The ‘Kings and Cults in the land of Kamakhya up to 1947 (A Study on Religion, Power and State)” is epoch making phenomenon in the religious- political and social life of Assam. Its impact on the religious, political and social life of Assam, particularly in the land of Kamakhya, is indeed great and abiding. As religious institutions and places of worship, the temples were the places of popular gatherings as well as means of strengthening of the associated royal authorities. In order to win over the people, the local deities mostly non- Aryan were often identified with their counterparts extolled in Vedic and puranic literature.

This study is based primarily on the quest of the rulers of Assam for legitimation through religious institutions. In earlier period the rulers of the land of Kamakhya, derived religious legitimating of their authority through the performance of grand royal patronage of local or regional cults. This development was deeply influenced by the emergence of the Bhakti cult as a new genuine folk religion. Politically perhaps even more important, however, were the strong local and regional roots of these cults. The spatial connotation of the cults, radiating from their sacred place, vested the newly emerging local and regional states with an additional dimension of territoriality of particular interest, in this regard are the changing modes of legitimating at different stages of state formation ranging from princely patronage of deities by emerging early rajas to the construction of imperial temples by rulers of the early medieval ‘imperial’ regional kingdoms. During the late middle ages, royal ritual policy shifted its emphasis on the royal patronage of places of pilgrimage and their cults and sectarian leader.
An attempt at presenting a systematic study of the Kings and Cults in the land of Kamakhya up to 1947 has been made here in the following pages. The work is prepared for the Doctorate Degree of the University of North Bengal.

In preparing this work, all available source materials both Primary and Secondary have been carefully examined before use. But in spite of my sincere efforts, error may have crept into it.

It has been tried to arrive at the nearest point of the aim in respect of the proposed study. However we never claim perfection. Uses of diacritical marks in common terms have been avoided.

I take this opportunity of expressing deep gratitude to Dr. I. Sarkar, Professor, Department of History, University of North Bengal who took so much trouble in guiding my research work in the midst of his manifold activities and academic engagements.