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A Historiographical Overview of the Historical Geography of the Kamata-Kuchbehar Region

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Abstract

Historical geography is an interdisciplinary field that explores the spatial and temporal dimensions of past societies by synthesizing human, physical, theoretical, and empirical geographical frameworks. It seeks to understand the formation and transformation of cultural landscapes by analyzing how human communities historically interacted with, adapted to, and reshaped their local environments and ecological settings. The cultural character of any landscapes is profoundly influenced by its underlying geographical context. Understanding the transformation of landscapes over time is inherently depended on the study of landform dynamics within a temporal framework.

A comprehensive understanding of the past landscape is the vital for interpreting its evolution into the present-day cultural landscape. This article seeks to offer a historical-geographical reconstruction of the Kamata-Kuchbehar region, drawing upon diverse source materials. It endeavors to critically examine the region's physical attributes and historical development, thereby illuminating the interplay between geography and cultural transformation over time.

Key Words: Historical Geography, Kamata-Kuchbehar, Kamata, Cultural Landscape, Literature.

Introduction

History and geography are the two co-related branches of knowledge on human civilization in which history tells of incidents, and geography speaks of the location of the incident that occurred. On the other hand, history and geography are interdependent with each other; they reflect the intersection of time and space. Some scholars explain that geography is the one eye of a beautiful maiden, and the other eye is the chronology. Michelet, one of the outstanding scholars, thinks that "without a geographic basis, the people, the makers of history, seek to be walking war". [1] According to Heylyn, "as geographic without history has life and notion but at random, and unstable: so historie without geographies like a dead Caracas hath neither life nor notion at all". [2]

In a particular region, human activities and behaviors are closely associated with its geographical surroundings and environment. It is important to note that the geography of a specific region constitutes the structural basis of history, constructing its natural backdrop.[3] Historical geography, by definition, is intended to research all spatial aspects of the past. Alan

R.H. Bakker examined the relationship between historical events and the geographical environment. He says that "geography and history are different ways of working at the world, but they are so closely related that neither one can afford to ignore or even neglect the other. The fundamental difference between them is better expressed in terms of history's focus on periods and geography's focus upon places, fully recognizing that both periods and places were (and are) peopled and were (and are) constructed and experienced by people".[4] It is to be noted that 'historical geography' has three important works such as emphasis on location, on society-land relation, and the regional analysis. Goldenberg has rightly defined historical geography as "the apparent conflict of views and definitions of the concept of 'historical geography can be resolved only on the condition of recognizing unified historical geography both geographical and historical as an independent scientific discipline located in the transition zone between geography and history".[5]

With the description of R.D. Dikshit, the historical geography is more or less the emergence of a historically informed regional geography which, "while now accepting the contribution which quantitative methods can make to analyses of space-time data matrices, is at the same time breaking out from the planner prison to recover an anterior humanism and traditional environmentalism……The first indicates a rapprochement with the concern of social and economic history and historical anthropology through (in particular) a recognition of the reciprocal relationship between human agency and social structure entailed in the concept of class and community….. The second …environmentalism, gestures towards increasing cooperation between historical geographers and paleobotanists, historical climatologists, and archaeologists in reconstructing the cultural ecology of past landscape and in determining the significance of the environmental change in human history".[6]

To quote B. S. Cohn, "Regions are far from fixed, enduring things, especially if any historical perspective is taken. They are not absolutes, and they are difficult, if not impossible, to define by objective criteria. And for what purpose is observing or studying will determine the boundaries of the unit is studying".[7] History can't be meaningful without knowledge of geography. Annals of a country of a given period can only be correctly evaluated with an idea of its geopolitical condition during the relevant age.[8]Subsequently; historical geography is the fields of study where the geographic patterns of a particular region from time to time help us understand how people interact with their environment as well as landscape. It is to be noted that landscape is the way to help better understand any region's cultural and economic conditions. On the other hand, historical geography combines the study of superstructural and related systems with that of life and conditions prevailing in a particular region.

Early Studies on Historical Geography

In Indian history, very limited works are available to understand historical geography. The most important and commendable work in historical geography is Alexander Cunningham's *'Ancient Geography of India'* [9], which describes the route followed by the Hiuen-Tsang in his account 'Si-Yu-Ki.' This work could mitigate the need for trends in findings in the field of study of historical geography. Besides Cunningham's contribution to the study of the ancient geography of India, a few scholars also initiated studies involving

concepts and models to explain the inter-relations between geography and history. H.D. Sankalia[10], one of the founders of scientific archaeology in India, took an interest in 'historical and cultural geography'; he studied places and personal names found in the inscriptions of the Gujarat area to understand the movements of people and spread of Sanskrit culture to different parts of peninsular India. B. Subba Rao,[11] taking a cue from the famous British archaeologist Cyril Fox's seminal study on Personality of Britain and also from O. H. K. Spate's[12] work on Indian cultural regions, went a step further to interpret the evolution and spread of archaeological cultures of the entire continent under a set of hypothetically conceived geographical regions: Perennial historical or nuclear regions, Shatter zones or route areas and areas of relative isolation or *cul de sacs*. Subsequently, some other comprehensive syntheses of the archaeological material have been made by both archaeologists and historians, like L. S. Leshnik's[13] *South Indian Megalithic Burials* and R. S. Sharma's *Material Culture and Social Formations in Ancient India*.

Apart from the above-mentioned works, many other scholars have worked on the historical geography of India as well as Kamata-Kuchbehar (Figure.1:1 study region). In the field of the historical geography of ancient India, Alexander Cunningham was the pioneer, and his deliberation was enriched by B. C. Law, S. N. Shastri Mazumdar, D. K. Ganguly, M. S. Pandey, I. Sarkar, P. K. Bhattacharyya, Y. Subbarayalu and others. B. C. Law's prominent work '*Historical Geography of Ancient India'* deals with the mountains, caves, rivers, and lakes that are referred to in the archaeological sources and broadly discusses the sixteen *Mahajanapadas*. This work is divided India into five physiographical divisions namely Northern, Southern, Eastern, Western and Central with the view of Puranic geography. The work is an outcome of the author's continued study of ancient Indian geography. They are in alphabetical order and have been fully dealt with under the proper divisions to which they belong. The work results from a deep analysis of the original works in Sanskrit, Pali, Prakrit, Sinhalese, Burmese, Tibetan, and Chinese.[14]

D. C. Sircar's[15] work on '*Studies in the Geography of Ancient and Medieval India'* mentions the geographical division of India as well as the origin of the Pragjyotish-Kamarupa. M. S. Pandey's[16] '*Historical Geography and Topography of Bihar*' is a significant contribution to the extensive range of sources for information. The book has produced valuable accounts of the historical geography of eastern India, which is considered a model for scholars who work in other regions of India. On the other hand, M. S. Pandey's work helps us to understand the geographical forces behind historical events in the state.

One of the most noteworthy works in the field of historical geography in Bengal is H. Blockman's '*Contribution to the Geography and History of Bengal'*, D. R. Bhandarkar's[17] '*Physical Features of Ancient and Medieval Bengal'*, Amitabh Bhattacharyya's '*Historical Geography of Ancient and Early Medieval Bengal'* has focused on the river system, mountain system, physical features, trade, and commerce, an early settler of Bengal as well as the Kamata-Kuchbehar region. B.N. Mukherjee and P. K. Bhattacharyya's[18] work '*Early Historical Perspective of North Bengal*' provides us with the historical geography of present North Bengal, with the description of ancient Kamata-Kuchbehar.

The Geopolitical Orbits of Ancient India: The Geographical Frames of the Ancient Indian Dynasties, the book is written by Dilip K. Chakrabarti, investigates ancient Indian political history in terms of its historical-geographical relationship. The book analyzes explicitly the chronological account of the major political powers of ancient India based on geographical dimensions. Chakrabarti seeks to elaborate on "how the political history of ancient India has been enacted in various geographical orbits and how these orbits have kept on interacting throughout this history". The work attempts to outline the interactions of different parts of the Indian subcontinent through the activities of various political units of the time. Though the book is primarily devoted to studying the geopolitical orbits of early India, geographical factors are also occasionally discussed to gain insight into administrative, military, and trade activities.[19]

P. K. Bhattacharyya's [20] '*Historical Geography of Madhya Pradesh From the Early Records'* deals with the geographical materials contains in the *Epic*, the *Purana* and Buddhist and Jaina literature, as well as the inscriptional evidence, and the traveler's accounts. Other important works on historical geography are Y. Subbarayalu's[21] '*Political Geography of the Chola Country'*, D. K. Ganguli's [22] '*Historical Geography and Dynastic History of Orissa*,' *Up to the Rise of the Imperial Gangas'*, Dilip Kumar Chakraborti's [23] '*Archaeological Geography of Ganga Plain*' help us in understanding the historical geography of India as well as the study region.

But more attempts have yet to be made to write about the historical geography of Kamata-Kuchbeha, which possesses a secured history of its own. Regarding the Kamata-Kuchbehar region, some works may be worth mentioning here. These works are P. N. Bhattacharyya's[24] '*Kamarupa Sasanavali'*, M. Neog's, '*Prachya Sasanavali'*, N. N. Acharyya's[25] '*History of Medieval Assam'*. Sir Edward Gait's '*A History of Assam'*, the first historical work on Assam, emphasizes the history of the Kamarupa and Kamata kingdoms and deals with the political condition of the Kamarupa land system. N. N. Bose's[26] '*Social History of Kamarupa'* has three volumes that deal with the early society of Assam. I. Sarkar[27] in his work '*Aspects of Historical Geography of Pragjyotish-Kamarupa'*, has intended to attempt the territory of Pragjyotish-Kamarupa, the geographical boundary which is indicated in the *Yogini Tantra* as well as the physical devotion of the different regions, and early human activities and settlements of Kamarupa.

Bhagabati Charan Bandopadhyay's[28], an authoritative paper on '*Early History of Kuchbehar*', which was published in 1869, deals with the political history of Kuchbehar. Govinda Goswami's '*Damodar Charitamrita'* has highlighted the early history of Kamata-Kuchbehar. H. N. Chowdhury's[29]'*Coochbehar State and its Land Revenue Settlement'* has emphasized agriculture, land system, river system, trade and commerce, and crafts and industries in early Kamata-Kuchbehar state. Promath Nath Chattopadhyay's 'Resettlement *Town of Kuchbehar*' has pointed out the city of Kuchbehar.

In the study of the historical geography of India, Abbott[30] has drawn the first topographical list of India. On the other hand, F.E. Pargitar[31] has opened a new angle in the historical geographic research in India. H.C. Ray Chaudhury[32] has written a book on '*Studies*

in Indian Antiquity'. In his book, there is a description based on ancient information about the different areas of the Aryans, the Indian mountain and river system, and a simple geographic division of India. In the '*The Geographical Dictionary of Ancient and Medieval India*' by N.L. Dey [33] finds mentions the different Indian regions and their geographical sites. According to a critical review made by Brajdulal Chattopadhyaya[34], an eminent scholar in the history of early and early medieval India, most of these earlier works were just concerned with locating and describing the countries, regions, and places along with the rivers and hills mentioned in ancient literature and inscriptions. They do not attempt to relate geographical information to any chronological framework or general problems of history.[35] Despite these deficiencies their importance cannot be minimized as they involved much labour in the primary stage, in collecting and identifying the relevant geographical information, without which more systematic historical and cartographic work cannot be possible to study the historical geography.

Historical Geography of Kamata-Kuchbehar Region

The sources of the study of the Historical Geography of Kamata-Kuchbehar from the earliest to the early medieval periods may be broadly classified into primary and secondary sources. The primary sources are mainly in Bengal in Bengali, in Assam in Assamese, and the translated original works in English, which help us in understanding the historical geography of the study region. The literature, along with epigraphic records, coins, seals, etc., constitutes the primary source of the study. The two Epics such as the *Ramayana* and the *Mahabharata*, *Yogini Tantra, Kalika Puranas*, etc., and the original texts such as the *'Agni Purana', '*Al Beruni's *India' 'Arthasastra', 'Aryamanjusrimulakalpa', 'Dighanikaya', 'Hari Vamsa', 'Markandeya Purana' 'Raghu Vamsa'. 'Rama Charita', 'Vishnu Purana', 'Assam Burinji*,' and '*Baharistan-i-Ghaibi'* are constituted as important literary evidence in both indigenous and foreign texts. Medieval Assamese literature supplies valuable information about the historical geography of the Kamata-Kuchbehar region. Archaeological sources are also available in this region and are used to reconstruct the present endeavor. The reports of the Archaeological Survey of India (eastern circle) give a vivid picture of the state of Kamata-Kuchbehar (Figure.1:5 some important sites of Kamata-Kuchbehar) and society in the early stages.

In addition to the above primary sources, secondary sources are also important to understand the concept of the historical geography of the Kamata-Kuchbehar region. Among the published documents are T.H. Lewin's '*An Account of Kuchbehar State'*, Major Jenkin's[36] '*Rangpur District 1809-1813*', Dalton's[37] *Descriptive Ethnology of Bengal*,1872, Latham's ' *Anthropology of India'*, W.O.A. Beckett's *'Special Report on the Land Trainers of Coochbehar'*, 'District Gazetteers of *Darang, Kamarup, Goalpara, Mymensingha, Rangpur, Dinajpur, Jalpaiguri and Purnia'* deals about the history, geography, habitation and habitat, trade and commerce and religion of the Kamata-Kuchbehar kingdom.

Historians and archaeologists have worked on the historical geography of India as well as Kamata-Kuchbehar. Some important works of those scholars have been used as a reference to highlight the historical geography of the study region. Among them, I. Sarkar's, '*Aspect of Historical Geography of Prag-Jyotisha Kamrup',* B. C. Law's, 'Historical *Geography of*

Ancient and Medieval India', Alexander Cunningham's, '*Ancient Geography of India*', Dharma Narayan Barma's[38] '*Kamarup-Kamta –Kuchbehar Rajjer Itihas*,' (in Bengali) are important. These works give us detailed descriptions of the geopolitical history of the Kamata-Kuchbehar.

The historical geography of the ancient Kamata-Kuchbehar (Figure. 1:4 and 1:6 political map of Kamata) state was built within the geographical regions of the Kamarupa state. According to Pargitar, the early Pragjyotish state includes the present Assam, Kuch-Behar, Jalpaiguri, Rangpur, Bogura, Mymensingh, Decca, Tripura, Pabna, and some parts of Nepal.[39] In ancient times, the Purnia district of Bihar was also a part of Pragjyotish, which enlarged up to the Koshi River in the North West.[40] The Pragjyotish state was built in the age of Epics. In early Epic works like the *Ramayana*[41] and the *Mahabharata*[42], we find references to the Pragjyotish features of the Kamata-Kuchbehar region. We see the descriptions of Pragjyotish and rulers like Narak, Bhagadatta, etc. The ancient *kavya*, prose works, and scriptures like Kalidasa's '*Raghu Vamsam*'[43] we find references to Kamarupa state and Brahmaputra River. In the early literature, especially in *Satapatha Brahmana*,[44] we find references to the cultural life of early India. We also see the description of the emergence of Kamarupa culture in '*Aiteraya Brahmana*'.[45] In '*Gopatha Brahmana'*, there is a description of the origin of the name 'Kamarupa'.[46] In '*Sankhyana Grihasamagraha*', Kamarupa was described as the country of the rising Sun.[47]

The Puranas, especially the *Kalika Purana,* give a vivid description of the geography and topography of Kamarupa (Figure.1:2 and 1:3 political map of Kamarupa). Apart from this, the *Kalika Puran*[48] legitimized the monarchical system of government for a particular ruling dynasty within a Varna-based order, the Kshatriyas, who were probably the Koch or Rajbanshis. *Yogini Tantra*[49] discusses the details of the ancient land system and the cultural condition of the Kamarupa. Buddhist literature *Nikayas*[50] mentions Lohita country and its neighboring countries, such as Tibet, Nepal, and Bhutan, as well as the impact of Buddhism in this region.

Assamese literary work '*Hara-Gouri Samvada*'[51] has attempted to show the ruler of Kamarupa, '*Hara- Gouri Vilasa'* [52] has provided a detailed account of the ancient geography and land system of Kamarupa. Other Assamese works '*Adi-Guru Charita'*,[53] Kashinath Tamli Phukan's[54] '*Asom Buranji Sara'*, Hara Kanta Barua's[55] 'Asom *Buranji'*, Munabhiram Barua's[56] 'Assam *Buranji'*, B.K. Barua's[57] *Asomor Loko Sanskriti* (folklore) *Kamarupa Buranji* [58] provides us with relevant significant sources of information on the historical geography of the Kamata-Kuchbehar. The well-known genealogical work '*Darang Rajvamsavali'* [59] also gives us important biographies of Koch kings. Jaynath Ghosh's *Rajo Upakhyan*[60] has pointed out the history of the Kamata-Kuchbehar region.

Bengali literary works such as Braja Chandra Mazumdar's[61] '*Gosani Mangal Kavya'*, Bangiya Sahitya Parishad published work '*Manik Chader Geet'*[62] (song of Manik Chand), Padma Nath Vidya Vinod's '*Prachin Kamaruper Rajmala'*, Jalpesh Temple Committee's work '*Jalpeswarer Itibitto'* are the notable works which help us in understanding the historical geography of the study region. Many historians have worked on the history of Bengal,

providing us with valuable accounts of the historical geography of Kamata-Kuchbehar. The most remarkable of them are Nihar Ranjan Ray's[63] '*Banglar Itihas Adiparba'* (in Bengali), Rakhal Das Bandopadhyay's[64] 'Bangalar *Itihas'* (in Bengali), R.C. Mazumdar's [65] 'History *of Bengal*,' Rama Prasad Chanda's [66] 'Gauda- *Raj-Mala'* and so on.

Among the important studies based on some regional literary works like Patiram Singha's[67] '*Kamata Rajje Poundra Kshatriya'*, '*Kamtapuri Bhasa Abhidahan'*,[68] 'Koch-*Rajbanshi Jatir Itihas aru Sanskriti'*[69] deals with the social and cultural aspects of Kamata kingdom. These indigenous literary works are sometimes supplemented and corroborated by the accounts of foreign pilgrims who visited this region in the early and medieval periods. Apart from the indigenous literary works of Bengali and Assamese, foreign works like Megastheni's '*Indica'* and Kautilya's '*Arthasastra'* have discussed the social and religious life of the people of the Kamarupa region. Ptolemy's '*Doanes or the Brahmaputra'* and Pliny's '*Natural History*' have emphasized the ancient tribes of Kamarupa.

The term 'Pragjyotish' is a combination of two words; according to Edward Gait, '*prag*' means 'east' and '*Jyotish* means 'star' or 'astrology' (shining), which means the 'City of Eastern Astrology'.[70] On the other hand, B. K. Kakati says that Pragjyotish means "connected with topographical features of the land rather than any region's cult because Pragjyotish was situated on the extensive hill".[71] In the fourth century CE. Pragjyotish became familiar with Kamarupa. We find the proof in the *Allahabad Inscription*,[72] where the word 'Kamarupa-Kamakhya' was carved. And also, in the '*Jogini Tantra'*, we find the description of Pragjyotish state:

"Nepalasya Kanchanadri Brahmaputrashya Sangamang

Karatoya Samashrita Yabaddikkarbasani.

Uttarasan Yajnagiri Karatoyastu Paschime

Thirthasrestha Dikshunadi Purbasayang Girikanyaka

Dakshine Bramhaputrashya lakhyya Samgamadhi

Tringsat Yojana, Bistairna, Dirghen Shatojojonam

Kamrupang Vijanihi Trikonakar Muktamam." [73]

Free translation: So, as detailed in the above-mentioned quotation of '*Yogini Tantra'* the area of ancient Kamarupa was Kanchagiri of Nepal in the North and confluence of Brahmaputra and Lakshma in the south, Karatoya in the west, and Dikshu River in the east.

The historical geography of Kamata-Kuchbehar is closely related to Kamarupa. The Kamata State was built in the western part of Kamarupa. The Kamarupa was divided into four parts, known as '*Pithas*'. The four parts of the Kamarupa were *Ratnapith*, the banks of Karatoya and Swarnakosh rivers; *Kamapith*, the area of Swarnakosha and Kapila; *Swarnapith*, the area of Pushpika Bhoirabi and *Saumerpith* up to Bhoirabi Dikshu river. But in *Kalika Purana*,

Kamarupa is described. According to this description, the Kamarupa state was in the east up to Lolita Kandahar, west up to Karatoya, south up to Dikkarbasini, and North up to Bhutan.[74] According to some archaeologists, the Kamarupa had extended like a triangle; in the south, it was up to the Padma River of Bangladesh, and in the east, up to the Meghna River, and in the west, up to the present Hooghly River. However, Ptolemy, a Greco-Roman geographer, disagreed with such a description.[75] Hiuen Tsang, in his work '*Si-Yu-ki*' has noticed some regions of India like Poundra Vardhana, Kamarupa, Samatata, Karnasubarna, Tamralipta, etc.[76]

The Kamata-Kuchbehar region comprised several strategically and culturally significant centres that played pivotal roles in the historical development of the state. Among the most prominent were 'Kamatapur' (Figure: 1.7), Mynaguri (Figure: 1.10 Boteswar), Prithurajar Garh (fort), Chilapata Garh, and Panchagarh (Figure: 1.8 and 1.9), all of which functioned as a administrative capitals or fortified urban settlements. These locations not only reflect the spatial organization of early political authority but also underscore the region's importance in shaping sub-Himalayan statecraft. Notably, epigraphic and literary records from the 4th century CE reference the powerful monarch Sanghaldeep, who ruled over territories to the east of the Karatoya River. His reign marks one of the earliest documented assertions of political dominance in this frontier zone, reinforcing the Kamata region's role as a historical nexus of power and cultural exchange.

Sanghaldeep was not a sovereign of Kamarupa; rather, he emerged as a formidable contender who challenged the authority of the Kamarupa monarch and successfully asserted his own dominion. Through military conquests, he extended his territory northward to the frontiers of present-day Bhutan and westward across the regions *Vanga*, *Gauda*, and *Bihar*. The geographical core of his kingdom lay between the Karatoya and Swarnakosha Rivers, representing a significant realignment of power in the sub-Himalayan corridor. During this period, Salasthambha ruled over eastern Kamarupa, while the western portion under Sanghaldeep's leadership effectively seceded, establishing itself as an autonomous polity. This episode reflects a critical phase of political decentralization and the emergence of regional sovereignty in early medieval eastern South Asia.

Another important historical place of Kamata is the Jalpeswar temple of Jalpaiguri, which King Jalpeswar built in the eighth century CE.[77] In the next period, Prithuraja established himself as a powerful king. His capital was in the Bhitargarha or Prithurajar Garha.[78]

In traveler's accounts of the early period, we find the words like 'Cocho' and 'Behar'. Portuguese traveler Stephen Casilla has mentioned the name 'Bihar' as the capital of 'Cocho'. [79] We also find the names such as 'Coch', 'Kamata', and 'Kamarupa' in the account of '*Ain-e-Akbari*' and '*Baharisthane-E-Ghaibi'*.[80] In his analysis of the term 'Kamata', H. Blochman remarked that "Kamarupa which also appears under the names of 'Kamrud', 'Kamru' and 'Kanru' is often mentioned Kamata".[81] Not only that D. Barros Rienado Coor[82] has also used the word 'Comota' which was Kamata state. An unknown Danish merchant also used the term 'Kamata –Bihar'.[83] 'Kuch-Behar' is also mentioned in the account of 'Futuhat-E-Alamgiri'.84Alexander Cunningham used the word 'Kusa-Vihara'. According to him, it was a

developed country, and the kings of Kamarupa thought of this place as their paradise. And this land has become familiar as Kamata, whose capital was Kamatapura.[85]

In conclusion, it is essential to note that the Kamata-Kuchbehar forms a part of the Indian subcontinent. It may be said that the early period of the history of Kamata-Kuchbehar was more glorious than the medieval and modern periods. The main reason was that Kamata-Kuchbehar produced able kings who made a mark in the present sub-Himalayan regions of Bengal and North East Indian politics. There is a close relationship between Kamarupa and Kamata-Kuchbehar. So, the history of Kamarupa may be treated as the history of Kamata-Kuchbehar. Bhaskar Varman was a great king of Kamarupa and occupied the Gauda, the capital of Karnasuvarna, for some time. Not only was that, Harshavarman, who claimed to have conquered some territories in eastern India, born during the later periods of the history of the present Assam and Northern Bengal. It is to be noted that there is no reliable chronicle dealing with the early history of Kamata-Kuchbehar has come down to us so the history of the period has to be reconstructed based on various sources, both primary and secondary sources, which helps in understanding the historical geography of the Kamata-Kuchbehar.

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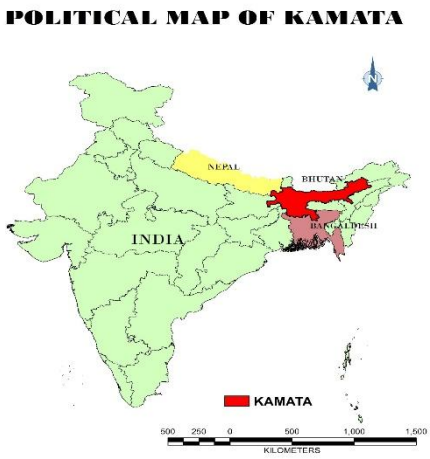

Figure: 1:1 Study Region, Kamata-Kuchbehar. B. Barman.

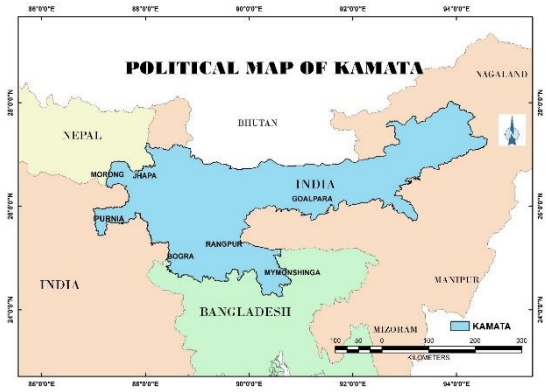

Figure: 1: 4 Map of Kamata (Medieval Period), B. Barman.

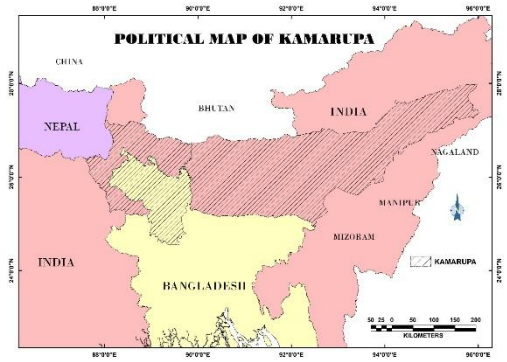

Figure. 1:2 Map of Kamarupa (Ancient), B. Barman.

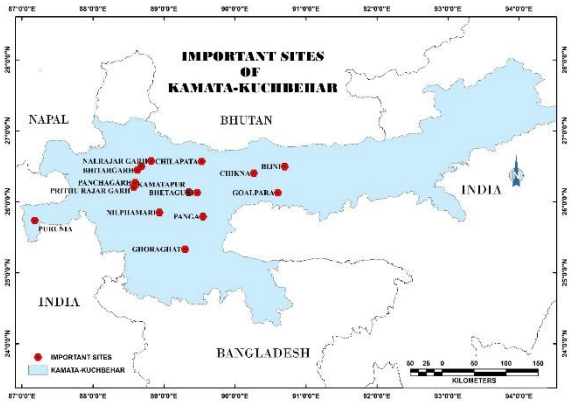

Figure: 1:5. Map of Kamata-Kuchbehar (Early Medieval Period), B. Barman.

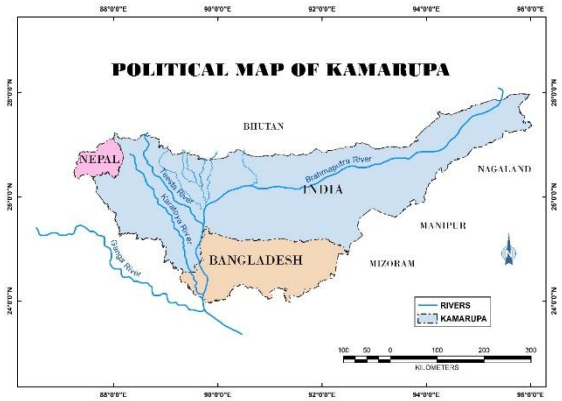

Figure: 1:3. Kamarupa, (Ancient) B. Barman.

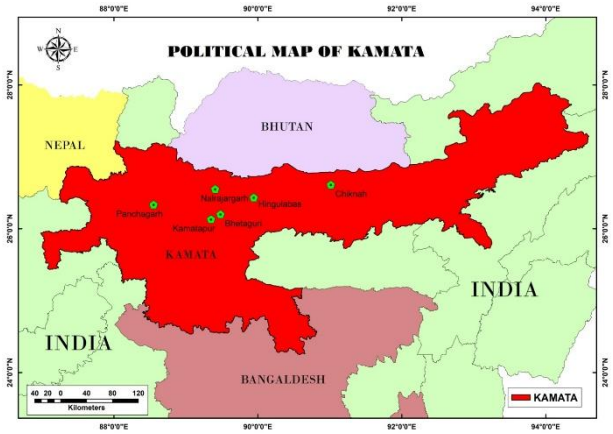

Figure:1: 6. Capitals of Kamata State, B. Barman.

Figure: 1:7. Ruins of Kamatapur, Capital city, B. Barman .

Figure: 1:8. Excavated Site of Panchagarh (Now in Bangladesh), B.Barman.

Curtsey: Shahnaj Husne Jahan.

Figure:1: 9. Panchagarh, B. Barman. Curtsey: Shahnaj Husne Jahan.

Figure: 1:10. Boteswar Near Mynaguri important site of Kamata, B. Barman.