



# The Negheriting Temple – A Study in Historical Perspective

Ankita Kashyap (Research Scholar)<sup>1</sup> & Dr. Salam Anand Singh (Associate Professor)<sup>2</sup>

Department of History Manipur International University, Manipur

DOI: <https://doi.org/10.47772/IJRISS.2025.91200314>

Received: 24 December 2025; Accepted: 31 December 2025; Published: 17 January 2026

## ABSTRACT

Religion is a part of the life of every community and a recognized form of the society that we must go through institutions. Form a religious point of view, Dergaon town and its nearby areas are inhabited by multi religious castes and tribes. There are various historical and mythical stories are associated to this place. Shaivism, Shaktism, and Vaishnavism under Hinduism are the major creeds, with Shaivism is the oldest sect in this locality. Maheshwara Dewalaya or The Negheriting Temple is full of mysterious glory and had a recognized religious identity during the Ahom period. Gradually, the town has been converted to an urban center partially centering this temple. Negheriting Temple is basically an amalgamated temple of five deities. By this paper, it has been attempted to examine the historicity, interiorstructures and its managing accommodations of the Negheriting Temple.

**Keywords:** Community, Shaivism, Hinduism, mysterious glory.

## Glossary:

1.	Agni	east-south direction
2.	Angasikharas	share
3.	Astapariyas	priest of Temple that had appointed for the 8 times prayer
4.	Bidhi pathakas	readers of the religious text
5.	Banalinga	iconic form of Lord Shiva
6.	Boli	sacrificial ritual/ item
7.	Mahakal bhairava	iconic form of Lord Shiva
8.	Nirmali	blessings given with some items
9.	Panchadevata	five deities
10.	Vayu	north-west direction
11.	Vipra	The Brahmins

## INTRODUCTION

The Negheriting Temple is one of the prominent cultural contributions of the Ahoms. It is a famous Shiva temple of Dergaon, Golaghat district of Assam. Basically the temple is called *Pancha devata* temple which indicates a amalgamated form of five deities i.e. lord Ganesh, lord Surya, lord Vishnu, lord Shiva and Durga. Ancient Assamese sources such as, Buranjis and chronicles mentions some beautiful legendary stories relating to this temple. Negheriting temple had its super power and was like the heartthrob for the Ahom dynasty.

## Objectives:

Objectives of this study are as follows-

1. To study about the historicity of the Negheriting Temple.
2. To study on the managing accommodations and prevailed rituals in the temple.
3. To establish the mystical power of the temple during the Ahom period.



## METHODOLOGY

Study of this research is mainly concentrated on the Negheriting Temple of Dergaon. Major attention is given in the history, management, significances and prevailed rituals of the temple. Historical Method and Descriptive Methods are mainly followed for this study. Secondary source of information such as, books, articles, journals and review etc. are also supplemented for this work.

### Historical establishment of the Negheriting Temple:

The Shiva Temple of Kumargaon is an ancient relic of what is today known as the Negheriting Temple. After the death of *Khura raja* (Sukhaamphaa) in 1525, Langi Gohain ascended the throne under the name of Suchengpha according to the Ahoms, and Pratap Singha according to the Hindus. He was also popularly known as *Buddhi Swarganarayana* for his excellence in war and military operations. Once Pratap Singha told his officers that he had a *deu* (spirit) inside him. Therefore, he decided to stay away from accepting the throne, but the *da – dangarias* (administrative officers) and *parta mantris* (king's ministers) pressurized him to accept his throne. According to a legend of *Deodhai Assam Buranji*, Pratap Singha was shown in a dream by Mahadeva that he(Mahadeva) was living in Pratap Singha's kingdom and instructed that a temple must be built in his name. Mahadev also instructed him on whom to appoint for the task. By following this order Pratap Singha completed the temple on the west bank of the Gelabil River in 1549 AD (eng. 1627). That temple became known as *Maheshwara Dewalaya* or Kumargaon Shiva Temple and that is the historical origin of the present NegheritingTemp<sup>1</sup>.

There is another myth related to the emergence of Mahadeva during the reign of Pratap Singha. Once upon a time, Dergaon (western side of Gelabil River) was an abundant forest area that was partially used as grazing land by the nearby villagers. The riverbank areas of the Gelabil river up to the end of Kumargaon in Dergaon were covered with thick jungle and pebbles. While clearing jungle, a Shiva *linga* was discovered under a bamboo tree. The area was a grazing land where the cattle used to feed on that pasture. A particular cow used to go into the deep forest every day. One day the owner of the cow witnessed a miracle - The cow voluntarily offered milk the Shiva *linga*. The owner came to know the reason why his cow stayed in the jungle. He informed the matter to Pratap Singha. The king was highly impressed and he ordered to construct a Shed for the Shiva *linga*<sup>2</sup>.

Chandradhar Barua mentions in his article '*The Negheriting Temple*', published in *The Journal of Assam Research Society*, that in the Pauranic age, there was a stone temple at that place, and the deity was worshipped by sage Urba *muni*. He aimed to make second Kashi at that place. As a result, he collected a large number of Shiva *lingas*. It was mentioned in the legendary sources that Mahadeva (Lord Shiva) did not want this to happen so he hid some of the *lingas*. These hidden shiva *lingas* have not been found yet and are all buried in lowlands, i.e. Shitala Pathar. The word 'Sital' or 'Shitala' is derived from *Shivatal*<sup>3</sup>. The present location of the Shitala Pathar is 30 km away from Golaghat (district headquarters) and 6 km away from Dergaon (sub div. headquarters).

*Maheshwara Dewalaya* had been destroyed due to various reasons including natural calamities. That decomposed place has been known as 'Dipu', which has been mentioned as 'Urbashram' (the abode of sage Urba) in a genealogical list that has been founded into the house of Sri Krishna Borthakur. A few years ago, some tea workers came to this place. Over the time, pronunciation of this word had changed and thus today it is known as 'Depot'<sup>4</sup>. Although the exact cause of the temple's destruction is still unknown, two main reasons have been identified. First, the rivers Luit and Dihing overflowed and submerged a large part of the temple and the second reason is the Assamese invasion of Mirjumla of Assam during the period of Swargadeo Jayadhwaj Singha. According to the *Kamarupa Buranji*, he invaded Assam and wanted to establish an outpost in some selected areas. However, nowhere in the writings of Edward Gait it is mentioned that, Mirjumla invaded Assam and destroyed the temple, but according to the localities of the area, when Mirjumla proceeded to Garhgaon, he ate beef within the temple campus. Therefore, the temple had profaned for a long time. At that time, the temple had been re-established at Negheriting hillock and again the worshiping had been started regularly<sup>5</sup>.



## Origin of the name ‘Negheriting’:

The *Maheshwara Dewalaya* became a relic after a few years of the death of Swargadwo Pratap Singha. His son Rajeshwara Singha ascended to the throne and came forward to re establish the old temple at present Negheriting hillock. This is situated in the Golaghat district (Assam) at about 25 km (17 mile) north of Jorhat and 1.5 km north of the 37 National Highway.

There are some proverbs behind the naming of this place. The word *ting* is originated from the Kachari Language. Some words like ‘Furkating’, ‘Rangating’ etc. indicates that once upon a time Dergaon and its adjoining areas were under the Kachari<sup>6</sup>. During that time, this area was like a home to the *negheri* birds (a type of birds whose head is hillock shaped). Since the word *ting* refers to the inhabitant area, this saying cannot be rejected because of the inhabitance of the *negheri* birds. Another probability is that, the dancers of the Ahom era wore a *khopa* (a knot of hairs) on their heads during the dance performance. Assamese *negheri khopa* (a type of hairstyle, i.e. bun) is like a hillock, which is similar to Negheriting hillock. It has been noted here that, during Rajeshwar Singha’s time, the performance of music and dance was performed at the temple premises after the re-establishment of the temple. This is the name given to all those who performed dances in the court of Ahom kings. Nilamani Phukan’s article ‘*Negheriting Shiva Daul*’ refers to the former name of Negheriting as Lingagiri. According to him, this place was like a *tila* or a small hill. After establishing the *banalinga* in that place, Lingagiri is becoming to be known as ‘Lingagiriting’. In later times, the Britishers usually started to denote this place as ‘Negheriting’.<sup>7</sup> In the year 1941, ‘Shahitya Ratna’ Chandradhar Barua referred to this temple in his article as ‘*The Negheriting Temple*’, which was published in *The Journal of Assamese Research Society*. This is the first research oriented article on this temple<sup>8</sup>.

## The Negheriting Temple- the present status:

According to the *Assam Buranji*, Rajeshwar Singha ascended the throne in 1852. He was popular by his nickname *Bonda Bahadoor*. The largest monastery in the history of Assam had been built during his reign. The natural beauty of Lingagiri (or Negheriting) fascinated him, thus considering the convenience from all angles of the temple; he decided to shift and rebuild the temple to this place. The Negheriting *tila* is located about 18 miles west of Jorhat and about a mile north from the 37 National Highway. Rajeshwar Singha started his constructional work by digging a pond in 1690 *shakas*. (As per the Assamese month of *Shawn* i.e. 5<sup>th</sup> month of Hindu Lunar calendar in 1690s) The construction work had been completed under his own observation and by staying himself in Rajabahar<sup>9</sup>. On 1676 *shaka*, Rajeshwar Singha instructed Kirtichandra Barbaruah to construct rest houses on the way from Jorhat to Guwahati. According to the *Tungkhungia Buranji*, the constructed rest houses had been built nearby Sonari River, these were- Gajpur, Dergaon, Jatiarang, Kaliabar, Barnadi and Hajo<sup>10</sup>. It has noted that the place where Swargadeo often took rest at Dergaon, today this place is known as Rajabahar.

The *Maheshwara Dewalaya* of Kumargaon had boundless divine power. The old temple after its demolition was rebuilt and named as Negheriting Temple. According to late Umesh Chandra Borthakur, the 13<sup>th</sup> descendent of Bhudhar Agamacharya and a worshiper of the Negheriting Temple, there is a beautiful story going like this- the *banalinga* was shifted in a boat from Kumargaon to *Na Daul* (i.e. The Negheriting Temple) after destruction of the *Maheshwara Dewalaya*. At that moment, a strong storm blew, however, nobody was injured, including the priestess, yet they all trembled with fear. The boat had to steer near Sariyah Dalani. This place was a piece of land, which was covered by mustard tree, and the land was completely under water. After that incident, Swargadeo Rajeshwar Singha soon established a handmade Shiva *linga*. Rajeshwar Singha dedicated the temple with great fanfare. In course of time, when the water of the river Gelabil gradually dried down, the Priest of the temple secretly removed the original Shiva *linga* from the field of the mustard plant<sup>11</sup>.

Rajeshwara Singha breathed his last in 1693 *Shaka* (in the year 1693, month of *jeth* i.e. May-June and the day was Tuesday) before the completion and inauguration of the Negheriting Temple<sup>12</sup>. He was the first Ahom king who was cremated as per the Hindu practices. After the death of Swargadeo Rajeshwar Singha, his brother Kalshiliya Gohain ascended the throne under the name of Lakshmi Shingha according to the Hindu tradition in the year 1769. Immediately he completed the uncompleted tasks of Rajeshwar Shingha. On the occasion of



*manuh bihu* in 1777 AD (*shaka*, 1699), Lakshmi Shingha specially appointed *Na-Gosain*, *Kath Baruwa* and *Raidangiya Phukan* to inaugurate the temple for the public by donating a large acre of lands along with *paiks* and properties. Boundary of these donated lands covered Kakadunga on the east, Dariya on the west, Brahmaputra on the north and Dhudar Ali on the south<sup>13</sup>.

As mentioned in the Copper Plate Inscription, donated temple covered an area from Futukatali to Betiyani. The inscription of Negheriting Temple was donated by Shiva Singha and his wife Ambika Devi in the year 1656 *Shaka* to Baneshwar Brahman Barua<sup>14</sup>. Nobody clarify whereabouts of the inscription, but it is assumed that this was seen for the last time by Gopika Ballabh Goshwami of Golaghat with Gangadhar Borthakur which he had mentioned in the Assamese magazine *Surabhi*. Gangadhar Borthakur was also a family member belonging to Bhudhar Agamacharya. It is stated that the present whereabouts of the family members belonging to Gangadhar Borthakur's descendants is not traced out in the inscription<sup>15</sup>. Overall donated land to the name of this temple was 130 *bighas*, but now its total area is 10 *bighas* only. The government of Assam had occupied these lands by the Ceiling Act. The *pattadar* (the landholder) of these landed properties is in the name of *Sri Sri Sadashiva Ishwara Dewalaya*<sup>16</sup>.

### Art and Architecture of the Temple:

The ancient ruins of the Negheriting Temple, is said to belong to the Salastambha dynasty. From the ruins of the temple, it is known that this temple had been built of stone. In 1687, *Maheshwar Dewalaya* was reconstructed during Rajeshwara Singha and he assigned the famous architect Ghanashyam Khanikar to this job. There are many similarities between the ancient temple and the idol of Deopani Temple at Golaghat, but there is no other resemblance between the Negheriting Temple and its origin. Dr. Mohini Saikia has commented on the antiquity of the temple as 7<sup>th</sup> to 8<sup>th</sup> century. The Salastambha kings were the devotee of Shiva, therefore, it can be said with certainty that the including Shitala Pathar and on the bank of the river Gelabil would become the center of religious practices during the Salastambha dynasty. The Kacharis called the old temple as *bathou-bra* and the original idol was *budha-budhi*. Maheshwar Neog and R.D. Banarjee also comments that the ancient temple is originating from 7<sup>th</sup> - 8<sup>th</sup> centuries. Professor Raktim Ranjan Saikia gives his opinion that, the temple structure of *Baba Than* has bears a striking resemblance to the stones of the Negheriting Temple<sup>17</sup>.

The natural beauty of Negheriting hillock is breathtaking. As the area of this temple surrounded by tea garden is naturally beautiful. The entrance of the temple consisting of 74 (seventy-four) stone steps taken from the *Maheshwara Dewalaya*, later on a concrete road was also constructed by the side of the main entrance, which is covered by a *turan* at the first entry point and another *turon* is existing at main campus of the temple. It also representing as architectural significance of the temple. The boundary walls are constructed by original bricks and part of the damaged wall has been repaired by the Archaeology department and the main entrance gate had been rebuilt in 1980. In addition, the government of Assam has constructed some sitting arrangement and one waiting shed in the campus. It is an exception in India, where lord Shiva and lord Vishnu are worshipped in a same building. Negheriting Temple is an amalgamated temple of five deities i.e. Lord Shiva, Lord Vishnu, Lord Ganesha, Lord Surya and Durga, which are enclosed on its sides by four temples i.e. dedicated to Lord Vishnu, Lord Ganesha, Lord Surya and Durga. *Panchayatan* style is implied in it and resembling with the north Indian temples. The temple is marked with the curvilinear *sikhara* clustered by four *angasikhara*s. The top of the main *sikhara* is covered by *amalaks* and followed by *ayudha* of the main deity. The four subsidiary shrines also having small isolated *sikhara*s of similar designs to the main temple<sup>18</sup>. The *banalinga* is in the center point measuring 3 feet in diameter. Other deities are situated as like, lord Shiva is surrounded by Vishnu on the east corner, Durga on the *Vayu* corner, Ganesha in the right corner, and Surya in the *Agni* corner on the outer side of the temple. There is a large piece of stone into the womb, which has known to be an ancient relic and it calls *dewaliya shil*. There is a statues of *Mahakala Bhairava*, two Shiva *lingas*, one idol of Surya, one idol of Kali and two idols of Vishnu in a plate on the left side of *banalinga* as a royal sign inside the temple. On the other plate, there are several small and medium sized Shiva *lingas*. There are many statues decorated on the stone walls of the temple, which includes the idol of Shiva, Vishnu, Krishna, Parashurama, Ganga and Brahma.

It has been noted that *Changrung Phukan* was the architect or engineer during the Ahom period. According to



the *Changrung Phukan's Buranji*, the amount of materials required for the construction of the temple is as follows-<sup>19</sup>

Sl no.	Items	Amount
1.	Stone	50,870 pieces
2.	Bricks	1,05,520 pieces
3.	Fish	45 danga
4.	Lime	4,520 dhul
5.	Oil	44 kalah
6.	Mati mah	214 pura
7.	Shawn	30 danga
8.	Chakachoon	3, 630 kalah

(Source- Sangrung Phukan's Buranji)

As the temple is situated in a hillock, therefore, water problem was one of the mainstream problems that had to face. In the year 1690 *shaka*, Rajeshwara Singha built a pond, but today it is dried up. In the later period, another some initiatives were taken over by some local people for the temple accommodation, such as, Sri Gangadhar Barthakur (present resident of Golaghat town) made a kitchen room for preparing *bhugs*. Nalinidhar Baruah (he was the son of let Chandradhar Barua) had constructed a roof along with the *varanda* just in front of the main temple<sup>20</sup>. Some selected trees are there which is giving an extra beauty to the campus, these are like, - Spanish Cherry, Indian Beal, Barbary fig, Chebulin Myrobalan, Mango Tree, Piple Tree, jack fruit, etc<sup>21</sup>.

### Management of the Temple:

After establishment of the *Maheshwar Dewalaya*, Swargadeo Pratap Singha appointed the Ganakas (a small group of the Brahmins) for the regular prayer in the temple, but after few years, they created some problems. Therefore, Deories (priests of the Kacharis) had been appointed for the same work and they maintained the temple by their own rituals. Most probably, the place Deoribari indicates their nearby placement to the temple. Few years later, again some issues were created by the Deories. Afterwards, Pratap Singha had seen in a dream by Mahadeva that there was a mistake in the worship by all the devotees. As a result, Pratap Singha invited a Brahmin priest, i.e. Bhudhar Agamacharya from Kanauj and soon appointed him as the chief priest of the temple. Agamacharya and his descendants were came from Asila gram or Shandilya Mahala of Kanauj obtaining Kaushik *gotra*. He was clever in *Agam sastra* and after knowing his erudition, Pratap Singha immediately invited this family and handed them the temple management by donating *nispishiraj* land and Copper Plate Inscription at Agnitika, but with the passage of time, this donated Copper Plate Inscription got destroyed. It was the only primary source for this settlement<sup>22</sup>. Swargadeo Rudra Singha and Shiva Singha donated lands to Agamacharya's families, which are properly mentioned in the donated inscription of *Budhi Goshani Than*. According to this inscription, Swargadeo Rajeshwara Singha donated total 44 (forty four) *puras* of *brahmottar* land to this family at Futukatali dated on 1626 AD (in the month of *magh*, i.e. January-February) and in the year 1646 (in the month of *Ashwin*, i.e. September- October) again he donated thirty six *puras* of land at the same place<sup>23</sup>.

Bhudhar Agamacharya and his family has been living at Dergaon for about four hundred and eight years, Durgeshwar Dwij made their genealogical list, two hundred and thirty one years ago<sup>24</sup>. For the last time, the original copy of this genealogical list had been found in the house of Sri Kusha Borthakur which was written on *sansi pat*<sup>25</sup>. It has been noticed now a days that, not all the members of this clan are associated to the temple worshiping. Presently some of them are engaging into various activities.

*Borthakurs* are the chief priest of this Temple. They had only powers to given *nirmali* and blessings to the king and others. *Patra Thakurs*, *Baila Thakur* and *Shukuli Thakur* are given the second positions among the priest.



There was a rule that, if *Borthakurs* could not do their duty then the *Patra Thakurs* were responsible to perform these activities and the *Mukalimuriya Goshain* (Padmanabh Bhattacharya and his family were honored as *Mukalimuriya Goshain* by Lakshmi Singha) was engaged as a reliever to the *Patra Thakurs*, *Baila Thakur*, *Sukuli Thakur*, *Baruah* and *Dekas* along with *Borthakur* and *Patra Thakurs* had been differentiated by their duties. Especially, *Borthakurs* were for Shiva, Vishnu and Surya worshiping and *Baruahs* were for Devi worshiping. Those who cooked *bhog* for the *ganesh puja* belonged to the *Deka* and *Sukuli*'s family. Some other appointed officers were- *teli*, *mali*, *dhobi*, *napit*, *komar*, *kumar*, *somar*, *kalia*, *dhulia*, *boli kotia*, *gayan*, *nasaniyar*, *negheriya*, *khatol*, *barisowa*, *belisowa*, *saulkorha*, *molhusba*, etc. There was a conserved place at present P.T.C. field (Police Training Center) of Dergaon where horticulture had been done for the daily needs of the temple. Approximately seven hundred workers were engaged into the temple<sup>26</sup>. In the initial phase, *Patra Thakurs* were appointed instead of the *Borthakurs*, but now this rule is modified in a bit that the *Borthakurs* usually exchange their duties to each other. Each of them has to do these activities per month for two to three days. Daily incomes directly go to that day priest, and from this amount they donate a small part in the name of temple management which were invested on the temple development, celebrations etc. Earlier the *Borthakurs*, *Patra Thakurs* and the *Mukalimuriys Goshain* earned their monthly income only from this temple, which was the single source of income, but today they are involved in earning monthly income from various sources.

According to the previous rules, the daily worship of the temple had been performed eight times, which are called *Astapraharas*. (If a day, counts from sunrise up to the sun set which has been divided by eight, and then each period is called 'prahara') *Aathporiyas* had been appointed on this work and they were selected among the *Borthakurs* and the *Patra Thakurs*. *Bidhipathaks* were the helpers of the *Astaporiyas* and they had to be live inside the campus boundary<sup>27</sup>. *Astapraharas puja* is stopped in the daily prayers but today this have been seen only on *Shiv ratri*. Presently this rule has been changed where it is followed only by the *Chaturthapraharas* (If a day counts from sun rise up to the sun set, and will be divided by four, each period will be called a *prahara*). *Patra Thakurs* were also engaged on worshiping of *Mahakal Bhairava* and could do *preta-karmas* among their own families. They were originated to *Parashor gotra* and *Borthakurs* were from *Kaushik gotra*. Four selected members among the *Patra Thakurs* had been directly appointed as the *Bidhipathaks* and they lived under the campus boundary of the temple. Now a days, some changes have been coming into the managing system where very limited rituals are prevailing into the temple.

Daily worshiping of the temple had been started with a musical performance. All the artistes had to get ready and arrived at the temple early in the morning. Especially *Devadasi* dance, songs and instruments had popularly been played into this performance. In Assam, *Devadasis* are called as *not-notis* and they had a special place in comparison to the other states. There was a common place, where they used to take meal i.e. called *bhog khua khula*, which was completely made of bricks. Only the king and his family members would directly worship into the temple. Every day in the morning, the king used to take his breakfast after having received the *nirmali* from the Negheriting Temple. In the article 'The Negheriting Temple', Chandradhar Barua mentions about a road, which was constructed from the temple to the Ahom Kingdom due to pass the *nirmali*, and commonly it had been known as Bor Ali,<sup>28</sup> but Presently, this road has not been founded yet on any evidences. Special cavalry force was appointed for that purpose, and it was carried by a horse from Dergaon to Janji and then another a horse had continued the same upto the Rangpur<sup>29</sup>. Once, it so happened that, one day the common people went to the temple and they were given *nirmali* before the king was entertained. The king came to know about these happenings and for the source of his subjects, he installed the statue of *Mahakal Bhairava* in the temple. Since then the common people had to offer their first prayer to the *Mahakal Bhairav* and then to the main temple. This mandatory rule is not followed today by the commoners<sup>30</sup>.

It has been known that the practices of *boli* have been going on for a long time. Goat, ducks, white gourd etc. are offered as sacrificial items. Dr. J.P. Wade opines that, the practices of sacrificing goats in the temples is somewhat different from the other temples<sup>31</sup>. A goat was offered daily and the Da-dhara village was especially responsible for the offering.

Some significant places are identified that closely associated to the temple management expanding a contributory impact to Dergaon and its adjoining areas. Each village was the supplier for the temple. During the Ahom period, some peoples had been appointed into different officials to conduct the temple authority, and they were bound to offer their daily services to the temple. Therefore, to get the regular supplementations,



they were donated lands to stay near by the temple on behalf of the king's authority. Some other places are historically prominent to this temple. These are mainly having historically connection to this temple.

### Celebrations of the Temple:

Negheriting Temple is a recognized identity of the Ahom era in Dergaon. There are many annual or monthly celebrations while some of these are changing others are being added. At present, these are not celebrated in its original form. Different initiatives are taken away to preserve and continues these cultural glory. These celebrations are- *Devadasi Tradition*, *Shiva ratri*, *Durga puja*. Annually celebrated another rituals in the temple are- marriage, *Chudakarana*, *Upanayana*, *Ganesh Chaturthi* etc. These ceremonies have not been in vogue during the time of temple's establishment.

### CONCLUSION

Negheriting Temple is not just a temple representing the Ahom glory; it is a unique identity of five deities. Moreover, it has been able to make a different socio- cultural identity all over India. *Devdasi* dance is an ancient cultural heritage of Assam, over time it has been banned during the British rule in India. After few years left, again this tradition has been seen to see with a modified form in the Porihoreshwara Dewalaya of Dubi, where it comes to the light that, Swargadeo Pratap Singha gave some *notis* to that temple and sometimes they were hired. The priests are mainly divided into three divisions, i.e. *Borthakur*, *Patra Thakur*, and *Mukalimuriya Goshain*, which is a family-based priestly hierarchy and is other uncommon significance of the temple.

### REFFARENCES

1. Baruah, Chandradhar.1941. The Negheriting Temple. JARS. Vol- VIII.
2. Baruah, S.L, 1986. A Comprehensive History of Assam. Munshiram Manoharlal Publishers Pvt. Ltd. New Delhi.ISBN- 978-81-215-0015-9
3. Bezbaruah, Bina Thakur. 2014. Itihash, Nari Aru Anyamya.1st Edition, Assam: Rainov Publication, Dergaon.
4. Bhattacharyya, Hitendra Nath. ed. 2009. Asomor Prachin Dol- Devalaya (Itibritta). Vo-1, Sadu Asam Devalaya Sangha.
5. Bhuyan, S.K. 1940. First Impression. An Account of Assam-Francis Hamilton, (edited) Published by the Department of Historical and Antiquarian Studies,Guwahati, Assam.
6. Borah, Anupam. 2017.Devdashi Pratha: Utpatti Sutra Aru Itihash, 1st Edition, Kaustubh Printers.Dibrugarh.Assam.
7. Bora, Sarat Rana, and Gunin Sarma. 2011. Dichai Dariya. Bhabani Ofset and Imaging Systems Privet Limited. Guwahati. Assam.
8. Borthakur, Gunesh Chandra. 1989. Negheriting Shiva Daulor Itihash Aru Shaiva Dharma. 1st Edition. Uma Printers. Dergaon. Assam.
9. Choudhury, P.C., 1966. The History of Civilization of the People of Assam to the Twelfth century A.D, Second Edition. Department of Historical and Antiquarian Studies in Assam.
10. Hussain, Tassaduk Amanul. Asomor Sankhipta Itihash. 1st Edition. Assam:Banalata. new markrt. Dibrugarh-1.
11. Missamora: Eti Abalokan. ed., 2011. 1st Edition. Student Stores. Guwahati. Assam.
12. Neog Moheswar., Deb Sarma, Rajanikanta ., Barua, Nabakanta., (ed), 2016-2017. Adunik-Axomia Abhidhan. Publicashion Board Assam.
13. Neog, Maheshwar, ed. 2008. Pavitra Asam. 4th Edition. Kiran Prakashan. Dhemaji. Assam.
14. Neog, Maheshwar., 2008. Prachya- Sasanavali, 3rd Edition, Publication Board of Assam. Guwahati. Assam.
15. Pathak, Chandra Dalim.2005. Dergaonor Samu Parichaya. 2nd Edition. Bhabani Ofset and Imaging Systems Privet Limited. Guwahati-7. Assam.
16. Saikia, Choudhury Nath, and Sanjay Kr. Hazarika.2011. Dergaon Dergaon. 1st Edition. Pratyush Prakashan.Dergaon. Assam.