Being a native of the north-easternmost corner of India, I have always been attracted to its past. The attraction became stronger when, as a student I took up the study of ancient Indian history and culture, and when I found that Assam, anciently known as Prāgjyotisa-Kāmarūpa, has a long history going back to the hoary past, and has contributed largely to the growth of the Indian civilization and culture. Further, she has presented herself as a microcosm of India,—a great land with the unique feature of unity in diversity in its true sense.

During the Ahom rule in the medieval period, Assamese as a ‘nation’ took its shape engulfing in it both the Sanskritised elite society of the Brahmaputra valley as well as the numerous tribes living in the surrounding plains and the hills. In the earlier period, i.e., the period of our concern, the Brahmaputra valley came under the aegis of Brahmanism in a larger way. The process of Sanskritisation is such that it required both mass appeal as well as
governmental patronage. In ancient Assam, this process proved to be a successful one as it had found a conducive environment in the kingdom of Prāgjyotiśa-Kāmarupa. The process found to be started from very early times, i.e., in the time of Naraka, to be followed by the three powerful royal dynasties, viz. the Varmans, the Sālastambhas and the Pālas,—all claiming descent from Naraka. They provided the necessary royal patronage, while their subjects followed their suit and thus provided the stimulus. Thus, the process of Sanskritisation and the formation of State of Prāgjyotiśa-Kāmarūpa went hand in hand.

The State of Prāgjyotiśa-Kāmarūpa, thus formed, noticeably made herself an integral part of the Indian subcontinent. Obviously, the credit goes to the enlightened rulers of Prāgjyotiśa-Kāmarūpa.

While, on the other hand, the inhabitance and continuous migration of the Indo-Mongoloid and Tibeto-Burman peoples from the eastern direction made the Brahmaputra valley society a really colourful one.

Another noticeable thing is that economically the region was active. Trade and commerce was a regular feature of the economic system. Due to non-availability of data, it is
difficult to trace the continuity in the political system of the land. More and more systemic explorations and excavations are to be made to make-up the gap, so clearly visible in the time between the legendary period and the beginning of the historical period in the mid-4th century A.D.

Thus, the State of Prāgjyotiśa-Kāmarūpa, an integral yet distinct part of the Indian sub-continent, both politically and culturally, has come all the way from pre- and proto-historic times down to the present century. To end, it is this distinctness which has had made the history of this land and her people a more interesting part of the history of our great country, that is India.