



**International Seminar  
on**

**HISTORY AND CULTURAL LIFE OF KAMARUPA  
BETWEEN 7<sup>th</sup> AND 13<sup>th</sup> CENTURY CE**

*Sponsored by*

**Indian Council of Social Science Research  
(ICSSR)**

**Ministry of Education  
Govt. of India**

*Organised by*

**Karmashree Hiteswar Saikia College**

**Departments of**

**English, Education, Economics and History**

*In Collaboration with*

**Directorate of Cultural Affairs, Assam,**

**Directorate of Assam Institute of Research for  
Tribals and Scheduled Castes**

**and**

**Kamarupa Anusandhana Samiti (Assam Research Society),  
Guwahati-781001, Assam**

**Date: 7<sup>th</sup> (Friday) & 8<sup>th</sup> (Saturday), March, 2025**

**Venue: Karmashree Hiteswar Saikia College,  
Guwahati, Assam-781022, India**



## About the College

Established in the year 1988 as City College, Karmashree Hiteswar Saikia College is one of the fast growing colleges of Assam. It is situated at Six-mile, Panjabari road, Guwahati-22, Assam, India catering the Higher educational aspirations of students of Assam and Northeast India, and especially Assam-Meghalaya inter-state border areas adjacent to Guwahati Metropolitan City. The college is a coeducational institution affiliated to Gauhati University offering Degree courses (FYUGP) in Arts and Commerce streams. Besides, the college facilitate PG courses under Institute of Distance and Open Learning (IDOL), Gauhati University, and PG, FYUGP, other Diploma and Certificate Courses under Krishna Kanta Handiqui State Open University (KKHSOU).

The college has already become a name in the higher education field for imparting quality education, and other academic and co curricular activities expanding the horizon for the development of the society at large.

The college has been accredited 'B' Grade by NAAC in 2022. It has also obtained recognition under section 2(f) and 12(B) of the UGC Act. 1956. Besides, the college has





## Concept Note of the Seminar

Kamarupa is an ancient name, its origin lies in legend that has been coming down since unknown past. It was a kingdom through which the river Brahmaputra, which is also known as Lauhitya, flows giving life and sustenance to the people inhabiting along its banks. Even today in the modern time the river is the life line of the people. The origin and development of Kamarupa as a kingdom and its territorial boundaries cannot be easily defined. However, the historical records and archaeological evidence suggest its existence and flourishing nature certainly during the Gupta rule of India. The existence of Kamarupa is very much traditional and is still living in the hearts of the people today. Kamarupa appears in many ancient literary works, inscriptions, tradition, folklore etc. Kamarupa is also known to the rest of India for housing one of the oldest and the most revered saktipeeths, the Kamakhya temple. The association of Kamarupa with Pragjyotish, also suggests the cultural importance of the place as the eastern centre of astronomy/astrology and a centre of Vedic learning. The presence of Surya pahar in the cultural region of Kamarupa, also indicates the rich cultural life of the people of the area and the development of this region of India as a plural cultural centre.

The 7th century was landmark phase in the history of Kamarupa. The visit of Hiuen Tsiang (Xuanzang) to Kamarupa, which he called "Kia-mo-lu-po", between 640 AD and 643 AD was a historical milestone. His accounts still preserve the culture, legends and other aspects of Kamarupa and its people. Politically Kamarupa was a great power ruled by the kings of the Varman dynasty, noted among them was king Kumar Bhaskaravarman. It was a long ancient dynasty as noted by Hiuen Tsiang. Hiuen Tsiang's account clearly states that Kumar Bhaskaravarman had relations with Harshavardhana, the great ruler of Thaneswar kingdom.

Hiuen Tsiang's account of Kamarupa noted that the Kamarupa kingdom was nearly 1,700 miles in circuit. The land lied low, but was rich and was regularly cultivated. The climate is soft and temperate. The manners of people are simple and honest. The men were of small stature and their complexion is dark yellow. Their language is a little different from mid-India. They adored and sacrificed to the Devas (gods and goddesses). They were non-Buddhist. Hiuen Tsiang carried the scripts of Kamarupa to China.

The Varman dynasty was followed by Salastambha, Pralamba and, Pala dynasties. The kings of these dynasties granted land for religious purposes to the priests and for the maintenance of the temples as evident from land grant copper plates which show that the kings were devoted to religion. It is known that during the rule of the Pala dynasty Buddhism flourished and it had external contact even with Tibet and Nanchao kingdom. It is known from the records in Tibet and Nanchao that there were frequent visits of Buddhist monks and travelers among the kingdoms of Kamarupa, Nanchao and Tibet.

The decline of Kamarupa kingdom as a power started with the coming of Muslim invaders from the west. The first invasion was recorded in 'Kanai Barasi' lithic Inscription dated 1206 CE found in North Guwahati. The inscription relates to the defeat of Mahammad-i-Bukhityar in Kamarupa. This was the beginning of attempted Muslim penetration in Brahmaputra valley. It had deep impact on the culture and religion in Kamarupa.

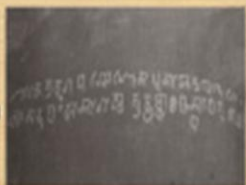
A seminar on the "History and Cultural Life of Kamarupa between the 7th and 13th Century CE" can significantly contribute to the existing body of social science research. Ancient Kamarupa played a crucial role in the early history of India. A seminar focused on this era can highlight its political, social, and cultural developments over the centuries till date, including its interactions with neighboring regions and kingdoms. The seminar can examine and re-evaluate primary sources, such as inscriptions, texts like the Kalika Purana and Yogini Tantra, and archaeological findings, thereby contributing to a more nuanced understanding of the era. Besides, much of Indian history focuses on central and northern regions. A focused discussion on Kamarupa enriches regional historiography and helps integrate it into broader narratives. Findings from the seminar can inspire comparative studies between Kamarupa and other regions of India and Southeast Asia in terms of history, archaeology, art, language, literature and traditional knowledge system

Hence, the proposed seminar will focus on the developments in Kamarupa upto the thirteenth century; deliberate upon the sub-themes as mentioned below.



### Sub- themes:

1. The Buddhist influence in Kamarupa
2. Ecology and Demography of Kamarupa
3. Impact of Hinduism in Kamarupa.
4. People's contact and connectivity across the Kamarupa region.
5. Kamarupa's External Relations.
6. Penetration of aggressive religious and political powers.
7. Economy, Trade, and Commerce in Kamarupa
8. Learning, Education and Traditional Knowledge System .
9. Administration and Governance.
10. Culture and Tradition
11. Art and Archaeology
12. Language and Literature.
13. Emergence of the Ahom in Kamarupa
14. Any other topic related to the main theme



### The Seminar will be conducted in Blended Mode

#### Guidelines for Submission of Abstract and Full Paper:

- Papers can be written and presented either in English or in Assamese.
- Papers are to be written following MLA style
- Abstract and Full Papers should be typed neatly in double spacing in **Times New Roman 12 Font Size for English and in Ramdhenu 14 Font Size for Assamese as MS WORD document A4 size paper.**
- The Abstract should not exceed 300 words with Maximum 5 Key words. The Full Paper should be within 3000 words.
- The Abstract and Full Papers should be submitted via e-mail attachment (Word File) to [khscseminar2024@gmail.com](mailto:khscseminar2024@gmail.com)



## Abstract and Full Paper Should Contain:

Title of the Paper:  
Name of the Paper Presenter:  
Affiliation:  
Email ID and Contact Number:



## Registration Details:

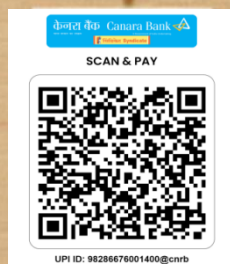
Registration can be done both on-line and off-line mode on payment of the following fees:

Paper Presenter: **Rs. 2000/-**  
Research Scholar with paper: **Rs. 1500/-**  
Participants without paper: **Rs.1500/-**  
Student's participants: **Rs.500/-**  
Foreign Participants: **\$50**



## Bank Details:

Name of the A/C: Seminar Fund KHSC  
Bank Name: Canara bank  
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the Google form for registration after depositing the Registration fees. The Registration fees deposit receipt needs to be uploaded while registering through the Google form

## Accommodation:

Assistance for Lodging accommodation will be provided to the paper presenters/participants on request in hotels, but they will have to bear the expenses.

## Important Dates:

- Last date for Abstract submission: 28th Feb. 2025
- Registration starts: 8th Feb. 2025
- Last date for Full paper submission: 4th March, 2025
- Presentation of papers: 7th and 8th March, 2025

## Publication:

All the selected papers will be published in the proceeding book of the seminar with ISBN



### How to reach the venue:

Karmashree Hiteswar Saikia College, the venue of the seminar, is situated on the Panjabari Road, Six-mile, Guwahati 781022, Assam, India. The college is well connected by roads. It can be reached by taxi or public mode of transport from LGB International Airport within 45 min. (34 km), from Guwahati Railway station within 30 min (10 km), and from Guwahati Inter State Bus Terminus within 20 min (12 km).

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**Prof. Jogendra Nath Phukan**

*Padma Shri Awardee & former Professor, Gauhati University*

### Chairpersons of the seminar:

**Prof. Chirapat Prapandvidya**

*Padma Shri Awardee & Professor of Sanskrit and Buddhist Studies, Faculty of Archaeology, Silpakorn University, Bangkok, Thailand.*

**Prof. Nirode Boruah**

*Vice- Chancellor, Majuli University of Culture, Majuli, Assam*

**Prof. Anura Manatunga,**

*Department of Archaeology, University of Kelaniya, Kelaniya, Sri Lanka*

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*Former Professor & Dean of Graduate School and International Studies, Payap University, Chiang Mai, Thailand*

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