Chapter - VI

OTHER POETESSES
OTHER ANDHRA POETESSSES

Apart from the popular poetesses of Andhra who have been dealt with in the earlier chapters there are some other less known poetesses who can be regarded as Andhras. The claims are yet to be substantiated with authentic sources. However, they are to be considered as Andhra Poetesses as long as they are proved to be otherwise with sufficient grounds.

NAC̄HI

Smt. Utukuri Lakshmikantamma refers to a poetess Nac̄hi daughter of a Vedan Pandit and Astrologer by name Elesvaropadhyaya. He was said to be the founder of the nadu classification among Telugu Brahmins. He was called as so as he hails from Elesvaram a village in Guntur District on the bank of river Krishna. She had acquired the knowledge of all sastras from her father and has been recognised as an erudite poetess. It seems that she wrote her autobiography in the form of a drama namely Nac̄hi Vyaya in Sanskrit. But it is not available. According to Andhra Sesharigiri Rao, the author of Andhravandusimanulu she might have been lived in the seventh century AD.
LILĀVATI

Lilāvati is a work dealing with mathematics by Bhaskaracharya of twelfth century. It is in the form of a dialogue between a lovely maiden namely Līlātī and himself. The problems are set to her and solutions are hinted by him. But some of the biographers of Telugu poetesses feel that Lilavati was a daughter of Bhaskaracarya an eminent mathematician and astrologer. In order to console his young daughter who had become a widow at the early age he taught her astronomy. Lilavati had written a work in Ganaśastra on her name. As there was a popular mathematician of Telugu country by name Pavuluri Mallanna of Eleventh and Twelfth Century AD Lakshmi Kantamma was of the opinion that Lilavati might be a contemporary of Mallanna. One of the verses of Lilavati is cited for instance as below.

अर्थित रतमभतले तुपरी क्रियाशिखरिणिरिथि
रतमभे हरतनवोचिते त्रिगुणिकरतमभप्रमाणातेरे।
कृत्ताशि बिलामान्रज्ञमंतरतित्तथर्वकसुरस्थरामि
क्षिप्र ब्रुहि तयो श्रीलालक्षिके स्याम्यन्यगत्योड़िति ||

TUKKHA DEVI

Tukkha Devi is one among the four poetesses (Kavyini Catustaya) who have flourished during the Vijayanagara period.
small poetical piece of five verses known as Tukkha Pañcaka is ascribed to her. She is said to be the daughter of Pratapa Rudra Gajapati, a king of Orissa. She was married to Sri Krishna Deva Raya of Vijayanagara, who ruled between 1509 and 1529 AD. One can say that she belongs to the 16th Century AD. When some scholars believe that Tukkadevi is none other than Chinnadevi, some feel that they are two different persons. The work Tukkā Pañcaka, which is also known as Bhrunga Pañcaka, is available at present. The pathos is the main sentiment of the Kavya. It is reproduced here under.

चर वनावते नवम्भीजीरुभु न मेडवको गंधफलोमजिल्लाम्।
सा च कि न राम्या स र कि न रंता बलीदरसी केवलमीश्वरान्ना।। (1)

मा किःधुक प्रत्योत्तमानिसमेष्मात्र मन्नस्सरके विहस्तीति मधुकराषोधम।
कि माताती विरकरेनाया तलबीय कृष्णा प्रसूननमितिराक्रमनलमे॥ (2)

भ्रमर / भ्रमताद बिगंतराने कविवादवाविनमीकिल श्रुत वा।
वधायत्वमपाराय पक्षपात याहि जातिकुयुगुकारिपुष्पम॥ (3)

कुस्मानि निखन्ते नाम चिरे करिवनितकार विशेशसूतविक्षिकाः।
सुराधित्वममूर्ति कि न लक्ष्यते किमु वैलेषु रस विपन्निति शृङ्गा।। (4)

कि मालानन्दायायि मा विहाय चुचुन्मु तुम्बीकु मुष्ठिः।
लोके चतुर्विद्वचरणी पर्यायादृशं सर्वाधरय तपस्यां कि रघुअ।। (5)
Some scholars point out that the first two verses are found in *Subhasitavali* of Vallabhadeva and the third one is from the Abhidha *Vrittimatrukā* of Mukula Bhatta who were earlier anthologists. The authorship of the remaining two are also doubtful.

**HANUMĀYAMMA**

Hanumāyamma was born in Chennuru Village in Kovvuru Taluk of Nellore District on August 1875. Her father was Velagapudi Sundara Ramāyya. She was married to Natesam Vennelakanti family of Nellore. Being a young widow she devoted all her time in learning and worship of Guru Dattatreya. She acquired the knowledge of Sanskrit informally and used to spend most of her time with religious worships and philosophical discourses. She was an ardent worshipper of Sri Guru Dattatreya and a disciple of Brahmananda Saraswati Swamy.

Hanumayamma has composed a good number of *stotras* *astottaranamāvalis sahasranāmāvalis* on her favourite deities. She composed *padukāpuyanam* in 1916 on her perceptor Sri Brahmananda Saraswati Swamy consisting of His Highness one hundred and eight names in thirty two verses. The benedictory verse
is as follows

Sridattapujagıtakadambam7 is another work of Hanumayamma. It explains the methods of the ritual worship of Dattatreya in both prose and poetry. Apart from few verses there are about forty songs in different ragas and talas. The poetess displays her sound knowledge of music. The following is a lullaby in madhyamāvatırāga and jampaka tāla.

In appreciation of Śankaras marvellous achievement she wrote ŚrīŚankarabhagavatpadacaryapujavādī8. It deals with the sixteen folds of religious worship (sodasopacaras) of Śrī Śankaracārya. It also consists of one hundred and eight names that reminds one the biographical events of Śankara. This was the first of its kind. No astottarastotra was composed on Śankara hitherto. The dhyana śloka of Sankara runs as follows.

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She has many stotras for her credit and she could compose
bandhakavita also. She composed a verse in puspa
calitabandha in praise of Mohagrahagayatri the favourite goddess

According to Prof Ramaraju her relatives at Nellore have many
unprinted works composed by Hanumayamma

Gangasahasranaamam Dattatreyamangalaraati Sri
yaanyavalkyamunistuti Nrshimhasarasvatimangalarati are said to
her unpublished works. It is also said that she wrote commentaries
on the Bhagavadgita composed by Madhusudananda Sarvasati and
on the Naradabhaktisutras
SUNDARAMBA

Sundaramba was the daughter of Sundara Ramayya and Sesamma who was the founder of HINDU SUNDARI publications. Sundaramba was born in 1914 at Madras. Her surname is Kallakuri Mahalakshmi. She has a double M.A. degree. She acquired the qualification of Sahitya Siromani and Rastra Bhasha in Hindi. She worked as a Telugu Pandit in Queen Mary's College at Madras for some time. She passed away at a young age. She was a talented lady. She showed much interest in learning. She was able to compose Sanskrit verses on various occasions. She translated 'Hamsa Vijaya' of Kancanapalli Kanakamma into Sanskrit. It is yet to be printed. She composed the following verse in Sanskrit under the caption MAHILA MARYADA:

लीलाकूटमजज़ज्जाते बाले बालार्क्ष्यासुरे /
अम्बे ते पद्मालम्बे फुसास्थ्रोर हलोवने
ब्रांजारान्तिकालम्ब सरस्वतीकल्लकल्पक
मामक देशिक वन्द्ये रणकेहद्यान्तशाह अग्म ||

मयांका प्रोत्यते स्त्रीणा मायामोहितवेत्तन
महालक्ष्म्या मया सध प्रबोधाय रथाविधि ||
मयांकाहेत्वो नार्य शास्ते धर्म्यात्तब ||
कुलसर्वकान्ता मुनि काण्तसन्तान्तिक्षिक्कम् ||
RAJAMMA (OR) RAJAMBA

Rajamma was born in 1877 \(^9\) at Bangalore. Gangadharayya and Ramalakshmi were her parents. She was the wife of A Sambasiva Ayyer, a lawyer of Mysore. She worked in Lady Willington Training College Madras as Sanskrit Pandit. She wrote a novel in Sanskrit on modern lines depicting social life and evils, namely CHANDRAMOULI and a Telugu novel CAMPAGA MALINI besides some works in Kannada. She is the fifth descendant from Pradham Gopalayya, Minister of Tipu Sultan of Mysore.

KANCANAPALLI KANAKAMBA

Kanakamba was born on 3rd September 1893 at Durgi Village in Palnadu \(^{10}\). Her father is Ranga Rao and mother Rangamma. She continued to live with her parents as she was a widow. Her surname 'Kanchanapalli' was continued without change even after her marriage. In 1931 she composed a Sanskrit Gadya Kavya, namely RAMAYANA KATHA SAMGRAHA. She was honoured by Andhra Kesari Tanguturi Praksam Pantulu. She established Trilinga Vidya Maha Pitha, as instructed by her Guru Sri Amrutanandawamy. Her style and talent are lauded by Utukuri Lakshmi Kantamma as follows.
Chilakapati Sitamba

Chilakapati Sitamba belong to Kalikivayi Village in Nellore District was born in 1900 to the parents of Sri Parnasala Raghavacary and Alamelu Mangatayaramma. She was a vaisnavite and married to chilakapati venkata narasimhacharya. She was capable of composing poems in Telugu and could translate Sanskrit verses into Telugu in no time. She wrote many books namely 1. Padmini Parinay, 2. Kshira Bagara Mathana, 3. Aravinda, a novel, 4. Padya Ratnavali, etc. She was conferred with the title of KAVIRANI for her works. Her translation for

कमलमूर्तिवादरसिद्धि धनु मधुमूलिनिनी रघुनाथन
कण्तमधिजयमनेन तिथियता अङ्ग ह शालवण अत्रु वारण

for

कमलकुलिकाकिं वंशिकमुह नरसिम्हाकर्मकर्म
कर्तवेद विष्णुवानामि यानं सहिष्णु
महाराजे वधवभेदं कर्तवेदम् नक्षत्रावशी

She was also honoured by Andhra Kesari along with other poetesses.
FOOT NOTES

1. Andhra Kavayitrulu  P 40 & 41
2. Ibid  P 40
3. A B Keith  A History of Sanskrit Literature  P 524
   Krishnachaitanya  A New History of Sanskrit Literature pp 12 13
4. Utukuri Lakshmikantamma  Andhra Kavayitrulu  PP 42 43
5. Ibid pp 117 120
6. It was published by Nrnaya Sagar Press Bombay 1916 6f
   B Ramaraju  Contribution of Andhra to Sanskrit Literature pp 692
   693
7. It was published Induprakasa Printing Press Bombay 1920 6f
   B Ramaraju  Contribution of Andhra to Sanskrit Literature
8. It was published by Jnanamandala Printers Benaras 1926
9. Utukuri Lakshmikantamma  Andhra Kavayitrulu  p 140
10. Ibid  pp 143 158