The cult of fertility, Yoni worship and Mother worship laid the foundation of the Śakti cult. Śaktism had no originator, and no definite period. Śakti cult gradually developed and grabbed almost all the tribes of Assam. It reached its high water mark or final stage after plucking a little part from each civilisation and formed a new culture that is not purely aboriginal nor Aryan but a common system to all sects. The mother-kin society, which was the basic foundation of the Mother cult underwent a great change under the silent attack of the Aryan culture. The matriarchal classes and the Aryans were influenced by the Drāviḍīān culture. They were intelligent and made an attempt to form an organised society in Kāmarūpa. With that aim they followed a policy of never imposing their own customs by force on the local people. On the other hand, they giving up most of their culture and adopting most of the aboriginal culture, created a new social culture and thus brought the non-Aryans into the Aryan fold. Being liberal and patient they formed a Hindū society and gradually Hinduism became the universal religion in the Brahmaputra valley. But the most significant matter was that the great mass of the Kachāries, Rābhās, Lālūngs and other aboriginal tribes are still holding their
old tribal beliefs. No pressure was put upon them to change their creed. Hinduism had not been made, but has grown. Although its roots go back to the pre-historic times. However, it does not mean that it is an unchanging religion. As Hindu religion is sanātan or eternal and changing, it has incorporated and assimilated elements of other thought, consequently it branched out into an endless variety. The Aryans incorporated many of aboriginal rites and rituals into the new cult of Śaktism only to bring out the old society of Kāmarūpa into their new cult, based on Vedic and non-Vedic elements. Śaktism became an important branch of Hinduism like Śaiva, Vaisnava etc. It may conclude that Śakti was not Aryan nor non-Aryan, nor Austric, nor Drāvida but an universal, synthesized deity. There is no connection of fecundity of Earth with the Aryanised Śakti, what is Śakti, may be called a Divine figure.

We have come to know that Śakti was the creation of the intellectuals like the Aryans and Śakti was developed for the guiding principle of the Aryans and for the patronage of the Aryanised rulers who followed the liberal policy and followed the king’s motto- king’s principal duty was to protect Dharma, Artha, Kāma and mokshya. Śakti was the outcome of the deep thought of the Vedic people. Úshā, Adiṭi, Rātri, Earth etc were the Vedic origin, which paved the way of the origin of the idea of Śakti. The idea of Devi took its final shape during the Pūrāṇa and Tantra Age. The Devas

1 E.A.Gait, A History of Assam. P- 60
2 Bouquet A.C, Hinduism P- 11
and Devis of the Vedas had no corporal body (physical body). The Vedic Mantras were the Devatās. The Pūrāṇas and Tantras bestowed upon the Deva and Devi, the physical or iconographical description or shape. Jogiraj Basu, a famous scholar on the Vedas, remarks that except mantras, Devatā has no existence, no form.

Sakti cult emerged under personal, family and social guidance. But gradually, a priestly class, that was purely non-Aryan, came into existence and became predominant for the performance of Sakti worship. Sakti worship turned into a dominant cult under the priests in the pre-historic period. During the historic period the Aryan priest or Brahmanas ousted the old priestly class and established themselves in the temples and the society. They became all in all, in the religious activities. Even the royal authority had no power to interfere in their activities rather followed the advice of the Brahmanas. Some of them became the Rāj-Pūrohita who advised the king in religious matters. The Brahmanas or the priests became the spiritual guardian or Guru of Sakti as the saviour of the society. So the composer of the Pūrāṇas and Tantras saw that Sakti was worshipped in every family as their Istadevatā. The Kālikā Pūrāṇa mentions:

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Devipūjā tathā sastā kāmarūpe sūvālaye.
Anyatā biralā devi kāmarūpe grihe grihe.
K.P. C- 58. V- 40-41. P- 562
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The Yōgini Tantra suggests the wiseman not to involve in the game of dice who dislikes to perform the Vedic or the Tāntric cult. The

Yogini Tantra advises them to spend their times in the worship of Japa, Yajna etc in the name of Gods. The most important salient features of the Śakti cult was the organisation of the Assamese society (Śākta class) under the Aryan priests. The devotees were advised to gather (assemble) in the place of worship and to accept the offerings offered by the people following the principles of the priests which were entrusted in the Pūrānas and Tantras.

Banikanta Kakati comments that the religious history of Assam immediately after Naraka's death is obscure. But he is wrong. After Naraka's death, the rulers followed a liberal policy and extended royal patronage to all sects like Śiva, Śākta, Būddha, Baisnava as mentioned in the inscriptions. During the dynastical period temples and images of Gods and Goddesses increased. There was not a single temple without engraving images of Gods and Goddesses on the wall of temples. The policy of toleration in the religious field led the growth of a prosperous and non-sectarian kingdom and union of all sects, it organised the people and strengthened the power of the kingdom. Naraka's religious policy and specially being a staunch devotee to Śakti led his kingdom downfall. This was a great threatening to his successors. So, with a view to establish a paramount power in Kāmarūpa, the kings of Kāmarūpa gave up the policy followed by Naraka and they followed a liberal policy. It is true that the Kālikā Pūrāna and the Yūgini Tantra

5 Kakati B.K, Mother Goddess kamakhya. P- 41
are silent about the religious policy of the Bhauma dynasty. The Kālikā Purāṇa was composed by the Aryans. Although the Aryans under the pressure of circumstances, had to accept the cult and customs of the matriarchal groups, in fact, the Aryans had no sympathy to the non-Aryan matriarchal system and hegemony. They made utmost attempt to sweep the seeds of non-Aryan matriarchal systems, but they did not attempt to oust the customs, rites and rituals of the non-Aryans. Instead of that, they adopted it with some modifications. Their chief aim was to spread Aryan Dharma but indirectly they spread the non-Aryan dharma including the aboriginal rites and rituals in the tenets or Śāstras. The Yōgini Tantra highlights the aboriginal social, religion, livelihood, customs etc. prevailed in that time. Banikanta Kakati remarks, "the picture would be complete if the infinite varieties of sexual relationship actually subscribed amongst the Kirāta people (aboriginal tribes) are taken into consideration- polygamy with right to inherit a dead father’s widows except the mother, ployandry, pre-nuptial sexual freedom and licence festivals in honour of tribal Gods and Goddesses. These institutions must have had usual repercussions on the Aryanised people and given a wide berth to Vāmācāra practice'.

Śakti was the main way to spend a happy and prosperous life. Śakti cult united the various tribes into one nation. It maintained the integrity, unity, fraternity and brotherhood among the various tribes of Kāmarūpa. Lost is less but profit is more.

6 Kakati B.K. Mother Goddess kamakhya. P- 47
although there is some superstitions. But it is very strange that the priests of Kāmākhyā did not intend to co-operate with me. So, there will many to know about the Śakti cult. It is imperfect to find out the real History of the Goddesses without their active support and co-operation.

The final conclusion is found as in most of the Austrics of the World, the fertility deity was worshipped to show honour and deep respect for the mother earth who had given the agricultural product to human being and also to all living beings to survive thier lives in the world for the generous and gracious gift with blessings of strong energy of none but by mother to her child. So the energetic power only belongs to the form and energy of the mother and every ancient living beings thought, the fertility could have been produce only by the power of mother. They started to worship the mother earth as mother Goddess. The same concept was followed by the indigenous people of India and North Eastern part of India did not lay behind but worshipped the fertility Goddess. With the evolution of the religion in different stages Prāgyotisha- Kāmarūpa adopted the fertility cult and started to worship as mother goddess. Before the advent of the Aryan culture the indigenous tribal people also worshipped mother Goddess as their own goddess and worshipped with their own way. When the Aryan culture touched the aboriginal religion they also accepted the same concept of fertility cult and polished with the Aryan culture by following the developed form of vituals with Aryanised methods of worship. But the concept and philosophy
were the same and continuously followed to the present period. This fertility Goddess changes its form and energy in different stages and worship as Śakti, Kāli, Bhairavi, Śiva, Pārvati, Mother Tāmreswari, Kesāikhāiti, Kiranti and gradually transformed as cult of Tantra. It has been stated that Kāmarūpa - Kāmākhya is the original culture of Tantra worship.

Along with the other religious deities, the Śiva-Śakti or Mother Goddess Kāmākhya takes the supreme position in Prāgjyotisha- Kāmarūpa but this religion was never declared as state religion by any rulers of Prāgjyotisha- Kāmarūpa. This Śakti cult is the life of the people from time immemorial uptill today. It has been worshipped as energy, blessing of all calamities, destroyer of demons and evils bestower of peace and prosperity and throws the light of happiness.