

Chapter 7

DISCUSSION AND CONCLUSION

The archaeological exploration of the early settlers of the Assam region provided invaluable insights into the roots of civilization in this culturally diverse corner of the Indian subcontinent. Although the thesis focuses on "Early Settlers," it encompasses a wide temporal range from the Prehistoric to the Early Historic period. The evidence from the excavated site at Daojali-Hading indicated prehistoric habitation dating back to the 7th-8th century BCE, as discussed in earlier chapters. This places the research region in a comparatively late timeframe when juxtaposed with the broader context of the Indian subcontinent, where the early historic period theoretically commences from 6th century BCE. In the region under study, numerous early and late historic settlements have undergone examination, however, placing the material culture within a chronological framework appears challenging due to proper chronometric date. The prehistoric period, on the other hand, suffers from a scarcity of material evidence and limited exploration, impeding a thorough understanding. Therefore, the archaeological discussion of the area revolves around examining the material culture, environmental contexts, site formations, and cultural interactions across diverse people and time periods, starting from the Neolithic era onwards. The research problem raised in the previous chapters primarily focus on the several gaps in our knowledge regarding the region's cultural development over time. For seeking a complete understanding of the prehistoric and historic context, a meticulous survey and analysis of the results of the previous surveys were carried out. The results are presented in the preceding chapters, encompassing the examination of the region's facets from literary, archaeological, and environmental perspectives. By amalgamating the outcomes derived from each chapter, a holistic understanding of the early settler's dynamism within the area can be achieved, revealing the broader implications and multifaceted nature of their presence and activities, that will be combined here.

7.1: A Discussion on the Micro Zones and their cultural Implications

To begin with, the macro and micro environmental zones within the geographical confines of Assam region were identified. There were 14 microenvironmental zones in the area. The cultural data was integrated with it to see the role played by the

environment in the development of culture. It revealed a wide range of information about the areas that have been occupied from earliest to latest. Notably, the zones situated near the Brahmaputra River bank have predominantly yielded evidence of historical settlements, while the zones located in hilly areas have revealed prehistoric remains as mentioned in chapter 2. The zones inhabited by stone tool users exhibit distinctive environmental features, characterized by hilly terrain, rocky outcrops, perennial water sources, and heavy precipitation. The correlation between these environmental factors and the prehistoric evidence suggests that the availability of natural resources, particularly water and raw materials for tool production, played a crucial role in determining settlement patterns in the past. The rugged terrain and steep slopes offered natural defense against potential threats and contributed to a sense of security too. Additionally, these areas were often rich in natural resources, such as freshwater sources, fertile soils, and diverse flora and fauna, which supported their subsistence activities, including hunting, gathering, and early forms of agriculture. Moreover, there must be another interpretation of occupying hilly regions in relation to aesthetic appeal of the hilly landscape, that might play a role in attracting the prehistoric inhabitants to settle down there. The sense of isolation and unique identity associated with living in such terrains could have contributed to the preservation of cultural traditions and practices over generations. This theory can be supported by the present ethnic community of Dima Hasao who as a part of religious tradition, secluded themselves from other ethnic communities. In context of stone jar localities that also fall within the zones with hilly terrain, revealed the kind of strategic locations that might facilitate trade and cultural interactions between different communities, that promoted exchanges of goods, ideas, and technologies, fostering cultural diversity and innovation among the early inhabitants. The distribution of stone jars (see map 6.2) from Laos to Jaintia hills shows such kind of cultural developments. Not a single zone from the research region, gives the evidence of Palaeolithic artifacts that raise intriguing questions about the factors influencing the early settlement patterns. If we go through the site formation processes of northeast India (see chapter 5), it can be assumed that the heavy precipitated regions were inhospitable for early stone age settlements, which were believed to limit the feasibility of human habitation during the Palaeolithic period. If we examine the rainfall pattern between 1901 and 2019, a period of more than a century, which shows a decreasing pattern and a spatial change over time (Kuttippurath et al., 2021) due to changes in sea level temperature and human influence on nature, it

can be assumed that the locations of the current tool's findings that belonged to Neolithic period were once a heavy rainfall zone. The prevailing assertion is strengthened by the considerable rainfall in Assam, complemented by the proximity of Mawsynram, the wettest place on Earth, in the neighboring region of Meghalaya. However, the vegetation cover throughout all northeast India changed and decreased between these ages due to the decrease pattern of rainfall. In this context, it is essential to note that long-term climatic trends are influenced by numerous factors, and making predictions requires comprehensive and continuous data.

While the hilly regions have been continuously inhabited since the prehistoric era, early historical and medieval sites are spatially dispersed throughout the plain Brahmaputra Valley. These developments appear to strategically reflect the population growth theory, the adoption of new agricultural strategies, including the use of river banks for large-scale agriculture where the soil is more fertile, the riverine relationship between contemporary developed culture, trade, and networks, etc. Through the study of literature and material culture, we can observe this growth in Assam during the later Gupta period. Although we have some evidence, such as terracotta figurines from Ambari that resemble Sunga period artefacts and a 4th century CE inscription from the Doyang Dhansiri Valley and from ancient Kamarupa (present Guwahati), other evidence is scarce. From the Pala period onwards, there seems a manifestation of advanced art forms, followed by the construction of ramparts under the dynastic rule of the Kachari kingdom and the Ahom kingdom, which belonged to the Medieval period. However, in the words of Basham (2007); the Historical period of India resembles a jigsaw puzzle with many missing pieces and with many gaps which cannot be or never be filled.

7.2: The Material Culture

The material culture explored from the study area consists of stone tools, potsherds, stone jars, and sculptural art, that provides tangible insights into various cultural aspects of the inhabitants. The cultural remains studied during the course of the study include those documented during field surveys as well as those currently housed in different institutions in the region. The context where the stone tools were discovered, as discussed in Chapter 4, does not present a complete picture of habitational deposits, but it does present evidence of early occupation of the area dating back to the Prehistoric

period. Starting with Daojali Hading in the North Cachar Hill, we see ceramics and stone tools that both typologically and stratigraphically date to the Neolithic period. Eventually, stone tools have been gathered from diverse locations within the North Cachar Hill District, often without well-documented contextual information. However, it becomes feasible to classify and link these artifacts by considering the material characteristics found at site Daojali Hading. There are also no proper contexts for stone tools discovered in the village of Mailu, but typological analysis shows that they can be compared with Daojali Hading assemblages. In both these occurrences, tools are made using the traditional ground and polished method. Furthermore, both sites are near the Langting Valley and Daojali hill appears to be where the previous inhabitants conducted their agricultural activity and hunting. Till today, the slopes of hill Daojali have been exploited by the Mailu population (Dimasa) for living purpose as previously stated the majority of which area provides evidence of tools. On the other hand, site Daojali Hading is located on the other side of Mailu village, sharing similar geographical and geomorphological characteristics. The site has been named after the Daojali hill. Given these considerations, it is reasonable to contemporize the Mailu site with Daojali Hading (Das and Krishnan, 2022). Similarly, Asalu presents evidence of a habitational deposit as indicated by the presence of a single celt and cord-marked pottery found on the surface of an exposed deposit. While these materials support the Neolithic nature of the site (Thakuria, 2015), their significance is limited, considering the common occurrence of stray collections of stone artifacts in the region. Relying solely on a single tool does not provide substantial evidence about the site's nature. Furthermore, the iron fragments discovered near the deposit by Thakuria (2015) along with surface collections from the immediate vicinity during the current investigation, seem to be fragments of broken iron artifacts.

The current surveys research led to the documentation of stone tools from the Karbi-Anglong or Mikir hill District, which were previously collected by local residents, as well as potsherds found on the surface for various localities. However, since there are no dates from any site of this area from previous works, it is difficult to assign a relative date to currently explored sites. However, the potential for corroborating the tools found in this region with those from the east Meghalayan assemblages arises from a geographical and geomorphological correlation and extension. Although the ceramics

may be connected to locations in the immediate vicinity of the stone tools, they still point to a historical connection.

However, in the foothills, a region in western Assam that stretches from Kamrup to Goalpara District of present Assam, ceramics appear to be very fine and superior quality. These areas also show evidence of ground and polished stone tools. The artefacts were gathered from the site of Bambooti and from three sites of Digaru-Kolong Valley (Bogibori, Sarutaru, and Marakdola). The Neolithic period in the Digaru-Kolong Valley of the Kamrup District, which is adjacent to the Khasi Hills, might have begun much later than other Neolithic sites in the entire Northeast because they were already skilled in the production of fine-grained oxidized pottery, according to the studied material. The second possibility is that the Neolithic period began much earlier than previously thought. Or additionally, it is possible that cultural materials have been mixed up as the land was used for Jhum, which makes it impossible to record them stratigraphically. Presuming uninterrupted human settlement from the Neolithic to the Historic Period, the archaeological record reveals a developed Stone Age cultural phase at Sarutaru and Bogibori, potentially designating Bambooti as the region's earliest site in west Assam and this foothill region based on material culture. In contrast, the site Marakdola appears to belong to the Historic Period.

Ceramics are one of the indicators to perceive both the cultural continuity and diversity within a region and across its geographic range. The ceramics documented during this research pose limitations to subjecting them to comprehensive scientific study as they were mostly surface collections. Consequently, absence of clear stratigraphic information hinders the establishment of chronological framework and contexts of the artifacts. Despite these constraints, valuable insights can be gleaned from the ceramics. Their fabric, raw materials, and decorative patterns offer important clues about manufacturing techniques, stylistic influences, and potential cultural interactions as well as contextualizing the artifacts within a broader archaeological landscape. The ceramic collections, categorized into distinct groups (see chapter 4) showed a great deal of connections and differences among them, showed that while there appeared to be a change in forms and fabrics, a consistent decorative pattern or a pattern persisted. These enduring motifs on pottery, showcases the remarkable artistic and cultural continuity of the region. It highlights the resilience and preservation of artistic traditions, even amidst changes in social structures and historical events. This might be due to similar

functional uses, where the wares must have a rough surface for storing and cooking purposes. A finer fabric succeeded the earlier one with little bit advanced techniques, that become available over time, but as the society is still largely rural, utilitarian needs are not necessary. The Kekangadong paddle impressed (group C) and the pottery of Ambari (group D) (7th–15th c. CE) are comparable. When it comes to Group D pottery, however, excavations have revealed utilitarian ceramics, which either indicate cultural mingling with modern society or may have arrived in the region as a result of exchanges. The final two groups have the most basic pottery assemblages that lack any decorative patterns and appear to be used daily. Mornoi is thought to be the habitational site of Surya Pahar, and therefore, Mornoi pottery (group F) can be dated to the 7th or 8th century CE, after the relative dating of Surya Pahar. After this grouping, it can be said that Group A, Group B, Group C, and Group D have similarities and differences, whereas the other two groups seem different. Examining the morphological aspects of the recovered pottery reveals a consistent theme in the pottery-making tradition of Assam from its earliest periods. Over time, the quality of pottery craftsmanship improved, as is typical with evolving traditions. In this context, there should be a special mention of two potters' community, that still exists in Assam; Hira potters and Kumar potters. The Hira potters make handmade pottery for daily uses, simple utilitarian vessels (Hazarika et al. 2018) such as; *diyās*, flower vase, coin jar, etc, whereas the Kumars make wheel made pottery mostly for household and ritualistic purposes (Thakuria, 2017). They are said to be engaged with this tradition from past six to seven generations dispersed at various area of Assam, said to have migrated from the eastern and northern India particularly from Bihar and Uttar Pradesh (Thakuria, 2017).

Upon comprehensive examination, the present study has yielded a preliminary chronology that sheds light on the historical progression of the region, particularly in relation to Meghalaya. While this chronology holds certain advantages, it also bears inherent limitations, the subsequent distribution of archaeological sites across distinct temporal periods within Assam and its adjacency to Meghalaya. It is noteworthy that there are presently no identified Palaeolithic sites in Assam, while Meghalaya has yielded numerous stone tools with Palaeolithic characteristics (Medhi, 1988), albeit lacking chrono-stratigraphic contexts. Transitioning to the Neolithic era, Assam showcases sites from this epoch like Daojali-Hading, Bambooti, Sarutaru, Bogibori, and Mailu, with the potential inclusion of Asalu and Dibru valley. Meanwhile,

Meghalaya contributes significantly to our understanding of this era, with pivotal sites including Gawak Abri, Michimagiri, Barapani, Pythorlangtein, Lawnongthroh, and Myrkhan. The Megalithic phase, characterized by Megalithic and Monolithic structures, prominently highlights various sites within North Cachar such as Kobak, Derebore, Kartong, Bolason, Molongpa, and Chaikam. The Karbi-Anglong region also contributes to this phase through sites such as Tengralangso, Rongali, and Nongjriong. In the case of Meghalaya, this phase is distinctively marked by locales such as Saipung, NewPhlang Moi, Thuruk, Mualsei, Thialsen Tlang, Mualsei Neng Seng, and Mualsei Lungmaicham, towards the eastern jaintia hills, along with several other Megalithic sites throughout the region. Transitioning to the early/late historic phase, Assam unfolds with prominent sites indicative of this temporal interval, including Ambari, Marakdola, Doyang-Dhansiri, Kekang-Adong, Langmet, Bichikkri, Suryapahar, and Mornoi. Meghalaya also provides further insights into this era through sites like Vadagokugiri (Bhaitbari) and Phulbari. Finally, the Medieval period of Assam is distinctly represented by sites of great significance, including Sibsagar, the capital city of Ahom dynasty and Kasomaripathar, renowned for their distinctive stone pillars. The historical relevance of Maibong, the erstwhile capital of the Dimasa kingdom, also comes to the fore during this period. In sum, this preliminary chronology weaves a nuanced tapestry of historical narratives within the region, seamlessly connecting Assam's culture with the adjacent territory of Meghalaya.

7.3: The Formation of Sites

The formation of sites within the study area, discussed in the previous chapter 5, gives a macro level understanding of their proximity and geographical behaviour within a long span of time. Without proper stratigraphic and morphological study, it is generally difficult to understand the micro depositional activity in a site. But in this research, if we zoom out the prehistoric sites location, it generally distributed quite in a similar type of geography. Here, it can be distinguished between two different horizontal formations of sites based on material culture; one connecting Meghalaya-Assam-Nagaland/Manipur-via Myanmar to South-east Asia and the other from Bangladesh-Tripura-Assam (specifically North-Cachar Hill)-Myanmar. Though in first case Meghalayan flake blade industry is absent in Assam. When studying formation processes, it involves the comprehensive collection and analysis of data spanning from the initial occupation of the landscape to the present day. If seen particularly, the

localities from where tools have been reported, all are in slopes, or hill tops as discussed in previous chapter, it can be seen that still those areas are occupied by ethnic communities who are substantially dependent on agriculture i.e. Jhum. Many scholars indirectly opined it as the continuous farming process since Neolithic period and the basic means of their subsistence (Rao, 1977; Hazarika, 2015; Sharma, 2007), these slopes may have been extensively utilized, implying numerous depositional activities over an extended temporal framework. Additionally, the region experiences a perpetual geomorphological transformation due to frequent heavy floods and continuous seismic activities. These natural phenomena contribute to the dynamic landscape changes in the area, further shaping the archaeological context.

7.4: Cultural Relations

In the discourse concerning the cultural relations and interactions of the region with other parts of Indian sub-continent, distant patterns of both integration and isolation have emerged from the earliest periods. To begin with, it is always secluded from southern India and Kashmir Valley of the country during prehistoric period. However Selvakumar (2014) proposes a notable hypothesis suggesting that the technique of crafting cord or paddle impressed pottery might have diffused from the north-eastern part of the sub-continent to the southern region through the Bengal coastal route. This hypothesis points to potential avenues of cultural exchange and diffusion between geographically distant regions, offering insights into the complex dynamics of ancient cultural interactions. This pottery has also been reported at Chandrakhetur of West Bengal and Sisupalgarh of Odisha in the Early Historic period. In the early medieval context, this type of pottery has been unearthed at the site of Ambari in Assam (IAR 1968-69: 3, PI III; Goswami and Roy, 1977). In the medieval context, similar pottery findings have been recorded at a few coastal sites of Tamil Nadu including Periyapattinam (Karashima, 1988; Subbarayalu, 1996). Conversely, the extension of Neolithic assemblages (see map 6.1 of chapter 6), shows a great deal of cultural distribution from Southeast Asia to Eastern and Northern India via northeast India. Moreover, during the period of Early and Late Historic period, Assam was a part of cultural assimilation under the changing political scenario of Indian sub-continent specifically eastern and northern India. This archaeological evidence underscores the interconnectedness of various cultural groups across the broader geographical expanse and highlights Assam's pivotal position as a conduit for cultural exchange and interaction throughout

different historical periods. After studying the cultural development of Bangladesh from earliest times to later periods, it can be assumed that West Tripura, East Bangladesh and North-Cachar hills of Assam can be considered as part of cohesive cultural zone. Likewise, in prehistoric period, a horizontal progression is discernible, characterized by the presence of similar stone tools and pottery assemblages from Meghalaya to Nagaland-Manipur spanning Assam. These findings suggest a significant cultural continuum in the region. So, it can be concluded here that North Cachar hills got the characteristic feature of both stone tool culture of Tripura-Bangladesh zone and Meghalaya-Nagaland-Manipur zone. Historically speaking, this entire Bangladesh and Brahmaputra Valley shared corresponding material culture, influenced mostly by eastern Indian political development which was discussed in chapter 6.

In case of stone jars, some developments will be calculated on the basis of Colani's (Colani, 1935) remark on the salt trade route that established the connection of North-Cachar and Laos. When a certain population migrates, it leaves cultural track in the route, specifically in ancient times. There are two sources of salt production from ancient times; one is sea water salt and another rock salt basically sodium chloride mineral halite which are found from the drying up beds of enclosed lakes, playas and seas too. If Laos controlled the salt trade in past as far mentioned by Colani, there are three possible routes to reach the nearest sea:

- Laos via Vietnam or Laos via Cambodia via Vietnam to South China Sea
- Laos via Myanmar or Laos via Thailand via Myanmar to Indian seas
- Laos via Myanmar via North-east India to Indian seas

There is no proof of cultural ties or other interactions between Laos and other regions of the Indian subcontinent, suggesting a lack of significant migration. Similarly, the absence of stone jar cultural traits from Cambodia, Thailand, and Myanmar points to a focused trading relationship rather than settlement intentions. While these regions served as trading routes, they do not witness lasting settlements. However, the distribution of a substantial number of stone jars in North-Cachar and Jaintia hills indicates a prolonged and continuous occupancy, prompting debates about the factors that led to their settlement in these areas. This indicates that the community related with these jar activity could not hold a trading commitment if settled for so long. If this is an intended and ecological-cultural migration, there must have been sites from all the

areas connecting Laos and North-Cachar. For a matter of discussion, there are similar kind of stones in jar shaped are found from Telikhal in Upper Brahmaputra Valley, whose exact function is not known but seems to be used for some manufacturing activity (personal communication: Pranab Sharma). The word Telikhal itself means an area for oil production.

7.5 Cultural Insights and Ethnographic Analysis

The ethnographic study reveals that ethnic communities of Dima Hasao or North-Cachar Hill District, prefer to live in hill slopes near water sources and in between hills which could suffice their daily needs. They specifically opt for an area for habitation that supports both their subsistence and security requirements. This study also generated new models for comprehending past cultures and their behavior's which reveals that they secluded themselves from other communities during their festive seasons. Menhirs which are generally believed as memorial stones are used by some of them as sacrificial stones and according to the size of the stone, the object to be sacrificed is selected. In specific areas within present Karbi-Anglong (Mikir hills), menhir serve as markers delineating the boundaries of villages inhabited by relatively small populations towards hillside settlements. Moreover, the present burial practices also resemble with many of the ancient remains from archaeological contexts. Tradition and development, in general, do not always co-exist harmoniously. The communities are very particular and steadfast in their practices. When compared to other regions of the country, this region's earliest cultures are not older than 3000 years; comparatively recent. There are numerous instances where it is claimed that this region of the country still adheres to antiquated lifestyles. It is extremely difficult to stick to our ancestors' traditional practices in this age of globalization and modernization. However, by studying the lifestyles of these communities, it is understood that there are numerous ways to preserve our heritage. Leaving aside their very old traditional ways of life, it is worth noting that they are not only keepers of heritage but also contributors to archaeological sciences in developing new approaches for understanding past culture and behavioral practices.

7.6: Conclusion

In conclusion, it can be affirmed that the objectives outlined for this study have, to a large extent, shaped the broader perspective of the region under investigation. The

micro zones within the study area provided insights into the specific geomorphological and environmental conditions suitable for early inhabitants, which also had an impact on the formation processes during various cultural periods. Combining the two suggests a potential relationship between people and the land, as indicated by the preferred types of dwellings and landscape, which are again supported by ethnographic studies of the current population living close to the archaeological sites. Assuming that there is no break in cultural continuity between the prehistoric and historic periods after discussing the material remains, it is possible to identify a continuous history of occupation. Although stratigraphic evidence is lacking from any specific sites, this continuity is inferred by the gradual adoption of advanced manufacturing techniques, notably in pottery production. In contrast to many other regions in the subcontinent, it becomes apparent that the processes of development and modernization have only recently made inroads into this area. Consequently, this led to the amalgamation of longstanding indigenous cultures with more recent influences. An illustrative example of this complex cultural interplay is found at the archaeological site Chungliynti in Nagaland, which has been dated to 980–1647 CE (Jamir, 2011:42). The site not only provides information about the ancestry of the Naga "Yimsenpirong" but also furnishes compelling archaeological evidence, including stone tools and pottery with cord markings. Additionally, the sole sample from the Neolithic site at Sarutaru, Assam, that was radiocarbon-dated, produced a much later date as Modern (Possehl 1988). However, in the case of the site Sarutaru, the radiocarbon date and the physical evidence are conflicting. Later, Sharma (2012) went back to the area and recorded Medieval pottery; no celts or pottery with cord impressions were found. For Assam, precisely, there were stone tool users in the early period with crude cord-impressed pottery, which was followed by stone tool users with cord-impressed fine variety along with various naturally available materials, such as bamboo and wood, which continued up to the Historic period. However, some of the local tribes still adhere to the region's older Megalithic tradition as well as relied on natural resources completely. Simultaneously, the valleys and plains were occupied during the Early and Late Historic period and continued up to present time, supported by both archeological and literary evidence.

7.7: Limitations of the Study and Future Prospects

The fundamental conclusions for this study were derived from field surveys that yielded stone tools, potsherds, stone jars, and sculptures, as well as from documentation of the

materials already stored in various departments and museums. Despite being located in an important part of the Indian subcontinent, there are not many systematic and planned excavations and analytical explorations, which have resulted in a dearth of adequate material culture available for study, especially for the prehistoric era. A major gap in our knowledge in this field is the lack of dated sites, which provides a chronological base for all the cultural periods. The main issue with the current study is that the pottery and stone tools that were collected could not be properly contextualized in primary setting. The Ambari site was used as an index site to understand the early historic context for the entire northeast, but as the excavated potsherds were gathered together without any stratigraphic marking, it was not possible to examine them separately and compare them to the materials currently in the field. However, a relative chronology has been established, which partially resolves the issue, by conducting some analysis of the collected pottery, and grouping them based on similarities. Another biggest drawback was the lack of a significant amount of material evidence for the time period in question. This could have been caused by a number of natural disasters, such as landslides, floods, and earthquakes, which resulted in a significant change in the landscape and the disorientation or a partial loss of cultural evidence. So, the research has been done based on the limited material evidence collected, which have various pros and cons. The sites that have been investigated are either situated in flood plains (historical sites) or on jhum land. Some of the sites are also situated on agricultural fields, which will have an impact on their location in the near future. In order to determine the extent of cultural material from earlier periods to later periods, this current study will look to the future investigations, that will prioritize systematic excavations with stratigraphic recording, interdisciplinary studies on the impact of natural disasters, absolute dating, ethnographic research, and international collaboration. This study will therefore serve as a foundation for future multidisciplinary approaches.

Despite a number of gaps, this research broadens our understanding about early settlers and settlements in the Assam region. To start with, the environmental zones show different micro-level settlement choices made by earlier inhabitants that may satisfy various bio-environmental relationship and considerations and, in turn, may aid in environmental study in the near future. Moreover, this research presents novel methodologies for examining the formation processes of archaeological sites, not

limited to Assam but also with broader implications for the entire northeastern region and beyond. These methods mark a substantial progress in contemporary archaeological investigations. However, it is important to note that certain details have not been incorporated into this assessment due to the absence of excavation or site scraping data. Nevertheless, a general understanding has been developed regarding specific locations used for settlements and patterns of human mobility. This study also demonstrates the continuity and similarity of cultural phenomena from Southeast Asia and the current northeastern hill regions during the prehistoric period and historical similarity with the western provinces, which was not restricted into the newly established geographical boundary and aids in understanding an archaeological pattern.

Excavations and analysis of new sites will be a significant component of upcoming research. In Assam, there are many archaeological sites that have not yet been thoroughly investigated; these sites may reveal new details about the early settlers and their way of life. Remote sensing methods could be a method to find potential excavation sites and give a thorough understanding of the settlement patterns in the area despite a little bit of formation studies on sites has been done in this research. Along with these technical developments, there is scope for interdisciplinary research that combines archaeology with related disciplines like history, anthropology, earth sciences, linguistics, and genetics. Such interdisciplinary methods might aid in creating a more thorough understanding of the Assam's early settlers' social structure, language, and culture. A promising field of study is genetics. Individuals from various places and cultures would have come together to form new communities among the early settlers of Assam, making up a diverse group. Researchers can learn more about the ancestry and migration patterns of the early settlers by examining the genetic composition of the current populations in the area. Researchers can learn more about the past and diversity of this fascinating area by examining the material culture, settlement patterns, environmental factors, genetics, language, and cultural traditions.

