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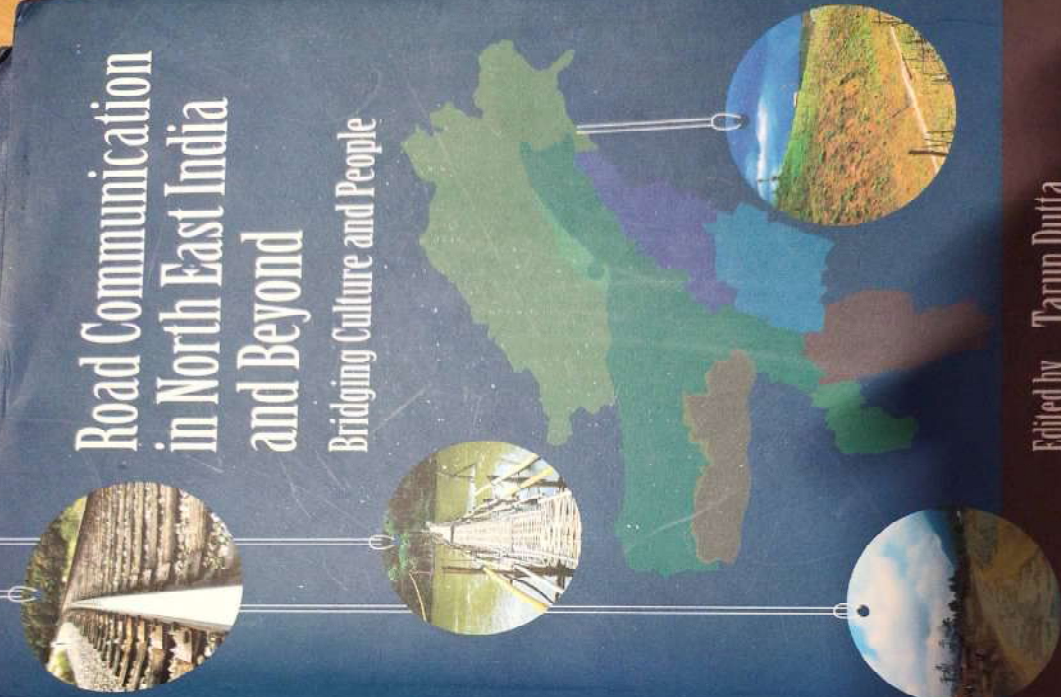
Road Communication in North East India and Beyond

Edited by
Tarun Dutta

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Road Communication in North East India and Beyond

Bridging Culture and People



Edited by
Tarun Dutta

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9 Trade and Trade Routes between Assam and Bengal subas during the Mughal Period

Tahir H. Ansari

During 13th century Bakhtiyar Khilji established his hold over Bengal and after some time he began his campaign for north-east region of India. He himself took one expedition to conquer this region but, he was defeated and with a great difficulty he was able to save his life. After this, during Delhi Sultanate Muhammad-bin-Tughlaq tried to conquer this land but failed. The Mughals under Emperor Jahangir were able to conquer western Assam valley up to Bar Nadi or Kuch Hajo with the help of Kuch armies in 1612. The Kuch kingdom became the Mughal vassal. Ahom ruled over eastern Assam. The Mughals again tried to re-conquer these regions in 1638 and a treaty was signed between Mughals and Ahoms in the same year and Bar Nadi was fixed the boundary between the two kingdoms. Guwahati came under Mughal control. Although, a number of expeditions were taken to conquer this strange land by governors of Bengal but they could not establish proper hold in this region. Ultimately Mir Jumla, the *nawab* of Bengal invaded over Assam, the eastern frontier region of the Mughal Empire and was able to conquer these regions for some time during 1661-63, which had a great significance in relation to Bengal and Assam states. After this, the Mughals were able to hold their sway at Cooch Behar, Kuch Hajo and Guwahati for some time but they were expelled from these regions in 1667. During 1670-80, the Mughals re-conquered Kuch Hajo but finally they lost it in 1681.

7. E. W. Burgess, H. J. Locke, M. M. Thomas, *The family*, Van Nostrand Reinhold, New York, 1971, p. 1.
8. A man (anybody) is expected to be obedient and give respect to the elders and parents. Quarrelling is a serious issue and reconciliation is demanded. The elders in the village come and patch up the differences. J.P. Mills, *The Ao Nagas*, Kohima, Directorate of Art and Culture, 1926, (reprint 2003), P.175.
9. Information gathered from Longrichila Longchar, 78 years, Longkhum village, interviewed on 20th Dec. 2007.
10. Information gathered from Imolemba Jamir (M), 57 years, Ungma village, interviewed on 19.12.2007.
11. Panger Imchen, *Ancient Ao Naga Religion and Culture*, 1993, p.109.
12. Information gathered from Imolemba Jamir (M), 57 years, Ungma village, interviewed on 20.12.2007.
13. *Ibid.*

The Cheros (Tribes) Chiefs of Palamau: *Relation with the Mughals*


Tahir H. Ansari

Many tribes rose to power in the period following the decline of the Palas. The most prominent among them were Bhars (a dominant community in the eastern Uttar Pradesh and Central Bihar), the Kharwars (in Sun Valley) and the *Cheros* in South Bihar. But the *Cheros* emerged as the most powerful state of the region. They established small principalities in Shahabad, Saran, Champaran, Muzaffarpur and Palamau regions of Bihar and remained a force to reckon with for about three hundred years (1150 to 1450 AD)¹. It seems that the *Cheros*² were able to establish their power in Western Bihar in the first quarter of 12th century, and area over which they ruled, extended from the east of Banaras to the west of Patna and Bihar Sharif and from the south of the Ganga to the north of the Vindhya range (Kaimur). They were described as the masters of the Gangetic plains³.

According to local traditions during 12th century, four prominent *Chero* chiefs belonging to Kolartian tribe of Dravidian origin, held large area in the south of Bihar or Kikat region (Magadh) in general and Bhojpur in particular, were ruling in this region⁴. Bihia was the headquarters of the Chero chief Ghughulia who is still remembered in folklores. The headquarters of the second kingdom was Tirawan, about a mile from Dumraon, in the heart of

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Dhanaraju

Caste, Tribe and Gender



Caste, Tribe and Gender
Politics of Self and the Other

Edited by
Vulli Dhanaraju

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10

Situating Women in Muslim Society *Study from Personal Experiences*

Tahir Hussain Ansari

The study of women and Islam has attracted a lot of interest in academics. Concerns such as how one understands the situation of women in a more patriarchal religion like Islam have taken centre stage in many debates. But sadly the condition of Muslim women is more serious than women of other religions. Generally gender and community overdetermines the Muslim women's question. Whatever work is done on Muslim women, religion is seen as dominating every aspect. While studying Muslim women, undue emphasis is given to Muslim personal law. It also complicates the study of Muslim women as we do not have community-based data. The need to talk about Muslim women when one talks of marginalized communities rises from the fact that Muslim woman is a doubly marginalized community - being women and being Muslims.

Muslims in India have been generally alienated from the mainstream. The Sachar Committee Report brought the pathetic and meagre conditions of Muslims in India. The report says that Muslims are doing worse than SCs and STs. And the absence of any affirmative action to redress this issue has worsened the scenario. The survey mentioned above efforts to take a complete scenario of various aspects of a Muslim woman's life. Muslims are conspicuously absent from formal jobs. Muslim women are unlikely to finish minimum eight years of schooling. It seems financial constraint of Muslims works mainly against education of girls than boys. The case of early marriages of Muslim girls also leads to higher dropouts. But it is very sad to say that