

Unit-II

1. How a History Student Should Study an Archaeological Tourist Site

- Location and geography – identify the river, valley, hill, plateau or corridor in which the site developed.
- Chronology – ask which period the material belongs to and distinguish archaeological dating from later legends or popular traditions.
- Material evidence – examine bricks, pottery, stone sculptures, coins, inscriptions, structural foundations, tools, burial features and other artefacts.
- Cultural connections – compare artistic styles, religious symbols, architectural techniques and trade materials with neighbouring regions.
- Historical interpretation – connect material evidence with political authority, settlement, economy, religion, craft production and long-distance exchange.
- Tourism dimension – consider accessibility, museums, interpretation, conservation, community participation and sustainable use.
- Source criticism – official tourism pages are useful for current visitor information, while archaeological reports and scholarly works are essential for chronology and interpretation.

2. Goalpara: Archaeological Landscape and Sri Surya Pahar

- Goalpara is historically important because the wider district contains archaeological remains connected with early historic and medieval Assam as well as later religious and political traditions.
- The most important archaeological landmark for this unit is Sri Surya Pahar (Sri Suryapahar), a protected site of national importance associated with Hindu, Buddhist and Jain remains.
- The site is located in the Goalpara district and consists of a group of rocky hillocks. The district administration describes it as an important archaeological landscape with extensive rock-cut and structural remains.
- Archaeological importance – the site contains sculptures, inscriptions/engravings, Shiva lingas, Buddhist stupas, caves, reservoirs and architectural fragments.
- Religious plurality – Hindu, Buddhist and Jain remains occur within the same broad cultural landscape. This makes Sri Surya Pahar particularly valuable for studying religious interaction and the coexistence of traditions.
- Hindu remains – numerous Shiva lingas and images associated with Hindu worship are found on the hill.

- Buddhist remains – votive stupas and other Buddhist features indicate the presence of Buddhist religious activity.
- Jain remains – representations of Jain Tirthankaras contribute to the site's multi-religious character.
- Sculptural evidence – images of Vishnu, Durga, Shiva and Hari-Hara, together with Jain figures, demonstrate a varied iconographic tradition.
- Architectural evidence – the Panchayatana temple complex, brick/structural remains and water-management features help reconstruct the organisation of the ancient settlement.
- Chronology – the surviving remains are generally associated with the post-Gupta/early-medieval cultural horizon, although individual objects and structural phases require separate dating.
- Excavation – the Archaeological Survey of India began excavation at Sri Surya Pahar in 1984, bringing to light additional structural and sculptural evidence.
- Historical significance – the site demonstrates that the Brahmaputra valley was not culturally isolated; diverse religious traditions could be represented within a connected regional cultural zone.
- Tourism significance – the combination of archaeology, religious history, landscape and local traditions makes Sri Surya Pahar a major heritage-tourism resource.
- Important caution – popular claims about the exact number of Shiva lingas or the site's identity as a 'second Kashi' should be treated as traditions rather than archaeological conclusions.

2.1 Other Archaeological Remains in Goalpara

- Paglatek Ruins – an important post-Gupta archaeological site. A chance discovery of gold coins, thought to belong to around the 7th century CE, provides evidence relevant to early historic exchange and economic activity.
- Paglatek also contains a rock-cut cave, architectural fragments, carved temple relics and a yoni-pitha dated by the Assam Directorate of Archaeology to around the 11th century CE.
- Mahadev Parvat – associated with Sri Surya Pahar and notable for the presence of numerous Shiva lingas.
- Siva Than, Pancharatna – preserves archaeological remains belonging to different cultural periods, including a rock-cut stupa and architectural components of a stone temple.
- Tukreswari – a religious site with archaeological and legendary associations; it also illustrates how ancient/medieval sacred landscapes continue to function as living places of worship.

- Goalpara's archaeological landscape should therefore be studied as a network of sites rather than as a single monument.

3. Ambari Archaeological Site, Guwahati

- Ambari is one of the most important archaeological sites in Assam and is located in the heart of present-day Guwahati.
- The site was discovered during construction activity in the late 1960s and archaeological excavation subsequently revealed substantial cultural material.
- The Assam Directorate of Archaeology records the site as having two broad cultural phases, with an early urban phase beginning around the 2nd century BCE and a later phase continuing from about the 12th century CE into the late medieval period.
- Some tourism literature uses different chronological divisions based on excavation reports. Students should therefore remember that Ambari has a long and complex stratigraphic sequence rather than one single date.
- Structural remains – burnt-brick tank, drainage system, brick-paved pathways, brick floors and foundation walls.
- Craft production – large quantities of pottery, terracotta and sculptural material suggest organised craft activity.
- Ceramics – kaolin ware, red ware and buff ware are among the important pottery categories recovered.
- Imported/long-distance material – Chinese celadon and green-glazed ware are significant because they indicate participation in wider exchange networks.
- Sculptures – stone sculptures, Shiva lingas, images, terracotta objects, lamps, beads and ornaments have been recovered.
- Urban significance – the planned structural features, drainage and craft remains suggest a settled urban or proto-urban centre with organised production and consumption.
- Historical interpretation – Ambari provides evidence for the development of urban culture in the Brahmaputra valley and helps historians investigate the early history of Kamarupa.
- Cultural interaction – imported ceramics and varied artefacts point to commercial and cultural links beyond the immediate locality.
- Historiographical caution – the identification of Ambari directly with a particular capital mentioned in literary sources remains an interpretive question; archaeological evidence should be used alongside textual evidence.

- Tourism value – the site is important for heritage education because it is located within a modern city and allows students to observe how archaeological remains survive within an urban environment.

4. Tezpur: Ancient and Early-Medieval Archaeological Heritage

- Tezpur in Sonitpur district is one of Assam's major historical-cultural centres and is associated with ancient traditions, archaeological remains and later colonial history.
- The archaeological heritage of Tezpur includes Da Parbatia, Bamuni Hills, Singri Hill and other sculptural and structural remains.
- Da Parbatia is especially important for the history of early Assamese sculpture and temple architecture.
- Da Parbatia Gate – the surviving doorway of an ancient stone-and-brick temple is regarded as one of the finest early specimens of sculptural art in Assam.
- The Archaeological Survey of India places the surviving doorway within a Gupta-related artistic tradition and broadly dates it to around the 6th century CE.
- The doorway contains representations of the river goddesses Ganga and Yamuna, together with floral and ornamental motifs.
- The carved doorway demonstrates the transmission and regional adaptation of Gupta-period sculptural conventions into the Brahmaputra valley.
- The temple was built on a square plan with a garbhagriha and mandapa; only limited structural remains survive.
- Bamuni Hills – famous for masonry remains and sculptural fragments generally associated with the 9th–10th centuries CE.
- The Bamuni Hills sculptures are important for studying the development of regional iconography and the interaction between architecture and sculpture.
- Tezpur's archaeological remains should be connected with the history of ancient Kamarupa, regional political authority and the growth of temple-centred culture.
- Agnigarh and Mahabhairab are also important for cultural tourism, but their legendary traditions should be distinguished from archaeological evidence.
- Historical-tourism significance – Tezpur allows students to combine archaeology, mythology, art history, sacred geography and the study of the Brahmaputra landscape.

5. Deopahar / Deoparbat, Golaghat

- Deopahar, also written Deoparbat, is an archaeological site near Numaligarh in Golaghat district.

- The name is commonly explained as meaning 'hill of the gods', reflecting its sacred and archaeological associations.
- The site covers a large archaeological landscape containing ancient relics, temple remains, sculptures, coins and bricks.
- The hilltop contains the remains of an ancient stone temple. The structure is generally associated with the early-medieval period.
- Government of Assam tourism material describes the temple remains and stone carvings as belonging broadly to the 8th–9th centuries CE.
- The 1897 Assam earthquake is traditionally associated with the destruction/damage of the temple, although the surviving ruins also reflect earlier historical processes.
- Architectural evidence – stone carvings, temple fragments and masonry reveal a developed tradition of temple construction.
- Sculptural evidence – carved images provide information about religious iconography and artistic conventions in the region.
- Geographical significance – the site is connected with the Deopani/Deopahar landscape and lies within a zone linking the Brahmaputra valley with the hill tracts.
- Regional significance – Deopahar is particularly useful for studying the relationship between Assam's valley civilisations and neighbouring hill regions.
- The site has an archaeological park and site-museum, making it suitable for educational tourism.
- Historical interpretation – Deopahar should be examined in relation to political authority, religious patronage, craft production and communication routes rather than as an isolated temple.

6. Malinithan, Arunachal Pradesh

- Malinithan is a major archaeological site in West Siang/Lower Siang region near Likabali, close to the Assam–Arunachal cultural frontier.
- The site consists of temple ruins on a hillock at the foot of the Siang hills, overlooking the Brahmaputra plains.
- The Arunachal Pradesh Department of Research classifies Malinithan as a state-protected monument and dates its temple remains broadly to the 10th–14th centuries CE.
- Archaeological excavation has revealed temple bases and a large quantity of architectural material.
- Construction – dressed sandstone and other locally available stone were used; the foundations show deliberate preparation with boulders, pebbles, sand and clay.

- Sculptural repertoire – Brahmanical deities, rishis, gandharvas, apsaras, dvarapalas, animal and floral motifs, scenes of customary life and erotic imagery occur among the remains.
- Major images include Indra on Airavata, Surya on a chariot, Ganesha, Kartikeya and a large Nandi bull.
- Architectural style – the site is commonly described as showing a strong eastern Indian/Odisha (Orissan) temple-building influence.
- Legend – local tradition associates Malinithan with Krishna and Rukmini and with Goddess Parvati/Malini. This is an important cultural tradition but should be distinguished from archaeological dating.
- Historical significance – Malinithan demonstrates that the cultural history of the Brahmaputra frontier was connected with wider north and eastern Indian artistic networks.
- Tourism significance – the site combines archaeology, religious tradition, landscape and the cultural geography of the Assam–Arunachal frontier.

7. Doyang–Dhansiri Valley

- The Doyang–Dhansiri valley forms an important archaeological zone in present-day Upper Assam and adjoining Nagaland.
- The valley is associated with the Dhansiri and Doyang river systems and provided a natural corridor through which people, goods and cultural influences could move.
- Archaeological research in the region has identified inscriptions, fortifications, brick structures, temples, tanks, sculptures, pottery and other material remains.
- The Nagajari-Khanikar inscription at Sarupathar is particularly important for reconstructing early political history in the valley.
- The Golaghat district administration states that inscriptions, fortifications, brick structures, monuments, temples and tanks provide evidence for a 9th-century kingdom in the valley.
- Earlier inhabitants and political formations – the archaeological record has been discussed in relation to Kachari political presence and an independent regional polity before later Ahom expansion.
- Ahom expansion – by the 16th century the valley came under Ahom control and was administered through the Morongi-Khowa Gohain system.
- Trade and communication – the valley's location has encouraged scholars to view it as a corridor linking the Brahmaputra valley with routes towards the hill regions and South-East Asia.

- Art and architecture – sculptural remains, brick structures and religious objects demonstrate a developed regional cultural tradition.
- Important local archaeological areas discussed by researchers include Deopahar, Baksapahar, Nagajari-Khanikar and other sites in the valley.
- Historical significance – the valley challenges the idea that early state formation and urban culture were confined to the main Brahmaputra valley.
- Methodological importance – the region demonstrates why inscriptions, archaeology, geography and historical texts must be combined when reconstructing early North-East Indian history.

8. Shillong, Meghalaya

- Shillong is the capital of Meghalaya and one of the best-known hill stations of North-East India.
- Its physical setting on the Shillong Plateau, pleasant climate, pine-covered hills and waterfalls have made it an important destination for nature and cultural tourism.
- The city developed significantly during the colonial period and preserves elements of British-era architecture and institutional history.
- The nickname 'Scotland of the East' reflects its colonial-era comparison with the landscapes of Scotland.
- Historical attractions – colonial buildings, churches, old administrative spaces and cultural institutions.
- Ward's Lake – a colonial-era man-made lake surrounded by landscaped gardens; it illustrates the transformation of Shillong into a planned colonial hill station.
- Shillong Peak – an important viewpoint and landscape attraction.
- Elephant Falls and other waterfalls – examples of the region's geomorphological and monsoon-driven landscapes.
- Don Bosco Museum – an important cultural museum for understanding indigenous communities and cultures of North-East India.
- Cathedral of Mary Help of Christians and All Saints Church – examples of the Christian architectural and missionary history of the hill station.
- David Scott Trail – a historic route associated with colonial administration and transport across the Khasi Hills.
- Cultural tourism – Khasi music, food, crafts, festivals, sacred groves and traditional institutions enrich the tourism experience.

- Historical significance – Shillong is an excellent case study of how colonial hill stations interacted with indigenous societies and later became modern regional capitals.
- Tourism lesson – natural beauty alone does not explain Shillong's appeal; colonial heritage and indigenous cultural identity are equally important.

9. Cherrapunjee, Meghalaya

- Cherrapunjee, officially and locally known as Sohra, is one of Meghalaya's most famous destinations.
- Its global reputation is associated with exceptionally heavy rainfall, dramatic limestone landscapes, caves, waterfalls and living root bridges.
- The Khasi cultural landscape is central to understanding Sohra; tourism should therefore be connected with community knowledge and local environmental adaptation.
- Nohkalikai Falls – one of the most prominent waterfalls in the region and a major natural-tourism attraction.
- Nohsngithiang/Seven Sisters Falls – a spectacular waterfall system visible from the plateau edge.
- Mawsmat Cave and other limestone caves – illustrate the geological character of the Khasi Hills and support adventure/geotourism.
- Living root bridges – traditional bio-engineering created by guiding the aerial roots of rubber trees across streams. They are living cultural landscapes rather than conventional stone or concrete monuments.
- Nongriat – associated with the famous double-decker living root bridge.
- Mawphlang Sacred Grove – an important example of community-protected ecological and cultural heritage.
- Traditional crafts – bamboo and cane work and other local handicrafts add to cultural tourism.
- Historical importance – Sohra helps historians examine the relationship among indigenous institutions, environmental knowledge and colonial-era contact.
- Tourism challenge – high visitor pressure can damage caves, trails, root bridges and fragile ecosystems; responsible tourism is essential.
- For examination purposes, remember: Sohra = natural heritage + Khasi culture + living root bridges + caves + waterfalls + ecological knowledge.

10. Aizawl, Mizoram

- Aizawl is the capital of Mizoram and an important cultural centre of the Mizo people.

- The city is located in a mountainous landscape characterised by ridges, steep slopes and deep valleys.
- Aizawl's tourism is closely connected with Mizo cultural identity, music, crafts, food, churches and the surrounding hill landscape.
- The Mizoram State Museum is important for ethnographic and cultural understanding, including traditional objects, textiles and material culture.
- Durtlang Hills – important for panoramic views and landscape tourism.
- Reiek and nearby hill landscapes – popular for scenic and cultural tourism.
- Mizoram's churches and urban institutions reflect the profound impact of Christianity on modern Mizo society and public culture.
- Traditional Mizo culture – community institutions, festivals, dances, weaving and bamboo/cane crafts contribute to cultural tourism.
- Historical context – Mizoram's modern history includes colonial incorporation, administrative change, the Mizo movement and the transition to statehood in 1987.
- Tourism significance – Aizawl demonstrates how modern political history and indigenous cultural identity can become part of heritage tourism.
- Geographical context – the state's location between Bangladesh and Myanmar gives it strategic and cultural significance.
- Tourism should be approached respectfully because many cultural practices and sacred spaces remain living traditions.

11. Gangtok, Sikkim

- Gangtok is the capital of Sikkim and a major Himalayan tourist centre.
- It is situated in the eastern Himalayas and is closely associated with views of Khangchendzonga, monasteries, mountain passes and high-altitude lakes.
- Gangtok historically functioned as an important transit point for trade and movement between Tibet and India.
- MG Marg – a major urban public space and modern tourism centre.
- Rumtek Monastery – one of Sikkim's most important Buddhist centres and a major spiritual-tourism destination.
- Tsomgo/Changu Lake – a high-altitude lake and popular natural attraction.
- Nathula Pass – historically important as a Himalayan trade route and strategically significant border pass.
- Do-Drul Chorten and other monasteries – illustrate the Buddhist cultural landscape of Sikkim.

- Tashi View Point and nearby mountain landscapes provide panoramic views of the Himalayas.
- Cultural heritage – Lepcha, Bhutia and Nepali cultural traditions contribute to Sikkim's plural cultural identity.
- Historical significance – Gangtok can be used to study the relationship between Himalayan trade, Buddhist institutions, political sovereignty and modern tourism.
- Contemporary tourism – Sikkim promotes nature, adventure, heritage and sustainable tourism, while some protected areas require permits.
- Examination point – Gangtok is not only a hill station; it is a historical gateway shaped by Himalayan trade and the political history of Sikkim.

12. Kohima, Nagaland

- Kohima is the capital of Nagaland and a major centre of Naga cultural and historical tourism.
- The city is especially important for World War II history because of the Battle of Kohima in 1944.
- Kohima War Cemetery – commemorates soldiers who died during the Battle of Kohima and is a major battlefield-heritage site.
- Nagaland State Museum – provides ethnographic material on Naga tribes, textiles, ornaments, weapons and everyday culture.
- Naga Heritage Village at Kisama – an important cultural tourism space showcasing traditional architectural and cultural forms.
- Hornbill Festival – a major cultural event presenting the traditions, music, dance, crafts and foodways of Nagaland.
- Khonoma – historically important as an Angami settlement and now widely recognised for community conservation and sustainable practices.
- Dzukou Valley – a major natural attraction associated with trekking and highland landscapes.
- Cathedral of Mary Help of Christians – an important modern religious and architectural landmark.
- Historical significance – Kohima is an ideal site for studying military history, indigenous history, colonial encounters and postcolonial cultural tourism together.
- Battlefield tourism should be handled sensitively because war cemeteries are commemorative spaces, not simply recreational attractions.

- Kohima also demonstrates how festivals can turn living culture into a major tourism resource while raising questions about authenticity, representation and commercialisation.

13. Tawang, Arunachal Pradesh

- Tawang is one of the most important cultural and spiritual destinations of Arunachal Pradesh.
- It is located in a high-altitude Himalayan landscape and is strongly associated with Monpa culture and Tibetan Buddhist traditions.
- Tawang Monastery – founded in the 17th century and one of the largest and most important Buddhist monasteries in India.
- The monastery is also known as Gaden Namgyal Lhatse and functions as a major centre of Buddhist religious and cultural life.
- Urgelling Monastery – traditionally associated with the birthplace of the Sixth Dalai Lama, Tsangyang Gyatso.
- Sela Pass – a high-altitude mountain pass and important scenic route connecting Tawang with the rest of Arunachal Pradesh.
- Sela Tunnel – an important modern infrastructure project that has improved all-weather connectivity to Tawang; it also demonstrates the relationship between geography, strategic infrastructure and tourism.
- Nuranang/Jang Falls – a major natural attraction in the Tawang region.
- Jaswant Garh – a memorial associated with the 1962 India-China war and the memory of Rifleman Jaswant Singh Rawat.
- Tawang War Memorial – commemorates Indian soldiers who died in the 1962 conflict.
- Cultural heritage – Monpa festivals, Buddhist rituals, thangka painting, wood carving, weaving and traditional food contribute to the region's tourism identity.
- Historical significance – Tawang connects religious history, Himalayan geopolitics, indigenous culture, pilgrimage and modern strategic history.
- Tourism management – high-altitude ecosystems are fragile; responsible travel and respect for religious spaces are essential.

14. Poa Mecca (Hajo), Assam

- Hajo is a major pilgrimage and cultural landscape near Guwahati and is notable for the coexistence of Hindu, Buddhist and Muslim traditions.
- Poa Mecca, literally 'a quarter of Mecca', is a historic mosque and pilgrimage site at Hajo.

- The site is traditionally associated with the belief that visiting it earns spiritual merit equivalent to a quarter of the merit of a pilgrimage to Mecca.
- The mosque contains an inscription that is included in the list of centrally protected monuments of the Archaeological Survey of India.
- Hajo's importance is not limited to the mosque. The town also contains Hayagriva Madhava Temple and other sacred sites, creating a multi-religious pilgrimage landscape.
- Hayagriva Madhava Temple is important to Hindu traditions and is also associated with Buddhist traditions in local and regional cultural memory.
- Historical significance – Hajo illustrates the interaction of religious traditions, pilgrimage networks and regional political culture.
- Cultural significance – the coexistence of sacred sites demonstrates how pilgrimage landscapes can become spaces of shared regional identity.
- Tourism significance – Hajo is an excellent example of religious tourism and heritage tourism in which architecture, inscriptions, oral traditions and living practices interact.
- Methodological caution – legendary accounts concerning the origins of the mosque should be distinguished from securely dated inscriptional and architectural evidence.
- For examination: remember Hajo = multi-religious sacred landscape + Poa Mecca + Hayagriva Madhava + historical inscription + pilgrimage tourism.

15. Azan Pir Dargah, Sivasagar

- Ajan Pir Dargah, also written Azan Pir Dargah, is located in the Sivasagar region of Assam.
- The shrine is associated with the Sufi saint Ajan Fakir, also known as Shah Miran/Azan Pir.
- Ajan Fakir is remembered as a 17th-century Sufi saint, preacher and composer associated with the development of Islamic devotional culture in Assam.
- His legacy is especially important because he composed Zikir and Zari devotional songs in Assamese, helping create a distinctive Assamese Muslim literary and musical tradition.
- The dargah at Saraguri Chapori is an important pilgrimage and cultural site.
- Religious significance – the shrine is visited by devotees and is remembered as a site associated with spiritual devotion and social harmony.
- Cultural significance – Ajan Fakir's use of Assamese for Islamic devotional expression demonstrates cultural adaptation and the interaction of Islamic and Assamese traditions.
- Historical significance – the site helps students understand the spread of Sufi traditions, vernacularisation and cultural accommodation in the Ahom-period Brahmaputra valley.

- Tourism significance – it represents spiritual tourism, cultural tourism and intangible heritage through music, oral memory and ritual.
- Important conceptual point – Ajan Pir Dargah should not be studied only as a building. Its significance lies equally in the saint's teachings, songs, memory and continuing community practices.
- The annual Urs is associated with the commemoration of the saint and attracts devotees.
- For examination: remember Ajan Pir = Sufism + Assamese Zikir/Zari + vernacular culture + religious interaction + Sivasagar heritage landscape.

16. Jatinga, Dima Hasao, Assam

- Jatinga is a small settlement near Haflong in Dima Hasao district and is famous for a seasonal phenomenon involving congregations of migratory birds.
- The phenomenon traditionally became known in popular literature as 'bird suicides'. This expression is misleading because scientific explanations emphasise attraction/disorientation around artificial lights and local topographical and weather conditions.
- Bird activity is particularly associated with the late monsoon/early winter period, especially around August–November.
- The Assam Tourism portal notes that bird killing has been banned and promotes bird-watching and conservation-oriented tourism.
- Historical-tourism relevance – Jatinga illustrates the development of tourism around a natural phenomenon and the way folklore, scientific interpretation and media narratives can shape a destination's identity.
- Environmental history – the site is useful for discussing human interaction with wildlife, light pollution, conservation and changing tourism practices.
- Cultural geography – Jatinga forms part of the hill landscape of Dima Hasao, where diverse communities and traditions contribute to regional identity.
- Tourism lesson – a responsible tourist interpretation should replace sensational claims with evidence-based explanations.
- For examination: remember Jatinga = Dima Hasao + seasonal bird congregation + popular 'bird suicide' narrative + scientific reinterpretation + conservation tourism.

17. Comparative Historical Analysis

Site	Main historical theme	Key evidence/feature	Tourism significance
Goalpara / Sri Surya Pahar	Religious plurality and early-medieval culture	Hindu, Buddhist and Jain remains; stupas; sculptures; lingas	Archaeological + pilgrimage tourism
Ambari	Urbanism and craft production	Structures, drainage, pottery, sculptures, imported ceramics	Urban heritage and archaeology
Tezpur	Early temple art and regional culture	Da Parbatia doorway; Bamuni Hills sculptures	Heritage + cultural tourism
Deopahar	Early-medieval temple culture	Temple ruins, sculptures, stone architecture	Archaeological and eco-cultural tourism
Malinithan	Frontier temple culture and art	Temple bases, Brahmanical sculptures	Archaeological + pilgrimage tourism
Doyang–Dhansiri	State formation and cultural corridors	Inscription, forts, brick structures, temples	Archaeological landscape tourism
Shillong	Colonial hill station + Khasi culture	Colonial heritage, museums, living culture	Cultural and nature tourism
Sohra	Environmental adaptation	Root bridges, caves, waterfalls	Eco- and community tourism
Aizawl	Modern Mizo cultural history	Museums, churches, cultural landscape	Cultural tourism
Gangtok	Himalayan trade and Buddhism	Monasteries, passes, lakes	Mountain + spiritual tourism
Kohima	World War II and Naga culture	War cemetery, museum, heritage village	Battlefield + cultural tourism
Tawang	Buddhism and Himalayan geopolitics	Monastery, war memorial, high-altitude landscape	Spiritual + strategic heritage tourism
Poa Mecca, Hajo	Pilgrimage and religious interaction	Mosque, inscription, multi-religious landscape	Religious tourism

Ajan Pir Dargah	Sufism and vernacular culture	Shrine, Zikir-Zari tradition	Spiritual + intangible heritage
Jatinga	Environment and tourism narratives	Seasonal bird congregation	Eco- and bird tourism

18. One-Page Revision Summary

- Goalpara – Sri Surya Pahar is the key archaeological landscape; Hindu, Buddhist and Jain remains make it especially significant.
- Ambari – major archaeological site in Guwahati; urban settlement, craft production, pottery, sculptures and imported ceramics.
- Tezpur – Da Parbatia and Bamuni Hills are central to the study of early Assamese temple art and sculpture.
- Deopahar – early-medieval temple ruins and sculptures near Numaligarh; important archaeological park and site-museum.
- Malinithan – early-medieval Brahmanical temple ruins near Likabali; strong eastern Indian/Odisha architectural influence.
- Doyang-Dhansiri – archaeological corridor with inscriptional, structural and sculptural remains; important for early state formation and cultural exchange.
- Shillong – colonial hill station + Khasi culture + museums + natural attractions.
- Cherrapunjee – heavy rainfall + waterfalls + caves + living root bridges + Khasi ecological knowledge.
- Aizawl – Mizo cultural capital + hill landscape + museums + churches + modern historical identity.
- Gangtok – Sikkim's capital + Himalayan trade history + Buddhism + monasteries + high-altitude tourism.
- Kohima – Naga cultural heritage + World War II battlefield memory + Hornbill Festival.
- Tawang – Monpa culture + Tawang Monastery + Himalayan landscape + 1962 war memory.
- Poa Mecca, Hajo – Muslim pilgrimage site within a multi-religious sacred landscape.
- Ajan Pir Dargah – Sufi heritage + Assamese Zikir/Zari + cultural interaction.
- Jatinga – seasonal bird congregation + scientific reinterpretation + conservation tourism.