

## **Chapter-IV**

### **A review on the editing of S.K.Bhuyan**

The chronicles edited by Dr.S.K.Bhuyan have contributed immensely in the growth of historiography of Assam and in the reconstruction of Assam history. The linguist and litterateurs are also benefited much in their study in Assamese language and literature with these contributions of S.K.Bhuyan. Abundant unutilized information for research work on medieval Assamese music, Art, medicine, culture, customs, warfare, polity, economy are still waiting in these chronicles. Texts of these edited chronicles were not the creation of S.K.Bhuyan, but the methodology he followed in editing them, and his editorial comments and notes (in the prefaces, introductions, appendixes, footnotes and other additions of the editor) witness his originality and these enrich not only the edited chronicles but also the history of Assam in general. In reconstruction of Assam history, the modern historians utilized these chronicles in large scale. So the editorial guidelines attached with these chronicles, the methodology, which he followed in editing them, the additional information given in the editorial notes and comments, their validity and authenticity worthy of critical observation and analysis.

The phase of serious historical studies of S.K.Bhuyan started with collecting the manuscripts in personal and official capacity (of DHAS) and publishing them in printed form being edited by him. Collection of manuscripts and publishing them were two main objectives behind establishing the DHAS and the DHAS in its initial days were engaged in carrying out these two agenda. Being in the posts of Assistant Director and Director of the DHAS, S.K.Bhuyan had to share and shoulder the great

responsibility of accomplishing these two aforesaid agenda. Out of his Twelve edited works, Nine were edited and published within 1930 to 1940 and the rest were published respectively in 1940(AN ACCOUNT OF ASSAM-DHAS), 1945(ASSAM BURANJI-SM) and in 1960(SATSARI ASOM BURANJI-1960-G.U.). Out of the early nine chronicles, the KAS published the Padshah Buranji in 1933 and the DHAS published the rest. S.K.Bhuyan gave more priority in editing and publishing the chronicles than the reconstruction and original research work. He mentioned it in clear language that---

*“The compilation, translation, and publication of ancient historical classics do not constitute the only object of the Department, we have taken them first because the chronicles are readily available, and they represent the starting point from which we have to march forward on the path of historical research. Reconstruction is a question of delay and equipment, but the chronicles can be published readily and made available to all intending synthesizers.”<sup>1</sup>*

Till the publication of DHAS bulletin no-5 (1951), The DHAS collected nearly one thousand manuscripts and many other manuscripts were at his disposal. Among these manuscripts, there were huge numbers of chronicles. But S.K.Bhuyan selected some of them for collating, editing and publishing. This selection resulted in publication of such a set of chronicles, which covers the history of Ahom period including a portion of earlier and later period of history of Assam. Apart from the aspect of time covered by these chronicles, some of them focus upon specific aspects like Ahom-Tribal relation and Mughal invasions in Assam. Thus the time covered by these chronicles may be shown as below-

---

<sup>1</sup> Bull. -2, p.20

- 1) Sadaramin's Assam Buranji (1930) from Sukapha to Jogeswar Singha
- 2) Deodhai Asam Buranji (1932) from Sukapha to Sutyingpha (in continuity).
- 3) Tungkhungia Buranji (1932) from Gadadhar Singha to Kamaleswar Singha
- 4) Satsari Asom Buranji (1960) from Sukapha to Purandar Singha
- 5) Assam Buranji-SM (1945) from Sukapha to Gadadhar Singha
- 6) Asamar Padya Buranji (1932) From Gadadhar Singha to Jogeswar Singha
- 7) Kamrupar Buranji (1930) Emphasize on Asam-Mughal invasions- (Brief mention of some early Kamrupa Kings and Koch kings are given in first three chapters)
- 8) Kachari Buranji (1936) Emphasize on Ahom- Kachari relation (from Supimpha to Rudra Singha-1493-1714)
- 9) Jayantia Buranji (1937) Emphasis on Ahom-Jayantia Relation (from Pratap Singha to Gaurinath Singha-1603-1795)

- |                                    |   |
|------------------------------------|---|
| 10) Tripura Buranji (1937)         | On Ahom Tripura Relation during the reign of Rudra Singha               |
| 11) Padshah Buranji (1933)         | On Mughal rulers from Humayun to Aurengjeb (along with Assam invasions) |
| 12) An Account of Assam (Hamilton) | On various aspect of Ahom govt. and resources of medieval Assam.        |

Apart from the 'Chronicles' and 'AN ACCOUNT OF ASSAM', S.K.Bhuyan edited some other books also. For example, he edited the 'Baharistan Ghaybi' translated to English by Maidul Islam Bara. But the editorial plans and interventions were nominal in these books. This Persian chronicle contains valuable information on Mughals who came into conflict with Kuch-Behar, Kuch-Hazo and Assam proper in addition to other valuable historical information. But the editing of the Assamese chronicles mainly reflect some important original ideas on S.K.Bhuyan as a historian

The technical process through which he proceeded in editing and publishing the chronicles was hazardous one. He had in his disposal a huge number of manuscripts and transcripts of Chronicles prepared or collected both in his personal and departmental capacity. More over there were some rare published books, valuable articles published in different contemporary magazines (like-Orunodoi, Banhi, Usha, Assam Bandhu) also among his collections. The numerous manuscripts and transcripts created great confusion with some of their dilapidated pages, illegible handwriting, lacking of punctuation mark, archaic medieval language, different and contradictory text, missing link of text caused due to lost of leaves, several copies of same original chronicles collected from different places in

different time and so on. Publication of these chronicles in their original shape and form would have help to preserve its purity of originality, but technique devised by S.K.Bhuyan in editing and publishing them accomplished several purposes – he presented the texts of these manuscripts in such a way that the readers can collect information in a continuous and homogeneous area in the economic utilization of money, space and time; and also, in a way that the reader can have thorough knowledge without missing of links in certain period or of a subject of Assam history. To do that S.K.Bhuyan had to go through all these manuscripts and transcripts with minute observation, to grasp the spirit and contents of the texts of those manuscripts or transcripts, dissect them into pieces and then collate them in proper places to give the continuity and consistency to the text in the specified area. He had to name or rename the prepared chronicle, arrange the texts into Chapters and paragraphs, give title to the chapters, giving punctuation marks, giving foot notes, numbering the paragraphs, writing up the prefaces, introduction, lists of original sources, table of contents, introductory notes, running summary in Assamese and in English, making orthographical correction, preparing the press copy, and make proof-reading. In every step, from collecting the manuscripts till proof reading and preparing final copy for press, he scrutinized and compared the texts so minutely that the purity and authenticity of the text, should not collapsed due to scribal mistake or by other reasons. Of course, all of his edited chronicles are not collated. Some of them are virtually reproduced for their intactness. His collated and reproduced chronicles may be given in two clear groups—

**Reproduced—**

(i) Sadaramin's Assam Buranji

(ii) Tripura Buranji

(iii) ASSAM BURANJI-SM-Assam Buranji (the first section)

(iv) An Account of Assam by Francis Hamilton

**Collated—**

(v) Kamrupar Buranji

(vi) Deodhai Asam Buranji

(vii) Jayantia Buranji

(viii) Padshah Buranji

(ix) Sarsari Asom Buranji- (in fact, texts of seven different Buranjis are reproduced here in one cover)

(x) Tungkhungia Buranji

(xi) Asamar Padya Buranji

(xii) Kachari Buranji

The methodology followed in editing the chronicles and the editorial notes and all kinds of comments added to the published chronicles, open up several points for observation like- the nature of the methodology – its merits and demerits. contents of the editorial notes and comments-their merits and demerits, reflection on the editor as a historian in these comments and notes, and the ultimate output of these edited works.

While editing these chronicles, several ideas and needs must have crowded in the mind of S.K.Bhuyan, viz. (i) the preservation of the manuscripts or the contents of these manuscripts, its purity and originality (ii) Publication of these chronicles in printed form and as soon as possible (iii) The cost of publication (iv) to harness maximum benefit from the cost in publishing them (v) to make his readers benefited in optimum, with these publications – providing maximum fresh

information and convenience in reading these publication. But it was not possible to meet up all these needs. Particularly the financial crunch of the department did not permit to publish all the manuscripts in their original shape. The crunch finds expression in all the Bulletins of the Department. All these led to reproduction of some of the chronicles keeping in view of their relative importance, homogeneity of the subject they deal with and their intactness and in more cases collation of the texts of different chronicles in one cover in a homogeneous area. He made orthographical correction both in the case of reproduction and in case of collation.

Keeping aside the orthographical corrections, S.K.Bhuyan confronted the conflict of two contradictory tendencies- to preserve the original shape and form of the manuscripts and to present them in an amended or reconstructed form. In his editorial prefaces, he keeps his readers aware in advance about the orthographical and textual displacement made in the chronicles. More over he tried to keep the readers informed of the sources utilized in the collated chronicles. So, he numbered the paragraphs of the chronicles and original sources are mentioned paragraph wise in the editorial notes or in the lists of original sources given separately. Likewise, there is mention regarding the nature of the manuscript, when collected, in the editorial pages. The material used for the folios (whether, Sanchi-bark leaf, 'Tulapat' or modern paper), size of the folios, how was the manuscript preserved, how many folios were there in the manuscripts, whether any folios were missing, whether any portion got damaged and so the words became illegible, when and how the manuscript or the transcript were collected, the persons engaged for preparing transcript, press-copy, or for translation etc are also mentioned. The care shown by the editor, to preserve the records regarding the manuscripts and the editorial interventions in editing the chronicles reflects his respect for these original historical

evidences, his pious sense of sincerity and honesty in this work of editing the chronicles give an impression of additional guarantee against any possible intentional or mistaken tempering of the texts of the manuscripts. In spite of all that, considering the all aspects of his editing methodology, it can be opined that, he emphasized more on the convenience of the readers than to preserve the purity of originality of the manuscripts and he could not debar himself from using his own pen, own imagination in some cases.

In most cases of collating the text of the edited chronicles, different portions of different manuscripts, which were arranged as the paragraphs of the edited chronicle, were simply reproduced with orthographical correction. But particularly in two cases viz, (i) the 'BELIMARAR BURANJI' (named by the editor) inserted in the 'ASAMAR PADYA BURANJI' and (ii) The TUNGKHUNGIA BURANJI by Srinath Duwara Barua, editor's intervention did not confined to orthographical correction only. He has shown here his clear tendency of reconstruction of the text.

In the case of 'BELIMARAR BURANJI', he restored some stanzas, sentences and words in different places of the chronicle to fill up to the missing link caused due to lost of some pages or dilapidation of some portions of some folios (page-xiii). Seven Stanzas in page no 213, Three stanzas of page no 276 and some lines and words in page nos. 214-217, 219, 220, 222, 223, 228 and 141 are restored by the editor. Of course, he has distinctly separated the restored portions from the original works with the mark of inverted comma. But it is noteworthy that the language of the restored portions is so efficiently put at, that the melody of the original is no way perturbed and a reader can find no difference in between the original and restored portions. The content of the restored portions are also in conformity with the relevant historical facts found in other sources. It is noteworthy

that the part written by Dutiram Hazarika is reproduced here in 'ASAMAR PADYA BURANJI'.

In 'TUNGKHUNGIA BURANJI', Srinath Duwara Barbarua compiled the text from paragraph no-83 to the end of the book i.e. to paragraph no-382, which covers the period from the reign of Rajeswar Singha to the events of 1806 during the reign of Kamaleswar Singha. The account of the earlier kings of Tungkhungia clan from Gadadhar Singha to Pramatta Singha is skipped off with a simple mention of their date of accession and death in the preamble. S.K. Bhuyan added a portion in the preamble in the first chapter with simple mention of the date of accession and death of the monarchs from the death of Gaurinath Singha to the re-annexation of upper Assam to British territory in 1938, in the same way as Srinath Barbarua did in the earlier portion. S.K. Bhuyan mentions that this portion has been 'reproduced from other chronicles'. Although, he has not mentioned the sources in this respect specifically, it can be known that this portion is taken from Sadaramin's ASSAM BURANJI. The original sources of 'the account of the events of the Ten years prior to Gadadhar Singha's accession narrating the circumstances, which led to the ascendancy of the 'TUNGKHUNGIA BURANJI' not clearly mentioned by the editor though it is said that the portion has been reproduced. The portion from the reign of Gadadhar Singha to the reign of Pramatta Singha is collated from '*Two Buranjis, viz., the puthi recovered in 1912-13 by Mr. Goswami From the Bengena Ati Satra dealing with the period from Suhungmung Dihingia Raja to Pramatta Singha, 1497-1751; and another manuscript chronicle discovered by*' S.K. Bhuyan '*in 1925 in the godown of the American Baptist mission, Gauhati, from the accession of Jayadhwaj Singha in 1648 to the initiation of Rudra Singha's campaign*

*against Cachar in 1706*.<sup>2</sup>A comparison between the text of said 'Bengena Ati' chronicle (SATSARI ASOM BURANJI) and the collated portion of TUNGKHUNGIA BURANJI reveals that Paragraphs no.'s- 28, 29, 36-41, 46, 49, part of 50, 51 and 56-82 are taken from the Bengena Ati chronicle. But there are some variations in text, which appears to be amendment or remixing from another source without editorial note. For example-

- **Page-17-TUNGKHUNGIA BURANJI –para. -66:** After 26<sup>th</sup>.day [of the month of 'Pous'] the monarch [Gadadhar Singha] dug pond at Tingkhang. (Td)
- Page-86-Bengena Ati Chronicle-para. -227:** After 27<sup>th</sup>. Day [of the month of 'Pous'] the monarch dug pond at Tingkhang. (Td.)
- **Page-23-TUNGKHUNGIA BURANJI – Para-41:** In the month of 'Chaitra', S.E.1611 the monarch [Gadadhar Singha] fell ill...Sacrificed 'Japa-homa' by 108 hundred Brahmanas...(Td)
- Page-90-Bengena Ati Chronicle-para-232:** In the month of 'Chaitra'. S.E.1609 the monarch fell ill.... Sacrificed 'Japa-homa' by 10 hundred Brahmanas...' (Td)
- **Page-27-TUNGKHUNGIA BURANJI-para. -51:** In the month of 'Magh' of S.E.1617 the monarch [Gadadhar Singha] made mirth climbing on a great stone (Bar-Shil) while went to hunt deer nearby Bardubi in the bank of Dikhow...Enjoyed a reign of 14 years, 8months, 1 day.(Td)

---

<sup>2</sup> TB, p.v

**-Page-92-Bengena-Ati Chronicle-para. -236:** In the month of 'Maghi' S.E.1611 the monarch made mirth climbing on a great stone while went to hunt deer nearby Bardubi in the bank of Dikhow.... Enjoyed a reign of 11 years 5 months. (Td.)

- **Page-36-TUNGKHUNGIA BURANJI-Para-66:** ...Shri Shri Rudra Singha Maharaja died on 13 th. Of Bhadra, 2<sup>nd</sup> dark fortnight, S.E.1636. Reigns 28 years, 6months.(Td)

**Page-97-Bengena Ati Chronicle-para-248:** ...Shri Shri Rudra Singha Maharaja died in the month of Bhadra, S.E.1633 [\*1636]. Reigns 11[\*18] years 6 months. (Td)

[\* Amended by the editor].

- There are some other examples also of variations, amendment and remixing of information in one sentence in the collated part of 'TUNGKHUNGIA BURANJI'.

Although there are minor textual variations, the spirit of the contents do not contradict each other. But such variations create question for other collated works also.

As it is seen above, the collated chronicles are dealt in some specified areas of Assam history. This process of collating the texts of different sources to create a new one in some specified area bears elements of reconstruction, but it has helped its readers to search some information in those specified area or to read those areas

without interventions of other occurrences. Thus, for example, one can study the history of the Kacharies, the Jayantiyas, the Mughal Badshahet and their relation with the Ahom Government, in the KACHARI BURANJI, JAYANTIA BURANJI and PADSHAH BURANJI respectively. The importance and significant features of these edited chronicles are discussed in the editorial notes of the chronicles.

Sometimes, it appears that S.K. Bhuyan failed to provide his readers proper guidelines to overcome the confusions caused by the source materials utilized in his edited works. For example, if we compare the information regarding the original source materials of 'KAMRUPAR BURANJI' in the preface to the first edition, page-1, to the list of original sources given in the page-ix of the chronicle, it appears that, the paragraphs 1-8 are mentioned to be taken from a chronicle, brought by Benudhar Sarma from India Office Library, London in page-1, while in the list of page-ix they are said to be taken from 'Padshah Buranji' brought by Benudhar Sarma from India office Library. In page-1, it is stated that paragraphs 9-16 are taken from Padshah Buranji while they are said to be taken from KAMRUPAR BURANJI in the page-ix. Again in 'PADSHAH BURANJI' its manuscript is stated to be collected from the 'family of late Sir James Buckingham, superintendent of the Amguri tea Estate Ltd. who had recovered it from a villager in the district of Sibsagar' (PADSHAH BURANJI- p. -viii). Paragraphs 28-38 are shown to be taken from PADSHAH BURANJI (p-ix). These paragraphs fall in third chapter but in page-1, it is stated that this chapter is prepared from American Baptist Mission's manuscript collected by S.K.Bhuyan. The disparity between the information in page-1 and list of page-ix may has caused due to inclusion of new texts in a later edition or due to printing mistake or due to editorial confusion. Like wise the contents of the portion inserted in KAMRUPAR BURANJI collated from PADSHAH BURANJI.

which was collected by Benudhar Sarma are not found in the PADSHAH BURANJI published in 1935 (KAS). All these need correction and clarification.

In 'PADSHAH BURANJI' (KAS-1935), the original sources are not mentioned distinctly paragraph-wise or chapter wise. The original PADSHAH BURANJI utilized in KAMRUPAR BURANJI and PADSHAH BURANJI (KAS) appears to be different- it also needs clarification.

It is noteworthy here that the act of Collating the texts lying in different manuscripts or other sources was done as per the choice of the editor. A question remain here whether in the process of dissecting the contents of the different manuscripts and then collating them, some portions remained unpublished of some chronicles! Example may be cited here – the collated chronicle 'KACHARI BURANJI' deals mainly with the Ahom-Kachari relation. The period of Ahom-Kachari relation covered by this chronicles is from the reign of Ahom monarch Supimpha to the reign of Sw. Rudra Singha. But S.K.Bhuyan, by the time of publishing of KACHARI BURANJI, had in his disposal some sources where some incidents of Ahom-Kachari relation since the reign of Sukapha and till the reign of Kamaleswar Singha are mentioned. The DEODHAI ASAM BURANJI, the TUNGKHUNGIA BURANJI, his original work 'SWARGADEV RAJESWAR SINGHA' bears proof for this contention. Like wise many other important things could have been inserted in the earlier collated portion of TUNGKHUNGIA BURANJI. For example the incident of foundation of the capital-city at Rangpur by Rudra Singha, which is mentioned in some other sources, is not inserted in TUNGKHUNGIA BURANJI.

S.K.Bhuyan has given some prior-ideas regarding the edited chronicles. He mentioned in some places, regarding the nature of the Buranjis, differences in dates

and years of occurrence of events narrated in the chronicles, differences in texts. how they can be overcome, and on the authenticity of the Buranjis as source material for the re-construction of Assam history<sup>3</sup>. In some cases, he has given summary of the body-text both in English and Assamese for the convenience of those readers who are not accustomed with the archaic medieval Assamese language or English language. In some cases he has tried to fix the time when the chronicle under discussion was written, with arguments and rational analysis of the clues. For example- for the fixation of the time of composition of the 'BELIMARAR BURANJI', S.K.Bhuyan writes-

*“The present account takes up to the defeat of Ahom forces...sometime in March 1819...the continuous storm and stress through, which Chandrakanta passed from 1819 onwards make it extremely unlikely that he could commission a poet to write a book on confer upon him a title which is possible only during period of stability and peace. We are led to believe that the book was written sufficiently after the Burmese atrocities, when peace and quite had been restored to the country...So we get two limits to the date of composition: it cannot be earlier than 1833 or at the furthest 1846 when Purandar Singha died.”*<sup>4</sup>

About the Dutiram's manuscript, the author has pointed out—

*“The folios, each measuring 3x 8 are made up by pasting sheets of Kabuliyat forms. The author or the transcriber has made use of the blank pages of the forms on the reverse of the printed pages. The gum has given way in many places and the printed matter has been exposed to view, in one of which we get an entry in ink referring to the revenue of the year 1873 A.D. and 1279 Bengali Era, which leads us*

---

<sup>3</sup> AB-SM-p. -xxxv-xlii

<sup>4</sup> APB, p. xiv

*to infer that the book was transcribed whether by the author or by his copyist not earlier than the year 1873.”<sup>5</sup>*

About the author of ASSAM BURANJI- SM, S.K.Bhuyan hold-

*“the author was well read in Sanskrit literature and Assamese Vaisnava classics, otherwise he would not have been able to impact to his style, though in purple patches, a Sanskrit ring.”<sup>6</sup>*

About the date of the same chronicle he opines—

*“But the vividness of the description of the events connected with the invasions of Mirjumla and Ram Singha and of the subsequent period of misrule and anarchy leads one to surmise that the portion only could be written by a man in whose mind, the events were fresh, he being spectator, if not an active participator, of those events. So as working principle, we can roughly conclude the date of compilation to be sometime during the first fourteen years of the reigns of king Gadadhar Singha, 1681 to 1695.”<sup>7</sup>*

Likewise, whenever the name of the writer is found, S.K. Bhuyan has collected sufficient information about the concerned author and inserted them for the knowledge of the readers. For example S.K.Bhuyan has inserted sufficient biographical information on Duti ram Hazarika and Srinath Barbarua respectively in the introductions of the ASAMAR PADYA BURANJI<sup>8</sup> and the TUNGKHUNGIA BURANJI<sup>9</sup>.

---

<sup>5</sup> Ibid, p. vii, example cited in Appendix-A, 2(B)

<sup>6</sup> AB- SM, p. lxxxii

<sup>7</sup> Ibid, p. lxxxv

<sup>8</sup> APB, p-viii-x

<sup>9</sup> TB. p. -ix-xv

<sup>10</sup> DAB-xxxix-xliv

In the editorial prefaces and introductions, S.K. Bhuyan adds sometimes useful additional knowledge on relevant topics. In the 'KACHARI BURANJI' discussion has been made on the origin of the Kacharis, their anthropological features, various sub-groups of the Kacharis residing in different places of Assam. changes in the frontier of Kachari Kingdom and displacement of their capital in different times are discussed very scholarly in the 'Introduction' of the chronicle. Like wise in the DEODHAI ASAM BURANJI, an elaborate discussion has been made on the Ahom system of year-count and system of converting the Ahom Laklis to Saka Era and Christian era in the 'Introduction'.<sup>10</sup>

The literary and linguistic importance of the chronicles is almost invariably mentioned in the editorial notes. All these reflect the quality of keen observation of S.K.Bhuyan. Apart from these, some ideas of S.K.Bhuyan on historiography also can be drawn from these editorials. That S.K.Bhuyan keenly observed the surroundings of a historian, which creates impacts upon his writings, his patriotism, and his anxiety for the uplift of his fellow Assamese people are apparent in these editorial pages. These will be discussed in relevant place.

The Appendixes and footnotes added in these chronicles by the editor enhanced the importance of these chronicles. List of Ahom monarchs from Khunlung-Khunlai to the end of the rule of the dynasty with date of their accession in Lakli era, Saka era and in Christian era, list of hill-temples of Assam, list of Duwar-Pargana under the Phukans and Rajkhowas, relevant portions of historical writings by other writer etc are annexed in the appendixes of the chronicles. His footnotes in these chronicles covers references from the pages of the Holy Scriptures to the catalogues of manuscripts and coins; from research oriented books to

---

magazines published at home or at abroad. These not only help the readers to enrich their knowledge and to have relevant references, collected from scattered places, but also have enhanced the importance and impression of the edited chronicles as gem-house and repository of source-materials for the reconstruction of Assam history.

There are some other noteworthy aspects, which demands critical observation in the edited chronicles, comparative study and annotation in them. The difference in the dates and years of accession of the monarchs in different chronicles, and of the occurrence of events narrated in the chronicles is a serious problem in the reconstruction of Assam history. It demands solution from authoritative hand, and S.K.Bhuyan was the right person to shoulder this responsibility. Huge numbers of manuscripts were in his disposal, he had been handling them since long days and had the opportunity to observe every words and sentences of these manuscripts or other sources. Now, some chronicles edited by S.K.Bhuyan may be taken for example and on the basis of these chronicles the following charts may be prepared--

**The Ahom monarchs and their Years of accession as per four different chronicles:**

(1)		(2)	
Assam Buranji- S.M.- in S.E (1945)		As per DAB in S.E. (1932)	
Sukapha		Sukapha	---(Died in 1290)
Left Nara kingdom	in -- 1270	Suteupha	1290
Sutaopha	1311	Subinpha	1202
Subinpha	1322	Tyao Sukhang	1214
Sutupha	1341	(Sukhangpha)	
Sukhrangpha	1348	Sukhrangpha	1253
Sutaukham	1359	<i>* Ministerial</i>	5 years
Sudangpha	1364	Sutupha	1290
Sujangpha	1371	Tyaokhamthi	1301
Suhinpha	1383	<i>* Ministerial</i>	9 years
Supimpha	1386	Sudangpha	1319
Suhumpha (Dihingia)	1390	Sujangpha	1328
Seklenmung (Gargaya)	1465	Suphokpha	1344
Sukhampha	--	Susenpha	1360
Pratap Singha	1524	Suhanpha	1410
Bhaga Raja	--	Supimpha	1415
Nariya Raja	1566	Suhungmung	1419
Jayadhvaj Singha	1570	Suklenmung	1460
Chakradhwaj Singha	1585	Sukhampha	1474
Udayaditya Singha	--	Pratap Singha	1525
Ramadhvaj Singha	1595	Surampha	1563
Samguria Raja	1596	Sutyinpha	1566
Gobar	1597	(Nariya Raja)	
Sujinpha	1597		
Sudoipha	--		
Sulikpha	1601		
Gadadhar Singha	1603		

(3)

**As per DAB-BAHGARIYA in Lakli Era  
Years of Reign and year of Death (1932)**

Sukapha	33 yrs. Death(D).
L.Khutsan	
Sutoupha	13 yrs.- D. L.Tyaosinga
Subinpha	12 yrs.- D. L.Daprao
Sukhanpha	42 yrs. D. L. Khutmit
TyaoSukapha	32 yrs.- D. L.Plekongi
<i>*Ministerial</i>	5 yrs.
Sutaopha	3 yrs. D. L.Khutangi
TyaoKhamthi	13 yrs. D. L.Kamaut
Susengpha	13 yrs. D.in L.Kapsan
<i>*Ministerial</i>	9 yrs.
Bamuni kowar	45 yrs. D. L.Rungrao
Tyaopha-Sufsuk	18 yrs. D. L.Kasou
Suhanpha	--
Gargaya	--
Khora Raja	--
Pratap Singha	--
Suhungmung	--

(4)

**As per Sadaramin- Assam Buranji (1930)**

Sukapha	1150	Jayadhvaj Singha	1576
Suteupha	1190	Chakradhwaj Singha	1585
Subinpha	1203	Udayaditya Singha	1592
Sukhangpha	1215	Ramadhvaj Singha	1594
Sukhrangpha	1254	Suhung	1596
Sutupha	1286	Gobar	1596
* <i>Ministerial</i>	1298-1302	Sujinpha	1596
Tyaokhamthi	1302	Sudoipha	1599
* <i>Ministerial</i>	1311-1320	Sulikpha	1601
Bamuni Kowar	1320	Gadadhar Singha	1603
Sujangpha	1329	Rudra Singha	1617
Suphokpha	1344	Shiva Singha	1636
Susenpha	1361	Pramatta Singha	1666
Suhanpha	1410	Rajeswar Singha	1673
Supimpha	1415	Lakshmi Singha	1691
Suhungmung	1419	Gaurinath Singha	1702
Gargaya	1461	Kamaleswar Singha	1717
Khora Raja	1474	Chandrakanta Singha	1732
Pratap Singha	1533	Purandar Singha	1739
Surampha	1571	Chandrakanta Singha	1741
Nariya Raja	1574	Jogeswar Singha	1743

A glance at the lists of the Ahom monarchs prepared on the basis of three Chronicles edited by S.K.Bhuyan and published by DHAS reveal that there are great differences in the order of the names in which the monarchs succeeded the throne. differences in the years of accession and some noticeable points in these years cited in these lists. Some of them are mentioned below —

In all the lists the names of Sukapha, Suteupha and Subinpha (with minor difference in spelling) are given in same order of succession but successors of Subinpha is different. In the List –1 successor of Subinpha is found as Sutupha whereas it is found in the rest of the lists as Sukhangpha (or Sukhanpha). The name of Sukhangpha is not found in the list-1. The name of Sutupha is seen after the name of Subinpha in the list-1 while it is seen after Sukhrangpha in the list-2. The name of Sujangpha is not seen in the list-3, which is seen after the name of Sudangpha or Bamuni Kowar in the rest of the lists. The name of Susenpha is not seen in the list-1, which is seen in the list-2 after the name of Suphokpha, and after Tyaokhamthi in the list-3, and after Suphokpha in the list-4. The name of Supimpha is not found in the list-3. The name of Suhungmung is found after Pratap Singha in the list-3. As per the list-1 Suhumpha Dihingia Raja ruled for 75 years. It is hard to believe.

- There are differences in the date of accession of the monarchs in the list and so there are differences in the dates and years of different events mentioned in these chronicles.
- No ministerial reign is seen in the list-1
- As per the ASSAM BURANJI-SM, Sukapha left Nara kingdom in 1270 S.E. i.e. in 1348 AD. (Page-6) which goes against the view that Sukapha founded kingdom in Brahmaputra valley in 1228 AD.
- In DEODHAI ASAM BURANJI, it is said, “*The year of birth of Sukapha is S.E.1133. Here after, Tyao Khunlung died, Pameupung became mad, cut own throat and died. In lakli Katrao Sukhanpha became king, the Hindu S.E. is 1137*” (Td)<sup>11</sup>. It is also said that on that very year Sukapha left the ancestral kingdom and came firstly to ‘Mungjamungji’ in his journey toward

---

<sup>11</sup> DAB, p.6

Assam. Thus Sukapha was Four years old when he left his kingdom with a team of Nine Thousand people and officers. Is it possible? A ray of hope to solve this question is seen in the book "CHAO-LUNG SIU-KA-PHA DOCUMENTARY HISTORY OF THE AHOM Vol.-I. In connection with the translation of the manuscript (Ahom) no.-2, DHAS, Folio 3(V), line-7, it is mentioned in the footnote, *"In the original Ms, it is seen that the word "Khan" of "Siu-Khan-Pha", was erased, and in its place "Ka" is put thus making the name Siu-Ka-Pha, even though the "Khan" is still visible. In the Ahom language handwritten chronicle as preserved in DHAS (Ms.34, 9<sup>R</sup> line 4; Ms.1161 A, 13<sup>®</sup> In.4), and in the one collected by Biren Gohain, folio 9<sup>®</sup> In.4) it is written as "Siu-Khan-Pha". For this interpolation, in several of the Assamese language chronicles, it has become "Siu-Ka-Pha" in place of "Siu-Khan-Pha". (See, Deodhai Ahom Buranji, ed., S.K.Bhuyan. DHAS, 1962, p.6). As a result, serious distortion of facts has taken place in the aforesaid work of Bhuyan when he has given a sub-title as "story of birth of Siu-Ka-Pha" instead of "story of birth of Siu-Khan-Pha". In this respect, we have examined the original handwritten text in Ms.42 Folio 6(v) (DHAS), where the original fact is recorded. In In.3 of this work it is clearly written as "Siu-Khan-Pha". Of course, in another work (Ms.36, DHAS collected by Baptist Missionary, folio 2(v) In.5), it is written as "Siu-Ka-Pha". Ms.42 and Ms.36 were collated together by Bhuyan while editing the Deodhai Asom Buranji. But Bhuyan has left an example of serious mistake by not stating that the two names are quite different as per the above two manuscripts. The lack of this explanation amounts to distortion of facts."*<sup>12</sup>

---

<sup>12</sup> Ed. Phukan J.N., et.al. CHAO-LUNG SIU-KA-PHA DOCUMENTARY HISTORY OF THE

- Like wise, the question arises, whether Sukhanpha was elder brother (*Kakai Rajai*) of Sukapha as found in the para-9 of DEODHAI ASAM BURANJI. In the Ms.2 DHAS folio3 (V) it is mentioned that already Sukapha had ruled in King-Sen for Nineteen years before Sukhanpha was born.<sup>13</sup> Of course, it cannot be said as being distorted from the part of S.K.Bhuyan. Due to lack of sufficient knowledge in Ahom language, S.K.Bhuyan failed to compare the Mission's manuscripts to the Ms.2 written in Ahom language. More over he consciously avoided the task of annotating the texts of the 'Buranjis', which he left for some posterior enthusiasts.

S.K.Bhuyan has not discussed these problems of differences in the date and years of the accession of the monarchs, of their names in order of succession, and of other incidents. He has not devised any guideline to solve the problem. In DEODHAI ASAM BURANJI, some points regarding the differences in the dates and years are mentioned. In page-233, a list of Sukapha's ancestral kings is reproduced from the manuscript of DEODHAI ASAM BURANJI (ABM.), A list of Ahom monarchs from Sukapha onwards is given in pages-234-236 which is reproduced from the same source. In the Introduction of DEODHAI ASAM BURANJI, S.K.Bhuyan has mentioned, "*The list deserves careful examination.*"<sup>14</sup> On the point of differences in date and years, S.K.Bhuyan has followed the contention of Sir Edward Gait and given two sets of dates for the kings from Khora Raja to Chakradhwaj Singha.<sup>15</sup> S.K.Bhuyan has dealt with the problem connected with these two cited sets only and very efficiently argued in favour of the year 1648

---

AHOM Vol.-I, p.18

<sup>13</sup> *ibid*, p.17

<sup>14</sup> DAB, P. xxxvi.

<sup>15</sup> *Ibid*, P.xxxvii.

AD as the date of accession of Jayadhwaj Singha and not 1653 as found in the first set cited there. It is said, “*About the other dates of our list agrees with the one given by Sir Edward Gait. There are, however, discrepancies of one year in some cases which have mainly sprung from the mechanical conversion of all Saka eras into Christian A.D. 's by adding 78 to the former, whereas the rule has to be modified and 79 added to all Saka eras when the dates range from the 15<sup>th</sup> Pous to the last day of Chaitra.*”<sup>16</sup> But S.K.Bhuyan has mentioned these few lines in reference with the DEODHAI ASAM BURANJI only. Till the year of publication of the DEODHAI ASAM BURANJI (1932), Sadaramin's -ASSAM BURANJI (1930), TUNGKHUNGIA BURANJI (Sept.1932) had already published. More over DEODHAI ASAM BURANJI itself contained the Bahgaria Atan Buragohain's Buranji within its cover. S.K.Bhuyan has not discussed the problem of differences in dates for the accession of the monarchs prior to Khora Raja. From pages xxxix - xliv, S.K.Bhuyan has discussed the Ahom system of counting years i.e. the Lakli era and the method of converting the Ahom Laklis to *Saka* era. A comparative list of Ahom-Saka era is reproduced in pages-237-240 in DEODHAI ASAM BURANJI from the said DEODHAI ASAM BURANJI manuscript (ABM.). The method had been discussed in the Appendix-B of Gait's Assam History. The chart of Tyao-singa given in the Kashinath Tamuli Phukan's Buranji is also reproduced (p-xlii) for the readers of the DEODHAI ASAM BURANJI. In the ASSAM BURANJI-SM also, which was published comparatively in a later time in 1945 no discussion is made on this problem. Although he mentioned in the introduction of this Buranji, “*The Buaranjis are thus supplementary to each other, and each and every Buranji is valuable as it is bound to contain some fresh revelations though they may be on*

---

<sup>16</sup> *ibid*, p. xxxix.

*some minor points, say, the name of a noble or a princess, the date of a particular occurrence, or the details of an engagement...A true and a reliable history of the Ahom period can be compiled only by one who has at his disposal all the Buranjis, which can be traced and recovered, not only for accomplishing the fullness of the details but also for the purpose of verification, correction and corroboration.*"<sup>17</sup>

S.K. Bhuyan had in his disposal a huge number of manuscripts of Buranjis from long before the establishment of the DHAS. A comparative look at and discussion on these problems of dates and names of the monarchs and formulation of guidelines to prepare a verified list in some of his editorial notes would have enriched them and been beneficial for the readers. In his original writings also S.K.Bhuyan utilized these manuscripts and the published chronicles (edited by him also) in large and wide, but nowhere he has analyzed the acceptability or non-acceptability of the dates and years given in one or the other chronicles. This has not only caused problem for the humble readers and left it for solution but also S.K.Bhuyan himself was troubled by it. In the introduction of DEODHAI ASAM BURANJI S.K.Bhuyan mentioned "*It should be noted that according to the chart and the list of Ahom kings the commencement of the Aijepi era is placed at 491 Saka or 568 A.D. which gives us 1229 A.D. as the date of Sukapha's assumption of kingship in Assam. This goes against the hitherto prevalent view of 1228 A.D. as that of Sukapha's accession, 568 A.D. being the date of Khunlung and Khunlai's descent and corresponding to Sakas 490 and 1150 respectively.*"<sup>18</sup> But S.K.Bhuyan did not use this date of Sukapha's accession in any of his later writings. In 'AHOMAR DIN' the year of accession of Sukapha is mentioned as 1229 in the

---

<sup>17</sup> ABSM, p. (xxxix)

<sup>18</sup> DAB p. -xliv

beginning pages, but in the appendix it is shown as 1228 A.D. S.K.Bhuyan has not explained the cause of this shifting from 1229 to 1228 not only in 'AHOMAR DIN' but also in his later writings.

S.K.Bhuyan has not commented on the internal texts of the chronicles edited by him. In the absence of any analysis and rational comparison of the internal texts of the chronicles by some expert mind, (in which S.K.Bhuyan had great opportunity) it is not safe to use all the contents of these original source-materials (the edited chronicles) in the reconstruction of the history of Assam. One example may be cited here- The method followed by the Ahoms to conciliate (domicile?) the Morans during the reign of Sukapha, as said in the ASSAM BURANJI-SM <sup>19</sup> is said to be followed by the Nagas to conciliate the Kacharis during the reign of same Ahom monarch, in the Bahgaria Atan Buragohain's Buranji (inserted in the DEODHAI ASAM BURANJI -page-98-99). From these two descriptions reveal that at least one of them was written in much later time on the basis of an original story that rolled several ears and lost its original form. Likewise, there are differences in the lists of his companions and belongings of Sukapha in his journey to Brahmaputra valley, in these chronicles. For example—

**ASSAM BURANJI-SM** —Two Elephants, One Elephant-keepers. Two Horses, Burhagohai, Bargohai, and three hundred and sixty (360) copper cooking pot each for three men and thus one thousand and eighty (1080) people, Somdeo. (p.5)

---

<sup>19</sup> ABSM, p.5

**DEODHAI ASAM BURANJI -(i)**—Three thousand copper cooking pot each for three men, total Nine thousand people, two Elephants, Three thousand Horses (p.6)

**DEODHAI ASAM BURANJI - (ii) Bahgaria**—Two Elephants, Thirty Horses, Three hundred and sixty (360) people, Sengsom(p.97)

**Sadaramin's ASSAM BURANJI**-Two Elephants, Three hundred Horses, Burhagohai, Bargohai, one thousand and eighty (1080) people. Somdeo (p.11)

The number of men and belongings are important for the analysis of the nature and the further developments of this journey under Sukapha. Some scholars hold that three queens,<sup>20</sup> two sons and one daughter<sup>21</sup> also accompanied Sukapha. Gait also has written that Sukapha was accompanied by 9000 men, women and children.<sup>22</sup>

The differences in the texts of these edited or unpublished manuscripts can be grouped as –

- (i) Difference of omission (ii) difference in elaboration
- (ii) Difference in narratives (iv) contradiction in texts.

The first two differences are common in the Buranjis. Sometimes the authors omitted some texts in his writings intentionally which were available in other chronicles. Atan Buragohain mentioned that he cut his narratives on Khora

---

<sup>20</sup> Gogoi, P., The Tais and the Tai peoples in Brahmaputra Valley, P.254, 258. He has given the name of the chief queen of Sukapha also. P.Gogoi has mentioned 'Tai Sanskriti' of P.K.Buragohain as his source in this respect. Barpujari H.K. The CHA., p.51

<sup>21</sup> Satsari, p.7

<sup>22</sup> Gait, Edward- A History of Assam, p. 77

Raja short as those were found in other writing.<sup>23</sup> He constantly wrote about his curtailment in different places in this Buranji. S.K.Bhuyan also has mentioned this aspect of the Buranji<sup>24</sup>. Sometime such omission may occur due to lack of information of the author on a particular point. The difference of omission may be met up by other sources. Difference in elaboration is corroborative and thus the first two differences are not problems in reconstruction of the History. But the two later differences deserve keen observation. Until strong corroborative evidence and reason support some one of them, they should be avoided in using them in reconstruction of History.

Many miraculous incidents have found dignified place in these medieval chronicles. Preservation of these descriptions is necessary, but their significance, their unscientific nature or probable science behind them should not only be mentioned but also should be explained in clear language. Otherwise, the rational aspect of this social science of History shall be harmed and may create other complications. For example, the mythologies regarding the origin of the Ahoms, of the other tribes of Assam and description of some mythological occurrences found in these chronicles should have been analyzed and explained. His busy engagements did not permit S.K.Bhuyan to do that and he was aware of it. He wrote, "We have refrained for the present from annotating and commenting on the text which can be better accomplished when sufficient original sources of information have been published facilitating the indication of references."<sup>25</sup>

For example, the myths regarding the origin of the Ahom monarchs and of monarchs of some tribes of Assam or of neighboring regions needed more editorial

---

<sup>23</sup>DAB, p. 108

<sup>24</sup> Ibid, p. xii

<sup>25</sup> DHAS Bull. -1, p. 16

comments. The four chronicles edited by S.K.Bhuyan which preserve myths regarding the origin of some dynasties are (i) The Sadaramin's ASSAM BURANJI (ii) DEODHAI ASAM BURANJI (iii) ASSAM BURANJI- SM and (iv) SATSARI ASOM BURANJI. In the Sadaramin's ASSAM BURANJI there are two legends. - One is Ahom and the other is Hindu. In DEODHAI ASAM BURANJI there are four stories regarding the origin of the Ahom monarchs-one is Ahom legend and rest are Hindu. Apart from these, there are some legends regarding the origin of the dynasties of the Koches, The Kacharis, The Jayantias, and The Chutias and of The Naras. In ASSAM BURANJI-SM there are two legends, - one is Ahom and the second is Hindu. In SATSARI ASOM BURANJI there are two legends, - One is Ahom and another is Hindu. In the introduction of the DEODHAI ASAM BURANJI, S.K.Bhuyan has simply commented on these legends of origin of the Ahom dynasty, *"In the three accounts inserted in our book we get an idea of the attempt made by Hindu pandits to connect the earliest Ahom rulers with classical Hindu tradition. The old relationship with Indra has been retained; and a more picturesque Hindu surrounding has been foisted in the stories upon the circumstances connected with the birth of the founder of the Ahom dynasty commonly known as Swarganarayandev, from whom all Ahom sovereign took the title of Swarganarayan or Swargadev."*<sup>26</sup>

In all these legends, Divinity is imposed on the origin of the Ahom monarchs. It is noteworthy that these legends describe the divine origin of the dynasty, but not of the origin of the common people. Imposition of divinity upon the ancient and medieval dynasties is a global phenomenon and these were created by the clericals associated closely by the rulers. In regard to the Ahom origin, the Ahom

---

<sup>26</sup> DAB, p. xxxi

legends are obviously the elder one and the Hindu legends are conversion of the Ahom legends to Hindu legend. Apart from the deities participating in these legends, the marked difference between the two sets of legends i.e. the Ahom and the Hindu is that the drama of descending of the first mortal ancestor with divine blood starts with the place which is outside Assam in all the Ahom legends, while it is in the banks of Dikhow river in the Hindu legends. It is interesting, that in the second Hindu legend inserted in DEODHAI ASAM BURANJI,<sup>27</sup> not only Lengdon was converted Hindu deity Indra, but also Somdeo was converted to Lakshminarayan Salagram although in degraded position. Thus in the Hindu legends, the Hindu priests who created these legends accomplished three objectives in a single stroke- Firstly, the imposition of divinity on the monarchs; secondly, conversion of the Ahom god and deity into Hindu god and deity and thirdly announcement of superiority of Hindu mythological deity and god. The Ahom legends are more nearer to history as Khunlung and Khunlai are historical figure and written sources record the name of their successor serially with their years of reign. Even the mythological part bear trace of distorted memory of real facts. For example 'Somdeo' (the Ahom god), 'Hengdang' (the holy sword), the 'Seng-Kukura'(the holy fowl), which are attached with the legend are politically and culturally important for the Ahom rulers and commoners. The fowl is not only important for Ahom religious rituals but also they were used for engagement of holy oaths and agreements.<sup>28</sup> The story of descending from heaven may be a distorted memory of migration of the ancestors of Khunlung and Khunlai from a prosperous and more civilized hilly region; of course it is matter of different research work to trace the reality in these myths.

---

<sup>27</sup> *ibid*, pp.218-222

<sup>28</sup> Devi, L.-Asam Deshar Buranji, p.139- In the agreement between Ahom Bargohai and Nara Bargohain Tachin Pou in 1401 a holy fowl was cut sacrificed. The name of the Doi-Kao Rang hill changed hereafter to Patkai

The legends on the origin of the Naras, Mantras, Kacharis, Jayantias and Chutiyas are 'virtually reproduced' from the third section of Assam Buranji-SM.<sup>29</sup> Among these legends, the legends on the Kacharis and the Jayantias are created out of uncivilized imagination of their creator. In these legends, cat and tiger born from human womb, tree protects a girl giving shelter inside itself, fowl makes prophecy (legends on the Kacharis), The name of Jayantia king becomes 'Khasi' from the Assamese word 'Khasi', which means- castrated, a divine girl born from womb of a fish. These legends may evolve from some folk-tales told among uneducated common people. Such types of imagination are very commonly heard in the village folk-tales. But, may it be in an unsophisticated way, effort have been made to attribute some kind of divinity on these tribal dynasties also.

There are descriptions of some miracles inside also of the chronicles edited by S.K.Bhuyan. For example, a story of a 'Shanti-Kanya' (a chaste woman) who accomplishes miraculous deed by fetching water in a copper pot with twenty-one holes in it and cures Chilarai from the disease of white patches in his body, is found in the ASSAM BURANJI-SM.<sup>30</sup> In the same Buranji, in the bliss of Goddess 'Mahamaya' Chilarai dreamt that he will cure the mother of the monarch of Gaura who was dying in snake-bite, with the help of his (of Chilarai) turban and he really cured her with his turban enchanted by him<sup>31</sup> These also demand editorial comments.

'AN ACCOUNT OF ASSAM' is a part of the survey and investigation made by a British officer Francis (Buchanan) Hamilton during the period from 1807 to 1814. This investigation was made as per the order and instruction of his authority

---

<sup>29</sup> ABSM, p. iii

<sup>30</sup> *ibid*, pp. 37-38

<sup>31</sup> *ibid*, p.42

Governor General-in-council of East India Company. The period covered by this account is from the advent of the Ahoms into Assam to the reign of Gaurinath Singha. This account covers information on different aspects of Assam and its adjoining region. It contains information on the political history of Assam, society, castes, creeds, religions of Assam, its natural resources, geography, agriculture, art and crafts, commerce, exports and imports etc.

Hamilton collected the materials for the part of his investigation, which forms the body of the 'AN ACCOUNT OF ASSAM', during 1808-09. As per the government instruction he was not permitted to enter into the territory of Assam as it lied outside the British territory in those days. He collected the information from the Assamese and Bengali Fugitives taking shelter in Bengal. Thus the sources utilized here were oral and indirect. He could not verify the validity of the information supplied to him. The people, who provided this information to him probably, depended on their memory and perspective. This weakness finds expression in the account very vividly. Keeping aside the orthographical mistakes, some other information which contradict the established information of Assam history may be cited as bellow-

The first sentence of the account goes like –

(i) *“Many years ago, two brothers, named Khunlung and Khuntai, came to a hill, which is situated south from Gargaon, (Ghurgong A), the ancient capital of Asam.”*(Page-1)

(ii) *It is supposed, that, when Khuntai arrived, the country now called Asam proper, was subject to twelve petty chiefs...”*(page-1.

(iii) *“Thirteen princes, in regular succession from father to son, continued to govern this territory...”*

1. *Khuntai*,
  2. *Chukapha*
  3. *Chutaupha*
  4. *Chubinong*
  5. *Chuinong*
  6. *Tukophi*,
- .....” (Page-5

(iv) *“In the account above referred to in the Asiatic researches the king of Assam is called Jeidej Sing, or Jayadhwaja Singha; but no such name appears in the list of Assamese Princes, nor indeed can it be expected that it should; for from the account it would appear, that these princes still retained their original language and customs, and Jayadhwaja Singha are Sanskrita words, and probably a translation of the proper title.”*(Pages-5-6)

(v) *“Gaurinath, the son of Lakshmi, succeeded his father and was the twentieth prince and seventeenth generation of the family since it came on earth.”*(Page-11)

(vi) *“The king formerly lived at Gargaon; but Siva Singha removed the seat of Government to Rangapur nagar...”* (Page-17)

(vii) *“The Barpatra Gohaing is the highest in rank, and is descended from an illegitimate son of one of the kings”* (Page-20)

The examples may be multiplied and so, in spite of its real glimpses of political, economic, social, cultural condition of Assam and its adjoining regions, an account of Assam is not solely dependable to acquire true information. It may be considered as a crude source material for Assam history the information of which

need comparative examination. In this respect, S.K.Bhuyan with his usual courteous and reticent language opined “*It will be premature to point out the merits and defects of the book as far as the incorporated information is concerned, on account of the paucity indigenous materials relating to the period, and also for our hesitation to attribute an error to Hamilton in view of his general accuracy of description, and for the fact that he collected his materials from reliable eye-witness and spectators whose testimony has been accepted by historians of all ages as an important source of information.*”<sup>32</sup>

A comparison of the edited and published works of S.K.Bhuyan with the original manuscripts reveals that S.K.Bhuyan was very much true in saying that the preparing the text of the folios of the manuscripts in readable form was troublesome act. Publishing the chronicles in amended form keeping the original orthography in Bracket would have practically make it impossible to publish the chronicles Because orthographic correction had to be done in the published books, word to word and sentences to sentences to make them readable for the modern readers. For these changes done by the editor, from the literal sense of its meaning, S.K.Bhuyan is to be said to do distortion of the text of the manuscripts. But in spirit, he kept intact of the contents of the manuscripts. Of course, some examples of nominal omission of text of the manuscripts are found in this comparison made for this study. For example the Sanskrit preamble of the Sadaramin’s ASSAM BURANJI, which goes like “*NAMO GANESHAYA NAMA || SWARAPATI INDRA BANGSABALI ATHACHA ASAM BURANJI || RAJA SAKALAR BANGSABALI || SLOKA YATHA ||...*” is not given in the edited book. Like wise a new addition in the preamble of ‘DEODHAI ASAM BURANJI’ is noticed. In the Orunodoi version of DEODHAI

---

<sup>32</sup> AN ACCOUNT OF ASSAM, p.xii

ASAM BURANJI<sup>33</sup> inserted in 'DEODHAI ASAM BURANJI -DHAS', the part "Shri Krisnaya Namō Nama" is not mentioned.<sup>34</sup> In the manuscript collected from Anandiram Gogoi, North Guwahati also this part is not found. Omission or addition of this part has importance, which is related to the religious belief of the author. A manuscript collected by S.K.Bhuyan from the AHOM JUVAK SANMILAN contains the legend regarding the origin of the Kacharis, which is inserted in the 'DEODHAI ASAM BURANJI -DHAS'. From the text of this manuscript it can be opined that the word 'RANDI' found in page 180 and 181 were either mis-spelt or mis-transcribed the word 'Bari' as found in the said manuscript. (The portions taken from this manuscript (AJS) i.e. paras-308-324, 339-344, 377-392 probably resembled to a particular portion of 'ASSAM BURANJI-SM', which can be assumed from the paragraph-numbers given for the 'ASSAM BURANJI-SM' in the list of '**Original sources of Deodhai Asam Buranji**').

Likewise, from the Transcript of the TUNGKHUNGIA BURANJII, it can be known that the manuscript was started with the caption '*SHRI SHRI SHIVA DURGA*', and then the part '*SHRI KRISHNAYA NAMO*' is written. But the beginning part is deleted in the edited Buranji.

It is noteworthy in this respect, that at present it is not possible to examine all the manuscripts utilized by S.K.Bhuyan in the edited Buranjis, because due to the unscientific way of preservation of the manuscripts by the DHAS authority many of them have either lost forever or got damaged to such a level that they are now beyond readable. Some folios of some manuscripts are missing. For example The DHAS staff failed to make the Manuscripts in totality or even the transcript of the

<sup>33</sup> Neog, Maheswar-Ed. Orunodoi, pp. 461-814

<sup>34</sup> Of course as per the DHAS catalogue, this portion was there in the ABM manuscript (no-36). But this manuscript is not at present in the DHAS Library. This portion might be omitted in the Orunodoi version.

ASSAM BURANJI-SM, available to this research scholar. Several pages of Baharia Buragohair Buranji are also missing. Bisweswar Vidyadhip's Padya Buranji has become victim of 'Silverfish' and folios have got affixed with one another and become very brittle. Many of the labels of the manuscripts are worn out and not renewed. Some of the worn-out labels still bear the signature of S.K.Bhuyan, the great honorable person who collected them, preserved them and catalogued them. In regard to the ASSAM BURANJI-SM, it is also notable that, S.K.Bhuyan mentioned that the original manuscript of this Buranji was preserved in the Library of KAS. But, neither in the catalogue of KAS manuscript (compiled and edited by Dharmeswar Chutia) this Buranji is enlisted nor it is found in its Library. But, instead the name of this Buranji is found in the DHAS catalogue (No-30) but a part of the portion published by DHAS is found in its library. Still huge numbers of manuscripts utilized by S.K.Bhuyan were traced out, these manuscripts and some transcripts were compared with the texts of the edited Buranjis, but case of grave distortion has not been noticed. Some computerized scanned folios are given in the appendix-A, which give the idea about the editing of the Chronicles by S.K.Bhuyan.

Despite, all these problems exist in the editing of these chronicles; they have never lost their importance for the intrinsic 'positives' of the Buranjis and in their editing. Some of them have already been mentioned. Editing and publication of the manuscripts have now become easily available to its numerous readers of our age. The medieval system of preparing *Sanchi* leafs and compiling them manually by the limited learned peoples, all these were costly, time-consuming, and physical labour oriented. Measures of preservation were not scientific. Modern printing apparatus have eliminated these problems. While criticizing the negatives, the posterity should not forget the troubles and difficulties shouldered by the editor. He could have done

his work better, but what he accomplished in his days in the arena of historical studies was best. With all humility, S.K.Bhuyan invited the posterity to carry out research work and to do better in this area and unveiled some problems to be settled by the later enthusiasts. Some of such calls by S.K.Bhuyan may be given—

- *“We hope the day will soon come when scholars will study and interpret every name and sentence that occurs in this historical and literary masterpiece.”*<sup>35</sup>
- *“We hope the day will come when enthusiast will take up the work of annotating the book and we are sure that this task will be much easier by having this ready made text before him”*<sup>36</sup>
- *“Who is Bisweswar Surya Vipra? What does the title of Baidyadhip really mean? Why Bisweswar has called himself as a Baidybarua separately? Who is Rameswar dwija Gabharumelia? Who is the monarch who ordered to compile the chronicle and entitled the author as Baidyadhip? Hope, that the readers will endeavour to find out the real fact.”*<sup>37</sup> (Td.)
- *“Readers who desires to pursue further their study of the Mahammadan wars of Assam before and during the days of the Mughals will find ample enlightenments from the following Persian chronicles: -Shahnama, Tarikh-I Feristha, Tabaqat-I Nasiri...by a closer examination of the Persian and Assamese sources, it will be seen there is more agreement than discrepancy in two corresponding account.”*<sup>38</sup>

---

<sup>35</sup> TB, p.xxii

<sup>36</sup> DAB, p.ix

<sup>37</sup> APB, p.42

<sup>38</sup> Kam. B, p.v

- *“Where is the original home of the Kacharis? ...Where were the Chutias when the Kacharis exercised their domination at Sadiya?” ... , “The question whether the two Sadiya states one run by the Kacharis and the other by the Chutias, were co-extensive, contemporaneous, identical or successive is left to future students of history for investigation and solution.”<sup>39</sup>*

S.K.Bhuyan himself utilized these edited chronicles in his original Assamese and English writings (in his theses also). His contemporary and posterior scholars also utilized these chronicles in large scale. The list of these scholars and their works will be considerably lengthy one. These scholars include distinguished historians, Linguists, Litterateurs like Dr. H.K.Barpuzari, Dr. S.L. Barua. Dr. L.Devi, Dr. Maheswar Neog, Dr. Satyendranath Sarma etc. the published and unpublished Buranjis including those edited by S.K.Bhuyan, which are readily available, where information are placed systematically, texts are arranged in users-friendly way are still working as the gateway to the study of medieval Assam history in particular and Assam history in general.

---

<sup>39</sup> Kach. B, pp. vii-viii