

taxes and all kinds of obeisance. Majumdar⁵³⁹ identifies it with Upper Assam. Kāmarūpa consisted of the Western districts of the Brahmaputra valley which being the most powerful state and being the first to be approached from the western side came to denote the whole valley.⁵⁴⁰ The area of Kāmarūpa was estimated by the Chinese traveller Hiuen Tsang to have been 10,000 li i.e. 1667 miles in circuit which shows that it must have comprised the whole valley of Brahmaputra.⁵⁴¹ Śaktisaṅgama describes⁵⁴² Kāmarūpa as extending from Kāleśvara to the Śvetagiri and from Tripura to the Nīla-parvata (which is the Nīlādri or Nīlakūṭa, the name of the Kāmākhyā hill). According to the Yoginī Tantra, the kingdom of Kāmarūpa included the whole of the Brahmaputra valley together with Rangpur and Cochbihar.⁵⁴³ The Purāṇas mention Prāg-jyotiṣa, identified with Kāmākhyā or Gauhati, as the capital of Kāmarūpa.⁵⁴⁴ The Kamauli grant of Vaidyadeva mentions Kāmarūpa as a Maṇḍala of the Prāg-jyotiṣa-bhukti.⁵⁴⁵

The Abhidhāna, the Vaijayantī and the Trikāṇḍaśeṣa inform us that Prāg-jyotiṣa and Kāmarūpa were the same country.⁵⁴⁶ In the Raghuvamśa,⁵⁴⁷ the separate mention of Prāg-jyotiṣa and Kāmarūpa may seem to be a little puzzling. But we see that whereas verses 81-82 of the fourth canto refer to the king of Prāg-jyotiṣa as terrified, the subsequent verses describe the presentation of elephants and the offer of respects by the king of Kāmarūpa to Raghu. Thus all the four verses are inter-linked and, the context also proves that Prāg-jyotiṣa and Kāmarūpa were the same.⁵⁴⁸ The Buddhist Chronicle Ārya-mañjuśrī-mūlakalpa describes Kāmarūpa as a country of the east.⁵⁴⁹ The Bṛhatsaṃhitā⁵⁵⁰ and the Kāvya-mīmāṃsā⁵⁵¹ also mention it in the same direction. Chatterji remarks that the tribes living on the frontiers of Kāmarūpa were akin to the Man tribes of South-Western China, a wild Tibeto-Chinese people.⁵⁵²

The Ahoms of the Shan Tribe came into Assam at the beginning of the 13th century due to the break-up of the Chinese empire by the Moguls and ruled till the British occupation in the beginning of the 19th century.⁵⁵³

4. *Kāñcī* (No. I, L. 19) :

The earliest epigraphic mention of *Kāñcī* is to be found in this