



KNOWLEDGE SYSTEM PREVAILED IN THE KINGDOMS OF NORTH EASTERN STATES

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ABSTRACT

India's rich heritage of knowledge system practised from our ancient times was for the overall development of children, including intellectual and spiritual growth. Traditional Indian treasure of knowledge regards life in the pursuit of certain goals, referred as "purushartha" (signifying "human purpose"). The four fold goals of human life are the acquisition of material wealth (artha), enjoyment of material wealth (kāma), ethically guided acquisition and enjoyment of material wealth (dharma), and eternal freedom from the world of matter (moksha). Ancient knowledge was preserved on palm trees and transferred from generation to generation orally. Even in the North Eastern States (NES) of India the Indian Knowledge System (IKS) had its influence. This paper attempts to enrich the form of knowledge system existed in different kingdoms of NES. Along with the IKS, indigenous system of education also existed in the hilly regions.

Key words: India the Indian Knowledge System, North Eastern States, Indigenous System of Education, Kingdoms of NES

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Indian Knowledge System

The Indian System of Knowledge (Veda Jnana Ganga) is based on the ancient texts commonly known as the Vedic literature, including the Upanishads, Vedas, and Upvedas. Academic foundations in India include philosophy, architecture, grammar, mathematics, astronomy, metrology, sociology, economy and polity, ethics, geography, logic, military science, weaponry, agriculture, mining, trade and commerce, metallurgy, mining, shipbuilding, etc. It covers a variety of fields' medicine, poetics, biology and veterinary science. According to the Indian tradition there were 18 basic vidyas (theoretical disciplines) and 64 kalas (applied or vocational disciplines, crafts).

18 vidyas: 4 Vedas, 4 subsidiary Vedas (Ayurveda, Medicine, Dhanurveda, Weaponry, Gandharva Veda - music and Silpa - architecture), Purana, Nyaya, Mimamsa, Dharmashastra and Vedanga, 6 auxiliary sciences, phonetics, grammar, metrics, astronomy, ritual and philology. These constituted 18 sciences in ancient India. Ancient Indian education integrates all understandings of jnana (knowledge), karma (action) and bhakti (devotion) which are deeply interconnected.

The Vedas are considered the world's oldest scriptures, written in Sanskrit. It is a collection of hymns, rituals, and mantras recited and passed down from generation to generation through oral tradition. Each Veda is divided into four parts: Samhita (hymns), Brahmanas (rituals), Aranyakas (meditation), and Upanishads (philosophical discussions).

The Upanishads are philosophical texts that reveal the deeper meaning and significance of the Vedas. The Upanishads introduced the concept of self-realization, or the realization of one's true nature as intertwined with divinity and the universe. They also laid the foundation for the concept of karma, the law of cause and effect that governs the cycle of birth, death, and rebirth (Olivelle, 2024). The Upanishads gave way to the emergence of several schools of thought including Vedanta, Samkhya, Yoga, and Jainism. These schools of thought brought new developments and interpretations to the original Vedic teachings, leading to the diversification of Indian knowledge and philosophy (drishtiias.com, 2020).

Vedanta arose in the post-Vedic period and focused on the concepts of self-realization and the ultimate reality. The Upanishads, also known as the Vedanta, are considered the final part of the Vedas and the foundation of Hindu philosophy.

Vedas and Upanishads emphasize on inner reflection, mindfulness, and the pursuit of knowledge is essential for personal growth and self-knowledge (Jaiswal, 2020). Pathak (2023) stated that the Vedas and Upanishads also have great significance in the field of science and technology. The Vedas and Upanishads in the Indian education system led to the traditional Gurukul system of education, where students study the Vedas while living with their teachers, which has now evolved into modern universities and institutes where the teachings of these ancient texts are still taught and taught to future generations.

The guru-shishya tradition, also known as guru-parampara, has been an integral part of Indian knowledge system for centuries. The relationship between a teacher (guru) and a disciple (shishya) and transfer of knowledge through direct personal guidance had been the Gurukul education system. This tradition has played an important role in the transmission of knowledge, values, and culture in India, and continues to be very important role in modern times (Manya, 2023). An important aspect of the Vedic system of education was the close bond between them, laying the foundation for lifelong communication based on mutual respect, trust, and commitment (Chandwani, 2019). The guru imparted his knowledge to the shishya through conversations, discussions, and demonstrations, and the shishya had to observe, absorb and apply the teachings. This teaching method has been proven to be very effective in providing a deeper understanding of the subject, personalizing knowledge, and clarifying doubts (Krishnan, 2020). The guru-shishya tradition has helped ensure the continuity and evolution of various art forms such as classical music, dance, and painting, which require personal instruction and guidance from a guru (Khanna, 2023).

With this broad understanding of the knowledge system at the national level a deeper insight is put forward with regard to regional level that is in the North Eastern States (NES) of India.

Significance of the study

During the Puranic era, Assam was ruled by Pragjyotisha, who gave Kamrupa its name. In addition to the entirety of Assam, Pragjyotisha encompassed portions of North and East Bengal (now Bangladesh), Sylhet, and the hill regions up to the Chinese border, all of which were regarded as one geographical unit. From 350 until 1140 CE, the only kingdom in North East India was Pragjyotisa-Kamarupa. From the middle of the fourth to the 12th century A.D., Pragjyotisa-Kamarupa was ruled by the Varman, Salastambha, and Pala kingdoms.

The Danava dynasty was established by MahirangaDanava, who was the first of Pragjyotisha's illustrious line of monarchs. The Kalika Puran records that the dynasty originated at Kirata. Mahiranga, Hatakasura, Ratnasura, Sambarasura, and the final Ghatakasura were the monarchs of the Kirata (Gait, 1906).

There is a lack of written documents no doubt yet, an attempt has been made to explore the knowledge system in the different kingdoms. There is bare necessity for information on the knowledge system existed in the kingdoms of NES.

1. To investigate the education system prevailed in the kingdoms in the NES
2. To find out the indigenous form of education existed in the kingdoms of hilly regions in NES

METHODOLOGY

The methodology followed in this paper is historical and analytical.

Education system prevailed in the kingdoms in the NES

A) Kamrup Kingdom

The dharma-sutras prescribe the ancient Indian education system and curriculum, as may be shown from the epigraphic and literacy sources (Sarma, 1990: 287). In Kamrupa, these dharma-sutras were adhered to. The elite classes of society, such as Brahmins, Kayastas, and Kalitas, were primarily the recipients of the formal education given in tols and pathsalas. In the gurukula system, students studied at their teacher's home from the time of their upanayana (initiation) until the convocation ceremony, adhering to the moral guidelines outlined in the dharma-sutras.

During the reign of Mahiranga and other Danava¹ rulers, the society and culture that existed were of Kirata or non-Aryan origin. The archaeological findings from the historical period indicate the prevalence of Kirata culture in various centers like Guwahati, Hajo, Baihatachariali, Bezera, Chaygaon, North-Guwahati, Suwalkuchi, Tamulpur, Baman, Sangsari, and Rangia, forming a cohesive cultural zone. Historical records suggest that the majority of the population in the region belonged to the Kiratas, Mlechchas, or other indigenous non-Aryan tribes. With the arrival of the Indo-Aryans, the varnasrama system was established, with a focus on the Brahmana caste. The earliest known Brahmana recipient in Kamarupa hailed from Mithila². Over time, more Brahmanas migrated and were granted agraharas in Sangsar³, Rangia⁴, Barpeta⁵, and the Sarbhog area⁶. Brahmanical rituals played a significant role in both the private and public lives of the royal court members. The Brahmana recipients, primarily Bhattas, were tasked with fulfilling priestly and educational duties. Inscriptions mention titles like 'Brahmariadhikari', 'Rajaguru'⁷ (royal priest), and 'Dharmadhikari'⁸ (legal preceptor), who were granted additional privileges and authority.

During the period from the 7th to the 12th century A.D., there was a gradual rise in various social groups based on their professions and occupations. These groups included scribes (Kayastha)⁹, writers (Karanika, Lekhayita, Lekhaka)¹⁰, engravers (Sasayita, Sebyakara, Taksakara)¹¹, and artists (Silpi)¹², all of whom were involved in the documentation of records. Another social group known as Vaidya has been identified in the KMCPI of Dhatrnapaia¹³. Potters (Kumbhakara, Hadi)¹⁴ and weavers (Tantuvayas)¹⁵ were significant occupational groups in society. They engaged in agriculture while also meeting the needs of rural communities, and possibly even those of Brahmana donors. Trade volume was relatively low, as indicated by the scarcity of coins and references to only one type of merchants, the Vanik¹⁶. The Daiuajnas¹⁷ (astrologers) and Tarkkukas¹⁸ (soothsayers) were two occupation-based castes, many of whom were indigenous priests who had knowledge of Brahmanas. They played a significant role in the administrative affairs of the state during the post-Pala and Ahom periods¹⁹. Another occupation-based caste, categorized based on their local ties or tribal origins, was the Kaivarttas²⁰. Epigraphic evidence distinguished between the Kaivarttas and the Nokkas or Naurajjas²¹. The latter were occupational boatmen in state service, but also owned land for agriculture and boat mooring.

The Guwahati region saw notable advancements in literature, education, and philosophy. Pragjyotisapura, the city of Eastern Astrology, established a unique school of astronomy for creating the almanac known as KamarupiyaNibandhamya Khandas Udhyā. This astrological work is believed to date back to the 6th/7th century A.D.²² The presence of the Navagraha temple on the Chitrachal hill in Guwahati not only indicates the prevalence of solar worship but also the development of the sciences.

It became a major scientific center in northeast India. It is therefore likely that the treatise was written under the auspices of Barman rulers somewhere in the region. Visakhadatta, the composer of the Sanskrit drama Mudaraksara, is believed to be of ancient Kamrupa origin. Based on his surname, it is assumed that this playwright belonged to the Brahmin colony founded by Bhutivarman and republished NPCPI by Bhaskaravarman²³. Kalika Purana, a Sanskrit work of great historical and cultural value, was probably written somewhere in the region, probably at Pragjyotisapura. Because this work is mainly dedicated to praising mainly dedicated to praising Shakta Tantric worship at Kamakhya Temple in Guwahati. Most of the last 45 chapters of the Purana are dedicated to Goddess Kamakya, who is worshiped at Nilachala Hill in Guwahati. The Phala rulers patronized tantric literary works. Anangavajra, a famous Tantric scholar who wrote PrajnopayaVinishayasiddhi, Hevajra Tantra, etc., has been identified as the younger brother of King Harshapala of the Pala dynasty²⁴. According to Grünwedel, Acharya Darikapa, the Buddhist tantric who composed the Charyapada, should be identified as the Pala king Indrapala Kamarupa. Indrapala's GCP1 (verse 11) describes Purandarpala, Indrapala's father, as an artist, a brave hero and a great poet. He wrote "Nitikusuma", a work on Statecraft based on Sukraniti. Dharmapala is described as "kamchakravakudamani" in PBCPI (Vol. 8) and the first eight verses of that grantha were composed by him²⁵. In the light of inscriptions and literary works, it can be assumed that village schools organized by Gurugri, Sanskrit Tola and Agrahara were the major centers of education and learning in ancient Assam. In Ratnapala's BCPI and Dharmapala's SPCPI, Gangadatta and Bharata are mentioned for their continuous participation in performing the six duties of Brahman. It includes the study of the Vedas and their auxiliary sections (Vedangas), Dharmasastras, and Dharmchisutras. Puranas, Itihasas, various philosophical systems, Dhanurveda, Ayurveda, Arthashastra, art, architecture and sculpture were studied. BCPI of Ratnapala (verses 16-17) talks about Devadatta, a Brahmin who was well-versed in the three Vedas. Six systems of Indian philosophy were part of the educational program. DCPI (vv. 4-5) states that Vajradatta, the son of Naraka, was not only an expert in the Vedas and Angas, but was equally adept in grammar, logic and political ethics.

In the same inscription (vol. 55), Susthitavarman is described as an extraordinary king who crossed the vast ocean of knowledge and mastered Vyakarana, Sankhya, Nyaya Mimamsa and Vedanta. Bhaskaravarman, who heard the essence of Sastra and gained deep knowledge of Sastra, possessed supreme eloquence and poetic genius, was wise in all styles and dispelled darkness²⁶ with his brilliance. Indrapala studied Vyakaratiya (grammar), Mimamsa, Nyayasastra (logic), Tantra and other shastras²⁷. The grandfather of the completed PBCPI was a renowned expert in Kalavidya (arts), Mimamsa, Shruti and Smriti²⁸. The recipient of CM CPI was an expert in Yajurveda and well versed in all the Shastras. His son Mahabhu was an expert in Mimamsa and was free from all defects. Tantrism flourished around the Kamakhya temple in Guwahati.

In this region, equal attention is given to secular and vocational education. The Kalika Purana in two chapters (85 and 86) deals with the application of the four principles of sama, dana, bheda and danda, employment of spies and their qualities, protection of harems, and various types of forts. Construction, etc. are explained. Bhaskaravarman is explained. As an expert in the six methods of politics, sandhi, vighraha, yana, asana, dvaidha and asraya²⁹. Himanaga, a SPCPI (vol. 20) beneficiary, is described as an expert in military science. Veterinary medicine has developed, especially to deal with diseases of elephants and horses. Gandhrva Vidya also studied and taught in this district. Hiuen Jiang mentions singing and dancing in the court of King Bhaskaravarman³⁰. Temple ruins, palace buildings and sculptures testify to the architectural and artistic abilities of architects, artisans, craftsmen and sculptors, who were likely trained in professional guilds established by the royal family. The earliest form of temple architecture appears in the URI (5th century AD), which records the dedication of a cave temple to Lord Balabhadra by King Surendravarman. Architectural remains show that structural construction began in the Guwahati region in the 7th century. Most of the area's architectural remains date back to the Pala period. Madan Kamdeva at BaihataChariali, Manikameshwar, Ashwaklantha (North Guwahati), Umananda, Sukreshwar, Siddheshwara Temple (Suvalkuchi), Chatrakar, Navagraha, Vasishtha etc. are temple evidence of stone and brick architecture of the 10th century AD. The Manikarneswar Temple in northern Guwahati is the only temple in Assam where geometry is applied so successfully and triangulation is used as the basis for planning. The sculptures discovered in the ruins of the Madan Kamadeva temple are stylistically similar to those of Orissan and Khajuraho and even feature dancing and erotic figures.

In the Tezpur region, a capital was established at Hatappesvara or Hadappeshvara in Tezpur district including Da Parvatiya, Bam Parvatiya, Bamunipahar, Majgaon, Tezpur villages, Baralimaru, Singri, Dhekiajuli, Majbat, Mangaldoi, Rangapara including Vishwanath. In the mid-7th century AD, the Salastamba rulers reorganized and streamlined the region's agriculture, trade goods, waterways, irrigation, education, art, and architecture. Most of the population of the region were non-Aryan indigenous tribes, who gradually underwent a process of Aryanization. In this process, various indigenous social groups were absorbed into the Shudravar Brahmanical system and given the status of peasants. The inscriptions indicate that some Brahmins observed orthodox rules, duties and regulations regarding yajana, adhyayana, adhyapana and dana. snana, japa, sandhya, etc.³¹NCPI (v. 21).

Crafts such as weaving, woodworking, sugarcane working, livestock raising, and hunting were also likely performed by individual household members, as evidenced by written records. Female members of the royal family, Brahmins and high-ranking officials held positions of honor in society. The status of women in society cannot be determined due to lack of sufficient sources. Gold mining was an important industry in ancient Assam, with gold mined from the Subansiri³² River generating huge profits for the kingdom. In the inscription the waters of the Lauhitiya River, Vanamala, are described as being polluted with golden mud extracted from the great golden stones of Mount Kailasa.

This means that the royal authorities knew that the waters of the Brahmaputra contained golden sand and took steps to extract it by attracting a group of people who later formed a community. “Copper coins issued by Haijaravarman, Vanamala or Balavarman in the 9th century AD were one of the strongest pieces of evidence for this.

The settlement of Brahmins, royal patronage of Brahmanical culture, and the appointment of learned Brahmins as purohiths of the court contributed greatly to the development of Sanskrit literature and education in the region. Analyzing the poetic style of the epitaph, it can be seen that it is composed in the classical style of Cauya. The level of poetic talent of the composers is evidenced by the fact that about 30 meters were processed in the inscription³³. Also noteworthy is the use of local words along with Sanskrit in the inscriptions. “A close study of the inscriptional text in its rough form shows that the aforementioned irregularities or inaccuracies³⁴ have a certain way in them and tend to establish the presence of a royal court³⁵ Prakrit language and a literary Sanskrit language. MM. Sarma has given a complete list of examples of Prakrit words in inscriptions³⁶ and local names of people, places, names, etc.

The education system was organized by the Salastambha rulers on the model of the ancient Indian education system, a curriculum that included the Vedas, Vedangas, Upavedas, Rakshavidyas, Asuravidayas, Itihasas, Puranas, etc. TCPI (Vol. 30) states that Bhijata studied all the additions to Yajurveda, while NCP1 (Vol. 31) mentions the Samavartana ritual performed after the end of the Brahmacharya era. The discovery of Navagraha figures shows that the study of Jyotis-Vedanga (astronomy and astrology) was widespread here.

In Goalpara area Music and dance have a long tradition. The sculpture (TCPI refers to the girls dancing in the temple) with dancing postures discovered in this area confirm this fact.

With the help of some sculptures discovered in the BRI and Nagaon-Davaka region, the earliest date of development of permanent structural architecture in the region can be traced to at least the 5th century AD. The sculptures in this area display a variety of classical and regional features. It is the result of the influence of three artistic movements: the classical Hindu Gupta movement, the East Indian school of medieval art, and regionally developed styles.

Brick clay and gneiss present in the area greatly helped artists with their creative activities. There are nine inscriptions in stone and copper. The stone slabs have so far been discovered in the area of, Nagaon-Davaka. The Davaka Kingdom was a blueprint for a cultural sphere.

Doyang-Dansiri Valley archaeological investigation results reveal the growth of a compact cultural sphere centered on a separate entity around the Duboloni region parallel to the Brahmaputra civilization valley. The place, BarpatarDuboroni, remained the center of cultural development.

Introduction of iron and development of local production technology Radhalapukhuri was discovered in a slag dump near Dhekial in Golaghat district. This is one of the evidences of the existence of a place where iron was mined and smelted in ancient times.

In Bharatpur-Duboroni area Duboroni School of Art displays energy, youth, sensuality and sensitivity in its appearance and personality. The peaceful yet sensitive expression is a characteristic of this work. However, the vitality of nature, which is an important feature of classical art, is completely lacking. This sculpture is distinguished by its heaviness. Perhaps classical spiritualism and local voluptuousness were at work in the school. The application of technical knowledge to architectural practice was a remarkable feature that could encourage local artists to develop architectural creations of regional diversity. Vivid proof of this was the construction of a fortified capital of Duboroni with watchtowers, ditches, ramparts, a trading port at AlichigaTengani and brick temples in several parts of the region. The socio-cultural life of the people of this area belonged to the diverse society and culture of ancient Assam.

However, it developed into a more distinct regional form and became one of the important elements in the growth of Assamese society and culture in the later period (i.e. Ahom period). Daboroni School of Art has made a remarkable contribution to India's cultural heritage.

Even before the 9th century, the Brahmaputra Valley was home to many small kingdoms with tribal leaders and kings. At the time of the Ahoms' arrival, the Brahmaputra Valley contained several small kingdoms stretching from east to west. 1.Chutia Kingdom, 2.Moran Kingdom, 3. Barak Kingdom, and 4. Kingdoms.Kachari Kingdom, 5.Bara Buyan Territory, 6. Sungi Kingdom (Dapala), 7. Darangi Kingdom. The Bara Bhuyanas, mostly Kayasthas, were educated and well versed in the scriptures as well as accounting and arithmetic. They were well-versed in irrigation and the development of agricultural methods, and were also skilled in warfare. "Astra shastra shastratabaraipargata".

B) Ahom Kingdom

A book titled Indigenous Industries of Assam - Retrospect and Prospect written by Priyam Goswami provides a historical background to the indigenous crafts and industries of Assam. The book deals very briefly with indigenous silk culture and manufacture, gold washing practices, metal work, etc. during the Ahom era. But the book does not cover architectural technology, iron smelting technology, salt production technology, etc. A book by Priyam Goswami can be useful for collecting sources related to the proposed study. Comprehensive History of Assam Vol.III edited by H.K. Barpujari also shows that Ahoms had knowledge of indigenous science and technology. The book states that the Ahoms had knowledge of military engineering, cotton and silk weaving technology, architectural technology, etc. H.K. Barpujari points out that the Ahoms had construction technology. That book also finds space for the lighter construction techniques of the Ahoms. The book also tries to express the availability of iron and salt mines and gold in Assam during the Ahom rule. But the technical aspects of making these items were not discussed.

The first Ahom coin was minted during the reign of Jaydhvaj Singha in 1648. It weighed 11.34 grams in an octagonal silver coin. Lt Col S.F. Hanny said that iron smelting work was done on the track from Jaypur to Bosa Dayang. He also found iron weapons of different sizes in Sivsar³⁷. According to Hanny in Assam, iron was found in abundance in the area between Joypur and Dayang River in Assam. The Ahom king established many workshops in the region to make iron from this ore³⁸.

During the Ahom rule, bricks were widely used in almost all permanent architectural structures. Royal palaces called Kareng Ghar and Talatal Ghar, bridges, doulis or temples, Maidams and Rang Ghar were built of burnt bricks. The Ahoms used albumen or egg white to make bricks hard and smooth. According to Gait, "bricks were burned almost into the shape of tiles. In Buranje, it is written that egg whites were mixed in the making of 156 bricks to make them harder and smoother".³⁹It is also a fact that without the royal furnace, it was completely impossible for the Ahoms to build innumerable brick buildings and other monuments. Ahoms liked to play various games. During the reign of Rudra Singha Naokhel or boat rowing, eagle fight, elephant fight etc. was introduced.

Neo-Vaishnavism or Eksarana Nam Dharma was propagated by a holy poet named Sankardev in the 15th century AD. Mahapurush Srimanta Sankardev believed that opportunities were equal for all and that there was no need for social discrimination in the name of caste and class. He translated Sanskrit texts into their native language to make sacred knowledge accessible to all. Women and lower castes, who had been denied access to sacred texts by the Brahmins, could now be contacted through these vernacular translations (Bora 2014). Sankardev established a physical structure known as Namghar, meaning prayer (Nam) and house (ghar). Namghar is also known as Kirtangar in Bordova, Nagaon district.

Namgar has become a space for producing and reproducing education, politics, culture, and development discussions. Namghar is a rectangular hall consisting of a nave and aisles. The main shrine is the altar where disciples sit on the ground. The aisles contain shrines that house the central prayer book.

Majuli Island has more than 31 Vaishnava monasteries called “Satras” and has become the heritage and cultural center of Assam. Satras belong to all four sub-sects called Sanghati of Assamese Vaishnavism. However, the Brahminical sub-sect of Satras, i.e., Brahma Sanghati, is comparatively more famous, wealthy and popular. Three Brahma Sanghatissatras known as Raj Satra (Royal Satra) were selected for this study. namely, Auniati Satra, Dakshinpat Satra and Garamur Satra. The monastic order of Auniati was founded by the Ahom king Jayadraj Singha in 1653. Dakshinpat Satra is also a monastic satra. It was founded in 1654 by the same Ahom king. Garamur Satra, founded by King Jayadraj Singha in 1656, two years after Dakinpatha, also followed the monastic system until the first decade of the 20th century.

C) Koch Kingdom

The Koch kingdom, during its time, encompassed the entire Brahmaputra valley and its surrounding areas such as sub-Himalayan Bengal, which includes Kochbeher, Jalpaiguri, and the southeastern part of Darjeeling districts in West Bengal. It also included parts of Dinajpur and Rangpur districts in Bangladesh, specifically Panchagarh, Thakurgaon, Nilphamari, Lalmonirhat, Khurigram, and Rangpur districts. Additionally, the kingdom extended to Lower Assam's districts, namely Kokrajhar, Boingaon, Dhubri, Goalpara, Barpeta, Nalbari, Kamrupa, and Darrang districts.

The Koch Kingdom was established in the 11th century AD by Biswa Singha (1515-1540)⁴⁰. After his demise, his eldest son Malladev ascended the throne of Koch Bihar and took on the name Naranarayan (1540-1584). His younger brother Sukladhvaj, also known as Chilarai, served as his trusted military advisor and the general of the Koch royal army.

During this period, several significant literary works were produced. Dhaker Vachana, composed in the 9th century, and writings such as Kalika Purana and Joginitantra were carried out by local Pandits. Songs by Gopichand, Gorakhnath, and Sona Ray were composed prior to the 12th century⁴¹. Maharaja Naranarayan (1534-1587), the Koch King, was a great patron of art and culture⁴². He actively supported Sanskrit learning by establishing Sanskrit Tols.

Maharaja Naranarayan was a great advocate of the Brahmin scholars to compose the original Sanskrit works in Bengali and Assamese languages. Maharaja Naranarayan was the first ruler of Assam who strengthened the ties between Assam and the rest of India by making Sanskrit studies much more widespread in Assam⁴³. Under the patronage of Maharaja Naranarayan, the Great Vaishnava Preacher, Sankardev, composed dramas like Sita-Sayambara, Krishnaqunemala and various other books on Vaishnava doctrine⁴⁴. Under the patronage of Viswa Sinha and his successors Kamata Kochbihar became the centre of Brahmanic culture. Puranas were translated in Bengali language which was exemplified from a letter written by Maharaja Naranarayan to the Ahom ruler in the year 1555⁴⁵. Maharaja Pran Narayan was learned in grammar, literature and other Sastras. He formed the Pancha Ratna Sabha consisting of five learned men⁴⁶. During the reign of Maharaja Harendra Narayan patronised Persian, Bengali and Sanskrit languages. Maharaja himself translated the Asik Parva of Mahabharata. Harendra Narayan translated Sundarkanda of Ramayan⁴⁷. Shyama sangeet (songs) written by Maharaja Harendra Narayan in honour of God Kali got its popularity among the people of Koch Bihar. It should be mentioned that songs of Maharaja Harendra Narayan was very popular among the people of Koch Bihar due to its simple language⁴⁸. It was during the reign of Maharaja Harendra Narayan, Joynath Munshi wrote Rajopakhyana⁴⁹. The Court of Maharaja Harendra Narayan was adorned with many poets and scholars.

King patronised poets named Balaram, Ramnath, Parmananda, Raghuram and Madhavananda translated the Banaparva of Mahabharata. Raghuram translated Kishkindhya Kanda, Aadiparva and Santiparva. Duija Kirti Chandra also translated Aadiparva. Court poet of Maharaja Harendra Narayan named Madhav translated Bishnu Purana. Poet Saradananda translated Kasi Kanda of the Brahma-Vaivartta Purana and some of its portion translated in other language by Maniram Das. Braja Sundar and Ramnandan, the other two poets of Maharaja Harendra Narayan translated Narsimha Purana and Garuda Purana⁵⁰. During the pre-colonial period the centre of learning was centered mainly on the royal court and its surroundings. In Koch Bihar, Khagrabari became the centre of learning. It is believed that there were several Tols near Khagrabari. Koch king used to establish Pathshalas for spread of education for some of the royal family members.

Maharaja Bir Narayan (1627-1632) founded several Pathshalas and personally oversaw the operations of these schools⁵¹. It was customary for the Monarchs of Kamrupa to promote education. Educational institutions were known as Tol or Chatrasala, and were maintained by Brahmana Ojha (Scholars). Sankar Deva received his early education in a Tol under Mahendra Kandali, who had studied under Rajendra Adhyapak. These were small cottages for students that were connected to the schools. Exceptional students were tasked with assisting those who were falling behind. Students were also responsible for maintaining the cleanliness of the school and its surroundings. Educational centers in other provinces also attracted ambitious Assamese students. Kanthabhusan from Malgudi village near Hazo traveled to Varanasi for his education. Both Naranarayan and Chila Roy also journeyed to Varanasi for their studies. Maharaja Naranarayan encouraged Bakula Kayastha to write a book on arithmetic. Purushottam Vidya BagisaBhattacharya authored a Sanskrit grammar book. Prayoga Ratna Mala⁵² and Shridhar collaborated on a book about Astrology⁵³.

The Vaishnava movement played a significant role in promoting education among the common people. Sankar Deva's works were mainly written in local languages, and he established Vaishnava shastras and Namgarhs. Regular Kirtans and readings of Vaishnavas puthis were common practices among the devotees, contributing to the spread of education in Kamta-Kochbihar⁵⁴. The scriptures also played a positive role in developing new values. Vaishnavism advocated for de-tribalization by promoting a more inclusive attitude towards indigenous tribes. Sanskrit Vaishnavas played a crucial role in assimilating tribal societies into the Hindu community⁵⁵. In the absence of public schools, parents often took on the responsibility of educating their children. In some cases, several families would collectively hire a teacher, with a total of five hundred forty such teachers in the districts. However, the quality of education provided by these teachers was generally poor, focusing mainly on basic literacy skills like signing names and basic arithmetic⁵⁶.

D) Dimasa or Kachari Kingdom

According to Buranji's account, the first Ahom king Sukaphaa (1228-1268) encountered a group of Kachari people in the Tirap region (now Arunachal Pradesh). The group informed him that they would have to leave a place called Mohung (Salt Springs) after losing it to the Nagas and that they would later settle on the Dikhou River. This supports the theory that the eastern border of the Kachari kingdom before the arrival of the Ahoms extended beyond the Dichang River to Mohong or Namchang. By the 13th century, the Kachari kingdom extended along the southern bank of the Brahmaputra River from the Dikhou River to the Kallang River and included the Dhansiri Valley and the present Dima Hasao region. Dimapur was built by Raja Chakradhvaj after he moved him from Ghergaon (now Dergaon) in Jorhat district. According to the Buranjis, who called their kings Khun Timisa, the Kachari settlements in the east of Dikhou retreated before the Ahom invasion.

In Dimapur, the remains of the city of Kachari still remain. Local residents of Dimapur call the remains "Dima Raja Chess Piece or King of Dimasa". Only a few ancient temples in upper Assam were built of masonry, while at Dimapur, which flourished centuries before the arrival of the Ahoms, remains show us that the Kacharis knew all about the art of brick-making and building. In 1536 the Ahoms again attacked the Kachar capital and plundered the city. Dimasa left Dimapur and retreated south to establish his new capital at Maibang. The presentation of the Bhagavata Puranam at Maibong's court and perhaps also at the Khaspur palace shows the cultural sophistication of the routine royal house⁵⁷. There were 20 number of Kachari Kings at Dimapur (from 835AD to 1536AD); 17 number of Kachari Kings at Maibang (from 1540AD to 1757 AD); and 4 number of Kachari Kings at Khaspur (from 1757AD to 1854 AD)⁵⁸. The kings of KhaspurKachari were generous patrons of literary activity. Their liberal attitude towards Bengali language and literature was reflected in the provision of state aid to Kachari poets: the creation of Bengali literature. The Kachars, like the Ahorars, had their own language called Dimasa. It was their vernacular. Their traditions and folk songs were passed down from generation to generation orally. They did not develop a written form of the Dimasa language. Naturally, the Kacharis had no literature in their own language⁵⁹. Krishnachandra, who reigned from 1780 onwards, proved to be a good composer of religious songs. His songs were in the form of a prayer to the mother goddess Ranachandi. Govindachandra who ruled from 1813 composed "Rasalilamrita" in Bengali. His second work in Bengali was "Govindakirtan". Another famous poet was Chandramohan, who describes in his poems the events of Suradarpa's reign, during which the first task was to translate the Brahmapurana.

Agreeing to convention, the Dimas had a kingdom in Kamarupa and their ruler had a place to a family called Ha-tsung-tsa or Ha-chengsa, to begin with specified on a coin of 1520. Kacharis knew everything approximately the craftsmanship of brick making and development.

The coins of the Kachari kingdom were basically Hindu in fashion with Devanagari engravings, uncommon within the 17th century AD and found amid the rule of Nirbhaya Narayana. (1559- 1563 AD). Indeed, gold coins known as Gold Mohur were found amid the rule of Lakshmi Chandra Narayana (1772-1774 AD).

The Kacharis have no written evidence of their rule. The Kacharikings patronized craftsmanship, engineering, learning and instruction. The remains of Dimapur and Maibang affirm to their building aptitudes and accomplishments in design and design. The city of Dimapur was encompassed on three sides by a brick divider, the normal length of which was about two miles, whereas the fourth or southern side was bounded by the stream Dhansiri. Among the ruins of the form are pictures of an elephant, a deer, a pooch, a duck and a peacock, but none of them have a human figure or head. The Kachar rulers paid much consideration to the advancement of learning and instruction. Bhubaneswar Bachaspati, the court artist of the Kachari rulers Tamradhvaj Narayan and Surdarpa Narayan, who ruled within the to begin with decade of the 18th century, deciphered the comprehensive "NaradiyaKathamrita" into Assamese at the ask of Tamradhvaj's dowager and mother Chandraprabha. The ruling lord SurdarpaPratap Narayana Hacheni 1680 AD. The coin depicts the lord as "Haricarana madhukarah" 16 (a bee at the feet of Hari). The Sonowal Kacharis are called Sonowals since Ahom rulers made them wash gold. a few streams of eastern Assam. The procedure of gold washing was known to them. H. Barbarua notices that Ruler Chakradhvaja Singha utilized an unimaginable twenty thousand sonowals to wash gold from the rivers. The history of Sömämaa too notices utilize of conventional water system frameworks among the Bodos of the locale. Among the ruins of Dimapur are "follows of water system canals and streets...". [Sophia Meretina:340].

E) Manipur Kingdom

According to the royal chronicle, the region of Manipur was established in the 1st century AD. Earliest recorded history of the Manipur region dates to about 900 CE, according to some historians. Nongda Lairen Pakhangba was crowned king in 33 AD. From 965 AD to 983 AD, MeidinguYanglou Elphaba reigned. The last major figure from the Early Period was MeidinguLoitongba, who ruled from 1121 to 1149 AD. Atom Yoireba, his son, ascended the throne in 1149 AD.

The history of Manipur spans two thousand years. There is a written history of Manipur with a chronology of kings who ruled Manipur. The Manipur kingdom was ruled by King Ning-thou Hanba alias Khagemba during the pre-Hindu period. Many Muslims were captured by King NingthouHanba. They were skilled blacksmiths, carpenters, tailors, weavers, and other craftsmen. In the fields of weaving, tailoring, agriculture, Manipuri Muslims contributed a lot. Khagemba was a visionary leader. There were Loisangs in the kingdom of Manipur. There was a Department of Food and Civil Supplies that existed. State-run grain storage facilities were established. Writings by Meitei Mayek can be found on old coins, metal plates discovered after an archeological dig, the massive stone block half-buried on the northern side of the HQ M Sector of the Army, etc.

Manipur is the home of the world-famous game of polo, which originated from Manipur. This record is recognized by the Guinness Book of Records. Manipur holds a distinct position in India when it comes to dance and culture. The Manipuri dance is recognized as one of the classical dances of India. Manipuri calendar based on lunar months with Manipuri names of seven days of the week and twelve months of the year existed. The calendar was based on lunar months with Manipuri names of seven days of the week and twelve months of the year. It's a sign of civilization. She had her own script called Meitei Mayek.

Manufacturing is limited to several cottage industries. Handloomed cloth with intricate patterns is in high demand both inside and outside India. Sericulture, soap making, carpentry, tanning and the manufacture of bamboo and sugarcane products are some of the industries. Imphal has an industrial complex with an electronics plant.

The Maichous scholars from Manipur have written books on the leaves of Palm, Agarbak, and Meitei Che, a locally produced paper. The local ink they used was made out of lac, lamp, rice, etc. In the past, education in Manipur was under the supervision of an institution known as YoirelLoishang. The said YoirelLoishang became known as PanditLoishang during the reign of king Charairongba (1697-1709) There are four sub-departments under this department: YoirelMaichouLoishang (Scholar), AmaibaLoishang (Priest), AsheibaLoishang (Songster/Singer)

The overall head of the PanditLoishang department was YoirelMaichou. Under this PanditLoishang, there were some posts like the Pakhanglakpa (composed by three officials) and Nahalakpa (composed of three officials). Both of them were important functionaries of education, imparting education to the younger group of people. These instructors guided the students towards attaining optimal physical and mental toughness, bravery, and obedient behavior. Furthermore, education aimed at inculcating virtues like truthfulness, obedience, fortitude, sincerity and politeness was provided to the pupils. Moral education was also an integral part of general education. One who achieved knowledge in fine art such as dance and music and also in the traditional martial arts with the armed (Thang-Ta) and unarmed (Sarit-Sarat) was regarded as the mark of the educated person. Knowledge and skill in weaving and embroidery were seen as the hallmarks of a girl's education. This kind of knowledge was obtained from their elder women at their respective homes. The ancient Manipuris emphasized the development of the personality through education. The boys and girls were educated by educational institutions known as Pakhangfal and Leishafal.

There were education in Manipur: Gurukul system (teacher and student tradition) To impart education to children by enlisting experts. To teach the children through the parents and elders in their home and to the house of the elders (learning through family tradition). The reknown Pandas of the earlier days were AshangbamLaiba, who lived in the court of King Naophangba (428-512 A.D.It was D. NungangbamGobindaram was a Gopi in the court of Garibniwaj. Wangkhei Pandit Gopiram, MadhobWahengba in the court of Bhagyachandra, 1763-1798.In the court of Chandrakriti, Chaobaton Panda, Khumujamba Panda. Many books and valuable documents about the development of education in Manipur were left behind. During the reign of King Loiyamba (1078-1112 A.D.). The lallup system was introduced in the state. The Lallup system based on the military service which later extended to civil and economic activities of the state. Every capable male between the ages of 16 and 60 will serve the state for ten (10) days out of every 40 days.

During their time in the military, they picked up various skills related to manufacturing and military training. Mongyamba (1562–1577) imparted military instruction to Khagemba. There were many Meitei books written during king Khagemba's time. LairikYengbaLoishang was established. Since there was no proper system of education, learning, writing, and reading was confined to a few section of people, especially the royal family, relatives, and countries. The person who could demonstrate his merit in sports, hunting and fighting were highly honoured and respected. Physical education imparted through physical activities was a hit. Learning military tactics, working out, using arambai, sword, spear, and riding ponies were some of the things it involved. Martial arts may be viewed as an important art of education among the Manipuries. A system of oath taking existed before this martial arts training, as the student should stand on a big stone plate and swear that he will dedicate himself to his country. The fundamental skills like woodworking, dyeing, smithing, metalworking, weaving, etc. were imparted in the early stages. The book LoiyumbaShinyen, a royal edict of King Loiyumba, vividly depicted this system. Maibas and Maibis prepared a wide range of medicines from herbs, shrubs, trees, and other animal parts, as well as minerals, in the field of medicine. The knowledge of preparing medicine by medical experts of those early days is shown in the book Hidaklon. Learning begins with the family. The children picked up the basics of dancing from their mom and other relatives. The most important form of art among Manipuries is dance. Manipur Laiharaoba (worship of Sylvian deities) and Manipur Ras Lila are well-known creative forms of dance. The ideas of creation of earth, household ethics, and physical education are shown in the Laiharaoba. Yubilakpi, Kangjei, and others.

F) Tripura Kingdom

Narration of 'Tripura Rajmata' and other evidences K.L. Barua, is of the opinion that the ancient kingdom of Tripura comprised the Kopili valley, the North Cachar Hills and perhaps the modern district of Cachar to the west of Manipur. Ratnapha or Ratnamanikya ruled in the Kopili valley towards the middle of the 13th century, Mahamanikya ruled in the middle of the 14th century AD.

Gurukula system of education prevailed and various literary, artistic and productive activities were carried out.

Education was mainly for the Royal family members.

G) Sikkim Kingdom

In the late 13th century A.D., Sikkim was visited by Tertons (revealers of sacred treasures) like RigdzinGoedemchen and KathogUed Yeshe Bumpa, who established meditation centers and Lhakhangs (monasteries) at sacred centers of Drakar Tashiding and PawoHungri. It was here that at the sacred cave of Lhari-Nyingphu, Terton Ngari Rigdzin Chenpo Lagdendorjee discovered Khado-Khalangma Tantra.

Tertons like RigdzinGoedemchen and KathogUed Yeshe Bumpa, who established meditation centers and Lhakhangs at sacred centers of Drakar Tashiding and PawoHungri, visited Sikkim in the late 13th century A.D. Terton Ngari Rigdzin Chenpo Lagdendorjee discovered Khado-Khalangma Tantra at the sacred cave of Lhari-Nyingphu.

Sikkim came in existence, as "The Greater Sikkim" in 1642 AD with distinct identity of its own as a Himalayan Kingdom after signing the tripartite treaty of "Lho-Mon-Tsong-Sum ".The land of Sikkim witnessed immigrations of the Bhutias or people of the Tibetan origins from early seventeenth century. the original inhabitants were the Lepcha (or "Rong"), Bhutia and Nepali .

Mow Rong Hang developed "Rong Chhyo" script and taught reading and writing to his subjects 9-10th Century Reign of Thup Athak, the Second Lepcha Panu in the present area ofSikkimSirijunga Hang developed and taught Sirijunga Script 9th Century reading and writing.

The establishment of the Namgyal Dynasty in 1642, education in Sikkim was primarily limited to the study of Tibetan scriptures within various monasteries. Under the Namgyal Chogyal dynasty, Sikkim was a Buddhist kingdom from 1642 to 1975. Indigenous Bhutia-Lepcha inhabitants always contended with the peaceful ethos and values of the long-engrossed Buddhist meta-physics and practices.

After signing the treaty of "Lho-Mon-Tsong-Sum", Sikkim came into existence as "The Greater Sikkim" in 1642 AD with a distinct identity of its own as a Himalayan Kingdom.The land of Sikkim witnessed immigrations of people of Tibetan origin from the early seventeenth century. The Lepcha, Bhutia, and Nepalese were the original inhabitants.

In the middle of 17th Century Gonpas were established (under the blessings of Guru Rinpoche from Tibet of 8th century) which are basically places of worship wherein the monastery had Sheda which is a centre of higher learning and a Dupda a meditation centre. Sheda had the provision for increase of knowledge and skill of different things and a Dupda provided training in controlling mind, soul and sensory organs of an individual. Gonpas were the oldest seats of learning known as Monastic education. Sikkim is a land of the Nyingma sect of Buddhism under Mahayana cult, that is monastic education existed in residential form. All Gonpas were open to members of all communities and classes of Sikkim such as Bhutias, Lepchas, Limbus, Sherpas, etc. From every family one male member was send to Gonpa. After performing initial ceremonial rites individuals were inducted in Gonpas and treated as junior monk. Besides learning ritualistic practices they learnt science of language, astrology, drama, dance, music, poetry, composition and painting. Acharya, Chowang() Aspects of Monastic Education in Sikkim.

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Education in Sikkim was primarily limited to the study of Tibetan scriptures within various monasteries until the establishment of the Namgyal Dynasty in 1642. From 1642 to 1975, Sikkim was a Buddhist state under the Namgyal Chogyal dynasty. The indigenous people of Bhutia-Lepcha fought for the tranquility and principles of the deeply ingrained Buddhist metaphysics and practices.

Indigenous form of education existed in the kingdoms of hilly regions in NES

Indigenous system of education prevailed in hill areas it is found that a variety of dormitories existed in the NES of India as presented in Table 1.

Table 1 Dormitories existed in NES

State	Name of the Tribe(s)	Name of the Dormitory
Arunachal Pradesh	Adi	Moshup
Assam	Dimasa, Kacharis Karbi Mikir	Nodrong Jyrkodam/Hangsekia Ri So Mar
Manipur	Naga tribe Koireng	Morung Sier
Meghalaya	Garos	Nok-pante
Mizoram	Lushais (Pawis, Raltles, Himars)	Zawlbuk
Nagaland	Angami Ao Chang Konyak Lotha Phom Yimchunger Wanchoo	Kinchuki Morung
Sikkim	Lepchas	Does not exist
Tripura	Kokborak Reang Kuki	Morung

Arunachal Pradesh

In Arunachal Pradesh the MOSHUP was the highly organised form of bachelors' house among the Adis or Abor tribes. According to Nari (1985) "the institution of Moshup was originally meant to train young men on warfare as well as hunting which in early period was almost sole means of substance for the tribe supplemented by cultivation on a smaller scale." Different tribes had Moshup in the form of Ngaptek, Boris, Artings, Bange or Bango (Padum). There were separate Moshup for boys and girls. Guba(1953), described these institutions or dormitories where adolescent boys and girls sleep at night, develops the spirit of discipline, sense of responsibility and growth of leadership. At the initial stage boys are offered training in hunting. Girls Moshup is known as RASHENGs, wherein training in spinning and weaving used to be imparted. Girls used to receive disciplined comradeship, responsibility, leadership. Girls learn traditional songs and heroic myths. Through Moshup used to be imparted which would help in fulfilment of basic human needs.

Assam

Among the Mikir tribe, unmarried young men of the age group between 12 to 20 years used to receive training about agriculture in a club/association called by name RI SO MAR. According to Lyall (1908) gaonbura had a general authority, on the other hand young men had their own chief known as the KLANG SARPO, who extended assistance in agriculture, practiced dancing

and keep alive the tribal customs. Through these acts the sense of discipline, agricultural knowhow, vocational activities and preservation of tribal culture used to be taken care of.

In case of Dimasa tribes, there used to be NODRONGS for the unmarried boys wherein they received training.

Manipur

In Manipur among the Naga tribes, traditional education was imparted to the adolescent and unmarried youth of the village in *Morungor* dormitories.

There existed an interesting gulf, between the education system in the hills and that in the Meitei inhabitant valley. While the former had a well-developed universal system of imparting basic skills for social and economic survival like weaving, hunting, dancing, martial arts and warfare, etc. relying entirely on an oral tradition in dormitories, the latter had an exclusive but highly developed literary and scholarly tradition for the nobility and elite.

There exists a tribe known as the Koirang have a social institution of the male dormitory call by them *Sier*.

Meghalaya

Garos had a system called 'Nokpante' means bachelors dormitory. It is a place where veteran men instructed youngsters in a range of competencies pertaining to agriculture hunting, medicine house building carving of wood for artistic and utilization purposes, social properties and the subtler points of religion and rituals. In this Nokpante they used to learn how to construct roads, sports, how to prevent crops, how to organize festivals, etc.

Culturally, all the young boys and girls must stay in the bachelor dormitories to learn the tricks of Garhastya Ashrama, above all not only they have a tradition of selecting their life partners and later they inform their respective parents about their love affairs. In return both sides parents usually women keeps track of their children's dating proudly agree to arrange their wedding on a condition that both should prove to be capable of becoming father and mother.

Mizoram

Mizos had a novel way of making their men. It was mandatory on all Mizo youths over age 15 to stay in Bachelor's dormitories, known as Zawlbuk where they received training in 'tribal welfare wrestling, hunting and village government'. The boys who went to the Zawlbuk emerged as complete men. The training was intensive and strenuous, strict disciplines were maintained and basic values of life were inculcated on the youngsters. In other words 'Zawlbuk' or the Bachelor's dormitory was an institution where the young Mizo males not only picked up skills in self-defence but developed a positive attitude to life based on hope-spun values as well.

The importance of the Zawlbuk in Mizo society was to shape the Mizo youths, into responsible adult members of society'. Every Mizo Village had a bachelors' dormitory of its own. Some villages, which were large and divided into several parts known as Vengs, contained more than one. In fact, each Veng had its own Zawlbuk in a big village.

Nagaland

According to Shishak in Naga society, Morung (bachelors' dormitory) was prevalent. The morung was an important educational institution for the boys. Much of the Naga culture, its customs and traditions have been transmitted from generation to generation through the media of folk music and dance, folk tales, oral historical traditions, carvings of figures on stone and wood and designs on clothes.

Indigenous education is basically examples of learning about the environment. Marking of clothes, basket and mat weaving, etc. were taught at home and in farm training on cultivation used to be imported. Boys were taught the art of agriculture and girls the art of fetching water, collection of firewood and domestic arts.

Sikkim

In Sikkim the people are rich in indigenous knowledge on bio-resources, fifteen types of indigenous farming systems exist in the state.

Tripura

In Tripura, traditional education was imparted among certain tribes (such as Kuki, Reang and Kokborak) to the adolescent and unmarried youth in *Morungor* dormitories.

Dormitory Practices

Dormitories were of different shapes and sizes depending on the tribes. Also the names of dormitories varied according to the tribes. These were generally large sized made of straws and thatches. Separate dormitories were constructed for either of the sexes.

Boys and girls used to participate in the social processes of adult activities, and their participatory learning is based upon empathy, identification, and imitation as highlighted by Margaret Mead the American anthropologist. Primitive children, before reaching puberty, learn by doing and observing basic technical practices. Margaret Meade has called a post figurative society, i.e., a society in which the flow of learning is predominantly from the older generations to the younger ones.

a) Essential features of a dormitory

- i) Dormitories used to be separate or combined for both boys and girls depending on the tribe.
- ii) Dormitories were generally built up near fields in villages
- iii) Within the dormitories there were certain norms and traditions which need to be maintained by the members.
- iv) Entry age differed from tribe to tribe
- v) Boys used to live in the dormitory till they are eligible for marriage
- vi) By dusk the members gather together, light the fire and sit near it and dance, sing, play, make fun and go for sleep
- v) The activities of the members were to help the members of the society either in rituals, agriculture or marriage
- vi) The members used to guard and protect the village or territory.

b) Curriculum

The curriculum existed in the dormitories comprised of a set of cultural values, religion, myths, rituals, and the oral information. Location and culture specific, cost effective locally manageable and sustainable, judicious application of plant and animals products either in raw or simple processed forms are important components of indigenous knowledge system (Tarat et al., 2002; Chhetry and Belbahri, 2009). "Though, even today the inhabitants of these hills have not been impervious to change the way they are rather willing to remain in the same way for long time to come, because the tribesman live not only for himself alone but also he is an integral part of the community to which he belongs" (Khan and Madhusudan).

c) Teacher

Teachers used to be amongst the members of their immediate community.

d) Dormitory practices involved in NES of India

In context to NES of India it is quite clear that the tribal population were confined to their own territory and there exists a variation of culture between and within the states. Dormitories found to be existed among certain tribes only in majority of the NES. Education of the tribe cultures may be understood in terms of the process of cultural transmission which is referred as enculturation. The purpose of primitive education used to guide children for becoming good individuals of their tribe. Emphasis was mainly put on training for citizenship. Certain things were practiced commonly within cultures like local folk songs, folk tales, dance, festivals, bamboo and cane craft and weaving. For example, the tribes of Arunachal Pradesh are very rich in the areas of traditional knowledge and practices related nature and the universe.

Earlier, there was very little change in the lives of people and the culture used to be transmitted from one generation to another. Margaret Meade has called a post figurative society, i.e., a society in which the flow of learning is predominantly from the older generations to the younger ones.

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