

## **Unit-III**

### **1. Learning Objectives**

- Understand the geographical and historical setting of major architectural traditions of North East India.
- Identify the principal architectural features of Kachari, Ahom, Koch/Assamese, Tripuri and Himalayan Buddhist traditions.
- Relate monuments to political power, religion, urban planning, royal patronage and local ecology.
- Recognise the use of local materials such as brick, stone, timber, lime, bamboo and earth in regional architecture.
- Compare indigenous forms with external influences such as Bengal, Mughal, Indo-Saracenic and Tibetan styles.
- Develop the ability to write analytical answers rather than merely descriptive accounts of monuments.
- Understand heritage conservation as a historical responsibility involving archaeology, communities, governments and tourism.

### **2. Introduction: Architectural Heritage of North East India**

- North East India is not architecturally uniform; its heritage reflects a meeting of the eastern Himalayas, Brahmaputra and Barak valleys, hill societies and the plains of present-day Assam, Tripura, Manipur and Sikkim.
- The region contains palaces, forts, temples, monasteries, royal capitals, burial monuments, gateways, tanks, bridges, megaliths and fortified settlements.
- Architecture developed through interaction between indigenous traditions and wider cultural currents from Bengal, mainland India, Tibet, Myanmar and neighbouring regions.
- Ecology strongly influenced construction: heavy rainfall encouraged sloping roofs and raised or carefully drained structures; locally available brick, timber and stone shaped construction techniques.
- Political authority is visible in royal capitals such as Garhgaon and Rangpur, defensive and administrative complexes such as Kangla, and ceremonial structures such as Rang Ghar.
- Religious architecture is equally diverse: Shakti, Shaiva and Vaishnava temples coexist with Buddhist monasteries and sacred landscapes.
- For historians, monuments are not only buildings; they are material sources for studying state formation, technology, social hierarchy, ritual practice, artistic exchange and regional identity.

## **PART I – KACHARI ARCHITECTURAL HERITAGE**

### **3. Dimapur: Kachari Rajbari / Kachari Ruins**

- Location: Dimapur, present-day Nagaland; historically associated with the Dimasa Kachari kingdom.
- Historical importance: Dimapur was an important Kachari political centre before the kingdom shifted its capital towards the hills and later to Khaspur.
- The surviving complex consists mainly of ruined masonry, carved monolithic pillars, gateways, fortification remains and associated archaeological features.
- A striking feature is the group of mushroom- or chessman-shaped pillars, many decorated with geometric, floral and animal motifs.
- Some pillars are circular with hemispherical or mushroom-like heads; another group includes V-shaped/sword-like forms.
- The exact original function of all the pillars remains uncertain. Interpretations include ceremonial, memorial and symbolic functions; the popular 'chess' interpretation should be treated as a hypothesis rather than an established fact.
- The site demonstrates sophisticated stone-working and the use of monumental markers within a wider fortified settlement.
- The relationship between the ruins and the Dhansiri River illustrates the importance of waterways in settlement and defence.
- The surviving remains are especially valuable because much of the original Kachari built environment has disappeared.

#### **Architectural features of Dimapur**

- Monolithic pillars: carefully shaped and carved stone elements forming the most distinctive visual feature.
- Mushroom/chessman profile: a circular shaft rising to a rounded or broad upper section.
- Carving: floral scrolls, geometric patterns, animal motifs and other decorative forms.
- Fortification: archaeological evidence points to a defended settlement with gateways and walls.
- Material culture: stone and brick occur together, showing a mixed architectural technology.
- Regional character: the monuments cannot simply be classified under a single pan-Indian temple style; their value lies partly in their distinctive local vocabulary.

### **4. Kasomari Pathar: Monolithic Heritage**

- Location: Kasomari Pathar, Golaghat district, Assam.

- The site contains a group of about thirty-five carved monolithic pillars.
- Two principal forms are identified: chessman-type pillars and sword-type pillars.
- Chessman-type pillars have circular shafts and hemispherical heads with animal and floral motifs.
- Sword-type pillars are elongated stone slabs, pointed at the top and flattened at the bottom, with projecting elements near the lower section.
- The front surfaces show scrollwork and geometric decoration.
- The monuments are generally stylistically assigned to around the 14th century CE.
- Kasomari is significant because it demonstrates a regional tradition of monumental stone carving outside the better-known royal palace and temple complexes.
- The site is useful for comparative study with the carved pillars at Dimapur and the wider Kachari megalithic tradition.

## **5. Maibang: Former Kachari Capital**

- Location: Maibang, Dima Hasao district, Assam, on the banks of the Mahur River.
- Maibang was a major capital of the Dimasa Kachari rulers after the political centre moved from Dimapur.
- The landscape contains archaeological remains, stone inscriptions, monoliths, sculptures and temple remains.
- The most famous surviving monument is the Ramchandi/Ranachandi Temple, a monolithic temple carved from a single rock.
- The temple is a striking example of adapting a local rock mass into a small sacred architectural form.
- Its two-roofed or do-chala appearance is associated with the regional and Bengal-influenced roof tradition.
- An inscription associated with the monument is dated to 1761 CE, giving an important chronological marker.
- Maibang demonstrates how Kachari architecture combined local materials and skills with forms associated with the wider Brahmanical architectural world.
- The surviving ruins also show that the capital was more than a palace: it was a political, religious and cultural landscape.

## **6. Khaspur: The Last Kachari Capital**

- Location: near Silchar in present-day Cachar district, Assam.
- Khaspur became the last major capital of the Kachari kingdom.
- The surviving heritage zone includes the Lion Gate (Singha Darwaza), Sun Gate, Snan Mandir, Ranachandi Temple, Baradwari and other structural remains.

- The complex reflects a fortified royal centre with gateways, walls, religious structures and residential/administrative remains.
- The Lion Gate has a rectangular plan, guard rooms and pointed-arch openings; its do-chala roof reflects Bengal-related architectural influence.
- The Snan Mandir is a small pavilion associated with ceremonial bathing and displays a combination of local brick construction and Islamic-influenced architectural features.
- Khaspur's temples and gateways are important evidence of the interaction between Kachari traditions and the architectural idioms of the Bengal-Assam region.
- Burnt brick and lime-surkhi mortar were important construction materials.
- The surviving monuments demonstrate the political and cultural transformation of the Kachari kingdom in its later period.

### Comparative View: Kachari Sites

| Site     | Historical role            | Major remains                  | Architectural feature                  | Historical significance                       |
|----------|----------------------------|--------------------------------|----------------------------------------|-----------------------------------------------|
| Dimapur  | Early/major Kachari centre | Ruins, pillars, fortifications | Mushroom/chessman monoliths            | State formation & monumental stone tradition  |
| Kasomari | Regional monumental site   | 35 carved monoliths            | Chessman and sword types               | Stone carving & memorial/ceremonial tradition |
| Maibang  | Kachari capital            | Ramchandi Temple, ruins        | Monolithic temple; do-chala form       | Capital history & cultural synthesis          |
| Khaspur  | Later/last major capital   | Gates, temples, walls          | Brick, arches, Bengal-influenced roofs | Late Kachari polity & architectural exchange  |

## PART II – AHOM ARCHITECTURAL HERITAGE

### 7. Charaideo: Royal Burial Landscape of the Ahoms

- Charaideo was the first permanent capital of the Ahom kingdom and is closely associated with the memory of Chaolung Sukapha and the early Ahom polity.
- The site became the principal sacred burial ground of Ahom kings, queens and members of the royal family.
- The burial monuments are called maidams or moidams.
- A typical maidam consists of an underground or semi-subterranean burial chamber covered by an earthen mound and enclosed within a sacred landscape.
- The mound may contain a vaulted chamber accessed through an arched passage.

- Brick, earth and vegetation were used in the construction and finishing of the burial mounds.
- The form reflects Ahom beliefs concerning death, royal status and the afterlife.
- Royal belongings and ritual objects were historically associated with burial practices, although surviving archaeological evidence varies from monument to monument.
- Charaideo is important not only architecturally but also as a cultural landscape connecting royal authority, ritual and collective memory.
- The Charaideo Moidams were inscribed on the UNESCO World Heritage List in the cultural category in 2024, making them a major international heritage site.

## **8. Garhgaon (Gargaon): Kareng Ghar / Garhgaon Palace**

- Garhgaon was one of the principal Ahom capitals and an important centre of royal administration.
- Earlier palace structures were largely built of timber and other perishable materials.
- The present Kareng Ghar is associated with the 18th-century rebuilding of the royal palace in more permanent materials.
- A major reconstruction was undertaken under Swargadeo Rajeswar Singha in 1752 CE.
- The palace is a multi-storeyed brick-and-stone complex and is among the most important examples of Ahom palace architecture.
- Its design reflects the practical requirements of a royal residence and administrative centre: controlled access, multiple levels, strong walls and differentiated spaces.
- The transition from timber to permanent masonry is historically significant because it shows changing royal building practices and technological choices.
- The palace should be understood together with the larger planned capital, not as an isolated building.
- Garhgaon illustrates the growing scale and complexity of Ahom state institutions.

## **9. Sivasagar: Monumental Ahom Landscape**

- Sivasagar developed as one of the last great Ahom political and cultural centres and contains a dense concentration of monuments.
- The historic landscape includes the Sivasagar tank, Sivadol, Vishnudol, Devidol, Rang Ghar, Talatal Ghar and other structures.
- Large artificial tanks were important for water management, ritual life and urban landscape planning.
- The Sivadol is a major Shiva temple and a landmark of late Ahom temple architecture.
- The temple complex demonstrates how Ahom rulers patronised Hindu institutions while maintaining distinctive regional forms.

- Brick was extensively used because suitable building stone was not locally abundant in the Brahmaputra valley.
- Temples often combine a sanctum, circumambulatory spaces, subsidiary structures and sculptural/ornamental elements.
- Sivasagar provides an integrated example of palace, temple, tank and recreational architecture.

### **Rang Ghar: Royal Pavilion and Amphitheatre**

- Built under Swargadeo Pramatta Singha in 1744 CE.
- Two-storeyed structure with an approximately octagonal plan.
- The roof has the distinctive profile of an inverted royal Ahom boat, an important symbol of the region's riverine environment.
- Makaras/jalahastis and other decorative motifs enrich the roofline.
- The building functioned as a royal viewing pavilion for games and public spectacles.
- Events included buffalo fights, elephant contests, cock fights, wrestling and other forms of entertainment.
- The structure reveals how architecture could mediate between the royal household and the public.
- Its form is a strong example of how local environmental and cultural imagery could be incorporated into monumental architecture.

### **Talatal Ghar**

- Talatal Ghar is one of the largest and most remarkable Ahom monuments.
- It is traditionally described as a multi-storeyed palace/fortified complex with underground levels.
- The complex is associated with military and administrative functions as well as royal residence.
- Historical accounts describe underground chambers and escape tunnels; the exact condition and accessibility of the surviving underground features should be distinguished from historical descriptions.
- Its combination of vertical planning, defensive concerns and royal functions demonstrates the sophistication of Ahom construction.

## **10. Rangpur: Ahom Capital and Urban Planning**

- Rangpur, in the Sivasagar region, became an important Ahom capital in the late 17th and 18th centuries.
- Rudra Singha founded Rangpur as a major royal centre in the late 17th century.

- The capital developed as a complex of palaces, administrative structures, temples, tanks and recreational spaces.
- The architectural landscape demonstrates the increasing centralisation and ceremonial character of the Ahom monarchy.
- Rangpur should be studied through the surviving monuments at the broader Sivasagar heritage landscape rather than only through a single palace.
- The capital's location within the riverine and agricultural environment influenced settlement, water management and transport.
- The architectural remains reveal the interaction of political power, religious patronage, military needs and courtly culture.

### **PART III – PALACES AND WATER ARCHITECTURE OF TRIPURA**

#### **11. Ujjayanta Palace, Agartala**

- Location: Agartala, Tripura.
- Built by Maharaja Radha Kishore Manikya during 1899–1901.
- The palace represents the late princely-state period and the encounter between indigenous court culture and colonial-era architectural taste.
- Its style is generally described as Indo-Saracenic or a mixed architectural style.
- The building has two principal storeys and three prominent domes; the central dome rises to about 86 feet.
- Important interior features include decorative tile flooring, curved wooden ceilings and elaborately crafted doors.
- The palace is set within large gardens influenced by Mughal garden aesthetics, including water features and formal landscaping.
- Its architecture expresses royal prestige through scale, symmetry, ornamentation and controlled visual approaches.
- The palace later served as the seat of the Tripura Legislative Assembly and now houses the Tripura State Museum.
- For historians, Ujjayanta is a useful example of how princely states negotiated modernity, colonial influence and royal identity.

#### **12. Neermahal: Water Palace of Tripura**

- Location: in the middle of Rudrasagar Lake at Melaghar, Tripura.
- Built by Maharaja Bir Bikram Kishore Manikya in 1930 as a royal summer residence.
- The palace takes its name from 'Neer' (water) and 'Mahal' (palace).
- It was inspired by Mughal architectural aesthetics while being adapted to a lake setting.

- The water setting is not merely decorative: it created a distinct royal retreat, controlled access and a dramatic visual relationship between palace and landscape.
- The palace includes domed elements, formal halls and differentiated spaces for royal leisure and ceremonial activities.
- The Darbar Hall is an important expression of royal ceremonial architecture.
- The contrast between the white/red architectural mass and the surrounding water landscape creates a highly theatrical royal image.
- Neermahal illustrates the adaptation of courtly architecture to local geography and the symbolic use of landscape by princely rulers.

## **PART IV – RELIGIOUS ARCHITECTURE**

### **13. Kamakhya Temple, Nilachal Hill, Assam**

- Location: Nilachal Hill, Guwahati, Assam.
- Kamakhya is one of India's most important Shakti shrines and a major centre of Tantric worship.
- The present temple was rebuilt in the 16th century, with 1565 CE commonly associated with the reconstruction under Koch patronage.
- The sanctum is unusual because the goddess is worshipped through a natural rock cleft representing the yoni rather than a conventional anthropomorphic image.
- The temple's architectural form is known as the Nilachal style.
- The present superstructure combines a beehive-like/domed form with elements influenced by North Indian temple traditions and Islamic architectural techniques.
- The use of a rounded dome-like superstructure distinguishes the Nilachal form from the standard curvilinear Nagara shikhara.
- The complex contains several subsidiary shrines associated with the Mahavidyas and other deities.
- The architecture is inseparable from the sacred geography of Nilachal Hill, the natural spring and the cave-like sanctum.
- Kamakhya demonstrates the interaction of local Assamese traditions, Shakti-Tantric ritual, Koch patronage and wider architectural forms.

### **14. Hayagriva Madhava Temple, Hajo**

- Location: Hajo, Assam, on Manikut/Monikut Hill.
- The present temple was rebuilt in 1583 CE under Koch ruler Raghudeva Narayan.
- The shrine is dedicated to Vishnu in the form of Hayagriva Madhava.
- The temple is historically important for its association with a multi-religious sacred landscape in which Hindu and Buddhist traditions have interacted.

- Architecturally, the shrine combines features associated with Assamese/Nagara traditions and local forms.
- The sanctum has a Nagara-type shikhara decorated with sculptural representations of deities.
- The mandapa has a comparatively flat roof and is connected to the sanctum through an antarala.
- The entrance to the mandapa is arched and supported by substantial pillars.
- The basement/plinth incorporates mouldings and elephant friezes, showing the importance of sculptural decoration.
- Hayagriva Madhava is an excellent case study for examining religious interaction, architectural synthesis and Koch-period patronage.

#### **15. Tripura Sundari Temple (Matabari)**

- Location: Udaipur, Gomati district, Tripura.
- Built by Maharaja Dhanya Manikya in 1501 CE.
- The temple is one of the major Shakti shrines and is traditionally counted among the 51 Shakti Peethas.
- The temple is locally known as Matabari.
- The sanctum is square in plan and follows the form of a traditional Bengali rural hut, surmounted by a conical/domed roof.
- This is a strong example of Bengal-influenced regional temple architecture.
- The temple's architectural significance lies in the adaptation of a vernacular hut form to a formal royal temple.
- Kalyan Sagar Lake forms an important part of the sacred landscape behind the temple.
- The temple complex demonstrates the relationship between royal patronage, Shakta devotion and regional architecture.
- The Diwali festival is a major annual religious and cultural event associated with the temple.

#### **16. Rumtek Monastery / Dharma Chakra Centre, Sikkim**

- Location: Rumtek, near Gangtok, Sikkim.
- Rumtek is the major seat of the Karma Kagyu/Kagyupa tradition of Tibetan Buddhism in Sikkim.
- The present Dharma Chakra Centre was established in 1962 by the 16th Gyalwa Karmapa, Rangjung Rigpe Dorje.
- Its architectural design was based on the traditional Tibetan monastery of Tsurphu in Tibet.

- The main temple is a large four-storeyed structure set within a monastic complex.
- A spacious courtyard is enclosed by monastic buildings and supports communal and ritual activities.
- The roof carries a prominent golden ornament/ghanzira and other Buddhist symbolic elements.
- The roof decoration includes the dharma wheel and deer motif, symbolising the Buddha's first turning of the Wheel of Dharma.
- The entrance is richly decorated with Tibetan murals, including the Four Guardian Kings.
- The main shrine hall contains murals, thangkas, statues, sacred texts and richly painted wooden architectural elements.
- Strong colour, symbolic imagery, timber ornamentation, vertical layering and courtyard planning are central characteristics of the complex.
- Rumtek demonstrates the transmission and adaptation of Tibetan Buddhist architecture into the Himalayan environment of Sikkim.

## **PART V – MANIPUR: KANGLA FORT**

### **17. Kangla Fort, Imphal**

- Location: Imphal, Manipur.
- Kangla is the most important historical and archaeological site associated with the political history of Manipur.
- It served as the royal seat and political centre of the Meitei kings for centuries.
- The site should be understood as a fortified palace-city and sacred landscape rather than simply as a conventional stone fort.
- Kangla was protected by a moat system; the Imphal River provided a natural defensive feature on the eastern side.
- The complex historically had gateways and controlled approaches, demonstrating the importance of defensive planning.
- Royal structures, sacred shrines, ritual spaces, administrative buildings and defensive works formed an integrated landscape.
- The site contains strong associations with Meitei sacred traditions, especially the worship of indigenous deities.
- The Kangla Sha, represented by imposing mythical/guardian figures, is an important symbol of the site.
- Brick and earth were significant construction materials, reflecting the environmental and technological conditions of the Imphal valley.
- The architecture changed over time through rebuilding, political transformations and later colonial interventions.

- Kangla therefore provides evidence for the continuity and transformation of Meitei kingship and state formation.

### Architectural and historical features of Kangla

- Fortification: moats, embankments, walls and controlled gates.
- Palace zone: royal residence and administrative centre of the Meitei monarchy.
- Sacred landscape: shrines and ritual sites integrated with political space.
- Water management: relationship with the Imphal River and surrounding wetlands.
- Symbolism: guardian figures and sacred structures expressed royal and cosmological authority.
- Historical layering: pre-colonial, colonial and post-colonial phases coexist in the archaeological landscape.
- Urban significance: Kangla functioned as a centre from which political power was organised over the valley.

### 18. Comparative Analysis of Major Architectural Traditions

| Tradition        | Representative sites                    | Main material                             | Distinctive feature                   | Major influence            | Historical theme                     |
|------------------|-----------------------------------------|-------------------------------------------|---------------------------------------|----------------------------|--------------------------------------|
| Kachari          | Dimapur, Kasomari, Maibang, Khaspur     | Stone, brick                              | Monoliths, gateways, do-chala forms   | Local + Bengal/ Assam      | State formation & cultural synthesis |
| Ahom             | Charaideo, Garhgaon, Sivasagar, Rangpur | Brick, earth, timber, stone               | Moidams, palaces, tanks, Rang Ghar    | Tai-Ahom + regional Indian | Kingship, administration & ritual    |
| Tripuri royal    | Ujjayanta, Neermahal                    | Brick, masonry, concrete/modern materials | Domes, gardens, water palace          | Indo-Saracenic + Mughal    | Princely modernity                   |
| Assamese temple  | Kamakhya, Hayagriva Madhava             | Stone/brick                               | Nilachal dome, Nagara/local synthesis | Indian + local             | Religion & sacred geography          |
| Tripuri temple   | Tripura Sundari                         | Brick/masonry                             | Bengal hut form + conical roof        | Bengal/Regional            | Shakti & royal patronage             |
| Tibetan Buddhist | Rumtek                                  | Masonry, timber, painted                  | Courtyard, murals,                    | Tibetan                    | Monastic institutions &              |

|        |        |                      |                                     |                   |                                      |
|--------|--------|----------------------|-------------------------------------|-------------------|--------------------------------------|
|        |        | wood                 | symbolic roofs                      |                   | trans-Himalayan culture              |
| Meitei | Kangla | Earth, brick, timber | Moats, gates, palace-sacred complex | Indigenous Meitei | Kingship, defence & sacred landscape |

## 19. Important Terms for Students

**Moidam/Maidam** – Ahom royal burial mound containing a burial chamber and associated ritual landscape.

**Nilachal style** – Regional Assamese temple form especially associated with Kamakhya's distinctive dome-like superstructure.

**Do-chala** – Two-sloped roof form strongly associated with Bengal vernacular architecture and adapted in parts of the North-East.

**Kareng Ghar** – Ahom royal palace, especially associated with Garhgaon.

**Rang Ghar** – Ahom royal pavilion/amphitheatre at Sivasagar.

**Talatal Ghar** – Large Ahom palace/fortified complex associated with underground levels.

**Shakti Peetha** – Sacred site associated with the body parts of Sati in Hindu tradition.

**Karma Kagyu/Kagyupa** – Major Tibetan Buddhist lineage associated with Rumtek.

**Indo-Saracenic** – Colonial-period architectural vocabulary combining Indian forms with European/Islamic elements; relevant to late princely architecture such as Ujjayanta.

**Sacred landscape** – A cultural space in which natural features, ritual sites, monuments and community memory form an interconnected religious environment.

## 20. Preservation and Heritage Management

- Heritage conservation requires structural protection, archaeological research, documentation and controlled visitor management.
- Living religious sites require a balance between conservation and the continuing needs of worshippers.
- Royal and archaeological ruins need protection from encroachment, uncontrolled vegetation, vandalism and inappropriate construction.
- Conservation should respect original materials and techniques where possible, while clearly documenting modern interventions.
- Digital documentation—photography, GIS, 3D scanning and archival databases—can support research and disaster preparedness.

- Local communities should be treated as partners in heritage management because cultural memory and traditional knowledge are important parts of heritage.
- Tourism can generate resources and public interest but should be managed to prevent physical and cultural damage.
- Climate change, intense rainfall, flooding, humidity and biological growth are significant conservation concerns in the North-East.
- Students of history should distinguish between tourism narratives, popular legends, official descriptions and archaeological evidence.

## 21. Examination-Oriented Questions

### A. Very Short Answer / 1-2 Mark Questions

- What are the Kachari ruins of Dimapur famous for?
- Where is Kasomari Pathar located?
- Name the famous monolithic temple at Maibang.
- What is the historical importance of Khaspur?
- What are Ahom maidams?
- Why is Charaideo important in Ahom history?
- Who built the present Kareng Ghar at Garhgaon?
- What was the function of Rang Ghar?
- What is Talatal Ghar?
- Who built Ujjayanta Palace?
- Why is Neermahal called a water palace?
- What is the Nilachal style?
- Who rebuilt Hayagriva Madhava Temple in 1583 CE?
- When was Tripura Sundari Temple built?
- What is Rumtek Monastery also called?
- What is the historical importance of Kangla?

## 22. Quick Revision Chart

| Monument/Site   | Place             | Period/Association | One-line identification                     |
|-----------------|-------------------|--------------------|---------------------------------------------|
| Kachari Ruins   | Dimapur, Nagaland | Medieval Kachari   | Mushroom/chessman-shaped monolithic pillars |
| Kasomari Pathar | Golaghat, Assam   | c. 14th century    | 35 carved monoliths of two major types      |

|                   |                            |                           |                                                     |
|-------------------|----------------------------|---------------------------|-----------------------------------------------------|
| Maibang           | Dima Hasao, Assam          | Kachari capital           | Ramchandi monolithic temple                         |
| Khaspur           | Cachar, Assam              | Later Kachari capital     | Lion Gate, Sun Gate and temple remains              |
| Charaideo         | Sivasagar/Charaideo, Assam | Ahom                      | Royal moidams/burial mounds                         |
| Garhgaon          | Sivasagar, Assam           | Ahom                      | Kareng Ghar royal palace                            |
| Sivasagar         | Assam                      | Late Ahom                 | Sivadol, Rang Ghar, Talatal Ghar and tanks          |
| Rangpur           | Sivasagar region, Assam    | Late Ahom                 | Major Ahom capital and courtly landscape            |
| Ujjayanta Palace  | Agartala, Tripura          | 1899–1901                 | Indo-Saracenic/mixed royal palace                   |
| Neermahal         | Rudrasagar, Tripura        | 1930                      | Mughal-inspired water palace                        |
| Kamakhya          | Guwahati, Assam            | 16th-century rebuilding   | Nilachal temple style; yoni shrine                  |
| Hayagriva Madhava | Hajo, Assam                | 1583 rebuilding           | Nagara/local synthesis; Hindu-Buddhist associations |
| Tripura Sundari   | Udaipur, Tripura           | 1501                      | Bengal hut-form Shakti temple                       |
| Rumtek            | Sikkim                     | 1962                      | Tibetan Buddhist monastery; Tsurphu-inspired        |
| Kangla            | Imphal, Manipur            | Long Meitei royal history | Fortified royal and sacred complex                  |