UNIT 2 : HISTORIOGRAPHY

UNIT STRUCTURE

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2.1 LEARNING OBJECTIVES

After going through this unit, you will able to-

- gain insights into the different types of historical writings on ancient Assam
- discuss about the writings of different historians who have contributed to this field
- examine the strength and shortcomings of these historians.

2.2 INTRODUCTION

Historiography literally means the writing of history, which includes the study of the methodology as well as the development of history as a discipline. It also refers to a body of historical work on a specialized topic. As the history of historical writings, historiography also seeks to understand what was the idea of history during a particular period or time. The research interests of historians change over time. Thus, when we look at the historical writings on ancient Assam we find that scholars have written different types of history. Many of these histories may not conform to methods of objective scientific history. Yet they are a mine of information on the period. History

writing depends upon available sources and critical analysis of the same. Early writers primarily based their works upon literary sources. Very often they failed to submit these sources to scientific examination to test their authenticity. Folklore and popular beliefs were incorporated in history writing with an attempt to portray a comprehensive picture of ancient Assam. These pioneering writers paved the way for the next generation of historians who were more scientific in their approach. Archaeological discoveries over the years also contributed to enriching the variety of sources available for reconstructing the history of ancient Assam. Many historians focused on different aspects of history and used a much greater variety of sources in an objective manner. Scholars also began to explore different aspects of history such as culture, art, archaeology, ethnology, economic changes, political developments, etc. and did not confine their writings to political history alone. Today historians writing on ancient Assam rarely write comprehensive works covering the entire history of the region. They generally focus upon only certain aspects of history. These works are much more specialised in their approach and content. Modern day historians also have access to a greater variety of sources at their disposal. This enables them to cross reference their data to verify authenticity of the material. Thus history writing today is much more scientific, objective and subject to rigorous scrutiny of sources.

2.3 EARLY TRENDS

The state of Assam has a rich tradition of history writing in the form of the *Buranji* literature. These historical chronicles belong to the medieval period of her history and were a legacy of the Ahoms who entered the Brahmaputra Valley in 1228 C.E. Prior to the advent of the Ahoms, ancient Assam is believed to have produced only a single historical work in the form of the *Kalika Purana* believed to have been composed in the 10^{th}-11^{th} century C.E. But in this early historical work, myths, legends and history are closely entwined as found in other Pauranic literature of India. Hence this work can only be regarded as quasi-history (like history). However this text offers us a glimpse of Aryan penetration into the Brahmaputra valley

and records the socio-religious changes that occurred as a result. The *Buranjis,* on the other hand faithfully record historical events but at best they are chronicles that are centred round the king and his court. Moreover, as stated earlier they do not deal with ancient Assam or our period of study. (But the word *buranji* in course of time came to be used as a synonym for the word 'history' in Assamese.) Similar is the case with the *hagiographies* or biographies of saints, popular known in Assamese as *charitputhis.* These generally deal with the life of the Neo-Vaisnavite saints and do not throw any light upon the history or society of ancient Assam.

2.4 DEVELOPMENTS IN THE 19TH CENTURY

It is only after the coming of the British East India Company and the introduction of western education in the nineteenth century that we see the emergence of a class of historians that composed what can be regarded as history. Colonial rule initiated many changes in the land, among which was the stranglehold of clerks from the neighbouring province of Bengal over the administration of Assam and the replacement of the Assamese language by Bengali in the schools and courts of Assam. A class of scholars who received the benefits of British rule were pioneers in this field. Notable among them was Haliram Dhekiyal Phukan who wrote a history of Assam in 1829, called the *Âsâm Buranji* in the Bengali language so that scholars from Bengal would learn about Assam's rich historical past. Maniram Dewan's *Asam Buranji Vivek Ratna* is written on similar lines. The social reformer Gunaviram Barua is generally regarded to be the fore-runner. His *Âsâm Buranji* in the Assamese language was published from Kolkata in 1884. It was the first systematic study of the history of Assam from the remote past to 1875. Unfortunately, the author's treatment of the pre-Ahom period is very subjective and sketchy. But his account of the geography of the land and the different tribes that live here are fairly accurate.

According to Padmeswar Gogoi, "the section of the book dealing with the early history of Assam is primarily based upon Pauranic traditions prevalent in Assam, folk lore, oral sources and popular beliefs." Thus, the work dealing with ancient Assam is not very reliable as the sources have

not been scientifically and objectively examined but accepted at face value. Even while describing the different tribes of Assam their origin is traced either from gods and goddesses of the Hindu pantheon or a Kshatriya hero found in the epics. Thus the scholar fails to distinguish between myths seeking to legitimise political authority and historical facts.

But one cannot judge Gunaviram Barua too harshly. In the nineteenth century, in India, historians and writers were not aware of the need to verify the reliability of historical data as modern historians do. Gunaviram faithfully wrote what he and his generation regarded as history. Yet, his treatment of the later sections that deal with the political and economic history of the Ahom period and the rule of the British is based on more reliable sources and contains valuable insights into the social and religious condition of Assam as well. But his was the first comprehensive history of Assam that used so many different sources and paved the way for future historians in the field.

The first comprehensive book on the history of Assam in Assamese was no doubt written by Gunabhiram Barua. But it was Padmanath Gohain Barooah who wrote a comprehensive history of Assam exclusively for an Assamese audience and not the colonial masters or the Bengali clerks who served them. The *Asomar Buranjee* of Padmanath Gohain Barooah was first and foremost written for the elucidation of the school children of Assam as there was a dearth of proper books on the subject.

Meanwhile due to the concerted efforts of individual intellectuals of Assam and the American Baptist missionaries, in 1873 George Campbell, Lieutenant Governor of Bengal, made Assamese the language of the courts and schools. The need now arose of providing textbooks in the Assamese language as hitherto books were either in English or Bengali. It is in this background that Padmanath Gohain Barooah's *Asomar Buranjee* was written. In the Preface to the first edition of the book dated July 21, 1899, North Lakhimpur, he writes:

It is some time, since my friends at Tezpur and North-Lakhimpur urged upon me the desirableness of compiling a text in the History of Assam such as might prove useful as a reading book on our schools. Following their suggestions and realising from my own experience as a teacher that

the results of history of Assam in our Middle and High Schools are anything but satisfactory, and that the young pupils neither receive any distinct impression, nor acquire a love for study of history that would lead them, in after years, to pursue the subject further, from the present standards entitled "Assam-Buranjees", which are in use as texts in the Schools of Assam proper, I have endeavoured to embody in this little book, entitled "Asomar Buranjee", as many collection of authenticated historical accounts of Assam as available up-to-date, in a systematic order and abridged form, easy for comprehension of the readers of tender age and the general reading-public as well.

The book is divided into Five Khandas or sections. The first section is divided into three parts. In the Prologue (Ârambhaò) a brief account of the entire contents are given. It starts with the geographical location of the land and its boundaries, including the landmarks, i.e. the hills and other states that lie beyond its borders. Gohain Barooah states that before the advent of the Ahoms the land was not known as Asom but as Kamrup. He then goes on to quote the boundaries of Kamrup as found in the *Yogini Tantra.* After the coming of the British the land came to be known as Âsâm.

It is a comprehensive history of Assam from the remote past that includes the legendary and mythological personages as well as the different historical dynasties right up to the twentieth century. As the outset the author states that the footnotes given in the text are not intended for students but for the teachers who he believed would pursue further research if acquainted with the original texts cited. This was necessary for further progress in the field. Gohain Barooah's idea of history was not dynastic history alone but included language, literature, customs, races and communities, economic activities, religion, etc. That he was greatly influenced by Gunabhiram Barua's idea of history is also evident from the division of the chapters. However the latter's work concludes in 1874 when Assam came under the Chief Commissioner. Both betray the attitude of the educated elite of the nineteenth century that regarded the culture of the indigenous tribes as "uncivilized". Both accepted as history the myths and legends of early Assam. But Gohain Barooah by meticulous references displayed a more relatively

"modern" approach. By periodic revision and incorporation of new evidence Gohain Barooah has established himself as a modern historian who constantly scrutinised his sources and the historical research of his contemporaries. As the first history text book for school children of Assam written in the Assamese language the *Asomar Buranjee* occupies an important position in the historiography of Assam in modern times.

2.5 DEVELOPMENTS IN THE 20TH CENTURY

The beginning of the twentieth century marked the advent of a new breed of historians that had had the benefits of western education. Moreover, by this time historians had a lot more sources at their disposal. Edward Gait a British administrator wrote *A History of Assam.* Published in 1905, it was to remain for decades to come the authoritative work on the history of the region. It can perhaps be regarded as the first scientifically written history of Assam. Gait subjected his sources to objective scrutiny and did not accept myths and folklore as history. While Gunaviram had devoted equal space to the ancient, medieval and modern periods of Assam's history, Gait's work passes lightly over the early period and primarily deals with the history of the Ahoms in Assam ending with the advent of the East India Company into the province. In spite of his best intentions, Gait was greatly hampered by the fact that as a foreigner, he was unaware of the local customs and traditions. He sometimes misrepresented facts due to his ignorance of the local language. He was also greatly dependent upon scholars from Bengal, (who were unsympathetic to the local Assamese culture), to translate local texts and inscriptions. Moreover, Gait was a British officer, the product of an industrial nation that followed an imperial policy and had colonised India. His value judgements on Assam and its people are necessarily influenced by his imperial outlook and the notion of "the white man's burden of civilising the non-West." In 1926 a revised edition of Gait's work was published. When Gait wrote, a great number of inscriptions issued by the early rulers of Assam had not yet been discovered. Archaeological explorations had been undertaken in Da-Parbatiya and Sadiya by the Archaeological Survey of India in the first decade of the twentieth century itself, but Gait primarily

based his work on literary accounts. Unfortunately, literary sources for the history of the period, i.e. ancient Assam, were very scanty. Due to the abundance of literary material for the medieval period, he concentrated on that era alone. But his work is focussed mainly upon the Ahom kingdom and other powers like the Koch are not adequately discussed except in relation to the Ahoms.

Meanwhile, in 1912 the *Kamarupa Anusandhan Samiti* (also known as the Assam Research Society) was established in Guwahati. Its primary objective was to undertake research relating to the antiquities, history and culture of Assam. In 1926, Padmanath Bhattacharyya published a work on twelve inscriptions belonging to ancient Assam. Written in Bengali, this work was the first to shift the focus of scholars from literature to epigraphic studies. Besides a translation of these Sanskrit inscriptions into Bengali, in the introduction to the work there is a discussion on the ruling dynasties of ancient Assam as revealed by a study of these inscriptions. However, political history continued to draw the attention of scholars. In 1933 Kanak Lal Barua's *Early History Of Kamarupa* was published. This is the first work to give a comprehensive account of the history of Assam from the pre-historic times to the rise of the Koch kingdom in the sixteenth century C.E. Based on the great variety and quantity of historical materials at his disposal, it presents the political and cultural history of Assam in a chronological sequence. Kanak Lal Barua was one of the founders of the *Kamarupa Anusandhan Samiti* and he also contributed to its scholarly publication in English, known as the *Journal of the Assam Research Society (JARS).* Many of his writings published in this journal as well as other publications were compiled in a book called *Studies In The Early History Of Assam.* Published in 1973, after his death, this work incorporates a very large number of research articles on different aspects of the history of Assam. He was the first scholar to bring to the attention of the academic world, the contribution of the ruler of Kamarupa in withstanding the invasion of Muhammad-bin-Bakhtiyar Khilji in 1205 C.E. at a time when the Turko-Afghan hordes had overrun nearly the whole of northern India.

Although K.L. Barua was the first historian to concentrate on the

history of ancient and early medieval Assam, the practice of writing comprehensive accounts continued. In 1949 Pratap Chandra Choudhury's *History of Civilization of the People of Assam to the 12th century A.D* was published. Like his predecessors, he too concentrated on political history. However, for the first time we find separate sections devoted to religion, society, economy, as well as an appendix containing details of archaeological remains like temples and sculptures. He had access to much more quantity and variety of sources than his predecessors. A revised edition was published in 1966, but like Edward Gait's work, on the medieval period, this book still continues to be a standard work on the ancient period of Assam's history. However, at times the scholar fails to use corroborative evidence and often presents speculations and theories as historical facts. There is a tendency to glorify the culture and civilization of ancient Assam. Despite the lack of critical and objective judgement, the book offers students of history an idea of the primary source material upon which the book is based. Herein lies its merit.

From the foregoing discussion one can make certain general observations. Early historians with the exception of Gait and K.L. Barua often lacked critical and objective judgement. They failed to distinguish between myths, legends, folklore and history. Secondly, the style of writing was narrative. According to Lawrence Stone, the narrative has traditionally been the main rhetorical device used by historians. Stone defined the narrative as follows: "It is organised chronologically; focussed on a single coherent story; it is descriptive rather than analytical; it is concerned with people not abstract circumstances; and it deals with the particular and specific rather than the collective and statistical." The works contained a mere narrative of events without analysis of data. The use of examples to represent the whole, rather than statistically verified empirical evidence represents the narrowness of treatment of these early writings. Thirdly, except for P.N. Bhattacharyya, the focus of history was on political events. This was inevitable, as up to the first half of the twentieth century, the chronological sequence of the history of ancient Assam was yet to be established upon a solid foundation. There were many missing links in the

political framework. Fourthly, the idea of writing a history integrating the socio-economic, cultural and religious changes and trends was absent, although Choudhury's work was an attempt in this direction.



CHECK YOUR PROGRESS

Q 1: In which year Kamarupa Anusandhan Samiti was established?

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Q 2: In which year K.L Barua published his 'Early History of Kamarupa'?

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Q 3: What was the main area of historiography in the early historical writings of Assam?

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By the second half of the twentieth century scholars writing on ancient Assam turned their attention upon hitherto unexplored aspects of history. Birinchi Kumar Barua's first volume on the *Cultural History of Assam* published posthumously in 1951 was a pioneering effort. It covers the period from the pre-historic times to the end of the 12th century C.E. Here the political narrative forms the background for the discussion on different aspects of history like society, economy, religion, food habits, dress and ornaments, position of women, etc. that is the focus of the work. His work is based not only upon literary evidence, but also archaeological remains like inscriptions, sculptures, etc. By this time many excavations had been undertaken throughout the length and breadth of Assam under the auspices of the Archaeological Survey of India and the Directorate of Archaeology, Government of Assam. This resulted in history writing that was primarily focused upon the discussion of inscriptions, sculptures, temples and other material remains belonging to the period of ancient Assam. To this category belong Dimbeswar Sarma's *Kamarupasasanavali* and Mukunda Madhav Sharma's *Inscriptions of Ancient Assam.* Both contain English translations of more than thirty inscriptions belonging to the pre-Ahom period of Assam.

While the Mukunda Madhav primarily concentrated on the literary merit of the inscriptions, it is Dimbeswar Sarma who sought to reconstruct the history of ancient Assam based not only on the epigraphic evidence but also to co-relate it to the material found in the two epics, namely the *Ramayana* and *Mahabharata* as well as the *Puranas.* His work is further enriched by incorporating an Assamese translation of the inscriptions.

With the development of archaeology we also find works like R.D.Choudhury's *Archaeology of the Brahmaputra Valley of Assam* and N.P.Choudhury's *Historical Archaeology of Central Assam.* Both limit their study to the pre-Ahom period, i.e. the 12th century C.E. While the former incorporates a discussion on the sculptures and icons of ancient Assam, devoting only a few remarks to the epigraphic evidence, and ignoring the monuments, the latter concentrates on the remains of Tezpur and Nagaon area. His discussion encompasses different archaeological material like sculptures, buildings, ruins, etc. Both works are descriptive in nature and not interpretive. In a departure from this form, Pradip Sarma in *Architecture of Assam* traces the development of the temple architecture of Assam. Beginning from the evidence of the 5th century C.E. Umachal cave temple he discusses the features of the different temples of Assam as seen in the different periods of her history under different ruling dynasties till the end of Ahom rule in the 19th century. In *Sculpture of Assam* Monoranjan Sharmaseeks to understand the emergence of different styles in the sculptural art of Assam, from the 5th century up to the end of Ahom rule. He puts forth new theories and seeks to identify five different sculptural schools in Assam based in different localities and time by a critical examination of the sculptural remains. It is he who first suggested the possibility of a new school of art, indigenous to the area, called the Deopani School of Art. Prior to him scholars like P.D. Choudhury (*Art Treasures of Assam)* and Arun Bhattacharyya *(Icons and Sculptures of Assam)* had written books that were descriptive catalogues that failed to discuss art styles and their development.

In the field of numismatic studies relating to ancient Assam there was a vacuum. Works relating to the coins of the region focussed upon the medieval period. This was primarily due to the paucity of finds. Existing

coins were issued either by the Koch, Ahom or Kachari rulers, and coins belonging to pre-Ahom rulers had not yet seen the light of day although literature and inscriptions did refer to the existence of coins in the pre-Ahom period. With the discovery of gold coins at Paglatek in Goalpara district and copper coins in the region of Tezpur, numismatic studies on ancient Assam could be undertaken. But scholars writing on coins were few and far between.

Certain common features can be discerned in the historiography of ancient Assam in the second half of the twentieth century. Although political and administrative history continued to engage scholars, other aspects of history like society, religion, economy, etc., also received due attention. Moreover, archaeological sources like inscriptions, sculptures and icon, temple architecture were also not neglected. But historians continued to focus upon the narratives of the dominant group, i.e. the Sanskritised population. Assam is inhabited by many ethnic communities whose history remained undocumented. Lakhi Devi's *Ahom-Tribal Relations* being the only exception, it however discussed the interactions between the ethnic groups of Assam and the Ahoms from the point of view of the Ahom government. But even such a work was missing in the history of the ancient period of Assam. It was the colonial officials, anthropologists and Christian missionaries who documented the life of the tribes as early as the 19th century during British rule. These were not histories, but ethnographical studies. History in general continued to be a narration of events as indicated by the sources. But historians, unlike their nineteenth century predecessors, were more discerning and objective, scrutinising sources to determine their veracity. Folklore, myths and legends were no longer mistaken for history. Meanwhile at Shillong in 1989 a new academic body was established- the North East India History Association. Its objective was to write the history of North East India. It provided a platform for historians to present their findings and hold discussions within academic circles to foster a modern scientific approach to writing history. In the coming years it would usher in many changes in the historiography of the region.



CHECK YOUR PROGRESS

Q 4: What were the three types of archaeological sources of ancient Assam?

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Q 5: In which year North East India History Association was established?

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2.6 CONTEMPORARY TRENDS

In the last decade of the twentieth century history writing underwent some changes. In 1990 was published the first volume of *the Comprehensive History of Assam* under the auspices of the *Assam Prakashan Parishad.* Edited by H.K. Barpujari it was a voluminous work that improved upon the path shown by P.C. Choudhury. It was based upon an abundance of new material and analysis of earlier sources, interpreted and incorporated into the work. Generalizations were abandoned in favour of verifiable statements. Although the economy, society, religion, sculpture, iconography, architecture, etc., political and administrative history are dealt with in great depth, the very nature of this comprehensive volume necessitated compartmentalisation of different aspects of history instead of presenting an integrated holistic picture of the past. This series is perhaps the first attempt, with the exception of S.L. Barua's *A Comprehensive History of Assam* that has attempted to present a total picture of the history of the land, from the remote past to the end of colonial rule in 1947, since Gunaviram Barua wrote his *Âsâm Buranji.*

On the foundation laid by previous scholars a new generation of historians were enabled to now carry forth the torch and write more analytical works or focus upon smaller subjects to facilitate in depth study. To this class belongs Nayanjot Lahiri's *Pre-Ahom Assam.* She uses the inscriptions of the period, together with corroborative evidence from other sources to delineate a new history of the period. Her study views the different aspects

of the history of ancient Assam through the microcosm of the inscriptions. Hemendranath Dutta's *History, Art and Archaeology of Doiyang Dhansiri Valley, Assam* based on extensive archaeological excavations, uncovers new evidence of a line of kings in the region of Numaligarh and Deopani, contiguous to the hills of Nagaland, who ruled parallel to the Varmans of Kamarupa from the 5th century C.E. onwards. Earlier Nirode Barua's *Early Assam* had thrown light on the existence of cultural zones throughout the valleys of the Brahmaputra and its tributaries, when state formation had already occurred in western Assam. R.G. Basak's *History of North-Eastern India* focuses upon the political history of the states of eastern India including ancient Kamarupa. A.K. Sharma's *Emergence of Early Culture in North East India* focuses on the archaeological site of Bhaitbari (Vadagokugiri) located in the foothills of the present Garo district of Meghalaya, contiguous to the plains of the Brahmaputra. He seeks to interpret the remains in conjunction with the account of the Chinese traveller Hiuen Tsang who visited Assam in the 7th century C.E. In *History and Archaeology of North East India (with special reference to Guwahati)* Paromita Das reconstructs different aspects of the city of Guwahati in the pre-colonial period based on archaeological sources in conjunction with literary evidence. A long felt need was met by S.K. Bose and Nicholas Rhodes whose work on numismatic studies on ancient Assam is reflected in the first volume of their *Coinage Of Assam.* This work is not a mere catalogue of coins like the *Coinage of North East India,* but a reconstruction of the economic history of ancient Assam using coins and cowrie shells as sources.

The *Proceedings of the North East India History Association,* as stated earlier reveal the current trends in writing the history of ancient Assam. Scholars have written different articles on the period analysing religion, society, economy, land grants, coins, art, material remains, etc. Moreover, studies on ethnic groups of Assam were also receiving the attention of historians. In the backdrop of ethnic unrest and emergence of sub-nationalism among many groups like the Bodos, Dimasa, Karbi, Mising, Rabha, etc., the historical roots of dissension had to be studied. Along with that developed the need to understand their societies, their aspirations,

especially their histories. Although many works on the ethnic societies of Assam are focussed upon the present time or the early 19th century, documenting their early history and culture has now led to a broader understanding of many current political and socio-cultural issues. Scholars like M. Momin and S.K. Bose are some of the historians who have contributed to the field of studying the land grant system, state formation, economy and numismatics of early Assam. Current trends in the historiography of ancient Assam is also found in the *Journal of the Assam Research Society* and other scholarly publications.



2.7 LET US SUM UP

After going through this unit you have learned-

- the different stages of development in the historiography of ancient Assam.
- about the different trends in the writings of different scholars. The traditional view of history was closely related to myths, legends and folklore. Early historians accepted popular beliefs about the past as history. In the twentieth century this notion was challenged and historians like Edward Gait and Kanak Lal Barua scientifically and objectively scrutinized the sources to write scientifically valid history.But to a large extent history writing revolved around politics, the king and his court and the discourse was on the narrative of the dominant groups.
- The history of society, economy, religion, etc., remained peripheral to the main political narrative. Moreover, history was often a mere narration of events. But in course of time history became more analytical and also began to focus upon local societies, cities and groups.
- There was also a focus on archaeology. History was now reconstructed on the basis of hitherto unexplored sources. With the discovery of many new inscriptions belonging to the early period of Assam, these

were closely studied. Discovery of coins facilitated numismatic studies. Once the political chronology of ancient Assam was established other aspects of history like art, sculpture, belief systems, etc., also received scholarly attention. Thus historiography has travelled a long way in the last two centuries in Assam.

- Understand not only the different trends in the historiography of ancient Assam, but also the different paths travelled in this journey.



2.8 FURTHER READING

1) H.K.Barpujari (edited): *Comprehensive History of Assam, Vol I,* Publication Board, Guwahati, Assam, 1990
2) Gunabhiram Barua: *AssamBuranji, Publication Board ,Guwahati, Assam,2nd edition, 2001*
3) E.A. Gait*A History of Assam,* 1926,2nd revised edition, Reprint.
4) K.L. Barua: *Early History of Kamarupa,* Lawyers Book Stall, Guwahati, 1933 (Reprint)

   Studies In the History of Assam, Publication Board, Assam, 1974.
5) B.K.Barua, *A Cultural history of Assam. Volume I*
6) Nirode Barua *Early Assam*
7) P.C.Choudhury *The History of Civilization of the People of Assam,* Spectrum Publications, Delhi,1949
8) N.D.Choudhury: *Historical Archaeology of Central Assam,* New Delhi, 1985
9) R.G.Basak: *History of North-Eastern India,* Firma KLM Pvt Ltd.,, Calcutta, 2ns edition 1967, reprint1995.
10) R.D.Choudhury: *Archaeology of the BrahmaputraValley of Assam,* Agam Kala Prakashan, New Delhi, 1985.
11) H.N.Dutta *History, Art and Archaeology of DoiyangDhansiri Valley, Assam,* Lawyer's Book Stall, Guwahati, 2012.
12) P. Das: *History and Archaeolgy of North East India* Agam Kala Prakashan, New Delhi, 2007.

13) D. Sharma (edited) *Kamarupasasanavali.* Publication Board, Assam

14) M.M. Sharma (edited) *Inscriptions of Ancient Assam.* Guwahati, University Publication.

15) N.G.Rhodes &

16) S.K.Bose *Coinage of Assam, Volume I, Kolkata 2003, Published by authors.*

17) Sreedharan *A Textbook of Historography*



2.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: 1912

Ans to Q No 2: 1933

Ans to Q No 3: Political History

Ans to Q No 4: Inscription, Coins/Numismatic, Material Remains

Ans to Q No 5: 1989



2.10 MODEL QUESTIONS

A) Very Short Questions

Q.1: Mention two drawbacks of early historical writings of ancient Assam.

Q.2: What do you mean by Historiography?

Q.3: Name some pioneers of ancient Assam Historiography.

B) Short Questions

Q.1: How does current historiography differ from that of the early writers of the 20th century?

Q.2: Mention three contributions of Kanak Lal Barua to the historiography of ancient Assam.

Q.3: Bring out the differences in the writings of Gunaviram Barua and Edward Gait.

Q.4: What were main trends in the historiography up to the first half of the 20th century?

C) Long Questions

Q. 1: Discuss how archaeological discoveries inaugurated a new trend in the historiography of ancient Assam.

Q. 2: What are the common features in the historiography of ancient Assam in the second half of the twentieth century?

Q. 3: Describe the changes in the writing of history of ancient Assam in the last decade of the 20th century.

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