord in the heart of the people and has united them in an invisible bond of brotherhood and fellow feeling since the historical past.

The epigraphs, *deul* mound, water tanks, roads, ramparts, coins of the region were also studied. The study of all these remains reflects the socio-religious as well as

political and economic activities of Darrang and Udalguri. This research study has thrown some new light upon the area as discussed below.

Most of the remains are religious in nature and reflects regional character. They are simple in style and design. The rulers and ruled were mostly the worshipper of Siva and Sakti. The Pāla and the Koch rulers were mainly responsible for the temple building activity of the study area. Although the Ahom were great builders, there are no traces of building activity of the Ahom in the study region. They only offered land grants as well other assistance to the temples and the *satras*.

Only a single dwelling house of brick in deplorable condition is found at Pithakhowa village of Hāzarikāpara in Darrang district belonging to circa 18<sup>th</sup> -19<sup>th</sup> century C.E. As per local tradition the resident was of one Kalāpani Hāzarikā, an Ahom officer in-charge of a thousand *pāiks* who died in the protected struggle against the Burmese. His descendent are still living in the house.

A close study of the copper plate grants reveals that the Āhom rulers granted land in Darrangi kingdom and the local Koch rulers also had the right to grant land.

The *Deul* mound and the worship of *deul* is the exclusive cultural heritage of Darrang and Udalguri districts. This is not found in any other part of Assam.

The archaeological remains manifest a tendency of racial and cultural synthesis. It reflects regional character having some local characteristics.

It seems that the earliest surviving pre Sankari *satra* of Assam is found in Bordoulguri, Darrang. There is a Sākta *satra* also i.e. Viswa Satra in Darrang.

The study of the remains reveals that Darrang and Udalguri were the headquarters of the Darrangi kingdom. Earlier Kherkhariā of Udalguri in the Assam-Bhutan border was the capital of the Darrangi Koch kingdom. Later on the capital was shifted to Howly Mohanpur, of Mangaldai (Darrang), where the descendent of the Koch royal family are still residing.

In reconstructing the social, economic, political, religious and technological history of the people of Darrang and Udalguri, the study of the archaeological remains appear as determinantes of the chronology of developments. The ruins are clear indicators of a prosperous people since remote past. Along with the rise and decay of political dynasties, and socio-economic developments of the Brahmaputra Valley, the people of Darrang and Udalguri also felt the vicissitude of change.

Though in this study we have tried to pay attention to the various aspects of the archaeological remains of the study area, it cannot be claimed to be an exhaustive one. In near future further research may throw new light on the archaeological remains of the area.