UNIT 8 : EMERGENCE OF POLITICAL AND CULTURAL CENTRES

UNIT STRUCTURE

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8.1 LEARNING OBJECTIVES

After going through this unit, you will able to-

- define cultural center and political center
- know the geographical location and archaeological remains of the Doyang Dhansiri Valley
- trace the geographical location of the Dibong Valley and its archaeological remains
- know the geographical location and archaeological remains of the Kapili- Jamuna Valley
- discuss the importance of these three cultural centers in the cultural history of Assam

8.2 INTRODUCTION

The state of Kamarupa was located on the both banks of the river Brahmaputra. The capital city of Kamarupa was Pragjyotisapura or modern Guwahati.

Besides the state of Pragjyotisa-Kamarupa we also found some other political centers in ancient period of Assam history. Both literary and inscriptional sources has mentioned of these political centers. These political centers played the role of subsidiary centers of the state machinery .The sources however indicate that these political centers were located outside the jurisdiction of Pragjyotisa-Kamaruapa. Among these political centers the three most important were- the Doyang Dhansiri Valley, the Dibong valley and the Kapili -Jamuna Valley. In this unit, we will discuss the geographical location, the archaeological remains and the historical and cultural importance of these three political centers.

8.3 DEFINITION OF CULTURAL CENTER AND POLITICAL CENTER

The term center had its origin in the Latin word 'centrum'. It means a place where people associate with a proper aim or purpose. 'Cultural', is the adjective which refers to the culture. A 'cultural center' is a specified area where people associate with cultural activities. The aim of these centers is to develop culture among the inhabitants of a particular community.

There is an inherent relation between political center and cultural center. In political centers we saw the development of some mechanisms with Head of the ruling authority, geographical location and government. The healthy structure of a political center often developed some kind of cultural activities and result the growth of a cultural center. In ancient period of Assam history we saw the emergence of three major political centers like the Doyang Dhansiri Valley, The Dibong valley and the Kapili-Jamuna Valley. These political centers were of course in the outside of the jurisdiction of main state of Pragjyotisa- Kamarupa. Gradually the people of these political centers engaged themselves in some kind of architectural activities and emerged as the 'cultural canters'.



ACTIVITY 8.1

Write a short note on cultural centers

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8.4 GEOGRAPHICAL LOCATION AND POLITICAL HISTORY OF THE DOYANG DHANSIRI VALLEY

The Doyang Dhansiri Valley is situated in the South -central region of the state of Assam. It is an alluvial site and some of its areas which were adjoining to the hills had originated from the erosion of the river Dhansiri. The valley is covered by the Naga Hills in the east, the Karbi Anglong hills in the west and the braai hills in the southwest. Presently it comprises of some portion of Golaghat district, some parts of Karbi Anglong and the state of Nagaland. The valley is an isolated area as it is covered by hills except in the north side. It merged with the Valley of Assam by the Northern side. The Dhansiri River and its main tributary Doyang, become the main river system of this valley .Both the rivers controls the drainage system of the entire valley .The physiography of the Doyang Dhansiri valley is represented by some scattered mountains. The rivers of the valley are too fast and their beds are rocky. It should be mention that the small streams of this valley become stormy during rainy season.

The soil is fertile and suited for the cultivation of different crops. Some parts of cultivable fields are divided into some small fragments. These fragments are locally known as 'holas'. The 'holas' are used for wet rice cultivation. The large paddy fields are known as 'hamdoi'. The favorable geographical location, river system and the agricultural production helped in the establishment of human settlements in this valley since the ancient times. The Doyang Dhansiri valley is also famous for the two hot water springs. One is known as 'Gelipung' and other is as 'Garampani'.

The name of the rulers who ruled in Doyang-Dhansiri valley has been

discovered from the Epigraphical records. The Alichiga-Tengani stone inscription belongs to 4th -5th c.CE mention the name Ratnavarman. A clay seal also have discovered at Alichiga-Tengani and therefore called Alichiga-Tengani clay seal. This seal is belongs to 5th c. CE mention the name Sri Vasundharavarman. The name of these two rulers has not found in the genealogies of the Varmana dynasty of Pragjyotishpura. Therefore it seems that Ratnapala and Vasundharavarman belonged to a branch of the Varmana dynasty and ruled in this valley independently. Besides the Sankara-Narayana stone image inscription dated 8th c.CE found at Deopani mention 'maharajadhiraja sri jivara rajye'. The political history of this valley since 9th c.CE till the arrival of the Ahoms is not clear due to the lack of authentic records. Duboroni was the capital up to 9th c.CE and later on the capital was shifted to Kasamaripathar located on the Doyang river. According to Edward Gait 'kasamaripathar was the capital of the kacharis and after the arrival of the Ahoms they ceded it to the Ahoms. Dimapur was the capital city of the Kachari kingdom during the medieval period. The Ahoms occupied Dimapur in 1536. Therefore the kacharis were compelled to shift to Maibong in North Cachar hills.

8.4.1 Archaeological remains of the Doyang Dhansiri Valley

The Doyang Dhansiri valley has a rich archaeological heritage. In this unit we will give emphasize on the archaeological remains belonging to ancient period. It should be mention that we do not found archaeological remains of pre-historic periods in the Doyang Dhansiri Vallley.

We have inscription records in the form of individual letters engraved on stone in the Doyang Dhansiri valley. Besides stone slabs and stone blocks inscriptions were also engraved on bronze images and burnt clay seals. Depending on the paleographical study the inscriptions has been categorized into three groups- Brahmi, early medieval and medieval. Some inscribed lithic pieces bearing Brahmi letters has been discovered at Dubarani and at Tengajan

area of Doyang Dhansiri valley. These lithic pieces belongs to a date of 200-300CE.

The inscriptional records discovered in Doyang Dhansiri valley have both secular and religious character. On the basis of medium used the inscriptions may be divided into following groups - (I) inscribed stone pieces - this group consists of individual letters inscribed on small stone pieces. The Dubarani finds are the example of this kind of inscription. The date of the issue of this inscription are belongs to 200-300 CE. The Numaligarh and Negheriting finds are also belong to the same period but they have some differences with the Dubarani finds. The Numaligarh and Negheriting finds are inscribed on big stone pieces in comparison to Dubarani finds. (ii) Stone inscriptions - this group consists of the literary inscriptions engraved on the stone blocks or stone slabs. The Nagerijan - Khanikargaon fragmentary stone inscription and the Alichiga-Tengani stone inscription belong to this group. (iii) Clay seal: this group consists of inscription inscribed on clay seals. Only one burnt clay seal has been discovered from the Alichiga-Tengani area of the Doyang Dhansiri valley. This clay seal contains a four lined legend. The discovery of clay seal is significant because clay seals are generally issued by the kings from the administrative headquarters. (iv) Inscriptions on images: This category included both stone and metallic images bearing inscriptions. A few of these images contain details of the identity of the image along with the name of the donor (issuing authority). Hari-Hara images are the example of this category. (V) Inscribed stone slab:a number of stone slabs with some inscriptions have been found in the Doyang Dhansiri valley. These stone slabs are engraved in 'nageri' character. The date of these stone slabs fall in 1000-1100 CE. The Deoparvat archaeological site at Numaligarh and at Negheriting Siva temple stone slabs are the example of this kind of inscription. (vi) Copper plateinscription: The copper plate inscriptions are actually the land-grant charters issued by different rulers at different times. These copper plate

inscriptions are belonged to the medieval period mostly. (Vii) Inscribed dish, caria and argha: evidence of inscription inscribed on the surface of ritual dishes, caria and silver argha are found in the places like kandulimari and Bokakhat in Golaghat district.(vii) inscribed bhrngara : a six line inscription inscribed on a horn shaped silver water utensil called bharanga have been found in Panikoravillage situated in Golaghat district .

Besides inscriptional remains the Doyang Dhansiri valley contains some monolithic columns. These monolithic columns have been discovered in two sites like Dimapur and Kasomaripathar. The monolithic complex at Dimapur is located in the Dimapur town. The monolithic complex is constructed in rows and enclosed by a brick reinforced earthen rampart. The main group of monolithic columns consists of four rows with a total 18 columns. All these 18 columns are in a standing position.

The monolithic columns complex at Kasomaripathar is consist of two rows. The complex is situated in an elevated region known as Rajabari in the Golaghat district. The monolithic columns of the Doyang Dhansiri valley are new type of structure owing to their shapes and designs. These columns are carved with reliefs of numerous floral and geometrical designs. From the point of view of the structure of the columns, these are divided into five groups. These five groups are - the chessman column, the large isolated column, v-shaped column, buffalo horn column and ficus tree column.

It should be mention that the style and structure of the columns are new. These columns thus represent the development of regional style in monolithic art of medieval period. But we do not found any tools or pottery in the monolithic sites of Dimapur and Kasomaripathar. This indicates that these sites are not related with monolithic graves rather they perhaps related with some kind of structural tradition.

The tanks and ramparts of the Doyang Dhansiri valley are

also an important part of the archaeological remains of the valley. The structural features of the tanks and ramparts of the valley provide valuable source to discover the style of human settlements. The construction of the tanks and ramparts were started from ancient time up to the medieval period. The Rahdhula-Pukhuri site in Dhekial is found with infrastructure of three ancient water tanks .The infrastructure of these tanks surrounded by scattered slag iron. This indicates existence of an iron extracting and smelting site at the locality.

The habitation site at Dubarani is found with layout of water ditches and cannels connected with Dhansiri. The discovery of these ditches indicates that the site was once developed as a fortified capital of the kingdom. A series of ramparts along the rectangular water ditches are also found at Dubarani. The surface of most of the ramparts is wide and plain.

Evidence of tanks is found in Dubarani along with the ramparts. One important tank is known as raja-pukhuri which has 20m wide banks. There is a tank known as rani-pukhuri but it has lost its features perhaps due to natural calamities. In Alichiga -Tengani site of Doyang Dhansiri valley we found the existence of a fortified commercial harbor (pottana).

A large numbers of tanks are found in the lower part of the valley. It should be mention that Ahom king Pratap Singha excavated a number of tanks for the welfare of common people. Two of such tanks known as Joy-pukhuri and Vijay-pukhuri located in Baharjan in Bokakhat.

We have found extensive remains of brick architecture in the Doyang Dhansiri valley. This indicates that in the ancient time the principal medium of building construction was brick. Both religious and secular buildings were constructed by bricks .But due to the ravages of time several building structure reduced to mounds. Only two brick structure have been found intact. These are the gateway at Dimapur in Nagaland and the Negheriting Siva temple at Dergaon

in Golaghat district. As the buildings were constructed mainly by bricks, the local people surely engaged in brick making industry. The sizes of the bricks are different with a smooth surface. The bricks were well- burnt and had a pale reddish color. In ancient period we found brick structure at Alichiga-Tengali at Barpathar, brick remains at Dubarani and brick structural remains at Kamarbandha, Golaghat.

In the medieval period also we have found large number of brick structures. Brick architectural activities of ancient periods had a secular and defensive character. But this character changed with the coming of the medieval period. In medieval period we saw construction of religious structures. Among the brick structure of medieval period -brick structural evidence at Dubarani , brick -mound at Nagerijan Khanikargaon , Sarupathar , brick remains at Deopani, Sarupathar , remains at Numaligarh etc are important . Besides religious structure we also found some secular brick structure during medieval period. Among those the city wall at Dimapur, the gateway at Dimapur, brick wall at Dergaon etc are prominent.

Besides brick architecture we also find some stone architectural remains in places like Deoparvat and Arlongpira in Numaligarh and Sivatalpathar in Negheriting.This movement of stone architecture was started in the period between 1000-1100CE. Deoparvat is situated in Numaligarh where evidence is found of the existence of temple architecture. Some scattered stone blocks of a nagara type of temple are found at a site named Arlongpira. Moreover remains of a Siva temple belonging to 1100CE have been found in a site named Sivatal- Pathar. This place is now known as Sitalpathar.Relics of stone temple ate also found at kumargaon in Dergaon.

Stone artefacts belonging to the ancient period are found only at Dubarani in Barpathar. The Dubarani stone artefacts include- plaques with geometrical designs,fragments of quern and pestle, stone pieces having inscribed Brahmi characters.In the medieval

period also numerous artefacts have been found. The Garuda figure represented as Suparna (a bird with a human head) is the earliest stone sculpture discovered in this valley. The other stone images are - Chaturbhuja Vishnu image, Dasavatara images of Vishnu, Saivite figures like Lakulisa Siva, Uma-mahesvara, Ganesha, Devi images like Lakshmi image, a Chaturbhuja female figure, image of Parvati or Uma, Chaturbhuja image of Durga , Saptamatrika image etc.

Evidences of metallic images belonging to ancient and early medieval period in the Doyang Dhansiri valley. But the quantity of the metallic objects is very less in number. Only one specimen, a metallic pot of ancient period has been found at Alichiga-Tengani in Barpathar.Metallic objects of both secular and religious character belonging to early medieval period have been found. A few bronze images have been found in Merapani and Titabar. Metallic images belonging to medieval period also have been found. These images are similar to those images found in some parts of Ahom kingdom.

Terracotta artefacts also have been found in the Doyang Dhansiri valley. Clay was a popular medium of art in the valley from the ancient period. Terracotta objects like clay seals, human and animal figures,sculptures and other decorative art found along with the brick remains. Terracotta art had both secular and religious characters. A mutilated terracotta figure possibly of goddess Parvati has been discovered at Sarupathar gaon. Among the secular terracotta art the important are- a figure of lion from Oparlangtha, a mythical bird from Oparlangtha and a terracotta pot from Rajapukhuri, Sarupathar.

Evidence of wooden art carving is also found especially from the early medieval period and the medieval period. The wooden art carving also had both religious and secular character. A carved wooden Chaturbhuja image of Vishnu has been discovered at Barpathar. This image is belonged to early medieval period.

8.5 GEOGRAPHICAL LOCATION AND POLITICAL HISTORY OF DIBONG VALLEY

Dibong Valley is situated around the Sadia region in the extreme north-eastern region of Assam. Dibong Valley is presently a district of Arunachal Pradesh. Anini is the headquarter of the Dibang Valley. The Valley named after the famous Dibong River. The diversity of topography, flora and fauna, snow peaked mountains, turbulent rivers, several waterfalls, archaeological sites etc are the distinctive characteristics of the Dibong Valley.

According to the traditional sources the region was ruled by a king named Bhismaka. The region becomes famous by the name of its ruler as Bhismak nagar. Vidarbha was the kingdom of Bhismak nagar which found mention in several traditional literary sources. The capital of Bhismaka was kundina, situated on the bank of the river Kundil, which flows through Sadia.

The present location of Bhismak nagar or Dibong valley is in Arunachal Pradesh state. Dibong valley is an important archaeological site and the most hallowed place in Arunachal Pradesh. It has remains of an ancient fort. It is located 30 km away from Roing district of Arunachal Pradesh. The fort was constructed by king Bhismaka in 8th century BCE. But it was under the Chutias from the 12th century up to the 16th century CE.

8.5.1 Archaeological remains of the Dibong Valley

The Bhismak nagar or Dibong valley has some evidence of archaeological remains. These archaeological remains indicate the existence of a city in that region. But before going to the archaeological remains we must know the history of the region. Bhismak nagar is mentioned in the Mahabharata, the Indian epic. According to the Mahabharata, king Bhismaka had five sons and a beautiful daughter named Rukmini. Krishna, having heard of her beauty wanted to marry her. Rukmini also desired krishna as her husband .But Bhismaka arranged her with a prince named Sisupala.

On the day of the marriage, Krishna got a secret message from Rukmini and carried her off to Dwaraka, the kingdom of Krishna. Moreover Krishna had also fought a war in Bhismak nagar and defeated the opposite party .But in Bhagavat purana and Vishnu Purana there is another version of the story. According to it Krishna married Rukmini at Kundina with the support of her parents with great rejoicings. Sankaradeva, the reformer and inaugurator of the Bhakti movement in Assam also composed a Kabya on the same topic with the title "Rukmini -Harana".

The Bhismaka nagara contained some archaeological remains. The fort was constructed in 8th century BCE. The fort was constructed by the burnt bricks. The site was first explored by I.Block in 1848 and the excavation started from 1965-70. The complex houses were constructed by bricks. It has 52 sq.m plinth areas, three halls, two extension rooms and six entrances. It contains two gates-Eastern gate and Western gate. The entire area of fort was surrounded by rampart made of bricks, stone and mud. The remains of the fort still are signified as an impressive work of art. The fort has an area of 1860 square meters and the fort displays three halls and two extra rooms. Among the archaeological remains the important are different kinds of potteries, terracotta figurines, animal and floral designs, terracotta plaques and decorative tiles. The archaeological remains exhibit the ancient style of architecture.

8.6 GEOGRAPHICAL LOCATION AND POLITICAL HISTORY OF KAPILI -JAMUNA VALLEY

The Kapili -Jamuna valley is situated in the present Nagaon, Morigaon and Hojai district of the state of Assam. The valley is formed by the rivers Kapili and Jamuna and their tributaries. These rivers made the plains of Nagaon district very fertile. As a result the valley was a center of attraction for human habitation from a very ancient period of time. The geographical location and the history of the valley can be traced from several traditional sources. We came to know from Sri Rajamala, the traditional

text of Tripura, that in early period the kingdom of Trivega was located on the tracts of Kapili -Jamuna and Kalang valley. The name Trivega may have taken from Tri- Sruta. The Tri-Sruta means, three streams of rivers, namely the Kapili, its channel the Kalang and its tributary the Jamuna. In the Allahabad Pillar inscription of Samudragupta, the powerful Gupta emperor, we found the reference of Deveka. The Deveka mentioned in Allahabad pillar inscription has been identified with the Doboka region of Kapili Valley. The Allahabad Pillar inscription has mentioned five kingdoms on the eastern frontier of king Samudragupta. These kingdoms were - Kartripura,Nepala,Samatata, Kamarupa and Deveka. The kings of these five kingdoms accepted the Gupta suzerainty and promised Samudragupta to pay annual tribute and all taxes. So the kingdom of Deveka was a tributary state of the Gupta Empire in fourth century CE. In its western side the kingdom of Kamarupa was located, which was also a tributary of Gupta Empire. It should be mention that even during the rule of Kumaragupta , the Gupta king , (428 CE) a king of Kapili valley is said to have sent an embassy to China. This proves that in the second half of fifth century CE the region of Deveka become free from the Gupta suzerainty. Because only a free kingdom can send an embassy to a foreign country.

Sri Rajamala, the traditional text of Tripura gives us a genealogical list of the kings of Tripura kingdom up to the middle of the fourteenth century. According to this text,Druhyu, one of the ancestors of Tripura kings built the city of Trivega on the banks of Kapili River. According to Puranic myth Druhyu was the son of Yayati and Sarmistha. The list mentioned the name of sixteen kings who ruled after Druhyu. These were - Pratardana, pramath, kainba, Maitrari, Barebartha, Karmmuka , Kalanga , Bhisan, Bhanumitra, Chitrasena, Chitraratha, Chitrayudha, Daitya , Tripur and Triluchan .

In the first half of the sixth century the Kapili Jamuna valley is included in the kingdom of Kamarupa. We also found an inscription from the Doboka region named the Barganga rock inscription. This inscription records the establishment of a religious institution by Avaguna. Avaguna was the Vishayamatya or district governor of king Bhutivarman of kamarupa who was a performer of the Asvamedha (horse sacrifice)sacrifice.It should be

mention that only a powerful monarch can perform Asvamedha sacrifice to prove his imperial glory .We do not found much reference of Kapili -Jamuna region after its incorporation into the Kamarupa kingdom. In the first half of seventh century CEthe Chinese pilgrim Hiuen Tsang visited Kamarupa. He states that Kamarupa lay to the east of the Korotoya River and its eastern boundary was bounded by a line of hills and south-east of the country of Kamarupa herds of wild elephants roam about in great numbers. During the reign of the kings of the Salastambha and Pala dynasties, who succeeded the Varmans, we found some copper plate inscriptions. These inscriptions record the granting of land in the area of present day Nagaon district by Harsadeva,Harjjaravarman, Balavarman iii, Gopala and Dharmapala.



LET US KNOW

The Allahabad pillar inscription of Asoka, the great Mauryan emperor includes a Prasasti (eulogy) on Samudragupta. The eulogy includes the details of the conquests of Samudragupta. The Prasasti was composed by Harisena, the court poet of Samudragupta. The language of the inscription was Sanskrit.

8.6.1 Archaeological remains of the Kapili - Jamuna Valley

The Kapili -Jamuna valley has abundance of material remains which proves it as a cultural center. Throughout the valley we found remains of temple ruins, stone and terracotta sculptures. Moreover we also found a massive temple complex in the valley. This temple complex indicates that the rulers of this region patronized the construction of massive temples. The temple remains are discovered in modern Hojai and Doboka region. The remains of temples and buildings may be placed between 600 CE to 1200 CE.

In Gosaijuri eight mounds have been discovered. Each mounds contains various ruins of brick and stone temples. The stone blocks contain sculptures including human figures, animal figures and floral designs .the nature of the ruins indicates that the area

contained shrines dedicated to lord Siva and Vishnu.

Akasiganga, another archaeological site located at a distance of seven miles from Davaka. This site contains ruins of pillars, capitals, door lintels,amalakas, pedestals etc.some sculptures contain beautifully curved divine, human, animal and floral designs .one door piece contains a dvarapala, a dancer and a female worshipper. The nature of the ruins proves that there was a temple of Siva and Visnu.

Gachtal another archaeological site is situated at a distance of two miles from Davaka and contains remains of two Siva shrines, belonging to 10th-11th century CE. The site also has remains like pillars, capitals of pillar, animal figure and floral designs. Sitajakhala and mahadeocal, both these places contain remains of Siva shrines and some stone blocks. These stone blocks contain divine and human figures and floral designs. Vasundhari and Mathorbari are two another archaeological sites. The remains of these sites indicate the existence of Visnu temple in these places. Changchauki is another site which contains carved blocks of stone, one door piece contains figures of Dvarapala, a dancer and a female worshipper. Moudanga is situated about ten miles to the east of Davaka. The site contains large number of temple remains, dedicated to different deities. All these remains, along with the other sculptures from some places of the valley of Kapili-Jamuna may be places to a period between the 9th to 12th century CE. At urdhaganga some ruins discovered which indicate that there was a devi temple in that place. The place also contains ruins of some tanks. Another important archaeological site is Badganga. The archaeological remains of this site also indicate the existence of both Siva and Visnu temple. Mahamayathan is an archaeological site in the Kapili-Jamuna valley .The site include stone pieces with various decorations, one square pillar bearing the engraving of a lotus. Generally such pillars are associates with a temple dedicated to Lord Brahma.

Most of the archaeological remains from Nagaong, especially

those lying close to Mikir Hills, indicate non-aryan influence on their art. These archaeology further show the admixture of diverse people, inhabiting in the region from a very early period.

8.7 IMPORTANCE OF THESE THREE CULTURAL CENTERS IN THE CULTURAL HISTORY OF ANCIENT ASSAM

These three cultural centers contributed immensely to the cultural history of ancient Assam. All these cultural centers give idea of the style and technique of archaeology of three different regions of Assam. The Doyang - Dhansiri valley mainly concentrates on Golaghat district, the Bhismak -nagar is located on Sadia region and the Kapili-Jamuna valley concentrate on modern Nagaon district .Therefore we can get a fair idea of archaeological style and technique of three diverse areas. These ideas will help the students of ancient Assam history to compare these areas with other archaeological sites of ancient Assam. Again these cultural centers can be used for research activities by future researchers. Because these sites have ample evidence and much research have not been done on these regions. Moreover further research on these areas would bring more important information which will help to reconstruct the cultural history of ancient Assam.



CHECK YOUR PROGRESS

Q 1: Write down the name of the two main rivers of Doyang-Dhansiri valley.

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Q 2: Give one name of tanks from Dayang-dhansiri valley.

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Q 3: What was the capital of king Bhismaka?

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Q 4: Give the name of the early kingdom located in Kapili-Jamuna valley.

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Q 5: In which place a temple dedicated to Lord Brahma is located in Kapili-Jamuna valley?

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8.8 LET US SUM UP

We have learnt from this unit -

- The political centers like Doyang-dhansiri valley,Dibong Valley and Kapili-Jamuna valley were outside the jurisdiction of the main state of Pragjyotisha -Kamarupa.
- The people of these political centers engaged themselves in some kind of architectural activities and emerged as the cultural centers.
- The Doyang -dhansiri valley comprises of some portions of Golaghat district, some parts of Karbi Anglong and the state of Nagaland.
- The inscriptional records discovered in Doyang -Dhansiri valley has both secular and religious character
- Besides inscriptional remains the Doyang -Dhansiri valley contains some monolithic columns.
- The tanks and ramparts of the Doyang -Dhansiri valley are also an important part of the archaeological remains of the valley.
- We have found extensive remains of brick architecture in the Doyang-Dhansiri valley
- Besides brick architecture we find some stone architectural remains in places like Deoparvat and Arlongpira.
- The Bhismak nagar is situated around the Sadia region in the extreme north -eastern region of Assam.
- Vidarbha was the kingdom of Bhismak Nagar and the capital of Bhismaka was Kundina, situated on the bank of the river Kundil .
- The Bhismak nagar contain remains of a fort. The fort was constructed in 8th century BCE.
- The fort of Bhismak nagar was constructed by burnt bricks.

- The Kapili-Jamuna valley is situated in the present Nagaon, Moigaon and Hojai district. The valley is formed by the rivers Kapili and Jamuna and their tributaries.
- The Deveka mentioned in Allahabad pillar inscription has been identified with the Dovoka region of Kapili valley.
- The Kapili valley has abundance of material remains which proves it as a cultural center. Throughout the valley we found remains of temple ruins, stone and terracotta sculptures.
- We also found a massive temple complex in the valley. This temple complex indicates that the rulers of this region patronized the construction of massive temples.
- The temple remains are discovered in modern Hojai and Doboka region. The remains of temples and buildings may be placed between 600 CE to 1200CE.



8.9 FURTHER READING

1) Dutta, Dr. H.N, History Art and Archeology of Doyang Dhanshiri Valley, Assam, LBS publication, Panbazar, Guwahati, 2012.
2) Baruah S.L, A Comprehensive History of Assam, Munshiram Monoharlal Publisher's Pvt. Ltd.
3) Choudhury, P.C, History of civilization of the people of Assam to the 12th century AD, Spectrum publications, Guwahati, 1987.



8.10 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Doyang and dhansiri

Ans to Q No 2: Rahdhula pukhuri

Ans to Q No 3: Kundina

Ans to Q No 4: Trivega

Ans to Q No 5: Mahamayathan



8.11 MODEL QUESTIONS

A. Very short questions (answer each question within 50 words)

Q 1: Give the names of two hot water springs of Doyang-Dhansiri Valley.

Q 2: What do you mean by Hola?

Q 3: In which character the stone slabs of Doyang -Dhansiri Valley have been written?

Q 4: What is the name of the Kabya written by Sankardeva on Rukmini, the daughter of Bhismaka?

Q 5: What do you mean by Tri- Sruta?

B. Short Questions (Answer each question within 150 words)

Q 1: What do you mean by political centers and cultural centers?

Q 2: Discuss critically the importance of the three cultural centers in the cultural history of ancient Assam.

Q 3: Discuss the geographical location of Dibong Valley along with its archaeological remains.

C. Long Questions (Answer each question within 500 words)

Q 1: Discuss the geographical location and political history of Doyang - Dhansiri Valley.

Q 2: Discuss the geographical location and historical background of Kapili-Jamuna Valley.

Q 3: Make a critical note on the inscriptional evidence of the Doyang-Dhansiri Valley.

Q 4: Discuss the archaeological remains of the Kapili-Jamuna Valley in detail .

Q 5: What is the importance of Doyang -Dhansiri valley in the cultural history of ancient Assam? Discuss in detail.

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