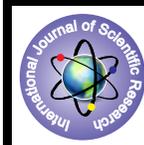


## Growth of Literature in Andhra - A Study



## History

**KEYWORDS :** Literature - Growth - Development-Andhra

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### ABSTRACT

*The period of 14<sup>th</sup> century marked deserted in the Telugu country. Particularly the fall of the Kakatiyas (r.1323) by the muslim conquerors. The deserted who led to several revolts raised by the nobles and the subordinate chiefs who worked under the Kakatiyas besides the muslim invaders. The revolts known as the movement of Liberation started to the (r.1329) by the chiefs Musunuri nayakas and several chiefs joined with them. They conquered the Warangal from the muslim conquerors and established their rule at Warangal besides chiefs such as Velamas established their rule at Rachakonda (r.1336-1425), Reddis at Kondavidu (r.1325 -1448), and the Rayas at Vijayanagar(r.1336 -1680). Thus kingdoms were founded to safeguard Hindu dharma culture. But these dynasties always fought with each other for their supremacy. Though, they were busily engaged in wars but they established a well political organized and administration and became patrons to arts and letters. Thus, the encouragement and patronage received from the rulers, between these periods. The number of Telugu works were produced by the poets, authors, writers and the scholars who contributed for the pepuse of the present paper is the focus on the growth of Telugu Literature from 14<sup>th</sup> to 16<sup>th</sup> century A.D in Telugu country a study.*

### Growth of literature in general:

The period of 14<sup>th</sup> and 16<sup>th</sup> centuries is marked the age of literature in Telugu country. The poets in this period launched a literary movement. Many literary works were composed in this period with the influence of Vira Saiva movement of Karnataka on the religious basis already produced by Nannechoda in Andhradesa. His work was the first Telugu Kavya which dealt with the birth of Kumara in Kumara Sambhavam. Thus his influence in the contemporary society which led to establish religious faith in Telugu region. Hence, the period produced numerous philosophical and religious works. Most of the poets, writers and authors written their works in different languages such as Sanskrit, Telugu, Kannada, Tamil and so on. So the growth of literature from 14<sup>th</sup> century to 16<sup>th</sup> centuries has discussed.

At the close the 13<sup>th</sup> century A.D, a great star in Telugu literature was about to set. He was the poet Tikkana Somayaji who is reckoned as one of the greatest poets of Telugu along with Nannaya Bhattu. These two and Errapraggada, then great men translated the Sanskrit Mahabharata into Telugu and created a national epic for the Telugu people. Vaishnavism introduced a new form of the devotional poetry and perfected it. This is what is called Vinnapamulu (Devotional appeals). They are in the form of poetic prose and hence they are called Vachanamulu. Though in prose form; they are set to some kind of music and song in the form of devotionalism. The first poet who brought into vogue this type of devotional composition was a Vaishnava devotee Krishnamachary in this period. The Vachana literature beginning with Basava Vachanas is well known in the Kannada language and it is quite possible that Krishnamachari borrowed this form from Kannada into Telugu. Credit must, however, go to him for bringing it into Telugu. This type of devotional lyrics was perfected in the 16<sup>th</sup> century by the famous Tallapaka poets, who were the leaders of Vaishnava thought. Thus, the development of literature in different fields took place in this period.

### In the period of the Musunurinayakas:

Though they were busy in regain their last territories and established their kingdom, they spare very less time to patronized poets, writers and authors for the progress of Telugu language and literature. So very scanty information was available for the poets of this period.

Madiki Singana: He composed Padmapurananottara khandamu around 1420 A.D and also composed a dvipada work called Bhagavata dashamaskandhamu. He dedicated these two works to Veligandala Kandayamatya who flourished in the court of Masunurinayakas. His other works are Vasishtha Ramayanamu and Sakalanitisammatamu. The former was dedicated to the God

Narasimha Swami at Ahobilam (Karnool District). The Sakalanitisammatamu is an anthology and is the first anthology in Telugu and it was a composition of moral work. Vasishtha Ramayanamu, also known as yoga Vasishtamu, is a book on Vedanta. Both Padmapurananottara Khandamu and Bhagavatadashamaskandhamu work gains significance only during (r.1450-1475).

### In the period of the Velamas:

A number of poets and writers lived in this period and produced works in Telugu language. Some of them received royal patronage and some of them were not received royal patronage and lived independently. Among the poets of this period, the poet Bammara Potana stood most outstanding figure of the time and become familiar with his literary work.

Bammara Potana (or) Bammara Potaraju (r.1450 - 1510): He was born in a Niyogi Brahmin family in the village of Bammara, of 20 miles away from Warangal (Andhrapradesh). His father was Kesanna and mother Lakshamma. He flourished in the period of Sarvagna Singhabhupala-III (r.1425 -1475). He was considered to be natural poet (Sahaja Kavi) needing no teacher. He was known to be very polite and was an agriculturist by occupation. He wrote Bhagavata in Telugu known as Andhra Maha Bhagavata and was a contemporary of Srinatha, who lived in this period. It is said that the two were related to each other. The poet hails from Bommera village and is associated with the town of Warangal territory belonged to the rulers of the Velamas. Besides Andhra Mahabhagavata, his another small small piece of work Bhogini Dandakamu is an erotic composition, eulogising a Bhogini women of Sarvagna Singabhupala-III (r.1425 -1475) of Rachakonda.

Koravi Goparaju (r.1430 - 1490): He lived in this period composed Simhasana Dvatrimshika. The theme of the work was similar themes like Vikramarka chaitramu of peramraju Jakkana. It is a Kavya work and contains the cultural life of the people of 15<sup>th</sup> century A.D in Andhra region.

Gaurana Matya (or) Gaurana: He flourished in the period of Singaya Madhanayaka of Devarakonda who was a subordinate chief of Rachakonda Velamas. His father was Ayyalaraya. He wrote two interesting works. One is based on the story of Harischandra the embodiment of truth and Virtue, and the other Navanatha Charitra. It is the stories of the nine prominent Nathas of the Natha tradition (Tantrism), but mainly the story of Minanatha, a Saiva teacher. It also deals with the tale of Sarangadhara and gave message of an oedipal of step mother-son love and also contains social norms in family life, deceitful of the nature of the women. His work was dedicated to god Mallikharjunasvami of Srisailam at Karnool District.

Anantamatya (r.1434): He was a native of the present Krishna District lived in this period. His father was Tikkana. He wrote two works Bhoja Rajeeyam and Chandodarpanamu. The farmer deals with the story of truthful Cow and Tiger which stood for moral values in the period of the king Bhoja Maha Raja, the famous patron of Sanskrit literature. The later one is a work and prosody and proverbs.

Nutana kavi Surana (r.1420 -1425): He composed Dhanabhiramamu and it was dedicated to god Bhimesvara of Draksharamamu (East Godavari District). The work contains the theme of beauty and wealth and gave message about the importance of wealth in a balanced way without undermining the importance of beauty.

Manchana: He lived in this period was a native Rajamahendravaram (Rajahmundry, East Godavari District). He composed Keyurabahu Charitra and it was dedicated to the minister Gundana who worked in the court of Kakatiyas was a contemporary to him.

Vinnakota Peddanna: He lived in the same period was also a native of Rajamahendravaram composed Kavyalankara chudamani. He also dedicated the work to the minister Gundana who worked in the court of Kakatiyas was a contemporary to him.

Kolani Ganapatideva: He belonged to Kolani family, which was a line of soldiers in the Kakatiya period to serve them and was composed a philosophical work Sivayogasaramu. This work contains the philosophy of Saiva siddantha.

#### In the period of the Reddies:

The period witnessed a number of famous Telugu poets who produced works in Telugu language.

Ketana: He belonged to this period rendered the Sanskrit work of Dandi Dasakumara Charitra into Telugu language. He was a friend and contemporary of Tikkana Somayaji.

Marana: He was a disciple of Tikkana lived in the period of Prataparudra-II (r.1296-1326) and later on settled in the kingdom of Reddies of Rajamahendra varam. He composed Markendeya puranam and dedicated it to the commander Nagayaganna of Warangal.

Yerrapragada(r.1300 - 1350): He flourished in the court of Prolaya Vema Reddi (1325 A.D - 1353 A.D) completed the Telugu Mahabharatha. He was a native of Gudluru in present Prakasm District. His parents Surya narayana and Potamambika. A small portion of the Telugu Mahabharatha, Aranya parva was accidentally left over by the two great poets Nannaya and Tikkana. Yerrapragada considered it his duty to complete it as a mark of veneration to his great predecessors. He dedicated the completed portion of Telugu Mahabharatha to the king Prolaya Vema Reddi. Besides these, he composed two more works Harivamsa and Nrisimha purana. Krishna Macharyudu (r.1325 - 1365): He was the first Vachana Kavya (prose) composer of Telugu literature lived in the period of Prataparudra-II. He composed Simhagiri Narahari Vachanamulu. This is a work of praise to god to be read in singing in front of the god. This is a Vaishnavite devotional literature reminiscent of the Saivite literature of the 12<sup>th</sup> century A.D.

Appanna Manthi: He belonged to the same period composed Charucharya a work on medicine. It gave medical instructions for a healthy daily routine life of the people.

Ravipati Tripurantakudu: He lived during the second part of the 14<sup>th</sup> century A.D composed four different works in Telugu such as Tripurantakodaharanamu, Ambika shatakamu, Madana Vijayamu and Chandraravali. He also wrote a Sanskrit work Premabhiramamu.

The other poets who flourished during this period were Vinukonda Vallabharayadu, Vennelakanti Jakkanna Mantri and Pashupati Naganatha Kavi. They composed Kridabhi Ramamu, Krishna devaki nandana and Vishnu purana in Telugu respectively. Except Kridabhi Ramamu the two works are devotional works of god

Vishnu. Kridabhi Ramamu describes the socio-cultural conditions of the Warangal town in this period.

Srinatha (r.1385- 1475): He flourished in the court of Peda Komati Vema Reddi (r.1402 - 1420). He dominates the literary field for more than fifty years in the beginning of the 15<sup>th</sup> century A.D. He composed fifteen works in Telugu such as (1) Vaishnava Purana (2) Naishadhiya charitra (3) Haravilasamu (4) Bhimeswara Puranam (5) Kasikandamu (6) Sivaratri Mahatmayamu (7) Sidheswara Charitramu (8) Palnati Veera Charitramu (9) Sthala Puranam (10) Sringaranaishadhamu (11) Marut-taratharitra (12) Shalivahana Saptashati (13) Panditaradhya Charitra (14) Kshetra Mahatyamu (15) Godavari Khanda. Except Palnati Veera Charitra the themes of these works are Saivates in essence. Palnati Veera Charitra is a ballad dealing with the battle of Palnadu

#### In the period of the Vijayanagar:

The period was an age of Telugu Renaissance. Many scholars and poets lived in this period and well patronised by the kings and the nobles of the period. Some of the eminent scholars such as Madhava Charya, Vidhyaranya, and Vedanta desika, Thatha Charya, Vyasaraya theertha and Appayya deekshitha who flourished in this period were patronised by the Rayas. They produced works in Sanskrit which explains the political socio-cultural conditions of the society that exist. Besides these Sanskrit scholars a number of Telugu poets flourished in this period and received Royal patronized. The first Telugu poet of this period was Nachana Somanatha.

Nachana Somanatha: He was a court poet of Bukka-I (r.1355-1377). He wrote a poem called Uttara Hari Vilasamu or Harivamsamu. It tells the story of three generations of the Vijayanagar dynasties.

Sarada: She lived in the court of Devaraya-II enjoyed the patronization of the king and wrote 18 Dramas and two Prakrit works.

Jakkanna: He flourished in the period of the same king wrote Vikramarka Charitra. It is a fiction story of the Chandra Gupta-II of the Gupta dynasty who ruled Ujjaine as his capital.

Thallapaka Annamayya (r.1424 -1503): He was popular as Annamayya was a native of Thallapaka, Rajampet Mandal, Kadapa District lived in this period. His parents Narayana Suri and Lakshakamba. He was a poet -singer (Vaggeyakarudu) and lived during the reign of Salva Narasingarayalu a feudatory ruler of Chandragiri Rajya under the Rayas of Vijayanagar. He was a great devotee of lord Venkatesvara and composer of devotional lyrics. He was the first known composer of prosody (Annamayya Sankirtanalulu) in Telugu known as Annamayya Sankirtanalulu or Annamayya Padakavithalu or yeyamulu.

Timmakka: She was the wife of Annamayya and poetess and composed a small work called Subhadra Kalyanam claiming that she wrote the work for the benefit of the women and their chastity.

Thallapaka Peda Tirumala Rayudu: He was the son of Annamayya was a famous Vishishtadvaita scholar and continued his father tradition of composing in devotional songs especially Shringara Sankirtanalulu on lord Venkatesvara at Tirumala. Besides the work, he wrote other works such as a commentary on Bhagavadgita, a grammar work in Telugu, a Haravamsamu in Dvipada metres a prose work Balabharatham and Sabhari Charitra (Yekshaganamu).

Chinna Tirumalarayudu (r.1485-1550): Son of Peda Tirumala Rayudu and grand son of Annamayya composed Astabhashadandakamu, Ashtamahishikalyanam, Paramayogi Vilasam, Usha Kalyanam and Annamacharya Charitra in Dvipada metres in Telugu. He was continuing the Sankirtanas composition of his grand father Annamayya. Tallapaka Tiruvengalappa the son of China Tirumalarayudu the grand great son of Annamayya translated to the America kavyas into Telugu works. He also composed commentary on Namalinganushasanamu (Amarasimha work of

Sanskrit synonyms, who lived in the 4<sup>th</sup> -5<sup>th</sup> century A.D of Chandragupta-II) the king of Gupta dynasty.

During this period a poet named Madaya Kavi wrote Mairavana Charitra a folk story (the theme of the story is linked to Ramayana) and Devendra Vijayamu.

Manumanchi Bhattu: He belonged to this period Hyalakshana sastras (or) Asvalakshmana saramu. It is an original work on horses and their training. The work is dedicated to Oba Kamparaya, a dandanayaka of Krishnadevaraya.

Kuchiraju Errana: He flourished in this period composed Sakalaniti Kathanidhanamu a compendium of moral Tales.

Prologanti Chenna Suri: He lived in the last quarter of 15<sup>th</sup> century A.D wrote Narasimha Puranamu and Venkatesvara Satakamu in Telugu.

Poshettilinga: He belonged to the same period composed Navachola Charitramu. A story of nine Chola kings who were staunch devotees of god Siva. The works of above mention poets reflects religious conditions of the contemporary society of the period.

The poets also lived independently in this period and not received any patronage by the kings or royal members. But they produced works in Telugu for its progress. Apart from this, the beginning of the 16<sup>th</sup> century A.D was a glorious epoch in Telugu literature. Because the period was the reign of Krishnadevaraya (r.1509 -1529) of Vijayanagar. He himself was a great poet and gave an impetus to Telugu literature. His work Amukta Malyada was a contribution to Telugu literature and is considered as one of the five great Kavyas in Telugu literature. Like Nine gems of Vikramaditya's (Chandra Gsupta-II.(r.375-413) court the Ashtadiggajas (Eight elephants) adorned the court of him. The Ashtadiggajas who flourished in the court were (i) Allasani Peddana (ii) Nandi Timmana (iii) Ayyalaraju Ramabhadra (iv) Dhurjati (v) Madhaya-gari Mallana (vi) Tenali Rama Krishna (vii) Pingalia Surana (viii) Bhattu Murti (or) Ramaraja Bhushana.

Allasani Peddana: He stands foremost outstanding poet and Krishnadevaraya conferred on him the title Andhra Kavita Pitamaha (grand father of Telugu poetry). His chief work is Manucharitra.

Nandi Timmana: He wrote Parijatapaharanamu, dedicated to Krishnadevaraya, in tended to reconcile the king to one of his queens. It elaborates the beautiful verse a wellknown episode in Sri Krishna life.

Dhurjati: He a Saiva poet evoked the admiration of Krishnadeva Raya by composing two poems one Kalahasti Mahatmyam another Kalahasti Satakam, in praise of the god Kalahastisvara at Kalahasti and dedicated to god Siva.

Pingali Surana: He was a native of a village in the Krishna District. He wrote Raghava Pandaviya which tells the story of the Ramayana and Mahabharata. His work Kalapurnodaya is more a novel in poetry tells the Kali worshippers, human sacrifices and Malayali magicians. His most outstanding work was Prabhavati Pradyumna which deals with the puranic theme of the Pradyumna, the son of lord Krishna and his marriage with Prabhavati, the daughter of a Daitya king Vajranabha.

Madayagari Mallana: He wrote Rajasekhara Charitra. The work is a typical prabandha dealing with the wars and loves of Rajasekhara, the king of Avanthi. He dedicated this work to Narendrala Appa, a phew of Saluva Timma the governor of Kondavidu.

Tenali Rama Krishna: He was the most interesting figure of the time of Krishnadevaraya. He was a court jester of Krishnadevaraya who played many practical jokes on high-placed men and the king himself not exempted, but he was also a poet of talent and him Panduranga Mahatmyamu counted among the five great kavyas in Telugu is a work of high merit.

Ayyala Raju (or) Rama Bhadracharya: He was author of Ramabhyudayamu and Sakalakathasara-sangraha.

Bhattu murthi (or) Ramaraja Bhushana: He had a long and distinguished literary career. He wrote vasucharitra. The theme is the marriage of prince Vasu with princess Girika the daughter of the river Suktimati and the mountain Kolahala.

Besides these Ashtadiggajas, the other poets who belonged to this period.

Kandukuri Rudra Kavi (r.1480-1560) and Chintalapudi Yel-lana (r.1500 -1550): He also wrote Narasabhapolyam and Harischandra Nalopakhyanam. The latter poem tells the story of Nala as well as that of Harischandra. He dedicated his work Vasucharitra to Tirumalaraya-I, the brother of Ramaraya was the son-in-law of Krishnadevaraya.

Sankusala Nrisimha kavi: He was counted among the Ashtadiggajas, but was a distinguished poet of the time. He wrote Kavikarna Rasayana and dedicated the work to the goddess of Srirangam.

Addanki Gangadhara (r.1570): He wrote the Tapati samvaranopakhyana and dedicated to the sulthan Ibrahim Qutb Shah(r.1550 -1583), the rulers of Golkonda.

Ponnaganti Telaganna: He composed Yayati Charitra and dedicated it to the same sultan of the Golkonda.

Piduparti Somanatha: He was a Saivite and wrote Basava purana which is the only Saiva work of the time. He lived in the reign of Krishnadevaraya.

Vallabhacharya: He wrote Lilavati-gahita and dedicated to an officer of Achyutaraya (r.1530 -1542).

Matli Ananta (r.1590- 1610): He was a feudatory of the rayas of Vijayanagar and ruled Siddhavatam (Kadapa District). He wrote Kakustha Vijayam which tells the story of Ikshuvaku king of Ayodya.

To sum up, the beginning of the first quarter of the fourteenth century witnessed the political revolts which are known as liberation movement in the political history of Andhra. The period the evidence the establishment of Vijayanagara empire (r.1336) for the protection of Hindu dharma and culture from the Muslim invaders simultaneously many minor dynasties were founded In Andhra after the fall of the Kakatiyas. These dynasties were busily engaged for extension of their kingdom. Though they were busy in wars they extended their patronage to arts letters especially for the development of literature. The period also witnessed the religious impetus especially Saivism and Vaishnavism and its sects. So many poets and scholars produced literary works which reflects religious in nature. Thus literary were produced in Sanskrit, Telugu, Kannada and Tamil languages. Among, the dynasties the Vijayanagar period marked a new epoch for the growth of the literature in general and Telugu in particular. The ashtadiggajas (Eight Elephants) who adorned the court of Krishnadevaraya made great contribution for the literature especially Telugu literature. So, the Telugu literature gained upper hand between this periods and progressed.

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