CHAPTER - 2

Bengali Language in the Barak Valley

This chapter is related with the origin of Bengal, the Bangalese, the Bengali language and so also the Bengali language in the Barak Valley. It should have represented all about Bengal, Bangalese and the Bengali language and may be studied under the following sub-chapters.

I) Bengal and its Origin.

II) The Bengali Language and its Origin.

III) The Bengali Language in the Barak Valley.

I) Bengal and its Origin :

Bengal is the land of the Bangalese and Bangla is its language. In the past, the present Bengal was divided into so many regions under so many names. At present by Bengal we mean the West Bengal the East Bengal or Bangladesh & the Barak Valley as well. It was the Muslims first who united all these regions under the name, Bengal. During the reign of Akbar, the great Mughal emperor it was known as Suba-e-Banglah. Subah is purely an Arabic term which means province while Bangla is a Persian word meaning house or region. From this Persian Bangla the Portuguese called it Bangal while the English called it Bengal.

As regard Bengal, Abul Fazal said in his book, Ayene Akbari that the old name of the land was Banga. The people of the land had to protect it from flood water making high dams or aals. After the lapse of time people of the land added the word, aals with its name and henceforth the land is known as (Banga+aal) Ban gal.

As regard the name, Bengal Gulam Hussein Salem said in his book, Riajul Salatin that Noah, the prophet is the 2nd father of the mankind and all the people are from his descendants. The Hemites are from the descendants of his son called Ham so also the Semites are the descendants of his son, Sham. The first son of Ham is Hind whose 2nd son out of four sons is Bong and as the descendants of Bong lived here the land according to his name is called (Bong+aal). Thus, by Bongal is meant the land of Bong and his descendents as because aal in Semitic means descendants.

It is also said that the land is a deep plain having high hills and mountains by its sides. So, frequent floods inundate the houses and crops of the land almost every year and to protect the land from this natural calamity the people used to elevate their homes to make a house to stay in and plant trees and vegetables and call it Bangla from which ultimately the land is called Bengal. Even now the houses of the hills like those of the tea-garden managers are called Bangla in Barak Valley, a part of greater Bengal.

It is also assumed that the word, Banga is derived from Ganga, which is possible according to the phonetic rules of the Aryans' language. The ancient Gangarira race is from its inhabitants whose rule once spread from Kamrup to Punjab. So, it may be the Gangarajya of Gangarira that latter on became famous as Banga. [1]

Again the writers like Ramesh Chandra Mazumder, D.C. Sarkar and Hem Chandra Roy Choudhury opined that there was a state called Bongal other than Bong though they could not ascertain its boundary. As to the boundary of Bongal Ramesh Chandra Mazumder remarks, "It is hard to ascertain the boundary of ancient Bongal but it is sure that the sea-shore of the South and East Bengal was included in it.[2]

According to D.C. Sarkar Bongal is situated in the Bakerganj region of the coastal area.[3]

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1. *Bangler Itihas, PP.40-46 Faruq, Prof. Akhtar*
   Riajus Salatin, P.16 Gulam Hussein Salim
   The Historians' History of the world, Vol-1 Williams Henry Smith
   Bangladeshe Islam, Adunik Prakashani, Dacca 1980.
   Abdul Mannan Jalil
   The Times, London 1907 p. 32
   History of the Rise of the Mohammedan Power in India:
   Translated from the original Persian Mohammed Qasim Ferishta by
   John Briggs vol.-1, Oriental Books Reprint Corporation, New Delhi
   1981 P. III - (Introductory Chapter)
   Bungler Itikata by Akhtar Faruq, Julkurnain Publication Dacca 1986
   pp. 49-57
2. *Bangladesher Itihas, vol-I Calcutta 1974 p.2 Mazumder, Ramesh Chandra*
3. *Studies in the Geography of Ancient and Medieval India,*
   Delhi, 1971 p. 133 D.C. Sarkar

Of course, Hem Chandra Roy Choudhury though asserted on the existence of Bongal in the ancient India other than Bong he could not give any geographical boundary of his ancient Bongal.[1]

(II). Bengali Language and its Origin:

In about 1500 BC the Aryans came in India. The mould and the model of the Aryan language when they arrived here for the first time is that of the Rig-Veda. In about 700 BC the Aryan language spread from North Bihar to all over Punjab.

The Aryan language like their creed began to vary gradually. The Aryan language of 600 BC took a new shape and form after the lapse of time and gradual variation, which is called Medieval Indian Aryan language. In 600 to 1000 AD the Aryan language varied more and turned into different form of languages in different regions and created many neo-Indo-Aryan languages.

Again from these neo-Indo-Aryan languages two separate languages are originated which are Bengali and Pali.

As to the Indo-Aryan language, which may be regarded as the source and origin of the Bengali language, the philologists are of different opinions. Dr. Sunitikumar Chattopadhay said that Maghadi Prakrito is the origin and main source of present Bengali.[2] But Dr. Shahidulla regarded Gouri Prakrito as the source of modern Bengali language.[3]

Almost all the Indian languages are classified into four major classes. They are (a) Drabir (b) Austric (c) Bhut-Chinese and (d) Indo-Europeo. Besides these four classes there are some unclassified languages too in India. Bengali from among these belongs to the Indo-European or Aryan class of languages.[4]

1., History of Bengal, vol-I pp.18-19 Choudhury, Hem Chandra Roy

2. Bangla Bhasha Tatter Bhumika p. 24 Chattopadhay, Dr. Sunitikumar

3. Bangla Shahitter Itibritta, p.154 Bangla Shahitter Katha, Dacca 1953 Dr. Shahidullah

4. Indian languages and language problems p. 37 Chattopadhay, Dr. Sunitikumar

Bengali language came into existence about thousand years ago. Almost all the Indian languages are contemporary of Bengali in their origin. The Vedas language, Sanskrit is a source and origin of most of the Indian languages like Bengali. Thus it is one of the Sanskrit origin languages.

Bengali, the Bangalese and Bangladesh, which we call now, are quite recent and were not known so in the past. It is only the Muslim reign of India since when by Bengali is meant Bangladesh. Bengali is a language originated in the 9th and 10th centuries during the reign of the Paul dynasty. Since then up to the half of the 18th century is the time bound of the ancient and medieval age of the Bengali literature and the subject matter and main theme of the Bengali literature of this period of 850 years is the description of gods and goddesses, composition on Baishnab, translation of the Ramayana and the Mahabharata, Manasha Chandi, Dharma Mongol Kaibhya and Ballade.[1]

These are the main subject matters of exercise of the Bengali for a period of 850 years. Silchar Normal School is the only teachers' training school and also the oldest school of this valley. It has a collection of the ancient Bengali and Sanskrit books. The ancient Bengali books preserved in this library are: 1. Sanjayee Mahabharata (complete) 2. Kashi Dashi Mahabharata (A handwritten copy of 1142 Shan) 3. Ajudda Kanda 4. Kiskinda and Sundara kanda 5. Lanka Kanda. 6. Birbahu Judda 6. Neel Padda Haran 8. Lakkaner Shakti shell 9. Raghunather Ashshamed 10. Ramer Shargaruhan (composed by Bhaboni Das) 11. Birat Porba 12. Drun Porba 13. Dharma Itihas 14. Ananta Ramer Kria Jug Sar. 15. Sri Krishna Bijoy 16. Sri Gauranga Shammandio Podabali 17. Moni Haran 18. Man Bhongan. 19. Kalanka Uddar 20. Mrigo Labda 21. Bishnu Puran (A part only) 22. Goya Puran 23. Prohollad Charitra 24. Narodio Rashamritha 25. Janokinather Propuran. 26. Roy Binod kritho Padda Puran 27. Bardoman Datta kritho Padda Puran 28. Narayan Deber Padda Puran 29. Sri Krishner Stoba 30. Bishnu Ma Durgar Shahit Lakkir Danda 31. Brahma Gian Hatmala 32. Guru Sannash 33. Hari Nam kabach 34. Narattom Dasher Panchali 35. Cautuk Bilash 36. Onnoda Mongal 37. Betal Pancho Bingsati 38. Molik Jadar Brittanta 39. Baba Harir Panchali 40. Hassha Nather Panchali 41. Niyot Chandika 42. Ghur Chandir Pustak

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1. Sylater Itihas, Sylhet1990 p. 47 Hussein Md. Asharf,

43. Satta Narayaner Panchali 44. Shanir Panchali 45. Guru Tatto 46. Jom Gita 47. Arjun Gita 48. Kalir Daman 49. Shanjoyee Shabha Porba 50. Shanjoyee Bhisma Porba 51. Gupinather Stri Porba 52. Lakkan Dhigijoy of Bhabani Das.[1]

These are the oldest Bengali books of the Barak Valley. But the contents of these books are religious and not social.

But the modern Bengali literature speaks of the mankind and not only the gods and goddesses. It represents mainly the human life of this world - their happiness and sorrows' their feelings and thoughts, their humour and recreation and all. It is like the European renaissance in the modern Bengali literature of the undivided India. Of course, it does not mean that the modern Bengali literature neglects and overlooks the theme of the ancient and medieval Bengali literature rather an improvement and addition over it.

One another feature of the past Bengali literature is that it had no relation with the reality of life and society. The stories of the Tatar, Turki, Khurasani, Mughal and Habshi went on in India in that time but the Bengali literature did not touch them whereas the modern Bengali literature has a close touch with the modern countries and historical events.

It is only a few Muslim-poets of Chattogram and Arakan who composed Bengali poems on humanity and human taste in the 17th century.[2] The Bangalese of today are in fact the descendants of the Aryans who came from the people of different regions, religions, races and languages.

They, consisting of the people of different races, religions and languages accepted, due to some unknown reasons the Aryan language and culture first and the Bengali language then. Now Bengali is considered the richest Aryan language. It is quite difficult to mention what was the language of the Bangalese before the arrival of the Aryans in India. This is because there is no written record of the languages of those people who resided here before the arrival of the Aryans. It can not also be ascertained why those people gave up their respective languages and how they accepted the Aryan language.

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1. Barak Upattakar Puthi Sahittya, pp. 2-3 Deb, Kapil Kanti

2. A Brief History of Modern Bengali Literature, 13th.Edt.Calcutta pp. 7-8 Bandapadhaya, Dr. Asit Kumar

POETRY:

Poetry, as it is known is one of the two branches or main fountains of almost all the world languages and literature, which are prose and poetry. Poetry as it is defined by most of the scholars and philologists is a rhymed sentence having the same measure. It is also defined as, Poetry is an interpretation of life and the interpretation must like the thing interpreted be organic from point to point and moment to moment." It is the main source and fountain of almost all the world languages and literatures as we, to share with the critics and commentators can say literature is the outcome of poetry. Bengali literature is not an exception of it. We see that the ancient Bengali literature was confined in poetry. Whatever and whenever expressed a thing expressed in the poetical form. Even the matters described in the form of prose now like documents and letters were expressed then in a poetical language.

Mongol Kaibhya is one of the chief features of the Medieval Bengali literature. It is the composition of hymns or songs on the admiration and eulogy of Gods and Goddesses, which was often seen in the village life.

This is because the Bangalese are from the descendants and off springs of the Aryans who had deep regard for the Gods and Goddesses which lasted for long among the Bangalese.

Almost all the Muslim-medieval poets of high reputation like Sayed Sultan, Mohd Khan and Hazi Mohd were born in the 17th century in Chattogram and Arakan. Some of their compositions were on Islamic ideals and Sufism.

Sayed Al-ayum, one of the most famous Muslim poets became popular due to his composition works from Persian and Arabic to Bengali. Some of his translated works are (I) Saiful Muluk Badiuzzaman (1658 - 70 AD) (II) Sapta Paikar (1660AD) (III) Tohfa (1663-69AD) (IV) Sekandar Nama (1672AD).

Romantic love stories are introduced first by the Medieval Muslim poets breaking all the barriers and limitations of the ancient Bengali theme. Such a medieval Muslim poet is Mohd Saghri. He during the reign of Gour Sultan Gias Uddin Azam Shah (1381-1410AD) composed the novel called Yusuf Julekha according to the description of the Quran. Besides Laila Mojnu and other humanitarian love stories are written in this medieval period by the

Muslims. Chondra -Mukhi written by Mohammad Khalil of Sylhet is a glaring example of Muslim contribution in Bengali literature.[1]

Translation literature is introduced during the Muslim reign of the medieval period under the patronage of the Muslim-Sultans. The Ramayana, the Mahabharata and all other epics were either in Hindi or Sanskrit. Hindu Brahmins were severely against their translation in any other language. It is the Muslim reign, which encouraged to translate them in Bengali and was also rewarded by the Muslim Sultans in the medieval India.[2]

The arrival of Shah Jalal and the Muslim conquest of Sylhet in the 14th century started a new chapter of Bengali literature and Bangalese culture here. These Sufis enjoyed love, affection and sympathy of the people through their manners, spiritual powers and miraculous assistance to the people. Human respect and love were the main keys of their success and spreading Islam.[3]

Spiritual songs and Murshida Ghana came into existence here after the arrival of the Muslim Sufi -saints and Awlia -fakirs.

PROSE :

There was almost no prose work up to 18th century AD though the modern Bengali literature is mainly of prose style and of prose pattern. It is actually the language of works. There is close coherent and inner relation of prose with reasoning. Being acquainted with the European and the Western literature the Bangalese on the one hand became conscious of their actual and practical life and on the other hand they developed themselves intellectually. They, through prose came to understand the world and their actual life. Bengali prose literature of the 19th century AD brought as much change in the thought and intellects of the Bangalese as the Gutenberg press of Germany brought renaissance in the mind of the Europeans. This is the real and

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1. Islamic Bengali Sahitta, P. 129, Calcutta 1358 B.S.
Sen, Sukumar

2. Brihattara Syleter Itihas,
(History of Greater Sylhet) vol-I PP. 304-305 Aziz, Md. Abdul

3. Bangalir Chitta Chetanar Bibarthan Dhara, Dacca 1978 P.90
Sharif, Dr. Ahmed

genuine Bengali prose with derived ideas and free human life. It came first into practice in the 19th century AD much later than the arrival of the Muslims and spread of Islam. The Bengali prose was limited and confined in some accounts, court affairs, treaties and communications since the 16th century AD. Besides, only a few prose works came to us since 1916 to 1918 AD, which proves how, Islam and the Muslims indebted Bengali literature specially prose and its thoughts, reasoning and ideas and inspirations.

The waqiahs or happenings are a kind of special Muslim prose works serving the historical purpose. The Arabic and Persian words are also used in the Muslim waqiahs and the historical literature of Assam especially in their diplomatic aspects.[1] The writing of Waqiahs or historical literature of Assam started long after the arrival of Muslims here though a particular date of the compilation of history can not be ascertained. Of course, some scholars are of the view that these were compiled over a long period starting from 16th century to the early of 19th century.[2]

These waqias or historical literature did not only contain the accounts of Assam's relation with the Muslim India and the neighboring states but these also became an important medium for the introduction of Perso-Arabic words in to the local languages specially Bengali and Assamese.[3]

Among all the histories mention may be made of Assam History, Kamrup History, Ahom History and Padshah History where there is a large admixture of the Perso-Arabic words.[4]

III) The Bengali Language in the Barak Valley :

The language spoken by the people of plain Cachar or the Barak Valley has been Bengali from the Pre-historic period. The only indication history gives us in this regard is that the Indo-Aryan people arrived here and the Bangalese of this region is from their off-springs.[5]

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1. The History of Medieval Assam, Guwahati 1966 p. 21 Acharjya, N.N.
2. Early Assamese Prose, Guwahati 1985 p. 133 Baru, B.K.
3. Assam Muslim relation and its cultural Significance, Golaghat, 1978 p277 Shaikia, Dr. M.
4. Asamiya Sahityar Chamu Buranji, Gauhati, 1964 p. 161 Goswami, J. N.
5. Cacharer Itibritta, 1921 P.85 Guha, Upendra Chandra

The Valley enriched by hills from its three sides had only one route with Sylhet of present Bangladesh then and only through which the Aryans came and settled here. The names of some of its villages, rivers and hills have resemblance and similarity with those of the Bangalese of Bangladesh. For the geographical reasons, the Cachar district and the Sylhet were commonly named as Sylhet district or the Surma valley in the Pre-partition period. The copper plates of the 7th to 11th century AD especially of the ancient Sylhet having the names of several villages of present Cachar and Karimganj districts prove this fact.[1]

In the medieval period, this valley comprised Tripura, Khashpur and Hirahmba kingdom. The Dimasa kings of the Hirahmba kingdom at first extended their powers to some land of the Cachar district neighbouring the North-Cachar from Maibong and in 1745 AD when Khashpur came under their jurisdiction, they shifted their capital from Maibong to Khashpur. But they began to use and develop Bengali from Maibong where they set up their capital in 1536 AD. Poets like Bhubheneshshar Baspati decorated the gathering of Maibong king with their Bengali composition. Besides, Brahma Puran and Naradiya Puran were translated in to Bengali to the Rajdarbar.[2]

The Dimasa kings of Khashpur, Raja Krishna Chandra and Gobinda Chandra themselves composed poems and songs. The Bengali poems composed by the Dimasa poet, Chandra Mohan Barman were popular then.

In the royal works of the king, Bengali is used first in Maibong. Two copper plates of Maharaj Megh Narayan of the year 1576 AD are the best proofs of it. In 1736 AD, Maharaj Kirthi Chandra Narayan (1735 - 1745 AD) wrote two sanads to Moni Ram Laskar of Barkhala in the Bengali language.[3]

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1. Copper plates of Sylhet, Sylhet, 1967 Gupta, Kamalakanta
Barak Upattokay Bangla Sahitta Chorchar
Darabahik Itihas, pp. 17 & 32 Bhattacharjee, Dr. Amalendu
2. Caharer Itibritta, 1921 PP.85-88 Guha, Upendra Chandra
Barak Upattakay Bangla Sahitya Charchar Dharabahik Itihash, P. 17, Battacharyee Dr. Amalendu
3. Srihatter Itibritha, Calucutta, 1317B.S. PP.102-104
Tathanide, Awchut Charan Choudhury

In the first part of the 18th century, Maharaja Tamradhaj Narayan wrote a law book in Bengali for the Bangalese. Maharaja Gobindra Chandra wrote one more law book in Bengali, in the year, 1816 AD. Both of these books were compiled and published by Pandit Padda Nath Biddha Binod.[1]

Besides, the gifts, appointments and directions of the kings were made in Bengali. Some documents may be referred in this connection. In 1791 AD Maharaja Krishna Chandra directed some of his Hindu and Muslim subjects in Bengali living in Hailakandi to deforest some jungle and to settle people there.

In 1812 AD Maharaja Krishna Chandra presented some of his land in Kalain and around it to Attaram Bhattcharjee through a document, which was in Bengali.Maharaja Gobinda Chandra appointed Sonaram Sharma of Udarbond as Deshmukhkha for both Udarbond and Baskandi Mouza in 1824 AD. This appointment letter was in Bengali.[2]

Over and above all these, Bengali calendar was used then along with the Shakabda. The last two kings of Cachar, Krishna Chandra and Gobinda Chandra had written letters to their contemporary British Govt. in Bengali. This Bengali was the language of Prachin Bangla Patra Shankalan by Surendra Nath Sen of Calcutta University bearing 13 letters of Krishna Chandra and 16 letters of Gobindra Chandra, which are in Bengali and are the Valuable documents of the treaty in between Maharaja Gobindra Chandra and the British general on 6th March 1824 AD. [3]

In the year 1832 AD, Thomas Fhishar declared the announcement to include the Cachar District under the British regime, which was also in Bengali.

The correspondence of the Kachari Rajas with the Ahom rulers was also made in Bengali. It is on the basis of some of the letters of them. The first such letter was written during the reign of Surjya Deb Pudra Singha, the Kachari Raja who wrote it to Duara Barphukan in 1705 AD.[4]

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1. Hiramba Rajjer Dandabidi, Guwahati 1317 B.S.
2. Cacharer Itibritha, PP. 174-77 & 181 Guha, Upendra
3. Cacharer Itibritta pp. 178-92 Guha, Upendra Chandra
4. Cachari Buranji, Gauhati 1936 p 121 Bhuyan, Surja Kumar

One of such letters as mentioned above is as follows: -

"আর দেবর কুশল, তোমার কুশলভ্যুদয় সদা পরিচিন্তি। আর সমাচার এই--পূর্বাপরাবধি যেমন বিধ প্রীতি আছিল সেই প্রীতির নিমিত্ত উকিল পাঠাইছিলাম তারে তুমিও জান। আরমধ্যে উকিল পাঠাইয়াছিলাম, তাতো দোষ দিলা মৃতকর পত্রলইয়া আহিছে করিয়া। আর দেবর নাজানিছিলাম সে মৃত্যু হৈছে। আর এই কারণ দেঁবে পত্র উকিল অনাদর করিলা। আর সেই অবধি দেঁব উকিলো না পাঠাইলে। তবে তোমার দেশের উকিল পত্র ও না আইছে অদ্যাবধি অভেদ প্রীতি আছে। সেই প্রতির নিমিত্তে উকিল তোমার দেশত আহিছে, দেঁবে উকিল পত্র ও পাঠাইয়াছে। আর এমত বিদ করিবার যে দিনেদ্দিন অধিকারিক প্রীতি বাড়িতে যাই। আর বিশেষ কি লিখিম আপনি সমস্তে জান। আর যে সমাচার হয় তারে করাইবা, লীলাবর গন্ধ র্ববরায় প্রমূখে জানিবা। আর তোমার নিমিত্তে পত্র সন্দেশ কায়ালি ৪খান, জাহফল ১ মোনা, চন্দন ১ মোনা, পাটী ১ টা।"

Severe rebellion occurred in Assam during the reign of Surja Deb Kamaleshshar. Yet there were exchanges of letters. As an instance it may be referred that in 1795 AD Surja Deb Kamaleshshar Singh wrote to Maharaja Krishna Chandra thus,

"বিশেষ সমাচার এহি, আমার দেশ বিভ্রাটকালে শত্রু-পরাভবত থাকি দেশশহ্ প্রাণী সকল ভাগিগৈয়া বরমূরা এবং ভগণীয় প্রজা ও মোয়ামরীয়া আপনে দেশতে সোমাই আছিল। সমপ্রতি ঈশ্বরর কৃপাত সেই শত্রু দমন করিয়া দেশ পাইছি, এবং আপনে দেশত ভাগিগৈ সোমাই থাকা জসমকল পূর্ব্ব ধর্ম্ম-কবুল চাইয়া শীঘ্রে আমার কটকী ফেদেলা ও বরা লখীরাম ইহার সঙ্গেরে ছারি দিতে হয়। তেবেতো পূর্ব্ব-পিতা-পুত্র সম্বন্ধ রক্ষা হয়, সকল ধর্ম্মে রক্ষা পায়। যদিস্যাৎ সেই বরমূরা এবং ভগণীয়া ও মোয়ামরীয়া ছারি দেয় না তবে কি হবে তাহা আপনে চাক্ষু দেখিবেন। আর পত্র চিহ্ন দিতেছি, পাশ্যবেন। হাতী দাঁতর ডাবেরে সোনর মলখা করা কটারী ৩ খান,রূপর মলখা করা ৩ খান, পিত্তলুয়া ৪ খান, মহর শিঙ্গর ডাবেরে উকা ২০ খান, রঙ্গাপাটর ধূতি ৪ খান। ইতি -শক ১৭১৭ মাস আম্রন, তারিখ (৫)"

In the reply of this letter, the king of Cachar Maharaja Krishna Chandra wrote,

"বিশেষ: যখন গার মধ্য হইতে শ্ররুদ্র সিংহ এঁ রাজা তাম্রধবজ উদ্ধার করিয়া শ্রীশ্রী বিশ্বনাথ ক্ষেত্রে দক্ষিণ উরুতে শ্রী শিব সিংহ মহারাজার বৈসায়া ও রাজা তাম্রধবজক বাম উরুতে বৈসায়া পিতা-পুত্র স্যান্ধ গত্যধর্ম্ম করিয়াছিলাম, তদবক্ষি - উভয়দেশ - জভেদানুব্য চিহ্ন প্রীতি পূর্ব্ব বাসতে গঙ্গস্রোত চলিছেন। তদনুরুপ ভাবভাবনা অন্তস্বরনেতে আছে। কিন্তু দেশ কাল সম্যতা রূপে লাচেলেন। অতএব পূর্ব্বব্যবহারাদি বিপর্যয় কিঞ্চিৎ হৈয়া থাকিবে। তত্রাপি মমান্ত স্বরণীয় পত্রী দ্বারা বৈদ্য হৈয়া কালাকালক্ষণ করিয়া প্রসাদ হৈতে হই। অতত্রব মম ধর্ম্ম পূরদেশীয় কিয়ৎ লোক শ্রীমদান্ধ হৈয়া অকার্য করিল। মমাজওা পূবল্ল কারণ আত্ম পিতা পুত্র সমন্ধো ভয় দেশ এক হৈল। ভূদ্রাভদ্র জ্ঞাপন।"

In 1803 AD Maharaja Krishna Chandra wrote to Barbarua of Assam,

" পরং বিশেষ, স্থিতিমানং শ্রী শলামতি যোগে আপনে যে পত্র পাঠায়াছিলাম তাহা সবিশেষ, জ্ঞাত হইলাম। আপনে বরমূরীয়া গোহাই ও ভগনীয়ার বিষয় পত্রতে লিখেন, যখন রঁ দেশ বিভ্রটি কালেণ রঁ সন্ততি ঝুলি পরিচয় দিলেন, সত্যসত্য পরিচয় না পাই, তথাপি ত্রীবিকার সংযোগ করিয়া রাখি। তদুপশ্চাৎ জয়সিংহ মনিপুরেশ্বরে যখন আপনার দেশে গিয়েছিলেন উহান পুত্র অনুপানন্দ যুবরাজের সংগে মিত্রতপ করিয়াছিল। সেই সম্বন্ধানুসারে পত্র দিয়াতেই নিলেন। অবশ্যাৎ কেমতরপে যারা এতদ্দে শীয় ও পুরণীয়া ভকত ও সামান্য লোকের সঙ্গে কুযন্ত্রনা করিয়া কঁ যুদ্ধ করিল। তাহা শুনি আমাদের শ্রীফেগা খুংলাঙ্গকে ওহাকে পান্তবি আনিতে পাঠাইলাম। একথা শুনি আমার শ্রীফোগা খুৎলাঙ্গ অমর্যাদা করিয়া লটুয়া লস্কর প্রভৃতি কতকলোক কাটিলেন এবং বলে ভঙ্গ দিয়া অপ্পে পীড়িত হৈয়া দেশাণ্ডরী হৈল। ইতি, শক ১৭২৫, মাস জৈষ্ট।"

In 1804 AD Duara Barbarua wrote to Maharaja Krishna Chandra, [1]

"পরং সমাচার এহি, শ্রীচেনা খুম ডাঙ্গর মার্ফৎ আপনার পত্র পাইয়া সমাচার জ্ঞাত হইলাম। আর শ্রী শ্রী ঁর স্থানে পল সেবার হস্তি ঘোঁরা সমেত যে পত্র প্রেরণ করিতেছিল শ্রী শ্রী ঁর চরণার বিদ্দেতে শ্রীচেনা খুমডাং সহিত সাক্ষাত করা গেল। যে সময়ে যে কথোপকথন হইয়াছিল শ্রচেনামুখডাঙ্গর মুখ জবাবে জ্ঞাত হইবেন। .....অথএব পূর্ব্ব র ধর্ম্ম কবুল পিতাপুত্র সম্বন্ধেতে থাকিয়া আমাঁর ধর্ম্ম ছায়া হৈলেঁ ধর্ম্মে রক্ষা করিবে না। অতএব যেরূপ পূর্বে প্রীতি রক্ষা পায় আপনে তাহা করণে সে উচিত। ইতি, সন ১৭২৬, তারিখ ১৪চৈত্র।" ১৭

As to these letters Dr. Surja Kumar Bhuiya has made valuable comments in the preface of Tung Khungia Buranji; "The preambles are in Sanskrit and consist of strings of epithets describing the addressor and the addressee which reveal the religion and creed they professed. The business portion of the letters is in Bengali, mutilated to a great extent by the influence of Assamese syntax and vocabulary. Any how, they are good specimens of Bengali as it was used for court purpose outside Bengal; and in the absence of any extent Bengali prose writing of that period and even much later, these letters can be regarded as an extremely valuable acquisition to Bengali literature."

From this comment of Dr. Surja Kumar Bhuiya it is clear enough that the letter of the king of Cachar was in Bengali though the Assamese writer during inclusion of the letter in the Tung Khungia Burangi added some Assamese words and structure of the sentences.

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1. Tung Khungia Buranji, pp. 137&164-67

The letters mentioned above were written during the reign of Maharaja Tamradaj. During his time, Maibong was the capital of the Dimasa kings and the Khashpur kingdom of the Deyan kings consisted of the most parts of the plain Cachar. Maharaja Tamradaj being failed to prevent some of the Ahom attacks made its temporary capital in Bikrampur. Then the adjoining lands of the North Cachar including Bikrampur and Barkhala up to the river, Barak was under the jurisdiction of the kings of Maibong. They ruled this Bengali dominated region and law was made available in Bengali first during the reign of Maharaj Tamradaj. In 1736 AD, during the reign of Maharaja Kritichandra, Moniram Laskar son of Chand Laskar was appointed Wojir of this region who along with his descendants played a dominant role in the administration of this region up to the last time of Dimasa rule. In 1745 AD the last and only child of Khaspur-king named Rajkumari Kanchani was married with Rajkumar of Maibong named Lokki Chandra. Hence forth, the two kingdoms became one common kingdom. In the 16th century AD, Kamal Narayan, brother of Nara Narayan all of a sudden came in the history of Dewan Rajbangsha of Khashpur.[1] In 1750 AD Raja, his family and officials all came in Khashpur. [2]

Both the Khashpur and Maibong kingdoms were united and enjoined about 50 years before the enthronement of Raja Krishna Chandra and the capital of the Dimasa Kingdom was set up in Khashpur. Both Tamradaj and Krishna Chandra were the kings of plain Cachar. The people of plain Cachar, mainly Bangalese habitually used Bengali in the official works of the kings. The Ahoms could easily understand this fact and allow Bengali to be used in plain Cachar undisturbed. In the medieval period, Kingsmen of both the Cachar and Assam Rajya were liberal about language. They regarded the local languages like the royal language. According to famous historian, Dr. Herambakanta Barpujari, though Assamese was the language of the Ahom royal assembles, all the political matters were communicated in the Bengali

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1. *Cooch Biharer Itihas,*
   Ahmed khan Choudhury, Amanat-ullah
2. *A Historical and Descriptive Account of the Kachari Tribes in the North Cachar Hills, Shillong, 1885, p. 5-18*
   Soppit, C.A.

language.[1] Ahom kings of Assam accepted the Bengali language. Like the neighboring Joyontia and Tripura kingdom, the Dimasa kings of Cachar used Bengali in their administrative works to be popular to the Bengali dominated Cachar. For geographical reasons, the Aryans came in India in the ancient time and finally through Bangladesh reached in this plain region.[2]

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1. Assam Nabajagarane Wana Ashamiar's Bhumica, Assam Shahitya Shaba, Jorhat, 1987 p. 39

2. Social and Polity Formations in Pre-colonial North East India, Barak Valley Experience New Delhi, 1990, pp. 18 - 38. Bhattacharjee, J. B.