

# Eastern HIMALAYAS CULTURAL DIVERSITY

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# Eastern Himalayas: Cultural Diversity

First Volume

Editors

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## The Ahom Coins: A Historical Study

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### Abstract

The exploration of the rich numismatic heritage of Northeast India has been so far limited to the 13th to 18th century AD phase, or what is generally called the medieval period of history. Major monarchies in the region of that period, namely, the Ahom, Dimasa, Koch, Jaintia, Meitei and the Tripuri states, issued coins in gold and silver of various denominations. Those coins were mostly commemorative of important events in the history of the issuing states. The present study is an attempt to understand the historical context of the Ahom coins and its importance as sources of the socio-economic, cultural and political history. This context focused on not only exhaustively listed and elaborately discuss the numismatic aspects of the coins issued by various political authorities in Assam and the currencies of other types, e.g. the cowry shells, but also placed them in the historical perspective of Assam in the Pre-Ahom period to explain the linkage of the coinage in socio-political and cultural development in the context of time and space. The study provides a general historical survey of the period reviewed and a brief history of the dynasties which ruled in succession. These coins have been classified according to various parameters, find spot, time period, metals used, stylistic type so as to examine spatial and temporal similarities and variations.

**Keywords:** Ahom, metals, Adhuli, Siki, Admahia, Charatia.

### I. Introduction

The story of coins is interwoven with the history of mankind. To trace its story, one has to look back to the remote past, when man was confined to himself or his family. Then his needs were limited. His requirements of shelter, food and

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ory of mankind. To trace its story, n man was confined to himself or ents of shelter, food and

covering were met by Nature and by Mother Earth, and he had nothing to worry about. In course of time, families grouped themselves into tribes or communities, and developed their own patterns of life, and gradually the communities or tribes of a region came into close contact with those of the other region and their life took a new shape. Till then, people of each community or tribe had their monopolies over the products of their own region. Now with the growth of community or tribal contacts, they knew of the products of the other regions; naturally, they became interested in acquiring these products of others. At this stage the mutual exchange of things was introduced. One gave one's own products in exchange for those of others, much in the same way as at school children. Exchange marbles for stamps.

When people settled in localities and the communities grew in size, the exchange of different products became a necessity; then the mutual exchange of things took the shape of trade and the system of barter was evolved. But the disadvantages of the barter system were soon realized; and hence a new method was evolved. A common commodity was fixed to serve as an intermediary in all transactions. In course of time, certain commodities got preference over others and a higher value was attached to them. They assumed the character of a medium of exchange and got a standard by which the value of other things was estimated and thus emerged the notion of the unit of value, the first step towards the evolution of coinage (Gupta 1969).

It is a fact that coins furnish tangible proof of a reality to the ignorant present of some unknown past events. Thus, they serve as holy relics to the lost historical tales (Singh, 2011).

This article mainly focused on historical significance of the Ahom coins. The coinage of the princely states of the Indian subcontinent prior and after the Muslim rule. The emergence of the princely states in India can be traced back to the Muslim rule. We must have kept it in mind that from the time immemorial India was mostly predominated by the Hindu religion and its followers, so when the Muslims assumed the power in India, the Hindu population did not took that align culture whole heartedly and a sense of discontent always prevailed in their mind and it was reflected in the form of revolts in various occasions in the Muslim period. The situation became worse in the later phase of Mughal period due to the political, economic and administrative failure. In that time various principalities assumed power in various parts of India and they took the Mughal tradition of administration in their personal domain (Chanda 1999).

Likewise, the other part of India, North East India also witnessed the growth of regional states. This large predominantly tribal area saw the rise of tribal kingship in different parts of the medieval period. Tipras in Tripura, Ahom in



Assam, the Koch in Cooch Behar, Kachari-Dimarsas in upper Assam and later Kachar, Jaintia in Meghalaya and Jyantiapur and Manipuri in Manipur emerged in power and authority during 13<sup>th</sup> to 18<sup>th</sup> centuries. Some of these Kingdoms in course of time became fairly powerful and came to control extensive land areas. Of these medieval powers the Ahoms, the Koch, the Tripura and the Manipurians were the most powerful. All these powers are known to have issued their coins. Oldest and strongest series of coins were struck by the Tripura, who struck their initial coins in 1464, the Koch in 1555, and the Ahoms in 1648, coins of Kacharies, Jaintia and Manipuris were likewise struck in 1559, 1563 and 1709 respectively or somewhat earlier in each case (Singh 2005).

The thorough study of Ahom coinage helped to know about the condition of political, economic and socio-religious as well as cultural perspective. Before entering the coinage, we need to know something about the Ahoms. The Ahoms entered Assam from the east, in the early thirteenth century, and established their kingdom in the upper Brahmaputra valley. They probably originated from the kingdom of Nan Zhao in south-western China and entered Assam via Burma (Bose 2004). When we look at the history of Coinage prevalent in ancient, medieval and pre-colonial Assam, the most prevalent unit of currency usage was the innoxious Cowry Shell, which abound the warm waters of the Indian Ocean. Cowries have been used for monetary transactions throughout South Asia, Southeast Asia and parts of southern China in various points of time. Early Ahom coins also reveal the attempts of the Assamese kings to develop trade and commerce with China and Tibet.

Cowries, locally known as Kori in Assam, were extracted from the two species namely, *Cypraea moneta* and *Cypraea annulus* in the ocean waters of the Maldives islands. In fact, the Chinese character for money, called Bao (pronounced Pao), has been derived from the character for a cowrie shell. Kori has been derived from Kauri in Hindi, which again has its origins in the Karpada as mentioned in the Rigveda (Bose 2003). These shells have been used extensively as currency in Assam both in the pre-Ahom and Ahom times in Assam. This practice seems to have continued even during the colonial period among the common people, though not patronized by the British government who mostly favoured their officially minted silver, copper, bronze and nickel coins. Besides cowries, coins made of gold, silver and copper had been in usage in pre-Ahom Assam with the earliest coins dating back to the period of Kumar Bhaskarvarmana in the early Seventh century C.E.

There is no consensus among historians as to when the Ahom kings replaced cowry money with metal coins. There is a reference in one of the Ahom Buranjis that the first Ahom ruler, Siukapha (r. 1228- 68 C.E), while laying the foundation of his capital city of Che-rai-doi or Charaideo, placed a vessel full of

silver at the foot of a tree as an offering to the Tai goda. Harakanta Sada Amin, in his Assam Buranji, (Edited by S. K. Bhuiya), writes that Siukapha alias Bamuni Kowar (1397-1407 A.D.) struck coins on his accession to the throne, and since then the practice of issuing coins by the subsequent rulers on ascending the coronation building, known as the Singarighar, was continued. The coronation ceremony being enormously expensive, some of the kings used to strike coins even before formally ascending the throne (Das 1989). While some historians believe that this constitutes the first issuance and usage of Assam coinage, it is more likely that, given the socio-economic conditions of Upper Assam at the time, what king Siukapha had offered was not coins but silver bullion or ingots.

It has been asserted by some scholars that the earliest coins were issued by Siuklengmung Gargaya Raja in 1543 C.E. in the fourth year of his reign bearing Ahom script and characters mention the issuing of gold coins by both Siuklengmung and Sunyatpha or Udayaditya Singha (1669-1673 C.E.). But other scholars have argued that the earliest Ahom coins were issued by the king Sutyinpha or Jayadhvaj Singha (1648-1663 C.E.) in the year 1570 saka era corresponding to the year 1648 C.E. (Thakur 2019) The coins of Suklenmung bear Ahom script with Ahom language. For example:

Obverse: - *Cao pha Suklenmung pincao lakni plekni.* (The great (cao) king (pha) Suklenmung, reign (pincao) year (lakni) 15th year of the cycle (plekni).)

Reverse: - *Kaobay pha tara heucu.* ( I (kao) the king (pha) offer (heucu) prayer(bay) to the Almighty (tara).)

Sutamala alias Jayadhvasimha (1648-1663) was the first Ahom King to become a convert to Hinduism, and in the Saka year 1570 he first struck coins in Sanskrit in Assamese character. The following is the legend:

Obverse: - *Sri Sri-Svarga-Narayana-devasaya Sake 1570.*

Reverse: - *Sri-Sri-Hari-Hara-Carana Parayanasya.*

Suhunmung alias Cakradhvasimha also struck coins in the same manner. The legend of his coins runs as follows:

Obverse: - *Sri-Sri-Svargadeva-Cakradhvaja-Simhasya Sake 1585.*

Reverse: - *Sri-Sri-Siva-Rama-Padaravinda-Parayanasya.*

The legends of these coins follow closely that of Raja Ganesa Raja (Kama) alias Dantavarmadana Deva and also that of Mahendra Deva alias Jalaluddin Muhammad Shah son of Raja Ganesa.

Mahendra Deva's coin has the following legends:

Obverse: - *Sri-Srimat Mahendra Devaryya*

Reverse: - *Sri-Candi-varana-parayunaryya Sakabda 1340 Pand unagarat.*

From 1671 A.D. a chaotic condition prevailed in the country and there was practically no administration for about 11 years. During this period of political uncertainty a few kings, princes, queens and nobles of the Ahom royal families fell victims to the unrest in the country. In 1681 A.D. Supatpha alias Gadadhara Simha was declared king, and with his accession peace was restored in the country. Gadadhara Simha reintroduced the Ahom language and scripts in his coins. The reading of his coins is:

Obverse: - *Cao Supatpha pinkhum lakni raican.* The great (cao) Supatpha reign (pinkhum) year (Lakni) raican (33rd) year of the cycle.

Reverse: - *Cao bay pha lendan heucu.*

I (cao) the king (pha) offer (heucu) prayer (bay) to Indra (lendan).

Sakrasimha alias Rudrasimha, son of Gadadharasimha employed Sanskrit language in Assamese character in his coins, and it is to be noted that he also introduced an annual issue from 1696 A.D. (Saka 1618), the date of the accession to the throne. The legend of one of his coins is as follows:

Obverse: - *Sri-Srimat- Svargadeva-Rudrasimharyya Saka 1618.*

Reverse: - *Sri-Sri-Hara-Gauri-padambuja-madhukararyya.*

The most interesting coins of the series are those minted during the reign of Sivasimha and Rajeswarasimha. The inscription on the reverse gives an impression of the religious belief of the kings. The Ahom kings before Rudrasimha were not staunch saktas and, hence, in the coins of Jayadhajasimha and his son, Chakradhajasimha, we find Hari, Hara, ct., mentioned. Sivasimha was the first Ahom king to embrace the Sakta form of Hinduism initiated by Krisnarama Nyayavagisa Bhattacharya Gosai who was later known as the Parbatiya Gosai. All Ahom kings subsequent to Sivasimha mentioned only Hara and Gauri in their coins. Sivasimha and his queens, Phuleswari (Prathameshwari).

Ambika and Sarveswari, marked their devotion to Hara and Gauri in their coins. They of course, did not use the same inscription. Phuleswari (Pramatheswari) describes herself as Mahisi, while Ambika and Sarveswari describe themselves as Vallabha of the king. For example, in the coins of Phuleswari (pramatheswari) the inscription on the reverse is respectively *Sri-Sri-Sivasimha-nrpa-mahisi-Sri-Phuleswari devyah* and *Sri-Sri-Sivashimha-nrpa-mahisi-Sri-Pramatheswari-devyah*. Again, on the coins of Ambika and Sarvaswari the inscriptions on the reverses is respectively *Sri-Sri-Sivasimha-nrpa-tadvallabha- Srimad Ambika devinam* and *Sri-Sri-Sivasimha-nrpa-tadvallabha- Sri Sarveswari-devinam*. It is interesting to note that unlike coins of other Ahom kings some of the coins of Sivasimha, Phuleswari (Pramatheswari), Ambika and Sarveswari contained regnal years in imitation of Mughal coins. The first Ahom coin in the Persian script was struck by Pramatheswari. It is a square coin. The legend reads as:

Obverse: - *Shah Siva Simha*

*Sikka Zad Chow mohur*

*Bahukum Begum Pramatheswari Shah*

(King Sivasimha struck coin as the sn by order Queen Pramatheswari Shah).

Reverse: - *Maimanut manus Sane 15 Jalus Zarb Garhgaon 1651.*

In the year 15 of the fortunate reign struck at Gargaon 1651 (1728A. D.).

This coin invests a special interest in the numismatic issues of Assam as its obverse legend closely follows that on the coins of Nurjahan issues of Jahangir. The meaning of the legend on Nurjhan's coins is: "By order of Shah Jahangir, gained a hundred beauties gold, through the name of Nurjahan Badshah Begum".

Sunenpha alias Pramattasinha again introduced the Ahom language and script in his coins. But while Suklenmung offered prayers to Indra (Lendon), he also used the Sanskrit language and Assamese script in some of his issues. The legend on the reverse of one of his issues reads as *Sri Sri- Sivapadaparasya*, 'adhering to the feet of Lord Siva'. This signifies that he was a worshipper of Siva.

Rajesvarasimha experimented different forms of coins almost throughout his reign. In addition to the ordinary octagonal coins in Assamese script he struck in the first year of his reign octagonal coins in the Ahom script. He also issued

square coins in Assamese script. Besides, he issued octagonal coins with Nagari inscription in 1675 Saka and at least two issues of coins with Persian script were, also struck—a square issue in 1675 Saka and an octagonal issue in 1685. It may be noted here that in a large number of coins of Rajesvarasimha an allegiance to Mahesvari in place of Hara and Gauri is also mentioned. The Persian coin which bears close similarity to some Agra issues of Jahangir bear similar couplet, the meaning in the legend in the silver issue of Jahangir from Agra dated 1014 A.H. is: (Shah Nuruddin Jahangir, son of Akbar Badshah illumined the face of the coins with the colour of the sun and the moon.

Towards the end of the eighteenth century during the reign of Gaurinsthasimha, the Mowamariya (Mayanariaya) Vaisnava sect became rebellious and succeeded in setting up different kings in different parts of Eastern Assam. Two of such kings, namely, Savanandasimha and Bharathasimha issued coins in their names. The legend of the coins of King Sarvananda is as follows:

Obverse: - *Sri- Sri- Savargadeva-Sri Sarvanandasimha- nrpasya Saka 1716* (of the illustrious king Sri-Sarvananda, in Saka 1716.)

Reverse: - *Sri- Sri- Krsna-carana-kamala-makaranda-madhuka rasya.* (Of the bee intoxicated with the honey of the lotus feet of Sri-Krisna).

The legend in the coins of Bharatasimha is:

Obverse: - *Sri- Bhagadatta- kulodbhava- Sri Bharathasimhanr pasya Saka 1718.*

Reverse: - *Sri- Krsna-caranaravinda-makaranda- pramatta-madhukara-sya.*

It is to be noted that Bharatasimha claimed his descent from Bhagadatta of Mahabharatha fame. While minting coins the Maya mariya kings followed the Ahom coins in all respects except in some of the legends noted above. It is said the Mayamariya king Rama kanta struck nine-sided coins. But such coins have not yet come to light. The number nine has a special significance in Vaisnava theology.

After the overthrow of the Mayamariyas the Ahom king Kamalesvarasimha and Chandrakantasimha struck coins in the customary way. But Brajanathasimha who struck at least four issues of coins was a Vaisnava, as is evident from the legend on the reverse of his coins which runs as follows:

*Sri- Sri- Rahda -Carana-kamala-makaranda madhukarasya.*

It appears that he was a votary of Krishna and Radha.

The last dated coin in a quarter rupee of Jagesvarasimha dated 1734 Saka (1821 A.D.) Assam ceded to the British Empire in 1826 A.D. whence onward special interest in the numismatic field ceases to exist in this state.

The rupee and the gold mohurs of the Ahom kings were struck to the Indian standard of about 170 grains. Rudrasimha introduced half and quarter rupees whereas in eighth and sixteenth both of rupee and of the mohurs were introduced by Rajesvarasimha and a thirty-second by Gourinathasimha (Das 1994).

An equally interesting fact is that these coins tell us about the adoption of 'Sanskritised' Hindu traditions by the Ahoms. When they migrated to the Brahmaputra valley in the 13<sup>th</sup> century, they worshipped spirits (Ban Phi). But these Ahom coins have an invocation of Hindu gods Vishnu (Hari Hara) and Indra (Har Harendra), in both Sanskrit and the Assamese script.

The principal denominations of Ahom coins were: Rupee (Rajmohuree, or 1280 cowries), Half Rupee (Adhuli), Quarter Rupee (Siki), Two Annas (admahia), One Anna (Charatiya) and Half Anna (Tiniratiya). Both gold and silver coins were minted in these denominations by various rulers.

Ahom Coins	Old Indian Denominations	Cowries	Fractions	Ratti
1 Rajmohuree	1 Kahana/ Karshapana	1280	1	96
1 Adhuli		640	1/2	48
1 Siki		320	1/4	24
1 Admahia		160	1/8	12
1 Charatia/Pana Brajnath Singha	1 Pana	80	1/16	6
1 Tiniratiya		40	1/32	3

Table Denominations of Ahom Coinage and their relationship with Cowries and Fractions (Page 2004).

The silver Adhuli was introduced by the king Siupungmung or Chakradhwaj Singha (1643-79 CE), who famously rejected Aurangzeb's over lordship and announced that death was preferable to a life of insubordination. He told his

officers to prepare for war and this culminated in the famous Ahom victory at the Battle of Saraighat (1671 CE).

But among the most interesting Ahom coins ever struck are those minted by Queen Phuleshwari or Pramatheshwari (1742-31 CE), famously referred to as the 'Assamese Nur Jahan' for the power and influence she wielded. She introduced silver Rajmohurees with legends in the Persian and Arabic scripts.

The Ahom kingdom reached its greatest height under king Siurempha or Rajeswara Singha (1751-69 CE). Under him, trade and commerce flourished, and this made the kingdom extremely wealthy. He not only issued the gold one-eighth and one-sixteenth Mohurs, he also introduced the silver Admahia and Charatiya denominations. Moreover, he minted gold and silver denominations in the Nagari script, Arabic script, and Persian and Urdu languages. He presided over the golden period of the Ahoms, with peace and prosperity all around.

King Siunyeopha's son and successor, Siuhitpangpha (1780-95) or Gourinath Singha, was an opium addict and an ineffective ruler. The royal treasury was depleted and for the first time, a large number of coins were minted to develop a standing army modeled on European lines. He introduced both the gold Mohur and the silver Rupee in the one thirty-second denominations (Tiniratiya).

During the reign of the young Purandar Singha (1818-19), his father Brajanath Singha, the actual power behind the throne, introduced two copper coins- Two Pana and One Pana (equal to 80 cowries), corresponding to the silver Admahia and Charatiya, respectively. This period saw the beginning of the Burmese invasions and the use of copper also points to the pathetic state of the Ahom kingdom's finances. His coins are unique because of the presence of Vaishnavite incantations on them. In fact, his two pana copper coin had both Sanskrit and Persian legends on the obverse and reverse sides, respectively. No coins are found to have been issued in the name of Purandar Singha to date. The last known Ahom coins were issued by Jogeswar Singha, a Burmese puppet, in 1821.

According to S. K. Bose, Ahoms mainly used the Mughal coins for different purpose. But in the middle of the seventeenth century something changed, and the Ahoms decided to strike their own coins. One main driver behind the introduction of coins was probably the growth in trade with the Moghuls, who were, by then, in full control of Bengal. In 1639 A.D., after protracted hostilities, a peace treaty was concluded between the two parties, and the Moghul provincial capital was moved to Guwahati, which passed into Moghul hands as a result of the treaty. Trade increased in importance, and the Assamese

began to import various kinds of winter clothing from India, in exchange for ivory, pepper, musk, silk, gold and various aromatic plants (Bose 2004).

The other main driver behind the introduction of coins was a growing trade with Tibet. Some of the items exported by the Ahoms to India may have been imported, at least to some extent, from China or Tibet. In Tibet, the chaotic conditions of the sixteenth and early seventeenth centuries had been resolved by the Mongol, Gusri Khan, who had installed the Fifth Dalai Lama as paramount ruler in 1642 A.D. Political conditions were therefore conducive to an expansion of Trans Himalayan trade at this time. The factors that may have encouraged the Ahoms to strike their own coins in 1648 A.D. were probably a combination of the desire to raise revenue from a growing transit trade, and a wish to enhance the prestige of the Ahom Kingdom. Also, there was a growing Brahmanical influence in the Ahom court. At this time, so one motivation behind the first coins was to show that the Ahom kingdom was now a Hindu state. It is interesting, and perhaps not a coincidence, to note that in Cooch Behar, the production of Narayanees Rupees seems to have increased after 1649 A.D. when these coins started to be dated with the actual year of issue, rather than purely accession year. Since most of the trade between Moghul India and Assam would have bearing the passed through, or near, Cooch Behar, that kingdom must have also benefited from increased supply of silver.

Perhaps the most remarkable of all Ahom coins is an octagonal shape, dated 1570s, with a single Chinese character on each side reading Zang Bao. This has been translated as "treasury of your honour", but we prefer the alternative translation, "Currency of Tibet". Chowdhury & Ray query why a Chinese inscription should have been used if the coin was intended for use for trade with Tibet, rather than a Tibetan one, and prefer to link the coin with trade between Assam and the Yunnan province of China. The problem with this theory is that the legend has no particular relevance to Yunnan, whereas Zang is the Chinese character for Southern Tibet, the province bordering onto Assam. Also, these two characters were used on the coins struck by the Chinese in Lhasa between 1792 and 1836 A.D., with the meaning "Tibetan currency". Furthermore, there was significant contact between Tibet and China in the mid-seventeenth century, so it is not unlikely that the Assamese would have thought that a Chinese character was appropriate for an Assamese-Tibetan trade coin. We believe, therefore, that this piece is evidence of an attempt by Jayadvaja Simha to expand and profit from trade with Tibet. The attempt was, however, doomed to failure, as about 1652 A.D., Pratap Malla of Kathmandu managed to sign a treaty with Tibet, under which Nepal obtained a monopoly over transit trade between India and Tibet, cutting out trade through routes further east". The coin remains unique", so its economic importance not be overstated, but it stands as



evidence of a failed attempt by Jayadivaja to expand trade with his neighbours, and shows that he had some contact with Chinese speaking traders.

One interesting feature of the Ahom coins is their octagonal shape. According to Kasinath Tamuli Phukan, Pratapa Simha consulted scholars on the matter, indicating that he wanted his coins to be unique. It was then suggested to him that he should issue octagonal coins, as his kingdom, the Kingdom of Saumara, was octagonal in shape according to the Yoginitantra (Boss 2004). There are various theories that attempt to explain the reasons behind this. According to the Yoginitantra, a 16<sup>th</sup> century CE tantric text, it is the eight-angled Saumara (a pitha or a sacred place) where the goddess Dikkaravasini (Tamresvari) resides. Men who enter there, knowingly or unknowingly, attain success/ salvation through the blessings of the Goddess, without fail. One perspective suggests that the Brahmin priests in the court of king Susengpha or Pratap Singha (1603-41) persuaded him to mint octagonal coins, which calls the land of Saumara or Assam 'eight-sided with the blessings of the Goddess Shakti'. A more reliable reason could be the Tai-Ahom belief that the earth was made up of eight cones and supported by eight pillars. Interestingly, the most Ahom-era temples are also octagonal in shape. A more practical explanation is that the octagonal form helped prevent rotational errors on both sides when striking the die during the minting process. The anvil die was the lower die, while the hammer die was the upper die. Die-cutting was so fine that linguistic mistakes were rare in these coins. Here's a bit of trivia: The Ahoms had a penchant for minting silver coins and these coins had a very high silver content, which ranged between 94.1 percent and 98 percent, respectively. This was higher than that 92.5 percent used in British coins (Thakur 2019).

Dr P.K. Bhattacharyya has also suggested that the shape may be the result of Sivaite influence, as Lord Siva protects the whole universe with his eight forms (The Shape of the Ahom Coin' *Indian Studies*, Past and Present, 1969) . Certainly, eight is an auspicious number in many cultures, so it is not surprising that this shape was chosen, although very few countries have struck octagonal coins, and none have used this shape so consistently (Deyell 1983).

Shihabuddin Talish, who visited Assam between 1661 and 1663 A.D. with the Moghul forces with Mirjumla, gave a contemporary account of Assam at this period. His account is worth quoting verbatim:

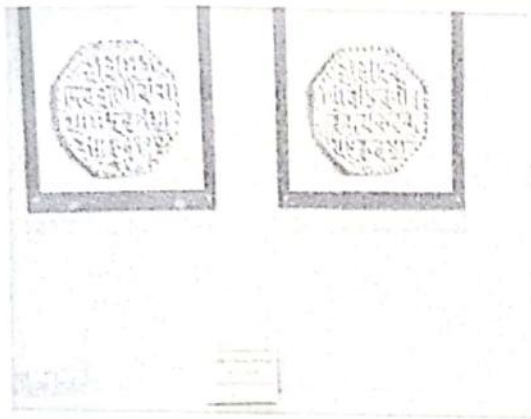
Gold is washed from the sands of the Brahmaputra. Ten to twelve thousand Assamese are engaged in this employment, and they pay to the Raja's Government one tola of gold per head per year. But this gold is of a low standard of purity; a tola of it fetches only eight or nine rupees. It is said that gold can be procured from the sand at all places on the bank of the

Brahmaputra; but the only people who know how to gather it those Assamese. The currency of this kingdom consists of cowries and rupees and gold coins stamped with the stamp of the Raja. Copper coins are not current.

The Ahom mint or the Rajshah was supervised by the Sonari Bordoloi or Sonadhar Barua, with Muslim artists belonging to the akharkatia khel (calligraphers' guild) and Khanikar khel (miners' guild) employed as die-cutters.

So finally, during the time of Purandar Singha, who ruled twice, and following the annexation by the British of his restored dominions in upper Assam, during his second stint (1833-38), the Ahom Rajmohuree coins were finally demonetized on 1<sup>st</sup> January 1840. In 1845 CE, on the orders of the British East India Company, the official receipt of Narayanees and Rajmohuree rupees into the Assamese treasuries was finally terminated, and only British-Indian currency was circulated in the state.

**Some pictures of Ahom Coins:**



**Gold Coin of Ahom**



**Silver coin of Ahom**



**Different silver coins of Ahom**

Photo clicked by Author I from Assam State Museum and Personal collection  
of Abhijit Biswas (coins collector)

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