

Revolt of Koch and Moamoriya, the Great Insurrection Ending of the Ahom Rules to Assam: A Historical Study

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Abstract

This paper is an attempt to describe the major research carried out on during the revolt of Koch and Moamoriya, the great insurrection ending of the Ahom rules to Assam. The main purpose behind the choice to identify the revolt of Koches Rajbangshi movement in Assam and to access the Moamoriya movement in Ahom rules. This paper is an attempt to discuss the originality or first existence of revolt of Koches and thereafter location of Moamoriya and at last its consequences to Koches of Assam in India. This study was exploratory, descriptive and diagnostic in nature. An elaborate discussion will be made on the merit and demerits on the Moamoriya especially in Assam of India; there have been significant changes in the field of the racial origin of the Koches during the last five decades as a sovereign ruler. The main aims investigated among the great insurrection ending of the Ahom rules in Assam. However, an effort to inculcate 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. Historians and other theories are differing in their views regarding original homeland of the Koches. The sources 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 districts of them are living in north-eastern India, hardly any importance is given. This paper tries to access the history of Koch and Moamoriya and its consequences to Assam. 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 rebels in India through various stages. Therefore, the economic conditions during this period were specially marked by an all round development in the field of industry and handicrafts.

Keywords: Revolt, Koches, Moamoriya, Insurrection, 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 Assam. 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.

History of Koches:

In the new millennium, the education system in Assam is the best among the other states of North-East Region. The modern age of education in Assam began with the annexation of Assam with the British Empire in accordance with the treaty of Yandaboo in (1826). In 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 KochBehar 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 Rajbansi 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 Rajbansi and even thereafter from Rajbansi 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 Kocharies 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), KochBehar, 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 Rajbansi. 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, KochBehar and Goalpara; the persons now known as Rajbansi are either pure Koches who though dark, have a distinct

Origin Koches 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 'Rajbansi', 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. In the present study, the investigators decided to find out the Assam lies in India's northeast, one of its remotest and most problematic regions. This paper is an attempt to describe the major research carried out on revolt of Koches 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. The present study focuses on movement in Assam with special reference to Koch and Moamoriya. The origin of the Koches was not distinguished so much by feat of military glory as by cultural achievements shedding their luster throughout the North East.

There is a great deal of controversy regarding the racial origin of the Koches. Difference in opinion about the origin of 'Koch' or 'Rajbangshi' existed for a long time. The original Koches were very closely allied to the Meches and the Garos in physical type, language and tribal institutions. 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. 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. They discovered that his tribes-men were Kshatriyas who had thrown away their sacred threads when fleeing before the wrath of Parasuram while Biswa himself was declared to be the son not of the humble Haria Mandal, but to the God Siva. 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. 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 in Assam they are known as Rajvamsis. In the days of Puranas and Tantras, these people were called Kuvacha. For a better understanding of the present Kamatapur movement we should not only study about the political history of the Koches, we should also take account of the social factors, which laid the foundation for common historical or political aspiration among the Koch Rajbanshis. 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. In the light of the above discussion of the significance of the study, the title of the study has been fixed as, "Revolt of Koch and Moamoriya, the Great Insurrection Ending of the Ahom Rules to Assam: A Historical Study."

Review of the Related Literature:

A review of related literature provides the academic guidance to the researchers. 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. Appleby (1962), Democratic decentralization appears to suggest that decentralization axiomatically enhances democracy. Historians and other theories are differing in their views regarding original homeland of the Koches. Buchanon observed that the primitive Koches who were called Pani-Koch lived admits the woods, frequently changing their abode in order to cultivate land enriched by a fallow. Nath (1989), history of the Koch Kingdom, Koches had their original home

somewhere in the Northern part of Bengal towards Dalimkot. Hodgson also supported the view. But this theory is not wholly correct. On the other hand, a number of scholars, like- Ray Choudhury and Majumder believed 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. 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. Epigraphic sources help us to ascertain the tentative. Date of the rise of Kambojas to political power in this part of the country. There is an excellent paper on the subject by Babu Monomohan Roy; in the J.A.S.B. for 1903 A.D. Colonel Waddle's head measurements fully establish the predominance of the Mongoloid type in the Koches of Assam (Sharma, 1999).

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 to Assam: A Historical Study."

Objectives of the study:

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

Delimitations:

In the present study were delimited with regard to the following:

- 1). The study has conducted in only revolt of Koches and Moamoriya in Assam.
- 2). The study was confined to only Koches dynasty movement of Assam.
- 3).The study was delimited to Ahom and its consequences.

Methodology

The method followed in the present study was based on descriptive survey. Methodology covers universe of the study, sampling frame, historical data collection, data processing and time budgeting. Three types of sampling were used, *viz.*, the stratified, the purposes and the random sampling as per the needs of the study. Historical method has been used to trace the development of Koches dynasty movement of Assam. Books and Journals have also been used for the purpose.

Data collection:

Two types of data i.e. 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.

Discussions and Conclusions:

This paper tries to access the history of 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. The purpose of this study is to know the impact- when deciphered the part of the above folk-song the meaning comes that 'Hulun' was the name of a place and a lake under Takingtsan 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. Kouch 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. In this paper an attempt has been made to examine the extent to identify the revolt of Koches Rajbangshi movement in Assam and to access the Moamoriya movement in Ahom rules. This paper is an attempt to discuss the originality or first existence of revolt of Koches and thereafter location of Moamoriya and at last its consequences to Koches of Assam in India. An elaborate discussion will be made on the merit and demerits on the Moamoriya especially in Assam of India; there have been significant changes in the field of the racial origin of the Koches during the last five decades as a sovereign ruler. The main aims investigated among the great insurrection ending of the Ahom rules in Assam.

It is concluded from the study that 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. With the rise of Biswa Singha, there opened a new chapter in the history of Kamrupa or Kamata in the 16th century. He became the king in about 1515 A.D. and ruled up to 1540 A.D. He was a great hero. His superior intelligence and uncommon courage were manifested even in his childhood.

In our society, Kamata domination is a historical fact. The study also established the truth. To know one's revolt of Koch and Moamoriya, the great insurrection ending of the Ahom rules and its consequences, observation from Gait, there is no doubt that the Koches of Assam belong to the Mongolian rather than to the Dravidian stock. 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. Emphasis should be laid on this paper was an attempt to discuss the originality one of the most renowned rulers of Kamata was King Durlabh Narayan, who ascended the throne of Kamata in 1330 A.D and ruled up to 1350 A.D. The findings of the present study reveal that 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 'Rajbansi', 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 Rajbansi'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 A.D. 1563, 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. In short, we can conclude that commercial decline is indicated by the paucity of coins of common use. Koch and Moamoriya, the great insurrection ending of the Ahom rules and its consequences, observation issued the largest number of gold coins. In ancient India but this hardly flowed into day -to-day private economic relations. Copper and silver coins of the

period are few. The Fa-Hien tells us that cowries became the common medium of exchange. It is, therefore argued that economy in the Gupta period was largely based on self sufficient units of productions in villages and towns, and money economy was gradually becoming weaker at this time. Languishing trade explains decline of urban centres at least in the genetic plains, which formed the heart land of the Gupta Empire.

Suggestions:

Keeping in view the above obstacles the following some humble suggestions recommendations 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 and the educational authorities should minutely go through the merits and demerits of various revolt movements in Assam and also choose the right one. The present study is limited to a small sample taking a large sample can help carrying out further study like- the Bodo the Nagas, the Dimasas Gorkha's etc. Further study can be done by analyzing the effect of different type of revolts or movement on different components of the great insurrection ending of the Ahom rules and its consequences to Assam.

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