



Assamese Literature of the Pre-Sankari Period

Ankita Saikia

Assistant Teacher, Nagaon International School, Nagaon, Assam, INDIA.

ABSTRACT:

In dividing the era of Assamese literature, it is mainly divided into three parts. 1) Early Ages 2) Middle Ages 3) Modern Era. These influenced mantras, couplets, charyapadas, etc. in the early ages. The Middle Ages are further divided into three parts - the Pre-Sankari Era, the Sankari Era, the Post Sankari Era.

Keywords: - *Pre-Sankari, Madhava kandali, Hem saraswati, Rudra kandali, Harivar bipra, Kaviratna saraswati.*

1. INTRODUCTION:

Dr. Satyendranath Sharma says that the period of the Pre-Sankari era from 1300 AD to 1490 AD is the period. During this period, there are many poets. They are - a) Hem Saraswati, b) Rudra Kandali, c) Harivar Bipra, d) Kaviratna Saraswati, and e) Madhava Kandali. The Pre-sankari period has a great role to play in the field of Assamese literature.

2. SUBJECT OF STUDY:

The subject of Assamese literature of the Pre-Sankari period has been chosen as the subject of this study.

3. GOAL OF THE STUDY:

This study has been attempted with the aim of knowing the common things of the pre-Sankari period.

4. IMPORTANCE AND PURPOSE OF THE STUDY:

The pre-Sankari period is a remarkable period of Assamese literature, and the written literature of this era is playing a very big role in the field of Assamese literature. So, this issue is of great importance to discussion.

The main purpose of discussing the subject is to get acquainted with the works of the writers of this era and to acquire appropriate knowledge and to contribute to the academic aspect as well.

5. METHODOLOGY:

The Method for study mostly analytical.

6. DISCUSSION:

The Pre-Sankari period can also be called the period of preparation of the Vaishnava era. Some of the main characteristics of the poets of this era can be observed –

1. The poets of this era leave the patterns of written literature to the next era. Their works were in verse, not the use of prose.
2. Their works are derived from the original Sanskrit texts.
3. While the poets accepted the allegiance of the original while composing poetry, occasionally used imaginary events, supernatural images and metaphors, metaphors, patantars, etc. to create a home environment.
4. In the literature of this era, the ideology of using rhythms such as pada, duldi, picture, jhumuri, etc. is also found by the poets of later era from them.

5. Like the Vaishnava poets, the main purpose of these people was not to propagate religion, but to create the rasa of literature. The almost self-introduction of the poets' works and the ideal at the end of most of the chapters can also be said to have been taken from the poets of the pre-Shankari period.

The poets of the 14th century drew main inspiration from contemporary kings to compose poetry. The patron kings of this era are Durlabh Narayan, Indra Narayan, Tamradhwaja, and Mahamanikya.

Below is a brief discussion of the poets of the pre-Shankari period -

a) Hem Saraswati: - Hem Saraswati received the patronage of Durlabhnarayan, the king of Kamtapur, and wrote "Prahlada Charitra", and "Hargauri-Sambad" kavya. Hem Saraswati's Prahlada character composition was taken from the Vamana Purana. Prahala Charitra is a short narrative poem. The poem is written in 100 verses. The demon king Hiranyakashipu committed various atrocities to worship Vishnu by his son Prahlada, and in the end, hiranyakashipu's slaughter at the hands of Narasimharupi Vishnu is described. 'Prahala Charitra' was edited by Kaliram Medhi in 1913 and he called it the first Assamese Vaishnava poem.

Another book by Hem Saraswati is Hargauri-Sambad. Its root is Sanskrit - Hargauri-Sambad. This book is written in 899 verses. It contains details of the tyranny of the Tarakasur, Shiva's tapasya, Madan Bhasma, the marriage of Hara-Parvati, the birth of Kartik, etc.

b) Kaviratna Saraswati: - He also studied literature under the patronage of Indra Narayan. Kaviratna Saraswati narrates the story of "Jayadratha Vadh" in the form of poetry in the Drona parva of Mahabharata.

c) Rudra Kandali:- He also wrote a short poem called "Satyaki Pravesh", based on the story of the battle of Satyaki in the Jayadratha Vadh sub-division under the Drona parva of mahabharata. Rudra Kandali was patronised by King Srimanta Tamradhwaj of Khaspur.

d) Haribar Bipra:- Haribar Bipra got the patronage of Durlabhnarayan. Bipra wrote three poems – "The Battle of Babrubahana", "the Battle of Luvkush", "the Battle of Tamradhwaja". The poet takes the content of all the three poems from the Ashwamedh parva of the Mahabharata written by sage Jaimini. In the war poetry of Babrubahana, the battle of the sons Babruvahana and Arjuna, the battle of Luvkush in the poetry of Luvkush, the battle of Luv Kush with Rama, and the battle of Tamradhwaja and Arjuna are described in the poems.

e) Madhava Kandali: The greatest poet of the pre-Sankari era is the inauthentic poet Madhava Kandali. Madhava Kandali was patronised by the Barahi king Mahamanikya and studied literature. Kandali translated Valmiki's Ramayana into Assamese "SAPTAKANDA RAMAYANA". While translating the Ramayana, he has omitted lengthy descriptions and given a brief form. "Lamba Parihari Sarodrite" - is the principle of translation. There are some features of kandali ramayana –

1. The valmiki translation of the Ramayana, although Kandali has given his own interpretation, leaving aside a lengthy description.
2. Kandali Ramayana is the first in modern Indian Aryan language.
3. In depicting the environment or state, the skill in the application of natural beauty description rasa has been revealed.
4. Another feature of Kandali Ramayana is the technique of word selection and word application.

In a poem called "Devjit", of Madhava Kandali can be found. The poem depicts the greatness of Arjuna and Krishna.

7. CONCLUSION:

The contribution of the pre-Sankari period as the beginning of Vaishnava literature is immense. It is to be noted that 7 kandas are not found in the "SAPTAKANDA RAMAYANA" written by Madhava Kandali. Only 5 kandas written by him are found. Later, Sankaradeva composed "UTTARAKANDA" and Madhavadeva composed and connected by composing "ADIKANDA". Dr. SN Sharma has mentioned that there are 1300 verses in the poem Devjit written by Kandali.

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