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PROCEEDINGS OF THE FORTY FOURTH SESSION KURNOOL - 2020

ISSN 2320-057X

UGC - CARE listed

Proceedings of the Forty Fourth Session of A.P. History Congress held at
KVR Govt. Degree College for Women (A),
Kurnool, Andhra Pradesh.

UGC - CARE Approved

Copies : 400
Price : Rs.250/-

The Publication of the proceedings was financially supported by the Indian Council of Historical Research, New Delhi. The responsibility for the facts stated, opinions expressed or conclusions reached is entirely that of the authors of the articles and the Indian Council of Historical Research, New Delhi and A.P. History Congress accepts no responsibility for them.

Published on behalf of the A.P. History Congress by:

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Reader in History
Silver Jubilee Govt. College (A)
Kurnool, Andhra Pradesh

January, 2022

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EDITORIAL

The present volume contains the proceedings of the 44th session of the Andhra Pradesh History Congress held at KVR Govt. Degree College for Women (A), Kurnool, Andhra Pradesh.

On behalf of the organization, I express my deep sense of gratitude to the General President, Prof. D. Bhaskara Murthi, Guntur and Section Presidents Prof. Shanti Pappu, Prof. Rekha Pande, Dr. Movva Srinivas Reddy, Prof. Arun K Bandopadhyaya, Sri K.C. Kalkura for their invaluable address. I convey my grateful thanks to the authors of various articles presented in the session. I express my thanks to the members of the editorial board viz., Prof. N. Chandramouli, Prof. Krishna Reddy, N., Sri K.V. Ramana Murthy, Dr. Shaik Mahaboob Basha, Prof. S. Murali Mohan, Dr. Khanday Pervaiz Ahmad for their immense concern in editing the papers and Dr. Ramee Begam Shaik, Dr. G. Rama Krishna, Dr. T. Chandra Sekhar, Sri Kavuri Srinivasa Rao and Mrs. Kavuri Suryakala, Kankanala Ravi Sankara Rao for their help in printing the proceedings for extending cooperation to bring out the proceedings on time.

The Mamidipudi Venkatarangaiya Foundation, Secunderabad has been generous with their financial assistance to organize Mamidipudi Venkatarangaiya Memorial Lecture on the first day of the annual session of the Andhra Pradesh History Congress. We express our grateful thanks to M.V. Foundation, Secunderabad for releasing an amount of Rs. 40,000/- for holding the 32nd Memorial Lecture at the 44th Session held at KVR Govt. Degree College for Women (A), Kurnool, Andhra Pradesh on 4th January, 2020. We are thankful to the Indian Council of Historical Research (ICHR), New Delhi for their financial assistance for holding the sessions and for publishing the Annual proceedings. Due to prevailing pandemic conditions, we could not publish 44th session proceedings and organise 45th session in January 2020.

I express my sincere thanks to the Executive Members of the Andhra Pradesh History Congress for its active and heartfelt support throughout. I thank Sri Balagonda Gangadhar, Kadapa, Treasurer, for his active help in organizing the finances of the AP History Congress. I also express my sincere thanks to Prof. S. Murali Mohan, Secretary, Permanent Office, Dept. of History & Archaeology, Andhra Pradesh History Congress, Acharya Nagarjuna University, Nagarjuna Nagar, Guntur.

Dharmavaram
01.01.2022

B.R. Prasad Reddy
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General President's Address

POST DEPOSITIONAL ALTERATIONS IN MESOLITHIC ARTEFACTS

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I am immensely thankful to the Executive Committee of the Andhra Pradesh History Congress for inviting me as the General President for the 44th Session being held at Kurnool.

Though I am not a specialist in the History of Andhra Pradesh, my very limited work on the pre-history of the region prompted me to accept the invitation.

In the following lines I wish to attempt a quick review of the literature dealing with the Behavioural Archaeology, citing examples from the Mesolithic habitats of the Lower Godavari Valley.

Experience gathered through studies on the information losses and sampling difficulties encountered in paleontological research (Laurance, D.E., 1968; Grey, Thomas, 1973) and anthropology of human residues (Gould, R.A, 1978) has been providing a new dimension for our understanding the post dispositional alterations apparent in archaeological material. The study pertaining to the loss of information in fossil communities with all the concurrent alterations is called Taphonomy. "Taphonomic work has begun to identify the selective processes of bone accumulation and preservation specific to different types of microdepositional environments as a result of mechanical accretion, natural deaths, carnivore activity, and human subsistence modes" (Karl W. Butzer, 1982). Olson (1962) defines it as 'the study of the laws of burial including all aspects of the transference of organic remains from the biosphere to the lithosphere and the enquiry highlights the processes of alteration intervening between the death of an organism and the deposition of its remains in geological context (Schiffer, M.B., 1976).

Artefacts, the result of past human cultural behaviour, are acted upon by both cultural and non-cultural factors which bring about alterations. The alterations resulting from the action of cultural factors are visualised as 'cultural transforms' while those emerging from non-cultural factors are the 'natural transforms'. Natural transforms are relatively better understood than the cultural transforms as they govern 'the interaction between the variables of culturally deposited materials and variables of non-cultural environment in which the former materials are found (Schiffer, M.B., 1976). Clark (1957), Hole and Heizer (1973), Coles (1973) and a few others have carefully examined the forces behind the n-transforms in archaeological material. N-Transforms result from various kinds of erosional and depositional processes which finally bring about perceptible and sometimes imperceptible alterations in cultural goods. These forces may operate both in aqueous and eolian media and their effect upon a cultural area varies to a large degree. Weathering and biological damage to perishable materials vary in nature and rate depending upon local climatological and ecological conditions, and it is imperative to establish weather or not observed destruction phenomena could have occurred under ancient ecological conditions (Gifford, D. 1978).

During the span of time intervening between the abandonment of a culture centre and its ultimate burial, a range of forces operating in natural environment could rearrange, alter the physical and chemical composition or totally destroy the goods. Often times the spatial patterning in cultural materials is also modified beyond comprehension. These factors offer a number of constraints in analysis and interpretation as the samples chosen have always

been very much skewed. Often times artefacts are associated with some stain patterns in soil due to growth of plants and tree falls. A closely connected process, the dimensions of which are not clearly understood, is the trampling of small antiquities by the occupants of a given site, perhaps it could be 'a site formation process of as yet unrecognized importance' (Gifford, D., 1978).

In the context one other aspect demands consideration. It is concerned with archaeological visibility. Schiffer (1976) observes that an artefact to be archaeologically visible must satisfy three conditions - "(1) the human activity must have material consequences, (2) the material consequences must be potentially preservable and (3) natural processes must act upon these material consequences in such a manner as to preserve them". The ultimate preservation of the artefacts in their actual state depends largely on the natural and cultural factors acting upon them after they were left by their makers.

Artefacts are, of course, discarded by their makers and users basically in two contexts - either at centre of activity or at places away from them. Those which are discarded at the former context turn out to be 'the primary refuse' while the others become 'secondary refuse'. Whether or not an artefact becomes primary or secondary refuse is largely dependent on the physical dimensions of the object, besides the degree of permeability of the stretch of land on which the activity takes place (Schiffer, 1972 and 1975). Permeable substrata usually allow the artefacts to settle gradually into them and preserve them. Most of the lost items become part of the primary refuse at active centres. Impermeable strata, on the other hand, leave most of the products of past on surface, thereby allowing them to drift and become part of secondary refuse. Butzer (1982) describes in detail the analytical components in bioarchaeology and recommends a careful evaluation of cultural and natural transforms leading to site modification - 'cultural transforms modifying distributions and concentrations of bioarchaeological residues after their abandonment and non-cultural bio-organic, geomorphic and geochemical transforms subsequently modifying archaeological context through dispersal and disturbance and

fossilization, alteration, or selective destruction. A proper awareness of the processes taking place in artefacts and ecofacts between their 'life situation and geologic deposition' (Behrensmeyer, Anna, K. and Hill, Andrew, P. 1980; Voorhies, M. 1969), can not only project insights into the taphonomic strain experienced by the data but also help reconstructing palaeo-environmental conditions, besides guiding through proper behavioural models of archaeological situations (Thomas, D.H., 1971, Gifford, D.P. and Behrensmeyer, A.K., 1977; Brain, C.K., 1980; Gifford, D.P., 1981). With this theoretical exercise it is attempted in the following paragraphs to describe some of the visible alterations resulting from natural processes and perceivable in mesoliths from the lower Godavari valley. The region is approximately confined to the co-ordinates 17° 0' - 17° 30' N. Lat and 81° 15' - 81° 55' E. Long and covers an area of 500 Sq.Kms.

The region was first surveyed by L.A. Cammiade (1924). A brief report about the finds was made by Bridget Allchin (1966). Further investigations were undertaken by the present author as a part of the research work (Murthi, D.B., 1984, 1985 and 1987).

Mesoliths are collected time and again in various geosettings from the lower Godavari valley. They were recovered across high banks of stream courses, on the tops of low hillocks and sometimes in riverine sections in derived contexts. Most of the locations yielded artefacts as secondary refuse material, though at places like - Ramannagudem, Manchulurigudem, Kapavaram, Kangalagudem etc., the gatherings suggest that they hail from primary refuse centres. In either context the specimens are likely to have undergone taphonomic strain to a large extent by forces operant in natural transforms. The alterations brought about may sometimes be simply superficial, though at other instances they result in the total deformation of contours and profile of the artefacts. Usually, signs of rolling, E.U. damage (Odell, G.H., 1980), weather wear, etc., are the normal post exposure transforms.

In most of the mesolithic locations the specimens do not show signs of weather wear

indicating that they were exposed to surface probably in the recent past and that there was not much of a time gap between their becoming primary or secondary refuse and their ultimate burial.

Though most of the mesolithic locations are situated right on the tops of the banks flanking on either side of stream courses, as the banks themselves do not have a considerable degree of slope towards the streams, the archaeological evidence is preserved more or less in its in situ position. It is observed that some of the sites which are situated abutting the local outcrops as in the case of Ramannagudem and those that are situated right on the tops of isolated low hillocks as at kadamakonda, Jangammetta and Sapees hill preserved the artefacts as primary refuse. On the other hand the mesolithic horizons exposed by extensive denudational processes resulting in vertical and horizontal drift left marked signs of rolling as could be seen among a few of the artefacts from Masinagudem.

The mesoliths which are exposed to the surface at sufficiently far off times in the past incidentally get associated with the surface accumulation of calacarious kankar. For the formation of kankar nodules a sufficiently longer time of exposure of the top surface to the moist/hot conditions is a prerequisite. The calacarious rocks which lie underneath would be percolated by the subsurface water which dissolves calcium carbonates in small quantities and comes up to the surface by capillary rise in solution. Due to the thermal potential in the climate, the solvent, namely water, evaporates leaving the calacarious particles fused in granular form which could recrystallize around conducive locii. This entire process is very slow and if by chance the artefacts are associated with such formations one may conjecture that the surface, which abounds in the archaeological material, has been exposed long ago. In such cases a few artefacts get locked up in the kankar nodules while crusts of calacarious material remain as patches on the others. Such instances are noted particularly at Vedantapuram, Masinagudem and Jangareddi gudem. All the three sites are found in an area where the cross drainage has produced a dissected land form leaving here and there small

isolated mounds spread across by kankar and artefacts.

At place where the cliff sections are sufficiently high and composed of small gravel lenses and cross current deposits, especially in the top levels, mesoliths are picked occasionally not far below the surface. Specimens of this context show signs of rounding up of edges and other features resulting from rolling, as perhaps, the tools were involved in a process of denudation and redeposition across the banks. We have instances of this feature from Bottappagudem and Vedantapuram.

Certain types of raw materials weather away easily on prolonged exposure. At Sitapalle some of the mesoliths scattered about rock eminences have been subjected to excessive thermal stress, with the result that artefacts developed fissures across their surfaces. Due to chemical weathering also specimens made on certain base varieties of agates crumble away even on gentle handling, bits of the rock peel down from the working edges and ends. In some cases the top surface and the bottom surface of specimens will be well intact but from the sections some whitish material obviously the weathered core, comes out in a powdery matrix, the alterations resembling dry-rot in wood. Artefacts made, on fragile rocks undergo physical weathering and chemical alterations on prolonged exposures. The sites which contain such physically weathered and chemically altered specimens could be understood to have been exposed fairly long back. The self same situation helps understanding about the non-availability of tools fashioned on organic material like bone, wood, antler, etc., in most of the assemblages, in tropical condition organic materials are rarely preserved.

Very rarely we come across situations in which mesoliths are stained red due to prolonged contact with lateritic hard pans or latosols. Some of the mesoliths from Ratsanagudem show signs of red stain, particularly those made on agates and yellow cherts. However, that the lateritic stain is not very deep is indicated by a few artefacts which broke away recently exposing sections of the specimens.

In addition to the above natural transforms, there is yet another aspect which demands consideration. Specimens which are involved in surface drift through considerable distances would be subjected to processes of attrition by the coarse grains of sand, fine gravels and other surface rock debris. Though to a lesser degree, their interaction with the specimens would unconsciously leave signs of damage on the edges which could be mistaken for the wear damage resulting from the employment of the tools in the economic exploitation by the makers. Recent micro-wear analysis under powerful magnifying equipment have provided enough clues to distinguish the wear damage through usage and that resulting from attrition (Cohen D and J. Moeyersons, 1977, Shackley, M., 1974, Lawrence, H. Keeley, 1977 and 1980 and Gorman, C., 1971). No wonder, some of the specimens which did not actually possess such signs of damage may be observed to possess them during the salvage and bagging followed by transport of the artefacts by the archaeologist himself.

The above cited avenues of investigation are sure to provide clues about what exactly happened after the tools were left in situ by their makers. Such studies are of utmost importance in the interpretation of artefacts in the context they were collected and examined for typotechnological analysis keeping in view the nature of the find spots and the probable impressions left by the environmental and handling damages.

A systematic knowledge of the processes involved in n-transforms and c-transforms can not only help locating and identifying culture areas (Schiffer and Rathje, 1973) but can also project on the truancy and nature of samples collected against the total range of prehistoric phenomenon (Gifford, D., 1978). In the context taphonomic studies in conjunction with lithic use wear analysis (Lawrence H. Keeley, 1980, Odell, G.H., 1980) and experimental archaeology Gould, R.A. 1978; Coles, J., 1979) can certainly improve the data yield and the interpretative potential of archaeology (Karl W. Butzer, 1982).

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SECTION - I
ANCIENT ANDHRA HISTORY & ARCHAEOLOGY
PRESIDENTIAL ADDRESS

RESEARCH, MANAGEMENT AND PUBLIC OUTREACH STRATEGIES
FOR PREHISTORIC ARCHAEOLOGY IN INDIA: CASE STUDIES
FROM TAMIL NADU

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Introduction

I am very grateful to the Executive Committee of the Andhra Pradesh History Congress for inviting me to speak at the Ancient History Section of this conference. Prehistoric archaeology in Andhra Pradesh has a rich history, characterised by the development of conceptual approaches that had a significant impact on the development of the discipline. Early pioneering research in the 'Billa Surgam' and other cave complexes (Foote, 1884a,b, 1916) with subsequent observations by Cammiade (1927) opened up new avenues of research into issues in prehistory, including the formation of archaeological records in cave sites. Subsequently, conceptualisation of the famous four-fold "Series" of cultural phases and associated climatic changes, laid the foundations for the classification of prehistoric cultures and lithic industries that also included comparisons with European and African prehistoric sites (Cammiade and Burkitt 1930). Subsequent pioneering research by numerous scholars in the region now comprising modern Andhra Pradesh and Telengana, led to information on the distribution of sites of different cultural phases, their stratigraphic and geomorphological contexts, chronologies, and nature of lithic assemblages. Behavioural interpretations and their significance in regional and global contexts were also the subject of discus-

sion (Clarkson *et al.* 2009; Devara *et al.* 2018; Haslam *et al.* 2010; 2012; Isaac, 1960; see papers in Murty 2003; Murty 1966, 1974, 1979, 1981; Petraglia *et al.* 2007; Raju 1985a, b, 1987, 1988, 1989; Raju *et al.* 1997; Rath *et al.* 1997; Reddy 1968, 1994; Reddy and Vijaya Prakash 1985; Reddy *et al.* 1990; 1995; Reddy and Sudarsen 1978; Vijaya Prakash 2008, 1995; Salunke, 2018, 2019; Sudarsen, 1979). In addition to this, the remarkable rich and diverse rock art, has been the focus of considerable research (Chandramouli 2013; Taçon *et al.* 2010). With its range of site contexts, including occurrences of the Toba volcanic tuff and debates therein, long continuity in cultural phases, and potential for geochronological and palaeoenvironmental studies, this region is a crucial area for investigating issues in Indian prehistory.

On a pan-Indian scale, the last few decades have seen great strides in prehistory that may be briefly summarised below: 1. We note the discovery of sites in varied geographic and ecological zones across the country and the establishment of stratigraphic sequences and cultural phase sequences (Akhilesh 2005, 2006; Deo and Paddayya, 2014; Jacobson 1974; Korisettar, 2018; Misra, 2007; Mishra, 2007; Mishra *et al.* 2009; Ota and Deo 2014; Paddayya and Deo, 2017; Pappu, R.S. 2001; Pappu 2001; Petraglia and Allchin, 2007). Regional

variability, for example as regards the absence of Acheulian sites in the Gangetic plains (Dennell 2007, 2009; Mishra 2007, 2008), northeast India (Hazarika 2012), Kerala (Rajendran 1981) or extreme southern Tamil Nadu (Rajan *et al.* 2009); are still the subject of debates that factor in geomorphological, environmental and cultural factors. 2. Attempts have been made to obtain a range of chronological age estimates for sites, although often not without acrimonious debates (Akhilesh *et al.* 2018; Balter 2010; Blinkhorn *et al.* 2013, 2014; 2019; Gaillard *et al.* 2010a,b; Haslam 2013; Haslam *et al.* 2011; Korisettar *et al.* 1989; Mark *et al.* 2013, 2014; Mishra *et al.* 2005, 2013; Neudorf *et al.* 2014; Pappu *et al.* 2011; Westgate *et al.* 2014). 3. Theoretical frameworks for debating behaviour increasingly form the focus of research strategies (Noll and Petraglia 2003; Paddayya 2008; Paddayya 2014; Pappu and Akhilesh 2019a; Petraglia 2005; Shipton *et al.* 2009a) 4. Advances have been made in understanding lithic technological strategies moving beyond descriptive type lists to characterise assemblages (Akhilesh and Pappu 2015; Behera and Thakur, 2019; Behera *et al.* 2015; Corvinus 1983; Gaillard *et al.* 2008; Pappu and Akhilesh 2019a; Pappu *et al.* 2011; Shipton *et al.* 2009b; Sinha 1985, 1999, 2009). 5. More systematic methodologies of survey and excavations have been effective in documenting landscape scales of behavioural organisation (Blinkhorn *et al.* 2012; Misra, 2007; Paddayya 1982; Pappu and Deo 1994; Pappu *et al.* 2010; Sharma and Clark 1983; Sinha 1987). 6. Studies of site formation processes have refined interpretations of behaviour (Jhaldiyal 2008; Paddayya 2008; Pappu 1999). 7. Increasing use of ethnographic analogies add to the complexity of analogical reasoning in Indian prehistoric studies (Cooper 1990, 2002; Cooper 1997; Murty 1981, 1985, 2005; Nagar 1983; Pappu, 2004; Pappu and Akhilesh 2019a). 8. Rapid advances in Quaternary palaeo environmental sciences have aided in situating behavioural changes within broader environmental contexts (Badam and Sathe 1995; Deo *et al.* 2007; Deo and Rajaguru 2014; Korisettar 2007; Korisettar and Rajaguru, 1998; Misra *et al.* 1990; Premathilake *et al.* 2017; Rajaguru *et al.* 2009; Singhvi *et al.* 2010; Sreedhar *et al.* 2008; Thomas and Joglekar 1995; Warriier *et*

al. 2011). 9. The impact of new discoveries of fossils elsewhere in the world or in India, or in terms of genetic studies of Indian populations, has generated considerable debate on migrations either into or across India, although correlations with archaeological cultures remains speculative (see Thangaraj *et al.* 2003; Reich *et al.* 2009; Dennell and Porr 2014). 10. The need for public outreach by prehistorians, emphasised by previous scholars (Sankalia 1978), is now increasingly a part of academic outreach. This is compounded by increasing presence on social media. Further, a focus on skill development is manifested in the increasing number of workshops on specialized skills and methodologies required for the study of prehistory and related sciences.

Keeping these positive factors in mind, we now emphasise certain areas where Indian prehistory has scope for further advancement, and draw on our own research projects as examples of the same. This paper is not intended to be a review of the South Asian Palaeolithic for which numerous publications exist as noted above, but seeks to highlight ways in which research must be combined with strategic heritage management planning and public outreach. This paper draws on methodologies adopted in designing and implementing long-term projects that involve holistic approaches towards understanding our past, based on our research programs in Tamil Nadu. In the light of the rapid destruction of prehistoric sites, owing primarily to infrastructure development, mechanised agriculture, and large-scale water management projects, along with inadequate legislations, there is an urgency for salvage operations combined with enhancing public awareness of this heritage (Pappu *et al.* 2010a,b,c). In particular, balancing local needs with conservation plans, requires careful consideration in our Indian socio-economic context (Pappu and Akhilesh, 2019b; see papers in Selvakumar and Koiso, 2019; Ota 2019). An urgent need for collaboration of multiple government and non-government agencies, universities and local stakeholders is ultimately required to coordinate efforts to research sites, and to implement sustainable culture resource management strategies. This paper also calls for the need for

implementing stringent impact assessment protocols prior to infrastructure development following international norms.

Re-examining Research Strategies

Sustained long-term research projects have resulted in valuable contributions to Indian prehistory, resolving multiple issues in different geographic and ecological zones (Misra *et al.* 1982; Paddayya 1982; Paddayya 2014; Pappu and Deo 1994; Pappu 2001; Sharma and Clark 1983). Here, we discuss our own research in Tamil Nadu, that was initiated in 1999 and is ongoing with staggered phase-wise goals (Akhilesh *et al.* 2017, 2018; Blackwell *et al.* 2007; Gunnell *et al.* 2006; Akhilesh and Pappu 2015; Pappu 2001, 2007; Pappu and Akhilesh 2006, 2019a; Pappu *et al.* 2004, 2010a,b,c; 2011; Premathilake *et al.* 2017; Sreedhar *et al.* 2008; Warriar *et al.* 2011). One phase of this project included regional surveys of over 8000 sq. km in northern Tamil Nadu, including ongoing research and excavations at the sites of Attirampakkam (henceforth ATM) and Sendrayanpalayam (SEN), amongst others. Another phase involves regional surveys in the southern tip of India (Akhilesh *et al.* 2017). In northern Tamil Nadu, these surveys, salvage operations and excavations of specific sites have led to the generation of databases on prehistoric sites many of which are under dire threats from modern land-use (see Pappu *et al.* 2010a, b,c). Amongst other research outcomes, we noted spatial patterning in the distribution of sites of different cultural phases that could be attributed to both geomorphological and behavioural factors. Thus, Acheulian sites were found to be largely concentrated in the northwest of the study region, in the context of Early to Middle Pleistocene sediments, comprising shallow weathered/shallow buried pediplains, with lithics either eroding out on the surface of various Pleistocene ferricretes, ferricrete gravel facies, on the surface of primary laterite/ferricrete profiles, and within argillaceous deposits (as at ATM). As most sites are buried and exposed owing to erosion or modern land-use, counts of Acheulian sites may be grossly underestimated. Acheulian hominins preferred to locate themselves in proximity to raw material sources comprising

gravel deposits derived from or comprising parts of the Satyavedu Formation boulder conglomerates noted in the region. During the Middle Palaeolithic, hominins preferred the same localities occupied during the Acheulian, with stratified horizons noted at some sites; artefacts eroding from Pleistocene ferricrete gravels, silts and clays, or on the surface of varied older formations (Pappu *et al.* 2010a). In addition to similar raw materials chosen by their Acheulian predecessors, they also preferred more fine grained quartzites and with sporadic use of gneiss, chalcedony and quartz, and chert in some parts of the study region. The widespread distribution of sites of this time period suggests an expansion in Middle Palaeolithic mobility strategies and areas inhabited. There is a decrease in the number of Late Palaeolithic and microlithic sites, that are more abundant to the west and south of the study region, with assemblages occurring in ferricrete gravels, other fluvial deposits and on the surface of Cenozoic laterites or Gondwana formations. In the southern part of Tamil Nadu, preliminary surveys resulted in studies of the stratigraphy of microlithic and Late Palaeolithic sites associated with the Teri dunes or other sedimentary contexts (Akhilesh *et al.* 2017).

Among sites being currently excavated and researched by our team, Attirampakkam (ATM), has eight major sedimentary horizons with a sequence comprising stratified Acheulian and Middle Palaeolithic horizons, within a range of fluvial sediments (see Akhilesh *et al.* 2018; Pappu *et al.* 2011). Palaeoenvironmental studies, indicate variable fluvial dynamics at the site, and changing palaeovegetation in the context of arid-humid fluctuating environments over the Early to Middle Pleistocene to which successive groups of hominins successfully adapted (Akhilesh *et al.* 2018; Blackwell *et al.* 2007; Gunnell *et al.* 2006; Akhilesh and Pappu 2015; Pappu 2001, 2007; Pappu and Akhilesh, 2006, 2019a; Pappu *et al.* 2004, 2010a,b,c; 2011; Premathilake *et al.* 2017; Sreedhar *et al.* 2008; Warriar *et al.* 2011). The earliest occupation by Acheulian hominins (dated from ~1.07 to ~1.7 Ma) (Pappu *et al.* 2011), is characterized by preferences for tools on large flake blanks detached through a range of giant

and large core technologies (Bifacial flaking, Kombewa, amongst others) (Akhilesh and Pappu, 2006, 2015; Pappu and Akhilesh 2019a). Planning and anticipation of raw material scarcity on-site, is seen in sourcing of suitable cobbles/boulders in the vicinity of the site, some off-site manufacture followed by transport of large cutting tools to the site, in various stages of completion. Tool types include massive and large scrapers, 'knives', and notches, sparse choppers/chopping tools, a predominance of handaxes over cleavers, rare picks, trihedrals, unifaces and other bifacially flaked tools. Waste flakes arising from later stages of biface thinning are noted at the site (Akhilesh and Pappu 2006, 2015; Pappu and Akhilesh, 2019a). Based on the assemblage structure, technological strategies and spatial patterning, it was proposed that during the early Pleistocene Acheulian, relatively short-duration seasonal episodic activities occurred on-site, to exploit a potentially rich biological environment. Further, issues related to reconstructing hominin group sizes through time at the site were also raised (Pappu and Akhilesh 2019a). Following a stratigraphic and cultural hiatus, we note resumed occupation of the site with assemblages signifying processes transitional from the Acheulian leading to an early MP [phase I (385 ± 64 ka; layer 5)], characterised by a gradual but almost complete abandonment of Acheulian large-flake strategies; with sporadic bifaces, occurrence of small preferential and recurrent Levallois cores, numerous small flake tools, occasional Levallois and other bifacially flaked or retouched points. This was succeeded by phase II (layer 4, 268 ± 68 ka and layer 3 at 210 ± 64 ka] where continuity in small flake tools was seen, including presence of Levallois and blade reduction sequences (with a shift to fine grained quartzites and gradual disappearance of bifaces and other Large Cutting tools (Akhilesh *et al.* 2018). During the succeeding Middle Palaeolithic (MP), at certain periods of occupation, raw material clasts were both available on-site and introduced, thus leading to extensive evidence of on-site manufacturing as seen in the presence of cores, debitage and tools. Overall, the sequence at this site suggests, an early Pleistocene occupation by Acheulian tool-making hominins, succeeded by processes leading to the

development of an early Middle Palaeolithic, contemporary with similar behavioural shifts occurring elsewhere in Africa and parts of Eurasia (see Akhilesh *et al.* 2018 for a discussion on the same). With continuing multidisciplinary research in this region, it is hoped to establish a strong chronological framework for differing prehistoric cultural phases, which would enable greater refinement in situating South Asian prehistory in a global framework.

On another level, periodic reviews of the state of knowledge in Indian prehistory, carefully evaluating theoretical foundations of the discipline, and based on new advances occurring globally, is essential for the growth of the subject. Theoretical advances in Indian prehistory traditionally revolved around concepts arising largely from the 'New Archaeology' and ecological models (see Chakrabarti, 1999; Paddayya, 1990, 1994, 2014b, 2018; Dhavalikar, 1997). However, despite the immense contribution of these studies, several concepts require re-examination on a more fundamental level. One issue lies in the need to evaluate parameters and terminologies utilized to characterise the nature of Palaeolithic cultural phases and 'transitions (Misra and Mate 1965). Thus, we are still at a stage where the question of a potential presence of a pre-Acheulian, Oldowan or Mode 1 phase in South Asia remain unresolved (Chapon-Sao *et al.* 2016; Chauhan 2010; Dambricourt Malassé *et al.* 2016; Gaillard *et al.* 2016; Soni and Soni 2017). Thus, terminologies, for example as related to specific lithic technologies or tool types thought to characterise the Indian Middle Palaeolithic (MP), (Akhilesh *et al.* 2018) or Upper Palaeolithic/Late Palaeolithic/Mesolithic (James and Petraglia 2005) remain debated. Thus, for example, terminologies related to the definition of the Upper Palaeolithic following early classification systems arose primarily from work in Andhra Pradesh (Murty 1979). With recent research indicating regional diversity and contemporaneity between diverse flake-blade, blade-based and blade and burin industries, and microblade or microlithic assemblages across South Asia (Mishra *et al.* 2013; Wedage *et al.* 2019) dated to the Late Pleistocene, suggestions of

grouping these as a "Late Palaeolithic" complex of the Later Pleistocene (James and Petraglia 2005) differing from the European Upper Palaeolithic or African Later Stone Age of Africa have been suggested. Thus, there is a need for building consensus on terms used: "Upper Palaeolithic" or "Late Palaeolithic" and irrespective of their name, to examine what characterises these assemblages across South Asia (Mishra 2013; Joshi, 2017,2018; Salunke, 2018, 2019).

Another issue of contention has also been that of transitions, cultural continuity and change (Chauhan 2009). Classic examples arise in debates on the origin of the Indian MP: whether it reflects an 'Out of Africa' migration of modern humans around MIS 5 (Bae *et al.* 2017), or whether it is marked by regional continuity from the Late Acheulian (see Akhilesh *et al.* 2018 for debates on the same). A key issue in this problem lies in the continuity of certain tool types, e.g. handaxes, long-thought to be 'index fossils' or representative of specific cultural phases. Thus, a recent study (Haslam *et al.* 2011), has suggested that the occurrence of handaxes should be a determining factor in classifying assemblages to be distinctly Acheulian. This is not supported by the diverse presence of bifaces of all size ranges within most documented Indian MP sites (see Akhilesh *et al.* 2018 for a discussion), and thus raises an important issue of cultural classification of assemblages. It has been suggested (Akhilesh *et al.* 2018) that it is totally inappropriate to characterise an assemblage as either Late Acheulian or early MP, for example, solely based on the use of 'index fossils' (e.g. presence/absence of bifaces, or Levallois concept) as these tools/technologies are time-transgressive. Thus, it is essential to holistically examine entire reduction sequences and artefact types within assemblages, situating these in their appropriate context, prior to making water-tight cultural categories, recognising the fluidity and flexibility of culture changes over most parts of the Indian Palaeolithic. Hence it has been argued that a gradual or rapid discontinuance of typical Acheulian large flake technologies in favour of small flake production, including recurrent Levallois, signals major cognitive and behavioural changes signifying the beginning of the MP in India, as also reported

elsewhere in the world (see Akhilesh *et al.* 2018). Similar examples may be cited as regards cultural processes spanning the Middle to Upper/Late Palaeolithic or the evolution of microlithic technologies in South Asia (Clarkson *et al.* 2009; Mishra *et al.* 2013; James and Petraglia, 2005). At a more fundamental level, there is a need for systematic standardization of terminologies used across India, when describing assemblages of any time period; and an increased focus on studies of technological strategies. In this context, experimental lithic knapping is emerging as a crucial area, that despite early publications (Sinha 1984), has yet to take off in India. At ATM, systematic experiments to replicate the Acheulian and MP technological strategies are being implemented by Dr. Kumar Akhilesh of the Sharma Centre for Heritage Education (Akhilesh and Pappu 2015), leading to new observations on the debitage, while other studies are in progress.

These issues are also related to associations of Palaeolithic cultures with specific hominin species, a problem compounded by the paucity of fossils and debates therein (Athreya, 2007; Sankhyan *et al.*, 2012; Sonakia and de Lumley, 2006). A classic example of this relates to the association of the MP with modern human dispersals into South Asia. One opinion links the MP in India with modern human dispersals out of Africa during and after Marine Isotope Stage 5 (130–80 ka), (Bae *et al.* 2017) with populations surviving the catastrophic Toba volcanic eruptions at around 74 ka (Petraglia *et al.* 2007). With debates on the age of the Toba ash in various regions, this problem assumes greater complexity (Biswas *et al.* 2013; Balter, 2010). Alternate models associate modern human dispersals with the introduction of microlithic blade assemblages and other cultural features during or post Marine Isotope Stage 4 or 3 (71–57 ka) (Mellars *et al.* 2013; Mishra *et al.* 2013). A third model suggests an alternate view with the MP technological elements developing from a local Acheulian, with complex interactions between local developments and ongoing global transformations, and certainly prior to around 125 ka (Akhilesh *et al.* 2018). Overall, once again, we call for the need for Indian prehistorians to periodically meet to evaluate theoretical concepts in the discipline and

to situate ourselves within the context of constantly evolving global developments.

Heritage Management: An Urgent Necessity

Moving beyond research needs, a crisis facing Indian archaeology is the rapid destruction of prehistoric sites owing to diverse factors. There is thus an urgent need to plan strategies for salvage and conservation. Among the UNESCO Heritage sites in India, the only Palaeolithic and Mesolithic complex comprises the rock shelters of Bhimbetka (<http://whc.unesco.org/en/list/925>); this too however, being primarily on the basis of its rock art. Several sites termed prehistoric, but comprising Megaliths and burials are centrally protected, for example as in Tamil Nadu (<https://www.asichennai.gov.in/monuments.html>). As regards prehistoric sites, a case study by our team in Tamil Nadu (Pappu *et al.* 2010a,b,c), led to a proposal of methods to record, and plan for the long-term management of such sites over an area of around 8000 sq.km. One of the goals was mapping and quantifying impacts at prehistoric sites and devising appropriate strategies for undertaking remedial measures (Pappu *et al.* 2010). In this project (for methodological details see Pappu *et al.* 2010a,b,c), field surveys were combined with utilization of satellite remote sensing data (see Pappu *et al.* 2010a,b,c) along with topographic, geological, geomorphological, drainage and soil and cadastral maps, that led to the creation of thematic maps of varied landuse patterns in relation to the archaeological sites. Various scales of buffer zones at and around sites were used to quantify modern landuse impacts from satellite data that could be verified and updated with field studies. Methods were devised to quantify impacts and develop indices for the same (see Pappu *et al.* 2010 for details). For each site, remedial measures thought essential were proposed ranging from complete conservation, to salvage operations; with remarks on the potential of the site for archaeological, palaeoenvironmental or educational purposes. In order to facilitate the rapid discovery of new sites, for heritage conservation planners, a predictive location model was proposed factoring in key variables associated with the discovery of sites of different prehistoric cultural phases. This

model could be tested in the field and new sites could thus be located.

Public Outreach for Sustainable Conservation

Traditionally, awareness of Indian archaeology has mostly revolved around the nations' art and architecture, built heritage, large urban protohistoric or historic sites, or on sites that connect with popular beliefs, a phenomenon that we termed the 'Taj Syndrome' (Pappu 2006). The fragile, often buried, and rather inconspicuous nature of most prehistoric artefact bearing sediments or surface scatters, a lack of awareness of what tools look like amongst non-specialists, and an inability on the part of professionals to capture the imagination of the public, are recipes for disaster in terms of conservation. Pioneering efforts to do generate an interest in prehistory, may be seen in popular articles written by stalwarts (e.g. H.D. Sankalia, V.N. Misra, M.Nagar, K. Paddayya, of the Deccan College, Pune; amongst many scholars in universities across India), in English and regional languages (Paddayya, 2018; Sankalia, 1978). Similarly, early attempts to popularise the subject in schools is seen in the work of H.D.Sankalia(1978). To quote his writings on this theme, we note his experience in rural areas where he stated "... And when I spoke to them on the history of the pen-knife.... my colleagues were indeed surprised to find that a subject like palaeoliths and microliths could even interest the illiterate villagers" (Sankalia, 1978: 13). He even wrote an article for the Illustrated Weekly "Archaeology for the Masses", emphasising the need to educate local communities on excavations conducted in their localities; to organise public exhibitions at sites, and speak to a wide range of people in areas where fieldwork was conducted. This, he felt, led, not only led to popular awareness of the subject, but also to reports of new discoveries by villagers. This along with museum displays and outreach programs have played an important role in awareness in India (Paddayya, 2018). In Tamil Nadu, for example, the Prehistory Museum, Pundi (<https://www.tnarch.gov.in/pre-historic-site-museum-tiruvallur>) is an important source of information for the local communities. In recent year,s

chapters on prehistory or the 'Stone Age' do feature in several school textbooks, (https://drive.google.com/file/d/1kAkhPK0RQR_TYKGp8oSdVKzIXj-tS-luL/view) providing a basic introduction to human evolution and prehistory.

Following in these traditions, in the course of our research, it was thought essential to establish a small museum in 1999 (Pappu, 2000); that served to bring prehistory alive for children. Established in a small room in a school (Mrs. Ellen Sharma Memorial Matriculation and Higher Secondary School, Sholinganallore, Chennai), it is currently in new premises and under renovation (<http://www.sharmaheritage.com>). This has expanded into spaces including a learning laboratory for children, a workshop area for hands-on activities, and a range of indoor and outdoor workshop modules, traveling exhibitions and programs in India and abroad. The principle behind this lies in the motto: "Create, Connect, Communicate", emphasising creating new educational experiences for children, connecting scientists with children/teachers and communicating latest research findings to the interested non-specialist and to local stakeholders. Through structured modules, experiences of differing themes in archaeology (e.g. human evolution and prehistory), aim at enhancing the educational impact of the topic concerned (see Pappu and Akhilesh, 2019b). Thus, workshop modules cover audio-visual experiences, observation and activities designed to enhance the experience of the subject through constantly evolving educational methods (<http://www.sharmaheritage.com>). Each module has specified learning outcomes that are periodically evaluated and improved based on feedback. At every stage, creativity, play, team-work and innovation are built into the module designs for enhancing experiences. Workshops for families, home-schoolers and corporate groups for team building are also organised. Specialised workshops for university students, and faculty are also organised as part of the R.B. Foote Memorial Series and in collaboration with other organisation to enhance specific skill development in the field of prehistory and related sciences as also training in fieldwork. Lastly,

outreach during excavations is held for the benefit of local communities (for further details see Pappu and Akhilesh, 2019b; <http://www.sharmaheritage.com>).

Conclusion

In modern Indian prehistory, there is a need for long-term problem orientated research projects, with sustained multidisciplinary collaborative efforts. In addition to questions and issues related to the vast sphere of understanding past behaviour, there is also a need to generate finer chronologies and higher resolution palaeoenvironmental data, while discovering hominin fossils remains a matter of luck. Addressing major issues such as cultural phase categorisation, nature of transition and change, and terminologies used, require periodic examination by prehistorians working on the Indian archaeological record. Indian prehistory is an endangered discipline today, with high rates of destruction of iconic sites, along with rapid annihilation of all traces of hitherto unknown ones. To address this, in addition to other measures, we recommended urgent implementation of impact assessment legislations that would not only generate job openings for young archaeologists through creation of opportunities in the field of culture resource management, but would also serve to aid in conservation of this heritage. Above all, prehistory still remains a subject of little to no relevance for local stakeholders, for which effective science communication strategies, and measures to involve local communities in sustainable conservation, along with cautious and innovative tourism strategies require further efforts. In addition to this, there is a need for archaeologists and amateur enthusiasts to exercise control in random collection of artefacts when visiting sites. Along with this, effective museum displays, positive use of social media, and outreach programs are essential to bring the subject alive for non-specialists. In this respect, it is time for joint collaboration between government and non-government agencies, universities and local stakeholders to devise sustainable strategies for conserving India's prehistoric heritage.

Acknowledgements

Research projects of the Sharma Centre for Heritage Education are under the joint direction of S.Pappu and Dr. Kumar Akhilesh. I thank Dr. Kumar Akhilesh for sharing his thoughts on this paper. I thank the scientists involved in this project, whose contributions have been duly cited here. Various stages of this research were funded by the Sharma Centre for Heritage Education, the L. S. B. Leakey Foundation, the Earthwatch Institute, the Homi Bhabha Fellowships Council (S. Pappu:2000 to 2002; K. Akhilesh: 2014 to 2016) and the ISRO-GBP program. We thank the Archaeological Survey of India and Department of Archaeology, Government of Tamil Nadu, for issuing licenses for exploration and excavation. We thank all those who worked at the site of Attirampakkam, and who participated in regional surveys or volunteered at various stages of the research program.

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MEGALITHIC MONUMENTS OF THE KINNERASANI VALLEY: A STUDY OF STONE CRAFT TRADITION

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The Telangana region assumes special significance in the megalithic culture of peninsular India as the megalithic structures numbering in hundreds are found in every district of the state. They are remarkable not only for their abundance, but also for their variety and they remain one of the most distinctive and enigmatic features of South Asian archaeology. Recent archaeological discoveries at the Kinnerasani valley of the Telangana state brought to light numerous megalithic structures at two places namely, Padugonigudem and Batannanagar.¹ Situated in Gundala mandal of Bhadrachalam district, these two sites yielded megalithic structures amounting more than a thousand each. These structures are notable for their typological variations and unique features which are hitherto unknown in the India subcontinent. They also throw new insights on the complex stone craft technology adopted by the megalithic people. Against this background, the objective of the paper is to outline the distinctive characteristics of these megalithic structures and the technology employed in crafting them.

In south India, the early humans started living a settled life as agro-pastoralists with the advent of agriculture around c. 3000 BCE. This period is associated with many technological changes which are reflected in their material culture. The humans of this age used their living space as motives of expressions of their belief-systems. Enigmatic ash-mounds of this period are perhaps best examples of this trend, though the exact nature and purpose of these structures remain shrouded in mystery.²

Construction of megaliths may have started as early as the middle period of the Neolithic and it appears that their occurrence reached new heights in the subsequent Iron Age. Megaliths are varied in form and are made of locally available stone or sometimes with earth. They are much more widely distributed over the subcontinent than ash mounds and are mostly found in peninsular India in the states of Telangana, Andhra Pradesh, Karnataka, Tamil Nadu, Kerala, and Maharashtra (mainly in the Vidarbha region). These structures appear to belong to both pre-historic and historic periods. Microlithic tools along with copper, bronze and iron implements have been discovered at these megalithic sites, making it difficult to identify the actual period to which they belong – whether copper-bronze or Iron Age. Though identifying the actual period of megaliths is difficult, the megalithic period in India is considered as an Iron Age phenomenon and scholars assume that it has flourished during the period between 1500 BCE and 200 CE.³

With the introduction of iron there was a gradual change in almost every aspect of human life. Of all these changes the most remarkable was the elaborate method of disposing the dead. This became a characteristic feature of the South Indian megaliths. Instead of laying the dead accompanied by four or five pots in a pit in the house, now the dead were buried in a separate place – a cemetery or a graveyard away from the house. The remains of the dead were collected and were placed underground in specially prepared stone box called a *cist*. The cists were

elaborate structures and must have necessitated an amount of planning and cooperation among the community and the existence of craftsmen capable of manufacturing the required size of stones. Thus, a large fraction of the megalithic structures are funerary in nature as they are associated with burial or post-burial rituals. It is probable that like Egyptian cellars, these megaliths must have been planned and kept ready before the death of an individual. It is observed that right from the later Palaeolithic period, an intentional burial was accorded to the dead for manifold motives. The megalithic people were no exception to the age-old custom and, therefore took pains to construct elaborate and much labour-consuming tombs. They furnished them with as many essential objects as they could afford. There is no doubt that the iron technology could have made the humans to acquire the stability in the food production comparing to the earlier stage and have given ability to build these massive stone structures which signify extensive technical ingenuity and organization that would be essential to their construction. Though these amazing stone structures are funerary in nature, they served other purposes of the Iron age societies, apart from their ritual beliefs.

Typological differences of megalithic structures varying from burial to burial, site to site and region to region are observed in large scale studies carried out on megaliths of peninsular India. Scholars are of the view that these megalithic structures represent the earliest attempts of humans in developing architectural constructions, especially of religious and monumental nature, particularly in southern India.

The Geographical Region

The Kinnerasani valley is in the Bhadrachal district of Telangana and the region gets its name from Kinnerasani rivulet, a tributary of Godavari River. The region is endowed with a variety of important minerals such as coal, iron ore, dolomite, limestone, quartz, copper, garnet, steatite, chromite, red oxide, copper, and graphite.⁴ The place gets most of its rainfall from the South West monsoon. Dry deciduous forest

covers the Kinnerasani valley and is one of the prominent forest covered regions of the Telangana state.⁵

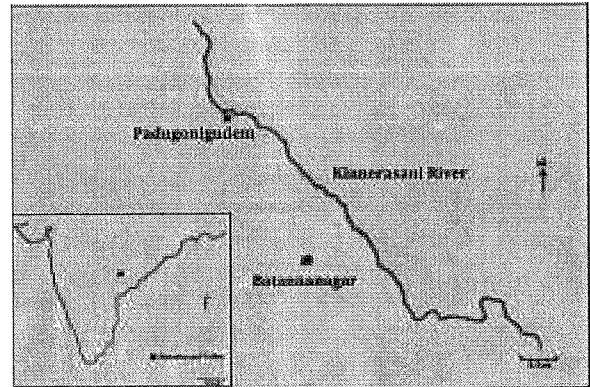


Fig 1: The geographical region of Padugonigudem and Batannanagar and the Kinnerasani River

Megalithic Tradition of Telangana

As mentioned earlier megalithic structures of Telangana region could be considered as a part of megalithic culture of peninsular India. Various megalithic structures such as stone circles, dolmens, dolmenoid cists, cist burials, pit burials, menhirs, stone alignments and avenues are found here. Apart from this, many of these structures are discovered in association with anthropomorphic statues, stone sarcophaguses, stone vats and rock art. Some of the structures discovered here are very rare and astounding and are not found elsewhere in India.

William King (1877), the British archaeologist, is one among the earliest scholars to report about the structures, particularly the anthropomorphic stone statues, at Mungapet in Kinnerasani-Godavari region.⁶ Later a few megalithic sites have come to light at Janampet, Polichetti Cheruvuguda and Dongatogu in Palwancha area most of which are on river Godavari.⁷

Megalithic Structures at Padugonigudem and Batannanagar

The distance between the two sites of Padugonigudem and Batannanagar measure approximately 16 kilometres and the structures are located on the hilly tracts covered with thick

forest close to the Kinnerasani rivulet. As the region is surrounded by thick forest, the megalithic structures here have survived from the human intervention. The structures found here could be studied under the broad category of dolmen monumental typology. However a variety of anthropomorphic statues, sarcophaguses, stone vats and graffiti art have also been found in association with dolmens. A description of these structures is pertinent to understand their unique features, which makes them distinctive from the rest of the megalithic structures found in peninsular India.

Dolmens and Dolmenoid Cists

The prominent megalithic structures found at both Padugonigudem and Batannanagar are dolmens and dolmenoid cists. However later type of structures are more in number. Dolmen consists of a large capstone or capstones supported by a number of upright stones or orthostats built on the surface of the ground. This collection of stones creates an enclosed chamber area beneath the capstone. Sometimes these upright stones are buried in the earth so that capstone set upon the orthostats appears just above the ground level. This is referred to as dolmenoid cist. Dolmen and dolmenoid cist are believed to have served funerary purposes.

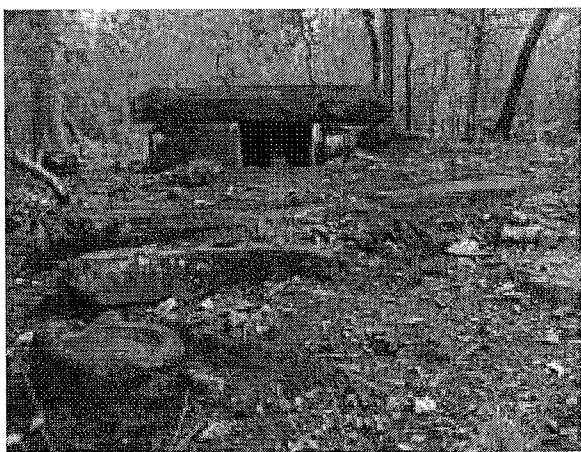


Fig 2: Dolmen, Padugonigudem



Fig 3: Dolmen, Padugonigudem

The dolmens and the dolmenoid cists found at Padugonigudem and Batannanagar are mostly constructed on an elevated land surface. They are made either in square or round shape by using trimmed rectangular stone orthostats with a trimmed cap stone. The upright stone orthostats measures from 5 metres of length to 3 metres and the width from 1.5 to 1 metre, with a thickness of 35 cms to 20 cms. The cap stones, both square and round, measures around 6 meters of length and 6 meters of width with a thickness of 45 cms to 20 cms.

Cairn packing appears in between the space enclosed by the stone blocks. The dolmens/dolmenoid cists found at Padugonigudem have a square port-hole (opening) on the northern side whereas those found at Batannanagar have on the eastern side. In front of the port-hole, a passage is provided using square or rectangular thick trimmed blocks. The port-hole is usually blocked by a door slab. A recess is provided in the orthostats to fit the door slab tightly in the port-hole. Stone sarcophaguses are found inside these structures. Anthropomorphic statues (usually one or two) are erected vertically in front of them outside. Stone vats are also found occasionally in front of these structures.

Anthropomorphic Statues

An interesting and unique find in association with some of the megalithic structures at Padugonigudem and Batannanagar are the anthropomorphic statues. Though anthro

anthropomorphic statues are reported from few but scattered places of Telangana, Andhra Pradesh, Tamil Nadu and Karnataka, the megalithic people lived here attempted to carve out a perfect shape to some of the human organs in the abstract human statues. These types of structures are noticed for the first time in this region only. At Padugonigudem there are 40 such anthropomorphic statues and 10 such figurines are identified at Batannanagar. These anthropomorphic statues measure about 1.50 – 3.50 meters in length on average. Most of these anthropomorphic statues are found either in association with a megalithic structure or are located in a megalithic burial ground. As mentioned above, these statues are planted vertically in front of the dolmen or dolmenoid cist at both these sites. At some places, we come across two figures, one having female features probably the other representing male.

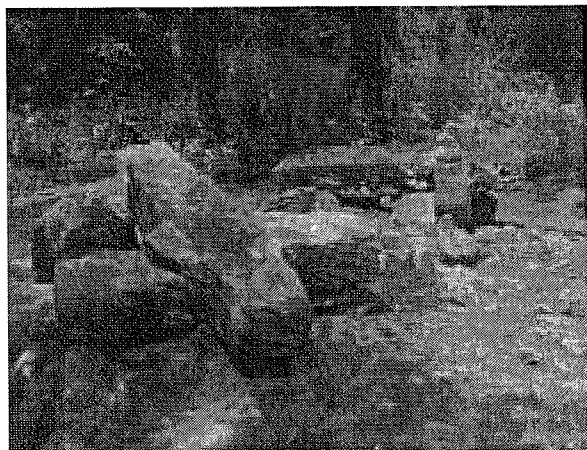


Fig 4: Anthropomorphic Statues (male and female), Padugonigudem

Most of these anthropomorphic statues are made out of the sand stone which is abundantly available in the surrounding areas. The stones are carved into thick flat blocks of cuboid shape to give them a human figure kind of form. There is clear attempt to show the human body in a symbolic form though organs such as the eyes, ears mouth and nose are not carved. However in some of the statues head, breasts and the navel have been carved prominently. Some of the statues represent human form in the

cruciform shapes. Upper limbs are sometimes suggested by elongations at the shoulder area. The lower limbs are not distinctively represented, however elongation of lower body is meant to represent the lower limbs. The gender of most of the statues cannot be distinguished as no sexual features are depicted on them.



Fig 5: Anthropomorphic Statues, Padugonigudem

A very few statues reveal female characteristics. So far no statue with male anatomical features has come to light. The evidence of these anthropomorphic statues signifies certain ritual beliefs of the megalithic communities about the post-death life. Scholars are of the view that the megalithic anthropomorphic statues represent the earliest stone carving tradition in India, next only to the tradition prevalent in the Harappa culture.

Sarcophagus

Another important form of megalithic structures found at Padugonigudem and Batannanagar are the sarcophaguses. Though the terracotta sarcophaguses have been found in southern Andhra Pradesh and Tamil Nadu, the sarcophaguses made out of stone probably comes from these two sites only. Here, the sarcophaguses are usually found inside the dolmens and dolmenoid cists. It is presumed that sarcophaguses contained grave goods, though no such material is found except for few shreds of Black and Red Ware pottery and few pieces of iron objects.

The sarcophaguses found here are in rectangular shape and measures between 1 meter to 2.5 meters in length, 50 cms to 80 cms in width and have an average height of about 50 cms. About 2 to 6 sarcophaguses are kept inside each dolmen/dolmenoid cists. Few sarcophaguses are carved with lids and some have legs. Petro glyphs of various geometrical symbols as well as figurines are found on some of these sarcophaguses.



Fig 6: Six Sarcophaguses inside a Dolmen, Padugonigudem



Fig 7: Legged Sarcophaguses, Padugonigudem

Stone Vats

Another kind of megalithic structures found at Padugonigudem and Batannanagar are stone vats. Perhaps the Kinnerasani valley is the only place in India that yielded these kinds of

stone forms so far. Earlier evidences of such stone vats have come from South East Asian region. Stone vats of different shapes and sizes have been noticed at both these sites. They are carved out of thick stone blocks and measure between 50 cms in length with 25 cms width to 1.5 metre length with 1 metre width. Usually they are found in front of dolmen or dolmenoid cists.



Fig 8 & 9: Stone Vats of different shapes, Padugonigudem (above and below)

Graffiti Art

The sites of Padugonigudem and Batannanagar have also yielded graffiti art on stone which is another example of megalithic stone technology. Graffiti art is one of the most delicate forms of art which gives expression to human thoughts and feelings. A wide variety of subjects such as humans, birds, animals, reptiles etc. form part of this art and contributes towards

reconstructing the past life of humans, their culture and their interaction with other species and the environment.

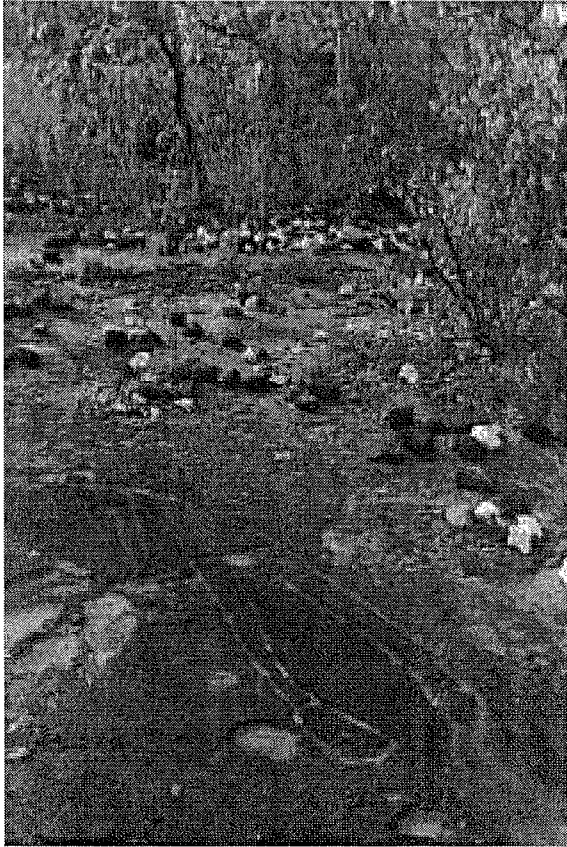


Fig 10: Graffiti art on stone, Padugonigudem

Stone Craft Technology

Technology is the manufacture and use of tools to cope with daily life. The technology of early humans depended heavily upon the use of stone as they recognized its importance in terms of its abundance in nature and its durability that makes it survive for longer period. They also discovered that certain kinds of stone could be broken in such a way that the fragments had a sharp edge which can be used as knives for cutting skin and meat, or can provide a sharp tip for a spear. This discovery was an important event in human history as it paved way for the technological development and cultural progress. The early humans selected special kinds of stone that were easy to work upon and they often

travelled great distances to collect such stones.

Humanity during the period of Palaeolithic and Mesolithic ages i.e. at the food gathering stage confined themselves to the use of stone and for manufacturing tools out of it. The main purpose of these tools was for hunting and food preparation. However these tools allowed early humans the ability to create the means that helped them reach top of the food chain and survive on and along with all other living beings. As time passed, humans acquired more knowledge than what they possessed during the previous phase and entered into the next stage of cultural evolution i.e., the Neolithic Age. The development of agriculture is one of the major definitive characteristics of this Neolithic period.

Human ability to think and move from progress to more progress is evident in subsequent periods of metal ages. There is no doubt that there was an overlapping period when both stone and metals were used, particularly in India. This is proved by the findings of metallic tools and implements those made of stone together. It must, however, be remembered that use of metals in different parts of India was not uniform. There is no systematic succession of stone by copper-bronze or copper-bronze by iron. There are periods of overlapping in the use of stone, copper, bronze, and iron. The only evidence of the transition from copper-bronze age to the Iron Age can be seen in the massive stone constructions known as megalithic structures.

Megalithic structures of the Kinnerasani valley represent a complex stone craft phenomenon. Particularly, the dolmen and the dolmenoid cists erected here are strikingly different from other such kind of structures hitherto known in the sub-continent. The marvellous anthropomorphic statues, sarcophaguses and vats discovered in the area indicate the fine stone craft technology of the craftsmen of the period.

The stone blocks used for making these megalithic structures may have been procured by the proto-historic humans either from their local terrain or may have gathered from distant places. These megalith builders adopted a diversity of

practices for quarrying and extraction of the stone blocks. Some stones may have been obtained readymade and others by chiselling the existing blocks and more rarely by quarrying from a greater depth. Detached blocks of stone would not have been sufficiently abundant; the builders must commonly have had to extract the blocks from bedrock using hammer stones, wooden wedges and fire setting.⁸

Most of the structures here are made up of sand stone which is available in abundance in the region. It was obtained from river cliffs and shallow deposits and in some cases from the beds of rivers themselves. Exploiting the natural fracture patterns of the weathered parent material, stones of various sizes were obtained. The usage of sand stone can be viewed not only from its availability but also in terms of its mechanical properties. The stone can be carved easily when compared to the granite blocks. The megalithic people during this period have access to iron tools and knowledge of their usage. Thus, these tools were used in extracting and chiselling the stone blocks according to their needs. However this extraction of large blocks can never have been an easy task by pre-industrial societies, which only shows the striking demonstration of achievement in technological skill and also the power of sacred and mythological beliefs to drive these iron age communities to make such massive as well as amazing stone monuments.

Megaliths are substantial structures requiring months of work and a skilled workforce. The building of a dolmen or an anthropomorphic statue is an extraordinary engineering feat demanding great skill and expertise in crafting a stone, as well as a profound knowledge about the properties of building material i.e., the stone. The craftsmen – master builders and their apprentices – combined exceptional technological expertise with an equally important symbolic knowledge. Not only were they designed complex monuments; they also understood the symbolic requirements of such structures. Megaliths are imbued with astronomical meanings and cosmological

understanding, which embody both physical and conceptual philosophies about the nature of the world that was inhabited by early agricultural communities. They reflect the intimate relationship between people and their universe and their spiritual outlook. The megalithic monuments of Kinnerasani valley also indicate the elaborate transformation in response to the changing demographics and social reorganization within these agricultural communities. At this level of socio-political complexity, monumental architecture also becomes an integral part of distinguishing the upper classes from the lower ones.⁹

Need for Salvage

As the Kinnerasani valley region is surrounded by forest these megalithic structures have survived through ages with their interiors intact and secrets buried. But the depletion of forest cover and human encroachment in the recent past has become a threat to these rare megaliths. The structures, of late, are being destroyed for various reasons highlighting the necessity of salvaging them. Many of them are gradually dismantled by the locals to acquire stones for modern constructions. Thus, there is an urgent need to undertake salvage operation to preserve them for posterity.

Conclusion

The megalithic structures found at Padugonigudem and Batannanagar assume special significance in understanding the architectural trends, the technology employed, the religious beliefs followed, cultural forms observed, funerary rituals practised and the astronomical knowledge the builders possessed. An attempt is made here to describe some of the unique characteristic features of megalithic monument tradition of Kinnerasani valley of Telangana. Megalithic monuments in this region display one of the great stone craft technology among Iron Age crafts of South India. The megaliths should be taken up on a priority basis for further study and salvaging.

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EMERGENCE OF MAHAYANISM IN THE LOWER KRISHNA VALLEY

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The Buddhism was divided into three Yana's, Theravada (Hinayana), Mahayana and Vajrayana. The beliefs and practices in early Buddhism developed gradually from the controversies with the Sthaviravadins and the Mahasanghikas paved the way for the Mahayanism¹. The 'Manjusrimulakalpa' states that the Dhanyakataka and the Sriparvata-Nagarjunakonda in Krishna valley in early Andhradesa were great centres of Mahayana Buddhist practices². Some inscriptional evidences in early Andhradesa indicate that the Caityakas, were the first to introduce reforms from time to time, these reforms allowed the sangha and make Mahayanism more popular. This paper mainly concerns the Schism in the Buddhist Sangha and the emergence of Mahayanism in the lower Krishna valley.

Schism in the Buddhist Sangha

In the Mahaparinibbana Sutta, Buddha advised his disciples that the monks should adhere by the rules and regulations governing the sangha, then it would thrive and not decline.

During the life time of Buddha itself, there were two occasions when a split in the Sangha became occurred³. The first took place when he was at Kausambi on account of minor difference of opinion between Dhammadharas and the Vinayadharas. The other instances was that of Devadatta, Buddha's cousin, who advocated for more strict rules governing the Buddhist order and he requested the teacher to make the following five rules compulsory for all monks. The rules are "a) The monks should live in the forest, b) The monks subsist solely on doles collected from door to door, c) The monks dress themselves in rags picked up from dust-heaps, d) The monks dwell always under a tree and never under a roof, e) The monks never eat fish or flesh". Buddha did not agree to the proposal of Devadatta. Then Devadatta took the opportunity to create a division in the Sangha (congregation) with followers. According to Hieun Tsang, the first recorded major schism in the Buddhist Sangha took place at Vaisali between the Sthaviravadins and Mahasanghikas after 116 years of the Mahaparinirvana of Buddha.

In this council the Vijjain monks proposed ten new practices - Dasavattuni, these practices were not approved and accepted by the orthodox monks. According to writers like Bhavya, Vasumitra and Vinetadeva says this council was convened to discuss the five points enunciated by Mahadeva⁴.

The Dasavattuni were purely disciplinary-vinaya, whereas the five points of Mahadeva were based on doctrinal differences. In this council, some of the monks from Vaisali vehemently supported the propositions of Mahadeva and separated themselves from the sangha of the elders of Sthaviravadins and organized a new sect calling themselves as Mahasanghikas⁵. At that time Vaisali, Kausambi and Mathura became active centres of Buddhist creed in north. Kausambi became the seat of the Theravadins. Further, Mathura became the stronghold of Sarvastivadins. Vaisali became the prime seat for the Mahasanghikas and their various branches. The Mahasanghikas choose Pataliputra as their principal centre. According to scholars the Mahasanghikas had complete cannon of their own in its three divisions like the Theravadins and Sarvastivadins. The Mahasanghika group first time sub divided into two groups, the earlier group comprised the Mahasanghikas, Ekavyavahaikas and lokottaravadins. Here the important division was lokottaravadins, they believed the Buddha was Lokotatara. The lokottaravadins centered in the North (Mathura) developed learning's towards Mahayanism and prepared the advent of Mahayanism⁶.

Rise of Mahayanism

The controversy among the Sthaviravadins and Mahasanghikas in early Buddhism was prevalent the nature of Buddha. The Sthaviravadins, holding traditional values, says that, there was only one Supreme Buddha and the Buddha only attains perfection (Buddhahood), everybody could not achieve this stage. Therefore, the highest aspiration that they could achieve is Arhantship. The MahâsaEghikas, advocate of social reforms, is opposed to this opinion. The Buddha was a supramundane, his

birth and life could not really be like that of ordinary human⁷ he was said to have thirty-two marks of a superhuman qualities and therefore the birth of the Buddha on earth was a wondrous event with the definite purpose of liberating sentient beings.etc. Consequently, they developed the concept of "supramundane concept of the Buddha" based on his superhuman qualities. According to Nalinakha Dutt that the MahâsaEghika held semi-Mahâyâna views, paving the way for the advent of Mahayanism. Another doctrinal variation between the two schools is the theory of Tathagatagarbha. The MahasaEghika schools attached special importance to this theory for the essence of their own doctrine. They believed in the practical way of the Buddha, i.e. the Bodhisattva path. They think that the Buddha spent innumerable lives for practice of Bodhisattva path, and then attained perfect enlightenment (Buddhahood). If we follow his practical way, we can also attain enlightenment similarly. The MahasaEghikas bring out theory of Tathagatagarbha, a new concept that far differs from Sthaviravadin doctrine. Later on, the Mahayana holds on this theory of the MahâsaEghika and states that all living beings have Buddha nature. The appearance of these new doctrines was regarded as one of the motivations for the Mahâyâna movement, and it was the very ground for the rise of Mahayana doctrine later on⁸.

Evidences in Andhradesa

The Mahasanghika School came into existence at the time of the second Buddhist council. They migrated from Magadha in two streams one towards the north, the earlier group and the other towards south.⁹ The southern group of Mahasanghikas settled down in Andhra Pradesh around Amaravati or Dhanyakataka, their sub branches concentrated at Nagarjunakonda, dwelling on the mountains around¹⁰. These were Purvaselias, Aparaselias, Siddharthikas, Rajagirikas and Caityakas. Among these the Caityakas were more prominent, Mahadeva, is the propounder of the Caityakavada school which was established towards the close of the 2nd century after the Mahaparinirvana of Buddha Mahadeva who

professed the five points of the Mahasanghikas and started a new sangha, dwelt on a mountain and there was a Chaitya, which was donated by followers to his adherents. It may be noted here the name 'Cetya' is also mentioned in Amaravati and Nagarjunakonda inscriptions. But the Caityakas and their subdivision accepted almost all the five points of Mahadeva. T.N. Ramachandran¹¹ is of the opinion that the name Caitya is due to the Chaitya or Mahachaitya erected at Amaravati.

The Caityakas gave special prominence to the worship of chaitya or stupa for the merit of erection and decoration by offering of flowers and garlands. It is this ideology that was possibly responsible for so many donative records from the Mahacaitya. The construction and worship of Chaityas was coming down from a very early time as an aspect of ancestor worshippers. The Caityakavada flourished in Andhra right from its birth and the Mahachaitya of Amaravati and Bhattiprolu were some of the earliest in the land.

The Mahasanghikas might have spread to Andhradesa during the Mauryan occupation of the region. Their presence at Amaravati by about second century B.C. gains support from the discovered stele where in emphasis is laid to Buddha's association with several Vaisali scenes¹². Also there is some archaeological evidence to show that the Chaityas mentioned above existed at Vaisali¹³. Two such Chaityas, Bahuputa-chaitya and Chapala-chaitya are depicted in one of the reliefs carved on a mutilated pillar at Amaravati. Stylistically as well as paleographical these sculptured panels may be ascribed to the 2nd century B.C. Further, the information of goshti or committee¹⁴ for the construction of stupa at Amaravati and Bhattiprolu is also reminiscent of a democratic spirit, which the original Mahasanghika sect possibly imbibed from the Vajjain republic.

Unlike the northern group of the Mahasanghikas, the southern group was concentrated in the Guntur district around Amaravati, Jaggayyapeta, Nagarjunakonda and other related sites. The Bhattiprolu inscription belonging to 3rd century B.C. states that the

Buddha as almost Lokottara, when they stated 'Buddha Sarirani Mahaniyani Sarmane' Some inscriptions from Andhradesa begin with 'siddham', whereas few others are beginning with 'siddham namobhagavato.

It is evident from the Amaravati and Nagarjunakonda inscriptions, that Mahasanghikas had their own canonical works. In Amaravati inscriptions the terms like Vinayadhara and Mahavinayadhara. The theistic conception leads to the development of image worship. In early Buddhist sculptures of lower Krishna valley, that the Buddha was represented as Bodhi-tree, Dharmachakra, Stupa and Buddhapadas. These symbols gradually were replaced by the image of the Buddha. The important popular poses of the Buddha were standing Buddhas in preaching pose¹⁵, and *Maradarshana*¹⁶. It is probable that the Mahayanism was developed in the Mahasanghika viharas of Krishna valley.

Amaravati, ancient Dhanyakataka and Sriparvata - Nagarjunakonda regions became as sacred to the Mahasanghikas. It is well known that Acharya Nagarjuna of the 2nd century A.D. was responsible for the systematization of the Mahayana doctrines in the lower Krishna valley and from this time that the term Mahayana became popular. Most of the traditions support that Acharya Nagarjuna was associated with Sriparvata - Nagarjunakonda in the Lower Krishna valley.

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MONUMENTS AND MEMORIES OF MEGALITHIC CULTURE IN KURNOOL DISTRICT

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Regional study of megalithic culture in Karnataka and Tamilnadu has been carried out by A. Sundara and B. Narasimhaiah, respectively, enough attention has been paid to the megaliths from Kerala region by scholars like Lawrence Leshnik and B.K.Gururaja Rao. After these works K.P.Rao has paid attention to study this culture in Andhra Pradesh and Maharashtra. It is an essential to involve at micro level research i.e. village to village survey of megalithic sites are explored in Chittoor district by scholars of S.V.University. In the same way there is a need to do micro level study of megalithic culture of each and every district of our state along with Kurnool district.

Rayalaseema, one of the geographical units of Andhra Pradesh state in India, also known as Ceded Districts and comprises of the district of Anantapur, Kadapa, Chittoor and Kurnool. In Chittoor, Kadapa, Anantapur

districts of Andhra Pradesh there is a tradition current among the local people that the megalithic dolmens were constructed by the Pandavas when they were in exile. Where as in some places these megaliths are attributed to the Pandavas, in many other places they are ascribed to the Rakshasas (or) the demons. In many parts of Andhra Pradesh they are called 'Rakshasa Gullu' or Rakasigudi; the meaning of which is 'temples of demons'. In some parts of Kurnool district these monuments are called "Rakshasa Guttalu" meaning 'Graves of demons'.

In Telugu 'Guttalu' means 'heaps (or) mounds. So these can as well be considered as the heap (or) mounds of the dolmens'. The villagers are suspicious about the antiquarian remains and they are very superstitious about the antiquarian remains and they are very superstitious about these monuments results in serious curse to the whole village. So, to keep

the youngsters away from these monuments, they frighten them off by saying that these monuments are houses and temples of demons.¹

The megalithic dolmens were constructed by the Pandavas when they were in exile, named as Pandav gullu (The dwellings of the Pandavas).² The Tamil epic Manimekhalai, throw light on various modes of disposing the dead, practiced by different groups of people.³ According to Tilley, the construction of monuments balances the cultural memory of the place and in Indian context, the local legends were used for understanding the megalithic burials.⁴

There is also a belief among the people of Andhra Pradesh, Karnataka and Tamilnadu to the effect that the dolmens were the dwellings of a pygmy race, which used to live in them.⁵ In a letter to government written in 1873, the late District Engineer, Mr. Fraser, reported that, among other ancient remains, he had seen in the Kurnool District tumuli, dolmens, with or without circle. Unfortunately he has not named the localities visited by him.⁶

Naming of Local Names to Megalithic Monuments in Kurnool District as:

1. Dolmen-Gujjari guttala banda

Bilakalaguduru is a village which is on the left side of the Gadivemula – Nandyala Road, situated 5 km. East of Gadivemula. To the southeast of the present village known as “Gujjari guttala banda”. The meaning of which is temple of demons. These monuments were constructed by the short people in ancient days (In Telugu short people (or) dwarf people known as gujjari or marugujjulu).

2. (a) Menhir-Niluvurallu

(i) Durvesi village is situated 5 km. left side from the main road from Nandyala -Gadivemula. In the centre of the present village a megalithic site were noticed with few menhirs. Behind these menhirs locally a traditional myth were encountered by the local people. Once upon a time, there was a couple, they had two children, a boy and girl. Unfortunately the parents died the children became orphans, some of their

relatives adopt the children individually and protect them, later they were grownup without knowing each other, after few years by mistake the same adults got married. Finally they know about their relation, that they were both brother and sister, hence they felt unhappy, they did a great sin, to get relief from the sin they visited many temples, gods, and goddess, finally they visited Bhogeswaram one of the famous Saiva temple near Nandyala, and they get relief from the sin.

There is a myth in that village for every good thing return to the home (or) return to the same aspect leads to bad evil. After relief from that sin in the present village Durvesi, one of their relatives calls them back; unfortunately they turn back and became stones. Presently the girl stone is standing upwards vertically, the boy stone is falling on the girl stone in horizontal position, and some of their relatives also became stones as “*Niluvurallu*”.⁷

(ii) Vaddegandla village is situated 2 km north of main road from Nandyala to Kurnool Highway in Nandyala mandal of Kurnool District, to the north of present village in the centre of agricultural fields four menhirs are situated in disturbed manner, these menhirs are locally called “*Niluvurallu*”, according to some local people assumption, these menhirs were used for tying up of elephants.

(b) Menhirs-Poturaju Katta

Balapanuru is village of Nandyala mandal of Kurnool district, which is situated 18 km north west of nandyala headquarters, in the center of present village there is a village stage locally called as “*Poturaju Katta*”, (A Bund), on that stage there is two menhirs which are height of 2.80 m and width of 1.20 m, these menhirs are believing the local people as “*Lingamayya*” and “*Poturaju*”, and these menhirs are treated as their local gods and the local people celebrate sometime “*Devara*” to these menhirs.

3. (a) Cairn burial- Gujjoni Banda

Kalamandalapadu is a village of Midturu mandal of Kurnool district, towards South

western direction of present village with a distance of 1. Km there is a small hillock besides an agricultural tank locally called "*Gujjoni Banda*", (A dwarf man stone) on this hillock nearly 20 megalithic cairn burials were situated with measuring of 10 -12 meters in diameter.

(b) Cairn burial-Daddinala Banda

Konda Juturu is a village of panyam mandal of Kurnool district, which is situated 17 km north western of Nandyala town, towards Northeast of the present village, a hillock is situated which locally called "*Daddinala Banda*", (A group of huge stones) on this hillock nearly 250 – 300 megalithic cairn burials and cairn with stone circles were located with a measuring of 10 – 12 meters in diameter.

(c) Cairn burials-Katamayya Dokku

Kadumuru is a village of midtur mandal of Kurnool district, which is situated 7 km west of midtur mandal headquarters, towards north west of present village located a hillock locally called "*Katamayya Dokku*", (The place of Local god named Katamaya) on this hillock there is a megalithic site with nearly 100 – 150 megalithic burials of cairns are situated, these cairn burials are measuring 8 – 10 meters in diameter, among these burials one of the burial believing as local goddess by the local people.

(d) Cairn burials-Binga Tippa

Kondapragaturu is a village of Pagidala mandal of Kurnool district, which is located 14 km north from Nandikotkur mandal headquarters, towards north west direction of present village in the submerging area of Krishna and Tungabhadra rivers there is a heap lock is situated locally called "*Binga Tippa*", on this heaplock a huge megalithic site is noticed with the measurements of 500 m in E.W., and 500 m in N.S directions, in addition to this site there are 50 – 60 megalithic monuments of slab circles with cairn burials and cists were in the center, stone circles, cairns, stone circles with cairns are situated, in this site some of the shreds of pottery of blackware and redware were collected. And most of the burials were disturbed by the local

people and natural phenomena of water submerging of Krishna and Tungabhadra rivers.

4. Stone circles-Gudi Tippa

Damagatla is a village of Nandikotkur mandal of Kurnool district, which is situated 8 km south west of nandikotkur mandal headquarters, towards north west of present village with a distance of 1km there is a small hillock locally called as "*Gudi Tippa*", is situated, on this hillock there is some of megalithic monuments of stone circles with cist burials in centre are located, but most of these burials were disturbed by local people.

5. Habitation site-Nee netthina banda bada

According to village elders once upon a time their village is situated towards south of present village with a distance of 1.5 kilometers and it was named Suryadevarapadu is a corruption of Sueryaboinapadu. This area has been referred as 'pati meeda' and the agricultural lands here have been referred as 'Pati meeda chenlu (or) Pati meeda bayalu'. The brook situated in this area is referred as 'pati meeda vanka of paatonka'.

In this connection we can say that this might be a Neolithic site. According to Rangadas Yadav, an old man of Pyalaturthy village, due to several reasons the people of Suryaboinapadu are gradually migrated and settled in Pyalaturthy village. What I observed in the field work in that the villagers regularly use telugu words like '*nee netthina banda bada (or) nee nettina banda yetta*' (literally means pouring dust/earth into your mouth) which means a person ought to die has been using by rural people in this study area as a cursing word was derived from the old convention of entombment of dead body during the megalithic period.⁸

Conclusion

Finally the paper throws much light on the local people's language, the naming of each monument in the nearby vicinity with different names. Some are named as standing stones; some monuments are noticed on small hillocks, named as Tippa, in some cases some of these megalithic

local names turned into Telugu proverbs like *Nee netthina banda bada*. etc. This shows that the Myths and Traditions of Megalithic Culture vary according to the Geography and environment.

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తెనాలి, మల్లెపాటి దిబ్బలపై వెలుగు చూసిన ప్రాచీన బౌద్ధక్షేత్ర ఆనవాళ్ళు - పరిశీలన

కడియాల వెంకటేశ్వరరావు, తెనాలి

అధ్యక్షులు, పురాతన సంస్థ, విశ్రాంత ఉప సంచాలకులు, క్రీడా ప్రాధికార సంస్థ, ఆంధ్రప్రదేశ్

తెనాలి శివారు పరిధిలోని మల్లెపాడు క్రీస్తు పూర్వం 5వ శతాబ్దం నాటికే అతి ప్రాచీనమైన జనావాసంగా పురాతత్వ పరిశోధకులచే గుర్తించబడినది. పూర్వం నుండి మల్లెపాడు పినపాడుకు శివారు గ్రామంగానే ఉంది, ఈ ప్రదేశాన్ని మల్లెపాడు దిబ్బగా పిలుస్తున్నారు. దీన్ని పరిశీలించినప్పుడు షుమారు 3 లేక 4 ఎకరాల పరిధిలో ఉంది. కాని, దీని తాలూకు పాటిమట్టి దిబ్బలు, పురాతన కుండపెంకులు, పడమర వైపున ఉన్న మద్రాస్ రైల్వే లైను వరకు విస్తరించినట్లుగా కనిపిస్తున్నాయి. ఈ దిబ్బకు పడమరవైపున, దక్షిణంవైపున ఉన్న చెరువులు కూడా ఈ ప్రాచీన ప్రదేశానికి చెందినవిగా భావించబడుతుంది. కనుక మల్లెపాడు దిబ్బ పూర్వం షుమారు 25-30 ఎకరాల పరిధిలో ఉండేదని భావించబడుతుంది. అంతేకాక, పూర్వం పినపాడు, మల్లెపాడు రెండు ప్రదేశాలు కలిసే ఉండేవి. పూర్వం నుండి మల్లెపాడు దిబ్బపై బంగారు నాణేలు, బంగారు ఇటుకలు, నగలు దొరుకుతాయని ఒక వినికిడి ఉంది. షుమారు 40-50 సం॥ల క్రితం వరకు కూడా వర్షం పడినప్పుడు యానాడులు ఈ ప్రదేశంలో బంగారం కోసం వెతికేవారిని గ్రామస్తులు తెలియచేస్తున్నారు.

మల్లెపాడులో మిగిలి ఉన్న పాటిదిబ్బ షుమారు 7 అడుగుల ఎత్తున ఉండి 40x50 గజాల వైశాల్యం కలిగి ఉంది. తరువాత ఇక్కడ శాతవాహనుల కాలంలో ఒక బౌద్ధ క్షేత్రం

నిర్మించినట్లుగా ఈ ప్రదేశంలో లభించిన శాతవాహనుల నాటి అతిపెద్ద ఇటుకలు, బౌద్ధ క్షేత్రాలవద్ద, భిక్షుగృహాల గుమ్మాల ముందు ఉంచబడే అర్థచంద్రాకార శిలలు కూడా ఈ ప్రాంతంలో లభించాయి. అంతేకాక ఈ దిబ్బపైన పగిలిన రాతి పలకలు, ప్రమిదలు, శంఖాకారపు గిన్నెలు, ఎర్రని కాల్చిన మట్టిబొమ్మలు అనేకం ఈ ప్రాంతంలో దొరికాయి. ఈ ఆధారాలను బట్టి క్రీస్తు పూర్వం 3 లేక 2 శతాబ్దాల నాటికి ఇక్కడ ఒక ప్రాచీనమైన బౌద్ధ క్షేత్రం ఉండేదని భావించబడుచున్నది. బృహత్ శిలాయుగం నాటి ఈ ప్రాచీన ప్రదేశం తెనాలి పట్టానికి ఆనుకొని మారీసుపేటకు నైరుతీ దిశలో అతి సమీపంలోనే ఉంది. ఈ బౌద్ధ స్థూపం ప్రముఖ బౌద్ధ క్షేత్రం భట్టిప్రోలుకు 30 కి.మీ.దూరంలోను, మరో ప్రాచీన బౌద్ధక్షేత్రం చేబ్రోలుకు 15 కి.మీ.లోను, మరో శిథిల బౌద్ధక్షేత్రం శేకూరు గ్రామానికి 8 కి.మీ. దూరంలోను, గుంటూరు జిల్లా కేంద్రానికి 30 కి.మీ. దూరంలోను నెలకొని వుంది.

మల్లెపాడు గ్రామ నామం :

పూర్వం నుండి ఈ ప్రదేశం మల్లెపాడు అనే పేరుతో పిలుస్తున్నారు. షుమారు 50-60 సంవత్సరాలకు పూర్వం ఈ పాటిదిబ్బ ఒక చిన్నపాటి కొండలాగా ఉండి, 15 నుండి 20

అడుగుల ఎత్తులో ఉండేదని, నాలుగువైపుల ఏటవాలుగా పెద్ద వైశాల్యంలో ఉండేదని ఇప్పటికి చూపినవారు చెబుతున్నారు.

మల్లెపాడు బౌద్ధక్షేత్రం-పినపాడు జనావాసం:

అలెగ్జాండర్ రీపేర్కొన్నట్లుగా ఇటుకల తయారీకోసం ఇక్కడ నివసించిన ప్రజలు తరువాతి కాలంలో మరికొంతమందితో కలిసి ఇక్కడ చిన్న గ్రామాన్ని ఏర్పరుచుకొని నివసిస్తున్నారని భావించవచ్చు. మల్లెపాడు దిబ్బపైన, చుట్టూ ఉన్న పెద్ద ఇటుక రాతి పునాదులు, ఇతర ప్రాచీన అవశేషాలను బట్టి ఇక్కడ క్రీ.పూ. 300-200 నాటికి శాతవాహనులనాటి బౌద్ధక్షేత్రం ఉండేదని, దీనికి అనుబంధంగా పినపాడు జనావాసంగా ఉండేదని భావిస్తున్నాను. పినపాడు అంటే చిన్నపాటి దిబ్బ లేక కొద్దిపాటి ఎత్తైన ప్రదేశంగా భావించవచ్చు. పినపాడు పూర్వం నుండి జనావాసం కలిగి గ్రామంగానే తన ఉనికిని కాపాడుకుంటూ, శిథిలమైన మల్లెపాడును శివారు ప్రాంతంగా కలిగిఉంది. పినపాడు గ్రామాన్ని పరిశీలించినప్పుడు ప్రస్తుత గ్రామమంతా (పాత గ్రామం) ప్రాచీనమైన పాటిదిబ్బలపైనే పునర్నిర్మాణం గావించినట్లుగా తెలుస్తుంది. ఈ ప్రాచీన ప్రదేశం ఘమారు 20-25 ఎకరాల పరిధిలో ఉండి, గ్రామానికి తూర్పు దక్షిణ దిశలుగా ఉన్న పాత ఇళ్ళు, పొలాలలో పూర్వం నుంచి పాటిదిబ్బలు ఉండేవని, ఈ పాటి మట్టిని దగ్గరలో ఉన్న పొలాలు, ఇళ్ళ స్థలాల మెరకల కోసం ఉపయోగించారని, ఇటుకల తయారీకి కూడా ఈ పాటిమట్టి దిబ్బ త్రవ్వబడిందని, 30-40 సంవత్సరాల క్రితం కూడా ఈ పాటి మట్టి బళ్ళతో ఇతర ప్రాంతాలకు చేరవేయబడిందని, ఈ పాటి మట్టి పొరలు భూమిలో ఘమారు 8 - 10 అడుగుల లోతువరకు ఉన్నాయని గ్రామస్తులు తెలియచేస్తున్నారు. ఈ ఆధారాల వల్ల పినపాడు, మల్లెపాడు రెండు ప్రాంతాలు ఒకే కాలానికి చెందినవిగా భావించవచ్చు. మల్లెపాడు గ్రామంలో విచారించినప్పుడు పూర్వం నుండి గ్రామ వ్యవస్థకు చెందిన వెణ్ణివారు ఈ దిబ్బను పరిరక్షించేవారని, వారి తాలూకు వారసులు తెలియచేస్తున్నారు.

ఇంత ప్రాచీన చారిత్రక ప్రదేశాన్ని గురించి ఇంకా ఎంతో తెలుసుకోవలసిన చరిత్ర ఉందని భావించి 2003-06 వరకు నేను అనేక సార్లు ఈ పాటి దిబ్బలను, చుట్టూ ఉన్న శిథిలాలను పరిశీలించాను. ఇప్పటికీ నా పరిశీలనలు కొనసాగుతూనే ఉన్నాయి. ముఖ్యంగా ఈ దిబ్బపై ఉన్న స్థూప శిథిలాలను పరిశీలించినప్పుడు, ఈ ప్రాచీన కట్టడం తూర్పు పడమరల దిశలుగా నిర్మించినట్లుగా తెలుస్తుంది. కనుక, పూర్వం ఈ బౌద్ధ కట్టడాలు ఒక నిర్దిష్టమైన సాంకేతిక పరిజ్ఞానంతో

నిర్మించేవారని తెలుస్తుంది. ఈ దిబ్బకు దక్షిణంవైపున తూర్పు-పడమర దిశగా అడుగున ఉన్న ఇసుకపొర వరకు నిలువుగా త్రవ్వబడి ఉంది. ఈ భాగంలో అనేక పొరలు కనిపిస్తున్నాయి. వివిధ కాలాలకు చెందిన (క్రీ.పూ. 5బి.సి. నుండి 3 ఎ.డి.) చెందిన నలుపు - ఎరుపు రంగు కలిగిన మట్టి పాత్రలు, శంకు ఆకారపు గిన్నెలు, ధాన్యపు గింజలతో ఉన్న మట్టి పాత్రలు, సున్నపురాతి పలకలు, ప్రమిదలు కూడా ఇక్కడ కనిపించాయి. ఈ దిబ్బపైన పాటిమట్టికోసం త్రవ్విన పెద్ద గుంటలలో అనేకచోట్ల శాతవాహనులనాటి బౌద్ధ విహారాలకు చెందిన అతి పెద్ద ఇటుకరాతి పునాదులు 5-6 వరుసలలో కనిపిస్తున్నాయి. ఇక్కడి ఇటుకల పూర్తి పరిమాణాలు మరెక్కడా లేని విధంగా అతి పెద్ద సైజులో 58×37×10 సెం.మీ. కొలతను కలిగి ఉన్నాయి. బహుశ ఇవి తొలి శాతవాహనుల లేక మలి మౌర్యుల కాలానికి చెందినవిగా కూడా కావచ్చు. ఇంతవరకు ఇంతపెద్ద ఇటుకలు మనరాష్ట్రంలోనే కాకుండా భారతదేశంలోనే మరెక్కడా ఏ బౌద్ధ క్షేత్రం వద్దనూ లభించలేదు. వీటితోపాటు బౌద్ధ స్థూపాల ముందర, భిక్షు గృహాల గుమ్మాల ముందర కనిపించే అర్ధచంద్రాకార శిలలు కూడా ఇక్కడ కనిపించాయి. పూర్వం ఇలాంటి చంద్రశిలలను అనేకం ఈ దిబ్బలపైన తాము చూసినట్లు గా గ్రామస్తులు తెలియచేస్తున్నారు. ఈ చంద్రశిలలు (హాఫ్ మూన్ స్టోన్స్), పెద్ద ఇటుకల పునాదులు, సున్నపురాతి బండలు, శాతవాహనుల, ఇక్ష్వాకుల నాణాలు, బౌద్ధ సన్యాసులు ఉపయోగించిన చెవి దిడ్డులు (ఇయర్ లోబ్స్) కూడా ఈ ప్రదేశంలో లభించడం వలన ఈ ప్రదేశంలో పురాతన శాతవాహనుల బౌద్ధ క్షేత్రం వుండేది అనేందుకు ముఖ్య ఆధారాలుగా వున్నాయి.

ఈ దిబ్బకు దక్షిణం వైపున మట్టితోచేసి కాల్చబడిన వర్ణ బావి తాలూకా శిథిలాలను కూడా గుర్తించాను ఈ దిబ్బచుట్టూ ఉన్న ఘమారు 4 ఎకరాల పరిధిలో అనేక ఇటుకరాతి పునాదులు అన్నివైపులా కనిపిస్తున్నాయి. ఇవి బౌద్ధ స్థూపాలకు, విహారాలకు, బౌద్ధ చైత్యాలనిర్మాణాలకు చెందినవిగా భావించవచ్చు.

రిఫరెన్స్ (సంప్రదించిన రచనలు) :

1. పురావస్తుశాఖవారి ఖనన పరిశోధనల నివేదికలు 1986-87, 1988-89.
2. “చారిత్రక పూర్వయుగంనాటి మల్లెపాడుదిబ్బ - శాతవాహనులబౌద్ధ క్షేత్రం” పురావస్తుశాఖ సంచాలకులవారికి అందచేయబడిన నివేదిక 1 తేదీ. 28-11-2004, 2 తేదీ. 30-02-2006 - కడియాల వెంకటేశ్వరరావు.
3. అలెగ్జాండర్ రే గారి “సాత్ ఇండియన్ బుద్ధిస్ట్ మాన్యుమెంట్స్ ఇన్ కృష్ణా డిస్ట్రిక్ట్” - 1894.

4. తెనాలి రెవెన్యూ సర్వే రిపోర్టు ఆన్ మల్లెపాడు దిబ్బు & ప్లాన్.
5. న్యూ బుద్ధిస్ట్ మాన్యువెంట్స్ ఫౌండ్ ఆన్ నార్త్ - ఈస్ట్ కోస్ట్ డిస్ట్రిక్ట్ - పేపర్ సబ్మిషన్ ఎట్ నేషనల్ సెమినార్ 'రిట్రైవింగ్ ది పాస్ట్ బుద్ధిస్ట్ కల్చర్ - 20 సెంచరీ డిస్కవరీస్ & డెవలప్మెంట్, రామచంద్రాపురం, సెప్టెంబర్, 2008- కడియాల వెంకటేశ్వరరావు.
6. పాదసూచక 1.
7. కృష్ణాడిస్ట్రిక్ట్ మాన్యువల్ - జి. మెకంజి.
8. పాదసూచిక 2.
9. కృష్ణాతీరంలో బౌద్ధస్థూప - ఎ.యస్.ఐ. యాన్యువల్ రిపోర్టు, 1905-06, 1908-09 - అలెగ్జాండర్ రి.
10. బుద్ధిస్ట్ ఆర్కియాలజీ ఆన్ ఆంధ్రప్రదేశ్ - డా॥ బి. సుబ్రహ్మణ్యం & ప్రొఫెసర్ ఈమని శివనాగరెడ్డి.
11. పాదసూచిక 3.
12. భట్టిప్రోలు మహాస్థూపం - ఎ.యస్.ఐ డా॥ జి. జితేంద్రదాస్ భారత పురావస్తు శాఖ అధీక్షకులు. హైదరాబాదు & డా॥ బి. ఆంజనేయశర్మ.

RECENT ARCHAEOLOGICAL EXPLORATIONS IN JAYARAM VILLAGE OF MAHABUBABAD DISTRICT, TELANGANA: A PRELIMINARY REPORT

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Birth and Death are very common and important events in the life of human being. Burial was the usual rite. Diverse modes of the disposal of the dead have been following from the beginning. The Iron Age of the Southern Peninsular is in some aspects curiously neglected. There is a large body of evidence relating to it, which is derived from the great complex of Iron Age burials, known as 'Megaliths'. The area covered by these Iron Age graves is quite extensive in South India. Although there is a wide diversity of burial customs, there is a common feature¹. This culture extended to almost all regions in India such as Himalayan foot hills, Kashmir region, and North Eastern states, Central and South India. The word Megalith was derived from two Greek words i.e., Megathos means 'huge' and Lithoi means 'stone'. Using huge stones the Megalithic people built various types of monuments. Based on the constructional design, these monuments are classified into several types like the Dolmens, Dolmenoid cists, Stone circles, Menhirs etc.

The Megalithic communities used to bury, along with certain funerary goods in the burials. Large amount of funerary goods reflect

their faith in the life after death. These burial goods, known as funerary assemblage, provide us information about their social system, economic aspects, culture, religious beliefs, material conditions, and the food habits². The telugu word banda bada/banda pada' (literally means lying a stone on a dead body) which means a person ought to die has been using by rural people in this study area as a cursing word was derived from the old convention of entombment of dead body during the megalithic period³.

Regional study of megalithic culture in Karnataka and Tamilnadu has been carried out by A. Sundara and B. Narasimhaiah, respectively. Enough attention has been paid to the megaliths from Kerala region by scholars like Lawrenc Leshnik and B.K. Gururaja Rao. After these works K. P. Rao has paid attention to study of this culture in Telangana, Andhra Pradesh and Maharashtra. It is an essential to involve at micro level research i.e. village to village survey of megalithic culture. In this connection I conducted explorations in and around Akeru River Valley.

In Telugu speaking zones, there is a tradition among the local people that the

megalithic dolmens were constructed by the Pandavas when they were exile. Whereas in some places these megaliths are attributed to the Pandavas, in many other places they are ascribed to the Rakshasas or the demons. In many parts of these zones they are also called *frakshasa gullu* and *rakshasa guttalu*; the meanings of which are temples of the demons and graves of demons' orderly. In Telugu 'guttalu' means heaps or mounds. So these can as well be considered as the heaps or mounds of the demons'. Even in the study village also, these burials are also being called *rakshasi gullu*.

Generally, the villagers are suspicious about the antiquarian remains and they are very superstitious about these monuments. They say that any damage done to these monuments results in serious curse to the whole village. So, to keep the youngsters away from these monuments, they frighten them off by saying that these monuments are houses and temples of demons.

There is also a belief among the people of Andhra Pradesh, Telangana, Karnataka, and Tamil Nadu to the effect that the dolmens were the dwellings of a pygmy race, which used to live in them⁴.

Documentation of the Site (Jayaram 790 54` 28. 14`` E 17^o.29` 16. 67``N)

Present site under study called *beedu bhoomi* or *beelluis* belongs to the Jayaram Village (Chinna Guduru Mandal of Mahabubabad District, Telangana State) and located with a distance of 1 km towards North from the village. The site and the village both are situated at the Northernbank of Akeru with a distance of about 2 kms. Akeru is a brook which joins Maneru River, one of the tributaries of Krishna River. When I gone through the Indian Archaeology Reviews, observed that the upper Maneru River region was not subjected to systematic exploration. In this connection I conducted explorations in and around Jayaram village; discovered one Megalithic site and submitting the preliminary report on the same.

Jayaram (Village) is a corruption of Jayawaram, as indicated in the topo sheet (NF44-

10) of 1924-1925 Survey. The undulated region is interspersed with low and medium high hills and hillocks. In this study area the Megalithic burials are located near to a hillock locally called Kandi Konda with a distance of about 3 kms. The author noticed nearly 30 Megalithic burials and all are Stone Circles with a diameter of about 7 meters to 13 meters. Out of which 4 burials were disturbed by the treasure hunters, observed in the archaeological field work. The circles are arranged with uneven granitic boulders those are in number about to 10 and 23, and due to vandalism, some circles have lost some stones. Most of the circles are barely visible on the surface, probably due to run-down deposition of clay during rainy season. The lush growth of vegetation also makes the task of exploring these burials though some of the burials, which have sparse vegetation have revealed top portion of the underlying granitic slabs. This suggests that at least some of the circles are enclosing cist burials⁵.

It may be added here that, similar megalithic stone circles have been excavated at Khammam, which is about 40 kms from Jayaram. The Khammam burials have yielded a carbon date of 420 BC. Based on this we may be justified in dating these burials to about the middle of first millennium BC. Based on the results of this preliminary work, we can understand that further explorations in the region will certainly yield more archaeological sites⁶.

Conservation/Preservation

There is a dire necessity to take measures to stop the active treasure hunters here and the rural people should be educated the historicity of these archaeological monuments. If these activities continue, the archaeological sites may disappear from the scene within a short period. And so, these monuments are to be protected by the Government.

Ethno-Archaeological View

The people in this village belong to castes like Golla, Mala, Madiga, Idiga, Mudiraj, Chakali, Mangali, Kummari, Kapu, and Reddy and the folk of all castes are residing in about 1000 houses.

Out of them Golla, Madiga, Gowdu and Mudiraj castes are dominant in the village.

What the author observed during the field work is the Megalithic site is surrounded by the agricultural lands of the Mala and Madiga Caste people. The Megalithic site under study, 4 acres in extent, is belongs to Bharathati Krishna, is also a Madiga Caste person. What is my observation during the field work is that the land wherein several archaeological sites in general and Megalithic sites in particular are situated, that particular lands are belonging to downtrodden and backward class people⁷.

Conclusion

Anyhow, the intention of Megalithic people to erect a burial was highly appreciated. Remembering the ancestors, doing the rituals like *taddinam* (or) *tarpana* (or) doing a festival named *peththarla amavasya* have been noticed from past to present. This shows that the Megalithic ideology in one way (or) other regarding to burial construction leads to the study of ethno-archaeology i.e. from the construction of Dolmens, Dolmen-cists, Stone circles, Cairn

burials etc. to present day burials like coffin or brick erected burials of that particular village. Thus the archaeological evidence from Jayaram village is one of the best examples of Megalithic culture in Mahabubabad district of Telangana.

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MOTHER GODDESS BETWEEN FOLK TRADITION AND TANTRICISM: A HISTORICAL STUDY OF THE SOCIAL TRANSFORMATION OF GODDESS YELLAMMA IN TELUGU STATES

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The study of the Indian Mother Goddess tradition is difficult to understand. In their earliest forms, they are aniconic and unco-ordinated, and literary evidence of the more primitive Dravidian cults is, of course, wanting. When they have been taken over by the Brahmans they have been so worked over and metamorphosed that many of their original features are now unintelligible. When these deities influence fertility the cultus is to a large extent magical, and as magic necessarily involves secrecy, enquirers of different faith are unable to investigate it. In the case of Saktism, the latest development, these difficulties are increased, because the worship of the female productive energies offends the nobler and more sober instincts of Hindus, and the rites are necessarily conducted with precautions against the intrusion of outsiders in the mysteries. When we compare the Aryan and Dravidian pantheons in India an important difference at once attracts attention.

In Vedic belief and ritual, goddesses occupy a very subordinate position, and they play hardly any part as rulers of the world, and only two-Ushas, the spirit of the dawn, and Sarasvati, originally the impersonation of a sacred river-acquired special importance. In the same way, in Babylonia, except Ishtar, the goddesses are not very imposing figures, their characteristics are not sharply defined or differentiated, and their position conforms to the low conceptions of women in that civilization. The oriental tendency towards anthropomorphism rapidly begins to affect it, and the representation of the goddess develops into the iconic stage. The southern

Mother, Yellamma, is depicted rising from the earth as in the Buddhist sculptures the Earth Goddess emerges from the earth to support the horse on which Gautama rides when he leaves his wife and home and makes the Great Renunciation, and in Greek art, the Anadosis or up-rising of the Earth Goddess, Pandora, is a favorite subject. In the Indian context, the mother goddesses are either accepted as a part of sakta tradition and tantric tradition in Hindu pantheon or as folk deities at village level.

This paper makes an insight into the transformation of *Yellamma*, a pre-Aryan Dravidian deity into a yogini in tantric tradition thus absorbing her into a saiva tradition.

While studying Indian Popular religion, it is difficult to ascertain the personality of these deities known. This is due to the fact that there is a lack of textual description of these deities and a standard iconography. So also these divinities have not occupied an exalted position in the Hindu pantheon and also they have not formed the subject of detailed studies. *Lajja Gauri* is one such divinity who is depicted nude with legs stretched apart in such a way to show the pudenda prominently. The head is never depicted and we see only the lotus in its place. The stone images and even terracotta figures of these goddesses are reported from different parts of the country. They begin to occur between 2nd century B.C and 6-5th century A.D. These representations are common in Karnataka, Maharashtra and in western parts of Andhra Pradesh. Many scholars have tried to explain the significance of these deities but they were not satisfactory.

R. C. Dhare has convincingly explained the true significance of the form of the goddess with a masterly analysis of literary evidence corroborated by archaeological evidences.¹ But far more interesting is his examination of traditions and folklore which alone can lead us to comprehend the proper significance of such folk divinities. Taking a cue from his studies I would like to present the fact that the folklore of a region has a considerable validity as the religion of the aboriginal races of both hunters and pastoralists is the basis for the study of the significance of these deities. Being written in Marathi, this work could not reach much of the academic circles. Dhare points out that the worship of the mother goddess was universal in the history of mankind and she was represented by both iconic and aniconic forms. Regarding the nude torso at Mahakuta near Badami, the *Sakhambhari Mahatmya*, a section of *Skanda Purana*, describes the sanctity of the place due to the presence of crores of Sivalingas at the place and among these one has been referred to as *Lajjagouriswara*. According to local folklore, this nude torso represented as *Lajja Gauri* is worshipped by barren women for procuring an offspring. This practice is followed in the Jogulamba temple of Alampur. Stella Kramrisch has identified them as the representations of Vedic Aditi whereas Dr. H. D. Sankalia called her a 'shameless woman' and compared her with Baubo in Egypt.² He suggested that the worship of the goddess came to India during the early centuries of the Christian era through our contact with the Roman world.³

Dhare states that *Lanji* or *Lanjika* in old Kannada means an 'adulteress' or 'harlot'. According to a legend, once Parvati was once in an amorous position with Siva when a devotee came there. Parvati felt ashamed and ran away from that place. Hence she was called *Lajjagouri*. At Alampur, the goddess is represented as the nude torso and the head is represented with a wheel and not as a lotus. This image is worshipped by women for an offspring. A very interesting story regarding the goddess is narrated in the local *māhātmya* which is supposed to be a part of *Skanda Purāna*. It is the story of *Renukā*, the wife of sage *Jamadagni*. She

would daily fetch water for her husband's morning rituals in an unbaked day jar which was prepared daily afresh by her. Though unbaked, it did not break because of her chastity. She once saw a king engaged in amorous pranks with his consorts in the river Tungabhadra and she became engrossed in the sport in her imagination. As a result of this lapse on her part the clay jar broke that day and her husband- the sage- could know this all because of his supreme powers. He then ordered that she should be beheaded at once, but the first three sons refused to do so and only *Paraśurama* agreed. The sage was pleased with him and asked him for a boon, upon which the sage said that the head of Renuka will be worshipped as *Yellamma* and the torso as *Bhudevi*. This Renuka is identified as *Jogulamba*. The most important centers associated with Renuka are *Mahurjari* in Maharashtra, where the goddess is worshipped as *Mahuramma*.

Renukā is also known as *Prithvi* and therefore *Prithvipura*, the grant village in the Mahur jhari plates of Vakataka Prithuvisena II has to be identified with *Mahurjhari* only.⁴ In the late medieval literature, *Mahur* is also referred to as the sacred place of *Mātangi*, a goddess that is worshipped by the Gopals, a *Mahar* community of Maharashtra. Sometimes she is- also said to have been the goddess of the *Māngs*, who along with *Mahars*, form the *Harijans* of Maharashtra. It is interesting to note in this connection that at *Mahur*, *Tuljapur*, *Saundatti*, etc., which are associated with the goddess, the pujaris in charge of worship are *Mahars* and *Māngs*. The *Madigas* of Andhra Pradesh, the folk singers referred to above, are also called the *Matangas* or *Māngs*. *Matangi* is also considered as Mother goddess. There is a tradition that Sage *Matanga* was practicing strict penance for a very long time. Due to his penance, a goddess appeared before him and later she became known as *Matangi*. Prayers to *Matangi* are popular in tantric works. According to R.C.Dhare, *Matangi* represents the mother earth signifying creative energy.⁵ The goddess *Māntangi* of the *Mantangas* is, according to a folk song, the same as *Renuka*. It is the same *Parasurama* story but slightly different, according to which the head of *Renuka*, when chopped off, was not found. *Parasurama*, therefore, met a

mangin, a woman of Māng community, whose head he cut and brought back. His father, *Jamadagni*, could know this and did not allow *Parasurama* to join it to the body. The sage, by his supernatural powers, recovered the head and brought her to life. But then *Parashurama* was repenting for having killed a mang woman. He, therefore, established her worship at *Mahur* and ordained that she will be worshipped first by the devotees and then worship *Renuka*. In the folk songs, the torso is described as that of *Matangi* and the head as *Yellamma*. This therefore clearly establishes the identity of *Matangi*, a folk goddess of Maharashtra, with *Renuka*. *Matangiputta*, a sect of the devotees of *Matangi*, still survives in Maharashtra as is evident from the late medieval literature. In the *Markandeya Purana*, the goddess herself says: "I shall support the whole world with the life-sustaining vegetables that shall grow out of my own body. I shall gain fame on the earth as *Sakambari*-herb bearing." The same Purana tells us that the goddess nourished the drought-affected people with vegetation produced from her body. This recalls to the mind the representation of the Harappan sealing from Mohenjodaro showing a female in an upside-down posture with legs apart and a plant issuing from her womb. The excavator identified the goddess as Mother Earth but she can better be taken as the proto-type of *Sakambhari*.

Enthoven states that *Yellamma* is the universal goddess and is a pre-Aryan Dravidian goddess. In Maharashtra, Goddess *Yellamma* and *Khandoba* are worshipped for begetting children. The child born is dedicated to the deity. When the boy comes of age, he will be allowed to get married. But a girl named as *Jogatin* is dedicated to the deity and is not allowed to get married. A male child offered to the goddess *Yellamma* or to *Mayaka* is called *Jogati*, and a female, *jogatin*.⁶

Yellamma temples in Kurnool district are endowed with inscriptions dating between the 12th and 15th centuries. *Yellamma* is also considered as the protector of places within boundaries. In Kurnool district, in the village of *Karimaddala*, an inscription is found on a stone near the *Yellamma* pagoda.⁷ It records that *Nandyala Timmarajayya* gave one turn and nine

mutts of land to the Goddess in S. 1490 in the reign of *Sadasivaraya*. In the local *Yellamma* temple, a grant in S. 1485 (A.D. 1563) was given to the temple. At *Ganapuram*, lying 11 miles northeast of *Nandikotkur*, at the shrine of the village goddess *Yellamma* is an inscription dated 9.9. 1207 (A.D. 1285), of which only the date can be made out.⁸ There is a ruined temple here, deserted. At *Manchala*, -20 miles north of *Adoni*, there is an old temple of *Mantrala Yellamma* having sthalapuranas both in Sanskrit and Kannada.⁹

In many places, the goddess is at once maid and mother, in the spring, she renews her virginity, only to lose it again when she performs a ritual marriage at the sowing or harvest festival. In India, the personification of mother and virgin is based on the periodical renewal and loss of virginity after a ritual marriage. At any rate, the cult of the Virgins side by side with that of the Mothers is not uncommon. In southern India, seven Virgins are worshipped. It is believed that the Mother gets exhausted by her labors and she needs periodical rest to renew her strengths. Hence two traditions have emerged to enhance her strengths viz. sacred marriage with a male deity and blood sacrifice.¹⁰

In India, many of the mother goddesses have been absorbed into Hindu pantheon by considering them as the consorts of the prevailing male deity and this is done through a ritualistic marriage. The Brahmanical craze for uniformity usually leads them to class the divine pair as a wife and her consort. Among the Dravidians, are less exposed to Brahman influence, we have many cases of the sacred marriage. The Malayali tribe marry their god *Sevarayan* to the goddess who is the presiding deity of the *Kaveri* river during the annual festival. In many parts of south India, *Poturazu* is at once husband, brother. When these aboriginal cults are taken over by the Brahmans, the rite of the sacred marriage becomes rapidly developed. Mr. F. J. Richards, who has made a special study of Dravidian religious beliefs, states that most cases of the sacred marriage in Southern India are due to Brahman influence denoting the Aryan colonization of South India.¹¹

Goddess *Yellamma* is also known as *Maata Mahuramma*, *Akkili Devi*, *Renuka Devi*, *Eka*

Veera etc. In the historical work of *Kreedabhiramam*, there are references to *Renuka*, *Mahuramma* and *Eka Veera*.¹² The performing caste of *Baindla*, sing the stories of *Yellamma* and her son *Parasurama* by playing the musical instrument known as *Jamidika*. Another major cultural center of *Yellamma* is located at *Mahur*, a village in the border region of *Maharashtra*. Here *Yellamma* is a nude Goddess. This suggests that the regional version of the myth carries the Jain ideological universe within it. Although a tale or plot might be almost identical from one version to the next, different texts emphasize different scenes and characters. It is perhaps due to the fact that Jain ideology has used the epic tradition and the Sanskrit religion to promulgate its own views. Hence the popular characters such as *Renuka* were made to fit the Jain religious fold.

In the *Chandra gutti* village of the district of *Shimoga* in *Karnataka* state, the ritual of *Yellamma* is performed. The women devotees take bath in the *River Varada* near the temple of *Yellamma* and reach the temple by walking a distance of 2 km from the river with bear bodies. This act of the devotees makes the goddess shower blessings on them. It is believed that those who condemn this barbarous tradition are punished by the deity. But this practice makes us understand that the women belonging to marginal communities are exploited for the sexual pleasures of other castes and it was made a tradition to worship the deity by the women devotees in nude.

The myth of Renuka in Mahabharata

Renuka is famous as the wife of *Jamadagni* and the mother of *Parasurama*. The earliest references to *Renuka* occur in *Mahabharata* at two places. One is in *Anusasanaparva*, where the origin of sandals and umbrella and another is in *Vanaparva* where *Renuka*'s death and her rejuvenation is explained. According to the second episode, *Jamadagni* had five sons named *Rumanvan*, *Susena*, *Vasu*, *Visoavasu*, and *Parasurama*. When all these went outside, *Renuka* after getting the permission of *Jamadagni* went to bath in a river. While returning, she saw *Citraratha*, the king of *Martikavarta*

sporting in the water along with his wife. This made her go into a mood for sport. She became pale and shame after seeing this. In this condition, she reached the hermitage. *Jamadagni* after noticing her and her situation knew what happened to her and came to the conclusion that she had done a sin. As the sons returned to the hermitage, he ordered the sons one by one to kill *Renuka* by beheading her. The first four disobeyed. When *Parasurama* was ordered, he obeyed it and beheaded his mother. *Jamadagni* was satisfied. Pleased with *Parasurama*, *Jamadagni* asked him to demand boons he desired. *Parasurama* asked six boons. 1) Mother should come back to life, 2) his brothers should be again made into human beings, 3) all should forget this incident happened, 4) he should be free from the sin of matricide, 5) no one should defeat him and 6) a long life. All this was granted by *Jamadagni*. The same incident is narrated in various Puranas too like in *Brahmandapurana*, *Visnupurana*, *Skandapurana*, etc but with some slight variations.

In the corpus of Hindu myths, a man splits a high caste woman against her will, dividing her into a head and a body, each endowed with life, which may then join with the supplementary parts of her "shadow" "double" to form two other women (or goddesses), each consisting of two vividly contrasting halves. This story was retold in many versions in India, has a great deal to teach us about the dichotomising of women and of goddesses. It juggles the different aspects of a human woman in two levels: on the literal level, there is an interaction between a goddess and a woman, on the symbolic level, an implicit parallelism and contrast between the structure of a goddess and the structure of a woman. The myth tells us first about the split between aspects of a goddess and then about the correlated split between classes of human society and finally about the split between aspects of a human woman. The split or union of a woman, dark and light, low and high caste, are recruited in a totally integrated form each with half of the other. This recruiting motif appears to mean that there was an assimilation of non-Aryans by the various sections of the Aryan society. In a passage of *Rigveda*, *Vasistha* who replaced *Visvomitra*, as the chief priest of *sudas* and later came to be

treated as the founder of a major brahmana gotra, is said to have been born of the seed of two Vedic gods, *Mitra* and *Varuna*; and his mother is not mentioned. But in the one and the same account, he is said to have been "born of the mind of *urvashi*", born also of a jar which received the combined semen of two gods and discovered 'clad in the lightning' in a pushkara. Modern racists may painlessly swallow the garbled version of the birth of the sages, which was evidently invented to gloss over the non-Aryan origin.

Similarly, the process of assimilation of the pre-Aryan or Non-Aryan commoners into the Aryan fold was the basis for the myth of *Yellamma*. The Aryans laid stress on purity of blood and feared that their assimilation with dark-skinned local inhabitants would lead to the loss of their local identity, though the blood has already flowed in their veins. The myth of *yellamma* in which a Brahmin woman and a sudra or dalit woman are rejuvenated with their heads exchanged, signifies the assimilation which was welcomed by the lower castes thus legitimising their social position in the hierarchal society.

From the story mentioned above and myth narrated in many Puranas, it is clear that *Renuka* was just considered as a woman who became entirely submissive to her husband and as the mother of *Parasurama*. But now *Renuka* is worshipped as goddesses in many places especially in and around the part of Maharashtra, Andhra, Karnataka, and Tamilnadu. The reason behind this is clearly mentioned in the myth. The epic of *Yellamma* is sung by *Asadi*, a subsect of *Madiga* caste in the Rayalaseema region and some parts of Northern and eastern Karnataka and by *Bavaneelu* in Telangana region. The story of *Yellamma* Thalli is sung in different contexts such as during agricultural operations and also during different social and religious ceremonies. In the agricultural fields, village women transcend the boundaries of caste, family, and social and mental restrictions. They narrate the pathetic situation in which *Yellamma* was suspected and slain by her son. This mental text is transmitted by adding color in the form of female aspirations. The female consciousness inherent in the genre and the

participation of women in performance is very important in understanding the overall cultural setup.

Renuka is worshipped in different parts of south India as *Yellamma*, *Ekaveera*, *Yamai*, etc. The manifestation of the mother goddess in various forms indicates that *Renuka* is more popular in ancient civilizations as the aboriginal races like Dalits still worship the goddess. *Yellamma* or *Renuka* is a pre-Aryan mother goddess

R.C.Dhare states that *Renuka* or *Yellamma* is one of the *Akkagarlu* popularly known as *Saptamatikas*, worshipped as a village goddess in South India. She is the mother of Earth and symbolized as an ant-hill. A thorny shrub (*Naga phani*) and Sceptre (*Rajadanda*) are worshipped in the *Yellamma* cult as her guards.¹³ The ant-hill is composed of small and tiny particles of earth and so she is named as *Renuka*. In the process of Aryan colonization and Sanskritisation in South India, *Yellamma*, the goddess of Dravidian Pantheon is absorbed into Hindu Pantheon by linking her with the story of *Jamadagni*, and *Parasurama*. In the book "*Leela Charitra*" the biography of *Chakradhar Swami, the guru of the Mahanubhava sect*, written in the late 13th century by his follower *Mhaimbhat*, it is mentioned that Dravidians worshipped *Renuka* with Meat and liquor.¹⁴ The form of worshipping *Yellamma*, the location of the temples, the Marginal castes association of *Yellamma*-Divine prostitution, etc. show that *Yellamma* must have been a pre-Aryan Goddess. She is worshipped in various forms such as *Yallamma*, *Ekaveera*, *Jogulamba*, *Yamai*, *Maremma*, *Guttamma* and *Vyaghreswari*. The main cult centers of *Yellamma* are *Saundatti* in Karnataka built in 13th century A.D, *Jogulamaba* temple of *Mahboob Nagar* district in Telangana, *Yamai* in *Satara* district of Maharashtra, *Vyaghreswari* otherwise known as *Parasurama maatha* near *Hospet*, in *Tungabhadra* region of Karnataka, and *Guttamma* i.e local form of *Yellamma* in *Chandra Gutti* in *Shimoga* district of Karnataka.¹⁵ This shows that this is a cultural zone where the cult is highly prevalent. Many nude female stone sculptures or images are found in different places in central and southern India.

All these images are headless. Thus, the headlessness of these figurines at Siddhanikote, Ter and Mahurjari in Maharashtra, Alampur and Nagarjuna Konda in Andhra Pradesh and Bhita in Uttar Pradesh are significant to contextualize the myth of Renuka Yellamma who was beheaded by her son *Parasurama* at the behest of his father *Jamadagni*.¹⁶ The antiquity of the headless goddess goes back to the pre-Aryan and pre-historic period. As Whitehead states, "the story describes the fusion of the Aryan and Dravidian cults in the days when Aryans first found their way into South India".¹⁷

Jogulamba is another name for Goddess *Renuka* worshipped by *Madiga* community in Andhra Pradesh. The system of Devadasi i.e. Divine prostitution was institutionalized during Western Chalukyas in 10-11th centuries A.D. 'Shukasapthati', the telugu work written during the Vijayanagara period describes the *Jogaralu*, the female worshipper of *Jogulamba*, belonging to *Madiga* caste used to beg alms in the name of Goddess *Jogulamba*.¹⁸

The origin and growth of the tantric cult are still obscure. However, this cult gained popularity during the 10th century A.D. *Matsyendranatha*, the author of *Kalagnananirnaya*, the earliest treatise of Tantric school, is said to be its founder.¹⁹ Though he was placed in the 10th century, scholars have opined that he lived a century earlier. This is due to the fact that the famous Bherghat temple of 64 yoginis with sculptures has been assigned to the early 10th century. One of the sculptures of a deity bears the name *Gahani* who according to the Marathi work *Jnaneswari*, is a grand disciple of *Matsyendranatha*. *Somadeva's Yasatilaka* composed in 959 A.D supports the fact that the tantric cult prior to the 10th century.²⁰ This cult appears to have spread in many parts of Karnataka, Maharashtra and Andhra Pradesh. This is largely attested by Epigraphical evidences and temple sculptures. The *Ankalgi* inscription dated 1179 A.D refers to the village *Ankulage* as the abode of *Mahayogeswari Ugrachamunde*, the presiding deity of the 64 *Yogapithas*. In the Halagondi inscription dated A.D 1093, *Mahasamanta Chamundarasa*, a subordinate of the

Western Chalukyan King *Vikramaditya VI*, is referred to as "one who had obtained the gracious boon of the 64 *Yoginis*". The expression "64 *yogapithas*" is frequently mentioned in the prasasti of the great mercantile corporation *Ayyavale 500* figuring in the inscriptions of Karnataka. Numerous inscriptions are found in the cultural zone of Telangana, Andhra Pradesh, Karnataka and Maharashtra referring to the tantric tradition and their growth and popularity of the Tantric cult and its worship. *Ambe Jogai* in the Usmanabad district of Telangana was a stronghold of the tantric school in the period 11th-13th century A.D. This is revealed from a scrutiny of the antiquities of the locality including inscriptions of which contains references to the shrine dedicated to the deity *Yogeswari*. *Ankalgi* and *Ambe Jogi* as important tantric cult centers are not shown in the list of Sakthi pithas. As mentioned in *Kalagnananirnaya*, *Karavira* or *Kolhapur*, reigned by *Kolhapuramma*, is another yoga pitha known as an ancient and important seat of Tantric devotion.

In the list of 18 Sakthi pithas, ascribed to the authorship of *Sankaracharya*, contains a reference to the deity *Yugala* of Alampur. *Yugala* is identified with *Jogulamba* of local fame, who is said to be the consort of the god *Bala Brahmeswara*. Alampur also does not occur in the enumeration of Sakthi Pithas by any other source. Alampur is known as one of the *Yogapithas* that has a long history impacting on the culture of the region. The Nava brahma temple has been a riddle and the location of the temple itself has a mystique antiquity. The names of the *Nava Brahmas* are not mentioned in any of the puranas. As stated by *Sanjeev Rao*, the *Nava Brahmas* viz. *Bala Brahma*, *Kumara Brahma*, *Arka Brahma*, *Veera Brahma*, *Garuda Brahma*, *Viswa Brahma*, *Swarga Brahma*, *Taraka Brahma*, and *Padma Brahma* have no parallels anywhere in India. These *Nava Brahmas* are not found in the Puranas. The *Rasa Linga* at *Balabrahmeswara* temple, the *Sakti peetha* of *Jogulamba*, the presiding deity of the place. The earlier part of the history could be gathered from the *Sthala purana* as contained in *Skanda purana* and the references made to the place in the literary work-*Panditharadhya Charitra* of *Palkuriki*

Somanatha and in *Rasatantra* works such as *Rasa Ratnakaram* and *Ananda Kandam*.

The *Rasatantra* texts state that *Rasa Vidya* has its origin in Saiva cult. Mercury is considered to be the very semen of Shiva. This thought is reiterated in *Rasa Shastra* literature as a part of tantric Philosophy and in literary works like *Kumara Sambhava*. The worship of Phallu, Linga and Yoni are tantric in character. According to this literature, sulphur is considered to be the menstrual blood of Parvathi. Some of the sculptures such as Lingodhbhava Murthy and Nagnakabandha are meant for tantric cult practices. According to Tantric tradition, the *Rasa* undergoes 18 Samskaras and during this period, continuous chanting of *Aghoramantra* is considered to bestow the requisite power to mercury. From such mercury, *Rasalinga* is made and placed on a pedestal in a *Rasa Mandapa* facing east in the eastern part of *Rasashala*. *Rasasadhakas* conceive this *Rasalingam* as Shiva having 18 arms, white complexioned, five faced, three-eyed, mounted on ghost and blue-throated.²¹ For the establishment of a *rasa shala*, the place must be proper with a beautiful garden with medicinal plants where *Eswara* and *Gouri* are worshipped and with laboratories having a sufficient number of doors and windows. The metallurgical operations should be carried on in seclusion. The Temple complex of *Jogulamba* is to be visualized in such ambiance. In the place surrounded by the waters of river Tungabhadra and the fertile soils with rich vegetation, the *Rasa Linga* was established on the eastern part facing east and the deity was known as *Bala Brahmeswara*. The word '*Bala*' is synonymous with '*Kumari*', the other name for *Parvathi*. The remaining eight temples may be the places for eight other metallurgical operations in *rasa shala*. It is said that *Nagnakabandha* or *Sakhambhari* was used for *yonipuja* and *Jogulamba* was *Yogeswari* mentioned in scriptures and was subsequently called *Jogeswari* and *Jogulamba*.

In Karnataka and the bordering states of Andhra Pradesh and Telangana, two models of femininity exist among the out caste women in the names of *Mathamma* and *Jogini*. *Mathamma* and *Jogini* are the ritual identities where women were deified and are dedicated to the presiding male

deity. The *Mathamma* is the priestess and is worshipped as the clan goddess of the *Madigas* she is fused with the 'spouse goddess' *Renuka* leading to the corrosion of her terrifying nature in other traditions. The *Jogati*, *jogini*, *Basavi*, etc are a part of the popular category of *Renuka Yellamma* tradition. Hence it is inferred that *Jogulamaba* or *Yogulamba* is the pre-Aryan deity who is venerated by the outcastes and who has been transformed into *Yakshini* in the subsequent period.

Ziegenbalg's '*Genealogy of the South Indian deities*' contains interesting information about six goddesses, of whom an embodiment of *CEakti* similar to *Yellamma* is significant. Here the goddess illustrates the religious assimilation and social relationships of the people, who enact her legend. The greater traditions with vegetarian deities could not fully assimilate the ancient goddess *Yellamma* but, at the same time, they could not completely ignore her also.²² *Yellamma* is portrayed as being closer to the helpful Pariahs than to the ruthless ritualists of the great traditions. Even the accusation of losing conjugal fidelity does not hinder the Pariahs from giving her protection because she has come to them for refuge. They rather chose to die with her than to deliver her to the executioner.²³ The legend of *Yellamma* illustrates the relationship between conjugal fidelity, ritualism, hospitality, and worship. While the legend of *Renuka Yellamma* links her with Vaishnavism, Ziegenbalg's *Genealogy* associates her with Saivism, adorned with *Damarukam*, *Shula*, and *Paasa* and with sacrificial rituals. Whenever the inhabitants desired a special favor from her, they celebrate a special festival in her honor involving the votive rite of hook swinging. Thus, she combines various elements of Saivism, Vaishnavism and popular religions of the villagers.

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HOARD COINS OF REVOOR VILLAGE, NALGONDA DISTRICT, 1978

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The Vishnukundina dynasty was an Indian imperial power controlling the Deccan, Odisha and parts of South India during the 5th and 6th centuries, carving land out from the Vakataka Empire. It played an important role in the history of the Deccan during the 5th and 6th centuries. During the reign of Madhava Varma the Great, they became independent and conquered coastal Andhra from the Salankayanas and might have shifted their capital to a place in the Coastal Andhra. The Vishnukundin reign came to an end with the conquest of the eastern Deccan by the Chalukya Pulakeshin II. Pulakeshin appointed his brother Kubja Vishnuvardhana as Viceroy to rule over the conquered lands. Eventually Vishnuvardhana declared his independence and started the Eastern Chalukya dynasty.

ISSUERS OF THE COIN TYPES

The Vishnukundins minted coins using a unique method: First, the circular coin flan was produced by the casting process and later, the designs and symbols were die- struck on the coin. Unlike the predecessor - Ikshvakus, the Vishnukundins produced coins in copper and potin, not in lead. The designs and motifs on the coins of Vishnukundins shows that Satavahanas coinage might have inspired them. The earliest of Vishnukundin coins feature the humped bull. The majority of the Vishnukundin coins, however, portray a lion standing right with a twisted and uplifted tail and an open mouth. The lion was the dynastic emblem of the Vishnukundins. Sixteen types of coins of the Vishnukundin rulers have been found by

archaeologists in entire Deccan. But, only Lion type coins available in Andhra Hoards.

The reverse of the Vishnukundin coins mostly carried sankha (shell) between two lamps. Varieties of the coin reverses carried the pot (vase) with surmounted flames. The pot may represent a fire altar or a fire pot from which, as per legend, the remote ancestors of the Vishnukundins emerged. In sanskrit, it is referred as Poorna Kumbha - the pot overflowing with flowers and coins. The Poorna Kumbha signifies auspiciousness, prosperity and joy. Other religious motifs such as swastika, sun, crescent, moon, conch and wheel could be seen on their coins.

Vishnukundins coins were made from ternary alloy consisting of copper, iron and tin, containing about 22% iron, 75.4% copper, 3% tin. As for the metal of these coins, it is interesting to note that Vishnukundins were the first to have used iron as a core material for their coins, which were coated with copper alloy at the top.

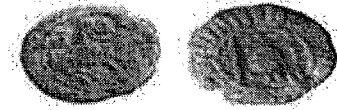
Vishnukundin coins found in Keesara Village, Rangareddy District (Present Telangana state), Tangudupalli, Vijayanagaramu District, Korukonda, East Godavari District Talukunta Village, Karimnagar District (Present Telangana state) and other places. These coins are preserved in AP State Archaeology and Museums, Hyderabad. Now, we selected one Hoard of coins from Revoor village, Nalgonda District for this present research paper.

There are 262 coins discovered from Revoor village and Huzur Nagar taluk of Nalgonda District, Andhra Pradesh (Present Telangana state) in 1978. Now, 258 coins are preserved in Andhra Pradesh State Museum and Archaeology and remaining 4 coins preserved in various district museums of Andhra Pradesh. These are uninscribed coins of various rulers. Copper or alloyed metal used for making coins.



Obverse: Lion facing left, mouth open, left forepaw raised. Double 'ya' symbol before the mouth and tail lifted up. (S.No.2)

Reverse: Vase in pellet on two slender legs with two curved lines and a lamp stand on either side all in a rayed circle. Consisting of a dvitala vimana with a circular sikhara topped by a single kalasa stupa.



Obverse: Lion facing left, mouth open, left forepaw raised. Double 'ya' symbol before the mouth and crescent above the animal with dotted circular border and tail lifted up. (S.No.174)

Reverse: Vase in one pellet on two slender legs with two curved lines and a lamp stand on either side all in a rayed circle, consisting of a dvitala vimana with a circular sikhara topped by a single kalasa stupa.



Obverse: This coin is partially visible (S.No. 250). Lion facing left, mouth open, left forepaw raised and remaining features are same as above coin.

Reverse: Vase in one pellet on two slender legs with two curved lines and a lamp stand on either side all in a rayed circle, consisting of a dvitala vimana with a circular sikhara.

Most of the coins have same features but not clear visible. Some coins (S.No. 24, 38, 84, 97, 120, 121, 137, 149, 151, 155, 198, 219, 227, 235, 236, 244) are partially broken. This data and analysis helped for the study of the coins and also origin and evolution of the coin system of the Vishnukundins. All the coins in the collection of the museums are without any legend and hence they cannot be ascribed to any individual rulers of this dynasty.

Results

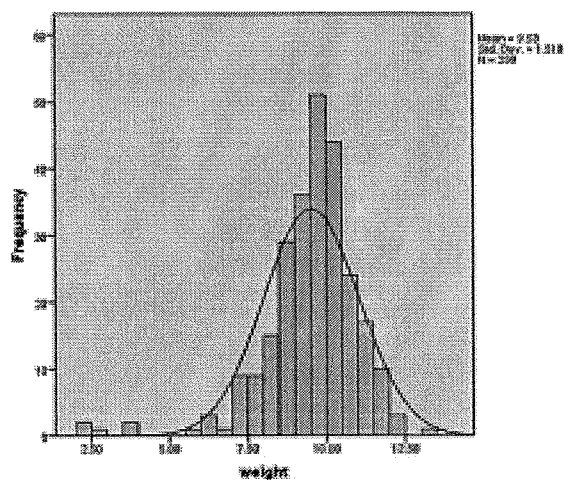
The results are listed in table and histograms

S.No.	SIZE (CMs)	WEIGHT (GMs)			
			38.	2.02	8.34
			39.	2.02	9.45
			40.	2.02	11
			41.	2.03	10.25
1.	2.01	9.25	42.	2	7.46
2.	2.15	11.45	43.	2.04	9.58
3.	2.01	11.45	44.	2.01	10.61
4.	2.02	9.3	45.	2.04	10.95
5.	2	7	46.	2.03	10.52
6.	2.2	9.99	47.	2.03	10.21
7.	2.25	10.67	48.	2.01	9.79
8.	2.25	9.8	49.	2.04	9.91
9.	2.02	9.52	50.	2.05	10.23
10.	2.01	8.15	51.	2.03	10.48
11.	2.25	8.96	52.	2.04	11.84
12.	2.15	8.49	53.	2.05	8.85
13.	2	10.41	54.	2.02	11.01
14.	2.02	9.35	55.	2.02	8.89
15.	2.15	9.3	56.	2.04	9.93
16.	2.01	12.36	57.	2	7.44
17.	2.02	9	58.	2.04	10.21
18.	2.15	9.18	59.	2.05	8.95
19.	2.05	9.59	60.	2.03	8.98
20.	2.25	9.61	61.	2.02	9.94
21.	2.15	11.38	62.	2.05	11.18
22.	2.03	10.1	63.	2.01	10.77
23.	2	8.45	64.	2.01	9.34
24.	2.02	9.78	65.	2.04	10.38
25.	2.02	10.4	66.	2.02	8.04
26.	2.03	8.89	67.	2.02	10.39
27.	2	9.14	68.	2.02	10.04
28.	2.01	10.65	69.	2.01	7.7
29.	2.03	11.22	70.	2.07	10.03
30.	2.04	11.51	71.	2.01	8.09
31.	2.03	10.52	72.	2.05	10.58
32.	2.01	9.8	73.	2.04	8.5
33.	2.05	9.67	74.	2.02	10.36
34.	2.15	8.81	75.	2.03	7.78
35.	2	7.92	76.	2.02	9.79
36.	2.03	9.75	77.	2.03	9.88
37.	2.03	10.63			

78.	2.04	9.43	118.	2.03	9.91
79.	2.05	10.29	119.	2.03	10.42
80.	2.01	9.18	120.	2.01	7.17
81.	2.03	8.62	121.	2.02	7.4
82.	2.02	11.37	122.	2.05	10.08
83.	2.01	10.21	123.	2.02	8.31
84.	2.03	11.85	124.	2.03	9.95
85.	2.04	10.82	125.	2.04	10.35
86.	2.02	9.82	126.	2.01	9.28
87.	2.04	9.63	127.	2.01	9.79
88.	2	7.73	128.	2.03	10.5
89.	2.06	9.51	129.	2.04	10.58
90.	2.03	10.2	130.	2.03	11.55
91.	2.04	11.62	131.	2.01	9.83
92.	2.02	9.53	132.	2.03	9.85
93.	2.03	11.4	133.	2.04	10.56
94.	2	10.48	134.	2.03	10.44
95.	1.09	9.08	135.	2.01	10.36
96.	2.02	10.53	136.	2.03	10.46
97.	2.02	10.26	137.	2.04	11.15
98.	2.02	8.95	138.	2.03	8.83
99.	2.02	10.43	139.	2.03	10.43
100.	2.04	8.5	140.	2.03	9.9
101.	2.02	9.47	141.	2.01	8.5
102.	2.02	10.75	142.	2.01	8.25
103.	2.02	9.76	143.	2.03	11.2
104.	2.03	9.16	144.	2	8.39
105.	2.04	10.1	145.	2.01	3.87
106.	2.04	11.01	146.	2.05	8.95
107.	2.03	10.63	147.	2.03	8.95
108.	2.02	10.42	148.	2.03	9.45
109.	2.02	9.64	149.	2.02	6.68
110.	2.02	9.25	150.	2.01	9.17
111.	2.05	13	151.	-	6.07
112.	2.02	9.35	152.	2.02	8.55
113.	2.03	10.87	153.	2.03	9.03
114.	2.02	9.05	154.	2.02	6.32
115.	2.03	10.59	155.	1.09	2.1
116.	2.02	9.69	156.	2.01	7.88
117.	2.02	9.99	157.	2.01	9.29

158.	2.02	8.41	198.	2.1	7.8
159.	2.03	9.92	199.	2.02	9.67
160.	2.04	9.5	200.	2.01	11.17
161.	2.03	9.52	201.	2.04	10.79
162.	2.02	10.11	202.	2.03	9.17
163.	2.03	7.69	203.	2.03	10.41
164.	2.03	10.2	204.	2.01	9.43
165.	2.04	11.72	205.	2.02	9.08
166.	2.02	10.36	206.	2.03	9.95
167.	2.02	7.83	207.	1.09	7.1
168.	2.01	7.04	208.	2.03	8.59
169.	2	2.92	209.	2.03	8.46
170.	2.05	11	210.	2.02	8.82
171.	1.09	9.91	211.	2.01	9.12
172.	2.02	8.68	212.	2.02	9.75
173.	2.01	9.87	213.	2.03	9.91
174.	2.03	9.97	214.	2.02	10.8
175.	2.04	9.89	215.	2.02	8.89
176.	2.01	5.5	216.	2.02	9.87
177.	2.04	9.92	217.	2.03	10.49
178.	2.03	9.84	218.	2.04	9.71
179.	2.03	9.29	219.	-	8.61
180.	2.01	9.35	220.	2.04	8.96
181.	2.05	9.65	221.	2.03	11.75
182.	2.01	8.7	222.	2.03	9.23
183.	2.01	11.94	223.	2.01	10.8
184.	2.04	12.42	224.	2.02	7.09
185.	2.03	9.01	225.	2.01	9.75
186.	2	7.94	226.	2.02	11.75
187.	2.02	8.62	227.	2.02	9.31
188.	2.03	10.25	228.	2.01	10.01
189.	2.04	10.11	229.	2	8.42
190.	2	6.29	230.	2.03	8.46
191.	2.03	9.89	231.	2.02	8.52
192.	2.01	9.36	232.	2.01	11.15
193.	2.03	10.36	233.	2.03	10.45
194.	2.04	10.37	234.	2.02	8.45
195.	2.01	9.5	235.	2.03	10.13
196.	2.03	9.42	236.	2.02	10.81
197.	2.06	9.26	237.	2.01	10.07

238.	2	7.14
239.	2	8.14
240.	2.03	11.02
241.	2.04	10.08
242.	2.02	9.34
243.	2.03	11.27
244.	-	3.54
245.	1.06	2.12
246.	2.01	8.91
247.	2.05	9.8
248.	2.04	11.53
249.	2.05	8.72
250.	2.03	10.57
251.	2.03	10.45
252.	2.03	10.1
253.	2.02	10.78
254.	2.01	9.25
255.	2.05	8.79
256.	2.03	12.46
257.	2.01	9.92
258.	2.02	8.76



Discussion

The weights of copper coins ranged between 2.1-13 grams. It is obvious that the coins of various denominations were issued. The mean weight of copper coins was 9.53 grams.

Conclusion:

These coins have useful to know the political boundaries of the Vishnukundin rulers. A cultural study of coins from the points of view of religious symbols, iconography, and technological developments would be highly rewarding exercise. The vase or purnakumba one of the eight auspicious symbols is found on the Vishnukundin coins. A large number of animals have been depicted on these coins. A typological classification of lion or elephant or other animals would add to our knowledge of the contemporary times. Lion type coins available in Andhra.

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EARLY BRONZE SPECIMENS OF TELANGANA - A STUDY ON THE BRONZE IMAGE FROM DHULIKATTA

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The glorious era of Buddhism was a time, when the creed of Gautama Buddha had every stronghold on the minds of people. This phase witnessed an unprecedented growth of Buddhist institutions and their art and architecture as witnessed from various Buddhist remains. These centres must have influenced the religious and social life of people.

Telangana State is (Latitude: 17° 49' 59 North and Longitude: 79° 4' 59 East) situated on the Deccan Plateau, in the central stretch of the eastern seaboard of the Indian Peninsula.¹ The state is bound on the North by Odisha and Chhattisgarh, on the West by Maharashtra and Karnataka, on the South and East by Andhra Pradesh. It covers 114,800 square kilometers (44,300 sq. m.).² The region is drained by two major rivers, with about 79% of the Godavari River catchment area and about 69% of the Krishna River catchment area, but most of the land is arid. Telangana is also drained by several minor rivers such as the Bhima, the Manjira and the Musi.

Telangana occupies a place of pride in the history of Buddhism especially its philosophy and the art. The Telangana were one of the earliest people who extended enthusiastic welcome to Buddhism and both the *Theravada* (Hinayana) and the *Mahasanghika* (Mahayana) systems enjoyed their liberal patronage. The wide popularity of Buddhism in Andhra is attested by the scores of Buddhist sites spotted so far by the spade of archaeologist.

Tathagatha himself came and preached his *Dhamma* in the South India, particularly in Telangana. The *Nagas* and *Yakhsas* had special

interest in Buddha and his teachings.³ They welcomed Buddha Dhamma and greatly promoted it in this region. According to Megasthenese in the thirty tribal states "Ashwakas" (present Nizamabad district), "Sebacas" (present Karimnagar district), "Mahishakas" (present Nalgonda district) were patronized Buddhism and supported its institutions.⁴ At the same time of the advent of Buddhism around 300 B.C., the Kalinga and Telingas welcomed the Mourya Asokas Buddha Dhamma. Most of the Buddhist sites in Telangana witnessed all the three phases of Buddhism viz., *Theravada*, *Mahayana* and *Vajrayana*.

The recent excavations revealed that the building activity-began though in humble way by the local Buddhists during pre-Asokan or at least Asokan times. It reached its zenith during Satavahana and Ikshvaku times in Telangana. The fact that it continued to flourish for another four hundred years (i.e, up to 700 A.D.) meant that the wharf and woof of culture of this region was largely Buddhist. The art and architecture began and developed in the region mainly under the Buddhist auspices.

The exploration of the Buddhist monuments initiated about the middle of the eighteenth century in Telangana resulted in locating more than one hundred Buddhist sites and archaeologists excavated some of them. Recently during the second half of the 20th century, fifteen Buddhist sites of early centuries were brought to light in the Telangana region. The excavated sites have brought out the grandeur and magnificence of *stupas*, *viharas*, *chaityagrihas* and temples both rock-cut and brick built adorned with beautiful sculptures of stone

and metal. Few of the label inscriptions and copper plates were also unearthed from these sites.

During the early historic period in Telangana, sites like Dhulikatta, Peddabankur, at Peddapalli district, Kotilingala, Pashigon at Jagtial district, Tirumalagiri, Phanigiri at Suryapet district, Tummalagudem, Vardhamanukota, Yeleswaram, Gajulabanda at Nalgonda district, Kondapur,⁵ Chaitnyapuri at Medak district and Nelkondapalli, Mudigonda, Karukonda in Khammam district of Telangana flourished as seats of power, religious centres and trade centres with fortifications, stupas, viharas and wide markets connected by trade and communication networks.

Bronze Image at Dhulikatta:

Dhulikatta is an important early historic site in Peddapalli district. The entire site was enclosed by a mud fortification having gateways at the cardinal directions. Excavations conducted in the middle part of the fort revealed a Satavahana place complex with a large number of rooms, paved with brick floors and walls plastered with lime. Several brick built walls and granaries were also unearthed.

At a distance of one kilometer towards north of this fortification a Buddhist stupa attached with monastic cells was also exposed. On the basis of the inscriptions found engraved on Ayaka slabs, the *stupa* was dated to the period between 3rd – 2nd century B.C. The historical site, with an extent of eighteen hectares of land is roughly 6 meters above the plains. The Stupa in Dhulikatta was built in two phases. The first phase is datable to the pre-Satavahana period and the second phase belongs to the Satavahana period. The Stupa was built on a rubble platform which also served as *pradakshinapatha*. The drum is provided with *ayaka* platforms on all the directions.⁶

The excavations also yielded a bronze figure of mother and child (Probably Hariti) from the palace complex. It is in seated posture and measures 9 x 5 ½ cms. It is shown seated on a round pedestal which is visibly broken in parts.

The image places her right arm on her right lap as though holding the legs of the child image placed on her lap across her left arm. Her left arm holds the child image from its back side. The image is shown seated at ease with both her legs dangling down over the pedestal. A hair knot is seen at the top of its head. The eye brows are suggested by a thick line delineation marked on the forehead of the image. Eyes are crudely shaped with sharp upward ends. Nose is clear and prominent. The elongated lips suggest a smile. The neck is clearly carved. Both the hands are raised upwards so as to facilitate the baby figure on the lap. The torso is thinner and longer when compared to the legs. The legs are shown bent and they are dropped over the pedestal and both the feet are firmly placed on it. The image bears ample ornamentation as well. Ear ornaments suggestive of the later day *Vritta kundalas* are present in the ears. A *hara* is shown around the neck touching the upper breast portion. Both the hands are shown with thick bangle and even the feet are shown with *padavalayas*. The image also bears clearly carved drapery.

An upper garment hangs around both the shoulders down till the stomach. The lower garment is more like an *ardhoruka* covering only till the knee portion of the image. The rear side of the image gives a clear picture of the lower garment which is simple without any folds around. A thick waist band is shown holding the lower garment. The image closely resembles the contemporaneous terracotta art. It has its eye brows, eyes, nose, lips and breasts made suggestive of an appliqué fashion though the image is an example of solid casting.

The hands and legs of the image are not made in realistic proportions. The fingers of the right hand are not clearly seen and one can only see a mass of metal suggesting a palm. The left palm of the image seems to have been made with more cautions as the fingers are shown holding the torso of the baby image. The feet are not clearly made out. The baby image shown across the lap of the other image is naturalistic in its form and arrangement. The facial features are corroded and no clear expression could be gleaned from

its face. Both of its hands are clearly shown placed straightly on its stomach portion. The legs and feet are visible and feet are clearly held by the right palm of the mother. The torso of the baby image rests on the left arm of the mother image. The image on the whole is a very good example of the beginnings of bronze workmanship as no clear Iconometric measurements are followed. It stands as an excellent example of the spontaneity of the artist and clearly reflects the contemporaneous art traditions. This bronze figure was recovered from the palace site in association with coins, pottery pieces of red ware, black and red ware, and iron implements used for domestic purposes. V.V Krishna Sastry calls this particular icon as *ankadhatri*.

The image is a unique find since no other of its kind is so far reported in any other material excepting a terracotta *ankadhatri* figure recovered from the early historic levels at Kondapur⁷ and Yeleswaram.⁸ The physiognomical features of the bronze example of Dhulikatta closely resemble the contemporaneous terracotta female figurines recovered from excavations conducted at Kondapur, Peddabankur, Chandavarm and many early historic sites of Andhra Pradesh datable to the early historic period.⁹

Terracotta art formed social and aesthetic articulation in the region of Andhra and was associated with the growth of urban culture. Most of the Terracotta figurines so far relieved belongs to secular character. The growing demand for these terracottas encouraged the growth of a specialize professional class called the 'Kulaka' (potters). A Nasik cave inscription mentions a potter's guild.¹⁰ On close observation of the terracottas of Andhra sites, it is known that they were made out of moulds. Interestingly a few hand modelled terracotta's were also reported from Nagarjunakonda belonging to 3rd Century A.D.¹¹ Terracottas of male and female figures so far recovered are small in size, in seated postures, and are decorated with ample ornamentation. Some terracotta female figurines represent an abstract nature in facial physiognomy. A few lady figures received from Kondapur consist of grotesque faces and fanciful expressions.¹²

An interesting terracotta figurine of a mother and child was reported from Kondapur whose head is missing. The mother is seated on a pedestal holding a baby with her left hand. The baby is kept on the left lap. Some indistinct objects were held in her right hand. Ornaments on the breasts, hands, *kati* portion and legs are prominent. The baby was also decorated with a girdle on her waist portion. When compared to the Dhulikatta bronze, the features of the body are refined and hence it belongs to a later date than Dhulikatta bronze image.

Similarly a mother figure in Terracotta, i.e., mother and child was also reported from Yeleswaram which belongs to the second century A.D. Thus it is clear that making of mother and child figurines both in metal and clay was in vogue during the early historic period in Telangana.

As this particular bronze under discussion represents a mother and child image and no definite of its affinity any religious faith is visible this could probably be taken to represent the contemporaneous secular art tradition besides among religious fertility cult. Basing on the occurrence of the object from inside the palace at Dhulikatta.¹³ It may be mentioned here that the Royal women of the harem or the women from the nobility class might have got it made. The particular reason of the royal women's patronage for making of this image could be justified by the existence of matronomics in the society and the high regard women commanded especially as mothers. Further, the Satavahana prices were called after their mothers as exemplified by the names like Gautamiputra Satakarni, Vasisthiputra Pulumavi etc. On the central Deccan which were hand moulded.

The flourishing of metal craft during early historic epoch in Deccan in which Andhradesa was a part had also been attested by a brahmi lable inscription of the Western Deccan referring to social groups like Suvanakara (gold smith), Kasakara (kamsyakara brazier)¹⁴, Rupakara (Sculptor)¹⁵, Manikara (Jeweller)¹⁶, Vasakara (bamboo workers)¹⁷ from Kanheri, Junnar caves and Bharhat. The word *kasakara* (kamsyakara)¹⁸

holds significance in this context as it denotes the worker on brass or bronze involved in making utensils for domestic purposes and other cult or ritual objects also during this period.

As the label inscription reading *kasakara* belongs to the early centuries of Christian era, it reveals that the metal craft specially in bronze was in vogue. In the light of the above discussion we may say that the art of bronze making was in its incipient stages and was in practice though not prolifically, in the Satavahana domains. Thus, the bronze figure of Mother and Child of Dhulikatta is the earliest figure representing contemporaneous bronze art with close affinity to terracotta traditions early of historic Telangana.

Another interesting fine was a copper box, circular in shape from the early historic levels at Peddabankur which is presently on display at the Srisailam pavilion in the premises of State Department of Archaeology, Hyderabad. The box was made in two halves. The upper is a lid as well as a handle. On the surfaces of both the box and its lid there are circular grooves carved all around metal sheet of the box is very thin. The box probably served as a storing source for precious materials. The artist used single mould technique in making it.

Thus, the knowledge in metal forging that culminated during the early historic phase had resulted in making separate moulds to produce various objects in bronze, copper and gold as well. Artisans of the period were adept in smelting, manufacturing metal sheet, and cutting them to make objects of different purpose. It was during

this period that punch marked coins were also locally minted. This process, coupled with the potters techniques, ultimately paved way for a developed bronze craft during the second century B.C.

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అనంతపురం జిల్లాలోని అపరూపమైన ఆది మానవుల శిలా చిత్ర లేఖనాలు (Brusings)

కె.లింగన్న స్వామి

ఔత్సాహిక పరిశోధకలు, సంగనకల్లు గ్రామము, బళ్ళారి తాలూకా, బళ్ళారి జిల్లా

పంపనూరు గ్రామము ఆత్మకూరు మండలం, అనంతపురం జిల్లా, ఆంధ్రప్రదేశ్, అనంతపురం జిల్లా కేంద్రానికి 23 కి.మీ. ల దూరములో పశ్చిమవైపు కల్యాణదుర్గం పోవు మార్గంలో పంపనూరు అనే గ్రామములో శ్రీ సుబ్రహ్మణ్యేశ్వర స్వామి క్షేత్ర మువుంది. పురాణాల ప్రకారము రాక్షస సంహారార్థం శ్రీ సుబ్రహ్మణ్యేశ్వర స్వామి నాగ రూపం దాల్చి పాపాల పరిహార పవిత్ర క్షేత్రం పంపనూరు అని భక్తుల నమ్మకం. ఇక్కడ వెలిసిన స్వామి నాగరూపంలో చుట్లు వేసుకొని వెలసినారు. ఈ గ్రామానికి పేరు స్వామివారి పేరునుండి వచ్చిందని ఫణి అంటి పాము, ఫణివూరు (పామునూరు) కావున పంపనూరు అన్న పేరు వచ్చింది. శ్రీ కృష్ణ దేవరాయల కాలంలో ఇక్కడ విగ్రహాలను ప్రతిష్ఠింపబడినట్లు ఐతిహ్యం. ఈ దేవస్థాన ప్రాంగణంలో చుట్టూ విశేషమైన సప్త కోనేరులు ఉండేవని వాటిలోని జలాన్ని స్వామి అభిషేక జలంగా వినియోగించేవారని ప్రతీతి.

పంపనూరు గ్రామానికి ఉత్తరాన విప్రమలె లక్ష్మీనరసింహ స్వామి (కొండ వెనుక భాగమునందు) కొండలో సుమారు 600 పైగా శిలా చిత్ర లేఖనాలు కలవు. సామాన్యంగ శిలా చిత్రలేఖనాలు (Brusings) ఆరు బైట కొండప్రాంతాలలో ఒకటి లేద రెండు మూడు చిత్రాలు విడివిడిగా ఉండడం ఎక్కువుగా మనకు కనిపిస్తాయి. అలాగే శిలావర్ణ చిత్రాలు (Rock Paintings) ఎక్కువశాతం గుంపులు గుంపులుగా సామాహికంగా ఆగుపిస్తాయి. కాని పంపనూరు గ్రామంలో శిలాచిత్ర లేఖనాలు గుంపులు (Groups) వుండడం ఇది ఒక విశేషమని చెప్పవచ్చు. ఇక్కడ శిలాచిత్ర నాలు ఎక్కువుగా వేటకు సంబంధించిన చిత్రాలను ఇక్కడ చిత్రించడం జరిగింది. వీటిలో 10 సెం.మీ.లుండి 1 మీ. వరకు మాత్రమే చిత్రాలు కలవు. వీటిలో ముఖ్యంగా జంతువులను వేటాడు చిత్రాలు, మనుష్యుల చిత్రాలు, లైంగిక చిత్రాలు, పక్షుల చిత్రాలు, చేతివేలు ముద్రలు, ఆయుధాలను పట్టుకొనివున్న మానవుల చిత్రాలను, వేటానంతరము సంభ్రమించు చిత్రాలు. ఎక్కువుగా వున్నాయి. ఇవికూడ గుంపులు గుంపులు (Group) గా వున్నాయి. ఈ చిత్రాల ప్రత్యేకమేమనగా మనుష్యులు చిత్రాలు, ఆడ మగ తెలిపే. చిత్రాలను చిత్రీకరించినారు. వీటిలో ముఖ్యంగా లైంగిక క్రియకు సంబంధించిన చిత్రాలను ప్రత్యేకంగ చిత్రించబడినది. ఇక్కడవున్న చిత్రాలను ఎక్కువ శాతం వేటకు

సంబంధించిన చిత్రాలు ఎక్కువుగా వున్నాయి. వేటకు సంబంధించిన చిత్రాలను చూస్తే వేటకు ప్రాధాన్యతను చూపించినట్లు ఇక్కడ చిత్రాల ద్వారా తెలుస్తోంది.

చిత్రం-1: పశువులను వేటాడు చిత్రాలు

ఎద్దులను మరియు ఆవులను పంపనూరు గ్రామము నందు ప్రత్యేకమైన శైలి చిత్రాలను చిత్రీకరించారు. వీటిలో ముఖ్యంగా పొడుగాటి దేహము, చిన్న కొమ్ములు (V ఆకారములో గల), వృత్త కారము భుజము, దేహ మధ్య భాగమును నందు ప్రత్యేకంగా చూపించి, అలాగే బొడ్డు భాగాన్ని కూడ ప్రత్యేకంగా చూపించడం జరిగింది. ఈ చిత్రము ఆవు మెడ పైన పొడుగాటి ఈటిని మెడ పైన పెట్టినట్లుగా ఈ ఆవుక్రింద ఆరు మంది. మనుష్యులు పొడుగాటి కర్రను పట్టుకొని సంభవిస్తున్నట్లుగా చిత్రీకరించినారు. అలాగే ఆవుముందు ఒక మనిషి చేతులు పైకెత్తి నిలబడినట్లు చిత్రీకరించినారు. ముఖ్యంగా ఇక్కడవున్న మనుష్యులు చిత్రాలను ఆడ మగ తెలిపే విధంగా చిత్రాలను చిత్రీకరించినారు. ఎద్దులకు ముఖ్యంగా భుజం, శిశ్నును చూపించడం జరిగినది. దాని క్రింద ఆరుగురి మంది పైన తెలిపిన విధంగానే క్రింద చిత్రాన్ని చిత్రించినారు. ఎద్దుల ముందర వ్యక్తులను దానిని చూపిస్తున్నట్లు ఆవు ఎదురుగా చిత్రించినారు. ఈ చిత్రంలో ఆడ మగ, తెలిపే విధంగా చిత్రించడం విశేషమని చెప్పవచ్చును. ఈ చిత్రం విశేషమేమనగ ఆవులను మరియు ఎద్దులను వేటాడుకూడదని ఈ చిత్రంద్వారా తెలుస్తుంది. ఈ పశువులను సంభ్రమించాలని ఈ చిత్రాల ద్వారా తెలియజేస్తున్నాయని భావించవచ్చు. ఇలాంటి చిత్రాలు చింతకుంట (కడప జిల్లా) లోని శిలా స్థావరంలోని గల ఎద్దులు ఆవుల గుండునకు గల చిత్రాలకు సమాన పోలికలువున్నాయి.

చిత్రం-2 : దున్నపోతును వేటాడు చిత్రం

దున్నపోతును వేటాడు చిత్రం చాలా అరుదుగా కనిపిస్తుంది. శిలావర్ణ చిత్రాల్లో (Rock Paintings) గాని శిలాచిత్ర లేఖనాల్లో గాని (Brusings) అపురూపంగా అనాటి మానవులు చిత్రీకరించినారు. సామాన్యంగ - ఎనుము లేక ఎనుపోతుల చిత్రాలను సర్వసామాన్యంగా చరిత్ర పూర్వం 'కాలంనాటి తావులలో' (శిలాస్థావరాలలో) కనపడుతాయి. కాని

ఈ గ్రామంలో మాత్రము దున్నపోతులు వేటాడు చిత్రం కనిపించడం చాలా విశేషమని చెప్పవచ్చును. ఇలాంటి చిత్రాలు కర్నాటకలోని మెట్రి, హలకుంది, (బళ్ళారి జిల్లా) గ్రామములో గల చిత్రాలకు సమాన పోలికలు గలవు. ఎనుము మరియు ఎనుపోతుల చిత్రాలు నేమకల్లు, గుల్మపాల్యం (అనంతపురం జిల్లా), కందనాతి, (కర్నూలు జిల్లా), తావులలోని ఎనుము మరియు ఎనుపోతుల చిత్రాలకు పంపనూరు ఎనుపోతుల చిత్రాలకు సమాన పోలికలు గలవు. ఇక్కడవున్న ఎనుపోతుల చిత్రాన్ని దేహాన్ని చాలా బలిష్ఠంగాని, కొమ్ములను పెద్ద విగాని అండాకృతిలో ఒంపులువున్నట్లు చిత్రీకరించినారు. ఈ దున్నపోతుని మనిషి విలంబుపట్టుకొని బాణాన్ని వదులుతున్నట్లు చిత్రీకరించినారు. ఇలాంటి చిత్రమును చింతకుంట (కడప జిల్లా) లోని ఎద్దుల ఆవుల గుండు శిలా స్థావరములోని శీలవర్ణ చిత్రాలో సమాన పోలికలుగలవు.

చిత్రం-3 : జింకలను వేటాడు చిత్రం

జింకలను వేటాడము ప్రాచీన కాలమునుండి వచ్చిన ఒక ఆనవాయితీ అని చెప్పవచ్చును. ఆ నాటి మానవులకు అతి ఇష్టమైన ఆహారానికి యోగ్యమైన జంతువులు జింకలని చెప్పడంలో ఎలాంటి సందేహం లేదు. జింకల చిత్రాలు శిలాచిత్ర లేఖనాల్లోని (Brusings) చిత్రాలు పరిశోధన దృష్టితో - ఎంతో ఆసక్తిని వెంపొందిస్తున్నాయి. పంపనూరు గ్రామంలో జింకల చిత్రాలు ఎంతో ఆకర్షణీయంగా మనసులోని అంతరంగమునందు నిలిచిపోయేటట్లుగ ఇక్కడ చిత్రాలను చిత్రీకరించినారు. జింకల మందను ఒక వ్యక్తి వాటిని తోలుతు (పరిగెత్తిస్తున్నట్లు) అరుస్తున్నట్లు సంతోషముతో చేతులు పైకి ఎత్తి వెంబడిస్తున్నట్లు చిత్రీకరించినారు. అలాగే ఒక జింక చిత్రములో ఆరు తలను ఒకే దేహమునందు ఒకదాని తర్వాత ఒకటి చిత్రీకరించినట్లు వాటి ముందు ఇద్దరు వ్యక్తులు వున్నట్లు అదే విధంగా ఈ చిత్రమునందు మనుష్యులు ఒక పొడుగాటి కర్రను (కర్ర లాంటిది) పట్టుకొని పైకి ఎత్తి సంభ్రమిస్తున్నట్లుగా చిత్రీకరించినారు. ఈ చిత్రములో మరో విశేషముకలదు. దేహము మాత్రం ఆవు మాదరిగాను ఆరు తలను మాత్రమే జింక మాదరిగాను చిత్రించడం చాలా అరుదని భావించవచ్చు. ఇలాంటి పోలికలుగల చిత్రాలు నేమకల్లు, గూళ్ళపాల్యం (అనంతపురం జిల్లా) కర్నాటకలోని హలకుంది (బళ్ళారి జిల్లా) తావులలో జింకలమందల చిత్రాలకు సమాన పోలికలు గలవు.

చిత్రం -4 : చేతి వేలి ముద్రలు

చేతి వేలుముద్రలు సామాన్యంగా శిలావర్ణ చిత్రాలలో (Rock Paintings) మాత్రము ఎక్కువగా కనిపిస్తాయి. కాని

ఇక్కడ చేతివేలు ముద్రలు శిలాచిత్ర లేఖనాల్లో (Brusings) కనిపించడం విశేషం. చేతి వేలు ముద్రలు ఎక్కువ తావులలో (శిలా స్థావరాల్లో, ఎడము చెయి ముద్రలు ఎక్కువగా కనిపిస్తాయి. కుడి చేయి వేలు ముద్రలు తక్కువగా కనిపిస్తాయి. రెండు - చేతి వేలు ముద్రలు చాలా అరుదుగా కనిపిస్తాయి. ఇక్కడ వున్న చేతి వేలు - ముద్రలు కందనాతి (కర్నూలు జిల్లా), గూళ్ళపాల్యం, నేమకల్లు (అనంతపురం జిల్లా) తావులలో గల చిత్రాలకు సమాన పోలికలు గలవు. చేతి వేలు ముద్రలు ఈ నాటికి గ్రామీణ ప్రాంతాలలో పెండ్లి సందర్భంలో ఇంటి గోడచుట్టు మరియు ఏరువాక పూర్ణిమ సందర్భమున ఎద్దును మరియు ఆవుల పైన (దేహము . పైన) ఇలాంటి చేతి వేలు ముద్రలు వేయడం ఇప్పటికి ఈ ఆనవాయితీ కొనసాగుతుంది. చేతి వేలు ముద్రలు చరిత్ర అధ్యయన పరంగా మనకు ఎంతో విలువైన ఆ నాటి చరిత్రను అభ్యసించడానికి తోడ్పడుతూన్నాయి.

చిత్రం-5 : జంట కొంగల చిత్రాలు

శిలా చిత్ర లేఖనాలలో - (Brusings) జంతువుల చిత్రాలకు పోలిస్తే పక్షుల చిత్రాలు చాలా తక్కువ సంఖ్యలో మనకు కనిపిస్తాయి. పంపనూరు గ్రామమునందు కొంగల చిత్రాలు, నెమల చిత్రాలు మనకు కనిపిస్తాయి. ఇక్కడ జంట కొంగల చిత్రాలు స్పష్టంగా కనిపిస్తాయి. నెమలి చిత్రాలపై మరో చిత్రాలను ఇప్పటి మానవులు రాళ్ళతో చెక్కబడినవి. కనుక అవి అస్పష్టంగా వున్నాయి. జంట కొంగల చిత్రాలు మాత్రము ఒక దని తర్వాత ఒకటి స్పష్టంగా కనిపిస్తాయి. ఇలాంటి చిత్రాలు కందనాతి (కర్నూలు జిల్లా) లోని జంటకొంగల చిత్రాలకు సమాన పోలికలు గలవు. ఈ చిత్రాలను పట్టి వసతి ఎక్కువగా ఉండేదని తెలుస్తుంది. అలాగే వీటికి సంబంధించిన ఆహారము కూడ ఇక్కడ లభించేదని ఈ చిత్రాల ద్వారా తెలుస్తుంది. మరో విశేషమేమనగా ఈ కొంగల చిత్రాల దగ్గర నుండి చూస్తే పెద్ద చెరువు కనిపించడం విశేషమని చెప్పవచ్చు.

చిత్రం-6 : లైంగిక చిత్రాలు

లైంగిక చిత్రాలను విడివిడిగాను, గుంపులుగాను లైంగిక క్రియకు సంబంధించిన చిత్రాలను ప్రత్యేకంగా ఇక్కడ చూపించ బడినది. ఇలాంటి చిత్రాలకు సమాన పోలికలు కర్నాటకలోని సంగనకల్లు, ' హలకుంది, ' (బళ్ళారి జిల్లా), మరియు నేమకల్లు, గూళ్ళపాల్యం (అనంతపురం జిల్లా) గల లైంగిక చిత్రాలకు సమాన పోలికలు వుండడం విశేషం.

పంపనూరు చిత్రాలు యొక్క విశిష్టత :

పంపనూరు చిత్రాలు ప్రత్యేకమైన శైలి చిత్రాలని చెప్పవచ్చును. ఇక్కడ చిత్రాలు గుంపులు గుంపులుగా సామూహికంగా అది కూడ చిన్న సైజులో 10 సెం.మీ. లనుండి 1 మీ. వరకు మాత్రమే చిత్రాలు వుండటం చాలా విశేషం. ఇక్కడ పశువుల చిత్రాలు (ఆవులు, ఎద్దులకు పొడుగాటి దేహము) (V ఆకారములో) గల చిన్న కొమ్ములు, వృత్తాకారములో భుజము (భుజము మధ్య గ్యాప్) దేహ మధ్య భాగమును ప్రత్యేకంగా చూపించడం మధ్యలో (Gap) మెడ దగ్గర కూడ (Gap) అలాగే బొడ్డు భాగాన్ని కూడ ప్రత్యేకంగా చూపించడం అది కూడ వృత్తాకారములో చిత్రించబడినది. అలాగే కొన్ని ఎద్దులకు పొడుగాటి గొంతు భాగమును (మెడ భాగము) విశేషంగా చిత్రించినారు. పశువులను మందలు మందలుగా, జింకలను మందలు మందలుగా ఈ మందల దగ్గర మనుషుల బొమ్మల చిత్రాలను చిత్రించడం జరిగింది. అది కూడ ఆడ మగ తెలిపే విధంగా చెక్కబడినవి. మగవాళ్ళకి మర్మంగాని (శిశ్ను) ఆడవాళ్ళ తలభాగాన్ని మరియు మెడనునుండి మొణకాలవరకు వెడల్పుగాను త్రిభుజాకారము చిత్రించడం జరిగింది. ఈ విధంగా చిత్రించడం శిలా చిత్రలేఖనాలలో చాలా అరుదని చెప్పవచ్చును. మరొక విశేషమేమనగా ఈ విధమైన కళను సామాన్యంగా శిలావర్ణ చిత్రాలలో మాత్రమే మనకు ఎక్కువుగా కనిపిస్తాయి. కాని ఇక్కడ మాత్రం శిలా చిత్ర లేఖనాలలో గుంపులు గుంపులుగా మందలు మందలుగా చిత్రించిన చిత్రాలు కనిపించడం చాలా అపరూపమని చెప్పవచ్చును. ఈ మాదరి శైలి చిత్రాలు బాదామి పరిసరాలలోని శిలాస్థా వరాలందుగల శీలా వర్ణ (Rock Paintings) చిత్రాలకు దగ్గర సమాన పోలికలు కలిగివున్నాయని చెప్పడంలో ఎలాంటి సందేహం లేదు.

మానవుడు స్థిరనివాసం ఏర్పరచుకొని జంతువులను మచ్చిక చేసుకొని తదనంతరము వ్యవసాయం వృత్తిగా స్వీకరించిన తరువాత తమమనసులోని భావాలను చిత్రకళ ద్వారా ఆవిష్కరణ కలిగింది. ప్రకృతిలోని వస్తువులే అలనాటి చిత్రాలకు స్ఫూర్తి. అందుకే అందమైన ప్రకృతి నేపథ్యాలను ఆవిష్కరించగలిగారు. దీనికి ప్రధాన భూమిక ప్రకృతి చిత్రపటం రాతిగుండు. ఈ చిత్రాలు ఎక్కువుగా గుహలలోనూ, కొండ చరియల అంచులలోనూ పడగ ఆకారంలో వున్న పెద్ద పెద్ద బండల లోపలి వైపున చిత్రించిన చిత్రాలు మనకు ఎక్కువుగా కనిపిస్తున్నాయి.

అనంతపురం జిల్లా కొండప్రాంతాలతో కూడిని పరిసర ప్రాంతము ఆదిమానవులకు నివాసించడానికి యోగ్యమైన నీటి సౌకర్యము మరియు కొండగుహలు సురక్షిత ప్రదేశంగా గుర్తించబడి వీటిని సౌకర్యార్థంగా ఉపయోగించుకొని అక్కడ విరివిగా లభిస్తున్న బండరాళ్ళను ఉపయోగానికి యోగ్యమైన రాతి పనిముట్లుగా మలుచుకొని జీవించడానికి ఎంతో అనుకూలకరమైన ప్రదేశమని ఈ జిల్లాలో గల ఆదిమానవుల స్థావరాలనుండి తెలుస్తోంది. పంపనూరు అలను పరిశోధనా దృష్టితో చూస్తే ఎంతో విలువైన ప్రాచీన చరిత్ర అంశాలను ఇక్కడ చిత్రాల ద్వారా తెలుసుకోవచ్చు. పంపనూరు గ్రామమునందు చిత్రాలు అలా విశిష్టమైనవని, ప్రత్యేక శైలివని ఈ చిత్రాల ద్వారా ఆ నాటి ఆదిమానవులు తమ మనసులోని భావాలను ఈ చిత్రాల ద్వారా రాబోవు తరాలవారికి తెలియజేసినట్లు ఈ చిత్రాలు మూకవిస్తీతంగా చూపిస్తున్నాయి.

ఉపయుక్త సూచికలు :

- 1) ఆచార్య యం. యల్. కె. మూర్తి, ఆంధ్రప్రదేశ్ సమగ్ర చరిత్ర - సంస్కృతి (ప్రాక్ పురాయుగం 8.పు 500వరకు)
- 2) ఎన్. చంద్రమౌళి ఆంధ్రప్రదేశ్ లో శిలా చిత్ర లేఖనాలు.
- 3) తూము విజయ్ కుమార్ కామారెడ్డి లోని ఆది మానవుడి గుహ- ఒక పరిశీలన. (PROCEEDINGS OF THE FORTY FIRST SESSION ANANTHAPURAMU-2017). (Pg No. 65-66)
- 4) ఈమని శివనాగిరెడ్డి & బి.సుబ్రహ్మణ్యం - తెలుగువారి తొలితరం చరిత్ర పురావస్తు ఆధారాలు - ప్రజాశక్తి బుకహౌస్, విజయవాడ. -
- 5) కె.ఎస్.బి. కేశవ - కర్నూలు జిల్లా చరిత్ర (ప్రాక్ చరిత్ర) ఆంధ్రప్రదేశ్ రాష్ట్ర పురావస్తు మరియు ప్రదర్శన శాలల శాఖ విజయవాడ.
- 6) కడియాల వెంకటేశ్వరరావు - ఉత్తరాంధ్రలో ఇటీవలి పురావస్తు పరిశోధనలు. ఆంధ్రప్రదేశ్ సృజనాత్మక సంస్కృతి సమితి.
- 7) ఆర్.మోహన్ - 2019 కర్నాటక అదిమ చిత్రకళ - ఇతిహాస దర్శన, బెంగళూరు.
- 8) డా. శరణబసప్ప కోల్కర శిలాయుగద గవి చిత్రగళు - బసవ ప్రకాశన మరియు పుస్తక వ్యాపారులు, గుల్బర్గా.
- 9) Dr.N.Chandra Mouli,†2002. Rock Art of South India (with al reference to Andhra Pradesh). New Delhi: Bharathiya+Kala Prakashan.†
- 10) Dr. C.N.Chandra Mouli, 2017. iThe Archaeology of Rock Art in Andhra and Telangana Regions.i Proceeding of the Forty First Session Ananthapuramu.††
- 11) P.C.Venkata Subbaiah, 2010. A Note on the Rock art at veparala, Gandlapenta Mandal, Anantapur District, Andhra Pradesh. Proceedings of Andhra Pradesh. History Congress 34th Session. Guntur. Pg.24-26.†
- 12) V.Ramabrahmam, 1996. iRecent Evidence of Megalithic sites†in Chittoor District† Proceedings of Andhra Pradesh. History Congress 20th Session. Guntur. Pg.22-24

BEAUTY OF SPACE IN PREHISTORIC ROCK ART

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Art is a set of feelings, expressions and desirousness of human's values, these are symbolic, artistic, religious, socio-economic components of his tradition and culture.

We call drawing is the mother of grapheme and language. These grapheme and languages are helping us to communicate but in ancient period no grapheme no language but they are communicating through art, sound, sign etc. ROCK art play vital role in studying human life, behavior, believes and practices of the ancient people. These arts are started with scribbling, lines, figures then compositions and so on, in these arts they try to express their feelings, emotions, joy celebrations and values.

He knows better where to draw how to draw, which tools to use and media to use for pictographs and petroglyphs. major pictographs are found in open rock sites and petroglyphs are created on caves and rock shelters, reason behind this place selection is to protect his art from natural calamities. Before starting drawing he thinks what to draw and as per his thoughts he use to select the space, some time he plan as per the space which is available. As we know rocks or rock surfaces are not available in geometric forms, these rock surfaces are in organic or asymmetric in shape and surfaces. According to his subject he use to select rock surfaces, those surfaces are nothing but space.

Space play a major role in art, our ancient people are masters in using that space beautifully. they know how to use space according to his subject and visibility. Some of his drawings we can find lots of negative because he use less positive space and left free a negative space without touching it. on the basis of his works and techniques we can say he is master in creating rock art, on the basis of media we can categorise his art in to 2 types those are Pictographs and petroglyphs.

Pictographs are further divided in to three types on the basis of technique, those are:

1. Hittings 2. Brushings 3. Engravings.

1. **Hittings** : These are lines which created by hitting with the help of hard material, the hitting will create a dot and many adjacent dots will create a line. These dots will look like a line, when we observe we can find the dots in a line.
2. **Brushings**: These are lines created with the help of hard material by bubbling or brushing on the same spot, that create a line and these line will not have any dots and some times these lines will create negligible depth as a scratch.
3. **Engravings** : Engravings are similar as brushing lines, these are also created with the help of hard material by rubbing or brushing on the same spot but the difference between brushing and engraving is depth, engraving are having more in depth compare to brushing . Brushing will have less than one millimeter in depth but in engraving it will have between one to three millimeter in depth.

These pictographs are found in open rock places and he use to select only open rock places to create pictographs. When it comes to petroglyphs. He is particular about the location while creating these, because these are created with the help of natural colours and these colours will get fade and spoil soon on sun light, rain and other natural calamities, to avoid these he use to select rock shelters and caves where the less light and no direct rain fall on surface of the rock. He plan and select locations according to his subject, media and methods along with that he plans and choose the surface of the rock also. As all we know the rock surfaces are not available in geometric forms, all the surfaces are in organic

or asymmetric forms. They are masters in selecting the space according to his subject and what he is going to tell through his art.

Space plays a vital role in art and our ancient people know how to use the space according to his subject and visibility. He knows how much space should be used and in that space where to draw. Technically he does not know about the spaces but knows about where to use, how to use and how much to use. He has great ability in using positive and negative space, open and closed space, in and out space to balance his all elements in his work of art.

Initially he used to draw stick figures these figures are having more negative space rather than positive space, less positive space in stick figures because these will have only line thickness and more negative space will not balance the space unless you balance the space, to fill that space he started doing similar images or other images in the remaining space. Here his idea is to fill the space, compose and balance the space, it should not overlap on the other drawings also. In later time these stick figures are converted to outline drawings. In outline drawings he noticed that the positive space is increasing and it is easy for him to manage the space.

Space

Space in art is a distance, area, area around, between and within components or object or piece. Space can be any form and any colour but it has its own character and use.

Selection of Space

Selection of space is very important before creating art, several rocks will be found in and around him in that he will choose only few for his art. He follows certain rules while choosing the right rock surface for his work. These are categorised as below.

Rock :

Several rock hills are found on this earth, in that he will select few places to live, he will follow certain criteria while selecting the rocks

for his art, in that major one is hardness of the stone, if the stone is harder it will be durable for several years and it will not get damaged by natural calamities, if stone is hard it will not crack or peel off with the effects of rain or harsh sunlight.

Surface :

Surface of the rock should not be low mound, it should be plane and uniform flat surface but it is very difficult to find this kind of flat surfaces still he will choose better among the available rock surfaces. Colour of the surface is also important to him, he selects dark coloured surfaces for his pictographs and light coloured surfaces for his petroglyphs.

Visibility:

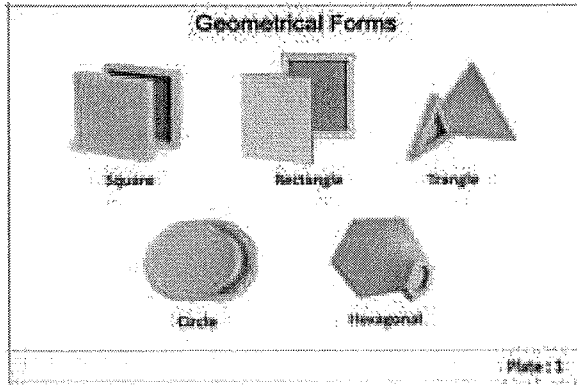
He creates pictographs with the intention of communication, expression etc., to communicate these art to others he needs to select good visible spots from a distance, but in petroglyphs he will not give much importance to visibility rather than the safety, so he will choose rock shelter and caves for his petroglyphs.

Safety: Selection of the space with the intention of safety will apply only for petroglyphs because they are drawn by colours and these will fade in sunlight and spoil in rain so he will put more effort in selection of shelters and caves.

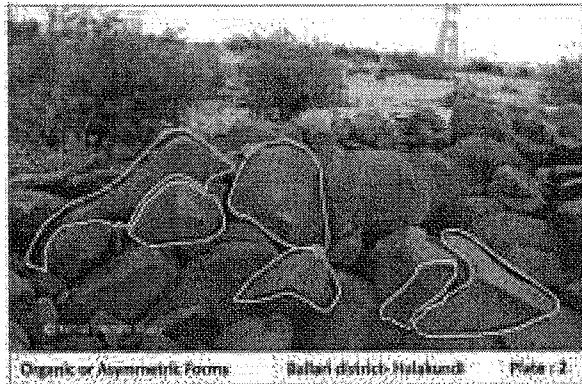
Space Forms :

Today we are getting different forms or shapes of canvas, wooden board, paper etc., are available to draw or paint but in ancient days they have only space of rock surfaces and these are not available in the forms that we are getting today, they are in different shapes and planes. We categorised these spaces as below on the basis of forms or shapes.

1. Geometrical Forms: As we know geometrical forms are square, rectangle, triangle, circle etc., these are ready forms of space which are available to draw or paint.



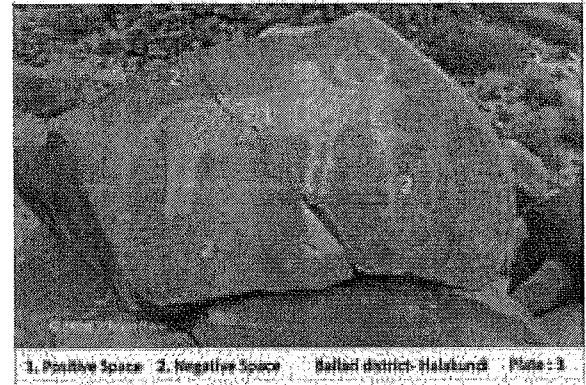
1. Organic or Asymmetric Forms: These are the forms which are not having definite shape to the space, they are all asymmetric in shape and it is big challenge to select and use that space for art. Our ancient people are using these space to create an art, refer plate 2.



Types of Space: The space is categorised as follows

1. Positive Space :

The space which is used to draw a figure is positive space. Today we are getting different medias to draw and paint , these medias are readily available in geometric forms and plain surface but in olden days difficulty to get good surface all are in asymmetric forms and no smooth or plain surfaces. He use to select a space according to his subject and draw with in that, the space which is used to draw is called as positive space.



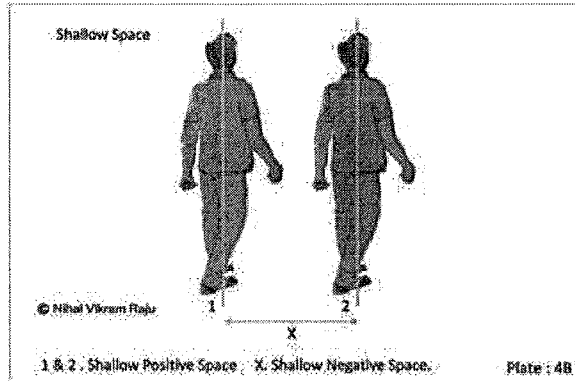
2. Negative Space :

The space which is left or unused after drawing or painting is call negative space. In initial days of prehistoric art they were drawing stick figures those stick figures will occupy very less space and it looks imbalanced art and more more negative space. To balance that he started repeating the same stick figures or different stick figures to fill or convert negative space to positive space. Still he is not satisfied then he converted stick figures to outline drawings. These outline drawings are occupy more space compare to stick figures.

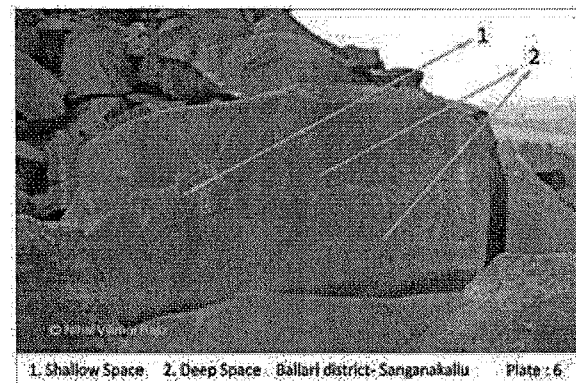
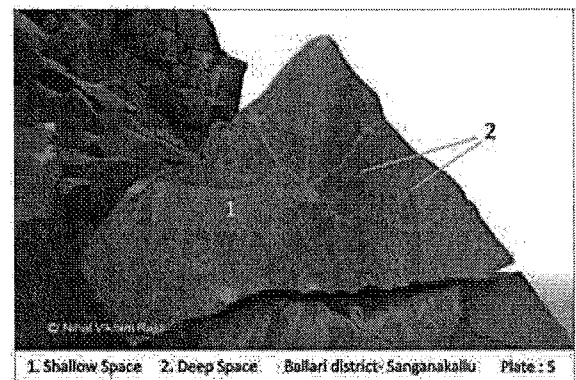
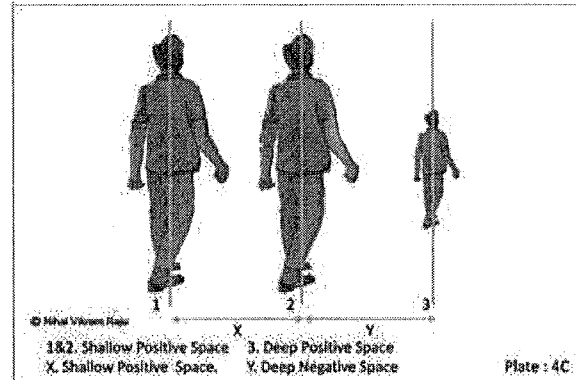
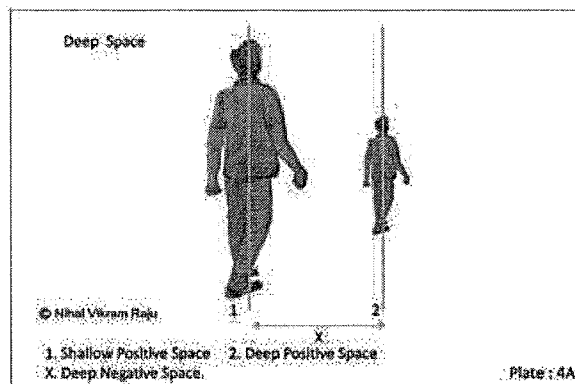
3. Shallow Space :

Shallow Space is the distance of positive space or negative space or between the positive spaces which created a space by the positive or negative space. Ex. One human figure is drawn beside the other human figure with same size, it looks both are standing side by side, This distance is called shallow space, refer plate 4B in that there are two human figures both are same in size and kept some distance. Figure 1 & 2 are positive space and both are shallow positive space and the distance between the two figures are negative shallow negative space which is marked in 'X'. Plate 4C explains clearly both deep space and shallow space, in this figure 1 and 2 are shallow positive space and the distance between the two shallow positive space 'X'is shallow negative space, figure 3 is deep positive space the distance between figure 2 and 3 is marked with 'Y' is deep negative space. If we observe both shallow and deep negative spaces which is marked as 'X&Y' are same but visually it looks he is standing for

away from figure 2. In plate 5 & 6 are also explains the same what plate 4A, 4B & 4C will explains.



4. Deep Space : Deep space is the distance of positive space or negative space or between positive space which created a space by the positive or negative space. Ex. One human figure is drawn beside the other human figure with same size, it means both are standing side by side. If the same figure drawn smaller then the other and kept at the same distance, it means one is standing far from the other one. This distance is called deep space, refer plate 4A in that figure 1 & 2 are positive space space in that 2 is deep positive space and figure 1 is shallow positive space The space between two images is negative pace that space is called deep negative space which is marked in "X".



5. Extended Space:

Extended space is the extra added space or additionally available work space apart from decided space which is used to create art in plate 7A he extended and draw two lines to sides of the other space of the rock from his decided space

or main space. In plate 7B he drew a tiger in one rock and he drew two hunting human figures on the another rock, it means two men are hunting a tiger.



1. Space 2. Extended Space Ballari district- Sangarutaku Plate : 7 A

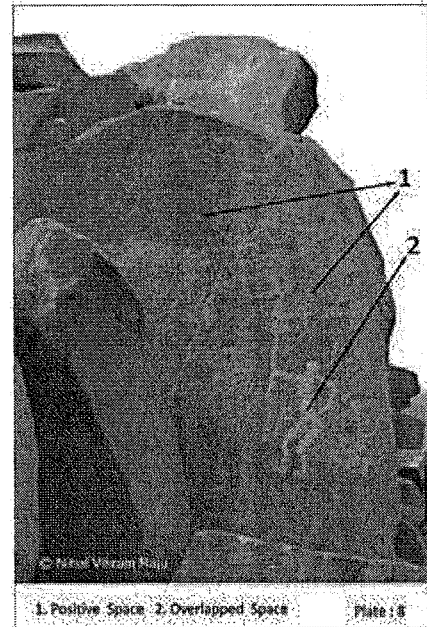


1. Space 2. Extended Space Ballari district- SatiJanarajankota Plate : 7 B

6. Overlapped Space :

Overlapped Space is created layer by layer on the or negative space. Some times overlapped space will be poverapped and partially a positive. There are many reason to create these kind of art, in that few are space soncraint, subjective matter, periodical changes or generational, experimental creations etc. Overlapped space may be opaque or transparent

in nature , we can differentiate layers clearly in transparent colours but it is bit difficult in opaque colours. In olden days ancient people know how to use value of colour and he is master in creating value in Pictographs. In Plate 8 he drew one man standing with spear and in remaining space he drew many overlapped images.



1. Positive Space 2. Overlapped Space Plate : 8

Conclusion : Negative space speaks louder than positive space.

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BHOGESWARAM - UNIQUE FRESH ROCK ART SITE IN THE KURNOOL DISTRICT OF RAYALASEEMA

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Introduction

A Rock Art site is located in the Kundu river valley of Gaduvemula mandal at a distance of about 4 kms from Bhogeswaram temple complex facing south-east direction. Number of paintings was identified from Mesolithic period to Neolithic and continued up to Megalithic and early historic period also. This shows that the shelter was used by the Stone Age people from the pre-historic times based on the availability of stone tools from upper Paleolithic phase to Neolithic phase. That's why the site assumed with the name 'Bhaogeswaram' (or) local people called the site as 'Bommalagundu'.

Description of the paintings highlight the megalithic and early historic phases are more and the remaining, Mesolithic and Neolithic period paintings are meager in depiction and character, but the availability of stone tools dominating the two phases. The most commonly occurring symbol in the megalithic art is "circle-with a trident in both petroglyphs and pictographs form is common. The human figures riding in a four legged animals, in some cases with bows and arrows. All the paintings are in white pigment only.

Previous of history of Rock Art evidences in Kurnool district in the recent years, a multidisciplinary team from UK and India conducted explorations in this district. Finally this explorations led to the discovery of 63 rock art sites in three valleys, which the investigations identify the Jwalapuram-Katavanikunta-Yagnati complex¹.

Mesolithic evidences

Four or five hand impressions of a single person, right hand impression with red ochre was noticed, this type of hand impressions noticed at different rock art sites in Rayalaseema region. Near to these hand impressions Mesolithic stone tools were noticed and traced in various other sites in Kurnool district. All these hand prints are negative, done by dipping the palm in colour pigment and pasting it on the wall of rock shelter. Later this hand prints continued to occur in some the Neolithic places and succeeded to some extent. In the modern days also hand prints are noticed in the festive occasions like Vijayadasami (or) Durga puja in some oti festivals, the hand prints of both the hand impressions were aware of. This shows the continuity of the cultural cognitive rock art noticed.

The outline of peacock was noticed in red ochre, the peacock concentrates on the front appearance of mango fruit. This shows the concept of fruit or food is noticed. This particular incident traced out the gathering aspects of fruits, leads for their livelihood strategies.

Megger evidences of Neolithic phase

Animals or cattle paintings are absent in this rock art site. Only availability of stone tools of Neolithic phase is noticed in this site.

Evidence of Megalithic phase

A human painting was noticed in white pigment, and he was quarrel with a wild animal, resembles tiger in all aspects and eventually, keeps his left hand noticed inside of the tiger, and

his right hand is bending in a manner. Two humans are noticed in standing posture, and holding a trident both of them in their left hand only. Out of which one person is too short and stumpy, the other is lean and slim in appearance. Both of them are in the waist region, tightened with a sword appeared in horizontal manner.

Early Historic evidences

A unique feature noticed in this rock shelter, early historic paintings were noticed, particularly the concept of Puranic themes depicted here, in one of the painting depicted Rama holding a Bow in his left hand, and the right shoulder hanging to downwards, the face is totally filled with yellow ochre, the details are not readable. Besides to the Rama painting, the Ravana painting was noticed in yellow ochre, Ravana depicted in a kneeling manner, the left leg is bend and kneeled with the support of right knee, and he was in a conversation made with the other person (or) might be Rama. In another painting, Anjaneya is depicted in a standing posture, his right hand weighing a mountain, and his face, body and legs are shown, his tail raised to upwards, this painting is shown in outline only. This shows that the mindset of the painter was aware of historical aspects.

The circle-with a trident appears to be the hall mark of the megalithic art of Andhra Pradesh. It occurs in a variety of shape, style and interpretation close to the Megalithic burial sites. But here in Bhogeswaram both depictions are appeared one is with white pigment and with yellow and red ochre.

Conclusion

The Bhogeswaram rock art shelter occupied with different Stone Age people from late Mesolithic to Neolithic, absence of domestic animals, availability of Stone Age tools, with a meager period and further continued with megalithic phase and further extends with early historic phase. Evidence of megalithic burials in the nearby localities, noticed in the form of Cist burials and cairn burials. Based on the available evidences tentatively the chronological the period extends from 6th century B.C. to 6th century A.D.

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గోదావరి జిల్లాలో బౌద్ధమత పరిస్థితులు

(Summary)

బీరా శ్రీనివాసరావు, లెక్చరర్, బి.హెచ్.ఎస్.ఆర్. డిగ్రీ కాలేజి, దేవరపల్లి.

డా॥ పి. ఏబెల్ రాజబాబు, ప్రిన్సిపాల్, ఎస్.కె.ఐ.టి. కాలేజి, రాజమండ్రి.

క్రీ॥శ॥ 639లో ఆంధ్ర దేశాన్ని నందర్పించిన హుయాన్స్యాంగ్ అమరావతి, నాగార్జున కొండ మొదలైన బౌద్ధ క్షేత్రాలు క్షీణదశలో ఉన్నాయని తన గ్రంథమైన సీ-యా-కీలో వ్రాసాడు. హుయాన్స్యాంగ్ రాతలను బట్టి బౌద్ధారామాలిగా ఉన్న ప్రధాన కేంద్రాల్లో పౌరాణిక హిందూమత అనుయాయులు పెద్ద ఎత్తున దేవాలయ నిర్మాణం చేపట్టినట్లు తెలుస్తుంది. ప్రసిద్ధిగాంచిన బౌద్ధ పంచారామాలన్ని శివాలయాలుగా రూపాంతరం చెందాయి. అవేవనగా అమరావతి (అమరావతి),

క్షీరారామం (పాలకొల్లు), సోమారామం (భీమవరం) కుమారారామం (సామర్లకోట) ద్రాక్షారామం (ద్రాక్షారామం) మొదలైనవి. క్రీ॥శ॥ ఎనిమిది, తొమ్మిది శతాబ్దాల నాటికి బౌద్ధం ఒకమతంగా గోదావరి జిల్లా నుండి తొలగిపోయింది. బౌద్ధ స్తూపాలు, విహారాలు, శిథిలమై పాడుపడిన దిబ్బలై జారులకు, ఛోరులకు నిలయమై ప్రజలచే నీచ భావంతో "లంజ దిబ్బలు"గా పిలువబడ్డాయి.

These papers also presented in Ancient Andhra History & Archaeology

1. ఉత్తూరులోని రాజ్ గోండ్స్ కట్టడాలు, జాతర పరిశీలన
- Tumu Vijay Kumar
2. GAJAPRISHTAKARA IN THE TEMPLE ARCHITECTURE OF RAYALASEEMA
- P. Nagesh
3. వరంగల్ లో జైనమత క్షేత్రం - పద్మాక్షి, అగ్గలేయ గుట్టలు :: ఒక పరిశీలన
- డా॥ ఎ.రఘువేందర్
4. SALABHANJIKAA DECORATIVE MOTIF DEPICTED IN THE TEMPLE ART OF ANDHRA DESA - A SCULPTURAL STUDY
- Dr. G. Surendra
5. కృష్ణానదీ తీర దర్శనీయ క్షేత్రాలు (నాగర్ కర్నూల్ జిల్లా) - ఒక పరిశీలన
- జి. నాగరాజు
6. గుత్తికోట చరిత్ర
- జి.బి. ఇమ్మాన్యుయేలు

**SECTION - II
MEDIEVAL ANDHRA HISTORY
PRESIDENTIAL ADDRESS**

**LOOKING AT THE VIJAYANAGAR PERIOD WITH
A FOCUS ON WOMEN
(15th and 16th Century)**

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Dear Ladies and gentlemen, it gives me a great pleasure in delivering this Sectional Presidential address for the Medieval Andhra History session in this esteemed Andhra Pradesh History Congress and I would like to thank the organizers for giving me this opportunity. In requesting me to render this enormous task I feel the organizers have given importance and recognition to a hitherto neglected and marginalized area of history and in today's paper I would like to speak on women's history. Besides making a case for women's history, I would like to focus on the problems in the reconstruction of women's history, look at how we understand the different categories of women and would like to argue that we need to think out of the box, out of the patriarchal understandings of categories of women and develop new categories in order to evaluate the past. In this address, I would like to take up the example of the Sri Krishnadeva Raya's rule from 1509 to 1529 A.D. under the Tuluva dynasty (A.D. 1506 to A.D. 1570. was a period known for an all-round development in all walks of life and considered as a prosperous period in the history of medieval South India. Sri Krishnadeva Raya, known as Andhra Bhoja was a great warrior, a literary figure and patron of arts and letters. He was also called as Teluguraya. He took the Vijayanagara Empire to great heights. During its zenith this empire held sway over large parts of Southern India from coast to coast

covering the present day Karnataka, Tamilnadu, Goa, Andhra Pradesh, Kerala and Orissa. Krishnadeva Raya was known as an administrator and a distinguished poet and musician. He enjoyed the distinction of winning all the wars he had waged. He was a man of many talents and he fought enemies in war for eleven years and set the record for having won fourteen wars with the Gajapatis, Ummattur Chiefs, Bahamanis, Adil Shahs and Golconda rulers. He seized and conquered the forts of Udayagiri, Kondaveedu, Kondapalli, Bellamkonda, Nagarjunakonda, Tangeda, Ketavaram, Nallagonda, Undrugonda, Utlugonda, Aravapalli, Khammammet, Kappalavai, Jallepalli and Ananthagiri in both Telangana and Coastal Andhra. He was a distinguished personality of letters and wrote books in Sanskrit and Telugu. His Telugu work *Amuktamalyada* is considered as a master piece in medieval Telugu literature. He was also a playwright. He also wrote *Jambavati Parinayam* a drama in Sanskrit. He was a great patron of Tamil and Kannada Literature. He encouraged many poets and conducted literary debates called *Bhuvana Vijayam*, he was a great patron of arts and crafts including sculpture, architecture and painting. Sri Krishnadeva Raya was very much fond of Music and dance. He built several Temples like those of the Krishna Temple, Hazara Rama Temple and Vithala Temple at Hampi and gifted lot of gems and Jewellery to

his favourite gods viz., Venkatesvara at Tirumala, Narasimha at Ahobila, Mallikarjuna at Srisailem, Amareswara at Dharanikota and Varaha Lakshmi Narasimha Swamy at Simhachalam, Srikalahasthisvara at Srikalahasthi by visiting these temples. He also visited and contributed to the temples of Kanchi, Chidambaram and Tiruvannamalai etc. in Tamilnadu. He has also contributed munificently both in cash and kind for raising many temples, mandapas, gopuras and conducting festivals in addition to renovation of dilapidated and old temple structures throughout the empire. His reign, witnessed a tremendous spurt in Trade and commerce both inland and foreign countries like Persia, China, Portuguese and other European countries. He maintained wonderful and cordial relations with his neighbouring kingdoms. Hence there are a large number of historical records and we have a lot of information on Krishnadeva Raya and his achievements but there is hardly any information available on the women during this period. Hence the present paper would attempt to highlight about the women during this period.

The Vijayanagara period is replete with references to women who have not been mentioned and this richness is only now being investigated, particularly with the rise of a number of new works on South Indian history.¹ The fact that these facts were not investigated or worthy of investigation shows a persistent problem in Indian historiography as the later medieval period in south India was not considered worthy of investigation as the words late in medieval meant a period of decline. To quote George Michell "the Prejudice against what is termed as late is intensified when it comes to Hindu architecture and sculpture". He continues on to say that in the case of South India most historians are reluctant to advance beyond the 11th or 12th centuries.² However the foundations laid during the Vijayanagara period have become a benchmark and set the template for further development in South Indian societies, which were continued by the Nayakas. This is clearly seen in the continuance of iconography and art forms of the Nayakas.³

The Need to Look at Women:

Though the contemporary sources and many history books give us a lot of information about the Tuluva dynasty and its kings and their achievements, it would be interesting to look at this period and explore what it meant for the women. If as historians we are hopefully working towards recreating a total picture, moving away from the hitherto male and elite perspective, and then unless the history of women is studied and researched the picture of the past shall continue to be a partial one. The feminist movement of the 1960's and the consequent development of Women's studies have drawn attention to the fact that, though women like men have been actors and agents in history, their experiences and actions are not recorded. Traditional historiography has always focused on areas of human activities in which the males are dominant, ie. War, diplomacy, politics or commerce, as worthy of studying and women's participation in agriculture, animal husbandry, family ritual, folk art are regarded as unimportant and outside the realms of study of history.

Many historians have not really focused on women who in any society can, according to a Chinese proverb, hold up half the sky. Many historians though agree that women's role in society was a time less one, but confined to the private life unworthy of study.⁴ Men's history has been presented as universally human. The framework, concepts and priorities of these universal histories reflect male interests, concerns and experiences.⁵ Activities which are mainly female like child bearing, cooking, women's work in agriculture, husbandry, magic, folk art and traditions have been generally regarded as unimportant and unworthy of study and as such outside the purview of the academic discipline of history.⁶ Traditional historiography has thus either ignored the positive role of women or portrayed it as insignificant. In many of the undergraduate books earlier we often had a chapter at the end of , let us say Vedic period, later Vedic period, Vijayanagara period, entitled women, and this has a discussion of dress, Jewellery, festivals and pastimes. While this may

be important it in no ways does justice to the role of women, rather it reinforces the prevailing prejudices of representing women and also serves to divert the focus from the millions of toiling women who have contributed to the making of history as much as men. In any case the contributions of women to the past and in shaping its religion, politics and society have not been fully brought out. Recently there have been attempts to rehabilitate the many aspects of women's lives particularly the royal women. Anila Verghese links up the dress and other aspects of women's lives. She links this to the architecture of the zenana and since women in the Vijayanagar Empire lived in separate spaces they set up new styles which were not under patriarchal control.⁷

The general principle of the patriarchal society is that men work in the public domain and women are to be restricted into the private domestic sphere. Since it is the public domain, which is considered important, women become more passive participants in the historical process. This is reflected in the lack of any substantial and substantive documentation about them. There is no doubt that a social science, which ignores the role of women, can be a social science which can only give a distorted picture of society as a whole. Once a female dimension is added to the past, our perception of the past is sensibly altered and this transforms our view of history itself.⁸ We must recognize that women's history is not exclusively domestic, any more than men's history is exclusively political. However, the large portion of women's lives are spent in the domestic sphere and this is also worthy of study.⁹ Hence it is very important to evaluate the Tuluva dynasty and the contribution of Krishnadeva Raya in such a way that we also get a picture of what it meant for the women. There is obviously a very close link between the private world of the home and the public world of affairs which has been relegated to the background.

The Sources:

The Vijayanagara period under the Tuluvas was at the zenith of political power, economic prosperity and cultural efflorescence.

Even foreign travelers and merchants like Nuniz and Paes, who visited south India during this period, were very much impressed with its pomp and power and prosperity. Naturally the women must have also played some part in bringing this prosperity and must have contributed to it. Hence it becomes important to question what the contribution of women to this prosperity was. Did they play a role outside the home? Did they perform any predominantly male activities? When we look for these answers we hit the wall. Most of the sources only focus on men's activities and tell us about men. We have to relook at all this material and read between the lines and find the hidden meanings in order to get a better idea about the women of this period. We need to ask ourselves at each and every point, yes, but what about the women? If we explore these sources further with these new questions that we will be able to uncover some information about the women.

Some of the writers of Vijayanagara history include, Rober Sewell, S.M. Natesa Sastri, H. Krishna Sastri, S. Krishnaswamy Sastri, B.A. Salatore, N. Venkat Ramanayya, T.V. Mahalingam, Burton Stein, Noburu Karashima, but their works by and large only focus on men's activities and some of them have a separate category called women. This in no way does justice to women. Many of the inscriptions have been published in the several volumes of South Indian Inscriptions, Tirumala Tirupathi Devasthanam Inscriptions, Mysore archeological reports and a careful reading of these give us a large amount of information on the donations made by women, some of the women who were ruling as vassals and this becomes a very important source of information. Some of the contemporary works like *Amuktamalyada*, throws considerable light on women. The heroine Godadevi painted the figure of God Hari in accordance to the classical pattern showing that women were also well versed in the art of painting. The *Sukaspatati*, talks about the mendicant women who belonged to the cobblers community. In the *Kalapurnodayam*, the author Pingali Surana, gives a long list of and description of each ornament worn by the bride. There were many travelers who visited the

Vijayanagara kingdom. These include, Durnte Barbosa (1500-16), Ludavico di Varthema (1502-08), Domingo Paes (1520-22), Castanhada (1528-38), Frenano Nuiz (1535-37), Caesar Fedrick (1567-68) and Jhon Von Linschoten (1583). We can get a lot of information about the women of this period from their works, though again their focus is on commercial aspects, the royal court, the Vijayanagara empire. One reason for the absence of references to women and folk culture during this period is the reluctance to use performing traditions and narratives as sources like the Kula Puranas.¹⁰ We see that there were a number of Sangatyas that were composed during this period and here there are many references to women and common folk as the structure of Sangatyas were different.¹¹ Before we look at the women it is important to understand the background of the region in Medieval Deccan and how the Vijayanagara Empire came into existence.

Medieval Deccan- The Geo- political Milieu:

The medieval period in Deccan was a period of the rise of various feudatories to power and in order to give legitimacy to their power they used the support of the Brahmin priests, the temples and the tribals. The situation was no different in Andhra. The Andhra region can be defined as an area extending from Mahendragiri in the north to Kalahasti in the south and from Bay of Bengal in the east to Sri Sailam in the west.¹² Prior to the coming of Kakatiyas the Andhra region especially the deltaic strip formed the peripheral part of the empire either in Karnataka as in the case of the western Chalukyas or Tamilnadu as in the case of the Chalukyas Cholas. The upland region as it was sparsely settled was seldom incorporated. Now when the Kakatiyas came to power with their base in Telengana, we find a shift in the political, economic and cultural activity from the coastal region to the interior Andhra.

The eastern and western Ghat regions of the Kakatiya kingdom were covered with deciduous forests and hilly areas. Three major rivers and their tributaries Godavari, Krishna and Pennar flowed through the region and the soil was red loamy with a lot of arable land. The

Kakatiyas realized the importance of this and tried to clear the forests by donating land to their officials and Brahmins. As a result many new villages were established and several thousands of acres of land were put under the plough. Irrigation was established in these areas and many new tanks dug. Trichana Pallava granted Lavanpura to one thousand Brahmins who came from Ahichatrapura situated on the banks of Ganga.¹³ Virchoda near Pithapuram was granted to about 536 Brahmins.¹⁴ This was a continuation of the practices of the earlier period.

It has been pointed out that in the early medieval period when the archaeological data is corroborated with the inscriptional evidences, we find that land grants were given in a large scale to priests and the temples. Most of these land grants, between the 5th to 7th century AD were concentrated in tribal areas of Bengal, Assam, Orissa, Madhya Pradesh, Maharashtra and Andhra Pradesh.¹⁵ As a result we have a large number of tribal and sudras also coming into the fold of Brahmanism. The spread of Brahmin ideology in new areas gave a legitimization to the state because the Brahmins by advocating Varnashram Dhrama and respect to the king brought in stability to the empire and removed any dissenting voice. In fact the medieval period saw a gradual establishment of a process started much earlier in early medieval times with the clearance of forests, system of land grants to Brahmins and monastic establishments, recruitment of sudras as artisans and agricultural laborers and contact with different forest dwelling communities.¹⁶ The proliferation of land grants led to large scale agrarian expansion under the institutional patronage of the temple. The three interrelated processes are—technologically—the introduction of wet rice cultivation and irrigation, socially—the peasantisation of different tribes and pastoral groups in agrarian castes, religiously—the appropriation of folk cults into Puranic religion. All this took place in the village that was settled agrarian complex with multi castes united by certain cultural similarities flowing from the Puranic religion. The tribal God was equated with Siva or Visnu as was the God of the other castes who was also equated by Siva and Visnu following the model of *Visnu*

Sahastranama where Visnu has thousand names and thereby thousand incarnation catering to different social groups. However we see that there is a dual layer between the classical Puranic and folk traditions. While the Puranic is domesticated the folk is fierce and fearless. It is mirrored in both the royal and divine spheres where the Puranic deities like Lakshmi and Parvathy in their local incarnations are always shown with their husband as consorts. The various mother goddesses are always alone and there is a folk worship element to them. Thus the village that was the unit of administrative, fiscal and social analysis in Vijaynagara period had both these realities side by side each predominating in certain situational contexts and roles. The classical literary tradition emphasized the Puranic and textual thereby creating a docile feminine image of Vijaynagara women suited to the audiences of 19th century India, when much of this history was written in English. The folk could not be eliminated both in literature as well as in everyday life where worship to mother goddess, dances by women imbibing liquor and spirit possessions were wide spread. It is only now that some of these aspects of the women and their divinities and by extension women's space is being rehabilitated.

In Medieval India kingship assumed a dualistic sovereignty incorporating both the political and ritualistic aspect. While the kings stabilized their political power by coercion, they established their ritualistic power by conciliation and giving gifts. The earlier Vedic sacrifices were now replaced by *Dana* and *dakshina* as a legitimizing factor for kingship. This reveals a shift from dharmic to ritual kinship. Gifts giving included land grants to the temple, Brahmins, monastic establishments and the construction activities under the ideology of *Saptasanta*.¹⁷ The example of the ruler was followed by the ruled. Thus the state polity backed by the dharmic ideology fostered the temple building activities. The Vijayanagar period was a continuation of a large number of these policies.

In the early years of the sixteenth century the Vijayanagar empire was ruled by Vira Narasimha (A.D.1503-1509) belonging to Tuluva

dynasty. His rule was a period of turmoil. Many chieftains of the kingdom had revolted. The forces of Bahamani kingdom was also preparing to attack. Vira Narasimha subdued most of these rebellions and effectively thwarted the designs of the Bahamani kings. Vira Narasimha was continuously at war and during the course of war fell ill and died. After the death of Vira Narasimha his younger brother Krishnadevaraya ascended the throne. His coronation appears to have taken place in July-August 1509 in haste as the kingdom was at war. The danger had still not subsided though Vira Narasimha had subdued the rebellions and halted the advances of Muslim forces. Krishnadeva Raya faced these serious challengers and successfully overcame them. Krishnadeva Raya realising the need of the hour brought in a large number of reforms the administration of the empire.

The Elite Women of Vijayanagara:

Most of the information that we have about women in the Tuluva dynasty is that of the elite women. The women of the nobility were taught to read and write and they were also familiar with Sanskrit. They were also taught music and dance and were accompanied by their maid servants whenever they went out. Frequent references to elite women mean that their presence is noticeable and that they were also numerous. The rising economic conditions and prosperity of the Vijayanagara made this possible as there was a general increase in prosperity. Leisure was earlier seen as an elitist activity only and this prevented many from looking at the contribution of leisure class to the cultural milieu.

The wives of the king each had a house to herself, women guards and a large number of servants. The women generally remained indoors and were never seen participating in public functions where other men also participated.¹⁸ They were mostly surrounded by women guards and eunuchs. No man was allowed to see them unless he was an old man of high rank and had the permission of the King to interact with the royal women. The wives of the King were carried in closed litters and were closely followed by the eunuchs when they went out.¹⁹ The harem had

principal wives, lawful wives and many other inmates who served these. Krishnadeva Raya had twelve lawful wives and among these three was the principal wives and only their sons could be the heir to the throne. If the other principal wives had many sons and one had one son, he would be the heir.²⁰ Of these three principal wives, one was the daughter of the King of Oriya ie. Gajapathi Kings, the second was the daughter of king of Serimapatnam a vassal of the king, and the third was a courtesan. Evidently, this courtesan was the mistress of the King in his youth before he became the king and she made him promise that if he became a king he would take her as his wife and he did so.²¹ In some contemporary works the daughter of the King of Orissa whom Krishnadeva Raya married is mentioned as Jagan Mohini, who is said to have not been faithful to the king and tried to take his life. Nuniz says that Jaganmohini was the Principal wife of Krishna deva raya, though many inscriptions only mention two queens, Chinnadevi and Thirumla devi.²²

Many foreign travelers point out to the fact that the Principal wives of Krishnadeva Raya lived in great harmony. They had a very large sum of money, personal ornaments such as armlets, bracelets and were richly adorned. His numerous wives were covered with gold and pearls jewellery. They would welcome the King with a vessel of gold with a lamp of oil burning in it. In fact they wore so much gold that sometimes it was difficult for them to move.²³ One of the aspects of representation that we see here is that one side the foreigners are awestruck at the amount of gold and prosperity and at the same time they are also predisposed to some image of the orient. In this particular case we see this imagery being replicated many times in the representation of royalty and elite in south India. One of the points that are missed is that these are the scenes that are the contexts for the ceremonial.

The women of royalty enjoyed the same privileges as enjoyed by the king. Nandi Timmayya in a verse in *Parijatapahranam* mentions that Krishnadeva Raya heard along with his queens the works composed by poets and all were assembled at the court during the spring

festival.²⁴ Many times the queens also accompanied the King in his various campaigns. Krishnadeva Raya campaigned in Kalinga along with his queens. They visited Ahobalam and made some gifts to the temple. In 1515 when the King conducted the siege of Kondaveedu, Chinnadevi amma and Tirumala devi amma were with him. It was in the company of these two queens that Krishnadeva Raya visited the temple of Amareswara near Dharnikota and bestowed magnificent gifts known as *Tulapurusha*, *Saptasagara* and also donated some villages.²⁵ Inscriptional Records also show us that Krishnadeva Raya visited Lord Venkateswara at Tirumala along with his wives.²⁶ Many of these women were economically self sufficient and we have mention of some of these women giving donations also. An inscription dt. 1540 mentions that Chinnamamba, the wife of Pratap Yalla and sister of Ramaya Mantri Bacha, the Chief Minister of King Achyuta Raya constructed a tank.²⁷

The women of this class wore garments made of silk or cotton and also used bright colors. This was a five yard long piece one part of which was girt around the waist and the other part was thrown around the shoulders and across the breasts. They would leave an arm and shoulder uncovered. The queens wore a separate upper garment as is discernable from the bronze sculptures of Chinnadevi and Tirumaladevi at Tirumala. Both the queens covered their shoulders with a piece of cloth. Hence they used both sewn and unsewn upper garment. Women of the elite class also wore leather shoes well embroidered in silk and their hair was tied like a bun at the top of their head.²⁸ Many writings by the travelers and depictions in the iconographic tradition have brought about this image of the Vijayanagar women. Though there is a critique that this refers only to the women of the upper strata as opposed to the representation of tribal women, we get some important gleanings. Most important is the fact that the upper class elite women were considered as the ideal and hence this move towards the ideal was seen as reference point worth emulating. The break in sculptural tradition from the earlier Hoyasala style to the more voluminous body and freer postures of the Vijaynagara icons and their similar eulogies in

literature and performative traditions like the Sangatis show that the new ideal of the women had arrived. Thus when we talk of the elite women of Vijaynagara we see the emergence of a personality reflecting the cultural ethos of the period. This is different from the early Hoysala and Nayaka period. The images of the deities also mirror this aspect where the chief consorts of the Puranic deity are shown in a way similar to the King and his consorts mirroring the relationship between the temple and the court.

The elite women lived in the palace and they were surrounded by a large number of women who served them. All these women had their houses within the precincts of the palace.²⁹ There were twelve thousand women in Krishnadeva Raya's harem.³⁰ They numbered over four thousand in the reign of Achyuta Raya.³¹

The elite women were taught to read and write and some of them became prolific writers. One of the wives of Achyuta Raya was, Tirumalamba and she wrote, *Varadambika parinayam*, which describes the marriage of Achyuta Raya with Varadamba. Varadamba the heroine of this Kavya is described as a diplomat and an intelligent woman who handled state matters very efficiently. She built the Vardarajammampeta, near Vidyanagar. She is responsible for the donation of a large amount of treasure equal to the weight of the temple of Vardaraja swami at Kanchi.³² Mohanangi, the daughter of Krishnadeva Raya and the wife of Aliya Rama Raya wrote a love poem, *Marichiparinayam*. Tukka devi another wife of Krishnadeva Raya wrote, *Tukka Panchakam*, where she describes the campaign of Krishnadeva Raya in Cuttack to defeat the King Gajapathi and marry his beautiful daughter Tukkamba. Many believe this was Chinnadevi.

Middle Class Women:

Between the nobility and the working class women were the middle class women, the wives of traders, business men, teachers and officials in the court. We do not have much information on this class of women. Many Europeans had entered India by this time and among them the Portuguese, who had come as

spice merchants. They found India very prosperous and saw a bright future here. They entered the services of the King and worked as soldiers, advisors or mercenaries. Some of them were completely 'Indianized' wearing Indian clothes and eating Indian food. Few married local women and some got converted to Islam. The *Sukaspatati*, of Kidiripati, *Sringar Sakuntalam* by Pillalamarri Pinaveerabhadhrudu and *Kalapurnodayam* of Pingali Surana give us some information about this class of women, their dress, ornaments and their daily life styles. During the Vijayanagara period we see the proliferation of the new castes and sub castes with a result that Andhra has one of the largest number of castes and subcastes. Each of them have their unique identities there were not discernable to the European travelers. According to the Kula Puranas that mention the origin of these groups we can locate them during the Vijayanagara period where material prosperity led to craft specialization and proliferation of newer Jatis. Even today's worlds each cast has a different *Tali* that signifies the identity of the wearer, with a result that there was diversity of identity and one of the ways in which the transmission took place was the dress and ritual observed by women.

The Working Class Women:

It is this class of women about whom we have a lot of information during the Vijayanagara period. The palace consisted of a large number of women who served the elite women. Some of these women maids, servants, wrestlers, astrologers and sooth sayers. They maintained accounts of expenditure within the harem. There were women who were proficient in music and played the musical instrument.³³ A large number of women were employed by the king to cook when he gave banquets. The king had ten personal maids to cook and serve him food personally.³⁴ There were many women who were employed as guards and handled swords and shields. Besides these there was a large number of washing women who carried out the laundry.

When the King was in his apartments, there were a large number of women who stood

outside and had to perform certain special duties. Each of them held a casket of musk, the white cowry, the spittoon, the sword, the perfume casket, the mirror, the fan, the golden pitcher, the beetle pouch and the camphor box.³⁶ Most of these were insignias of royalty and whether the king needed them or not court etiquette demanded that women stand holding these items in hand. Many of the women accompanied the king during his wars or when he toured round the empire.³⁶ Barbosa also refers to the fact that the King had thousand of women reserved to accompany him during his travels and they had great riches and travelled with the King in style.³⁷ Some of the foreign travelers also mention about female attenders who stood near the doors. They would carry whips on their shoulders and canes in their hands and guarded the doors. We also have some information on female porters. The employment of women in many capacities is however not looked at in the larger production of wealth and ideas. However, a cursory at Telugu literature and proverbs show an abundance of words that are far removed from the sanskritic Telugu but are derived from the production oriented language of the man and women. Many professions had large number of women and this can be historically traced such as farm labourers, weavers, potters and pastoralists. The last mentioned are very numerous since the Kurubas and cognate castes predominate in the semi arid districts of Deccan, till they were peasantised during the British period.

We get some information on the dress of this class from sculptural panels. The women attendants in the royal household like the Chauri bearers, attendants, and women musicians wore their lower garments in, "Sakaccha" style down to their anklets. In many figures the plates in the front are arranged in decorative style with fan shaped ends. This pattern seems to be very popular during the Vijayanagara times.

The Temple Dancing Girls:

During the medieval period there was a total institutionalization of the temple because both the temple and the ruling groups complimented each other. These temples

flourished because the ruling warrior groups provided them with support and protection. A vast range of officials and warlords came to exercise a lot of control over the temple functioning. Besides these functionaries there was also a substantial participation by pilgrims.

With an increase in the number of temples there was a growth in the number of rituals performed in them. It now became necessary to employ a number of specialized priests to perform the daily rituals. They were supported by a large group of people belonging to various professions. These included weavers, potters, carpenters, musicians and a large number of girls. The temple girls were thus a very necessary and integral part of the socio-economic and political set up of medieval times.

The temple firmly established the agrarian feudal order. The rise of the devotional bhakti literature also suggests this. There are a number of attempts to authenticate and legitimize the new feudal polity of the period through a parallelism between the deity and the king. In fact the deity in the temple is equated with the king and a parallel world of authority is reconstructed on the spiritual plane. Ritual worship in the temple is conceived on the same lines as ritual services offered to the king.³⁸

Since the temple and the God were homologous with the royal court and the king respectively, the *Devasthanam* had to maintain the same bureaucracy as that of the *Rajsthana*. Elaborate temple rituals were developed. These were of two kinds, Angabhoga- the general worship services and Rangabhoga, which were special services performed at the Rangamantapa, either daily or on festive occasions and constructed for this purpose.

Therefore the temple girls were the link between the God and the king and served to establish the power of the lord and give it legitimacy in the eyes of the people. In this background of medieval times it was these girls who crossed from one boundary to another with ease and were the objects of ritual exchange between the king's court and the temple. These girls could also with ease cross another boundary

set up by our traditional scriptures that of an ideal traditional woman, who is a pativrata and tied to the home, by not being tied to one man but to an immortal god and the temple. All these girls were regarded as "Nityasumangali", women who were auspicious because since these women were married to God an immortal, there was no chance of their ever becoming a widow and being deprived of their marital status and the toe ring which was a symbol of this status.

The elaboration of temple ritual and homologisation of God and the Lord necessitated the expansion of the temple hierarchy, especially the sanis or dancing girls. All the temples in medieval times had anywhere between 300 to 500 of these girls depending on the location and importance of the temple. These girls were employed to perform dance and play music before the deity, sing mangalgitas and namasankirtanas, wave fly whisks in the presence of the God, carry on administrative responsibilities and clean and decorate the temple premises.³⁹

Many temple dancers in the Vijayanagara period were proficient dancers and they were trained for this purpose. In some of the temples dance masters were appointed to train them.⁴⁰ Some of the temple dancers were also known for their acting skills. Many of them staged dramas in the temple precincts. A temple record of Krishnadeva Rayas period from the village Cheruvu Belagallu (Kurnool District), refers to the gift of some land to a Patri (temple dancer) a daughter of Nattuva Timmayya and another male dancer Nattavu Nagayya both of whom were connected with the drama Tayaikunda Nataka. Another inscription of 1531 from Tirupati states that Muddu Kuppayi was originally attached to the palace of Achyutta Raya and was ordered by the King to proceed to a temple.⁴¹ Hence there was an exchange between the court and the temple and the temple girls could be placed anywhere.

Many inscriptions tell us that many temple dancing girls donated money for the sake of the temples. Govindsani deposited 30 panams in the temple treasury for the improvement of

irrigation tanks and channels.⁴² Lingasani and Tiruvenkata manikkam daughters of tappasani donated money to the temple of Tirumala.⁴³ Peruchchi, daughter of Nalaghana Venkatatturiyar Sevvu also paid 230 panams for the purpose of propitiating Sri Govindaperumal. Nachchimar and Senai Mudaliya during Achyut Rayas reign.⁴⁴

Paes, mentions the term, "Bayaders", (bayhadeiras) as the dancing girls of the temple and palace. He differentiates between the courtesans and the bayaders who remained dancing in front of the temple for a long time.⁴⁵ We also come across the term basavi's for few temple girls,⁴⁶ besides patri⁴⁷ and devara sule (Sule, means prostitute in Kannada language.⁴⁸ In fact in most of the Karnataka inscriptions the Devdasis of the Saivite shrines are denoted as basavis.

Conclusion:

Therefore to conclude if we focus on women then we get a new perspective to look at the past. Women were not a monolith category and comprised of various classes. Women of upper, middle, lower, rural, urban class do not reflect a single perspective. However, something which comes out very clearly is that all these women were under a patriarchal system. One could seek the universality of these experiences and understand the social and ideological mechanisms that have ensured the subordinate status designated to them by a patriarchal society.

Adding to this we see that this was a period of cultural creativity marked by all round progress in art, literature and the production of ideas and women are noticeable in all these areas. Unfortunately, all this has gone unrecorded and unnoticed and therefore hidden from history because by and large history writing has only focused on the men. The emergence of a stable empire for a long historical period under conditions of prosperity gave a cultural continuity to the traditions of Andhra Deas and hence we see that the contribution of the Vijaynagara period is clearly noticeable and marks a break from the earlier period. Thus we can say that with the Vijaynagara period we also see the crystallisation

and expression of many ideas about women leading to the emergence of a new personality who can be located in history- the Vijayanagara women who has also left her mark on traditions that are followed over the centuries by women of Andhra Desa.

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TRADE AND COMMERCE UNDER SRI KRISHNADEVA RAYA

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The Empire of Vijayanagara was very rich. The foreign travellers who visited the Vijayanagara Empire have paid tributes to its wealth and splendour. According to Nicole Conti, "The circumference of the city (Vijayanagara) is 60 miles: its walls are carried up to the mountains and enclose the valley at their foot, so that its extent is thereby increased. In the city there are estimated to be 99,000 men fit to bear arms. The king is more powerful than all the other kings of India." According to Abdur Razzaq, "The country is so well populated that it is impossible in a reasonable space to convey an idea of it. In the king's treasury there are chambers with excavations for them, tiled with molten gold forming one mass and All the inhabitants of the country, whether nigh o n even down to the artificer of the Bazar wore jewel and gift ornaments in their ears and around me necks, Arms wrists and fingers. According to Paes. the king of Vijayanagara had a lot of money. The residents of the city of Vijayanagara carried on trade in precious stones. Things were in plenty and also cheap. Barbosa refers to Vijayanagara as "of great extant, highly populous and the seat of active commerce in country diamonds, rubies from Pegu, silks of China and Alexandria, and Cinnabar, Camphor, musk, pepper and sandal from Malabar".

The prosperity of the Vijayanagara Empire was due to the growth of agriculture, industries, trade and commerce. The state followed a wise irrigation policy; industries were also encouraged by the state. Commerce was inland, coastal and overseas. Calicut was the most important port on the Malabar Coast. According to Abdur Razzaq there were as many as 300 sea-ports in the Vijayanagara Empire. There were

commercial relations with the islands in the Indian Ocean, the Malaya Archipelago, Burma, China, Arabia, Persia, South Africa, Abyssinia and Portugal. The exports from the Vijayanagara Empire were cloth, rice, iron, salt petrel, sugar and spices. The imports were horses, elephants, pearls, copper, coral mercury, China silk and velvet. Barbosa writes that South India got its ships built in the Maldives Islands. The art of ship building was well-known. The coins of the empire were those of gold, copper and silver. There were emblems of the different gods and animals on them. We may conclude by saying that the Vijayanagara Empire served a high historical purpose by acting as champion of religion and culture against the aggressions of the Muslims in the Southern India. An attempt is made in this paper to some brief light on the trade and commerce during the Vijayanagara period, with special reference to Sri Krishnadevaraya period.

In the medieval Indian history Vijayanagara Empire occupies a prominent place. From the fourteenth through the seventeenth centuries the Vijayanagara Empire spanned a vast area and incorporated diverse ethnic, linguistic, socio-economic, and political groups. The art of ship building was well known. Emergence of Vijayanagara, as one of the richest empires in the world history, could be attributed to an opportunistic trading of its natural resources, viz. sandal, spices and diamonds, for the guns and horses. The military strength thus gained by the empire helped its growth and dominance over its rival regimes in the north. The coins of the empire were those of gold, copper and silver.

There were emblems of different gods and animals on them. We may conclude by saying that the Vijayanagara Empire "served a high historical purpose by acting as a champion of religion and culture against the aggressions of the Muslims in Southern India." A prominent feature of industrial production in the region was that some castes had become famous for the production of standardized articles and such castes had a clear occupational base in the social set-up of Rayalaseema¹. Though this feature existed since the time of the Satavahanas, it was institutionalized in a rigid way during the Vijayanagara period. Hamsa vimsathi refers to many such castes of Rayalaseema which were associated with several non-agricultural occupations. Golla, Kammara, Kanchara, Agasala, Vadla, Silpakara, Kummara, Jandra, Thogata, Sale, Gandla, Idiga Medara etc., were some of these castes engaged in manufacturing². These castes in course of time acquired the characteristics of guilds which were known as Srenis. In other words, caste guilds became craft-guilds on the basis of hereditary principles where in the tradition of handing over the techniques of a particular industry to their sons was well established. This was also true of the merchants who specialized in trading of a particular commodity and established trade guilds accordingly like corn-dealers, Braziers, florists and iron mongers³.

Economic status of Vijayanagara Empire

The agriculture was in flourishing condition in Vijayanagara Empire. The agricultural wealth was supplemented by numerous industries, the most important of which were textiles, mining and metallurgy. Another important industry was perfumery. Industries and crafts were regulated by guilds. There was flourishing inland, coastal and overseas trade which was an important source of general prosperity. It had commercial relations - with the islands of the Indian Ocean, Burma, the Malay Archipelago and China in the East, and Arabia, Persia, South Africa, Abyssinia and Portugal on the West. Among the exports, the main items were doth, spices, rice, iron, saltpetre, sugar, etc. The main imports consisted of horses,

elephants, pearls, copper, coral, mercury, China silks and velvets. The Vijayanagara Empire was the most prosperous state of its time in India. All commodities were available in abundance. Their prices were low and everything remained stored up properly and adequately in case of need. All the foreign travellers who visited Vijayanagara during the fifteenth and sixteenth centuries have given glowing description of the wealth and prosperity of the state and people. The Persian ambassador Abdur Razaq, the Portuguese traveller Paes and the Italian traveller Nicole Conti have praised the riches of the Vijayanagara Empire. They state that not only the king and the nobles were rich but even the common people enjoyed prosperity. The common people could afford to wear ornaments in their ears, necks, arms, fingers, etc. The prosperity of the Vijayanagara Empire was on account of the growth of agriculture, industries, trade and commerce. The land was very fertile; Most of the land in the countryside was under cultivation. Among the cottage industries cotton and textile industry occupied an important position in the field of industries. It was in flourishing condition during this period. Thogata, sale, Jandra, and Kurni were the communities specialized in the art of weaving. Thogata weavers manufactured coloured fabrics while Sale prepared white calico-cloth as mentioned in Rayarekha of Alvakonda⁴. Kurmis originally weavers of wool took up weaving of cotton and silk fabrics. On the borders of Tamilanadu in Chittoor district, there were Kaikkolars (Sengundam Mudaliars) the weavers par excellence. They were said to have been enjoying certain privileges such as Tandu and Sangu, conferred upon them by the Government⁵. The weaving communities have separate quarters in the village⁶. The master weavers used to carry cloth to the weekly markets or santas⁷. There were famous centres for cloth production in Rayalaseema. Jammalamadugu, Tadipathri, Dharmavaram, Alvakonda, Adoni, Gutty and Bellary were some of them⁸. The course cloth was available in all the places. The weaving communities had their craft guilds basing on the castes. Kula setti was the head of the Srenis or guilds. Vamanur in Cuddapah district had a weaver's guild⁹. In addition to the Sudra castes

like Thogata, Sale, Jandras-Malas too took up weaving profession as subsidiary industry¹⁰. They used to weave coarse cloth. The carding and combining and spinning were the subsidiary industries basing on the cotton weaving and textile industries. The pinjanigaru attended carding and combing¹¹. Yarn was also produced in the houses of the farmers¹². The raw material required was cotton which was grown in plenty in Rayalaseema region¹³. Neeli (Indigo) was a vegetable dye produced by the farmers for the textile industries¹⁴. The dying of yarn and also cloth was done by the weaver himself by the poet Srinatha there were cotton Kullayies or shirts, Uttariyams, Jari laced Kurpasanam etc., in use by the people¹⁵. The trade in cotton textiles was flourishing condition¹⁶. There was also demand for cotton-cloth in European markets.

Sugarcane Industry

Sugarcane was grown in wet lands. The sugarcane juice could be obtained by hand pressing mills. The juice was boiled in large pans and Jaggery was made¹⁷. Sugar was in powdered shape as stated by Barbosa¹⁸. It was a prosperous industry. The farmers and other merchant class were engaged in this industry. The rulers collected "Kabbina or Aleya Sunka" from Jaggery makers¹⁹. Palm sugar was obtained from date palms which were known to Rayalaseema people. It was a popular industry²⁰. In Amuktamalayada there was a description how some people spent their hotter days in summer in the gardens of sugarcane²¹.

Precious Stones

Of the minerals by far the most important were diamonds and other precious stones. The diamond mines were the most important as they attracted world markets. Brihatsamhita gives a long list of gems - Vajra (Diamond), Indranila (supphirs), Kakavara (Ahgata), Opadamaraga (Ruby), Rudhirakjsya (Blood Stone), Vaidury (Beryl), Pulaka (Amethyst), Vimalaka (Royal gem), Rajamani (Quartz), Sphatika (Crystal), Sasikanta (Moon Gem), Saugandhika, Gomeda (Opal), Sankha (Cranch), Mahanila (Azure Stone), Puspharaga (Topaz), Brahmagem, Jyothiresa, Sasyaha, Mukta (Pearl). Praval (Coral)²². Watt

says India was for a long time the only source of diamond known to European nations²³. Kautilya says that Diamonds and precious stones were available in plenty in south²⁴. The Telugu literature of the period describes the nine varieties of gems - Navarathna. The variety of metals; precious and semi-precious stones and pearls referred to in the literature proved that science of mineralogy and metallurgy and gem industry reached a high level²⁵. In Rayalaseema, Vajrakarur, Ramallakota and Munimadugu and its surroundings were famous for diamond mines²⁶. As in the ancient times diamond mines in the medieval period also was considered to be Royal monopoly. There was Vajra Bhandara appointed over the diamond mines of Vajrakarur²⁷. This speaks of the royal authority over the mines. According to Nuniz the diamond mines were farmed out on condition that all the stones above twenty mangelins in weight - about 25 carats were sent to the Raya of Vijayanagara for his personal use²⁸. The rich merchants of Gujarath thronged around the mines for the purchase of diamonds²⁹. The Ramallakota diamond mine was visited by Tavernier, a French Traveller who gave a vivid description of the working of diamond mines³⁰. According to him Ramallakota mines were famous for the last 200 years. The Gujarath merchants residing at Ramallakota used to buy diamonds excavated at Munimadugu mines which came to lime-light during the sixteenth century³¹. The Gandikota rulers took up the management of mining operation there³². The contemporary travelers like Abdul Razaak³³, Nuniz³⁴, Barbosa³⁵ etc., extolled the diamond markets and the fascination of the people for the gold ornaments incised with varieties of precious and semiprecious stones.

Steel industry was flourishing

Iron and steel industry was flourishing in the river valleys as a large scale industry during this period in the river valleys of Krishna, Tungabhadra and in Yerramala hills the Hematite Iron Ore occurs in huge amounts³⁶. Pedda Kolumula, Kolumula Palle. and Kolimigundla were some of the famous centres³⁷. These centres got their names on account of the large furnaces or Kolumulu established for making iron. The

forests situated nearby supplied the necessary charcoal. Near Kolumulapalle there was Boggupalle. The site of Boggupalle was famous for charcoal³⁸. Near Chabali there were iron mines. At Dachapalle mining was a flourishing industry. There were kilans to extract iron³⁹. Rayalaseema contributed much for the development of iron and steel industry as the "Art of smelting iron reach such a high level in India that Greek chemical treat bears the title on tempering steel and Eridrish remarks" the Hindus excel in the manufacture of iron. They have also workshops where in are forged the famous sabre in the world. It is impossible to find anything to surpass the edge that you get from Indian steel⁴⁰.

The craft guilds activities

The existence of the craft guilds in Vijayanagara is attested by the evidence of Abdul Razaak, the earliest of the foreign writers, who left behind him an account of the guilds: "the each class of men belonging to each profession has shops contiguous the one to the other. The craft guilds had been developed into a deciding factor in the society and in the state politics. The Vijayanagara rulers were the defenders of the traditions and customs. They enforced strict rules for the maintenance of Kuladharm and Vritti dharm in accordance with dharm Sastras. It is worthwhile to note that stories of legendary origin of industrial communities were coined during this period. The panchanamavaru traced their ancestors to the five sons of Viswakarma – the first son Manu worked on iron, Maya on wood, third son Tvastra in brass, copper and alloys, fourth son silpi in stone and fifth son Visvajana was a gold and silver smith and Jeweller⁴¹. The Thogatas traced their origin to the heroes, born out from homa gundam. Jandra or Devanga another weaver community claimed Devanga an emanation from the body of Sadasiva to be their progenitor. Salis had two branches - Desi and Padmasali. Desisalis traced their origin to Pancha Maharshi while Padmasali to Bhavanarishi. Similarly other industrial communities had the stories of the mythical origin of their communities. These stories created a sort of pride in the members, so that they could have an

optimistic attitude towards life though they had just an average living. These industrial communities organized guilds to bring out unity and to maintain standards in their industrial products⁴². According to Manu and Yagnavalkya the violation of agreement entered into a member with the guild or corporation is punishable with confiscation of property and banishments. The guilds received deposits from the members paying regular interests and extending banking facilities. They also undertook welfare activities such as construction of Choultries and assistance to the poor etc⁴³. In Rayalaseema region weaving communities had guilds of their own. Each weaving caste had its own caste or craft guild. Unfortunately Dr. N.V. Ramanayya has misread the contents of the local Record No.18; Vamanuru and Dt.1536 A.D.; and stated in his famous work "studies in the History of the third Dynasty of Vijayanagara" that the settis of Yabaiyaru Desala Pekkandru took a decision to contribute the magamas collected on the handloom of the regions mentioned in the inscription taking the meaning of magamas as taxes on handlooms⁴⁴. But actually "Magamas" were the contributions collected for the temples and for the religious causes. In the regions of Peddanandyala and Pulivendulu there were weaver's guilds, no doubt and the Yabaiyaru Desala Pekkandru traded with handloom textiles of these places. The weaver's guilds of these places decided in a conference to contribute the magamas collected to the presiding monk of a matha of Srisailam.

In 1543 A.D. Chappanna (Yabaiyaru) Desambulanga Saleelu took a decision to contribute vartans at ruka per loom and one ruka on marriage to goddess Alimelumangamma per annum. This is also an example of the guild of Salis. It seems that Tallapaka Chinnanna settled a dispute between the salis and Jandras. The decision was in favour of salis. Hence they resolved to pay varthanas⁴⁵. This unanimous decision of their guild shows the united strength of their organization. A lithic record of sixteenth century of Cholasamudram containing the decision of the weavers to pay the tax on their looms for the construction of temple of their Kuladevatha Choudesvaramma. In the same way Kaikkilars of Ambasamudram having

constructed the temples of Lakshminarayana Perumal, Bhutavirarama and having also provided the requirements of the temple kitchen obtained the privilege of receiving garlands in the temple as hereditary right with other incidental privileges⁶⁶. This is an example of how the caste-guilds used to obtain the privileges. The copper plate inscription dated 1560 A.D. from Ontimitta reveals the nature of communal assemblies and the methods of organization and their united efforts to pursue their objectives⁶⁷. The inscription began with the prasasti of the pancanam varu of Tirupathi, Kalahasthi and Chandragiri met at Mukha mandapa of Kalikadevi and made a convention to raise some amount to be paid to one Yellaya of vontimitia who performed various assignments of the community meritoriously. It was resolved by the assembly that a ruka on each carpenter's bench, on each forge of the smith, on each chisel of a mason and on every marriage occasion should be paid to the said person on condition that he would undertake to serve the community from time to time. These examples reveal the corporate activities of these castes or craft guilds, and their contribution for the upliftment of the members of their own community. It may be asserted that by the middle of the sixteenth century the corporate activities of the individual communities wielded much influence on the society. Since some of them—carpenter, Iron smith, potter etc., belonging to the essential services had their inams reserved in the twelve Ayagars of the village. The Panchanam varu constructed places decorated them and added grandeur to Rajanagari. In the middle of the fourteenth century the agasalas prepared the royal throne. Therefore Harihara I granted them and all the members of Panchanam community the privilege of exemption of taxes on marriages, bullock carts loaded with paddy etc. similarly Kaikkolars, the weavers were enjoying certain privileges such as tandu and sangu conferred upon them. The guilds also served as bonds of unity; due to the maintenance of this unity that the Padmasalis could gain the approval of their superiority over jandras in 1541 A.D. further the guilds acted as welfare centres for the community serving social and religious causes. We may state the following conclusions from the

above study. First, Rayalaseema possessed necessary agricultural and mineral resources to provide a good industrial base to the economy. The strategic place occupied by Rayalaseema further contributed to the progress of various industries in the region. Secondly, the artisans had formed into caste guilds or imf guilds. There was a link between the caste and the occupation in the industrial production of the period. The emergence of artisan guilds in textile and metal industries not only contributed to cohesion among the various communities but also to the qualitative improvement of each craft. Thirdly, Rayalaseema became a very important region for production of cotton and silk textiles. Even today centres like Dharmavaram have retained their reputation for the production of textiles. The evidence suggests that Kaikkolars were producing cloths of high quality. Fourthly, the Panchalas or the artisans engaged a metal work emerged as a distinct class set apart from artisans who were engaged in carpentry, and black smithy. The emergence of temples in the area and the demands of the mobility probably acted as incentives for the prominence of Panchalas in the industrial set up of Rayalaseema. Some of the inscriptions even suggest the mythological origin and virtuous qualities of the artisan class. Lastly, in the rural areas certain industries like carpentry, blacksmithy and pottery making catered to the rural economy. They maintained a close relationship with the Reddy and Kamma farmers in the villages of Rayalaseema. On the whole it may be pointed out that Rayalaseema appears to have attained self-sufficiency in the field of industrial production. But without a market and without the existence of an active and enterprising adventurous merchant class, neither agricultural production nor industrial production would have seen the progress as it did in Rayalaseema during the period of our study.

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నెల్లూరు జిల్లా గ్రామ దేవతల చరిత్రలు - ప్రజల విశ్వాసాలు

డా॥ జి.కృష్ణప్రసాద్ బాలు

అరిశింయట్ ప్రొఫెసర్, హైస్కూల్, జవహర్ భారతి డిగ్రీ కాలేజి, కావలి

ఆధునిక తాస్రవేత్తల అంచనా ప్రకారం మానవుడు ఆవిర్భవించి దాదాపు 5 లక్షల సంవత్సరాలు అయింది¹. అనాదిగా మానవుడు తన చుట్టూ ఉన్న ప్రకృతితో రెండు పద్ధతులను అనుసరించసాగినాడు. (1) తనకున్న మేలో సంపత్తితో ప్రకృతిని తన ఆధీనంలోనికి తెచ్చుకోవడం. (2) తనకు సార్థ్యం కాదన్న సమయంలో ప్రకృతిలో రాజీ పడటం. ఈ రెండవ సంధర్భంలోనే మానవుడు ఉరుములు, మెరుపులు, వర్షం, గాలి, చీకటి, పాములు, క్రూర మృగాలు, భూమి, కొందలు మొ॥ వాటికి భయపడి వాటిపై భక్తిని పెంచుకున్నాడు.² ఈ భక్తి కాలక్రమేణా దేవుని రూపాలుగా, మతంగా రూపాంతరం చెందినది. ఉత్తర భారతదేశంలో అర్చ్యల నాగరికతా ప్రభావం వల్ల వైదికమతం ఏర్పడినది. కాలక్రమేణ రాముడు, కృష్ణుడు, శివుడు, పార్వతి, లక్ష్మి, సరస్వతి మొ॥ బ్రాహ్మణీయ దేవతలు, దేవాలయాలు, పూజలు, యజ్ఞయాగాదులు ఏర్పడినాయి. అయితే దక్షిణ భారతదేశంలో ద్రవిడ సాంప్రదాయ ప్రకారంగా గ్రామదేవతల ఆరాధన, సంప్రదాయం ఏర్పడినది. అయితే వైదిక మత సాంప్రదాయం కూడా బలీయంగా ఏర్పడినది. ద్రవిడ సంప్రదాయాలలో బ్రాహ్మణీయ దేవతలు కాకుండా గ్రామ దేవతలు ముఖ్యంగా స్త్రీ (లేక) శక్తి ఆరాధన జరిగింది. ఈ స్త్రీ ఆరాధన మనకు సింధు నాగరికత నుండి ప్రారంభమైనట్లు చెప్పవచ్చు³ ఈ శక్తి (లేక) స్త్రీ ఆరాధనలో గిరిజన సంప్రదాయాలు కూడా చోటుచేసుకున్నాయి. గిరిజన ప్రాంత వాసులు మైదాన ప్రాంతం వారితో కలసిపోతున్న సమయంలో తప్పెట్లు, కొమ్ములు ఊడడం, చిందులు వేయడం, బలులు మొదలగునవి వచ్చి చేరినవి⁴

సమాజంపైన, కుటుంబంపైన పురుషుని ఆధిపత్యం ప్రారంభం కాకముందు అదిమ సమాజంలో మాతృస్వామిక వ్యవస్థ ఉండేది⁵ నాటి సమాజంలో ఆహార భద్రత, ఆహార పంపిణీ, ఇంటి నిర్వహణ మహిళలే నిర్వహించేవారు. పుట్టిన నాటి నుండి చిద్దలను తల్లి కంటికి రెప్పలా కాపాడుతుంది. ప్రకృతి వైపరీత్యాలు సంభవించినప్పుడు, వివత్కర పరిస్థితులు ఏర్పడినప్పుడు తల్లి రక్షించినట్లుగానే వైదిక శక్తి రక్షిస్తుందని, ఆ

వైదిక శక్తి స్త్రీ మూర్తి అని భావించి అమ్మకల్లి, భూదేవత ఆవిర్భవానికి దారితీసింది. రాయి, రప్పు, చెట్టు మొ॥ అన్నీ స్త్రీ దేవతలుగానే భావింపబడ్డాయి. ఈ విధంగా వీరే గ్రామ దేవతలుగా ప్రసిద్ధిచెక్కినారు.⁶ అనంతర పరిణామక్రమంలో వ్యవసాయం, చేతివృత్తులు అభివృద్ధి చెంది గ్రామ ప్రజలంతా కలసి ఉత్సవాలు నిర్వహించే సంస్కృతి మొదలైంది. ఈ గ్రామ దేవతలు తిధులు, నక్షత్రాలతో సంబంధం లేకుండా అమావాస్య, బౌద్ధము గుర్తులుగా, విగ్రహ ప్రతిష్ఠ వేద పండితుల ద్వారా జరిగింది. ఈ విగ్రహ ప్రతిష్ఠ సమయంలో దేవతా విగ్రహాల క్రింద బీజాక్షరాలు సరియైన ముహూర్తంలో వేయబడినవి. కాలద్ది గ్రామ దేవతలు శక్తి పున్న దేవతలుగా పరిగణింపబడినారు. ఈ గ్రామ దేవతల ఆరాధన సామాన్యంగా బ్రాహ్మణులు కాకుండా ఎవరికైతే ఓపిక, తీరిక, ఇష్టం, భక్తి ఉన్నదో వారివే పూజారులుగా నియమించటం జరిగింది.⁷

మనుషులను పీడించే ప్రేతాత్ముల నుండి గానీ, పితృల నుండి గానీ, రాక్షసుల నుండి గానీ రక్షణ కోసం వైవ రూపాన్ని (మంత్ర ఆరాధన, మాతృదేవత) కల్పించుకోవడం జరిగింది. ఈమె భయంకర స్వరూపిణి, బలినీ గ్రహించడం, కొలవని వానిని రోగాల పాలు చేయడం, గ్రామాలను రక్షించడం, పశువులను, జనులను ఈతి బాధల నుండి, గ్రహణ బాధల నుండి, శత్రువుల బాధల నుండి రక్షించడం ఈమె నిత్యకృత్యాలు. ఊరి పొలిమేరలు, పంట పొలాలు, చెరువులను కాపాడటం, మాతృదేవత లక్షణం. ప్రతి గ్రామంలోను గ్రామ దేవతా స్వరూపంలో తల్లిదేవత ప్రత్యక్షమవుతుంది. రేణుక అనే నామాంతరం గల ఎల్లమ్మ జానపదుల తల్లి దేవత. గ్రామ దేవతలకు సంబంధించిన పూజా కలాపంలో బ్రాహ్మణులకు ప్రాతినిధ్యం లేదు. రేణుక మాదిగ వాని ఇంట జన్మించింది. పూజారి చైండ్ల వాండ్లు, గంగమ్మ గొల్లవాని కులదైవం, పూజారులు గొల్లవారు. గ్రామ దేవతల పూజలో కేవలం పండ్లు, ఫలాలు వంటి వాటినే కాక బలి ప్రక్రియ ప్రధాన స్థానాన్ని ఆక్రమించి వారి ఆదారాలలో తల్లి ప్రధానంగా బలి కోరుకుంటుంది.

“ ఎత్తు గొట్టెలు చాలు ఏటలు కోళ్ళు
 మేకపోతులు గొప్ప మైసమ్మ తాను
 సాకపోసిన కల్లు సార కావళ్ళు
 అరంబు గైకొని అటు ” తృప్తి చెందేది.”

“ నెల్లూరు జిల్లా గ్రామ దేవతల చరిత్రలు - ప్రజల విశ్వాసాలు ” తెలుసుకునే ముందు కొలువులు - జాతరలు - తిరునాళ్ళు మొదలై వాటి మధ్య వ్యత్యాసాన్ని తెలుసుకొనుట అవసరం. డా॥ బాదరాజు రాధాకృష్ణ గారి అభిప్రాయం ప్రకారంగా గ్రామ దేవతకు ఒకే గ్రామస్థులు చేసేది కొలువులు. జాత్ర లేక జాతర అనేది పొరుగు ఊర్ల నుండి కూడా జనం యాత్రకు వచ్చి పాలుపంచుకుని చేసే కొలువు. గ్రామ దేవతకు ఏదో ఒక నిశ్చితమైన పుణ్యదినంలో మాత్రమే జరిగే వేడుక తిరునాళ్ళ అనిపేర్కొన్నారు.⁹ డా॥ జి.యస్.మోహన్ ప్రకారంగా “ గ్రామ దేవతారాధన సమయంలో” జరిగే ఉత్సవ సంబంధమైన క్రియ జాతరగాను, శివ్య దేవతలకు సంబంధించిన ఉత్సవాలను తిరునాళ్ళగా వ్యవహరించవచ్చు అని పేర్కొన్నారు¹⁰.

ప్రస్తుత ఈ పరిశోధనా పత్రం ప్రకారం నెల్లూరు జిల్లా ఉత్తర ప్రాంతం, కావలి మండలం, తూర్పు ప్రాంతం అల్లూరు మండలం, దక్షిణ ప్రాంతం వెంకటగిరి, సూళ్లూరుపేట మండలాలు, పడమర ప్రాంతం దుత్తలూరు, ఉదయగిరి మండలాలను ఎంపిక చేసుకుని అయా ప్రాంత గ్రామ దేవతల గూర్చి చర్చించుట జరిగింది.

(1) కావలి కళుగోళమ్మ తల్లి

నెల్లూరు జిల్లాలో ఉత్తర భాగాన ఉన్న ప్రధాన కేంద్రం కావలి మండలం. ఈ మండలం ప్రధానంగా వ్యవసాయం మరియు పశుపోషణపై ఆధారపడిన ప్రాంతం. కోస్తా తీర ప్రాంతం ఉండటం వల్ల మత్స్య పరిశ్రమ కూడా ఒక మోస్తరు పరిశ్రమగా ఉంటుంది.¹¹ తీరప్రాంత మత్స్యకారులు ముందర పొట్టెమ్మ మరియు గంగమ్మ తల్లి ఆరాధకులు కాగా మిగిలిన ప్రాంతం కావలి మండల జనులు, “ కళుగోళమ్మ” ఆరాధకులు. కావలి మండలం పై దాదాపు 500 సం॥ల కిందట దుష్ట శక్తుల దాడి ప్రబలింది. పాడిపంటలతో విరాజిల్లుతున్న కావలి మండలంలో కరువు కాటకాలు ఏర్పడి రైతులు కోలుకోలేని విధంగా దెబ్బతగిలింది. ఇటువంటి పరిస్థితులలో వీడు భూములుగా మారిన వారి పొలాల్లో రాగులు చల్లి సాగుచేశారు. సర్వాయపాశెం అనే గ్రామానికి చెందిన ఒక్క రామిరెడ్డి వారి కుటుంబానికి చెందిన పొలంలో మాత్రమే రాగులు పండటంతో రామిరెడ్డి వారి కుటుంబం ఆశ్చర్యపోయి ఇది త్రిశక్తి స్వరూపిణి మహిమగా

భావించారు. వారి పొలంలో పండిన రాగులను గ్రామస్థులందరికీ పంచిపెట్టారు. వీరి రాగుల బుట్టలో ఎన్ని రాగులు తీస్తున్నప్పటికీ అక్షయ పాత్రగా తరగడం లేదు. దీంతో బుట్టను పరిశీలించగా 9 అడుగుల అమ్మవారి పంచలోహ విగ్రహం దర్శనమిచ్చింది. దీంతో ఒక్కసారిగా ఆ ప్రాంతమంతా అమ్మవారిని స్తుతించి విగ్రహ ప్రతిష్ఠ చేయడానికి పూనుకోగా రామిరెడ్డి వారికి కలలో కనిపించి తాను పార్వతీ అంశమున గల శాంభవీ దేవినని, ‘తనకు కోడికూత, రోకటిపోటు’ వినపడని దూరప్రాంతంలో విగ్రహ ప్రతిష్ఠ చేయమని చెప్పినట్లు జనులు నమ్ముతున్నారు. ‘ కళగల’ అమ్మ విగ్రహంగా ఉండటంతో పండితులు ‘కళగల అమ్మ’ అని నామకరణం చేయగా అది తరువాతి కాలంలో ‘కళుగోళ అమ్మ’గా ప్రసిద్ధి చెందినది. ఈ విధంగా కావలి పట్టణానికి ఊరి పొలిమేర దేవతగా కావలి మండలంలోని వ్యవసాయ పంటలను, ప్రజలను కాపాడుతున్న దేవతగా ప్రసిద్ధిచెంది ఆరాధించబడుతూ నేటికీ తిరునాళ్ళు, సంక్రాంతి వండుగ సందర్భంలో వేడుకలు విశేషంగా జరుగుతున్నాయి. తియ్యబండి కుటుంబ విశ్వ బ్రాహ్మణులు అర్చకులుగా ఉన్నారు.

కామితార్థము లీదేర్పు కల్పవల్లి
 కళుగోళ శాంభవీ మా కన్న తల్లి అని ప్రార్థిస్తారు¹²

వెంకటగిరి పోలేరమ్మ

భారతదేశం వ్యవసాయ ఆధారిత దేశం అని నానుడి ఉన్నా ఆంధ్రదేశం మరీ ముఖ్యంగా తూర్పుతీరప్రాంతం ప్రధానంగా వ్యవసాయ ఆధారిత మండలాలతో ఉన్నది. వాటిలో ఒకటి వెంకటగిరి మండలం. ఇటువంటి మండలాలలోని గ్రామ దేవతలు రక్షిస్తారని ప్రజల ప్రగాఢ విశ్వాసం. దాదాపు ఆంధ్రదేశంలో జరిగే జాతరలో రెండవ పెద్ద జాతర వెంకటగిరి పోలేరమ్మ జాతర. వెంకటగిరి నెల్లూరుకు దక్షిణ దిక్కుగా ఉన్న ప్రాంతం. స్వర్ణముఖీ నదీ తీరప్రాంతం పోలేరమ్మను గ్రామశక్తిగా మరియు ఇలవేల్పుగా ఇక్కడి ప్రజలు కొలుస్తారు. ప్రోలు + ఎలు + అమ్మ = పోలేరమ్మగా ఏర్పడింది¹³ అంటే ఊరిని కాపాడే తల్లి అని అర్థము. పోలేరమ్మ అనే పదం ‘పాలిమేరా’ నుండి ఆవిర్భవించింది. పాలిమేరా లేదా ఎల్లలో రక్షణ వెలసిన గ్రామ దేవత పోలేరమ్మ. వెంకటగిరిలో వ్యాధులు విపరీతంగా వ్యాపించినప్పుడు పోలేరమ్మకు కొలువులు జరిపిస్తామని, బలులు ఇస్తామని ప్రజలు మ్రొక్కులు చెల్లిస్తున్నారు. ‘ పాలి ’ అనగా గ్రామాచారాలలో దేవత పేరిట పెట్టే నైవేద్యం ధాన్యం, అన్నం, జంతుబలి మొదలవి వాటితో గ్రామ దేవతలను, వ్యవసాయాన్ని ఆరాధించే విధానం. పాలి తిరిగేవారు గింజలు చేత పట్టుకుని గ్రామ పాలిమేరలో తిరుగుతూ గీత గీస్తారు. తరువాత కళ్ళం చుట్టూ కాసి , రాకిచుట్టూ కాసి

స్థానికంగా ఉన్న సాంప్రదాయం ప్రకారం బిగ్గరగా 'పచ్చా పొంగలి - పాలా పొంగలి పోలో పోలో', పంచ పాండవులిచ్చిన పంట పొలాల్లో " అంటాడు. తరువాత గ్రామ సరిహద్దుల వెంట జాతరలో బలి అన్నము (నెత్తురు కూడు) ఎత్తుకుని పొలికేకలతో వచ్చి దేవతలకు అర్పిస్తారు. ఇది చాలా ప్రధానమైన తంతు. దీనివల్ల గ్రామానికి సర్వశుభములు కలుగుతాయని ప్రజల విశ్వాసము. దీనిని పారుగూరు వారు తాకరాదు.

పోలేరమ్మ గురించి స్థానికుల కథనం ప్రకారంగా శంకరుడు రాక్షసులతో యుద్ధం చేయడానికి బయలుదేరుతాడు. భూమార్గం మధ్యలో శంకరుని చెమట బిందువులు భూమిమీద పడటం వల్ల చెమట నుండి ఒక బాలిక ఉద్భవించి, పెదవదం ప్రారంభిస్తుంది. యుద్ధానికి అంతరాయం కలుగుతుందని శంకరుడు ఆ బాలికను ఒక గోతిలో పూడ్చిపెట్టాడు. ఆ బాలికను తినడానికి ఒక నక్క వచ్చి గోతిని త్రవ్వకుంది. అందునుండి వేయి కనులుగల ఏదేళ్ల బాలికను చూసి నక్క తరణు వేడుతుంది. (వేయికళ్ల పేరుతో వేయికళ్ల దుత్త (రంధ్రాలు)ను వెంకటగిరి జాతరలో ప్రజలు భక్తితో వాడుతారు) ఆ బాలిక, నక్క కలసి శంకరునితో యుద్ధభూమికి వెళుతారు. యుద్ధంలో రాక్షసుల రక్త బిందువుల నుండి అనేక మంది రాక్షసులు ఉద్భవించసాగినారు. శివునికి రాక్షసులను జయించలేని పరిస్థితి ఎదరవుతుంది. అప్పుడు బాలిక అయిన పోలేరమ్మ రాక్షసుల రక్తం కిందపడకుండా ఉండటానికి తన నాలుకను యుద్ధభూమి నిండా పరుస్తుంది. దీంతో శివుడు రాక్షసులందరినీ సంహరిస్తాడు. రాక్షసుల శవాలను నక్క తినేస్తుంది. అమ్మవారు వేయి కళ్లగుల కుండతో మొదట దర్శనము ఇవ్వడం వల్ల ఆమె కుమ్మరి ఇంట్లో జన్మించి తరువాత చాకలి ఇంటి వారికి కోడలు అయి గ్రామ ప్రజలను, పంటలను కాపాడుతుందని విశ్వాసం¹⁴ ఈ జాతరలో ప్రధాన పాత్రధారులు (1) చాకలి (2) కుమ్మరి (3) చాకలి (4) తలారి (5) అరుంధతీయ (6) అపారులు మొలగువారు. వీరిలో 'వెట్టివాడు' లేకపోయిన, అలిగి రాకపోయిన, సహకారం నిరాకరించినా 'జాతర' లేదు. అసలు జాతర, వెట్టివాడు రాత్రి 11 - 1 గంటల మధ్య డప్పుతో ఊరికి నాలుగు వైపులా చాటింపు వేయడంతోనే ప్రారంభమవుతుంది. ఈ సందర్భంలో వారు పాడే పాటలు:

అమ్మరో పోలేరు - మమ్ము సల్లంగ జాడు
 మాపాలి దేవతవే - మమ్ముల్ని కాపాడవే
 ఎనుబోతును మేకల్ని తెమ్మంటావా
 ఎన్నుకోవే మా తల్లి ఏమికావాలో¹⁵

నెరవాడ వెంగమాంబ చరిత్ర

నెల్లూరుకు పడమరగా దాదాపు 100 కిలోమీటర్ల దూరంలో దుత్తలూరు మండలంలోని నెరవాడ గ్రామంలో వెలసిన గ్రామదేవత వెంగమాంబ. క్రీ.శ. 16వ శతాబ్దంలో శ్రీ కృష్ణదేవరాయలు ఆంధ్రదేశాన్ని పరిపాలించే రోజుల్లో పల్నాటి సీమలోని కందుకూరు సమీపంలో పచ్చరావలకొల్లు అనే గ్రామం ఉండేది. ఈ గ్రామంలో పచ్చవ వంశం పేరుగల రైతులు నివశిస్తూ ఉండేవారు. వారు రేణుకా ఎల్లమ్మ భక్తులు. వీరు పచ్చరావలకొల్లు గ్రామం నుండి నెరవాడ గ్రామానికి వలస వచ్చినట్లు స్థానిక వచ్చెరల కథనం. ఈ గ్రామంలో కమ్మవారి కుటుంబంలో పచ్చవ వెంగమానాయుడు - సాయమ్మలు రేణుకా ఎల్లమ్మను సంతానం కొరకు ప్రార్థించగా ఆమె కలలో కన్పించి తాను వారికి పుత్రికగా జన్మిస్తానని, ఆమెకు ' వెంగమాంబ' అని పేరు పెట్టవలెనని అజ్ఞాపించినట్లు ప్రజలు విశ్వసిస్తున్నారు.¹⁶ వెంగమాంబ పెరిగి యుక్తవయస్సులోకి రాగానే తల్లిదండ్రుల సూచన మేరకు అదే గ్రామానికి చెందిన గురవయ్యను వివాహమాడింది.

ఒకానొక సమయంలో వర్షాధావం చేత నెరవాడ పరిసర ప్రాంతంలో నీటి ఎద్దడి ఏర్పడింది. పరిసర గ్రామ ప్రజలందరూ నెరవాడలో గల బావినిరు తెచ్చుకునేవారు. ఆ ఊరి ప్రజలు హరిజనులను బావి వద్దకు రానిచ్చేవారు కాదు. ఆ బావికి దూరంగా హరిజనులు కడవలుచుకొని ఎవరైనా నీరు పోస్తారనే ఆశతో ఎదురు చూస్తుండేవారు. ఆ బావి నీటికి వచ్చే వెంగమాంబ వీరి దీనస్థితికి జాలించెంది వారికి నీరు పోసిన పిమ్మట తన ఇంటికి నీరు తీసుకుని పోయేది. ఒకరోజు వెంగమాంబ తన ఊరిలోని నీటి ఎద్దడిని గురించి వైవ ప్రార్థన చేయగా గంగమ్మతల్లి కుండపోతగా వర్షాన్ని కురిపించింది. అంతటితో నీటి ఎద్దడి తగ్గుముఖం పట్టింది. హరిజనుల ఆనందానికి అవధులు లేవు. వెంగమాంబ సహాయానికి కృతజ్ఞతగా వారు ఆమెకు ఒక చీరను కాసుకగా ఇచ్చారు. తరువాత వెంగమాంబ హరిజనుల నీటి అవసరాలకై తమ పొలంలో ఒక బావిని కూడా త్రవ్వించింది. ఈ విధంగా ఆమె గ్రామంలో మంచి పేరు ప్రఖ్యాతులు గడించింది.¹⁷

ఒక రోజు వెంగమాంబ భర్త గురవయ్య పశువులను తోలుకుని పోయి దొడ్లకొండ అడవిలో మేపుతున్నాడు. వెంగమాంబ తన స్నేహితులతో అడవిలో ఆలమంద కాచే భర్తకు అన్నం ఇచ్చి సమీపంలో గడ్డి కోయబడుండగా దొంగలు వారిని అటకాయించినారు. వారు పెట్టిన కేకలకు గురవయ్య పరుగున వచ్చి వారితో వీరోచితంగా పోరాడి తీవ్ర గాయాలపాలైనాడు.

ఈ పరిస్థితులలో భర్త మరణిస్తాడని భావించి తన భర్త చనిపోకముందే తాను సుత్రయిదువగా అగ్నిప్రవేశం చేయడంపై పెద్దల అనుమతితో అగ్నిగుండం ప్రవేశిస్తుండగా ఆమె బావ నివారించబోతూ ఆమె పమిట కొంగ పట్టుకున్నా ఆగలేదు. అగ్నిగుండం చేసిన పిదప గుండంను పరిశీలించగా ఆమె మంగళసూత్రం, పమిట కొంగు కాలిపోకుండా ఉండటంతో వాటిని తీసుకుని భూమిలో నిక్షిప్తం చేసి దీక్షాక్షర సమన్వితమైన శ్రీ వెంగమాంబ శిలాఫలంను ప్రతిష్ఠించి దేవాలయ నిర్మాణం చేసి ప్రతి సంవత్సరం ఆయన రోజుల పాటు తిరువాళ్లు చేస్తున్నారు¹⁸. ప్రతి సంవత్సరం క్షేప్తమాసంలో పౌర్ణమి గడిచిన పిదప ఆదివారం నుండి గురువారం వరకు వెంగమాంబ తిరువాళ్ళు వేడుతలు జరుగుతాయి. ఈ 5 రోజులు తమ తమ కోర్కెలు నెరవేరాలని భక్తులు దేవాలయంలో నిద్రిస్తారు. ఊరేగింపులు, కోలాటాలు, డప్పులు, కొమ్ము బారలు ఊదడం, నృత్యాలు మొదలగు అధివాసుల సాంస్కృతిక కార్యక్రమాలతో తిరునాళ్లు వైభవంగా జరుగుతాయి. వెంగమాంబ కామితార్థ ప్రదాయినియై, భక్తులనురక్షిస్తుందని ఆమె దర్శనం సర్వ పాపహరణం అని ప్రజల నమ్మకం.

సూళ్లూరుపేట - చెంగాళమ్మ

సూళ్లూరుపేట నెల్లూరుకు దక్షిణాన 98 కిలోమీటర్ల దూరంలో ఉన్నది. ఈ ఊరు కాళంగి నదీతీరంలో ఉన్నది. ఆ కాళంగి నదీతీరంలో శ్రీ. క. 10వ శతాబ్దంలో ఇసుక ప్రాంతంలో కనిపించిన అమ్మవారి విగ్రహ విషయాన్ని పశువుల కాపరులు గ్రామ పెద్దలకు విన్నవించగా వారు ఆ విగ్రహాన్ని తరలించే ప్రయత్నాలు చేసి విఫలం చెందిరి. మరుసటి రోజువారు వచ్చు సమయానికి అమ్మవారి విగ్రహం దక్షిణం వైపు చూస్తూ నిటారుగా నిలిచి ఉండినది. ఈమె త్రిమూర్తి అనగా లక్ష్మీ, పార్వతి, సరస్వతి రూపకముగా ఆసుర సంహారణి మహిషాసుర మర్ధినిగా శాంతమూర్తిగా 'టెంకాళీ' అనే పేరుతో (దక్షిణ కాళి) ఏర్పడినది. కాలక్రమేణ టెంకాళీ స్థానంలో చెంగాళీ గాను తదుపరి 'చెంగాళమ్మ' గా రూపాంతరం చెందినది. ఈమెకు బ్రీటీషు వారి పాలనా కాలం నుండి ఉత్సవాలు ప్రారంభమైనాయి. ఈ ఉత్సవ సమయంలో కర్తకు ఒక మేకు దిగగొట్టి దానిని గాలిలో 3 సార్లు గిరగిరా త్రిపుతూ గాలిలో విసురుతారు. ఈ విధంగా సుడిగా విసురటాన్ని తమిళభాషలో 'సూళ్లు' అని పిలువగా 'సూళ్లు' జరిగే ఊరు సూళ్లూరుపేటగా మారినది.¹⁹ ఈ దేవాలయ ప్రత్యేకత ఏమనగా గర్భగుడికి తలుపులు ఉండవు. కారణం అమ్మవారు గ్రామపెద్దకు కలలో కనిపించి తాను ఎక్కవేళలా తన భక్తులను కాపాడాలని, అందువల్ల తలుపులు వద్దని చెప్పగా వారు తయారు

చేయించిన తలుపులు విగ్రహం వెనుక భాగంలో ఏర్పాటు చేయగా వాటిపై నుండి రావిచెట్టు పెరిగి అనేక దేవతల ఆకారాలలో చెట్టు పెరిగిపోయినది. ఈ చెట్టుకు, దేవాలయానికి ప్రదక్షణలు చేసినట్లయితే కోరిన కోర్కెలు నెరవేరుతాయని ప్రజల విశ్వాసం.²⁰

నడింపల్లి ముందర పొట్టెమ్మ తల్లి

నెల్లూరు జిల్లా, కావలి పట్టణానికి తూర్పు వైపున సుమారు 15 కిలోమీటర్ల దూరంలో అన్నగారిపాళెం పంచాయతీలో, నడింపల్లి గ్రామానికి పడమరవైపు సముద్రతీరాన మంగళ అడవిలో వెలసిన గ్రామదేవత "ముందరపొట్టెమ్మ తల్లి" సుమారు 500 సంవత్సరాల కిందట తాళ్లపాళెం గ్రామంలోని 'సామంతరెడ్డ' వంశీయులు ప్రజలందరికీ తోడుగా ఉంటూ రాగుల వ్యాపారం చేస్తూ సుఖంగా ఉండేవారు. వీరు అదికత్తి అరాధకులు అయితే దగ్గరలోని ఒట్లూరు గ్రామంలో కరువు తొందవిస్తూ తినడానికి తిండిలేక అగదాళ్లు పడుతూ పంటలు పండని వీరు భూములతో దుర్నిక్షంగా ఉండేది. ఆ సమయంలో సామంతరెడ్లు ఒక మత్స్యకారునికి రాగుల బస్తా ఇస్తూ అదికత్తి మీ గ్రామాన్ని కరుణిస్తుంది. ఆ తల్లిని ప్రతినిత్యం స్మరించుకోండి అని చెప్పగా ఆ మత్స్యకారుడు నమ్మకంతో బస్తాను మోసుకుని పోవుచుండగా బస్తా బరువెక్కువంతో ఒట్లూరు గ్రామం వెలుపలనే బస్తాను దించివేసి గ్రామస్థులంతా రాగులు పంచుకున్నారు. కానీ బస్తాలోని రాగులు మాత్రం తరగలేదు. పైగా బస్తాలో ఒక అడుగు అమ్మవారి విగ్రహం బయటపడింది. మత్స్యకారులు తల్లి అనుగ్రహం కొరకు ఒక అడుగు కట్టించి రోజూ వైవేద్యం సమర్పించేవారు. ఎప్పుడూ ఎందుకూ పనికిరాని ప్రవేశంగా ఉండే ఒట్లూరు గ్రామం అమ్మవారు వచ్చినప్పటి నుండి అనేక భౌగోళిక మార్పులు జరిగి, సంపద పెరిగినది. ఇదంతా అక్కడ ప్రతిష్ఠించిన అమ్మవారి మహిమగా మత్స్యకారులు భావించారు. కొంతకాలం తరువాత మత్స్యకారుడికి కలలో కనిపించి "నేను ఈ గ్రామాన్ని అభివృద్ధి చేసి రక్షించాను. ఇక నడింపల్లి గ్రామానికి వెళ్లి వాళ్లను కరుణించాలి" అని కోరి మాయమైంది. ఆ విధంగా నడింపల్లి గ్రామంలో విగ్రహ ప్రతిష్ఠ జరిగింది. ఈ విగ్రహం ఒక అడుగుతో పొట్టిగా ఉండటం వల్ల "పొట్టెమ్మ" అని ప్రతి పనికి "ముందు" "పొట్టెమ్మ" విగ్రహానికి పూజచేసి వెళ్లేవారు. కాబట్టి "ముందర పొట్టెమ్మ" అని పేరు ఏర్పడినది.

సముద్రతీర ప్రాంతం కావడం వల్ల మత్స్యకారుల మత్స్య సంపద, నౌకలు రాకపోకలు, రహదారులు, వర్తక వ్యాపారాలు బాగా అభివృద్ధి చెందడంతో అమ్మవారికి కృతజ్ఞతా పూర్వకంగా పూజలు చేస్తూనే మరోవైపు సముద్ర ప్రమాదాల నుండి కాపాడమని మ్రొక్కుకునేవారు. 1940 ముందు బ్రిటీషు వారి కాలంలో 'జేమ్స్'

అనే దొరగారు తీరప్రాంత అధికారిగా తనిఖీలు చేసుకుంటూ వస్తున్న సమయంలో " ముందరపొట్టెమ్మ" గురించి విని ఆమెను దర్శించి తన ఆరోగ్య సమస్యను విన్నవించుకోగా దాని నుండి రక్షింపబడి ఆమెకు భక్తుడై 1941 సంవత్సరం నుండి నడింపల్లి మరియు చుట్టు ప్రక్కల ఉన్న 18 గ్రామాల ప్రజలతో జేమ్స్ తిరునాళ్లు ప్రారంభించారు. ఈ విధంగా త్రిలోక వారు తిరునాళ్లు నిర్వహిస్తూ ముందుపొట్టెమ్మ తల్లి తిరునాళ్లలో పాలుపంచుకోవడం భారతదేశంలోనే ఒక సంచలనం. ఇప్పటికీ ఆమె పట్ల ఉన్న భక్తితో, విశ్వాసంతో కృతజ్ఞతాభావంతో ఉచిత వైద్య కేంద్రాలు, పేదలకు ఇండ్లు నిర్మిస్తున్నారు.²¹

ముందరపొట్టెమ్మ జాతరలో అమ్మవారిని 'సప్రం' పై ఉంచుకుని ఊరేగింపుగా పూజాద్రవ్యాలు, ఆమెకు ఇష్టమైన చరిమిడి, చర్మి, పానకాలు, చీర, రవిక, గాజులు, పసుపు, కుంకుమ మొదలగునవి తీసుకుని కోలాటాలు, భజనలు చేసుకుంటూ, పాటలు పాడుకుంటూ నృత్యాలు చేస్తూ తిరునాళ్లు చేస్తారు. ప్రతి ఆదివారం గుడిని శుభ్రం చేసినప్పుడు వచ్చిన కసువును కొలుసు అంటారు. పొలాల్లో చీదపీడలు పడ్డినప్పుడు పొలాల్లో పొంగలి చర్మి పెట్టుకుని అమ్మవారి కసువు, చర్మి, ఆమెకు ఇష్టమైన నల్లరేసు ముగ్గురు తీసుకుని మూడు వైపుల నుండి చల్లుకుంటూ పోతే ఆ పొలానికి పట్టిన చీదలు తొలగిపోతాయి. అమ్మవారి కసువుకు రెండింతలు ధాన్యాన్ని అమ్మవారికి కాసుకగా సమర్పించు కుంటారు²². వారి గ్రామాల్లో పశువులకు వ్యాధులు సోకినప్పుడు ప్రజలందరూ కొలువులు చేసుకుని ఊరేగింపు వదిలిన పోతులను తీసుకుని గ్రామ చివర్లో గల గుడిమట్టా గడ్డి ఎంట్లు గడ్డి గ్రామంలోని ప్రజలందరూ ఊరేగింపుగా మేకాకాలతో అమ్మవారి గుడికి వెళ్లి పొంగళ్లు పెట్టుకుని వాటిని అమ్మవారికి చూపిస్తే ఎటువంటి పీడలు రావని వారి నమ్మకం.

ముగింపు

భారతదేశం 'భిన్నత్వంలో ఏకత్వం' అనే ఒక గొప్ప లక్షణంగల దేశం. ఈ దేశంలో ఎక్కువ సంఖ్యలో ఉన్న హిందువులు వైదిక దేవతలను ఒకవైపు విశ్వసించే మరొకవైపు గ్రామదేవతల ఆరాధనలు చేయడం ఒక విలక్షణమైన పరిస్థితి. ప్రజలు తమ తమ గ్రామాలలో వారి స్థానిక కోర్కెలను కోరుకుంటూ తమ ప్రాణాలను, పంటలను, పశువులను కాపాడాలంటూ పూజలు చేస్తున్నారు. గ్రామదేవతల ఆరాధనలో ప్రస్తుతంగా కనిపించేది సమిప్తి క్రయస్థు. అందువలనే గ్రామ ప్రజలందరూ కుల ప్రసక్తి లేకుండా కలసి కొలువులు, ఇతర ప్రాంతాల వారితో కలసి జాతరలు తిరునాళ్లు జరుపుకుంటున్నారు. విజయనగర రాజులు గ్రామదేవతల జాతరలు జరిపే సమయంలో 'మహారాజ గుత్త',

' మహారాజ ప్రయోజనాలు ' అనే పేర్లతో అన్ని తరగతు వారి నుండి పన్నులు వసూలు చేసేవారు.²³

ఈ గ్రామదేవతల ఆరాధనలో ప్రత్యేకమైన అంశాలు :

1. సంఘానికి ఒకసారి జరిగే ఈ జాతరలు దీగువ తరగతి శ్రమజీవులకు పండుగ లాంటివి.
2. ఈ జాతరలను చాలా సాంప్రదాయాలు గిరిజన సమ్మేళితమైనవి. దప్పులు కొట్టడం, బూరలు ఊడటం, చిందులు వేయటం, బలులలు ఇవ్వటం మొసవవి. మైదాన ప్రాంత ప్రజల సంస్కృతిలో గిరిజన ప్రాంతాల సంస్కృతి వచ్చి చేరినది.
3. సూళ్ళూరుపేట, నడింపల్లి జాతరలలో త్రిలోకవారు పొల్గాని వాటిని ప్రోత్సహించి ఇప్పటికీ ఆరాధిస్తున్నారు.

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7. వేలు పెనుబాక, గ్రామశక్తి పోలీరమ్మ జాతర చరిత్ర - లోహిటి గ్రాఫిక్స్, నెల్లూరు, 2003, పే. 6
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16. వెంకటేశ్వరరెడ్డి మౌఖిక సమాచారం - నర్సాచారి గ్రామం.
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TELUGU INSCRIPTIONS OF SRIRANGARAYA III FROM KARNATAKA - A CASE STUDY

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Introduction:

It is well known that the Vijayanagara Empire extended over the whole of the southern peninsula covering the three major linguistic regions, Kannada, Tamil and Telugu. The rulers of the empire extended benevolent patronage to all the three languages. They issued inscriptions in all 3 languages, along with those in Sanskrit, of course, in the respective regions for the knowledge and information of the people speaking respective languages.

These inscriptions have been scattered in different epigraphical publications such as South Indian Inscriptions, Epigraphia Indica, Epigraphia Carnatica and the like. Some of them are published in other stray publications, journals and the like.

An effort is made in this article to write about the Telugu inscriptions of the last ruler of the Vijayanagara empire, Sri Rangaraya III (1642 - 1678 / 1681 CE). Sri Ranga was not only a pious sovereign, but one endowed with political insight and vigor. He tried alternatively to establish a control over the great Nayak Chiefs and to use them against the Muslim enemies.

There are 12 Telugu inscriptions found in different locations of Karnataka which are important as they provide information about the contemporary society. Of them three are stone inscriptions and the remaining nine are copper - plate charters.

Stone Inscriptions:

The first stone Inscription belonging to the reign of Srirangaraya is found engraved on a stone lying to the south of the Gopalaswami temple, at Jannapalli in Kolar taluk and district¹. It is dated Saka 1563 (1641 A.D). It refers to the royal grant of the vilalge Jannapalli to Venkatagirisastrulu, son of Raghunadha Somayajulu and grandson of Nandyala - Phanipati - Somayajulu of the Atreyasa gotra, Apastambha sutra and Yajus sakha by Srirangarayadeva - maharaja. Teh surname Nandyala of the donee's grand father suggests that their family originally belonged to Nandyala in the Kurnool district in Andhra Pradesh.

The second inscription, which is from Madavagurchenahalli in Kolar district, is dated Saka 1566 (1644 A.D) and records the gift of a village Hogarichintanipalli in Kolala-sima to a brahmana². The division Kolala-sima may be identified with the region around modern Kolar in Karnataka. The third stone Inscription found in the vilage Gujjanahalli is dated Saka 1567 (1645 A.D)³. This inscription refers to the reign of the illustrious rajadhiraja rajapamesvara virapratapa vira Srirangarayaseated on the jewelled throne of Penugonda. It records that mahamandalesvara Boggarajayya, of Viswamitra - gotra. Apastambha - sutra and Yajus sakha, granted the village Kilupastle Bairasamudra belonging to Gujjanahalli and situated in the Kolala-sime (Kolar district) for the daily offerings of food and for lamp of light to god Venugopala

svami at Gujjanahalli. The rulership of which had been conferred on him by the king Srirangaraya. The Venugopalasvami temple mentioned in the inscription is the same as the one in which this inscription is discovered.

Copper - plate charters:

The first copper - plate charter belonging to Srirangaraya and engraved in Telugu is dated Saka 1581 (1659 A.D). It records a royal grant of certain lands of Halebidu belonging to Beluru - sime to Bokkasam Kuchchayya, son of Tiruvengalappa, grandson of Venkatayya of Srivatsa - gotra, Asvalayana - sutra and Rik - sakha. It appears that the gift had been made over to the donee, for the services of the deity Tiruvengalanatha. The inscription ends with the sign - manual Sri Rama.

Another copper- plate record in Telugu characters is dated Saka 1582 (1660 A.D)⁵. It refers to Srirangaraya ruling from Ghanagiri (Penugonda) and registers a royal grant of the village Kachihalli in Badara - nadu belonging to Beluru to Ekambara Somayajulu of Haritasa - gotra, Apastambha - sutra and Yajus - sakha, in the presence of God Chennakesava of Velapuri (Belur in Hassan district) as an act of devotion to God venkatesvara. This inscription also ends with the sign - manual Sri Rama.

The third copper- plate record engraved in Telugu is dated Saka 1582 (1661 A.D)⁶. It records the royal gift of the village Surapura called Jalagaramani Surapura to the ascetic Krishnanandasvami, a disciple of Sachidananda, head of the Muluvayi - matha for the worship of God Gopalasvami (the chief deity in the matha) by the Vijayanagara king Srirangaraya III. The king made the gift in the presence of God Chennakesava (the Chief deity worshipped at Belur) as an act of devotion to God venkatesa. The grant ends with sign - manual Sri Rama.

Another record of this king in Telugu language and script is engraved on a set of two copper - plates which is said to be in the possession of Yadama - bhatta at Holenarasippura⁷. It is dated Saka 1583 (1661 A.D). it refers to the rule of Sriranga (ruling from Ghanagiri) and

registers the royal grant of the village Komdagalavadi within Vuduru of Hunisemamde - sima to Narayana sastri, son of Sambhulinga - bhatta of Kaumdinya - gotra, Apasthamba - sutra and Yujus - sakha. The king is said to be camping at Velapuri (Belur). This record was written by the rayasa of Lakharsuputtula. If the word puttula is a mistake for pantuluit is of considerable interest. The word pantulu is to be derived from Marathi 'Pant' and it is used in Andhra even today for a brahmana or a teacher as an expression of respect. The inscription ends with the sign manual Sri Rama.

Yet another copper - plate record in telugu which is engraved on a single copper - plate is said to be the second copper - plate record in the Ranganatha temple at Srirangapattana⁸. It is dated Saka 1586 (1664 A.D). It refers to the rule of Sriranga of Ghanagiri and records a grant of lands in the village of Hirekole in the Botaganada - sima belonging to Belur, to Choli Venkatapati son of Tiruvengatayya and grandson of pitla Vemgatapa of Bhargava - gotra, jaimini - sutra and Sama - sakha by Srirangarayadeva son of Rangaparajayya of Atreya - gotra, Apasthamba - sutra and Yajus - sakha.

This copper - plate charter in Telugu language and characters is also engraved on a single plate and it was in the possession of Subanna at Honnavalli⁹. It is dated Saka 1586 (1664 A.D) and refers to the rule of the Vijayanagara king Sriranga III, ruling from Belur. The inscription registers a grant of lands in the village Honnavalli in Palyam - sima belonging to Belur to Kuchchayya, son of Tiruvengalayya and grandson of Venkatayya of Srivatsa - gotra, Asvalayana and Rik - sakha by Srirangaraya, son of Gopala - Rajayya and grandson of Araviti - Rama - Rangapa - of Atreya - gotra, Apastamba - sutra and Yajus - sakha. The grant was made in the presence of god Chennakcsavasvami of Velapuri (modern Belur in Hassan district) as an act of devotion to god Venkatesvara.

Another Telugu record in Telugu characters, engraved on a single copper - plate charter and is said to be in the possession of Sindhuvali Gururayacharya of Belur¹⁰. It is dated

Saka 1586 (1664 A.D). It refers to the rule of Srirangaraya II of Aravidu dynasty ruling from Ghanagiri and registers a royal grant of a village Sindhuvalli (obviously identical with the find spot) in Abbalige - nadu of Palemi - sima in Beluru to Kuchchayya, son of Tiruvengalappa and grandson of Venkatayya of Srivatsa- gotra, Asvalayana - Sutra and Rik - sakha, as an Agrahara by Srirangaraya. The record states that the grant was made for having newly instituted car festival for God Chennakesava or Velapuri (Beluru). But this may rather mean that the gift was made in recognition of his having got new chariot for the car festival since it refers to the brahmapratishtha, obviously of the chariot. It also records that the donee was authorised to distribute some lands to brahmanas.

The next copper - plate charter is a copy of the copper- plate grant in the possession of Shanubhog Ramappa at the village Somayajalapalli in Srinivasapur taluk situated in Kolar district¹¹. It is dated Saka 1587 (1665 A.D) and refers to the reign of Srirangaraya III at Ghanagiri. This charter records the grant of certain lands as Karanika - Many (grant of land for the Shanubhog) in the villages Koyaluru, Kanamuttakapalle, Nernapalle, Attikunta, Kodipalle, Ojanapalle, Avamanipalle, Kottur, Mutapalli, Mutakapalle, Somayajulapalle, Dodragi - dinne, Kudlugiri, Malidepalle, Voralapalle, Avunarapalle, Pegalapalle, Arapalle, Brahmanapalle, Guntavaripalle, Patapalle, Chinnapalle, Ganganatta, Adavichubukur and Mukukulapalle situated in Gundluru - sime, Mukkondyasthalam and Penugonda - Rajyam to Narayanappa son of Hariyappa and grandson of Vungarala Lakkayya of Bharadvaja- gotra, Katyayana - sutra and suklayajus - sakha by the mahanayakacharya Ramappa of Achyuta - gotra. It also states that the donee was further granted the right of collecting certain dues on all the lands, dry or wet, arecanut gardens, irrigation wells, etc., situated in all the villages of the hobli as remuneration for his service.

The last Telugu copper- plate charter belonging to the reign of Srirangaraya III is dated

Saka 1588 (1666 A.D)¹². This charter registers the royal grant of 20 putlu of wet and dry lands below the channel at Gorur by the king Srirangaraya, son of Goapalarajayya to Alladi Venkatesaya, son of Kanakappa, grandson of Timmarusu of Atreya - gotra, Apastambha - sutra and Yajus - sakha. The donee appears to have got constructed the channel. The grant is said to be made by the king in the presence of the god Chennakesava in Belur, as an act of devotion to god Venkatesa. The name, Pedigree and titles of both the donor and the donee are repeated a number of times in the grant. The copper - plate charter ends with sign manual Sri Rama.

Undated inscriptions quoting Srirangaraya as the king:

There are some Telugu inscriptions mentioning the ruling king as Sriranga of the Vijayanagara dynasty, but without any details of date. Due to the absence of the details of the date it is difficult to identify the ruling king. Some of such inscriptions which are otherwise significant are reviewed in the following lines.

An inscription of the 17th century, discovered at Surapuram states that Sriranga of Vijayanagara and Krishnappanayaka, probably the Belur chief, made a grant of the village Lakshmipura to Mulogall - matha (Mulbagalu matha)¹³.

Another undated record found engraved on a boulder in the vilalge Srirangapura in Mulabagal taluk, Kolar district, registers the gift of a coconut grove of thirty trees for the service of god Vittalesvara by the illustrious king Srirangaraja¹⁴. This grant was made on the 3rd lunar day of the bright half of Chaitra which was wednesday in the lunar year Bahudhanya. It is probable that the donor Srirangaraya of this grant is the same as the king of Vijayanagara of that time. Yet another undated record found at Pemasettihalli in Kolar taluk and district, records the grant of Pemasettihalli to Venkatacharyulayya of Balam - chakravarti by Srirangaraya¹⁵. The gift vilalge is identical with the find spot of the inscription.

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THE POLITICAL, SOCIAL AND CULTURAL CONTRIBUTION OF WOMEN DURING MEDIEVAL PERIOD (1000-1300) IN ANDHRA DESA

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Abstract:

The Inscriptional and literary sources reveal the substantial contribution of women for a better society during the medieval period in Andhradesa. Though the society was based on patriarchal system, they played a significant role in the Administration, Social, religious and cultural activities. Haiheya reign and Karampudi battle remain prominent in 12th century as they turned to be mile stones in the women's history. It provided three role models for women a sati in Peramma, an ideal wife in Manchala and a woman Prime minister in Nagamma. Nagamma made her mark in Palanadu politics and people hailed her as Nayakuralu. Her courage, spirit and presence of mind remain matchless in Andhra history. Ganapamba, the daughter of Kakatiya Ganapatideva and sister of Rudramadevi, reigned over yanamandala kingdom with the title of Mahamandaleswara from 1241 A.D to 1251 A.D. She shared her administration functions with her husband Kata Beta Raju till his demise and later as a full pledged ruler. We find a few instances of Sati during the medieval period mentioned in Palanativira Charithra. When

Anapota died, his wife was also burnt alive in the same funeral fire. When Alaraju died, his wife Pera devi jumped into the funeral fire of her husband. She did it with her own will not with the encouragement of the relatives. It is not mandatory that every widow should commit Sati on the funeral fire of her husband. Rani Rudrama devi, Gana pamba, Viriyala Nagasani and Malyala Kuppamamba did not perform Sati and lived long after the demise of their husbands. It shows that women were not compelled to perform Sati. The condition of widow was very pitiable as she was not allowed to remarry. A considerable number of singing and dancing girls were engaged as Chauri bearers, betel - carriers, fan servants and performers of angarangabhogas. Several inscriptional evidences prove the affiliation dancing girls to the temples in large numbers. They are referred as sanis, manis or devadasis in inscriptions. They enjoyed a status in the society. The word Sani is derived from the Sanskrit word "Svamini". The Sanis were highly spiritual and expressed their devotion to God by giving contributions to temples. During medieval period women made note worthy contributions in their assigned tasks.

Social, Religious, Political, Society, Cultural, Reign

The Prasatis of the inscriptions about Ganapamba reveal that her claims to the kingship were accepted and legitimised¹. Rudramadevi rule spanned between 1262 AD to 1289 AD after her father Ganapatideva's death. He took special care in her education and involved her in administration by assigning her some official tasks in his last years of reign. Rudramadevi performed multiple tasks as a royal queen, as an administrator, a courageous warrior and a committed social reformer for the welfare of her subjects. Marco Polo, the venetian traveller visited and praised the queen Rudramadevi for her dynamism and spirit in her administration.

Viriyala Nagasanamma, wife of Prola-I was the feudatory ruler of Rambarti area. After her husband's demise, her two sons i.e., Malraja and Mummadiraja, she managed land affairs successfully. The pammi record describes her as Mahasamanta Viriyala Nagasanamma garu². The Guduru record informs that Kamavasani, wife of Viriyala Erra took up the cause of young Garuda Beta and extended her help through her husband to regain the koravi region³. It is clear from these evidences that the women of medieval period played key roles in political affairs. Their involvement in public affairs exalted them from women Prime Minister to that of Independent ruler.

The women not only enjoyed their freedom but also exhibited their charity in devotional works. They disposed of their personal property, i.e., Stridhana, which they received from their parents at the time of their marriage⁴. A record from Vavileru (Guntur) in Velanandu (Six thousand districts) reveals that the Gandara, the daughter of Jinnya Bhatta gave gifts sheep for the up keep of perpetual lamp in the temple of Traipurusha – mahadeva of Vaviteru in Velanandu⁵. Another inscription at Davaluru of Guntur district dated 1143 AD states that Aytama wife of Aytama Nayaka who was the Reddi of Kurungallu in Ivanikandravadi and Davaluru in velanandu and trusted servant of Velanati Rajendra Choda gave 55 sheep for the

establishment of perpetual lamp in the temple of Gokesvara at Davaluru⁶. Lakshmi Devi⁷, Kalyana devi⁸ and Shriya devi⁹ queens of Ananta Varmanchoda Ganga granted installation of perpetual lamps to God Bhimeswara. The Kundavaram inscription mentions that Kundamamba, wife of Natavadi Rudra and sister of Kakatiya Ganapati Deva of Warangal district and also released grants for the temple maintenance¹⁰. She also constructed temples to the God Siva at Kaleswaram on Himba mountain at Jeedikallu, Srisailam and Mantrakuta and granted an agrahara named Kundavaram on the banks of Gautami to the Brahmins. These evidences clearly show that the women of medieval period not only involved in the construction of temples but also granted lands and other gifts to the maintenance of temples. The women also performed various vratas as revealed in the ancient scriptures.

Mailama, sister of Kakatiya Ganapati deva and wife of Natavadi Rudra constructed a tank at Maledu in Warangal district dated 1117 AD and also responsible for the development of township named as Bayyaram tank located in Khammam district in 1194 AD. Mailamba also built another tank known as Dharmasagaram¹¹ situated in Warangal district. Kundavaram and Nidigonda inscriptions¹² refer that Ganapati deva's another sister Kundumamba constructed tanks in two districts i.e., Adilabad and Warangal. These two tanks were named after her as Kunda samudras.

Rani Rudrama also initiated many public welfare schemes, notable among them are the construction of water tanks around Ambapuram, Ganapavaram and Rudravaram villages to provide irrigation facilities for the promotion of agriculture sector.

Women received education in inscriptions and exhibited their potential in fine arts live music and dance. Siva rani, mother of Saptaya pradhani, a minister of the Ganga is delineated as Kaliyuga Saraswati, a veritable Goddess of learning¹³. We find a few instances of Sati during the medieval period mentioned in Palanativira Charithra. When Anapota died, his

wife was also burnt alive in the same funeral fire. When Alaraju died, his wife Pera devi jumped into the funeral fire of her husband. She did it with her own will not with the encouragement of the relatives¹⁴. It is not mandatory that every widow should commit Sati on the funeral fire of her husband. Rani Rudrama devi, Gana pamba, Viriyatala Nagasani and Malyala Kuppamamba did not perform Sati and lived long after the demise of their husbands. It shows that women were not compelled to perform Sati. The condition of widow was very pitiable as she was not allowed to remarry.

A considerable number of singing and dancing girls were engaged as Chauri-bearers, betel - carriers, fan servants and performers of angarangabhogas. Several inscriptional evidences prove the affiliation dancing girls to the temples in large numbers. They are referred as sanis, manis or devadasis in inscriptions. They enjoyed a status in the society. The word Sani is derived from the Sanskrit word "Svamini".

The word Sani did not denote derogatory sense as it is now. Royal women and homemakers got Sani suffixed to their name as is evident by the names Erukasani, Kamasani, Kuppasani etc. An ample evidence recorded in Simhachalam states that Sanis were drawn from the Sudra Caste. It appears that a few women from the higher castes also took to this Profession. We understand this from Srikurman inscription dated 1250 AD which clearly states that the daughter of some Nayaka families accepted to adopt this profession¹⁵. It further informs that nearly thirty daughters of Kalinga mandala Nayakas belonged to a group of dancing girls attached to the temple of Sri Kurmam bestowed by Nara Simha-I. To fulfil their duties effectively

as dancers and musicians, the temple girls had to undergo intensive training to master the arts of dance and music. During the training a temple girl was given general education, taught telugu as well as Sanskrit and then trained in music and dance in several stages. When she achieved maturity, the teacher gave her initiations, after which she became a member of the group if the teacher was savite, she made to wear a linga round her neck, if she was a Vaishnavite, and prescribed marks were branded on both of her shoulders and chest. The Sanis were highly spiritual and expressed their devotion to God by giving ontributions to temples. During medieval period women made note worthy contributions in their assigned tasks.

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NAVAGRAHA IMAGES IN THE ASI MUSEUM, CHANDRAGIRI

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The Navagraha images are kept preserved in the Archaeological Museum, Chandragiri, by the Archaeological Survey of India. These images were brought from the Umamahesvara temple from Yaganti, in the Banaganapalli Mandal, Kurnool district of Andhra Pradesh. The temple is 14 km away from Banaganapalli and 89 km from the Kurnool city. The temple might have been constructed during the middle of the 16th century of the Vijayanagara period. The nine planets namely Surya, Candra, Bhuama, Budha, Brihaspati, Sukra, Sani, Rahu and Ketu images look beautiful in appearance. Since the temple complex is under ASI control these images seem to be shifted from the temple to the Museum at Chandragiri. These images are taken up for a study in this paper since no attempt has been made so far. The iconography and physiognomy of these images will be studied in detail here under.

In modern times much importance is given to the planets by the people, since they are associated with both astronomy and astrology. It is believed that these planets influence the destinies of all human beings. Further it is a belief that the destiny and future of an individual depends on the position of the planets at the time of birth of each person. Thus the worship of planets became popular even today. The images are generally found placed in a separate mandapa in almost all the Saiva temples in South India. Though the 6th century work Brihatsamhita of Varahamihira describes the nine grahas the early temples depict only eight of the grahas. It seems the astottari system was preferred and Ketu was omitted. The earlier temples like Svrnajesvar, Parasuramesvara and Bharatesvar at Bhuvaneshvar contain astagraha lintels, in some instance with inscribed

labels. The later temples like Tirthesvar, Gauri and Muktesvar of Bhuvaneshvar contain navagraha lintels¹. In the early period there is no representation of navagrahas in Andhra Pradesh, Telangana and Karnataka. However the representation of Surya was there in all these areas since early times since the sun is the soul of movable and immovable things². (*Surya atma jagatastasthusasca*)² In the medieval period the planet sculptures came into existence. In the Kerala temples the pyramidal *namaskara-mandapa*, invariably contain repeated navagraha ceiling.³ The navagraha slab with Surya shown prominently in two tiers with lotus motif on top was introduced by Rajendra Chola⁴. "Stone slabs with the figures of these 'grahas', usually standing and rarely seated, were used as architectural pieces in mediaeval temples of different parts of India. The mediaeval convention did undoubtedly serve as a prophylactic measure for the safety of the temples.⁵ From the late medieval period onwards the worship of the navagrahas became very popular and it resulted in their installation in the temples of South India.

The *navagraha* images from the Umamahesvara temple of Yanganti, preserved in the ASI, Museum is discussed below in detail. These images can be dated to the first quarter of the 17th century. These are produced from the yellow sand stone, not too soft in nature, which is available in Yerramalai range in Kurnool region. All the images are of 20 inches in height and 12 inches in width.

Surya:

Surya worship in Andhra Pradesh was prevalent since early period. Here the four handed sun god is shown standing in *sambhanga* posture on a stellate *pitha*, in three recesses. (Acc.

No: 99). The facade of the *pitha* is presented with a motif of radiating sun. (Pl. I). Behind the image a beautifully decorated horse is present with its right front leg bent and raised and up lifted tail indicative of its movement towards right. As in the case of South Indian images here this Sun god is also lifted up the upper hands to the level of the shoulders and each holding lotus bud. The full blossom lotus is a feature of the North Indian tradition. The buds are held with the pointing and middle fingers in a traditional way, not in natural way. The stalk of the lotus bud passes downwards through the palm. The lower right hand is in *abhaya* while the lower left is in *varada* pose. It is interesting to note that the lines on the palm of the hands are created in a natural way⁶. Instead of *prabhavali*, a wheel shaped circle is presented behind the image covering the upper part of the body of the god. The circle has radiated designs, *kantimandala*. He wears conical shaped *kirita*. The lower portion of the *larana* has round bead design above it is wide band studded with precious stone motifs and the middle part contains tubes slanting upwards and topped is by an *amalaka* type of *sikhmani* designed with a leaf design in the middle. The ears are decorated with studs studded with stones, with hangings in shape of inverted buds resting on the shoulders, *kanta-haras*, and garland type of *hara* with big flower type design at the end, girdle, *bhahuvalayasa*, *bhahuvalayasa*, *kankanas*, *padavalayas*, and *anguliya* on the little fingers. *Bhujavalaya* tide end are shown hanging near the arm, like tassel. *Purnoruka* is made delicate in texture, *dammila* hangs in between the legs, the entire dress ends around the body is treated with concave designs. From waist a tied cloth in circle shape is shown hanging down up to the knees. Interestingly there is no *yajnopavita*, where as texts prescribe it. The foot is bare without footwear or socks. According to South Indian tradition the images have invariably *udarabandha* and their legs are always left bare. But on all the images of *navagrahas* on the *udara* are marked with auspicious marks. The forehead is decorated with *tirunamam*, a unique feature. Both South and North Indian features appear in the Surya image of Yanganti.

Candra:

Candra is also known as Soma. (Pl. 11). The moon here is shown as *samapada sthanakamurti* on the stellate *pitha* in three recesses. (Acc. No: 100). The facade of the *pitha* is presented with a crescent motif in low relief. A decorated animal looks like a deer stands majestically behind the image and facing towards right, and shown with three visible legs. Its ears and tail shown erect and two horns are short and stout. As in the case of Surya mentioned above, here also the moon god is present with crescent behind the image covering the upper part of the body. The crescent is created in such a way that it accommodates and synchronizes the upper two hands which held water lilies, *kumudas*. The lower right hand is in *abhaya* while the lower left is in *varada* pose. It is interesting to note that the lines on the palm of the hands are created in a natural way. The head is surrounded by a plain halo, *prabhamandala*. The *kirita* is similar to the Surya image but for the presence of elongated circular halo behind the crown. The remaining decorations are similar to the description given above to Surya image. Though beautifully decorated, the image is not present with peaceful look, which is norm prescribed by the *Amsumadbhedagama*. But a smile is present on the face. *Tirunamam* is also present for this image on its forehead.⁷

Bhauma:

Bhauma is also known as *Mangala*, Mars. (Pl. III). Though the texts say that he should be seated upon a goat or a *simhasana* and in a golden chariot drawn by eight horses in this example he is shown standing in *dvibhanga* pose, on a *pitha* in three recesses⁸. A triangular within a triangular motif design is present on the front of the *pitha*. The body is slightly tilted towards left. The goat in a linear carving is shown behind the image. (Acc. No: 102). He has four arms. The upper right hand holds *trisula* and the upper left carries *sakti*. The lower right holds *gada* while the remaining left is in *varada* pose. He wears a *kirita* similar to the image of Candra with a designed almost circular plate behind the *kirita*. However the *chaitya* motifs are present around the *kirita* at the lower portion. The

ornamentation and dress pattern look like that of the images discussed above. But the designed circular cloth hanging from the *katibhanda* is not present here. The ear ornaments are in the form of big studs with hangings like *jukas*. The three border designed *kankana* with bead and flower motifs in the middle is unique for this image. No *yajnopavita* is present here. *Tirunamam* is created on the forehead of the image.

Budha:

Budha, Mercury, is known as *grahapati*. (Pl. IV). He stands in *samabhanga* posture on a stellate *pitha*, in three recesses. (Acc. No: 106). The front face of the *pitha* has featured with a star motif having five projections. A decorated elephant is featured behind the image facing towards right. The four handed image holds *sakti* and noose in the upper hands while the lower hands are kept in *abhaya* and *varada mudras*. The *kirita-makuta* is conical in shape and highly decorated. In the middle of the *kirita* is *pushpapotika* type of motif which looks like a crown of a king. The dress is similar to that of the Surya image. He wears *yajnopavita*. Forehead is present with a mark in round.

Brihaspati:

The image Brihaspati, Jupiter, is shown standing in *samabhanga* on a two recesses *pitha*. (Acc. No: 103). On the face of the *pitha* a six pointed star motif is presented. (Pl. V). He has four arms. He carries *pustaka* and *kamandalu* in his left hands. The upper right hand is held in *abhaya mudra* while the remaining hand carries *akshamala*. He wears a *kirita* designed with *chaitya* and *cakra* motifs and topped an *amalaka* motif, *sikhmani*. Ear ornaments contain of *netra* motifs with big hangings. A tight *rudrakshamala* is around the neck. The remaining two *haras* and *kankanas* are also made of *rudrakshas*. Behind the *kirita* there is circular halo with bead motifs around the edge. The holdings in the hands are held in a natural way. No rings are found on the fingers. A *yajnopavita* with three stripes is present. The remaining features are similar to the above images. However the worn dress is shown with three circles hanging from the girdle further another big circle is shown hanging up to the knee

portion. This image had a round mark on the forehead. The *Vishnudharmottara* states that there should be two hands to the image and should carry a *pustaka* and the *akshamala*. *Hansa* or swan should be shown as his *vahana*.

Sukra:

The image Sukra, Venus, stands in *samabhanga* on the three recessed *pitha*. (Acc. No: 101). The facade of the *pitha* has a star. (Pl. VI). But the *vahana* should be frog says the *Rupamandana*. However a horse is shown behind the image in a static position. The four armed image holds *sakti*, flower, *nidhi-danda*, and the lower arm is held in *varada* pose. He wears tastefully decorated *kiritamakuta*, *kundalas*, *bhujavalayas*, *kankanas*, *anguliyas*, *padavalayas*, *kanta-haras*, *haras*, *purnoruka*, etc. The *mekhala* buckle is in form of snake head with screw type of knobs to adjust it. Among the *navagrahas* this is the only image present with *udarabandha*.

Sanichara or Sani:

Sani, Saturn, stands in *dvibhanga* posture and the body tilts to left. (Acc. No: 107). He stands on a *pitha* in three recesses. (Pl. VII). The middle section of the *pitha* has kite type motif, i.e., a square stands on its corner tip. Behind the image the horse is similar to the horse found in the Surya image. However, here its tail is in normal position. He wears a *kiritamakuta* which is in three tiers. Firstly there is one broad band with *pushpa-latha* design; second one is of conical with *adala-padma* motif, and topped by *amalaka* type of *sikhmani* part. Forehead is featured with round mark. The four handed deity holds noose and *sakti* in upper hands. The lower right is in *abhaya mudra*, *anguliya* on little finger, and the lower left holds *danda*. He wears *purnoruka* and *muktadamas* are seen in the image. The *Vishnudharmottara* prescribes only two hands to hold *danda* and *akshamala*. It also states that an iron chariot drawn by eight horses will be the seat. Some texts prescribe crow or eagle will be the vehicle. Here it very interesting to note one of the legends connected with the Umamahesvara temple. According to that the absence of crows here is due the curse of the sage Agastya. Once he was performing penance at this place and crows disturbed him. He cursed that

the crows cannot enter the place Yaganti. It is also believed that Sani cannot enter Yaganti since the crow is the vahana for Sani.

Rahu:

Rahu is shown in hybrid form. (Acc. No: 104). The upper part of the body is in human form and the lower part is that of a serpent. (Pl. VIII). He is shown on the three recessed *pitha*. A sacrificial pit design is present on the front of the *pitha*. The *Rupamandana* prescribes that the sacrificial pit will be seat to Rahu. The tail end of the serpent turns to its right. According to the *Silparatna* he should be shown with four hands and carry the *khadga*, *khetaka*, *sula* and the remaining hand should be in *varada* pose. The *Vishnudharmottara* prescribes only two hands. Here in this example he has two hands folded in *anjali* pose. He wears *karandamakuta*, big ear rings, *haras*, *katisutra* and its ends shown to the sides, *bhujavalayas*, *bhahuvalayas*, *kankanas*, *anguliyas*, etc. His hair is shown to the sides of the head and the mouth is present with tusks on either side. Rahu is also featured with *tirunamam* on the forehead.

Ketu:

Ketu stands in *samabhanga* posture on plain recessed *pitha*. (Acc. No: 105). The two handed image is in human form and in *anjali mudra*. (Pl. IX). The *Silpa* texts state that one of his hands should be in *abhaya* and the other should hold *gada*. Behind the image a huge serpent is present with raised hood on the right side. The head dress is similar to the image of Rahu. The forehead is marked with *tirunamam*. The lower part of body has *purnoruka* and similar to the dress of Sani. Texts say the two arms should be in *abhaya* and carry *gada*. But the *Rupamandana* says that the arms should be in folded in the *anjali* attitude⁹.

Conclusions:

Generally the texts state that almost all the planets should be shown seated in a chariot drawn by horses; however the number of horses will be either ten or eight.¹⁰ Therefore in the above examples in majority cases the images are

provided with horses behind them. It is also uncommon that Candra image is not provided with *yajnopavita* whereas Brihaspati, Sani, Budha are shown with it. Among the nine planets six images are featured with *tirunamam* mark on the forehead. The remaining planet images of Brihaspati, Sani and Budha are having round mark, *bottu*, on their foreheads. All the nine deities are adorned with *kiritas*, a norm prescribed by the *Rupamandana*. Excepting Rahu and Ketu the remaining planets are provided with four hands. Almost the lower hands are shown in *abhaya* and *varada* mudras. Since the images ascribed to the 17th century fusion of various iconographic features are present in them. Thus these images adhere to the norms of texts and also deviate in certain features. The figures though short are characterised by stout physiognomy, round modelling, and horizontal curved ends of shoulders, rigid frontality and stance. The figures have round fleshy face featured by short forehead, high wide arching eye brows, large protruding eyes, high pointed nose, sometimes raised nostrils, tight pouting lips and round chin. *Abhaya* and *varada mudras* fashioned as the palm open up and palm lines are naturally clearly shown. The weapons are held in between the strait fingers. Thus natural holding of things is missing. Broad chest, gentle curve at abdomen, narrow waist, tightly modelled thick limbs have rough surface and heavy arms are weakly carved. The decorated jewellery mostly of the beaded type and diamond string bands look like filigree in nature but appear wooden carving technique. Figures appear like dolls and void expressions still beautiful due to the presence of harmony and balance.

Notes & References:

1. Vidya Dehejia, *Early Stone Temples of Orissa*, New Delhi, 1979, pp. 66-67
2. *Rgveda*, 1.115,1; J.A.O.S., Vol.15, 1893, pp.172-88
3. H. Sarkar, *An Architectural Survey of Temples of Kerala*, N. Delhi, 1978, pp.117-119
4. K.V. Soundara Rajan, *Art of South India, Tamil Nadu and Kerala*, Delhi, 1978, p.126
5. J.N. Banerjes, *The Development of Hindu Iconography*, New Delhi, 1985, p. 444

6. The *Amsumbhedagama* and the *Suprabhedagama* prescribe two hands to sun god. Whereas the *Matsypurana* states that the god should have four arms and a fine moustache.
7. T.A. Gopinatha Rao, *Elements of Hindu Iconography*, Vol. I, part II, Delhi, 1985, pp.318-19. ; The *Silparatna* states Candra should be shown seated in a chariot drawn by ten horses.
8. *Ibid.*, pp.319-20
9. T.N. Srinivasan, *A Hand Book of South Indian Images*, Tirupati, 1982, pp. 106-109
10. T.A. Gopinatha Rao, *Op.cit.*, Vol. I, part II, Delhi, 1985, pp. 299-318.

Illustrations:



Pl. I, SURYA



Pl. II, CANDRA



Pl. III, BHUAMA



Pl. IV, BUDHA



Pl. VI, SUKRA



Pl. V, BRIHASPATI



Pl. VIII, SANI



Pl. VIII, RAHU



Pl. IX, KETU

THE STUDY OF GENERICS OF PERSONAL NAMES IN THE INSCRIPTIONS OF ANANTAPUR DISTRICT

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The study of personal names is an important area of research in social science. For the last few decades, much stress is laid on the socio-economic and environmental aspects of history. This is being done through different approaches and the study of personal names from cultural angle in one among them. The study of personal names from inscriptions give some idea about the religious, social conditions; flora and fauna of different species; forests hills, irrigation facilities; sentiments of the people in the region under study as they were reflected in the personal names.

Inscriptional Personal names usually consist of two parts, the name proper and the second part called padanta (generic) perhaps used to embellish the proper name. A consideration of the suffixes brought out to a certain extent the naming pattern of the society and to what extent the people of that age in this region adhered to the principles laid down in Dharma sastras in using Upapada. Sociological structure and social stratification is also gleaned through the study of personal name suffixes.

In this paper an attempt is made to study of the generics of personal names which are found in inscriptions of Anantapuram district.

The inscriptions from which the material is collected roughly covers a period of 13 centuries (Last quarter of the 4th century to the First quarter of the 17th century), From the data, we got 34 suffixes which have been arranged in to 9 groups taking their meaning in to consideration i.e.1.Religious suffixes like Aradhya, Dasu,Deva, Eswara, Jiyya, Natha, Pati. 2. Honorific suffixes like Arya, Amma, Amba,Ayya, Appa, Anna.Raya.

3.professional suffixes like Achari, Jetty, Jyosha, Gowda, 4.Brahmin suffixes like Acharya, Ayyangaru, Bhatta, Dikshita, Pandita, Sarma, Somayaji; 5. Kshatriya type of suffixes such as Arsa, Odeya 6. Vysya suffixe such as Setty 7.Chaturda kula suffixes like Nayani, Nayudu, 8. Status marker Suffixes such as Raju, Reddy. 9. Suffix indicant of Geographical feature such as Adri is found in the District. Thus it is known that most of the suffixes are a title of the caste.

I. ACHARI

It is a title given to Brahmin of learning. It is peculiar to the Vaishnavait sect. This title is also assumed by the artist or maker an idol. In the present instance Achari is used to denote a Artist as it is stated that the persons were inscription engravers. It appers for the first time in the record of Nolamba-pallava Record in the reign of Ayyappadeva i.e. Duggachari¹ and found once in the Badami Chalukyas record as Mahendra Pallava Chari²

II .ACHARYA

It was a suffix which was generally attached to the names of the Brahmins. The suffix Acharya means a spiritual guide .He knows the rules of Religion. It was generally attached to the names of the Brahmins. It occurs once in Tuluva record³ i.e. Sivacharya and once in Aravidu record i.e. Tatacharya⁴ .

III. ADRI

The suffix Adri means mountain. Solitary instance of Adri suffix is found in the inscription of Tuluva dynasty as Venkatadri dt 1537⁵

IV. AMMA

It is an honorific title appended to the proper names, which means elderly person. The word amma as a suffix occurs first in the record of Nolambas viz, Aychavemma, Ereyamma⁶ and twice in Tuluva record i.e. Tirumalamma, Tippajamma⁷

V. ANNA /ANA

Anna also signifies elderly person or brother. Even today the elder brother is called Anna. The first reference to this suffix is found from the Nolamba record⁸ i.e. Kadiyanna. There are 3 names in Kalyani Chalukya record, 5 in Tuluva and once in Aravidu record.

VI. APPA:

The suffix frequently added to the proper names of men as a term of common respect.. We first met this suffix in two names from Arvada records i.e. Chinnappa, Nagappa⁹ and once in the Qutubsahi record¹⁰

VII. ARADHYA

It is the suffix used by Saiva Brahmin teacher, who wears linga. This suffix is found only once in Sangama record as Gopalaradhyas son of vithalaradhyas. ¹¹

VIII. ARYA

Arya is a Sanskrit word and is used in the sense of honorable, respectable, noble .it may be also used instead of Acharya. This suffix is found only once in Sangama record as Devanarya¹²

IX. ARSA

The word 'Arsa' is a Kannada word, which means a king. It shows Kannada influence in the District. We have noticed that this suffix was applied to the names of the kings. But strangely, it was also used by the Brahmins and occupied high position in administration. donees. The first reference to this suffix is found in the Nolamba record as Ponnerarasa ¹³. There are 13 names with this suffix in the Kalyani Chalukya records, twice in Sangama, Tuluva records and once in Arvada record.

X. AYYA

This suffix also have been used as honorific suffix like Arya, The first instance of this suffix is found in the Nolamba record as Chavundayya¹⁴. inscriptions from all the Dynasties from the region refers to a fairly large number of personal names with this generic. There are two instances in Kalyani chalukya records, 13 in Tuluva records, 6 in Aravidu records and once in Qutubsahi records.

XI. AYYANGARU

The suffix Ayyangaru is a title of the Srivaishnavas. It occurs only once in the name of the donor from the Tuluva record¹⁵ i.e., Singarajayyangu,

XII. BHATTA/BHATRA

Bhatta is a Sanskrit word meaning a learned person, a venerable one or a priest. Brahmins with this suffix worked in the temples as priests. It has been first used in the time of Nolamba i.e. Balasomabhatara, Varunasiva Bhatara¹⁶ and we have got 3 instances of this suffix in Kalyani Chalukyas and Tuluva Records. Bhatra may be corrupt form for Bhattu

XIII. DASU/DASI

The word Dasa is used as generic of personal names in the inscriptions of Sangama, Tuluva Dynasties of Vijayanagara Empire. Few examples of the presence of this generic in the personal names are Kesavadasi, Ramakrishnadas, Sivadas¹⁷ In these cases suffix is attached to the names after Deities. Hence this suffix here may suggest that the bearer was a follower of these deities and accepted "dasatva" of Vishnu and siva respectfully.

XIV. DEVA/DEVI

It is a common generic to denote any god is found for the first time in the inscriptions of Nolambas as Dharmamahadeva¹⁸ it is also found twice in the Kalyani Chalukyas and once in Sangama dynasty of Vijayanagara Empire.

XV. DIKSHITA:

The Brahmins whose names ended with the suffix 'Dikshita' seemed to have been associated with the performance of soma sacrifice. Two references to this suffix are found in the inscriptions of the Tuluva dynasty of Vijayanagara Empire. One inscription dated 1538 A.D. from Lepakshi¹⁹ refers Duggana Dikshita and Namasivaya Dikshita, another inscription from same place and same year²⁰ refers two Brahmins, Gangadhara Dikshita and Tirumala Dikshita.

XVI. ESWARA

Eswara means a lord, master. So it indicates superiority. It is used once in the name of the donor from Sangama record²¹ i.e., Virupaksheswara.

XVII. GAVUNDA

Some of the agricultural classes habitually append the title Gavunda as an honorific suffix after their names, but the word applies, par excellence, chief officer of the village. In our inscriptions once it was used as a village officer and once as a holders of umbali land. It occurs in 6 names from Kalyani Chalukya records only. Examples may be given of Ketapa Gavunda, Machi Gavunda²²

XVIII. GOUDA

The suffix Gouda is a title born by any man of the caste of liquor sellers. It occurs twice from Tuluva records²³ i.e., Mali Gouda, Parusa Gouda.

XIX. JETTI

The suffix Jetti means a professional wrestler and gymnasts. It occurs once in the name of the donor as a Ranga Jetti from Aravidu record²⁴

XX. JIYA

The suffix Jiya means a Vaishnava preceptor and often acted as a priest in the vaishnava or saiva temples. Sometimes they also take part in the administration in the capacity of

karyakartha and mudra officer. This suffix occurs only once in the name of the donee from Kalyani Chalukya record²⁵ as Bevinajiya

XXI. JYOSHA

The suffix Jyosha meaning an Astrologer is to be derived from Sanskrit Jyothisa. It occurs once as Konda jyosha from Tuluva record²⁶

XXII. NATHA

The suffix Natha which means lord, protector. It occurred twice from Tuluva record²⁷ i.e. Kesavanatha, Tirumalanatha.

XXIII. NAYAKA/NAYUDU

Nayaka / Nayudu which means a leader or one who guides is widely used as a title of the caste in the names of non Brahmins. The persons having this suffix occupied high positions like minister, nayankara, agent etc., in the administration. It occurs for the first time in 3 names from Kalyani Chalukya record²⁸ then 6 names in Sangama, 16 names in Tuluva 9 names in Aravidu record. The suffix occurs mostly in the name of the donor and parents of the donors.

XXIV. ODEYA

The suffix Odeya means ruler, lord, master. It is the title used by the Sangama princes as Viceroys. The suffix occurs twice from Sangama records²⁹ i.e. Kampannodeya and Chikkodeya.

XXV. OJU/OJA

The suffix Oju means a tutor or master. Oja may be corrupt word for Oju. As mentioned in the inscriptions all the persons with this suffix were artisans, hence this suffix indicates the excellence in their respective art. It has been first used in the time of Nolambas as Maniyammoja³⁰, and then it occurs twice in Kalyani Chalukyas, once in Sangama and twice in Aravidu records.

XXVI. PANDITA

The suffix Pandita means a person specialized in some branches of vedanga but was not master of all the six. It is found only from Kalyani Chalukya records which are applied to 5

names. E.g. Nagarasipandita, Mallikarjuna pandita³

XXVII. PATI

The suffix Pati means a lord, possessor or master. It occurs in 3 names from a Tuluva record³² i.e., Asvapati, Gajapati, Narapati and Umapati. It is very strange to see this suffix applied to Brahmin names.

XXVIII. RAJA

The suffix Raja means royal, belonging to a king or eminent. It is seen for the first time in the inscriptions of Kalyani Chalukya as Bachiraja³³ it is also found twice in the Tuluva records of Vijayanagara Empire.

XXIX. RAJU

The suffix Raju seems to have been used for so many castes including Kshatriyas. The suffix Raju was very common in names in the medieval period. It became a status symbol and a person who appended the suffix Raju in his name seemed to have enjoyed some social status or administrative status. But it is not possible to identify the caste of such persons. It appears only in Tuluva records for 13 times. To give few examples Achyutaraju, Gangaraju, Krishnama raju³⁴

XXX. RAYA

The suffix Raya/Rayudu. It seems that final sound 'du' is dropped due to phonological change. The suffix Raya is used usually as an honorific suffix. It is seen for the first time in the inscriptions of Tuluva period in 3 names and twice in the Aravidu records of Vijayanagara Empire. To give few examples Bhupatiraya, Kaduray.³⁵

XXXI. REDDY

Reddy is a title of the caste. Generally the suffix is appended to the names of the agricultural community. In usage a person who acts as a headman of a village and his family members, irrespective of the caste are also known as Reddy. It was not a caste and used to denote some status.

It is found only in Aravidu period, which is applied to two, names i.e. Nagireddy, Nam Reddy³⁶

XXXII. SARMA

It is an old Brahmin suffix it is the title conferred on Brahmins, which means a joy or happiness. The earliest inscription that refers to this suffix is Penukonda inscription of the Western Ganga king, Madhava II which mentioned Kumara Sarma as a Donee.³⁷ After that period such suffixes are seen only in the period of Sri Krishnadevaraya. Certain Nrisimhadhvani Sarma is referred to in the payalabanda grant³⁸ Brahmins with 'Sharma' suffix in the early inscriptions were shown only with gotra and not with sutra and sakha. The reason for this is that they were not basically associated with the performance of sacrifices and they seemed to have remained as Vedic Brahmins.

XXXIII. SETTY:

This suffix is a title assumed by the members of the Vysya community. It also appears in the names of business people of other communities. The term might have come in to vogue in Dravidian usage from Sanskrit word Sreshthin- A merchant guild. Sreshthi is change in to Setty. It appears not as a caste marker but as a status marker. Occasionally they participated in the administration as i/c of Bhandara. It occurs for the first time in two names from Nalamba record i.e. Duggasetty, Govare setty.³⁹ There are 4 instances in Kalyani Chalukyas, 3 instances in Tuluva records.

XXXIV. SOMAYAJI

It is a title assumed by Brahmins who performs a sacrifice. The earliest occurrence of this suffix is found in the Sangama record dt 1485 A.D. as Narasimha somayaji and his sons Lakshmana somayaji and Prasanna Somayaji⁴⁰ There is another interesting reference in the inscription dt 1537 from Lepakshi⁴¹ Avulabhatta upadhyaya somayaji was mentioned. In the same inscription Narasimha bhattu s/o Tirumala dikshita was also mentioned. The suffixes Somayaj, Bhattu and Dikshita seemed to have

been used as synonyms. This shows the flexible use of personal name suffixes.

The above analysis shows that the suffix Sarma is the oldest suffix found in inscriptions of the district. Achari is only found in Badami Chalukyas record. The suffixes which were current during Nolambas were continued during the period of Kalyani Chalukyas. Suffixes such as Gavunda, Jiya, Pandita are only found in Kalyani Chalukya records. Aradhya, Arya, Eswara, Odeya, Somayaji are only found in Sangama records, Adri, Ayyangar, Dikshita, Gouda, Jyosha, Natha, raju are only found in Tuluva records, Jetti and Reddy are the suffixes which used only in Aravidu record

Widely used suffix is Nayaka / Nayudu with 29 names followed by Ayya / Aya in 24 names and Raju in 13 names. The suffixes like Ayya, Appa, Amma, Anna, Devi, Gouda, Nayudu, Pati Raja. Raju, Rayadu, Reddy, Sarma and Setty are continuing in Andhra even today. Elaborate rules, procedure that laid down in Dharma sastras for naming a child has been given up

Thus the study of suffixes in the district has revealed that the caste suffix which was usual for a particular caste appeared in the personal names of other castes also. Many brahmins have held high position and controlled the civil and military administration. The suffixes Raja, Raya, Nayaka, Reddy were used to show their authority in their respective capacities. Persons having these suffixes occupied a place of considerable position in the administration of the Vijayanagara Empire. It appears that the caste system is not very rigid. Four varna system is not observed

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Abbreviations:

1. SII- SOUTH INDIAN INSCRIPTIONS
2. IAD-INSCRIPTIONS OF ANDHRADESA.

ISLAMIC MYSTICISM IN DECCAN: A STUDY OF REGIONAL SUFI CULTS OF RAYALASEEMA

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The word *sufi* comes from Persian and there is difference of opinion among scholars regarding its origin. One view is that the word *sufi* was derived from the word *safa*, which means pure. Those saints among the Muslims who advocated a life of purity and renunciation were called *sufis*. Another view is that the word *sufi* comes from the word *soph* which means wool and those saints who put on woollen clothes after the death of prophet Muhammad came to be known as *sufis*.

The ideology of Sufism is a mixture of various religions and cults like Hindu Vedanta theory, European reformation, etc. Love has been given the greatest significance in Sufism. It believed in one god and regarded every individual and everything else as part of Him. They felt that God is an immortal beauty which can be attained by music of love. Hence, Music attained great importance in Sufism. The Sufis also emphasized the inner spirit rather than the external conduct of Islam and highlighted the importance of leading an ascetic life of poverty and non-possession. Sufism entered India in general and Deccan in particular in two ways and in different eras. One of them was the gradual arrival of the Muslims around eighth century in the sub-continent and second was along the Muslim merchants who came to southern and western Coast of Malabar and Cambay around this time. Sufis, who accompanied these merchants, are considered as responsible for spread of Islamic culture in the Deccan region and also as the pioneers of the *sufi* movement here.

In the Deccan, Gulbarga and Bidar became nerve centre for Sufism during middle ages. While Hinduism was experiencing reforms

in the form of Bhakti movement, Islam made inroads into the region in the form of Sufism. The political expansion of Delhi sultanate into the Deccan with attacks of Ala-ud-din Khalji and Muhammad bin Tughluq and political uncertainty in the North saw large scale migration of Sufi saints in to the Deccan region. In 1300 AD it is said that seven hundred Sufis had come to south India by the order of Kwaja Nizamuddin Auliya of Delhi. Besides this, Muslim clerics and architects from different parts West Asia also migrated to Gulbarga and Bidar.

The important Sufis who have come from Delhi to Deccan were Syed Hussain Sheikh, Khwaja Bande Nawaz, Shabuddin Hasan Naizi, Sheikh Azizuddin, Sheikh Kamaluddin, etc. These Sufi saints propounded the theory of fraternity between the Hindus and the Muslims which led to spread of Sufi movement in Deccan on a wider scale.

The religious orders in Sufism are called as *Silsilas* and there were four important of them which flourished in India viz., *Chisti*, *Khadri*, *Nakshabandi* and *Shattari*. Besides these there were other groups like *Kalandari* and *Suharvardi*. All these orders gained strong social base in the Deccan. The Sufi saints of the *Chisti* order were of Iranian Origin and travelled all over the Deccan and were well known in Gulbarga. The *Khadri* group came from Bagdad and settled in Bidar city. Sufi saints of *Nakshabandi* group have settled in Bijapur, Golkonda and other places of Deccan. The *Shettari* order saints travelled in Gulbarga and other Deccan provinces. The Sufi saints in Deccan were called by different names like *darveshis*, *fakirs* and *qalandars*.

Apart from Gulbarga and Bidar, Golconda-Haidarabad has also become one of the important centres of Sufism during medieval times. It flourished under Qutb Shahis too because of the liberal religious attitude of the sultans. For example, Abdulla Qutb Shah, the sixth sultan, made large scale endowments to numerous Hindu temples of Golconda like Mallikarjuna temple at Vijayawada and the Sri Rama temple at Bhadrachalam. His son Abul Hasan Tana Shah had also given grants to the development of Hindu temples in Golconda. During this time, many Sufi saints migrated to and settled at Golconda and preached their ideology.

Islam was introduced to some pockets of the Andhra Desa before the advent of Muslim political power. It was mainly the work of Sufis who penetrated deep into the Telugu country and commenced their missionary activity amidst the alien people. The arrival of a Muslim saint at Devarakonda (Nalgonda district) as early as the middle of the 12th century AD¹, is an example. Another Sufi saint known as Shah Ali Pahalwan is said to have come and converted a number of local people into Islam at Kurnool by his missionary activity and died there in 1273 A.D.² Baba Sharfuddin and Baba Shahbuddin, the two saint brothers who were the disciples (*kalifa*) of Shaik Shibhbuddin of Suhrawardi order came to Andhra Desa from Iran via Northern India during this period. They settled at a place now called as Shamshabad, a suburb place of modern Hyderabad and died there in 1287 A.D. and 1291 A.D. respectively³. They are said to have come to that place with 60-70 of their followers (*fakirs*) and converted, by preaching a number of local Hindus⁴. Another Sufi saint Baba Fakruddin, who was disciple of Nathurshah, the saint of Trihinapalli (Tamil Nadu) came and settled down at Penugonda (Anantapur district) during this period. He is said to have converted a number of local people including the Raja, probably the local Hindu chief of the place to Islam. With the influence of Sufi saints many local people converted into Islam. These conversions, whatever be the number, were apparently

voluntary and were out of sincere conviction. And there is no evidence of forcible conversion of Hindus to Islam during this period. The Sufi saints who mostly belonged to the Chisti and Suhrawadi orders, appealed to the imagination of the Hindus, some of whom became their spiritual disciples and some of whom became converts to Islam as a result of their exemplary conduct. They are said to have helped the local people in their problems by performing miracles, curing diseases and securing the fulfilment of their desires. The above mentioned Baba Sharfuddin is believed to have helped the local Hindu chief Venkatareddy by curing his son from a serious illness and a washer man to trace his lost ox which could not be traced for two months. In both these cases he is said to have reformed miracles.⁵ The saints, at early period, were open minded enough to meet the new situation and adopted some of the local customs and food habits. Baba Sharfuddin is said to have instructed his disciples not to eat beef. He did this in order not to hurt the feelings of the local Hindus for whom beef eating was prohibited by their religion. He even went to the extent of asking his followers to respect the Hindu deities. And it is interesting to note that some of the saints like Baba Sharfuddin were considered and respected by the local Hindus as the incarnations (*avatars*) of their gods. Some of the local Hindus and especially their chiefs, who were hostile towards these saints and their activities at the beginning gradually started respecting them and extended financial help to them because of their spiritual powers. The process of peaceful settlement in the area by the Muslims continued and gradually these small pockets of Muslim population came to have their own religious institutions like Mosques and Khanqahs established at some of those places.

Sufis Saints of Rayalaseema

I would like to mention few great Sufi saints of Rayalaseema who preached Sufi principles and attracted local people as their disciples. They planted brotherhood and religious harmony among the two religions i.e., Hinduism and Islam.

Hazarat Syed Shah Ahmed Basha Qadiri of Banaganapalli

Hazarath Syed Sha Ahmed Basha Qadiri Yamani Shuttari (R.A) is a Sufi Saint of Qadiriya Order of Sufism. He belongs to lineage of a great Sufi Saint Hazarat Syed Abubakkar Qadiri Al Maroof Yaseen Vali (R.A) of Tadipatri. Hazarath Yasin Vali was a king of a province in Iran who abdicated the throne to embrace the path of Sufism. Hazrath Ahmed Basha Saheb was born in the year 1928. He propagated Qadiriyya order of Sufism in many places including Anantapur in Andhra Pradesh and Kurnool districts of A.P. Hazarath Syed Ahmed Basha Saheb is commonly called as Bade he used to observe meditation in the hills of Hazarath Dada Hayath (R.A) in Chickmagalur district of Karnataka. His mausoleum is in Banaganapalli, in Kurnool district.

Bade Saheb of Ghanjahalli

The Sufi saint Bade Saheb dargah is situated in the district of Kurnool district of Andhra Pradesh. He belongs to Sufi sect Chisti order and follower of Shaik Saleemuddin Chisti of Ajmer. Bade Saheb has shown many miracles during his lifetime. His mausoleum Ghanjahalli, in Kurnool district. Followers of the dargah believe that any wish that one makes at the shrine is always fulfilled. A large number of Hindus, Muslims and people of different faiths are disciples of the shrine. The saint devoted his life to spread the message of peace, love and communal harmony.

Ameen Peer Dargah of Kadapa

Ameen Peer dargah (asthana-e-Magdoom Ilahi dargah complex) (Badi Dargah, Pedda dargah) in Kadapa is an example of the communal harmony preached by great saints and sages in ancient days. Followers of the dargah believe that any wish that one makes at the shrine is always fulfilled. A large number of Hindus, Muslims and people of different faiths are disciples of the shrine. The family's descendants identify themselves with saffron dresses and the disciples wear a saffron cap. *Khawaja Peerullah Hussaini* (popularly known as *Peerullah Malik*), a

devout Muslim born in Bidar (Karnataka), founded the Aasthana, in 16th century. *Peerullah Malik* was a lineage to Prophet Mohammed. He visited mausoleums of all Sufi saints of India, as also that of *Khawaja Moinuddin Chisti* at Ajmer, where he received instructions to move to the *Kadapa* region. On the way, he stopped on the banks of *Pennar River* (near Chennur). *Nawab Nek Naam Khan*, the then Nawab of *Sidhout Taluk* also presented himself to the *Sufi* and paid his respects. Following the instructions of the saint, the Nawab named the town as *Nek Naam Abaad*, which later became *Cuddapah*, over a period of time. The saint devoted his life to spread the message of peace, love and communal harmony.

The Sufi saints of Andhra have become the most celebrated figures during this period who played a conspicuous role in the society. Hindus frequently visited them and stayed in the *khanqahs* without any inhibition.⁵ The Sufis also read Sanskrit books to know the mythology of Hindus. Many of them authored books on Hindu religion which like *Saiyad Yusuf of Rayalaseema* who wrote *Manan Suharan Nama*, in Deccan which has lots of Telugu words. They became symbols of composite culture and social integration.⁷ The Sufis also translated Sufi thought into regional language so that people of Andhra could understand it because Sufis had no bias on language.

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UNIQUE SIVA-KESAVA CULT NOTICED AT CHADIPIRALLA VILLAGE, KAMALAPURAM TALUK OF KADAPA DISTRICT

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Introduction

Chadipiralla is a small village at a distance of three kilometers from Kamalapuram Town. It is on Kadapa – Tadipatri highway. The place can be reached by bus. This village is near on the right bank of the rivers, Papagni flows from East to South, Pinakini North to South and Kumudvathi river flows from North to West. This ancient village was known in earlier days as Chadaparevula or Chadupurela. There are two important old temples in the same temple complex known as the Agastisvara and the Venugopalasvami temples.

Local Legendry account of the Temple

According to the legend Agastisvara swami was from a well called "Sivuni Bavi". In olden days a cow was giving its milk every day to Agastisvarasvami. The cowherd who noticed this strange sight grew wild and hit the swami while drinking the milk with an axe. The scar on the head of the image of Eswara can be seen even now it is believed to be the blow that the lord received at the hands of the cowherd. The peculiarity here is that Siva is not in the usual form of Sivalingam, but in the human form with face, eyes, nose etc.¹

Date of the temple construction

As per the inscription of this village in the A.P. District Gazetteers and Cuddapah, revised 1967 mention thus, four inscriptions deserve special note. Of them the first is engraved on the western wall of the Agastisvara temple dated 1526 A.D. and the gift of the land situated to the west of the village Gollapalli.

The second inscription is on the northern side of the entrance of the same temple. It is dated 1542 A.D. and belongs to the reign of Vijayanagara Achyutadeva Maharaja. It records

about three sunkarlu (tax collectors) of Gandikota Seema gifted Chepili for maintaining khandatiruvalikas (lamps) in the presence of the god Agastisvara.²

The third inscription dated 1542 A.D. is found engraved on the wall of the temple. It belongs to the reign of Vijayanagara Achyutadevaraya. It records the gift of fifty mandals by Polireddi and Basuvireddi for maintaining tiruvalika in the presence of the god Agastisvara. Tiruvalika is celebrated on the four jamus of day time and in the night till the temple doors are closed.

The fourth inscription is found engraved on the inner -wall of the same temple and it is dated Sadharana Sravanalle, 1550 A.D., It records the gift of the income derived from the Viramushti – Varttana by Virasiddha-bhiksha vritti-ayyavaru to maintain a lamp at the time of offering the sacred food to the god.³

General description of the Agastisvarasvami temple

The Agastisvara Temple is situated to the south-west corner of the village. The temple faces the east. It is surrounded by prakara wall on all sides with a big gopura gateway in the east. The temple contains garbhagriha, antarala, mukhamandapa, and pillared mahamandapa on its axis. The garbhagriha and antarala are built on a common adhistana.

Above the garbhagriha there is an ekatala vimana. The interior of the garbhagriha houses a massive Siva linga. The door way of the antarala is plain. The wall portion is plain. There is no cornice above the wall portion. In the interior, the mukhamadapa stands on sixteen pillars. The pillars are plain. The door way in the eastern side contains dvarapalas in vyatyastapada. Its lintel contains Gajalakshmi. There is a small shrine

opened into mukhamandapa on southern side.³

The Devi shrine

The Devi shrine is built adjoining the northern side of the pillared mahamandapa. The garbhagriha and antarala of the Devi shrine are built on a common adhistana. The adhistana mouldings of the devi shrine contain bottom upwards broad patta with elephant frieze, tripatta, broad gala with Saivite mythical sculptures and patta. The wall portion is plain. The gopura of the Devi shrine is a recent one. The doorway of the Devi shrine is decorated with Gajalakshmi.⁴

General description of the Venugopalasvami temple

The temple is situated in the midst of the village and is to the east of the Agastisvara temple. It is surrounded by a prakara wall on all sides. One can enter through the entrance of the northern prakara wall. The temple contains garbhagriha, antarala, mukhamandapa and open pillared mahamandapa on its axis. The temple faces the east. The garbhagriha is a square structure. It stands on an adhistana containing the following mouldings from bottom to upwards – upana, tripatta, gala and patta. The vimana above the garbhagriha is an ekatala vimana with four sided Dravida sikhara. Above it there is a kalasa. The antarala, mukhamandapa is plain massive and wall portion is plain. The mahamandapapa stands on sixteen pillars.⁵ All these pillars contain sculptures like Vali- Sugriva, Kiratarjuniya panel, Kaliyamardhana, Anaatasayan, Nrittaganapati, Balakrishna, Rama handing over Chudamani to Hanuman, lord Venkateswara etc. The ceiling contains astakona having padmasila inside.

Venugopala shrine

The God stands in vyatyastapada pose. He has four hands and holds chakra in the upper right hand and samkha in the upper left. He holds flute with his two lower arms. The flute is lifted upto the lips of the God. He wears kiritamakuta, makarakundala, haras, keyuras, yajnopavita, graveyakas, ardhoruka and padavalayas. The frame around the God contains two chouri

bearers on either side in the bottom. Dasavataras are shown on the top of the frame.⁶

The hanuman shrine

To the eastern side of the mahamandapa there us a shrine housing a huge image of Hanuman on the front side of the shrine. There are two Telugu inscriptions engraved on two stone slabs. To the backside of the Hanuman shrine there is a balipitha.⁷

The yajnasala

In the south eastern corner of the temple there is a Yajnasala and Pakasala.

Importance of these temples

Festivals are celebrated for three days from "Pushya Bahula Ekadasi" (January – February) generally on 13th, 14th, and 15th January and Sri Ramanavami on "Chaitra Suddha Navami" March –April). Milk, ghee and coconuts are offered to the deity in fulfillment of vows. Though the festivals have been originated from three centuries ago, they are of local significance. The trustee hails from Kapu community. Local people belonging to all communities participate and celebrate the festivals.⁸ The pujari is a Brahmin of Gowtam gotra. After the pujas prasadam is distributed to all.⁹

Conclusion

A panoramic view of Pushpagiri group of temples consists of Vaidyanatheswara Swamy temple, Indranatheswara Swamy temple and Trikuteswara Swamy temples of Saiva affiliation. The concept of Kesava cult in the form of Chennakesava Swamy temple noticed peculiar. This shows the concept of Siva-kesava cults noticed in a single temple complex. Finally the Chadipiralla temple complex is the second one in the district throws much light on the concept of Siva-kesava.¹⁰

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తెలంగాణ శ్రీరంగ (శ్రీరంగాపురం) దేవాలయం - ఒక పరిశీలన

వి. బాలకృష్ణ గౌడ్ & యు. భానుప్రకాష్
ఎం.ఐ.లీ లిసెన్స్ ప్యూబ్లిష్
పొట్టి శ్రీరాములు తెలుగు విశ్వవిద్యాలయం
శ్రీశైలం ప్రాంగణం, శ్రీశైలం

పరిచయం

ఇటీవలి కాలంలో చరిత్ర రచన పరిశోధనలో అనేక నూతన పరిణామాలు చోటుచేసుకున్నాయి. చరిత్ర రచన రాజులు రాజ్యాల విస్తరణ, రాజ్యాపతనాలు, మతపోషన అంశాలు కూడా ప్రజల సాంస్కృతిక, సామాజిక, ఆర్థిక అంశాలను అధ్యయనం చేసే దిశగా చరిత్రకారులు దృష్టి సారించారు. ఈ క్రమంలో ప్రాంతీయ స్థానిక చరిత్ర అధ్యయనం పుష్టి ఆసక్తి, జాతీయ ఉద్యమం కాలం నుండే ప్రారంభమైంది. ప్రాంతీయ స్థానిక చరిత్రను సమగ్ర అధ్యయనం చేయడం ద్వారా దేశ చరిత్ర నిర్మాణానికి ఒక పరిపూర్ణత చేకూరగలదు. కనుక స్థానిక ప్రాధాన్యంను చిన్నరాజ్య వంశాలు చారిత్రక కట్టడాలు, చారిత్రక వ్యక్తులు, చారిత్రక ప్రదేశాలకోసాటు పుణ్యక్షేత్రాలను కూడా విస్తృతంగా అధ్యయనం చేయడం జరుగుతుంది.

ఈ దిశలో తెలంగాణ రాష్ట్రంలోని ఉమ్మడి మహబూబ్ నగర్ జిల్లాలో ప్రకృతి ఒడిలో ఒదిగిపోయిన కొండలు, చూడచక్కని నల్లమల అటవీ అంచాలు ఉమ్మడి పాలమూరు జిల్లాకు తలమానికం లెందు జీవ నదులు గలగలమంటూ పరవళ్ళు తోక్కుతూ, సంగమం కావడం ఓ అద్భుత ఘట్టం. నాటి రాజులు పోయినా అప్పటి చారిత్రక కట్టడాలు మైమరిపించే శిల్పకళా సంపదలు ఆనాటి రాజసానికి నిలువెత్తు సాక్షం..... కొండల్లో కొలువైన పుణ్యక్షేత్రాలు.... ఆ కొండల్లో నుంచి జాలువారే జలపాతాలు వర్షించడం వర్షనాతీతం. వనపర్తి జిల్లాలో శ్రీరంగాపురంలోని చారిత్రక ప్రసిద్ధి చెందిన శ్రీరంగనాయకస్వామి పుణ్యక్షేత్రం గురించి సమగ్రంగా స్థానిక ప్రజలు, వివిధ గ్రంథాలు, శ్రేత పర్వటన నుంచి సేకరించిన సమాచారంతో ఈ వ్యాసాన్ని తయారు చేయడం జరిగింది.

రమణీయమైన రంగనాథుడి ఆలయం తెలంగాణ శ్రీరంగం

“రాజులు పోయారు రాజ్యాలు పోయాయి” కానీ అలనాటి రాజులు నిర్మించిన అద్భుత కట్టడాల చరిత్ర మాత్రం ఇప్పటికీ సజీవమే. శతాబ్దాల క్రితం వారు నిర్మించిన అనేక కట్టడాలే ఇండుకు సజీవ సాక్ష్యాలుగా నేటికీ నిలుస్తున్నాయి. గత కాలపు ఘన కీర్తిని తెలియజేసే అనాటి గొప్ప నిర్మాణాలు మన శిల్పకళావైభవానికి, మనవారి విజ్ఞానానికి ప్రతీకలుగా, సోపానలుగా నిలుస్తాయనడంలో ఎలాంటి సందేహం లేదు. అలాంటి గొప్ప నిర్మాణంలో వనపర్తి సంస్థానం రాజులు నిర్మించిన శ్రీరంగాపురం శ్రీ రంగనాయకస్వామి ఆలయం తెలంగాణలో ప్రముఖ స్థానంలో నిలుస్తుంది. ఉమ్మడి మహబూబ్ నగర్ జిల్లా కేంద్రానికి 75 కి.మీ. దూరంలో వనపర్తి జిల్లా కేంద్రానికి 16 కి.మీ. 44వ నెంబరు జాతీయ రహదారిపై ఉన్న పెచ్చేరు మండల కేంద్రానికి 10కి.మీ దూరంలో శ్రీరంగాపురంలో ఈ ఆలయం ఉన్నది.

తెలంగాణ రాష్ట్రంలో ప్రఖ్యాతిగాంచిన ఆలయాల్లో శిల్పకళా నిలయాల్లో శ్రీరంగాపూర్ పేరు చెప్పుకొనే గుర్తిచ్చేది శ్రీదేవి, భూదేవి అమ్మవార్లతో పాలకడలిలో కొలువుదీరి సేదతీరుతున్న శ్రీరంగనాథస్వామి ఆలయం ప్రసిద్ధి. వనపర్తి జిల్లా, శ్రీరంగాపురం మండల కేంద్రంలోని ప్రకృతి ఒడిలో రంగసముద్రంచెరువు ఒడ్డున ఉన్న రంగనాయకస్వామి ఆలయం భక్తుల స్వర్ణధామంగా వెలుగొందుతోంది. రణగొణధ్వనులకు దూరంగా, ఆహ్లాదకర ప్రదేశంలో కొలువు దీరినాడు శ్రీరంగనాయకుడు. దాదాపు పది ఏకరాల విస్తీర్ణంలో నిర్మించిన శ్రీరంగాపురం ఆలయం పర్యాటకులను ఆకట్టుకుంటున్నది. నీటిలో తెలియాదుతున్నట్లు కనిపిస్తున్న ఆలయ నిర్మాణం, ఆలయంపై

ఉన్న వివిధ శిల్పాలు, ఆలయ పరిసరాలు భిక్షులకు కనువిందు చేస్తున్నాయి. పర్యాటకులు ఉమ్మడి మహాబాబ్ నగర్ నుంచే కాకుండా ఇతర జిల్లాలు, వివిధ రాష్ట్రాల నుంచి కుటుంబ సమేతంగా స్వామి వారిని దర్శించుకొని ఆహ్లాదకర వాతావరణంలో సంతోషంగా గడుపుతున్నారు. తమిళనాడులోని శ్రీరంగం ప్రసిద్ధి వైష్ణవ శ్రేణం దీనికి సమానంగా శ్రీరంగపూరంలోని శ్రీరంగ ఆలయం నిర్మించడం జరిగింది.

ఆలయం చరిత్ర:

అతిపెద్ద సుందర రంగసముద్రం జలాశయం మధ్యలో దాదాపు 10 ఎకరాల స్థలంలో ఉన్న రంగనాయక స్వామి ఆలయం రాష్ట్రంలోనే ప్రాధాన్యం కలది, అపురూప శిల్పకళా వైభవంతో వెలుగొందిన ఈ ఆలయానికి వందల ఏళ్ళ చరిత్ర ఉంది. వనపర్తి సంస్థానాధీశులు శ్రీ రాజారామేశ్వర్ రావుబలవంతు బహదూర్ ధర్మపత్నిరాణి శంకరమ్మ చేత కాలివాహనశకం 1804 చిత్రభాసు సంవత్సరంలో మార్గశిర మాసంలో ఈ ఆలయాన్ని నిర్మించినట్లు ధర్మతర్కలు ప్రకటించగా శ్రీ. క. 1650 - 1678 ప్రాంతంలో నిర్మించినట్లు మరో కథ ప్రచారంలో ఉంది.

వనపర్తి సంస్థానాధీశులైన బహిరి గోపాలరావు 1657 నుంచి 1675వ సంవత్సరం వరకు మంచి పాలనాధిక్షుడు. ఈ రాజా తిరుపతి, కంచి మొదలగు శ్రేణములను సందర్శించి 1662వ సంవత్సరం దక్షిణ భారతదేశంలోని పుణ్యక్షేత్రాన్ని దర్శించుకునే క్రమంలో తమిళనాడు రాష్ట్రంలోని శ్రీరంగవట్టణం చేరుకున్నాడు. అక్కడ శ్రీరంగనాయకులు కొలువై ఉన్న శ్రీరంగ శ్రేణాన్ని దర్శించారు. ఆ ఆలయ నిర్మాణ, శిల్పకళను చూచి ముగ్ధుడైనారు. ప్రతి సంవత్సరం కూడా తమిళనాడు లోని శ్రీరంగం రంగనాథుడిని దర్శించుకునేవాడు, కొన్ని సంవత్సరాల తరువాత రాజావారికి వయస్సు మీద పడేసరికి వనపర్తి సంస్థానం నుంచి శ్రీరంగం వెళ్ళడానికి వీలుపడేది కాదు. అప్పుడు శ్రీరంగంలోని రంగనాథుడిని దర్శించుకునేకోరిక పోతున్నానని రాజావారు బాధపడేవారు. ఆ సమయంలో స్వయంగా రంగనాథస్వామి రాజా బహిరి గోపాలరావు కలలో స్వామి కనిపించి నీ రాజ్యంలోనే నేను కొలువు దీరుతాను చింతించకు అని తాను కానయ్యవలై సమీపంలోని రంగంపేట దగ్గర ఒకపుట్టలో ఉన్నానని, వెలికి తీయించి ప్రతిష్ఠించవలసినదని ఆదేశించినాడు.

సాధారణంగా నియమ నిష్ఠలుగల వారికి వచ్చే స్వప్నాలు వ్యర్థంకావు. అయిన ఆ కలకు అద్భుతమది మేలుకొని మరునాడు కొంత మందిని తీసుకొని వెళ్ళి అక్కడ పుట్టనుత్రవ్వించగా స్వామి వారి మూర్తి కనిపించింది. అది లక్ష్మీభూదేవులు పాద సంవాహనం

చేస్తుండగా శేషునిపై కయనించి నాభిపద్మంలో బ్రహ్మాత్ పరమసుందరంగా ఉన్నది, ఏమాత్రం భిన్నంగాకుండా లభించిన ఆ మూర్తినీతీసికొనివచ్చి వనపర్తికి దగ్గరలో ఉన్న ఆనాటి "కొరివిపాడు" గా పిలువబడే గ్రామంలో అలయాన్ని నిర్మించి రంగనాథున్ని ప్రతిష్ఠించారు. కావున రంగనాయకస్వామి ఆలయం నిర్మాణంలో ఈ ఊరు "కొరివిపాడు"గా పిలుచుకునే గ్రామం "శ్రీరంగాపూర్"గా వాడుకలోకి వచ్చింది. ఇక్కడ ఉత్తరంగా ఉన్న గుట్టకు గుదాద్ది అని పేరు పెట్టి దానిపై గుడి కట్టించి స్వామివారిని ప్రతిష్ఠించినాడు. అనంతరం ఆ గుట్ట శ్రీంధ రంగ సముద్రం అనే చెరువును త్రవ్వించినాడు. ఈ ఆలయాన్ని దూరం నుంచి చూస్తే నీటిలో తెలియించుతున్నట్లు కనిపిస్తుంది.

అరుదైన గాలిగోపురం

రంగనాయకస్వామి ఆలయంలో అడుగుపెట్టగానే కనిపించే 5 అంతస్తుల వరకు ఉన్న గాలిగోపురం ఎన్నో విశిష్టతలు శృంగార, బీకర, రౌద్ర, భయానక, హాస్య, భక్తి భావ సన్నివేశాలతో కూడినశిల్పాలు కలిగి ఉన్నాయి. 1804 సంవత్సరంలో గోపాలరాయల పిమ్మట పెద్ద రామేశ్వరరాయల భార్య రాణి శంకరమ్మ గారు ఈ ఆలయానికి విమానం, ముఖద్వారంపై గోపురం కట్టించింది. స్వామివారి కోవెలకు కొద్ది దూరంలో మరో ఆలయాన్ని కట్టించి అందాతును ప్రతిష్ఠించి దాని ప్రకృత మరో కోనేరు త్రవ్వించింది. గోపురాన్ని కోయంబత్తూరు సుబ్బారావు అనే శిల్పిచేత కట్టించారు. ఈ గోపురం ఐదు అంతస్తులు, 60 అడుగుల ఎత్తులో, 20 అడుగుల ద్వారం కలిగి ఉంది. మొదటి అంతస్తులో క్రమ పద్ధతిలో రామాయణ చరిత్రను వివరిస్తున్న శిల్పాలు ఉన్నాయి. తర్వాతి అంతస్తులో వరుసగా అందమైన స్త్రీమూర్తుల చిత్రాలతో శ్రీరసాగర మదనం, శ్రీకృష్ణుడి బాల్యశ్రీదలు, ప్రణయ సన్నివేశాలు, రంగనాయకస్వామి స్వరూపం, ఉగ్ర నరసింహస్వామి అవతారం, లక్ష్మీదేవి, సరస్వతీదేవి మొదలగు దేవతామూర్తుల చిత్రాలను అందంగా చెక్కించారు. దీంతోపాటు ముగ్గురు రెడ్డిరాజుల వంశస్తుల శిల్పాలను శ్రీరాముని పక్షాభిషేకం సీతారాముల కళ్యాణం, లక్ష్మణుడు, భరత, శతఘ్న, అంజనేయస్వామి శిల్పాలు కనువిందు చేస్తాయి. ఈ గాలిగోపురం పై భాగాన సింహ ముఖంతో పూర్తి చేయబడి గోపురంపై బంగారు పూతతో కూడిన ఏడు కలకాలు కనిపిస్తాయి.

అపురూప ఆలయ కళా వైభవం

అపురూప ఆలయ కళావైభవంతో ఈ దేవాలయం వెలుగొందుతోంది. గాలిగోపురంపై శిల్ప సంపద యాత్రికులు, భిక్షులను మంత్రముగ్ధులను చేస్తోంది. రాజులు గతంలో ప్రజల్లో ధార్మిక చింతనను పెంపొందించేందుకు ఆలయాలను నిర్మించారు.

సుమారు 600 మంది శిల్పాలు, కళాకారులు, అగమనశాస్త్ర పండితులు, వేలమంది కార్మికులు కలిసి నిర్మించిన ఈ అద్భుత ఆలయం రాష్ట్రంలోనే గొప్ప పుణ్యక్షేత్రంగా వెలుగుతుంది.

అధ్యాత్మిక ప్రాంతంగా ఉన్నత స్థితికి ఎదిగింది. ఆలయం కోసం కృష్ణా, తుంగభద్ర, సదీతిరాలలో ప్రత్యేకంగా లభించే షనుకను రాయిని ఉపయోగించారు. తమిళనాడులోని తంజావూరు, తిరుచూనాపల్లి, కంచి తిరువనంతపూర్ నుంచి శిల్పాలు, విష్ణుమూర్తి దళావతారాలతోపాటు సామాజిక వైవాహిక, దాంపత్య తదితర కళాఖండాలను చెక్కారు.

రంగనాయకస్వామి దేవాలయం ముందుభాగం అయిదు అంతస్తుల గాలిగోపురం భక్తులను మనసు దోచుచుంటుంది. గోపురం వెలుపల నాలుగు వైపులా అయిదు అంతస్తుల పరకు శృంగార, బీకర, రౌద్ర, భయానక, హాస్య, భక్తి భావన, సన్నివేశాలలో గచ్చుమట్టితో తయారు చేశారు. అది నేటికీ చెక్కుచెదర లేదు. ఆలయంతోపాటు లోపల అలివేలుమంగ, గరుడాద్రి, వోమశాల, వాహనశాల, పాకశాల, రామానుజ కూటమి, అధ్యయన మండపం, కళ్యాణమండపం నౌభతీభాస్ గుడి, దసరా మండపం నేలమాలిగ ఉన్నాయి.

శ్రీరంగనాయకస్వామి ఆలయంలో అద్భుతమైన శిల్పసంపద ఉంది. వివిధ శిల్ప సంప్రదాయాలతో, ద్వారాపాలకా శిల్పాలతో ఆకాశాన్నుంటే అంతస్తులతో భక్తులకు ఆలయం స్వాగతం పలుకుతోంది. శేషతయసుదై ఆభయహస్తం చూపుతూ స్వామివారు, అయనకు ఎడమవైపున చతుర్భుజ తయారు ఆలయంలో శ్రీ లక్ష్మీదేవి అమ్మవారు భక్తులకు దర్శనమిస్తారు.

రాజుల విశ్రాంతి గృహం కృష్ణా విలాస్

శ్రీరంగంలో ఉండే కావేరి నది మాదిరిగానే శ్రీరంగపురం రంగనాథస్వామి ఆలయం చుట్టు కూడా నది ఉండాలని, రాజీశంకరమ్మదేవి ఆలయం చుట్టు రంగసముద్రాన్ని నిర్మించింది. నీటి మధ్యలో రాజులు సేదతీరేందుకు విశ్రాంతి గృహం "కృష్ణ విలాస్" అనే అందమైన ఆకృతిలో నిర్మించిన భవంతిని కృష్ణ విలాస్ గా పిలిచేవారు. రాజులు యుద్ధాలు చేసి వచ్చిన తర్వాత ఈ విశ్రాంతి గృహంలో సేదతీరే వారని చెప్పువచ్చు.

రాజీ శంకరమ్మదేవి మనుమడైన కృష్ణదేవరాయ పేరు మీద కృష్ణవిలాస్ నిర్మించినట్లు చరిత్ర చెప్తుంది. పక్కనే ఉన్న రంగసముద్రం చెరువు నీటి ఆలలతో, చల్లటి గాలులతో ప్రశాంత వాతావరణాన్ని కలిగి ఉంటుంది. కానీ కాలక్రమేణా కృష్ణవిలాస్ భవనం చెబ్బతిని ప్రస్తుతం ఇది శిథిలావస్థలో ఉంది. ఈ చలువరాతి భవనం శిల్పనైపుణ్యంలో దానికదే సాటి.

చెక్కు చెదరని కోనేరు, రత్న పుష్పరిణి

రంగనాయక స్వామి ఆలయానికి 200 మీటర్ల దూరంలో నక్షత్ర ఆకారంలో నిర్మించిన కోనేరు అనాటి అద్భుతమైన రాతి కట్టడానికి నిలుపుటద్దంగా నిలిచింది. ఈ కోనేరు పూర్తిగా రాతి కట్టడం కావడం వల్ల నేటికీ చెక్కుచెదరలేదు. అన్ని కాలాల్లో నీటితో కళకళలాడుతూ ఉండటం విశేషం. ఈ కోనేరు ఇప్పటి వరకు నీరు ఎండిపోలేదు. అప్పుట్లో రంగనాయకస్వామి ఆలయంలోని స్వామి వారి పూజకు కావాల్సిన పూలు, ఇతర పనులకోసం ఈ నీటిని ఉపయోగించేవారు. స్వామివారి ఏనుగులు, ఒంటిలు, గుర్రాలు, వాటి నిర్వహణ కోసం సాగుచేసిన చెరుకుతోట, ఇతర వ్యవసాయ పనుల కోసం ఈ కోనేటి నీటినే మోట పద్ధతిలో వాడేవారు. అలాగే ఆలయానికి వచ్చే భక్తులు ఇక్కడే పుణ్య స్నానాలు ఆచరించేవారు. ప్రస్తుతం ఈ కోనేరు, వేసవిలో పిల్లలు ఈత కొట్టేందుకు ఉపయోగపడుతుంది.

దాదాపు ఎకరా స్థలంలో విర్మించి కోనేటి కాక స్వామి వారి అలిపేక సేవకు రత్న పుష్పరణి అనే బావిని క్రవ్మించారు. రంగసముద్రంలో ప్రస్తుతం మునిగిపోయిన గుండుబావి (రత్నపుష్పరిణి) నుంచి అప్పుట్లో త్రాగునీటిని ఈ బావి నుంచే గ్రామస్తులు తీసుకెళ్ళేవారు.

తంజావూరు కళాఖండాలు

తిరుమల, తమిళనాడులోని తంజావూరు మేటి స్వర్ణకారులు, చిత్రకారులు రకరకాల లోహాలతో పెళ్ళతరచిది క్రమించి దళావతారం, ఇతర అధ్యాత్మిక చిత్రాలను రూపొందించారు. ఆలయానికివెనుక భాగంలో మూడు అంతస్తుల్లో గల నేల మాలిగల్లో ఈ తంజావూరు చిత్రపటాలను ఏర్పాటు చేశారు.

దక్షిణ ద్వారా ప్రవేశం

హిందువులకు పవిత్రమైన వైకుంఠ ఏకాదశి రోజున ఆలయ దక్షిణ ద్వారా ప్రవేశం ద్వారా తెల్లవారుజామున భక్తులకు స్వామివారి దర్శనం జరుగుతుంది. సూర్యోదయం కాలంలో చేరుకున్న వారికి పునర్జన్మ ఉండదని శాస్త్రం చెబుతుంది. ఈ దర్శనానికి దేశం నలుమూలల నుంచి భక్తులు వస్తారు.

బ్రహ్మోత్సవాలు

వనపర్తి సంస్థానం వైభవంగా ఉన్న కాలంలో ఇక్కడ ఎన్నో ఉత్సవాలు నడిచేవి. ఇప్పటికీ వాటిని నిర్వహిస్తున్నారు. ఈ ఉత్సవాలు ఏటా అక్టోబరు మాసంలో నవరాత్రి ఉత్సవాలు, ధనుర్మాస

ఉత్సవాలు, ముక్కోటి ఏకాదశి, అధ్యయనోత్సవాలు, పాల్కుణమాసంలో శుద్ధ పౌర్ణమిని కలుపుకొని పదిహేను రోజులు బ్రహ్మోత్సవాలు జరుగుతాయి. శ్రీవైష్ణవ సంప్రదాయం ప్రకారం ఇక్కడ పూజలు జరుగుతాయి. సంస్థాన కాలంలో కళ్యాణోత్సవము ఘనంగా జరిగి పండిత సత్కారాలు కూడా జరిగేవి.

శ్రీరంగాపురం శ్రీరంగనాయకస్వామి బ్రహ్మోత్సవాలు ప్రతి ఏటా ఫాల్గుణ శుద్ధ పూర్ణిమ నుంచి ఉగాది వరకు 15 రోజుల పాటు ఇక్కడ స్వామివారి బ్రహ్మోత్సవాలు అంగరంగవైభవంగా నిర్వహిస్తారు. ఈ బ్రహ్మోత్సవాలలో తెలుగు రాష్ట్రాల నుంచే కాకుండా ఇతర రాష్ట్రాల నుంచి కూడా భక్తులు అధిక సంఖ్యలో పాల్గొంటారు. ఉగాది పండుగకు సరిగ్గా 15 రోజుల ముందు రథోత్సవం జరిగి ఉగాది పండుగ వరకు జాతర జరుగుతుంది.

ఎక్కడైన రథోత్సవాలు సాయంత్రం లేదా రాత్రివేళల్లో జరిగితే ఇక్కడ మాత్రము పగలు 11:00 గంటల సమయంలో రథోత్సవం జరగడం విశేషం.

స్వామి వారి ఉత్సవ వాహనాలు

భూదేవి శ్రీదేవి నమేతుడైన రంగనాథస్వామి బ్రహ్మోత్సవాల సందర్భంగా స్వామి వారి తిరువీధి సేవలో భాగంగా స్వామివారికి వెండి అభరణాలతో తయారు చేసిన శేషవాహనం, హస్తాంతుడి వాహనం, గరుడవాహనం, గజవాహనం, అశ్వవాహనం, సూర్యవాహనం, చంద్రవాహనాలు తిరుమలతిరుపతి వాహనాలను తలపించే విధంగా తయారు చేశారు.

రైతులు, మత్స్యకారులకు కల్పతరువు - రంగసముద్రం

నాటి శ్రమ ఫలితం... నేడు ఉపాధికి ఊతం పనవర్తి సంస్థానాధీశులు పూర్వంలో ఈ ప్రాంతంలో సప్తసముద్రాల పేరుతో ఏడు చెరువులను నిర్మించారు. అందులో రంగసముద్రం చెరువు ఒకటి. రాజుల కాలంలో నిర్మించిన ఈ చెరువు కింద గతంలో వెయ్యిఎకరాల విస్తీర్ణంలోపే పంటలు సాగయ్యేవి. ఇందులో ఒండ్రుమట్టి పెరగటంతో దీన్ని గుర్తించిన రైతులు ఒండ్రుమట్టిని తొలగించడం ద్వారా చెరువులో నీటి నిలువ సామర్థ్యం పెరగడంతో పాటు పంటల సాగు ప్రస్తుతం ఈ చెరువు కింద 7 వేల ఎకరాల విస్తీర్ణంలో పంటలు సాగువుతున్నాయి.

జలాశయంతో రైతుల కలలు సాకారం

తెలంగాణ ప్రభుత్వం భీమా ప్రాజెక్టు నిర్మాణంలో భాగంగా ఈ చెరువును జలాశయంగా మార్చడానికి రూ.50 కోట్ల నిధులను మంజూరు చేసింది. దీంతో ఈ చెరువు జలాశయంగా

మారితే ప్రస్తుతం 7వేల ఎకరాల విస్తీర్ణంలో ఉన్న ఆయకట్టు 22వేల ఎకరాలకు పెరుగుతుంది. దీని ద్వారా మండల ప్రజలకు స్వచ్ఛమైన తాగునీటిని అందించడానికి ప్రభుత్వం రూ.14 కోట్ల నిధులను మంజూరు చేసింది. దీనికి సంబంధించి ఫిల్టర్ బెడ్ పనులు పూర్తి అయ్యాయి.

ముగింపు :

ఈ విధంగా ఈ ఆలయం శాస్త్రీయంగాను, సంపూర్ణంగాను సర్వాలంకార శోభితంగాను ఉంది. ఉమ్మడి మహబూబ్ నగర్ జిల్లాలో ఇప్పటి వరకు ఇంత స్వార్సంగ సుందరమైన ఆలయం మరొకటి లేదు అన్నా అతిశయోక్తి లేదు.

ఈ క్షేత్రం ప్రముఖ పర్యాటక క్షేత్రంగా వెలుగొందుతున్నది. ఇటు తెలంగాణ రాష్ట్రం నుండి అటు ప్రకృ రాష్ట్రాల నుండి పర్యాటకులు ఈ దేవాలయాన్ని సందర్శిస్తున్నారు. ఈ క్షేత్రాన్ని ప్రభుత్వం, దేవాలయ - పర్యాటక శాఖలు, మరియు పురావస్తు అధికారులు సంయుక్తంగా బృహత్ ప్రణాళికను రచించి అభివృద్ధి చేస్తే ఈ రంగాపురం శ్రీ రంగనాయకస్వామి ఆలయం తమిళనాడులోని శ్రీరంగం క్షేత్రం మాదిరి అభివృద్ధి చెంది రాష్ట్రంలో ఒక ప్రముఖ ఆలయంగా గుర్తింపు పొంది రాష్ట్రంలో గొప్ప దేవాలయంగా అభివృద్ధి చెందుతుంది అని నా ప్రగాఢ నమ్మకం.

ఉపయుక్త గ్రంథాలు:-

- 1) డా. డి.ఎన్. శాస్త్రి. మహబూబ్ నగర్ జిల్లా సర్వస్వం. ముఖ్య పబ్లికేషన్స్, రంగంపల్లి, హైదరాబాద్, 1993.
- 2) డా. కవీలనాయి రంగమూర్తి, పాలమూరు జిల్లా దేవాలయాలు. వాణి పబ్లికేషన్స్, గాంధీనగర్, హైదరాబాద్, 1991.
- 3) సురవరం ప్రకాష్ రెడ్డి, గోలకొండ కవుల సంచిక, హైదరాబాద్, 1934.
- 4) సురవరం ప్రకాష్ రెడ్డి, ఆంధ్రుల సాంఘిక చరిత్ర, హైదరాబాద్, 1982.
- 5) తూమటి బొంబే, ఆంధ్రుల సంస్కారములు సాహిత్య పోషణము, విశాలాంధ్ర పబ్లిసింగ్ హౌస్, హైదరాబాద్, 1987.
- 6) యం.రామయ్య, పాలమూరు చరిత్ర, సంస్కృతి, జాతీయ సాహిత్య పరిషత్ ప్రచురణ, అశ్వహార శాఖ, మహబూబ్ నగర్ జిల్లా, 1996.
- 7) ఎ.రామమూర్తి, పాలమూరు జిల్లా శీర్ష క్షేత్రాల సాహిత్యం సమగ్ర పరిశీలన, అమృతాకాశ్ పబ్లికేషన్స్, వి.హెచ్.డి నిల్దాంక వ్యాసం, ఉస్మానియా విశ్వవిద్యాలయం, హైదరాబాద్, 2011.
- 8) జనార్ధన్, డాక్. మహబూబ్ నగర్ జిల్లా జాతరలు - ఉత్సవాలు, అమృతాకాశ్ పబ్లికేషన్స్, వి.హెచ్.డి నిల్దాంక వ్యాసం, ఉస్మానియా విశ్వవిద్యాలయం, హైదరాబాద్, 1991.
- 9) పాలమూరు వైజయంతి, ప్రపంచ తెలుగు మహాసభల ప్రశ్నేత సంచిక, జిల్లా సాంస్కృతిక మండలి, మహబూబ్ నగర్, 2012.
- 10) ఈనాడు దినపత్రికలు, 23-09-2014, 18-05-2015, 12-03-2017
- 11) వసుక్తి తెలంగాణ దినపత్రికలు, 20-09-2014, 27-09-2015, 23-02-2018, 09-05-2018
- 12) పాక్షి దినపత్రిక, 10-01-2018
- 13) స్థానిక ప్రజలతో ముఖమూర్తి

కొండనాగుల ప్రాంత చరిత్ర (నాగర్ కర్నూల్ జిల్లా) ఒక పరీశీలన

కె.కృష్ణయ్య, ఎం.ఫిల్ ఎంపిల్ స్కూల్స్

పాల్వీ శ్రీరాములు తెలుగు విశ్వవిద్యాలయం, క్రీశైలం ప్రాంగణం, క్రీశైలం

బి. నర్సయ్య, ఎం.ఫిల్. ఎంపిల్ స్కూల్స్

పాల్వీ శ్రీరాములు తెలుగు విశ్వవిద్యాలయం, క్రీశైలం ప్రాంగణం, క్రీశైలం

పరిచయం:

భారతదేశ చరిత్ర స్వరూప స్వభావ రీత్యా భస్మత్వంలో ఏకత్వమును ప్రత్యేక లక్షణాలను సంతరించుకుంది. ఈ దేశ చరిత్ర ఓకే పద్ధతిలో ఉండడం వివిధ దశలు, లక్షణాలను కలిగి ఉండడం చేత ప్రాచీన పరిస్థితులకు అనుగుణంగా అయా ప్రదేశాలు(దేశ) అయా ప్రాంతాల చరిత్రను స్థానిక ఆధారాలతో పరిశోధన చేయవలసిన అవసరం ఎంతైనా ఉంది.

భారతదేశ చరిత్ర రచనకు, అధ్యాయానికి ప్రాంతీయ చరిత్రలే ప్రామాణికమైనవి. డి.డి. కోశాంబి అభిప్రాయం ప్రకారం భారతదేశ చరిత్రనంతటిని ఓకే పద్ధతిన వర్ణించడం వీలుకాదు. దేశ చరిత్ర రచనలో ప్రాంతీయ చరిత్ర ఎంతో (విలువైనది) దీనికి దిష్టంగా భారత దేశ చరిత్రను ఉత్తర భారతదేశంలోని చారిత్రక దశలను, కూలాల, భౌగోళిక, నైసర్గిక, అంశాల వ్యత్యాసాలు ప్రాంతీయ పరమైన భాషా, సాహిత్యాలు ప్రత్యేకతలను కలిగి ఉన్నందున స్థూలంగా కాకుండా, సూక్ష్మస్థాయిలో నిర్దిష్టమైనటువంటి కాలాన్ని, ప్రాంతాన్ని ఎంపిక చేసుకొని సమగ్రంగా పరిశీలించి అనేక చారిత్రక వాస్తవాలు ఎంపిక చేసుకొని సమగ్రంగా పరిశీలించి అనేక చారిత్రక వాస్తవాలు వెలుగులోకి వస్తాయి.

జాతీయోద్యమ కాలం నుండి ఆంధ్రుల చరిత్ర సంస్కృతి మీద రచనలు, పరిశోధనలు ప్రారంభమైనాయి. నాటి నుండి నేటి వరకు ఎన్నో విలువైన అంశాలు వెలుగులోనికి వచ్చాయి. సూక్ష్మస్థాయిలో స్థానికంగా లభ్యమైన ఆధారాలతో స్థానిక, ప్రాంతీయ చరిత్రలను అధ్యయనం చేయాల్సిన అవశ్యకతను దృష్టిలో ఉంచుకొని నాగర్ కర్నూల్ జిల్లాలోని " కొండనాగుల చరిత్ర, సంస్కృతి పై పరీశీలన చేయడం జరిగింది.

వలస జిల్లాగా, సంస్థానాల భిల్లాగా ప్రసిద్ధిగాంచిన ఉమ్మడి జిల్లా మహబూబ్ నగర్, జిల్లాలో శ్రామికులు ఎక్కువగా

నివసిస్తున్నారు. అరుగాలమంతా చేసిన కాయకష్టం మరచి మానసిక ఉల్లాసంకోసం గ్రామ సౌభాగ్యం కోసం పండుగలు, పబ్బాలు, ఉత్సవాలు జరుపుకోవడం అనవాయితీగా వస్తుంది. ఇలాంటి సంస్కృతి గల జిల్లాలో జానపదుల జీవితాల్లో సూతనోత్సవాన్ని సంతోషాన్ని పంచడంలో చారిత్రక ప్రాముఖ్యతను సంతరించుకున్న కొండనాగుల చిన్నగట్టు, పెద్దగట్టుపై అలయాలు, వాటి విశిష్టత యాత్రికులను ఆహ్లాదంగా వారినీ ఆకట్టుకుంటూ చరిత్రను చాటుతుంది.

కొండనాగుల ప్రాంతం తెలంగాణ రాష్ట్రంలో నాగర్ కర్నూల్ జిల్లా అచ్చంపేట తాలుకా, బల్లూరు మండలానికి, అతి సమీపంలో ఉంటుంది. అచ్చంపేట నుండి కొండనాగుల అలయానికి 10కి.మీ దూరంలో, నాగర్ కర్నూల్ జిల్లా కేంద్రం నుండి 48 కి.మీ, మహబూబ్ నగర్ నుండి 96 కి.మీ. రాష్ట్ర రాజధాని అయిన హైదరాబాద్ కు 145కి.మీ దూరంలో కొండనాగుల ప్రాంతం కలదు. ఈ ఊరికి అతి సమీపంలోనే జంట దేవాలయాలు (రామలింగేశ్వర ఆలయం, కేశవాలయం) చిన్నగట్టు, పెద్దగట్టు అని పిలువబడుతున్నాయి.

చారిత్రక ప్రాముఖ్యత:-

కొండనాగుల అచ్చంపేట తాలుకలోని బల్లూరు మండలానికి సమీపంలో ఉంది. ఇది నాగర్ కర్నూల్ జిల్లా, తెలంగాణ రాష్ట్రానికి చాలా విశిష్టత కలిగిన ప్రాంతంగా చెప్పవచ్చు.

కొండనాగుల చరిత్ర, సంస్కృతి:

నల్లమల్ల అందమైన ప్రకృతి అటవీ ప్రాంతంలోని కొండనాగుల సమీపంలో చిన్నగుడిబండ శ్రీలక్ష్మి చెన్నకేశవ ఆలయానికి చాలా గొప్ప ప్రత్యేకత ఉంది. క్రీ.శ. 7,8వ శతాబ్దంలో

ఇక్ష్వాకులు, విష్ణుకుండినిలు, చోళులు, కాకతీయులు, నాగవంశీయులు సల్లమల్ల ప్రాంతాన్ని పరిపాలించారు. విరి పాలనలో చిన్నగుడిబండలోని శ్రీ లక్ష్మీ చెన్నకేశవ ఆలయం, పెద్దగుడిబండలో రామలింగేశ్వర దేవాలయంను నిర్మించారు. భక్తులు కోరిన కోర్కెలు తీర్చే దేవతామూర్తులుగా వేలుగోందిన ఈ ఆలయం ప్రత్యేకతతో గ్రామ ప్రజలు తమ తమ ఇష్ట దైవాలగా కొలుస్తున్నారు.

గ్రామ నామం:

కొండలపై దేవాలయాలు నిర్మించడంతోపాటుగా, నాగులు సంవరించడంతో ఈ గ్రామాన్ని "కొండనాగుల" గా నామకరణం చెందిందని గ్రామస్తులు చెప్పడం జరిగింది.

ఆలయ చరిత్ర:

చిన్నగుడిబండలోని చెన్నకేశవ దేవాలయాన్ని దేవరకొండ మార్గవరాజు అనే రాజు నిర్మాణం చేసినట్లు చోళుల కాలం నాటి ఆధారాలు ఉన్నాయి. ఈ గ్రామ సమీపాన గోదల్ సంస్థానం వారు దేశముఖే వంశస్థులు కూడా ఆలయ నిర్మాణానికి కృషి చేశారని వెలుగులోకి వచ్చింది. శాలివాహన కళం ప్రకారం 1720లో ఆలయంకు అసూరి వంశస్థులను దర్శకర్థులుగా, పూజారులుగా వెంకటదార్యులుగా, నియమిస్తూ తెలుగు, ఊర్ధ్వలో షత్రం రాసి ఇచ్చినట్లుగా అసూరి వెలుగులోకి వచ్చాయి. దాదాపు 400 సంవత్సరాల క్రిందట గచ్చుతో ఆలయ గోపురాన్ని నిర్మాణం చేశారు. ఆలయం దాదాపు 100 ఫీట్ల ఎత్తులో ఉంటుంది. చేప ఆకారంలో ఉంటుంది. 16 రాతి స్తంభాలతో ఈ ఆలయ మండపం నిర్మించబడి ఉంది.

అకట్టుకునే కట్టదాలు :

చెన్నకేశవ స్వామి ఆలయ ప్రధాన ద్వారంతో రెండు వైపుల నాగుపాములతో చేసిన శిల్పాలు దర్శనమిస్తాయి. ఆలయానికి తూర్పు దక్షిణం, ఉత్తరం వైపుల ద్వారాలు ఉన్నాయి. చెన్నకేశవ దేవాలయంలో ఎక్కడలేని విధంగా ఈశాన్యం, ఆగ్నేయంకు అంజనేయస్వామి ఆలయాలు ఉన్నాయి. చెన్నకేశవ స్వామి ఆలయంలో వారితోపాటు లక్ష్మీదేవి ఉండడం మరో విశేషం. అదే విధంగా రామానుజ, శంకరాచార్యుల తదితర విగ్రహాలు ఉన్నాయి. పూర్వం కాలం నుండి ప్రతి చైత్ర శుద్ధ పౌర్ణమి నాడు పెద్ద ఎత్తున జాతర జరుగుతుంది. ఇక్కడ ప్రతి సంవత్సరం రథసప్తమీ రోజున చెన్నకేశవ స్వామి వారి కళ్యాణం అంగరంగ వైభవంగా నిర్వహించడం జరుగుతుంది.

కృష్ణాష్టమి (గోకులష్టమీ)కి యాదవులు ఉట్లు కోట్లేవారు. నేటికీ కూడా ఆలయం ముందు ఉన్న ఊట్లను కట్టే స్థంబాలు చెక్కుచెదరకుండా నేటికీ ఆలయ ప్రత్యేకతను చాటుతున్నాయి.

పై ఆలయాలు సల్లమల్లలో రాజుల కాలంలో నిర్మించినప్పటికీ చేక్కు చేదరని కట్టదాలు యాత్రికులకు ఎంతో ఆహ్లాదం, ఉత్తేజం కలిగిస్తుంది. భక్తుల కొంగు బంగారంగా భక్తుల కోర్కెలు తీర్చే ఇష్టదైవంగా చెన్నకేశవ ఆలయం దర్శనమిస్తుంది.

కొండనాగులలో జంట దేవాలయాలు (చిన్నగట్టు, పెద్దగట్టు) :

ఎలైన గుట్టలపై ఈ ఆలయాలు నిర్మించబడ్డాయి. ఒక గట్టుపై శివాలయం, మరొక గట్టుపై కేశవాలయాలు ఉన్నాయి. ఈ దేవాలయాలు ప్రజలందరికీ దేవులందరు ఒక్కటే అనే భావనను కలిగిస్తుంది. ఈ దేవాలయాలు చాలా ప్రాచీనమైనవిగా చెప్పవచ్చు.

విశిష్టత:

ఆలయానికి ప్రవేశద్వారం ఇరువైపుల నాగ స్వర్ణముల (అచ్చు, ప్రతిమ) బోమ్మలు రాతిపై ఉంటాయి. కావున కొండనాగుల అని పేరు వచ్చింది.

పెద్దగట్టు:

పెద్దగట్టుపై రామలింగేశ్వర ఆలయ నిర్మాణంపై ఎలైన పెద్దగోపురం చాలా అందంగా చూడముచ్చటగా అకట్టుకుంటుంది. ఇదే గట్టుపై ఒక బండపై పెద్దకోలను ఉంది. ఈ కోలను ప్రకృత శ్రీ.శ. 6శతాబ్దంనాటి ఒక రాతి శాసనం కూడ లభ్యమౌతుంది. ఇక్కడి నుండి శివుడి ప్రతిమ వెలుగులోకి వచ్చింది. విష్ణుకుండినులు శ్రీ.శ.4.5 శతాబ్దం వరకు తెలంగాణ ప్రాంతం మొత్తం పాలించినట్లుగా ఆధారాలు లభ్యమౌతున్నాయి.

చిన్నగట్టు:

కేశవాలయం (చెన్నకేశవస్వామి)కి దార్శనకు రెండు వైపుల పూర్ణకుంభం ఆకారంలో అగుపిస్తాయి. రాయి స్థాంబాలు గుండ్రంగా ఉంటాయి. దేవాలయం వేనకవైపు చేప శిల్పం ఉంటుంది. ఈ ఆలయంలో వీరత్వానికి నిదర్శనంగా సింహం చిత్రాలు అగుపిస్తాయి. ఈ దేవాలయంలో ప్రహారిపై మనిషి ఒక చేతిలో కత్తి, మరో చేతిలో దంగ్(రక్షక కవచం) పట్టుకున్నట్లుగా మానవ సహాస చిత్రాలు ఉన్నాయి.

దేవాలయ సౌందర్యం:

దేవాలయం గర్భగుడి ముందు, రంగమండపం మరియు నవరంగ మండపం 9 గదులతో నిర్మించి ఉంటుంది. మలింగేశ్వర ఆలయానికి 5వ దును స్థాంబాలు 25 గదులతో ప్రత్యేకతను చాటుతుంది. శివాలయంలో గర్భగుడిలో శివలింగంపై సూర్యకిరణాలు నేరుగా 25 గదులు చాటుకొని పడుతాయి.

ప్రతాపగిరి కోట:

ప్రపంచంలో రెండవ పోడవైన కోట 250 కి.మీ. పొడవు ప్రపంచంలో ఎత్తైన కోట 2500 కీ. పొడవైనది. చైనా ఉమామహేశ్వరం దగ్గర ప్రారంభమై ఎలేళ్ళరం దగ్గరి వరకు వంతర, వంతరగా, ఎత్తు, దిగులుగా ఈ కోట నిర్మాణం ఉంది.

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PAINTINGS ARE THE DEVICE OF CEREMONIES AND RITUALS OF QUTB SHAHI AND ADIL SHAIS (15th to 17th centuries A.D)

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Introduction:-

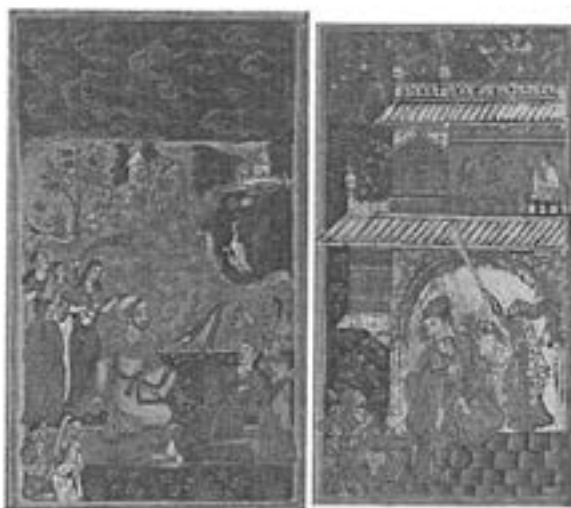
A firm a ponderous splendour distinguishes one of the most important source to understand the ceremonial and court clip are the paintings and we got an idea of the deccani panting from Bijapur and Golconda . They are a sever distinct from mughal paintings and the group of paintings from Bijapur with the marked assimilation of western elements. The illustration of three-dimensional volume as well as atmospheric perspective sinks into the coloured surface and widens its range. To this aspect of deccani painting in Bijapur belongs a portrait on the gold ground of a personage enthroned and accompanied by three attendants one a boy offering pan. A peculiar mannerism of showing the pupils as a vertical line is possible a misunderstood way of making it a small dot according to the work of Farrukh begin the Mughal manner of the late 16th century. In this paper have seen few of the vast mass paintings and other documentary evidence that has come to light subsequently connections Qutb Shahis and Adil shahis associated at that time. However Zebrowski idea about deccani painting, this is an invaluable pioneering survey of the subject. It only Zuhuri wrote Bijapuri paintings were influenced Ibrahim's court environment had paved Grethe at creativity; the illustration was fast approaching the political significance of prompt. A lively depicting a composite elephant led by a demon is assigned here to Bijapur by its figure style and turban type, the printed liner quality of various elements and the use of marbled paper. ¹

A drawing of a princess demonstrates the feature of Golconda style. it was inspired Persian fashion alien and a lightly plumed turban tied and decorate in male fashion worn at Golconda, later it takes after a deccani fashion. But overall face relates closely enough to a variety of deccani figure that it seems evident that this facial type originated in the Deccan. The governess is depicted in three-quarter view, a rendering of the face prevalent in the Deccan, where Persian convention remained in vogue .more important is the modelling of the cloak, which consists of formulaic grey streaks, a manner of translating crisply outlined and reply shadowed European style fold into deccani terms.



These marvellous elements signal that the artist is somehow acquainted with the rich visual vocabulary of the Indo-Islamic tradition, in this case applying the idea of assorted fully coloured

animal heads issuing from scrollwork to an unexpected architectural form. The ultimate source might be either deccani or Mughal for the feature people both in the migrants of two Golconda manuscript date 1590-1620. Mughal for the feature appears both in the margins of two Golconda manuscript dated about 1590-1600 and 1630².



The above paintings Indo-Islamic tradition rituals and ceremonies accounts are a representation of many other architectural

features in the two Rasamanjari series. One is the frequent appearance of the domed Chatri (an open rooftop pavilion) which had no structural counterpart in the Pahari region until the 19th century. While painters working in wholly indigenous style in the 17th century are content to align their buildings with the picture plane, both kripal and devidasa make a modest nod to Mughal and deccani art by occasionally imparting a modicum of three-dimensionality to their supporting structures. This led to more revealing details found extensively in deccani painting or architecture. During late 16th-century deccani paintings rather than Mughal art, seemingly fantastic elements that grace the building in the Rasamanjari series also correspond to a distinctive feature found in architecture of the Adil Shahi kingdom. The position and form of the bud motif crowning the apex of the arch mimic the use of that motif in low-relief ornament at Bijapur and Golconda.³ Most unexpectedly, even the silver scrolling vines on the façade and the unusual spiral markings scored on the uprights of the porch of figures features found on deccani and Mughal architecture.⁴

This unexpected phenomenon of long-distance influence has many parallels in the history of Indian art on the cultural, material type and marginal decoration in western Indian manuscript illustration in the 15th century. Generally, through the type of the above paintings, we create new and innovative effects on the cultural history of Deccan.⁵ Deccani painting played a significant role in south India history. And the wider art, as demonstrated in illustrate Sufi romance such as the *Gulshah-i-Ishq* composed in 1657-1658 by the Bijapur poet laureate Mulla Nusrati. His text links allegorical garden with actual horticulture through vivid descriptions of deccani trees and flowers and symbolic meanings. In the romance, the *pem nem*, the hero in the illustration bears the image of his beloved on his chest, and the silver spray comes from his lips when he mentions her name, among other visual metaphors.⁶ Unlike the Mughal painting that largely founded on Persianate and the court scenes, we have the Deccani paintings shais may different scenes.

Bijapur painting, particularly during the reign of Ibrahim Adil Shah II, is recognized as a high point of Deccan art, meriting its detractor as a "window wide open upon an enchanted world".⁷ Under his enlightened and sensitive patronage and that of his successor, the arts of music and painting rose to expressive heights.

Like other great Bijapur painting, a penetrating portrait of an unidentified African or Indian noble, assigned to an unknown master and dated to around 1630, captures the mood of its pensive sitter with haunting insight. In general, Bijapur painting remained more independent of the Safavid and Mughal influences are seen in work painted for the Qutb Shahi rulers of Golconda. This reveals a diverse set of influence and also a diverse audience and hereafter a changed context that was broadly Deccani but make Specific. Golconda artists in some ways kept greater pace with developments in Iran and even preserved some style past their Persian are, such as the 15th-century Turkmen idiom that flourished at Golconda into the 17th century in the form of lively animal drawing and energetic figures. While royal portraits and known artists can be associated with the courts of Golconda, Bijapur, and Ahmednagar Shift of scale in deccani painting the source of its ethereal strangeness are among its most fascinating qualities.

Bijapur painting appears in the form of the painted manuscript from the reign of Ali Adil Shah I, most abundantly in the enormous volume of 1570 known as the *Nujum-al-Ulum*, filled with illustration related to an eclectic set of ideas on cosmology, science, and magic. The esoteric qualities of the *Nujum* are reflected in other work of the late 16th century which to create a composite of allegorical allusions and hybrid symbols. As a departure from the turkman painting, the ideas of paintings in Turkmen society founded on horses revealing the all round preoccupation with horses that was characteristic of expect rain and paternal society. Here the turks were now incorporated into the state and hence this signify motif of painting did not satisfy multiple audience. Under Ibrahim's successor, Muhammad Adil Shah reached its maximum territorial extent, even as the state came into

greater contact with the Mughals and their Rajput officers in the north after a treaty had partitioned Ahmednagar in 1636. Changing style in painting demonstrates this growing Mughal influence, with an increasing preference for naturalism over fantasy in background details and for documentation over-idealization in portraiture. With an enhanced degree of recording events and people, the painting reveals other figures at court, including the habshis noble Ikhlas Khan, an important power at Bijapur. Royal costumes styled from about 1630 also changed from the double tasselled, long deccani jama (robe) to shorter Mughal-style garment tied under one arm, Jewels and also show a greater presence of northern forms such as punch daggers. This practice of a ceremonial with turban was a part of the persinate and south Asian Societies and involved circulation of horses.⁸ However, the all distinctively shaped Bijapuri turban with board headband (patta) with roots in south India's medieval period seems to have endured.⁹



The broads decorated textile around Ibrahim's turban was an important headpiece for royalty in southern India. In earlier medieval court's, it was often conferred at moments of transformation such as a coronation (pattabandha-mahotsava).¹⁰ It was formed into the persinate idea of 'dastor bandi'. Text in Nastaliq script on the band contains verses from the Saqi Nama of Hafiz, (book of the cup bears)

and probably selected for their sentiment of praise for a king from a poem that otherwise largely centres on the role of a cupbearer.¹¹



Such arrangements are also seen in ancient wall paintings in the Deccan, and while no direct line can be drawn between the many intervening centuries, there could once have been an element of continuity that no longer survive. Such symbols as the redraws were deemed holy and there were significant cultural governing among different cultures. The idea of religious boundaries also remained fluid as the sufi tradition shown in deccan.¹² This painting therefore has a different audience who were not understanding the elements such as relationship based on modern religious boundaries. One means of transmission might have been a wall painting tradition at Bijapur, as is hinted by the very faded remains at the Kumatgi water pavilion, although admittedly what little survives of those paintings tends to depicts single monumental figures and few groups.¹³ But there may have been other variations. Certainly, the sense of movement, depth of space, and relationship between figures seen here are far removed from the more formal conventions of Mughal painting at this time, while some elements, such as the individualized portraiture, are shared.

The fluidity is evident as the setting is always not the court and therefore to formality is not omnipresent here. Ibrahim's countenance is rendered with particular sweetness as he holds up narcissus flowers and curls of hair escape the confines of his tall Deccan turban. The right side of this painting has been cut away, with various areas showing replacement and repainting of the white ground. However, a surviving element is the edge skirt visible on the lower right. It appeared to have belonged to a female companion of Ibrahim's probably his concubine the Maharashtrian dancing girl Rambha, who was either deliberately or accidentally expunged from the painting.¹⁴ A contemporary painting, seeming based on the present image provides some insight into how the original may have conveyed dramatic shifts of scale and evocative landscape further convey the otherworldly mood for which his Deccan phase is known and the to some extent defines the spirit of Bijapur painting. Here compared to his other Bijapur works, the figures are larger, the faces rounder and the composition bolder. Fine passage of stippling and shading coexist with simpler elements such as the background elephant. In Bijapur Sufis of all ranks formed spiritual lineage and held allegiances as powerful as those of its kings. The idea of a humble dervish is a person who has for hen the world slate evils of power and thus is part of an anti-structure. By showing classes to him the ruler thus gives himself an idea of a person class to the poor. This is become they are the devotees of the Sufis. Here a humble dervish identifiable by his long nails and cross-legged pose receives a visitor who is also a Sufi signalled by the tattoos or burn marks on his forearms and is accompanied by an ash-covered devotee. The subject of the meeting between a king and a holy man had developed in a Mughal painting by this time, representing a well-known idea about the interaction between the temporal and spiritual world. However, the figure closed eyes alternatively suggest that he may be a blind dervish awaiting a miracle as other more advanced Sufis were known to have performed. This reveals a clear attempt by the royalty to appropriate the power of the sufi, The musically and mystically inclined Ibrahim Adil Shah II to walk in a dark landscape where an

invisible breeze is captured in the swaying movement of his diaphanous robes and rich gold wrap. Flowers bloom at his feet, and a white palace with Safavid-style figure gleams in the distance.

The Saints sit on a canopied bedlike throne (Takht) of the type ubiquitous in deccani imagery and stares directly at the viewer. Two ostrich eggs encased in precious fittings dangle above him and underscore his religious stature, presumably as a notable Sufi pir. A visitor Ibrahim carries a bejewelled inscribed health and prosperity and his attendant holding behind the cloth and wearing two fine pendants (urbasi) stands behind the Sufi. While the meaning of the painting remains elusive, its composition contains standard Bijapuri troops and can be compared to several contemporary images. Muhammad Adil Shah 1627-56 inherited the splendid and diverse ruling tradition of his father Ibrahim Adil Shah II, and himself oversaw a stronger and distinguished period of Bijapur history. However in the background was the forceful and ambitious African prime minister ikhlas khan shown here together with the sultan on the royal elephant in an emblematic display of the actual power behind the throne. Many portraits of both men exist from the period Muhammad is often shown in a more effete mode holding a flower or a mango whereas images of ikhlas khan invariably hint at his unyielding power.

It also shows that the modern categories of race are flouted and not universal as the situation shows have. The presence of an African nobility and their portrayal in paintings that show ceremonial is a testimony to the inclusive nature of deccan. Further it also shows that only in india were the Africans able to attain a subordinate status outside Africa.¹⁵ Under Muhammad's patronage, the Mughal influence was manifested in painting through a great degree of naturalism and a growing interest in observation. Therefore the elephant is as much the subject of the painting as its commanding riders. A large number of bells worn on its legs neck and body would have ensured both a visual and an aural impact. Whose royal elephant procession preserved much of the splendour and power saw here. The bamboo

painter was a powerful force in Bijapur's final phase of painting in which he captured his patronage Ali'Adil Shah II in several opulent works. In this fragmentary painting, Ali's II is resplendent gold as he draws his bow to discharge the second arrow on a tiger crouching on the rocks. The rising golden finial below is thought to be either from the tail of a griffin or lion stand or an element from a royal barge.¹⁶ Either case would indicate an unusual iconography for such a subject. Several allusions have been read into this image, including a reference to ancient middle eastern friezes and Gupta-era coinage of kings slaughtering lions symbols that must have held meaning for the ruler.¹⁷ The small size of the tiger suggests hierarchical scaling rather than distant perspective while the hidden grotesques in the rocks are a throwback to an earlier perisan convention.

Ali II reigned as the penultimate ruler of Bijapur for sixteen years. Plagued by pressure from the rising strength of the Marathas under Shivaji in the west and the relentless pressure of the Mughals from the north he nevertheless managed to maintain active patronage of the arts. was a need patronised art in such time to show that things were still under central and that the state was capable of patronage. Some of the most evocative painted works of the Deccan come from his age. The painting would have the viewer believe that the key of legitimacy being handed over by Ismail founder of the Safavid dynasty of Iran to Yusuf founder of the Bijapur dynasty symbolizes the unwavering allegiance of the Adil Shahi family to the Shia creed. This is a difference in the way the mughal paintings are understood as satish Chandra talks of the four parties in the mughal court, turani, Irani, Indian muslims and rajputs. It was the Iranis with a shia tradition were ceremonials founded an imams and play of right to legitimized the court through ceremonials. However, Bijapur in its golden period under the freethinking Ibrahim II witnessed the open embrace of Hinduism and Sufism as well as the formulation of Sunnism as the state religion in 1583 which lasted until the end of his tenure.

Qutb Shahi painting:-

The talking tree from the Alexander legend fate and was illustrative many times in Islamic painting. While conventional imagery depicts a tree with branches terminating in animal heads, this Deccan version shows much greater detail representing a different mode of production during the era of Abdulla Qutb Shah. The artist responsible for these two portraits was familiar with Mughal painting as is evident in the finely delineated figures set against a green ground. However an unconventional leap in reducing the surrounding landscape and figure into a delicately miniaturized setting filled with trees, lake, deer, and hunters.¹⁹ Abdulla appears young in this image lithe than in later portraits in which he has aged into an older, paunchier man with jowls. But he is mature enough to have emerged from the shadow of his mother Hyat Bakhshi begum who had steered the state for the boy-sultan in the early years of his reign.



This fascinating woman negotiated with the Mughal prince Aurangzeb in 1656, sparing Golconda from the further siege. She also founded the town of Hyat Nager and was buried in a stately tomb that dwarfs those of the early Qutb Shahi sultans. The prince remains unidentified. Abdullah had no sons, and therefore this painting must represent another young member of the royal family. Both Sultan and prince wear attire more northern Indian in style than that of their predecessors and are decked in jewellery of a type unseen in earlier Golconda portraits. By this time, diamonds of enormous size were being found in Golconda mines and were being made into beautiful ornaments studded with rubies and pearls in a kind of open-work setting unique to the Deccan.

A final set of Golconda painting is associated with Abul Hasan Qutb Shah. Large-scale painting on cloth such as portraits as well as scenes of assemblies and processions including many made for display in architectural settings became the norms during this period. In his portrait, this the last Golconda sultan appears as a confident and serene man although he was a reluctant sovereign forced to take the throne. He stands in profile in a magisterial pose with a halo and the sun shining all of their glory on him. With his hand posed on his hip, his luxurious clothing and the number and size of he wears, he assumes a stereotypical image of royalty with a long lineage in northern Indian and deccani portraiture. The tendency to depict the body as a large mass, with the full skirt of the robe billowing out, is a convention of late Golconda painting particular the portrait sets produced there by the dozen. The appearance of unshod feet, apparently a court custom, is another feature of portraits of this school. The painting does seem to be of a higher level of production; the gold paint has been applied lavishly, and the texture of the fur collar and the contrasting patterns of the sultan's garments are meticulously detailed. However other elements especially the sultan's pyjamas and the flowers of the lower landscape, are more informally executed. The late seventh century witnessed a renewed phase of artistic exchange in painting between Deccan India and Safavid

Iran. Through which a distinctive tinted drawing style arose on paper or lacquer boxes, often depicting Indian courtly couples, sometimes seated together on a lobed-back chair, or feminine figures with cascading locks. Six Persian artists were particularly enchanted by such Indianized motifs and styles, Shaikh Abbasi, his son Ali Naqi and Mir Taqi, Bahram sofrankesh, Muhammad Zaman, and ali quli jabaddar. Indian influences also extended into Safavid architectural decoration; for example, a wall painting in the chichil sutun palace at Isfahan depicts a sati (immolation) scene from the Persian writer nau'is Indian romance the suz u gudaz (burning and melting). conversely in the Deccan reimportation of motifs and styles took place. Mughal princes and Indian courtesans returned to their original shores but, under a Persian hand changed into more effete creatures, with a greater degree of lyricism and a subtle foreign touch. In fact, the result of these crosswinds was that such romantic imagery ended up with an exotically foreign feeling in both the Persian and Indian worlds.

Conclusion:- the Deccan was not just peace courts of 16th and 17th Deccan equally important was the cosmopolitan character of those courts in true function of the Deccan's cultural and ethnic diversity it is vishulized through painting which dominate in respect of north India. All of these varied influences-Maratha and Telugu warrior elites, Sunni and Shia immigrants from central Asia or Iran ,African military slave, Brahmins and non-Brahmins service caste, native-born Muslim nobles, European merchants ,warrior and missionaries contributed to making the Deccan one of the most dynamic diverse, and cosmopolitan societies in the early modern world. Enjoying the relative security and great wealth generated, in part by the export of its renowned textiles, the Deccan provided for almost three centuries an atmosphere exceptionally conducive for artistic creativity those are part of our ceremonies and rituals.

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SAIVISM AND SOCIAL ASPECTS IN MEDIEVAL ANDHRA

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Historical studies attribute material developments, trade, urbanism and other aspects to the rise and decline of Buddhism in the subcontinent. The increase in the number of Buddhist lay followers has been attributed to the increase in trade and trading activities resulting from an increase in agricultural productions, and subsequently a decline of the religion has been attributed to a decline of trading activities. According to R.S. Sharma, ordinary people were certainly attracted to Buddhism because of its successful response to the challenge posed by the social developments generated by the material conditions created by the use of iron, plough, agriculture and coins and by the rise of towns in eastern Uttar Pradesh and Bihar¹. D.D. Kosambi perceives that Brahmanism, divested expensive rituals, strengthened its hold on the newly colonized areas and their aboriginal population, and Buddhism and its unproductive monastic foundations served no useful purpose after the decline of trade and emergence of closed village economic units when it had become a drain upon the economy instead of stimulus². Kalka's view is that religion was used by rulers to strengthen their position, since it is most likely that through the construction of these temples, the rajas tried to create a new centralized ritual structure focused on the new state temple and its royal cult³. In a recent study Alexis Sanderson shows through detailed analysis, how Saivism became the dominant Brahmanical religion in the early medieval period⁴. In the present paper I am trying to identify the key factors that helped for the spread and success of Saivism.

Sanderson in 'the saiva age' identifies few "key elements of the social political and economic process that characterises the early medieval period",⁵ arguing that the saivism was so successful in that period it "legitimated, promoted" these elements. One of these elements

is the "multiplication of the land owning temples", which involves other things like royal temple building. Another feature in his point, the expansion of the agrarian base through the creation of villages, land reclamation, and the construction of the water reservoirs. Wells, and other means of elements.

I have studied medieval Andhra inscriptions related to saivism which mentions all the features Sanderson has mentioned. Many inscriptions have recorded the temple constructions⁶ several villages were given as donated to the temples⁷ land donations were made to several temples,⁸ in one inscription clearly mentions that forest was cleared to bring the land under cultivation, and construction of tank⁹ another important feature is the construction of feeding houses,¹⁰ mathas were constructed to serve as places of worship, meditation and for expanding and consolidating the social base for Saivism.¹¹ Besides these features Andhra Saivism had few other features which made this religion more successfully and popular.

Aspects related to castes belonging to Sudras and Chandalas are mentioned Chaturdhakula, Upparakula, Pemmanikula, Manumakula, Chaturdha Varna, Malalu Chate (Chandala) dancing girls and there was an upward mobility among the lower sections of the society because of the flexible saivism.¹² Malkapuram inscription¹³ from Guntur district gives a clear detail how a village related Saivism was established, with the name Visweswara Golanki and people belonging to different castes were brought from various parts of the country and baking also established temple of Visweswara, A Sanskrit College, a matha for Saivas, a Choultry for feeding people without distinction of caste and creed and a general and maternity hospital. The king made grants of lands

for the maintenance of these institutions. During this time another important religious ritual practice prevalent, non-Brahman and non-elite people participated where men made sacrifices of their body parts of Human Sacrifices, in the form of the voluntary offerings of life,¹⁴ self sacrificing under the wheels of the gods charriot procession, the ultimate vow taken by the devotees.¹⁵

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చరిత్రలో అనెగొంది

(Summary)

యస్.డి.వి.అజీజ్

46/634, బుధవారపేట, కర్నూలు - 518 002. ఆంధ్రప్రదేశ్

కాకతీయరాజ్య పతనం తర్వాత, తుంగభద్ర నది తీరాన కన్నడ, తెలుగు భాషలకు వారధిగా ఏర్పడిన ఓ చిన్నరాజ్యం విజయనగర రాజ్యం. తుంగభద్ర నదికి అటువైపు హంపీ, ఇటువైపు అనెగొంది ఉన్నాయి. 13వ శతాబ్దంలో ఈ అనెగొంది, కంపిలి రాజ్యంలో వుండేది. కంపిలికి, ఈ అనెగొంది సుమారు 20 కిలోమీటర్లు వుంటుంది. కాకతీయ సామ్రాజ్యం పతనమైనాక రాజకీయంగా అనెగొందికి ప్రాముఖ్యం పెరిగింది. కంపిలి రాజ్యాన్ని డిల్లీ సుల్తాన్ తుగ్లక్ ఆక్రమించుకున్న తరువాత కొంతకాలం అతని సేనాని మాలిక్ అజాం అధ్వర్యంలో ఉండేది. ఆ తరువాత సుల్తాన్ తనకు అనుకూలమైన హరిహరరాయలంటారు. విజయనగర నిర్మాణం క్రీ.శ. 1343 లో మార్తయ్యక తన రాజధానిని అనెగొంది నుండి విజయనగరానికి మార్చాడు. ఆ విధంగా విజయనగర నిర్మాణానికి శ్రీకారం చుట్టబడింది అనెగొందిలోనే.

రాజధాని హంపీకి మారినా అనెగొంది ప్రాముఖ్యత తగ్గలేదు. క్రీ.శ. 1565లో జరిగిన రాజసి-తంగడి యుద్ధం దాకా అనుబంధ రాజధానిగా విలసిల్లింది. విజయనగర వంశపు పాలకులు అనెగొందిలో నివసించి వచ్చారు. కొన్ని రాజ్యవ్యవహారాలు ఇక్కడి నుంచే నడిచేవి. విజయనగర సామ్రాజ్యం పూర్తిగా పతనమయ్యాక రాజబంధువులు వివిధ ప్రాంతాలకు వలసపోయారు. కొందరు అనెగొందిలోనే మిగిలిపోయారు. అలా మిగిలిపోయిన వారు తరువాతి కాలంలో వివిధ రాజ్యాల పాలన కింద జాగీర్దారులుగా పేరుకొచ్చారు. వారికి సంబంధించిన పూర్తి వివరాలు లేకపోయినా, 18వ శతాబ్దం నుండి చివరి దాకా సంస్థానాన్ని పాలించిన వారి వివరాలు కొన్ని లభిస్తున్నాయి. విజయనగర కాలంలో నిర్మించిన అనేక కట్టడాలు ఇప్పటికీ పర్యాటకులను ఆకట్టుకుంటున్నాయి.

CASTES AND HEREDITARY PROFESSIONS UNDER THE MATLI CHIEFS

(Summary)

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Matli chiefs were one of the important subordinate royal family in Udayagiri -rajaya under Vijayanagara. They rose to prominence from the time of Srikrishndevaraya and continued to hold the Chieftancy till the first quarter of 18th Century A.D. Matla a village in the Rayachoti taluk of the Kadapa District, was their Original home and lent itself as the family name of these chiefs of the Devachoda leneage. They belonged to Bhanuvamsa (solar race), kashyapa-gotra and Apasthamba-sutra. They ruled the region from Ahobilam to Tirupati comprising parts of the

Badvel, Siddhavatam, Kadapa, Rajampet Siddhavatm, Yerraguntla, Kodur.

Society was divided in to many castes and hereditary profession under the Matli chiefs. For example Vetty, Budabukkala, Dommara, Dhokkalollu, Katipapadu, Mondivaru, Muchevulollu, Pichiguntla, Pamullu, Pagatimala, Tholubommalollu are some of the many castes and hereditary professions under the matli chiefs. Some of thes described in this paper.

EPIGRAPHICAL EVIDENCE OF THE CASTE SYSTEM IN KADAPA DISTRICT DURING VIJAYAWADA PERIOD - A STUDY

(Summary)

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There is a difference of opinion among scholars about the origin of caste system although it is admitted that it is a very ancient institution. According to Prof. Rapson, the origin of the caste system is due to the distinction between the white and dark complexion of the Aryans and the original residents. Originally, society was divided into two parts, the Aryans the Non-Aryans. According to V.A. Smith, most of the misunderstanding on the subject of the caste system was arisen from the persistent mis-translation of the Manu's term Varna as caste. The compiler of the institutes of Manu was aware of the distinction between Varna and Jari. While he mentioned about 50 castes, he refers to only four Varnas. According to Sham Sastri, the words

Brahmana, Kshatriya, Vaisya and Sudra were names of classes rather than of castes during the pre-historic period.

The caste system in early stages was flexible. There are many references for this in ancient literature. The Muslims in various further increased the rigidity of the caste system.

The inscription of the Vijayanagara period discovered in different parts of the Kadapa region give us an idea about various castes and their professions. An attempt is also made in this paper to discuss about the merits and demerits of the caste system.

KRISHNADEVARAYA THE GREAT RULER OF VIJAYANAGARA

(Summary)

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The age of Sri Krishnadevaraya was a great epoch in South Indian history. It was an age of renaissance in arts and has been rightly called the 'Augustan Age' of Telugu literature. Krishnadevaraya's commitment and conviction towards the welfare of the people is commendable. He ruled the entire South India from 1509 A.D. to 1529 A.D.

The foreign traveler like Domingo Paes projected the personality of Krishna Devaraya in a different passion and lauded him as a great ruler and a man of much justice. He was a good athlete and fond of acrobatics and gymnastic feats. He delighted in wrestling and horse riding. His

powerful personality. Prowers in war, courage and fearlessness are amply demonstrated ... the innumerable campaigns he led in person in the first half of his rule. The generosity of Krishnadevaraya is further amplified by the fact that after his conquest and subjugation of Ummattur the nobles of the place were reinstated as vassals.

The cultural aspects, his patronage towards literature, the political and social outlook, his generosity of Krishna Devaraya were also discussed in detail in this paper.

A GREAT CHISTI SUFI SAINT SYED MUHAMMAD GESU DARAZ AND HIS CONTRIBUTION TO SOCIAL-CULTURAL HARMONY OF DECCAN

(Summary)

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The Bahmanis ruled Gulbarga from 1347 to 1424 A.D. and Bidar from 1424 to 1538 A.D. During their period many sufi saints lived. Among them Shaik Sirajuddin-Junaidi, Gesu Daraz (Bande Nawaz) in Gulbarga and Syed Tajuddin in Bidar were the most important sufi saints.

The Bahmani rulers from the very beginning of their rule in Karnataka gained the good will and cooperation of the Sufi Saints.

One of the most prominent figures in the early history of Islam mystics in the Deccan was Syed Muhammad Gesu Daraz. He was born at Delhi in 1321 A.D. It was in Delhi he became the disciple of the Chisti saint Nasir-Din Chirag. But when Muhammad bin Tughluq forced the saints of Delhi to migrate to Daulatabad his father also migrated to Daulatabad with family. The 1335 A.D. Gesu Daraz came back to Delhi with

his widowed mother to complete his education. The most outstanding chisti saint in Delhi at this time was Shaik Nasiruddin Chirag who had boldly defied the orders of Muhammad bin Tughluq to migrate to Daulatabad and was spending his time in imparting and spiritual education to people. Gesu Daraz joined as disciple of Nasiruddin Chirag and absorbed from him the spirit of chista silsila and consuming concern for the moral and spiritual uplift of humanity. He remained in Delhi for 44 years and moved to Deccan at the age of 80. He headed the hospice in Gulbarga and died at the age of more than hundred years in 1422 A.D. He is buried at Gulbarga. It is one of the largest and perhaps the most popular Sufi shrines in Deccan. He occupied a unique place in the history of chisti silsila for his contribution. He made a tremendous impact on the religious life of the people of the Deccan.

చిత్తూరు జిల్లా లోని వైదంబుల పరిపాలన శాసనాల ద్వారా విశ్లేషణ

(Summary)

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శాతవాహనుల కాలం నుండి మైసూరు పాలకుల వరకు అనేక రాజవంశాలు చిత్తూరు ప్రాంతాన్ని పాలించారు. క్రీ.శ. 9 నుండి 12 వ శతాబ్ది వరకు రాయలసీయలో విభిన్న ప్రాంతాలను బాణులు, వైరంబులు, నౌళంబులు మొదలైన సామంత రాజవంశాలు పరిపాలించాయి. ఇందులో వైదంబులు చిత్తూరు జిల్లాలోని కలకడను రాజధానిగా చేసుకొని పాలించారు. వీరి శాసనాలు చిత్తూరు, కడప జిల్లాలో, తమిళనాడులోని ధర్మపురిలో లభించాయి. ఈ శాసనాలను అధ్యయనం చేయడం వలన వైదంబులకు సంబంధించిన అనేక విషయాలు తెలుస్తున్నాయి.

వైదంబులు శాసనాలన్నీ వీరశిలా శాసనాలే. వాటి వలన వీరు ధైర్యవంతులని, యుద్ధప్రియులని తెలుస్తున్నది. ఏదైనా ఒక రాజకీయ, సామాజిక కారణం కోసం యుద్ధంలో చనిపోయిన వీరులకు గుర్తుగా వీరశిలలు నాటించి శాసనాలను చెక్కించేవారు. వాటినే వీరశిలలు లేదా వీరగల్బుడి అంటారు. చనిపోయిన వీరుని

కుటుంబ చోషణ కోసం కొంత భూమిని దానంగా ఇచ్చేవారు. యుద్ధంలో చనిపోయిన వీరులను అప్పుడను స్మరణానికి తీసుకువెళ్ళునట్లుగా చెక్కిన శిల్పాలు కూడా ఉన్నాయి.

వైదంబుల పరిపాలనా విశేషాలు తెలుసుకోవడానికి శాసనాలు అంతగా ఉపకరించవు. పుర్వీ రాజ్యం చేయుచుండగా అవి శాసనాలలో పేర్కొన్న కొన్ని బట్టి వీరు సామంతులైనా, పరిమిత వనరుల వలన బలమైన రాజ్యాల స్థాయి లేకున్నా చక్రవర్తి కుటుంబీకులు అనుసరించే సాంప్రదాయాలను పాటించినట్లు తెలుస్తుంది. పట్టాభిషేకాన్ని ఘనంగా నిర్వహించేవారు. అటువంటి సందర్భాలలో ప్రజలకు పన్నుల నుండి మినహాయింపు ఇచ్చేవారు. వీరి శాసనాల ద్వారా కొన్ని రకాలైన పన్నులు తెలుస్తున్నాయి. అవి ద...గరాల్ పన్ను, పదివాళ పన్ను, పదిమేరి పన్ను, సంది విగ్రహి పన్ను.

కోటకొండలో మేటి మా పెనుకొండ

(Summary)

డా. ప్రతాప్ కనకాలపాటి

చరిత్ర అధ్యాపకుడు, గవర్నమెంట్ డిగ్రీ కాలేజి అనంతపురం

పెనుకొండ లేక పెనుకొండ విజయ నగర సామ్రాజ్య రెండో రాజధాని. ఈ ప్రాంతాన్ని శాతవాహనులు, చాళుక్యులు, రాష్ట్ర కుంటులు, కళ్యాణి చాళుక్యులు, దేవగిరి యాదవులు, విజయనగర రాజులు పాలించారు. విజయనగర సామ్రాజ్యసంతరం ఈ ప్రాంతాన్ని డీజాఫూర్ సుల్తాన్లు, మైసూరు సుల్తాన్ హైదర్ అలీ, బీచ్ఛుసుల్తాన్ పాలించారు.

పెనుకొండ పట్టణం 48 చదరపు మైళ్ళ విస్తీర్ణంలో ప్రవేశ ద్వారాలతో కూడిన పటిష్టమైన కోట ఉంది. ఇది 18

బురుజులతో నిర్మితమైంది. ఇక్కడ ఇంకా అనేకమైన కట్టడాలు ఉన్నాయి. బాబయ్య స్వామి దర్గా, రాజమహల్, గగన మహల్, వాసవి దేవాలయం మొదలైనవి పేరెన్నిక గన్నవి. గగన మహల్ ఇండో-పారశిక శైలిలో రెండు అంతస్తులలో 1575లో నిర్మితమైన అద్భుత మందిరం. ఇట్లు ఎన్నో చారిత్రక విశేషాలతో పెనుకొండ అలరారుతున్నది.

POTULURI VEERA BRAHMENDRA SWAMI AS SOCIAL REVOLUTIONARY

(Summary)

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The Medieval period is considered as an age of great cultural synthesis in India. During this period a new phase of cultural development was initiated. Potluri Veerabrahmam was a saint born in Kadapa district of Andhra Pradesh. He is a most notable for this work Kalagnanam, a book of predictions written in telugu of forecasts many incidence which are proved to be correct by the posterity. His philosophic talks made him understand the illusory nature of attachments and the contieeam... of consciousness in life and death.

Veerabrahmam married Govindamma and they had four sons and one daughter. The devotees of Veerabrahmam built an ashram and

he began to be worshipped by them. All the childrens took active part in the spiritual programmed conducted in the ashram. Brahmmdra swami prached he religion of love, which cuts across all man made barriers of creed, sect and caste. His disciplines included brahmims, muslims and untouchbles. Like Vemana's teaching, the chants of Veerabrahmam also are simple and evoke immediate emotional response from listeners. His predictions are in prose and some are written as moral ma...ims. Some offer exposition on philosophy, spiritalism and yoga practice. Some are written as couplets. By reading and listening this Kalagnana people may not try to do mischiefs and they will be very much ardent to devotion to almighty.

TEMPLES INSCRIPTIONS OF RECHERLA REDDYS' (NAGULAPADU, SURYAPET DISTRICT) : A STUDY

(Summary)

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Recherla Reddys' ruled Amanagul, Yelkurthi regions. The progenitor of the Recherla family was Brahma senani. The rulers of this dynasty served as subordinate chiefs, ministers and army chiefs of the kakatiya rules.

The Recherla chiefs constructed many temples. At Nagulapadu they constructed two temples and one is Trikuta temple and anotehr one is Kameswara temple. The inscriptions of these temples confirming the date of the erection of the temples. The Trikuta temple was built by

Katreddy in 1234 A.D. The inscription mentions that Katreddy built the temples of Nameswara, Ayteswara and Koteswara for the merit of his father, mother and himself. The kameswara temple was built in 1258.

There are nearly eight inscriptions of the Recherla Chiefs discovered from Nagulapadu give s an idea about the donations made to the temples not only by the Recherla Chiefs but also by the others. Among these two inscriptions belongs to 15th and 16th century.

నాటి 'పద్మినీపుర'మే నేటి గణపవరము

(Summary)

రుద్రరాజు వేంకట సూర్యనారాయణరాజు

పోస్ట్ నెం.12-234, రాజవీధి, గణపవరము - 534198, పశ్చిమ గోదావరి జిల్లా, ఆంధ్ర.

ఇది నేటి పశ్చిమ గోదావరి జిల్లా, గణపవరము ఉంది. ఈ గ్రామంలోని శ్రీ సువర్ణేశ్వరస్వామి ఆలయములో నంది మండపంలోని రెండు రాతి స్తంభాలపై అయిదు శాసనాలు ఉన్నాయి. ఇవన్నీ శ్రీ.శ. 12వ శతాబ్దికి చెందినవి. ఇందులో రెండు శాసనాలను కొలని కాటమ నాయకుడు, గోకరాజు ఒక శాసనాన్ని, కొలని మాండలికుడు సోమయరాజు ఒక శాసనాన్ని, కొలని మంగమ దేవరాజు సేవకుడు ఎనమదల కుళుమ నాయకుడు వేయించారు. ఈ శాసనాలన్నీ సువర్ణేశ్వర స్వామి దేవాలయానికి చేసిన దానాల వివరాలను తెలుపుతున్నాయి. ఈ శాసనాలన్నీ తెలుగు భాషలో ఉన్నాయి.

ఈ శాసనాలలో శ్రీ సువర్ణేశ్వర స్వామి దేవాలయం పద్మినీపురంలో ఉన్నట్లు ఉంది. కాబట్టి ప్రస్తుతం గణపవరంగా

పిలవదుతున్న గ్రామమే శ్రీ.శ. 12వ శతాబ్దిలో పద్మినీపురమనే పేరుతో ఉండేదని భావించవచ్చు. అయితే పద్మినీపురాన్ని గణపవరంగా మార్చినట్లు తెలిపే ఆధారాలు ఏమీలేవు. సువర్ణేశ్వర స్వామి గర్భగుడి ద్వారంపైనున్న రాతి ఫలక మీద పద్మం చెక్కుబడి ఉంది. కాబట్టి నేటి గణపవరమే పద్మినీపురమని భావించవచ్చు. గతంలో కూడా శ్రామాలకు పేర్లు మార్చి దానం చేసిన సందర్భాలు శ్రీ.శ. 12, 13 శతాబ్దిల్లో చాలా ఉన్నట్లు శాసనాల ద్వారా తెలుస్తుంది. సువర్ణేశ్వర స్వామి గుడిలో ఇంకా గణపతి, సుబ్రహ్మణ్యేశ్వర స్వామి, అంజనేయ స్వామి విగ్రహాలు కూడా ఉన్నాయి. దేవాలయానికి ఉత్తరంగా) 'సువర్ణ గుండ' మనే పెద్ద కోనేరు ఉంది.

RAJANEETI IN AMUKTAMALYADA OF SRI KRISHNA DEVARAYA - A CASE STUDY

(Summary)

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On this paper an attempt is made to analyze the polity in Amuktamalyada authored by Sri Krishnadevaraya. In the Fourth chapter of this work there is a good discussion on polity under the title Yamanacharya rajameeti in 81 poems. It is believed that Sri Krishnadevaraya followed this rajaneeti when he was ruling the Vijayanagara Kingdom.

Krishnadevaraya, himself a highly devout person, asks all kings to follow dharma,

the righteous path, in the conduct of affairs more water to paddy fields, compared to other lands, so should dharma get more attention than the other purushartnas.

In this the duties of the king, minister and other aspects like janapada durga, kosa, bala, mitra have been discussed elaborately.

A STUDY OF SELF SACRIFICE IN ANANTAPURAM DISTRICT

(Summary)

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Self sacrifice is an ancient custom where offering of one's own head or any part of the body, either to god or goddess. This custom had its existence from very early period. The causes for these sacrifices are political, social and religious.

Some of the sacrificed their lives for the sake of their parton kings. By doing this they expected that they will be with him in the other world. In Anantapur district there are some references of this type and special mention must be made of Kilgunte inscriptions. This practice prevailed in Karnataka and Anantapur districts and rarely in Kadapa district.

Social causes for self sacrifice may divided into four types. 1) Sacrifice at the time at

cattle raids, 2) Sacrifice to protect the people from eng.....ed flames, 3) To protect the honour of the women and 4) To potect the people from unild animals. The heroes who sacrificed their lives for the sake of the society were described as heroes and their families were duly rewarded.

The self sacrifice of the devotees to their gods and goddesses were prevailed in Andhradesa. Particularly the followers of Virasaivism sacrificed their lives by cutting head, hands, eyes, limbs, etc.. For such acts there were separate places like virasiromandapa in the temples. This considered as the extreme devotion to their gods and goddesses.

**SECTION - III
MODERN ANDHRA HISTORY
PRESIDENTIAL ADDRESS**

**INTRODUCTION OF MODERN SCIENCE & TECHNOLOGY
IN ANDHRA PRADESH DURING
THE COLONIAL RULE A.D 1920 TO 1947**

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Respected my dear elderly professors, fellow delegates and friends. At the outset, I express my deep sense of gratitude to the executive committee of the Andhra Pradesh history congress, for inviting me to preside over the modern section of this 44th A.P. History congress. However, I am far too conscious of my own limitations for this honor.

An attempt is made here to bring out the efforts made by the colonial Government in the Madras presidency in general and Andhra Pradesh in particular in introducing and applying the modern Science and Technology. The Developments in the field of Agriculture; Veterinary and Industries is studied here.

I

INTRODUCTION

Several European travellers, paid tributes to Indian textiles, Metal works, Construction and Ship Building techniques. But as a part of the process of European hegemonisation, some later travellers such as Munro, Buchanan and Orlich condemned the Indian Agricultural technology as low standard and stagnated. Indian textile technology was condemned by Martin, Frasa, Moorcraft and Dubois, as the most primitive, crude, unscientific. Without criticizing the Indian science and technology they could not have justified colonization

Accounts of the foreign travellers begin with feelings of surprise and admiration and end in suspicious and arrogant note¹. there developed a notion that science flourished in India only in the ancient times and not in the medieval period. Scholars such as Rahman, Dharampal, Alvares and Ansari have raised strong objections to this notion.

Rahman argued that throughout the medieval period, scientific and technological activity, as is evident from number of manuscripts was both continuous and vigorous. In the fields of Astronomy, Mathematical and Medicine, lot of works are available for the medieval period. In Astronomy alone there were 411 works in Persian, 346 in Arabic, 2136 in Sanskrit covering the period from 10th century to the 18th century².

Dharampal and Alvares, wrote positively about the Indian agriculture and the textile industry of the 17th century. Several Jesuits of the 18th century wrote about the Indian influence on the European textile industry. The Dutch and the French tried to imitate Indian dyeing. They greatly valued the Indian steel.

During the 17th and the 18th centuries the Europeans began to outdistance India in natural science. Dharampal conceades that various science and technologies were on a decline in India around 1750 A.D.

Irfan habib, opines that certain social constraints prevented either an Indigenous development of industrial technology comparable to that of modern Europe or at least a rapid absorption of the European technology in India.

A.J.Qaiser, does not hold India guilty of xenophobia, "but as long as there was an alternative or appropriate indigenous technology which could serve the needs of Indians, the European counterpart was passed over". In the fields of ship building, armaments, metallurgy, cloth printing and architecture, there was an interaction between the east and west and that resulted in acceptance and improvement; several other developments such as mechanical clocks, printing press, telescoperemined curious².

Indian nobility mostly patronized those devices that had an aristocratic flavor. Neither the nobility nor the merchants would invest in upgradation of the technology. Tools remained the concern of the poor artisans who in turn were dependent on agrarian system. Since the agrarian system itself had been under strain from the early 18th century, this had an adverse chain reaction. Technology could not be improved.

The British colonial government in India till the close of the 19th century was guided by the *laissez faire*, non-interventionist policies, on account of which, the government did not directly play any role in improving the condition of the land and the livestock in India. Hence all fields such as agriculture, public health, medicine, veterinary and industrial technologies were neglected by the British government in India. But from the beginning of the 20th century, we notice a change in the policies of the government and it started to respond positively and involved the state machinery and funds towards the promotion of the agricultural research, development of veterinary science, improvement of public health and medicine in India. There were certain notions about the colonial sciences. The colonial science resulted or evolved as a consequences of European political or market forces. Science in the colonies originated and progressed to serve the interests of the center.

But through the generation, transmission and reception of scientific ideas, the colonies gradually acquired an autonomy and momentum of their own.

Attempts were made by the British to impart technical and scientific education to the natives in India. In the year 1871, cooper's hill (in England) institute was established to train engineering graduates for the growing railways, P.W.D; Forestry and army in India. They were to guide the Indian engineering schools and colleges. The institute failed in 1903 and it was recommended to be closed. In 1887 the imperial institute was founded as a monument to queen victoria's golden jubilee. This aimed at providing a spine to imperial science in India. This institute was opened in 1893. J.B.Fullerputforward the idea of the establishment of the board of scientific advice (BSA) and it was established in 1902. The Indian advisory committee (I.A.C) on science and technology was another organization started for this cause, but both the B.S.A and the I.A.C. did not survive long. The B.S.A. was abolished in 1910, the I.A.C limped into 1923.

Financial considerations, demands of administration expediency hindered the growth of the scientific departments, except for a few branches, which were military and of economic significance. The survey of India and none others were able to develop. Attempts to develop the imperial scientific department was failed. Establishment and development of various scientific departments and institutions also called for district cadre. The survey of india and the G.S.I. faced the shortage of cadre, the Indian medical services (I.M.S), the veterinary departments faced the shortage of trained professionals.

II

AGRICULTURAL SCIENCE

The world's first agricultural research station was established in the year 1843 at Rothamstead in England.³ In India, till the famine of 1880, very little attention was made either by central or provincial governments in the development of agricultural research.

Famine commission recommended for the formation of agricultural departments in the provinces. The realization of these recommendations could be seen from 1889, With the arrival of Dr. Volekar J.A. to India. He was a consulting chemist to royal Agricultural Society. In England. He was sent to India to advise the people upon the application of Agricultural Chemistry in India and effect improvement in it.⁷ A landmark was made in this direction with the establishment of the Pusa Agricultural Institute. In 1905 A.D. at Coimbatore in the Madras Presidency, an Agricultural College and a Research Institute was established following the policies laid down by Lord Curzon. Following the recommendations of Royal Commission on Agriculture in India of 1927, the Indian Council of Agricultural Research was established to give lead the application of science to the problems of Indian Agriculture and to coordinate the Agricultural Research in India, Under the auspices of I.C.A.R., several schemes of research have been started. Programmes on fruits, potatoes, rice, sugarcane, oilseeds; dry farming, animal nutrition, marketing, application of artificial fertilizers were conducted to study the problems facing different regions in India. Funds were allotted to work on evolving high yielding varieties of seeds, opening of experimental and demonstration units for the benefit of the Ryots.

The agriculture department of the Madras Presidency operated through 8 circles which it established namely at Visakhapatnam, Guntur, Bellary, Chengalput, Thrichinopoly, Madhurai, West Coast and Coimbatore

The Vishakhapatnam circle covered the Districts of Ganjam, Visakhapatnam, East Godavari, West Godavari. The Guntur circle covered the districts of Krishna, Guntur, Nellore; Bellary circle covered to Bellary, Cuddapah, Anantapur and Kurnool. Chittoor district was placed in Chengalput circle.

The Department of Agriculture at the Presidency level in Madras is staffed with one Deputy Director at the presidency level and also was Assisted by many subordinate employees in the research and Agriculture Sectors. By the end

of the year 1930-31, there were about 97 subordinates in the research using at 171 in the agriculture wing.⁸

The agricultural college that was established in Coimbatore in 1905 was affiliated to Madras University and there was also a Agricultural middle school and farm labour schools. Five scholarships to poor and deserving students were established.

TABLE - 1

Details of the No. of application received, students admitted, the No. of students awarded degrees at the agriculture college, Coimbatore for the period of 1929-30 to 1947-48.

Year	Application Received	Students Admitted	Degrees Awarded
1929-30	303	-	-
1930-31	365	48	38
1931-32	322	45	32
1932-33	180	48	40
1934-35	91	44	39
1935-36	116	44	23
1947-48	655	96	48

Source: Report on the operations of the department of Agriculture, Madras presidency for the year 1929-30 to 1935-36 and 1946-47.

During the year 1931-32 out of the 45 students admitted, we find that there were 20 Telugu people, 20 Tamil people, 4 Malyali's and 1 from Kanarese

A central farm is also attached to the college with breeding station for improvement of crops like paddy, sugarcane, millet and cotton for providing opportunity for the students to learn the practical aspects of modern agriculture as suited to the local conditions.

The graduates of this college were trained to be fitted to serve in any branch of agriculture department, revenue department, work under Zamindars and landed Aristocracy besides serving as science assistants in the schools.

The Coimbatore Agriculture research Station concentrated on work on soil survey, animal nutrition, research on fruits, malting cholam, research work on Paddy Breeding,

Cotton, Millets, Oil seeds, coconut, sugarcane were carried out.

Research work on plant diseases such as Palmyra Bed-rot, Arecunut, -Mahali, Paddy diseases, Sugarcane red-rot, sugarcane smut, Smut on Cholan, tobacco Wilt, were carried out. Swarming caterpillar of Paddy, stem Borer of Paddy, Grasshopper of paddy, chillithrips, Mango Hoper, Pink Bollworm of cotton were all taken up.

Agricultural Middle School intended to be started at Kalahastic could not be opened in 1930-31 about 34,000 as was spent on building and equipment.

Another School was located in Usilampet in Madurai District. Farm labourers short-term course was offered at Anakapally, Palur; Coimbatore. Anakapally has 33 student in Day School, 22 students in Night School.

These schools aim at inculcating to the boys improved methods in farm practices obtained in their neighborhood. Short courses were started at Coimbatore Farm Management on aspects such as Horticultural and vegetable gardening, insect pests and Diseases, Dairying, Bee keeping, Jaggery making, Farm implements. Discovery of cheap remedies and preventive or control measures, Research work on implements was undertaken by the Engineers. Varieties of ploughs, drilling machine for sowing seeds were developed.

Department's main activities were to undertake Research, and give direction to the farmers. The Chief Centre of Research was the Agricultural college of Coimbatore. Work was carried out to evolve new strains of paddy, cotton, millets. Pathological problem affecting crops were investigated by Entomologists and Mycologists, the Chemist engaged in matters dealing in the nutrition of plants and animals. Engineers were also appointed to look into the aspects of the improvement of the various indigenous implements bearing in mind the needs and limitations of the Ryots.

Research on crops such Millets, Khadi, cotton, Fruits, Oilseeds, Root-crops (Potato), Sugarcane. Entomological work on the life

histories of various insects affecting Animals and Plants and the discovery of cheap remedies and preventive or control measures were undertaken.

Different types of hand driven groundnut decorticators, Chaff cutlers were developed. Workshops aiming at evolving new implements were also established.

The new varieties of seeds of crops evolved at the research station were put to field trail and on their success at these field trails, they were sent for demonstration before Ryots.

During the year, varietal trails of Cholan, Raagi and Cotton were made in the VIII circles, in circle I, II, V, VI trails of Paddy varieties were undertaken during the year 1930-31

Manurial trails were carried out in Kurnool district. After obtaining good results at the trail plots, the Demonstrators carried out the work of Demonstration at number of Demonstration plots on various items of propaganda. Nearly, every year 2000 demonstration plots were arranged in Ryots lands. Demonstration of improved varieties of Paddy, Sugarcane, Cotton, Ragi, Sorghum, were conducted.

Demonstration of improved implements, Manure pits, compost, were undertaken. Leaflets were also published in English, Telugu, Malayalam, Tamil, Kannada on the aspects of Milk cows, how to control the Jasmine bug, Worm of Paddy, Turmeric Cultivation, feed your bullock, plough earlier, plough efficiently etc.

RESEARCH ON PADDY:

G.E.B.24, a paddy strain evolved has become very popular with the introduction of this variety, the Red Rice cultivation disappeared. By 1935- G.E.B.24 variety of paddy spread over 9.5 laks acres, 12 years before, it was spread in only 25000 acres. The department advocated the methods of economic transplantation of paddy seedlings.

New manuring methods were also worked out, such as growing green manure crops applications of bone meal and Trichinopoly

phosphate in conjunction with green leaf is found to be an effective method of manuring paddy lands. Use of artificial manures for paddy crops was also propagated and a steady increase in the use of artificial manures from 1000 acres in 1922 to 48,000 acres in 1934, was observed. This brought a gain of Rs.5/- per acre to the Ryots.

Four research stations to work on paddy plant breeding were started during the year 1930-31 namely at Coimbatore, Aduturai, Maruteru, Pattamb. Work on both economic and agronomic, was carried out and the newly evolved seeds were distributed to the Ryots annually.

At Maruteru of Godavari district, the G.E.B.-24, was found to be more resistant to stem borer. At this station seeds were treated with 2 percent copper Sulphate to humanize against fungus.

During 1931-32 the research work at Maruteru found that, the reduced use of seedbed would yield good results. Locals used 1000 lbs of seed bed but research proved that 250 to 300lbs was sufficient. In Visakhapatnam it was found that 500lbs were sufficient against 1500lbs of local use. Attention was paid to transplantation of seedlings in singles and doubles in the paddy tracks. This new method was adopted by the Ryots in about 20,000 acres in Godavari Delta. In Visakhapatnam this new method was spread over 5188 acres. The G.E.B. 24 variety of Paddy proved to be fetching 12 anas per bag more than the local varieties. During the year 1932-33, at Maruteru 200 Paddy varieties from Godavari and Krishna regions were put on trial out of which 8 strains were selected after observation. And they were named as MTU 1 to 8 and were distributed to Ryots.

Use of artificial manures such as Ammonia Sulphate proved, that it has to be applied one month after planting.

During the year 1934-35, 24 strains were tested one of the Akkullu and two each of Konamani and VankiSannam proved useful. A wider spacing between the lines than between the plants was found to be better.

Manurial experiments were conducted: Ammonia Sulphate, Ammophos and Niciphos were found to be as good as green leaves in increasing the yields. Foot rot disease was attended and was suggested to check it by a treatment of the seed with Fungicides like Coper Suphate, Formaline Granosanand Ceresan. In 1935-36, 10 strains of crop were put under trails in several centres in Krishna and Guntur Districts. 2 Varieties namely Atragada and Konamani proved useful.

During the period 1947-48, Paddy variety PTB 7 and GEB 24 exhibited quality of high resistance to footrot diseases. Crop improvement schemes were in progress in Maruteru (W.G.) Buchireddypalem (Nellore), Anakapalli (Vizag), Samalkota (East Godavari).

Several trails were conducted and Peddakusuma 4688 was proved to be superior in Guntur. At Buchireddypalem Atragada was found superior, in Nellore MTU 9 and MTU 15 found suitable. Molagolukulu were selected with reference to earliness and blast resistance.

RESEARCH ON COTTON CROP:

With the constituting of a central cotton committee by the government of India in 1921, 4 schemes were financed with 4 lakh rupees by the Madras Government. Cotton Crop was one of the most important crop of south India. 5 different varieties of Cotton used to be grown in Madras presidency. They were commercially known as Cocandas, Northern, Westerns, Salems, Tinnevelles and Cambodia. For a very long time useful breeding work was done and a number of economically useful strains were isolated. They were distributed on a large scale to the cultivators.

Following recommendations of Mackenna's Indian Cotton Committee of 1919, a post of cotton specialist was created in 1920 to work primarily on the improvement of Cambodia. A cotton breeding Station was opened. Needs of the different tracts were under taken by the deputy directors at different circles.

At time of the starting of the Research work on cotton in the Madras presidency, the

comodian cotton cultivated in the region was yielding 650lbs per acre. The cotton specialists have worked and two strains CO₁ & CO₂ were found to be useful. The CO₂ variety was multiplied and was spread. It was reported that between 1925 to 1935, for a period of 10 years, on account of the introduction of the CO₂ variety, the cotton yields have been uniformly increased by 15 percent. It was reported that on account of its popularity, the department was not able to meet all the demands for seed supply. The CO₂ seed was sold at 5 Rs. Per bag of 98lbs, when the local seeds were selling at 3-8-0 per bag.⁷

The cultivation of CO₂ has spread over 75,000 acres in the presidency, reckoning the increase at 15 percent and an average yield of 750 lbs per acer. In 1935, two more strains were evolved which yield 5 percent more than CO₂.

Research work on "Northern" type of cotton was carried out by government at a Agricultural station in Nandyal during the year 1906 with the object by improving the cotton crop in the area.

In Nandyalaera, two varieties of cotton namely "Tellapathi" and Yerrapathi were popular. First one was a black cotton soil variety after the examination at the trail plots at Bellary agricultural station and Carnatic mills, the samples of Northern were found to be good. Large quantities of seed was distributed to the cultivators.

New forms were opened at Samalkota and Sirvel. To test Cambodian cotton variety and it was found to be suitable in Guntur circle.

H-1, a strain of cotton became popular in Bellary. Seed forms were carried out in Bellary, Guntakal, Adoni. 3,00,000 Lbs of seed were obtained 168000 Lbs were sold to Ryots.

RESEARCH WORK ON SUGARCANE CROP:

The Research Work was carried on by the agricultural department in the Madras Presidency at two levels. One was carried on by the specialists at Coimbatore, where they were equipped with laboratories and special stations and another one was done at the agricultural experimental

stations. The experimental stations were located in Anakapally, Samalkota, Maruteru, Guntur, Chintaladevi, Nandyala and Naidupeta and Coimbatore

The fundamental problems underlying the practice of agriculture in the country, crop pests and diseases, and the improvements of existing crops by plant breeding methods were studied at Coimbatore by a number of experts. Their discoveries were tested under local conditions on the experimental stations in the districts.

At the district level agricultural stations of Anakapally, Samalkota and Palur experimental work was carried on sugarcane crop, concerning the varietal test and manurial experiments. Certain demonstrations were also conducted in regard to the propagation of the use of better varieties of seeds, the practice of line planting, trenching, propping and wrapping, manuring, improved furnaces and improved mills.

In the year 1933-34, the Imperial Council of Agricultural Research had started a scheme on sugarcane research at Anakapally Research Station which covered the Visakapatnam district with 35,000 acres under cane cultivation.

A number of demonstration plots were laid down in Visakapatnam district to show the ryots the effects of planting immature sets for seed. It has been shown at the Anakapally experimental station that germination is improved by 5 to 10 percent. The results of these demonstrations have in almost all cases, confirmed the experiments and the ryots have been shown on their own land that they can get 10 to 15 percent of more jaggery by planting good sets obtained by the short cropping system.

It was noticed that J 247, the Java variety has rapidly become very popular cane on account of its resistance to disease and drought. Its colour was also very light and hence the sugar produced from it was also of a light colour. It grows to a height of 6 to 8 feet yielding 25 to 30 tons per acre. In the districts of Ganjam, Visakhapatnam, East and West Godavari about 2,77,445 sets of J 247 variety were distributed from the Anakapally

experimental station and the ryots themselves produced 44,515 sets for sale. At Etikoppka in Visakhapatnam district 94,000 sets of J 247 were produced on a seed farm conducted by the local zamindar Narasimha Raju.⁷⁹

SAMALKOTA RESEARCH STATION

The Samalkota Research Station was started in the year 1920. The whole area of the farm at this station was wet land with 40 acres under paddy, 4 acres under sugarcane.

On sugarcane crop, extensive varietal trials of about 52 varieties were conducted. Tilling, growth, yield and chemical analysis were carried on. Experiments on the preparation of cream jaggery and centrifugal sugar were conducted. At Samalkota agricultural farm, the Poj 2878 and the Java variety of canes have shown promising results. The Co213 and some sorghum sugarcane hybrid developed deep root system and were able to stand and thus overcame the habit of lodging. Improved cultivation methods such as line planting, trenching, ploughing with improved implements and wider spacing were introduced.

With the fall in the prices of paddy, extension of cane cultivation has become an important alternative crop and the area under cane showed a slight increase especially in the vicinity of sugar factories. With this, the demand for the sets of improved variety was felt. During the year 1935-36, about 1,241,296 sets were distributed by the government at various agricultural stations. The sugarcane growers co-operative society at Bobbili started a farm with 4.5 acres for the multiplication of sugarcane varieties. Another sugarcane growers co-operative society was formed during the year 1935-36 at Kirlampudi with a similar objective.

It was also recognised that the problems of different tracts should be taken up for solution so that an impetus may be given for the extension of area under cane. The Anakapalle Research Station represented

Visakhapatnam district alone was growing cane in about 35,000 acres. The central districts of the Madras Presidency raised sugarcane in

about 30,000 acres largely with the help of lift irrigation. Hence it was proposed that an additional station should be opened for the benefit of the ryots cultivating cane under tank irrigation and lift irrigation. A scheme was formulated to expand the work at Anakapally and to start a new station at Chittoor. The whole scheme has involved an expenditure of Rs. 2,36,900 for a period of five years. The scheme was sent for its consideration at I.C.A.R. The amount included the already existing expenditure at Anakapally agricultural station amounting to Rs. 1,06,800 which was offered by the council as a contribution by Madras Government. The grant asked from the I.C.A.R. was about Rs. 1,50,000 and the same was sanctioned. This amount was spread over a period of five years.

About 30 acres of land was acquired in Kattamanchi village of Chittoor district for conducting the sugarcane research. An amount of Rs. 24,100 was required to purchase the land for the new station. The proposals were differed when placed before the Madras Legislative Council on the ground that the site selected for the purpose was not a suitable one. Another request was made in the house, if in Guntur also sugarcane research scheme could be started by the government. Though the Government did consider these proposals, it can be understood that the peasants were anxious to get benefited on account of the sugarcane research scheme and that they had made their members in the council to ask for starting sugarcane research schemes in their respective districts and localities.

The sugarcane seedling types were received every year from the Indian sugarcane breeding station of Coimbatore by sugarcane research stations of Anakapally and Gudiyattam. In the first year of the receipt of these seedlings at these stations, they were studied thoroughly for all the economic characteristics and in the next three years they were put for varietal study. On the basis of their juice analysis and vigour, these varieties were classified as late, early and middle maturing. Among these the promising varieties were tested for yields trials and were tried for their successive seasons, and best ones from this trial were selected and released for cultivation in

the district. Thus it takes six to seven years before a variety received from Coimbatore breeding station was released. It is also interesting to note that the government had extended help to the cane farms of the factories such as the K.C.P. at Vuyyuru. The agricultural demonstrators was deputed on special duty, from the end of December 1937 to the end of March 1938 to assist the factory farm at Vuyyuru.³⁴ The government also sanctioned the payment of a subsidy of Rs. 150 per month from sugar excise fund to the co-operative industrial credit society, Vuyyuru to meet the cost of agricultural officer to be appointed by the society. It was noticed that around 1935, the cane cultivation in the vicinity of Vuyyuru sugar factory was found to be unremunerative. Hence, it was pointed out that a cane superintendent be posted by the government to help the cane growers to examine and advise them as to when to cut the cane. The use of Refractometer was suggested to study the juice content of the cane.

A scheme has been approved by the Government of India concerning developmental work on sugarcane in the Vuyyuru sugar factory area ancillary to the imperial council of agricultural research in progress at Anakapally. The scheme has been subsidised from the Government's excise fund for 1940-41.

During the year 1940, the Indian Council of Agricultural Research had sanctioned a programme to extend the work on insects and pest resistance of sugarcane at several agricultural stations in the country and an amount of Rs. 4,000 per year was sanctioned to every station. A total of Rs. 18,000 was sanctioned to carry on the work in Madras Presidency out of a total grant of Rs. 1,07,640 for the entire country extended over a period of two and a half years.³⁵

The Central Sugarcane Committee of India sanctioned six posts of fieldmen and four laboratory attendants for Anakapally, and one storekeeper for Gudiyattam research stations.

On account of the keen interest taken by the Government in Madras Presidency in

encouraging cane cultivation in the way of crop research, development of better varieties of seed, experimental farms, demonstration units and supply of the high yielding varieties of cane to the ryots; the ryots understood the profitability of growing the sugarcane crop with the aid of the application of scientific advancements made through the research stations. This resulted in the increase of acreage under the sugarcane crop.

TABLE - 2

Research plan proposed to be taken up at Madras, Anakapally and Gudiyattam Research Stations in 1933.

Staff	Scale of pay per month (Rs.)	Madras	Anakapally	Gudiyattam
Superintendent	250-75-750	1	-	-
Farm Manager	120-10-170	-	1	-
Farm Manager	85-5-120	2	-	-
Assistant Farm Manager	45-3-75	1	-	-
Chemistry Assistant	85-5-120	1	-	-
Botany Assistant	85-5-120	-	1	1
Field man	35-30	1	1	1
Clerk	60-4-80	-	1	-
Laboratory attendant	25-1-35	1	-	-
Peon	12-18	1	1	-

Source: G.O.No. 400, Development Department, Government of Madras dated 1-4-1933.

Source: G.O.No. 400, Development Department, Government of Madras dated 1-4-1933.

The total acreage under cane in the Presidency had increased from 86,964 in 1914 to 1,49,010 by the year 1946. This amounts to an increase of 62,046 acres. Most of this increase can be attributed only for the increasing use of the high yielding varieties propagated by the Government for their use by the peasants. It is also noticed that the total acreage under cane of all varieties including local varieties during 1946 was 1,49,010 and of which only 30,175 were with local varieties and the remaining 1,18,295 acres were covered with improved varieties propagated by the Government.

TABLE - 3

Year wise details of Expenditure incurred by the Agriculture department in the Madras Presidency for the period 1929-30 to 1950-51 is given below.

Year	Expenditure in Rs.
1929-30	1948385
1930-31	2028559
1931-32	1773165
1932-33	1690668
1933-34	1745928
1934-35	1661905
1938-39	2062316
1939-40	1980748
1946-47	10460000
1947-48	11675000
1949-50	18274000
1950-51	27535000

Source: Report on the operations of the department of Agriculture, Madras Presidency for the years 1929-30 to 1950-51.

III

VETERINARY SCIENCE:

Fairly close to Agriculture were the problems of cattle diseases and their prevention, breeding etc. The British Government had started a veterinary department at a very early stage, but

it was totally under the military control and devoted only to horse breeding. The famines brought to fore the necessity of Civil Veterinary Department which could think and work beyond mere horse breeding. From 1885, it was directed by the government to employ one veterinary surgeon on its Agricultural Department in each province with some native assistants. A cadre of veterinarians was created in 1981 with an I.G. assisted by 4 senior veterinary professional, 4 scientific investigators and 9 other officers appointed to oversee secondary education and carry out executive duties. But the government could not offer much salaries to the professional. Hence, till 1907, no one turned up. For even one of the 26 vacancies for the post of Deputy Superintendentship all over the country. Attempts to create a separate board of veterinary science also failed.

About 1930, it was estimated that out of 690 million animal population in the world, India accounted for 215 million, which is nearly one third of the world cattle population. The productive value of the livestock in India, however was not commensurate with its numbers.

In spite of the poor quality of cattle owned by the average cultivator, it appears in the Madras Presidency five cattle breeds were recognized as high rare quality breeds. The Ongoles and Alambadis were of great fame. This credit purely goes to the traditional cattle breeders.

Expenditure incurred running the agriculture college for the year 29-30 was Rs.1,32,688

VETERINARY COLLEGE MADRAS

During the 1901, In ordered to supply the Technical Staff to the veterinary dispensaries, a veterinary college was started at Madras offering three year course in veterinary science.

TABLE - 4

Year wise details of No.of students admitted and no.of students awarded degrees for the year 1925-26 to 1930-31.

Year	No.of students admitted	No. of students awarded Degrees
1925-26	60	11
1926-27	73	22
1927-28	86	19
1928-29	98	19
1929-30	109	19
1930-31	117	27

Source: Annual administrative report of the civil veterinary department Madras presidency for the years 1925-26 to 1930-31

The government recognizing the need of the improvement of the livestock, took steps for conservation of fodder. Schemes were approved for improving the condition of milchcattle, buffaloes, rearing of calves, veterinary science and research, control of contagious diseases in animals.

The Veterinary Department had 6 Divisions namely Vishakhapatnam covering Vishakhapatnam, Ganjam, Godavari(east). Bezawada division covered West Godavari, Nellore, Guntur, Krishna. Bellary division covered Bellary, Anantapur, Cuddapah, Kurnool, Chittoor. Other circles were Madras Coimbatore, Madhurai.

At District and Taluka level several veterinary and Hospital and dispensaries were constructed for the purpose of meeting the animals effected with various diseases.

TABLE - 5

No.of Hospitals functioning for the Period 1924-25 to 1930-31

Year	No.of Staff working		Expenditure incurred in Rs.
	No.of Institutions	No.of Asst. surgeons	
24-25	69	192	5,59,369
25-26	76	200	6,51,913
26-27	82	209	7,33,429
27-28	95	223	8,26,188
28-29			10,31,656
29-30	111	254	11,82,753
30-31	118	261	11,67,947

Source: Annual administrative report of the civil veterinary department Madras presidency for the years 1925-26 to 1930-31

During the year 25-26 7 new dispensaries were started out of which one was established in Andhra Region namely at Kavali. During 26-27, 6 new dispensaries were opened of which 5 are opened in Andhra namely at Chicacole, Proddutur, Koilkuntla, Venkatagiri. During 1927-28, Eleven new Institutions were opened of which 4 were located in Andhra namely at Kothapeta, Tenali, Rajampet, Badvel. Six new Hospitals were opened during 28-29 of which two were opened in Andhra at Kandukur and Nandikotkur. During 1930-31, 3 dispensaries were opened in Andhra namely at Tanuku, Vuyyuru, Rajolu.

TABLE - 6

Details of the Veterinary Institutions functioning in Andhra Pradesh during the year 1930-31

Districts	No. of Institutions	No. of Asst. Surgeons working
Ganjam	4	4
Visakhapatnam	5	5
East Godavari	9	9
West Godavari	3	3
Krishna	7	7
Guntur	5	5
Nellore	5	5
Kurnool	4	4
Anantapur	3	3
Chittoor	3	3
Kadapa	4	4
Total	52	52

Source: Annual administrative report of the civil veterinary department Madras presidency for the years 1930-31

They were a total of 118 Veterinary Dispensaries in the Entire Presidency in which there were 261 Asst. Surgeons functioning, of which 52 Institutions and 52 Asst. Surgeons of veterinary Department were working in Andhra Pradesh as on 1930-31

In the Madras presidency, it was noticed that the contagious diseases effecting the animals were Rinderpest, Haemorrhagic septicaemia, Anthrax, Black Quarter, Foot and mouth disease, Glanders Infections Lymphangitis, Piropiasmosis, John's disease, Tuberculosis, Sheep pox, Kumari, Coccidiosis, Rabies.

During the 1929-30 the no. of Circles of Veterinary Department were increased to 12 after

which the following 6 circles were functioning in Andhra Pradesh

1. Vizag Circle consisting of Ganjam, Vizagapatnam
2. Rajahmundry Circle consisting of East Godavari, West Godavari
3. Bezawada circle consisting of Krishna and Guntur
4. Nellore circle consisting of Nellore and Kadapa
5. Bellary circle consisting of Kurnool and Bellary
6. Madanapalli circle consisting of Chittoor and Anantapur

TABLE - 7

Details of the outbreak contagious diseases, the animals inoculated, Deaths that occurred for the period 1925-26.

Districts	No. of Deaths		No. of inoculations carried out	Deaths after inoculation
	Out breaks of disease	Deaths and before inoculation		
Agency	1	48	132	1
Ganjam	3	15	190	2
Vizag	4	15	365	-
East Godavari	1	87	1182	2
West Godavari	11	162	3215	-
Krishna	81	1306	20593	37
Guntur	38	1219	8991	17
Nellore	81	8	281	-
Kurnool	195	7244	30325	385
Anantapur	3	71	884	8
Kadapa	25	812	8717	146
TOTAL	367	9919	91382	654

Source: Annual administrative report of the civil veterinary department Madras presidency for the years 1925-26

TABLE - 8

Details of the outbreak contagious diseases the animals inoculated, Deaths that occurred for the period 1930-31.

District	No. of Deaths		No. of inoculation carried out	Deaths after inoculation
	Out breaks of diseases	Deaths and inoculation		
Ganjam	8	150	991	-
Visap	25	292	401	1
East Godavari	113	1587	11319	1
West Godavari	33	396	4372	-
Krishna	72	1390	4372	-
Guntur	91	4364	10359	-
Nellore	22	1189	4964	20
Karnool	30	3159	4174	-
Anaparthi	40	1078	4292	4
Cuddapah	13	294	1031	26
Chittoor	72	1658	10771	33
TOTAL	543	14287	61346	88

Source: Annual administrative report of the civil veterinary department Madras presidency for the years 1930-31

IV

WORK CARRIED OUT BY THE INDUSTRIES DEPARTMENT FOR PROMOTION OF NEW TECHNOLOGIES :

In the Madras Presidency Industries department operated, through its 6 Divisions namely at Bezawada, Bellary, Coimbatore, Madurai, Tanjavoor and Madras

The Andhra Pradesh was included in the Bezawada as Bellary division; Bezawada division covered the districts of Ganjam, Visakhapatnam, East Godavari, Krishna, Guntur and Nellore, Bellary covered other districts of A.P.

The process of deindustrialisation in India, which started in the 18th century continued till the second half of the 19th century. We notice the growth of modern Indian Industry from the middle of the 19th century.

The first world war created beneficial conditions for India, on account of the decline of the British industries, to face the newly emerging industrial powers like U.S.A. and Japan. In the production of steel, the crucial commodity of

industrialisation, Britain was surpassed by U.S.A. and Germany by the early 1890s¹⁰. British industry like cotton textiles lost their competitive power and relied for markets mainly on its colonies.

The economy of the first industrial power in the world began to decline because of its conservatism, its technology was archaic, unlike its rivals U.S.A., it failed to adopt mass production methods, and cartels and monopolies were slow to develop here. Beside the economic reasons, global strategic considerations played an important role. The first world-war highlighted the necessity of an industrial base in the East for the conduct of a modern war. Under these circumstances, the Indian Industrial Commission was appointed in May 1916 to examine and report upon the possibilities of further industrial development in India.

Following the recommendations of the Indian Industrial Commission, in the year 1920, the Secretary of the States sent a dispatch, which marked revolutionary changes in the policy. First, that, in future the Government should play an active part in the industrial development of the country. Secondly, that, the Government could not undertake this work unless provided with administrative equipment and forearmed with reliable scientific and technical advice.

On 15th March 1920, the Governor of Madras Presidency convened a Conference in this regard, which was largely attended by a number of commercial and Industrial interests as well as the members of the legislative council. Following which the Board of Industries was created in the Presidency. The Presidency was divided into 5 divisions for organisational purposes to carry on the activities by the Board of Industries; the divisions had their head quarters at Bezawada, Bellary, Coimbatore, Madurai and Madras. Each division was placed under the supervision of an Asst. Director, whose duties were collection and dissemination of commercial and industrial intelligence, the supervision of industrial and weaving parties within their jurisdiction, local investigations, and enquiries in connection with industries to take advantage of the facilities offered by the department.¹¹

On account of the changed attitudes of the Government towards industrial developments, we notice the Government providing loans to Industries, supplying commercial and industrial information, providing concessional rates of transportation of raw material, providing raw material on concessional rates from Government resources. The Government also started a few industries on experimental lines to serve as models to the natives to start industries on their own. The Government also opened several technical and industrial schools. It also provided scholarships to those students undergoing training at schools.

GRANTING OF LOANS:

In the year 1931, BodduPydena's Oil Mills of Vizianagaram were granted a loan of Rs. 50,000 for the purchase of oil expeller for crushing purposes and also for their standing capital.¹²

In the year 1936, an amount of Rs. 40,000 was granted to Mr, Ramakrishna Ranga Rao for their Sugar mills at Kirlampudi which enabled the industry to purchase new machinery. This addition of the new machinery enabled them to raise their crushing capacity from 80 tons to 170 tons per day. A provision was also made for the purchase of shares but most of them did not get the aid on the condition that they did not fulfil the conditions required under the State aid to Industries Act.¹³

In the year 1925, the Rajahmundry Match factory was granted free supplies of wood and raw material from the Government reserves.

The Rajahmundry paper industry was granted a protection in the form of supplies of bamboos from Rekapally reserves at concessional rates.

CONDUCTING OF EXPERIMENTS:

The Government had laid down in their policy of industrial development of the Provinces, a provision for conducting experiments of few industries. The ultimate object being the starting of industries either by private owners, or by Government of new Industries or new branches

of or improving the processes of existing industries.

In the year 1926, the department sanctioned Rs. 2,500 for the conduct of experiments in coir retting at Ambajipet. Similar help was reserved for such coir retting at Amalapuram also in the year 1937.

Similarly, experiments were conducted educating the natives in Circars about the improved methods of cane crushing using power centrifugal. Experiments were conducted at Munagapaka, Rayavaram, and this machinery was supplied to several entrepreneurs in several places free of lease and this roused a lot of interest among the natives and during this interwar period we see mainly the Sugar industries being floated in large number.

INDUSTRIAL EDUCATION:

Another aspect in which the Government had rendered its support was in the case of granting funds for starting industrial schools, the schools which had received the Government's help were St. Joseph Industrial School, Gunadala, Krishna District in 1926, they received grants for the building purpose.

In 1927, St. Alloysius Industrial School at Vishakapatnam received Rs.1200 as grant-in-aid to take up instruction in Mathematics and Mechanical Engineering. Other Schools which received similar help were C. B. M. Industrial School, Kakinada, Industrial School, Kowtavaram in Krishna District, Andhra Jateeya Vidyapirishad, Machilipatnam.

In these schools subjects like Turner, Smithy, woodworks, mechanical engineering, electrical works, paper making, motor works and agricultural studies were taught.

The Development of Sugar Industry having created a demand for Sugar Technology, at Andhra University a course B. Sc. (Hon's) in the Chemical technology including Technology of Cane-Sugar was taken up and the Government installed scholarships of value of Rs.40 each for the students pursuing this course, in the year 1935.¹⁴

GROWTH OF INDUSTRIES:

The Agro-Industries such as jute, sugar, oil milling tobacco, cashew nut roasting, and rice milling flourished in the Northern Circars during the period under review. There were a total of four Jute mills in the region under study by the end of 1939. They were located at Nallimerla, Chittivalasa, Eluru, and Guntur.

TABLE - 9

Details pertaining to the strength, the subjects taught in the schools as on 1936 is given.

District	Name of the School	Strength	Subjects taught
Visakhapatnam	St. Aloysius Industrial School	24	Tanning, smelting, Electricity, motor, printing.
Godavari	Rajalekshmi Industrial school	821	16-Mech.Engg. 19-Wood works 92-Paper making Book binding
Krishna	Kavitaranankrishna parvithapurihar	27	All wood works
	Mudalapuram, Andhra	117	44-Mech.Engg.
	Juvaya vidya parvitha Gundala St. Joseph Industrial School	117	16-Artisan courses All Wood works
Guntur	U.L.C.M Loan Rural School, Lam	31	All Agricultural
	American Mission School, Guntur	80	82-Cabinet making 18-Wood Works

Source: From Appendix of the Annual Report of the Department of Industries for year ending with 31st March 1936, Madras.

It is interesting to note that these were the only two Jute industries for the period under study in the entire presidency. The Krishna jute and cotton mills company Ltd, Eluru Jute mill carried on spinning and weaving.

There were a number of oil mills in Vizianagaram, Godavari, and Guntur districts. There were three mills in Vizianagaram. The mill at Vizianagaram engaged in ground nut decorticating and oil mining, and the other two in groundnut decorticating and rice hulling. All these three mills of Vizianagaram, Donkinavalasa and Komatipally were run by BodduPydanna company of Vizianagaram. They have been running the mills since 1901. The mill was crushing kurinji, and vepa in the hand screw presses installed in their factory. The seeds were available in sufficient quantities. There was a great demand for the vepa oil from Calcutta and Rangoon for soap making and for the Kurinji from Cuttack, Eluru and Warangal and Bellary for tanning purposes. There were ten oil mills, whose

capacity was 400 gallons or 3600 lbs of oil per diem of 11 hours. The value of the machinery, land buildings, in each factory cost Rs. 61,752/-. About 20 persons were employed, and they were getting a profit of Rs. 10,000/- per year.¹⁵

In the year 1933, it was understood that on account of the protection extended to the sugar industry a great deal of public interest was concentrated during the year of the setting up of factories for the manufacture of sugar in the Madras Presidency. It was estimated that another 20 factories of 400 tons capacity per day could be set up in the Presidency.

There were a total of six sugar mills in the region during the period under study, they were Ramakrishna Sugar Mills Ltd. started by Kirlampudi Zamindar in the year 1935 and Samarlakota Sugar Mill being the oldest floated by Parry and Co., Ltd. started in the first decade of the present century. The Etikoppaka Sugar Mills at Etikoppaka, The Visakha-patnam Sugar Mills. In the year 1931, the Raja of Bobbili started a sugar factory, the Sri Rama Sugar Industries Ltd. at Bobbili with a capital of 43.62 lakhs. In the year 1940 another sugar factory was floated in Srikakulam by the same Bobbili Raja with a capital of Rs. 27.99 lakhs which provided employment for 608 workers. In the year 1933, another sugar factory was started at Thummapalla of Visakhapatnam and another in 1934 at Vuyyur of Krishna District.¹⁶

In Guntur district, tobacco cultivation took to commercial dimensions during the period under review. In this district tobacco processing units were established. The Indian Leaf Tobacco Ltd., was installed for the handling and redrying of tobacco at Chirala, and operated normally for a period commencing approximately from Jan. 15 and ending with August 1st

It is understood that in the year 1936, the tobacco growers and dealers in Guntur District had formed into a joint stock company with Rs. 6,00,000/- capital divided into thousand shares. The factory proposed to install the machine necessary for curing and re-drying and storing purposes in Guntur.¹⁷

During the inter war years, it can be concluded through this study, that on account of the Government's help, the northern cificars witnessed dynamism in this economy and the development of industries on modern lines.

DEVELOPMENTAL WORK IN RAYALASEEMA REGION:

In Kurnool, at Coles vocational middle school 42 students were given training in weaving & Agriculture in the year 1924. Another School namely A.A.M weavers industrial school was located in Palmaner of Chittoor District.

A survey was conducted for the Ceded districts during the year 1918 and found that, the output of barytes, mined in Kurnool district was very suitable in the North Anantapur region. A Gold mines limited company was established and Gold and silver valued at Rs. 1, 37,445 were extracted. Asbestos mineral was available in Kadapa district. A Mysore development syndicate output came forward and produced about 22 tons.

Assistance was provided by the Engineering departments on a variety of matters.

Puttur -Co -operative society:- A high speed pumping plant was placed at the disposal of the society for 3 months for irrigation purpose and about 16 acres were irrigated and resulted the increase of income by Rs.1000. These made the members to contemplate the purchase of the plant through the loan from co-operative Bank.

Muchikota co-operative society, Tadiparthiin Anantapur district – hired pumping set for 3 months and irrigated 28 acres of garden crops. Co- operative Society – parigi – Hindupur also utilized the service of the government – for similar pumping plants in their area.

SERICULTURE

Rayachoti&Rajampet appeared suitable for sericulture.

An expert was appointed for the plantation of mulberry in four centers namely

muditabad, veerannagatupalli , Appayarajupeta and kumarakelva. A sericulturist was posted to look after the plantation.

Dyeing and Printing Industry

A practical dyer was deputed to jammalamadugu for the purpose of demonstrating simplified methods of dyeing and printing

Handmade Paper Industry

Anantapur Leather Research chemist was deputed to visit nyamada where handmade paper industry was carried on. The government sanction the conducting of experiments with a view of evolving improved methods.

Wooden comb manufactures in Hindupur:

The government considered forest wood from other places at favourable rates to be supplied for this industry.

Steps were initiated to design the starting of oil pressing units by the locals of Ananthapur, as they were exporting oil seeds from Anantapur. Demonstration of oil pressing plants were conducted in Uravakonda. At Dharmavaram demonstrates were sent to assist cloth dyeing.

Kurnool district- State Industry was flourishing in Markapor

Government provided assistance to dyeing industry in Kurnool nandyal, koyalakuntla. Demonstration improved methods of dyeing and printing were conducted at koyalakuntlaNadyal, Jolapuram and Kodanuru villages

Lacquer work –Special officer from victoria institute, Madras was requested to assist lacquer workers at nossam.

Kadapa District: A survey was conducted about the availability of Palmyra trees for starting of palmyra Industry. It was reported that places namely Khandarabad, Idupulapaya, and Proddatur were found to be suitable for the promotion palmyra industry

V

MEDICAL AND PUBLIC HEALTH

In the field of public health service in India, till 1870, the government was concerned only with improvement of the health of the military department. Due to the heavy mortality caused by the outbreak of epidemics such as plague and malaria, the government felt the need for active participation in improving the health conditions of the natives in India. Until 1919, The government efforts were confined to the promotion of sanitation only, and that too was under the supervision of the local bodies. But after 1919, the state started to play a positive role for the promotion of public health services. On account of this change in the attitude of the state, there was an increase in the number of Medical Institutions maintained by the state, local bodies, Railways and Rural Dispensaries. In the Madras Presidency alone, the Medical Service Centres got increased from a meagre 218 in 1880 to 2199 by 1944.

Promotion of Pharmaceutical and Drug Industry in India.

In the beginning the British had shown keen interest in the Ayurvedic and the Materia Medica. But curiosity oriented research yielded to hegemony oriented creation of knowledge as the British advanced towards paramountcy in India. The British neglected and adopted a negative stand towards the applied section of the Ayurvedic and Materia Medica. The British adhered to the primary colonial objective of keeping the Indian drug requirements largely dependant on imports. The first world war gave some respite to the nascent Indian drug industry. Once the war ended, the *laissez faire* reappeared.

As the western medicine began to grow in popularity, through modern academic institutions and the all India Network of hospitals and dispensary service, the Ayurvedic and Unani Medical Systems lost their hold and the rural medical personnel lost their confidence and slowly they also took to the practicing of the Allopathy.

The British worked to a plan and manoeuvred to check the growth of modern drug industry in India. It may be recalled here, the problems faced by P.C. Ray in establishing and promoting the Bengal Chemicals and Pharmaceutical Works (B.C.P.W) Ltd.⁷⁸

Thus it may be concluded that though the colonial government did not make sincere efforts for the advancement of science and technology in India, some progress was made wherever required.

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THE ZENANA (WOMEN) CHRISTIAN MISSIONARIES AND THEIR SERVICE IN ANDHRA DESA

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The Zenana Christian Missions were started by various women missionaries and wives of missionaries by number of protestant denominations. Baptist Missionary society inaugurated Zenana missions in India in the early 19th century. The concept was later taken up by other churches such as the Church in England (the Church of England Zenana Missionary Society, London) Andhra Lutheran Church and extended to other countries such as China. By the 1880s, "Zenana missions" added medical work to their ministry to encourage conversions and became Zenana Bible and Medical Mission. This involved recruiting female doctors, both by persuading female doctors in Europe to come India and by encouraging Indian women to study medicine in their pursuit of conversion.¹ They also provided schooling for girls, including the principles of the Christian faith. As a result, the Zenana missions helped break down the male bias against colonial medicine in India to a small extent.

The woman American Baptist Missionary, Mrs. Francis Mason of Burma was deeply impressed with the great need for young women unencumbered with family cares to establish Christian mission schools as well as to carry the gospel of life and light into heathen homes. For that purpose, in 1860, she took the long journey from Burma to America to express the purpose of presenting her plea in person to the American Baptist Missionary Union and the women of the churches.² Mason was succeed her mission to America, finally in 1871, the Executive Committee of the Union agreed to appoint missionaries from among those recommended by the women and to remit for their work and support funds supplied by the women. The honour of being the first missionary of this by

the women, that new society to India goes to Miss, L.A. Peabody. She arrived in Ramayapatnam in 1872 and served until her marriage to Rev. George Pearce, an English Baptist missionary, in 1877.

In the Lutheran Mission, The wives of the missionaries through the years has been active in the running of girls' schools, and in contact with the women in the zenanas, those areas in the homes of the upper castes where the women were secluded from the view of all men other than their husbands and near male relatives. In 1842 at the beginning of the Guntur Mission, Father Heyer organized four months after his arrival a Hindu girls' school with the support of Judge Walker's wife.³ Mrs. Walter Gunn started teaching English and needlework to Hindu girls shortly after her arrival.⁴ After her husband's death she remained in India for two years to run the Girl's school. With the help of Mrs. Pardhasarathy, a native Christian lady, educated in the Free church Mission School, Madras, who has done much to develop woman's work among her non Christian sisters of Guntur, Mrs. Uhl, in the year 1878, began a systematic visitation, and through Mrs. Pardhasarathy gave regular instruction in a few homes of some of the leading native gentlemen. This was a small beginning, but was the seed-corn of the Zenana work.⁵

It was natural for the Foreign Mission Board to suggest to the Synod the possibility of using women missionaries in Guntur as another neighboring missions using or considering the use of women missionaries. This occurred in 1871,⁶ again at the 1877 convention of the Synod the matter was re-entered with the suggestion by the Board that missionary societies for women be considered. Two years later the report of the Board indicates that both on the congregational

and Synodical level women's societies were being organized and that the general organization would be in effect shortly. However, it was felt that the time was not ripe for sending single women missionaries and the suggestion was made to the women's societies that they take over the support of the Girls' Schools in the Guntur field, involving an annual expenditure of about 400.⁷

With the coming of women in the American Baptist Missionary, who could give full time to mission activities, the work in the schools for children and in the homes for women advanced rapidly? Soon it became clear that medical service for women and children was necessary and that only women doctors could perform this service. The women's societies met this need with great promptness and enthusiasm, sending to South India in 1886 Miss E.J. Cummings, M.D. It was soon evident that these women made good missionary wives for widowers and single men; for, of the 27 sent out during the first 11 years, seven chose to divert their chief energies to establishing Christian homes. The Mission owes a great deal to the Woman's Board for the educational work that has been done; for their missionaries have been chiefly responsible for all the station school work except the men's training schools and the boy's high schools. On several occasions single women have served as the only missionaries connected with the boy's high schools in Nellore and Ongole. In the only really co-educational school, Preston Institute in Jangaon, women, both missionary and Indian, have given exceptionally note worthy service and the Woman's Board has provided generous financial support. Women have not usually taken charge of village schools, but the Board has made generous grants toward the support of the work.

The first Zenana missionary to arrive in Guntur was Miss Kate Boggs, who came with the Rev. and Mrs. Schnure on February 15, 1881. She was compelled by ill health to return to America very shortly⁸. In 1883 came two more, Miss Anna S. Kugler, M.D., and Miss Fannie Dryden. Although Miss Kugler was a physician, the Board

did not approve of medical work at that time and would not give an appropriation for such. Miss Dryden and Miss Kugler started work by assisting Mrs. Unangst and P. Lucy, a Sudra convert, in the visiting of caste women's homes.

Two Hindu Girls' Schools were opened in 1883 in Guntur and Mangalagiri, which are flourishing to this day. They also took over the responsibility of the Girls' Boarding School from Mrs. Unangst and Mrs. Schnure. In February, 1892, a Training School for Mistresses was opened with an enrollment of eight. The next year Miss Minnie Moses became headmistress and continued to work in the Training School until 1929.⁹ Miss Sadtler, later Mrs. George Albrecht, was the first manager of the school. The Girl's School became a secondary school in 1907, a high school in 1911. Dr. Sylvanus Stall, an American educator, gave most of the money for the present high school building completed in 1912. It is known as stall High School.

Work among the Muslim women of Guntur has been carried on since 1884 when a school for Mohammedan Girls was opened. Miss Jeanne Rollier was the first single woman to learn 'Urdu, working among the Muslim women beginning in 1903. This was most difficult work, but Miss Thomas had six girls who knew Urdu working with her as teachers and Zenana workers. In medical service the women were first in India to open a hospital and nurses training school and have contributed largely to the success of the other hospitals, not only by providing the nursing service and conducting nurses' training, but also, in many instances, by providing doctors. In Ramayapatnam they have taken care of the health of the Seminary and the local community in the dispensary for nearly seventy years.

The work with women in the homes required Bible women to assist the missionaries. At first they were trained in service by the missionaries who employed them but inevitably a school for more systematic training was established, in Nellore. By 1957 it had been closed and the students were being sent to the Canadian Baptist Mission School in Tuni or

to Ramayapatnam. One of the chief difficulties connected with efforts to raise the standard of the work of Bible women has been the fact that in many stations it became the custom to employ the widows of evangelists in this capacity.

A unique development of the past twenty-five years has been the village Christian welfare centers started by Miss Grace Bullard and Miss Jennie Reilly where the educational, medical, and evangelistic services of Christian women workers have been brought to focus in local situations. The first step in starting such Christian centers is to make a survey of the field; and some of the factors that should determine the location of such work are (1) the need, that is, distance from existing Government or Mission Medical institutions, (2) the outreach of the village, that is, the number of near-by hamlets that can be served from the center, (3) the interest and response of the village people, and last, but not least important, (4) availability to all sections of the community.

The plant for such a center should be a plot land with a simple but substantial house, a model in respect to light, air and cleanliness, large enough to house the workers as well as well, a wall and a garden are needful additions. As far as possible the entire plant should harmonize with the economic standard of the community where it is located. The working unit calls for a trained nurse and mid-wife, a special worker for children and one or two Gospel workers. The success of such a Christian center lies in the workers. Even the best of plant and equipment cannot take the place of consecrated, spirit-filled women. On their ministry depends the healing of the bodies and souls of the village women.¹⁰

A refuge for convert women who had come for protection under the care of the missionaries in Guntur was established in 1914. It became a place of instruction for those needing training in the Christian Faith and in the course of time naturally developed into a training school for Bible women. Education was very elementary. The first class of fourteen finished in 1915. In 1920 there were 31 students. Only three remained in the convert's Home. By 1920 there had come to

Guntur a total of 26 single women missionaries to serve in the Hospitals and the Women's work. At the end of our period of discussion the work began to spread from Guntur to the other centers.¹¹

Mrs. William J. Cutter opened the first Girls' School in Rajahmundry in 1852. How long it continued is not known. In 1882, Mrs. Schmidt started a little school on Riverdale compound for caste girls. Mr. P.V. Ratnam was the headmaster. In the meantime, Christian girls had been attending the Central Boy's School and three of them were placed in the homes of native Christians as boarders in August, 1880. A year later, a separate boarding house was established for 13 girls under the care of Matron N. Deborah, a Christian Widow. Mrs. Artman was the spirit behind the boarding school. The first zenana work began when the district munsiff, Narasimham, permitted Mrs. Schmidt and Mrs. Artman to enter his home for the purpose of instructing his wife and daughter. Five others were present at the first meeting. This was continued two afternoons a week.

Before his death, Artman appealed to the Foreign Missions Committee to send out a single woman missionary to continue the work started among the women and girls in Rajahmundry. Mrs. Artman remained for a time after her husband's death as the first salaried woman missionary. At the close of 1890 two single women arrived, Miss Agnes Schade and Miss Katherins Sadtler. They took charge of the Mohammedan Girls' School that had been started by Artman, and also the Caste Girls' School. In 1895 they also took charge of the Girls' Boarding School which had been conducted in conjunction with the Rajahmundry Boys' School. A building was rented and the school opened with 19 boarders and 25 day pupil. This was the beginning of the institution which became the Schade Girls' School. It started with six classes. Two more added in 1898. By 1904 a teachers' training section was opened.

As more women missionaries arrived, the work was expanded. New Hindu Girls' Schools were established in different parts of

Rajahmundry and its outskirts. Miss Charlotte Swenson, who arrived in 1895, directed the work of the Bible women. She reported in 1906 that 270 homes were visited weekly and 1200 women and children were under instruction. Commissioner Benze found that the girls in Miss Schade's school knew the Bible very well. All the teachers were Christian. Even the Hindu Girls' Schools had mostly Christian teachers and were good missionary agents. A Rajahmundry Missionary Society had been organized by Miss Schade's among the Christian women and missionaries. When Benze attended one of their meetings, he commented: "The program was furnished by the girls of the school. It was of a very high order and filled us with admiration for these women and girls".¹²

As early as 1878 Mrs. Schmidt has sent lace from Rajahmundry to Philadelphia, and thus was initiated an industry with a long history. In 1908 Mrs. Harpster reported that 240 women were engaged in making lace. This not only gave work to poor widows and others in need, but through the work many were given spiritual guidance and religious training. The program was self-supporting; in fact, Rs.1,000 was contributed in 1907 from this program to build a Hindu Girls' School. Sites were purchased in 1912 and 1913 for other schools from profits of the industry. Miss Charlotte Hollerbach became the first full-time missionary responsible for the lace industry, arriving in 1915. In 1919, in Samarlakot, in connection with the lace industry being carried on there, a Doroas Home was started for helpless or crippled women and girls. This was later placed under Miss Hellerbach's care in Rajahmundry.

At the close of this period, in addition to the Central Girls' School in Rajahmundry conducted by Miss Schade, boarding schools were established in Samarlakot and Bhimavaram—in 1918-1919.¹³ Twenty-two single women came to the Rajahmundry field before 1920 to serve in Zenana and medical work. In 1937 Dr. Frank C. Laubach stirred up a great deal of interest in teaching illiterate adults to read, and ever since that time much effort has been put forth to teach Christians to read the Bible. Unfortunately, this

effort has not been richly rewarded. In a few places, however, where the single women missionaries have made this a definite and continuous part of their work, the results have been more encouraging. Miss Bullard has been particularly successful in getting literature for the newly literate adult published and distributed. The Christian home was the subject of comment by Mrs. N. Waterbury (later Mrs. Henry Peabody) at the Lone Star Jubilee in Nellore in 1886. The first duty of Christian women in any land is to make pure happy homes. The Telugu language knows no such word as 'home'. But the Telugu Christian women must create the homes, and a word to clothe the conception will be found".¹⁴

To, the modern Christian home movement, women, single and married, have made great contributions, but they have insisted from the beginning that it should not be merely a woman's movement, for it takes all that both women and men can do to make of a home the effective Christian institution it needs to be. One really unique development in women's work is the Women's Telugu Baptist Convention; a convention of delegates from the women's societies of the churches. In this separate organization the women have had such scope for fellowship and service and for expression in committee and in deliberative assembly that they have not cared much that the men gave them little place in the Telugu Baptist Convention. They have been very successful in raising funds and in spending them usefully; their Christian Welfare Center in Bezwada being one example. This organization of the Telugu women was first suggested by Miss E. Grace Bullard at the meeting of the Southern Association in 1920. The idea was pushed further on its course October, 1920. The idea was pushed further on its course at the meeting of the Telugu Baptist Convention in Bapatla in October, 1920, and the Women's Telugu Baptist Convention was actually organized at a meeting in Nellore, April 0-10, 1921.¹⁵

In the Hermannsburg field, a Girls' School was established in Gudur by Petersen in 1869, with a boarding school connected with it. After his death, the school was transferred to Kodur

where Mrs. Woerrlein, who had an excellent knowledge of Telugu, developed the School and widened its activities. When woerrlein became Mission Director, he made Gudur his headquarters in 1892, and the Girls' School was transferred once more back to that center. At first this school was mostly for orphans and unwanted girls. The children were trained in cleanliness, orderliness and industry as well as the regular school subjects. Home making and fancy work, with special emphasis on lace making, were taught the older girls. The profit from the sale of lace, which was sold in Germany and America, helped to support the school. Many of these girls became the wives of native workers and set excellent examples of Christian homes in the villages.

When Woerrlein was in Germany in 1901 he strongly urged sending zenana missionaries in an article entitled: "Is the zenana Missionary necessary in India?" As a result, various women's associations were formed. Woerrlein's daughter, Magdalene, returned with her parents to become the first Zenana worker, on July 23, 1901. At the end of the first year, Mrs. Woerrlein and her daughter were busy visiting Hindu and Muslim homes, and also looking after the Christian mothers in Gudur. They were ably assisted by Rachel, the widow of a catechist, who had been teaching in the Girls' Boarding School.

Miss Adele Schickinz arrived in 1904 to take over the work from Mrs. Woerrlein and her daughter, the daughter returned to Germany to marry a pastor. As the work expanded, a native teacher was employed for the fancy lace work. A school was built and completed in 1906; and Miss Martha Woerrlein came the next year to take charge of the lace school. This relieved Miss Schickinz for full-time Zenana work. A new Zenana station was opened in Tirupati in 1908. Miss Schickinz moved there when she was replaced in Gudur by Miss Martha Drewes. The first baptism in Tirupati through Zenana work was the wife of the police inspector, on July 17, 1910. In the next year 24 were baptized at Gudur.

Miss Schickinz married Missionary Lindner in 1912, but continued in the work as her

husband was located at Tirupati. The same year two deaconesses came out to India to enter the work, Elsie Kastens and Anna-Marie Meyberg. The work expanded in the next few years to Puttur, where Maneke's wife supervised the work of two women teachers, one in the Middle school and one in the Elementary school. Sister Elsie opened new work in Venkatagiri in 1914. She visited the Rajah's wife, but found her indifferent and illiterate. Three more Zenana women were ready to come from Germany when the War broke out. When the missionaries were removed, the work was left in the hands of the Bible women under the supervision of Mrs. Carl Scriba. The Girls' School and Lace School were moved to Kodur when the Scribas were required by the government to locate there.

A Widows' Home had been opened by Mrs. Scriba in Kalahasti in 1908, but this was closed during the war. Another interesting feature of the women's work was the first women's conference, held in Gudur under Mrs. Woerrlein's direction, March 31, 1909. Subjects for discussion were the place of women in the home (Christian or Hindu), the visitation of the sick, the teaching of the uneducated and the improvement of home living. Local women's samajes (societies) were recommended, with one of the activities to be sewing so that clothing could be prepared for poor children. Latest figures before the war for the Zenana work in the Hermannsburg field were that 30 homes were being contacted weekly with the activities centering on handwork, Bible stories and hymn singing. Some were instructed in reading. Also, the workers visited many Christian women in their homes regularly.¹⁶

Among the reasons for the unusually successful and harmonious functioning of this organization may be a combination of the following: Indian women, having no chance in completion with men in the local churches and Telugu Baptist and convention; they learned how to raise money and how to spend it effectively in Christian service; they learned not only to speak in meeting like men but also how to speak in proper order and decorum; they enjoyed exchanging experiences with women from other areas of the Mission; they were happy to leave

the children and home cares to someone else for a few days; they had a compelling cause and they learned how to subordinate local and personal interests to the interest of the cause.

It was only in their separate development that Indian women could achieve these ends; yet it is only in integrated development men and women all working harmoniously together that the Telugu Church can expect to come to the fullest efficiency. How the two organizations can be amalgamated without jeopardizing the gains the women have made is one of the real problems of the future. A factor in the progress among women has been, naturally, the education of girls. In a culture where few women were permitted any schooling it is noteworthy that by 1898 there were in all the schools of the Mission except the Ongole College 3,780 girls in a total of 11,168 pupils, or 34%. In teacher training, 63% of the students

were women. In 1905, girls made up 36% of the enrolment in the same schools and there were 15 girls in high school, 1.8% of the high school population. In 1930 the number of girls had increased to 11,222 in a total of 31,071, 36%; and there were 176 girls in primary schools had reached 38.7% of the total, in grammar school 35% and in high schools 35.5%. This does not mean, however, that of 100 Christian children in high school 35 were girls; for there were many non-Christians in all the schools, particularly in the boy's high schools and many Christian boys and girls in non-Christian

schools.

The area of greatest achievement in Christian women's education is clearly in that of teacher training. At first their only opportunity for employment as teachers was in schools only opportunity for employment as teachers was in schools for their own people in Outcaste hamlets. They did so well there that when their caste neighbors wanted schools for their girls they turned to the Christian women to supply the need.

The earnings of teacher parents made possible better education for their children. Girls

went to high school, secondary teacher training, college and graduate teacher training. By 1936, the girls' high school, started in Nellore in 1904, had passed 190 girls through the Sixth, Form. Of these, 19 had finished college and 16 were studying in college; 16 had completed L.M.P. (medical course) and ten were in medical school. Most of the college graduates went into teaching as a profession. The first Indian women of this area who graduated from college were Telugu Baptists. This is a fine record. It is significant that from the beginning in 1904 no girl in the Nellore high school has been supplied even part of the cost of books, clothing or food by the school. True, many have been helped by missionaries from station funds but increasingly parents or relatives have been meeting these costs. This and similar experiences of girls in the Nellore high school and in nurses, training schools doubtless contributed to those qualities of character and ability of Telugu women which have made possible the achievements of the Women's Telugu Baptist Convention. Even greater achievements can be anticipated as similarly able women emerge from the new girl's high school in Narasarpot.¹⁷

The burden of educational work for women is now almost completely in the hands of Indian women. For leadership in evangelistic work, in adult literacy programs, in Christian Home activities, in the work with college youth and in village welfare centers, there are women with the necessary educational qualifications. Among them must be some with the aptitudes and dedication required for such tasks. With proper special training and experience they can take the lead in all these activities, provided their obligations to their own families do not preclude their taking up such service. Still no one will deprecate the drain of trained women from the service of the public to the service of their own homes, for it is from such homes that we can expect the outstanding leadership of the future to emerge.

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THE PARSI COMMUNITY OF HYDERABAD: AN EXTINGUISHING TALE OF FIRE

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This paper aims to cover history of the Parsi community of Hyderabad in terms of its contribution to the presentday Identity and Culture of the city. Identity and culture have mainly been focused upon because of the recent demographic data which showcases a downfall in the community's numbers. It then becomes pertinent to look at the community on historical grounds, analyse their culture and draw a comparison with their situation in the present as compared to their position in the past, in order to provide the reasons behind their diminishing visibility. This paper would put forth the argument about how the Parsi community and their lifestyle have a prominent influence on the city's identity and culture in terms of food, belief practices, architecture and other notable influences in order to showcase their prominence in the mainstream historically and to analyse their shift to marginality.

For this purpose, analysis of literature on the community as well as personal accounts of their history through personal interviews conducted will be used. The analysis will be done with the motive to show case the larger connection that the community shares with Hyderabad as a whole. This paper will thus look at how it is important to account for the culture and identity of a community and the role it plays in constructing the larger perceived identity of the geographical space (Hyderabad in this case) that it is situated in, despite being marginalised, to realise their prominence and importance.

Keywords: Parsi, Community, Identity, Culture, Hyderabad, Marginalisation, Religion.

Introduction

India has witnessed a rich history of cultural assimilation. Migrants in the form of

nomads, merchants, travellers, preachers and even raiding soldiers would visit the land and often stay behind. The paper aims to speculate how the Parsis who came as immigrants to India in order survive the religious persecution, with their own ideals and adoption of the local culture become an important part of the Indian culture. It will also be looked upon at how it is this very camouflaging nature of these Parsi's that have led to a dip in their demography.

The contacts with the outer world formed a myriad of cultures which was a result of the amalgamation of Local as well as foreign. Being a migrant community is not an easy task, but the Parsi community made it tranquil. This community, which is known as Parsis, is identified only in India with this name. Their life in India has been free from all kind of agitations and brawls. Even though India had trade connections with Iran from Achaemenid times, settlement of Parsis in India was purely with the motive of survival. Preservation of religious faith had forced them to leave their homeland and to sail down to the land of immense culture.

History of Arrival

The earliest details of arrivals and settlement of the community was very well described in Qissa- I – sanjan, compiled in 1600 by a Zoroastrian priest Behman Karikolad Sanjana. It acts as an important source of knowledge about this small fraction. It is believed that parsis found their first shelter in Sanjan. The light of Bahram guided them the path to the western coast of India at the beginning. From there, they moved and sprouted into an eminent community in different parts of India. The local rulers in the subcontinent were often sceptical about the migrant communities, such was the case of the ruler of Sanjan. Arrival of migrants from

Iran and their demand to remain in India as fugitives left Jadi Rana (ruler of Sanjan) perplexed, because to provide a sanctuary for more migrants was not possible for him. The place was already populated with people of various cultures and to provide home for a new group was fearsome. But the priest convinced him with a promise of dissolving into Indian population like sugar in milk. It was this promise that made Parsis to contribute their sweetness to every possible field of India's development.

Due to various factors, they migrated to various parts of India. Most of the early migrations were focused on the harbour ports of Gujarat. It marked the beginning of the emergence of Parsis as important part of Indian economy. Starting with agriculture, they furthered upon trade through which they made immense amount of wealth, which was their focus till the 17 CE. It was under Portuguese rule that Parsis first became a part of colonial trade. Unlike Hindus and the Muslim, the Parsis did not exhibit the arrogance of a ruling class. They were close, compact and accepted all changes of Indian society. British fulfilled their motives by using the Parsi community for trade. In the north, Muslims had their political domination and in south, the Hindu Marathas were dominant. They not only helped Britishers with the trade, but also helped them to establish all necessary infrastructure in the West. They developed as an emerging business groups during colonial period. After partition, they used newly acquired wealth to capitalize and control various industries of Independent India. They left major imprint mainly on Indian Textile Industry and Banking enterprise.

Culture

Despite being inheritors of a great and powerful civilization, they followed all conditions put forward by the ruler. They vowed to respect several Hindu customs and adopt some local customs while refraining from interfering in politics. For example, including the already available local items as part of their dietary habits like adopting to vegetarianism, and using lentils and brown rice or "Dhansuk", which formed an important part of their day to day meals but is

avoided on auspicious occasions, the meal of lentils and rice which evidently is a prominent part of most of the Indians diet showcases their assimilation even in food.¹

Social changes in Parsi community was a two-way process. They were both recipients and contributors of the external values. An important role was played in shaping the economic and cultural life of Bombay (Mumbai). They were very keen in adopting most of the fascinating cultural and economic western features, along with the Indian ones, for example in the case of the latter they adopted the Saree draping style similar to the Gujarati women, mainly because of the fact that the Gujarati culture was what they were first introduced to in India. They embraced western behaviour and admired western music and literatures. In publications such as *Album of men and women of India* (1906), the parsis were consistently more western in appearance than members of other communities. Western education and the idea of inodernity struck this community making their views more liberal and providing women of this community more space than the normative society did.

They also adopted the 'surname culture' as a part of western culture. With the positional merit, they started naming themselves mainly based on their jobs and the area they come from. They used an important fraction of their wealth in the welfare of their community life. Active community life was ensured at all levels. All the developments in their life improved their migration scale. The increase in number of Parsi community was seen in other states of India also. One of the important waves of migration happened in the land of the Nawabian culture, Hyderabad.

Here to, Mr Shapoor Toorkey, an eminent member of the Parsi community in Hyderabad pointed out how the Parsis in the city have settled in since generations, while on the other hand have also put in efforts to retain their community identity². The Zoroastrian Club in Hyderabad which provides membership to all Parsis with a monthly fee of Rs. 10, and the Parsi Zoroastrian Anjuman of Secunderabad which looks after all the community matters and deals with

community education, charity, poor people housing etc³, are initiatives in this regard.

The community even started their own school in 1850s in Hyderabad (now a part of Nizam college campus), Madrasa I Aliya, which according to Mr. Toorkey was opened to Parsi boys only, but later opened to the non Parsis as well. It can be inferred that their wealthy status often helped them in supporting the members of their own community to a huge extent with minimal botheration and intervention of the state. Thus, the Parsi community in India was developed in the foundation of Zoroastrian heritage and acquisition of Hindu socio-cultural values and practices. To understand this assimilation further it is important to shed light on the Zoroastrian religion.

Religion

Among the major concerns of the Immigrant Parsis was that of preaching their own religion, this request was approved by the Ruler of Sanjan.⁴ This anxiety on part of religion was rooted deeply in the persecutions carried out during the spread of Islam by the Arabs in Iran. The Zoroastrians that decided to migrate to India were staunch about retaining their religious ideals. Religion, it can be inferred formed an important basis of the Parsi ideology and way of life, it then becomes pertinent to explore the Zoroastrian religion. Zoroastrianism is a monotheist religion which was found 3500 years ago⁵.

The religion was founded by priest Zoroaster/ Zarathustra, it is comprised of characteristics like dual worlds (heaven and hell) and preaching to a single god, also it is argued that it had inspired Islam (as it was main form of worship practised throughout Iran) Christianity and Judaism⁶. In the Zoroaster religion fire is of utmost importance as it is considered a symbol of Divine because of its association with warmth and light. Fire also holds an important place in the Hindu religion, the assimilation of the Hindu with the Parsi culture hence was smoothed due to such similarities. One such example is stated by Henry Arthur Bleek in his work where he talks about how comparative mythology reflects

that the traditions of the Aryans in the Vedas are like that of the Zoroastrians in the Avesta.⁷ Alike fire, the abstract idea of "Truth" also holds an important place in Zoroaster theory, it is explained as a notion which is not in conflict or abrasion with anything⁸.

The main source of information for Zoroastrian religion comes from the religious text Avesta, according to which Ahura Mazda is the superior God, the creator of the world, protector, nourisher and over seer of the world⁹. Mr Shapoor Toorkey, an eminent member of Parsi community in Hyderabad talks about how the book involves information regarding Good Thoughts, Good deeds and resusal in the concept of fasting¹⁰. According to the Parsi calendar the festival of utmost importance is the Nav Roz which is celebrated twice as a year on "Roz Ohrmazd" and "Roz Hordad"¹¹. The day of Roz Hordad is celebrated in "Mah Fravardin" which falls on the 21st of March every year¹². According to Mr. Shapoor this day also holds significance as it is celebrated on the Spring equinox and is celebrated as the Jamshedi Nav Roz (in the memory of King Jamshed) on a constant date of 21 March every year, however the Parsi New year which is celebrated in August has more significance to it, it shifts one day back every four years as they follow the Lunar calendar.¹³ This resistance to conflict as played an important role in the assimilation of the Parsis to the local culture. Their adoption of Gujarati language and Indian customs like the thread ceremony or Navjot which is the welcoming of member to the Parsi community are few examples, conflict was also largely avoided as the religion is deemed largely personal rather than communal where religious conversions were completely negated, as informed by Mr. Shapoor.¹⁴ An important contribution hence was the ideals prescribed in the Zoroaster religion that helped in the seeping in of the local culture to their own, which made their survival and sustenance easier.

For instance, goat meat was an important part of their diet, however the Indian subcontinent had comparatively lesser meat consumption and as it was much more expensive, which made them reduce meat consumption as

an important feast during festivals, funerals and marriages.¹⁵ This fluidity in the religion which provided the community the space to adopt and assimilate is also an important factor which owes its allegiance to the negligible presence of prescribing moral conducts. The Zoroastrian religion does not have any set of behavioural norms or practices giving it free space to mould itself to the environment.¹⁶

Emphasis has also been given to "Good Deeds"¹⁷, due to which the community adopted a more passive stand and were not power mongers as can be seen with the case of Arabs or Turks that came to India, or the British. Their this passive nature also got them in the favour of the state. There were no such rebellions that were led by them, but they did provide a good source of defence in Gujarat during invasions.¹⁸

The Parsi community in Hyderabad too serve a great example of peaceful coexistence. The Tower of Silence in Parsigutta is one such example, the previously forested area was cleared and a well was built which served the dual purpose of cremation and gave access to the locals area which was inhabited by wild animals, the area even got the name from this well (gutta), the surrounding temples also prove a harmonious coexistence.¹⁹

Though the community stood against conversions and spatial acquisitions in the name of religion, they do have a highly regulated religious space which does not accommodate non Parsis. Their silence Tower and fire temples are spaces only open to the community. The decline in the dumping of dead bodies in the wells and replacing it with cremation has also led to a decline in this exclusive space.²⁰ With this, it then becomes pertinent to expound upon the factors that led to the decline of this self-sufficient community which till date had managed its sustenance and growth with its fluid principles.

Decline

One of the burning issues among the ancient fire community is an alarming rate of decline in the population. Sharp decline was visible in the census conducted, especially from

1872 onwards. Various reasons are given for their decline. Late marriage, non-marriage, emigration, marriage outside community, low fertility etc are the primary reasons. But a close analysis on these trends shows that religious and cultural patterns were the main contribution of the decline.

Due the adoption of western culture and modernity, role of women was very much changed through education. This has also resulted in late marriages and further non marriages. There is also an improper female and male proportion among the population.

Even though they were keen in adopting the local customs, they did not negate their religious practices as it is. This imposition barred them in the selection of mates outside community, especially in case of Parsi women trying to marry outside their community.²¹ This also reduce the number of married couples and hence further decreased in the number of populations. This limitation of intra community marriage often left them with lesser choice for partners and often led marriage within same lineages leading biological issues which furthered the decline in numbers of Parsi population.²² The patriarchal idea of only allowing Parsi men marrying non Parsi women and their offsprings to be a part of the community, while the vice versa case is treated as an exclusion of not only the man but the married woman as well, is also an important factor which much disputed among the community.²³

Conclusion

It can hence be inferred that a fluid and dynamic community of the Parsis which has given us some eminent personalities like Dadabhai Naraojee, Jamshedji Tata, Ardaseer Cursetjee, Homi Bhabha, Homai Adajania etc., and even added on to the rich tapestry of Indian culture while taking much from it is facing an alarming decline. While biological and conservative behaviour of the Parsi towards their community is one concern, their openness to adopt from other cultures and lack of radical beliefs like imposing religious conversions have also been contributing factors. It is this complex idea of their dynamic attitude that has served

both in favour and against it. While their lack of imposition of their own culture on the locals as done by many immigrants helped them to gain a favourable status and even use this lack of identity arrogance to reach heights economically, it has contributed to their decline as well. As though the culture and religion are fascinating and inspire a lot of non Parsis, the rigid walls that do not allow penetration into the community has rendered them to a decline in demography as well.

While an important community, both in terms of historical contribution and economic, their lack of cultural presence combined with falling numbers of population are leading to fading away of their visibility. The solidarity of the Parsi community is in danger. The very existence of their culture and the identity of their forefathers which underwent untold hardships is now being threatened.

Hence it can be concluded that by dynamic nature which helped them in rise in the society, should be now used in a more inclusive manner i.e., by letting an insight to the Parsi culture to the non Parsis, it should be done so safely enough so as to not corrupt the ideals that they stand by.

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‘కాటనుం’ తం భగీరథం (బెజవాడ ఆనకట్ట నిర్మాణ పుర్యాపరాలు)

మహమ్మద్ సిలార్, ఎం.ఎ., ఏ.జి.ఇ.ఎ.ఎం.,
రెవ్యూటీ కలెక్టర్ (ర),
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“ నీటి వనరులె జాతి సిరులని
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ఇది నీవు పెట్టిన దీపమే

నిత్య గోదావరీ స్నాన
పుణ్య దోయా మహామతి :
స్వరామ్యాంగ్రదేశీయం
' కాటనుం, తం భగీరథం ' ”

‘ ఆనాడు హిమవత్పర్వతంబున శివుని జటాజూటంలో పుట్టిన గంగమ్మతల్లిని దివినుండి భువికి పారించిన భగీరథుడు భారతీయులకు ఎలా పూజనీయుడయ్యాడో, అలాగే సహ్యాద్రి పర్వతాలలో పుట్టిన గోదావరి తల్లిని దివినుండి భువికి పారించి రెండు షూటలా మాకు తెల్లబువ్వ అన్నం పెట్టిన ఓ కాటను దొరా ! ఇది నీవు పెట్టిన దీపమే ... నీవు మాకు నిత్యం స్మరణీయుడవు ’ అని తలచుకుంటూ ఉభయనంద్యలా దీపారాధన చేసి కాటనుదొరకు దండం పెట్టుకుంటారు ఉభయ గోదావరీ జిల్లాల ప్రజలు నేడు.

ఉపోద్ఘాతం : కృష్ణానది మీద ఆనకట్ట నిర్మించాలనే 19వ శతాబ్దం నాటి బ్రిటిష్ వలస పాలకుల ఆలోచన మేరకు, మద్రాస్ ‘ రాయల్ ఇంజనీర్స్ ’ గా పిలువబడిన బ్రిటిష్ ప్రభుత్వ మిలటరీ సంస్థ ఇంజనీరు ‘ కెప్టెన్ బకిల్ ’ కృష్ణానది కర్డంగా ‘ఆనకట్ట’ నిర్మించే ప్రతిపాదనలను 1839లో సిద్ధం చేయగా, సదరు ప్రతిపాదనలను మరో ఇంజనీర్ ‘ కెప్టెన్ బెట్స్ ’ పరిశీలన గాదించిన పిదప , మరో ఇంజనీర్ ‘ కెప్టెన్ లేక్ ’ ధృవీకరించిన పిదప వీరి పై ఇంజనీరు మద్రాస్ ప్రెసిడెన్సీ ప్రధాన ఇంజనీరు (‘ ప్రెసిం ఇంజనీరు ’) ‘ మేజర్ ‘ ఆర్థర్ కాటన్ కుడిగా ఎంచార్స్ చేసిన ప్రతిపాదనలను, అనాటి లండన్ బ్రిటిష్ ప్రభుత్వం మంజూరు చేసిన విషయం కృష్ణా, గుంటూరు జిల్లాల ప్రజలు దాదాపుగా మర్చిపోయారు. కాటన్ మహాశయ్యుడు ‘ ఒక్క గోదావరి నదిమీద

మాత్రమే ఆనకట్టను కట్టించాడు. ‘ అని భావిస్తుంటారు జనం. బెజవాడ ఆనకట్టను కట్టించిన ఇంజనీరు ‘ కెప్టెన్ ఓర్ ’ అయితే , తరచుగా సీతానగరం కొండమీద మకాంవేసి, అక్కడనుండి బెలిస్కోపులో జరిగే ఆనకట్ట నిర్మాణపు పనులను గమనిస్తూ , అప్పుడప్పుడూ గుఱ్ఱం మీద పనులు జరిగే ‘ డామ్ సైట్ ’ లో తిరుగుతూ ఆనకట్ట నిర్మాణానికి కావల్సిన సూచనలిస్తుండేవాడు మేజర్ ఆర్థర్ కాటన్. అందుకనే ఉభయ గోదావరుల ప్రజలతో పాటు, అనాటి వికాల కృష్ణా జిల్లా భాగమయిన నేటి గుంటూరు, కృష్ణాజిల్లా ప్రజలకు కూడా పరోక్షంగా కాటన్ దొర ‘ కాటనుం తం భగీరథం ’ అంటూ నిత్య స్మరణీయుడయ్యాడు.

“ ఉత్తర సర్కారులు (నార్తర్న్ సర్కారు) నేటి శ్రీకాకుళం, విజయనగరం, విశాఖపట్నం, ఉభయగోదావరులు, కృష్ణా - గుంటూరు జిల్లాలను 1791లో తీవ్రమైన కరువు కుదుపేసింది. దాని ఫలితంగా నాల్గోవంతు జనం ఆకలికి బలయిపోవటమో లేక కొంపాగోరు వదిలిపెట్టి బ్రతుకు తెరువు వెతుక్కుంటూ వలసలు పోవటమో జరిగింది. అయితే అంతకంటే అత్యధికమైన నాశనకారి ఋతువును 1832 - 1834 సం||లలో ఉత్తర సర్కారు జిల్లాల ప్రజలు అనుభవించారు. దక్షిణ భారతదేశానికి మద్రాసు రాజధాని అవటం వలన వేలకొలది జనం అక్కడకు వలసపోవటం మొదలెట్టారు. ఆ గొప్ప రాచమార్గం ఒక దీర్ఘమైన వల్లకాడుగా మారింది ” అని ఈస్ట్ ఇండియాఫామిన్ కమీషన్ ‘ నివేదిక చెబుతుంది.

ఈ కరవు నివేదిక మీద మద్రాసు ప్రెసిడెన్సీ రెవిన్యూ బోర్డ్ కమీషనరు - గతంలో రెంగల్బల్ జిల్లా కలెక్టరుగా పనిచేసి అనుభవం గడించిన ‘ సర్ హెర్బ్ మౌంట్ గోమరీ ’ను ఉత్తర సర్కారు జిల్లాల కరవు - కాటకాల స్థితి శాశ్వతంగా పోవాలంటే తీసుకోవల్సిన చర్యలు ఏమిటో తెలియ పర్చుమ ‘ ని ప్రభుత్వం కోరిన మీదట, మౌంట్ గోమరీ తన నివేదికలో ‘నేను పనిచేసిన తంజావూరు జిల్లా నీటిపారుదల పట్ల శ్రద్ధ వహించి గొప్ప ఫలితాలు సాధించి అనుభవం గడించిన ఇంజనీరును కృష్ణా - గోదావరి

నదీ డెల్టాలను పరిశీలించి అక్కడి నదుల జలాలను క్రమబద్ధీకరించే వ్యవస్థను సూచించేందుకు పంపవలసింది 'గా కంపెనీ ప్రభుత్వానికి సూచించాడు. ఆయనే కావేరి నది మీద, నీటిపారుదల అనికట్ నిర్మించి అనుభవం గడించిన ఆనాటి మద్రాస్ ప్రెసిడెన్సీ ప్రధాన ఇంజనీరు (Prime Engineer) అర్థర్ కాటన్.

కృష్ణా గోదావరి నదుల మీద అనకట్టల నిర్మాణానికి రూపురేఖలు దిద్దిన సర్ అర్థర్ కాటన్ అనే అపర భగీరథ మహాశయుని ఒకసారి స్మరించుకుంటూ, ఇక బెజవాడ అనకట్ట నిర్మాణ పుర్యాపరాలను చర్చిస్తాం.

అర్థర్ కాటన్ నేపథ్యం : మిస్టర్ అర్థర్ కాటన్ 1803 మే నెల 15న జన్మించారు. జననీ జనకులు : మిసెస్ కావేలీ కాటన్, హెన్రీ కావేలీ కాటన్ దంపతులు . ఈ ఆరుగురు సంతానం. ఈ కుటుంబంలో అందరూ ప్రసిద్ధి చెందిన వారే ... భారతదేశంలో సేవలందించిన వారే. ఈ సంతానంలో అరవవారైన 'జనరల్' ఫ్రెడ్రీక్ కాటన్ , మద్రాసు ప్రెసిడెన్సీలో నాటి మిలటరీ ఇంజనీరింగ్ ప్రభుత్వ సంస్థ ' రాయల్ ఇంజనీర్స్ ' లో జనరల్ వోదా తరిగిన ఉన్నత సైనికాధికారి - సివిల్ ఇంజనీర్.

1819 నంబిలో, 16 నంబి చిన్న వయస్సులోనే అర్థర్ కాటన్ 'అడిస్ కొంటె' లో ఇంజనీరింగ్ చదువు పూర్తిచేసి, ఇంజనీరింగ్ ఉద్యోగం కోసం వ్రాయాలిస్ పరీక్ష వ్రాయకుండానే , తన మేధాత్వక్రియ నిరూపించుకొని మద్రాసు 'రాయల్ ఇంజనీర్స్'లో ఇంజనీరుగా నియమితుడు అయ్యాడు. బ్రిటీష్ సైనికాధికారిగా ఎన్నో దేశాలు తిరిగాడు ... ఎన్నో యుద్ధాల్లో పాల్గొన్నాడు. 1841 నంబి అక్టోబర్ 29న ఆస్ట్రేలియా దేశస్థుడు థామస్ వియర్మన్ కుమార్తె 'ఎలిజెబెత్' ను వివాహమాడాడు.

తంజావూరు కలెక్టరుగా పనిచేస్తున్న సర్ హెన్రీ మౌంట్ గోమరీ అర్థర్ కాటన్ పర్యవేక్షణలో 'కొలెరుస్' వద్ద కావేరి నదిమీద నిర్మించబడిన అనకట్టను పరిశీలించాడు. అనకట్ట నిర్మాణం జరిగిన దరిమిలా కావేరినదీ జలాలను వాడుకొని గణనీయమైన అర్థిక అభివృద్ధి సాధించిన తంజావూరు జిల్లాలోని భూములను చూచి ఆశ్చర్యచకితు డయ్యాడు. దరిమిలా మౌంట్ గోమరీ రెవిన్యూబోర్డ్ కమీషనరుగా పదోన్నతి పొంది, కృష్ణా - గోదావరి నదీడెల్టాలను అభివృద్ధి పరిచేందుకు, (అర్థర్ కాటన్ ను దృష్టిలో ఉంచుకొని) అనుభవజ్ఞుడైన ఒక సివిల్ ఇంజనీరుతో పరిశీలన చేపట్టమని తద్వారా ప్రభుత్వం భూమిశిస్తు అదాయాన్ని పెంచుకోవచ్చని ' బ్రిటీష్ ఇండియా ఆదాయపు పెంపు సమితి ' కి సిఫారసు చేసాడు.

మౌంట్ గోమరీ సిఫారసులను పరిశీలించిన ప్రభుత్వం గోదావరి కృష్ణా నదీ డెల్టాలు పరిశీలించే బాధ్యతను మద్రాసు ' రాయల్ ఇంజనీర్స్ ' లో ఇంజనీరు అయిన మేజర్ అర్థర్ కాటన్ కు పురమాయిందింది.

కాటన్ దొర 'గోదావరి డెల్టా సాగునీటి పారుదల - ఉత్తర సర్కారులలో చెజకు పంట సేద్యం' అన్న విషయం మీద పరిశోధనలు చేసి 'గోదావరి డెల్టాలో చెజకు పంటసాగుచేసి, పంచదారసుత్పత్తి చేసి సంపన్న దేశాలకు ఎగుమతి చేయడం వలన, రైతులు ఆనాటి శిస్తులు కూడా చెల్లించలేని స్థితి నుండి బయటపడి, అర్థిక స్వయంసమ్మృద్ధి సాధిస్తారని ; గోదావరి నదికర్షణగా ఒక అనకట్ట కట్టి, అనది నీటిని నిల్వచేసి , సక్రమంగా వినియోగించుకొంటే ' ఈ దేశం (భారతదేశం) ప్రపంచంలోని ఇతర దేశాలను మించి పోతుంది ' అని ప్రభుత్వానికి నివేదించాడు.

" గోదావరి నది కర్షణగా రెండు దీవులను కలుపుతూ ఒక రాతి అడ్డు కట్టగాని, లేక 12 అడుగులు ఎత్తు - రెండున్నర మైళ్ళు (4 కి.మీ.) పొడవు అనకట్ట, దానితోపాటు నదికి ఇరువైపులా కరకట్టలు (flood banks) నిర్మించగలిగితే , రైతుల క్రమ తగ్గడంతోపాటు, ఇప్పటి ఖర్చులో సగానికే ఆహారధాన్యాలు ఉత్పత్తి చేయవచ్చు' అని ప్రభుత్వానికి భరోసా ఇచ్చాడు.

1847లో రాజమండ్రి ధవళేశ్వరం వద్ద గోదావరి నది కర్షణగా అనకట్ట నిర్మాణం ప్రారంభించబడి అసతికాలంలోనే పూర్తి చేయబడింది. గోదావరి అనకట్ట నిర్మాణం పూర్తిచేసిన అర్థర్ కాటన్ ను ప్రభుత్వం పదోన్నతీయిచ్చి మద్రాసు ప్రెసిడెన్సీకు ప్రధాన ఇంజనీర్ (ప్రైమ్ ఇంజనీరు) గా నియమించింది. యావత్ దక్షిణభారతదేశానికి అర్థర్ కాటన్ ప్రధాన ఇంజనీరయ్యాడు.

కృష్ణానది మీద అనకట్ట నిర్మాణం :

గోదావరి నదిమీద ధవళేశ్వరం వద్ద అనకట్ట నిర్మాణంలో ముఖ్య (కార్య) నిర్వహక అధికారి (ఇంజనీరు) గా పనిచేసిన ' రాయల్ ఇంజనీర్స్ ' అధికారి కెప్టెన్ ఓర్ , కృష్ణానది మీద బ్రిటీష్ ప్రభుత్వం నిర్మాణం తలపెట్టిన సాగునీటి నిల్వ అనకట్ట - చామకు ఇంజనీర్ గా నియమింపబడ్డాడు.

కృష్ణానదీ జలాల వాడకానికి తెరతీసిన జాన్ సుల్లివన్:

మద్రాస్ ప్రెసిడెన్సీ అధికారి - ఇంజనీర్ ' జాన్ సుల్లివన్ ' ప్రప్రథమంగా లండన్ లోని ప్రభుత్వ ' నిర్దేశకుల సభ ' కు గోదావరి - కృష్ణా నదుల నీటిని నిల్వచేసి, సాగునీటి పారుదల

అవసరాలు తీర్చుకోవచ్చని సిఫార్సుచేస్తూ ప్రధమంగా 1789, ఫిబ్రవరి 3వ తేదీన ఒక లేఖ వ్రాసాడు.

గోదావరి - కృష్ణానదుల సర్వేకు మైఖేల్ టాపింగ్ నియామకం :

" మైఖేల్ టాపింగ్ గోదావరి నదిమీద అనకట్ట నిర్మాణం గురించి మొదటిసారిగా కంపెనీ ప్రభుత్వానికి సూచించిన వ్యక్తి. ఈ సూచనను ఆర్డర్ టాటన్ విజయవంతంగా అమలు జరిపాడు. టాపింగ్ దొర ప్రభుత్వానికి 1789 సం॥లో 'కోరింగ్ పోర్టు' మీద ఒక నివేదిక ఇచ్చాడు. హెన్రీ మోరిస్ సంకలనం ' గోదావరి మాన్యువల్ ' ప్రకారం టాపింగ్ కంపెనీ ప్రభుత్వం కోరమందలే తీరం మీద సర్వే నిర్వహించమని కోరింది. 1788లో టాపింగ్ బంగాళాఖాతం మీద ఒక ఛార్జ్ తయారుచేసాడు. 1790లో కంపెనీ ప్రభుత్వం గోదావరి నది (జలాల వినియోగం) మీద ఒక నివేదిక కోరగా, ఆయన తనకప్పగించిన పనిని దిగ్విజయంగా నిర్వహించాడు. " 1792లో టాపింగ్ బంగాళాఖాతంలో సంభవించే సముద్ర అలలమీద సర్వే నిర్వహించాడు. (లిప్ట్ ఆఫ్ ఇన్స్టిట్యూషన్స్ ఆన్ టూంబ్స్ అండ్ అదర్ మాన్యుమెంట్స్ బేరింగ్ హిస్టోరికల్ ఆర్ ఆర్ ఆర్ యాలాతికల్ ఇంటర్వెన్షన్ ఐన్ మద్రాసు ప్రెసిడెన్సీ - జూలియన్ టేమ్స్ కాటన్.

" నార్తర్న్ సర్కార్స్ టెల్లూలలో ఆకాలంలో సంభవించిన మహాముసక (గ్రేట్ ఇనాన్డేషన్)కు మునిగిపోయిన సాగునీటి చెరువుల సర్వే విషయంలో రాత్రింబవళ్ళు పనిచేస్తూ, వివక్షరం బారినపడి మచిలీపట్నంలో 1796 జనవరి 7వ తేదీన మరణించగా, మచిలీపట్నంలో ప్రభుత్వం ఆయనకొక 15 అడుగుల ఎత్తు గొప్ప సమాధి నిర్మించి ఆయన సేవలను శిలాఫలకం మీద వివరించింది. నేటికీ ఆయన సమాధి సెయింట్ జాన్ చర్చి బరియల్ గ్రౌండ్ (యూరోపియన్ టూంబ్స్)లో నిలిచివుంది.

అలోచనలో పడిన కంపెనీ ప్రభుత్వం :

1832 - 1834 నాటి గుంటూరు కరువుగా పిలువబడిన ' నందన ' లేక ' దొక్కల కర్వు ' బారిన పడి తిండి దొరక్క గుంటూరు - కృష్ణా జిల్లాల్లో లక్షలాది మంది ప్రజలు మరణించారు. ఈ నందన నామ సంవత్సరము సంభవించిన కరువు అతిదారుణంగా ఉన్న కాలంలో కృష్ణానదిలో 3/4వ వంతు నీరు సమృద్ధిగా నిల్వ ఉండటం ఈస్ట్ ఇండియా పాలకులును అలోచనల్లో పడవేసింది.

" కరవు కాలంలో కూడా కృష్ణానదిలో నీటినిల్వలు సమృద్ధిగా ఉండటం గమనించిన అధికారులు ఈ జనవనరులను నిల్వలను సక్రమంగా వినియోగించుకుంటే భవిష్యత్ తరాలను కరవుకోరల్చుంది కాపాడుకోవచ్చును అనే అలోచన ప్రభుత్వానికి కలిగింది " అంటుంది గోరెన్ మెకంజీ సంకలనం చేసిన కిష్టాతిల్లా మాన్యువల్. ఆరోజుల్లో రైతాంగం తమసాగు భూములకు శిస్తులు కూడా చెల్లించలేని స్థితిలో ఉన్నారు. ' నదులమీద అనకట్టలు నిర్మించి సాగునీరు అందిస్తే, రైతులకు భూమిశిస్తు చెల్లించే కక్షి కలిగి ప్రభుత్వం ఆదాయం పెరుగుతుంది ' అని చెప్పినా ... వారి అలోచన వెనుక, అనకట్టల నిర్మాణం మీద ఒకటి రెండు సంవత్సరాలు కొద్దిపాటి సొమ్ము పెట్టుబడి పెట్టి, సాగునీరు సరఫరా చేస్తే వందల సంవత్సరాలు రైతుల నుండి గోళ్ళూడగొట్టి భూమిశిస్తు నీటితీర్మా సాగు నీరు సప్లయ చేసినందుకు భూమిశిస్తు వాటర్ సెస్సు వసూలు చేసుకోవచ్చనే అలోచన ప్రభుత్వం మనస్సులో ఉంది.

దక్షిణదేశంలో 1832 నుండి మూడేండ్ల పాటు కొనసాగిన కరవు రక్కసి :

నందననామ సంవత్సరం ప్రారంభమయిన కరవు కనుక దీనిని ' నందన కరవు అని , గుంటూరు జిల్లాలో ఈ కరవు విలయ తాండవం చేసింది కనుక దీనిని ' గుంటూరు కరవు ' అని , తిండి కోసం జనం విలవిలలాడి దొక్కలు మాడ్చుకున్నారని కనుక దీనిని ' దొక్కల కరవు ' అని అనాటి ప్రజలు పిల్చారు.

ఈ కరవు 1932 లో ప్రారంభమయి మూడేండ్లపాటు సాగింది. " ఈ కరవు భీభత్సం వలన ఒంగోలు నుండి మచిలీపట్నం వరకు మానవ ఎముకలు గుట్టలు గుట్టలుగా పడ్డాయి. ఈ కరవు తరువాత 20 సంవత్సరములకు గాని గుంటూరు జిల్లాలో వ్యవసాయం మళ్ళీ సాధారణ స్థితికి రాలేదు. ఒక్క గుంటూరు జిల్లాలోనే ఈ కర్వు భీభత్సం అధికంగా ఉంది. కడప, బళ్ళారి, నెల్లూరు, మచిలీపట్నం, ఉత్తర ఆర్కాటు, దక్షిణ ఆర్కాటు, రాజమండ్రి, సేలం, కోయంబత్తూరు, తిరుచనాపల్లి మొదలగు ప్రదేశాలలో ఈ కరవుద్యాయలు కాస్త ఎక్కువ - తక్కువగా కనబడ్డాయి. ఈస్ట్ ఇండియా కంపెనీ లెక్కల ప్రకారం ఒక్క గుంటూరు జిల్లాలోని మొత్తం 5 లక్షల జనాభాలో 1 లక్ష 50 వేల నుండి 2 లక్షల వరకు జనం చనిపోయి ఉంటారని అంచనా. "

1885లో ప్రచురించబడిన ' ఇండియన్ ఫీమిన్ కమిషన్ ' నివేదిక 3వ భాగం కరవుల చరిత్ర ప్రకారం " 1832లో మే

నెల నుండి సెప్టెంబర్ వరకు ఒక చుక్క వర్షం కురవలేదు. ఈశాన్య ఋతుపవనముల కొరకు జనం ఎదురు చూశారు. ప్రభుత్వం ఆహారధాన్యాలపై సుంకం తగ్గించింది. 'ఫ్రీట్రీడ్ మీద ఆంక్షలు తొలగించింది. కృష్ణా, గుంటూరు జిల్లాల నుండి జనం మద్రాసుకు వలసలు పోవటం ప్రారంభించారు. వలసలు నిరోధించే నిమిత్తం ఇంగ్లీష్ ప్రభుత్వం తీసుకునే చర్యల భాగంగా దేహదారుద్యం గల మనుషులకు ' పనికి ఆహార పథకం ' క్రింద పనులు కల్పించింది. బలహీనులకు , పనిచేయలేనివారికి ఇతరదానికి కావల్సినంత మేరకు ఆహారం సరఫరా చేయమని ప్రభుత్వం జిల్లా కలెక్టర్లను కోరింది. ఆహారధాన్యాలు బయటకు ఎగుమతి జరక్కుండా చూచేందుకు ఉత్తర్వులు యివ్వబడ్డాయి. దిగుమతి చేసుకునే ఆహారధాన్యాల మీద టన్నుకు 5 రూపాయల సబ్సిడీ ఇవ్వబడింది. ఆ విధంగా 12,700 టన్నుల బియ్యం దిగుమతి చేయబడింది."

నెల్లూరు, గుంటూరు జిల్లాలలోని కరవు బాధితుల పునరావాసంకు అనాటి ప్రభుత్వం 3 లక్షల రూపాయల దాకా ఖర్చు పెట్టింది. ఒక్క గుంటూరు జిల్లాలోనే ఆ సంవత్సరం ప్రభుత్వానికి రావల్సిన ఆదాయం రూ. 2.27 లక్షల రూపాయల నష్టం జరిగిందని ' కిష్టాజిల్లా గోర్సెన్ మొకంజీ మాన్యువల్ ' చెబుతుంది.

" చాలా మంది భోజనం లేక మరణించినట్లు నేను భయపడుతున్నాను. అసంతృప్తమైన జనం నిర్వాసిత శివీరం వదలి వెళ్ళి పోతున్నారు. ఈ కరవు వల్ల ప్రజల ఆస్తి పాస్తులకు 2 1/4 మిలియను రూపాయల నష్టం జరిగింది. "

" ఈ కరవు అత్యంత దారుణంగా వున్న రోజుల్లోనే కృష్ణానదిలో 3/4 వంతు నీరు ఉండటం గమనించ దగిన విషయం. ఏటిలో సమ్మద్దిగా నీరు నిల్వ ఉండి కూడా, దేశం కరువు బారిన పడిన విషయం పాలకులు గమనించి (కృష్ణానది) నీటిని సద్వినియోగం చేసుకుంటూ కరవు బారినండి భవిష్యత్ తరాలను కాపాడవచ్చు అనే ఆలోచన ప్రభుత్వానికి కల్గింది" అంటుంది. కిష్టాజిల్లా మాన్యువల్.

మైఖేల్ టాపింగ్ నివేదిక బూజు దులిపిన సర్కారు :

1832-1834 కరవు ఫలితంగా, 1794లో సర్వే జనరల్ మైఖేల్ టాపింగ్ సమర్పించిన 'కృష్ణానది మీద అనకట్ట కట్టి సాగు నీటిపారుదల చేయవచ్చు'ని సిఫారసు చేసిన నివేదిక బూజుదులిపి బయటకు తీయబడింది. అనకట్ట కట్టడం వలన ప్రభుత్వానికి అయ్యే ఖర్చు విషయం ప్రక్కన పెడితే, " వాణిజ్యపరంగా ఆదాయం

పెంచుకోవడానికి సరియైన ఉపాయం కనుగొవలసిన బాధ్యత ప్రభుత్వం పైన ఉన్నది " అంటుంది కిష్టా జిల్లా మాన్యువల్.

మద్రాస్ రాయల్ ఇంజనీర్స్ నుండి ఇంజనీర్ కెప్టెన్ బకిల్ నియామకం :

రైతులపై భూమిపన్ను, నీటి తీర్మానన్ను విధించి అధికారాదాయం తీయాలనే ఆలోచనతో అనాటి కంపెనీ ప్రభుత్వం కృష్ణానది నిల్వనీటిని వినియోగించుకొనేందుకు సిద్ధమై, అందు నిమిత్తం అనుభవజ్ఞుడైన మిలటరీ మద్రాస్ రాయల్ ఇంజనీర్స్ నుండి కెప్టెన్ బకిల్ పేరుగల కార్యనిర్వహక ఇంజనీరింగ్ అధికారిని నియమించింది.

బెజవాడ ఇండ్రకీలాద్రి కొండ నుండి సీతానగరం కొండ మధ్య అనకట్ట నిర్మాణం :

" కృష్ణా జిల్లా బెజవాడ వద్ద కృష్ణానదికి ఇరువైపులా ఉన్న ఒక కొండ నుండి మరొక కొండ మధ్య ప్రవహించే జీవనదికి అర్థంగా ఒక గొప్ప అనకట్ట నిర్మించడం ద్వారా , బెజవాడ నుండి సముద్రం వరకు వ్యాపించియున్న నల్లరేగడి దెల్టా భూములకు పుష్కలంగా నీరందించే వ్యూహాత్మక నీటిపారుదల వ్యవస్థ (To Serve as the head of an irrigation system commanding all most all the alluvial delta from bezwada to the sea) ఏర్పాటు చేయటమే తమ ధ్యేయంగా " అనాటి వలస ప్రభుత్వం కిష్టాజిల్లా మాన్యువల్ - ఇర్రిగేషన్ ఛార్జర్ - 8 లో చెప్పింది.

కృష్ణానది పశ్చిమ కనుకములు - సహ్యాద్రి పర్వత సానువుల్లో పుట్టి పర్వతాలు, కొండలు - కోనలు, గుట్టలు, అడవులు దాటుకుంటూ 800 మైళ్ళు (మూడు 1280 కి.మీ) దిగువకు ప్రవహిస్తూ తనవెంట ఒండ్రుమేటలు తెచ్చి దెల్టాను ఏర్పరస్తూ, చివరగా కృష్ణాజిల్లా హంసలదీవి - సంగమేశ్వరంల వద్ద సముద్రంలో కృష్ణానది కలుస్తుంది. ఈ క్రమంలో మొత్తంమీద 97,050 చదరపు మైళ్ళ భూప్రదేశాన్ని చుట్టవస్తుంది (5 మైళ్ళు = 8 కిలో మీటర్లు).

బెజవాడ వద్ద నది గణాంకాలు :

బెజవాడ నగరానికి ఎగువన నది ప్రవహించే 259 మైళ్ళ భూభాగంకు ఒక్కొక్కమైలుకు (8 కి. మీ) 3.5 అడగుల మేర నది మట్టం తగ్గుతూ వస్తుంది. గుంటూరు జిల్లా చింతపల్లి కొండలవద్ద యిరుకైన కనుమ (లోయ) గుండా రాతి పరుపు మీదుగా ప్రవహిస్తూ , ఇబ్రహీంపట్నం మండలం - కొండపల్లి

పర్వత శ్రేణుల వద్ద నది వికాలమైన స్థాయిలో ప్రవహిస్తూ ప్రతి మైలుకు 1.5 అడుగుల లెక్కన ప్రవాహపు స్థాయి (లెవల్) తగ్గుతుంది. బెజవాడ చేరిన కృష్ణానది ఇండ్రకీలాద్రి - సీతానగరం కొండల మధ్య 1300 గజాల వెడల్పుకు పరిమితమవుతుంది. రెండు కొండల మధ్య స్వభావికంగా ఏర్పడిన కనుమ వద్ద వరద సమయంలో ప్రతిగంటకు 6 1/2 మైళ్ళ వేగంతో ప్రవహిస్తూ , గరిష్ఠంగా ప్రతిసెకనుకు 7,61,000 (ఏడు లక్షల 61 వేల) ఘనపు అడుగులు (క్యూబిక్ ఫీట్) వరద నీటిని దిగువకు విడుదల చేస్తుందని కిష్టాజిల్లా మాన్యువల్ చెపుతుంది.

బెజవాడ కృష్ణానది సముద్రానికి సరాసరి వాయు మార్గాన (AIRWAY) 47 మైళ్ళు (75.2 కి.మీ) దూరంలో ఉంది. నదీ మార్గం విషయానికొస్తే, ప్రవాహాధిక దక్షిణానికి తిరగటం వలన నది సముద్రంలో పడే చోటుకు 60 మైళ్ళు (96 కి.మీ) దూరం లెక్కకు వస్తుంది.

బెజవాడ ఆనకట్ట శిఖరభాగం పునాది పైభాగం నుండి సముద్రమట్టానికి 43 అడుగుల ఎత్తులో ఉంది.

బెజవాడ దాటిన తర్వాత, కృష్ణానదీ ప్రవాహం సముద్రం చేరే వరకు ప్రతిమైలుకు ఘనము 7 అంగుళముల పల్లమునకు ప్రవహిస్తుంది, అంటే కృష్ణా బెజవాడ నుండి పాంసలదీవి ప్రయాణం 60 మైళ్ళకు మొత్తం మీద నదీమట్టం 42 అంగుళముల మీద పల్లానికి ఉంది. (ఇంజనీరింగ్ లెక్కల ప్రకారం ప్రతిమైలుకు పల్లాన్ని (slope) 66 అడుగులుగా తీసుకుంటారు).

బెజవాడ దిగువున కృష్ణానదీ ప్రవాహ గణంకాలు పరిశీలించిన వారికి ఏటా వృధాగా సముద్రం పాలయ్యే ఏదీనీటిని పట్టి నిల్వచేయగలిగితే, యుగయుగాలుగా కృష్ణానది తనతోపాటు వరదల్లో తెచ్చిపెచ్చిన సారవంతమైన దెల్తా ఒండ్రు భూములను సాగుచేసి, బంగారం పండించవచ్చని అర్థమవుతుంది.

ఉత్తర సర్కారుల చారిత్రక నేపథ్యం :

బ్రిటిష్ ఈస్ట్ ఇండియా కంపెనీ ప్రభుత్వం, కొండపల్లి సర్కారును 1766లోనూ, గుంటూరు సర్కారును 1788 లోనూ హస్తగతం చేసుకుంది. అంతకముందు కాలంలోనే నదీనీటిని ఉపయోగించి 'దివిసీమ' దెల్తా గ్రామాల భూములను వరద సమయంలో అలుగుల ద్వారా గ్రామ చెరువులకు పెట్టి స్థానిక రైతులు తమ భూములను సాగు చేస్తుండేవారు.

బెజవాడ వద్ద పూర్వకాలపు కాల్యల గుర్తులు :

బెజవాడ కృష్ణానదికి సమీపంలో పురాతన కాల్యల గుర్తులు కన్పడతాయి. కృష్ణకు వరద పోతెత్తిన సమయంలో వరదనీటి ఒరవడికి పల్లపునేల కోతకు గురయి సహజసిద్ధంగా ఏర్పడిన వరదనీటి పురాతన కాలపు కాల్యల చిహ్నాలు కనబడతాయి. అందులో ఒకటి 'తుంగభద్ర' పాయ - కాలువ. ఇది సీతానగరం సమీపంలో ప్రారంభమయి కృష్ణానది వరద నీటిని తీసుకుని గుంటూరు జిల్లా నిజాం పట్నం వద్ద సముద్రంలో కలుస్తుంది. పుల్లైరు (పుల్ల+ఏరు = మురుగునీటి ఏరు - వరదనీటిని తరలించేఏరు)గా పిలవబడే మరో ఏటిపాయ - కాలవ బెజవాడ సమీపంలో ప్రారంభమయి ఏటవాలుగా ప్రవహిస్తూ చివరకు వరదనీటిని కొల్లెటి సరస్సుకు చేరుస్తుంది.

బెజవాడకు 4 మైళ్ళ దిగువున ' పదమట' వద్ద మానవనిర్మిత కాలవ ఒకటి పుల్లైరుకు కలపబడి ఉండేది. ఇది ఆనకట్ట నిర్మాణం జరక్క ముందు నాటి నుండి ఉన్నట్లు కృష్ణాజిల్లా మాన్యువల్లో నమోదైంది.

' మేజర్ లీట్సన్ ' పేరుగల ఉన్నతస్థాయి బ్రిటిష్ ఇంజనీరింగుడు, 1792జూలో జిల్లా సాగునీటి వనరులకు సంబంధించిన నివేదిక ఒకదానిని కంపెనీ ప్రభుత్వానికి పంపగా, కంపెనీ ప్రభుత్వం నడవు నివేదిక పరిశీలనకు మద్రాస్ నుండి ' మైఖేల్ టోపింగ్ ' అనే అస్ట్రానమెర్ (సిద్ధాంతి)ని సాగునీటివనరుల నిమిత్తం పంపింది. టోపింగ్ దొర కృష్ణానదీ మెరక, పల్లముల విషయం కొంతమేర కొలతలు తీసి పరిశీలన చేసి ఒక నివేదిక తయారు చేసాడు. తర్వాత ఈయన విషయరం చారినపడి మచిలీపట్నంలో 1796లో కన్నుమూసాడు. ఈయన మరణంతో సాగునీటి వనరుల సర్వే విషయములు మూలనపడ్డాయి.

1832 - 1834 మధ్య కాలంలో గుంటూరు - కృష్ణాజిల్లాలలో సంభవించిన అతి ఘోర కరవు బొక్కల కరవు కారణంగా ప్రభుత్వ ఆదాయానికి గండిపడటమే కాక, కరవు బాధితులను అదుకోవడానికి ప్రభుత్వం పెట్టిన ఖర్చు తడిసి మోపెదయి, భవిష్యత్తులో అలా జరగకుండా ఏమిటి చేయాలి ? అనే ఆలోచనలో కంపెనీ ప్రభుత్వం పడింది. ఆ భాగంగా గత నలభై ఏళ్ళుగా మూలపడి వున్న టోపింగ్ దొర 'సాగువనరుల మీద నివేదిక ' బయటకు తీసి ప్రభుత్వం దుమ్ము దులిపింది.

1832 నాటి కరువు అతి దారుణంగా గుంటూరు , కృష్ణా జిల్లాల ప్రజలమీద తన ప్రభావం చూపిన 3 సంల కాలంలో కృష్ణానదిలో 3/4 వంతు మేర నీరు ఉండటం గమనించిన కంపెనీ ప్రభుత్వం ' కృష్ణానది నిల్వనీటిని సద్వినియోగం చేసుకొని భవిష్యత్ తరాలను తర్వాత కోరలనుండి కాపాడటమే కాక, ప్రభుత్వం సాగునీటి వనరుల మీద వాణిజ్యపరంగా అధికారదాయం తీయవచ్చని నిర్ధారణ కొచ్చింది.

అలోజుల్లో ప్రభుత్వానికి భూమిమీద రైతులవద్ద వసూలు చేసే భూమిశిస్తు ఆదాయం తప్ప మరొక ఆదాయం లేదు. రైతులకు సాగునీరు అందించి, తద్వారా తమపాలనలోని రాజ్యంలో మారుమూల చవిటి వర్రలను కూడా సాగుభూములుగా మార్చటానికి, ఒకసారి 7 లక్షల రూపాయిలు పెట్టుబడి పెట్టి ప్రతిఏటా వందల లక్షల రూపాయిలు ఆదాయం తీయవచ్చనేది - కంపెనీ ప్రభుత్వం దూ(దు) రాలోపన.

కెప్టెన్ బకిల్ ఒక తెలివిగల మిలటరీ ఇంజనీరు. కృష్ణానది మీద అనకట్ట కట్టే ప్రదేశము (దామ్ సైట్) ఎంపిక చేసేలోగానే, కృష్ణానది కుడివైపు గట్టుకు గండిపెట్టి వదరనీటిని ప్రాచీన తుంగభద్రపాయ కాల్వలోకి మళ్ళించి సాగునీటి వనరులు కొంతమేర కల్పించాడు. ఇదే విధంగా కృష్ణానదికి ఎడమగట్టుకు తోట్టవల్లూరు వద్ద గండిపెట్టి , 48 అడుగుల స్క్వాయిస్ ఫ్లడీగేట్ (వరద ద్వారం) ఏర్పాటు చేసి , తద్వారా మొదటి సంవత్సరమే 34 మిలియను ఘనగజముల (క్యూబిక్ యార్డ్స్) సాగునీటిని దిగువ మాగాణి నేలల కందించాడు ఇంజనీర్ కెప్టెన్ బకిల్.

పుల్లెటి కాల్వమీద ప్రభుత్వాదాయం :

పుల్లెటి కాల్వ ద్వారా మొదటి సంవత్సరం, ప్రభుత్వానికి 50 వేల రూపాయిల ఆదాయం వస్తుందని అంచనా వేయగా , అంచనా తలక్రిందులయి ఆ సంవత్సరం 5 వేల రూపాయిల ఆదాయం మాత్రమే లభించింది.

ప్రభుత్వం ఇందుకు కారణాలు చెతగ్గా రైతులు పెద్ద మొత్తంలో సాగునీరు అందుబాటులో కొస్తుందని ఊహించనందున, నీటిని వినియోగం చేసుకోలేక పోయిఉండవచ్చని లేక గ్రామ పరిపాలనాధికారులు సాగులెక్కలు సరిగ్గా వ్రాయక 'సాగుకమ్మి' (Concealment of cop) చేసి ఉండవచ్చునని భావించింది ప్రభుత్వం.

విజయవంతమైన తుంగభద్ర కాలువ :

సీతానగరం వద్ద నది కుడి గట్టుకు కోతపెట్టి , 1846 సంవత్సరంలో తుంగభద్ర కాల్వకు సాగునీరు వదలటం ద్వారా

ప్రభుత్వానికి అంచనాకు మించి ఆదాయం వచ్చింది. గండిపెట్టి తుంగభద్రపాయ కాల్వకు నీరు వదలటానికి ప్రభుత్వానికి 32 వేల రూపాయిలు ఖర్చుకాగా, భూమిశిస్తు, నీటి తీర్మా విధింపు వలన ప్రభుత్వం సంవత్సరమే కంపెనీ ప్రభుత్వానికి రూ. 37,600/- ఆదాయ సమకూరింది. ప్రతి ఏటా ఈ సొమ్ము అదనంగా ప్రభుత్వానికి ' రికరింగ్ ' గా వచ్చిచేరేదే.

అనకట్ట నిర్మాణం మీద ఇంజనీర్ల నివేదికల మీద నివేదికలు :

కృష్ణానది మీద అడ్డంగా అనకట్ట (దామ్) కట్టే ప్రతిపాదనలు 1839లోనే ఇంజనీర్ ' కెప్టెన్ ' ఒకీల్ తయారుచేసాడు దానిమీద. 1841 సం.లో తదుపరి విచారణలు, పరిశీలనలు ఇంజనీర్ కెప్టెన్ బెస్ట్ కొనసాగించాడు. కెప్టెన్ బెస్ట్ నివేదిక అనంతరం 1847లో ఇంజనీర్ కెప్టెన్ లేక్ తన నివేదికను రూపొందించాడు.

కెప్టెన్ లేక్ సమర్థవంతమైన ఇంజనీర్. అనంతరం కాలంలో కెప్టెన్ లేక్ బ్రిటిష్ కంపెనీ ప్రభుత్వంచే గౌరవించబడి 'సర్' బిరుదుతో ' సర్ అట్వెల్ బెస్ట్ లేక్ ' పిలవబడ్డాడు.

అనకట్ట ప్రాజెక్టుకు మేజర్ ఆర్థర్ కాటన్ తుది ఎంచార్జీమెంట్ :

గోదావరి అనకట్ట నిర్మాణంలో గొప్ప సేవలందించిన 'మేజర్ ' మిలటరీ షోరా కలిగిన ఆర్థర్ కాటన్ మద్రాస్ ప్రెసిడెన్సీకు ' ప్రైమ్ ఇంజనీరు ' (ప్రధాన ఇంజనీరు) గా నియమితుడైనాడు. దక్షిణ భారతదేశంలో కంపెనీ నిర్మించే ప్రాజెక్టుల వసులకు తుదిరూపం మేజర్ ఆర్థర్ కాటన్ బహువలసివుంది కనుక ఇంజనీర్ కెప్టెన్ రూపొందించిన కృష్ణానది మీద అనకట్ట నిర్మాణం ప్రతిపాదన ప్రెసిడెన్సీ ప్రధాన ఇంజనీరు మేజర్ ఆర్థర్ కాటన్ కు పంపబడింది. శ్రేష్ట పరిశీలనాంతరం మేజర్ ఆర్థర్ కాటన్ రూపొందించిన తుది నివేదిక కృష్ణానది మీద అనకట్ట నిర్మాణ సంస్థలతో కూడిన ఒక ప్రభుత్వ కమిటీకు పంపబడింది.

కమిటీ ఒకటికి రెండుసార్లు విస్తృత సమావేశములు జరిపి, తమ తుది నివేదికను 1849, జూలై 20వ తేదీన మద్రాసు నుండి లండన్ కు పంపగా, 1850, జనవరి 5వ తేదీన 'తగు ప్రదేశంలో కృష్ణానది మీద నీటి పారుదల అనకట్ట నిర్మాణం' మంజూరు చేస్తూ కంపెనీ కోల్డ్ ఆఫ్ డైరెక్టర్లు ' మద్రాస్ కమిటీకి ఉత్తర్వులు పంపారు. కమిటీ తక్షణ కర్తవ్యం, కృష్ణానది మీద కట్టబోయే నీటి పారుదల ప్రాజెక్టుకు సరియైన, అనుచైన ప్రదేశం నిర్ణయించటం.

పల్నాడు, గనికొండ ప్రాంతం పరిశీలన :

దక్షిణం - పడమర దిక్కులకు మూలగా నైరుతీన పున్న ప్రాంతం గుంటూరుజిల్లా పలనాడు ' గనికొండ' ప్రాంతం వద్ద తూర్పు సముద్రం నుండి 80 మైళ్ళు (128 కి.మీ) దూరంలో కృష్ణానది, ప్రవహిస్తుంది. కృష్ణానది ఉత్తర, దక్షిణాలుగా మలుపులు తిరుగుతూ ప్రవహించటం వలన, వాయు మార్గంలో 80 మైళ్ళయినప్పటికీ వాస్తవంగా గనికొండ నుండి హంసలదీవి సముద్రానికి దూరం 80 మైళ్ళు నుండి నది గమనమార్గం ఘమారు 200 మైళ్ళకు (320 కి.మీ) పెరుగుతుంది. దా. హైసీ, గతంలో కంపెనీ పాలనలో ఉన్న గుంటూరు సర్కారులకు సాగునీరు సరఫరా ప్రాజెక్టుగా పల్నాడు ఏరియాలో కృష్ణానది మీద ఆనకట్ట కట్టుటకు సిఫారసు చేశాడు. పల్నాడు ప్రదేశం భూ భౌగోళిక స్థితిగతులను అంచనావేసిన కమిటీ ' నీటిపారుదలకు అర్థంకాని ఉన్న కొండలు, గుట్టలు, భూమిపైపాఠల్లో లోతట్టుగా వ్యాపించివున్న బండరాయి పరువునేల మొదలగు విషయముల అధ్యయనం చేసి 'పల్నాడు ఏరియా ఆనకట్ట నిర్మాణానికి పనికిరానిది' గా లెక్కతేల్చింది.

ముక్త్యాల సైటు పరిశీలన :

గుంటూరు జిల్లా పులిచింతల రేంజ్ కొండలను చుట్టుముట్టుతూ బెజవాడకు 45 మైళ్ళు (72 కి.మీ) దూరంలో జగ్గయ్యపేట తాలూకా సరిహద్దుల్లో కృష్ణానది ప్రవేశం చేస్తున్న ముక్త్యాల గ్రామం ఆనకట్ట ప్రాజెక్టు నిర్మాణానికి పరిశీలించబడింది. ఇక్కడ నదిలోతు తక్కువగా ఉండి భూమి పైభాగం నుండి ఘమారు 60 నుండి 80 అడుగుల దీగుపు నది ప్రవహించటం వల్ల, ఆనకట్ట కట్టిన పిదప రిజర్వాయర్లో నిల్వ వుండే నీరు కొండల, గుట్టల చుట్టూ నిల్వ ఉండిపోయి, నీటిపారుదలకు పెద్దగా ఉపయోగం కాదని భావించి ముక్త్యాల ఏరియా కూడా ఉపసంహరింప బడింది.

చింతపల్లి స్థలం పరిశీలన :

ప్రాజెక్ట్ స్థల నిర్ణయ కమిటీ దృష్టి, ముక్త్యాలకు 12 మైళ్ళు దూరంలో అమరావతికి దగ్గరున్న చింతపల్లి స్థలం మీద పడింది. పల్నాడు మీదుగా ముక్త్యాల వరకు సాగిన నదీగర్భంలోని రాతి పరుపు పడక ముక్త్యాలతో ఆగిపోయి, నదీ గర్భం చాలా విశాలంగా వ్యాప్తి చెంది, కృష్ణానది ఇక్కడ ఎత్తు పల్లాలు లేని మైదానంలోకి ప్రవహిస్తుంది. చింతపల్లి ఏరియా మిగతా ఏరియాలకన్నా మెరుగ్గా వున్నా, ఇక్కడ ఏటిలో నీళ్ళు వర్షాకాలంలో 100 అడుగుల లోతులోనూ, వేసవిలో 60 అడుగుల లోతులో ఉండి వ్యవసాయ సేవనులో తగినంత నీరు నిల్వ ఉండదని కమిటీ

లెక్కతేల్చింది. ముక్త్యాల నుండి ఏటికి సమాంతరంగా డెల్టాకు నీటిపారుదల కాల్యాల నిర్మాణం ఖర్చుతో కూడినదని అభిప్రాయ పడింది. అన్ని క్షేత్రముల పరిశీలన జరిపిన కమిటీ కూలంకషంగా చర్చలు జరిపి, చిట్టచివరకు బెజవాడ నుండి ఏటి ఎగువకు 15 మైళ్ళు పరిధిలో తప్ప మిగతా ప్రదేశాలలో కాల్యాల నిర్మాణం శ్రేయస్కరం కాదని తుది నిర్ణయం ప్రకటించింది.

ఇబ్రహీం పట్నం క్షేత్ర పరిశీలన :

కొండపల్లి కొండల శ్రేణిలో నెలకొన్న ఇబ్రహీంపట్నం సైట్, 'దామ్' నిర్మాణానికి ఎంతవరకు అనుకూలం అన్న విషయమై కమిటీలో వాదోపవాదములు సాగినవి. బెజవాడలోని రెండు కొండలమధ్య కనుమలో దామ్ నిర్మించే కన్నా, ఇబ్రహీంపట్నంలో భారీ ఆనకట్ట (మాసివ్ డ్యామ్) నిర్మాణం చేయవచ్చు. ఆనకట్ట నిర్మాణానికి కావల్సిన క్వాలిటీ సల్లకానవు రాతి కొండ ఇబ్రహీంపట్నం బాటనానుకొని ఉండనే ఉన్నది. బెజవాడ పీఠభూమి కన్నా ఇబ్రహీంపట్నం నుండి నీటిపారుదల గావించడం చాలా తేలికని ఇబ్రహీంపట్నం అనుకూల వాదనలు సాగాయి.

ఇబ్రహీంపట్నం అనికట్ సైట్ విషయంలో ప్రతికూల విషయములు కూడా చర్చకొచ్చినవి. " బెజవాడకన్నా ఇక్కడ దామ్ 2 1/2 వంతుల ఎక్కువ పొడవుగా నిర్మించాల్సివస్తుంది. ఇబ్రహీంపట్నంలో గ్రానైట్ రాయి నదికి ఒక ప్రక్కనే లభ్యంగా ఉంది. ఇబ్రహీంపట్నం దామ్ సైట్ నుండి త్రవ్వే కాల్యాలు మొత్తం కృష్ణా డెల్టాకు నీటిని సరఫరా చేయలేవు. ఎంతో సొమ్ము ఖర్చుపెట్టి ఇక్కడ నిర్మించే దామ్ అనుకొన్న ప్రయోజనం సాధించదు. ఏటికి సమాంతరంగా కాల్యాలు ఏర్పాటు చేయవలసి వస్తుంది. కనుక ఖర్చు ఎక్కువ అని ఇబ్రహీంపట్నంకు వ్యతిరేకంగా వాదనలు ముందుకొచ్చాయి.

వివిధ క్షేత్రముల పరిశీలన జరిపిన ఇంజనీర్ల, నిర్మాణ సంస్థలతో కూడిన కమిటీ చర్చల వర్చలు జరిపి, తుదిగా తుదిగా బెజవాడ క్షేత్రపరిశీలన చేసిన అనంతరం , బెజవాడ వద్ద రెండు కొండల మధ్య స్వాభావికంగా ఏర్పడిన లోతైన ఇరుకైన కనుమ (Narrow Goarge)లో ఆనకట్ట నిర్మించాలనే స్థిరనిశ్చయాని కొచ్చింది. నదికి ఇరువైపులా వున్న కొండలో దొరికే కొండరాయి దామ్ నిర్మాణానికి అతి తక్కువ ఖర్చుతో అందుబాటులో ఉంటుంది. లోతైన ఇరుకైన కనుమ కనుక నది ఎక్కువ లోతువరకు ఘనక డిపాజిట్లు ఉండటం వలన, ఆనకట్ట రిట్రైనింగ్ వాల్ పిల్లర్లకు కావల్సిన నూతులు డ్రిల్లింగ్ చాలా తేలిక అనేది కలిసొచ్చిన అంశం. ఆనకట్ట ఎత్తు పెంచుటం వలన మరింత నీరు రిజర్వాయర్లో నిల్వ వుంచుకొన వచ్చును.

ఎన్నో తర్జనల, భర్జనల అనంతరం తుదిగా జెజవాడ వద్ద రెండు కొండలమధ్య ఎత్తైన ఆనకట్ట నిర్మించడానికి నిర్ణయించబడి రూ.7,49,165 ల బడ్జెట్తో అంచనాలు రూపొందించబడ్డాయి.

డామ్ సైట్ గణాంకాలు :

ఇంద్రకీలాద్రి - సీతానగరం కొండల మధ్య నది వెడల్పు 3,860 అడుగులు. వేసవికాలం ఏటిలో నీటి నిల్వ ఆరు అడుగులు. రెండు కొండల మధ్య లోయలో 16 అడుగుల వెడల్పున భారీ రాతికట్టుడు గోడ నిర్మించి (Massive stone retaining wall) నిర్మాణం చేయవలసి ఉన్నది. (Massive stone retaining wall was to be thrown across 16 feet wide and in rear of the work was to be an apron of 90 feet wide) నిర్మాణానికి ముందు వైపు 90 అడుగుల వెడల్పు apron నిర్మాణం చేపట్టాలి. నీటిని నిల్వవుంచే రిటైనింగ్ వాల్, వేసవిలో ఏటిలో సాధారణంగా నిల్వ ఉండే నీటి ఎత్తు ఆరడుగులకు రెండంతుల నీరు నిల్వ ఉండేట్లు ఏటి గర్భంపై నుండి 12 అడుగుల ఎత్తు (శిఖరం ఎత్తు), 12 అడుగుల వెడల్పు భారీగోడ (massive retaining wall), గోడకు ముందు భాగంలో 90 అడుగుల అప్రాన్ నిర్మాణపు కొలతలతో రూ. 7,49,165 రూపాయల అంచనా వ్యయంతో ఆనకట్ట డిజైన్ భాయం అయింది.

డామ్ పైన ఒక మాసనరీ బ్రిడ్జి ప్రయాణీకుల నిమిత్తం నిర్మించి, డామ్ కు యిరువైపులా ఒక్కొక్క ' ఆందర్ స్ట్రాయిస్ ' ల నిర్మాణం చేపట్టాలని ఇంజనీర్ల కమిటీ తుది నిర్ణయం చేసింది.

ఆనకట్ట పనులు ప్రారంభం :

ప్రభుత్వ మిలటరీ సంస్థ ' రాయల్ ఇంజనీర్స్ ' లోని ఇంజనీరు కేప్టెన్ స్ట్రాయి అధికారి ' మిష్టర్ ఓర్ ' కు ఆప్పగించబడినాయి. ప్రాథమికంగా కార్మికులకు కావల్సిన గుడిసెలు, స్టోర్ పెట్టెలు వేయడం, డామ్ నిర్మాణానికి కావల్సిన రాళ్ళు దొరికే రాతిగనులు (కార్బోన్) గుర్తించి మార్క చేయటం, కట్టుడుకు కావల్సిన సున్నం కోసం ముడి సున్నపురాయి తెచ్చుకోవటం, సున్నపు రాతిని కాల్చి పొడి సున్నం తయారు చేసుకోవటం, సున్నపు బట్టీలు కాల్చడం కోసం కట్టెలు నిర్ణం చేసుకోవటంతో కొన్ని మాసాలు గడిచిపోయాయి. ఇంద్రకీలాద్రి కొండ ఆనకట్ట సైట్ కు అంటి ఉండటంతో కావల్సిన రాళ్ళ క్వారీలు జెజవాడ కొండ మీదనే ఏర్పాటు చేయడం జరిగింది.

డామ్ నిర్మాణపు పనులు ప్రారంభం అయ్యేలోగా, ప్రారంభంలో భాయం చేసిన ఆనకట్ట డిజైనులో మార్పులు

జరిగాయి. ఒక్కొక్క అర్చి 61 అడుగుల వెడల్పున 49 అర్చీలతో, 10 అడుగుల మందం వారధి స్తంభాలతో, స్తంభాలకు తన్నుడుగా 16 అడుగుల మందాన రాతి కట్టుడు గోడతో ,ఆనకట్టపైన ప్రజల ఉపయోగానికి నిర్మించాల్సిన బ్రిడ్జి (Masonry Bridge) మినహాయింది ఒక్క ఆనకట్ట మాత్రమే కట్టేట్లుగా అసలు ప్లాను సవరించారు.

మారిన వరద తాకిడి వేగం లెక్కలు :

గతంలో కమిటీ నివేదించినట్లుగా నదికి వర్షాకాలంలో వరద తాకిడి వేగం గంటకు 5 మైళ్ళు కాదని, వాస్తవానికి గంటకు అరున్నర మైళ్ళు అపై ఇంకా వేగంతో సాధారణ వరద వరవడి (flood velocity) ఉంటుందని, డామ్ పైన ప్రతిపాదించబడిన మాసనరీ బ్రిడ్జి నిర్మిస్తే అర్చీల గోడల కట్టుడు మందం పెరిగిన కొద్దీ ఆనకట్ట మీదుగా ప్రవహించే వరద నీటి వేగం పెరిగి రిటైనింగ్ వాల్ నిర్మాణ పునాదులు బలహీనపడతాయని, అందువలన ప్రయాణీకుల సౌకర్యార్థం నిర్మించే ఆనకట్టపై వంతెన నిర్మాణం వదిలి వేయవలసి వస్తుందని కెప్టెన్ ఓర్ కంపెనీ ప్రభుత్వానికి లేఖ వ్రాసాడు.

ఆనకట్ట లైనులో జెజవాడ వైపు హెడ్ స్ట్రాయిసెస్ తో పాటు నీటి ప్రవాహపు నియంత్రణ లాకులు నిర్మించాలనేది అసలు ప్రతిపాదన. అందుకు భిన్నముగా హెడ్ స్ట్రాయిసులు, అందర్ స్ట్రాయిసెస్ కు రైల్వేయాంగిల్స్ లో నిర్మించటం వలన, స్ట్రాయిసెస్ కు ముందు భాగాన ఎక్కువ నీరు నిలుస్తుంది కనుక, హెడ్ స్ట్రాయిస్ దగ్గర నిర్మించవలసిన లాకులను, నదికి ప్రత్యేకంగా గండి పెట్టి ఆచోట నిర్మించాలనే సాంకేతిక నిర్ణయం తీసుకున్నారు.

ప్రాథమికంగా కావల్సినవన్నీ ఒనకూర్చుకొన్న తరువాత, 1852 డిసెంబరు 14వ తేదీన హెడ్ వర్క్స్ పనులు ప్రారంభించాల్సియుండగా , ఆ మరుసటి రోజున నది 16 అడుగుల ఎత్తున వరద గుడిసి, అప్పటికి నిర్మించిన ఆనకట్ట పునాదుల మీదుగా వరదనీరు ప్రవాహించటంతో డామ్ కట్టుడు పనులు మరో మూడు వారాల పాటు ప్రకృత పెట్టక తప్పింది కాదు.

సైట్ ఇంజనీర్లు 1853, జనవరి 5వ తేదీన పనులు పునరుద్ధరించి, ఆనకట్ట నిర్మాణంలో కావల్సిన పిల్లర్ల సూతులు దించవటం ప్రారంభించి జూన్ నెలాఖరుకు 35 వేల ఘనపు గజముల కట్టుడుపని (masonry work) పూర్తి చేయగలిగారు.

కృష్ణా దెల్టాను ముంచెత్తిన వరద :

1853, జులై నెలలో వరదతాకిడికి 39 అడుగుల ఎత్తున పొంగిన నది, ఇరువైపులా ఒడ్డు సరిహద్దులు దాటి పొంగిపోతూ యావత్ కృష్ణా దెల్టాను ముంచెత్తింది. మునుపెప్పుడూ బెజవాడ ఎగువున యింత భీకరంగా తన పరిధి దాటి కృష్ణానది ప్రవహించి దెల్టా గ్రామాలను ముంచెత్తిన దాఖలాలు లేవు. కంపెనీ ప్రభుత్వం బెజవాడ నది కెగువున, ఇబ్రహీంపట్నం వరకు అనకట్టతోపాటు నదికి యిరువైపులా వరదనీటిని నియంత్రించే కరకట్టలు నిర్మించేందుకు ఒక వేయి రూపాయలు ఒరిజనల్ ఎస్టిమేషన్లో కలిపి మంజూరు చేసింది. దెల్టా భూములను ముంచెత్తిన ఈ వరద నీరు బెజవాడ ఇండ్రక్రీలాద్రి కొండచుట్టూ ప్రవహించి, రికార్డు నెలకొల్పినందున పరిష్కారంగా స్పందించిన ప్రభుత్వం బెజవాడ నుండి దిగువకు యిరువైపులా కరకట్టలు (flood banks) నిర్మించే నిమిత్తం 1853లో మొత్తం 23 వేల రూపాయలు అదనంగా కేటాయించింది.

పెరిగిన అంచనాలు :

1853 అగస్టు నెలలో ప్రారంభించి, 1854 వేసవి పర్యంతం దామ్ పనులు వేగవంతంగా కానరంభించాయి. తాపీ పనులు (మాసనరీ వర్క్) నిమిత్తం కేటాయించిన సొమ్ము అంచనా వ్యయం దాటి వాడ బడింది. ముతక రాయి వాడకం కూడా పెరిగింది. గోదావరి అనకట్ట నిర్మాణపు ఖర్చు లెక్కలు తీసుకొని, బెజవాడ కృష్ణమీద కట్టబోయే అనకట్ట అంచనాలు రూపొందించటమే దీనికి కారణం. అదీకాక పైన చెప్పిన 1853 అగస్టు నెల నదీ వరద ఉద్ఘాతికి తగ్గట్టుగా అనకట్ట నిర్మాణం జరగాలి. కనుక తప్పని పరిస్థితులలో అంచనాలు పెరిగాయి.

వేసవిలో పనులకు అంతరాయం :

1854 మార్చి నెలాఖరుకు, కృష్ణానది కర్డంగా (మొదటి) రిటైనింగ్ వాల్ గోడ నిర్మాణం 15 1/2 అడుగుల ఎత్తుకు పూర్తయింది. ఈ గోడకు క్రింద భాగంలో రెండువైపులా తన్నుడుగా పెద్ద పెద్ద బందరాళ్ళు పేర్చబడ్డాయి. 1854 ఏప్రియల్, మే నెలల్లో పెద్ద ఎత్తున కొందరాళ్ళు సేకరించుకోవాలనే లక్ష్యానికి వేసవి తీవ్రతవల్ల గండి పడింది. వేసవి అతి ఉష్ణపు వాతావరణంలో రాతిపనులు చూచే పనివారు కలరా బారినపడ్డారు. అనకట్ట నిర్మాణపు పనులకు కూలీలు దొరకటమే పెద్ద సవాలుగా మారింది.

కూలీలను పట్టుకురాకపోతే యిక ఇంటితే :

' మనులీపట్నం జిల్లా ' జిల్లా కలక్టరు 1854, ఫిబ్రవరి 11వ తేదీన ప్రభుత్వానికి పంపిన లేఖ ఈ దిగువ దామ్ పనులకు పనివారు దొరకని దుస్థితికి అర్థం పడుతుంది.

" గత మూడు రోజులుగా నాకు సివిల్ ఇంజనీర్ల నుండి మూడుకు పైగా లేఖలందాయి. బలప్రయోగం చేసి (ఫోర్స్ లెటర్) కార్మికులను పనిలోకి తీసుకొంటున్నా. రోజురోజుకు వారి హాజరు తగ్గిపోతున్నదని, అనకట్ట నిర్మాణం తర్వతగతిన పూర్తిచేసేందుకు కూలీల అందుబాటు విషయంలో వటివ్వమైన చర్యలు చేపట్టవలసిందిగా మొత్తుకుంటూ సివిల్ ఇంజనీర్ ఉత్తరాలు వ్రాస్తున్నాడు. దామ్ పనులకు కార్మికులను అధిక సంఖ్యలో సరఫరా చేయనందుకు, జిల్లాలోని అందరు తాసీల్దార్ల జీతభత్యాలు అపటం, వారిమీద పెనాల్టీలు వేయటం, అంతిమ చర్యగా ఉద్యోగం నుండి బర్దర్ ఫ్ చేస్తామని తాసీల్దార్లను బెదిరించటం సర్వసాధారణమై పోయింది. " ఇదీ కలెక్టరు నివేదిక. అదిరించినా, బెదిరించినా అనకట్ట పనులకు కూలీలు దొరకని దుస్థితి దాపురించింది. 1854 మార్చినుండి మే మాసం వరకు 74 వేల ఘనపు గజాల కొందరాయి. జూన్ నెలలో మరొక 10 వేల క్యూబిక్ యార్డ్స్ బందరాళ్ళు సేకరించ గలిగారు. దరిమిలా 31 1/2 అడుగు మేర, ఎటువంటి అటంకములు లేకుండా నిర్మాణపు పని కొనసాగింది.

ఇంగ్లాండ్ నుండి ఇంజనీరింగ్ యంత్రాల రాక :

1854 డిసెంబరు నెలలో సైట్ ఇంజనీర్లు ఇంగ్లండ్ దేశం నుండి బందరాళ్ళను క్వారీల నుండి దామ్ సైట్ కు చేరవేసేందుకు చిత్రాల మీద కదిలే 'ఇంగ్లీషు వ్యాగ్స్', 'క్రిన్లు తెప్పించు కున్నారు. దీంతో నిర్మాణపు పనులు జోరు అందుకొని, 1855 మే నెలాఖరుకు ఒక కొలిక్కి వచ్చాయి. 1885 అగస్టు 9వ తేదీన, ఇంజనీర్ జెస్సెన్ ఓర్ అనకట్ట నిర్మాణం పూర్తయినట్లు తన తుది నివేదిక పంపుతూ, మొత్తం ప్రాజెక్టు ఖర్చు రూ. 7,48,765/- గా లెక్క తేల్చారు.

అనకట్ట నిర్మాణపు ఖర్చులెక్క :

కాస్త్ర, సాంకేతిక పరిజ్ఞానం పెద్దగా లేనిరోజుల్లో బెజవాడ భారీ అనకట్ట రెండు సంవత్సరాల ఎనిమిది నెలల రికార్డు కాలంలో నిర్మాణం చేయగలిగారు బ్రిటిష్ రాయల్ ఇంజనీర్స్. అనకట్ట నిర్మాణపు అంచనాల ప్రకారం రూ. 7,49,165 మంజూరు కాగా, అనకట్ట నిర్మాణం వాస్తవ ఖర్చు రూ. 7,26,872 గా చెప్పుబడింది. (జి.ఓ.నెం. 731 తే. 24-10-1881) ఇందులో సిబ్బంది జీతభత్యాల ఖర్చు క్రింద రూ. 64,336 /- గా చూపబడింది. అనగా బెజవాడ అనకట్ట నిర్మాణానికి మంజూరైన మొత్తం కన్నా, పెట్టిన ఖర్చు తగ్గి మిగులు 400 రూపాయలు అన్నమాట.

“ కెప్టెన్ ఓర్ (ఈ) ఆనకట్ట నిర్మాణం ఎన్టీమేట్ సొమ్ములోపే ఖర్చుపెట్టి పూర్తి చేయగలిగాడు. దామ్ రిటైనింగ్ గోడకు యిరువైపులా బిగించవలసిన, కొండరాయి పెద్ద పరిమాణంలో మిగిలిపోయింది. ఆనకట్ట మీదకు ప్రేలాడుతున్నట్లు కనబడే (సీతానగరం) కొండల నుండి ముతకరాయి చాలా చవకగా అందుబాటులో కొచ్చింది, కాని సైజు చేసిన నల్లశానసు (గ్రానైటు) రాయి కొండపల్లి కొండలనుండి ప్రాజెక్టులు సైటుకు తెచ్చినందుకు గాను రవాణా ఖర్చు అంచనా కన్నా ఎక్కువ ఖర్చు అయింది. ఆనకట్టపై నిర్మించదలచిన మానసరీ బ్రిడ్జికి బదులు చెక్కబిడ్డి నిర్మించాలనే ఆలోచన ప్రభుత్వానికి కలిగింది కాని, ఆ ఆలోచన కూడా విరమించబడింది.”

నిర్మాణము పూర్తి చేసుకున్న ఆనకట్ట వివరములు ఈ క్రింద విధముగా చెప్పబడినవి.

“ అరు అడుగుల బయటి వ్యాసము, 4 1/2 అడుగుల లోతట్టు వ్యాసముతో కూడిన నూతులు 7 అడుగుల లోతుకు నదీగర్భంలో దించబడి, నదీప్రవాహపు నీరు ఎదికి ఎగువ కచ్చిత రిజర్వాయరులో నిల్వ ఉండేందుకు నదికర్డంగా నిర్మించబడిన రాతికట్టడు గోడ నిట్టనిలువుగా నిర్మించ బడింది. ఈ గోడ శిఖరభాగం (క్రెస్ట్) నిర్మాణానికి 6 అడుగులు మందము చెక్కుడు గ్రానైట్ రాయి వాడబడింది. ఆనకట్ట ఒక చివర నుండి మరొక చివరకు 3,715 3/4 (మూడు వేల ఏడువందల పదిహేను అడుగుల పైన ముప్పావు అడుగు) పొడవున నిర్మించబడింది. నదీ గర్భంలో పునాదులు తీయబడి, భూమి ఉపరితలం నుండి 20 అడుగుల ఎత్తున నిట్టనిలువుగా ఆనకట్ట గోడ నిర్మించబడింది. వేసవి కాలములో నిల్వవుండే 5 అడుగుల నీటికి పైఎత్తున 15 1/2 అడుగుల ఎత్తులో ఆనకట్ట శిఖరము కన్పిస్తుంది. ఈ రాతిగోడకు, ప్రవాహపు దిగువభాగాన ఘనమారు 4 లక్షల ఘనపు గజముల రాతితో నదీగర్భంలో రాతి పరుపు ఏర్పాటు చేయబడింది. ఈ రాళ్ళు కొన్ని ఒక్కొక్కటి 6 టన్నుల బరువు కలిగినవి కూడా కలవు. ఆనకట్ట దిగువ రాళ్ళపరుపు, ఆఫ్రాన్కు వాలుతలముగా నదీ ప్రవాహాదితకు 257 అడుగుల మేర పరచబడింది.

నదీ ప్రవాహమును కట్టడిచేసే, నదికి ఎగువ రిజర్వాయరును ఏర్పాటుచేసే ఈ గొప్ప రిటైనింగ్ గోడకు దిగువ వంద అడుగుల దూరంలో, రెండవ రిటైనింగ్ వాల్ మరొకటి నిర్మించబడింది. 3 1/2 అడుగుల లోతున పునాదుల కట్టిన ఈ రెండవ గోడ మొదటి రిటైనింగ్ వాల్ కన్నా 6 అడుగులు తక్కువ ఎత్తులో, మొత్తం మీద నదీ గర్భం ఉపరితలం నుండి 14 1/2 అడుగుల ఎత్తులో నిర్మించబడింది. ఈ రెండు రిటైనింగ్ గోడల

మధ్య రాళ్ళపరపు ఏర్పాటు చేయబడి, రాయి - రాయికి మధ్య ఏసైనా ఖాళీలు కనబడితే క్వారీ రిటైనింగ్ గోడల మధ్య నేల కొట్టుకుపోయి, పునాదులు బలహీన పడకుండా క్వారీ రాతి ముక్కలు దిమ్మనకొట్టి పతిష్ఠంగా ఆనకట్ట నిర్మించబడింది.

పంటల సీజన్లో నీరు విడుదల ఏర్పాటు :

ఆనకట్ట రిజర్వాయరులో నిల్వచేయబడిన నీరు, పంటల సీజనులో బయటకు విడుదల చేయుటకు, ఆనకట్టకు ఐరువైపులా ఒక్కొక్కటి 6 అడుగుల వెడల్పు గల మొత్తం 15 ద్వారములు నిర్మించ బడినవి. ఈ ద్వారములు ఆనకట్ట శిఖరము (పై భాగం) నుండి 8 1/2 అడుగుల దిగువున ఆనకట్టపై ఏర్పాటు చేయబడినవి. పంటలకు కావలసిన నీరు కాల్యలకు వదులుటకు హెడ్ స్ట్రాయిస్లు, వాటికి లాకులు ఏర్పాటు చేయబడినవి. నదికి ఎడమకట్టున ఉన్న హెడ్ స్ట్రాయిస్ 6 అడుగుల దిగువున గోడ మీద ఏర్పాటు చేయబడినది. కాల్యమీద లాకులు హెడ్స్ట్రాయిస్ కన్నా ఎత్తులో 16 అడుగుల వెడల్పున, గేటునుండి రెండవగేటుకు 160 అడుగుల దూరంలో నిర్మితమైనవి.

అవసరాల మేర డెల్టాకు కావల్సినంత పరిమాణంలో నీరు నిల్వకు పునరాలోచన :

ఆనకట్ట వద్ద పేరుకుపోయిన బురద (సిల్ట్) తొలగింపుకు వేసవి ప్రారంభం మార్చి నెల నుండే, జూన్ 1వ తేదీ వరకు 3 నెలల పాటు కాల్యలు మూసివేయబడేవి. జూన్ మొదటి వారంలో ఎదికి వరద నీరు చేరటం ప్రారంభించి సెప్టెంబరు, అక్టోబరు నెలల కల్లా పూర్తిగా వరదనీరు ఆనకట్ట రిజర్వాయరుకు చేరుతుంది. మార్చి 1వ తేదీ నుండి కాల్యలు మూసివేత వరకు కావల్సినంతగా ఎదినీరు ప్రస్తుత ఆనకట్ట ఎత్తులో నిల్వచేయటం సాధ్యం కాదు. ఎదిలో నిల్వ నీరు ఆనకట్ట గోడశిఖరం వరకు నిల్వవుంటే, మచిలీపట్నం డెల్టాకు కాల్యలద్వారా 5 1/2 అడుగుల ఎత్తువరకు నీరుపారుదల అవుతుండగా, గుంటూరు డెల్టాకు 6 అడుగుల మేర కాల్యలో నీరు పారుదల జరుగుతుంది. **కాని స్థానిక అవసరాల మేర వ్యవసాయ సీజనులో మచిలీపట్నం డెల్టాకు 8 1/2 అడుగుల ఎత్తున కాల్యలో పారుదల నీరు వదలార్చి ఉంటుంది. గుంటూరు డెల్టాకు 8 అడుగుల మేర నీరు కాల్యపారుదలకు అవసరమవుతుంది.**

అవసరం మేర కృష్ణా, గుంటూరు డెల్టాలకు నీరు సరఫరా చేయు ఆలోచనలతో ఇంజనీర్ కల్చల్ ఓర్ పునరాలోచన చేసి, కట్టిన ఆనకట్ట ఎత్తుకన్నా ఎక్కువ స్థాయిలో నీరు నిల్వ చేయు నిమిత్తం, కట్టిన ఆనకట్ట శిఖరం మీద మరో 4 అడుగుల ఎత్తులో

ముతక రాతి గోడ (Rough dry stone wall) ఏర్పాటు చేసారు. ప్రతి సంవత్సరం మార్చి నెలలో ఈ గోడకు పడిన చిల్లలు కూడా మరమత్తు చేసి జూన్ మాసంలో వచ్చే వరదనీటిని పూర్తిగా ఒడిసిపట్టేందుకు అనకట్టను ప్రతి సంవత్సరం సిద్ధం చేసేవారు. కొత్తగా ఏర్పాటు చేసిన ముతక గోడ నిర్మాణానికి రూ. 1,30,000 ఖర్చు అవగా, అనకట్ట గోడపై ఎత్తున కట్టిన ముతక గోడకు అదనంగా నీరు నిల్వ ఉంచడానికి షట్టర్లు కూడా బిగించబడినవి.

1874 నాటి కృష్ణానది వరద :

1874 సెప్టెంబరు నెలలో కృష్ణానదికి 19 అడుగుల 5 1/2 అంగుళాల మేర వరదనీరు చేరి అనకట్ట శిఖరం (Crest of the anicist) వీధ వరదనీరు పొంగి పొరలి సీతానగరం, బెజవాడ హెడ్ స్ట్రాయిస్ ల రోడ్ల మీద ప్రవహించింది. హెడ్ స్ట్రాయిస్ లు అవసరం కన్నా తక్కువ ఎత్తులో నిర్మించబడినవని, ప్రమాదం త్వరలో తప్పిందని, ఇలాగైతే ఎప్పటికైనా పెద్దప్రమాదం పొందివుందని ఇంజనీర్లు గ్రహించి వెంటనే అప్రమత్తమయ్యారు. రూ. 2 వేలు ఖర్చు పెట్టి కాల్వలకు పట్టగోడలు కట్టించారు. రూ. 1,30,000లు ఖర్చుపెట్టి హెడ్ స్ట్రాయిస్ లు ఎత్తు పెంచారు. అదనంగా హెడ్ స్ట్రాయిస్ లకు స్కా షట్టర్లు బిగించటం వలన రూ. 21,157 ఖర్చు పెరిగి, అంతవరకు అనకట్ట నిర్మాణం మీద పెట్టిన ఖర్చు మొత్తం మీద 6,97,410 రూపాయిలుగా లెక్కతేలింది. (రిపరెస్ట్ : 24-10-1881 నాటి ప్రభుత్వ ఉత్తర్వు)

1882 నాటి వరదల రికార్డు :

1882, ఆరై నెల 21వ తేదీన పొడిచిన వరద ఇంకాస్త ఎత్తుకు, అనగా అనకట్ట శిఖరం మీద కొన్ని గంటలపాటు 20.70 అడుగుల ఎత్తున పొంగి ప్రవహించినట్లు సీతానగరం వరదగేట్ నమోదు చేసింది. ఆ సమయంలో పడమర గాలులు ఉధృతంగా వీచటంవలన , ఇబ్రహీంపట్నం వద్ద వరదనీరు చేరి ఉండవల్లి గ్రామం వైపు ప్రవహించి సీతానగరం హెడ్ వర్సి వద్ద వరద నీరు కాస్త ఎక్కువస్థాయిలో చేరింది. ఇబ్రహీంపట్నం వద్ద కొత్తగా కరకట్టకు గండిపడి వరదనీరు బుడమేరు ద్వారా కొల్లేటి సరస్సుకు చేరింది. అనకట్టకు దిగువ ఎడికట్టల మీదకు వరదనీరు చేరటమే కాక, మదిలీపట్నం కాలువకు పలుచోట్ల గండ్లుపడి పంట కాల్వలు లాగా చెబ్బుతిన్నాయి. మదిలీపట్నం టౌన్ మట్టా కృష్ణానది వరదనీరు చేరింది. సీతానగరం హెడ్ వర్సి మాత్రం ఎడ్డిచెబ్బు తినలేదు. సీతానగరం కొండకు దక్షిణంగా కాల్వ ఎడమగట్టు బలహీనంగా వున్నచోట వరదనీరు వరవడికి పెద్దగండి పడింది. ఎంత పెద్దగండి పడిందంటే పెద్ద మత్తిచెట్లు రెండు ప్రేళ్ళతో

సహా తిరగబడి, నీటితోపాటు కాల్వలోకి ఈడ్చబడి కాల్వకు అడ్డంగా చేరి ...నీళ్ళలో తేలుతూ చిన్న పొదల్లా కనబడుతున్నాయి. మర్రిచెట్లు కాల్వప్రవాహానికి అడ్డంగా చేరటం వలన, నీటి ప్రవాహం అనూహ్యంగా పెరిగి దుగ్గిరాల మొదటి లాకువద్ద 2.6 అడుగుల అసాధారణస్థాయి ఎత్తుకు వరదనీరు చేరి ప్రమాద ఘంటికలు మోగింది. వెంటనే ఇంజనీర్లు అప్రమత్తమయి కాల్వ ఎడమకట్టకు గండికొట్టి నీటిని చేలమీదకు వదిలారు. ఎడికట్టకు పలుచోట్ల పడిన గండ్లమూలంగా నీరు ఉధృతంగా ప్రవహించి యావత్ రేపల్లె తాలూకా గ్రామాలు వరదనీటి ముంపుకు గురయ్యాయి. రేపల్లె తాలూకా, పెనుమూడి (కృష్ణానది) రేవునుండి చేరిన వరద నీరు కొల్లూరు గ్రామ వీధుల్లో నాల్గు అడుగుల ఆరు అంగుళాలు ఎత్తుకు చేరింది.

- ఐదీ బెజవాడ అనకట్ట నిర్మాణగఢ

వివిధ పంట కాల్వల త్రవ్వకం :

అనకట్ట నిర్మాణంతోపాటు అనకట్ట నుండి డెల్టా భూములకు త్రాగు/సాగు నీరు చేరవేసే కాల్వల త్రవ్వకం ఒక ముఖ్యమైన సమస్య. కంపెనీ ప్రభుత్వాన్ని, లండన్ కోర్ట్ ఆఫ్ డైరెక్టర్లను కాల్వల త్రవ్వకం మీద ఖర్చు - గణాంకాలను చూపి బెదర కొట్టకుండా, ' కాగలకార్యం గంధర్వులు తీర్చినట్లు ' యితరత్రా పనులకు కేటాయించిన, లేక అనకట్ట తదితర నిర్మాణాల మరమత్తుకు కేటాయించిన బడ్జెట్ సొమ్ముతోనూ, లేక మిస్సెషియన్ సొమ్ము కేటాయింపులు ఖర్చుచేసి కృష్ణాడెల్టా వివిధ కాల్వలను త్రవ్వటం కెప్టెన్ ఓర్ తదితర రాయల్ ఇంజనీర్లు ఘనతగా చెప్పుకోవాలి.

చేతికందులాటులో ఉన్న సొమ్మును దృష్టిలో ఉంచుకొని అధికార్లు , ఇంజనీర్లు తెలివిగా వ్యవహరించి పనులు చక్కపెట్టారు. ఒకేసారి కాకుండా, సాధ్యమయినప్పుడల్లా (Piece meal) నీటిపారుదల కాల్వల త్రవ్వకం చేపట్టం ద్వారా, ఈ లెక్కల చిక్కుముడిని ప్రభుత్వం తమ 1881 సం॥ ఆక్టోబర్ ఒకటవ తేదీ ఉత్తర్వులో విచ్చదానికి ప్రయత్నం చేసింది.

మనులీపట్నం కాల్వ త్రవ్వకం : అనకట్ట నిర్మాణంతో పాటే ముఖ్యమైన బందరు కాల్వ త్రవ్వకం పనులు చేపట్టారు ఇంజనీర్లు బెజవాడ కృష్ణానది నుండి పడమట వరకు పూర్వకాలంనుండి ఒక కాల్వ త్రవ్వబడి ఉన్నట్లు ఉన్న భూమిమీద ఉన్న గుర్తులనుసరించి అదే మార్గంలో కాల్వతవ్వి, 4 మైళ్ళ దూరంలో ఉన్న పుల్లేరుకు అనుసంధానించారు. ఒక్కొక్క మైలుకు 3 అంగుళముల చొప్పున వాలు తలము (slope) ఉండేట్లు త్రవ్వకం

సాగింది. అనకట్ట నుండి పడమట మీదుగా పుల్లేరు కాల్వకు నీరు వదలబడి, అక్కడికి (13 కి.మీ.) ఉయ్యూరు వరకు నీటిపారుదల జరిగింది.

1854లో ఉయ్యూరు నుండి మోపిదేవి వరకు కృష్ణానదికి సమాంతరంగా కాల్వత్రవ్వి (కరవు కాల్వ) గతంలో 1750 ప్రాంతంలో మసులీపటాం ఫ్రెంచ్ పాలకులు మోపిదేవి కృష్ణానది నుండి బందరు తాలూకా చిన్నాపురం మీదుగా బందరు కోటకు త్రవ్విన కాల్వద్వారా నీటిని మచిలీపట్నానికి మళ్ళించాలనే మొదట్లో చేసిన ప్రతిపాదన విరమించబడింది. ఉయ్యూరు నుండి సరాసరిన జిల్లా రాజధాని మచిలీపట్నానికి అక్కడ నుండి - బందరుకోటకు కొత్తగా కాల్వ త్రవ్వి జిల్లా రాజధానికి త్రాగునీరు, సాగునీరు అందించారు.

" ఈ అందమైన కాల్వ బెజవాడ - మసులీపటాం మధ్య హైవేగా సంవత్సరములో 9 నెలలు పాటు పడవల ప్రయాణం కూడా ఉపయోగపడుతుంది. ఈ కాల్వ మొత్తం 48 మైళ్ళు (76.8 కి.మీ.) పొడవున, వివిధ ప్రదేశాల్లో లాకులు నిర్మించారు. అలా ఏర్పాటుచేసిన లాకుల, కాల్వ త్రవ్వకంలో ఏర్పాటుచేసిన 48 మైళ్ళలోపు వాలుతలము (స్లోప్) వివరములు ఈ దిగువ యివ్వబడినవి. (The following figures show the fall in the 48 miles of its course of Machilipatnam canal.)

స్లాయిస్ మరియు లాకుల ఏర్పాటు అడుగులలో (Feet)

1. అనకట్ట శిఖరము (crest of the Anicut at VJA)
.. 20+4=24
2. హెడ్ స్లాయిస్ల వద్ద నేల లెవల్ (Floor of Head Sluices Sill level) .. 5 1/2
3. 3^o స్లోప్ చొప్పున 13 మైళ్ళు (13 miles at 3^o slope)
.. 3 1/4
4. కంకిపాడు లాక్ (Kankipadu lock)
.. 7
5. 3^o చొప్పున 13 మైళ్ళు స్లోప్ (13 miles at 3^o)
.. 3 1/4
6. వీరంకిలాక్ (Veeranki lock)
.. 8

7. 6^o చొప్పున 10 మైళ్ళు (10 miles at 6)
.. 5
8. నిదుమోలు లాక్ (Nidumolu lock)
.. 6
9. 6 మైళ్ళ సమతలము (6 miles level)
.. -
10. అకుమర్రు లాక్ (Akumarru lock)
.. 5
11. 6 మైళ్ళ సమతలము (6 miles level)
.. -
12. బందరుకోట టైడల్ లాక్ (Tidal lock)
.. 7 1/2

మసులీపటాం కాల్వ ప్రారంభం, 1852 :

అనకట్ట నిర్మాణంతోపాటు, మచిలీపట్నం కాల్వకూడా 1852లోనే ప్రారంభించబడింది. ఈ కాల్వ బసంపూడికు సాగగా. ఆ గ్రామం వద్ద, ఈ కాల్వకు అడుగున పైనుంచి మురుగునీరు పారేందుకు లోతాము (అందర్ టన్నల్) ఏర్పాటు చేయబడింది. మచిలీపట్నం - బందరుకోట వద్ద 1863 సం., ఏప్రిల్ నెలలో టైడల్ లాక్ (వరదనీటిని నియంత్రించేలాకు) నిర్మాణం పూర్తయి జూన్ నెలలో ఈ అందమైన కాల్వ పడవల ద్వారా సరకుల రవాణా, ప్రయాణీకుల రవాణా ప్రారంభించబడినది.

ఏలూరు కాల్వ నిర్మాణం :

కృష్ణా గోదావరి నదులను అనుసంధానం చేసే ఏలూరు కాల్వ 1854 లో ప్రారంభమైంది. ఒక్కొక్క మైలుకు 4 అంగుళముల వాలుతలము (slope) తో 11 మైళ్ళకొక లాకు, ఎస్సెప్టయర్తో బుడమేరు వాగు కాల్వకు అనుసంధానించబడి, అక్కడనుండి మైలుకు 1/2 అంగుళము వాలుతలముతో నిర్మించబడినది. బుడమేరు - చిన్న ఏరయినప్పటికీ, వరదకాలములో తనతోపాటు ఎక్కడలేని ఇసుకును మోసుకు వచ్చి కాల్వలను ఇసుక మేటలతో పూడ్చి వేస్తుంది.

1862లో కల్వల్ అందర్సన్, కేంద్రప్రభుత్వ ఉత్తర్వుల మీద ఏలూరు, మసులీపటాం, మరియు బెజవాడ ' రైవేష్ ' కాల్వలను వెడల్పు చేసి పామర్రు నుండి గుడివాడకొక కాల్వ త్రవ్వి, ఉయ్యూరు వద్ద పుల్లేరు కాల్వను బంటుమిల్లి వరకు కొనసాగించాలని ప్రతిపాదించారు. 1864కు ముందు కాలంలోనే

కంపెనీ ప్రభుత్వం ఈ పనుల మీద 24 లక్షలు ఖర్చు పెట్టగా, 1,90,000 ఎకరములు కాల్యక్రింద సాగులో కొచ్చినవి.

వెట్రన్, ఈష్టరన్ డెల్టా కాలువలు :

కృష్ణానదికి మనులీపట్నం వైపు 'ఈష్టరన్ డెల్టా' గా పిలవబడే మరియు గుంటూరు వైపు 'వెట్రన్ డెల్టా'గా పిలవబడే డెల్టా కాలవల విషయం పరిశీలిస్తే - బెజవాడ ఆనకట్ట కట్టక ముందుకాలం నుండే 'తుంగభద్ర' అనే కాల్య సహజ సిద్ధంగా ఉంది. కృష్ణానదికి గండి పెట్టడం ద్వారా గండినుండి సాగునీరు ప్రవహించేది. ఆనకట్ట నిర్మించబడిన దరిమిలా సీతానగరం హెడ్ స్ట్రాయిన్ నుండి తుంగభద్ర కాల్యకు నీరు పెట్టబడి సాగునీరు అందుటాటులో కొచ్చింది. సీతానగరం స్ట్రాయిన్ సముద్రమట్టానికి 37 అడుగుల ఎత్తున, ఆనకట్ట శిఖరానికి (everest) 6 అడుగుల దిగువున నిర్మించ బడింది. ఏడుమైళ్ళ పర్వతం ఈ కాల్య వెడల్పు చేయబడి, దక్షిణంగా దుగ్గిరాల వరకు తీసుకు పోబడింది. మైలుకు 3 అంగులాల వాలు పెట్టగా, అక్కడికి 12వ మైలు వద్ద కొమ్మూరు కాల్యమీద హెడ్ లాక్ ఏర్పడింది. ఆ తర్వాత 13వ మైలువద్ద నిజాంపట్నం కాల్యకు హెడ్ లాక్ ఏర్పాటు చేయబడింది. ఈ హెడ్ లాక్ వద్ద కాల్య కూచిపూడి ఇంటూరు లాకులకు, ఆ తర్వాత నల్లపాడు లాకుకు ప్రవహిస్తుంది. నిజాంపట్నం లాకు ఆరోజుల్లో పడవ ప్రయాణాలకు, సరకుల రవాణాకు వాడబడింది. సీతానగరానికి 13 మైళ్ళ దిగువున, వైట్ స్ట్రైట్ చానల్, ఈస్ట్ స్ట్రైడు చానల్ గా పిలువబడే కాల్యల ద్వారా సాగు నీరు పడల బడుచున్నది.

సీతానగరానికి 8 మైళ్ళ దిగువున దేవేంద్రపాడు వద్ద వెట్రన్ బ్యాంక్ కాల్య 75 అడుగు వెడల్పుతో, 47 మైళ్ళ పొడవున క్రవ్వబడింది.

పైవిధంగా బెజవాడ ఆనకట్ట నిర్మాణం తరువాత వివిధ సాగునీటి కాల్యలు క్రవ్వబడినవి. కల్నల్ (ఇంజనీరు) అందర్సన్ లెక్కలప్రకారం, వివిధ కాల్యల ద్వారా మొత్తం మీద కృష్ణా , డెల్టా 4,70,000 ఎకరాలకు నీరందించ బడింది. ఆనకట్ట నిర్మాణం దరిమిలా సాగునీటి మీద మొత్తం మీద ప్రభుత్వానికి సాలీనా రూ. 13,94,000ల అదాయం వచ్చే అంచనా వేయబడగా, ప్రాజెక్టు, కాల్యల నిర్వహణ, పన్ను వసూలు ఖర్చులు సాలీనా రూ. 4,52,868 లు గా లెక్కవేయ బడింది.

పైన చెప్పబడిన ఖర్చులు మొదలగునవి తీసివేయగా, ఆనాటి ప్రభుత్వానికి 1881 నాటికి సాలీనా రూ. 9,41,132 ల నికర అదాయం అంచనాల ద్వారా తేలింది. (24-11-1881 నాటి ప్రభుత్వ ఉత్తర్వు).

ఈ రోజుల్లో ఎకరానికి అవసరమైన సాగునీరు గంటకు 2 ఘనపు గజములు అవసరమని ఇంజనీర్ల అంచనా, కాని వాస్తవంగా తూర్పు డెల్టాకు 1.93, పశ్చిమ డెల్టాకు 1.80 ఘనపు గజముల నీరు సరఫరా చేయబడినది.

నావిగేషన్ నిమిత్తం వినియోగించిన కాల్యల ఖర్చు పొడవు 348 మైళ్ళు కాగా కాల్యల రవాణా ద్వారా సంవత్సరానికి రూ. 96,000/- అదాయం (ఒక్కొక్క మైలుకు రూ. 2371ల అదాయం) వస్తుందని ప్రభుత్వ అంచనా.

1880 సం॥లో నౌకాయానం (పడవల మీద, సరుకుల ఎగుమతి దిగుమతులకు) సాగించిన నావిగేషన్ వివరములు ఈ క్రింద పొందుపరచ బడినవి.

లైసెన్సు పొందిన సరుకుల పడవలసంఖ్య (Licenced Cargo boats)	...	698
రవాణా జరిగిన సరుకుల బరువు (Tonnage)	...	13,123
ప్రయాణీకుల పడవలు (Passenger boats)	...	85
ప్రయాణీకుల సంఖ్య (Passengers carried)	...	1,30,207
ప్రయాణీకుల పడవల డ్రిప్పులు సంఖ్య (No.of Trips of Passenger boats)...	...	8,864
ఖాళీ పడవల డ్రిప్పులు (Empty boats trips)	...	3,771
తెప్పలు (కర్రలు కట్టిన తెప్పలు) (Rafts)	...	1,002
లైసెన్సుల రుసుం, బోల్ వసూళ్ళు (Licence fees & toll fees)	...	23,834
వడ్డీతో సహా నిర్వహణ ఖర్చులు (Maintanance charges+Intrest)	...	41,787
సరుకుల పడవల డ్రిప్పులు సంఖ్య (No.of empty trips of boats)	...	6,826
సరుకుల బరువు టన్నులలో (Tonnage)	...	1,01,446
టన్ను మైలేజ్	...	3,230,187
సరకుల ఖరీదు (Value of goods)	...	7,463,571

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ప్రముఖ న్యాయవాదిగా, పశ్చిమ గోదావరి జిల్లా బోర్డ్ అధ్యక్షునిగా, రాష్ట్ర మంత్రివర్యునిగా స్వయంకృషి తో అంచెలంచెలుగా ఉన్నత శిఖరాలధిష్టించిన మన నాయకుడు గ్రంథి వేంకట రెడ్డి నాయుడు. ఏ పదవి అధిష్టించినా అపదవి గౌరవాన్ని జనుమడింపచేసిన లబ్ధి ప్రతిష్ఠాదు. వీరు 1895 వ సంవత్సరంలో నరసాపురం నందు గ్రంథి నరసింహారావు, అచ్చాయమ్మ దంపతులకు జన్మించారు. వీరి తాతగారు వెంకటరెడ్డి, నరసాపురం గ్రామమున గ్రామ పెద్దగా, గ్రామంలో నైతిక నిర్దేశకునిగా హుందాగా జీవించారు. వీరి తండ్రి నరసింహారావు, భూస్వామి, రైతాంగ సమస్యలను పరిష్కరిస్తూ తరచు ప్రభుత్వంతో సంప్రదింపులు జరిపేవారు. అటువంటి సకల సంపదలకు నిలయమై ఉన్న కుటుంబములో జన్మించిన వేంకటరెడ్డి నాయుడు ఉన్నత విద్యాభ్యాసం నరసాపురం నందలి బేలర్స్ పాఠశాల నందు, తరువాత విజయనగరం మహారాజా కళాశాలలో యఫ్.ఎ. వరకూ, పిదప రాజమండ్రి ప్రభుత్వ ఆర్ట్స్ కళాశాల నందు బి.ఎ డిగ్రీ, మదరాసు 'లా' కళాశాలయందు బి.యల్ పూర్తి చేసారు.

విద్యాసంతరం 1918లో నరసాపురం బార్ కౌన్సిల్ నందు ప్రముఖ న్యాయవాది యర్రమిల్లి వెంకటరత్నం గారి వద్ద

ప్రవేశంగా చేరారు. అక్కడ మరొక అప్రెంటి యర్రమిల్లి వెంకటరత్నం గారి కుమారులు యర్రమిల్లి నారాయణ మూర్తితో పరిచయమైనది. వీరి స్నేహం జీవితాంతము ఎట్టి అరమరికలు లేకుండా పరస్పర సహకారక, సౌశీల్యాలతో నడిచింది. అతి స్వల్ప కాలంలోనే వేంకటరెడ్డి నాయుడు న్యాయవాద వృత్తిలో నీతి, నిజాయితీ, ఉన్నత విలువలు కలిగిన వకీలుగా మంచి పేరు ప్రఖ్యాతలు సంపాదించారు. తరువాత ప్రభుత్వ న్యాయవాదిగా కొంత కాలం, తరువాత స్థానిక సంస్థల తరఫున న్యాయవాదిగా పనిచేశారు. తన వద్దకు వచ్చే వివాదాలను నిశితంగా పరిశీలించి, తన వాదనకు బలాన్ని చేకూర్చే న్యాయస్థానములు గత తీర్పులను ఉటంకిస్తూ కేసును విజయపథం వైపు నడపటంలో వీరికి మంచి ప్రావీణ్యం అభివృద్ధి.

కాని న్యాయవాద వృత్తిలో ప్రవేశించిన నాలుగు సంవత్సరాలకే వేంకటరెడ్డి నాయుడు స్థానిక రాజకీయాలలో పలువురిల పెద్దల ఒత్తిడితో ప్రవేశించారు. 1922లో ప్రారంభమైన నరసాపురం తాలూకా బోర్డుకు ఏకగ్రీవంగా అధ్యక్షునిగా ఎన్నుకొనబడి. 1932 వరకూ అసూ నరసాపురం తాలూకా బోర్డు రద్దు చేయబడేవరకూ పనిచేశారు. ఆకాలంలో వివాద రహితునిగా

అన్ని వర్గాల ప్రేమను పొందుతూ తాలూకా అభివృద్ధికి కృషి చేశారు. ప్రజా సౌకర్యార్థం తాలూకాలోని సుమారు పన్నెండు కాలనలపై వంతెనలు నిర్మించారు. జాతీయ ఉద్యమం ఉద్యతంగా జరుగుతున్న రోజుల్లో 1922 నుండి పశ్చిమ గోదావరి జిల్లా బోర్డు సభ్యునిగా వరుసగా 5సార్లు అనగా 1947 వరకూ కొనసాగారు.

తీవ్రమైన స్థానిక రాజకీయాల వలన పశ్చిమ గోదావరి జిల్లా బోర్డు 15 డిసెంబరు 1936న ఏలూరు, నరసాపురం బోర్డులుగా విడిపోయింది.³ మరలా రెండు బోర్డులు ఏకమై పశ్చిమ గోదావరి జిల్లా బోర్డు ఏర్పడేంతవరకూ అనగా 15 డిసెంబరు 1936 నుండి 31 జూలై 1938 వరకు వేంకటరెడ్డి నాయుడు గారే నరసాపురం బోర్డుకు అధ్యక్షులుగా పనిచేశారు. వివాద రహితంగా స్వపక్షం, విపక్షాలలో కూడా ప్రజల కోసమే పనిచేసే నాయకునిగా మంచి గుర్తింపు పొందారు. అందుకే 1 నవంబరు 1942 నుండి మరల పశ్చిమ గోదావరి జిల్లా బోర్డుకు స్పెషల్ అఫీసరుగా ప్రభుత్వంచే నియమించబడి 1 మార్చి 1943 వరకూ పనిచేశారు.⁴ తరువాత జరిగిన ఎన్నికలలో ఘన విజయం సాధించి 22 మార్చి 1943 నుండి 1947 వరకూ జిల్లా బోర్డు అధ్యక్షునిగా పనిచేశారు.

1937 లో రాష్ట్ర రాజకీయాలలో ప్రవేశించారు. నాటికి పశ్చిమ గోదావరి జిల్లాలో కాంగ్రెసు స్వాతంత్ర్య ఉద్యమం ఒకవైపు ఉప్పెనలా సాగుతుంటే, మరొకవైపు కూర్మా వెంకటరెడ్డి నాయుడు , బడేటి వెంకటరామయ్య నాయుడుల నాయకత్వంలో జస్టిస్ పార్టీ ప్రభంజనంలో సాగిపోతుంది.⁵ 1936 లో బడేటి అకస్మిక మరణానికి లోనైనారు. జస్టిస్ బలహీనపడింది. ఈ దశలో ప్రజా మద్దతు పరిపాలనా దక్షతగల గ్రంధి వెంకటరెడ్డి నాయుడు గారి అవసరం జస్టిస్ పార్టీకిఎంతైనా ఉందని భావించిన కూర్మా వెంకటరెడ్డినాయుడు, 1937 లో గ్రంధి వెంకట రెడ్డి నాయుడు గారిని కలిసి వ్రాహ్మణులకు, అగ్రకులాలకు పట్టం కట్టే కాంగ్రెసు పార్టీకన్నా, బదుగు బలహీనవర్గాలకు, శూద్ర వర్గాలవారికి న్యాయం చేయాలని పోరాడే జస్టిస్ పార్టీలో చేరమని ప్రభోదించారు. వారి వాదనతో కూర్మా కొంత న్యాయమున్నదని భావించిన గ్రంధి వెంకటరెడ్డి నాయుడు జస్టిస్ పార్టీలో చేరారు. వీరి రాకతో జస్టిస్ పార్టీ జిల్లాలో మరింత బలంపుంజాకుంది. బడేటి లేని లోటును గ్రంధి కొంత వరకూ పూరింపగలిగారు. వేలాది మంది ప్రజలు గ్రంధి వెంకట రెడ్డి నాయుడు తో జస్టిస్ పార్టీకి అందగానిలిచారు. ఆ ప్రజా బలంతోనే గ్రంధి వెంకటరెడ్డి నాయుడు 1937 నుండి 1947 వరకూ నరసాపురం నియోజకవర్గం నుండి జస్టిస్ పార్టీ కాసన సభ్యునిగా రెండు పర్యాయాలు ఘన విజయం సాధించారు.⁶ 1937 ఎన్నికలలో టంగుటూరి ప్రకాశం గారు అన్ని జిల్లాలలోను

నిర్విరామంగా ప్రచారం చేసి కాంగ్రెసును విజయ పథంలో నడిపించారు. కాని జస్టిస్ పార్టీ చేతుల్లోని రెండు స్థానాలు మాత్రం కాంగ్రెస్ కోల్పోయింది. అందులో ఒకటి నరసాపురం అసెంబ్లీ నియోజకవర్గం గ్రంధి వెంకటరెడ్డి నాయుడు, రెండవది కృష్ణా జిల్లాలో చల్లపల్లి జమిందార్ గెలుచుకున్నారు. రెడ్డి నాయుడు గారికి గల ప్రజామద్దతు ఎట్టిదో ఈ ఎన్నికలే రుజువు చేశాయి.

1942 లో కూర్మా వేంకటరెడ్డి నాయుడు గారి మరణం జస్టిస్ పార్టీకి అకనిపాతమైంది. పార్టీ పూర్వదేని స్థితిలో పడింది. ఆ పరిస్థితులలో దేశ స్వాతంత్ర్య సముపార్జన అసంతరం టంగుటూరి ప్రకాశం గారి అభ్యర్థన మేరకు పైగా తన సన్నిహిత మిత్రులగు తెన్నేటి విశ్వనాధం, త్రొప్పిడి లింగరాజు, కడప కోటిరెడ్డి, వెజవాడ గోపాలరెడ్డి, భోగరాజు పట్టాభి సీతారామయ్యల పత్రిడి మేరకు వేంకటరెడ్డి నాయుడు కాంగ్రెస్ పార్టీలో చేరారు. 1955లోనరసాపురం అసెంబ్లీ నియోజకవర్గం నుండి కాంగ్రెస్ అభ్యర్థునిగా పోటీచేసి, కమ్యూనిస్టులపై 8,500 ఓట్ల మెజారిటీతో విజయం సాధించి 1962 వరకూ కాసన సభ్యునిగా కొనసాగారు. అకాలంలోనే ఆంధ్రప్రదేశ్ రాష్ట్ర ప్రధమ ముఖ్యమంత్రి నీలం సంజీవరెడ్డి ఏర్పరచిన ప్రధమ మంత్రి వర్గంలో 1 నవంబరు 1956 నుండి 1960 వరకూ ఆంధ్రప్రదేశ్ రాష్ట్ర ప్రధమ న్యాయ, దేవాదాయ, ధర్మాదాయ, న్యాయస్థానముల, కారాగారముల శాఖ మంత్రిగా పనిచేసి తన పరిపాలనా పాఠవాన్ని ప్రదర్శించారు.⁷ న్యాయ విభాగాన్ని, కార్య నిర్వాహక శాఖ విభాగం నుండి వేరు చేయటంలోను, జీర్ణ దేవాలయాల పునరుద్ధరణకు చర్యలు తీసుకోవటంలోను, దేవాలయాల ఆస్తులకు రక్షణ కల్పించటంలోను, అవసరంమేరకు తగినంతమందిని త్వరితగతినీ తన శాఖలలో నియమించటం లోను, అసమాన ప్రతిభను ప్రదర్శించారు. అందుచే ముఖ్యమంత్రి నీలం సంజీవరెడ్డి సమర్థుడవయ్యా వేంకటరెడ్డి ' అని ప్రశంసాపూర్వక కితాబునిచ్చారు. 1942 నుండి 1955 వరకూ మదరాసు రాష్ట్ర పునర్నిర్మాణ సంఘసభ్యులుగా పనిచేసి తనదైన విధాన నిర్ణయాన్ని ప్రదర్శించారు.

మొదటి నుండి సమాజసేవకు అంకితమైన వేంకటరెడ్డి నాయుడు పశ్చిమగోదావరి జిల్లాలో విద్యా వ్యాప్తికి అవిరళ కృషి చేశారు. 1945 లో స్థాపితమైన పశ్చిమగోదావరి జిల్లా భీమవరం కళాశాల, (నేటి డియన్ఆర్ కళాశాల) సర్. సి.ఆర్.ఆర్ కళాశాల, ఏలూరు, ఏర్పాటులో గ్రంధి వెంకటరెడ్డి నాయుడు ప్రధాన పాత్ర వహించారు. నరసాపురంలో కూడ ఒక కళాశాల స్థాపించాలని పెద్దలందరూ ఒక సంఘంగా ఏర్పడి గాచే మాణిక్యం గుప్తా అధ్యక్షునిగా, (గ్రంధి వెంకటరెడ్డి నాయుడు తొరవతో)యర్రపిల్లి నారాయణ మూర్తి కార్యదర్శిగా తీవ్ర ప్రయత్నాలు ప్రారంభించారు.⁸

గ్రంథి వెంకట రెడ్డి నాయుడు చారవతో చివరకు 1949లో శ్రీ యర్రమిల్లి నారాయణమూర్తి కళాశాల నరసాపురంలో ఏర్పాటు చేశారు కాని కళాశాలకు సొంత స్థలము, వసతి, తదితర సదుపాయాలు లేని స్థితిలో యర్రమిల్లి నారాయణ మూర్తి గారు న్యాయవాద వృత్తిలో మిత్రులైన వేంకటరెడ్డి నాయుడు గారిని కళాశాల అభివృద్ధికి ప్రభుత్వ పరంగా తగు సహాయం చేయమని అభ్యర్థించారు. అప్పుడు వేంకటరెడ్డి నాయుడు గారు ఆంధ్రరాష్ట్రంలో నరసాపురం అసెంబ్లీ శాసన సభ్యునిగా ఉన్నారు. వెంకటరెడ్డినాయుడు స్నేహితునిగా తన నియోజవర్గ ప్రజల విద్యాభివృద్ధిని కాంక్షించే ప్రజా ప్రతినిధిగా అనాటి ఆంధ్ర రాష్ట్ర ముఖ్యమంత్రి బెజవాడ గోపాలరెడ్డి గారితో ఉన్న వ్యక్తిగత సాన్నిహిత్యాన్ని పునస్కరించుకుని కళాశాలకు అమూల్యమైన సహకారం అందించారు. పట్టుపట్టి నరసాపురంలోని డబ్బి భవనాలతో సహా 12.38 సెంటు విస్తీర్ణంలో ఉన్న సబ్ కలెక్టర్ నివాస సముదాయాన్ని కళాశాలకు ప్రభుత్వం బదిలీ చేస్తూ G.O.M.S No: 2341 (రెవిన్యూ) డి.22.10.1955 ఉత్తర్వులు జారీ చేయించారు.⁹ కాని నాడు సబ్ కలెక్టరు గా ఉన్న డి.యస్. జయసింహ తన నివాసాన్ని ఖాళీ చేయటానికి నిరాకరించారు. దానితో వేంకటరెడ్డి నాయుడు, అలగూరి సత్యనారాయణరాజు, యర్రమిల్లి నారాయణమూర్తి మరి కొంతమంది నాయకులు ఒక ప్రతినిధి వర్గంగా కర్నూలు నందు ముఖ్యమంత్రి బెజవాడ గోపాల రెడ్డిని కలసి విజ్ఞప్తి చేయగా టెలిగ్రాఫిక్ ఉత్తర్వులతో కలెక్టరు ఆ భవనాన్ని ఖాళీ చేసి కళాశాలకు అప్పగించారు. నాటి సబ్ కలెక్టరు నివాస భవనమే నేటి వై.యస్. కళాశాల ప్రిన్సిపాల్, కార్యాలయము అవిధంగా ప్రభుత్వ భూమి ప్రైవేటు కళాశాలకు ఉచితంగా ఇచ్చిన సందర్భం నాటి నుండి నేటి వరకు ఇది ఒక్కటి మాత్రమే. వేంకటరెడ్డి గారి అకుంఠిత దీక్ష, ప్రజోపయోగ కార్య క్రమాలకోసం పట్టుదల అటువంటివి. నేడు అత్యాధునిక నిర్మాణాలతో అన్ని వసతులతో, కళాశాల దినదిన ప్రవర్ధమానమగుటకు వేంకటరెడ్డిగారు పెర్చురచిన భూవసతియే ప్రధాన కారణం.

శ్రీ వై.యస్. కాలేజ్ ఆఫ్ ఎడ్యుకేషన్ కు గ్రంథి వేంకటరెడ్డి నాయుడు ఇన్స్టిట్యూట్ ఆఫ్ ఎడ్యుకేషన్ గా నామకరణం చేసి, గ్రంథి వేంకటరెడ్డినాయుడుగారి విగ్రహాన్ని ఆవిష్కరించి కళాశాల పాలక వర్గం తమకృతజ్ఞతలు తెలుపుకుంది.¹⁰

వేంకటరెడ్డి నాయుడు మరరాసు విశ్వవిద్యాలయానికి, ఆంధ్ర విశ్వవిద్యాలయానికి వివిధ కాలాలలో సెనేట్, మరియు

సిండికేట్ సభ్యునిగా పనిచేసి విధాన నిర్ణయాలు తీసుకొనుటకు విద్యా ప్రమాణాలు పెంపొందించుటకు మిక్కిలి కృషి చేశారు. స్థానిక సంస్థల అధ్యక్షునిగా ఉన్నప్పుడు అసంఖ్యాకమగు ప్రాథమిక ఉన్నత పాఠశాలలను నెలకొల్పి వేలకొలది ఉపాధ్యాయులను నియమించారు. వేంకటరెడ్డి నాయుడు గారి దాతృతతో ఉపకార వేతనం పొందినవారు, జీవనోపాధిపొందినవారు వారి నుండి గుప్త దానాలు పొందిన వారు ఎందరో ఉన్నారు. తన జీవితాన్ని సంపదను ప్రజల కోసం ధార పోసిన ఉదాత్త ప్రజానాయకుడు గ్రంథి వేంకటరెడ్డి నాయుడు. తన మేధోశక్తిని, తనకున్న ఉన్నత పరిచయాలను, తన అధికారాన్ని ప్రజలకు మేలు చేకూర్చేందుకు అపారహం కృషి చేసిన మానవీయుడు. రెడ్డి నాయుడు గారి నిజాయితీ రాజకీయాలతో పూర్వకుల నుండి సంక్రమించిన ఆస్తి పాస్తులన్నీ దాదాపు హరించుకుపోగా ఈ ఉదార వ్యూధుడు 6 జనవరి 1967న నరసాపురంలో తన 72వ ఏట కీర్తితాయలైనారు. వీరు మరణించే నాటికి వీరి బాంకు బాలెన్స్ కేవలం రూ.50 మాత్రమే.¹¹

ఉదాత్త ఆశయాలతో, ఉత్తమ రాజకీయ విలువలతో, అత్యుత్తమ సంస్కారంతో విశిష్టవ్యక్తి గ్రంథి వేంకటరెడ్డి నాయుడు జీవితాన్ని పునీతం చేసుకున్నారు.

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DEVADASI SYSTEM IN SOUTH INDIA: A SOCIO HISTORICAL STUDY

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Introduction

In South India, a Devadasi (Sanskrit: servant of deva (god) or devi (goddess) is a girl "dedicated" to worship and service of a deity or a temple for the rest of her life. The dedication takes place in a Pottukattu ceremony which is similar in some ways to marriage. Originally, in addition to taking care of the temple and performing rituals, these women learned and practiced Bharatanatyam, Odissi and other classical Indian artistic traditions and enjoyed a high social status as dance and music were essential part of temple worship. Devadasi are Men and women were dedicated to temple & god's service. They developed the system of music and dance employed during temple festivals. Nattuvanars were the male accompanists of the devadasi during her performance. They conducted the music orchestra while the devadasi performed her service.

Background of Devadasi System

The custom of dedicating girls to Yellamma and to the temples of the Goddess is traced back to the 3rd Century A.D. during the period of the Puranas. Devadasis at that time worked in temples as entertainers. They sang and danced at temple functions and religious festivals. A reference to the Devadasi system of the time as stated in the Puranas stated that persons who dedicated dancing girls to temples attained swarga loka when they died. During the rule of the Pallava and Chola dynasties in the southern parts of India between the 6th and 13th century A.D., Devadasis were accorded great respect and dignity by the society at large. They were the custodians of culture and the arts such as music and dance. Mention of them in ancient classical literature describes them as beautiful, accomplished, famous and honorable women.

There is no hint of ostracism. They were bestowed with grand gifts of land, property and jewellery by wealthy and royal patrons so they were quite affluent. Inscriptions dating back to 1004 A.D. on the Raja Rajeshwar temple at Tanjore in the south maintain that there were 400 Devadasis in the temple who were second in importance only to the temple priests who performed the religious rituals. The Someshwar shrine at Gujarat maintained 500 Devadasis.

But the earliest reliable and explicit reference to the devadasi system in Pune, Maharashtra is found in copper plate inscriptions of the Rashtrakuta kings in the 8th and 10th Centuries. But the existence of devadasis in this region predates these inscriptions by many years. The Yadava kings of Daulatabad overthrew the Rashtrakuta kings in 973 A.D. But the devadasis continued with dancing in front of temple idols and in the bed-chambers of the new rulers, the Yadavas. Pune came under the rule of Shahaji Bhonsale in the 17th Century. By this time, "peths" in Pune such as Shaniwarpeth, Ravivar Peth and Somwarpeth had emerged. By 1818, devadasis had deteriorated to prostituting themselves for money. Devadasis remained entertainers but their entertainment now was through their bodies. They evolved into practicing courtesans skilled in the art of love-making.

There was a time when Devadasis were considered to auspicious and holy that their presence was compulsory at every wedding for the making of the mangal sutra. This was based on the belief that a Devadasi is an eternally married suhagan who is never widowed. It was believed that if she made the mangal sutra with her own hands, the bride who would wear it would also die a sumangali. Those days have gone. Exploited by wealthy and powerful classes

of men on the one hand and beset with poverty on the other, Devadasis have been driven to prostitution. Local kings often invited temple dancers to dance in their courts, the occurrence of which created a new category of dancers, rajadasis, and modified the technique and themes of the recitals. A Devadasi had to satisfy her own soul while she danced unwatched and offered herself to the god, but the rajadasi's dance was meant to be an entertainment.

Devadasis Lively hood Conditions

In the past, the religious service implicit in the role meant that Devadasi, Jogini and all those married to the deity would receive gifts in kind a festivals and be given food and other items such as cloths when local families summoned them to give blessings or participate in religious ceremonies (puja) at their houses this rarely happens today or else it provides so little income that no Devadasi or Jogini can live off it.

Most of Devadasis are become a coolies. Unskilled workers in agriculture or constructions. They are paid at the lowest rates. Mahabubnagar is one of the poorest district in Telangana, suffering from droughts and serious poverty. Therefore, for girls and women from Mahabubnagar to enter into seasonal contracts and taken as construction labours to cities such as Mumbai, Visakhapatnam or Hyderabad for nine months in the year. Girls dedicated as Devadasi, Joginis and Mathamma may go. Although it appeared that functioning Joginis tended to stay back in the communities. Most of girls including Devadasis, Joginis and Mathamma returning pregnant from Mumbai, that was because they had been exposed to sexual contact while living in residential work camps. They had to HIV and other sexually transmitted diseases also. In Belgaum, by contrast showed out migration for sex work as well as other purposes. In the age group of 18-40 women had gone at some stage in their lives to Mumbai or Goa to profit from economic opportunities.

Rehabilitation of Devadasis by Government

Mysore rulers banned the temporary employment of devadasi dancers on the occasion

of the car festival of Shri Bhoga Nandiswarswamy at Nandi during 1892. The Maharaja of Mysore issued an order in 1899, stating that temple dancing girls of Srikanteswarswamy temple at Nanjangud be stopped. However devadasis who were in such service prior to this order, were allowed to draw their salaries till death. But new appointments were not made thereafter. The Government of Mysore in April 1909 ordered that whatever be the original object of the institution of Devadasis, the state of immorality in which the temple services were found, fully justified the action taken in excluding the devadasis from every kind of service in the temples. This order also prohibited initiation ceremony in temples. Further, the practice of dedicating girls to temples was made punishable under the Hindu Religious and Charitable Endowment Act, 1927 of Mysore.

The Bombay Government also took steps for eradication of devadasi system and passed some legislations. The Bomba'y Devadasi Act, 1934 states that "the performance of any ceremony intended to dedicate or having the effect of dedicating of women as a devadasi where such women has or has not consented to the performance of such ceremony, is hereby declared unlawful and to be an effect to any custom or rule to the contrary not with standing". This law also declared the marriage of devadasi valid and the children born of such marriage legitimate. A bill was passed by the Andhra Pradesh Assembly on 1st April, 1987 providing deterrent punishment to those who perform, promote, take part in or abet the performance of any ceremony for dedicating a women as devadasi The bill seeks to-eradicate the devadasi system which still prevails in certain parts of Andhra Pradesh. Under the devadasi system poor girls are married to deities and they later on turn into prostitutes living at the mercy of the villagers. There are over 16,000 devadasis in the state. The State Government also proposes to implement different programmes in order to secure the socio economic rehabilitation of the devadasis. This would include allotment of house sites and construction of houses for them and extension of education facilities to their children A housing colony has already come up in Adorn and Kurnool district.

Another bill in Karnataka State was introduced during 1982, entitled "The Karnataka Devadasi (Prohibition of Dedication) Bill 1982: and was enacted into a statute. As per this Act dedication of women or girls to any deity/temple or object of worship is prohibited and any person who directly or indirectly supports dedication of women as devadasis is punished with a penalty of Rs.12000 to 5000 and/or imprisonment Under this Act Special provisions are made to rehabilitate devadasis, The Social Welfare Department in Karnataka State undertook various programmes such as :

1. Establishment of exclusive 'State-Home for the victims of devadasi cult
2. Establishment of special Residential School for children of devadasis as they are more prone to be the victims of this cult
3. Moral education, vocational training like tailoring, embroidery, and knitting are taught by trained teachers to devadasis in State-Homes.
4. Devadasis of marriageable age are encouraged to get married and settle in life. For this, an incentive of Rs. 3,000/- is sanctioned by Karnataka State Government.
5. They are also provided subsidised loans through nationalised banks to start self-employment or business under the assistance of Social Welfare Department.
6. Top priority is given to devadasis in case of various benefits provided through developmental programmes for weaker sections of the society such as Janata Housing Scheme, Bhagya Jyoti, Grahakalyan, Old-age pensions and TRYSEM (Training of Rural Youth for Self Employment).
7. A special cell is created, with an officer whose duty is the rehabilitation of devadasis. He is also entrusted with publicity of various rehabilitative programmes for devadasis and curbing the spread of this evil practice.
8. Voluntary organizations which are interested in rehabilitation of devadasis and their children are liberally supported with Government funds.

Conclusion

I present this paper expose the Devadasis problems and explain the Government programmes for Devadasi, Jogini, Basivini and Mathamma cult. Religion is a most complex phenomenon which pervades a vast range of human activity in society. It emerged with the belief in power superior to human being which directs him to destiny and controls the nature. Its practical dimension is expressed through a number of ways in culture of the society. Hence innumerable forms of ceremonies, worships, rites, moral teachings, mystical experiences, knowledge of supernatural power and find a theoretical expressions.

The religious scriptures have always played a major role in development of language and literature". In spite of all these merits of religion one cannot overlook number of aberrations, crimes, superstitions and exploitations in the name of religion. In India there exists a religious practice, a cult popularly referred to as devadasi system, under which a girl is dedicated to or married not with mortal-man but to an idol, deity or object of worship or to temple. This cult is prevalent even today throughout India with some regional variances. In fact the institution of dedication of women to temples of deities was a pan-Indian phenomenon in the past. But nowhere are they referred to by local people as devadasis.

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SURYADEVARA RAGHAVAIHA CHOWDARY: THE PIONEER OF NON-BRAHMIN MOVEMENT IN ANDHRA

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The anti-Brahmin protest in the first half of the twentieth century was carried on by some enlightened members from agrarian castes; especially the Kammas. They could not tolerate the domination of the Brahmins in socio-religious fields. Suryadevara Raghavaiah Chowdary was the first Kamma intellectual who started an organised movement against the socio-religious discrimination of the Brahmins in Krishna delta region. Suryadevara Raghavaiah Chowdary was born at Kolluru village in Guntur district. Kolluru was the centre of non-Brahmin movement in Colonial Andhra. Nagayya Chowdary and Rukminamba were his parents¹. He studied up to third class but by hard work and common sense he understood the tenets of Vedas, Puranas, and Dharmasastras.

He was drawn into the non-Brahmin movement when a controversy rose in 1915 between Brahmins and non-Brahmins in his native village of Kolluru, Guntur district. Here the Brahmins reiterated that the Kammas had no right to study or hear the Vedas, because Kammas were sudras². Even before this, there occurred few such incidents. Brahmins of Krishna district, "in the name of Kanupuli Punnayya Sastry, gave a registered notice to the Kammas barring them from the study of Vedas. During the proceedings in the court, the judge, a Brahmin, became serious on Kamma defendants when they stated that they were 'Kammavaru'. He imposed a penalty of twenty rupees, ten for Kamma, and an additional ten for vaaru"³. The first Kamma Mahajana Sangham meeting at Kautavaram (1910), resolved that the Kammas should use the title 'Chowdary'

as they were Kshatriyas which the Brahmins objected. During study hours at Sanskrit college in Amrutaluru, Krishna district, the Brahmin teacher asked the non-Brahmin students to leave the class room as they are going to discuss about Vedas, on the ground that they are sudras⁴. Under these circumstances Raghavaiah Chowdary became angry at the arrogant attitude of some Brahmins and started the non-Brahmin movement. He became fierce anti-Brahmin with this incident.

He wrote many books expressing his ideas and the most important among them were *Brahmanetarodyama Tatvamu Brahmanetara Vijayamu and Kammavari Charitra*. In his books he opposed the dominance of Brahmins and exposed evil deeds of Brahmins and Brahmin poets in the construction of an exclusive Brahmanical view of the society. However, he was less emotional in his writings.

His writings reflect the fact that he was a traditionalist. He pleaded for the restoration of *sanatana* Hinduism by two things- firstly the division of work in the society should be based on *guna* (character) and karma, not by birth, secondly *Swasanga pourohityam* (priesthood of one's own caste). "He strongly believed in opposing the British colonialism only after the completion of the process of restoration of the *sanatana* Hindu religion as he pleased above. These ideas seem to be non-secular"⁵. To remove negative elements in *Sanatana* Hindu dharma and eradicate mean position of the non-Brahmins he started "Brahmanetara Sanghamu" at Kolluru village in Guntur district in 1905. The movement carried on by this organisation was the non-Brahmin movement. "He believed that Hindu religion was dotted by selfish attitudes and cruel designs of Brahmins. He stated that Brahmins concocted various myths and rendered non-Brahmins powerless in religious affairs. Since they manipulated *varna* system in their favour, their privileged status is historically assumed than natural"⁶.

While comparing the injustice being done to non-Brahmins by the British and the Brahmins, he says that, "While the British occupied and wielding political hegemony, the Brahmins are

having social, cultural and religious hegemony against their own brethren. So it is imperative to remove Brahman hegemony first, and afterwards only we can fight against political hegemony of the British colonialists. Ambedkar thought in the same way, "Our first and fundamental fight should be against unequal Brahmanical social system. Brahmins are very dangerous than the colonialists"⁷. To explain the fact that Brahmins are more dangerous than the British, Suryadevara made the following comparison between them as British vs. Brahmin:

	British	Brahmins
1.	Rulers	Brahmins
2.	Foreigners	Indigenous
3.	Foreign religionists	Indian religionists
4.	Monopoly in politics only	Monopoly in social, economic, religious and Political issues.

If we compare between the two groups in fourth point, it clearly indicates that the Brahmin monopoly is more on Indians than the British⁸.

Suryadevara criticised *Manudharma Sastra* for its biased and different punishments for the same crime. For the same crime the punishment is different for different *Varnas*. The more superior the *Varna*, the less severe the punishment was. "He cautioned the non-Brahmins that if the Brahmins get the real power in the country, the condition of non-Brahmins will be more miserable than the American Negros. He asked the non-Brahmins to wake up and fight for their proper position in the Hindu religion and society"⁹.

Some of his ideas appear to be very strange. He felt very sad that the government is not allowing religious education in the schools and colleges. He felt that because of this lacuna the affection towards Hindu religion is decreasing among the Hindus. He objected the British concept of non-interference in Hindu religion¹⁰. His argument is that if the British interfere in

political and economic issues, why don't they interfere in religious and social issues? His intension is that the government should help the socio-religious reformers in bringing reforms in Hindu religion and society. The neutral stand of the British is helping the Brahmans more, who are directly executing the unequal system of religion and society, which is causing more harm to the non-Brahmins¹¹.

Suryadevara urged different non-Brahmin caste associations like Kammas, Reddys, Telagas, Velamas and others to cooperate with one another and collectively face the conspiracies of the Brahmans. It is not possible for a person going eastwards and other going westwards to unite¹². He pleaded for the unity of non-Brahmin caste associations. It is clear that Suryadevara could not understand the dual nature of the caste system. While he supported the concept of Kshatriya status for agricultural castes like Kammas, he was not prepared to accept the equality of all the castes including the Panchamas. While he criticised the domination of the Brahmans, he was silent on the oppression of the Panchamas and other service castes by agrarian communities in the villages.

Suryadevara strongly objected to the membership of Brahmans in non-Brahmin organizations. He compared Brahmin membership in non-Brahmin organizations with leaving water drops into the honey, which results in honey being contaminated¹³. His ideal was that the Justice Party, the non-Brahmin organization, and the true Brahmin pundits like Srīmat Paramahansa Malayala Swamy, Omkaraswami, and Brahmanandgiri Swamy and so on, should prepare a constitution for the welfare of the non-Brahmins and the latter should follow it¹⁴. But this is an utopian idea since social gradation, which he accepted by claiming Kshatriya status to agrarian castes, does not permit the unity proposed by Suryadevara.

Suryadevara Raghavaiah Chowdary opined that *Swasangha pourohityam* was the first step in weakening Brahmans hold on Hindu ritual system. *Swasangha pourohityam* means performance of marriage and other life cycle

rituals by a priest from one's own caste "By *Swasangha pourohityam* the non-Brahmins can remove the hegemony of Brahmanical Varna system permanently and strike at the theory of *Varna* by birth and thus revive *sanatana* Hindu religion"¹⁵. Thus Raghavaiah Chowdary was a revivalist. "He discussed his theory of *Swasangha pourohityam* with G.S.B. Saraswathi and convinced him to perform marriages through this device. Being convinced with his argument G.S.B.Saraswathi joined hands with Suryadevara in founding a Vedic school at Kolluru and in the propagation of the ideas of *Swasangha pourohityam*"¹⁶. Saraswathi explained a verse from '*Saunakokta Bhashyam*' to Suryadevara regarding performance of marriages. It says that, "only own caste people should celebrate the marriages and other rituals. It says that if you get your marriage performed by other caste priests you will become 'Patitas' (spoiled). It better serves the interests of the non-Brahmins if one becomes a priest than a minister"¹⁷. Saraswathi, a Brahmin ascetic was invited to Kolluru in 1907 by Suryadevara. Saraswathi and Suryadevara delivered few lectures on the eligibility of the Sudras and women to learn Vedas. Saraswathi performed a few sacred thread ceremonies and marriages to the non-Brahmin youth. *Swasangha pourohityam* gave self-respect to the non-Brahmins, especially Kammas.

Writing about why the non-Brahmins accepted the low position given to them in the *Varna* system, Suryadevara says that:

"The Brahmin had bent the non-Brahmin mind at the tender age in a way favourable to him and made him dependent upon him. He stood like a massive vicious tree. The non-Brahmin plant could not grow under its shade. Since the plant was attached for a long time to this tree the plant is also poisoned. Right from the birth they were used to the thinking of inferiority. This is the reason why a Harijana feels that he is untouchable, and so on. The non-Brahmins shall wipe out this evil if they want to acquire honour due to them. They should get rid of the feeling that they are inferior and low intellect and that Brahmans are high born and superior"¹⁸.

It reflects his philosophical understanding of the caste system. Suryadevara argued that the Kammas were Kshatriyas. He demanded the right to learn Vedas and wear sacred thread. The first historiography of Kamma caste, "*Kammavaricharitra*", was written by Suryadevara Raghavaiah in 1922. He argued that Kshatriya status should be given based on ones deeds, not by birth. He also insisted that Kammas were originally Buddhists and Jains, but were incorrectly labelled as Sudras when pseudo Hinduism was imposed by Brahmins at the time of their conversion.

A public debate was organised between the Brahmin and the Kamma intellectuals at Kolluru, Guntur district during 16-19 August, 1924 on the question "whether Kammas were Kshatriyas?" Suryadevara Raghavaiah Chowdary, Tripuraneni Ramaswamy Chowdary and Duggirala Raghavachandriaiah represented Kammas. Brahman pundits led by the Acharyas from the Pushpagiri Peetham argued that the Kammas were not Kshatriyas but Sudras. The Kamma intellectuals impressed upon that the Kamma, Reddy, Velama and Balija castes were Kshatriyas. They quoted extensively from scriptures, Itihasas and showed historical evidences to prove their claim to be Kshatriyas. They went into etymology of caste names to relate their Kshatriya ancestry. The Trio argued that the ancestors of Kamma, Reddy, Velama, Kapu and Balija castes had always followed the Kshatriya *dharma*. They were the rulers of different parts of South India such as the Chodas, Chalukyas, Rashtrakutas, Kakatiyas, Reddys, Rajas, etc. They questioned if they were Sudras how could Brahmins live under their rule, since the *sastras* do not allow the Brahmins to live under the reign of Sudras? Since Brahmins lived under the reign of Sudra rulers, occupied positions in their courts, received *agraharants* from them and served them they are not Brahmins as per sastric tradition. "The non-Brahmin ruling castes like Kammas were not Sudras because the *dharma* prescribed for the Sudras was to render service to others. As they never served others, these communities could not be regarded as sudras"¹⁹. Explaining the success of this meeting Suryadevara wrote *Brahmanetara Vijayamu* in 1925.

The *Brahmanetara Sangham* (non-Brahmin association) worked hard in driving out the Brahmanical prejudices. It has two rules:

1. Without depending upon others the non-Brahmins should perform rituals on their own.
2. To avoid any association with evil minded Brahmins and regain the self-respect of the non-Brahmins.

Suryadevara believed that the Brahmins manipulated various religious texts by way of innumerable interpolations and consciously destroyed the past history of non-Brahmin castes. In this context he cited Pali texts and Buddhist and Jain manuscripts. On the other hand there was no dearth of Hindu Brahmanical writings on a large scale and the texts which degrade the status of non-Brahmins are seen in abundance throughout the country. "The Brahmins suppressed all historical evidences relating to the non-Brahmins and hence he urged the non-Brahmins to reconstruct their history"²⁰.

Suryadevara seemed to be against the superstitious practices in Hinduism. Many Hindus, he says, worship the idols with flowers. It may lead them to an ascetic life but did not give *moksha*. He ridiculed that following such practices of worship while doing sins arouses the anger of the God,²¹ Suryadevara asked non-Brahmins to unite, otherwise their slavery to the Brahmins continue unabated and the Brahmins do all possible things, fair or foul, to sustain the slavery of the non-Brahmins. He gave an example in this context.

In 1912 the notification was issued for the election of Tenali municipal board. Then some Kamma notables- Jampala Subbarayudu Chowdary, Vasireddy Venkatappayya Chowdary, Kotta Ramaswamy Chowdary and others- felt it dishonour on the part of the Kammas not to elect as members of Tenali municipality though the Kammas formed high percentage of voters. They have decided to put Koganti Kotaiah Chowdary as the contestant. Then Brahmins put a Vaishya candidate and managed many Kamma voters to vote in favour

of their candidate. Ultimately, Kamma candidate Kotaiah Chowdary was defeated²². Suryadevara says that this reflected the disunity, ignorance and slavish mentality of the Kammas²³. It shows the emerging caste and political consciousness among the educated people in the Kamma caste in Krishna delta area. They were well placed to face the Brahmin domination by virtue of their economic strength, socio-political consciousness, and high percentage of population in this area.

There seemed to be a clash between non-Brahmin politicians and the reformers like Suryadevara Raghavaiah. By 1930 the Brahmin domination of the local boards came to an end and they were replaced by non-Brahmin candidates. Suryadevara complained that some Kamma politicians feel that this political change was due to their money power but not the result of the non-Brahmin movement. "He ridiculed them that 'even before 1915 you were very rich, but why had failed to succeed with your money? Even now the Brahmins are very rich, but they failed now'.²⁴ He strongly believed that the new changes were the result of the non-Brahmin movement. He criticised the political mechanisations of some Kamma leaders. He says, "Some Kamma politicians in Guntur district were very selfish. If they are offered some positions they join Justice Party and work for it, otherwise they will do all that to destroy it. This is the political tradition of these people and they are making efforts to destroy non-Brahmin movement also. They are political opportunists", says Suryadevara²⁵. This criticism of Raghavaiah Chowdary against some non-Brahmin politicians indicates the fact that the politicians hijacked the non-Brahmin movement for the personal gains.

Though there were few people before Suryadevara Raghavaiah Chowdary who started the movement, they remained as individual efforts only. He was the first non-Brahmin intellectual in Colonial Andhra who brought an organizational shape to the non-Brahmin movement. He was instrumental in the formation of the non-Brahmin association in 1915 and toured many villages with some of his friends preaching the principles of the non-Brahmin movement. He was successful in his efforts. During his twenty

years of movement he made it a mass movement in Guntur district. His movement was very ably carried forward by his colleague Tripuraneni Ramaswamy Chowdary. Unfortunately Suryadevara Raghavaiah Chowdary did not get the due recognition because perhaps he worked under the shadow of Tripuraneni Ramaswamy Chowdary from 1924 to till his death in 1937. He died of kidney failure at a hospital in Tenali in 1937. While Kandukuri Veeresalingam was the morning star of the socio-religious reform movement in Andhra Suryadevara Raghavaiah Chowdary can be considered as the morning star of the non-Brahmin movement in colonial Andhra.

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UNsung ELITES OF COMMUNIST MOVEMENT IN NELLORE DISTRICT – A CASE STUDY

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In this paper an attempt is made to identify and record the sacrifices made by some unsung "Elites" of Communist movement in Nellore District during pre independence and post independence era.

The political scene in Nellore District during the freedom movement and after independence presents a large number of distinguished personalities who influenced the course of political events many a time.

The most effective leaders of any political party are able to stamp their personality on the people. The Oxford dictionary defines "Elite" as "a group of people considered to be superior in a society or organization".¹

1. Sri Basvareddy Sankaraiah.²

Basvareddy Sankaraiah was born in Indupur of Kovur taluk of Nellore district. Right from his child hood he was very active and was attracted towards freedom movement. Gogulapalli centre of Salt satyagraha was very near to his village where salt satya graha was at its peak in response to the clarion call given by Mahatma Gandhi. As the elders of Indupur supported Justice Party and away from Salt Satyagraha Sankaraiah as a youth secretly joined the movement. At Allur he picketed toddy shops and was arrested. By 1935 he became an ardent believer of Communism. He was much influenced by Sri.Ravi Audisheshaiah, and Chundi Jaganadham, who undergone imprisonment for their participation in conspiracy cases and were released from prison. Influenced by their speeches he turned into a staunch follower of Communist ideology. He removed the suffix 'Reddy' to his

name true to communist ideology. As an ardent supporter of Chundi Jaganadham he toured Kovur Taluk extensively and organized communist cells in almost all villages and mobilized youth and downtrodden for their rights.

During Second World War i.e. in 1940-41 he along Alluru Rangaiah were house arrested and later arrested and sent to Vellore jail where he was kept as a political detune. He was released at the end of 1941 due to political changes happened in the party. After his release from prison, he actively took up the cause of landless labour and the cause of marginal peasants. He led countless agitations and movements. He was in forefront to fight for the cause of poor and unorganized sector workers. He was instrumental in getting the land distributed in Nellore and Kovur taluks. After independence, he stood for the communist ideology and people in need.

In 1952 general elections he contested from Kovur Assembly constituency and won in the elections with convincing majority. In 1955 elections, the Buchchireddypalem was a dual member constituency. For general seat Basvareddy Sankaraiah and for reserved seat Swarna Vemaiah contested on behalf of Communist party and won the elections with good majority. During 1962 general elections to Andhra Pradesh Legislative Assembly Kovur was delimited in to Kovur (general) and Allur (reserved) constituencies. Basvareddy Sankaraiah contested from Kovur and Swarna Vemaiah from Allur on behalf of Communist Party. However Basvareddy Sankaraiah was defeated with in a

margin of 250 votes by congress candidate and Swarna Vemaiah won the elections with more than 4000 votes. After the division in the Communist Party of India in 1964 Basvareddy Sankariah did not continue in any wing of the party but maintained good relations with both the parties. On October 26th of 1998 he passed away peacefully. He was born fighter for the cause of downtrodden. He was a man of principles.

2. Sri Khandavalli Krishna Rao.³

Sri Khandavalli Krishna Rao came to Nellore district from East Godavari district as Secretary to Nellore District co-operative Central Bank. While in service he was attracted to the Communist ideology and became an active member. He motivated the people in rural areas of Nellore district to start co-operative societies for their welfare. It can be said he mobilized the rural peasantry to form into co-operative bodies. It was his work and motivation that bore fruits in the co-operative sector in rural areas of the district. Being influenced by the communist ideology he participated in peasant movements and studied their problems from closed quarter which helped him to understand the problems in the field level. He resigned to his post and became a full time dedicated worker of the Communist Party of India. In 1952 he contested from Nellore general constituency (then a dual constituency) by defeating Sri.A.C.Subba reddy of the Indian National Congress with a convincing majority.

3. Sri Kakumanu Venkateswarlu.⁴

Kakumanu Venkateswarlu, a revolutionary who fought against zamindari system and supported the peasants was born in Pedirlapadu village of Kanigiri Taluk of Nellore district in 1920 in a middle class family and had elementary education in his village. He was attracted to Communism and studied its literature and started understanding the problems. He participated in the freedom movement which was in its peak. Some of the villages located in Kanigiri taluk were in Venkatagiri zamindari. At the same time the movement against zamindari was picked up in Nellore district. Between 1945-47 a prolonged

agitation by 'ryotu dandu' an organization of peasants was going on against unjustified taxes on lands, pullari, and vetti, by zamindari officials, in these villages under the leadership of Communist Party of India. At Nerudupalli meeting of 'ryotu dandu' meeting Sri.Y.V. Krishnarao, Sri. G.C.Kondaiah attended and addressed the meeting. He was in forefront of this agitation. He stood on behalf of poor people and labourers and led agitation against zamindari system. When the Government banned the Communist Party of India in 1948. Kakumanu Venkateswarlu along with Gujjula Yellamanda Reddy and Chagam Narasimha Reddy were charged for the murder of village munisiff of Potaram village. Kakumanu Venkateswarlu went underground for sometime but was arrested in Jangalapalli of Udayagiri Taluk in 1950. It is alleged that when he tried to escape at the time of taking him to Kanigiri court, he was shot dead by the police.

4. Sri Kotapati Guruswami Reddy⁵

Sri.Kotapati Guruswami Reddy alias Communist Kotapati is a well known personality not only in the party circles but also in the general public for his simplicity and sincerity.He was born in Hanumantunipadu in Kanigiri taluk in 1922. His father was a marginal farmer. He had his primary and highschool education in Kanigiri where he completed S.S.L.C. As student influenced by the clarion call given by Mahatma Gandhi he participated in Quit India movement and was imprisoned.During his detention in jail he came into contact with some of the communist leaders who were also detained. There he was attracted towards communist ideology and Marxism. He was one of the five founding members of the Communist Party of India in Kanigiri.He was elected as president of youth and student wing of the Communist Party of India for Nellore district in 1947.He took part in the agitation against Venkatagiri Zamindari along with Gujjula Yellamanda Reddy and Chaganti Narasimhareddy. To educate the public and mobilize them to take part in the agitation he toured nearly 200 villages. During this agitation he was arrested. During the ban period on Communist Party of India i.e. between 1948-51

he was in underground along with Kakumanu Venkateswarlu, Chagamareddy Narsimhareddy and Gujjula Yellamanda reddy. After the ban period he contested from Udayagiri constituency to the Madras Legislative Assembly in 1955 as a Communist Party of India candidate but was defeated. However he contested on behalf of Communist party candidate and was elected from Kanigiri constituency in 1962. After the division in the Communist Party he was with CPI and was secretary for North Nellore region and rebuilt the party organization. He died in 2011 in Kanigiri.

5. Sri Vakulabharanam Venkatacharyulu*

Sri.Vakulabharanam Venkatacharyulu was born in 1904 in Potakamur village of Darsi taluk which was under Venkatagiri zamindari. He had his primary education in his native village but could not continue higher education since no facility was available then in the village. However he encouraged his younger brother Appalacharyulu and sent him to Kandukur for higher education. He passed his S.S.L.C. He led agitations against zamindari atrocities in the villages. He opposed the levying of high taxes on lands and collection of Pullari by zamindari officials. Ravipati Mahanandi was his colleague and stood by him during this phase. They invited Acharya Ranga, Nellore Venkatramanaidu (Zaminryot paper founder) and held meetings of peasants against Venkatagiri zamindari atrocities. He joined the Communist Party of India when differences cropped up between Congress Socialist Party and Communists in 1939. He shifted his family to Pakala near Singarayakonda for providing good education to his children. He started Communist Party of India's branch in the village to spread communist ideology. After 1955

mid-term general elections along with Dr.Y.V.Kotareddy he conducted successfully Nellore district political training school. He spread the communism in the surrounding villages. He died on January 24 of 1998 at Kavali. He was a staunch nationalist and freedom fighter.

CONCLUSION:

The Communist Party of India as political party and its managers i.e., Elite of Communist Movement in Nellore District played a vital role in creating political awareness among the masses during pre independence era. They succeeded in their task. After attaining of independence in 1947 they took keen interest in shaping the fortunes of their political organizations and their political careers. Since the formation of separate Andhra State separating it from composite Madras State, the political elite of Nellore District always took fore front in national and provincial political power game as well as interest of the district in promoting social, economic welfare of the people. Nellore District played very crucial role in getting abolition of 'Zamindari' and feudal systems in the country.

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స్వాతంత్ర్యోద్యమ కాలంలో ఆంధ్రదేశంలో హరిజనోద్యమాలు

డా॥ గాదం గోపాలస్వామి
రిటైర్డ్ ప్రెస్సిపాల్
లక్నో (99480 99377)

తరతరాలుగా సమాజంలో ఉన్నత వర్గాలవారు ఏవిధమైన ప్రామాణిక ఆధారాలు లేకపోయినా తాము ప్రగాఢంగా విశ్వసించి అనేక ఆచారాలను అనుసరిస్తాం అంటే వారు. సాదీమనుషులను ఆ ఆచారాల పేరిట అవమానిస్తూ, అవతలవారి మానసిక క్షోభను గుర్తించకుండా నిర్ణయంగా ప్రవర్తించడాన్నే సాంఘిక దురాచారం అంటాము. ఆ ఉన్నత వర్గాల వారు సామాజిక కట్టుబాట్లను, నైతిక విలువలను, కుటుంబ గౌరవ ప్రతిష్ఠలను కాపాడుతున్న సాంప్రదాయ వాదులమనే గర్వంతో ప్రవర్తించేవారు. 20వ శాతాబ్దం ప్రారంభంనాటికి సమాజంలో నెలకొనియున్న అనేక సాంఘిక దురాచారాలలో "అస్పృశ్యత" ఒకటి. పంచములను ఇంటి ప్రాంగణములోనికి కూడా రానీయకుండుట, సహపంక్తి భోజనములకు చేరనీయకుండుట, దేవాలయములలోను, పాఠశాలలలోను వారికి ప్రవేశం లేకుండా చేయుట, పంచములు ముట్టిన నీళ్ళను కూడ వాడకపోవుట, పంచముల గృహసముదాయాలు ఉరిబయట నిర్మించుకునేలా కాసించుట, వారిని ముట్టుకుంటే మైలపడుతామని భావించే హేయమైన దురాచారం నాటి సమాజంలో బలంగా నాటుకుంది.

సంఘ సంస్కరణ అంటే వేదికలపై అనర్గళంగా మార్పుకోరుతూ చేసే ఉపన్యాసం కాదు, తనకు ఉన్నంతలో ఆర్థిక సహాయం చేస్తే తీరిపోయే సమస్య కాదు, ఆయోగ్యతాపం అని సానుభూతి చూపిస్తే సమసిపోయే విషయం అసలేకాదు. సమాజమంతా సదాచారమని విశ్వసించి, ఆచరిస్తున్న ఒక సామాజిక దురాచారాన్ని మీరు చేస్తున్నది తప్పు, ఇది అమానుషత్వం, మానవత్వంలేని చర్య, మనం విశ్వసించి అనుసరిస్తున్న దురాచారాలను ఏ మతగ్రంథంకూడా ఇలా చేయమని చెప్పలేదు, అని ప్రమాణాలు చూపించి నిర్ణయంగా ప్రకటించి ప్రజల మధ్యకు చొచ్చుకు పోగలిగిన వాడే అసలైన సంస్కరణవాది. అలా చేయటానికి ఎంతో సాహసం కావాలి, సమాజంలోని ఛాందసవాదుల, మతపెద్దల, చివరకు బంధువుల దూషణలు, తిరస్కారాలు, భీత్యాలు, ఔర్దవ్యాలు, వెలివేత వంటి తీవ్ర ప్రతిఘటనలను ఎదుర్కొనవలసి ఉంటుంది. ఆ సమాజంలోనే ఉంటూ సమాజాన్ని ఒప్పించి, మెప్పించి దురాచారాలను మాన్పించగలిగినవాడే నిజమైన వీరుడు. సంస్కర

ణ అర్థి కోపకు చెందినవారే రాజమండ్రిలో కందుకూరి వీరేశలింగం, చిలకమర్తి లక్ష్మీనరసింహం, కాకినాడలో రఘుపతి వేంకటరత్నం నాయుడు, గుడివాడలో గూడూరి రామచంద్రరావు, బందరులో వేమూరి రాంజీరావు, ఏలూరులో వెల్లంకి కృష్ణమూర్తి, గుంటూరులో నల్లపాటి హనుమంతరావుగార్లు, వీరు ఆశ్రమాలు, పాఠశాలలు ఏర్పరచి హరిజన బాలబాలికలకు ఉచిత విద్యాబోధన జరిగేటట్లు చేశారు.

గూడూరి రామచంద్రరావు తన సంపదనంతా హరిజనోద్ధరణకై ఖర్చుపెట్టారు. లక్షలాది ధనాన్ని, ఎంతో ఉన్నతికి రావలసిన తన జీవితాన్ని అస్పృశ్యత నివారణ హోమంలో ధారపోసి నిరుపేదగా మారారు. ఆంధ్రదేశమంతా పర్యటించి అదిఅంధ్రుల సమావేశాలను జరిపి, వారిలో సూతన వికాసానికి మార్గదర్శకుడైనారు. 1914లో గుడివాడలో "సేవాశ్రమం" స్థాపించి అక్కడ అదిఅంధ్రయువకులకు సంఘసేవలో తర్ఫీదునిచ్చారు. గూడూరి రామచంద్రరావు వ్యయప్రయాసల కోర్కె ప్రథమ ప్రాచీణిక పంచమ సదస్సును 1917 నవంబరు 4 నుండి 6వ తేదీ వరకూ జెజివాడలోని మైలవరం రాజయ్య నాటక మందిరంలో మాదిరి భాగ్యలక్ష్మివర్మ అధ్యక్షతన నిర్వహించారు. ఈ సమావేశంలో పంచములు అని కాకుండా అదిఅంధ్రులుగా పరిగణించాలని వర్మ పిలపునిచ్చారు. ప్రభుత్వ బావులు, నీత్రములు, పాఠశాలలోనికి, స్థానిక సంస్థలలోనికి అదిఅంధ్రులకు ప్రవేశం కల్పించాలని 18 తీర్మానాలు చేశారు¹. 1921 మార్చి 18వ తేదీన ఏలూరులో రామచంద్రరావుగారి అధ్యక్షతన అంటుదోష నివారణ మహాసభను ఏర్పరచి అస్పృశ్యతా నివారణ మన తక్షణ కర్తవ్యమని, హిందూ సంఘము బలము పోవుటకు, హిందుమతము నిర్వీర్యమగుటకు అంటుదోషము ప్రధానకారణమని, అగ్రవర్ణముల వారిని హెచ్చరించిరి. ఈ సభలో ఉమర్ అలీషా కవి అంటుదోష నివారణ ఆవశ్యకతపై గంభీరోపన్యాసము చేశారు². ఆ సభలో రామచంద్రరావు అదిఅంధ్రులు సామాజికంగా, ఆర్థికంగా, సాంస్కృతికంగా అభివృద్ధి చెందటానికి అయా కుటుంబాలు అనుసరించవలసిన మార్గదర్శకాలను ప్రబోధించారు. కుసుమ ధర్మస్థ, కుసుమ వెంకట రామయ్య, రాయుడు గంగయ్య, పాకేటి గురువులు, గొట్టుముక్కల వెంకన్న వంటి సంస్కరణవాదులు రామచంద్రరావుగారి ఆశ్రమంలో శిక్షణ పొందిన నాయకులే.

వేమూరి రాంజీరావు బందరులో 1916లో ఒక పాఠశాలను నెలకొల్పి, తరువాత కాలంలో దానిని ఉన్నత పాఠశాలగా అభివృద్ధిచేశారు. హరిజనవాదలకు వెళ్ళి, తల్లిదండ్రులను ఒప్పించి అనేక మంది విద్యార్థులను పాఠశాలలో చేర్చుకున్నారు. వారికి ఉచిత విద్యాబోధనతో పాటు, ఉచిత వసతి గృహాన్నికూడా నిర్మించారు. ఇక్కడ విద్యగరిపిన నేముల కూర్మయ్య వంటి హరిజన యువకులెందరో ఆత్మస్తుత స్థితికి రాగలిగారంటే రాంజీరావుగారి సంకల్పసిద్ధికి తార్కాణం¹.

గుంటూరులో నల్లపాటి హనుమంతరావు 'శ్రీకృష్ణాశ్రమం' స్థాపించి అదిఅంధ్ర బాలబాలికలకు ఉచిత విద్యాబోధన కావించారు. పలకాలపాటు, పుస్తకాలు ఉచితంగా ఇచ్చి వారిని ఉన్నతులుగా తీర్చిదిద్దుటకు హితోధిక కృషి చేశారు².

బహుముఖ పరివ్యాప్తమైన కందుకూరి వీరేశలింగం గారి సంస్కరణోద్యమంతో ప్రభావితమైన చిలకమర్తి లక్ష్మీనరసింహం కవి రాజమండ్రిలో 1910లో 'శ్రీ రామమోహన్ ప్రాథమికోన్నత పాఠశాల'ను ప్రారంభించి అనేకమంది హరిజన బాలురకు విద్య బోధించారు. వారి ఇంటిలోనికి హరిజనులు యధేచ్ఛగా వెళ్ళటం, వారి ఎదురుగా కూర్చుండటం, వారి సలహాలు పొందటం, ఆ రోజుల్లో ప్రజలు నిబిడాశ్చర్యంతో తిలకించేవారు. లక్ష్మీనరసింహంగారి స్వామిసంఘం విద్యనభ్యసించిన ఎందరో హరిజన బాలురు ఉన్నత స్థితిని పొంది తమ జాత్యుద్ధరణకు పూనికతో కృషిచేశారు.

హరిజనోద్ధరణ అనగానే ఆంధ్రదేశంలో ఏ ప్రాంతంలోనైనా సరే పితాపుత్రం మహారాజా రావు వెంకట కుమార సూర్యారావు బహద్దర్, బ్రహ్మ్యార్థి రఘుపతి వేంకటరత్నం నాయుడు, బ్రహ్మనమాజం ఈ పేర్లు పెనవేసుకునిపోయి జ్ఞాపకం రాకమానదు. "మనమా ఉద్ధరించేవాళ్ళం! వారే మన అల్పసేవను స్వీకరించి మనలను ఉద్ధరించాలి మాలమాదిగలు అనేవారు ఎంతక్షమాశీలంతో బాధలు సహించారో, క్షౌరమైన ఆగ్రజాతుల అమానుషత్వాన్ని వారే మన నైచ్యాన్ని మన్నించాలి" అనేవారు మహారాజుగారు, నాయుడుగారు³. వీరిరువురూ ఆంధ్రహరిజనులకు చేసిన సేవ అనిర్వచనీయం. నాయుడుగారు హరిజన విద్యార్థులను ఓదార్చి, వారిలో ఆత్మస్థైర్యాన్ని నింపి, వెలుగువైపు నడిపించిన సంఘటనలు కోకొల్లలు. నాయుడుగారు హరిజన బాలికలను పెంచి పెద్దచేసి విద్యావంతులుగా, విదుషీమణులుగా తీర్చిదిద్ది నవర్షయువకులకిచ్చి పెళ్ళి చేయటం ఆంధ్రదేశమంతా తెలిసిందే. మహారాజావారు కాకినాడలో అనాధకరణాలయం, పితాపుత్రంలో వసతి గృహాలు స్థాపించి

హరిజనుల విద్యాభివృద్ధి కొరకు లక్షలాది రూపాయలు ఖర్చు చేశారు⁴.

ఎలూరుసంఘం వెల్లంకి కృష్ణమూర్తి నిమ్మజాత్యుద్ధరణకై విస్తృత కృషి కావించారు. వీరికి మోచర్ల రామచంద్రరావు పంతుల సహాయం కూడా లభించింది. కృష్ణమూర్తి నాయకత్వాన ఏగురు సభ్యులతో నిమ్మజాత్యుద్ధరణ సంఘం ఏర్పరచారు⁵. కృష్ణమూర్తిగారు ఎలూరు నగరంలో చింతా కేషయ్య, నరాశెట్టి దేవేంద్రుడు, రాయుడు గంగయ్య, సుంద్రు వెంకన్న మున్నగు హరిజన యువకులను చేరదీసి, వారిలో సంస్కరణాభిలాషను పెంచి, వారిని పంచమ కులనాయకులుగా తీర్చిదిద్దారు. ఈ దీక్షలో వెల్లంకిని స్వకులస్థులు వెలివేసినా వినకదుగు వేయలేదు. వెల్లంకి కృషి వలన ఎలూరు సమీపంలోని ఫిరంగులదిబ్బ, సోదిమెళ్ళ, వంగాయగూడెంలో పంచమ పాఠశాలలను ఏర్పరచి, వాటి అభివృద్ధికి కృషి చేశారు. వెల్లంకి ఆభ్యర్థనమేరకు వెంకట్రామ అండ్ కో అధినేత ఈదర వెంకటరావుగారు ఆ పాఠశాలల విద్యార్థులకు పలక, బలవం, పుస్తకాలు ఉచితంగా పంపిణీచేసేవారు⁶.

మహాత్మా గాంధీ ఎర్రవాడ జైలుసంఘం ప్రాయోపదేశం చేయటంతో అస్పృశ్యతా నివారణ అఖిల భారత సమస్యగా మారింది. అస్పృశ్యత పాపమని, హిందూమతానికి తీరని కళంకమని, భారతజాతి సమైక్యతకు వేరుపురుగుని గాంధీజీ బహుముఖాలుగా ప్రచారం చేశారు. అదిఅంధ్రులను హిందూ సంఘం నుండి వేరుచేసి వారికి ప్రత్యేక నియోజకవర్గాలు ఏర్పరచాలనే కమ్యూనల్ అవార్డు ప్రకటనను నిరసిస్తూ గాంధీ నిరసన వ్రతం ప్రారంభించి దేశములో స్తబ్ధతను పటాపంచలు చేయగలిగాడు. హిందూ మత గ్రంథాలలో ఎక్కడా అస్పృశ్యత శాస్త్ర సమ్మతమని చెప్పలేదని ఎలుగెత్తిచాటారు. "అస్పృశ్యత ఉండాలంటే నేను చావక తప్పదని" అని పేర్కొన్నారు. చివరకు గాంధీజీయే గెలుపొందారు. డా॥ బి.ఆర్. అంచేద్కర్, బాబూ రాజేంద్రప్రసాద్ల కృషి వలన పూనా ఒప్పందం జరిగింది. కమ్యూనల్ అవార్డు ఉపసంహరించబడింది. ఈ విజయంతో గాంధీజీ పంచమ జాత్యుద్ధరణకు పూనుకున్నాడు. పంచములకు ఎర్రవాడ జైలుసంఘం హరిజనులని నామకరణం చేశాడు.

హరిజనాభ్యుదయానికై గాంధీజీ అఖిల భారత హరిజన యాత్ర సంకల్పించి 1933 డిశంబరు 16 నుండి 1934 జనవరి 4 వరకూ ఆంధ్రదేశంలో సంచారం చేశారు. ఫలితముగా హరిజనోద్యమము బలపడింది. హరిజననిధికి 10 జిల్లాలు కలిసి ధనరూపంలో రూ.59,177/-లు, నగల రూపంలో రూ.9,252/-లు, మొత్తం రూ.68,430/-లు సమకూరినవి⁷.

ఆంధ్రదేశంలో పంచములు తమ జాత్యుద్ధరణకు స్వయంకృషి ప్రారంభించారు. రాయిదు గంగయ్య, సుంద్రు వెంకన్న, సరాలశెట్టి దేవేంద్రుడు, పాకేటి గురువులు, కుసుమ వెంకటరామయ్య వంటి పెద్దలు సవర్ణ హిందూనాయకుల సహకారంతో సభలు జరిపించి తమ జాత్యుద్ధరణకు పురోగాములైనారు. కుసుమ ధర్మన్నగారి 'మాకొద్దీ నల్లదొరతనం' అనే పాట హరిజనవాదలనుంచి భూసభ్యంతరాళాలు మారుమోగింది. తామూ భారతీయులమేనని, తమకూ ఈ దేశంలో సమాన అధికారం ఉందని, ఇకపై అస్పృశ్యులుగా బ్రతకలేమని, హరిజన యువకులు విప్లవనినాదాలతో గ్రామాల మీదికి నిరాయుధ దండయాత్రలు సాగించారు¹⁰. గొట్టుముక్కల వెంకన్న, వేముల కూర్యయ్య, తాళ్ళూరి తియ్యరుదాసు, కమతం పబ్బాభం వంటి యువకులు విస్తృత ప్రచారం సాగించారు.

రాష్ట్ర ఆదిఆంధ్ర సంఘం స్థాపించబడి వార్షిక మహాసభలు జరిపించి ప్రభుత్వానికి, ప్రజలకు తమ హక్కుల గురించి దండోరా వేయటం జరిగింది. వివిధ రాజకీయపార్టీల్లో హరిజనులు ప్రవేశించి తమ హక్కులకోసం గళం విప్పారు. చర్యకార సభలు, వ్యవసాయ కూలీల సభలు, మహానాటి సమావేశాలు జరిపి తమకు కలుగుతున్న కష్టనష్టాలను, వాటి నివారణకు చర్యలు గురించి చర్చించటం జరిగింది. ఆంధ్ర హరిజనుల్లో కవులు, గాయకులు, పర్లకులు, పక్షలు ఎందరో బయలుదేరారు. అర్థికంగా ఇంకా ఎంతో వెనుకబడి ఉన్నా హావభావాల్లో, వేషభాషల్లో, ఆంధ్రాహరిజనుల్లో విప్లవాత్మక మార్పు వచ్చింది¹¹.

పత్రికా ప్రచారం కూడ ఆంధ్రదేశంలో హరిజనులకు ఎక్కువ తోడ్పడింది. దీన, మాస, వార పత్రికలు కూడా హరిజనాభ్యుదాయానికి వీలైనంత ప్రోత్సాహాన్ని కలిగించాయి. ఉన్నవ లక్ష్మీనారాయణగారి 'మాలపిల్ల', కాటూరి వేంకటేశ్వరరావుగారి 'గుడిగంటలు', విశ్వనాథ సత్యనారాయణగారి 'బద్దన్న సేనాని', జాషువాగారి ఖండ కావ్యాలు, బోయి భీమన్నగారి

'కూలిరాజు' ఇంకా ఎందరో భావకవుల గీతాలు, కథలు, గేయాలు హరిజనాభ్యుదయానికి బాసటగా నిలిచాయి. గూడవల్లి రామబ్రహ్మగారి 'మాలపిల్ల' సినిమా ప్రజలలో కొత్త భావాలను రేకెత్తి నూతన వికాసానికి దారి యాపింది.

అస్పృశ్యతా నివారణలో, హరిజనాభ్యుదయంలో ఆంధ్రదేశం ఇతర రాష్ట్రాలకంటే ముందంజలో ఉంది. స్వాతంత్ర్యోద్యమ కాలంలో మహామహిళలు, మానవతావాదులు, సంస్కారప్రియులు చేసిన సేవలు, వారి ఆశీస్సులతో ఆంధ్రహరిజనులు పురోభివృద్ధి కార్యక్రమంలో అగ్రగాములు కావాలని ఆకాంక్షిద్దాం.

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11. సై మూలం

నిష్కళంక దేశ భకుడు, మార దర్శకుడు శ్రీ పసల కృష్ణమూర్తి 1900-1978

పసుపులేటి భాస్కరరావు

చరిత్ర అధ్యాపకులు, ఎస్.ఎ.ఎస్. ప్రభుత్వ డిగ్రీ కళాశాల

నారాయణపురం

పశ్చిమగోదావరి జిల్లా

స్వాతంత్ర్య పోరాటంలో దేశ విముక్తికై తమ సర్వస్వాన్ని అర్పించిన ఎందరో మహానుభావులు గాంధీజీ భావ జాలముతో ప్రభావితులై కాంతియుత పద్ధతుల ద్వారా వలసదారులైన బ్రిటీషు పోరాటం సాగించారు. అలాంటి వారిలో పశ్చిమగోదావరికి చెందిన శ్రీ పసల కృష్ణమూర్తి ఒకరు. ఉద్యమంలో తానొక్కడే కాకుండా సహాధర్యులారితో శ్రీమతి అంజలక్ష్మికి మార్గదర్శకుడైనాడు.

పశ్చిమగోదావరి జిల్లా, తాడేపల్లిగూడెం తాలూకా సమీపంలోని పడమర విప్పర్రు నందు సంపన్న వ్యవసాయ కుటుంబంలో గ్రామ మునసబు శ్రీ ఆదియ్య, శ్రీమతి సీతమ్మ గారికి తతీయ కుమారుడిగా జనవరి 26, 1900లో జన్మించారు. ప్రాథమిక విద్య పడమర విప్పర్రులోను, ఉన్నత విద్య రాజమండ్రి వీరేశలింగం హైస్కూల్ నందు సాగింది. 1916లో అత్తిలి సమీపంలోని దాసుళ్ళ కుముదవల్లి గ్రామానికి చెందిన అంజలక్ష్మితో వివాహం అయ్యింది.¹ ఆ వీరికి నలుగురు కుమారులు, నలుగురు కుమార్తెలు.²

1920 డిసెంబరు 26న నాగపూర్ లో శ్రీ విజయ రాఘవాచారి అధ్యక్షతన జరిగిన కాంగ్రెస్ మహాసభ గాంధీజీ పిలుపునందుకుని కాంతియుతంగా, స్వరాజ్యం సాధించాలని తీర్మానించింది. నాగపూర్ సమావేశము కాంగ్రెస్ సంస్థకు ఒక నూతన నియమావళిని ఇచ్చి దాని స్వరూపాన్ని మార్చివేసింది. త్యాగాలకు సిద్ధం కావాలని ఎన్నికలను, ప్రభుత్వ న్యాయస్థానాలను, విద్యా సంస్థలను, ఉద్యోగాలను, విదేశీ వస్త్రాలను, మద్యం దుకాణాలను బహిష్కరించాలని, నిర్మాణాత్మకమగు ఖాదీ ఉత్పత్తి, అస్పృశ్యతా నివారణ, జాతీయ పాఠశాలలు, పంచాయితీ కోర్టులు ఏర్పాటు చేసుకోవాలని కోరడం జరిగింది.

గాంధీజీ పిలుపునందుకున్న అంధ్ర రాష్ట్ర కాంగ్రెసు సంఘము 1921 జనవరిలో విజయవాడలో సమావేశమై, జిల్లా తాలూకా గ్రామ సంఘాలు ఏర్పరిచాయి. కాంగ్రెస్ ఇచ్చిన బహిష్కరణ సందేశాన్ని ప్రచారం చేసి ఆచరణలో పెట్టాలని తీర్మానించింది.³

1921 ఏప్రిల్ 3వ తేదీన ఏలూరు టౌన్ హాలులో పదివేల మంది స్త్రీలను ఉద్దేశించి గాంధీజీ ప్రసంగించారు. అసంతకం తనివారపుపేట రోడ్డుపై పయనించి సహాయ నిరాకరణ వాదులు నిర్మించిన గాంధీ జాతీయ విద్యాలయమునకు ప్రారంభోత్సవం గావించి జాతీయ విద్యాలయముల ప్రాముఖ్యతను వివరించారు.⁴ ఆ సందర్భంగా ఏలూరు మహాసభలో మహాత్ముని సందర్శించి, ఆయన భావాలతో పూర్తిగా ప్రభావితుడై స్వాతంత్రోద్యమంలో శ్రీ పసల కృష్ణమూర్తి ప్రవేశించారు. సహాయ నిరాకరణోద్యమంలో తాడేపల్లిగూడెం తాలూకాలో పనిచేస్తూ మద్యపాన నిషేధం, ఖద్దరు తయారీ వినియోగం ప్రచార ఉద్యమాన్ని విస్తృతంగా చేపట్టారు. 1925లో తాడేపల్లిగూడెం తాలూకా కాంగ్రెస్ కార్యవర్గ సభ్యునిగా ఎంపిక చేయబడ్డారు. 1929 ఏప్రిల్ 25న గాంధీజీ తాడేపల్లిగూడెం సందర్శించినపుడు తన బంధువగు పసల సోమయ్యతో కలిసి సభాస్థలి ఏర్పాట్లు సమర్థవంతంగా నిర్వహించారు.⁵ సుమారు 250 మంది పడమర విప్పర్రు గ్రామస్థులతో సమావేశానికి హాజరై రూ. 250/-లు ఖద్దరు నిధికి విరాళాన్ని గాంధీజీకి స్వయంగా అందించారు. ఏప్రిల్ 27న భార్య అంజలక్ష్మి, 6 సంవత్సరాల కుమార్తె సత్యవతి, 4 సంవయాల కుమారుడు కృష్ణకుమార్లొచ్చి వాగట్లు నందలి అనంద నిజేత్ నందు గాంధీజీ దంపతులను కలిసి ఖద్దరు నిధికై తన భార్య గాజులు, కంటి, కుమార్తె సర్వాభరణాలు గాంధీజీ దోసిలి యందుంచి ధన్య జీవులైనామని ఆమెతానందం పొందిన పుణ్యమూర్తి కృష్ణమూర్తి.⁶

తాను స్వయంగా తయారు చేసిన నూలి చిలపలు గాంధీజీకి సమర్పించి ఆయన ఆశీస్సులు పొందారు. గాంధీజీ కోర్కెపై 'మేము, మా పిల్లలు ఇకపై బంగారం ధరించకుండా ఉండేటట్లు చూస్తామని' సతీసమేతంగా . వాగ్దానం చేసి, జీవితాంతం కో, రా రంగు ముతక ఖద్దరు దుస్తులు, మోకాళ్ళు దిగని అంగవస్త్రం, భుజముపై ంతుండుతో జిల్లా అంశా అపర గాంధీలా పయనిస్తూ ఉద్యమించారు.

1930 జనవరి 10న ఏలూరులో జిల్లా కాంగ్రెస్ సభలో ఉపన్యసిస్తూ కాంగ్రెస్ నిర్ణయానుసారం 26వ తేదీన జిల్లాలోని పట్టణాలలోను, గ్రామీణ ప్రాంతాలలోను ఉద్యమించాలని పిలుపునిచ్చారు. జనవరి 26న తాడేపల్లిగూడెంలో జాతీయ జెండాను ఎగురవేసి, ఊరేగింపు నిర్వహించటంతో లాఠీచార్జీకి గురియైనారు.⁷

ఉప్పు సత్యాగ్రహాద్యమం ప్రారంభించనున్న తరుణంలో ఏలూరు నుండి 1930 మార్చి 2న కాంగ్రెస్ కార్యవర్గం సమావేశమై ఉద్యమాన్ని జిల్లా అంతటా సమర్థవంతముగా నిర్వహించటానికి ఉద్యమ సారథులుగా నియమించిన బడుగురు సభ్యులలో కృష్ణమూర్తి ఒకరు.⁸ జిల్లాలో ప్రతి తాలూకా నందలి ముఖ్య పట్టణాలలో శాంతి సైనిక శిబిరాలు ఏర్పరచటానికి, నిరంతరం నూలు వదుకుటకు ఏర్పాట్లు చూడటానికి, 'చరఖా దీక్ష సంఘాన్ని' జిల్లా కాంగ్రెస్ సంఘం ఏర్పరిచింది. ఆ సంఘంలో కృష్ణమూర్తి సభ్యులుగా నియమించబడ్డారు. మార్చి 8న కలెక్షనరీ పత్రికా ప్రకటన చేస్తూ జిల్లా ప్రజలందరు దీక్షాబద్ధులై, దేశభక్తి ఫూరితులై స్త్రీలు, పురుషులు, వృద్ధులు, యువకులు వేలవేలుగా శాంతి సమరంలో పాల్గొనాలని ఉప్పు శాసనాలను ఉల్లంఘించాలని పిలుపునిచ్చారు.

ఉప్పు సత్యాగ్రహాద్యమంలో భాగంగా ఏలూరు గాంధీ జాతీయ విద్యాలయ భవనాల్లో పశ్చిమగోదావరి, జిల్లా సత్యాగ్రహ శిబిరం స్థాపించుటకు సంవత్సరాల నాడు సత్యాగ్రహాలు ఈ శిబిరం నుండి బయలుదేరి జిల్లాలో కాలినడకన ప్రచారం చేస్తూ ఏప్రిల్ 6వ తేదీకి సర్కారు తాలూకా మట్లపాలెం చేరి అచట సత్యాగ్రహం చేయడానికి అంగీకరించబడింది. మార్చి 31న సంవత్సరాల నాడు గాంధీ జాతీయ విద్యాలయం నుండి దాదాపు 40 మంది గల పశ్చిమగోదావరి జిల్లా సత్యాగ్రహ దళం జయ జయ ధ్యానాలు చేసుకుంటూ బయలుదేరింది. ఈ దళానికి జిల్లా నాయక ద్వయమైన శ్రీ దండు నారాయణ రోజు, శ్రీ అత్తకూరి గోవిందాచార్యులు నాయకత్వం వహించారు.⁹ ఏలూరు నుండి బయలుదేరిన ఈ సత్యాగ్రహ దళాన్ని ఏప్రిల్ 2న పడమర విప్లవు గ్రామస్థలలో అరవైలు దూరం ఎదురేగి గ్రామానికి ఆహ్వానించారు. సత్యాగ్రహాలలో కృష్ణమూర్తి గ్రామస్థులు కలసి సగర సంచీర్షన చేసి జాతీయ గీతాలు అలపించారు. నాటి సభలో కృష్ణమూర్తి ఉప్పు సత్యాగ్రహ లక్ష్యాన్ని వివరించారు. గ్రామస్థులు సత్యాగ్రహానికి రూ. 119/-లు ఇవ్వగా కలెక్షనరీ రూ. 75/-లు సమర్పించారు.¹⁰ అచట నుండి ఏప్రిల్ 7, 1930 ఉదయం 9 గంటలకు దండు నారాయణరాజు నేతృత్వంలో సత్యాగ్రహ దళం ఆక్రిలి చేరుకుంది. అచట శ్రీరామనవమి కళ్యాణోత్సవ పందిరిలో ఏర్పరచిన బహిరంగ సభలో కృష్ణమూర్తి ఉప్పు సత్యాగ్రహ అవశ్యకతను వివరించగా

ప్రజలు హర్షధ్యానాలు చేశారు. అచట నుండి సత్యాగ్రహ బలదంతో కాలినడకన డి. 11-03-1930న సర్కారు తాలూకా మట్లపాలెం చేరి వశిష్ట గోదావరి నుండి తెచ్చిన ఉప్పు నీటిని మరగకాచి శాసన ధిక్కారం చేసిన ప్రథమ దళ సభ్యులలో కలెక్షనరీ ఒకరు.¹¹

ప్రభుత్వం గాంధీజీని అరెస్టు చేయడాన్ని నిరసిస్తూ కలెక్షనరీ మే 7న పెంటపాడు గ్రామంలో హార్లాక్ నిర్వహించి, ప్రభుత్వ నిరంకుశ విధానాన్ని నిశితంగా విమర్శించారు. సభాసంతరం రూ. 56/-లు విలువ గల స్వరాజ్య లవణాన్ని విక్రయించారు. మే 8న తన సహి అందరితో బయలుదేరి తాడేపల్లిగూడెం తాలూకాలోని ప్రత్తిపాడు, జగన్నాధపురం, మాధవరం గ్రామాల్లో ఖద్దరు ప్రచారం ముమ్మరంగా చేపట్టారు. కృష్ణమూర్తి ప్రబోధం వలన దండగ్రామ సహకార సంఘం రూ. 2,000/-లు విలువ గల ప్రత్తిని కొనుగోలు చేయటానికి తీర్మానించింది.¹² తాడేపల్లిగూడెం తాలూకాలో ఖద్దరు అమ్మకాలు విరివిగా పెరిగాయి. 1930 మే నెల శాంతి సైనికులు కృష్ణమూర్తి అధ్యక్షంలో అసంతృప్తి, గణపవరం పరిసర ప్రాంతాలలో సభలు ఏర్పరచి " ఉప్పు కొనడం శాసన ధిక్కారం అవుతుంది, కొన్నవారు వీరులు కాగలరు " అని బోర్డు పెట్టి స్వరాజ్య లవణం విక్రయించారు.¹³

1930 జూన్ 8న తాడేపల్లిగూడెం సంతలో కలెక్షనరీ, వికాల వీరభద్రరావు మున్నగు సహచరులతో కలసి విదేశీ వస్త్ర దుకాణం వద్ద పిలిచింగు చేస్తుండగా పోలీసులు అరెస్టు చేసి భీమవరం సబ్ డివిజన్ మెజిస్ట్రేట్ ముందు హాజరుపరచగా ఆయన కృష్ణమూర్తి కి జూన్ 10, 1930 నుండి 1 సంవత్సరం కఠిన కారాగార శిక్ష విధించి రాజమండ్రి, వెల్లూరు జైళ్ళకు తరలించారు.¹⁴ కాని గాంధీ-ఇర్విన్ ఒప్పందం వలన మార్చి 14, 1931న 9 నెలలకే విడుదలైనారు.

శాసనోల్లంఘన ఉద్యమంలో అంగ ప్రభుత్వ నిషేధాజ్ఞల్ని లెక్క చేయకుండా పసల కలెక్షనరీ అధ్యక్షతన 1932 జూన్ 26న పశ్చిమగోదావరి జిల్లా కాంగ్రెస్ మహాసభను రహస్యంగా భీమవరంలో నిర్వహించారు. సమావేశానంతరం తీర్మానం కాటానూ పంచపెరుతూ సభ్యులందరూ భీమవరం సబ్ కలెక్షరు కార్యాలయం వద్దకు వచ్చారు. పోలీసుల నుండి తీవ్ర ప్రతిఘటన ఎదుర్కొంటూ కృష్ణమూర్తి ఆర్. డి. ఓ. కార్యాలయం పైకి ఎక్కి కాంగ్రెస్ త్రివర్ణ పతాకాన్ని ఆవిష్కరించటం¹⁵, కాంగ్రెస్ కార్యకర్తలలో ఉత్సాహాన్ని, పోలీసు వర్గాలలో తీవ్ర క్రోధాన్ని కలిగించింది. పోలీసులు కృష్ణమూర్తిని తీవ్రంగా లాఠీచార్జి చేసి చేతబ్రాహ్మణ నేరంపై కేసు నమోదు చేసి భీమవరం కోర్టులో హాజరుపరచగా జూన్ 27 నుండి

1 సంవత్సరము కఠిన కారాగార శిక్ష, రూ. 400/-లు జరిమానా విధించి రాజమండ్రి, తిరుచ్చి నాపల్లి జైళ్ళకు తరలించారు.¹⁴

హరిజనులతో సహపంక్తి భోజనాలు ఏర్పరచటం వలన, డ్రీ విద్యను ప్రోత్సహించటం వలన, భోగం మేకాలను గ్రామాలలోకి రాకుండా అడ్డుకోవటం వలన, తోటి వారిలో కొంత ప్రతిఘటన, బంధుమిత్రులతో మనస్ఫూర్తులు కలిగించాయి. ప్రభుత్వం వారి ఇంటిలో మట్టిపాత్రలు తప్ప మరేమీ లేకుండా చేస్తే, తోటి సమాజం బంధుమిత్రులు వీరితో సంబంధాలు తగ్గించుకున్నారు. సీతానగరం స్వరాజ్య ఆశ్రమంలో బ్రహ్మజోష్యుల సుబ్రహ్మణ్యం వద్ద కొన్ని నెలలు వైద్య విద్యలో తర్ఫీదు పొంది, తిరిగి స్వగ్రామం చేరి పదమూర విప్లవులో తన స్వగృహంలో ఆసుపత్రి ఏర్పరచి, దాక్టరును నియమించి సహాయ శాంఖాండరుగా, నర్సుగా కృష్ణమూర్తి దంపతులే పనిచేయటం వారి సేవా నిరతికి దర్పణంగా నిలుస్తుంది. పేద ప్రజాసేవ కోసం తాదేపల్లిగూడెంలో సంక్షేమ చోస్టలు ఏర్పరచి, కాశీ అన్నపూర్ణ కావిటితో భిక్షాటనం చేసి వారిని పోషించిన దయాత్వ పూర్వకుడు, శ్యాగశీలి కృష్ణమూర్తి.¹⁵ స్వాతంత్ర్యసంగ్రామం తరం తాదేపల్లిగూడెం తాలూకా స్వాతంత్ర్య సమరయోధుల సంఘ అధ్యక్షులుగా వ్యవహరించిన కృష్ణమూర్తి భారత ప్రభుత్వం ఇచ్చిన స్వాతంత్ర్య సమరయోధుల పెన్షన్ ను తిరస్కరించారు.¹⁶ పదమూర విప్లవులో 2 ఎకరాల భూమిని హరిజనులకు నివాస గృహాలకు ఇచ్చారు. పసల కృష్ణమూర్తి.¹⁷ ఆయన వ్యక్తిత్వాన్ని సామాజిక సేవను, దేశభక్తిని స్ఫురింపజేసేటటు తాదేపల్లిగూడెం ఏ సంఘం ఆ మహామనిషి జ్ఞాపకార్థం పసల కృష్ణమూర్తి మెమోరియల్ ప్రాథమికోన్నత పాఠశాలను స్థాపించింది. ఈ అసాధారణ శ్యాగమయుడు తన 79వ ఏట సెప్టెంబరు 20, 1978లో తాదేపల్లిగూడెంలోని తన స్వగృహంలో తుది శ్వాస విడిచారు.

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- 6) పశ్చిమగోదావరి జిల్లా మహాత్మ్యని సందారం - డా॥ గారం గోపాలస్వామి, 2005, పేజీ నెం. 54.
- 7) భారత స్వాతంత్రోద్యమంలో పశ్చిమగోదావరి జిల్లా యోధులు - డా॥ గారం గోపాలస్వామి, 2016, జి నెం. 12
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- 9) పశ్చిమగోదావరి జిల్లా స్వాతంత్రోద్యమ చరిత్ర - మంగళంపల్లి చంద్రశేఖర్, పేజీ. 138.
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- 11) ఆంధ్రపత్రిక, ఏప్రిల్ 16, 1930 పేజీ నెం. 19.
- 12) ఆంధ్రపత్రిక, మే 9, 1930 జి నెం. 11.
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THE ROLE OF RAYALASEEMA MUSLIMS IN THE INDIAN NATIONAL ARMY

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The noteworthy event of Indian National Movement was role of Indian National Army of Subhas Chandra Bose. He was a great patriot, marvelous orator, brave soldier and able general. He was not agree with policies and programmes of Gandhiji from the beginning. Still, he participated in non-co-operation movement and civil dis-obedience movement of Gandhiji with actively. Later he founded the Forward Block Party which believed in extremist principles and attracted thousands of youth.

In 1939, the Second World War began the Government regarded Subhas Chandra Bose as a dangerous revolutionary so that he was arrested on July 2nd, 1940. In Jail Subhas Chandra Bose went on hunger strike as a protest and wrote a letter to the Governor of Bengal - 'The individual must die so that the nation may leave. Today I must die so that India may win freedom and glory.' Later he set free but kept under house arrest.

He suddenly disappeared from India on January 17th, 1941 and reached Berlin, to seek the help of Germany for India's Freedom Struggle. He organized the Indian prisoners of war and founded the Indian National Army under his generalship. The Indian National Army marched victoriously to the Indian borders and reached Imphal. But in 1945 A.D. the Indian National Army received a set back when the Japanese Government surrendered. Many of the soldiers and officers of the Indian National Army fell into the British hands. Subhas Chandra Bose himself flew to Tokyo from Saigon on August 18th, 1947 A.D. with some Japanese Officers but they all perished in an air-accident.

Thus Subhas Chandra Bose played heroic role in the Indian National Army to achieve India's Freedom. The soldiers of Indian National Army was arrested by the British Government. In this connection, I have submitted a paper on the role of Rayalaseema Muslims in the Indian National Army.

Abdul Khader

Finally, we have to recall the services of five Muslims who joined in the Indian National Army Chandra Bose and thereby served the nation. Excepting Abdul Khader Sahib, who belonged to the Cuddapah district all the four others were from Chittoor district. Abdul Khader¹ was the only son of Mohideen Sahib, who was a jatka driver. He was educated upto the 5th standard and was conversant with Urdu and Telugu languages. He too was working as a driver. But, later, at the time of the Second World War, he joined the military on 6th June, 1940 and was given training as a truck driver at Devalia. He was later transferred to I.E.M.E., Secunderabad. From what we have come to know through the interview with Abdul Khader from Rayachoty, he was sent to Malaya to participate in the Second World War in 1941. In the course of the war with the Japanese, these had to surrender themselves to the enemy force. Along with others, he was kept in Penayango and Mangaldone prison camps. There he was a prisoner of war up to 1945. Then came Netaji who visited the prison camps and addressed the prisoners of war to fight against the British and secure freedom to India. His stirring speeches instigated these prisoners. According to our informant, about 60,000 soldiers joined the Indian National Army of Bose. They

were spread out in the borders of Malaya and Burma. There weakness was dearth of weapons. Finally, Japan was defeated in the Second World War and the Indian.

National Army soldiers could not move further for want of weapons. They were captured by the British army. J.K. Bose was the leader of their group. Churchill had expressed the view that all of them were to be put to death. But, at the intervention of President Roosevelt, they were spared of their lives. They led miserable lives while in the war-camp. Shortage of food and medicine made them suffer. They had to work as coolies, repairing damaged buildings and engaging themselves in such other hard labour. We do not know what happened to Abdul Khader and others. They were, however, freed from the prison in 1947. Much later, they received Freedom Fighters' Pension in recognition of their services.²

S. Abdul Ali

S. Abdul Ali,³ son of S. Rahimuddin Sahib, a retired policeman was a native of Chandragiri in Chittoor district. He was born in the year 1919 on November 5th, and studied upto the 1st form. He was the youngest among the five sons of Rahimuddin Sahib. The pension that his father was getting quite insufficient to meet the basic needs of the family. Therefore, Abdul Ali joined the Army as a sapper, when he was 22 years old, and was posted to the unit of Madras Engineering Group. He was sent to Singapur to look after the repairs as a sapper. In course of the Second World War, he was one of those who surrendered to the Japanese army when Japan captured Singapur, after dropping bombs over Singapur. All of them were detained in the camp at Malaya. It was then that Subhas Chandra Bose met these captives of the Indian Army and pleaded with them to join the Indian National Army. He brought to bear upon them that, after all, India was our country and we have to rule over it. The slogan E desh hamara, E Raj hamara, along with his vehement appeal stirred up nearly 40,000 soldiers join the Indian National Army under the leadership of Lieutenant Baduruddin Sahib. Abdul Ali being a carpenter by profession, it fell to his lot to prepare doors and windows for the camp quarters. He was later promoted to the rank of a havaldar.

They moved to Burma where they built trenches to firing lines.

We had the opportunity of personally interviewing the subject. Today he cannot remember the details of war of the Indian National Army with the Britishers to whom they finally surrendered in 1942. Finally, they were imprisoned and kept in the Jigarkacha camp in West Bengal for over a year. Interrogated then by the British Army, he had replied that to join the Indian National Army was only to achieve freedom for our country. Nothing could prevent them from doing so. He further said that it was by his volition and not under any influence of others that he joined the Indian National Army. Here there was no distinction made on the basis of religion, caste or sex. Today, Abdul Ali has settled down at Sri Kalahasti and is receiving a pension from the Central Government.

Mohammed Afzal Sahib

Mohammed Afzal was the son of Mohammed Abdul Mazid, born in 1915 at Chandragiri in Chittoor district.⁴ He had undergone education upto the S.S.L.C., Class. His father was a retired jamedar of the British Army, and at his instance Mohammed Afzal got himself recruited in the British Army. He was also placed in the Madras Engineering Group along with Abdul Ali. In the Second World War his camp was captured by the allied powers.

Like Abdul Ali, he too came under the influence of Subhas Chandra Bose and joined the Indian National Army in 1942 and fought against the British allied forces in the Singapur and Burma borders. He was detained as a prisoner of war from 15-4-1945 to 3-5-1946, at Rangoon. He was further detained for another 3 months at Jigerkacha camp in West Bengal. Thanks to Abdul Ali, whom we interviewed, we have detailed information about this freedom fighter. He too came under the spell of Subhas Chandra Bose who addressed them when his group was captured by the allied powers. Moved, by the speech of Subhas Chandra Bose he enthusiastically enough joined the Indian National Army. Later, when he was liberated from the Japanese army, and along with others

was handed over as a prisoner of war to Subhas Chandra Bose. He was admitted into the army, and was promoted to the rank of Captain, in the war against the British. But, he was one of those who fell into the hands of the British. He was again detained as a prisoner of war. Today only his memory survives.⁵

P. Mohammed Ibrahim

P. Mohammed Ibrahim⁶ was also a constituent of the Indian National Army. We had the opportunity of interviewing him and eliciting information from him about his activities. He was one of the eight sons of Patnulu Hyder Sahib, who had also a daughter. He had undergone formal education upto 7th Class. He knows, Telugu and Urdu languages. He was also one of those who, unable to bear the financial burdens, joined the British Army in 1940 as a Sepoy. He underwent Military training at Bangalore. After the completion of training he, along with others of the batch, was sent to the war-field in the Second World War, to face the Japanese army. The British army was defeated and nearly 50,000 soldiers were taken as prisoners of war. They were kept in the prison camp in Singapur. The Japanese army utilised their services as prisoners of war to repair the damaged buildings and cleaning up of the places. At this juncture, Netaji Subhas Chandra Bose appeared on the scene. He organised a meeting in the prison camp. By his captivating speeches, he provoked them to join the Indian National Army to liberate India from the iron clutches of the British. The slogan *E desh hamara, E raj hamara* stirred these prisoners of war to join the army. A majority of them joined the Indian National Army. Mohammed Ibrahim too wholeheartedly embraced the Indian National Army. The Governments of Germany and Japan were then helping Subhas and the Indian National Army in their efforts to fight against the British. With the help of the Indian national Army, Bose also declared war upon the British. Japan occupied the Andaman and Nicobar Islands and also Burma. Japan not only handed over the areas to the Indian National Army but also helped Netaji to organise the Government.

The Government of Japan and Germany provided Netaji necessary arms and ammunition to carry on war against the British. The Indian National Army was led by the Lt. Col. Aziz Ahamed, Lt. Col. M.Z. Kiani, Lt. Col. Dhillon and Lt. Col. Shanawaz. It moved forward from Malaya to Manipur. But the army underwent lot of sufferings in this period, not only because of the cruel climate but also for want of ammunitions. Yet, undauntedly, they carried on their war against the British and underwent a great deal of sufferings. At this juncture, U.S.A. entered into the War as an ally of the British. The British now had an upper hand. The Indian National Army was defeated and forced to surrender to the British. Mohammed Ibrahim was one of those who were taken as captives and he spent time in the camp as a prisoner of war. Asked by the Britishers, the reason for his participation in the Indian National Army, Mohammed Ibrahim did not hesitate to answer that it was only to free the motherland from the clutches of the aliens. He received punishment and was sent to India. In his conduct certificate he was shown to be indifferent and consequently did not become entitled for any salary. His camp officer sent him back to his native town. The Government awarded him the *tamrapatra*. Today, for his livelihood, he runs a Soda factory named after Netaji.⁷

Thus, The Rayalaseema Muslims are played important role in the Indian National Army.

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HEALTH PROPAGANDA METHODS IN EARLY TWENTIETH CENTURY IN MADRAS PRESIDENCY

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The provision of basic health care to all citizens is one of the important goals of a welfare state. Health is a state of complete physical, social and mental well being and not merely the absence of disease or infirmity. The simple meaning is a person free from illness, or disease, injury and pain. It is a general condition of a person's mind, body and spirit.¹ Health is wealth, which relates to an individual. The government is the responsible for good health to the public and also responsible to prevent the diseases. During ancient and medieval period, there were limited medical facilities; those were based on traditional and ritual practices.

In the late Nineteenth and early Twentieth century in Madras Presidency, the society suffering from diseases such as Cholera, Smallpox, Plague, Malaria, Fevers, Dysentery and Diarrhea, Tuberculosis, Beriberi, Leprosy, Diphtheria, Typhoid, Measles, Rabies, Guneaworm, Injuries and Filarias, Typhoid, Syphilis, Gonorrhoea, Soft Sore, Bubo, Genital Lesions, and Yaws. These diseases causes for millions of deaths in south India.² The maternity and infantile deaths are also high due to lack of medical facilities and awareness. According to David Arnold from 1887 to 1916, the total number of cholera deaths in British India was 28,96,052.³ Various years of the Administrative Reports of the Madras Presidency says that the number of deaths of Cholera in Madras Presidency from 1901 to 1947 was more than 20,18,719 and Plague deaths were 2,39,628. The Smallpox deaths were 7,46,652 from 1900 to 1952.⁴ Apart from, the Infantile and maternal mortality rate was also high. For instance, in 1901-1902, the infantile rate was 166.2 per mile, in the Madras City, it was 295 per mile.⁵ In 1905, it was 240.7 per thousand and

in 1910 it was 190.4 per mile, in 1915, it was 186.6 at district level and in municipalities 228.2 per mile.⁶ It shows the infantile and maternal mortality was severe cases in the all districts of Madras Presidency. Achanta Lakshmi Pati mentioned that 'every house in Madras city suffering from diseases and deaths. There were in average 257 deaths and above in a year'.⁷ It shows the lack of medical facilities, and lack of health awareness particularly in rural areas. Similarly, the Maternal mortality was also high in the Presidency, for instance, in 1921, there were (1,864), in 1923 (2,892), in 1926 (7,142), in 1928 (11,150), and (15,392) in 1939. The infantile mortality rate was 166.04 per 1,000 live births. The age groups were less than one month, one to six months and six to twelve months in the rural and urban areas. Death rates amongst females were distinctly high in the age group of 15 to 40 years due to lack of inadequate maternity and child welfare medical services and lack of awareness.⁸ The caste and strong traditional belief systems, lack of sanitation and hygiene are also causes for high mortality. In this context, the British government introduced various health campaigns and propaganda methods for creating better awareness on epidemics and its causes, prevention, sanitation, hygiene, hospitals, medicines, treatments for better health.

Health Propaganda Methods

There were many propaganda methods adopted by British Government with the help of public health committees. Adequate publicity was given in a variety of ways, such as lectures and lectures with magic lantern demonstrations, public health exhibitions, cinema shows, and essay competitions in Schools, Health Dramas,

Baby Shows, distribution of Posters and Pamphlets and Awards of the cups, shields and other methods are followed.

Lecture Method:

Lecturing activity was the first method for health propaganda. Professional and experts were invited for delivering lectures. Audience attended at all classes of society. Many of the lectures were given exclusively for women, particularly on Muslim women. Slides were also used in the districts. This was illustrated with pictures, charts, diagrams, actual specimens of insects; worm's etc. Other members, who have good knowledge on health activities, were also actively participated on talks. Several lady members also took an active part in lecturing at many centers.⁹ A special day was set for women in all places.¹⁰ They covered a wide range of public health problems such as value of healthy habitations of personal cleanliness of pure air and pure water, diseases and its causes and prevention, various kinds of nutritive foods, various kinds of clothing and physical exercise, free and equal development of the powers of body and brain, the method of producing "Sound Mind in Sound Body" etc. They also emphasized the importance of environment with particular reference to environmental hygiene.¹¹ This was attracted by many women in the rural areas.¹²

Lectures with Aid of Magic Lanterns:

It is a form of publicity. Every municipality and Health Inspector in the district was equipped with the lantern and slides. These were made fair use of during the health week. Several local bodies maintained additional lanterns and sets of slides.¹³ The number of lectures delivered with the aid of magic lanterns. The slides are related to everyday activities of human being; it is very familiar and more attracted to the audience.¹⁴

Exhibitions:

Health exhibitions are one of the best propaganda methods. It has great value in the public. It gave a practical demonstration on disease prevention and sanitary improvements

to the public. Both literate and illiterate were benefited by exhibitions. Every center organized an exhibition which accomplished education of the masses. Several sections, each relating to a particular subject, were fitted up and each booth was in-charge of capable volunteer who clearly explained the exhibitions to the visitors. Pamphlets and leaflets on the particular subject were stocked at each booth and distributed free of cost to the public. The exhibitions were open throughout the week. These exhibitions were very popular and a large number of people visited them daily. The interests aroused by health exhibitions had become so popular and demanded health museums.¹⁵ In most places, exhibitions by pictures, posters, models, etc., had occupied prominent parts of the show. Efforts were made to encourage local talents to put up models, posters etc., with new ideas and prizes were awarded to the best exhibit.¹⁶ The exhibitions were divided under several sections and separate booths were set apart for each section. These were mainly on cause, mode of spread and prevention of different communicable diseases, food and nutrition, child-welfare and baby show, Pathological specimens and wax models of diseased conditions of the body, model houses, cattle-sheds, hygienic lines, latrines, wells,¹⁷ Veterinary and agricultural exhibitions and cattle shows, Exhibition of models of sanitary appliances of all kinds, such as kitchens, latrines, baths with pictures, posters, graphs and maps illustrative of different phases of public health activity.¹⁸ District Health Boards were constituted in every district; a permanent exhibition of this kind arranged in each district, local vernacular was used in the preparation of posters, graphs and maps.¹⁹

Cinema Shows:

This is one of the best means of education and propagation. It was fully realized by the organizers and cinematograph shows were arranged wherever facilities were available. The portable cinema projectors were used during the health week season. Various films on health subjects were exhibited both on the portable equipment and at the Cinema Theaters. In a few instances, films were borrowed from outside the

Presidency.²⁰ The "Motion Pictures" were very impressive as means of health propaganda.²¹ The meaning of pictures and posters were grasped by children and illiterate adults, where the spoken word may fail to interest and the subject matter of pictorial representations was more likely to remain impressed upon their memory.²² Cinema is becoming more and more recognized as one of the best modes of visual communication. Films were a considerable expansion of activities in the form of propaganda.²³

Posters and Pamphlets:

Posters and pamphlets were also part of health propaganda. Posters were depicted cheerfully and attractively the delights of good health. The Director of Public Health, Madras was supplied the leaflets and posters. In a few places, local committees were supplied health literature, viz., booklets, pamphlets, posters and leaflets.²⁴ These posters and pamphlets were issued in vernacular languages like Tamil, Telugu, Malayalam and Kannada. A large issue of these posters and pamphlets were made free to the public during the health week celebration.²⁵ The diseases like Cholera, Smallpox, Plague etc., are causation, spread and its prevention were distributed free to the public.²⁶ The booklets on the "Care of the Eye, Rules of Good Health and Child Welfare" and the pamphlets on "Health" were issued by the Oriental Government Security Life Assurance Company Limited. It was popular during the health weeks. In 1936, ten thousand leaflets incorporating short essays on "Care of Teeth, Typhoid Fever, Dysentery and Diarrhea, Care of the Eyes" and "Early Marriage" and other literature printed in English and Tamil was distributed to the public in Din-Digul municipality. In Telugu "Diet" pamphlet was printed, an article on "Drink Evil" was also printed, and a poster on "Soil Sanitation" was issued and distributed to the Municipalities and local bodies.²⁷ These types of propaganda methods gave social consciousness among the people.

Health Dramas:

It is an effective method of health propaganda in the rural areas. The health dramas

often depicted the humorous side of public health problems. The dramas try to bring into ridicule some of the meaningless and superstitious beliefs which were antagonistic to the laws of personal health and domestic hygiene. They bring home to the people vividly how disease could be prevented by a little more understanding and exertion on their part. The dramas were very popular in rural areas, the illiterates were more attracted. The acting was excellent and there were packed houses every night during the drama nights. The health dramas were improved year by year and every year brought in some new authors with fresh ideas. In addition to health dramas, health songs, dialogues and short stories were given in several centers.²⁸ Some of the authors possess remarkable histrionic skill. The audiences enjoyed the drama play; it creates a spread of knowledge towards the goal of disease prevention. Kathakali (Dumb Show) and Harikatha Kalkshepams (Time pass shows) on health subjects, both were performed with great success.²⁹

These types of propaganda were suitable to the class of population and ordinary villagers or Ryots (farmers) in the rural areas. Many of the dramas were written in simple and popular language. The words are simple and understand easily by the masses. Lecturers of schools had taken pains in training the students properly. This method of propaganda was found to be an effective method to create better interest and leave a more lasting impression in the mind of the mass. The drama showed the importance of health, hygiene environments. These dramas organized by committees with the local bodies of the locality assisted by the several philanthropic missionary ladies and Local Medical Officers.³⁰

Baby Shows:

In the early twentieth century, every year, two million Indian babies died due to adequate medical facilities.³¹ Lady Reading, who was a lady, first time, thinks about children and women welfare in India. She inaugurated All India Baby Week celebrations in 1923 with the object of educating Indian mothers for better rearing of infants and in the reduction of infantile mortality.³² The essential aim of health week was

to focus public attention on matters of health for at least one week in the year and to arouse a sense of civic responsibility. This created awareness on various health related issues.³³ All-India Maternity and Infant Welfare League were initiated by Lady Chelmsford. She made excellent progress under the patronage of Lady Reading in Madras Presidency. The National and Baby week was celebrated at district, municipalities and union levels throughout the year.³⁴ Local bodies were accordingly arranged celebrations on these days. The health and baby week was probably celebration during the Pongal (Sankranti) holidays.³⁵ Greater attention was paid to the baby show with child welfare demonstrations. In this show, many poor classes were brought for show and infants of the well-to-do classes also attended the show. In municipalities and several of the bigger Panchayats, preliminary baby shows were held at different centers of the town.³⁶ The babies were arranged into groups according to their ages and their classes. The best babies were awarded suitable prizes and consolation prizes were also given. Distribution of jackets and frocks for the babies of poor parents, sweetmeats for all and sarees for poor mothers added to the popularity of these shows. Practical demonstrations were given to the mothers on the care and handling of the babies. Invariably the arrangements were in the hands of special women committees with the help of medical men and women deserve people. Much educational work and awareness was done in Madras Presidency.³⁷

Essay Competitions in Schools:

Essay competitions were frequently preceded by lectures in health topics. In some few places, the essays were confined to school children's and also to teachers. Besides these, competitions were also held in drawing health pictures and diagrams and in making sanitary models.³⁸ Education contests were conducted in a few centers. Each of these activities had its own share as useful methods of health education.³⁹ Elocution and dialogue contests were conducted in several centers. Health songs and music were played in tune and rhythms with "Kolattams and Kummi" were seen to find favour with teachers

in girls' schools for grasping knowledge on health subjects.⁴⁰

Other School Activities:

The educational institutions had actively participated in health campaigns, particularly schools and students performed various activities of public health. Scout displays, ambulance and first aid demonstrations, boxing, music and cooking competitions, wrestling matches, physical exercise demonstrations, tournaments and other items for schools children, which took place at many centers. Prizes were awarded to the winners in sports and tournaments.⁴¹ The lessons of health inculcated in children at this impressionable age. The school teachers were more concentrated on sanitation and hygiene and health tips in the schools.⁴² The School Teacher was responsible for building up the character, the spread of health education and learning of the people.⁴³

Awards of the Challenge Cups and Shield:

Best awards were given to the districts, called "District Challenge Cup" and, first class municipalities will get 'Municipal Challenge Shield' and second class municipalities will get "Roche-Victoria Shield" and Panchayat boards will get "Union Cup". Awards and shields presented for best health week celebrations were made. These awards were presented by local heads. It was also one of the best methods to encourage the government bodies and health staffs.⁴⁴

Other Activities:

The exhibitions, health dramas and distribution of posters, pamphlets and cinema shows were directly or indirectly connected with health and welfare of the individual. Many centers arranged side attractions such as Radio, Music, and display by Gramophone records, performances by Ballad Singers, Kalashepams and Bajana parties were provided in the programme.⁴⁵ It gave a tremendous impetus to local efforts in the field of public health. Other public health measures such as white washing houses, provision of windows in ill-ventilated houses were attempted in rural and urban areas.

Moreover, there were some books written by eminent doctors on child and maternal health, for instance, "Child Health", a book name consisting of Dr.Colonel Elliot, Dr.George Thomson, Dr.King Brown, Dr.C.S.Thomson, Dr.H.G. Anderson essays, which was delivered in Hygiene Institute in 1925. This gave broad understanding on child health awareness.⁴⁶ Other propaganda agencies like all Sanitary Inspectors, Vaccinators, Nurses, Midwives, Social Workers and Medical Officers were constantly urged upon to the duty of disseminating knowledge of health matters. Local bodies and local health staff were capable of importing useful knowledge upon every aspect of public health. Maternity and Child Welfare Centers were made as one of the agencies for disseminating knowledge on public health, and short talks given by the nurses, social workers and medical officers were of the greatest value.⁴⁷

Thus the public got good knowledge on sanitation, hygiene, epidemics and maternity and child welfare. The government staff, special health officers and voluntary associations, private institutions had done much work for health propaganda. The village unions, local boards, municipalities and districts made good effort to propagate the government health policies in their respective areas. But they failed to get the funds from the government time to time. The limited financial sources were not sufficient to utilize the public health propaganda materials. The lack of coordination between the departments and financial constraints, extra burden of the health staff, lack of supervision, and lack of participation in the remote villages, lack of communication technology indicated that the health propaganda did not reach all the people. But the health campaigns changed the mind-set and attitude of the people.

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⁴² G.O.NO: 154, P.H, 21st January 1935, p.3.

⁴³ *The Sixty-Fifth Annual Report of the Director of Public Health and the Thirty-Ninth Annual Report of the Sanitary Engineer, Madras for 1928, the Superintendent, Government Press, Madras, 1929, p.45*

⁴⁴ G.O.NO: 2935, 17th August 1939, p.2

⁴⁵ G.O.NO: 1015, 12th March 1938, p.7

⁴⁶ *Ibid.*

⁴⁷ *Ibid.*

ROLE OF THE POLITICAL SCHOOLS IN PROPAGATION OF LEFTIST IDEALOGY IN ANDHRA- WITH SPECIAL REFERENCE TO ANANTAPUR DISTRICT

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Abstract:

During the British period, Indians faced many problems and struggles. At the same period due to October revolution in the year 1917 formed Communist government in Russia. Indians are attracted by the Russian communist ideas and theories. In British rule, Indians are faced many socio-economic problems. To liberate people from these problems, few of the national leaders attracted to communism and formed the communist party in India. The communist party of India was born on December 26th 1925 to serve as a political platform for both the leftist intellectuals and also for the labour forces in India. The growth of the communist movement in Andhra districts took place at different stages. Being one of the most backward districts in Andhra, Ananthapur has played a vital role in communist movements in Andhra. This paper will discuss about the origin and propagation of communist ideology by various communist leaders in Ananthapur District.

INTRODUCTOON

Anantapur is one of the most backward and drought prone districts in India. Faction politics and feudal organizations are features of

this district. It is very difficult to bring out organized movements in this environment. However, it has a great history of Communist movement nurtured from the ground level and impressed the political, social, and economical aspects of the district. All social classes in the society right from the very rich leading a highly luxurious life, to the well-educated, to the landless and the people in abject poverty, all have been part of this Communist movement. Leaders like Idukallu Sadasivasan, Tarimella Nagireddy, V.K.Adinarayana Reddy, Neelam Rajasekar Reddy, through communist ideology contributed for the change in the minds of the people of this region and played a prominent role in the development of the district.

I. Origin of Communist Movement in Ananthapur District:

a. Salt Satyagraha and Bellary Central Prison (23-10-1930 to 21-3-1931)

During Salt Satyagraha in 1930'S, many leaders from Ananthapur district like Kalluri Subbarao, Venkata Narayana, Idukallu Sadasivan were arrested and sent to Bellary Central Jail. In

that jail prominent leaders like C. Rajagopalachari, Chandra Rajeswara Rao, Dandu Narayana raju, Maddukuri Chandrasekar Rao etc also arrested along with other 600 prisoners from Madras Presidency. At that time in the prison C.Rajagopalachari had conducted classes twice a daily on the economic exploitation of imperialist countries like Japan and Britain. He also enlightened the prisoners on the financial crisis of the country. Dandu Narayana has also taken the classes for the prisoners. At this time Idukallu Sadasivan, taken classes on Physical Education(drill) And he learned Tamil in the prison. About his experiences in the prison Sadasivan said that Bellery Prison was his first political school and after the classes he felt that he came out from darkness to light and got political enlightenment(1928; p.4 &5).

b.N.G.Ranga Political Classes:1934

After coming from prison ,he joined in National College, Rajamundry for Learning Hindi Course. Sadasivan met Bogaraju Pattabi Seetharamaiah in that college. At that time Sri N.G. Ranga conducting a Rythu School in Nidubrolu of Krishna district. N.G.Ranga wrote a letter to Sri Bogaraju PattabiSitaramaiah about Rythu training school and invited the students from the National College, Rajahmundry to participate in the traing scool for farmers. Pattabi Seetharamaiah sent Sadasivan to participate in the school. The school started on 22nd May 1934. In this school N.G.Ranga gave an introduction speech and explained about socialism, communist administration in Russia and lifestyles of Russia people etc. In his manuscript Sadasivan has expressed his experience in these lines:

"I heard for the first time about socialism through N. G. Ranga speeches. The seed of Socialism was planted in my mind to which I later dedicated my entire life."(1928:p.37).

In this school Sadasivan understood the world scenario, peasant movements,etc and He identified the importance of various classes movements in the society. The speeches of Vadarevu Murahari Rao, Unnava Lakshmi Narayana etc. highly motivated the students. Every day the students discuss about the

completed classes. In this school I. Sadasivan introduced himself to Sri Puchhalapalli Sundaraiah and Makineni Basavapunnaiiah. Later Sadasivan travelled many times with them as part of the Socialism movement.

c. Kothapatnam Political school:1937

Sadasivan was the only participant to attend the Ranga school from Anantapur. He shared his feelings with his friend G.Ramakrishna and discussed his learnings.Later,he attended the Kothapatnam Political School(near Ongole,) which he found through a paper advertisement. Armed with his learnings and his experiences in these two schools I.Sadasivan completely transformed himself as a Socialist with Leftist ideology.Later, he introduced the Political School method of teaching in the Anantapur district. He organized several schools in the district with the co-operation of other socialists in the district.

II. Organization of Communist Political Schools in Ananthapur District:

a. Tagore Lodge /Sivaram Bunglow Political Schools:

Tarimela Nagi Reddy, Neelam Rajasekar Reddy, Vidwan Viswam were students of the Banaras University. They completed their studies and returned to Anantapur and conducted classes to Socialist members along with I. Sadasivan. They were already inspired by Socialist ideology in Banaras University. They conducted classes in Tagore lodge, Anantapur and Siva Ram Bungalow, located to the opposite gate of Arts Collage, Anantapur. In these classes N. Siva Rami Reddy, J. Venkata Rami Reddy, N. C. Gangi Reddy of Kadapa District were also participants along with Anantapur district members. V. K. Adhi Narayan Reddy, Tirumala Reddy known as Student Federation members were also in attended to these classes.(Dr.viswanadth reddy .kethu; 2002,P.101)

Political Economy, an article by T.Nagi Reddy, and Philosophy and builds the party structure by N.Rajasekhar Reddy., other Socialist members by Vidwan Viswam, National and International aspects by I.Sadasivan taught in this School. National Front, New Age, Swatantra

Bharat etc. Leftist literature magazines are distributed to students and conduct group discussions between the participants. In this school, every day evening students discussed about the literature and came to know about Socialist Theory. Tarimela Nagi Reddy already wrote articles in SADANA magazine about the movements in the south. In this time, they organize a meeting in Kesava Vidyaniketan. on 1st September, 1937. The result of this meeting was that they decided to form a Youth Organization. The other resolutions of the meeting were:

1. Eradicate the poverty and unemployment in villages.
2. Liberty and Independence to all people.
3. Conduct study circles and motivate among the youth through youth organizations.
4. Distribute Marxism and Leninism literature in all places of the district.

N. Rajasekhar Reddy, Tarimela Nagi Reddy, I.Sadasivan, V.K. Adhi Narayan Reddy visited all the regions in the district and conducted study circles and night schools. They motivated all classes of the society through these study circles and passed a resolution with APCSP on the importance of Political Schools. The APCSP decided to conduct Political Schools every year in all areas and they decided that every district should conduct a school for the period of less than 30 days (Dastagiri.p.vidwan; 1997 P.39).

HINDUPUR ECONOMICAL AND POLITICAL SUMMER SCHOOL 1939

Gadicharla Harisarvothamma Rao presided over the function of a Summer Economic and Political school which was inaugurated on 5th May, 1939 in Hindupuram Municipal High School. Sri Nyayapathi Narayana Murthy also informed to the inaugural function previously. But he did not attend. Sri N. Sri Rama Reddy youth president of Anantapur (DIST) started this type of school on behalf of the society. The Vice President of Anantapur (DIST) Sri Vijayawani

EDITOR, Sri Vidwan Viswam, District Secretary Idukallu Sadasivan, the dynamic Municipal Chairman of Hindupur Sri M.N. Aswada Narayana, and many other Board members of District attended the meeting. (virabhadrao, maadala; october1965,p.133).

AP Congress Committee Secretary Sri Neelam Sanjeeva Reddy inaugurated the Summer Political School. In this connection, he spoke of this type of school that was started by Sri Ranga Rao. This type of school gives more awareness to youth on intellectuality, economic and political aspects. He also said that, in those days the youth did not have maximum modern technology that's why they didn't go to Jails more. That's why they decided to start this type of school here. The youth should know and develop the intellectuality through this schools. The main motto and aim was to fight for freedom through this type of awareness schools. Sri Gadicherla explained very clearly and elaborately about the principle of non-violence.

In this world, the main reason for all disputes is violence. This can be avoid only with non-violence. Gandhi became the Mahatma to follow the system of non-violence. Youth needed to take proper training to fight for the welfare of the country. Especially the Youth of Rayalaseema has the energy and stamina. So, all the Anantapur (DIST) youth needed to be enlightened.

After that Sri G. Venkata Reddy BA, BL president of Anantapur chairman said that their political school should develop the political knowledge and make them enlightened people. These people should struggle for the Sovereignty and Integrity of India. The modern literature editor by Vidwan Viswam explained that such type of summer schools was very essential to know and follow the dogmas.

The school was started on 5th May, 1939 in Municipal High School Building, Hindupur. Malyavatam Venkata Reddy, Paidapalli Chidambaram Reddy, J.C. Nagi Reddy took the maintenance duties. Kalluri Subba Rao, Pappuri Ramacharyulu attended as observers and Pratapa Giri Ram Murthy acted as the principal to this school.

N.G. Ranga, G.H. Rao, Sanivarapu Subba Rao, Bejawada Gopal Reddy, Ayyadevara Kaleswara Rao, Comrades P.C. Joshi, Karlekar, Puchhalapalli Sundaraiah, P. Ram Murthy, Neelam. Raja Sekhar Reddy, Tarimela Nagi Reddy were the lecturers. They invited Z.A. Ahamed who was also a lecturer, but couldn't attend to the classes

Dialectical Materialism, Socialism, Secularism, Russian Revolution, Literary Movement, Turkey Freedom Fight, Marxism, Leninism etc. taught students in drill. Hindustan Sevadall, Rural Social Service and politics were taught by I. Sadasivan. But students could not pay attention towards the politics taught by Sadasivan. Philosophy, Party Theory, Principles and Construction by Rajasekhar Reddy and Political Economics by T. Nagi Reddy were taught. A total of 50 members were attended this school. Some of them were D. Santhappa, B.C. Narsimhulu, K. Narsappa, D. Narsimhulu and B. Nallappa who was a student of Kesava Vidyaniketan etc.). (Andhra patrika 8-5-1939,p.9).

MINISTER NARKY LECTURES ON VARDHA EDUCATION SYSTEM

Minister Sri Narky, who came from North India visited the Hindupur school on 21st May, 1939. He visited the school by the orders of the party and he also lectured about modern education system of VARDHA, which was introduced by Sri M.K. Gandhi to the Hindupur students. As part of the Vardha Educational System, people should learn their mother tongue instead of English. All civilians must give importance to handicrafts, and through this activity, attain self-growth easily. The message was delivered by Gandhi through Narky. Sri T. Guru Murthy translated the English lecture of Narky into Telugu to the students. Sri Subba Rao, who came from Bangalore High School to teach Hindustan Sevadall to Hindupur students gave Guard of Honor to Narky (Andhra patrika 22ND May. 1939, P.2.)

MAGANTI BAPINIDU LECTURES IN HINDUPUR SCHOOL

Parliament Secretary Sri Maganti Bapinidu visited the school on 22nd May, 1939.

On that night "Magic Lantern" was shown to the students. In this show, the Dalit Movement, importance of khadhi and activities undertaken for human development, prohibition of Alcohol etc. were taught by him through PPT. The next morning, he gave an excellent speech on the problems faced by the country. He gave detailed information and suggestions on Rural Development, Untouchability, Poverty, Illiteracy, illness and adult education (Andhra patrika 25TH MAY 1939, P.12)

YOUTH ORGANIZATION ELECTION 1939

There was a meeting and discussion about New Committee of Youth organization on the last day of hindupur political training school. A. Chidambar Reddy was elected as president, Vidwan Viswam as secretary, Neelam Sanjeeva Reddy as a treasurer for the coming year. Sri B. Pattabi Sitaramaiah agreed for the inaugural speech of the 2nd Anniversary of the youth organization and decided to invite Sri V.V. Giri who had already accepted the invitation. A sub committee was formed and it was headed by M.N. Aswarda Narayana. The sub-committee decided to publish the book named "YUVAJANODHYAMAM(, Andha Patrika24TH May 1939:P.59),". Most of the committee members were communists. Moreover, the lectures inspired the youth towards Communism. These circumstances indicate that the youth organizations gradually went into the hands of communists. This was also observed by Sri. N. Sanjeeva Reddy and he walked away from the meeting. This incident was told by his brother N. Raja Sekhar Reddy. This matter was discussed by Sri. N. Sanjeeva Reddy with congress members. (Krishna Rao.y.v P.10: 2000)

SETTUR POLITICAL SCHOOL (KALYANA DURGAM TALUK)

After successful completion of the course at the Hindupur school, Tarimela Nagi Reddy, Idukallu Sadasivan, Neelam Rajasekhar Reddy and others conducted the schools in various places in the district. On behalf of this activity, they conducted a class in Settur of Kalyana Durga Taluka. Eighteen members participated in this school, including two women volunteers. The

school ran for 5 days. Later Bungi Yarra Swamy, Bungi Ramappa, B. Gopala Krishna, P.S. Sharma, K.R. Balayya who participated in this school were highly motivated and participated in several successful movements in Kalyana Durgamma area.

At the same time classes were conducted in Bukkapatnam area. M.K.Dasappa, Ramappa, Vengalammacheruvu Lakshmi Narayana Reddy, Pedaballi Raghunadha Reddy, Gane Nayak, Chintallaiah were inspired by these classes and participated in various notorious movements in the district. In the Anantapur area Pulakunta Sanjeevulu, Sriramulu Reddy etc came forward and participated in the leftist movements.

Like this, many political classes were organized all over the districts. All classes there were 2 to 15 members who attended and got inspired by the Marxism theory, as mentioned by Neelam Rajasekhar Reddy. The volunteers were actively participating in party activities and educated socialist theory to others through this way of discussions. Any volunteer could join in the leftist movement and strengthen the party and movements. In this way, many movements were successful due to the participation of volunteers. (Dastagiri p.vidwan 1997 p.41)

III. COMMUNISTS ORGANIZED MOVEMENTS IN ANANTAPURAM DISTRICT

In 1943-44 There was a severe famine came in this region. Rain was completely stopped. No water, no crops, and no grass. All cultivated lands were faced severe drought and All lands look like as red soil. That time peoples were faced so many problems. That time one song was repeatedly singing by people. This is

**"Ghanamaina karuvuraa
Saaitleni Karuvuraa
Karuvulo Beedhalabatuku
Kaatikanna Nichamura"**

This song was written by Chervu Mastan. He was a teacher and this song is one type of KOLATAM VERSION. During famines, peoples ate Amla fruits, Aloe bulbs, Gyadar leaves and Cedar leaves. Because of the unbearable

hunger, people were forced to kill their own domestic animals for their existence. And women became prostitutes to support their homes while men migrated. These were the words by Idukallu Sadasivan (Dastagiri.p vidwan Dec 1997, p.77.)

Famines were very frequent in the Kadiri area during this period. Communist leaders Puchalapalli Sundaraiyah, Tarimela Nagireddy, Gajjela Malla Reddy all came to this Kadiri Area. They held public meetings, and gave speeches on the conditions of the people under famine conditions. Communist leaders asked the Madras Government to arrange GRUEL centers and Famine relief works for peoples. At this time, many Congress Leaders were in jail due to Quit India movement. communist leaders Many more requests were sent to the Government. Then The Government responded by arranging GRUEL centers, but these centers were not sufficient to the people. So, the Communist Party Ryot Association came and established extra GRUEL Centers in many places. Mr. Nijam Vali took the responsibility in this Area. (CPI(m) Jilla Samithi, Anantapur. Dec 2016. P.70.)

In some Areas, I. Sadasivan and Gurivi Reddy submitted amemorandum to revenue authorities. Gruel centers were organized efficiently, honestly and without Corruption. I. Sadasivam made the Gruel centers list and asked them to supply as per the Govt Ratio to the eligible people. Yogurt, Coarse Rice, Onions, Karra pendulum [came from Mysore], Milk powder [came from USSR] and Popcorn [came from America] came as part of Govt's supply to Gruel centers and stores. These items and bills were checked by the Drought Redressal Committee. This committee consisted of Congress leader A. Chidambar Reddy, Muslim league leader Janab Ali and Comrade Vidwan visvam. The committee members acted as secretaries and worked together during famine time. This type of committee never existed before in the district.

Andhra Provincial Ryot Association collected an amount of Rs.10,000/- and used to distribute the clothes for the poor people. The Government maintained relief kitchens for children. But the items provided was not

sufficient. Because of this, the association members collected food items and distributed to the children. Further the association also collected old clothes and distributed to the poor people. Most of these works were done by the communists with the co-operation of the Muslim League and Congress members. The Communist Volunteers visited famine centers and checked the wages every day. The volunteers also agitated to abolish the alcohol centers in these areas. Equal wages to men and women, more relief kitchens for children, water facility works instead of road works for the famine labourers and many demands of the Communists during famine time were achieved. (Nagabushanam. Mukkamala 4-3-1946. P.13,14)

In 1943, the Ryot Committee formed with strength of 600 members and fought against the British Empire activities for the farmers and laborers. The government foisted cases on farmers. (Gedagi Gunta, Mutteva Kunta villages cases). The communists in the Ryot Committee were against corruption when dealing with the authorities. A sub registrar was suspended by the communists. The communists abolished bonded labour in all villages of the district. (Nagabushanam. Mukkamala, 4-3-1946, p. 16,17)

Penna river water tax Agitation

Farmers dug a canal from Penna river and cultivated the lands. But the government imposed a tax on Ryots. The Ryot opposed the tax and agitated on it. The agitation was led by V.K. Adhinarayana Reddy, Sri Ramulu Reddy. Due to this effect, later the government abolished the tax. (Dasthagiri. P 2003, p.18)

The Communists organized a movement on Sivaijama Lands in Yeguvapalle, Venkatapuram, Kottalapalli, Muttuvakunta, Gadegagunta, and surrounding villages. Approximately 14000 acres of land occupied by the landlords. Another movement was headed by I. Sadasivan, and went underground. The communist party issued a circular of 17 pages on 23-03-1950 for the Sivaijama lands. The Kalyanadurgam taluka-Bestarpalli, Settur, Malakaledu, Timma Samudram, Seabavi, Paluru Sivaijama lands movement became very famous.

In this movement, I. Sadasivan, Bangi Yerri Swamy, Bangi Ramappa, B.T. Ramudu, J. Linganna, B. Nagi Reddy, P.S. Sharma, S. Peddanna, P. Venkata Swamy, R. Venkata Reddy, Nannurappa, Frakruddin etc. along with other communist volunteers actively participated and succeeded with the movement. Like this, the communists organized movements on Sivaijama lands in all District. (Dastagiri.p.vidwan Dec 1997,p.72)

CONCLUSION

In the region like Ananthapur where faction politics play a major role and people guided by the superstitions and backwardness, the communist leaders I.Sadasivan, T.Nagireddy, Neelam Rajasekar Reddy, V.K. Adinarayana Reddy like tried hard to bring communist ideology to the stream and brought social change. Political schools held by N.G.Ranga and political schools at Kothapatnam and also the influence Benaras University, helped the leaders to acquire knowledge regarding socialist ideology. The classes conducted by them in the district helped the people to bring change in the social system and minds of the people. It helped to increase the status and of the backward people and also enlightened them to participate in the national movement.

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స్వాతంత్ర్యోద్యమంలో ఆనందనికేతన్ ఆశ్రమం

తిప్పిరిశెట్టి శ్రీవేంకట రంగనాయకులు

ప్రధానోపాధ్యాయులు

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గణపవరం మండలం, పుగోజిల్లా.

భారత స్వాతంత్ర్యోద్యమంలో గాంధీయంగం అతిముఖ్యమైనది. అప్పటివరకు పట్టణాలకు, సంపన్నులకు, విద్యావంతులకు పరిమితమైన జాతీయోద్యమం గాంధీజీ రాకతో మారుమూల ప్రాంతాలకు కూడా విస్తరించింది. 1920లో గాంధీజీ సహాయ నిరాకరణోద్యమాన్ని ప్రారంభించి జాతీయోద్యమాన్ని ప్రజోద్యమంగా తీర్చిదిద్దటమే వివిధ గ్రామాల్లో సత్యాగ్రహోద్యమాలు స్థాపించి గ్రామీణ ప్రజానీకాన్ని సత్యాగ్రహోద్యమం కట్టుకుంటూ తీర్చిదిద్దవలెనని పిలుపు ఇచ్చారు. భారత స్వాతంత్ర్యోద్యమంలో గాంధీయవాద సిద్ధాంతాలతో నెలకొల్పబడిన ఆశ్రమాలు ఉద్యమానికి ఉపకరణాలయ్యాయి. ఇవి అయా ప్రాంతాల్లో జాతీయ భావ ప్రచారానికి, వివిధ నిర్మాణ కార్యక్రమాలకు కేంద్రాలుగా వనిచేశాయి. అలనాటి ఆశ్రమాలు తవన్నంపన్నులకు నిలయాలుగా, సనాతన ధర్మ జీవన సంస్కృతికి దోహదం చేస్తూ అనేక శాస్త్ర, సాంకేతిక, విద్యా, వైజ్ఞానిక రంగాల్లో పరిశోధనలు చేస్తుండే క్రాంతి నిలయాలుగా జాతీయ నడిపించాయి¹. అట్టి వాటిలో సబర్కణ్ణి, వార్ధాలలో గాంధీజీ స్వయంగా నెలకొల్పిన ఆశ్రమాలు స్వరాజ్య సమరంలో మహాత్తర పాత్ర నిర్వహించాయి. పశ్చిమ గోదావరి జిల్లాలో గాంధీ విద్యాలయం - ఏలూరు, జాతీయ విద్యాలయం - మట్లపాలెం, ఆనందనికేతన్ ఆశ్రమం - మల్లవరం జిల్లాలో స్వాతంత్ర్యోద్యమోద్యమానికి అహింసాయుత బలాన్ని, బలగాన్ని చేకూర్చాయి.

తల్లాప్రగడ నరసింహశర్మ, విశ్వసుందరమ్మ దంపతులు గాంధీ మహాత్ముని పిలుపుతో స్పందించి 1921లో జరిగిన విజయవాడ కాంగ్రెస్ సమావేశమునకు హాజరయ్యారు. తదుపరి సబర్కణ్ణి ఆశ్రమానికి వెళ్ళి బాపూజీని సందర్శించి సంప్రదింపులు జరిపి సలహా తీసుకొని ఈ దంపతులిద్దరూ కొంతకాలం రాజమహేంద్రవరంలోని కందుకూరి వీరేశలింగం పంతులుగారు వితంతు కరణాలయం నిర్వహించడంలో తమ సహకారాన్ని అందించారు. 1923 కలకత్తాలోని బ్రహ్మసాధనాశ్రమం, చంద్రనాగోర్లోని ప్రవర్తనాశ్రమం, బోల్పూరులోని శాంతినికేతన్లలో కొంత కాలం ఉండి ఆశ్రమ నిర్వహణ

పద్దతులు అలవర్చుకున్నారు. వీరు కొన్ని రోజులు నెల్లూరులోని పినాకినీ ఆశ్రమంలో ఉండి నిర్వహణా విధానంలో మెళకువలు నేర్చుకున్నారు².

పై ఆశ్రమాల స్ఫూర్తితో నరసింహశర్మ, విశ్వసుందరమ్మ దంపతులు ఒక చోట స్థిరపడి ప్రజాహిత కార్యక్రమాలు నిర్వహించేందుకు 1923లో రాజమహేంద్రవరంలో ఆర్యాపురంనందు గోదావరి గట్టుపై ఆనందనికేతనాశ్రమం స్థాపించారు. హరిజన బాలబాలికలకు విద్య, వృత్తి విద్య నేర్పి వారిని ప్రయోజకులుగా తీర్చిదిద్దడమే వారి ప్రథమ లక్ష్యం. కొంతకాలం రాజమహేంద్రవరంలో అధ్యాపకునిగా పనిచేయుచున్న తమ సమీప బంధువు తల్లాప్రగడ ప్రకాశరావుడు తన అధ్యాపక ఉద్యోగానికి రాజీనామా చేసి ఆనందనికేతన్ ఆశ్రమంలో చేరెను. గాంధీజీ ఇచ్చిన హరిజనోద్ధరణ పిలుపుతో ప్రకాశరావుడు నిడదవోలు సమీపంలోని శింగవరం గ్రామానికి చెందిన పశువుల కాపరి అయిన హరిజన బాలుడు చిగురుపాటి భీమయ్యను ఈ విద్యా సంస్థలో చేర్పించడంలో హరిజన విద్యా కార్యక్రమాలు మొదలైనవి³.

ముదిగంటి జగన్నాథాస్త్రి, డి. కూర్మారావు, శనివారపు సుబ్బారావు, పుసులూరి కోదండరామయ్య, తెలికచర్ల రామమూర్తి మొదలైన స్వాతంత్ర్యోద్యమకారులు ఆశ్రమంపట్ల అభిమానం చూపేవారు. శనివారపు సుబ్బారావు ప్రోద్బలంతో మల్లవరం గ్రామానికి చెందిన లకంసాని గంగరాజు సోదరులు తమకు చెందిన ఫలవంతమైన ఒక ఎకరం భూమిని ఆశ్రమం కొరకు విరాళంగా ఇచ్చారు. ఈ భూమి చాగల్లు రైల్వేస్టేషన్కు ఎదురుగా ఉంది. ఈ భూమిలో అంద్రపత్రిక అధిపతి కాశీనాథుని నాగేశ్వరరావు పంతులు రెండువేల రూపాయల ఖర్చుతో ఒక పెంకుటిల్లు నిర్మించి ఇచ్చారు. ఈ పెంకుటిల్లు నిర్మాణ కాలంలో కనకదండ్రి సోమయాజులుగారు ఇచ్చట ఒక పాక నిర్మించుకొని నిర్మాణ పనులు పర్యవేక్షించారు. మల్లవరం గ్రామస్థులు ఒక బావి త్రవ్వించి దాని చుట్టూ బడుకలతో పశ్చిం కట్టించారు. నిర్మాణం పూర్తి అయిన తర్వాత కాశీనాథుని నాగేశ్వరరావు

పంతులు గారి చేతుల మీదుగా ఆనందనికేతన్ ఆశ్రమాన్ని ప్రారంభించెను¹.

మల్లవరం ఆశ్రమ నిర్మాణం పూర్తి అయిన తర్వాత 1924 సంవత్సరంలో నరసింహాశర్మ, విశ్వసుందరమ్మ దంపతులు ఆశ్రమాన్ని రాజమహేంద్రవరం నుండి మల్లవరం మార్చిను, వీరితోపాటు తల్లాప్రగడ ప్రకాశరావుడు, తల్లాప్రగడ ప్రసాదరావు, తల్లాప్రగడ రాజభూషణం గార్లు ఆశ్రమవాసులకు తమ సేవలందించేవారు. ఆశ్రమం మల్లవరంకు మార్చిన తర్వాత ఆశ్రమంలో విద్యార్థులు విద్యాభ్యాసం చేయుటకు, వారు నివాసం ఉండుటకు రెండు తాటియాకుల పాకలు, ఆశ్రమవాసులు తమ కుటుంబాలతో కాపురం ఉండుటకు ఒక పొడవైన అవిరిగడ్డి పాకను నిర్మించారు. చేతివృత్తుల, కుటీర పరిశ్రమలలో విద్యార్థులకు శిక్షణ ఇవ్వడానికి మరొక పెద్దపాకను నిర్మించారు.

గాంధీజీ పిలుపుతో సహాయ నిరాకరణోద్యమంలో తమకు సజ్జాపురంలో పాఠశాలను నెలకొల్పిన తల్లాప్రగడ నారాయణమూర్తి పాఠశాలను మూసివేయు పరిస్థితి ఏర్పడినప్పుడు నరసింహాశర్మ యొక్క ఆహ్వానాన్ని పురస్కరించుకొని 1927లో పచ్చిపాల చిట్టియ్య, పాలుమాట్ల సూరప్ప, చోళ్ళ విష్ణు అను ముగ్గురు హరిజన విద్యార్థులతో ఆశ్రమంలో చేరి, వారికి విద్యా బుద్ధులు నేర్పించెను. వారణాశి రామశేషయ్య అను బ్రహ్మచారి కూడా ఆశ్రమంలో ఉంటూ విద్యార్థులకు చేతిపనుల్లో శిక్షణ ఇచ్చేవారు. వీరితోపాటు జాలా రంగస్వామి, జాలా మంగమ్మ అనే హరిజన దంపతులు నివాసం ఉంటూ, విద్యార్థులకు వృత్తి విద్య నేర్పేవారు. గూడూరి రంగయ్య అనే బైలర్ ఆశ్రమంలో ఉంటూ తన జీవితకాలంలో ఖాదీ దుస్తులు తప్ప ఎటువంటి దుస్తులు కుట్టనని ఖాదీ దుస్తులు ధరిస్తూ ఆశ్రమంలో ఉన్న వితంతువు నాగరత్నమ్మను వివాహం చేసుకొని హరిజన సేవ చేస్తూ ఆశ్రమంలో పనిచేసేవారు¹.

ఆశ్రమ కార్యకలాపాలు చూడడానికి జి.సి. కుమారప్ప, వి.ఆర్. షిండే, సి.ఎఫ్. ఆంధ్రూస్, అర్యనమాజ ముఖ్యుడు స్వామి శ్రద్ధానంద ఆయా సందర్భాలలో ఆశ్రమాన్ని దర్శించి ఆశ్రమ నిర్వహణపట్ల తమ సంతృప్తిని వ్యక్తం చేశారు¹.

గాంధీజీ ఆశ్రమ సందర్శన

మహాత్మా గాంధీజీ ఖద్దరు యాత్రలో భాగంగా 1929 ఏప్రిల్ 27వ తేదీ సాయంత్రం మల్లవరం ఆనందనికేతన్ ఆశ్రమంలో బస చేశారు. గాంధీజీ ఆశ్రమానికి వస్తారని తెలియడంతో పరిసర గ్రామాలనుండి అనేక జనవాహిని గాంధీజీ

దర్శనం కోసం విచ్చేశారు. ఆశ్రమవాసులు, విద్యార్థులు ఆయనకు ఎటువంటి ఇబ్బందులు కలగకుండా సకల సౌకర్యాలు ఘనంగా ఏర్పాటు చేయాలని భావించారు. గాంధీజీకి, ఆయన అనుచరులకు భోజన ఏర్పాట్లను లకంసాని సోదరులు వెంకటరత్నం, సత్యం మరియు వారి కుమారుడు సుబ్బారావులు పర్యవేక్షించారు. పరిసరాలు సుందరంగా అలంకరించే బాధ్యతను మల్లవరపు సోదరులు యం.ఎ. కృష్ణారావు, విశ్వేశ్వరరావులు, కాశినాద పి.ఆర్.కళాశాల విద్యార్థులు పర్యవేక్షించారు. వంట చేయు బాధ్యతలు తల్లాప్రగడ నారాయణమూర్తి, కుమారి మల్లవరపు కామేశ్వరమ్మలు తీసుకొని స్వయంగా తయారుచేశారు.

గాంధీజీ ఆశ్రమానికి రావడానికి ముందుగా తాడిమేటి కుటుంబశాస్త్రి, శనివారపు సుబ్బారావు, బొమ్మగంటి రామమూర్తి, మంగిపూడి వేంకటశర్మ, పురోషోత్తమ శర్మ, వెంపల్లి జానకయ్య, తమ్మిశెట్టి వీరప్ప, మద్దుకూరి దొరయ్య, సోమలంక శేషయ్య, సోమలంక రామదాసు, పసల కృష్ణమూర్తి, పసల అంజిలక్ష్మి, వారి కుమారుడు, కుమార్తె వంటి జాతీయ భావ ప్రేరేపితులగు పెద్దలు విచ్చేశారు¹.

గాంధీజీ రెండు కార్లలో తన అనుచరులతో ఆశ్రమం గేటు వద్దకు రాగానే అప్పటి వరకు వేచియున్న ప్రజలు మహాత్మాగాంధీజీ జై, భారత్మాతాకు జై అంటూ మిన్నముట్టే నినాదాలు చేశారు. గాంధీజీ వెంట మోతే నారాయణరావు, కోడేటి వెంకటరాజు, మాగంటి బాపినీడు, దండు నారాయణరాజు, అత్తకూరి గోవిందారావులు వంటి వారు ఉన్నారు. గాంధీజీ ఆశ్రమం గేటు దగ్గర కారునుండి అచ్చటకు విచ్చేసిన ప్రజానీకాన్ని ఉద్దేశించి మృదుమధురమైన ఉపన్యాసం ఇచ్చారు. అనంతరం ఆశ్రమ విద్యార్థులు ఆయనను ఆహ్వానిస్తూ పాటలు పాడారు¹.

గాంధీజీ ఆశ్రమంలోనికి వెళ్ళి స్నానాద్యసృష్టినాలు పూర్తిగాయించుకొన్న అనంతరం ఆశ్రమవాసులకు, ఆశ్రమ విద్యార్థులను తాను చేయు ప్రార్థనలో పాల్గొనమని కోరారు. తల్లాప్రగడ ప్రకాశరావుడు తన శిష్యవర్గంతో కలసి ప్రార్థనాగీతం పాడారు. ప్రార్థన అనంతరం ప్రకాశరావుడుగారి కల్లి రాజమ్మ రూ.100/-లతో పాటు తన గతించిన కుమార్తె యొక్క వెండిగిన్నెను గాంధీజీకి బహూకరించారు. చాగణ్ణి రైల్వేస్టేషన్ మాస్టర్ బ్రాక్ష మొదలైన కొన్ని పండ్లతోపాటు కొంత సొమ్మును, ఇతరులు రూ.122/-లు ఖద్దరు నిధికి సమర్పించారు. ఇంతలో ఆశ్రమ విద్యార్థి దిగురుపాటి భీమయ్య తాను స్వయంగా నేసిన జంపుఖానా బహూకరించగా గాంధీజీ మహాప్రసాదం అని కళ్ళకద్దుకున్నారు¹.

ఏప్రిల్ 28వ తేదీన గాంధీజీ ఆయన అనుచర వర్గం దాగల్గు ఆశ్రమంలో ప్రాతఃకాలకృత్యాలు తీర్చుకొని ప్రార్థనాగీతం, భగవద్గీత పారాయణం చేసి దేవరపల్లి బయలుదేరి వెళ్ళుచుండగా పసల కృష్ణమూర్తి, అంజిలక్ష్మి దంపతులు తమ ఇరువురు పిల్లలతో వచ్చి మహాత్ముని పాదాలకు ప్రణమిల్లారు. కృష్ణమూర్తిగారి భార్య అంజిలక్ష్మి తన వంటిపైగల నగలన్నింటినీ ఒక్కొక్కటిగా తీసి మహాత్ముని దోసిట్లో పెట్టారు, తన కుమార్తె చేతికిగల బంగారు మురుగులు సైతం గాంధీజీకి భక్తితో సమర్పించారు. అనంతరం గాంధీజీ ఆశ్రమం నుండి కొఘ్ఘారు వెళ్ళారు¹¹.

ఉప్పుసత్యాగ్రహ ఉద్యమంలో అనందనికేతన్ పాత్ర :

గాంధీజీ పిలుపుతో పశ్చిమగోదావరి జిల్లాలో ఉప్పుసత్యాగ్రహం ముఖ్యపాత్రం నందు మొదలు పెట్టాలని నిశ్చయించగా అనందనికేతన్ ఆశ్రమం నుండి ఆశ్రమవాసులు మరియు 20 మంది విద్యార్థులు కలసి భీమవరం వెళ్ళి సత్యాగ్రహ నాయకులతో కలసి నాగిడిపాలెం చేరి ఉప్పుశాసనోల్లంఘన జరిపారు. ఈ సందర్భంగా జరిపిన లాఠీఛార్జీలో ఆశ్రమవాసులు గాయపడ్డారు. ఉప్పుసత్యాగ్రహ అనంతరం మద్యపాన నిషేధం, ఖాదీ ప్రచారం చేయమని కాంగ్రెస్ నిర్ణయానికి కట్టుబడి ఆశ్రమ విద్యార్థులు చోళ్ళ విప్లు, పుచ్చలపల్లి సుందరయ్య, మద్యకూరి దొరయ్య, వల్లూ తమ్మయ్య మొదలైనవారు చెట్లు నరికే కార్యక్రమంలో పాల్గొన్నారు. వీరిని పోలీసులు అరెస్టుచేసి జైలుకు పంపారు¹². వీరితోపాటు ఆశ్రమ నిర్వాహకులను, ఇతరులను అరెస్టు చేయడం 1932లో పోలీసులు దాడిచేసి ఆశ్రమాన్ని ధ్వంసం చేయడంతో ఆశ్రమం మూతపడింది.

కిక్ల ఇండియా ఉద్యమంలో ఆశ్రమం పాత్ర

కిక్ల ఇండియా ఉద్యమంలో ఆశ్రమవాసులు, విద్యార్థులు "దావో బ్రతుకో - విజయమో వీర స్వర్ణమో" వంటి నినాదాలతో సమస్తికాశం ప్రతిధ్వనించేలా ప్రాణాలను త్యజాలుగా నిర్లక్ష్యం చేసి ఉప్పొంగే రుధిరోద్దేగంతో ఉరకలు వేస్తూ ఉద్యమ కదనరంగంలోకి దూకారు. ఈ ఉద్యమాలను ప్రభుత్వం తీవ్రంగా అణిచివేసింది. ఈ అణచివేతలో భాగంగా జాతీయ పాఠశాలలను, సత్యాగ్రహ ఆశ్రమాలను ధ్వంసం చేశారు¹³. అనందనికేతన్ ఆశ్రమ నిర్వాహకులను, ఆశ్రమవాసులను బ్రిటీష్ ప్రభుత్వం అరెస్టు చేసి జైలు శిక్షలు విధించింది. ఆశ్రమం నిర్వాహకమై శిధిలావస్థకు చేరింది. నాయకులు జైళ్ళ నుండి విడుదల అయిన తర్వాత తిరిగి ఆశ్రమాన్ని పునరుద్ధరించి నిర్వాహ కార్యక్రమాలను నిర్వహించారు.

1948 నం.రంలో గాంధీజీ మరణానంతరం సరసింపాతర్ గాంధీ స్మారకనిధి ఏర్పాటుచేసి ఆ నిధితో ఆశ్రమం

నందు ఒక భవనాన్ని నిర్మించి గాంధీ సేవా కేంద్రం స్థాపించెను. ఇది చాలాకాలం పనిచేసినది. 1958లో "గాంధీ సేవా గురుకుల విద్యాశ్రయం" అనే పేరుతో ఒక పాఠశాలను గద్దె రామమూర్తి స్థాపించిరి. ఈ విద్యా సంస్థ 1980 వరకు కొనసాగింది. 1980 తర్వాత 1998 వరకూ ఆశ్రమం శిధిలావస్థకు చేరినది¹⁴. ఈ కాలంలో ఆశ్రమస్థలం అన్యాయాంతం కాకుండా గద్దె రామమూర్తిగారు కాపాడారు. ఈ స్థలంలో గ్రామస్థులు జిల్లా పరిషత్ ఉన్నత పాఠశాల స్థాపించుటకు ప్రయత్నాలుచేశారు. ఈ కాలంలో గాంధీ స్మారక నిధి రాష్ట్ర అధ్యక్షులుగా ఉన్న చింతలపాటి సీతారామచంద్ర వరప్రసాద మూర్తిరాజుగారు మరలా ఆ ప్రాంతంలో గాంధీ ఆశ్రమం పునఃప్రారంభించాలని భావించి, ఆ బాధ్యతలను ఇందకూరి ప్రసాదరాజుగారి అప్పగించడంతో, ఆయన ఆశ్రమ పరిసరాలు పరిశీలించి గాంధీ స్మారక నిధి వారికి లిఖిత పూర్వకంగా ఆశ్రమాన్ని కొనసాగిస్తామని హామీ ఇచ్చారు. 2011లో గాంధీ స్మారక నిధి అధ్యక్షులుగా ఉన్న సి.వి.చారి, కార్యదర్శిగా ఉన్న గోకరాజు గంగరాజుగార్లు అక్కడ చర్ల సుశీల వృద్ధాశ్రమం నిర్వహించడానికి అనుమతి ఇచ్చారు. 2012లో చర్ల మృదులకుమారి, విదులకుమారిగార్లు 20 గదులతో ఆశ్రమనిర్మాణం చేపట్టి 40 మంది మహిళలకు ఆశ్రయం కల్పిస్తున్నారు. లకంసాని అబ్బయ్యగారి రూ.6,00,000/-ల రూపాయల విరాళంతో ఒక వేదిక నిర్మించారు. ఇచ్చటనే గోకరాజు గంగరాజు ఇతరుల విరాళంతో గాంధీ విగ్రహం ఏర్పాటు చేశారు. 2017లో గాంధీ మనుమరాలు ఉషా గోకాని గాంధీ ఆశ్రమాన్ని సందర్శించి ప్రశంసలు తెలియజేశారు.

సంప్రదించిన గ్రంథములు మరియు పత్రికలు :

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2. డా॥ గాదం గోపాలస్వామి, భారత స్వాతంత్ర్యోద్యమంలో పశ్చిమ గోదావరి జిల్లా యోధులు - పే-53
3. పై మూలం, పే-55
4. మంగళంపల్లి రంభశేఖర్, పశ్చిమ గోదావరి జిల్లా స్వాతంత్ర్యోద్యమ చరిత్ర, పే-114
5. P.S. Pratapa Raju, Gowthami Satyagraha Ashram, P-78
6. తల్లాపగడ ప్రకాశరామయ్య, దా తీవ్రత కాలం - పే-181
7. భాగ్యనగరం వైది పత్రిక, అగస్టు 15, 1979 (స్వాతంత్ర్య దినోత్సవ ప్రత్యేక సంచిక)
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TRACING ELEMENTS OF MODERNITY IN NIZAMS EDUCATION SYSTEM

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Abstract:

The research paper presents an insight into the newly emerged aspects of Nizams education system in the princely state of Hyderabad. Since, the erstwhile Hyderabad State was ruled by Monarchs (the Nizams), the Imperialist historians have represented princely states as backward enclaves and feudal polities characterised by underdevelopment and autocracy in different aspects and British India as leading towards development. On the contrary, recent researches indicated that the princely states superficially appeared oriental in character but the general development was carried out on modern lines. While talking about the Nizams education system it started to work effectively in post 1850, and strived to move towards excellence. From the mid of 19th century, the Nizams education system started to display the elements of modernity and secularism. So, the reign of last three Nizams, which started with the Prime Ministership of Salar Jung I, indicated emergence of elements of Modernity in the education system.

Introduction:

The princely state of Hyderabad constituted the breakaway regional power from the Mughal India. It was founded by first ruler of Asaf Jahi Dynasty, Nizam-ul-Mulk, Asaf Jah I (Mir Qamr ud din Ali Khan) in 1724. He was given the title of Asaf Jah by Mohammad Shah (1724-48), which was continued by his successors,¹ till the merger of the state in Indian Union. After defeating Mubariz Khan, Nizam-ul-Mulk established himself in Deccan with Hyderabad as his capital. He did not declare his independence from the Mughal emperor but acted as an independent ruler. According to Shekhar Bandhopadyay, "the actual independence of Hyderabad Kingdom may be dated from 1740 A D, when Nizam finally left

north India and settled there (Deccan) permanently."² The state experienced chaos and confusion during Nizam Ali Khan (1762-1803) and started to develop its political relations by signing Subsidiary Alliance. During the reigns of Sikandar Jah (1803-29) and Nasir ud Daulah (1829-57), Britishers tried to dominate the state by introducing their resident in the court of Nizam. In 1857, Nizami received the title of "Yar i Wafadar" after supporting Britishers in suppressing the rebellion (1857). In 1858, the Indian native states were given honqur and dignity by the British Crown, and were treated as political allies from here onwards. After this, the emergence of Salar Jung I as the Prime Minister of Nizam, education received special impetus which increased under the rule of Mir Mahbub Ali Khan (1869-1911) and prospered under Mir Osman Ali Khan (1911-48). Besides education, the Nizam introduced a number of modernised reforms, like, Telegraph, Railways, irrigation and religious toleration. His Prime Minister says that once Mir Mahbub Ali Khan said, "for the development of the country and culture, unity and integrity between these two communities (Hindus and Muslims), I think they are the power of my empire."³ He was followed by Mir Osman Ali Khan under whom the development in numerous aspects increased further. He established Osmania University and developed higher education. Besides, he also offered financial assistance to a number of educational and research institutions in his state and outside as well.

Elements of Modernity in the education system of Asaf Jahis:

According to Froebel (1782-1852), "Education is unfoldment of what is already enfolded in the germ. It is the process through

which the child makes internal external". He was impressed by Pestalozzi's 'Play way method', however, he declared it incomplete and strived to formulate it into a perfect system. In 1840 he founded kindergarten school in Rudolstadt and Blankenburg for imparting the psychological training to little children by means of play and occupations. He believed that Kindergarten is an institution for self-instruction,⁴ self education, and self-cultivation of mankind, as well as for all sided and therefore for individual cultivation of the same through play, creative self-activity and spontaneous self instruction." He prepared ten play way materials (which he called gifts and occupations) like as a series of six colored yarn balls, wooden balls, cubes, brick-shaped blocks, wooden tablets with different shapes, lines and others. These gifts would increase the intellectual powers and knowledge of children. These occupations were simply craft activities, like, cardboard work, wood-carving, paper-folding, paper-cutting, weaving, drawing, and others. In 1843, Froebel published his popular book, "Muller und Kose-Lieder", a collection of songs for mothers of infants. His kindergarten system is as important that on his grave epitaph were inscribed these words 'Come let us live for our children'. From 1844 to 1847, he preached this method Germany. He was responded well by the females whom he trained to become Kindergarten teachers. In 1851, the Prussian government conceived Froebel as a socialist Carl Froebel and banned kindergastens. But the method gained imminent prominence in England and the US.

In India, the method was for first time applied in Madrasai Aliya in 1887 in the princely state of Hyderabad. The school was established in 1873 and upgraded by Salar Jung to a Madrasa in 1877. Earlier, the Madrasa was working in the Deodhi of Salar Jung and was shifted to Rumboldt Kothi in Chadarghat. In 1881, Mr Hudson was appointed its president and the roll started to increase. In 1884, the roll of the institution increased to such an extent that a new building was constructed. In 1896, Nizam College (earlier called as Hyderabad College) was affiliated with Madrasa Aaliya. The Madrassa imparted education through two faculties: English and Oriental. In English faculty, English, Latin,

History, Geography and Science were studied, whereas, in the Oriental faculty, Arabic and Persian was taught. It was compulsory for every student to choose subjects from both the faculties. The school was mainly established for sons of nobles (Umara) and Salar Jung II, Mir Sa'adat Ali Khan, Munir-ul-Mulk, Maharaja Kishen Pershad, Raja Mürli Manohar, Asaf Nawazwant Bahadur, etc, were its pass outs.⁵

The Nizams inherited the traditional and religious education system from their predecessors like Mughals and Qutb Shahis. They introduced a number of educational institutions in every nook and the corner of their domain and tried their best to provide education to every individual. Till the rule of Asaf Jah IV, the education system in the princely state of Hyderabad was traditional and religious in nature. It was W.S. Blunt who suggested Nizam to establish a religious university in Hyderabad on the lines of Jamia Al-Azhar, however, the proposal could not achieve the final shape. When Darul Uloom lost the affiliation of Punjab University in 1907, the students had to face a number of problems in case of getting certificates. So, the ex-students of Darul Uloom demanded for the establishment of a university in Hyderabad, which was supported by Sir Akbar Hyderi. In his proposal to Nizam, Akbar Hyderi did not mention about the religious education in the university.⁶ However, the Nizam, later on, added the proposal of moral education to be introduced in the university. 1918, Osmania University was established with Arts, Sciences and Social Science faculties.

In 1917, Akbar Hyderi drafted a report and presented it to Mir Osman Ali Khan who ordered for the establishment of Osmania University. The university will not only fulfil the needs of the people of Hyderabad, but also will be a repository of best of the present and the ancient systems of education.⁷ The memorandum was submitted by Akbar Hyderi on 22nd April 1917, which contained his vision about the university. He demanded that the upcoming university, to be called as Hyderabad University, should be established according to the below mentioned six features. The six features were as:

- English language will be compulsory.
- Research initiatives will be commenced in the language subjects, like, Arabic, Persian, Sanskrit, Telugu, Marathi and Kannad.
- Research and investigation should be introduced in modern sciences.
- The education will be imparted through Urdu medium. For translating the authentic books written by western researchers in Sciences and Social Sciences into Urdu, Translation Bureau should be introduced.
- After the establishment of the university, the whole education system of Hyderabad state will be kept under its supervision.⁸

In response to the memorandum, Mir Osman Ali Khan issued a firman on 26th April 1917, which can be read as:

"I am pleased to express my approval of the inauguration of the university in the state, in which knowledge and culture of ancient and modern times may be blended so harmoniously as to remove the defect created by the present system of education, and full advantage may be taken of all that is best in the ancient and modern systems of physical, intellectual and spiritual culture. In addition to its primary objective to diffuse knowledge, it should aim at moral training of the students and give an impetus to research in all scientific subjects. The fundamental principle in the working of the university should be that Urdu should form the medium of higher education, but that knowledge of English as a language should at the same be deemed compulsory for all students. With this object in view, I am pleased to order that steps be taken for the inauguration of a university for the dominion, to be called the Osmania University of Hyderabad in commemoration of my ascendancy to the throne."⁹

Therefore, Osmania University¹⁰ was established in 1918 equivalent to 1334 AH by Nizam Osman Ali Khan¹¹, to fulfil the demand of higher education in the Hyderabad State¹². The university was first higher learning institute in which Urdu was the medium of instruction in India¹³. The charter mentioned about the formation of two faculties in the university: one will be the Faculty of Theology and the other the Faculty of Arts and sciences. It also mentions that Minister of Hyderabad Government (later on President of the Executive Council) Will be the Chancellor of the university. And the Vice Chancellor will be the secretary of the Education Department.¹⁴ In his memorandum, Akbar Hyderi did not mention about the establishment of theological department in the University, which indicated the secular and modern outlook of the then Prime Minister of the State. And it was Nizam Osman Ali Khan himself who introduced the terms, like, spiritual and moral education in his approval for the establishment of the university. So, Nizam also did not mention about the incorporation of religious education in the curriculum of the university which represents his farsightedness, secular and modern thinking.

After considerable debate and discussion, a committee was set up to decide about the nature of religious education system in the university. The committee suggested the establishment of two sections for imparting religious education. First should include the courses of Maulvi and Alim. And the other section will impart the general religious teaching to Muslim students. Further, the committee suggested the establishment of same facility for the Hindu students, if Hindu students will present a suitable course for the study. The objective of religious education to both Hindus and Muslim students was to develop a moral sense among the students.¹⁵ "Every student at the new university would be exposed to religious instruction in some form. This instruction in religion was imagined to be a corrective and supplement to the purely secular education in English medium institutions and would occur not in classical languages of Islam (leaving aside the Hindu course) but in the vernacular."¹⁶ According to Kavita Saraswati Datla, the Nizam had introduced the idea of

world religions which was put forward by Tomoko Masuzawa. She believes that Mir Osman Ali Khan had tried to include the essence of Hinduism and Islam in the curriculum 'as a unified and interchangeable course.'¹⁷

The concept of theological reformation of Blunt stood for social transformation through the consolidation of priesthood of Islam. The religious education was a part and not main objective of Osmania University education system. So, it gave up the concept of entirely Islamic system of education, as proposed by W. S. Blunt, and introduced the education system which was mostly based on modern and secular understanding. Indeed the university had a Faculty of Theology, but the number of the student in the faculty was very less in 1932; and the majority of students had opted Arts and Sciences as their subjects of study. The number of students was 771 in Faculty of Arts, 731 in Faculty of Sciences, 102 in Faculty of Medicine, 97 in Faculty of Law, 47 in Faculty of Engineering, 32 in Faculty of Theology and 26 in Faculty of Education.¹⁸

Besides these, the university made English as a compulsory subject for all the students, even the students in the theological faculty,¹⁹ get exposed to the modern ideas of the west' and to answer the challenges of the modern world. So, the Blunt's idea of establishing a university for Islamic reformation in the world through Islamic thought and practice was not given approval by the Nizam. The Nizam went to the option of establishing a university with diverse and secular curriculum. Therefore, it was not the idea which Blunt had given, but the application of the concept of 'world religion which Tomoko Masuzawa²⁰ has later given in her book "Invention of World Religions" published in 2005. Because the "Nizam as a modern ruler of Hyderabad in alliance with the British, had the responsibility to diffuse among his subjects an education, which had become one of the most significant markers of the modernity, especially in relation to the study of and research in western science."²¹

Osmania Medical College was introduced in 1926-27, in the University, which provided

higher education in the vernacular language.²² Aurangabad College, Warangal College, Gulbarga College, City College and Zenana Women College in Hyderabad gave a fillip to the higher education and the number of students increased manifold from 210 (Nizam College and Darul Uloom) in 1915 to 2106 in 1935. The breakup of the students in the different faculties of the university varied in great proportion from secular to religious subjects.

The Nizams education system, to some extent, was relevant to John Dewey's **democratic** concept of education. In his book "Democracy and Education" J. Dewey favours blended learning, which constitutes dialogue and experiences, or traditional and progressive elements. He maintained that education is should be for all. He believed that the aim of education should be to change the world into humane, just and an egalitarian society. He opined education as a way of social reform. He took education as a way of serving democratic process through making corrections in the economic evils and by obtaining political ends that would lead to the progression of the society. A number of features of democratic education system were prevailing in the education system under Nizams of Hyderabad.

After the emergence of Salar Jung I in the political scenario, he went for the reformation of education system. He introduced modernisation in different aspects of life, particularly, education, but did not gave up the traditional set up of education system. They introduced the education system in schools and colleges but retained the traditional and oriental lore of education system. They established British education system, but continued religious and traditional curriculum to preserve their cultural and religious legacy. For example, they gave up establishing Makhtabs, Madrasas and Pathshalas, but continued the curriculum which was studied in these institutions as a part of newly framed modern curriculum. This type of education can be called as what Joli Dewey called blended system of education. Osman Ali Khan laid the foundation of Osmania University in 1918 and made the facility of education open to all, irrespective of

caste, creed and sex. In Osmania University, the student belonged to Hinduism, Islam, Christianity, etc. In 1941, Hyderabad State had a dalit population of 10,65,153. The Nizam established a trust for the development of education among the dalits of Hyderabad State. The trust worked under the guidance of a chairman and eight members out of which four were from depressed classes. It has been reported that more than Rs. 2.5 crore was spent annually for welfare and educational upliftment of depressed classes in the last years of Asaf Jahi rule. In 1945, there were 186 schools which provided education to the students of depressed classes with Telugu as medium of instruction. Besides 8,764 boys who were receiving education in dalit schools, there were 7500 students who were studying in general schools in 1945. Primary education was imparted free of cost to all, but for depressed classes it was free at every stage. In addition, they were given fellowships for higher education in foreign universities.²³

Mir Osman Ali Khan established 39 primary schools and a teacher training school for Lambada tribe at Toorur in Warangal. He also established 30 special schools and a teacher training school for the Gond tribe at Marlavai in Utnoor. Besides these, 19 special schools and a teacher training school was established for Koya tribe. Since there is no script of the languages of these tribal people, Devanagiri script and Telugu script²⁴ was used to write Lambada, Gondi and Koya languages. Not only this, the Nizam also selected some intellectuals from these tribes who were given the task of preparing text books for the tribal students.²⁵

Conclusion:

In fact, the Nizams inherited a traditional and religious educational system from their predecessors, like, Mughals and Qutb Shahis. The Nizam's state was actually orientalist and feudalistic in character, but always endeavoured to move towards modern and liberal ideas. "different aspects of life and administration, particularly, education. The above mentioned modern features of education along with a low more compel a researcher to claim that there were elements of modernity in the Nizams education system. The

Salar Jung's efforts, Nizam Mahbub Ali Khan's indefatigable efforts and Nizam Osman Ali Khan's inclusive policy towards education led to the emergence of these modern elements.

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The firman written in Urdu can be traced from Government of Hyderabad, instalment number 80, list number 4, serial number 657, APSA. The firman can also be read from: On the occasion of Silver Jubilee HEH the Nizam in 1936, Education Department in collaboration with other departments with the efforts of Mr. Syed Ali Akbar (Divisional Inspector of Schools Hyderabad) and Mr. Syed Mohamed Hussain Jaferi (Deputy Director of the Department) prepared Departmental Progress Display entitled "Education under Asaf Jah VII" published by Government Central Press Hyderabad Deccan, p 38!
- ¹⁰ The royal charter, issued on 26th Sep 1918, mentions that Mir Osman Ali Khan ordered for establishment of Osmania University. Manik Rao and Vithal Rao in *Bostani Asafiya* say that "On 21st Mehr 1328 F (1918 AD), the existence of Osmania University came into being and Honourable Azam Sahab was appointed as first Vice Chancellor of the University." For further details, refer 10 Manik Rao Vithal Rao, *Bostani Aasfiya* volume IV, p
- ¹¹ Mir Osman Ali Khan contributed so much in the educational development of the Hyderabad state that earned the epithet of Sultan-ul-Uloom' or the King of Knowledges' for it.
- ¹² In 1930, a special building committee was established to visit the different universities of the world and to know about their building infrastructure. Accordingly, the committee will suggest the better building plan for the university, so that the university will stand at par with the prominent contemporary universities of the world. He deputed the two architects, namely, Syed Ali Raza and Nawab Zain Yar Jung, on the international visit to universities of Japan, San Francisco, United States of America, England, Paris (France), Belgium, Berlin (Germany), Austria, Hungary, Turkey, Egypt, etc. They invited the prominent Belgian architect E. Jasper to come to Hyderabad and prepare a sketch of Osmania University. In 1932, he came to Hyderabad and was taken to analyse the architecture of Qutb Shahi tombs, Barid Shahi monuments, temples, Ajanta and Ellora Caves, monuments of Agra and Fatehpur Sikri, etc, to produce a composite, unique and combined model of Hindu and Mughal Art.
- ¹³ In 1884, during the chairmanship of Mir Mehbub Ali Khan a meeting was arranged in Baghi Aam in which the plan of establishment of a university was framed, but the plan could not come into existence, because the state was not yet ready for receiving higher education.
- ¹⁴ Government of Hyderabad, Instalment number 80, List number 4, Serial number 657, APSA It has also been mentioned by:
Kavita Saraswati Datla, *The Language of Secular Islam: Urdu Nationalism and Colonial India*, Orient Blackswan Private Limited New Delhi, 2013, p 52
- ¹⁵ Government of Hyderabad, Instalment number 80, List number 4, Serial number 663, APSA The members of the committee included Akbar Hyderi, Syed Ross Masood (Newly appointed Director of Public Instruction), Mr Welinker (Inspector of Schools), Maulvi Hamiduddin (Principal of Darul Uloom), W. H. Shawcross (Principal Government High School), Ab Rehman Khan (Professor at Nizam College), Maulvi Abdul Hug (Inspector of Schools Aurangabad and Secretary of Anjumani Taraqi Urdu), Abdul Aziz Khan (Assistant Director of Public Instruction) and Syed Mohiuddin (Assistant Director of Public Instruction).
- ¹⁶ Kavita Saraswati Datla, *The Language of Secular Islam: Urdu Nationalism and Colonial India*, Orient Blackswan Private Limited New Delhi, 2013, p 53
- ¹⁷ Kavita Saraswati Datla, *The Language of Secular Islam: Urdu Nationalism and Colonial India*, Orient Blackswan Private Limited New Delhi, 2013, p 53
- ¹⁸ Annual Report of Osmania University for the year 1345 F (Oct 1935-Oct 1936), 73
- ¹⁹ Kavita Saraswati Datla, *The Language of Secular Islam: Urdu Nationalism and Colonial India*, Orient Blackswan Private Limited New Delhi, 2013, p 54
- ²⁰ Tomoko Masuzawa is a Japanese writer who has written a book titled "Invention of World Religions" in which she gives the idea of world religions that expresses a vague commitment of multiculturalism.
- ²¹ Kavita Saraswati Datla, *The Language of Secular Islam: Urdu Nationalism and Colonial India*, Orient Black Swan Private Limited, 2013, p 50
- ²² Annual Administration Report of Osmania University for the year 1336 F (Oct 1926-Oct 1927), Hyderabad Government Central Press, 1929, p. 8
- ²³ Bhangya Bhukya, *History of Modern Telangana*, Orient Blackswan Private Limited, 2017, p 91-92.
- ²⁴ The tribal languages, Lambada, Koya and Gond spoke their particular regional languages. Their regional languages lacked their script and thus were written in Telugu and Diwanagiri script.
- ²⁵ Bhangya Bhukya, *History of Modern Telangana*, Orient Blackswan Private Limited, 2017, p 92

ఉత్తర తెలంగాణలో కురుమల చరిత్ర, సంస్కృతి జీవన విధానం ఒక పరిశీలన

కుమారస్వామి కంప

ఎస్.ఎ.టి పరిశోధకుడు విద్యార్థి.

పొట్టి శ్రీరాములు తెలుగు విశ్వవిద్యాలయం, శ్రీశైలం.

పరిచయం:

భారత దేశ చరిత్రలో తెలంగాణ ప్రాంతానికి ప్రత్యేకమైన గుర్తింపు ఉంది. తెలంగాణ అనే పదం త్రిలింగ అనే పదం నుండి ఆవిర్భవించింది. త్రిలింగ అంటే మూడు వైపు లింగాలు ఇవి శ్రీశైలం కర్నూలు జిల్లా, బ్రాహ్మి రామం తూర్పు గోదావరి జిల్లా, కాళేశ్వరం కరీంనగర్ జిల్లా, రాయలసీమ, కోస్తాంధ్ర, తెలంగాణ ప్రాంతాలను కలిగినదే త్రిలింగ దేశం లేదా తెలంగాణ అని అర్థం. హైద్రాబాద్ సంస్థానంలో తెలుగు బాష మాట్లాడే ప్రాంతాన్ని భౌగోళికంగా తెలంగాణగా పేర్కొన్నారు. ప్రాచీన గ్రంథాలలోను, వాఙ్మయంలోనూ, పురాణాల్లోను, ఇతిహాసాలాల్లోను దక్షిణ పథంగా పేర్కొనబడి తరువాతి కాలంలో దక్కన్ గా పిలువబడే దక్కన్ పీఠభూమిలో భాగం తెలంగాణ. కొండలమయమైన ఈ ప్రాంతంలో అక్షరదకరమైన వాతావరణం ఉంది. నివాసం యోగ్యంగా అభివృద్ధికి అనుకూలంగా ఉంది, తెలంగాణకు రాజకీయంగా భౌగోళికంగా ప్రత్యేక ఉనికి, విశిష్టత ఉంది. చరిత్ర పూర్వ యుగం నుండి అనేక జాతుల వారు ఇక్కడ నివసించారు. ఈ ప్రాంతంలో శాతవాహనుల కాలం నుండి ఇప్పటి వరకు ప్రపంచంలోని వివిధ ప్రాంతాలకు చెందిన ప్రజలు కలిసి నివసించారు.

భారత దీప కల్పంలో 17.36 డిగ్రీల ఉత్తర అంశాల మధ్య నుండి 78.40 డిగ్రీల తూర్పు రేఖాంశాల మధ్య తెలంగాణ విస్తరించి ఉంది. ఉత్తరానా గోదావరి, ప్రాణహిత, దక్షిణాన కృష్ణ, తుంగభద్ర నదులు, తూర్పున తీరాంధ్ర ప్రాంతాన్ని వేరు చేస్తూ నల్గొండ ఖమ్మం జిల్లాలోని, (నల్గొండ జిల్లాలోని దిండి నది నుండి ఖమ్మం జిల్లాలోని కందికల్ గుట్టల వరకు)పర్వతాలు , కర్నాటక, మహారాష్ట్రలను వేరు చేస్తూ ఉత్తర, పశ్చిమ దిశలలో ఆదిలాబాద్, నిజామాబాద్, మెదక్, రంగారెడ్డి జిల్లాలో ఉన్న పర్వత పంక్తులు దాదాపు తెలంగాణ ప్రాంత సహజసరిహద్దులుగా ఉన్నాయి. తెలంగాణ భూ పరివేష్టత ప్రాంతం తెలంగాణకు దక్షిణాన, తూర్పున ఆంధ్రప్రదేశ్ రాష్ట్రం, ఉత్తరానా చత్తీస్ ఘడ్, ఒరిస్సా రాష్ట్రాలు, పశ్చిమ- ఉత్తరానా మహారాష్ట్ర, పశ్చిమానా కర్నాటక

రాష్ట్రం ఉన్నాయి. తెలంగాణ-ఆంధ్రప్రదేశ్ రాష్ట్రాలను కృష్ణానది వేరు చేస్తుంది. తెలంగాణ భౌగోళిక విస్తీర్ణం 1,14,840 చదరపు కిలో మీటర్లు. జనాభా 3.52 కోట్లు , భారతదేశంలో జనాభా పరంగా 12 వ స్థానంలో తెలంగాణ ఉంది. ప్రజలు ఎక్కువగా తెలుగు, ఉర్దూ భాషలు మాట్లాడుతారు.

కురుమల చారిత్రక ప్రాముఖ్యత :

కురుమల గురించి ప్రస్తావన ప్రాచీన కాలం నుండి ఉన్నప్పటికీ నేటికీ లభించిన ఆధారాల మేరకు కురుమలు క్రీస్తు శతం 898 నాటి యుద్ధముల్లుని బెజవాడ శాసనంలో కురుమల గురించిన ప్రస్తావన ఉంది. సిఎవి సీతరామాయ్యగారు కురుమలు 8 వ శతాబ్దానికి చెందిన వారని తన ఆభిప్రాయంలో వెల్లడించారు. నాచన సోముని ఉత్తర హరివంశం గ్రంథంలో పొల్వూర్ని సోమనాథుని బస్వపురాణంలో కురుమల గురించిన ప్రస్తావన ఉంది. 11, 12 వ శతాబ్దం నాటి తెలుగు శాసనాలలో, విజయనగరం కాలం నాటి తెలుగు శాసనాలలో కురుమల గురించి ప్రస్తావనం ఉంది. చాలుక్కల కాలం నాటి శాసనాలలో కూడా కురుమల గురించిన ప్రస్తావన ఉంది. కన్నడ దేశంలోని సాహిత్యంలో, శాసనాలలో కురుమల గురించి, ఉంది.

కురుమలు తెలంగాణ రాష్ట్రంలోని జనాబాలో 11 శాతం ఉన్నారు. వీరు ఎక్కువగా ఉత్తర తెలంగాణలో నివసిస్తున్నారు. వీరి యొక్క ముఖ్యమైన వృత్తి గొర్రెల పెంపకం, ఉన్న సేకరణ, గొంగళు నేత మొదలగునవి.

కురుమల వేషధారణ:

కురుమలు అత్యంత నిజాయితీ పరులు పట్టుదల, దైవ భక్తి, అణుకువ, అమాయకత్వం, మాట తప్పనిగుణం లాంటివి కురుమల కులానికి సహజ ఆణిముత్యాలు. గొంగళును బుజాలపై వేసుకుని వంటిపై చొక్కా లేకుండా తలకు రూమాలు చుట్టుకుని భుజాలకు దండ కడియాలు, చెవులకు చెవి చోగులు, మొలతాడుకు జకముక సంచి మోదుగాకుల కట్ట, పొగాకు , దూది పెట్టుకుని

గొర్రెల వెంబడి గొడలి చేత పట్టుకుని అడవులు, పచ్చిక వైళ్లకు వెళ్లడం కురుమ దిన చర్య. స్త్రీలు నేత చీరలు ధరిస్తారు. ఎడమ వైపు పైట కొంగు వేస్తారు. అంచుగల చీరలు, రవికలు ధరిస్తారు. చెవులకు గెంటీలు, కమ్మలు, జూకాలు, పక్క పుల్లలు, రింగులు, ముక్కు పుడుగ, కంటాథరణాలు, నల్లపూసల గొలుసులు, బంగారు గొలుసులు, నాస్ పట్టీలు మొదల ధరిస్తారు. కాళ్ళకు, చేతులకు వెండి కడియాలు ధరిస్తారు. కాళ్ళకు పట్టీలు, వెండివి, కాలి వేళ్లకు వెండి మట్టిలు ధరిస్తారు. చేతి వేళ్లకు వెండి బంగారు ఉంగరాలు ధరిస్తారు.

నివాసం :

కురుమలు ముఖ్యంగా ఉత్తర తెలంగాణలో గ్రామీణ ప్రాంతాలలో నివసిస్తున్నారు. వీరి యొక్క గృహాలు సాధారణంగా మట్టి ఇటుకలతో నిర్మించిన పెంకుటిల్లు. పశువుల కోసం గడ్డితో పై కప్పు కలిగిన గుడిసెలు నిర్మిస్తారు. ప్రతి గ్రామంలో వీరికి ప్రత్యేకమైన వాడలు ఉంటాయి.

అక్షరాస్యత-విద్యాభ్యాసం :

కురుమలలో విద్యాభ్యాసం తక్కువగా ఉంది. వీరు ఎక్కువగా పశు పోషణ కోసం గొర్రెల, మేకల వెంట సుదూర ప్రాంతాలలో ఉండటం వలన చదువులకు దూరమయ్యారు. అయినప్పటికీ ఇటీవల కాలంలో కొందరు డిగ్రీ స్థాయి వరకు చదువుతున్నారు. కొందరు చిన్న చిన్న గుమస్తా ఉద్యోగాలు కూడా చేస్తున్నారు.

వృత్తులు :

వీరు ముఖ్యంగా గొర్రెల పెంపకం, మేకల పెంపకం ఉన్ని సేకరణ, గొంగళ్ళ తయారీ, గొర్రెల వ్యాపారం, పాల వ్యాపారం, చిన్న చిన్న కమ్మతారలో వ్యవసాయం చేస్తుంటారు.

కురుమల ప్రత్యేకమైన పండుగలు :

కురుమలు ప్రధానంగా వీరప్ప స్వామిని ఆరాధించే పండుగను ప్రతి ఐదు సంవత్సరములకు ఒకసారి ప్రతి గ్రామంలో పది రోజుల పాటు అత్యంత వైభవంగా జరుపుతారు. వీరప్ప దేవుడు కురువులకు ఇష్టదైవం. మరియు కుల దైవం. ఈ దేవునికి ప్రతి సంవత్సరం తొలి ఏకాదశి నాడు ప్రత్యేకంగా బోనాల పండుగ జరుపుతారు. వీరప్ప పెద్ద పండుగను వీరిని యాచించే పూజారి వర్ణమైన వీరన్న ల వారు వీరన్న దేవునికి పూజలు నిర్వహిస్తారు. కురుమల ఇష్టదైవమైన మల్లన్న దేవునికి ప్రతి ఐదు సంవత్సరాల

కొకసారి మల్లన్న పట్నాలు వేస్తారు. ఈ మల్లన్న పట్నాలు మూడు రోజుల పాటు నిర్వహిస్తారు. ఇతర పండుగలు అయిన అన్ని హిందువుల పండుగలు దసరా, దీపావళి, సంక్రాంతి, మహా శివరాత్రి, ఉగాది పండుగలు కూడా జరుపుకుంటారు.

కురుమల వాయిద్యాలు :

కురుమలకు ప్రత్యేకమైన వాయిద్య పరికరాలు కలవు. మేక తోళ్ళతో తయారు చేసిన కంచు డోలు, కనక డప్పు, దమరుకం, కంచు, ఇత్తడి తాళాలు, మొదలగునవి ఉంటాయి. వీటిని దేవతల ఉత్సవాల సమయంలో పండుగల సమయంలో పెళ్ళి, శుభ కార్యాలు జరిపేటప్పుడు వీటిని ఉపయోగిస్తారు¹.

కురుమల ఆర్థిక పరిస్థితులు :

కురుమలు ఆర్థికంగా మధ్యస్థ స్థాయిలో ఉన్నారు. వీరి ప్రధానమైన ఆదాయం వసులు "పెంపకం ద్వారా, మేకల పెంపకం ద్వారా గొర్రెలను, మేకలను అమ్మడం ద్వారా అని సమకూర్చుకుంటారు.

గొర్రెల యొక్క ఉన్నిని అమ్మడం ద్వారా ఆదాయం సమకూర్చుకుంటారు. గంగళ్ళను తయారు చేసి అమ్మడం ద్వారా ఆదాయం సమకూర్చుకుంటారు, పాల వ్యాపారు, మరియు గొర్రెల, మేకల మందలను వ్యవసాయ భూములలో పెట్టడం ద్వారా మీరు ఆదాయుప్పి, సమకూర్చుకుంటారు.

కురుమల సామాజిక పరిస్థితులు :

ఉత్తర తెలంగాణలో కురుమలు సామాజికంగా క్రింది స్థాయిలో ఉన్నారు. సమాజంలో వీరికి ఇటువంటి గౌరవం కానీ, మర్యాదలు కానీ లేవు. రెడ్డి, కాపు, వెలమలు వీరిని బానిసలుగానే పరిగణిస్తున్నారు. అయితే గ్రామంలోని ఉత్పత్తి కులాలతో పాటు వీరికి కొంత ప్రాధాన్యత ఉంది. ఉత్పత్తి కులాలు వీరిని సమంగానే చూస్తున్నారు. ఇతర క్రింది స్థాయి కులాలతో వీరికి సత్సంబంధాలు ఉన్నాయి. సమాజంలోని కులాల వర్గ విభజనలో వీరికి క్రింది స్థాయిని కల్పించారు. వీరి కులానికి చెందిన కులం కాబట్టి వీరి కము సంఖ్య 11 లో ఉంది. అయినప్పటికీ కురుమలు ప్రముఖ శైవ క్షేత్రాలు అయిన కొమురవెల్లి మల్లికార్జునుడు, ఐనవోలు మల్లికార్జునుడు, ఇతర మల్లన్న దేవాలయాల్లో ఒక్క పూజారులుగా పట్నాలు వేస్తున్నారు. ఒక్క కథా కళాకారులుగా కథలు చెబుతున్నారు².

కురుమల మతపరిస్థితులు:

ఉత్తర తెలంగాణలోని కురుమలు ముఖ్యంగా శైవ మతాన్ని వైష్ణవ మతాన్ని నమ్ముతారు. వీరిలో ఎక్కువ మంది శైవ భక్తులు కలరు. కురుమలు శ్రీశైలం మల్లన్ను, బీరప్ప స్వామిని తమ ఇష్ట దైవాలుగా పూజిస్తారు. అలాగే శివుడు, విష్ణువు అవతారాలను పూజిస్తారు. కొమురవెల్లి మల్లన్న, బనవోలు మల్లన్న, ఓదెల మల్లన్న, కట్ట మల్లన్న, శ్రీశైల మల్లన్న, వేముల వాడ రాజరాజేశ్వర స్వామి జాతరలకు వెళ్తుంటారు. ఎల్లమ్మ దేవతను, గ్రామ దేవతలను పోచమ్మ, మైసమ్మ, ఉప్పలమ్మ, మాహంకాళి, భద్రకాళీ, మొదలగు దేవతలను పూజిస్తారు. కురవి వీర భద్ర స్వామి, లక్ష్మీ నరసింహ స్వామి, భద్రాచలం సీతరామస్వామిని పూజిస్తారు. కురుమల ప్రత్యేక దైవమైన బీరప్ప స్వామి-కామరాతి-అక్క మాహంకాళి దేవతలకు గొల్లె పిల్లలను తొలి ఏకాదశి రోజున బలి ఇచ్చి ఈ దేవుళ్ళకు నైవేద్యం, బోనాలు సమర్పిస్తారు.

ముగింపు :

ఉత్తర తెలంగాణలో నివసించే వెనుకబడిన తరగతి కులాల్లో కురుమలు ప్రధానమైన వారిగా చెప్పువచ్చు. వీరి ముఖ్య వృత్తి గొల్లెల, మేకల పెంపకం, గొంగళ్ళ నేత, గొల్లెల, మేకల వ్యాపారం, పాల వ్యాపారం, వీరు అర్థ సంవార జీవులు తెలంగాణలోని సహజమైన కొండలు, మైదానాలు, నదులు పచ్చిక మైదానాలు, చిట్ట ఆడవులు, సారవంతమైన నేలలు, వీరి జనాభా వృద్ధి కావడానికి తోడ్పడుతున్నాయి. కురుమలు పూర్వం ఉత్తర భారతదేశం నుండి, కర్ణాటకం ప్రాంతం నుండి తెలంగాణకు ఎక్కువగా వలస వచ్చినట్లు చెబుతున్నారు. వీరి కులదైవం బీరప్ప స్వామి, మల్లన్న దేవుడు. అదే విధంగా శైవ, వైష్ణవి దేవుళ్ళను

గ్రామ దేవతలను పూజిస్తారు. వీరి గోత్రం చండియ గోత్రం. విజయ నగర సామ్రాజ్యం ను పాలించిన హరిహర బుక్క రాయలు తమ వంశానికి చెందిన వారని చెప్పుకుంటారు. కురుమలు సమాజంలో అర్థికంగా, మద్య స్థాయిలో ఉన్నారు. సాంఘిక హోదాలో క్రింది స్థాయిలో ఉన్నారు. ఇతర ఉత్పత్తి, సేవక కులాలతో వీరికి మంచి సభ్యులందాలు కలిగి ఉన్నారు.

ఉప యుక్త గ్రంథాలు :

1. ఇంటర్నెట్ యల్ చరిత్ర గ్రంథం :- తెలుగు అకాడమీ ప్రచురణ హైద్రాబాద్ ,2016 , పేజీ సం.3,4 2. సుబ్బారావి పులికొండ :- తెలుగులో కుల పురాణాలు, ప్రజా శక్తి ప్రచురణలు, హైద్రాబాద్, 2000 , పేజీ సం. 20
3. కుమారస్వామి కంప :- కురుమల చరిత్ర , సంస్కృతి తీవ్ర విధానం వరంగల్ జిల్లా ఒక పరిశీలన శ్రీ.శ.1857-2010, ఎంఫిల్ ఆముఖిత సిద్ధాంత గ్రంథం, పొ. తె.వి.వి , శ్రీశైలం, 2014, పేజీ సం. 60.
4. సుబ్బారావి పులికొండ :- తెలుగులో కుల పురాణాలు, ప్రజా శక్తి ప్రచురణలు, హైద్రాబాద్, 2000, పేజీ సం. 26.
5. జటుకాల అరుణ :- నల్లగుంట గ్రామ సాంఘిక అర్థిక, రాజకీయ, మత , సంస్కృతిక పరిస్థితులు - పరిశీలన, వరంగల్ జిల్లా , ఆముఖిత ఎంఫిల్ సిద్ధాంత గ్రంథం, ప్రొ. తె.వి. వి. శ్రీశైలం, 2010, పేజీ సం. 51, 52.
6. విజ్ఞాన దీపిక :- ఆంధ్ర సాహితీ అకాడమీ , హైద్రాబాద్, 1976, పేజీ సం. 227
7. కుమారస్వామి కంప :- కురుమల చరిత్ర సంస్కృతి తీవ్ర విధానం , వరంగల్ జిల్లా ఒక పరిశీలన శ్రీ.శ. 1957-2010, ఎంఫిల్ ఆముఖిత సిద్ధాంత గ్రంథం, ప్రొ. తె.వి.వి. శ్రీశైలం, 2014, పేజీ సం. 72

ECONOMIC SUPPORT OF FOREST PANCHAYATS IN ANDHRA DURING THE BRITISH RULE

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Introduction

The cooperation of local communities is essential for sustainable forest development in India. This is because they are familiar with the nature of forests in their surrounding areas. These groups are unintentionally using the products and materials available in the forest.¹ In fact, peasants and tribals in forest areas normally known of over a hundred natural products, besides the staples, that can be gathered without cultivation.² Therefore, forest communities are intimately connected with the forest in which they live and in the environment.³ The forests that are managed by the local community are called the Village forests or the Panchayat forests. In these types of forests, the management of forests and forest products is carried out in whole or in part under the agencies of local communities.⁴ These agencies are called Forest Protection Committee, Village Forest Committee and Village Forest Institution. Such committees are known as Van Panchayats in the Kumaon Division of Uttarakhand and Van Samrakshan Samitis in Andhra Pradesh.⁵

Need and Importance of Forest Panchayats

Forests are very important in natural resources. Forests serve a variety of biological and human resources such as fodder, fuelwood, green manure, and construction timber. Deforestation continued unabated in the 18th and 19th centuries, due to the lack of awareness of governments in forest management.⁶ Conservation of forests has been initiated by governments recognizing the injustices and the

economic benefits of forests if they are not conserved. For the first time in 1856, the British government set up the Forest Departmental activities by creating the 'conservator of forests' and began efforts to control forests and then established, Imperial Forest Department in 1864. Subsequently, the Forest Acts were gradually brought into formulate rules for the supremacy of the forest. These policies have generated opposition from local residents. The hill tribes of Andhra Pradesh rebelled against the British.

Another noteworthy aspect is that the village forests have been left untouched, and the farmers in the forested villages are facing difficulties with their timber requirements and for grazing their livestock. Before 1886 there were village forests, farmers in the villages close to the forest were able to obtain forage, from the forest freely. This process continued until 1895. Later, the Madras government brought all the land to the government and there was opposition from village farmers near forests. The government of Madras, if it wants to protect any forest area, must first reserve it and take responsibility for its management with the government and the co-operatives of nearby villages.⁷

Formation of Forest Panchayats

Many village communities in India, have traditionally used forests on a sustainable basis.⁸ When the government identified the importance of the forests, they were trying to protect forests in many ways. The British government introduced several legislations like forest policies and forest acts. The British understood that it was

not possible to detain villagers from going into the forest. They realized that it was better to conserve forests with the villagers. Such efforts began in the 19th century.⁹

The Madras Government tried to form Forest Panchayats twice before 1894, but they failed. The main reason is the lack of confidence of the rural people over government ownership. The lack of supervision and restrictions, on the grazing rights are also caused to failed for establishing forest panchayats in Andhra region. In 1912, the Government of Madras formed a Forest Committee. The main recommendations of the committee were to establish forest panchayats, with the coordination of government and villagers to get income from forests.¹⁰

Types of forest panchayats

The success of the forest panchayat depends upon its good governance. Based on their good working the forest panchayats were divided into four categories.

1. Category A:- Panchayat with good finances and good working.
2. Category B:- Panchayat with bad finances and good working.
3. Category C:- Panchayat with bad finances and bad working.
4. Category D:- Panchayat not working due to one cause or other.

The categories of forest panchayats are decided according to their function. The main functions are maintenance, appointment of watchers and payment of watchers, maintenance of boundaries, improvement of forest for other purposes, meeting contingences and payment of rent to the government.¹¹

Structure of the Forest Panchayat

The Government of Madras has given full details of the formation of Forest Panchayats in the G.O of B.S.O 195 of Madras. Reserved forests which were principally or solely intended to ensure a continued supply of grazing, fuel and

agricultural requisites should be entrusted to panchayats, composed of resident cattle owners".¹² About 482 sq.mile of forests in the districts of Kistna, Guntur, Cuddapah, Bellary, Chittoor, Chingleput, South Arcot, North Arcot, Trichiopoly, Salem, Kurnool, Coimbatore, Anantpur were placed under 495 panchayats for management.¹³

In the formation of forest panchayat there is a combination of one or more villages. The number of villages in the forest panchayat depends on the type of forest and the location of the village. If the villages in the forest are close together, all the villages are decided as one panchayat. Sometimes the Forest Panchayat was for 7 to 8 village hamlets. Members are elected based on the number of villages in the panchayat. Membership is high when villages are high. When the villages are fewer, the members are fewer.¹⁴

Table-1

S.No	DISTRICT	NO OF FOREST PANCHAYATS
1	Vizagapatam	8
2	East Godavari	5
3	West Godavari	13
4	Kristna	20
5	Guntur	56
6	Kurnool	24
7	Anantapur	92
8	Cuddapah	54
9	Nellore	156
10	Chittoor	71

Data on Forest Panchayats in Madras State 1939-40, Structure and management of Forest panchayats, AV RamanaRao, P-215.

All the cattlemen in these villages form a collective and elect the Forest Panchayat members and the president. The Revenue Divisional Officer or his staff will take all measures to monitor the forest panchayats election. The cattle owners in the village then decide on how many members there should be in the forest panchayat. This number is naturally between 5 and 12. Bayyavaram Forest Panchayat in Vizagapatam consisting of more villages having the total

number of members were 9 which was established in the year 1925 whereas Jaggayapeta Forest Panchayat having the 5 members which was established in the year 1923. After the formation of Forest Panchayat, there is an agreement between the Collector and the panchayat on 0-12-0 stamp paper.¹⁵

Responsibilities of Forest Panchayats

1. The panchayat or its members are not authorized to sell or divide the land allotted for the purpose of forest panchayat
2. Panchayat uses forest products only for the benefit of its members who are listed on the proper holders.
3. The panchayat prevents the forest trees from being cut down and the Panchayat does not permit any member or user to use the land for agricultural purposes.
4. Illegal grazing prevents it from happening.
5. Protecting the forest from fire accidents.
6. To pay to the government a fixed rent every year for the forest area entrusted to their care.
7. Panchayat will cause to erect the boundary pillars and protect them.
8. Plantation of trees, development of nurseries, repairs of ponds and reconstruction of cairns were the duties which few Panchayats could either afford or care to undertake and finish.¹⁶

Powers of the Forest Panchayat

1. Imposing penalty for any violation of the rules by any user. If the penalty was considered inadequate, intimate the issue to the higher authorities. The forest panchayat had the powers to not only impose penalty but also to initiate legal proceedings against the offender.
2. To issue passes after receiving fees for the collection of grass, fuel wood, stones, slate etc., and grazing animals.
3. The panchayat controls the entry of cattle and forage in the wild.
4. Panchayat can confiscate the animals entering the forest without its permission and can detain them for 48 hours.
5. If any claimant has caused any damage to the panchayat forest, the panchayat will not give the culprit any rights over the forest products.
6. Forest panchayat can frame bylaws to distribute the products of forest and to regulate the use of forest like grazing, grass cutting, fuelwood collection etc., among the right holders.¹⁷

Finance

Generally, the income of forest panchayats comes from grazing fees and the sale of dead timber. Fuel and stone of the quarry. Proceeds from small forest products like Bark, Leaves, tangled, Avaram, etc. The income from sandalwood trees is usually taken by the state forest department. Similarly, income from big fuel coups was also taken away by the Government - except an insufficient share given to the lowest Panchayats for meeting the cost of cutting the wood. The finance of the Forest Panchayat included the proceeds of

1. Sale of grazing permits at specified rates under contract with the government.
2. The right to collect "Savaram".
3. The facility which is allowed by the government to collect the minor forest produce. The income from minor forest produce varied from one Forest Panchayat to another depending on the nature of the forest produce available. i. e. Tangedu. Avaram. Garualmia. Margosa. sandal-wood. Kasangaddi. Kluesklues. Tamarind. Mustard and the game like deer, peacock, dove, etc.
4. Sale of permits to collect dead timber, manure, leaves and the like on small payment.
5. The sale of fuel coups ranges from 10 to 15 acres depending on the size of the forest.
6. Giving permits for quarrying and carrying goods wherever available by means of a seignorage payment.

7. Tree tapping, when there were in the forest trees fit for tapping, the toddy tappers were to pay rates fixed by the panchayats.
8. Fees for the removal of green timber.
9. Commission for working on big fuel coups sales which were to be determined by the collector.
10. Moiety on fines and compound fees.
11. Share in Sandal wood revenue because the right to extract sandal wood was not given to forest panchayat.¹⁸

Rent from Forest Panchayats in Andhra region Districts

Rent was the important thing in the expenditure of the forest panchayats. At the time of the MoU with the government the rent was fixed according to the extent of the forest area and type of the forest. The important thing was that there is no credit base system. The panchayats were must pay all the rent in time.¹⁹

Table-2

(Information belongs to Vizagapatam, East & West Godavari, Krishna, Guntur, Kurnool, Anantapur, Cuddapah, Nellore and Chittoor Districts)

S.No.	YEAR	No of Forest Panchayats	RENT (Rs)
1	1930-31	519	80334
2	1931-32	504	77708
3	1932-33	504	76726
4	1933-34	504	77373
5	1934-35	501	76684
6	1935-36	502	83331
7	1936-37	502	76033
8	1937-38	504	76169
9	1938-39	499	73656
10	1939-40	499	71325

(Consolidated information from Structure and Working of Village Panchayats, A.V Ramana Rao, pp-214,215.)

In the above table as it is observed that the number of forest panchayats decreases year by year in the districts of Andhra region

subsequently the rent also decreased. The total number of forest panchayats in the year 1930-31 were 519 but the number was decreased in the year was 499. Total disappeared forest panchayats in these ten years were 20. In the same way the rent also decreased from Rs.80334/- to Rs.71325/-. The difference is Rs.9009/-. In the span of ten years the forest department was losses almost Rs. 10,000 /- by the forest panchayats.

Reasons for decreasing the number of the panchayats:

The main reason was the income not met the expenditure of the forest panchayat. Due to the lack of cooperation from the government, Forest panchayats have been reduced Consolidated information from Structure and Working of Village Panchayats, A.V Ramana Rao, Income of the Forest Panchayats in Madras, 1946, p-217.

Considering the table above in the Bayyavaram forest panchayat the total income is Rs.320/- and the total expenditure is Rs.227/-. So in this panchayat the expenditure is less than the income. In Dhemaketupalli and Betamcherla panchayats the income and expenditure almost equal. But for the Bandar Forest panchayat the expenditure is Rs.362/- more than the income that is Rs.262/-.

Conclusion

Deforestation can lead to many disasters. So there is a need to protect the forest. For that purpose, forest panchayats are very useful. Due to the policies adopted by the British, the people in the villages could not believe in them. So the government could not get their cooperation fully. The Government has given proper contribution to Forest Panchayats, strengthening them will make forest development possible.

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AN EVERLASTING GLORY OF FREEDOM FIGHTER OF KURNOOLSYED SHAH-MOHIUDDIN QADRI BAYABANI (1894-1969)

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Most of the national leaders appreciated the great person Biya bani enjoyed the sacrifice from renouncement of various parts. Biya bani was born in 1894 at kambham in Kurnool district. His father " syedGhouse peer biyabani"alais Allah shahi. He completed his high school education in kambham . Then his graduation in "Madras Presidency College". For his achievement of highest marks in graduation in entire Kurnool district, he got great honour with a massive demonstration of procession from his own villagers.

He got his degree in L.L.B from Aligarh Muslim University. He receives appointment orders as Deputy Collector but he renounced that " Am not a serf to work under British reign (meienangrezkighulaminahikarta) such kind of great ideologies and principles had great Biyabani" I am a Muslim being a Muslim I give my respect and full faith towards myreligion, before that I feel happy to say I am an Indian". Such a great nationalist as well as real Indian Biyabani gave his comments about his nation.

He was married with Rukhiya Bi Bi . Surprisingly they gave birth to a girl child on 15th august and it is like a symbol of his great nationalistic zeal. They belongs to great zamindars dynasty. He donated 500 acres of his own agricultural to INC and it remains as a charity.No other political leader matches with this attitude of Biyabani .Who do you find on the past history like leader of charity? Despite of his great charity nothing he expects in return either name or power in politics.

Syed Biyabaniwas the follower of Gandhi. He himself was the strong believer of Gandhianprinciple's. Strictly woretraditional khadi always and he participated in all Indian National Congress meet in 1923 during the time of siddapur settlement in Jairuhi region once again. He made a charity of his 15 acres of land which he was awarded it as a freedom fighter for his heroic fight. He was a man of helping hand was bone free. Syed Biyabani charities are innumerable in the history. Therefore he became a renowned and glorious personality in the

history and his glory was unrevealed reverse and bound only in some books. For his individual as well as family purpose nothing he gained. Such kind of great selfishness personality he was.

Syed Mohiuddin Khadri Bayabani was a popular leader from Kurnool. Once, before Independence Syed Biyabani was imprisoned for his secret meeting with Dr. B. Rajendra Prasad. Inside the jail he associated with Moulana Abulkalam who was co-prisoner. Moulana azad translated so many Arabic texts in Urdu and wrote "Thahisir -a-Quran". At that time he took full co-operation from Biyabani who was expert in Urdu. He met Moulana Abulkalam, several times in course of political meetings headed by Moulana Abulkalam. Thus, he was inspired by Moulana Abulkalam and rendered good services for the nation, he particularly participated in Non Co-Movement along with Khilafat Agitation. By these experiences, in North India in the National Movement (he continued his political career) even in Andhra and in Rayalaseema from Kurnool. While he was at Nagpur during his course of study, he was inspired and participated in Nagpur Flag Agitation in May, 1923 A.D. He was arrested and imprisoned for his participation in the Nagpur Flag Satyagrah Agitation. After release he came to Kurnool and again led a Movement and propagated the programme of Non Co-Movement and aims of Khilafat Agitation. Some other Rayalaseema Hindu Representatives like Chinna Bhimaraju, Editha Satyanaryana, Bulusu Yagnanna, Jillela Palli Kameshwara Rao, Banka Patrudu, Pottina Ganapathi Rao, and Matham Balasubramanyam Gupta followed the foot steps of Bayabani. Under the leadership of Biyabani the agitators preached the principles of Hindu -Muslim unity in the promotion of Khilafat and Non Co-operation Movement in every nook and corner of the district. By recognition of his services and sacrificing Maulana trying to him elect Rajyasabha and tried ministry after independence but he refused it politely. If he was taking that posts on that day he would have reached highest position but his selfishness, dedication. Without desire made him not agreed.

Once after the formation of Andhra state with Kurnool capital the first president Dr. Rajendra Prasad visited Kurnool. Immediately he said to the officers that he wanted to see Biyabani. Unforunately and Surprisingly the officers told him that they would bring him there only and went Biyabani's house. But the officers efforts were in vain. Then president smiling expressed that. "He wouldn't come here we only should go" by saying this the president visited Bayabani's house and had a cup of tea after enquiring about his well being. That's the greatness, fame and glory of Bayabani's. The first P.M of India, Pandit Jawaharlal Nehru visited A.P on the occasion of state formation on 1st October and enquired about Biabani after observing the surroundings, then Biabani met Nehru and P.M enquirer Biyabani about his well being and also spoke to Biabani's daughter with affection and asked her to sing Vandemataram, then he left with happiness. Behind every well being in Kurnool Biyabani hand was there and he arranged establishment of women's college by convincing Sri K.V. Reddy who was a wealthy merchant than and also arranged donation of one lakh Rupees from the merchants association. This was another credential of Biyabani.

He was imprisoned for 11 months in Gaya for his participation in "Quit India Movement. He was expert in many languages like Telugu, Tamil, English, Urdu and Kannada. He was the most honest man. He always argued that his children would come into light with their own capacity but not using his name. He was a pure secularist, idealist and philanthropist.

No matter how much we say about his greatness. He was the best example for the persons who doubted about this type of person with greatness in the 20th century.

Once his daughter Zainab Bi Bi went to an office on some work. Without revealing any thing about her, the officials recognised her and respected by touching her feet and also remembered that Biyabani was their god. He sacrificer, was a saint, and god in the form of human being.

One day while coming out from public gardens in Hyderabad he passed away with cardiac arrest. It was very much deplorable and unfortunate to the entire people of Kurnool and AP on 1st Oct 1969. In general many politicians they leave behind crores of rupees and much property to their heirs. But no one is there like Biybani who left without any property to their heir. He is one among crores of individuals leaving good fame and name for their heirs.

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POLITICS, AUTONOMY AND DALIT TELUGU CULTURE: AMBEDKAR PERSPECTIVE

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Abstract:

Any literary movement has its own political, social and religious influence over its own language and culture. In that sense Telugu literature is no exception to this general principle and particularly dalit literature has its own historical and geographical influence of two mainstream literary trends of Aryan and Dravidian are geographically sandwiched between northern and southern.

Introduction

The main focus of the chapter is to bring out the Ideology, culture and schooling of Dalits from Adi-Andhra Maha Sabha to Ambedkar. To do this the researcher has begun to study the school from Dalits perspective under interrogating with space and schooling systems, budget allocations and teaching staff. How Adi-Andhra Mahasabha leadership negotiated and promoted folk forms of Bhajana Mandali and

Dasabodha as an ideology, culture and schooling in the Dalits localities could be brought out.

The historical and social developments of schooling were knowingly or unknowingly focused much attention on religious thoughts along with caste is the criteria to determine in establishing schooling system for Dalits. The colonial government, through the provision of providing funds to philanthropists and social policy makers were reported in the Census on the caste lines. Further the provincial governments and independent states continued to use the old caste categories in area of social policy making¹.

As far as reports are concerned in Telugu speaking coastal Andhra under provincial madras presidency and erstwhile Deccan Nizams Hyderabad identified Mala-allied sub castes, Madiga allied sub-castes, Adi-Andhra are the three main caste groups that holds consistent population to that of the general population². In this chapter an attempt is made to understand

the historical development of education among dalit groups. Furthermore, assessed the role of various agencies/associations and organizations on which dalits were organized to challenged the traditional modes of caste based exploitation in schooling system. To do this task, one has to realize the efforts made by the British officials in the form of Christian missionaries who were engaged interacting and working with dalits living spaces have becomes an important aspect of change that has taken place over a period of time. On contrary to this dalits have identified their own identity as an independent and autonomous in the name of Adi-Andhras during 1906 to 1956 can be interesting to understand educational development. Furthermore, colonial masters number games through Census reports is interesting accounts to analyze educational development negotiations between the provincial governments along with the state governments by the dalit activists could be seen as an important contribution.

The traditional and existing educational methods before colonial entry in to the Indian scenario were purely non-universal. The methods followed by the various states are parochial and patriarchal in nature. Though the schooling content appear like universal in its outward looks but inner its hierarchical division of caste that has constructed the knowledge, cultural systems of schooling. On the accounts of schooling epistemologies manufactured were in the lines of religion and caste endogamy to the Dwijas. It was the Brahmins received the highest prestige in the society, the Kshatriy the greatest power, and the Vaishya, the largest share of wealth.³ Before colonial intervention into education there was no mass education across the caste, gender, regional lines like in Europe.

The culture, identity of the dalits can be traced in Marathi literary personality during the Bhakti cult of religious reformation in the medieval period popularly known as

Dasabodha of Ramadasa Samartha. The critical works of a saint Samartha Ramadasa belongs to Maharashtra who was spiritual teacher of Shivaji. Ramadasa has earner popular respect

from common man to the clergy. The Dasabodha became popular folk form consists of twenty sections. Each section is described as dasaka as it consists ten chapters, called samasas. The entire book is written in the form of prose-verse but it never becomes common place. Ramadasa acclaim the value of the human body in as much as it forms the wagon for the deliverance of the soul from reincarnation. Man can make his own destiny through self attaining of god. Dasabodha stresses the importance of cultivation of virtuous habits for one who aspires for liberation. It further explains that the Dasabodha is the poses according to Ramadasa is that 'One who takes pleasure in self-aggrandizement, one who undertakes to do a work beyond his capacity, one who has neither learning nor wealth but still remains proud, one who earns wealth by foul means are all ignorant'. The individual morality and moral life should be shaped according to his/her own individual than any others influence.

Dasabodha engages in deals with the essentiality of of 'upasana', adoration and 'Kirtan'. It is not fair for one who has not gone beyond the body idea to ask this question. It is true that everything is illusion but until you have experienced it yourself you have to do worship, do upasana, do kirtan and in every other way remember God⁵. Sravana, hearing, plays a very important part in our spiritual lives, says Ramadasa. Sravana should be constantly adhered to. By sravana the attraction for worldly objects gets fabled, discrimination awakens; an infatuation disappears and loves of God sprouts forth. The idea that meditation is imagination seems to have been prevalent even during those days and Ramadasa faces this accusation boldly and says, 'The world itself is an imagination and out of this world you get only disillusionment at the end, then why not try better imagination? Imagine about God, about Brahman; by thinking constantly good thoughts, bad thoughts vanish from the mind, similarly by thinking about God this world will glide away giving place to the mightiest power, God.'

Ramadasa, however, says that without attaining Brahman, without knowing one's own Nature, it is futile to think that one would get

liberation. Brahman is all that exists, all the variety that we see is only due to Maya. Brahman cannot be compared, yet if we have to illustrate we can say it is like the akasha, all-pervading but there the comparison ends for the akasha is created and destructible whereas Brahman always exists. It is the Only Reality in which all gods, even Brahma, Vishnu and Maheswara are born. It is very near us and at the same time very far. In this way he goes on to give illustrations most of which we come across in the Upanishads and the Gita.

Dalit leadership during Adi-Andhra phase and Ambedkar himself took up the writings to Ramadasa and propagated Dasabodha during Adi-Andhra Mahasabha conferences. It is this laid path in mobilizing dalit mass. The Dasabodha cultural tradition of Maharashtra has its influence among the dalit leadership in Deccan Nizams Hyderabad state before Ambedkar's innovation of Scheduled Caste Federation in 1942.

The vernacular languages development with regional variation in the schooling system has produced another fork form called Bhajanamandali in the form of Dasabodha during Adi-Andhra conferences on the contrary to this Hindu has their own cultural tradition, Muslims has promoted Islamic tradition including Sufi cult. Christians has introduced another identity as Christians. The dalits education is a culmination of all these cultural traditions that were prevailed in the society.

It is evident that the dalits constantly involved improving the caste status imposed upon them by the caste-Hindus. The early Adi-Andhra leadership felt that the possible way-out is educating their children. This being the primary need of the community can be achieved through caste based associations and organizations.

Bhagya Reddy Verma (1888-1939) was known to be the founding leaders of Adi-Andhra movement at coastal Andhra and Deccan Nizams Hyderabad State. He is a learned intellectual and activist based in Hyderabad region initiated in establishing schools for dalits by giving utmost priority to the dalit girl child education. The socio-

economic conditions of the dalits are vulnerable at that time. For the first time Bhagya Reddy Verma felt the need of education and opened school in his Jagan Mitra mandali office at Easamia Bazar in 1910, later 26 schools were opened by his leadership in the localities of dalits at Hyderabad region' with public funds.⁶

On contrary with the background of adverse poverty, illiteracy and ignorance of Dalits lives initiated the schooling process in Deccan Nizams Hyderabad State had inspired the neighboring coastal Andhra Dalit leadership to take up the cause of schooling as an important means for the development of the dalit community. In coastal Andhra Adi Andhra leadership instituted schools and hostels for dalits on par with Christian missionaries with the Burma factor⁷. Most of the Dalits migrated to Burma for work and earned money and returned back to their native places to support the dalit movement effectively. Vundru Tatayya (1850-1930), Voguri Veeraiah were some of the Burma returned Dalits social activist leaders earned 300 acres of land in Burma and 150 acres of land in Rajolu Taluk of East Godawari district and established schools and hostels for dalits education in Ponnamanda, Anaravaram, Allavaram and Modalukunduru villages⁸. Tatayya's had influenced many dalits leaders to take up the cause of dalits educational and social development in the area popularly known as Golla Chondrayya, Kusuma Tatayya, Tadiswamy, Pamula Reddy, Konda Venkanna.

During the 1930's and 1940's, social and political developments at the national level, particularly peasant resistance, Congress's pro-Hindu inclinations, growth of the Communist Party and rise of Ambedkar as the sole leader of the Dalits, were all finding a dramatic centre in the politics of the coastal Andhra region as well as in Nizam's Hyderabad. In the previous chapters that the education of Dalits are noted that following the entry of M K Gandhi on the social and political scene of the country, it is witnessed the entry of new contestants in the struggle for establishing political power, Gandhi used education and empowerment of social methods. While earlier, the struggle was confined

to the elite and middle classes, now the masses were also drawn into the game. Further, in what was an astute move by Mohammad Ali Jinnah, the Congress signed the Lucknow Pact with the Muslim League in 1916, by which the Congress accepted the principle of a separate electorate for Muslims "in the larger interest of forging a united Hindu-Muslim front against colonial rule".⁹

The force of such mass-based mobilization as well as political unity between the two major religious groups against colonial rule certainly had far-reaching consequences. The British, who were already caught up in the web of economic severities due to the First World War, were further threatened by these new developments. They began to initiate a few measures in order to assuage Indian public opinion. On August 20, 1917, Edwin Montague famously declared that the British government's objective was to bring about, "the increasing association of Indians in every branch of the administration, and the gradual development of self-governing institutions with a view to progressively realize a responsible government in India as an integral part of the Empire".¹⁰

This declaration was followed by the Montague-Chelmsford reforms of 1919. These reforms though they did not provide for the provision of a separate electorate for the Dalits, they did provide a few nominated seats for them in legislative bodies¹¹ and thus raised the curtain for intense political activity by the Dalits across the country. For the first time, the Dalit spokesmen were heard in political assemblies and the legislatures took an interest in the problems of the Dalits. The denial of access to Dalits in schools, wells and roads was declared illegal in various legislative resolutions and administrative orders. Yet, such resolutions and orders were, Marc Galanter points out, "honored largely in the breach".¹² The government, on its part, began to provide land, housing, schooling, and government posts to the Dalits which resulted in the increase of Dalit children in schools and the entry of a few educated Dalits in government services. Thus, by the close of the 1920's, as Eleanor Zelliot observed, "the principle of special attention (for the Dalits) was firmly established".¹³

One particular event that animated all the castes, communities and political parties for a heightened political activity during the end of 1920's was the visit of the Simon Commission in 1928. The Commission was empowered to make recommendations for Round Table Conferences to create a new constitutional framework for India. While all the upper caste and class-based political outfits, including the Congress, Muslim League and Justice Party boycotted the Commission, ostensibly on account of lack of "Indian representation" in it, the Dalits all over India welcomed the Commission by organising meetings in its support. By this time, Ambedkar had emerged as a powerful voice of the Dalits.

As a member of the Bombay Legislative Council, he introduced Mahar Watan Bill against the forced performance of all forms of free labour, earlier for the so-called gram pramukhs (village elders) and now for the British bureaucrats. Ambedkar appeared before the Commission and submitted a long memorandum, which was often described as the "manifesto of untouchable rights"¹⁴, in which he demanded reserved seats for the Dalits in legislative bodies, special educational concessions and recruitment to government jobs; and the Commission in its Report substantially accepted a majority of the demands in the memorandum¹⁵. But the Report was finally rejected by all the major contenders, including the Congress, Muslim League, Justice Party and Dalits. The British Government, in order to arrive at a possible way out, convened a Round Table Conference in London and invited delegates of all parties and prominent interests groups.

It was precisely at this time that the Dalits, both in Hyderabad and coastal Andhra, turned their attention from their earlier focus of respect and social equality to the question of political representation. But they were not united in their demand. They were, in fact, being pulled in various directions by the major forces in Telugu politics, either into in communist movement or into a pro-Hindu Congress or pro-Muslim politics of patronage,¹⁶ in addition to a weak but sustained independent activity.

In the following section has analyzed to examine the Dalits education and empowerment through Adi-Andhra Maha Sabha and its activities, both in Hyderabad and Coastal Andhra. Despite internal regional peculiarities, the Dalit activities in the Telugu speaking areas during the 1930's and 1940 can be analysed as a unit, for developments in one region had their impact on the other.¹⁷ As Dalits education and empowerment and their activities were influenced by three major forces in national and regional dimensions: Gandhi, Communists and Ambedkar, the researcher has examined Dalits educational activity during this period in three sub-sections: (a) Pro-Gandhian notions, and, (b) Pro Communist notions (c). Pro-Ambedkarite notions.

Pro-Gandhian education Notions and Harijan Sevak Sangam

What is fascinating about the relationship between the Dalits and the Congress in the Telugu region was how the oppressor (the Brahmin) himself came to the rescue of the oppressed (the Dalit). While doing so, the former was able to retain his social hegemony and political domination and, in turn, further subordinate and marginalize the latter. As mentioned above, it was the Brahmins who initiated social reforms among the Dalits and who established schools for educating the Dalit children.

The efforts made by the Dalit leadership have, undoubtedly, benefited a section among the Dalits. Those Dalits who studied in these schools rose to become leaders of the Adi Andhra movement, and it was from these schools that a number of Dalit literary figures sprang up and enriched Dalit literature and, thereby, Telugu literature. Yet, it was also equally true that these schools became powerful entities in the hands of the Brahmins to contain the force of the emerging Dalit anger against the socio-cultural hegemony of the former. In a sense, it was through these schools that the Brahmins were able to capture the talented young Dalits and domesticate them for their own interests.

In its domestication of the Dalit leadership, the Congress, under the leadership of

the Brahmins, followed a two-pronged strategy: (1) Using the Aashrama-educated Dalits to marginalise the Ambedkarites and, (2) Diverting the Dalits' attention from the important issues, such as share in power, towards immaterial issues, such as temple entry.

Although by the late 1920s, Ambedkar had established himself as a strong Dalit leader, his influence was, however, mostly confined to western India. Dalits in Telugu districts were unaware of his activities, at least, until the conflict between him and Gandhi over separate electorates for the Dalits. When some of the younger members of the Adi Andhra movement came to know about Ambedkar's arguments and the counterarguments by Gandhi and the latter's adamant attitude by resorting to fasting in the Yeravada prison, they began to shift their loyalties towards Ambedkar.

It was during this political heat at the national level that the seventh Adi-Andhra Mahajana Sabha conference was organised in Bezvada in August 1932, under the leadership of Vemula Kurmayya another protégé of the Brahmins. The venue of the conference became a battleground between the Ambedkarites and Gandhians.

From the outcome of the discussions, it was clear that the issue was not about separate or joint electorates, it was rather about the leadership of Gandhi and Ambedkar and the arguments that these leaders represented. It was also about the issue of legitimacy of caste-Hindu led nationalism and its appeal to the Dalit constituency.

As we have seen in Chapter three, one of the main arguments of Ambedkar in his demand for separate electorate for Dalits was that they were a separate element within Indian society and hence they were entitled for separate electorates. Gandhi refused this by arguing that Dalits were part and parcel of the Hindu society, and the demand for separate electorate was nothing but dividing the Hindu family.

Thus, while Gandhi's fast was seen as an act to protect the unity of Hindus, Ambedkar's

demand was an act of separatism. All these arguments and issues found a centre in the discussions at the conference. The presidential address of Vemula was mostly devoted to the issue of Gandhi's fast. He praised Gandhi for sensitising the caste-Hindu society on the deplorable conditions of the Dalits, and placing the abolition of untouchability in the Congress agenda. As expected, he vehemently opposed Ambedkar's move for separate electorate, for such a move would alienate them from the caste-Hindu society.

Interestingly, he justified his stand on the basis of the history of the earlier Adi-Andhra conferences, in which the Dalits conceived themselves as part of Hindu society rather than outside of it. And he urged the delegates to trust the good judgement of the caste Hindus, particularly Gandhi on the joint electorates for the Dalits, and asked them to join the Congress in its fight against the British in liberating the country. Despite the young Dalits' protests, the conference ended by declaring Gandhi as their leader and voting in favour of the joint electorate¹⁸.

Once the question of share in political power was successfully submerged, the next step of the Congress was to divert Dalit energies towards the non-material issues. And Gandhi's Harijan Sevak Sangh (HSS) facilitated this diversion. Following the Poona Pact, Gandhi launched the so-called 'Harijan upliftment programme' by establishing the Harijan Sevak Sangh and in 1932 Andhra branch of HSS, Andhra Rashtriya Harijan Sevak Sangh was established in Vijayawada. The branch had an interesting social representation. While Kasinadhuni Nageswara Rao, a Brahmin and M. Bapineedu were appointed as President and General Secretary, respectively; Vemula Kurmaiah and Naralasetti Devendrudu (both were Malas [Dalits]) were recruited as the Joint Secretaries. The activities of the Sangam were mostly confined to cleaning of streets and roads in Dalit localities, digging drinking water wells, and establishing separate schools and hostels for the Dalit students.

One of the important programmes that

were taken up by the Congress leaders was the issue of temple entry for the Dalits. In several districts they organized satyagrahas in the name of Gandhi and secured entry for the Dalits into the temples. Gandhi also made a visit to coastal Andhra to promote the programme in 1933. He personally led the Dalits into two temples in Siddhantam village in Krishna district¹⁹. M.B. Gautam, a Dalit activist and chronicler, reported the effect of Gandhi's tour: "During Gandhi's tour, lakhs of rupees were collected from the people in the name of Harijan biksha (fund) and he (Gandhi) earmarked funds to each district from the collections for providing for the needs of the boarders admitted into hostels managed by the provincial and district Harijan Sevak Sangh branches²⁰."

The Andhra Harijan Sevak Sangh was seen to be successful in the press reports but it had not impacted any of the Dalits to actively take up the issue for the social reformation. It had not produced any impact on the community for taking up the cause of social development of the Dalits. The temples that were opened to the Dalits were either already abandoned by the caste-Hindus or in a dilapidated condition. Even those temples that were opened for the Dalits during Gandhi's visit were not only closed soon after he left, purification ceremonies were conducted in a big way to cleanse those temples after that event. Moreover the Sangh activities were concentrated mainly in the town areas and little was done in the rural areas where untouchability and discrimination against the Dalits were practiced as a matter of right by the caste-Hindus. Further, what is most astonishing about this whole facade called temple entry of the Dalits is that it was not just the ordinary members of the caste-Hindus that opposed the entry of Dalits into temples.

Even some of the Congress leaders, who were at the forefront of the programme, opposed the Dalits' entry in their local temples. To cite one example, Kasinadhuni Nageswara Rao, the president of the Andhra Harijan Sevak Sangam did not allow the Dalits into the temple at Yalakarru Agraharam, his native place, where members of his family manage the temple²¹. Thus,

the pomp of the activities of the Sangam did not necessarily result in an avowed change of heart among the caste-Hindus, but had greatly helped the Congress to rope the Dalits into its fold, and use them against Ambedkarites in order to gain ground in the Dalit community.

Education and Pro-Communist Leadership

Since the late 1930's, some of the Dalits in both Hyderabad and coastal Andhra began to take part actively in Communist movements. The main attraction of the communist party is its slogans gave hope to the Dalits towards equal society. The slogans spread the message of 'a classless society'. Nevertheless, in reality, the beliefs of a classless society, as away, endure a paradise concept; indeed, the movement promoted and captured by the Reddy's and Kammass both in Nizam Hyderabad state and Coastal Andhra Pradesh.

Popular leadership emerged were P. Sundarayya, Ravi Narayana Reddy, and Badam Yella Reddy all of them are belongs to Reddy community. People like Chandra Rajeswara Rao, M. Basava Punnaiah, C. Vasudevara Rao are among the great leaders from Kamma community.

When one observer closely it was the Reddy's that were dominated in the Telangana region and Kammass are influential in coastal Andhra region in leading peasant movements and struggles. It was because of these communist movements the minimum wages agricultural labours achieved.

The educational development of the Dalits in coastal Andhra was organized and established schools for their own caste and opened to Dalits also for some extent. In the Nizam dominated Hyderabad state social gatherings and political activity was strictly restricted. The communist groups organized under the Andhra Jana Sangam, a literary group for the promotion of Telugu culture and language²². This was the base for the formation of Andhra Maha Sabha gave place for political organization of Congress, Communists, and Socialist leaders in Deccan Hyderabad. It was this group's started agitating Nizam Jagirdars, Payagalu, Samstans.

The national leadership after round table conference in 1932 split in to two groups one led by Communists and the other led by the Congress²³. In Nizam Hyderabad along with Bhagya Reddy Verma intervention and association with Ravi Narayana Reddy for the abolition of social evils like Vetti got support from the Adi-Hindus and Dalits. This association continued in fighting for the Khangi schools establishments in the Hyderabad region²⁴.

By 1940s under the leadership of Ravi Narayana Reddy and Begam Yella Reddy mobilized the rural working class agrarian classes in the name of Communist movement against the feudatory castes (Dora) and organized Andhra Maha Sabha annual conferences outside the Nizam Hyderabad State. Mao Tse-tung's *On the Protracted War* and *Guerilla War* fare became popular references in the Telangana struggle. Mao's slogan *land to the tiller* became the slogan of Telangana²⁵. During the Telangana struggle, the Communists established a parallel government in the rural areas of the Nalgonda and Warangal districts. Communists also organised people's courts, which decided cases and punished 'enemies of people' – the landlords, patels and patwaris, informants and government spies.²⁶

During the course of the struggle a great amount of land belonging to the Brahmin Karanam, Reddy and Velama Doras was occupied by the Communists in order to redistribute it among the peasants and landless labourers. It was in the redistribution of the land that the caste-based upper caste bias of the Communists was visibly revealed. In each village a committee called panch committee was established for the redistribution. In the name of revolutionaries these committees were primarily occupied by members belonging to Reddy and Kapu upper castes. Dalits were completely denied any role either in the formation of the panch committees or any say in the redistribution of the land. "While the lands of the Doras were distributed among the Reddy and Kapu farmers and tenants, the common pastures and wastelands became the lot of the landless Dalits and other lower castes²⁷."

The Dalit experience with the Communists in coastal Andhra was not so different from their counterparts in the Hyderabad state. By the late 1920's the Kammas in coastal Andhra found themselves at loggerheads with the Brahmins for social equality and demanded political power. Interestingly, in their confrontation with the Brahmins, the Kammas were divided into three groups. The first group was constituted largely by rich landlords (zamindars). They were fighting against the Brahmins, first as the anti Brahmins movement and later on by dominating the Justice Party²⁸.

The second group was constituted by the Kamma ryots and peasants. They associated themselves with N.G. Ranga and struggled for dominance in the Congress. As the N.G. Ranga group was operating within the Congress, their activities among the Dalits were inspired by the Gandhian idea of Harijan. During 1934-35 Ranga formed 'Harijan Seva Dal' with the active support of his wife as well as notable social reformers from among Brahmins, especially Unnava Lakshminarayana, author of Mala palli (Mala village), and Guduru Ramachandra Rao.

The third group was constituted by the educated youth of the Kammas. This group, which was inspired by Marxism and the Russian Revolution, was at the forefront in the formation of a Communist Party unit in coastal Andhra. Although the landless Dalits never supported the anti-Brahmin movement, they oscillated between the Congress-based N.G. Ranga group and Communists led by B. Basavapunniah, C. Rajeshwar Rao and others. Both the groups fought against each other for control of the peasant movement and competed to organise landless labourers and Dalits²⁹.

By the late 1930's, many young Dalits, such as Guntur Bapaiah, K. Surya Prakash Rao and Nutakki Kotayya, were increasingly becoming impatient with the Congress-led Harijan activities. They were inspired by the Communists' mobilization of the agricultural labourers for minimum wages and for wasteland. They joined the Communists and actively participated in their mobilisation of the rural

landless and agricultural labour. When the Agricultural Labour Union was formed, Guntur Bapaiah and K. Surya Prakash Rao were elected as the Union's general secretary and president, respectively. While the issue of minimum wage pertains to all the agricultural labour - irrespective of caste, the Communists initiated certain specific programmes for Dalits, which are different from Congress' tokenism towards Dalits. For instance, they initiated anti-untouchability measures in rural areas and even supported the temple-entry of the Dalits.

Undoubtedly, the Dalits, along with the other landless agricultural labourers, were the main beneficiaries of the Communists struggle for minimum wages. Yet, their association with the Communists and their movements did not liberate them from the clutches of the caste. The Communist leadership could not provide an ideological alternative to the Congress as Congress was propagating Hindu and nationalism to mobilise the Dalits under social development activity, this has given a space to the Gandhian to introduce the term 'Harijan' for Adi-Andhras as strong opposition against both Ambedkar and Communist. This has created confusion among the working cadre for Scheduled Caste Federation of Ambedkar³⁰.

The followers of the Gandhi along with Communist leaders started campaigning Scheduled Caste Federation as a 'communal organization'. In fact this kind of propagation divided the local leadership and promoted anti-Ambedkar ideology by both communist leaders and Gandhian leadership³¹.

It can be clearly viewed, in 1944, when the Agricultural Labour Union in one of its resolutions described the communal organisation, K. Surya Prakash Rao left the organisation by circulating a dissenting vote against the resolution. In the same note he emphasised the "economic and social degradation of Dalits and the need for unity of the toiling masses, arguing finally that social uplift was even more important than economic betterment."³² Further, the Communists' involvement in the 'anti-untouchability campaigns was not undertaken as

a part of party policy or theorized as a crucial aspect of the Indian revolution. In a way, their lack of systematic analysis and understanding of the issue of caste and Dalit concerns reveals their blindness to the entirety of the Dalit question.

Pro-Ambedkarite Notions:

The Dalits in Hyderabad and Secundrabad region of Telangana started the autonomous "Adi-Andhra" self-respect movement³³ to educate socially, politically, economically and culturally. The founders of the movement were Madari Bhagaiah, popularly known as Bhagya Reddy Verma, Arigay Ramaswamy, and B.S.venkatrao, these leaders endlessly engaged themselves in mobilized Dalits as their identity and plight as well as establishing new schools. Bhagya Reddy Verma formed a Jagan Mitra Mandali in 1906, perhaps the first Dalit popular organization in Andhra Pradesh started by the Dalits³⁴. A politico cultural and educational propaganda weapon to educate the Dalits through popular folklore, the Mandali injected a new awakening among the Dalits³⁵. Bhagya Reddy Verma was the founder member of 49 schools in different Bastis and Wadas of Hyderabad and Secundrabad. He also started a weekly in Telugu called "Hyderabad", and a fortnight called Bhagyanagar, later renamed as the Adi-Shakti then to Adi-Hindu.³⁶

In 1911, Bhagya Reddy Verma started Manya Sangam, which was renamed as the Adi Hindu Social Service League in 1921³⁷. The objective of the league was to eradicate the social customs that were imposed on the Dalits by Hinduism. To start schools for Dalits, under the league's auspices another voluntary organization was also sounded, called Swastik Dala Yuvajana Sangam. The league published an English monthly, Panchama, with J.S Mathaiah as the editor³⁸.

Bhagya Reddy Verma's contribution throughout his life was with the ideas of liberty, equality, and fraternity, which made him a natural champion of the Dalits. Verma also formed another association called Manya Sangham which was renamed as the "Adi Hindu Social League" in 1921. The main initiation of the

Sangham was to create social awareness among Dalits through folklore (Bhajan Mandali) against the social customs such as Devadasi or Jogini (dedication of young dalit girls to the temple)³⁹. After the Bhajan's the leaders used to delivered speeches to the community gathering based on the pamphlets⁴⁰. Important leaders in this association are Vamana Naik, C. Balamukund and Seth Ganeshmulji. Branch of it was started in Secundrabad by Audiah in 1921. In his book entitled "Our Struggle for Emancipation." P. R Venkataswamy narrated the history of the relentless struggle led by the underprivileged for their legitimate rights and social justice in the "Nizam state of Hyderabad"⁴¹. Later Bhagay Reddy Verma influenced by Ambedkar and converted in to Buddhism. Then on wards the league started celebrating regularly Buddha Jayanti. Arigay Ramaswamy who hails from Madia community was also part of the league initially. Later Arigay Ramaswamy started his own association for Madigas whose interests were marginalized in the league.

Arigay Ramaswamy stated an organization called Adi-Hindu Jatiyonnati Sabha. The continuous effort to uplift the marginalized communities Arigay Ramaswamy found Suneethi Bala Samajam in 1912. He started an organization in 1912 with the principle object to perform inter-caste marriages for the poor in the name of 'Bhoomanda Swamy Gurumandali' which was named after his spiritual guru Bhoomanda Swamy. They used to celebrate anniversary function every year. The popular leaders of his association were Maddela Malkaiah, Danti Ramaswamy, Taluku Ramaswamy, Boosa Rajarathnam, and Kotturu Raj Gopal⁴². The activities of the Gurumansali are limited to certain places in the city such as Secundrabad and Kummaraguda where he resides.

In 1927 Arigay Ramaswamy decided to change the name of the association name as Adi Hindu Mahasabha. After changing the name from Jatiyonnati to Mahasabha several small organizations like Adi-Dravida organization by M.V Palayam Pillay and Ethirajan of

Ratnam (2008): "Dalit Movement and Democratisation in Andhra Pradesh", East West Center, Washington.

Youngmen's Dravidian Association merged in to the Adi-Hindu Mahasabha. The association has opened several branches within the city. The Adi-Hindu Mahasaha took up several issues like establishing library and reading room, night schools for boys and adults. They also established youth groups to conduct various socio cultural activities.

In 1931 Arigay Ramaswamy started new organization called Arundatiya Mahasabha. The outbreak of the association is due to sub-caste differences between Arigay Ramaswamy and Bhagya Reddy Verma in organizing Adi-Hindu Social Service League. In the name of organization Arigay Ramaswamy used to organize meetings of the Sabha to address the local problems of the Adi-Hindus generally hailed from Madigas and Malas⁴³. Within a short span of the time this association becomes very popular association taking up the several issues relating to social, economic, educational and political aspects of Dalit community

One of the important developments in this context was the introduction of the word "Dalit" in Nizam state by formation of Hyderabad Dalit Jatiya Sangham⁴⁴. These organizations, despite their internal problems and dilemmas, pressed more for the introduction of distributive policies for the educational and political advantage of the depressed Classes.⁴⁵ As part of this project many associations came up by the nascent dalit leaders, prominent among them are Adi-Dravida Education League and Adi-Dravida Mahajan Association in 1932, Youth League of Ambedkarities in 1934 and Hyderabad State Depressed Class Association in 1938. Some of the first generation educated Dalit leaders like B.S. Venkat Rao popularly known as 'Hyderabad Ambedkar' entered in the political structure. Through him, some of the important lower level positions for Dalits in the Nizam government, particularly in the public work, revenue, railways, defense, and the education departments⁴⁶. He was also instrument in getting a huge budget of rs. 1 crore (10 million rupees) from the Nizam

government for the establishment of schools and hostels for the Depressed Classes⁴⁷.

From the early 1900's onwards Hyderabad and Secunderabad, the two urban centres in the Telangana region of the princely state of Hyderabad - witnessed small but vigorous Dalit activity, initially for social recognition and social equality and later on, especially since early 1930's, for political representation. Three men at the centre of this activity were: Madari Bhagya Reddy Varma (1888-1939), Arigay Ramaswamy (1875- 1973) and B.S. Venkatrao, all of whom belonged to the Mala caste.

Adi-Andhras Folklore and Caste Hindu Reform Model

The first was the development of the Dalit movement, which underwent a transformation in 1906 with the emergence of Jagan Mitra Mandali later in 1911, became Manya Sangham and then in 1922 All India Adi-Hindu Conference declared as Adi-Hindu Social Service League. Though the Hyderabad region was under the indirect rule of British Government, it had independent status of administering the Hyderabad state by Nizams. Telugu did not receive state patronage; instead Urdu was made the language of administration. Hyderabad state under Nizam kept it almost isolated from the progressive trends and modern influences. Adi-Hindu Movement is profoundly rooted in the remote part of the Hyderabad tradition itself. The main trajectories of the movement is the material conditions that created by the colonial rule, the propagation and proselytization of Christianity and Islam, the mass anti-colonial assertion.

The society of Hyderabad during 1906 to 1934 consisted of two main sections namely the Hindus and Muslims. The agitation was already in existence when Bhagya Reddy Verma began his propagation work through Jagan Mitra Mandali by popular folk forms like Harikatha, Burrakatha as 'Bhajana Mandali' in 1906. Within 14 years that is by 1920s the Hyderabad and Secunderabad experienced widespread openings of schools, and similar occurrences took place in the provinces of Madras, Bombay, and to a lesser

extent in the Karnataka⁴⁸. Soon after this, awareness activities in Hyderabad and Secundrabad led to the discovery of caste associations in many of the provinces.

In the mentioned period education came to assume a key role in the political economy of caste associations, contributed to the unprecedented sense of economic and social progress that was a hallmark of the political development. Underlying the sense of progress was spectacular period of sustained educational growth. The most noteworthy measure in the year 1917, Madari Bhagyareddy Verman presides over the First Andhra Panchama Conference at Bezwada.

The local government was the creation of a labor department, which was made responsible for the educational progress of Dalits communities. Thus, separate labour department schools were set up throughout Madras presidency. And the total number of public institutions chiefly intended for the Depressed Classes increased gradually. The number of special schools for Untouchable communities increased by 42.2 percent between 1919-1920 and 1936-37, while the strength of depressed class students went up by 180 per cent during the period 1919-20 to 1948-49. Although this appears impressive, it must be remembered that, compared to the total population, only 7.52 per cent of boys and 1.65 per cent of girls belonging to the Untouchable communities had the benefit of school education in 1928-1929.

In the same year, Scheduled Caste students consisted 11.6 per cent of the total scholastic population. It was also found that the number of male Dalits students tended to decrease as they went up to the higher classes. They constituted 6.6 per cent of total students at the primary level (Class V) but declined to 2.8 per cent, and 0.89 per cent respectively, at the secondary and high school levels in 1928-29. In other words, the number of scheduled caste students in the higher classes became quite neglect.

The second factor was the Dr. B R Ambedkar can be viewed in the context as the leader of the depressed classes who raised the

issue of universal compulsory education after Jyoti Rao Phule. Who pressed the government for the adoption of a more liberal policy in India? They criticized the repressive measures being adopted to control the agitations and activities, and government's failure to meet the demands of the more moderate Indian nationalists. On contrary to this, Gandhi's establishment of Harijan Sevak Sanghs in support of the Hindu reformation project across the country in his 'Harijan' tours in 1930s. By creating alternative leadership to Dr. Ambedkar, the congress successfully fostered sharp differences amongst the different dalit communities and they got widened in the following years.

The third factor was the increasing fear of the establishment of Urdu medium school in the Bastis and Wadas of Dalits spreading to the Islamic culture, complicated by Dalits deteriorating relations with Hinduism. Further, the work attempted to show the influence of different schools of opinion, of official and non-official advisers, on the policy involving as they did- divergent views about the character of Adi-Andhra Movement and its problems, and the future of Nizam and British Government in India.

An attempt was also made to assess the impact of the policy on the character of the government, and to allot responsibility for its different elements between the Adi-Andhras and different sections within the Caste Associations of Dalits in Nizam's Government of India. The Caste Associations have generally been described as one of order and progress, or repression and concession. In my opinion, the concessions were weighted in a particular fashion to try and reduce their real value. Repression, on the other hand, was partly reduced or controlled by Adi-Andhra Social Service League's interventions.

The work also challenged the prevalent theory, that the policy retained the character of the state as a benevolent despotism. In my view, the general effect of the policy was an alteration in the character and role of the state of India in India's evolution, and certain subtle changes in the role of the Adi-Andhra Social Service League, leading to repercussions of the relationship

between the Hindus, Muslims and Adi-Andhra people. The idea of education is investigated by raising questions: what is school, what and how does a school teach and how does school as a major basic institution of education relate to society? These questions are examined through some terms that are almost obsessions with the current educational discourse. These terms are access and structure (what is school), creativity, competency and evaluation (how does a school teach), community and value (how does a school relate to society). These issues enmesh. The way these terms was used depend upon the underlying epistemic premises. It is argued that very often the kind of educational reform desired does not take place because of the epistemic tensions between the different perspectives that bear upon it both internally and it relation to each other.

Although the Dalit leadership in coastal Andhra region did not show any keen interest in Ambedkar's Depressed Classes Conference of 1930 and issues surrounding the First Round Table Conference, some of the Dalit leaders from Hyderabad did take part in a special session of the Ninth All-India Adi-Hindu Conference in Lucknow in 1931.

The conference, which was held on the eve of the Second Round Table Conference, was presided over by Bhagya Reddy. One of the most significant and unanimous resolutions of the conference was recognition of Ambedkar as the sole and true representative to speak on behalf of 90 million Dalits.⁴⁹ In addition to this, Dalits in Hyderabad submitted numerous memoranda to the Nizam of Hyderabad, demanding political representation. Subsequently, the Nizam announced the formation of a Constitutional Reforms Committee, under the chairmanship of Aravamudu Aiyangar on September 22, 1937, popularly known as Aiyangar Committee. Interestingly, the Committee was constituted exclusively by members drawn from the Muslim and caste-Hindu backgrounds. The Dalits, who constitute 18 percent in the total population of the state, were not included in it.

Angered by such a blatant exclusion, the Dalits took to the streets and demanded the

statutory confirmation of the fundamental rights of citizenship by the legislature⁵⁰, and special protection of the rights of the Dalits and other minorities in the state. In amemorandum to the Nizam, they emphasised proportional representation. It was stated that since the Dalits constituted 18 percent of the state's population, 18 per cent of seats should be reserved for them in all the representative bodies of the state. A special representation for the Dalits should be given in the municipal councils, district and taluk boards and other organs of the government. Further, in the event of adoption of separate electorates by the State, the memorandum stated that there should be separate electorates for the Dalits:⁵¹

[A]s the depressed classes of the state have certain specific economic and social problems they should be provided with adequate special representation in the council. Till the majority community (Hindus) creates full confidence in them, they should be provided with 10 seats in the council. These seats should be distributed over the 16 districts of the state ... but any depressed classes' candidate of any one constituency may stand for any other constituency. The above mentioned seats should be contested in election on the basis of separate electorates. The suffrage of the depressed classes should be so wide as to enfranchise a major portion of their population. In addition to the reserved seats, the depressed classes' candidates must be made eligible to any other general seats in any constituency from any part of the state.⁵²

Although the Aiyangar Committee rejected the Dalits' demand for separate electorates by equating the notion of separate electors with communal representation, it did take note of their concerns: "A demand has been made on behalf of Harijans that seats should be reserved and separate electorates formed for them. We cannot endorse the principle, which generally underlies communal representation. But in the social, educational and economic interests of the Harijans, we nevertheless consider it necessary that they should be granted representation in the Legislature."⁵³ Accordingly,

it recommended for one elected representative in municipal committees and town committees, one for the district boards and, finally, two elected representatives for legislature.³⁴

The next round of Dalit activity took place when Ambedkar declared his decision on conversion.

In 1935 at a Bombay Presidency Depressed Classes conference in Yeola, he put forward the idea of moving away from Hinduism and declared, "I was born a Hindu and have suffered the consequences of untouchability. I will not die a Hindu."³⁵ This declaration, which was described as a "veritable bombshell", triggered off a great debate on the conversion question throughout India.

In the Coastal Andhra region also, some young Dalits, such as Eali Vedappalli (1911-71), organising secretary of Adi-Andhra conferences in East Godavari, and Geddada

Brahmaiah (1912-50)³⁶, secretary of an Adi- Andhra Sangham in 1935, were energized by Ambedkar's declaration. They were joined by Kusuma Dharmanna (1898-1948). Dharmanna was one of the important Dalit poets of his time. We have mentioned earlier that he was the author of the famous song *maakoddu nalladoratanam* (we don't want a country ruled by the upper castes). He was also publisher for the *Jayabheri* newspaper. These three leaders became "a sort of mouthpiece for the Ambedkarite group"³⁷ in coastal Andhra. The tenth conference of the Adi-Andhra Mahajana Sabha was organized at Rajahmundry, East Godavari district in 1935.

While Kusuma Venkataramayya was the president of the conference, Kusuma Dharmanna was its reception committee chairman. This conference was inaugurated by M.C.Rajah, one of the prominent Dalit leaders of the Madras Presidency. After this conference, several district-level and two provincial-level conferences were organized under the leadership of Kusuma Dharmanna in 1936 and 1938. The twelfth provincial level conference that was organized in 1938 was presided over by Bhagya Reddy Varma. The discussions and debates in all these

conferences focused on the demand for reserved seats for the Adi-Andhras in all representative bodies, sanction against those opposing the presence of the Dalit children into schools, job reservations and a demand for waste land. But the Adi-Andhra Mahajana Sabha could not sustain its activism for a long time and beyond the boundaries of East Godavari district. As the popularity of Gandhi and his Congress began to get augmented in the Telugu districts, a majority of the Dalits began to drift into the Harijan fold of Gandhi and the Congress; and thus, Adi-Andhra activism could not make a significant impact upon the Dalits in the province.

However, Dalits in Hyderabad were electrified by Ambedkar's declaration. Given the growing communal tensions between the Hindus and Muslims, which were manifested through the dominance of the Arya Samajis over nationalist Hindus, and in the rise of the *Majlis-i-Ittehad-ul Mussalman* politicising the ordinary Muslims, the excitement among the Dalits was not surprising. For it gave them an opportunity to carve out a separate space for themselves, away from the Hindus and Muslims. But not all of them were eager to grab this new opportunity. They were divided into two major groups opposing each other on Ambedkar's declaration. The pro-Ambedkarite group, which was organised by Venkatrao and Arigay Ramaswamy, was constituted mainly by the young Dalits. The other group, which was led by Bhagya Reddy, continued to believe in internal as well as external reforms.

In 1936 the pro-Ambedkarite group was invited to attend a Maharashtra Untouchable Youth Conference in Poona. As Omvedt notes, they were impressed by the "fire-cating speeches of the Maharashtra leaders"³⁸, and in their return to Hyderabad, they organised a Youth League of Ambedkarites with Venkatrao as president and Venkataswami as secretary. The main aims of the League were: "to organise the youth; to support Ambedkar in leading untouchables out of the Hindu fold; to enlighten people on the evils of Hinduism, to oppose conversion at present but search for a new democratic religion; and to organise a vigorous campaign on socio-economic disabilities".³⁹

Soon the leadership struggle between Venkatrao and Ramaswamy rocked the League, and this, in turn, led to further division of the League. While Venkataswamy formed the Hyderabad State Depressed Classes Association in 1938 and began to lean in a pro Muslim direction, Ramaswamy went on to revive the Hyderabad State Adi-Hindu Mahasabha. Venkatarao's pro-Islam choice was rather surprising. Until 1938, he never showed any inclination towards Islam. Indeed he never showed any interest towards religious issues. His choice was influenced by his concern for the empowerment of Dalits and a firm belief in the ability of the Hyderabad state, a state that can rescue the Dalits from the clutches of the caste-Hindus and also to provide material benefits to the Dalits⁶⁰. For instance, after Ambedkar's declaration on conversion, the Hyderabad state took several initiatives towards attracting the Dalits into the Islamic fold, such as employing full-time paid Islam preachers and supporting the Majlis in their conversion campaigns among the Dalits. In addition to these measures, the State also provided Dalits with government jobs. It also made the anti-vevthbegar legislation, which rescued a great number of Dalits from the virtual slavery of the caste-Hindus. Undoubtedly, all these measures provided the basis for the pro-Islam stance of the Dalits and their leaders in Hyderabad⁶¹.

Although the divisions among the Dalits continued, they all attended the founding meeting of the Scheduled Caste Federation in Nagpur in 1942. During the meeting, Ambedkar advised them to compromise and organise as the Scheduled Caste Federation without any official affiliation to the all India body. But Venkatrao refused to work with the Adi-Hindu group led by Arigay Ramaswamy, Subbaiah and Venkataswamy. On their return, the Dalit leaders of Adi-Hindu faction convened a general body meeting, in which they changed the name of their organisation as the Scheduled Caste Federation (SCF) and selected Subbaiah as its president and Venkataswamy as its general secretary. Beyond condemning the Dalits' conversion to Islam⁶², the SCF of Hyderabad could not do anything, both

due to the continuous factionalism among the Dalits and the fact that Dalits were divided along caste lines. From Bhagya Reddy Varma to Venkatrao and Arigay Ramaswamy in Hyderabad, Vemula Kurmaiah and Kusuma Dharmanna from coastal Andhra - all the important Dalit leaders came from the Mala caste and focused their activism among the Malas, except Arigay Ramaswamy, who addressed the intercaste differences among the Dalits - specially between the Madigas and Malas - and encouraged inter-caste marriages among them.

In coastal Andhra, a branch of the SCF was formed under the leadership of Buldas, after Ambedkar's visit to Krishna district in 1944⁶³. Beyond fighting against atrocities and celebrating Ambedkar's jayanti, this branch was not able to affect events very much. Moreover, as Omvedt observes, "In that period of turmoil, with an aroused mass of Dalits, this could not compete with the hard organising and real economic issues being taken up by the Communists or the patronage and co-opting facilities offered by the Congress⁶⁴. Thus, a pro-Ambedkarite Dalit activity was almost in active even before the transfer of educational powers from the British.

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THE ROLE AND PARTICIPATION OF WOMEN IN CIVIL DISOBEDIENCE MOVEMENT IN GUNTUR DISTRICT

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The objective of the presentation of the paper is to deliberate the role of women in civil disobedience movement of Indian National Movement in Guntur District.

With the call of Gandhi, there were thousands of women started to join and participated in the national movement throughout the country. While the national movement was in great progress, in the month of February 1930, in the meeting of Congress Working Committee at Sabarmathi resolved to that Gandhi has given complete authority to lead Civil Disobedience Movement.

On 6th April 1930, Gandhi began his campaign of Civil Disobedience by setting out to Dandi with his chosen band of 78. In that campaign, the volunteers has to prepare the salt by violating the government rulers and prohibiting orders. This was the beginning of the

movement and became a nationwide mass movement.

Civil disobedience Movement in Guntur District :

The Civil disobedience Movement or Salt Satyagraha was extended and spread widely in Guntur district. There were number of incidents happened in the movement. The women of Guntur district actively participated and created history. To bring the movement a grand success, they shed their sweat and blood.

Unnava Lakshmi Bayamma one among them encouraged and inspired the women to participate in the Civil Disobedience movement and its agitations.

A group of volunteers from different municipal corporations were reached to Guntur to join the movement on 30th April 1930. They

took a procession, in that procession Gandhi photo was carried on in a bullock cart. In this movement the President of Sanathana Dharma Mandali Eka Ratnamba, Satyabayamma wife of D. Venkayya Prof. in A.C. College and the students of Sarada Nikethan were participated.

On 9th June 1930, in Guntur district Unnava Lakshmi Bai with some other women participated in the movement and they were arrested.

In 1932, in connection with the civil disobedience movement in Guntur District, the women volunteers like Duggirala Kanakamba, Dasari Krishnavenamma, Arikapudi Manikyamba, Cherukuri Soubhgyamma, Tripuraneni Kousalyamma and Kambampai Manikyamba made picket at the shops of foreign goods by violating 144 section.

In the course of the agitations, the women were lathi charged, insulted and taken them to the distant places which are far away from the place for 20 miles and left them alone without any shelter and conveyance or transport and kept them even at nights. In that such situations, they were returned to their houses on foot without fear.

The another most prominent women called Bharathi Devi Ranga of Repalle, she actively participated and propagated the need and necessity of the movement in Repalle and Tenali. With that result she was imprisoned for

one year and fined for Rs.500/-.

On witnessing the heroic activities of women in Guntur District, the foreign women like Mrs. Grata and Ms. Glade appraised congratulated and wished them.

The women with patriotism participated equally with men in the Civil Disobedience movement. They were not satisfied with them alone but were encouraged the younger generation. They faced number of difficulties with the police and government, but they never step back and upset. Their commitment to achieve the goals was highly remarkable. They were never afraid of punishments and imprisonments and they never bother about their families and children. Their minds were set to achieve freedom. Their minds were sound enough to die for the nation in the way of to free to country from the bondage. By and large the participation of women in Civil Disobedience Movement in Guntur District was a commendable and remarkable.

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REVENUE POLICY OF THE BRITISH IN THE CEDED DISTRICTS

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The territory beyond Krishna river was generally called Ceded Districts in the records of the British administrators. The districts of Cuddapah, Bellary and Kurnool of Madras presidency were known as Ceded Districts since, they were Ceded to the British under the Subsidiary Alliance system by the Nizam of Hyderabad in A.D. 1800¹. Later on in 1885 Bellary was divided into Anantapur and Bellary districts.

The present paper is based mainly on the archival material and the kaifiyats collected by Col. Mackenzie. The archival material consist Munro papers, Select Committee Reports. The Board of revenue Proceedings. The Districts Records, Buchanan Travel Accounts and District Manuals and Gazetteers. Atleast hundred and fifty kaifiyats or village accounts belonging to the villages of Kurnool. Kuddapah and Bellary districts were made use of in analyzing the paleagors system. Interviews with paleagar's the kith and kin of talaries and the discendends of pleagors in Kurnool and Cuddapah villages were conducted.

The land tenure systems that were introduced by the British in Madras presidency in the first half of the 19th Century made an immense effect on the rural economy. One among the prominent land tenure systems of British was ryotwari system. The ryotwari system though introduced for the first time in Baramahal by Col. Read in 1799, it came to prominence in the *Ceded Districts* under Thomas Munro, in a modified form. In fact, Munro's system became a model to the whole of Madras and Bombay presidencies.

In as much the company's commercial interest was predominant in the first half of the 19th Century, the company was trying to restructure its agrarian policy towards commercialisation of agriculture. The ryotwari

system was viewed as a potential source of translation to change the agrarian base of the Dry district. In the Madras presidency all the Dry Zones except Ramnad and Sivaganga in Tamilnadu, had Ryotwari system.

Thus, through ryotwari settlement a section of rural elite i.e., *paleagars*, and *amildars* who claimed legitimacy from the former Government were removed by the British Government. Munro considered it a parasite class which stood between the Government and the ryot and caused hardships for both. Later on the village lease settlement gave prominence to the traditional and resident village elite groups i.e. Patels and Karnams. The British Government infact did not disturb the structural continuity. Through the 'silent settlement' with the legal rural elite groups, who were the backbone of land revenue administration of the British, the Government recognised their services. But they were brought under the judicial system of the British Government through which they controlled these elite groups.

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SOCIAL AWAKENING OF CHRISTIAN MISSIONARIES IN ANDHRA PRADESH†

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The History of Christianity in India is as old as the history of Christianity itself. India being the land of Religions, Christianity being an alien religion, a religion born in middle Europe, travelled to this oriental land and established its influence on the religious, social and cultural thinking of the people of India. Within the First Century after the life, death and resurrection of Jesus Christ, Christianity spread itself into the greater part of the civilized world. The very concept of colonialism started with the voyage of Vasco Da Gama in 1498. However there are ample and undisputed evidences that there were Christians in India on the West Coast of India, namely Kerala and in parts of Tamilnadu more particularly Mylapore-Madras during the first century.¹

The role of Christian missionaries in religious conversion and socio-cultural change as well as the development of educational, health and self-improvement schemes in modern India has been acknowledged by many historical studies. Recent studies on the growth of Christianity in modern India focused on the interconnection between conversion movements, social reform and social change. Christian missionaries were considering being the great institutions builders, since they pioneered works relating to social reform, language/literature/philosophy, socio-economic development of weaker sections. The image of the missionaries as persons committed to justices and equality and prepared to espouse/champion the cause of the depressed as well as to act as advocates of the underprivileged had certainly caught the imagination of the downtrodden masses and facilitated mass conversion of lower castes into Christianity. Especially, in the Telugu districts of

erstwhile Madras Presidency (south India), German and other Protestant missionaries were instrumental in organizing various programmers of socio-economic advancement for the benefit of lower and communities.²

THE MODERN MISSIONARY MOVEMENT

William Carey (1761-1834) : A result of the evangelical movement was to rouse the Church to its missionary obligations. The real originator of the modern missionary movement among Protestants was William Carey. At this time illiteracy was general among poor people, and many of the children who attended Sunday Schools were working during the week. The Sunday Schools therefore found it necessary to teach reading, and sometimes even writing and arithmetic, as well as giving purely religious instruction. Another famous society formed about this time was the Religious Tract Society (RTS).³

General William Booth (1829-1912)

William Booth originally a Methodist, founded a mission chapel in Whitechapel, a poor London district, and finding that ordinary methods made little impression. He dressed his congregation in semi-military uniform, and called them the Salvation Army and himself the General. A brass band accompanied hymns sung to catchy tunes at open air meetings. The Salvation Army incurred a great deal of criticism for its crude theology and sensational methods, and a great deal of opposition from toughs; but it grew into a world-wide organisation. In India the Salvation Army works among criminal tribes and does much other work. The methods of the Salvation Army were copied, but in close connection with

the Church of England, by the Church Army, founded by Prebendary Carlile in 1882.⁴

India William Carey (1761-1834)

William Carey, who arrived in 1793 was not the first Protestant missionary in India as already seen something of the work of the Danish Mission in Tranquebar. Carey experienced great opposition from the East India Company, who feared for their newly established authority in India if non-Christians were offended by Christian missionary preaching. He eventually settled in Serampore, then a Danish settlement. The missionaries at Serampore were pioneers in the translation of the Bible into Indian languages; they set up the first vernacular press and published the first vernacular newspaper. Unfortunately much of this work had the faults of a pioneering effort. It was done in too much of a hurry, and on the basis of insufficient knowledge of the languages concerned, so that none of the original Serampore translations is in use today. Carey himself, however, became a good scholar in Bengali and Sanskrit, and was later appointed professor of these languages in Fort William College, which was set up by the East India Company to train its young civilians. The college which grew up at Serampore was empowered by the King of Denmark to grant degrees; and it is still the only institution in India which can grant degrees in Christian theology.⁵

Henry Martyn (1781-1812)

One of the first offers of service received by the C.M.S. was from Henry Martyn, a brilliant Cambridge scholar and a disciple of Charles Simeon. Circumstance, including the hostility of the East India Company to missionaries, led to Martyn's coming to India as a chaplain; but in his short stay before he was compelled by advancing tuberculosis to leave the country, he achieved an Urdu translation of the New Testament which was immediately recognised as superior to the Serampore translation, and which is the basis of the modern Urdu New Testament. Martyn attempted to go back to England overland, and spent a year in Persia, disputing with the the Persian maulvis and making a Persian translation of the New Testament. He

then continued his journey, but died in Armenia through fatigue and exhaustion, and was buried by kindly Armenian monks, Martyn made one convert, a Moslem of good family who had led a wild life in the disordered India of the early nineteenth century. Hearing that Martyn was in the habit of preaching to beggars on Sundays at Cawnpore, he came to scoff, but was so much impressed by what he heard that he got himself employed as a proof reader for Martyn's New Testament. The result was his baptism in Calcutta, under the name of Abdul Masin. In 1813 Abdul Masih arrived in Agra with Martyn's friend and fellow-chaplain, Daniel Corrie; and this was the real beginning of Protestant missions in this part of India⁶.

CHRISTIANS AND THE INDIAN NATIONAL MOVEMENT :

The First All India Conference of Indian Christians which brought together various provincial Indian Christian Associations (AICIC) was held in 1914. The leaders of the AICIC who counted among their number the most highly qualified and influential Indian Protestant leaders of the pre-independence period were committed nationalists. But they were often reserved their attitude towards the Indian National Congress. One of its resolutions stated 'In view of a State of flux in the principles and Constitution of Indian National Congress, it is the opinion of the Conference that Indian Christians should reserve judgement as to the advisability of either joining or refraining from joining the Indian National Congress⁷. In its 1921 year resolutions, the AICIC reiterated its opposition to the Non-Cooperation Movement of Gandhi, it also illustrated the fact that for Indian Christians the National Movement had ecclesiastical as well as political implications. The Indian Church like the Indian Nation should be liberated from foreign rule. The Conference had also opined that 'the time has come when Protestant missions as such should be completely merged in the Indian Church and that in future all foreign Missionaries should be related to it.⁸ Gandhiji while writing on the subject of conversion of non-Christians as Christians and the life style and attitudes of Indian Christians, he appealed to them not to equate Christianity

with denationalization. He also expressed the opinion that Christianity has made little positive contribution to National Life in India.⁹

Christianity in Andhra Pradesh:

The first to arrive in the Telugu Territory were the Roman Catholic's, followed by Baptists and Lutherans. The earliest report of Missionary work among the Telugus was in 1500 when a Franciscan Friar, Luis de Salvador, converted some gentiles in the Kingdom of vijayanagar. Perhaps these were the first Telugu Christians. The Jesuits arrived in India in 1542. Francis Xavier found the Andhras inimical to Christianity and it was reported that one missionary was killed in 1549. In spite of this set back The Jesuits did not give up their gospel work. Francisco Ricci, one of the Jesuits, who came to work among the Andhras, had already translated the Christian Doctrin into Telugu by 1600. But the progress they made was not very impressive.¹⁰

Later evidence of Missionary work came from Francisco, Manco who made Machilipatnam as his head quarters in 1640. He established Christian communities in Mechilipatnam and constructed a Church for the community at Bheemilipatnam with Was the first constructed in the Kingdom of Golconda. Later there were evidences Churches in Narsapur, Srikakulam, Vishakapatnam and Hyderabad constructed by Augustians by 1652. In 1701 Evangelists from France and Catholic Missions belonging to the Jesuits were preaching the Gospel in Punganoor village of cha district. In 1701 Padal Manduit baptized one family, from velama caste. Thus Punganul became the cradle of the Telugu Christians in the 18th Century. From there they moved towards the North and established their stations at Krishnapuram and Ananthapur.¹¹ Calmette, S.J. reported that the first Kamma Christians were baptized at Gudikonda seema in Cuddapah district. For the first time in 1843, the Andhra Mission had come under on Vicariate. Le vicariate of Madras. In 1845 Vishakapatnam was created as a separate vicariate. Meanwhile, new Churches were being planted in the places like Macherla, Kurnool, Parakala, Sullurpeta, Thalamus etc. the Telugu press in Nellore

published at first edition of the Gospels and acts in 1914. On 2nd November 1875 the first four mill Hill Missionaries arrived in Madras. After a stay there they were appointed to the Mission in Phirangipuram in December. At the end of the year, the missionaries took a census of Guntur and counted a total of 5,700. 1902 was a famous year in the annals of Mill Hill in India. Twelve new priests arrived from Europe who was quickly called the "Twelve Apostles". It was given in the official reports that in 1930-1935 over 10,000 Telugus became Catholics. By 1940, total Catholic population had reached 49,000.¹²

The London Missionary Society¹³ Gospel came to South India and preached at Travancore, Ballary and Vishakapatnam in 1805. Rev. George cross and Rev. Augustine Granges worked in Vishakapatnam area. Another Missionary rev. john wands arrived in Ballary in 1810 and established the mission there. Later in 1822 he established another mission in Cuddapah and in 1832 a prominent Church was built there. Rev. howell dedicatedly preached in Pulivendula area and singificantly one Brahmin by name veerappa converted as a Christian. From 1835 to 1844 Rev. Edward Porter with his wife worked in Vishakapatnam and built a Church there. They extended their work to such places like Palakonda and Srikakulam.

Initially in 1826, Rev. john Henracide who was the first S.P.G. Missionary¹⁴ in India started his work in Cuddapah. Later about 50 members of the London Mission had joined the S.P.G. in Rudravaram 30 People became Christians. In Giddalur, Nandyala, Jammalamadugu, Kalasapadu villages intensive Gospel work was undertaken by Rev. Wood, Rev. John Clay etc., Realising the shortage of preachers in Mumyanmar bible training center was established. As a result in seven years 12 villages hadde Jesus as the Saviour.

For a long time all the Anglican Missions in Kurnool district were under the como of Bishop Whitehead. But in 1922, all these Missions were handed over to Bishop Azaraiah. As per the 1945 census there were 50,000 members in these Missions." 1947 when Church of South India (CSI)

was formed it was expected that all the Anglican Missions would join the C.S.I. but only 10,000 of them joined.¹⁵ Since 1799, in Hyderabad British troupes were stationed and there were some Indian Soliders in them. To serve them Chaplain with ford from England came to Hyderabad in 1841. He had done impressive Gospel work in Secunderabad, Bollaram, Thirumalagiri and Hyderabad. In 1854 a first Muslim took up Christianity followed by many others later. He served for about 20 years and built up Saint Thomas Church in Secunderabad in 1854 with seven thousand rupees.

The American Baptists had commenced their work¹⁶ in 1840 and with the success, they met in the districts of Krishna and Kurnool, they established themselves firmly in Kurnool. Rev. Samuel S. Day, an American Baptist arrived in India to preach among the Andhras as early as 1836. Ongole had witnessed Gospel work in 1854 with the dedicated seivices of Lyman Juliet couple supported by Rev. Clough. In 1865 a Dalit, Yerraguntla Peaiah became a Christian and made many others to come closer to Jesus. It is remarkable to note that in a single day he gave baptisms to 2,222 in Gundla Kamma River. American Baptist Missionaries seved the Southern parts of Andhra Pradesh with match less Zeal in places like Allur, Athmakur, Udayagiri, Kavali, Sattennapalli, Guruajala, Kurnool, Kambbham, Markapur, Nandyala, Gadwal etc.

The Campbells and Rev. Clough served at Ongole under the American Baptist Missionary in 1874 and later moved to Secunderabad in 1875, to establish the Telugu Baptist Mission. In addition to ser serving the soldiers, they extended their work to such places in Telangana like, Hanumakonda, Nalgonda, Jangoam, Suryapeta and Madhira etc. The Canadian Baptist Mission Gospel work started in¹⁷ India in 1868 under A.T. Timpany. Rev. Jewet who was already working in Nellore.

Church Missionary Society work¹⁸ in Andhra under Rev. Robert Burlington Noble and H.W. Fox came to Machilipatnam in 1811. In St. Marry's Church Rev. Fox was ordained by the

Bishop of Madras. Later a small mission was established. In 1844 there were two baptisms followed by five. Those were the first Christians Chilakalapudi, Guduru, Kurukulapadu, Golapalli, Nidumolu and Bezawada witnessed the proselatization activites. In 1847 Kondapalli, villagers were preached the gospel and in 1851 the Dalits were also preached the word of God.

The church of England Zenana Missionary Society working in Khammam , Machilipatnam, Bezawada and Eluru. The South Asia Methodist Mission activities were confined to Telangana including Hyderabad and Secunderabad.¹⁹ The Pentecostal Church of India Activities started at Vijayawada, Eluru, Kakinada, Vishakapatnam, Rajahmundry, Amalapuram and Mandapeta etc. in addition Narasapuram,²⁰ Palakollu, Agarthipalem, Chettipeta, Tanuku, Kyyalagudam,²¹ Prathipadu, Amalapuram, Ambajipeta, Dhavaleswaram, Antharvedipalam, Kothapet, Nidadavolu. These places under the Godavari field actively engaged in the Church working. The Christian Missionaries played a vitol role in the service of the downtrodden and Dalits in Andhra Pradesh.

CHRISTIAN MISSIONARIES IN ANDHRA

From the history and tradition we know that small Christian communities existed in the west cost of India in the early centuries of Christianity. St. Thomas, the Apostle preached the gospel in Malabar area.²² But the gospel of God did not spread to the interior parts until the arrival of the Portuguese missionaries. The very first contact with Telugus started at the beginning of 16th century with Louis d Dalvador, one of the Portuguese Franciscan missionaries who is also acclaimed as the first martyr to the shed his blood in the Telugu land. The next Franciscan missionaries enjoyed the honour of preaching gospel among Telugus until the Jesuits came to India in 1542. With the arrival of these Portuguese Jesuits missionaries in India, the very first attempt on evangelization of southern Andhra started. From 1599 to 1611 they had a mission at the court of king veenkatapatiraya II in Chandragiri , but was not so successful. Therefore they were. Obliged to close the mission, and as a result the

work of evangelization in this area was postponed to another century.

In 1928, the diocese of Nellore was born comprising of six Telugu districts: Nellore, Guntur, Ananthapur, Kurnool, Cuddapah and Chittoor and was entrusted to the mill hill society. In 1929, William Bouter was appointed as the first bishop of Nellore. Eleven years later the civil district of Guntur was detached from Nellore and made into a separate diocese with Bishop Thomas Pothakamury as its pastor. When bishop Bouter died in 1970, bishop Thumma Showry, who was his co-adjutor since 1967, succeeded him as bishop of Nellore.

The first efforts at evangelizing in Andhra districts, says Martin L. Dolbeer jr., who has done extensive research on this aspect, came from the French Jesuit of Pondicherry. M. Manduit of the Society of Jesus started missionary work in Chittoor district. His first converts came from Punganur in 1701²³. But, according to Dolbeer, Manduit's labours did not mark the beginning of Christianity in Andhra districts they however, intensified the earlier efforts by Franciscan missionaries in converum Telugu speaking people in the sultanates of Bijapur and Golconda.²⁴

However, the London mission society was given the privilege of opens Andhra Desa to the influence of Christian missions. In 1805 George Cran and August des Granges of London mission society arrived in Visakhapatnam. They were created as leaders in the contribution to Telugu Christian literature.²⁵

Rev. Robert T. Nobel of the church missionary society began his work among Telugus at Masulipatam on October 28, 1841. Impetus for this mission had come from John, Goldingham collector at Masulipatam, who had since 1836 urged first the 'society for the propagation of the gospel and the 'Chruch Missionary Society' to depute missionaries to the Andhra Desa.²⁶ Nobel made Masulipatam his headquarters because of its location and importance. As with other missions in Andhra Desa, converts were few and far between in the early days.²⁷

To Rev. Christian Frederic Heyer of the united states goes the credit of establishing the Andhra. Evangelical Lutheran Church in Guntur. Every day dozens of poor, maimed, blind and helpless beggars used to flock to him to receive alms. He took the opportunity to read the scriptures to them in Telugu; teach them hymns and gospel verses; the Ten commandments, and always closing with prayers. By his benevolence, he attracted persons belonging to low castes and more especially out castes. His wife judge walker helped him in many ways.²⁸ Rev. Walter Gunn took up the work left by Heyer.²⁹ Rev. August Milius of Germany did missionary work in Nellore, Gudur and Sullurpet.³⁰ The Baptist mission made headway in Ongole and its surroundings under rev. and Mrs. Lyman Jewett and John Erevatt Clough and the latter's wife, Harriet John E. Clough wrote a volume called from darkness to light, which was a story dealing with Indian life. But the letters and reports he sent home U.S. are more informative although the head of Ongole affected Clough adversely, he seldom sought the cooler climate of the hills during summer. A perusal of his letters reveals Ramayapatnam, a village on the coast of bay of Bengal, some twenty five miles south of Ongole.³¹

No wonder, these early missionaries by their charitable disposition and benevolence, permeated with evangelical spirit, attracted the outcastes-Malas and Madigas. They extended to them all assistance to hold their head high. Their contribution to the education was undisputedly great. Their helping had to the health, hygiene and economic upliftment of the untouchables was not less great.³²

Canadian Baptist Missionaries arrived in India already in 1868³³ and began a new and independent work in the very northern and coastal part of Andhra Pradesh in 1847. It is interesting to note that the independent missionary work among the Telugu speaking population by the Canadian Baptist mission was initiated by a Telugu Christian in 1870, named Thomas Gabriel. He began his work independently in Kakinada area. Only in 1874, the Canadian Baptist church decided to support

his work and to integrate the mission into their own fold.³⁴

There was another mission started by the Canadian Baptist in the northern part of Andhra Pradesh, i.e. northward from Visakhapatnam and eastward from the coast to Bobbili. It was founded in 1875 by the maritime foreign mission board in co-operation with the already started work of the Ontario foreign mission board, which worked in the area around Kakinada. The mission north from Visakhapatnam became known as the Canadian Baptist mission north, while the mission south from Visakhapatnam was the Canadian Baptist mission south.³⁵ The area of Canadian Baptist mission south was located around Koliar Lake and Kakinada. The work southwards down to the Krishna river. The salvation army has been founded by Rev. William booth in 1867, when he was preacher in London. In india , the mission began by F. Tucker in 1882. In Andhra Pradesh the mission work began in 1895 by Abdul Azeez , who settled in vijayawada. Land societies were established to provide land to the converts. Today , the salvation army is also present in Hyderabad , Rajahmundry , and Nellore and Visakhapatnam.³⁶ The salvation army very dominant in Bapatla town where there is a big leprosy hospital and the salvation army is response to convert and educate the Stwartpuram settlers who were previously call as criminal tribe.

The Christian missionaries from the united states of America and the continent were often subjected by the orthodox sections of caste Hindus and Muslims to criticism. Ulterior motives were attributed for their efforts to education of the Panchamas should under no circumstances be underestimated. The underestimate their services to the education of the depressed classes is to fall into the pit of ingratitude , asserted some Christian localities in every coastal Andhra town reveals a high degree of sophistication. multi-stored buildings and more than average standard of life by Indian standards. Both husband and wife earn. Their combined income as teachers and other professionals far exceeds that of a class I officer. In this context , it is imperative to known that

more than ninety per cent of the Christians were the off sprints of the mala and Madigas , some two or three generations back. This is due to the fair play, service mindedness and sacrifices of the Christian missionaries. Braving the inclement weather , poor health conditions in which they worked , the Christian missionaries rendered yeomen educational services to the untouchables. The epitaphs of the missionaries in the Christian cemeteries in coastal Andhra, unfeelingly tell the missionaries' services to educate the most unprivileged sections of Hindu society.

MISSIONARIES - DEVELOPMENT OF EDUCATION

The coming of Christian missionaries to India was as part of the world wide phenomenon. Christianity arrived in India even before the European colonial powers did. The arrival of early Christians in India took place in the 1st century ad with the aivan Apostle Thomas, a denomination of Syrian Christian community.³⁷ But the arrival of Portuguese, along the west coast of India, brought many problems to Syrian Christians, who had settled already on the Malabar coast. As a result, for a long time india was a bone of contention between the supremacy of Syrian and Portuguese bishops. Finally, the Roman Catholic Church established its supremacy under the Portuguese patronage.³⁸ As soon as the Portuguese had gained a hold in this country, Franciscan, Dominican, Jesuit and other roman catholic missionaries began to arrive and organize institutions in different parts of the Portuguese possessions for the evangelization of what they called 'pagans' and 'heathens' of this country.³⁹ In the same way, subsequently, protestant Christian missionaries first arrived in south India, including the madras presidency, in 1706 when two young Germans began their work at a Danish colony on India's south eastern coast known as Tranquebar. These early missionaries, Bartholomaeus Ziegenbalg and Heinrich Pluetschau, brought with them a form of Lutheranism that emphasized personal piety and evangelistic fervour. They had little knowledge of what of expect from the peoples they were about to encounter. They were entering a foreign culture with scarcely sufficient preparation, but

with the optimistic view that they would succeed in their task. For the missionaries, the ultimate goal was the propagation of gospel. Vast resources were contributed by various missionary societies in several parts of India, as in Europe and America, in order to establish such as hospitals, orphanages, and food distribution centres.⁴⁰

SERVICE OF CHRISTIAN MISSIONARIES

The Christian missionaries were the first and for most in encouraging the educational activities in Tamil Nadu. In 1837, John Anderson, a missionary of the church of Scotland opened at George town in madras, a school known as "General assembly school" which later developed into madras Christian college in 1841. Elphinstone, the governor of madras, opened the High school of madras where education of an advanced nature was imparted. This school later developed into the madras presidency college. with the commencement of universities and vernacular schools on the basis of Charles Wood's dispatch of 11th July 1854, the missionaries actively entered the field of educations. They also understand that education was one of the fields where the spadework could be done to improve the conditions of the backward people.⁴¹ As a first step, they attempted to provide social rights to them in the caste-ridden Hindu society. They recruited the degraded, and the condemned men and woman of the Hindu society in their houses as domestic servants and in other jobs, which gave them closer association, They freely allowed the poor and illiterate men to approach them, and treated them on particular with the high caste people.

The Study:

Kurnool district is one of the backward districts of Rayalaseema in Andhra Pradesh, with a scheduled caste population 17.81% of the total population of the district. In spite of the constitutional guarantee and safe guards to the Dalits christens, they never had an opportunity to enjoy the privileges like social equality, access to economic standardization and participation in the political and public life. In different parts of the district, atrocities and attacks on Dalits have

become a common phenomenon. The oppressive methods imposed on Christian Groups, once again establishes the upper caste dominance and political empowerment of caste Hindus in rural areas of Andhra Pradesh. This clearly speaks, mere constitutional guarantees does not serve any purpose, unless and until the state and civil society feels it as a very important aspect to uplift of the Dalit Christians.

Objectives:

- ◆ To trace out the origin of Christianity and their consciousness, its growth in India from a historical perspective.
- ◆ To discuss the growth, development and social awakening of Christianity in Andhra in general particularly Rayalaseema region.
- ◆ To examine the contributions of Christian missionary services to the development Andhra Pradesh.
- ◆ To highlight the socio-economic contribution of Christian missionaries in the upliftment of downtrodden communities and to assess the impact of Christian missionary activities on Telugu society in the 19th-20th centuries.

Methodology:

The present study covers different parameters and paradigms of Christian Missionary services and its impact on society and also the role played by various Christian groups in consolidating their position and safe guard their identities and interests. To fulfill the objective of the both primary and secondary sources are consulted. The literature brought out by the missionaries, the manuals from Annual Reports, Magazines, souvenirs, etc brought out by the Christian associations in Andhra Pradesh are consulted. To examine the different facets of Christian societies and movements and the people's participation in these movements, and its impact on the socio-economic profile of the Christian in Kurnool district of Andhra Pradesh are studies in Historical perspectives.

To sum up, The under-estimate their services to the education of depressed classes is

to fall into the pit of ingratitude, asserted some Christian localities in every coastal Andhra town reveals a high degree of sophistication multi-storied buildings and more than average standard of life by Indian standards. Both husband and wife earn. Their combined income as teachers and other professionals far exceeds that of a class I officer. In this context, it is imperative to know that more than ninety percent of the Christians were the off sprouts of the Mala and Madigas, some two or three generations back. But for the benefits conferred by the white missionaries, it would have taken a century or more for the outcastes among Christians to reach their present status. Hewers of wood and drawers of water were transformed into teachers. Medical men, engineers and other professionals. The present day average Christians, whose ancestors were treated as untouchables and were barred even to enter into the public streets, are now holding their heads high. This is due to the fair play. Servicemindedness and sacrifices the Christian missionaries. Braving the inclement weather, poor health conditions in which they worked, the Christian missionaries rendered yeoman educational services to the untouchables. The epitaphs of the missionaries in the Christian cemeteries in coastal Andhra, which this research scholar visited unfeelingly tell the missionaries' services to educate the most unprivileged sections of Hindu society.

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13. Ibid., P.33.
14. Ibid.
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16. In 1698 Thomas Brown, a Missionary, Founded Christian Scientific Development Society with a view to spread the Gospel to other nations.
17. K.E.Raj Pramukh; Dalit Christians of Andhra, op-cit., P.34.
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HISTORICAL, CULTURAL CONSTRUCTIONS IN TELANGANA (WITH SPECIAL REFERENCE TO NIZAMIS PERIOD)

(Summary)

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HYDERABAD, TELANGANA

The Hyderabad State was located in the south-central region of the Indian subcontinent, and was ruled from 1724 until 1948, by a hereditary Nizam. The Asif Jahi dynasty was very popular in the british india. Qutb Shahi dynasty's king Muhammad Quli Qutb Shah, was the founder of Hyderabad City and ruler of the Qutb Shahi dynasty in the year 1591, when the Moon was in the constellation of Leo, Jupiter in its own abode and all celestial planets favourably placed, he laid the foundation of a new city which he called Bhagyanagar after his beloved queen

'Bhagmati'. Bhagmati embraced Islam and took the name Hyder Mahal and consequently Bhagnagar was renamed Hyderabad. Asaf Jahi dynasty ruled the state of Hyderabad for seven generations establishing it as the largest and foremost Muslim princely state in India. Hyderabad's existence and development was intrinsically linked to the rule of the Asaf Jahi dynasty and their contributions were foundational to not only the States but the Deccan's social, economic and cultural milieu.

మహాత్మా జవహర్ లాల్ నెహ్రూ, స్వాతంత్ర్యోద్యమ దీప్తి - యర్రమిల్లి నరసింహారావు

(1919 ఫిబ్రవరి 7 - 1974 డిసెంబరు 12)

(Summary)

తెన్నేటి లక్ష్మీనాథమూర్తి, ఎమ్.ఎ.ఐ.ఎ.డి.,

భీమవరము, పశ్చిమ గోదావరి జిల్లా.

గాంధీ యావద్భారత పర్యటనలో భాగంగా 1929 ఏప్రిల్ 27వ తేదీన ఆంధ్రప్రదేశ్ లో పశ్చిమ గోదావరి జిల్లా తణుకు పట్టణంలో ఖాదీ ఉద్యమం సందర్భంగా సభ నిర్వహించినారు¹. ఆ సభకు ముందూ వెనుకా వుండీ ఆస్తి కానే అయి జిల్లా నలుమూలల నుండి స్వాతంత్ర్య భావాలు కలవారినందరినీ నమీకరించి సభను దిగ్విజయంగా నిర్వహించటానికి కృషి చేయడమే కాకుండా గాంధీగారికి, ఆయనతో వచ్చిన వారికి, గాంధీని చూడటానికి వచ్చిన వారందరికీ భోజనం పెట్టి తన సొంత మేడలో వసతి, బస ఏర్పాటు చేసిన

శ్రీ యర్రమిల్లి రామనాథం గారు. స్వాతంత్ర్యం కోసం దేశప్రజలందరూ త్యాగాలు చేస్తున్న తరుణంలో తణుకు ప్రాంతంలో సంపన్న కుటుంబంగా పేరొందిన శ్రీ యర్రమిల్లి రామనాథంగారు గాంధీ సభలకు, పర్యటనలకు ఏర్పాటు చేస్తుండేవారు. గాంధీ ప్రభావంతో తన కాలాన్ని, ఆస్తిని కూడా విశేషంగా ఖర్చుపెట్టిన రామనాథం గారికి పుత్రునిగా జనియించిన సూర్యనారాయణమూర్తి గారు కూడా తండ్రి బాటనే పయనిస్తూ గాంధీ మార్గంలోనే జీవితాన్ని దేశ సేవకు అంకితం చేసినారు.

DR. B.R. AMBEDKAR: HIS POLITICAL IDEAS

(Summary)

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Ambedkar's political philosophy was closely related to the most immediate and accumulated issues of human life and essentially in accordance with the fact of society. Thus in order to understand political ideas of Ambedkar, it would be necessary to understand his thoughts about interrelations of State, Government, Society and individuals. It would also be necessary to deliberate about the concepts, ideologies of political theory and political arguments as put forward by Ambedkar¹. He was a great admirer of Parliamentary system of

Government. According to him, there are three inherent characteristics of the system. Firstly, free and fair elections from time to time. Secondly, in the form of government no single individual can presume the authority that he knows everything and that he can make the laws and carry the government. The laws are to be made by the representatives of the people. Finally, the elected representatives, the legislatures and ministers must have the confidence of the people renewed in themselves at given periodicity.

HISTORY OF TEACHER EDUCATION AND SRI GARIMELLA SATYANARAYANA GOVERNMENT INSTITUTE ADVANCED STUDIES IN EDUCATION RAJAHMUNDRY

(Summary)

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Sri Garimella Satyanaryana Government Institute of Advanced Studies -Rajamahendravaram established as Mission Training School, Madras in 1853, which got a prominent place in the history of Indian Education, is a pioneering institution in the field of teacher education. In 1894, while every province in India had organized a certificate examination for teachers, there were

only two institutions, in the Madras presidency, offering a degree course in teaching i.e., Licentiate in Teaching, and those two were Teachers' College, Saidapet and Rajahmundry Training College. In 1901-02, Rajahmundry Training College was one of the six training colleges in the country - Saidapet, Kursong, Allahabad, Lahore and Jabbalpur being the other five.

ROLE OF THE BRITISH IN THE INSTALLATION OF SYED GHULAM ALI KHAN AS NAWAB OF BANAGANAPALLE STATE, 1908

(Summary)

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Syed Fateh Ali Khan Bahadur C.S.I. ruled Banaganapalle State for 33 years. At the end of his administration, the State was involved in financial difficulties to such an extent as to render the interference of the British Paramount Power inevitable. The administration was, therefore assumed by the British Government on 1st February, 1905. Meanwhile the administration of the State was kept under a Political Officer, Mr. J.C.Molony, I.C.S., in the capacity of Assistant Political Agent. Syed Fateh Ali Khan Bahadur died on 22nd April, 1905.

Syed Fateh Ali Khan Bahadur was succeeded by his eldest son, Syed Ghulam Ali Khan who was formally installed on 19th December, 1908 by His Excellency Sir Arthur Lawley, G.C.I.E., K.C.M.G, Governor of Madras Presidency. J.C.Molony, the Assistant Political Agent of Banaganapalle State (1905 - 1908) was withdrawn.

Rise of New Political Party in Andhra Pradesh , 1983-1989: A Historical Perspective

(Summary)

C.ANNAPURNA

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Introduction : India's political evolution Since independence, an untidy picture but one which can best be described as the emergence of market polity. Whithin the Indian political system, states have been playing a very important role in political development. This unchallenged supremacy had led to a kind of callousness's towards the public opinion and multiplication of groups in the State Congress. The Central Government, led by Indira Gandhi, began overseeing the State affairs either to correct the prevalent situation or to wield direct influence on the State. As result of this development, the Congress Chief Ministers were changed even when the party enjoyed two-thirds majority in the Assembly. The five-year period between 1978 and 1983, witness change of four Chief-Ministers. Some of these changes were affected in a very insulating manner. Tanguturi Anjaiah's case is the best example of this. A strong opinion had gained ground that all the Chief Ministers were mere stooges in the hands of the High Command.

That way, seeds were sworn for a new kind of politics and new policies of governance. It was in such a state of void that N.T.Rama Rao, who was already 60 years by then, founded the Telugu Desam Party on March 29, 1982. He had abandoned his film career to enter politics. The Telugu Desam Party (TDP), founded with the self-respect of the Telugu as its principal slogan and regionalism as its vital force, became a party striving for the welfare of the poor people,

according to the popular opinion. NTR's background as a film star came handy in taking this message to the people. Apart from his popular image as the best actor to play mythological roles, the hero image that he had earned by playing the roles of the poor man's savior and a rebel against injustice, proved to be a boon to him. The TDP placed before the people an alternative pro-Poor agenda with schemes like Rs.2 per kg rice, the midday meal scheme and 30% reservation for women in education and jobs. As a man who had spent three decades in Chennai, NTR was under the influence of Tamil politics, and the same influence had enabled him to steer his party in its initial stages. All the schemes announced by NTR were already being implemented by the Dravidian parties in Tamil Nadu at that time. NTR's name and face were quite familiar to the people of Andhra Pradesh as he had acted in about 290 films. The film glamour combined with the slogan of self-respect of the Telugu people and the pro-poor schemes had catapulted his party the position of an effective alternative to the Congress.

Telugu Desam Party : On January 9, 1983 N.T.Rama Rao was sworn in as the State's first non-Congress Chief Minister. Along with him fourteen ministers were sworn in. The Party was new, the Government was new, the Chief-Minister was new and most of the ministers also were new to governance.

DALIT MOVEMENTS AND ITS IMPACT ON MARGINALIZATION AND SOCIAL JUSTICE IN ANDHRA PRADESH

(Summary)

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Dalit struggles began in British Andhra and Hyderabad (Bhagya Reddy Varma) states from 1906. The Dalit liberation movement got its impetus with the dawn of democratic institutions in India during British rule. This movement (Chinna Rao, 2007) had two objectives: rejection of the Hindu social order and fight to reconstruct self identity. The Dalit movements were mainly anti-Brahmin aiming at a social order based on rationalism and humanism. Dalit movements had a different ideology and objectives when compared to the other anti-Brahmin movements. The Dalits fought for structural change in the caste system unlike the social/caste reform movements among upper castes which were essentially non-combative and meant to effect minimal changes. The Dalit movement sought to challenge the established non-egalitarian social order, the value system and the patterns of dominance within a rigid caste order. By the 1940s the Congress and the Communist parties attempted to co-opt the Dalit movement, the Congress through the Harijan ideology.

Dalits are the suppressed people at the lost rung of the cast based hierarchy. Their inferior

occupations and low levels of ascriptive status make them vulnerable for attacks at the hands of upper-caste people. The organizational efforts made by Dalit leadership for uplifting their status are known as Dalit movement.

Dalit Mahasabha was established in 1985 to fight against culprits who were responsible for massacre of Dalits at Karamchedu village in Prakasam District. It marked beginning of Independent Dalit Movement in Andhra Pradesh.

In Andhra Pradesh, the killing of Kotesu in Kanchika Charla in Krishna District two decades ago was usually regarded as the beginning of this phenomenon. (Chundururu Carnage, 1991) But there was a vacuum of leadership in the post-independence period for a long time to expose such incidents. The Karamchedu carnage that took place in 1985 during the rule of Telugu Desham Party laid the seeds of an independent Dalit movement in the form of Dalit Mahasabha free from the influence of ruling political parties.

FRENCH SOCIAL INTERACTION

(Summary)

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It was not at the state level alone that the French had inter-relations with the Nizams. But even at the societal level they had established close relations. They were also several travellers who visited this region. They were also few adventurers like Raymond who added to the

existing Hyderabad-French relations. Also there were several French missionaries who preached the Gospel and caste conversions. It was also to be seen the French presence in Hyderabad influenced the local language, customs and manners.

RURAL INDEBTEDNESS IN NIZAMÍ'S ERA-FOCUS ON MIR OSMAN ALI KHAN

(Summary)

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The present study intends to portray the economic history of Hyderabad State of H.E.H. the Nezam's Dominions from 1911 to 1948.

The new setup of Hyderabad State which had a very important bearing in the financial structures of the State not only dealt with the revenue and rural developments, and equally laid emphasis in the economic life of the people with various occupations providing employment to the masses. Agricultural production is very much determined by factors like the size of land holdings and the pattern of land distribution, irrigation facilities, types of cultivation, etc. The influence of these factors could be seen only when there was sufficient amount of rain fall and the land was not visited by any epidemic or internal catastrophe either economic or political.

As I have taken the period from 1911-48, this period falls under the rule of Asaf Jah VII – Mir Osman Ali Khan. After the death of his father, Nawab Mir Mahaboob Ali Khan, on 29th August, 1911 Mir Osman Ali Khan was proclaimed the Nizam by Nawab Shahab Jung. His Kingdom consists of many subahs. Linguistically, there are 3 regions, Telangana, Marathwada and Carnatic. I have taken and focused mainly on Medak Subah.

I will give you detail information in the coming chapters. The two subahs of Medak and Warangal consists of 8 dts, constituted the Telangana region with an area of 49,502 sq. mtrs thus comprising more than half the area of the Hyderabad State, spanning over 10,167 villages. For the purpose of revenue, these villages were classified as Khalsa or Diwani, Jagirs and Sarf-i-Khas.

The Seventh Nizam, Mir Osman Ali Khan was very good administrator who has taken number of steps to improve the administration by studying the problems of debt, tenancy, constitutional reforms and took measures including construction of reservoirs and development of irrigation, establishment of cooperative credit system through organized banks, study of rural and agrarian conditions, indebtedness, tenancy problems, etc., to provide relief to the peasants. But none of these reports were implemented in their real spirit. Mir Osman Ali Khan though promoted studies on the problems of Hyderabad people and undertaken to provide irrigational facilities, established industries etc., but still could not get the credit for all these reforms because of his political and partisan policies.

PSYCHOLOGY OF TENSIONS IN A COMMUNITY - 1885 - 1948

With Special reference to Nellore district, A.P.

(Summary)

Dr. G. Venkateswara Rao

Prior to 1885 both the Hindus and the Muslims of Nellore town maintained cordial relations with each other even on special occasions. There was social harmony between the two. The Hindus prior to 1885 use to take active part in the Muharam festival. The Muslim, on the other hand never interfered in the Dasara

festival. There was no interference by one community, when the other community celebrated its traditional community festivals. In fact there was co-operation between the two communities in organising the celebrations and enjoying the fun

These papers also presented in Modern Andhra History

1. మహాత్ముని పదస్వర్నతో పులకించిన పశ్చిమ
S.Soma Sekhar, Dr. K.S.V. Ranga Rao, C. Neeraja
2. A BRIEF HISTORY OF AFFILIATED COLLEGE TEACHERS ASSOCIATION ANDHRA
PRADESH
- Dr. PERLI PRASADA RAO
3. VIZIANAGARAM PUSAPATIIS CULTURAL CONTRIBUTION TO COLONIAL ANDHRA IN
EARLY 19TH CENTURY
- Dr. R. Sai Kumar
4. భారత గ్రామీణ పరిణామానికి అద్దం పట్టిన మా మోదుకూరు
- తియ్యగూర సేతారామి రెడ్డి
5. REVENUE POLICY OF THE BRITISH IN THE CEDED DISTRICTS
- Kiran Kumar Yeshapogu
6. AN IMPACT OF COLONIAL RULE FEUDALISM IN NORTHERN ANDHRA 1766-1956
- Prof. S. Ambedkar Ashok
7. HISTORICAL SKETCH OF POLYGER SYSTEM IN RAYALASEEMA REGION AN
OVERVIEW OF FACTIONALISM
- Dasari Ravi Babu
8. THE CONTRIBUTION OF SARDAR VALLABHBHAI PATEL IN THE INTEGRATION OF
HYDERABAD STATE INTO INDIAN UNION - A STUDY
- Dr. D. Sahadevudu, Dr. M. Ramesh
9. CHRISTIAN MISIONARIES AND EDUCATION IN ANDHRA
- Dr. G. Babu
10. A BIOGRAPHICAL STUDY OF Dr. APJ ABDUL KALAM
- Sri Shaik Chan Basha
11. HISTORY OF THE GROWTH OF EDUCATION IN†RAYALASEEMA (1980-2000 A.D.)†
- Malreddy Naganna, A.Venkataswamy†

**SECTION - IV
HISTORIOGRAPHY
PRESIDENTIAL ADDRESS**

**ECOLOGY, COMMUNITY AND HISTORY IN
COLONIAL AND POST-COLONIAL INDIA**

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University of Calcutta &
Currently Historical and Archaeological Secretary,
The Asiatic Society Kolkata
e-mail: aruman3@gmail.com

I am extremely elated for selecting me to preside over the Historiography Section of the Andhra Pradesh History Congress to be held at Kurnool on 4-5 January 2020. This is a rare honor, and I thank the Executive Committee of A. P. History Congress for this. I wish to focus in my address the recent historiographical debate on the social history of environment in modern India.

The present paper tries to present an overview of two central issues of ecology and community in the context of social history of environment in modern India. It begins with an examination of two analytical paradigms of environmental history of south Asia to better address the questions concerning ecology and community in colonial and post-colonial era. In the colonial context, the existing notion of cultural tradition of prudence at the level of community, called 'conservation from below' is first re-examined in contrast with the pre-colonial past. The broader motivations of the colonial state and their implications on ecology and community are then approached from three standpoints: (a) the ideological question (b) the framework of colonial policy and (c) the implications of the activities of various private agencies in the forest. The issues related to 'social ecology' reflected the changes affecting the modes of subsistence of the forest dwellers in the colonial era. In the post-colonial context, ecology and community are discussed through a brief study of the social history of water,

with special reference to dalits. The paper has four parts. The first part is concerned with the initial theoretical questions regarding environmental studies and environmental history in general. The second section identifies and dwells on the two broader issues of ecology and community both from the global and south Asian perspectives and touches on a number of useful historical questions regarding modern environmentalism. The third section specifically dwells on some issues concerning social history of water in colonial and post-colonial India. In the final section, I make some concluding remarks on the relevance of the study of ecology and community in the social history of environment in colonial and post-colonial India. The crucial issue of external agency in the management and research of environment in post-colonial India is also highlighted.

I

I like to begin with two questions. Before addressing the first question, why social history of environment or what kinds of social history of environment, I like to address the second, or the broader validity question: why should we do environmental history of south Asia at all? For me the two sets of questions are related. My answer to these sets of questions is located in the present state of modern Indian environmentalism. We are familiar with the first and second wave of modern Indian

environmentalism, thanks to the first and second Citizens' Report and the writings of such authorities in India like Ramachandra Guha in the pages of *Economic and Political Weekly* (hereafter *EPW*) in the 1980s. Guha talked of early seminal ideas of Gandhi and Tagore, as symptoms of the first debate and the Citizens' Report referred to the intense public debate on forestry and rural landscape as the symptom of the second. Ten years later, in *EPW* again, Guha talked about the third wave, bringing industry, pollution and the urban scenario in a big way. It was (the mid-1990s) also the time when equity question was linked with the ecology question in south Asia in a big way. I would now call environmental history a subject matter of the fourth wave, when various sub-branches of environmental studies can have a valid space each for its own. Consider, for example, the criticisms of the National Environment Policy (NEP) of India in the first decade of the twenty-first century, also appearing in the pages of *EPW* as in the form of such articles as C. P. Geevan's "National Environment Policy: Ascendance of Economic Factors" (*EPW*, 23 October 2004). Instead of simply hailing the ascendance of economic factors in NEP, the criticism now strongly points out its lack of attention to the preservation of biodiversity: "conservation strategy cannot be complete without exploring the opportunity inherent in the complementarities between livelihood and ecological security that characterize people-nature relationships in a large number of contexts." I shall now argue that social history of environment in modern south Asia can be a major factor of bridge amongst the issues raised through ecology and community in the fourth wave of modern Indian environmentalism.

Broadly speaking, two analytical paradigms for environmental history of south Asia, applicable to the study of both colonial and post-colonial era, may be taken up for brief discussion. Admittedly, there are certain advantages of the nature-culture paradigm in analytic terms. It can critically distinguish between Western and Indian attitudes towards nature over the ages, and can even interpret colonial watershed as a major departure from the

paradigm. Moreover, nature is not taken as a non-changing given, as the physical landscape is constantly changing. Similarly, culture should not be taken as merely ethno-biological, as it is varying and changing. Indeed, A. W. Crosby's definition of culture is better suited in this paradigm as "a system of storing and altering patterns of human behaviour not in the molecules of genetic code but in the cells of the brain"¹

However, K. Sivaramakrishnan has recently questioned this paradigm in his book entitled *Modern Forests: Statemaking and Environmental Change in Colonial Eastern India* (New Delhi, 1999). He has made two criticisms: (a) nature-culture dualism is simplified and (b) pre-occupation with colonial watershed is far-fetched. In short, instead of seeing environment in the context of nature and culture, he problematises nature and culture as social constructs, thus relinquishing large-scale systems approach to human ecology and history in favour of a mosaic approach stressing the effects of local ecological factors, social conflicts, events and culture². Sivaramakrishnan has called this as statemaking. Here the history of colonialism rapidly dissolves into histories of colonial statemaking, in terms of control over resources and people. However, this history sometimes met with notable success, sometimes with abysmal failure. The interesting thing is that statemaking as a theme may be plausibly extended even to the post-colonial era. This is a theme which is largely ignored by environmental historians.

The other major paradigm is political ecology constantly focussing on issues of social equality and justice in the sphere of conflicts over natural resources. Amita Baviskar writes that its strength lies in the fact that it "has examined social movements large and small that bring together diverse and distant groups, address trans-national audiences and use international and national regulatory and judicial institutions to defend threatened livelihoods against the incursions of state-led extractive development"³. However, Baviskar criticises this paradigm on two grounds. First, political ecology tends to look at development through the binaries of civil society versus state, 'virtuous peasants' versus

'vicious states'. Secondly, it assumes that "cultural identities are pre-formed, derived directly from an objective set of interests based on shared locations in terms of class, gender and ethnicity that challenge nationalism and/or capitalism"⁴. In other words, political ecology creates a vacuum when it comes to the use of natural resources for collective representation beyond the concern of their immediate material value. A cultural politics of natural resources fills the vacuum by relating the materiality of the resource to wider structures of meaning. It treats identities, interests and resources not as givens but as emergent products of the cultural practices. In this sense, "it has a greater appreciation of the complex and contingent conditions under which people make history"⁵.

Despite this criticism, the most striking advantage of political ecology remains with its larger concentration on the political economy of resources, particularly the complexity of local resources intersecting with global commercial economy. What are more important, resource issues and conflicts are discussed here not only in spatial terms but also in temporal terms, and in this, imperial history matters considerably. As the expropriation of wealth from the south and the enrichment of the north often achieved through direct physical violence from the seventeenth to the nineteenth centuries, Simon Dalby points out, "longer perspectives for thinking about resources and history have to be considered"⁶. Such an analogy has certain degree of validity even for south Asian environmental history in post-colonial era, especially in the wake of globalisation since the 1990s.

Finally, I come to the relevance of moral issues or thought as such within environmental history or environmental debate at large. Environmental ethics is believed to be a guiding inspiration for environmental movement. Even within environmental history, ethical issues may be less apparent but not altogether absent. Donald Worster detects a dilemma here when he writes: "Environmental history was...born out of a moral purpose, with strong political commitments behind it, but also became, as it matured, a scholarly enterprise that had neither any simple

nor any single, moral or political agenda to promote."⁷ However, the role and place of nature in human life continues its subject matter. It proceeds on three levels, as argued by Worster. While the first copes with understanding nature itself, as organised and functioning in past times, the second dwells with the socio-economic realm as it inter-acts environment. But the more tangible or human type of encounter is found at the third level that tackles with the purely mental or intellectual issues. Here perceptions, ethics, laws, myths and other structures of meaning become part of an individual's or group's dialogue with nature. Worster adds, "people are constantly engaged in constructing maps of the world around them, in defining what a resource is, in determining what sorts of behaviour may be prohibited and generally in choosing the ends of their lives. Though for the purpose of clarification, we may try to distinguish between these three levels of environmental studies, in fact they constitute a *single dynamic enquiry* in which nature, social and economic organization, thought and design are treated as one whole (italics mine)."⁸

II

The issues concerning ecology and community can best be approached with special reference to the vexed question of relations between forests and settled cultivation in south Asia. In much of south Asian history, these two categories were far from sharply demarcated spaces, their inter-dependence being a marked feature of peasant enterprise. A considerable part of new cultivation in colonial south Asia was often made out of forests. Moreover, forests – especially those near the peasant villages – were as much a part of the means of subsistence as settled cultivation. In Tamilnadu in the early nineteenth century, "waste has been treated as a part and parcel of local culture, often connected with changing agro-eco system of the locality."⁹ Forest dwellers formed a composite group, including four main communities: settled peasants living close to forests and using forest resources, occasionally land; tribal groups practising settled cultivation and also using forest resources; pastoral and nomadic communities; and shifting cultivators. The modes of subsistence of these

communities did change from time to time leading to movements from one mode to another. Hence the absence of any fixed boundaries between forest and settled cultivation in the strict sense of the term should be taken as the first general framework of our analysis.

However, the closed relation between forest and settled cultivation does not rule out major disturbance in the form of large-scale deforestation. Indeed, the argument that British colonial rule marks a crucial watershed in the ecological history of south Asia is based on such an assumption¹⁰. Historically speaking, this colonial watershed in world environmental history cannot be denied. The beginning of modern environmentalism and its subsequent formulations, we have seen, were inextricably connected with imperial design, ecological change and indigenous responses. We can extend the argument by a special interpretation of Wallerstein's work. There is a general consensus among analysts that however useful *The Modern World System I* may be for matters of large-scale economic history, it is silent on the environment. It is exclusively focussed "on the ways of organizing relations among humans", dropping "the ecological dimension that was part of the Braudelian framework". Jason Moore has recently challenged this view in a seminal article published in 2003. He points to the volume's strong eco-historical content, and its importance for conceptualising a world environmental history that highlights capitalism's historical-geographical specificity. Thus an eco-historical reading and critique of the volume forms the basis for the historical-geographical sketch of European expansion and environmental transformation that follows. Four moments of historical geography got special attention in Wallerstein: equalization, expansion, divergence and agro-ecological transformation. The process of equalization across space was made possible through the production of a new geographical scale where "Europe's leading strata brought together formerly isolated or only loosely articulated areas into a single division of labour"¹¹. It was an equalization of commodity production through socio-ecological relations encompassed by the new capitalist world economy. Secondly, the geographical

expansion was essential to the resolution of feudal crisis finally leading to capitalist development. It was reinforced by the consolidation and expansion of the scale of territorial states and their empires that had suffered during feudal crisis but gained renewed vigour through overseas expansion. Thirdly, through the process of divergence, a new globalizing relation between the core and periphery took shape. As Wallerstein himself noted, "The trend in the core was towards variety and specialization, while the trend in the periphery was toward monoculture"¹². Finally, the agro-ecological transformation made the rise of capitalism possible as part and parcel of a radical reshaping of world ecology, whose most dramatic features were found in Wallerstein's analogy in the new American and eastern European peripheries.

Thus Jason Moore argues that Wallerstein should be taken seriously for environmental history because of his proposition that nature and society are mutually relational. "For Wallerstein, as for Marx, the degradation of the soil and the degradation of the labourer are dialectically bound."¹³ The second important argument of Wallerstein from environmental perspective is that the trend toward monoculture was most evident in the periphery. Indeed, plantation-driven monocultures were the most dramatic, and quite possibly the most important, way that peripheral landscapes were produced in the emergent capitalist world economy. Thirdly, Wallerstein's breakthrough was to show how these local-scale transformations on the one hand were determined by world-scale structures and forces and on the other were constitutive of the very same world-historical patterns. Thus for him, the mutual determination of ecology and society was ultimately mediated by human labour power, which itself was at once a force of nature and force of society. However, the most glaring limitation of Wallerstein's ecological perspective is his pre-occupation of agrarian geographical conception of capitalism. As a result, the "metabolic rift" between the country and the city – so central to Marx and Engels in their ecological critique of capitalism and developed in myriad directions in recent ecological literature – remained as a secondary concern to Wallerstein.

The rural-urban dialectic in environmental history is not fully comprehensible in his analogy.

However, there is a general argument that the continuity and break in the environmental history of south Asia have to be comprehended by going beyond the standard chronological framework, with reference to the dominant modes of resource use¹⁴. This argument is too vague and amorphous to deal with man's complex relationship with nature in South Asia in the last three hundred years. Indeed, colonialism has a very special place in historically interpreting nature and culture in South Asia as found, modified, regenerated, conserved and propagated at the various layers of authority and the intermediaries during the period. Indigenous knowledge of both nature and culture is equally relevant.

Two major formulations have been made out of this broad framework of colonial watershed. The first is that in the pre-colonial period there existed a cultural tradition of prudence at the level of community, called 'conservation from below', and that it was disturbed in various ways in the colonial era. The second is the particular level of use and control forest resources at the level of state. As regards the first, it has been argued that a collectively recognized set of restraints in using forest resources as imposed by the village communities or specialised caste groups was neither universal nor fully effective. They generally ignore the mechanism of rural power relations. It has also been doubted to what extent the tradition of prudence was based on conscious designs towards preserving the ecosystem. Moreover, non-arable environment even in the pre-colonial era was stated as "far from being a paradise of so-called common property"¹⁵. However, despite these criticisms, the general consensus is that the scale of depletion of forest resources in the pre-colonial era was not big enough to disrupt the old ecological order, and its cause was not unrelated to the particular nature of the uses of forests by the village community and the state. Even David Hardiman, who spoke so eloquently against the essentialist and 'distorted' presentation of the nature consciousness in the

pre-colonial past, has to admit this about the Bhils, the erstwhile ruling community in the tribal region of Gujarat. He writes that the Bhils in the pre-colonial era "had a strong affinity with these woods and hills – their home as well as place of refuge – and any destruction which they carried out was on so small scale as to make very little difference to the environment as a whole."¹⁶ He describes a very much different situation regarding the damage to environment in the same area in the colonial period between 1820 and 1940.

As regards the use of forest by the pre-colonial state, the general argument is that it did neither alter the existing pattern of resources nor disturb the continued existence of certain rights of forest dwellers. This argument has been revised recently to an extent. Even in the Mughal period, the state encouraged reclamation of forests lying away from settled villages for bigger income. Reclamation was also done in the wider context and requirement of the agrarian economy. Military and political needs had a dual role vis-à-vis the forests: they led sometimes to their preservation to create obstruction for enemy movements, sometimes their destruction as part of the desired military security. The relatively easy access of forest-users to forest resources like land, grazing space and forest products continued but this was not because of any recognized principle of statecraft. Indeed, the access was not always free and universal. The more important reason of this relative freedom was that the state did not find it inconsistent with its needs, or its capacity and means to detect such access. But two qualifications against these revisionist positions remain. First, usual expansion of cultivation through reclamation in pre-colonial era was least harmful to ecology, as damage to it arose mainly out of needs unconnected with agriculture. Secondly, the massive deforestation occurred only in the colonial era as "the colonial state arrogated to itself the right to regulate the ecological and social landscape of the country"¹⁷. The new motivations of the colonial state associated with the ideological question at large form another distinct, broad framework of analysing south Asian environmental history at this point.

The broader motivations of the colonial state and their implications vis-à-vis forest control and land use pattern may be approached from three standpoints: (a) the ideological question (b) the framework of colonial policy and (c) the implications of the activities of various private agencies in the forest. The role of ideology is a complex question. It was of course not autonomous of the changing imperial needs. A qualitative change occurred in Europe's economy in the wake of the Industrial Revolution and the contemporary economic teachings did reflect on them. The initial influence of the teachings was felt by the colonial state in its policy of first marking the forests as a backward 'primitive' economy and barbaric, then insisting on the replacement of shifting cultivation and pastoral-nomadic economy with settled peasant agriculture, and finally calling the tribal forest-dwellers as lazy cultivators with ecologically destructive farming methods. However, economic teachings did not lead to any virtual reorganization of Indian agriculture (except the investment in irrigation), and land revenue continued to be the mainstay of state's income. B. B. Chaudhuri thinks that the ideological influences on the colonial state's forest policy should not be overstressed, as there was indication of continuity of "an old norm of statecraft"¹⁸. He, however, himself has admitted that the needs of the colonial government significantly differed from those of the earlier governments, and that these had their decisive influence on policy.¹⁹ Indeed, it may be argued that the ideological question should not be separated at all from the material requirements of the state in this case, as they were intricately connected.

The evolution of the colonial state's forest policy also requires scrutiny. Admittedly, it was not based on a fixed set of assumptions and changed over time. Indeed, ever since the creation of Imperial Forest Department in India in 1864 and the promulgation of the Indian Forest Act of 1865, the early environmental debate began among officials. Brandis, the German Botanist, became the first Inspector-General of Forests. Three kinds of policies were noted at this stage:

(a) annexationist (b) pragmatic and (c) populist. The annexationist policy had a claim of full right of the government over forests, and Baden Powell, the Agricultural Secretary of the Government of India, was its greatest supporter. The pragmatic policy suggested that people had certain real, age-old rights over certain kinds of forests. The Madras Government went a step forward, claiming communal rights over certain kinds of forests. The populist approach developed over time, particularly in course of nationalist agitations over forests during the colonial period. The debate finally ended in favour of the opinion of the Central Government, i.e. in the model of Indian Forest Act, 1878. Thus three kinds of forests were created: (a) the 'reserved forests' (total state control), (b) the 'protected forests' (rights recorded but not settled) and (c) the so-called 'village forests' (the option not exercised for the most parts of the sub-continent).

The revisionist argument tries to distinguish between the short term and long term effects of the colonial state's intervention in the forests. Three major shifts are identified. First, as the government badly needed increased income from land revenue, it regarded control over forests, an ideal site of new cultivation, as an important source of it. Second, the government made increasing use of a particular forest resource, timber, first for shipbuilding in India and England and then for sleepers required for the fast growing railways in India from the second half of the nineteenth century. Thirdly, a decisive shift came with the 'preservation' of forests, in which 'scientific forestry' came as an important element of policy.

It is important to note that the policy of commercial logging was the most methodically and effectively carried out government scheme in colonial India. By 1878, railways used more than two million sleepers, all made of timber. Forests thus denuded were of most valuable and sturdy timber – deodar, sal and teak. Shifting cultivators did cut and burn trees, but the damage was temporary as they could afford to wait till the completion of the regeneration process. The revisionists insist on the absence of a far-sighted policy of the prudent use of resources, but they

fail to explain the implications of the keenness of the forest-users to maintain their subsistence. In the final analysis, the causes of major deforestation in colonial south Asia lay largely outside tribal society, "in the pressure to generate an economic surplus from the forest that began, or hugely intensified, during British rule"²⁰.

As regards 'state conservationism', there is no denying the fact that the organised forestry in colonial India partly developed in response to the revenue and strategic needs of the empire. However, an increasing number of botanists, medical men and desiccationists spoke of forests' connection with climate and environment. Depletion of tree cover would reduce rainfall, gradually damage topsoil and cause soil erosion, finally leading to drought and reduction of productivity. For many of them, 'fear of climate change' was a reality. However, two qualifications are to be made. First, the government did not consistently follow its conservationist plans, less to mention 'scientific forestry'. Secondly, the government's policy of forest conservation did not prevent it from leasing huge forest tracts in different parts of south Asia to European tea and coffee planters. It was precisely the case of Sri Lanka in the nineteenth century that James Webb's book on *Tropical Pioneers: Human Agency and Ecological Change in the Highlands of Sri Lanka, 1800-1900* (New Delhi, 2002) refers to. The crude story is the dramatic deforestation of the rainforests within the span of a century, leading to the collapse of the isolation of the Sri Lankan highlands. But the more important argument of the book is that new economic and ecological forces generated from far beyond the Indian Ocean came to bear on the highlands during the period. Several features of these new forces have been identified. First, the abolition of slavery within the British Empire led coffee and sugar planters to search for new opportunities, igniting their interest in the dramatic exploitation of the Kandian highlands as they are called in Sri Lanka. Secondly, the British planters through the model of "scientific" plantation accomplished the most extensive conversion of rainforest agriculture into tropical plantation agriculture "to be seen anywhere in

the British Empire in the nineteenth century"²¹. Finally, this conversion virtually made way for monocrop plantations in the highlands by stages, first coffee, then cinchona, and finally tea, brought respectively from the Ethiopian highlands, the Andes Mountains and the foothills of the Himalayas.

Thus ecological concerns did not at all appeal to the government at the time of distribution of wastelands for this purpose. In short, commercial motives of the colonial state became increasingly decisive over the years, but these did not altogether rule out the prospects of 'scientific forestry' at certain stages of colonial environmental history.

Besides the colonial state, the presence of outsiders – individuals and other private agencies – in forests does raise interesting analytical questions. One revisionist argument considers the role of the outsiders as largely autonomous of the state's needs and control. However, it is admitted that the initial presence of the outsiders in forest tracts was mostly connected with needs of the colonial state. Private groups gained control over forests through short-term leases from government or from zamindars for the procurement of timber, opium and liquor as well as for the collection of grazing and forest taxes. Though the government policy itself had much to do with the arrival of outsiders, the growth of a market system considerably determined the nature of their roles. Indeed, the 'reservation' and 'protection' of forests made sense only in the context of a market system, which enabled the government to send out their products to the market. But this market system was inextricably linked with the colonial state's vision and requirement. The latter even failed to prevent the consolidation of the outsiders in the traditional world of forest-dwellers, because it shared the 'dominant vision of land' leading to a misrepresentation of 'other landscapes'. In addition, the labour demands by the Forest Department as well as by other private agencies over the forest dwellers increasingly tended to become arbitrary and coercive over the years. For example, the forest lease of the Midnapore

Zamindari Company in West Bengal specifically enabled it to get labour cheaper from the forest dwellers for various purposes.

The social and ecological implications of deforestation and changing land use in colonial south Asia form another framework of our analysis. M. Mann has talked about 'ecological destabilization' caused by large-scale deforestation in the Ganga-Jamuna *doab* in northern India in the first half of the nineteenth century²². "The destruction of economically unprofitable and therefore unvalued woodland areas in the Doab caused a warming of the regions within a few decades." The quality of the soil suffered as a result, the amount of available water decreased and the soil fertility declined. All these created severe scarcity conditions, leading to the catastrophic famine of 1837-38. Moreover, the spread of cash crop economy led peasants to ignore the old ecological norms. The increasing imbalance between cash and food crops had its effect on productivity, soil fertility, deforestation and climatic degradation.

The 'social ecology' was reflected in the changes affecting the modes of subsistence of the forest dwellers. With the tightening of the state's forest control measures since the 1880s, the tribal groups suffered in two ways: (a) shrinking scope for new cultivation and (b) increasing restrictions on pasture. Restricted access to forest resources – timber and other products – was a bigger threat to their subsistence. The delicate integration of the activities relating to agriculture and animal husbandry in the pastoral economy of the Western Himalayas was broken through a series of measures initiated by the colonial government. The practice of taxation on animals grazed, systematically enforced from the second decade of the twentieth century, was a bigger disincentive for the pastoralists. The more numerous group of 'shifting cultivators' suffered, as the 'conservationist' agenda severely disrupted their economic organization and threatened its survival. There was a strong cultural element behind their preference for shifting cultivation, particularly in the case of the Baigas, which was largely ignored by the colonial government. However, sometimes there were economic factors

for their resort to shifting cultivation, as evident in the case of the Gonds: once settled cultivators, they were gradually driven by other 'colonists' (Marathas, for example) to move into forest tracts and take to shifting cultivation in the course of the eighteenth century. The colonial government's response came in three phases. Initially, they straightway banned the system. Then they insisted on the increasing replacement of shifting cultivation by settled plough cultivation. Thirdly, in the wake of increasing resistance, the government wanted to confine the shifting cultivators to some fixed places only. However, the legal position of their holdings remained undefined in the context of British ideas on private property. The net result was that they increasingly sank to the position of sharecroppers over time. Only in rare cases, as B.G. Karlsson's study of the Rabhas of North Bengal has shown, they were used in 'reserved' forests to grow food crops along with the planting of trees in the name of the Taungya (literally meaning hill-field) cultivation²³.

III

After this brief review of the social history of environment with reference to ecology and community in the general context of forest and land use pattern in colonial south Asia, I like to bring before you some crucial aspects of social history of water. I begin with the history of colonial south Asia. We end this section with a short note on the agrarian and ecological context of the use of water in colonial south Asia. Our entry point is supply of water through irrigation, admittedly the most innovative domain of public works of colonial government since the 1840s. However, the irrigation question was closely linked with the quality of land (including wasteland) and environment. Indeed, the early colonial investment in irrigation was mostly guided by profit motivations from agriculture by bringing superior quality of land under its purview, and not general principles of development²⁴. In her celebrated work published more than 30 years ago, Elizabeth Whitecombe showed that the vast irrigation investment made by the East India Company and the Raj in the Indus and the Ganges basin in the nineteenth

century did not cause rapid economic development and only brought ecological disaster in many localities, through widespread salinization and silt deposition²⁵. In a more recent article, she has covered the later period also, arguing that the environmental costs of waterlogging, salinity and malaria as emanating from the projects were never satisfactorily entered in irrigation accounts²⁶. The construction of the high level canals caused obstruction to surface drainage leading to waterlogging. People suffered from fever, principally malaria in these areas. The Malaria Survey of India of the early twentieth century provided the root-cause: "the critical climatic factor in transmission was not rainfall as such in association with maximal annual temperatures, nor pooling, nor soil saturation, but atmospheric humidity"²⁷. Whitecombe shows that malarial incidence was highest where atmospheric humidity was highest: "in submontane tracts and in the waterlogged areas of the plains"²⁸. Her main conclusion is that British India's irrigation projects succeeded in those areas where the natural order permitted. "It failed where nature so dictated", environmentally²⁹.

If there were ecological implications of the supply of water through irrigation, there were also social and economic implications of the use of this newly constituted economic good. Very recently, it has been argued by David Gilmartin that the British irrigation engineers in the Indus Basin in the late nineteenth and early twentieth century linked nature, productivity and colonialism in such a way as to accommodate two competing notions of the indigenous community.³⁰ The binary distinction between proprietary land and 'wasteland' under the structure of Punjab's newly engineered irrigation systems is an indication. "Whatever the state's role in bringing large new areas under irrigation, and in increasing aggregate agricultural production, its inability to use engineering science to break through the power of the local village communities and extend a technical system of irrigation control into the villages has sometimes been seen as a failure of development"³¹. But it is really not the case. It is rather "one of the consequences of modern development generally that these two

forms of community, defined here through an analysis of the term 'waste'...have simultaneously shaped modern history"³².

In the post-colonial era, I wish to draw your attention to some other crucial aspects of social history of water with reference to two case studies from extant literature. One important issue in the social history of water is scarcity. Scarcity of water, for example, has been contemplated both by national and international bodies as one of the most pressing problem of human survival in future. However, focussing on the well-known case of the 'water-scarce' Kutch and relating it to the controversial Sardar Sarovar Project (SSP), Lyla Mehta maintains that scarcity here is both 'real' and 'constructed'.³³ The 'real' aspects of scarcity are well-known – dwindling groundwater aquifers, increased salinity, erratic rainfall, and recurrent droughts. What is often ignored is the complex nature of scarcity and its linkages with ecological, socio-political, temporal and anthropogenic dimensions, through which it is also 'constructed'. The fact that water is a renewable source, that its scarcity is neither constant nor universally felt by all, and that its transformation from a relatively 'free-good' to an 'economic good' managed by dam builders and water bureaucrats is not taken into account. The politics of scarcity creates a two-way myth in water-hungry Kutch. First, official propaganda and political promises since the 1960s have succeeded in manufacturing the idea of SSP as 'bounty', almost as an end in itself, though even less than 2 per cent of Kutch's area stands to benefit from the Kutch Branch Canal, so strongly demanded by the dominant political parties of the area. The focus on externally supplied water has prevented water harvesting schemes through re-charging of wells and other forms of water conservation from gaining widespread acceptance in Gujarat. However, "the 'manufacture' of scarcity at the discursive level obscures several important aspects of 'real' scarcity. One, inequalities often shapes access to and control over water. Two, water scarcity is not natural, but instead largely due to anthropogenic interventions, resulting from bad water management and land use practices. The naturalisation of scarcity at the discursive level

does not help mitigate the symptoms and causes of 'real' scarcity.... Furthermore, the 'manufacture' of scarcity might not result in the creation of solutions appropriate to local needs and conditions."³⁴

The other important issue is the role of dalits (the depressed castes) in the social history of water, as depicted very ably by David Mosse in his book, *The Role of Water: Statecraft, Ecology and Collective Action in South India* (New Delhi, 2003). Dr Mosse has shown that the dalits, traditionally excluded from institutions controlling village temple and tanks, are made a part of recent irrigation projects in arid Tamilnadu through Water Users' Association (WUA). In the actual village, Nalleneri by name, from the late 1980s to the early 1990s, dalits perceived and experienced the tank society as a high-caste Mudaliar organisation. From the outset, the dalits were sceptical of the WUA so obviously founded as an institution of Mudaliar caste dominance, the *panku* system. However, what is important, dalit leaders objected to the *panku* system as a criterion of membership and fought intensely to increase their share, and indeed were successful in the end to increase it from 12 to 20 per cent of the *pankus*. The most interesting feature of the narrative is its social dimension. As far as dalits were concerned, the importance of WUA in our story exceeds that of the extent of the natural resources they manage. In this miniature of village Nalleneri in contemporary south Asia, concerns about honour and respect, crystallized through a region-wide dalit movement, are intricately mixed with clamour for material control of natural resources in the crucial arena of water management. The social history of water thus generates diverse meanings in cultural terms.

IV

This brief review of environmental history from south Asian perspectives with special reference to the two issues of ecology and community in the colonial and post-colonial era finally brings us to several questions and controversies raised at the outset on the very nature of environmental history. The questions can be grouped as internal and external to the

subject. Externally, the moot question is the validity of our sub-branch: How is environmental history relevant to, or more importantly unique in, environmental studies at large? A further elaboration of the same question: Do environmental historians produce any knowledge that may be relevant to environmental activists today? Internally, that is to say, within our subject, our questions are basically two-fold: How can we (should we necessarily) separate environmental history (or for that matter social history of environment) from other branches of history? In other words, what is there in environmental history that makes it so significant a sub-branch of both history and environmental studies?

I do not claim to answer all these questions but I place some of them before you for consideration and reflection. My own personal feeling is that in the fourth wave of modern environmentalism in India, described in the very beginning of this paper, environmental history is emerging as a distinct social enquiry of its own. I admit that much is still to be done in this field. For example, teaching and study of environment as a subject in higher learning often lack historical perspective, both long-term and short-term. I would even argue if this divorce continues, environmental studies would lose much of its vitality in future. A comparable case may be the new economic history, where economic theory approaches social theory *minus* the socio-cultural agency. Similarly I would argue that environmental studies' divorce from history, particularly institutional social history would lead the former to a dull predicament. This brings us to the second set of questions, which I call internal. We have no option but to break the barrier of 1947 (the end of colonial rule) in environmental history. Indeed, the relevance of standard chronological framework in environmental history of south Asia has already been questioned (cf. Jack Pouchpadass' article in *EPW* in the early 1990s). We have to constantly compare and contrast environmental history with social, economic, cultural and political history in order to identify the former's true nature, its distinctiveness and connection with other streams of history. I would request you to identify and

ponder over the likely themes from within the subject for deliberation, possibly also for research in future.

The two analytical paradigms with which we began our reflections on environmental history are better understood if the theoretical framework of nature and culture is extended to cover the case of statemaking in south Asia in colonial and post-colonial periods. First of all, the uniqueness of environmental history is not to claim its separateness always, but its multifarious linkages with complex processes of history, local, national, and global. Secondly, viewing environmental history in such a way also involves development of knowledge on conservation, biodiversity, human rights and equitable distribution of development opportunities, which would be useful for environmental activists. Indeed, this has become an area of environmental management in which nationalists, localists and advocates of global free enterprise participate in heated controversy. Apparently, an irony occurs when we compare the development in the realm of agriculture and forestry in post-colonial south Asia. In the case of the former, rights moved downwards, as policies were designed to more effective land control to the tiller. In the case of the latter, policies took land control in the opposite directions. But here also, rights question is not a far-fetched issue.

I shall end this south Asian overview of environmental history by raising the crucial issue of external agency in the management and research on environment in the post-colonial era. Michael Lewis, a trained biologist turned historian in his recent book called *Inventing Global Ecology: Tracing the Biodiversity Ideal in India 1945-1997* (Hyderabad, 2003) has identified the global enterprise as virtually American in the post-colonial context, and has argued that its influence is sometimes partially, sometimes more directly suspect. Indeed, according to him, the three models of global circulation of environmental ideals, viz., models of scientific diffusion, of cultural imperialism and of globalisation are open to critical appreciation from the south Asian perspectives. Here also rights question may be a useful category to develop, sometimes against the

global pressure. Environmental management, whether globally or locally sponsored, should follow a two-way course through studies in history. First, its benefits should even-handedly spread across society by overcoming disparities (of caste, class and gender) but without harming ecological security. Second, it must do justice to the marginalized without mortgaging the future.

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- ¹ See Alfred W. Crosby, *Ecological Imperialism: The Biological Expansion of Europe* (Cambridge 1989 and Canto 1993), p.14. A second view of culture is given by P. Corbet as "a set of beliefs about the conduct of life and the organization of society; a set of beliefs about men's nature and the world in which he lives" in his *Ideologies* (London, 1965). A third view sees culture, developed in the process of evolution, as a non-biological form of satisfying the human needs and the preservation of common interests. For example, Napoleon Wolanski observes: "It is a paradox that culture sustains...the 'animal' nature of the humans, as it protects the organism against the necessity of the biological changes. Culture thus counteracts the evolution of human organisms towards the forms progressively more distant from the animals". See Napoleon Wolanski, "Modernization as a Form of Cultural Adaptation to Environment" in *Prakriti: the Integral Vision* (General Editor: Kapila Vatsyayan), Volume 5: *Man in Nature* edited by Baidyanath Saraswati (New Delhi, 1995), p.247.
- ² See K.Sivaramakrishnan, *Modern forests: Stateaking and Environmental Change in Colonial Eastern India* (New Delhi, 1999), p.14.
- ³ See Amita Baviskar, "For a Cultural Politics of Natural Resources", *op.cit.*, p.5052.
- ⁴ *Ibid*
- ⁵ *Ibid.*, pp.5052-53.
- ⁶ See Simon Dalby, "Environmental Insecurities: Geopolitics, Resources and Conflict" in *EPW*, Vol XXXVIII, No 48 (November 29-December 5, 2003), p.5077.
- ⁷ See Donald Worster (ed.), *The Ends of the Earth: Perspectives on Modern Environmental History* (Cambridge, 1988), p.290.
- ⁸ Donald Worster, *op.cit.*, p.293.
- ⁹ See Arun Bandopadhyay, "Environment and Identity in the Indian Historical Context: An Initial Vision" in Bharati Ray and David Taylor (eds.), *Politics and Identity in South Asia* (Kolkata, 2001), pp.144-47.
- ¹⁰ See Gadgil and Guha., *This Fissured Land: An Ecological History of India* (Delhi, 1992), Part Two and Part Three.

- ¹¹ See Immanuel Wallerstein, *The Modern World System I: Capitalist Agriculture and the Origins of European World Economy in the Sixteenth Century* (New York, 1974). The case for a re-reading of Wallerstein's text has been very forcefully suggested by Jason W. Moore, "The Modern World -System as environmental history? Ecology and the rise of capitalism" in *Theory and Society*, Vol 33 (2003), pp.307-377. See especially p.311.
- ¹² Wallerstein, *op.cit.*, p.102.
- ¹³ Jason Moore, *op.cit.*, p.357.
- ¹⁴ Gadgil and Guha have explained this in their first ecological history of India described above. Jack Pouchpadass has made a similar argument in the pages of *EPW*.
- ¹⁵ Richard Grove, *Green Imperialism, op.cit.*, p.386.
- ¹⁶ See David Hardiman, "Power in the Forest: The Dangs, 1820-1940" in Arnold and Hardiman (eds), *Subaltern Studies VII - Essays in honour of Ranajit Guha* (New Delhi, 1994), p.105.
- ¹⁷ Nandini Sunder, *Subaltern and Sovereigns: An Anthropological History of Bastar 1854-1996* (New Delhi, 1997), pp.105-106. Mahesh Rangarajan also takes an identical position on this issue, see his *Fencing the Forest: Conservation and Ecological Change in India's Central Provinces, 1860-1914* (New Delhi, 1996), pp.15-16. Most scholars agree on this.
- ¹⁸ See specially Chapter 11 in B.B.Chaudhuri, *Peasant History of Late Pre-colonial and Colonial India* (New Delhi: Pearson Longman, 2008).
- ¹⁹ *Ibid.*
- ²⁰ Felix Padel, "Forest Knowledge: Tribal People, their Environment and the Structure of Power" in Richard Grove, Vinita Damodaran and Satpal Sangwan (eds), *Nature and the Orient: The Environmental History of South and Southeast Asia* (New Delhi, 1998), p.899.
- ²¹ *Ibid.*, p.2.
- ²² M.Mann, *British Rule on Indian Soil: North India in the First Half of the Nineteenth Century* (Delhi, 1990).
- ²³ See B.G.Karlsson, *Contested Belonging: An Indigenous People's Struggle for Forest and Identity in Sub-Himalayan Bengal* (Lund University, 1997), pp.106-112.
- ²⁴ See Arun Bandopadhyay, *The Agrarian Economy of Tamilnadu, 1820-1855* (Calcutta, 1992), chapter II, pp. 41-78.
- ²⁵ See Elizabeth Whitecombe, *Agrarian Conditions in Northern India: The United Provinces under British Rule, 1860-1900* (New Delhi, 1971).
- ²⁶ See Elizabeth Whitecombe, "The Environmental Costs of Irrigation in British India: Waterlogging, Salinity, Malaria" in David Arnold and Ramachandra Guha (eds), *Nature, Culture, Imperialism: Essays on the Environmental History of South Asia* (New Delhi, 1995), pp. 237-259.
- ²⁷ *Ibid.*, p.249.
- ²⁸ *Ibid.*, p.250.
- ²⁹ *Ibid.*, p.258.
- ³⁰ David Gilmartin, "Water and Waste: Nature, Productivity and Colonialism in the Indus Basin" in *EPW*, November 29-December 5, 2003, pp. 5057-5065.
- ³¹ *Ibid.*, p.5063.
- ³² "Process of development predicated on rational, market-driven behaviour have simultaneously generated visions of community rooted in the common drive to control nature for the purposes of production, and solidarities rooted in identification with nature's fundamentally non-productive values, whether embodied in the village commons or in the national patrimony." *Ibid.*
- ³³ Lyla Mehta, "Contexts and Constructions of Water Scarcity" in *EPW, op.cit.*, pp.5066-5072.
- ³⁴ *Ibid.*, p.5071.

DEVIREDDY SUBRAMANYAM REDDY AND HISTORIOGRAPHY

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Historical writings in India had undergone a radical reorientation since independence. The writings of D.D.Kosambi, Moreland, Sarvepalli Gopal, Irfan Habib, Bipan Chandra, Romila Thapar and R.S. Sarma transformed the academic climate of several centres of higher learning in recent times. Following the pioneering studies of Kosambi, in the world famous "Introduction to Indian History", a galaxy of scholars, have made indepth studies of the Indian agrarian society through the ages and socio-economic roots of political movements, drawing copiously from the sources of archaeology, anthropology, sociology and economic history.

The first to enter the shoes of this cream in Andhra Pradesh is Dr.M.Pattabhi Rama Reddy and then Kambhampati Satyanarayana. The first being an authority on the agrarian relations and peasant movements in modern Andhra and the latter being the first to publish a scientific history of Andhra people. Both Dr.M.P.R. Reddy and Kambhampati are the first to set a new trend in Andhra Historiography with their writings on Andhra history on scientific lines.

Prof. Devireddy Subramanyam Reddy is a popular historian and retired Professor of History, Sri Venkateswara University, Tirupati, Andhra Pradesh.

He taught for 34 years and served, in S.V.University, as Member of the Academic Senate, Head of the Department, Chairman of Board of Studies, Coordinator of P.G.Diploma Course on Tourism and Travel Management. Earlier, he had his distinguished teaching career in Jawahar Bharathi, Kavali, Nellore district.

Professor Devireddy was born, on 15th August 1948, to Devireddy Subbamma and Chenga Reddy at Thummalagunta, Tirupati Rural, Andhra Pradesh. He did his Ph.D. in S.V.University, Tirupati on "Anti-British Revolts in Andhra : A Study of the Palegars of Chittoor Pollams, 1801-1805".

Of the 24 books he has written one is on the "Cultural Imprints of India" (2015). It discusses, at first, the evolution of the Gods on Earth, especially in India, and the birth of the Bhakti Tatva or total surrender to the God which shaped the mind and culture the people of India and also led to the invention and development of varied art and literary forms.

The second book on "Colonialism and Resistance in India" (2014) is an intensive study wholly based on the original sources. It deals with the dominance, exploitation and oppression during the British colonial rule and the consequent response of the native ruling classes as well as the different strata of the society, in the form of armed resistance to overthrow such a rule. The resistance to alien rule began from the very inception of the British rule in India.

The third work on the "Uprising of 1857" (2013) traces, at first, the impact of the British colonial rule and the resultant opposition to its dominance and exploitation in India, in general, and especially in Southern India, and more particularly in united Andhra Pradesh. Then, it undertakes a survey of the pre-1857 movements and a detailed critical account of the Great Uprising of 1857-58 in India with greater emphasis on its outbreak in Southern India. The importance of the work lies in the fact that it dispels, the general belief among most of the

scholars and the public that Southern India had played no role during the Uprising of 1857.

The fourth book on "Modern Chittoor" (2014) discusses, at first, the pre-1857 anti-colonial movements in Chittoor district, the spread of western education, the social reform, the genesis and growth of public opinion, the development of railways, the role of the press in the awakening of the people and also the beginnings of nationalism in Chittoor district. Then, it deals with the impact, on Chittoor district, of the various phases of national movement such as the moderate phase, *Vandemataram-Swadeshi*, the Home Rule, the Khilafat, the Non-cooperation, the Salt Satyagraha, the Civil Disobedience, the Individual Satyagraha, the Quit India, the Partition of India .

The fifth one titled "Agrarian Relations and Peasant in Modern Andhra" (1990) discusses the establishment of the British authority over the Kalahasti Zamindari which had given the present Chennai (Madras) to the British in 1639, the topography, administrative divisions, population and the pushcush (tribute) of the Zamindari, the relations of Kalahasti with the Indian ruling dynasties, etc

The sixth one entitled "Ports Factories Companies Commerce and Merchants in Modern Andhra" (1991) deals with the coming of the Europeans, particularly the Dutch and the English Trading Companies to the Andhra coast and more particularly to the old Nellore coast and establishment of their trading settlements called 'factories', ports and forts at Aramagaon, also called Duggarajapatnam, Pulicat and Madras during the year 17th century and the growth of export and import trade and the production of a variety of goods for export in the hinterland of Nellore district.

The seventh book titled "The Sculptural Wealth of Mallam" (1984) deals with the 13th century Subramanyeswara Temple at Mallam near Vakadu, Gudur taluk, Nellore district of Andhra Pradesh. It discusses the historical background of the place and the temple, the component parts of the temple, and the sculptural wealth in the temple here.

The eight one titled "Andhra Guhalayalu" (Cave Temples of Andhra) (1981) (in Telugu) deals with the evolution of cave temples in India, the cave temples at Undavalli and Moghalrajapuram, near Vijayawada and particularly the ancient Cave Temples at Bhairavakona, near Udayagiri in the former united Nellore district of Andhra Pradesh.

The ninth one of the twenty four books of Prof.Devireddy is on 'Gods on Earth:Tirumala Charithra' (2018)". It is an interesting and well researched book based on primary and secondary sources. It discusses many of the known and unknown aspects of the history and culture of Tirumala, Tirupati, Tiruchanur and the peripheral regions. But, its focus is more on the reknowned Hindu God Venkateswara on the Tirumala Hills, the origin and the propagation of Venkateswara bhakti-tatva by the Alwars and others and also the contribution of various dynasties and expansion of the temple.

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HOW THE PUBLIC RECORDS ARE USEFUL FOR HISTORICAL RESEARCH TO THE SCHOLARS WITH SPECIFAL REFERENCE TO THE A.P. STATE ARCHIVES†

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Archives always preserved the cultural heritage of nations and its responsibility does not stop with conserving the materials or documents for posterity and making them available for the use of administrations and scholarly research.

On the formation of the State of Andhra in 1953 the Government of Madras and Andhra agreed to separate all public records which purely pertain to the Andhra districts of the erstwhile Madras presidency and the Madras state for the period 1920 to 1953. The records separated and furnished to the Andhra state formed the nucleus of the Andhra record office at Kurnool. Later these records are transferred to Hyderabad and now transferred to Amaravati.

The historical development of each department during the Madras presidency, whose records were separated and transferred from Madras Central Record office to the Andhra Record Office, Kurnool. The following are the Public Records of Andhra State.

Public Department:

The records of the Public Department in the State Archives covering the periods from 1920-52. Mostly these are Government orders. In these G.O's, the following subjects covered:

- Public (Political)
- Public (Police), like agency prisoners, their release maintenance and allowances etc.
- Property of missionaries
- Police firings, Cases falling under the press

- Registration of books, Acts, Riots & Disturbances
- Public Agitation etc.

In addition to the above appointment of Government servants, Cabinet rules, ICS & IAS rules,

Home Department:

The records of the Home Department in the State Archives covering the periods from 1920-21 & 1936-56. In 1921 the Home Department merged with the Public Department and later revived in 1936.

The records of Home Department relate to the following subjects,

- Appointments of District, Munsif Sub Judges and Staff
- Public prosecutors and Judicial Magistrates
- Indian Christian Marriages Act
- Drugs Acts
- Indian Explosive Acts etc.

Finance Department:

The records of the Finance Department covering the period 1920-53 particularly G.O's. The above G.O's covered the following matters;

- Advances against the cyclone damages
- Passing of expenditure as famine relief
- Landing and shipping fund to various port authorities

- Contract contingencies, service postage and telegram charges.
- Sanction of funds to the Archeological Department for preservation of ancient monuments, forts
- Sanction for land acquisition for the construction of post offices and public utilities etc.

In addition to that, Public Accounts Committee, Estimation Committee, Reorganisation committee, Pensions and Public services etc.

Revenue Department:

The records pertaining to revenue department covered from 1920-1952 Consisting of G.O's and printed indexes. The G.O's contains the following information:

- Survey of land, boundaries, suits regarding boundary disputes
- Land acquisition
- Assignment of land in agency area
- Transfer of land
- Alienation of land cases falling under the preview of Estates Act, Zamindari Acts etc.
- Delegation of duties to Gazetted officers
- Appointment of Excise, Prohibition and Commercial tax staff.

Law Department:

The records of Law Department in the State Archives consist of G.O's covering the period 1921-53. The following subjects to be covered to the above G.O's.

- Prosecution of Government officials on various charges
- Punishments of convicts
- Jurisdiction of Courts
- Grants or withdrawals of judicial powers to local panchayats.

Judicial Department:

The records of the Judicial Department in A.P. State Archives covering the period from 1920-29. The above records relate to the following subjects:

- Cases under Arms Act
- Transfer of prisoners
- Prescription of books and publications
- Constables attached to the civil & criminal courts procedure
- Criminal settlements and Criminal tribes Act
- Cases dealing with betting, cheating, lottery etc.
- Non co-operation of prisoners release on medical grounds etc.,

Public Works Department:

The records of the Public works Department in the State Archives consist of G.O's from 1920-1952. These formed part of the records of the Government of Madras and came into the custody of A.P. State Archives on the merger of the Andhra record office, Kurnool.

These records reflect the following subject matter;

- Accounts - Expenditure on contracts materials for construction,
- Inspection of accounts
- Construction, maintenance and repairs
- Building and bridges Roads
- Installation of electricity
- Acquisition of house sites for the settlement of backward and depressed classes
- Railways - laying of new railway lines and extensions
- Navigation, Canals etc.

Education Department:

The records of the Education Department in the A.P. State Archives consist of G.O's from 1920-1952. The following subjects covered under this department:

- Elementary, Secondary and College Education
- Acquisition of premises and land for play grounds
- Grants for setting up schools and Education institutions
- Training schools for school teachers and mistresses
- Allowances for undergoing training
- Establishment of District Secondary Education Board
- Departmental exams
- Physical Education
- NCC
- University affairs
- Recognition of certain examinations
- Madras Education Service.

Public Health Department:

The records of Public Health Department in the A.P. State Archives consist of G.O's covering the period 1920-1952, printed proceedings & indexes also available. The following subjects are covered:

- Sanction of expenditure on medicines purchased and supplied,
- Eradication of diseases – Leprosy, Malaria, Plague etc.
- Establishment of dispensaries rural and urban areas allopathic and ayurvedic
- Town planning - Acquisition of land for sanitation.

- Registration of births and deaths, establishment of maternity and child welfare centers

Food and Agriculture Department:

The record of Food and Agriculture Department in the A.P. State Archives covering the period 1946-1952.

The following subjects covered:

- Procurement and distribution of food grains
- Acquisition of suitable buildings and space in various districts for the storage of food grains and appointment of agents, issuing licenses.
- Madras Food Grains Control orders and Madras Rice Mills licensing order.
- Civil supplies, quality control.
- Setting up of fair price shops, Rationing.
- Setting up of Agricultural Colleges etc.

Rural Welfare Department:

The records of the Rural Welfare Department preserved in A.P. State Archives from 1947-1952.

The following subjects matter available in these G.O's:

- Development of small scale Khadi schemes
- Live stock improvement schemes
- Hindu religious and charitable
- Endowment Boards-TTD trust board meetings, Donations
- Care of mutts and temples belonging to harijans
- Harijan welfare Department, Women welfare and weaker sections upliftment schemes.

Development Department:

The records of the Development Department in the A.P. State Archives consist of G.O's covering the period 1921-52. In these G.O's the following information reflected:

- Development of Agriculture, Irrigation and Forest, care of Forest in certain areas.
- Industries, Fisheries, Factories welfare of the workers and management of co-operative societies
- Registration of Companies, Societies, Private companies and cases falling under various Company Acts.

Local Administration Department:

The records of Local Administration Department are preserved in A.P. State Archives from the period 1920-1952.

The records information covered the following subject matters:

- Sanction of posts of Manager and Accountant.
- Audit reports of Collectors and District Magistrates of different districts.
- Installation of portraits of national leaders, Provident fund matter of employees
- Sanction of construction, maintenance and repairs for bridges in Head quarter of certain districts
- Utilization of railway cess by various Boards

Board of Revenue:

The records of the Board of Revenue in the A.P. State Archives consist of G.O's from 1927-

1944 and printed proceedings covering the period 1858-1944. These records reflect the following information useful to the Research Scholars:

- Appointment of Tahsildars, Grant of Inams, Collection of Revenue.
- Provision of irrigation facilities in different districts etc.
- In addition to that, Boards Proceedings, District collectorate records of Andhra region also available in A.P. State Archives.

The Archives Department play a very useful role in reconstructing our society. Archives have materials on every aspect of life, they can help in promoting research on inter disciplinary studies.

Researchers/University students find it increasingly difficult to select proper subjects for research. It is very necessary to initiate them into the research field with a view to encouraging them undertake researchers, particularly into those neglected fields in the history, which are suffering due to lack of proper guidance or encouragement. The cause of research in the nation has suffered on account of the isolation of researchers. Their capacities should be turned into constructive research channels.

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TEMPLES BE A TOOL FOR HISTORIOGRAPHY-PROBLEMS AND PERSPECTIVES

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"The past should be understood on its own terms rather than according to 'modern' paradigms and assumptions"

- Prof Phil Withington

History (from Greek *iotopia* - *historia*.) meaning "inquiry, knowledge acquired by investigation" is an umbrella term that relates to past events as well as the discovery, collection, organization and presentation of information about these events. History can also refer to the academic discipline which uses a narrative to examine and analyse a sequence of past events, and objectively determine the patterns of cause and effect that determine them.¹ Historians sometimes debate the nature of history and its usefulness by discussing the study of the discipline as an end in itself and as a way of providing "perspective on the problems of the present."² Hence it is clear that history is the study of the past or study of the past events or the study of what happened in the past.

It is a discipline of principles and methods of writing history. In reconstructing a past event, historians decide and discuss certain themes such as economic history, political history, military history, social history and cultural history. They evaluate historical sources, the evidences available, circumstances which they consider important and which effects were produced by what causes. Collingwood has rightly observed that "Historical thinking is that activity of imagination by which we endeavour to provide this innate idea with detailed content. And by this we do by using the present as the evidence of its own past. Every present has a past of its own and any imaginative reconstruction of the past aims at reconstructing of the past of this present. Every

new generation must rewrite history of its own way.⁴ It is not out of context to say that in Indian Historiography a revolutionary change occurred due to D.D.Kosambi's effect. His Historical materialism based on Dialectical materialism of Karl Marx changed the very face of Historical writings in India. Kosambi can be considered the patriarch of the Marxist school of Indian Historiography.⁵ However, Historical writing is ever a contentious business.

In this paper an attempt is made to assess the problems and perspectives in applying temples of South India as a tool in interpreting the socio, cultural and economic history, or otherwise known as "interpretative History", which means the application of monuments to historical studies during the later ancient and medieval periods.

During the later ancient and medieval history of the South India the temple became a symbolic representation of the various social activities. For a modern researcher it is the largest repository where not only the religious but also the political, social, economical and cultural aspects of history are preserved in lithic inscriptions often found mutilated. There was hardly any village without a temple. It was the nucleus around which villages were constructed, the architects invariably making a provision for a temple by leaving proper site for it.

Among the Hindus the image worship was popularised by Bhagavatas or was Pancharatras.⁶ The earliest literary reference to the existence of temples in the Deccan comes from the Gathasaptasati.⁷ There was great temple building activity in and around Vijayapuri from the eleventh regnal year of

EhuvalaChantamula, the third king in the Ikshavaku dynasty. Further, the earliest archaeological references to Hindu temples come from Vijayapuri, the capital of the Ikshavakus by the side of one of the greatest Buddhist Tirthas, at Sriparvata, i.e. Nagarjunakonda.

From the 7th A.D. temple grew up into an amazingly important institution that dominated social life in the land. The practice of construction of elaborate temples in South India owes origin practically to the time of Pallavas.

TEMPLE AS LAND LORD

The kings and the subordinate chiefs used to donate village or lands to temples. The Rajanarayana temple at Bhimavaram according to an inscription of Vishnuvardhana⁸ owned as many as seventy villages in various *nadus* or regions under the control of Vengidesa. Similarly the temples in Tamilnadu, Karnataka and Kerala owned several villages as *deva vrittis*. Thus these temples were much like *mandalika* estates possessing several villages and lands in different regions where they were situated. It is understood that the temples had no political barriers for possessing properties. In this aspect temples were more privileged than the subordinate chiefs. All *deva vrittis* lands and villages were practically granted with all immunities, otherwise called *sarvamanya*.⁹ This was the nature of land lordship of the temple in the later ancient and early medieval period.

TEMPLE AS EMPLOYER

The employees of a temple were generally of five kinds, namely, Stanapatis, Manulu, Sanulu, Nibandhakandru, and Ayyalu. The other class of employees in the temple was of the servants. They were called Devakarmulu.¹⁰ They are menial servants, cooks, waterman, sweepers, watchmen, conch blowers, the masons and other artisans, singers, musicians, drummers and cooks were also included in this class. Thus the temple in South India during the period under consideration was a big concern second to only the royal palace which could employ a large number of servants on *vrittis* in the form of lands

and coin. Some of these employees formed themselves into corporate bodies, which aspect was not included in the present scope of this paper.

TEMPLE AS CONSUMER OF GOODS AND SERVICES

The epigraphical evidences prove that the valuable products of the land first went to the temple in various forms like grain, fruit, flowers, and jiggery. Other donations include sheep, cows, oxen, and even *sanulu*. A glance at the epigraphs recorded on the walls of the temples situated in length and breadth of South Indian states reveal that some thousands of sheep, goats, cows and fertile land were donated to the presiding deities. Hence it can safely be said that next to the royal palace it was only the temple where large quantities of grain and other provisions were consumed. One can understand all that huge consumption ultimately went to the villagers because the daily offerings were distributed among the temple servants and the poor. About services also the temple was such a concern where unemployed person could seek shelter, do some work or other and make his livelihood. With its rich resources to feed the helpless poor it was not a problem for the temple.

TEMPLE AS AN INSTITUTION

A number of inscriptions which attests gifts donated for the purpose of maintaining teachers and pupils, The Peddakodamagundla epigraph¹¹ gives us an account of the donations made to the temple to support the students drawn different parts of the country. This epigraph refers that many taxes due from the village to the temple for the maintenance of worship in the temple and for the support of the students attached to temple. Almost all the big temples used to maintain vidyamuntapas where efficient teachers were employed and free boarding was provided for students.

TEMPLE AS A COMMUNITY STALL AND THEATER

All meetings of the village committees where generally held in the temples and at times

their minutes were also recorded on the walls of the temples for safe preservation. The Uttaramerur Inscription of Chola times can be cited as an example for this. Even the kings and their officers used to meet the citizens in the temples. It is very interesting to note that some subordinate chiefs recorded their oath of allegiance to the ruler on the walls of the Bhimesvara temple at Draksharamam¹². It is found that whatever deed the rulers and officials considered noble and sacred they used to execute it in the presence of the presiding deity and recorded it on the stones there.

Hence it can be said that the temple during the later ancient and medieval periods was not only a place of worship but also the venue where the very political, socio cultural life was reflected. The temple had its own administrative setup supervised by a board of trustees. It is interesting to note that it is a state within a state, with its administration, finances, employees and traditions. Next to the state itself it was the biggest employer, the greatest patron of art, culture and learning, it was centre of higher education which attracted the best talent. It is observed that "In India temples are the treasure houses of the arts. They are the abodes of living gods. A temple is not the fortress of a priest or the monastery of an ascetic.. It is the physical core as well as the soul of the community."¹³ Ananda Coomaraswamy has rightly observed the Indian temple is "the statement of radial experience and serves the purposed of life like daily bread."¹⁴

K.A.N.Sastry remarks that "temple as land holder, employer and consumer of goods and services, as bank, school and museum, as hospital and theatre, in short as a nucleus which gathered round itself all that was best in the arts of civilised existence and regulated them with humanness born of the spirit of dharma, the medieval Indian temple has few parallels in the annals of mankind."¹⁵

In the light of the above discussion, now the question arises is that the abundant data that is available about temples in South India is it possible to redefine and fill the missing links in the socio-economic and cultural history of the

region? In this connection it is important to note the warnings of William O.I.Aydelotte¹⁶ who has warned of two steps: Collecting data on the basis of certain assumptions and making inferences at the conclusion. The raw data frequently suffer from in exactitude and incomparability. "Near watertight compartments" usually are not available for purposes of classification. Hence it can be said that while employing the process of evolution of temples, its growth and its significance in medieval ages, as a tool to redefine history the historian shall take utmost care.

It is interesting to note that too much of analysis of temples and its importance in history makes it dull and boring-the pleasure of reading is lost, recapturing the past becomes a taxing and vexatious affair. Though it provides a picture of society, prevailing economy and culture it reflects more the religious colour. Analysis and classification of temples, its architectural values in history is good, but in a limited way, to a limited circle, to a limited area-i.e. to micro level but not to macro level of studies.

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TRENDS IN THE RESEARCH ON INDIAN TEMPLE ARCHITECTURE

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Introduction

South India possesses a rich cultural heritage in the form of its extant temples. Since ancient times ruling elites, merchants, trading communities, local people, all played an important role in the patronization and construction of temples in South India. From the simple temple structures of the ancient period to the most magnificent and intricately sculpted temples of the Chola and Vijayanagara periods, the temple in South India show gradual development in their grandeur and functions. Therefore in the writings of cultural history of India, the study on temple has emerged as an important area of study. In this paper, an attempt was made to provide a narrative of the changing trends in the study of Indian temple, beginning from the colonial writings on the subject followed by Nationalist interpretations. This is followed by the socio-economic dimensions in the study of Indian temples and the recent trend in viewing temples as part of studies on cultural heritage, tourism and conservation.

Indian Architecture through the Eyes of 'Others'

The earliest documentation of Indian temple began between the period from the 13th-17th centuries CE, when many foreign travelers like Bernier, Tavernier, Marco Polo and others have visited India.

A serious quest for the scientific study of Indian monuments began after the setting up of Asiatic Society of Bengal in 1784 by William Jones. Jones was interested not about the monument as such, but the manufacturer of monument. The impetus to such research was provided by Colin Mackenzie, (1754-1821) who had shown keen interest in getting the line drawings of various monuments like Amaravati stupa. William

Hodges (1744-1787) and Daniells (1795-1808), represented India's built heritage in the paintings. These paintings which were exhibited and published in Europe, visualized Indian past as romantic, in contrast to its impoverished present.

Attempts to study Indian temple architecture in a more rigorous and scientific way began from the mid nineteenth century. Pioneers among them were James Fergusson (1808-1886) and Alexander Cunningham (1814-1893). Cunningham studied and wrote about several monuments of India that were located in North India and parts of Central India.¹ On the contrary, James Fergusson attempted to understand Indian architecture in a global context through the comparative method. He conceptualized *The History of Indian and Eastern Architecture* as part of larger enterprise of writing a universal history of architecture.² Fergusson divided the history of Indian architecture into certain broad phases based on their styles. These are the Buddhist-Hindu-Jain-Muhammadan and Aryan and Non-Aryan. This division is still continued in Indian Art discourses.

Fergusson's approach was continued by his successors James Burgess, Henry Cousens, Alexander Rea, A.H. Longhurst and Percy Brown to name few notable historians on Architecture. James Burges produced a monumental work on *Cave Temples in India*, which was published in 1880. Over the years Burgess had conducted a number of architectural surveys of Brahmanical, Buddhist and Jaina shrines in western and southern India. He urged that the duty of the British government of India was to delineate and conserve ancient monuments in India.

Percy Brown's *Indian Architecture* first published in 1956 looks at Indian temple architecture as rooted in its spirituality and

establishes the relation of architecture to life and transcendent life. He sees Indian architectural heritage as productions that help to reconstruct much of India's past and to visualize the social and political conditions of the country.²

Thus the colonial writings on Indian monuments was one of curiosity, and keen interest but at the same time trying to prove their architectural superiority over the Indian architecture. They used racial or ethnic categories to explain stylistic evolution within Indian architecture. But despite all these, they were also concerned about care of monuments.

Henry Cole and James Fergusson urged the Government for the preservation of the country's historical monuments. Consequently, Archaeological Survey Departments were started in western India and South India, which gave a new impetus to archaeological and architectural documentation in this region. Many repairs of historical structures at Gingi, Chandragiri, Vellore, Halebid, Mysore, Hampi, etc., were undertaken.

Some of the native princes were not indifferent towards the preservation of the cultural heritage of their dominions. The Nizam of Hyderabad sanctioned quite a huge amount of money for the conservation of monuments. In 1882, the Nizam government took steps to preserve Ajanta Frescos and in the subsequent years, repairs of old monument at Kalburgah were undertaken.

Indian Architecture through the Eyes of the 'Natives'

The earliest nationalist reactions to colonial architectural history were evident in the form of challenges against colonial prejudice. The first Indian scholar on the history of architecture to contest colonial hegemony was Ram Raz. Ram Raz developed interest in architectural treatises and labored to decipher their mysteries. An outcome of his travails is manifested in his posthumously published work on *The Essays on the Architecture of the Hindus* in 1834. This was the first Indian text on architecture. He was the first scholar to study the principles of Indian

architecture as reflected in ancient Indian architectural treatises. His essay primarily dealt with specific issues such as the system of measurement used in architecture and sculpture, the qualities of an architect, the quality of the ground on which buildings should be built, the construction of pedestals, bases and pillars, etc. In his Essay, he also tried to compare the architectural features of Indian temples with that of Greece, Rome and Egypt. Ram Raz strongly refuted the western scholarship that Indian architecture is indebted to western inspiration.

The next important art historian of the 19th century was Babu Rajendralala Mitra (1822- 1891). An erudite and versatile scholar, Rajendralala Mitra evinced keen interest in archaeology. His two volumes, *The Antiquities of Orissa* covered a wide range of subjects such as the origins and history of Indian architecture, the principles of Orissan temple architecture, sculpture and architectural ornamentation and so on. An important aspect of his construct of Indian art and architecture is his study of 'region' in relation to 'nation'. This provided impetus to regional studies on art history. Like Ram Raz, Mitra also refuted to the hypothesis that the Indian sculpture and architecture were indebted to foreign influence.⁴ But his western education training and his understanding of Indian art could not escape the western influences and he too therefore, adopted Greco-Roman standards and canons to judge Indian architecture.

Thus the formative years of Indian art history is dominated by issues concerning 'region' versus 'nation' and the conflict between 'ideology' and 'training' of the native scholars. The native scholars were often entrenched in colonial constructs of interpreting Indian architecture in which race and religion often dominated in describing the nature of Indian art and architecture. At the same time there were several important issues that were unaddressed. This left scope for giving new interpretations to Indian art and architectural history.

The nationalist scholars of the nineteenth and early twentieth centuries who were opposed to colonial biases, started researching on the

origins, rationale, 'inner meaning,' and above all, the 'Indian-ness' and aesthetic appreciation of Indian art.

Ananda K. Coomaraswamy (1877–1947) was at the forefront of 'Nationalist' responses to 'Orientalist' constructions of Indian art history during the colonial period. Coomaraswamy's writings on Indian architecture registered a paradigm shift from the investigation of 'influence' to that of 'iconography' or the 'inner meaning' of architectural form. To him, a temple was not merely a simple place of worship but stood for an image of cosmos. Coomaraswamy strongly refuted the colonial denigrations of the motifs of Indian art as 'monstrosities' and 'products of strange fantasies'. His essays provided textual connections for architectural forms and iconography of the period starting with the Mauryas. He relied on the Vedic and post-vedic texts, Jātakas and the Epic⁵ sources to study the plans of cities and city-gates, palaces, and huts and temples. His main concern was with understanding the metaphysical, religious, and symbolic underpinnings of Indian art and architecture.⁶ Hence, one can see in his writings, the correlation of the textual, epigraphic, and visual sources as depicted on early Indian sculpture at Bharhut, Sanchi, and Amaravati in analyzing Indian architecture.⁷ He was a strong proponent of 'Greater India' as integral to Nationalist historiography.⁸ The range of subjects which he wrote on and the issues he raised continue to form the basis upon which art historians have built newer directions of research.

Two noted Indologists, Stella Kramrisch (1896–1993) and Heinrich Zimmer (1890–1943), shared with Ananda Coomaraswamy a deep empathy for the origins, meanings, and motivations of Indian art. Kramrisch, looked at the artistic merit of Indian art and its relationship of the 'outer' form and style with its 'internal' processes – metaphysical, ritualistic, and aesthetic.⁹ On the other hand, Heinrich Zimmer's writings emphasize on establishing inter-relationships between myth, religion, philosophy, and art. He was interested in the symbols, and forms of Indian art, and the notion of 'eternal space and time' which he felt India embodied.

The process of 'discovery' of India's material and artistic heritage in the regional and cultural contexts was at its peak in the early decades of the twentieth century. The origins of architecture, its forms, function, and significance, and the methodology of relating the empirical evidence of monuments to texts, inscriptions, and the living tradition of architects and sculptors, gained momentum in the second and third quarters of the twentieth century. Many regional architectural texts were produced and scholars like Manmohan Ganguli¹⁰, N.K. Bose¹¹, P.K. Acharya¹², and N.V. Mallaya¹³ took up the task of interpreting texts, often in association with local traditional practitioners.

An integrated approach to the analysis of texts in relation to temple architecture gained considerable momentum, in the writings of K.R. Srinivasan, M.A. Dhaky and M.W. Meister. Their resulted in the *Encyclopedia of Indian Temple Architecture* (EITA) project, and saw the publication of its first volume on the early temple architecture of South India in 1983.¹⁴ The various chapters of the EITA volumes reveal a keen understanding of the regional and sub-regional styles.

Social Dimensions of Indian Art

With an over-emphasis on the abstract, conceptual, and aesthetics of Indian art, there emerged a group of nationalist scholars who focused on understanding the more humanistic and social aspects of art. Niharranjan Ray moved away from the colonial constructs and favoured the sociological method. In *An Approach to Indian Art* (1974), he emphasized the need to move away from a perspective that constantly felt the need to defend Indian art forms on the basis of their religious and metaphysical content. His focus was on establishing for Indian art a firm humanistic, artistic, and social basis.¹⁵

The social context of art gained significance in historical studies. The artists' identity, role, status, organization and migrations in relation to patrons and society were pursued since the mid-sixties and seventies of the preceding century. Notable and path-breaking works in this field are by S. Settar for southern

Indian and ancient Indian artists¹⁶ R.N. Misra¹⁷ for ancient and medieval northern Indian artists. The anonymity of the ancient Indian artist were brought to critical examination by these scholars, who highlighted the careers and journeys of those artists who had left their signatures on their creations.

S. Settar had established a methodology for studying the signatures of Later Chalukyan and Hoysala artists, their itinerary, status, patronage, organization and consequent implications on the architectural and sculptural styles, by interpreting inscriptional data recorded in archaeological reports, and correlating it with the empirical evidence of monuments and sculptures.¹⁸

R.N. Misra's focuses on the nature of artists' organizations or collectives in ancient and early medieval India. His research indicates that in the case of ancient and early medieval sculptors and architects, artists' cadres (eg. *sutradhara*, *vijnanika*, *silpi*, and *rupakara*), seem to emerge prominently in their organizational setup and in professional activity.

Another area that has been marginalized in the study of art history is the representation of gender in Indian sculptural art. Gender representation in sculptural art was first addressed by Vidya Dehejia¹⁹. She says that much of ancient Indian art is encountered in a sacred context. The presence, rationale, context, and function of erotic sculptures on religious monuments have been treated at length by Devangana Desai²⁰. She examined a range of empirical material on erotic representations in art from the third century BCE to the fifteenth century CE, and pointed to a variety of themes and objectives pertaining to the erotic in Indian sculpture. Despite some new writings and fresh insights, the subject of gender, sexuality, and erotica in Indian art is still a relatively unexplored field.

Regional focus on Temple Architecture

With Krishna Deva, K.R. Srinivasan, M.A. Dhaky, K.V. Soundararajan, S. R. Balasubrahmanyam, Debala Mitra, M. Radhakrishna Sarma, B. Rajendra Prasad and some others, the study of

the history of Indian temple architecture on a regional and chronological basis came of its own. The past five decades or so have been witness to a range of perspectives from which the Indian temple has been studied by art and architectural historians, moving beyond archaeological reporting, surveys, and documentation. These include the study of new material, formalistic and stylistic analyses, chronological reassessments, ritualistic studies, iconological considerations, issues of patronage and power, artists and artisans, a revaluation of temple aesthetics and the shaping of regional and cultural identities. With the availability of these writings and the increased access to archival visual sources, there is now far greater scope for the historian of Indian architecture to arrive at methodological frameworks and comparative analytical approaches in the study of architectural form, ornament, semiotics, and other aspects.

In recent decades the major focus of art historians shifted on issues of legitimation and power for which they have been investigating the details of temple art and architecture for purposes of their analyses. Catherine Asher, well known for her work on the architecture of the Mughals, has done important work on the changing state of some medieval temples in relation to issues such as patronage and preferences.²¹

In the context of Telangana such studies on Monuments are very few. The only monumental work was M. Radhakrishna Sarma's *Temples of Telingana* (1972)²² which was a comprehensive survey of the temples constructed by the Chalukyas and Kakatiyas in the Telangana region. The study is based on extensive field survey and detailed descriptions of iconography and temple architecture. Sarma uses both inscriptional and archeological sources for his analysis. Thereafter, several monographs have appeared on different monuments of Telangana.²³ The major lacunae in the context of the study of monuments in Telangana is the lack of proper documentation, no proper focus on the conservation of monuments as several monuments are facing negligence from the authorities, no proper laws and funds for the maintenance of temples.

Conservation of Architecture and Tourism

Monuments in India have generally been studied in terms of their architecture and sculpture or with regard to chronology and patronage but seldom with regard to their significance as cultural heritage. Of late, some art historians are also focusing on the issues of conservation of the temple architecture which forms part of the cultural heritage. Given the vast corpus of temples, the treatises and sculptures all form part of Heritage, which need to be conserved for posterity. Though most of the temples were already documented and the colonial rulers formulated laws for the conservation, yet most of the religious and non-religious structures are endangered with expansion and globalization.

Realizing the importance of heritage properties, several writers, scholars and researchers from different parts of India and world started writing on conservation and preservation of heritage. Himanshu Prabha Ray and Manoj Kumar edited *Indian World Heritage Sites In Context* (2014) The main criteria of this endeavor is to identify the traditional cultural landmarks from the communities that used them.²⁴ Prema Kasturi and Chitra Madhavan's work on South Indian Heritage –An Introduction is an exhaustive work on entire South Indian monuments. Heritage is understood as something that is transmitted from generation to generation. In this context, the architectural structures were seen as important buildings which have their origins in distant past rooted in mythical stories.²⁵

Connected to Conservation is promotion of cultural and spiritual tourism. In India, cultural tourism is one of the major form of tourism. Historical monuments form part of the cultural heritage. They manifest regional variations and diversity and speak about the grandeur of the past. Hence, conservation of monumental heritage becomes important as tourist enjoy the forts, palaces, temples and any monument of the past.²⁶

Thus, these plethora of studies with wide range of subject matter dealt in the preceding pages clearly reveal that there is significant

change in the way the Indian monuments particularly temples and the visual images on them have been treated in scholarly studies. The historiographical studies which essentially looked traditional cultural practices, canonical rites and rituals performed in temples also need to perceive them as cultural representations of power, memory and politics and need to be endured for generations. Hence, conservation of monuments, because of their multiple advantages has become an important subject matter in recent times.

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HISTORIOGRAPHY OF ROZABAL SHRINE IN SRINAGAR, KASHMIR

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Introduction

The significance of the Shrine of *Roza-Bal* located in Srinagar is to be inferred from numerous and diverse sources in Sanskrit, Central Asian, Persian manuscripts and also from large number of Persian books, that were written in Kashmir during the medieval times. The range of these sources is multiple and varied. Many of them are based on both textual and folk traditions. In the following pages there would be an attempt to take a long detour of the most important works which provide us information about the identity of this 'traveler' who was buried in the Shrine of *Roza-Bal*, and who later on came to be controversially identified as the Biblical Prophet Jesus of Nazareth.

Sanskrit References

One of the earliest source which gives information about this traveler in Kashmir is Bhavishmaha - purana, an ancient Sanskrit work ascribed to Sutta. The work is said to have been

compiled in 1319 Laukia year corresponding to 115AD.¹ Though the manuscript was written in the Sharda alphabet, its language is Sanskrit. It was sent by the Maharaja of Kashmir, Pratap Sing (1885-1925) to the research institute of Poona for translation and was published at Bombay in 1910 AD. It was also translated into Hindi and two commentaries have been published on it so far. The information provided in the Bhavishmahapurana, though very brief, is historically important. It relates to the meeting of this traveler with Shali-Vahana, raja of the Sakas or the Scythian tribes, who had conquered northern India and Kashmir, during the first century A.D.

Medieval Period sources

During the medieval period of Kashmir a number of historical works was written in Persian like *Towarikh -i- Kashmir* by MulliahNadiri, *Waqia -i- Kashmir* by Khwaja Mohammad AzamDiddmari, *Bag-i-Suliman* by Sadd-ullah Mir, *Wajeez-Tawarikh* etc. These *Tawarikh's* (histories) represent the Shrine of *Roza-*

Bal as the burial place of Yuz-Asaf and also the other traditions, which are related with this person. The medieval Persian texts from Kashmir representing this tradition are as under.

Tawarikh-i-Kashmir is the first Persian work, which was written by the first medieval historian of Kashmir Mulliah Nadiri. He compiled it during the reign of Zain-ul-Abidin (1420-1470 AD). Mulliah Nadiri records in his *Tawarikh* some significant facts about the Yuz-Asaf and also mentions Roza-bal Shrine and writes that, during the rule of Raja Gopananda (49-109AD) Hazrat Yuz-Asaf came to Kashmir. It was during his reign that the Yuz-Asaf declares his ministry in Kashmir, and declared himself as a Prophet sent to the people of Kashmir.²

In 1947 Khwaja Nazir Ahmad discovered *Tarikh-i-Kashmir* of Mullah Nadiri and took a photograph of folio 69 only.³

This folio establishes that Yuz-Asaf came to Kashmir during the reign of Raja Gopananda. The folio further describes that this Raja of Kashmir repaired and built many temples. He invited Suleiman, a master architect from Persia for repairs of the cracked dome of the temple of Solomon, which existed on the top of Solomon hill. But Hindus raised claims on the religion of Suleiman, as he followed some other religion, and he could not repair the sacred temple. During this period Yuz-Asaf arrived in Kashmir and proclaimed his Prophethood in Kashmir. Mulliah Nadiri further writes that, Raja Gopananda referred the objections of the Hindus to Yuz-Asaf for a decision. He prevailed upon the Hindus to permit Suleiman, whom they called *Sandiman*, to complete the repairs of the temple. Having completed the repairs of dome of Solomon temple, Suleiman got engraved inscriptions on the stone of stairs as under.⁴

During this period, Yuz-Asaf proclaimed his Prophethood, (*Nabi*) year fifty and four. He was Yusu, the Prophet of the Children of Israel.

Mulliah Nadiri records only two inscriptions on the stair case while as another historian of Kashmir, Malik Haider Chadura

(1620AD) mentions that there are four inscriptions, but he does not give the original text. In another work, *Wajeez-Tawrikh*, the text of only three inscriptions is given. Cole in his book *Illustrations of Ancient Buildings in Kashmir*, gives a photograph of only two inscriptions, but writes that there are also two mutilated inscriptions on each side of two flank walls encasing the stairs.⁵ Fida Mohammad Hassnain, a modern historian of Kashmir, has re-constructed and translated these four inscriptions as under.

1. *Dar eenwaqat Yuz -Asafdawapaiga mbirimikunad sallpanjahwochahar.*
(During this period, Yuz-Asaf proclaimed his ministry year fifty-four)
2. *Ailhan Yuzpaigambri, Bani Israel ast.*
(Yuz-Asaf is Yuz, Prophet of children of Israel.)
3. *Maimareensatoon, RajiHashi. Sallpanjahwochahar.*
(The Mason of this pillar, Raji)
4. *Eensatoonashrafelikim bin marjan*
(This pillar in honor of Eli Kim, son of Marjan)

The first two inscriptions are mentioned by Mullah Nadiri in his work, and inscriptions three and four are photographed by Cole and are still in existence.⁶

Another medieval historian of Kashmir, Khwaja Mohammad Azam Diddamari, compiled his *Waqiat-Kashmir* in 1744AD. In this book the author gives the account of the tomb of Yuz-Asaf, which is in *Khanyar* (Anzimar) and is known by the name of *Roza-Bal Shrine*.

The author of *Tawarikh Bag-i-Sulaiman*, Mir Saad-ullah Shahabadi, who wrote it in 1780 AD, dedicates a poem in honor and veneration of tomb of Yuz-Asaf.

Mir Saad-ullah Shahabadi compiled his *Bag-i-Suliman* after the work of Khwaja Azam Diddamari. While writing his work it is likely that he would have consulted the works of earlier medieval historians.

Controversy and the Decree

During the medieval times, Shrine of *Rozabal* was caged in conflict among the custodians or care takers of the tomb. Then a Decree (*fatwa*) was granted to the custodian of tomb in 1766A.D. by the chief Mufti of Kashmir, *MullaFazl 'Abd al-Shakur'*. This decree declares that the, Shrine of *Rozabal* is the burial place of two graves, one of *Yuz -Asaf* which was sent as a *Nabi*(Prophet) to the people of Kashmir during the rule of Raja Gopadatta (49-105), and the other person buried in the Shrine is Sayyid Nasser-ud-din, his lineage was attached to the Prophet of Islam by taking him a descendent from the family of Prophet. This decree was brought to the notice of Khawaja Nazir Ahmad in 1947 by Saifudin Mir, a descendant of the original caretaker of the tomb. Khawaja Nazir Ahmad gives the photograph of this Decree in his book entitled *Jesus in Heaven on Earth*, which was published in 1952A.D.⁷ This decree which was in Persian states as under. [T]he seal of the justice of Islam MullaFazil, 1766A.D.

In this high court of justice, in the department of learning and piety of the kingdom. Present, Rehman khan, son of Ainir Khan, submits that the kings, the nobles, the ministers and the multitude come from all direction of the kingdom to pay their homage and offerings in cash and kind at the lofty and the holy Shrine of *Yuz Asaf*, the Prophet, may God bless him. Claims that, he is the only and absolute claimant, entitled to receive the offerings and utilize these, and none else has any right, whatsoever on these offerings and Prays that a writ of injunction be granted to all those who interfere and also others be restrained from interfering with his rights. A verdict was then given by MullaFazil which concludes that, it has been established, on the basis of the statements of witnesses that during the reign of Raja Gopadatta, who got build many temples and got repaired especially, the throne of Solomon on the hill of Solomon, *Yuz -Asaf* came to the valley. Prince by descent, he was pious and saintly and had given up earthly pursuits. He spent all his time in prayer and meditation. The people of Kashmir, having become idolaters, after the Great Flood of Noah, the God almighty, sent *Yuz-Asaf* as a Prophet to the people of Kashmir.

He proclaimed oneness of God till he passed away. *Yuz -Asaf* was buried at *Khanyaron* the banks of the lake, and the Shrine is known as *Rozabal*. In the year 871A.H, Sayyed Nasir -ud-Din, a descendent of Imam Mussa – Raza was also buried besides the grave of *Yuz-Asaf*. MullaFazil then gave an order regarding the rights of offerings of the Shrine. "Since the Shrine is visited by the devotees, both high and common and since the applicant Rahman Khan is the hereditary custodian of the Shrine, it is ordered that he be entitled to receive the offerings, made at the Shrine as before no one else shall have any right to such offerings. Given under our hand, 11th Jamad-ud-Sani, 1184A.H. which corresponds to (1770A.D)". Signed and sealed: MullaFazil, Mohammad Azam, Hafiz AshanUllah, Khizar Mohammad, Faqir Baba, Abdul Shakoor, Mohammad Akbar, Raza Akbar and Atta.⁸

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The author of the book *Hashmat-i-Kashmir*. Abdul Qadir bin Oaziul-Ouzat writes as under the grave in *Rozabal* is described by the people of locality to be that of a *paighmabar-Ahl-i-kitab* (Prophet of the book).⁹

There is an earlier Persian text, *Kamal-ud-din* which mentions the travelling of *Yuz-Asaf* in Kashmir. This book is very popular and also known by other names like (*Ikamal- ud- Din* or *Kashful Hairat*) it was written by Al-Thalikh-ue-Sadiq Abi-Jafar Muhammad known as Al-sheikh sayyed-us-Sadiq, a great oriental scholar, who died at Khurasan in 926 A.D. This work provides us the teachings and parables of *Yuz-Asaf*, which he delivered to the people of Kashmir.¹⁰

However Professor Fida Hassanian says that the author was a great scholar and travelled to many countries, wrote over 300 books, but at the same time he provides different dates of his death in his writings. In his *Fifth Gospel*, Professor Hassanian says that the author died 912 A.D. And also says that the author has completed this book before his death in 962 A.D. There are also other scholars who have followed the information from this text about *Yuz-Asaf*, but they have also failed to provide the exact date about the compilation

of this text and death of its author. According to Professor Fida Mohammad Hassanian, this book is considered by western orientalist to be of great value. It was first printed by Aga Mir Baqar at the sayyid-us-sanad press in Iran in 1881 A.D. and translated in to Germany by Professor Muller of Heidelberg University.

Sources from the Dogra Period, 1846-1947 A.D.

While coming to the Dogra period in Kashmir (1846 to 1947) which is sometimes referred to as the modern period of Kashmir history, the influence of Persian continued in Kashmir, so did the tradition of writing the *Tawarikh*s in Persian. While seeing from the earlier Persian works of Kashmir, these *Tawarikh*s have continued to mention the Shrine of *Roza-buland* also the tradition of *Yuz-Asaf* in Kashmir. Among them the text of the important *Tawarikh*s is given as under.

The *Wajeez-at- Tawarikh* , a history of Kashmir was compiled by Naba Shah, Alias Abdul Nabikhanyari Alias Ghulam Nabi in 1857AD. On page 27, the author makes mention of a prince who had come to Kashmir from abroad, and who attained the status of a Prophet. His name was *Yuz -Asaf* and is buried at *Roza-Bal*.

Fida Mohammad Hassanian an expert on this area, while analyzing this source says that, "an aroma of musk used to emanate from a hole in the western wall". It is significant that during ancient period, the tomb at Roza-Bal was walled with stone boulders, all of which has gone underground now. We do have a photograph of the western wall, made by an archeologist in the last century. It shows the stone wall with an entrance to the sepulcher.¹¹

Khulasa-tu-Tawarikh, compiled by Mirza Saif-ud-din and his brother Mirza Mohi-ud -Din covers the period from earlier times to 1861AD. The authors of this book have consulted the *Rajatarangini* of Kalahan, Jonaraja, and Srivara and from the 11th century onwards have consulted all the available sources in Arabic, and Persian.

The other source which mentions this tradition is *Tarikh- i-Kabir Kashmir* in Persian by Haji Ghulam Mohi-Din. It was printed at Amritsar; Punjab India in 1322 A.H. corresponding to 1944 A.D. the translation of the relevant portion is as under.

"Sayyed Nasser-ud-din *Khanyari* holds a high status among the saints. He spent his life in piety and prayers. His Shrine is famous among the masses. This cemetery is called *Rozabal*, towards the south of this grave, lays the holy grave of a (*Nabi*) Prophet. In this aspect this place is known as the place of the Nabi.¹²

The author then records the statement of Khwaja Mohammad Azam Didamari which have I mentioned above.

Another Historian of Kashmir, Khwaja Amir-ud-din Pakhwal in his *Tahqiqat-i-Amiri*, writes as under:

"There is a tomb, in *Khanyar* which is called the place of a Prophet. They say that there lies a Prophet who had come to Kashmir in ancient times. He had come after great tribulation from a great distance. It is said that a prince, after undergoing a good deal of penance devotion and prayers, had become the messenger of God to the people of Kashmir. After death he was laid to rest in Anzmarah. The name of the Prophet was *Yuz-Asaf*"¹³

The other book Oisa Shazada *Yuz-Asaf* by Hakim *Balahar* is a story book. The document, from this story book comes to us from Khuda Baksh library in Patna, India.

There are also other sources which provide a different perspective for instance Mulla Ahmad in his book *Asar-ul-Khyar* had stated that,

Sultan Zain-ul-Abdin deputed Sayyed Abdullah Bhaiqi as an ambassador to Egypt, and the Pharaoh of Egypt deputed *Yuz -Asaf*, who was a progeny of Moses, as his ambassador. After having friendly relations with the Sultan, the Egyptian ambassador went back to his country accompanied by Sayyed Naseer-ud -Din-Bhaiqi.¹⁴

Badi-ud Din Qasim who wrote his *Waqiat-i-Kashmir*, *Jannat Nazeer Gohari-i-Alam Tuhfat-us Shah* during the period of (1160-1200)A.H(1741-1781A.D).

Pirzada Ghulam Hassan, was one of the know historian of Kashmir. He compiled his work, *Tarikh-Hassan* in 1310A.H (1891C.E.). This book deals with the history and geography of Kashmir and is in three volumes Pirzada Ghulam Hassan reports that,

“Adjacent to the tomb of Syed Naseer-ud-Din Khanyari is another tomb. He then reports, about a buried Prophet who, in ancient times, was raised for the people of Kashmir. But in later Pirzada Ghulam Hassan gives extract from Mullah Ahmad’s *Waqia-i-Kashmir*, in which it is stated that Syed Naser -ud-Din was sent by sultan Zain-ul-Abidin as an ambassador to the Khedive of Egypt and in return he sent *Yuz-Asaf*.¹⁵

From the above discussion we find that, there are number of historical texts of medieval Kashmir which are representing the Shrine of *Roza-Bal*. While analyzing these sources one thing is certain that in South Asia, the region of Kashmir particularly enjoys a rich historical sense. The history of Kashmir was preserved from time to time from the ancient times, but while explaining the landscape, geography and origin of Kashmir these historians have mostly followed religious cosmology, and tried to explain Kashmir and its geographic beauty in relation to sacredness like earlier *Nilmatapurana* which explains the origin of Kashmir mostly on the basis of Hindu cosmology.

While coming to the medieval times this tradition of recording history through traditions, myths, and legends and from the orality, was continued and the result was that large number of *Tawarikhs* were written in Persian. While writing these *Tawarikhs*, these medieval historians while taking in to consideration a kind of scientific method of history writing had acknowledged and consulted all the existing past historical works which were mostly written in Sanskrit. But, while explaining the origin, geography and landscape of Kashmir, according to Chitrlekha Zushti,

“these Muslim historians tried to explain the beauty and geography of Kashmir from a universal cosmology”. Thus, the narratives of history writing in Kashmir like, Sanskrit and Persian tried to explain Kashmir as a sacred space, a Paradise on earth and inculcated explain the divine origin of Kashmir.¹⁶

Islam spread in Kashmir during the medieval times by the coming of large number of sun missionaries from Central Asia¹⁷, and also from the development of indigenous Sufi orders like Rishi order in Kashmir.¹⁸ Most probably from the 16th century onwards, the culture of Islam became prominent in Kashmir. Rattan Lal Hangloo in his book, *State in Medieval Kashmir* says,

“The mass acceptance of Islam in Kashmir was reaction against the Brahmanical exploitative order, and the spread of Islam was a reaction to the Brahman hegemony in Kashmir”¹⁹.

The *Tawarikhs* were mostly written in medieval times under the such influence of Islamic culture, and they have tried to explain the origin of Kashmir by following the Islamic traditions like Noah’s flood, to connect Kashmir to Semitic lines and while doing this they have incorporated different traditions like the coming of Solomon, grave of Prophet Moses (Musa) at Mount Nebo which is Bandapora.²⁰ These *Tawarikhs* thus proclaimed Kashmir a country by calling it, *Mulk-i-Kashmir*.²¹

Coming to the Shrine of *Rozabal*, it is important to mention here that, in present times the *Rozabal* Shrine enjoys a very sacred place among the people of Kashmir. Even in 20 century the tradition of *Yuz-Asaf* in *Rozabal* Shrine was popular among the masses by the tomb of ‘*Nabisohab*’ In present times the person buried there is enjoying the same status as the other Sufi Saints of Kashmir, which are buried in other Shrines. While going back to medieval times and following the traditions of these *Tawarikhs* which claimed *Yuz-Asaf* as a *Nabi* (Prophet) raised for the people of Kashmir and his tomb which is in *Rozaba/Shrine*, was known among the people as the tomb of a *Paigambar* (Prophet) and people used

to visit his Shrine frequently calling it the tomb of, 'Nabisoahab'. In this process these Muslim historians who claimed in these *Tawarikh*s that, we have seen this tradition from the books of Hindus (written in ancient Kashmir) under growing Islamic influence further narrated this legend by giving him the status of Prophet particularly raised for the people of Kashmir.

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**SECTION - V
LOCAL HISTORY
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I feel elated and I thank the organisers for bestowing confidence in me by selecting me the President of the Local History Session of the 44th A.P. History Congress. I am honoured and owe it all to my direct and indirect teachers, friends and well wishers who injected a permanent interest in me in history.

I am glad that we are meeting in the historic, Kandnavolu, ruled by the likes of the Sathavahanas, Rayas of Vijayanagara, Nizams of Hyderabad and the British, before it was freed on 15th Aug, 1947. This hosted the first Capital of the First Linguistic State in the Post Independent India. The venue is equally historic as it sheltered the Governor Chandhulal Madhavlal Trivedi for 37 months. On 1st October 1953 Andhra Kesari took oath of office as the Chief Minister of the Andhra State, in the very stage on which we are seated. Inaugurated in 1958, Kasireddy Venkata Reddy Govt College for Women was the first of its kind in the whole of Rayalaseema.

Dear Fraternity, Democracy is a Govt by three Dimensions: Discussions in the Society, Debate in the Legislature and the Decision of the Judiciary. The stage or Dais like the one on which we all are present, namely ANDHRA PRADESH HISTORY CONGRESS and freely expressing our ideas are the forums meant for intellectual discussions. Outcome of these discussions must

be reflected in the Debates in the Legislature and ultimately the Judiciary decides the constitutionality of the Law sufficient time and enough credentials are not being given to the public discussions and the Legislature, often in hurry to pass the law. Had the Govt. bestowed proper attention to the public discussions. Amaravathi would not have been shrouded in the present controversy.

History records that Engineers, Technocrats and Architects of Independent India constructed Bhakra Nangal, Hirakud, Nagarjunasagar and Srisailem dams. Our scientists travelled to the moon and successfully launched Mangalyan. We are exploring the North Pole and built gigantic industrial projects like the SAIL, BHEL, ECIL, HAL, ISRO, BARC, DRDO and many other world class structures, organisations and institutions. Why the Singapore Technology? Why the Consultants from Korea, China, Japan and Malaysia? Why not the Archaeologists who have been spending their whole life in studying the innumerable centuries' old monuments in the shape of Forts, Temples, Palaces, Protection Walls on the banks of the rivers, etc., They withstood the ravages of the Nature's fury and onslaught by the invaders.

It is regrettable that the very wisdom to retain History as a Subject in the academic

curriculum is being questioned. It needs no repetition that one of the most complicated cases in the Judicial History, Ayodhya @ Ramajanmabhoomi case was decided by the Supreme Court of India, based on the Archaeological Evidence. I hasten to add that History, Anthropology, Geography and Archaeology are intertwined subjects; so also the money spinning tourism and pilgrimage. If one subject is relevant all others are equally important. I Hope, wish and urge the present Govt to take the indigenous Historians and Archaeologists into confidence and have effective consultations in planning, designing and executing the Three Capital Concept in the State.

In the 150th Jayanthi year of Mahatma Gandhi, let me quote a couple of his sayings: "A small group of determined and like minded people can change the course of history." Every page in History books gives ample examples.

"When I despair, I remember that all through history the of truth and love have always won. There have been tyrants and murderers, and for a time, they can seem invincible, but in the end, they always fall. Think of it--always."? Mahatma Gandhi. Does this naked truth require an explanation for the need to study History.

"Can we understand Article 17 on the abolition of untouchability without understanding the social and political history of the practice" Questions Dr.Sudhir Krishnamurthy, Vice Chancellor National Law School of India, Bengaluru in a signed Article in the Hindu, Sunday Magazine, Dt. 20th, October, 2019. Answering affirmatively he says: "So in my view, Indian Constitutional and Political history must be a compulsory reading in all undergraduate programme, not just law programmes."

Charles Darwin, the biologist said: Every living thing shares an ancestry.

One of the greatest Physicists of all times, Issac Newton said: "I am sitting on the shoulders of my elders. So I am able to see farther than them. But for those shoulders, I would not have seen what they had seen." Any number of quotes, not

only from History, but from science and philosophy also can be cited.

There is a cry for rewriting history; for, it is alleged that every Historian of the past was biased. It may be partially true. Might be the error of the Judgement and also available evidence.

As Prof. Vakularbharanam Ramakrishna approvingly quotes E.H.Carr: 'Facts are sacred, interpretations are independent.'

Mahakavi Sri Sri wrote:

సరజాతి చరిత్ర సమస్తం

పరస్పరాహరణోద్యోగం

.....

.....

ఏ యుద్ధం ఎందుకు జరిగిందో ?

ఏ రాజ్యం ఎన్నాళ్లుండో ?

కారీఖలు, దస్తావేజులు

ఇవి కావోయ్ చరిత్రకర్తం

ఈ రాణి ప్రేమపురాణం,

ఆ ముట్టడికైన ఖర్చులూ,

మతలఱులూ, కైఫీయతులూ

ఇవి కావోయ్ చరిత్రసారం

అతిహాసపు చీకటి కోణం

అట్టడుగున పడి కన్పించని

కథలన్నీ కావాలిప్పుడు !

దాచేస్తే దాగని సత్యం

నైలునదీ నాగరికతలో

సామాన్యుని తీవనమెట్టిది?

తాజమహల్ నిర్మాణానికి

రాళ్ళెత్తిన కూరీలెవ్వరు ?

సామ్రాజ్యపు దండయాత్రలో

సామాన్యుల సాహసమెట్టిది ?

ప్రభువెక్కిన పల్లకి కాదోయ్,

అది మోసిన బోయీ లెవ్వరు?

తక్షశిలా, పాటలీపుత్రం,

హరప్పా, మొహంజోదారో,
 క్రో-మాన్యాస్ గుహముఖాల్లో
 చారిత్రక విభాత సంధ్యల
 మానవతథ విశాసమెట్టిది ?
 ఏ దేశం ఏ కాలంలో
 సాధించినవే పరమార్థం ?
 ఏ శిల్పం ? ఏ సాహిత్యం ?
 ఏ శాస్త్రం ? ఏ గాంధర్వం ?
 ఏ వెల్లులకీ ప్రస్థానం ?
 ఏ స్వప్నం ? ఏ దీగ్విజయం ?

Similar view was expressed by Sardar K.M.Panikkar in his Introduction to A SURVEY OF INDIAN HISTORY.

A distinguished Chinese Scholar Dr. Yu-Ta-Wei, once remarked to me that "whenever he tried to read a book on Indian History, he was constrained to give it up after a few pages as it looked to him less like a historical work than a telephone directory - an enumeration of names, unconnected with each other".

Though the criticism is no doubt exaggerated, it is undoubt edly true that text books of Indian History are generally written more from the point of view of dynasties and kings and they have but little to say about the growth of civilisation, the changes in national attitudes, the developments and decay of social organisations and religious beliefs and such other matters which constitute the stuff and substance of National History."

Nehru in his monumental work GLIMPSES OF WORLD HISTORY, in agreement quotes Mathew Arnold: (Page 1108, Last Letter to Indira dt. 9, Aug, 1933.)

"For the world which seems
 So various, so beautiful, so new,
 Hath really neither joy, nor love, nor light,
 Nor certitude, nor peace, nor help for pain;
 And we are here, on the darkling plain
 Swept with confused alarms of struggle and

light,

Where ignorant armies clash by night.

And yet if we take such a dismal view we have not learnt aright the lesson of life or of history. For the history teaches us of growth and progress and of the possibility of an infinite advance for man. And life is rich and varied, and though it has many swamps, and marshes and muddy places, it has also the great sea, and the mountains, and snow, and glaciers and wonderful starlit nights (especially in gaol), and the love of family and friends, and comradeship of workers in a common cause, and books and the empire of ideas. So that each one of us may well say: 'Lord, though I lived on earth, the child of earth,

Yet was I fathered by the starry sky."

Quoting from an Article "History of Growing burde of cancer in India: From antiquity to 21st Century by Dr. Mallath. Published in the Journal of Global Oncology, The Hindu Dt. 26th December, 2019 (Hyderabad Edition, Page 7) reports: "The Study has stated that while Cancer like diseases were documented since antiquity, recording of cancer in India began in the 19th Century when the Western practices of biopsy and pathological examination came to India during the colonial British regime." Under a subheading, it reports: "No evidence of cancer in Indus Valley sites". It shout Historical evidences are helpful in researches in the Exact Science like Medicine also. The Historian is a social scientist as much as an Economist and a Lawyer is! However there is need to updating not only the knowledge, but the method of teaching also. It is necessary, at the elementary level to explain the heroics and romantics to enthuse interest in the subject. But as we pass on, the lessons of history and its relevance to the present conditions is more important. Here I seek refuge in ROSES IN DECEMBER, (P.182) the interesting autobiography of M.C.Chagla, the then Chief Justice of Bombay High Court: "I must recall the 10th Session of the Indian History Congress, (1952 ?) where I was the Chairman of the Reception Committee. The Congress itself was presided over by Mr.Mohammad Habib who was my

contemporary at Oxford University and who was at that time Professor of History at Aligarh University. In my Speech I referred to what I thought was the true pattern discernible behind the vicissitudes of our History. Our History, rightly visualised, has been a History tending towards Unity. Nowhere else in the world can one see such a synthesis of different religions, cultures and ideas as in this country of ours. In the varied and manifold diversity, there is a golden thread running through it all, that oneness of India. Alien invaders of the diverse origin have come, and India has absorbed them. New Civilisations have appeared, have been triumphant, but after a time, they have been assimilated into the Indian system. Our greatest thinkers and statesmen had in their times dreamt of Indian Unity, and if the movements of our History have a rhythm, this is the rhythm which they indicate. "Looking back, I can detect a prosthetic note in my speech, when I said that there was a great necessity in our country, which has recently won its freedom, to guard against the corrupting influence of power, and there is nothing which can act as a greater and better safeguard than the study of history. I quote the English Historian, Sir John Seeley; "Politics are vulgar when they are not liberalised by History." I also quote Lord Acton, another English Political Philosopher; "The science of politics is the one science that is deposited by the stream of History like grains of Gold on the side of the river." At the conclusion of my address, I repeat the exhortation of Lord Acton to the Historians, "To suffer no man and no cause to escape the undying penalty which History has the power to inflict on wrong."

What all is said about the History in general, the World, Indian and A.P. is applicable to the Local History also. It is difficult, either Chronologically or geographically to compartmentalise history. However for our convenient studies we divide them both chronologically and geographically: Paleolithic, Neolithic, Ancient, Medieval, Modern, Asian, European, American, Indian, A.P. and local History. History of Kurnool in the Tungabhadra Valley dates back to the age of the Indus Valley Civilisation, if not earlier than that in the form of

Kethavaram Caves, a Hidden Heritage, till a few decades back. Evidences of Buddhist and Jain culture are found in places like Sathanikota and Peddatumbalam. Mallikarjuna Temple in Srisailam and Lakshmi Narasimha Temple in Ahobilam are examples of medieval architectural marvels. Kondareddy Buruzu is not only an example of Vijayanagara Architectural skill, but a symbol of spirit of freedom and liberation struggle of Konda Reddy. I feel sorry that the Cinema industry has equated it with the dead and gone factionism of Rayalaseema.

On the banks of River Handri is the 17th century strucutte, the Tomb of Abdul Wahab, the first Nawab of Kurnool. It is a monument with elaborate workmanship, two majestic domes, Verandahs, arches and more. It stands as an excellent example of Indo-Sarcenic Architecture.

Pilgrimage is a primary priority in the spiritual life of an Indian in general, the Hindus in particular. Perhaps Kurnool is the only district in the country wherein we have three world famous centres of all the three schools of Hindu Philosophy; namely Advaita at Srisailam, Mallikarjuna and Bhramaramba, (The centre where both a Jyothirlinga and a Sakthi Peetha are situated in the same premises); Dvaita at Mantralayam, Sri Raghavendra Swamy and Visishthadvaita at Ahobilam, Sri Laskhmi Narasimha Swamy The apart, there are Mahananandi, Yaganti, Nandavaram, etc. On the Western part of the district we have had many Avadhoothas and spiritual men and women of various social orders. e.g. Eranna at Urukunda and Gadilingeswara at Gulyam are from Backward classes; Tikka Lakshamma at Adoni from the Dalit community and Vijayadasa at Chippagiri hailed from upper Brahmin Caste. In recent times temples are built for Kasireddy Nayana. An ashram is established at Omkaram, near Nandyal, wherein free meal, palatable and wholesome is served for the whole day throughout the year.

Car Festivals (రథోత్సవాలు-తిరునాళలు).
Tarturu near Nandikotkur, used to be a festival for about a month during March - April.
Yemmiganur in January, for about fifteen days

and Gudur, in April - May, for about ten days. As there used to be the animal fairs and agricultural implements of various types were being marketed, they were attracting pilgrims from the whole of South India. As the traditional agricultural operations have yielded to modernity, the importance of the festival has been drastically decreased. The Concept of Nature Worship, Rocks or Trees, Yellamma, Sunkulamma and Maremma are the Village Deities. However now concrete buildings are constructed for them. Every Tuesday and Friday, thousands of devotees gather at their feet in Sudireddypalle on the outskirts of Kurnool on Guntur Highway, Nagalapuram on Bellary Highway and other places. Priests in these temples are non Brahmins. Even the traditionalists and conservatives, through the priests offer prayers and animal sacrifices to these deities.

Pedda Tumbalam and Chinna Tumbalam are Centuries old Jain pilgrimage centres. They attract devotees from Rajasthan. They have provided many facilities to the visitors including guest houses with modern amenities.

The Shahi Jamia Mosque (షాహీ జామియా మసీదు) is a mosque in Adoni. The Masjid is a relic of architectural and cultural heritage. People from all sections of society and religions are allowed to visit and take pictures of this historical monument. Built on ten acres of land by Siddi Masood Khan, the Governor of Adoni under the Bijapur Sultans, it is situated in the heart of the town. It costed about 2,000,000 dinars. There are some more big and important Mosques like Lal Masjid or Erra Masjid and Mecca Masjid In Kurnool town and elsewhere in the Dist.

Dargahs are the places where the Sufi Saints were laid to rest. Being Secular in nature, they are visited by all sections of the society and children are named after the Saints.e.g. Hussain Reddy, Meera Naik, etc. Famous among them are 1. Hajrat Lateef Shah Laubali, 2. Hajrat Kareemulllah Shah Quadri 3. Hazrat Moulana Miskin Shah Quadri. 4. Hajrat Miah Shah Quadri, 5. Hazrat Durbesh Quadri all in Kurnool Town and 6. Ellarathi (Near Holagunda) Hajrat Shah Vali

Shaik Shah Vali 7. Khadar Linga Dargah. Kouthalam. There are 52 big and small Dargahs in Kurnool City alone. Festivals in these Dargahs are called Urs. Like the Samaradhana of the Hindu Saints, it is observed on the day of deliverance of the Saint.

Some of the important Churches in the Dist are: Holy Trinity Church, Muthyalapadu, 1857. 2. Christ Church, Kurnool, 1850. 3. Holi Cross Church, Nandyal, 1905.4. Puneetha Pedda Theresamma Church, Kurnool. 1919.

కాదేదీ కవిత్వకర్త ? questioned Sri Sri. So also every aspect of life, from Masala Dosai to United Nations and Philosophy to Family planning is a subject to be considered by History; its birth, growth, spread and its usefulness and influence on the society. It is the job of a specialist to go fathom deep into the subject and demonstrate its method and way of functioning.

Viewing from this angle, the varied faces of the local history of Kurnool City and District Kurnool is a mini India. The 'City' tag to Kurnool was first attached by 'City Sports', near the King Market @ Pedda Market by one Rahim in early in 1940s. After half a century in August 1993, Kotla Vijayabhaskar Reddy the then Chief Minister inaugurated the Kurnool City Municipal Corporation.

Kurnool Urban Cooperative Bank started by a Pleader Ayyakutti Ayyangar in 1906 was perhaps the first Bank and it financed the building of almost all the houses in Kothapeta. Later the Branches of Imperial Bank of India, predecessor of the State Bank of India and the Central Bank of India were opened. When in 1965, the bus routes were nationalised in Kurnool Dist, hardly fifty buses were being operated from Kurnool and to Kurnool. Now more than a thousand buses operate form Kurnool bus stand. Till late sixties less than ten trains were running from, to and through Kurnool Town Railway Station. their number has increased by almost four fold. An Airport at Orvakal, about 20 k.ms from Kurnool is awaiting commissioning. From Post and Telegraphs the communication system has undergone a sea change to mobile global world.

Everywhere we find computers. The First Typewriting and Shorthand Institute in Rayalaseema was opened in 1918 near the Old Post Office, by one Ch. Joga Rao, a migrant from Visakhapatnam.

Like any other part of the Country Kurnool Dist economy is basically agriculture oriented. From the prestigious, world famous Kurnool Sona Masoori to Virginia Tobacco, we grow more than 100 varieties. Kurnool Sona Masoori @ BPT 5204 and Narasimha Cotton Seeds were evolved old Rayalaseema Agricultural Research Station, (RARS) Nandyal by Prof. M.V. Reddy Ravindranath, respectively. They earn huge foreign exchange. Western part of the Dist produces about 50,000 quintals of Aizwan in about 30,000 acres. It is about 70% of the total crop in the country. Aspari Tomato is more a sad story; for often it is on the streets for want of remunerative prices.

Variety of vegetables are grown in all parts of the District. Depending upon season and product, they are also exported to other districts and states. The King Market was opened by Lt Col King, Municipal Health Officer in 1908. At present a big vegetable market is part of the Agricultural producers Regulated Market. Kurnool is the only market in the Country where the Onion is available throughout the year. Our produce is exported to Bangla Desh and Pakistan also. This year's scarcity and abnormal price is a rarity. During the Medieval period Gulyam Jasmine used to be transported to Hampi and in the days of yore to different parts of Rayalaseema. Since Hagari goes dry for a longer period of the year and the supply of water through Low Level Canal is erratic, for more than 200 acres, the cultivation has been decimated and during the festival and functions' seasons, the village imports flowers.

On educational front, at the beginning of the 20th Century there were only two High Schools in the District, namely Municipal High School, Kurnool 1858 and S.P.G.High School, Nandyal, 1875. At the Dawn of Independence there were hardly 25 High Schools and 35 in 1959 when the Panchayat Raj era was dawned. Kotla Vijaya Bhaskar Reddy the first chairman of the Zilla

Parishad sed to say. "With the cooperation of the staff, patronage from the and advice from elders and well wishers I could open 132 more High Schools by 1962 ." Now the number must have crossed gures. The first in the District and the second in Rayalaseema, ul Haq established the Osmania College, Kurnool in July Tering co-education till the KVR College was established. It was affiliated to Madras University, later to Andhra, Sri ateswara and Sri Krishna Devaraya Universities. Now there is a separate Rayalaseema University with territorial jurisdiction over Kurnool Dist alone with about 170 affiliated Colleges and there are, including Osmania about five autonomous Colleges in the Dist. A brain child of P.V.Narasimha Rao and M.V.Rajgopal, the then the Chief Minister and the Education Secretary respectively, Silver Jubilee College, started in 1972 was one of the first autonomous colleges in the country. Since it was the only one of its kind in the united A.P. students from Telangana too have a quota in the ad mission. There are about 11 Engineering Colleges in the Dist. and about 60 Colleges of Education. There are also Polytechnics and Pharmacy Colleges. An agricultural College is located at Mahanandi.

Establishment of the Capital of Andhra State in 1953 was a boon to Kurnool. A Municipal town of hardly 50,000 people which lacked basic infrastructure and elementary needs was chosen the Capital and the improvements effected, during the period con tributed for the development of the town and the District. The Secretariat building during the Capital was useful to start the Kurnool Medical College in 1958. It was the fifth in the United A.P. Now there are 15 in the Govt Sector and 18 (two in Kurnool District) in the private sector in the truncated A.P.. Some more are in the pipe line.

There is a big gap between the available irrigation facilities and the potential. K.C.Canal, when laid in 1870s was primarily a navigation channel. In 1929 with promptings from his political opponent, Kambham Sarabha Reddy, Legislator, Gadicharla Harisarvothama Rao, secured a command area of about 90,000 acres under it. It was increased to 3,00,000 acres by

1960s. Tungabhadra Low Level and High Level canals from the Hospet Dam are expected to supply about 30 tmcfs of water to irrigate about 3,00,000 acres. However owing to various reasons, there is steep fall in the assured supply and perennial drought and migration of farm labours, particularly from the Western parts of the Dist is a regular feat. In spite of Pothireddypadu Head Regulator we are not getting avas able water as assured. A major portion of the water we are con ing from the Krishna is only surplus: not assured. Total agricultural land in the District is about 33,00,000, acres out of which only about 6,00,000 acres are under assured irrigation. Apart from K.C. Canal and Low and high Level canals under the Tungabhadara dam, about 50 Tmcft of water is allotted to Kurnool Dist. It requires at least another 50 TMCft to reach the state average of 35% irrigated land. Many among the hundreds of Tanks which were supplying water for two crops in the living memory have gone totally dry, are encroached by unlawful elements for cultivation. Some of them are facing mortality.

Medical and Health: A Dist head quarters hospital in Kurnool and Taluk Hospitals at Adoni and Nandyal were started in 19th Century. There were Local Fund Hospitals @Dhramaspathri in other Taluk headquarters. Kurnool hospital was upgraded as a Teaching hospital @ General Hospital @ Peddaspatri of the Kurnool Medical College in 1958. With a bed strength of 1,200 it is a premier Hospital catering to the needs of all the surrounding districts of Karnataka and Telangana also. Advanced treatments and surgeries in almost all the super specialties are undertaken here. Situated in the heart of the City in 120 acres of the College and the Hospital premises is the largest in the whole of South India and one of the largest in the country. Few decades back, we had to go to America or England to cure the Cardiology, Gastroenterology Kidney and such other ailments. Nandyal and Adoni Hospitals are also upgraded and there is at least one Primary Health Centre in each Mandal and many sub centres to take care of the public health. there are 87 PHCs, 18CHCs and 542 Subcenters in Kurnool District. Apart from this, there are a number of Private practitioners and upgraded nursing homes. After Tirupati this is the medical

destination in Rayalaseema. Yet the country is far away from the targeted Doctor-Patient ratio of 1:5000.

Hospitality. Pootakullamma of the later part of the 19th and early part of the 20th Century yielded place to the estath Century yielded place to the establishment of dupi Brahmins Hotels and Ayers' restaurants, Arya Vysya Bhojana Hotels and Redla Military Bhojana Hotels. During the last three decades of the 20th and the first two decades of this century the Standard Hotels and Restaurants, are established. Civilisation is a circle go round with new colours. Road side tiffin centres and mess, reminiscent of the past have appeared in large numbers. Late Sri U Visvanathacharya, grand old man of Hotel Industry in Kurnool District was the pioneer who introduced Filter Coffee in Rayalaseema in Udupi Hotel, Alur in 1938 and Cool Drinks and Fruit Salad and Ice creams and Ghee eatables in the early 1950s in Welcome Hotel, Kurnool. Legendary G. Pulla Reddy Sweets is a feather in our cap. Padmabhushan Dr. Sripada Pinakapani a legendary music personality evolved Bun - Kovva and milk com bination through Krishna Sweets. Bhakshalu is our specialty. Mndala and Mirchi, a legacy from Ballari is a popular breakfast item in the Western Mandals of the Dist. Bagar Baingan or Gutty Onkaai and Double Mitta are the products of Indo-Sarcenic Culture.

Kurnool did not lag behind in the National Movement. Even before 1857, Muthkur Goudappa in Ternekal (1801), Nawab Gulam Rassool Khan (1838 - 39) in Kurnool and Uyyalawada Narasimha Reddy (1846 - 1847) in Koilakuntla fought against the British. If the British were to be defeated, perhaps there was no need for 1857 and the Congress. Patriots like Gadicharla Harisarvothama Rao, Chidambara Rao, Kadiyal Subba Rao and others had participated in the Congress Movement in the pre Gandhian era itself. Later a large number, like Nayakanti Sankar Reddy and Syed Biyabani, entered the Independence Movement and suffered various terms of imprisonment. Sardar Nagappa from Kurnool with his wife Amaravathamma and Chegireddy Balireddy from Giddalur with his wife Leeladevi courted arrest during various agitations. Sardar Nagappa, a non-matriculate was a member of the Constituent Assembly.

Almost all the leaders of the National Movement, from Gandhi to Gadicharla were journalists and owned their own press and papers. Kurnool district did not lag behind. Some of the Journals, editors / owners places and year of publication, whatever are available: Arunodayam, Telugu fortnightly by Sreenivas Rao from Adoni in 1930; Matruseva weekly by Gadicharla Haisarvothama Rao from Nandyal in Telugu in 1922; Suvyasa by unknown from Kurnool in 1924 in Telugu; Vijabheri, Bhadravani. Kathkalpam, Sathya prabha, Prema Tungabhadra, Melukolapu, Padmasali, Deccan M Vysya, Manikyaprabha Patrika, Seva, by S. Yellamandavya Srisaila Patrika by Chaganti Veeramalikarjuna Ayyavaru, Srisaila., Upadhyaya, Nandyal, Telugu B.V. Devaraya, Kowmodaki, Nandyal, Gadicharla Harisarvo thama Rao and Kypa Subrahmanya Sarma; Aindravathi, weekly, by Vanam Sankar Sarma, Pattikonda; Sedyapu Vidya Nandyal, S.Nagendrappa, Amara Jyothi, kurnool, Weekly Telugu. There was one Urdu paper published from Kurnool Rehunuma-e-Deccan. They were published in 1920s and 30s and some of them were in circulation for a couple of decades in post Independence India. Till the late 60s the dailies used to be printed and published from Madras and reach the Rayalaseema Districts through the Bombay Mail and buses. They used to be mid day meal crackers. State and now the District editions are at our doorstep as ..companions of bed coffee. Almost all the major Telugu Dailies and Hans India English daily have Kurnool Editions.

Literary Heritage has a hoary past in the District. The Immortal Pingali Surani of Kalapoornodayam fame was from Kanala, 8 kms from Nandyal. Kurnool Manual was written by Narahari Gopalakrishnama Chetty, a Dy Collector at Peapally and he also penned in 1872.

RANGARAJU CHARITRA @ SONABAI PARINAYAM, the first independent Novel in Telugu. It depicted the life style, rituals, culture and traditions of the Chenchu tribals of Nallamala.

wathavadhani Doma Venkataswamy Gupta 1899-1962, known for reciting 118 extempore poetry, since young age, had conducted hundreds of Avadhanas all over the composite Madras State. Maddulapalli Subrahmanya Sasthry. Panyam Narasaramaiah, Sardesai Tirumala Rao. Kalugotla Vijayaathreya and Anumula Venkata Sesha Kavi, are the few names worth recording from the District during the 20th century. Research scholars Vaidyam Venkateswara charyulu and Gottimukkala Subrahmanya Sasthry of Nandyal are treasures of gold. Late Machiraju Sivaramaraju, Gandluri Dattatreya Sarma and Madduri Ramamurthy have excelled in Avadhanas. Troupes led by Gandluri Dattatreya Sarma o Dist are in the forefront in the State in enacting the Literary fete Bhuvana Vijayam. M.K.Ramalinga Reddy, Allah Bakash, Rama Devi, Veldurthi Narasa Naidu, Pathi Obulaiah, are some of the names to be recorded in the field of Stage. Allagadda Sculpture, successors to the Vijayanagara style, has attracted global attention.

Kurnool Dist has a good number of minority population; Muslims and Christians and is known for communal harmony. Urdu and Kannada are the recognised Minority Languages in the District. They require more encouragement.

Dear Fellow students of History, I hammered and bored you enough. Yet History is such a vast, varied and interesting subject that I have omitted more than I mentioned. Government of Karnataka is selling the updated, reprinted and published Dist Gazetteers. I urge the Govt of A.P. to adopt the scheme. Or it may be entrusted to the A.P. History Congress for updating on a reasonable remuneration and printed in its Press and published by the Department of Education or Culture. They are useful for planning and development of the State. I wish and urge the state government and the local bodies to name roads and colonies after the local Historical Personalities. I wish the Historians a Happy and Prosperous New Year 2020.

Thank you all. Vandemataram.

కర్నూలు జిల్లాలో శైవం

కత్తి వెంకటమ్మ

జాతీయోద్యమం కాలం నుండే ఆంధ్రుల చరిత్ర, సంస్కృతి మీద అనేక పరిశోధనలు ప్రారంభమైనాయి. భారతదేశ చరిత్ర రచన విధానంలో ఇది గొప్ప పరిణామంగా చెప్పవచ్చును¹. విస్తృత స్థాయిలో చరిత్ర దృక్పథాన్ని అర్థం చేసుకోవడానికి ప్రాంతీయ చరిత్రలు వాటిలోని అంతర్భాగమైన స్థానిక చరిత్రలు పరిశోధనలు ఏంకో దోహదపడతాయని పలువురు చరిత్ర పరిశోధకులు తమ పరిశోధన ద్వారా తెలియజేశారు. వైవిధ్యభరితమైన చరిత్ర, సాంస్కృతిక భాష వారసత్వ సంపద కలిగిన మన దేశ చరిత్రను ప్రాంతీయ స్థానిక ప్రాదేశిక పరిస్థితులకు అనుగుణంగా పరిశీలించాల్సిన అవసరం ఎంతైనా ఉంది. ఒక్క మాటలో చెప్పాలంటే స్థానిక, ప్రాంతీయ చరిత్రలే భారతదేశ చరిత్ర రచనకు పరిశోధనకు అధ్యాయానికి ప్రామాణికం².

మానవ నాగరికత వికాసానికి ఆర్థిక అభ్యుదయానికి ఇవి ఏంకో దోహదపడుతున్నాయి. ఈ పర్యత ప్రాంతాలలోనే శ్రీశైలం, అహోబిలం పుణ్యక్షేత్రాలున్నాయి.

ఆంధ్రదేశంలో మౌర్య సామ్రాజ్య విస్తరణను తెలిపే కర్నూలు జిల్లాలోని రాజుల మండగిరి, జొన్నగిరి శాసనాలు దీనికి ప్రజల సాక్ష్యాలు. మౌర్యుల అనంతరం శాతవాహనులు, ఇక్ష్వాకులు, పల్లవులు బదామి చాళుక్యులు, రాష్ట్ర కూటులు, కళ్యాణి చాళుక్యులు, యాదవులు, కాకతీయులు, రెడ్డి, విజయనగర రాజులు, బహమనీ సుల్తానులు, గోల్కొండ కుతుబ్ షాహీలు మరియు రేనాటి చోళులు మరియు పాలెగాళ్ళు పరిపాలించారు. కర్నూలు జిల్లాలో క్రీ.శ. 7వ శతాబ్దం నుండి 13వ శతాబ్దం వరకు శైవం అత్యంత ఆదరణను పొందింది. విజయనగర సామ్రాజ్య స్థాపనతో మొదటి సంగం వంశం కాలంలో శైవం తన పూర్వ వైభవాన్ని కొనసాగించి కాల క్రమేనా అ తర్వాతి రాజ వంశాల వారు వైష్ణవంనకు అత్యంత ప్రాధాన్యమిచ్చారు.³

భారతదేశంలో మత విశ్వాసాలకు అనుగుణంగా ప్రతిమలను రూపొందించి, ఆరాధించటం బౌద్ధమత సాంప్రదాయంలో ప్రధానంగా కనిపిస్తుంది. బౌద్ధమతంలో

మీనమానంలో బుద్ధుని ఆరాధించటం, బుద్ధుని మహావరినిర్వాణం తర్వాత బుద్ధునికి చెందిన (శరీరానికి సంబంధించినవి) పారబోజిక (బుద్ధుడు ఉపయోగించిన పాదుకాల వంటివి) బెద్దేశిక - బుద్ధుని సూదించే ఏనుగు, సింహం, ధర్మ చక్రం వంటి అవశేషాలను పూజించటం జరిగినది.

హైందవ మతం సంస్కృతీకరించబడి విష్ణు ఆరాధకులు వైష్ణవులు గాను, శివుని ఆరాధకులు శైవులు గాను ప్రసిద్ధి చెందాయి. భారతదేశంలో శివుడు, అతని శక్తి అయిన సతి (పార్వతి) పరాశక్తి పూజలందుకొని ప్రాంతం లేదంటే అతిశయోక్తి కాదు. ద్వారక జ్యోతిర్లింగాలు అష్టాదశ శక్తి వీరాలు, శివుడి శక్తికి గల ప్రాముఖ్యతను విశేషంగా తెలుపుతున్నాయి. హిందూ మత సాంప్రదాయంలో త్రిమూర్తులలో ఒకడుగా లయకారులైన వారు శివుడు. ఇతడు శుభా వ్రధుడు, పశుపతి, యోగీశ్వరుడు నిరంతరం దివ్యమైన ఆనందాన్ని, జ్ఞానం పొందగలిగిన వారు ఇవ్వగలిగిన వారు శివుడు. భారతదేశంలో శైవ సాంప్రదాయం అనేక జానపదుల సమ్మేళనంగా అభివృద్ధి చెందినదనడంలో అతిశయోక్తి లేదు. శివునికి ఎన్నో నామాంతరాలున్నాయి. పశుసంపదకు అధిపతిగా పశుపతిగా వ్యవహరించడం కనిపిస్తుంది. నీటిని పూజించడం, నిప్పును పూజించటం, పామును పూజించటం, ఎద్దులను పూజించటం, స్త్రీ తత్వాన్ని పూజించటం, సంతానాన్ని పూజించటం, అటవికులను వంటి అన్ని ఆచారాలకు కుప్పలుగా పోసిన రూపం శివుడు. ఇతడు గంగాధర మూర్తిగా గంగ మోజను, త్రయంబకంబుగా విష్ణును పూజించడం, నాగభూషణుడుగా నాగుపామును పూజించడం, లింగోద్భవ మూర్తిగా సంతానాన్ని పూజించడం, కిరాతార్జున మూర్తిగా అటవికులను పూజించటం మొదలైన సంప్రదాయాలకు మానవ రూపంలో పున్న దివ్య ప్రతీక⁴. మానవునిలో శైవం పట్ల నమ్మకం పెరిగే కొద్దీ శైవంలో కుడా క్రమేనా మార్పులు, చేర్పులు కలిగాయి. దీని పర్యావసానమే శైవంలో వివిధ సాంప్రదాయాలు ఉద్భవించాయి. ఈ సాంప్రదాయాలన్ని కుడా శివునిపై ప్రగాఢమైన నమ్మకాని కలిగింపగింపజేస్తాయి.

భారతదేశంలో కాలముఖ, కాపలిఖ, పాశుపత, ఆరాధ్య వీరశైవం అనే వివిధ శైవ మత సాంప్రదాయ శాఖలున్నాయి.⁵ లింగపురాణం, శివపురాణం వంటి పురాణాలలో శివతత్వాన్ని లింగారాధనమనే తత్వాన్ని వివరించడం జరిగినది.⁶ శివుని లింగ రూపంలో ఆరాధనా చేయడం ఆతి ప్రాచీన మత వ్యవస్థలలో ఒకటి. ఈ రకంగా పూజ చేసిన వారిని వైదిక వాఙ్మయంలో శివుడుగా అభివర్ణించడం జరిగినది. శివుడు సంతానానికి అధిపతి అనే భావనతో సంతానానికి కారణమైన లింగాన్ని ప్రధాన రూపంగా గుర్తించి పూజ విధానాన్ని ఏర్పరచడం జరిగినదని ప్రతీతి⁷ చలిలింగాలు, జంగమ లింగాలంటారు. అచల లింగాలనే స్థావర లేదా స్వయంభు లింగాలు అంటారు. స్వయంభూలింగం ఉత్తమోత్తమమైనది.⁸ ఇవి తమంతట తము అపకరించినవి. ఇవి యాధృచ్ఛికంగా, అగ్ని, జల, వివిధమైన మానవ దాడులకు గురి అయి పాడైన ఏరకమైన జీర్ణోధారణ లేకుండానే పూజర్షలు, స్వయంభువ లింగాలు ఆగమ నియమాల పరిధికి చెందవు. వాటికి ఏ కీడు జరిగిన వారిని విధ్వంసం చేసినా రాజ్యానికి అరిష్టం వాటిల్లుతుందనే ప్రబలంగా వుండేది. శివునికున్న ప్రాముఖ్యత మరే దేవునికి లేదన్నట్లు సాహిత్యంలో ప్రస్తావించబడింది⁹. ఋగ్వేదంలో రుద్రుని స్తుతి ఉన్నది. కృష్ణమహర్షేదంలో రుద్రద్వామని పేరుకలదు. శుక్లవాజర్షేదంలోని 16వ ఆధ్యాయంలో రుద్ర దేవతను గురించి స్తుతించబడినది. అధర్వణ వేదంలో 11వ కాండంలో రెండవ సూక్తంలో రుద్ర మహాత్మ్యం కలదు. రుద్ అంటే దుఃఖహేతువని దానిని పోగుట్టు వాడు రుద్రుడు అని అర్థం. రుద్ర సమానార్థక "శివ" శబ్దం వేదములందేగాక, వాము, శివ పురాణములలో కుడా కనపడుచున్నది. రుద్రుని కోపం ఆత్యంత ఉగ్రమైనది.¹⁰

బదామి చాళుక్యులు నిర్మించిన దేవాలయాలలో కర్ణాటక రాష్ట్రంలోని బాదామి, వట్టడకళి, ఇహోలులోని ఆలయాలు, ఆంధ్ర దేశంలోని ఆలంపురం, మహానంది, సత్యవోలు, పాణ్యం, మహానంది, పంచలింగాల, కడమలకాల్య, బుగ్గరామేశ్వరం, శివానందేశ్వర ఆలయాలు, పాణ్యంలోని పాణిేశ్వర ఆలయం, సత్యవోలులోని రామలింగేశ్వరాలయం, భీమలింగేశ్వరాలయం, పంచలింగాల అంజనేయ స్వామి దేవాలయం, సంగమేశ్వరం ఇంకొన్ని దేవాలయాలు నిర్మించారు.¹¹ ఆంధ్ర దేశమున బదామా చాళుక్యులు నిర్మించిన దేవాలయాలలో ఆలంపురంలోని నవ బ్రహ్మాలమాలు ఎంతో ప్రాశస్త్యాన్ని పొందాయి. బాల, కుమార, అర్జు, వీర, విశ్వ, తారక, పద్మ, గరుడ, స్వర్ణ బ్రహ్మాలమాలు అన్ని శైవలమాలే.

ఇవి రెండవ పులకేశి, విక్రమాదిత్య, వినమాదిత్య, విజయాదిత్య కాలంలో 7, 8వ శతాబ్దంలో నిర్మించబడినాయి.¹²

శ్రీ.శ. 7వ శతాబ్దం అనంతరం ఆంధ్రదేశంలో అనేక శివాలయాలను నిర్మించినట్లు తెలుస్తోంది. తూర్పు చాళుక్యుల కాలంలో శైవం ఆత్యంత ప్రబాదరణ పొందినది. కర్నూలు జిల్లాలోని శ్రీశైలం ప్రసిద్ధమైన శైవ పుణ్యక్షేత్రములలో ఒకటిగా చెప్పబడింది. విష్ణుకుండియులు తాము శ్రీశైల మల్లికార్జున స్వామి పాద భక్తులమని, ఆరాధకులమని ప్రకటించుకున్నారు. విష్ణుకుండియుల కాలమున ప్రముఖ బౌద్ధ క్షేత్రమైన అమరావతి శైవ క్షేత్రమై అమరేశ్వరంగా మారినది ప్రతీతి¹³. నేడు బహుశ ప్రాచుర్యంలో వున్న శివ దీక్షను శ్రీ.శ.558 - 559 సంవత్సరాల కాలంలోనే పశ్చిమ చాళుక్య రాజైన మొదటి విక్రమాదిత్యుడు తన గురువైన సుదర్శనాచార్యుని ద్వారా శివ మతములను, దీక్షను స్వీకరించినట్లు తెలుస్తుంది¹⁴.

విక్రమాదిత్యుని కాలానికి చెందినా అముదాల పాడు (మహాబాబ్ నగర్ జిల్లా) శాసనంలో వంగూరునాడు విషయంలోని ఇవరంకల గ్రామాన్ని శ్రీశైలంలో శివమండలం దీక్ష తీసుకోవే భక్తులకు దీక్షా గురువైన సుదర్శనాచార్యునికి దానంగా యిచ్చినట్లు తెలియజేస్తుంది¹⁵. విక్రమాదిత్యుడు తన తల్లిదండ్రులకు మేలు కలగాలని శివమండల దీక్ష స్వీకరించినట్లు దీక్షా గురువైన సుదర్శనాచార్యునికి దత్తత చేసినట్లు దీనిని దాన గ్రహీత 27మంది బ్రాహ్మణులకు పంచినట్లు తెలుస్తుంది¹⁶. ప్రతి గ్రహీతలైన బ్రాహ్మణులందరు తమ పేరు దివర శివ అని వుండటం వలన వీరు పాశు పతశైవ బ్రాహ్మణులై ఉంటారని తెలుస్తుంది. శ్రీశైలం గొప్ప శైవక్షేత్రంగా శ్రీ.శ.6వ శతాబ్దంలోనే వర్ధిల్లినట్లు తెలుస్తుంది. శ్రీశైలంను గురించి వివరించేది మొదటి విక్రమాదిత్యుని శాసనంగా చెప్పవచ్చును.

బదామా చాళుక్యులు తర్వాత కర్నూలు జిల్లాలోని అనేక ప్రాంతాలు రాష్ట్రకూటుల అధికారంలో కొనసాగినట్లు తెలుస్తుంది. కర్నూలు జిల్లాలో అనేకమైన శైవ మత కేంద్రాలు రాష్ట్రకూటుల పాలనలో ప్రాముఖ్యత చెందాయి. అయినా శైవం మాత్రం తన ప్రభావం కోల్పోలేదు. రాష్ట్రకూటుల కాలంలో పెద్ద తుంబలం, జొన్నగిరి, ఆలంపురం, నాయకల్లు, మొదలగు ప్రాంతాలలో లభ్యమైన శాసనాలను బట్టి శైవ మతం వ్యాప్తి చెందినట్లు తెలుస్తుంది¹⁷. రాష్ట్రకూటుల తదనంతరం రాజ్యానికి వచ్చిన కళ్యాణి చాళుక్యుల కాలంలో కర్నూలు జిల్లాలో అనేక శివాలయాలను నిర్మించి విస్తృతంగా శైవ మతాన్ని, శైవ

శాఖలను అభివృద్ధి చేసినట్లు తెలుస్తుంది. కొత్తపల్లి, శివపురం, పెద్ద తుంబలం, జొన్నగిరి, పాటశివారం, శ్రీశైలం, మహానంది ఇంకా అనేక ప్రాంతాలలో శైవాలయాలను నిర్మించడమే కాకుండా యితోడికంగా గ్రామ, భుదానాలను విరివిగా ఇచ్చినట్లు శాసనాధారాల ద్వారా తెలుస్తుంది¹⁸. కళ్యాణి చాళుక్య రాజైన అరవ విక్రమాదిత్యుని శివపురం శాసనంలో శ్రీశైలంలోని కాలముఖ, కాపాలిక, పాశుపత శైవాలయాలకు నిర్వహణ నిమిత్తం కొంత భూమిని దానంగా ఇచ్చినట్లు పేర్కొనబడినది¹⁹. అదే విధంగా కొత్తపల్లి శాసనంలో కుడా నేదం - తర్కం అభ్యసించే విద్యార్థులకు వసతి, భోజన సౌకర్యాల నిమిత్తం ఒక గ్రామాన్ని దానం చేసినట్లు తెలియచేస్తుంది²⁰. కర్నూలు జిల్లాలో కళ్యాణి చాళుక్యుల కాలంలో శైవలయాల నిర్మాణాలతో పాటు వివిధ పూజా కార్యక్రమాల నిర్వహణ కోసం కొంత భూమిని గాని, గ్రామాలను గాని దానం చేసినట్లు శాసనాధారాల ద్వారా తెలుస్తుంది²¹.

శివాలయాలలో దీపారాధనతో పాటు, ఇతర పూజా కార్యక్రమాలు నిర్వహించాలనే ఆసనాన్ని ప్రారంభమైనది. క్రమంగా దేవాలయాలు బలమైన ఆర్థిక, సామాజిక, మత, సాంస్కృతిక సంస్థలుగా పరిణామం చెందాయి. కాకతీయుల కాలంలో శైవం మరింత రాజపోషణను పొందింది. కర్నూలు జిల్లాలో అనేక ప్రాంతాలలో నూతన గ్రామాలను స్థాపించటం, దేవాలయాలను నిర్మించటం, పూజలు, వివిధ క్రతువుల నిమిత్తం ఇతోడికంగా వివిధ సామాజిక వర్గాల మధ్యను పొందడం జరిగినట్లు శాసనాధారాల ద్వారా తెలుస్తుంది²². కాకతీయుల కాలంలో శ్రీశైలం ప్రముఖ వీరశైవ మత కేంద్రంగా వర్ధిల్లింది²³. కాకతీయ ప్రతాపరుద్రుడు శ్రీశైల మల్లిఖార్జున స్వామివార్ల ఆంధ్ర దేశంలో వివిధ ప్రాంతాలలో 54 గ్రామాలను దానం చేసినట్లు శాసనం ద్వారా తెలుస్తుంది²⁴. శ్రీశైలంలో వంచమకాలు ఈ కాలంలోనే నిర్మించినట్లు తెలుస్తుంది. శ్రీశైలం కాలముఖ, పాశుపత, కాపాలిక, ఆరాధ్య, వీరశైవం నాకు ప్రధాన కేంద్రమైనది. ఆంధ్ర దేశంలోనికి అనేక మంది లింగ దారులు, శైవులు, కర్ణాటక ప్రాంతం నుండి శ్రీశైలం చేరుకొని ఆత్మార్పణ చేసుకొన్నట్లు పాలకురి సోమనాథుని బసవ పురాణంలో పేర్కొనబడింది²⁵. గుంటూరు జిల్లాలోని మందడం గోలకీ సంప్రదాయానికి ప్రధానకేంద్రంగా విశ్వేశ్వర శైవాలయాల గోలకీ మతారాధకులై ఉండటంతో ఒక వైద్యశాలను, విద్యాలయాన్ని స్థాపించి శైవ సాంప్రదాయాలను ప్రచారం చేసినట్లు మాల్యపురం శాసనం తెలుపుతుంది²⁶.

కాకతీయుల అనంతరం ఆధికారంలోకి వచ్చిన రెడ్డి రాజుల పోషణలో శైవం అత్యంత రాజ పోషణను పొందింది. శ్రీశైల మల్లిఖార్జున స్వామి, శ్రీ శ్రీపురాంతకేశ్వర పాదభక్తులు తాము కీర్తించుకున్నారు²⁷. వీరు శైవమతభిమానులు అనేక శైవ క్షేత్రాలను నిర్మించారు మరియు కొన్నింటిని పునరుద్ధించారు. శ్రీశైల మహాక్షేత్రాన పవిత్ర కృష్ణానదిలో స్నానం చేయటం భక్తుల సౌకర్యార్థం పాతాలగంగకు మెల్లను నిర్మించినట్లు వారి శాసనాలలో పేర్కొనబడినది²⁸. ప్రతినీత్యం శివ పూజ చేయు వారని ప్రతీతి. పెదకోమటి వేమారెడ్డి శ్రీశైలంలోని నంది మండపాన్ని నిర్మించారు. పెదకోమటి వేమారెడ్డి అది ధైరవశక్తిని ఆమోదిక ఇష్టమూర్త్యుకంగా పూజించేవారని తెలుస్తుంది²⁹.

విజయనగర కాలంలో శైవం సంగమ వంశం కాలంలో రాజాదరణను పొందిననూ ఆ తర్వాత క్రమేనా వైష్ణవం ప్రాబల్యంను సంతరించుకుంది. నూతన శైవ ఆలయాలు నిర్మించక పోయిననూ శివాలయాల అదరణ మాత్రం తగ్గలేదు³⁰.

కర్నూలు జిల్లాలో శ్రీ.శ.10వ శతాబ్ది నుండి అనేక నూతన గ్రామాలు ఏర్పరచినట్లుగా తెలుస్తుంది. వ్యవసాయ నాగరికత విస్తరణ చెందే కొద్ది భారం పెరగడంతో క్రమంగా ఆర్థిక వ్యవస్థ మరింత వేగవంతమైనది. శాసనాధారాలను పరిశీలిస్తే దేవాలయ నిర్మాణం, దానాల ప్రస్తావన, వివిధ పూజా విశేషాది కార్యక్రమాల గురించి శాసనాలు ఎంతో వివరణాత్మక సమాచారాన్ని అందిస్తున్నాయి.

మధ్యయుగ కాలంలో దేవాలయాలు బహుముఖమైన విధులను నిర్వహిస్తు, సమకాలీన సమాజంపై ప్రగాఢమైన ప్రభావాన్ని చూపాయి. ప్రజలకు ఆధ్యాత్మిక చింతనతో సామజికంగాను అందరిని సన్నిహితం చేసాయి. రాజులు, సామంతులు, సంపన్నులు మరియు వ్యాపార సంస్థలు, వర్తకులు కట్టించిన దేవాలయాల ఉద్దేశ్యం అనేకం. దేవాలయాలలో విగ్రహానికి పూజలు నిర్వహించడం, ఉత్సవాలు నిర్వహించడం ప్రజల దృష్టిని భక్తి ఉద్యమం వైపు ఆకర్షించేయడం, ప్రజలందరినీ ఒక చోటికి చేర్చి వారిని భగవంతునికి సన్నిహితంగా చేసి వారి సుఖసంతోషాల కోసం క్రతువులు నిర్వహించడం, దేవాలయాలలోని విగ్రహాలకు ప్రతిరోజూ నిర్వహించే పూజలు మరియు భారీ ఎత్తున నిర్వహించడం, దేవార్చితోత్సవాలు, జాతరలు, తిరునాళ్లు, రథోత్సవాలలో ప్రజలు విశేషంగా పాల్గొంటారు. ఇవన్నీ

ప్రజలలో మత ఉత్సాహాన్ని పెంపొందిస్తాయి. దేవాలయంలో ఉత్సవ విగ్రహాలను విశేష పర్వదినాలలో ఊరేగింపు చేయడం ద్వారా దేవాలయంలోనికి ప్రవేశించలేని వారు, అంగవైకల్యం, వృద్ధులు, వ్యాధిగ్రస్తులు తిలకించి భగవంతుని కృపాకటాక్షాలకు పాత్రులవుతారు.

దేవాలయాలకు నమర్పించబడే దానాలు దుర్బనియోగం కావు అనే ఉద్దేశ్యంతో దాతలు ఇచ్చే వాటిని దేవాలయాలు వివిధ సామాజిక సంక్షేమ కార్యక్రమాల ద్వారా పేద వర్గాలకు లేదా అవసరం వున్న, అశ్రమంలోని వారికి ఇచ్చేవారు. మధ్యయుగ కాలంలో దేవాలయాలు ధనవంతుల నుండి దాన రూపంలో స్వీకరించిన దానిని సమాజంలోని పేద వర్గాల వారికి పంచేవారు. ఈ విధంగా దేవాలయాలు ధనిక, పేద మధ్య ఆర్థిక వ్యత్యాసాలను తగ్గించి, సామజికంగా ఆర్థిక సామ్యవాదాన్ని బలపరచాయి. అన్నదాన సత్రాలు, విద్యాదానం, వైద్యం, అశ్రమం, ఉపాధి కల్పించాయి.

కర్నూలు జిల్లాలోని అన్ని వైవ అలయాలలో మాఘ, శ్రావణం, కార్తిక మాసాలలో భక్తులు విశేష సంఖ్యలో సందర్శిస్తారు. ఈ వైవ క్షేత్రాలలో మహాశివరాత్రి ఉత్సవం వేలాది, లక్షలాది భక్తులను ఆకర్షిస్తాయి. శ్రీశైలంలో మహాశివరాత్రి ఉత్సవం సందర్భంగా మల్లిఖార్జున స్వామి దర్శనానికి వచ్చే యాత్రికులు రాత్రంతా మెలకువగా ఉంచడానికి వివిధ రకాల వినోద కార్యక్రమాలను కళాకారులచే నిర్వహించబడినట్లు వండితారాధ్యంలో పేర్కొనబడినది. నృత్యం, నాట్యం, సంగీతం, వివిధ పాటలతో అనేక వయసువారు ఆడుతూ, పాడుతూ భక్తి పారవశ్యంతో దేవతా విగ్రహాలు కొలువై ఉన్న రథాన్ని లాగేవారు. మిరుమిట్లు గొలుపే బాణసండా కాల్చేవారు. ఈ విధంగా నేటికీ కర్నూలు జిల్లాలో అనేక శివాలయాలలో రథోత్సవం కన్నుల పండుగగా జరుగుతోంది. మన దేశం వివిధ రాజకీయ, ఆర్థిక, కుల, మత, ప్రాంతీయ, బాషా విద్వేషాలతో బుసలు కొడుతున్న ఈ రోజులలో కుడా మన ఆలయ సంస్కృతి సజీవంగా ఉంది అంటే కారణం అచెంచల భక్తి, విశ్వాసమే అనేది నా నమ్మకం. ప్రపంచీకరణ పోకడలు నుండి కుడా మన ఆలయ సంస్కృతిని కాపాడుకోవాలి.

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COMMUNIST MOVEMENT IN KURNOOL DISTRICT FROM 1920-1969

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The glorious history of the Communist movement in India begins with formation of the Communist Party of India in Tashkent on October 17, 1920., Communist Party of India played a major role in trying to break the chains of British Imperialism which finally resulted in freedom in 1947. This year 2019, Communist Parties started to the centenary celebrations of the formation of the Indian Communist Parties start its yearlong celebration.

Manabendra Nath Roy, popularly known as M.N. Roy, was an important figure in the early days of the communist movement in India. Roy was the initiator of the formation of the Communist Party in Tashkent in October 1920. He played a pioneering role in spreading Marxist ideas and the role of the Communist Party amongst the fledgling Communist groups which emerged in India from 1921 onwards.

The leftist movement was also started in Kurnool District along with the Indian national movement. The Russian revolution influenced the local leaders of Kurnool District and formed a congress Socialist party. In due course of time, they are unable to compete with communist ideology and formed into two groups Socialists and communists. Sri. M.V. Subbareddy, Sri.K.T.R Sharma, Advocate propagated socialist principles and also joined India movement in Banaganapalli princely states. After the formation of Andhra State under the communist Party, led successfully many agitations in Kurnool District.

In 1935 Bellamkonda Ayyanna, attended political school at Kottapatnam of Praksam dist. Which he came back he was arrested and put into

jail. The first District committee was initiated by Comrade Rajagopalarao, State organizer, with the Comrade Ramasasthri, Kodi Narasimhan. Thippareddy. After that many Students joined in the communist party like Gurram venkata Reddy, Student of Madanapalli, Chandrapullareddy, Student of Engineering college, Madras, velugode Madlasubbareddy, S.Rammurthy, A.Sudhar shana Varma, C.M. Ramaiah Varma,P. Hanumatharao(Kumol) and Padmavattamma (Nandyala).

Agitations under Communists in Kurnool District

Land for Landless: During the Second world wartime communists held meetings and started agitations in favour of Russia and Britain and her allies. At the same time party organized agitations for Land distribution to landless farmers. In Karivena village of Agraharam, leftist demanded to stop the Innam Daari system and to give Pattas Landless farmers.. T.K.R Sharma was elected as MLA from Kurnool and Subareddy from Kovelkuntla.

The Leftist supported the landless farmers to till and sow the Bazar lands and endowments and also demanded for the issue of Pattas to them. Eswarreddy , Ex MLA of Pattikonda led a historical agitation to distribute Jonnagiri Forest Lands to Scheduled Tribes. Many communist leaders Sri.k. Eswarreddy, T.T. Lakshimi Narasaiah, Sri.K. Nagabhusanam etc. faced troubles from landlords and Government.

Fight for Drought Relief Measures:

Rayalaseema witnessed drought during 1946-47. The weaver's community of Kodumur

went on foot to Kurnool Collectorate under the leadership of Sri. D. Pullanna and B. Venkatappa. Suffered and demanded. Drought relief measures.

During Telangana Armed struggle Communist Party was banned and many leaders were arrested and put into Jails. Gurram Venkata Reddy, Tupakula Basavaiah, Giddalur Ramasastri, Yerragunto (lobburu Kristianamurtli, C.M Romain Vermo.(Kurnool). Yorunsu Vonkata Roddy Malloil, Klasim (Nondikotkur), Swamnn all the prominent londers sent 10 concentrated camps.

Krishna-Pennar Project Issue 1952: The Chief Minister of Madras C. Rajagopalachuri proposed Krishna- Pennar Project for the benefit of the Madras State, It also covered 7 Lakhs of Acres and providing Drinking water to Rayalaseema districts. But the communist Party vehemently opposed the Project and proposed the Siddaswaram, Nandikonda, Pulichintala, Gandikota projects. So that people of Rayalaseema understood the issue and Srisailam Project came into the scene.

State Capital Issue 1953:

After the formation of Andhra Pradesh Communist Party proposed the Vijayawada as the capital of Andhra State. Congress Party under the Leadership of Neelam Sanjeeva Reddy opposed the Vijawada city and blamed the communists for supporting coastal area people. The People of Rayalaseema staged dharnas and agitations against communists and blamed them as anti-people. Communists thought that Kurnool is backward and not suitable for the capital city and also the capital city should be shifted to Hyderabad after the formation of Andhra Pradesh. Congress Party also blamed thecommunists and held dharnas and threats against the leaders. Communist party wing in Kurnool suffered and receive threats from various sections of the people.

Farmers Long March (Rytu Yatra):

In 1954 Thousands of Farmers march under Communist Party from the all Talukas of

Kurnool District to Chief Minister Office. Congress Party blamed the communists on various issues. Even though communists led farmer's Long March and held meeting with forty thousand farmers at Chief Minister Compound. The farmers' demands included better minimum support price, drought compensation, Pattas to Banjar lands and reduction of the land tax and surcharge. Sri Tangutoori Prakasam Pantulu, Chief Minister of Andhra State and Neelam Sanjeeva Reddy, Deputy Chief Minister attended and announced to stop land tax below Ten rupees and Surcharge from the farmers and also promised to issue the Pattas to Banjar lands.

Agitations for Wage Rise:

Farmers and Agricultural Labour facing an agrarian crisis, had demanded Daily Wage Hike in the villages. In 1963 two comrades Pullareddy and Nagappa were killed by Landlords in the Bastipadu village. In the same year, the Communist Party held the meetings and demanded wage hike for agricultural laborers in the District. During the period Parla village comrades faced threats from the landlords of the same village and lastly won the victory and wages were hiked.

Division of the Party

The Communist Party of India was divided into the Communist Party and Marxist Groups in 1964. Taking this as an advantage Andhra State Government under Congress Party to demolish the Marxist Party arrested 1200 comrades under DIR act. In Kurnool District Comrade T. Narasimhaiah, Comrade Neelam Rama Chandraiah, Com. Pullareddy, Mandla Subbareddy, has been arrested and sent to Rajamandry Central Jail.

In 1969 once again Naxalites leave the Communist Party of India (Marxist) and weakened the communist party. Many popular Leaders Tarimela Nagireddy, Neelam Ramachandraiah, Nagireddy left the party and organized Naxalite party. Neelam Ramachandraiah died in the encounter in 1969.

1967 General Elections:

All the leaders of the communist party were released from the jails and participated in the elections and campaigned against Congress Party in the Central. All the opposition parties came into one platform and fight against Congress tyranny. Congress lost the 7 states to opposition Parties and Eswarreddy of Pattikonda, won the Elections from Pattikonda constituency of Kurnool Dist.. A.C.Venkata Reddy, District Committee member contested at the Nandyala Assembly elections, but he lost the elections. Eswar Reddy work-hard for the welfare of Tribal people of his constituency. He was worked for the electrification of the villages, digging wells for drinking and irrigation, proviams water pump sets to farmers and one of the most remarkable work done by Eswar Reddy drought mitigation programs, introduced in the villages, and provision of house sites Sugalies (ST). Forest Vacant lands were also distributed among the Sugalies. In 1978 Assembly elections goons of opposition party attacked Eswar reddy and he was wounded and again in 1979 August 4th goons attacked and murdered Comrade Eswarreddy.

The Communist movement in Kurnool district responded according to International, National, and regional issues. Great Leaders of the communist party led many agitations and worked-hard for the benefit of all sections of the people. They noticed the backwardness the area and proposed many schemes for the Farmers and downtrodden people. When the Communist Party of India split into two major groups i.e. Communist Party of India (Marxist) and Naxalites lead to a setback for a few years. After 1969, the communist parties slowly gathered people's support and influenced the District and State Politics.

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నాగోలు కృష్ణారెడ్డి

దిపార్ట్‌మెంట్ ఆఫ్ హిస్టరీ & ఆర్కయాలజీ, శ్రీ వేంకటేశ్వర విశ్వవిద్యాలయం,

తిరువతి, ఆంధ్రప్రదేశ్

ఆంధ్రదేశంలోనే గాకుండా భారతదేశ చరిత్రలోనే కర్నూలు ప్రాంతానికి ఒక ప్రత్యేక స్థానముంది. అటు పురావస్తు సంపదలో, శాసన ఆధారాల్లో ఈ ప్రాంతానికో ప్రత్యేకత ఉంది. బేతంచెర్ల సమీపంలోని చిలాసర్గం, జ్వాలాపురం, ముచ్చుట్ల చింత మామగవి మొదలైన ప్రదేశాల్లో జరిగిన పురావస్తు తవ్వకాల వలన ఈ ప్రాంతం భారతదేశం మొత్తంలోనే మొదటి ఆరిమ మాసపుని ఆవాసంగా పురావస్తు శాస్త్రజ్ఞులు నిర్ధారించారు. ఇటు శాసనాల విషయానికొస్తే భారతదేశంలో అత్యంత ప్రాచీనమైన అశోకుని శాసనాలు కర్నూలు జిల్లాలోని ఎర్రగుడి, రాజుల మందగిరిలో లభించాయి. శ్రీ. షా. మూడో శతాబ్దికి చెందిన ఈ శాసనాలు బ్రాహ్మీలిపిలో, ప్రాకృత భాషలో ఉన్నాయి. ఎర్రగుడిలో అశోకుని షూర్తి పద్నాలుగు బృహత్పిలా శాసనాలతో పాటు, రెండు లఘు శిలాశాసనాలు కూడా లభించాయి¹. రాజుల మందగిరిలో రెండు లఘు శిలా శాసనాలు లభించాయి². దక్షిణ భారతదేశంలో ఒక ఎర్రగుడిలో తప్ప మరెక్కడా బృహత్పిలా శాసనాలు లభించలేదు. భారతదేశం మొత్తంలో బృహత్పిలా శాసనాలు, లఘుశీల శాసనాలు ఒకే చోట లభించింది. ఒక్క ఎర్రగుడిలోనే, దీన్ని బట్టి అశోకుని కాలంలో ఎర్రగుడి కేంద్రంగా రాయలసీమ ప్రాంతం ముఖ్యమైన పాత్రను నిర్వహించిందని భావించవచ్చు. పైగా ఎర్రగుడిలో అశోకుని ధర్మ ప్రచార విస్తరణ ఎక్కువగా కనిపిస్తున్నదని చరిత్రకారులు అభిప్రాయపడ్డారు. ఎర్రగుడి అటు కర్ణాటకకు, ఇటు పశ్చిమ ప్రాంతానికి కూడలి ప్రాంతం కాబట్టి, వాణిజ్య రాకపోకలు కూడా విరివిగా సాగేవి. అందుకే అశోకుడు ఈ ప్రాంతాన్ని తన ధర్మ ప్రచారానికి అనువైన ప్రాంతంగా ఎన్నుకున్నాడు.

అశోకుని శాసనాల్లో ఉజ్జయిని, తక్షశిల, సువర్ణగిరి, తోసలి, కాళాంబి, సమాప, ఇసీల నగరాల ప్రసక్తి ఉంది. వీటిలో మొదటి నాలుగు ప్రాంతీయ రాజధానులు. ఇందులో సువర్ణగిరి దక్షిణా పధానికీ రాజధాని. ఈ సువర్ణగిరి ఎర్రగుడికి సమీపంలోని జొన్న గిరి. ఇదే ప్రాకృత్యంలో సోర్కగిరి అయి,

సంస్కృతంలో సువర్ణగిరి అయ్యిందని డి.సి. సర్కార్ లాంటి పండితులు భావించారు. ఆంధ్రదేశం లోనే గాకుండా శ్రీలంకలో కూడా బౌద్ధ ధర్మాన్ని వ్యాప్తి చేయడానికి సువర్ణగిరి ప్రాంతాన్ని ఒక కేంద్ర స్థానంగా అశోకుడు ఎన్నుకున్నారని చరిత్రకారులు భావించారు. ఇలా అశోకుని కాలం నుండి విజయనగర సామ్రాజ్యం అంతా వరకు ఒక సమగ్ర చరిత్రను నిర్మించడానికి అవసరమైన అనేక శాసనాలు కర్నూలు జిల్లాలో విస్తారంగా లభించాయి. ఈ శాసనాలన్నిటిలో కర్నూలు జిల్లాలోని సంజామల మండలం అలవకొండ గ్రామంలో లభించిన ప్రాచీన పల్లవ రాజైన విష్ణు గోపవర్మ తాంరమ శాసనాన్ని గురించి ప్రత్యేకంగా పేర్కొనాలి. ఎర్రగుడిలో లభించిన అశోకుని శాసనాలు ఆంధ్రదేశంలోనే అతి ప్రాచీనమైన శిలా శాసనాలైతే, ఈ అలవకొండ తామ్రశాసనం రాయలసీమలో లభించిన మొదటి ప్రాచీన తామ్ర శాసనంగా భావించవచ్చు. ప్రాచీన భారతదేశచరిత్ర నిర్మాణానికి ఎంతో విలువైన సమాచారాన్ని అందిస్తున్న ఈ శాసనాన్ని గురించి చర్చిద్దాం.

ఈ తామ్ర శాసనాన్ని ప్రాచీన పల్లవ రాజైన విష్ణు గోప వర్మ వేయించాడు. ఈ శాసనం మొత్తం నాలుగు పట్టికలతో షూర్తిగా ఉంది. ఈ పట్టికలను కలుపుతూ ఒక కడియం , దాని పైన రాజముద్రక తాపదం చేయడం జరిగింది. రాజముద్రకపైన 'విష్ణు గోప' అనే అక్షరాలు స్పష్టంగా కనిపిస్తున్నాయి. రాజముద్రక, కడియంతో కలిసి ఈ శాసనం 622 గ్రాముల బరువుంది. ఒక్కో రేకు 18.5 సెం.మీ. పొడవు, 6.5 సెం.మీ. వెడల్పు ఉంది.

ఈ శాసనం బ్రాహ్మీ లిపిలో, ప్రాకృత భాషలో ఉంది. చివరగా ఉండే రాపోక్తులు మాత్రం సంస్కృతం శ్లోకాల్లో ఉన్నాయి. లిపిని బట్టి ఈ శాసనం శ్రీ.శ. నాలుగో శతాబ్దానికి చెందిందని చెప్పవచ్చు. ఈ శాసనం ప్రాచీన పల్లవ రాజైన శివ స్కంద వర్మ హిరహదగళ్ళ శాసనాన్ని పోలి ఉంది.

ఈ శాసనం 'సిద్ధం' అనే పదంతో ప్రారంభమైంది. తరువాత పల్లవ బుద్ధ వర్మ ప్రసక్తి ఉంది. అతనిని అప్రతహత శాసన', సమస్త వినీత విక్రాంతయశాసన' అనేక కోట కోటి గోపాల శత సహస్ర ప్రదాయి యని శాసనం ప్రకంశించింది. అతడు భరద్వాజ గోత్రునిగా పేర్కొనబడ్డాడు. తరువాత అతని కుమారుడైన విష్ణు గోవుని ప్రసక్తి ఉంది. ఇతనిని భగవన్నారాయణుని భక్తునిగా ఈ శాసనం పేర్కొంటున్నది. తరువాత శాసనానికి సంబంధించిన ప్రధాన విషయం ఉంది. కాశ్యప గోత్రజడైన శివందజ్జ అనే బ్రాహ్మణునికి మహా రాజు విష్ణు గోపవర్మ), ఖస్టణప్రాకుందూర అవే గ్రామాన్ని బ్రహ్మదేయంగా ఇచ్చారు. ఈ గ్రామం బరిప్పాలిశా రజ్జలో, మిమలి రట్టలో ఉంది. ఈ గ్రామాన్ని అన్ని పన్నుల నుండి మినహాయింపునిచ్చి దానంగా ఇచ్చాడు. ఈ దానం భోజక, గ్రామ భోజక, ముతుద, ముదురిక, ఆమాత్య, ఆరక్షిక, పల్లవ, తలవర, కుల పుత్రకాల సమక్షంలో దానంగా ఇవ్వబడింది. ఈ దానం విష్ణు గోప మహారాజు మొదటి పరిపాలనా సంవత్సరంలో, హేమంత పక్షంలో, పంచమి రోజున ఇవ్వబడింది. ఈ శాసనం చివరిలో చాలా శాసనాలు ఉండే విధంగా 'శాప్రోక్తి శ్లోకాలు' ఉన్నాయి.

ఈ శాసనం ప్రాచీన భారత దేశ చరిత్ర నిర్మాణానికి ఎంతో విలువైన సమాచారాన్ని అందిస్తున్నది. ప్రాచీన పల్లవ రాజైన విష్ణు గోప వర్మకు సంబంధించిన శాసనం ఇదొక్కటే. ఇంతవరకు ఈ విష్ణు గోవునికి సంబంధించిన ఆధారాలు లభించక చరిత్ర కారుల సతమతమవుతున్నారు. ఈ శాసనం వలన ప్రాచీన చరిత్రకు సంబంధించిన ఖాళీని పూరించడానికి మార్గం సుగమమైంది. ఈ విషయాలను చర్చించే ముందు పల్లవుల చరిత్రను గురించి క్షుప్తంగా తెలుసుకుందాం.

కాతవాహనుల తరువాత ఆంధ్ర దేశాన్ని పాలించిన వారిలో పల్లవులు ప్రసిద్ధులు. వీరు ఇక్ష్వాకులను జయించి కృష్ణా నది వరకు తీరాంధ్రాన్ని ఆక్రమించి దాదాపు మూడున్నర శాతాబ్దాలు పాలించారు. అయితే పల్లవులెవరనే విషయంలో, పల్లవుల పదోత్పత్తికి సంబంధించి అనేక మంది పండితులు చర్చించిన అధికంగా ఒక జరిల సమస్యగానే మిగిలింది.

ఆంధ్రదేశంలో లభించిన వారి శాసనాల ఆధారంగా ప్రాచీన పల్లవులను రెండు తరగతులుగా వర్గీకరించారు. వారు ప్రాకృత శాసనాల పల్లవుల సంస్కృత శాసనాల ద్వారా పల్లవులు ఇప్పటి వరకు మొత్తం నాలుగు ప్రాకృత శాసనాలు, పండ్రెండు సంస్కృత శాసనాలు లభించాయి. ఆంధ్రదేశంలో లభించిన ప్రాకృత శాసనాలు నాలుగు, అందులో ఒకటి శిలా శాసనం

మూడు తామ్ర శాసనాలు. అవి:

1. సింహవర్మ మంచికల్లు శాసనం
2. యువ మహారాజు శివస్యంద వర్మ మైరవోలు తామ్ర శాసనం
3. మహారాజాధి రాజు శివ స్యంద వర్మ హిరహదట గగ్గితామ్ర శాసనం.
4. బుద్ధవర్మ భార్య చారు దేవి బ్రిటీష్ మ్యూజియం తామ్ర శాసనం

ఈ శాసనాల ఆధారంగా వారి పంశాపలి ఈ విధంగా ఉంది.

సింహ వర్మ

శివస్యంద వర్మ

బుద్ధ వర్మ భార్య చారుదేవి

బుద్ధవర్మ

ఉత్తర భారత రాజైన సముద్ర గుప్తుని అలహాబాదు స్తంభ శాసనంలో అతని విజయ దండ యంత్రాలు వర్ణించబడ్డాయి. సముద్రగుప్తుడు తన దక్షిణ భారతదేశ దండయాత్రలో ఇతర రాజులతో పాటు కొంచిన పాలిస్తున్న విష్ణు గోవుని కూడా జయించి నట్లు అలహాబాదు స్తంభ శాసనంలో స్పష్టంగా పేర్కొన్నాడు. ఈ శాసనంలో ఉన్న విషయాలన్నీ యదార్థాలేనని చరిత్రకారులంతా నిర్ధారించారు. సముద్ర గుప్తుని చేతిలో ఓడిన రాజులందరీ గుర్తించారు కానీ, అతని చేతిలో ఓడిన విష్ణు గోవుడు ఎవరు? అనే విషయంగా చరిత్ర పరిశోధకులకు ఆధారాలు లభించలేదు. ఒక్కొక్కరు ఒక్కో విధంగా అభిప్రాయపడ్డారు. పల్లవుల సంస్కృత శాసనాల్లో విష్ణు గోవుని ప్రసక్తి ఉంది కానీ అతడు సముద్ర గుప్తుని పల్లవు సంస్కృత శాసనాలు తరువాత చాలా కాలం తర్వాతవి.

ప్రస్తుతం మనం చరిస్తున్న అలవకొండ తామ్ర శాసనాలన్ని విష్ణు గోపవర్మ వేయించాడు. ఇతడు ఈ శాసనంలో బుద్ధవర్మ కుమారునిగా పేర్కొనబడ్డాడు. ఈ బుద్ధవర్మ అతని భార్య చారు దేవి పోయిన బ్రిటీష్ మ్యూజియం శాసనంలో యువ మహారాజుగా పేర్కొన బడ్డాడు. వారి కుమారుడు బుద్ధ్యాంతురుడని కూడా ఈ శాసనం

తెలుపుతుంది. అయితే అలవకొండ శాసనం వలన బుద్ధ వర్మ కూడా మహారాజైనని, అతనికి బుద్ధ్యాంకరునితో పాటు విష్ణు గోపవర్మ అనే ఇంకో కుమారుడు కూడా ఉన్నట్లు, తండ్రి తరువాత ఇతడు వల్లవ సంహాసనాన్ని అధిష్టించినట్లు ఇతనే సముద్ర గుప్తుని చేతిలో వరాజితుడైనట్లు నిస్సందేహంగా నిర్ధారించవచ్చు.

శాసనంలో ప్రస్తావించిన స్థలాల పేర్లు వేరే ఎక్కడా లభించలేదు. ఖన్నణప్పా కందూర, చిరప్పాలికా రజ్జ (రాజ్య), మిమలి రట్ట (రాష్ట్ర) అనే పేర్లు మొదటి సారిగా ఈ శాసనంలోనే కనిపిస్తున్నాయి. మదనవల్లి దగ్గర ఒక చిప్పలి (శాసనాలలో చిర్పిలిగా పేర్కొనబడింది). అనంతపురం దగ్గర మరో చిప్పిలతో పాటు కడప జిల్లాలో కుండా ఒక చిప్పిలి (పెద్ద చిప్పలి) ఉంది. ఈ మూడు పేర్లు శాసనాల ద్వారా మనకు తెలుస్తున్నాయి. భౌగోళికంగా చూసినట్లయితే అలవకొండ శాసనంలోని చిరప్పాలికా రజ్జ కడప జిల్లాలోని పెద్ద చెప్పలి కావచ్చు.

సూచికలు:

1. Epigraphia Indica , Vol. XXXII , p. 1-28
2. పైడే, Vol. XXXI , p. 2111 - 218
3. D.C. Sircar, Inscriptions of Asoka, p.16
4. N. Krishna Reddy, AlavakondPrakrit Charter of Pallava Vishnugopavarma, year I in proceedings of Indian History Congres, LXVII Session, Chennai, 1997, p. 949-952.
5. Corpus Inscriptionum Indiacrum Vol. III, పే. 203 నుండి

ప్రాచీన వల్లవ విష్ణు గోప వర్మ అలవ కొండ తామ్రశాసనం

మొదటి రేకు రెండో వైపు

- 1 సిద్ధమ్ || విజయ త్తాణా మహా రాజస్సు అప్పది హత సాసణస్సు సామ -
- 2 స్త విసీత విక్రూత యసస్సు అ(డే) 5 హిరణ్ణ కోటి గో హాలసత -
- 3 సహస్సు పతా(యి) డో భారద్దాయ సగోత్ర స్సు పల్లవాణం సిరి బుద్ధవమ్మస్సు
- 4 పుత్రో భగవతా నారాయణ సమపాత పరిగహీతస్సు భారద్దాయ సగోత్ర

రెండో రేకు మొదటి వైపు

- 5 స్సు పల్లవాణం మహారాజ సిరి విష్ణు గోపస్సు వచసేన అమ్మ ... 5 న ...
- 6 వ్వ భోజకా సవ్వడోత్తిరి పుత్తా గామా గామ భోజక ముతుడ ముదిరిక
- 7 అమచ్చో ఆ రక్షిక వాచనా వల్లవ తలవర మాదపిక కులవత్తక య. భ
- 8 విస్సు మహాపురి సా స ఆర్ప రస్తకా భటమణుసా అ ... ప. మలికా భాణిత.

రెండో రేకు రెండో వైపు

- 9 వన్తా.నామ్ చిరిప్పాలికా రజ్జే మిమల రత్తే గామో ఖన్నణప్పా కుణ్ణార అ -
- 10 మ్మేహి ఆపుగో కలుగోత్ర బుద్ధవమ్మా అవట్టణీకమ్ విజయ విజటి -
- 11 యా.... కాతణ జామస్సే బమ్మణస్సు కణ్ణసగోత్రస్సు సివస్తణ్ణ -
- 12 స్సు అయస్తతారకమ్ బమ్మదిణ్ణం కాతణ దనకానిక సంవృతత్తో తతేవ

మూడో రేకు మొదటి వైపు

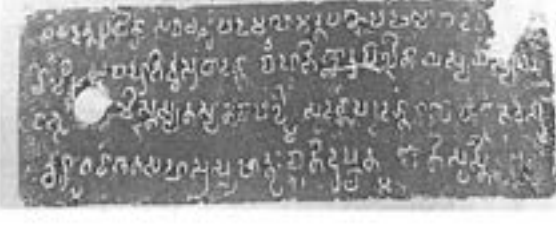
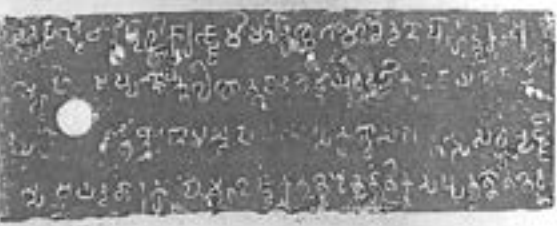
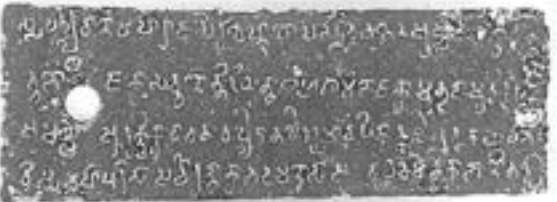
- 13 చాతవజ్జమ్ అగ్గుహే వి బమ్మణజ్జ సవ్వపరిహారే హిమ్మరి హారథ పరి
- 14 హారా బోధయ (ఓచత) సాగుణం అతిత్తామిది కులో భేణ మూసేన వా
- 15 వీర్తా పాదా కరేతి కారితి (వాసోఋసపుణ్ణే...) గ్గహణ సాసన బోత్తి

మూడో రేకు రెండో వైపు

- 16 . . త్వుణ దేవా ఉజ్జ పరిహారేథ పరిహారావేథ యతజచా అట్టో
- 17 మనం అఓణ భారికమ్ ఆరథ్య సంవిణాయికమ్ అపారప
- 18 గో బలీవద్దమ్ అచోట్టక . (దా) ట భటప్పవే నమ్ అహి రక్షిక

నాలగో రేకు మొదటివైపు

- 19 సంపదత్తా పతితా నవచ్చరం పథమమ్ హేమస్త పథే రథమో ౧ దివ.....
- 20 ఇమీ 5 బహుభివ్య సుధా దత్తా బహుభిత్తాను పాలితా యస్యయస్యయ
- 21 దా భూమి స్తస్యతస్య తదాఫలమ్ స్వదత్తాం పరదత్తాంవా యోహారేత వసు
- 22 వ్రరామ్ గవాకత నహస్ర న్యహస్త్యః దుమ్మృతమ్ ఇతిస్తస్తి(II)



EPIGRAPHICAL REFERENCES TO EDUCATION IN KURNOOL REGION DURING THE MEDIEVAL PERIOD

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Education is an important factor which influences the human civilization to a great extent from very early period. During the ancient period, much importance was given to the study of *vedas*, *vedangas*, *smritis*, medical science, polity, marshal arts and fine arts. Even some of the kings not only excelled in marshal arts but also in literature. For instance, the illustrious Gupta emperor, Samudra Gupta, as evidenced by the Allahabad pillar inscription, was not only an expert in wielding different kinds of weapons, but also was a lover of fine arts, patron of scholars and above all he himself was a distinguished scholar and poet. Harsha of Kanauj was the author of three dramas, *Naganandam*, *Ratnavali* and *Priyadarsika*. Likewise, in South India, Krishnadevaraya was a great warrior, diplomat and also patron of poets, musicians and dancers and himself was the author of the Telugu classic *Amuktamalyada*.

Thus kings and queens were also lovers and patrons of literature and fine arts apart from being authors themselves. It is but natural that they bestowed great attention to encourage the scholar-brahmanas to disseminate knowledge by making various grants like *agraharas*, *brahmadeyas* and *brahmapuris* to them. They were generally exempted from all kinds of taxes and referred to as *sarvamanyas*. Recipients of such *agraharas*, etc., were imparting education to the deserving students who were to stay with them till the completion of their studies. The teachers were taking care of their food, shelter and clothing and treating them like their own children. Thus, the *agraharas*, *brahmapuris* and *brahmadeyas* were among the important centres of learning.

Temples, *mathas* and *ghatikas* were also served as important educational centres. Inscriptions of Kurnool district reveal that many *agraharas* were granted to scholar brahmanas to discharge their obligations towards the society. They used to develop special intelligence by acquiring the meaning and essence of many sciences and was skilled in the exposition and practice of the science of politics. They also knew the essence of many *sastras*, *itihisas* and *puranas*.

An inscription from Sivapura, Nandikotkur taluk, dated A.D. 1057 mentions that during the reign of the Chalukya king Trailokya malladeva, on the occasion of a visit to the Mallikarjuna temple paid by his chief queen Mailaladevi and Ballavarasa the king is said to have made a gift of Sivapura and other villages for the service of the god Bhairavadeva for the maintenance of a *satra* (free feeding house) and for *Vidyadana*.¹

Another inscription from Chinna tumbalam, Adoni taluk dated A.D. 1068 belonging to the reign of the Chalukya king Bhuvanaika Malladeva, records that, for the service of the god Dakshina Somesvaradeva of Tumbala, a grant of 250 *mattars* of land was made to Chandra Bhushana Pandita, disciple of Anantasakti Pandita, who was the disciple of the Kalamukha teacher Niranjana Pandita, 30 *mattars* of land were given for imparting education, one tank, 50 houses; 30 *mattars* and 4 oil mills for the service of the god Narayanadeva; 10 *mattars* to the worshipper, 40 *mattars* to the other servants; 15 *mattars* to the musicians and 3 *mattars* to the garland maker.²

Another inscription which refers itself to the reign of the Chalukya king Bhuvanaika Malladeva from Sivapuram dated A.D. 1069 of Nandikotkur taluk, records that, at the request of the chief queen Kanchaladevi, the king granted some village (name lost) in Ayije 300 to Suresvara Pandita, the disciple of Gangarasi - Bhattaraka of the Kalamukha sect, for the *satra* in the temple of the god Mallikarjuna at Sivapura and for imparting education.

An inscription from Sangamesvara, Nandikotkur taluk dated A.D. 1079 refers to the reign of Chalukya king Tribhuvana Malladeva, records that he made a gift of land for the service of god (name lost) and for imparting education.⁷³

Another inscription from Chinna tumbalam, Adoni taluk dated A.D. 1086 refers to the reign of Chalukya-Vikrama records that a grant of 30 mallars of land was made for the service of god Kambesvara and for the pay of the musicians and their bands, which also came under the part of education.⁴

The Chinatumbalam inscription, A.D. 1107 is important to understand the state of education in the Kurnool district during medieval period. This inscription records that the queen Malayamati devi made liberal grants out of the revenue raised in the village Tumbala, at the request of the Dandanayaka Sridharaiah.⁵ She granted thirty *gadyanas* which were divided as eight *gadyanas* to the teacher of commentaries, eight *gadyanas* to the purana reciter, twelve *gadyanas* to the teacher of the *Kandikas* of the *Rigveda*, and *Yajurveda* and two *gadyanas* to the keeper of the sacred fire. This gives us an idea about the type of education received by the students during that time. Along with the traditional Saiva doctrines preached by the Kalamukha teachers, the secular literature also received great impetus during that time of the evidenced by this inscription.

The Karakanthapuram inscription in Adoni taluk dated 1132 A.D, mentions that the *Mahamandalesvara* Bachibhupa or Bachirasa of the Sinda family made a gift of the village Ittagi in Garuje 70 for the service of the god Karekanthesvara of Tumbala and a fecams Svava

of Tumbala and a feeding house. The gift was placed incharge of the teachers Chandramouli Pandita and Varmadeva 1 mouli Pandita and Varmadeva Pandita. The genealogy and bravery of Bacharasa are described in verses of poetical merit. The record damaged.⁶

Because of the proximity of Srisailam, which was considered as one of the most important Saiva centre, Saivism enjoyed the royal patronage in many places of Kurnool district. The Kalamukhas (a Saiva sect) paid great attention to education. This was supported by a few inscriptions discovered from Kurnool district. An inscription from Sivapuram (Nandikotkur taluk), dated 1069 A.D. mentions that during the time of the Chalukya king Bhuvanaika Malladeva granted a village (name lost) to Suresvara Pandita, the disciple of the Ganga rasi battaraka of the Kalamukha sect, for maintaining a *satra* in the temple of the god Mallikarjuna a Sivapura and also for imparting education. This grant was made by the king with the request of the queen Mailaladevi.⁷

The Sangameswara (Nandikotkur taluk), inscription, A.D. 1079 recording that during the reign of the Chalukya king Tribhuvana Malladeva, a gift of land was made for the service of some god (probably the god Aditya constructed for the merit of his mother Somabbesani), and also for imparting education.⁸

Tumbalam was also an important educational centre during the medieval period. Some inscriptions describe it as *sarvanamasya agrahara* administered by 140 *asesha-mahajanas*. They were learned in all the four Vedas and performers of vedic sacrifices like *auposana*, *agnihotra*. They were so erudite and they were honoured with even royal insignia like white umbrella and fly-whisks.⁹ Because of their scholarship and exemplary behaviour the *asesha mahajanas* commanded great respect in the society.

There were many scholars in Tumbalam during the medieval period. Chandrabhushana pandita referred to above was a scholar in many types of *tarka* and *sastras*. Often the donees had the suffix *pandita* to their names, an indicative of

scholarship. It is interesting to note that there was a temple dedicated to the goddess Saraswati in Tumbala, which was a *ghatikarthana*.¹⁰ for the maintenance of students (*maniyargge*) of the *ghatika* sixteen *mattars* of and was granted. Further thirty *mattars* of land was also granted for imparting education (*vidyadanakke*), obviously at the *ghatika*. From this it can reasonably be inferred that the *ghatika* at Tumbala was fairly a big and important one.

Regarding the salaries paid to the teachers an inscription dated 1007 A.D. has interesting information.¹¹ According to this *vyakhanada-upadhyaya* (teacher of commentaries) received eight *gadyanas*, *purana-bhatta* eight; *Rigveda-Yajurveda-Khandika*, *upadyaya*-twelve; *Agnishtayeja-brahmana* (keeper of sacred fire) – two (total thirty *gadyanas*). This money is stated to have been raised from the revenue of Tumbala. It is further stated that the queen Malayamati devi made this gift at the request of Dandanayaka Sridharayya.¹²

As noted above there were several scholars in Tumbalam during the 11th - 12th centuries. In the 11th regnal year of the Kalyana Chalukya Jagadekamalla (1148 A.D.) Recharasa son of Bammanayya who held distinguished positions like *mahapradhana*, Kannada *sandhivigrahi*, gifted the village Tohi in Kavutala – 12th after dividing it into *vrittis* to several learned brahmanas who included *Bhattopa dhyayas*, *chandogas*, *pradhyayas*, *bhattas*, *ghatisasis* (*ghatasasis*) *dasagranthi*, *kaviraja*, *jyotisha*, *tarkika*, *purana* (*pauranika*), *dvedi* (*dvivedi*), *atiratrayaji*, *yajnika*, *krotriva*, *agnishiha* (keeper of sacred fire) and *Somayaji*.¹³ Reference is also made to *veda-khandika* and *Sastro-khandika*, i.e., land granted to scholars in Vedas and *sastras* to impart education in the respective subjects. It is significant to note that the *vritis* were neither salcable nor mortgageable. It is of social interest that some of the *brahmanas* are referred to as *grasas*

as and *nayakas*, though observing vedic rites. They were ready to take weapons, when needed apart from acting as pious priests. Of the recipients of the *vritis* one was a Bhavanarayana-bhatta. The name Bhavanarayana after the god of that name is popular only in the coastal Andhra, particularly in East Godavari, Krishna and Guntur districts. There are temples of Bhavanarayana which can be dated to the medieval period, in Bapatla, Ponnuru (Guntur dt.), Sarpavaram (East Godavari dt.) etc.¹⁴ It is probable that Bhavanarayana-bhatta or his fore-fathers, hailed from the coastal Andhra country and settled down in Tumbalam. The names of some of the *vristi* holders like Kadalanda-bhattaru, Perumala-bhattaru, Udiyanda bhattopadhyaya, Uyyakonda - bhat suggested that they originally belonged to the Tamil country and migrated to Tumbalam. Evidently Tumbalam of the medieval period was an important seat of various branches of education and was known for the learned brahmanas who performed different types of vedic sacrifices.

References:

1. *SII*, IX - I, No. 121.
2. *SII*, IX - I, No. 133.
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ARCHITECTURE AND SOCIO-RELIGIOUS CONDITIONS GLEANED FROM INSCRIPTIONS OF PANDURANGASWAMY TEMPLE, KOVELAKUNTLA

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This article divided into two sections first one deals with the architecture of the pandurangaswamy temple and second part deals with the socio religious conditions of vijayanagara period gleaned from inscriptions.

In this article the vijayanagara inscriptions that are found in the panduranga swami temple in koilakuntla were taken into study there are four inscriptions in the temple.

Koilakuntla is one of the major taluks in Kurnool District. It is located at a distance of 92kms South-east of the District Head Quarters.

It is believed that the name koilakuntla or kovelankuntla is derived from the Tamil word 'koil'. Which means ko-God and il. Residence. or kovela means temple in Telugu, kuntla means pond.

It is a popular belief that the idol in the Garbhagriha was discovered in a pond hence it is called as koilkuntla. This idol was installed in the present day Pandurangaswami Temple.

The koilakuntla town was associated with vijayanagara empire. Kandenavolu was one among the 17 rajyas during vijayanagara empire and koilakuntla was a sima of the kandenavolu rajya. The Aravidu Chiefs of Penugonda and Nandyal, the Nawabs of Banaganapalle and Cuddapah and the Zamindars of Owk. In the middle of the eighteenth century, Koilkuntla was besieged by the Nawab of Banaganapalle, who after a severe battle with the Jagirdar Roshan Miyan, captured it and confined the Jagirdar. This fort soon afterwards came into the possession of Surfaraz Khan, the brother of the Cuddapah Nawab who arrived with a large force and compelled the Nawab to evacuate and retire to banaganapalle. Again in 1760 A.D., this place was besieged for about a month by the Nawab of

Cuddapah by name Sidi Lal who for a long time was remembered as a powerful warrior.¹

There are many temples at Koilkuntla which are dedicated to Siva, Veerabhadra, Anjaneya, Nagalingeswara and Punduranga Swamy.

Of all the temples at Koilkuntla, the one dedicated to Pandurangaswamy is the biggest. It was built of gnessic stone brought from Triamanchipatnam in Cuddapah district. There is a big compound about 20 feet high with five doorways embodying several sculptural depictions. The temple is situated on the outskirts of the town and is facing the east.²

It has three entrances on die east, north and south. Inside Garbhagriha, the idol (salagrama) is in the form of a tortoise, one of the ten manifestations of Lord Vishnu. Temples dedicated to Vishnu as Kurmavataara' are very rare in Andhra Pradesh. Behind this tortoise, Vishnu is shown seated with four hands holding sankhu and chakra in the upper hands and the lower hands in abhaya and varada poses. The processional Panohaloha images of Vishnu, Sridevi and Bhudevi are also preserved here. Outside the garbhagriha the life-size images of the dwarapalas — Jaya and Vijaya are seen. The dwarapalas are holding different weapons like sankhu, chakra, gada and sword.

In the mukha mantapa, the images of the Vaishnava Alvars are there. On the pillars of the mukha mantapa, there are Telugu inscriptions which are heavily painted and an attempt should be made by the archaeologists and epigraphists to decipher them.

In the north-west corner of the Panduranga temple, there is a small shrine dedicated to goddess Lakshmi, the consort of Lord Vishnu. The goddess is seated.

In the north-east corner of the Panduranga temple, there is another shrine dedicated to Anjaneya. Anjaneya is ferocious and is standing with his uplifted tail.

Facing the main temple of Panduranga, there is a small shrine dedicated to Garuda, the vehicle of Lord Vishnu. Garuda is standing in anjali pose.

In the south-west corner of the temple, there is a big Kalyana mantapa. It has 24 pillars. These pillars are exquisitely carved with the figures of lions, divine figures, gandharvas etc. In the centre, there is a raised platform. Here the Kalyanotsavam of Lord Panduranga Vithala is performed with goddess Lakshmi.

To the south of the main temple, there is a four pillared Yajnashala.

In front of the Pandurangaswamy temple, there is a big koneru or tank. There are 40 steps which lead to the koneru. It has four entrances with a pair of beautifully carved elephants standing as guards at all these places. On the northern side of the koneru, there is a small room. Perhaps it was used by the women devotees for changing clothes after taking bath.

Sculptures on the walls of Koneru

1. Big snake with open jaw
2. Tortoise

Western wall

1. Elephant:
2. Divine figures
3. Mithuna figures

Northern wall

1. Mithuna figures in one panel
2. a royal lady in her nudity
3. figures completely disfigured

Southern wall

1. a pair of elephants
2. a fish
3. a pair of fishes

Outside the Pandurangaswamy temple, there is a small shrine dedicated to Anjaneya who is standing in anjali pose. On the lintel of the doorway, there is a row of elephants.

To the north eastern side of the Pandurangaswamy temple, there is a four pillared mantapa. On all the four sides of the pillars, there are sculptural representations depicting the scenes from the Ramayana and the Mahabharata.

Inscriptions are the main source material reconstructing the history of our vast country. These inscriptions found throughout the country reflect great historical events and contemporary administrative patterns, socio-economic and religious conditions etc. Inscriptions provide a solid geographical and chronological ground work for the historical study of the religious traditions of India. Inscriptions also reveal patterns of royal patronage to different religions and sects providing a framework for their historical developments.

Vaishnavism continued to be one of the dominant forces influencing the life of the people. The Rayas of vijayanagar were great patrons of vaishnavism. The periodical festivals in most of the temples were also richly endowed and brought together people from all classes of society including groups of peripatetic merchants and traders.

Hindu society was divided into many castes and sub castes during medieval period many dependent classes were came into prominence for instance, vipravinodins were a section of Brahmins. They were forced by circumstances or poverty to take up an occupation for their survival which was considered despicable and assigned to the lowest strata of society. In spite of their economic and social degeneracy, they seem to have not forgotten their proud lineage. In fact that like Brahmins the vipravinodins too had gotras and belonged to various sakhas and sutras. It supports the view that the vipravinodins were originally Brahmins. The inscriptions of the period for instance refer to

vipravinodis of kasyapa gotra, vasishta gotra belonging to katyayana sutra.

The religious leanings of the vipravinodis are known from the inscriptions they issued. Majority of the donation made by them were to God Vishnu.

The inscription of the period gives us with the information about the contribution they received from the Brahmins.

Telugu Inscriptions of Panduranasvamin Temple :

On a slab set up near Anjaneyasvamin temple :

- 1 Avighnamastu || subhamastu || svastisri jayabhyudaya saliva
- 2 hana sakavasha.mbulu 1554 aguneti ananda samvatsara chaitra sudha 10
- 3 lu srimadrajadhiraja rajaparamesvara sri virapratapa sadasivadevamaha
- 4 rayalu vijayanagaramandu vajrasimhasan arudhulai prithvi samrajyam seyuchundaga
- 5 nu sri madanamta brahmada dinayakundai brahmadide vatavandita padapadmundai
- 6 sri lakshmi bhukalatra sahitundaina kovilakum [tla] pandarangivithalesvaralaku ka
- 7 syapa gotra katyayana sutra prathama sakhadhyayulaina vipravinodi malla
- 8 yya pautrundu vallabhayya putrundu chamgalamarri parvatayyanu vasishta gotra
- 9 katyayana sutra prathama sakhadhy ayulaina vipravinodi periyana gari pautrundu
- 10 varanasi vallabhayya putrundu madhava yyanu kasyapa gotra katyayana sutra pratha
- 11 ma sakhadhyayulaina vipravinodi virupayya gari pautrundu govinda yyagari putrundu Govinda

- 12 yyanu tamolodamu yekasthulai vithalesvarulaku dandamu samap...mchi samapi...mchina dharma sasana
- 13 namu yanta yantanu kovilakum [tla] mahajanalu vipravinodulaku iche tyagavata...na
- 14 lu kovilakuntla vithalesvarula sri ramajayanti mahotsavanaku vidyanagara bedada kota kataka dra
- 15 vida desam modalaina nanadesala vipravinodikulanikalla punyamuganu maputra pautra param
- 16 paryamuganu trivachakamuganu Aa chamdraka...sthayiganu sakala desalagala vipravi
- 17 nodakulamu kellanu punyamuganu sriramajayanti mahotsavamunaku samap.na chesi
- 18 samapi.nchina dharma sasanam ||sri||

The inscriptions runs into 24 lines. The lines from 19 to 24 are imprecatory verses in sanskrit language. Telugu Alphabets.

The inscription is dated 1554 A.D. March 13. It registers the grant of their incomes (*tyagavarthana*) from the *mahajanas* of Kovilakuntla by the Vipravinodins Parvatayya of Chamgalamarri, Madhavayya and others to god Pandarangi Vithalesvara at Kovilakuntla for conducting the *Sri Ramajayanti* festival for the merit of their community all over the countries such as Vidyanagara, Bedadakota, Kataka, Dravida, etc.²

TELUGU INSCRIPTION FACING EAST: LOCATION

This is the first inscription located outside the garbhagriha of Sri Panduranga Swamy temple.

TEXT

1. Subhamastu Swasti Sri Jayabhyudaya Sali
2. Vahana Sakavarushambulu 1493 agu neti Prajapati

3. Samvatsara Karthika Suddha 12
Srimadrajadhiraja Rajaparama
4. swara Sri Vee-ra Pratapa Sri
Tirumaladeva Maharayalunga
5. ru Penugondanu Ratna Simhasana
ruthulai Prithvi Samra
6. jyamu Seyujchundaganu Sri madakhilan
dakoti Brahman
7. da nayaka veda vedantha vedya purana
purushothama chaturdasa
8. bhuvanaadheeswarundaina kovelakuntla
panduranga vithaleswara Pe
9. rumallaku Atreyasa Gotram Apastambha
Sutram Somavamsodbhavulai
10. na Sriman Mahamandaleswara Nandyala
Narasingaraja Deva Maharaiu
11. lumgari poutrudunu Timmayyadeva
Maharajulumgaru pu
12. trudayina Narasingadeva
Maharajulumgaru anamhalamulaina
13. dandamulu Samarpinchi Ichhina
Dharmasasanamu Eilanina Ti
14. tumaladeva Maharajulumgaru Mana
yankaranaku Pa
15. linchina Renaduioni Kovelakunda (sic)
chellinchina Koppela Gra
16. mam Andugala Kodaramba Birararnba
Sumbha Suvananda
17. ya Phaia Vriksha Sahitamganu Turpu
naku Puppuluripolam
18. loyanunnu agneyapumula Dakshinat,i..f
Peda Koppe
19. la Polimera Loyanunnu Kapiavagu(sic)
....
20. Kaipa Foiimera Vayavyapumuia—
21. ku Nandavaram Polimera Uttaranku
Psslam pa
22. ti Polimera eesanyanapurriulalInduku
Chant
23. rasramambunu Ayina Chinna Koppela
Gram am Swamy Kovelaku—
24. ntlā Panduranga Vithaleswarulaku
Trivachakamganu Trikara—
25. na Suddhiganu Samarpisthifni Ee
punyanaku eva_
26. ru Ganaka Tappinanu Matru Pitru
drohamu chesina -
27. varu!! Swadatham Paradhatma yoharathi
28. vasundhara Saptavarusha Sahapranam
Vishtaya ja
29. yate Krimi!! Ee Dharmanaku Evaru
Tappina
30. nu Sunaka Mamsamu Sura Sevinchina
Varu
31. Sri Sri Sri

SUMMARY

This Telugu inscription runs into 31 lines. It refers to the Salivahana Saka 1493 corresponding to 1571 in the Prajapati (Prajotpathi) year. The inscription says that during this period Sri Tirumaladeva Maharayalu (of the Aravidu dynasty of the Vijayanagara empire) was ruling over the diamond-studded Penugonda throne. The inscription throws light on Sri Panduranga Vithala, the presiding deity of Koilkuntla and describes as the Lord of the fourteen lokas (worlds), as one who is well versed in Vedas and Vedanthas, as one who is referred to in the Puranas as Purushothama (the best among the virtuous men). This Koilkuntla forms a part of the territory of the Nandyala Chiefs who belong to the Atreyasa Gotram, Apastambha sutram and Somavamsam. The inscription refers to the list of villages (with their boundaries) humbly gifted to Sri Panduranga Vithala by Narasingadeva Maharayalu, who was the son of Timmayyadeva Maharayalu and the grandson of Mahamandaleswara Narasingarayalu. It is said in the inscription that those who violate this royal

edict are similar to those who cheated their parents and they will be born as ascarides in their next birth. It is also stated that *sucli persox's* are equal to those who eat the flesh of the dog and drink *surapanam*.³

Another Inscription found on a slab setup in the court yard of the Rangasvamin Temple :

TEXT :

- 1 Subhumastu Svastisri Jayabhyudaya
salivaha
- 2 na sakavarushambulu. 1495 agu neti
srimukha sava
- 3 tsara katika su....lu srimadrajadhiraja
Rajapa
- 4 ramesvara sri virapratapa sritirumaladeva
maharoyalum
- 5 garu pengonda ratnasimhasanarudhulai
prithvi sa
- 6 m mrajyam seyuchundaganu sri
Akhilandakotibram
- 7 h andanayakundaina kogilakuntla
pandaranga
- 8 vithalesvarulaku Atreyagotram
Apasthambhasutram
- 9 yajusakhadhyayulaina somavam
sodhbhaulaina
- 10 sriman mahamandalesvara nandyala
narasingara
- 11 ju devamaharajulamgari pautrudunu
Timmaya deva
- 12 maharajulum gari putrumdaina
narasingaraju de
- 13 vamaharajulum garu anantamlaina
dandamu
- 14 lu samapi.chi ichina dharmasasana karma
metlannanu
- 15 [ma naya(m)ka) ranaku srirangadeva
maharoyalu
- 16kogilakuntla sima kogilaku [ntla]

The rest of the inscription is completely worn out.

The lower part of the record is badly worn out. It records a grant made by Mahimandalesvara Narasingarajudeva-Maharaju, son of Timmayyadeva Maharaju and grandson of Nandyala Narasingarajudeva-Maharaju to god Pandaranga Vithalesvara at Kogilakuntla in Kogilakuntla-sima which was held by the donor as *nayankara* from Srirangadeva Maharaya.⁴

Next Inscription found on a Slab Set up in the court yard of the Rangaswami Temple :

TEXT :

- 1 Subhamastu (| |) Svasti Sri Jayabhyudaya
Salivahana Sakavashom
- 2 bulu 1506 aguneti Tarana Samvatsara kati ..
ka su
- 3 dha 15 Srimadrajadhiraja Rajaparamesvara
Srivira
- 4 pratapa vira srirange rayadeva maharayelu
garu
- 5 Penugonda Pattanamandu ratna Simhas
anarudhulai sa
- 6 mrajyam Cheyuchundaganu Srimadakhilan
dakoti brahma
- 7 nda nayakundaina Kogilakuntla Sripan
duranga Vithalesvaru
- 8 la divya Sri Padapadmambulaku Atreyag
otrapa Stambama
- 9 tra yaju Sakhadhyayulaina Sri manmaha
mandalesvara namde
- 10 la narasingaraju pautrundunu Krishna
maraju putrundaina ven
- 11 katedri rajugaru anantamulaina dandamulu
samapi.n
- 12 chi ichina dham. Sasanam ma nayanka
ranaku chellekogila

- 13 kumtla simalonu vithalesvarulaku
Amritapalaku angaranga vai
- 14 bhavalaku ramanujakuta naku pallaki
savaku tirunala ma.
- 15 hotsavalaku ivi modalaina [sa] valaku
chelivache gramalu
- 16 chintakunta vithalapuram chinakopela.
Savadaradinna gramamu
- 17 lo tirunalaku vidichina polamuna kogila
kuntlapa [lle] lanu
- 18 nu chellivache kshetralu vata. nalunnu
kogilakuntla gramam manaka [bha]
- 19 ttanu kolayattana yannikalavalla
vachevinni ee tathatithi somagraha
- 20 na punyakalamandu sarvamanyam chestimi
induku mare aa
- 21 tankalu lekundanu nadupudumu ee
dharmanaku yavaru ta
- 22 pina varu kasilo gobrahmala champi na
panama poduru
- 23 ma tallitandrulanu kasilo champina papana
poduru manisi pu
- 24 nukalo kukkamamsam pettuka suraposuka
kasilo tinna papana po
- 25 duru ilani ichina dhama. Sasanam [*] dana
palana yomma.dhye da
- 26 nachreyonupalanam [*] danatsva
ga.mava[pno]ti palana de
- 27 chyutam padamu yekaiva bhagini loke save.
Shameva bhuhhuja[m]
- 28 na bhojya na karagramhya vipradatta
vasumdhara || svadatta
- 29 m paradattam vva yohareti vasumdhara
shashtivasha. Saha
- 30 [sra] ni vishtayam jayate krimi: ||
madvamsa ja: para
- 31 mahipati vamsaja va yebhumpa:
satatamujva
- 32 la dhamma, Chitta: [*] maddamma.meva
satatam paripala
- 33 yamti tvatpaduka dvayemaham sirasa
vahami [*]
- 34 mangala maha sri sri sri jeyunu [*]

One interesting word in this inscription is *kolayatana* the meaning of this word is not known and also not clear 26-34 lines are in telugu alphabets but in Sanskrit language.

It Registers a grant of the income from the temple lands in Chintalakunta, Vithallapuram, China-Koperla, and Savadaradinne as also the income from the vattana in Kogilakuntla and other villages to god Pandarangi Vitthalesvara of Kogilakuntla for various service and for a feeding house (Ramanuja-kutam) by Mahamandalesvra Nandela Venkatadriraju grandson of Narasingaraju and son of Krishnamaraju of Atreya-gotra, Apastamba-sutra and Yaju-sakha.⁵ from this inscription we come to know the then names of the villages and their interest to maintain a feeding house. It is considered to be very auspicious work for prosperity of the generations.

The panduranga swamy temple of this village which dates back to the 16th century is popular even now. Inscriptions from this temple show that it was reach enough during this period. Grands of lands and villages to the temples was the order of the day. It was considered as the most auspicious work for prosperity of the generations.

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VISWAKARMA COMMUNITY OF KURNOOL DISTRICT IN ANDHRA PRADESH - A STUDY

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Introduction:

The word "Viswa" is derived from the Sanskrit word "Viswah" which means universe or world. Brahmin mean a person having knowledge on par with Brahma the creator. It is the community that worships Viswakarma who is considered by Hindus to be the divine architect or engineer of the universe. Existence of this community can be traced from 200 B.C. generally the word Viswakarma will be added to their names as suffix or prefix. Ramappa, the legendary sculptor, the architect of famous Ramappa temple, and architect of Halebid and Belur temple, Amarashilpi Jakkanna are famous people hailed from this community. The present study is concentrated on the Stone carving community of Kurnool district Andhra Pradesh.

Sculpture is one of the finest art form amongst all fine arts. This art need the knowledge of iconography, dance, music and art of painting. The Viswabrahmin community of Rayalaseema is main family practicing the art of Sculpture (stone carving) from the generations even still today. The community claims descent from the god Viswakarma, who is considered by Hindus to be the divine architect or engineer of the universe. He had five children Manu, Maya, Tvastar, Shilpi and Visvajna. These are believed by the Viswakarma community to have been the forebears of their five sub-groups, being respectively the gotras (clans) of Blacksmiths, Carpenters, Bell metalworkers (metal casters), Stonemasons and Goldsmiths. Locally they are called "Panchanam" or "Panchadayis" and also called as 'Viswabraliumins' as the common name. Based on their professions and social status they have been included into the

Backward Communities by the Government of Andhra Pradesh.

The majority of this stone sculptors families living in Allagadda, Kumool, Nandikotkuru, Nandyala, Rudravaram, Chippagiri and Done areas.

The erstwhile Kandnavolu is called as present Kurnool, the gateway of Rayalaseema, ruled by Krishna Devaraya and later went into the hand of Palegars. It is located at Kurnool $14^{\circ}15' - 15^{\circ}11' N$ and $17^{\circ}55' - 78^{\circ}55' E$. Kurnool is located to southern direction of Andhra Pradesh sharing borders with Kadapa, Ananthpur district in South, Prakasam district, Nallamalla forest at East. Karnataka on the west. It ranges 17,650 Sq. Kms and occupies the 6.42 % in the total are of the state. Historically Kurnool was ruled by Nandas, Mauryas, Pallavas, Eastern Chalukyas, Reddy kings, Vijayanagara Kings, Bijapur Sultans, Mughals and British also. Architecturally it has famous fort which was names as Kondareddy fort. Though it is named after the freedom fighter Kondareddy who was imprisoned in this fort. But originally it was built under the Vijayanagara king Atchyutharaya, the brother of Krishnadevaraya during 1529 A.D. - 1549 A.D. Ramaraja, the son of Bukkaraya rules the Kurnool from the fort of Kandavolu. Later during times of Aurangzeb ruled this area and appointed Abdul Waheb as the Goverer of Kumool. It was supported by inscriptional evidence which is found the Golgumbaz. The district is the third largest by area and tenth largest by population in the state.

The population of the Kumool district is nearly 35 lakhs. The backward communities

population is nearly 16 lakhs 68 thousands. out of this women are 7, 32, 112 and men are 9,35, 888. As per the government norms Viswabrahmins are included in to the Class of Backward Communities with B category. The population of Viswakarmas are nearly 36,000. Occupied 1% of the total population.

Stone carving is their profession comes from the heredity. They are well known from the time of medieval age for their expectancy in carving image of Gods and Goddesses, temple constructions. They occupied integral position in the society in providing the utilitarian instruments to the families made of wood, bronze, Iron, gold, bronze. Now these profession are replaced by the other communities also in now a days. Though they are not highly educated but possess the knowledge in Architecture, Manasara text, Agamashathra mathematical calculations of the traditional sculpture, and geometry. This knowledge will be passed to them orally through their forerunners. They follow mainly Vesara style of architecture and follow certain standard of measurement called units or Tala for depicting the Divine pictures, Goddess pictures, Kinneras and Kimpurushas, Anthropomorphic images.

Most of the Viswakarma families in Kurnool district are combined families headed by father. Required skill for the art of sculpture to be learned from father only, Father will be their first guru for every sculptor in Rayalaseema. Now due to the changing scenario and lack of orders and encouragement many families are migrating to other places.

As per their surnames we can easily find their profession. Especially some sir names take up these professions. They are Durugadda, Bairoju, vadla, Yuddhanapudi, band, Puduccheri, Nammiganti, Telugu, Gubagundam, Ontelagala, Nandikunta, Panneru, regarding Gothras, Sanaga, Nemalipuri, Kammari, Doddoli, Sharabu, Aekabathini, etc. Sanaathana, Ahabhoona, Prathna, Suvarna are existed described by the Sandelam Peta of Kadapa district epigraph.

Viswakarma family of this area is only take rice, Joavar, Ragi sangati. They are purely

vegetarians. They are very helping to the formers especially carpenters, they make instruments for agriculture and take rice and vegetables per year instead of money. They domesticate ox, cow and buffaloes. Mostly they wear handloom and silk clothes. Males wear dhotis are usually depicted in plain white with an upper garment called as Uttariya. Men and young boys wear turbans and wear zennar as Brahmins. The zennar ceremony will be held before the marriage to males.

In ancient days this community followed the social evils like child marriage and polygamy. Later they came out of the box. Most probably their marriages are arranged marriages. The bride shall be placed in bamboo basket and brought to the mandapa by carried by uncle (Mother's Brother). It is a tradition. Entire marriage done by the purohit of the same community. They will not accept Brahmin purohit to their marriages.

Literacy rate is low in this community, But some people are mily. But some people are there in high position but very less percentage. They prefer to practice their community profession rather than the education. Maximum they stop their education after tenth class and enter into their caste professions as heredity under their fathers or brothers. While carving the sculpture of gods and goddesses they maintain certain customs by reciting Philosophic thathvas of Sri Veerabrahmendra Swamy or slokas related to God Shiva while sculpting sculpture. Especially in metal casting many sculptors follow this customs. In carlier days women is restricted to the family and served as house wife. But now a day's women too entered into profession of stone carving by helping in polishing of sculpture and carving tiny sculptures, aiding to their men to support their families in financial aspect.

Due to the lack of patronization and demand for their sculpture and rapidly increasing materialistic approach in the society their financial status is falling down facing severe evere financial problems. Before 2004 they used to get import the raw stone without paying royalty which was more beneficial to them. But later government has levied tax on the royalty which caused burden to their

livelihoods. Moreover the cost of raw stone and transportation charges and wages to the workers are much affecting them financially.

Workshops or studios were set up by the sculptors. There many studios are situated in major towns like Kurnool, Allagadda, Tirupathi, Vijayawada, Hyderabad. Nearly 20- 30 sculptors will work under the master sculptor. There are nearly 50 sculpture workshops are there on national highway of Kumool. Even women also taking active role in carving size sculptures. A kind of special stone will be choosed by them for the required sculptures Based on the sculpture and sizes tlicy import the stone from the neighbor areas like Veldurthi, Pulivendula, Bhelamcherla , Kodumooni at Kurnool. They also import the white marble from Rajasthan and Jaipur states.

Many of the artist form this community has attained good positions and awards and rewards. Annayyachari of Allagadda bagged fame in making the free standing Buddha sculpture in stone which is situated in Hussain Sagar in Telangana state. Sculptors Pedda Ramudu and China Ramudu got fame and name in making the idols of Lord Venkateswara, Ganesha, Shiva and Parvati. Durugadda Hari Prasad from Allagadda has attained name and fame in contemporary art. He won the National Award for his stone sculpture which adopted contemporary idioms. And now he has established a huge studio with advance stone cutting machine to save the time and labor. He is the master sculptor of the Buddhavanam project at Nagarjunakonda in Telangana State. His son Harsha Durugadda is also got name and fame at international dais with the knowledge gained from his father. Occupied a place in Contemporary Art.

Viswabrahmins and their art form much respected in the earlier days by the kings,

Jamindars, patrons and art lovers. Now it the turn of the governments to support them. They are feeling anguish tiat dieir art form is waning day by day due to the lack of support in any form. In this regard, the desperately need the support of government by forming cooperative societies to promote their work and exporting their works to the other places and states. Of course they may produce fine and beautiful sculpture. But this is one side of the coin. But on the other side the process is inuch affecting their he tecting their health causing lungs related diseases like lung cancer and T.B. etc. The government health poli ent health policies like health insurance may support them to some extent and very essential.

Sri Pothuluri Veerabralundra swamy is thie tutelary God their community. Besides him they worship Shiva and Village dcity Polcramýna. They celebrate Dasara, Sivarathri, and Ugadi.

They follow the Shaivaites tradition during the funerals. They do not cremate the body but buried into the earth in yogic posture like shiva. The dead body is carried away to the cemetery on the palanquin made of bamboo sticks , later dismantled in the cemetery after the funerals.

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THE BATTLES OF THE CHOLAS FOUGHT IN AND AROUND KURNOOL DISTRICT

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Introduction:

The history of the Cholas has not been studied critically, as the "History of the Former Cholas" has been considered as narratives based on literature without any historical evidences. Though, Sangam people knew Nandas, Mauryas and even the gold buried under the banks of the Ganges, they did not know how the son and daughter of Asoka had gone to Ceylon without their knowledge. Though the Cholas were mentioned in the literature of Sangam period to other works till 9th cent.CE, nothing is known specifically about them¹. The rule of Kalabhras was main reason for such gap that could not be explained or explained away by the historians as "dark period." The Cholas could be serving the other kings as chieftains and commanders, particularly that of Pandyas and Pallavas². The history of the "Later Cholas" has also been divided into two, as the parentage and genealogy changed from Kulotungan onwards. The Cholas were also ruling as feudatories in the Kadappa, Kurnool region as found in the inscriptions and copper plates³. Incidentally, Yuan Chwang in 7th cent.CE noted that the Cholas were ruling north-west of Kanchipuram, i.e, pointing to these areas⁴. The progress, development and establishment of the Chola Empire had been systematic, strategic and well-planned. Initially, they lost battles, their princes and forces when they faced with Chalukyas and Rastrakutas. However, from Vijayalaya Chola (846-881 CE) onwards, there has been definite history. Here, in this paper, how the Cholas fought with the Chalukyas in and around Kurnool district is analyzed with the inscriptional

evidences and cross-checked with the literature of the South India.

The marital and martial alliances and conflicts, the Cholas had with Rastrakutas:

About Ratta, Rathore, Rashtoda, Rastrakuta etc., there was some confusion among the scholars in interpreting such words and expressions – Rettapadi, Rattapadi nadu, Rattarajya, Rattamandalam, Rattapadi Ezharailakkam (se half-country), appearing in the inscriptions. However, J. F. Fleet discussed the mous elaborately and concluded that Rattas were Rastrakutas only⁵. Aditya Chola (871-90) had two sons - Parantaga and Kannaradeva (878-913 CE). Rastrakuta King Krishna-1 (880-915) married away his daughter to Aditya-I and wanted his grandson Kannara / Kannaradeva to become the King of the Chola kingdom⁶. When it could not get materialized, he marched towards Tanjore with army, but, got defeated at Vallala (Tiruvallam, North Arcot district⁷). Another Rastrakuta King Govinda IV (930-935) married the daughter Ilangopitchi / Veeramadevi of Parantaka - I of Chola dynasty. Govinda had to flee to Tanjore, his father-in-law place, when Amoghavarsha - II (935-939) tried to consolidate his power and marched towards Tanjore in 949 with Bhutunga, Banas and Vaidumbas⁸.

- † In the battle of Takkolam, Rajaditya was killed fighting on an elephant and Thondamandalam was under the control of Krishna - III, the Rastrakutas. In 1007, Rajendra ransacked Rattamandalam. In 1019 also, Rajendra defeated Jayasinga

and captured Rattapadi. Rajendra again conquered it during the period 1057-58, defeated Someswara-I Ahavamalla and erected a victory pillar at Koppam⁹. Parantaga Chola married off his daughter Viramadevi to Indra son of Rastrakuta King Krishna - II. In 949 CE, Krishnadeva - III invaded Chola kingdom. Between 949 and 955 CE, some parts of the Cholas were under the control of the Rastrakutas.

- + Kandaradiya Chola (950-957 CE) was also got killed in a battle.
- + Then, Arinjaya Chola (956-957 CE) came to power, but died immediately for reasons not known or recorded. Thus, it is evident that by 9th-10th centuries, the Cholas and Rastrakutas had marriage alliance.
- + Aditya died at Tondaiman Peratru, in Chittoor Jilla and Parantaga had built a "Pallippadai temple" (temple built on Samadhi) in memory of his father with as evidenced from inscriptions¹⁰.

Thus, each expression might have different connotation like Cholanadu, Choladesam, Cholavaram, Cholamandalam, etc., in the context. When Amoghavarsa defeated the Cholas, the area of Rattadesa / Rastrakuta was vast covering western coastal areas upto Gujarat covering the areas of Karnataka, Madhyapradesh and some areas of Andhra and Kalinga. When the Cholas started campaigns against them, their ruling areas got diminished. Incidentally as Rastrakutas were have love-hate relationships with Gahadavas etc.¹¹, the Cholas were too having such affairs with them.

During the Rajendra Chola period. Rastrakutas 1735-997 CET Decor feudatories and their armies merged with the Cholas:

Rastrakutas of the Deccan are frequently mentioned in their inscriptions as born in the Yadava lineage. A branch of this dynasty might have settled in Kalinga during their incursions into Kaingra during 9th or 10th century CE. Benoychandra Sen¹² doubted that their names and titles do not bear any known trace of

Rastrakutas, as they are Jatavarman, Vajravarnia father of Jatavaraman and so on. Thus, they might have been employed by Rajendra during his campaign towards Ganges. In other words by Rajendra Chola time, they could have become their feudatories and their armies merged with the Cholas. The Candakausika identification of Kanatakas with Chalukyas appears to be correct in context. Therefore, these Rastrakuta or Karnataka soldiers were brought by Rajendra and were defeated by Mahipala, when Rajendra left 13. With Tailapa-II (973-997 CE) the Rastrakutas virtually reduced to feudatories.

The feudatories of the Cholas registering their presence in the Central and Western areas:

Among the Kadamba rulers, after Ravivarman (c.500-538), their power started diminishing and they eventually became feudatories at different times of Chalukyas and the Rastrakutas. Thus, the Kadambas of Hangal ruled between the mid-10th and early 13th centuries, and the Kadambas of Gopakapattana or modern Goa between the 11th and mid-13th centuries CE, with low profile, though, they continued to use the title "Banavasi-puravar-adhisvara", reflecting their claims over the earlier capital Vanavasi and dynasty. In the same way, the Kongalvas (1070-1177) and Chandalvas (1004-1106) were considered as separate dynasties, they had the names of the Chola kings proving that they were also acting as the feudatories of the Cholas. All these dynasties or groups of Karnataka were associated and assisted the Cholas during their campaign towards the Ganges. As for as Koppam battle, the involved Chola kings and princes have to be identified clearly and thus, they are listed and tabulated as follows chronologically:

Sl.No	The Chola prince/King	Period of reign	The end / result
1	Rajadhiraja - I Rajakesari	1018-1024	Killed on stephane while fighting at Koppam
2	Rajendra - II Parakesari younger brother of (1) Rajamahendra Rajakesari son of (2) died as crown prince	1052-1064 1066-1067	Wife Rattapadi and Koppamtem
3	Viramadevi Rajakesari Younger brother of (1) and (2)	1063-1069	Fought with Ahavamalla three or four times
4	Adhirajendra Parakesari son of (1)†	1067/68	Killed by Sankha Cholan, died with a disease.

As per the inscriptions, it appears that Someshvara I faced the Chola forces many times on the banks of the rivers Krishna and Tungabhadra. Thus, he was gathering support from others militarily and diplomatically. In the east he sought help from the Nagavamsi ruler Dharavarsha and the Eastern Ganga dynasty King Vajrahasta II of Kalinga as his allies. In Vijayawada, he relied on the support of the Paramara dynasty prince Jagannatha. In the west he stationed a large army under Vijayaditya¹⁴.

Victory Pillar at Kambili - 1048 CE:

Rajathiraja Chola (1018-1054) fought with Chalukyas in 1046 CE and won the battle at Kambili. The Chalukya feudatories Kandar Dinakaran, Naranan, Ganapathy, Madhusudhana ran away from the battle field. Rajathiraja went upto their capital and destroyed the palace of the Chalukyas. He erected a Victory pillar at Kambili, Hosepet, Bellary to commemorate his victory¹⁵. This was also recorded in the "Kalingattubarani," a Tamil literary work of Jayamkondar¹⁶. Incidentally, Kambili is associated with Sivanesa Nayanar, one of 63 Nayanmaras of Periapuranam. In 1048, he fought with them at Pundur, situated on the banks of Krishna, defeating Vichaiyan, Attirajan, Kondaiyarajan, Munjan, Danda nayakan Dananjeyan, Viramanickam, the Chalukya representatives. Destroying their cities and capturing wme, he erected a victory pillar there¹⁷. He also erected a victory pillar on the Varaha hill with Tiger symbol along with the Varaha symbol of the Chalukyas¹⁸. He also sent back the spies without killing them. When Ahavamalla attacked for revenge, he defeated his commanders Nolamban, Kalidasan, Chamundan, Kommaiyan, Villavarajan. A Gurjara king was also killed in the battle¹⁹. He brought a sculpture of Dwarapalaka from Kalyani as a "war momento."

Victory Pillar at Kollapuri - 1054 CE:

In 1054, Rajadhiraja led a huge army along with his brother Rajendra - II northward and plundered the province of Rattamandalam. His army was followed in the rear by forces under Rajadhiraja's brother and heir-apparent, Rajendra II. The Chalukya king Someshvara I prepared to

meet his enemy and a pitched battle was fought at Koppam. The Chola troops were holding the upper hand when Chalukyan archers shot Rajadhiraja mortally wounding him. The Chola troops panicked and began to retreat when Rajendra II, commanding the reserve forces, personally took command of the army and rallying the Chola forces together, inflicted heavy losses on the Chalukya army forcing Someshvara I to flee.

Chola sources record that the elephants, horses and camels of the Chalkas, a huge booty and the queens of Someshvara I fell into the hands of the Cholas. Karadhiraja was killed while fighting on an elephant²⁰ Raiendra II, reporter: cum himself on the battlefield and erected a victory pillar at Kolhapur before returns " name country. Til 101. these details are not mentioned in the inscriptions of Ananasa Later inscriptions narrated that one Pandva king came destroyed Jain temples mais city and he was killed in the battle, because off his misdeeds²¹. However, scholars pour out that the King must be Chola only²² Rajadhiraja was killed in 1054 battle.

The Battle of Koppam – continued enigma, anathema and combating drama – 1054 CE:

It was a battle fought between the Chola kings Rajadhiraja Chola and Rajendra Chola II with the Chalukya king Someshvara I. In 1007, Rajendra ransacked Rattamandalam. In 1019 also, Rajendra defeated Jayasinga and captured Rattapadi. Rajendra again conquered it during the period 1057-58, defeated Someswara-I Ahavamalla and erected a victory pillar at Koppam²³. The site of the battle has been identified as Koppal by C.R. Krishnamacharlu and this has been accepted by KAN Sastri and B.R Gopal. Though the Cholas were successful in the battle, the king and supreme commander, Rajadhiraja I lost his life in the battlefield and was succeeded to the throne by his vounger brother, Rajendra Chola II. It continued during the Virarajendran period also.

The Battle of Mudakkaru – 1059 CE:

KAN Sastri expressed his doubt²⁴, "Same as Kudal-Sangamam?," while discussing about

"Battle of Mudakkaru," where the Chalukyas had clashed with the Cholas again. The Chalukya King, anxious to wipe out the disgrace that befell him on the field of Koppam, advanced with numerous forces led by Dandanavaka Valadeva and other chieftains of the army, and a battle ensued on the banks of the Mudakkaru (winding river) in which the Dandanayaka and his followers fell, Irugaiyan and others were forced to retreat together with their king and the proud Vikkalan, unable to resist the vigorous attack of the Cola forces. Irattarajakulakala participated in this battle, i.e, besides Rajendradeva and Rajamamendra, Vira-Cola Karikala (Virarajendra) was brother of Rajendradeva. As the inscription says²⁵, "The enemy, full of hatred, met and fought against (him) yet a third time, hoping that (his former) defeats would be avenged," it is evident that the battle had taken place three times there on the banks of Krishna and Tungabhadra. K.A.N. Sastri²⁶, however, came to conclusion, "It is difficult to resist the conclusion, already suggested, that the Mudakkaru of the records of Rajendra-deva and Rajamahendra and the Kudal Sangamam of the early records of Virarajendra refer to one and the same engagement. The same event is apparently once at least mentioned under the name of Mudakkaru in the inscriptions of Virarajendra himself."

Five battles Somesvara fought with the Cholas – Virarajendra (1063-1070 CE):

Sl.No.	Year of Battle	Place/Event	What Chalukyas did	How the Chalukyas defeated / Result
1	1062	Virarajendra got crowned	Vikramaditya tried to capture Gangavadi	The Chalukyas were driven away from Gangavadi Tungabhadra
2	1062/1063	Rajarajendra	Chamundaraya tried to invade Vengi	Chamundaraya was killed
3	1064	Battle at Kudal Sangamam	Large battalion came to oppose the Cholas. Several Dandanayaks were killed and others ran away	Ahavamalla's wives, elephants, horses were captured. Vengavada came to Gangavadi/Cholapuram and got himself crowned ²⁷
4	1066	On the banks	Several Dandanayaks were killed and others ran away	The Chalukyas were defeated. Ahavamalla felt very much for it
5	1068	In 1067, letter was inviting for fight at Kudal-Sangama.	Ahavamalla could not go. The Chalukyas were defeated	Ahavamalla committed suicide.

With the careful study of the inscriptions, scholars have pointed out that the Chalukyas fought with the Cholas on the confluence of Krishna and Tungabhadra five times²⁷. T. V. Sadasiva Pandarathar has analysed with the inscriptions and cross checked with the literature and detailed the five battles²⁸. They are tabulated as follows briefly:

The first battle Virarajendra fought with the Chalukyas - 1062 CE:

Vikramaditya-II son of Ahavamalla was ruling from Banavasi-Nolambavadi area. When Virarajendra was at his capital for coronation, Ahavamalla sent his son to invade and capture Gangavadi. Therefore, Virarajendra had to retaliate and proceeded with army. He had defeated the Chalukyas and driven away from Gangavadi beyond Tungabhadra.

The second battle Virarajendra fought with the Chalukyas 1062-1063 CE:

In 1062 encounter, Rajaraja Narendran, king of Western Chalukyas and son-in-law of Rajendra died in Venginadu. Someswara - I found that it was right opportunity to annex Vengi, sent an army under Chamundaraya, representative of Banavasi. Immediately, Virarajendra encountered him with his army, fought with and killed him.

The third battle fought at Kudal-sangamam - 1064 CE:

The third encounter took place in 1064 CE. Someswara - I Ahavamalla (c.1042-1068) initially defeated Vira Rajendra Rajakesari in the battle of Kudal-Sangamam at the confluence of Krishna and Godhavari. Huge battalion came to oppose the Cholas. Several Dandanayaks (Kesavan, Rechayan, ketharaiyan, Marayan, potharaiyan) were killed and others (Madhuvana, Vikramaditya, Jayasinga Ahavamalla.) ran away. Ahavamalla's royal Varaha emblem, wives, elephants, horses were captured. Virarajendra came to Gangaikonda cholapuram and got himself crowned²⁹.

The Fourth battle Virarajendra fought with the Chalukyas – 1066 CE:

Vira Rajendran fought with Ahavamalla fourth time in 1064 CE, on the banks of a river, but, name not mentioned. Several Dandanayaks - Malliyakannan, Manjippaiyan, Brahmadevan, Asokaiyyan, Sathyannan, Vimannan, Vangarasan- were killed and others ran away. The Chalukyas were defeated. Ahavamalla felt very much for it.

The Fifth battle Virarajendra fought with the Chalukyas – 1068 CE:

Ahavamalla invited Rajendra for fight at Kudal-Sangamma, so Virarajendra was staying at Karandai for one month, waiting for him. Thus, it is evident that Karandai was near to Kudal-Sangamam. Fifth time, Ahavamalla did not come, so he marched towards his kingdom, ransacked and erected a Victory pillar. In 1068, he was reportedly died committing suicide.

The Chalukya inscriptions had been silent, but, later (1071 CE) recorded differently:

The Chalukya inscriptions did not record the Koppam battles, but, that of victory of the Chalukyas. They say, "In Saka 981 (expired = 1057 CE) he (Somesvara) had returned from a conquest of the southern countries and a victory over the Cola, and was camping in the Sindavadi country, a province ruled by a Mahamandalesvara Ciddana Cola-Maharaja. In Saka 987 (1065 CE) Visnuvardhana Vijayaditya was encamped at Arasiyakere on his way to the conquest of the south under orders from the king". There are two inscriptions, both dated about 1071 CE, giving an account of the Cola invasion and the death of Rajadhiraja, names are not mentioned. The language used has been tangential in narrating the event differently., "The mahapataka (great sinner) Tamilian known as Pandya-Cola, took to an evil course (nele gettu) and abandoning the ancestral observances of his family, entered the Belvola country, burned several temples including Jinalayas erected by Ganga-perumanadi, and was promptly punished for his wicked deeds by losing his life in battle and yielding his head to Somesvara - I". This is similar to the inscription that accused Rajendra for looting, according to the Hottur inscription dated to 1007 CE, "... Nurmudi-Chola Rajendra (i.e. Rajendra-Chola I) had collected a force numbering 900,000, had pillaged the whole country, had slaughtered the women, the children and the Brahmanas, and taking the girls to wife, had destroyed their caste."

Karur inscription recorded that Virraiendra defeated the Chalukyas three times:

The inscriptions at the Pasupatisvara Temple, Karuvur (Karur), Tamilnadu that give the following details specifically¹¹:

1. In the first battle, Virarajendra met the Chalukya army under Vikkalan, defeated and driven him away. He was from Gangapadi and he was chased and driven away up Tungabhadra [lines.3-4].
2. He had driven away an army which his enemy had sent into Vengai-nadu under me Maha.mandala.navak Chamunda.raja. He was killed and his daughter Nagalai, the queen of Irugavan, was mutilated (nose, face). He could be the Mahaman daleswara Chavundaraya of Banavasi, who was a feudatory of Somesvara - I [lines.4-6].
3. He defeated the Chalukyas at Koppam situated at the Kudal-Sangamam [7-10].

Why the Cholas got interest in Karnataka?:

The Chalukyas were fighting with the Chlas from 10th to 12th centuries in spite of their marital and martial relationships. Rajendra was commander from 1008 onwards. Rajathiraja, Rajendra-II, Virarajendra, Kulotunga had been commanders thereafter. Satyashraya, Vikramadiya-V, Somesvara-1, Vikramadiya-VI had been the commanders of the Chalukya. Thus, these kings / commanders knew each other and also the routes from Krishna to Kaveri. Therefore, their movement of armies with all requirements could be noted. The rivalry among them had been so vigorous, desperate and hostile that their inscription too recorded some contradictory, repetitive and propagandist details. Some sort of anti-Tamil attitude could be noted in the Kannada inscriptions as exhibited in the expression like "Tigula mari" (killer of Tamils). The expression "Pandya-chloa," "Mahapataka," used could be the attitude of the Jains against the Saivite rulers, as transition taking place. The expressions, "his personal position got spoilt", "abandoning ancestral observances of his family" prove the Jaina-Saiva skirmishes taking place. Basarvesvara (1106-1167) lived during the period and he played a crucial role in establishing Veerasaiva religion in Karnataka and thus, Jainism lost the royal patronage. Therefore, the believers were also changing from Jainism to Saiva religion and their places of worship. That is why some historians interpret that the Jaina places of worship were

converted or destroyed by the non-Jaina rulers. Here, Karnataka played an important role in sending priests, traders and soldiers to SEA countries through Bengal from early centuries to medieval period. Therefore, the interest of Cholas in Karnataka had been more over sea trade and maritime activities than political and religious.

Whether "Kandai, Karandai, Karanthai" is Kurnool?:

So far, scholars point out that "Kandanavolu" was the original name, meaning kandana+vole, a place where grease is applied i.e. in those days, as the chariots and bullock carts were the main vehicles of transport, they used to stop here for re-greasing. Therefore, the place was known as "Kandana-vole," "Kandana-voor" and then Kurnool. In Tamil, "Kandazhi" is used to denote the status of a devotee, who firmly relies upon God, just like ox goes around the oil-mill wooden-post. Thus, the connection of ox and oil can be compared with bullock and grease, S.K. Aiyangar tried to identify³², "*Vira Rajendra proceeded Kandai (or Karandai?) probably a village near Kudal.*" The major rivers of the district are Tungabhadra, Handri, Krishna, Kunderu and Gundlakamma. Nearby hills are called as "karandai". Incidentally, Virarajendran was waiting for Ahavamalla at "Karandai" in 1064 for one month or more, as per the request of him³³. Incidentally, most of the names of Dandanayakas, Mahamandaleswars or chieftains are of nature of Tamizhagam and therefore, the influence of Tamil on these areas can be noted. Thus, if Karandai is taken as Kurnool, then, Koppanur, Kollapur and Sangamam are located nearby only.

Kurnool, Koppanur, Kollapur and Sangamam:

The Cholas battles with the Chalukya and others taken place at Koppanur, Kollapur and Sangamam and they are situated north-east of Kurnool at the confluence of Krishna and Tungabhadra. The distances between Kurnool and these places are as follows:

- +Kurnool to Koppanur - 28 kms
- + Kurnool to Kollapur - 43 kms
- + Kurnool to Sangameswaram - 43 kms.

Now, they are situated at different places. Whether these Koppanur and Kollapur are koppam or not has to be decided. Kollapur is in Maharastra away from these places. As the scholars differ in identifying these places, they locate at different places and interpret accordingly. As Hemavati has been south of Kurnool, it can easily noted that the Cholas moved strategically from Tanjore to Karnataka to Andhra. Though, Rajendra took pillars from Hemavati, it is not known, who he defeated so that the pillars could be considered as "war-trophy". Had he erected any "Victory pillar," at Hemavati is also not known. Thus, their strategic movement should be marching on the coast to control maritime activities and interior areas to get support. As the people (priests and merchants) moved to SEA areas were from Karnataka, the Cholas were particular about identifying merchant guilds and controlling the trade and commerce.

How the Cholas were driven to Andhra and again returned to South:

It is interesting to note that the Cholas in the Kanchi area were defeated by the Pandyas and driven away, so that they could have reached the areas of Cudappah, Kurnool and Bellary districts. The Cholas, were expelled by the Pallavas, so that moved northwards to the tract of country surrounding Cuddapah and Kurnool and safely settled in the forest and hilly areas. These areas were incidentally famous for "mantra-tantra-yantra" practices and thus, the Cholas could have learned such methods. Hiuen Tsiang / Yuan Chwang who visited Southern India about this period locates his Chu-li-ye i.e. Chola, were found 1000 li to the south-west of Dhanyakataka i.e. Amaravati in the Kistna district. This description of the Chu-li-ye takes us to the Kurnool district says that the country was 2400 li in circuit; its capital was 10 li round adds that "going from this southwards we enter a wild forest tract". Thus, their inscriptions of the middle of the 7th century CE., are found in the Cuddapah and Kurnool districts.³⁴

Whereas, later the cholas were ruling from Tanjore as capital, therefore, the movement

of the Cholas from north to south and then from south to north, proves their formative stages of dominance that is recognized as "imperial Chola period." In other words, Cholas were known in the mentioned areas as Chulya, Chulia, and other expressions.

Conclusion:

The Cholas had been trying to unite the South Indian kings by marital and martial relationships together. However, the internal and external forces were interfering and manipulating the power struggle through political, economic and commercial exploitations. Thus, even the inscriptions trade charges with each other about pillages, destruction of cities etc., describing some sort of "war-crimes"!

1. It appears that Someswara - I Ahavamalla (c.1042-1068) spent his time fighting with the Cholas and died.
2. When the Cholas moved towards, Kalinga, they tried to negotiate with the Chakuyas and others, entirely for different purpose.
3. The internal navigational routes through the rivers of Krishna, Tungabhadra and Godavari facilitated goods to reach medieval ports Motupalli, Sriparvata, Amaravti, Vengipuram, Bhattipurlu, Ghantasala, Masulipatnam and others attracted the Cholas.
4. Thus, the main agenda of the Cholas was to access the ports of Andhra and Kalinga, so that they could proceed to Bengal or join with Andhras and Kalingas to carry on campaign.
5. As the maritime movement had been there from the ports of Andhra and Kalinga, the Cholas might have thought of exploiting their logistics to reach SEA region.
6. As Rajendra (1012-1044) was already succeeded, but, now again they wanted to re establish. Virarajendran's commanders had gone to Kedah, captured it and restored to its king in 1068¹⁰.
7. In other words, the successors of Rajaraja and Rajendra tried their best to keep the imperial authority to prevent the Mohammedans intruding into South India.
8. Considering the continued conflicts, it is evident that the Indian kings had not learnt any lesson in keeping united, as Malikafur invaded South in 1311 and ransacked almost all South Indian kingdoms.

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- ¹ This is mentioned as "Dark period," "Kalabhra interregnum," and so on by the historians and scholars in the context. They were considered as Jains and responsible for the destruction or degradation of culture and civilization of the Tamil speaking people.
- ² T.V. Sadasiva Pandarattar has explained logically what could have happened from the Sangam period to the rise of the Cholas as Imperial Power. T. V. Sadasiva Pandarathar, *History of the Later Cholas*, Part-I, Annamalai University, Chidambaram, 1958, pp.9-11.
- ³ K.V.Subramanya Aiyer, *Historical Sketches of Ancient Dekkan*, Modern Printing Press, Madras, 1917, pp.205-206. Here, some scholars divide as to Telugu Chodas were different from that of the Tamil Cholas.
- ⁴ Thomas Watters (Trans), *On Yuan Chwang Travels in India 629-664 A.D.*, Royal Asiatic Society, London, 1904. Chulya, Chulia is identified with the Cholas and they were located north-west of Kanchipuram by him.
- ⁵ J. F. Fleet, *Some Records of the Rastrakuta Kings of Malkhed*, in *Epigraphia Indica*, Vol.VI, pp.108-234 and Vol.VII (1902-03), pp.198-231.
- ⁶ Sadasiva Pandarattar suggested that Krishnadeva or Kannaradeva might have already been dead and hence, Parantaka became prince. T. V. Sadasiva Pandarattar, *History of Later Cholas*, Part-I, Annamalai University, 1958, pp.34-35.
- ⁷ R. C. Majumdar, *Age of the Imperial Kanauj*, p.12.
- ⁸ Ironically, Vaidumbas too had marital relationship with the Cholas.
- ⁹ *Epigraphia Indica*, Vol.II, p.303; Vol.III, p.39, 111; Vol.VII (1902-03), pp.145.
- ¹⁰ *South Indian Inscriptions*, Vol.III, pp.268-269.
- ¹¹ Indra defeated Mahipala - I of Kanauj (913-943). Krishna invaded northern India and brought the Paramara ruler, Harsa Siyaka of Malwa and

- another. In turn, Paramara Harsa Siyaki ransacked Manyakheta (Malkhed) in 972-973.
- ¹² Benoychandra Sen, *Some Historical Aspects of the Inscriptions of Bengal (Pre Muhammadan Epochs)*, University of Calcutta, Calcutta, 1942, p.408.
- ¹³ H. P. Sastri suggested that the people defeated by Mahipala might have been connected with those Karntas who are known to have later established their authority in Mithila and Nepal under Nanya.
- ¹⁴ J.F.Fleet, *The Dynasties of the Kanarese Districts of the Bombay Presidency from the Earliest Times to the Musalman Conquest of A.D. 1318*, Bombay, 1896, p.442.
- ¹⁵ South Indian Inscriptions, Vol.V, No.978, line.30 on the wall of the Swetaranyaswara Temple, Thiruvankadu, Sirkazhi, Tanjore.; Vol.VIII, No.199, line.25 on the north wall of the central shrine of Uttamar Temple at Pichandarkoil.
- ¹⁶ Kalingattubarani, Rajaparampariyam, verse.26.
- ¹⁷ SII, Vol.V, No. 520 and 641.
- ¹⁸ SII, VI.IV, No.539; Vol.VII, No.1046.
- ¹⁹ SII, VO.VII, no.1046.Vol.IV, No.539.
- ²⁰ SII, Vol.V, No.647; Vol.III, No.39; Epigraphia Carnataka, Vol. VIII, Part-II, sb.325.
- ²¹ Epigraphia Indica, Vol.XV, No.23; Epigraphia Karnataka, Vol. VIII, soab.325.
- ²² T. V. Sadasiva Pandarattar, pp.210-211.
- ²³ Epigraphia Indica, Vol.II, p.303; Vol.III, p.39, 111; Vol.VII (1902-03), pp.145.
- ²⁴ K A. Nilakanta Sastri, *Colas*, University of Madras, Madras, 1955, pp.262-263.
- ²⁵ SII, Vol.v, No. 647 (87 of 1895), p. 271, lines.11 and 32-39.
- ²⁶ K.A.N. Sastri, *Colas*, University of Madras, Madras, 1955, p.264.
- ²⁷ SII, Vol.VII, No.887, p.444.
- ²⁸ T. V. Sadasiva Pandarattar, *opt.cit*, pp. 232-238.
- ²⁹ These details are cross-checked with the Tamil literature - Kalingattubarani, Vikramachofan vaan Rajarajacholan Ula.
- ³⁰ Epigraphia Indica, Vol.XXI, No.38.
- ³¹ E. Hultzsch, *South Indian Inscriptions*. Vol.III. Miscellaneous inscriptions from the Tamil country, Madras / Calcutta, 1929, 1978 reprint.
- ³² S. Krishnaswami Aiyangar, *Historical Inscriptions of South India*, Madras, 1932, p.81. This has been based on the Manimangalam inscription - At Manimangalam, Chingleput District, is an important inscription of the 5th year of Virarajendra Chola, of which the latest possible date is September 1, 168.
- ³³ KAN, *Colas*, University of Madras, Madras, 1955, p. 263, 268
- ³⁴ K.V.Subramanya Aiyer, *Historical Sketches of Ancient Dekhan*, Modern Printing Press, Madras, 1917, pp. 113-114.
- ³⁵ Rajendra invaded Srivijaya in 1025. Here, Virarajendra had not gone there, but, he sent his commanders. His son Kulottungan also participated. Based on the "prasasthi" inscriptions of Virarajendra Chola.

కర్నూలు జిల్లాలోని ప్రాచీన మానవుని స్థావరాలు

(Summary)

దుర్గే సురేష్ బాబు

పి.హెచ్.డి., పరిశోధక విద్యార్థి

కర్నూలు జిల్లాలో ప్రాచీన మానవుని స్థావరాలు మరియు అదిమానవుని అడుగు జాడలు పూర్వ ప్రాచీన శిలాయుగ సంస్కృతికి సంబంధించిన ఆనవాళ్ళు కనబడుతున్నాయి. అయితే ప్రాచీన మానవుని ఆనవాళ్ళు లక్ష సంవత్సరాల క్రిందివిగా చెప్పవచ్చును. కర్నూలు జిల్లాలో అనేక ప్రాచీన పురావస్తు స్థావరాలు ఉన్నాయి. ముఖ్యంగా ప్రాచీన మానవుడు నదీ పరివాహక ప్రాంతాలలో స్థావరాలు ఏర్పాటు చేసుకొని స్థిరనివాస జీవితంను గడిపినట్లు తెలుస్తుంది. జిల్లాలో చరిత్రకారులు పురావస్తు శాస్త్రవేత్తలు కలిసి జరిపిన పరిశోధనలలో అనేక గ్రామాలలో ప్రాచీన మానవుడికి సంబంధించిన పనిముట్లు, ఆనవాళ్ళు లభించాయి. తుంగభద్ర నదీ పరివాహక ప్రాంతము మరియు

కొండ ప్రాంతాలలోను మట్టి పొరల క్రింద లక్ష సంవత్సరాల క్రింద అది మానవులు సంచరించిన పూర్వ ప్రాచీన శిలాయుగ సంస్కృతికి ఆనవాళ్ళు గుర్తించారు. అలాగే వీరి పరిశోధనలలో పాములపాడు, సిద్దిరాచలింగాపురం, అలూరు, కూడవల్లి, శాతవాహన కోట, దొండ్రపాడు, పరిదంపాడు గ్రామాలలో తవ్వకాలు జరిపినప్పుడు ఆ కాలం నాడు వారు ఉపయోగించిన పనిముట్లు, ఆయుధాలు చరిత్రకారులకు లభ్యమయ్యాయి. శాతానకోట, సింగవరం, బిల్లనర్లం మరియు కేతవరం ప్రాంతాలలోని గుహలలో అంత్యమ ప్రాచీన శిలాయుగపు పనిముట్లు, ఎముకలలో చేసిన బొంబు మొసలు, చిరుకత్తులు, గొడ్డళ్ళు లభ్యమయ్యాయి.

HISTORICAL SIGNIFICANCE OF RAMALLAKOTA VILLAGE

(Summary)

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Ramallakota is a village situated in Veldurthi Mandal in Kurnool District. It is located 32 km away from Kurnool district of Andhra Pradesh.

Ramallakota was historically known as Ravvalakonda. This place was famous for its diamond mines. Ramallakota village got its name from its fort named Ravvalakonda and later was named as Ramallakota.

In the fort of Ramallakota there are eight watch towers in all the four directions of the fort. The village Ramallakota is architecturally significant and is known for its temples which are 101 in number and 101 wells. The fort and many of the temples are presently in ruined condition.

కర్నూలు జిల్లా పర్యాటకాభివృద్ధిలో చరిత్ర కారుల పాత్ర

(Summary)

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పర్యాటకాభివృద్ధిలో ముఖ్యంగా వారసత్వ పర్యటనలలో చరిత్రకారుల పాత్ర చాలా ముఖ్యమైనది. వారసత్వ పర్యటనలో కావల్సిన నైపుణ్యం, ఖచ్చితత్వం చరిత్రకారుల ప్రవేశంతోనే దొరుకుతుంది. వారే నిజమైన పర్యాటకులకు ఆయా వారసత్వ కట్టడాలకు మధ్యవర్తి. వాటిగురించి చెప్పగలిగినవాడు చరిత్రకారుడే. ఆయా ప్రాంతం కట్టడం గురించి వివరించగల నైపుణ్యం, అనుభవం చరిత్రకారుడికే ఉంటుంది. వారసత్వ పర్యటనలో చరిత్రకారుడు చెప్పినట్లుగా మామూలు గైడు చెప్పలేడు. చరిత్రకారుడు

పర్యాటకుల్లో, జ్ఞానపరమైన భావోద్వేగాలను తీసుకురాగలడు. అందువల్ల ఆయా పర్యాటకుల్లో ప్రేరణ కలిగి ఆయా ప్రాంతాలుగానీ కట్టడాలను గురించి గానీ చక్కగా అర్థం చేసుకొని అనుభూతిని పొందగలడు. చరిత్రకారులు ఆయా ప్రాంతంలో వారు తెలుసుకొన్న విషయాలపై తరచుగా పత్రికలలో వ్యాసాల ద్వారా, టీ.వి.లో చర్చల ద్వారా, ఆయా అంశాల చరిత్ర, భౌగోళిక పరిస్థితులు, సంస్కృతి, ఆ కట్టడాలలోని నిర్మాణాత్మకశైలి, వాటి గొప్పతనం లాంటివి వెలికి తీసి బహుళ ప్రచారం చేస్తారు.

PRADHAMANANDI - A FAMOUSE AND HISTORICAL TEMPLE IN NANDYALA REGION

(Summary)

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The *Pradhama Nandi* temple is located near the foot hills of the Nallamalai hills near Nandyala. This temple faces towards west. The temple originally has garbhagriha, antarda and a detached nandi mandapa in front. This temple

was a fire storied vimana and surmounted by a Nagma, Sikara, which topped by a kolosa. This temple contains the sculptures of Mahisasura mardani, Ganapathi and Parvathi.

REVIVING FORGOTTEN TRADITIONAL GAMES OF KURNOOL

(Summary)

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Sports today is an integral part of the all round development of the human personality. In early India, games and sports were very much concerned about the development of the physique and for the art of offence and defense. Also games were

considered a kind of recreation, which played a vital role in the development of a man's personality. India has a rich culture of traditional games.

కర్నూలు జిల్లా గ్రామకైఫియత్తులు - చారిత్రక పరిశీలన

(Summary)

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కైఫియత్తు అనునది పర్షియన్ పదము హిందీ భాషలో కూడ ఇదే విధముగా వ్యవహరిస్తారు. కైఫియత్తు అను హిందీ పదమునకు వాఙ్మూలము లేక కవిత లేక గ్రంథము అని అర్థము. తెలుగులో ఇటువంటి కైఫియత్తులు ఎక్కువగా ఉన్నవి. కైఫియత్తులను మొట్ట మొదటి సారిగా సేకరించిన ఘనత ఆంగ్లేయుడైన కల్నల్ కొలిన్ మెకంజీకి దక్కింది. ఇతడు క్రీ.శ. 1783 వ సంములో ఈస్టిండియా కంపెనీ తరుపున మద్రాస్ లో ఇంజనీర్ గా చేరి దక్షిణ భారత దేశమంతా పర్యటించాడు. తన పర్యటనలో దేవాలయాలు, మరియు వివిధ గ్రామాలను పర్యటించిన తరువాత అనేక శాసనాలు ప్రారీసిన కట్టడాలు ఇతనికి ఆకర్షించాయి. ఇతనికి వచ్చిన ఆలోచన వీటిలో చరిత్రకు సంబంధించిన విలువైన సమాచారము ఉందనని గ్రహించాడు. పై సమాచారమును సేకరించవలయునని ఈయన పశ్చిమ గోదావరి జిల్లా ఏలూరు గ్రామమునకు చెందిన బహుభాష కోవిదుడు,విద్వాంసుడు శాసనకర్త అయిన కావలి వెంకట బొర్రయ్య మరియు లక్ష్మయ్య, రామస్వామి అనే అతని సోదరులు సహాయముతో కైఫియత్తులను సేకరించి వాటి చరిత్రను సమగ్రముగా తయారు

చేయించాడు. సాధారణముగా ఒక్కొక్క గ్రామానికి ఒక్కొక్క కైఫియత్తు ఉంటుంది. అందులో గ్రామానికి సంబంధించిన వివరాలు అస్సీయు ప్రస్తావించబడినవి. ఆ గ్రామానికి ఆ పేరు ఏవిధంగా వచ్చింది, ఆ గ్రామము ఎవరి కాలములో ఏర్పడినది, ఎవరు పాలించినది అందులో దేవాలయాలు ఏ విధంగా ఉండేవి, భూమి పంటల వివరాలు,వర్తక వ్యాపారాలు మొదలగునవి ముఖ్యమైనవి. ఈ కైఫియత్తులలో వివిధ ప్రాంతాలకు చెందిన భౌగోళిక,మత,సాంస్కృతిక అంశాలు కూడ సమగ్రముగా వివరించబడినాయి.

రాయలసీమలో ప్రస్తుత కర్నూలు జిల్లాలో క్రీ.శ. 14వ శతాబ్దం నుండి 17వ శతాబ్దం విజయనగర సామ్రాజ్య ప్రారంభకాలం నుండి విజయనగర సామ్రాజ్య పతనానంతరము వరకు అనేక నూతన గ్రామాలు ఆవిర్భావము చెందడము జరిగింది. ఈ నూతన గ్రామాలు ఆవిర్భావము వాటి వ్యవహారనామాలు ఆగ్రామాలు ఏ పరిపాలన విభాగములో ఉన్నాయో కైఫియత్తులు తెలియచేస్తున్నాయి. అనేక మంది రచయితలు చరిత్రకారులు కైఫియత్తులను ప్రధాన అధారాలుగా చేసుకోని స్థానిక ప్రాంతీయ చరిత్రలను అధ్యయనము చేశారు.

ISIR THOMAS MUNRO IDEALS IN DISTRICT ADMINISTRATION - A STUDY†

(Summary)

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Thomas Munro remembered as a capable soldier and successful administrator. He rendered his services to Indians as a Soldier, as a Municipal Commissioner, as a Principal Collector, as a President of Administration of Justice, as a Governor of Madras, etc.,. Munro is credited with having introduced the ryotwari system in South India and drafting an education policy for the Madras Presidency. Munro was the company's servant who devoted his life to the welfare of people. Here is a piece of historical research work

on Munro administration which is ideal to modern government also. The people of Rayalaseema still cherish the memory of Munro though 208 years have passed away since his administration. That illustrious name has almost passed into a legend in the memory of the people of ceded Districts Munro is the subject of a number of local folk tales and songs and is even worshipped by some.

Key words: Administration, revenue settlement, law and order, collector,

రుద్రకోటిశ్వరం ఆలయ చరిత్ర - ఒక పరిశీలన

(Summary)

యం.శంకర నారాయణ, ఎమ్.ఎ. ఎం.ఫిల్.

పొట్టి శ్రీరాములు తెలుగు విశ్వవిద్యాలయం, శ్రీశైలం.

రుద్రకోటిశ్వరాలయం ఆంధ్రప్రదేశ్ లోని నల్లమల అడవులలోని కర్నూలు జిల్లా అశ్వకూరుకు 20 కి.మీ. దూరంలో ఉంది. అశ్వకూరు నుండి సంద్యాల మార్గంలో 4 కి.మీ. ప్రయాణించి నల్లకాల్య గ్రామాన్ని చేరుకొని అక్కడ నుండి 16 కి.మీ. అడవిలో ప్రయాణించి రుద్రకోటిశ్వరాలయాన్ని చేరుకోవచ్చును. నల్లమల అడవులలో కీకారణ్యంగా ఉన్న ఈ ప్రాంతంలో ఉన్న రుద్రకోటిశ్వరాలయం ఒకప్పుడు ప్రజలు, భక్తుల మన్ననలను పొందినది. ప్రస్తుతం ఈ క్షేత్రం

ప్రజా బాహుళ్యానికి అంత ప్రసిద్ధి చెందినది కాదు. వాస్తవంగా రుద్రకోటిశ్వరమనేది పరమశివుడు రుద్రకోటిశ్వరుడనే పేరుతో మౌజలందుకుంటున్న దట్టమైన అటవీ ప్రాంతం. ఈ ఆలయానికి సమీపంలో కోడూరు అనే చెంచుల గూడెం ఉంది. కాబట్టి దీనిని రుద్రకోటిశ్వరమని పిలుస్తారు.

THE QUIT INDIA MOVEMENT IN KURNOOL DISTRICT†

(Summary)

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Gandhi launched the Quit India Movement in 1942. On 7 and 8 August, 1942, the AICC met at Bombay. Gandhi delivered one of the most stirring of his speeches. In Andhra, the Congressmen took care to draw an elaborate plan of action known as the Andhra Circular. (1) Rayalaseema played a notable part in the Quit India Movement.

The APCC had issued a circular popularly known as the "Kurnool Circular" even in advance of the Bombay AICC session. This Circular was drafted by Kala Venkata Rao and was sent on 29

July, 1942 for the approval of the CWC through B. Pattabhi Sitaramaiah, a member of the Working Committee. This Circular later received the approval of the Working Committee as well as the AICC. The instructions were to carry on the struggle till the finish. "Do or Die" was the slogan.

During Quit India Movement students boycotted the educational institutions. Telegraph wires were pulled down, Bridges.....nd cul.....ters are damaged, village officers resigned to government jobs.

PANYAM CULTURE-HORTICULTURE

(Summary)

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Panyam is well known village that every one knows it is "Garden Of Kurnool", Students who studied social studies were familiar with the name "Kurnool Thota". The village has rich

amount of Cultural Heritage and Socio Economic background. Unity in diversity is its special character.

APPENDIX - I

Prof. Mamidipudi Venkatarangaiah Memorial Lecture - 32

MAHATMA GANDHI AND THE QUESTION OF CASTE IN MODERN INDIA

(Thirty Second Mamidipudi Venkatarangaiah Memorial Lecture to be delivered at the 44th Andhra Pradesh History Congress, Seminar Hall, KVR Govt. Degree College for Women (A), Kurnool, Andhra Pradesh, 4th January 2020)

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The thought and activities of Mahatma Gandhi (1869-1948) have been viewed and analysed in many ways both in his life time and after, leading to different kinds of appreciation, criticism and sometimes even hostility. Gandhi came into historical prominence in India mainly in the first half of the twentieth century, but his immediate relevance continued in the rest of the century along with people who lived, worked and even contended him in various ways in his lifetime. The relevance of Gandhian thought and activities in the twentieth century was, therefore, more historical than, strictly speaking, 'ideological'. There is an argument that some aspects of Gandhian thought such as non-violence, decentralization of power, ecological awareness, and individual fulfillment in a civilizational context are of lasting significance, and, therefore, more relevant in the twenty-first century.

Generally speaking, caste questions are not treated as one of such foundational aspects of Gandhian thought. The present paper tries to question it by focusing on the strands that Gandhi had taken against caste both in his writings and deeds. It does not ignore the changes that occurred in Gandhian thought on this question over time nor does it minimize the impact of the contestation that Dr. B. R. Ambedkar (1891-1956) developed against him on the crucial question of the erstwhile depressed or dalit castes. It even takes into account a recent evaluation that Gandhi

used a 'strategy' on the caste question in his lifetime, his so-called defence of qualified 'varnasram' at one time and his life-long opposition to 'untouchability' on the other. But the paper also pays a special attention to two spectacular similarities between Gandhi and Ambedkar in their thoughts on caste in the Indian historical context. The first is that both emphasized the role of non-violence and the significance of 'individual' in their respective ideological deliberations against caste. The second, and more fundamental, similarity was the importance that they have given on the 'socio-economic' and 'cultural' aspects of the caste questions in particular.

Whatever may be the criticism of Gandhian thought on the role of caste in Indian society, there is no denying the fact that Gandhi's crusade against untouchability was an established fact of both his personal and public life. Indeed, like Ambedkar, he also identified it as the crucial problem of the Indian caste question, though they differed in the method of its eradication. The apparent objective was the same, Ambedkar's 'annihilation' and Gandhi's 'abolition' of caste in the final sense of the term.

This paper has six short sections. In the first section, I have given an idea of the purpose of revisiting the cardinal views of Gandhi on caste, and the problems associated with such an exercise. I have also tried to clarify the methods

followed in this exercise. The second section makes a brief discussion on the cardinal views of Gandhi on this age-old question of caste. The third section tries to identify the similarities and differences of the views of Gandhi and Ambedkar on the subject. The fourth section attempts to make a critical appreciation of Gandhi's views on caste in the long historical context of India. The fifth section specifically dwells on the importance of untouchability question within the purview of Gandhian thought on caste. The final section touches on the contemporary relevance of Gandhian thought on caste in India, both in terms of historical framework of the post-colonial era and in terms of the new analytical framework of social and cultural history emerging at that time.

I

As anticipated at the very beginning of this paper, understanding Gandhian views of caste may lead us to an exercise of facing two Gandhis on our way of interpretation. If one of them is historical Gandhi incorporating a trajectory along with the origin and development of his views and experiences on the subject over time, the other is the ideological Gandhi focusing on ideas of lasting importance for posterity. Though both Gandhis are related in real time, they can be analytically separated for clarity. There were many followers of Gandhi and believers in his ideas both during and after his lifetime. Things might have dramatically changed, as far as his direct impact was concerned, within a decade after his death. Even as early as 1951, Jawaharlal Nehru wrote in his foreword to a multi volume work on the biography of Mahatma Gandhi that a "new generation grows up to whom he is almost a name, a great name to be revered but nonetheless a name."¹ By contrast, come two elusive words ("more relevant") in the title of this paper, in altogether different context of the twenty-first century, although with a note of interrogation. However, the discovery of the relevance of Gandhi's ideas in today's world also has a history of its own. It was admitted even as early as the middle of the 1980s by no less a person than the noted economist Sukhamoy Chakravarty that both the mainstream economists and their

Marxist critics had by then started to learn from Gandhi, while the ecologically sensitive scholars even found a special interest in him². Thus Gandhi was increasingly considered relevant to our current social, economic and political thinking.

It is, however, true that when we try to detect the cardinal ideas of Gandhi of lasting importance, we generally do not include his views on the caste question in India. Four cardinal issues are often detected from Gandhian literature, and they are non-violence, decentralization of power, ecological awareness, and goals of individual fulfillment. But there is scope for further understanding of Gandhi's position on caste, both historically as well as analytically.

General problems in any venture of understanding Gandhi are many. There is a plethora of secondary works on the great man, and there is always a chance of missing the wood for the trees. As the general attraction for him cross the boundaries of political ideologies, we are bound to face multiple interpretations of his thought. For many, he was the source of hope but for some others, he is still a subject of hostility. Indeed, he still remains as an enigma in the last analysis.

I will be highly in order to clarify the methodology followed in this article. The present paper should not be taken as a hagiography of Gandhi nor an exercise of his condemnation. The moot point is to understand the significance of his views on caste from the historical as well as contemporary standpoints. We have made use of his writings, rather schematically and sporadically, but never separately from his deeds. Gandhi himself was very categorical on this point as he once cautioned his readers about this: "what you do not get from my conduct, you will never get from my words."³ In our study, however, Gandhian writings and deeds will be taken together, and they will sometimes be placed in contradiction, in order to get a better purview of them in analytical terms.

In this connection, I shall make a comparison of Gandhi and Ambedkar as far as their views on the question of caste were concerned. However, the paper should not be

judged as a comparative work on the contributions of Gandhi and Ambedkar. My limited purpose here is to clarify some of Gandhi's ideas on the subject with special reference to those of Ambedkar. It never claims to be full-fledged work of comparison of the two great thinkers of modern India in the twentieth century.

Finally, this paper has made frequent use of certain historiographical and methodological tools in course of interpretation. Historiographical issues are those which often come out of the evaluation of ideas as they evolved over time on this question, and the contending discourses on their history. Methodological issues are related to the discourses of analysis as they evolved in the intellectual history of the subject. Here the transformation of new social history into cultural history, and vice versa, and their impact on the use of attendant concepts and their direction of analysis come within the purview of our discussion. They also help our understanding of the contending and underlying issues of caste better both in historical and contemporary contexts. It is possible that a new understanding of Gandhian views on the subject may also be attempted in this way.

II

It is important to note that a critical understanding of Gandhi's views on caste is only possible if we can detect some of the cardinal features of it. It is not an easy task. It has been argued strongly by some scholars that the Gandhian views on caste changed over time. Though there are some opponents to it, the idea holds good and even seems important in analysis of the views as reflected in writings and deeds of Gandhi over half a century. He is, however, generally projected as a sort of a defender of caste system, as reflected in his early support of *varnasrama*. It is also stated that he was not an advocate of inter-dining and inter-caste and inter-communal marriages in his early life. However, he was definitely opposed to untouchability throughout his life. Simultaneously, he is often judged by the way he was looked by Dr. B. R.

Ambedkar, his cardinal opponent on the caste question, particularly from the 1930s onwards, when the caste question assumed a very important political question also.

It will be highly in order to detect and discuss the cardinal views of Gandhi on caste with special reference to four important contemporary issues associated with it in the early twentieth century. They were the prevailing prejudices for untouchability, the existing restrictions on commensality or inter-dining, endogamy or rules for marriages within one's caste, and finally prescriptions to follow one's hereditary occupation.

Of all these aspects, untouchability was one in which Gandhi took the most consistent position. It was clear from his boyhood as reflected in his autobiography, and also followed in his South African days and thereafter. Untouchable friends used to come to his residence in South Africa, and he used to live and dine with them.⁴ While coming from there in 1914, he brought with him the 'untouchable' boy Naicker with him and later adopted an 'untouchable' Lakshmi as his daughter. Gandhi did not believe the notion of purity and pollution, and restrictions on untouchability were meaningless to him.

As regards inter-dinning, Gandhi never followed the strict restrictions prevailing in the Hindu community. Though born in a strictly vegetarian Vaishnava family, Gandhi followed inter-dinning with his non-vegetarian friends both in India and abroad. In the Wardha ashram, a person called Govind, "who was untouchable by caste, generally prepared food for him"⁵. With regard to inter-caste and inter-communal marriage, he also changed his earlier position of indifference to support in his later days, particularly from the 1930s onwards. He allowed his sons Ramdas and Devdas to marry respectively outside their sub-caste and varna, and arranged the marriage his adopted daughter with a Brahmin boy.⁶ From the 1930s onwards, Gandhi was attending only those marriages which were inter-caste or inter-communal in nature and where he was personally invited.

From his personal experience, Gandhi knew that his family from his grandfather's days was not pursuing assigned to them according to the caste system. Gandhi himself "tried to master many activities prohibited for his caste, such as the work of a scavenger, barber, washerman, cobbler, tiller and tailor"⁷. In Gandhi's plan of basic education introduced around 1937, there was no insistence that one had to follow the hereditary occupation of one's forefathers. His earlier support for the continuance of the hereditary occupation in case of certain crafts may, therefore, be reviewed from a different perspective.

III

Before making a critical appreciation of some of Gandhi's views on caste in the next section, we shall very quickly look into the similarities and differences of Gandhi and Ambedkar on the subject. Indeed, the differences between the two major thinkers on the question of caste were so well-known that they often overshadowed their similarities. "Within India, Ambedkar is often contrasted to Gandhi, an opposition that is symbolized in their sculptural depiction"⁸: one in western image symbolizing the hopes of the dalits and the other in loincloth identifying himself with India's poor. It has been stated that while Gandhi opposed the restrictions associated with caste system, Ambedkar opposed the brahmanical notions of ritual and pollution coded in scriptures that sustained the caste system. The historical root of the caste differences also came in the latter's purview. Over and above all, there was a political question of representation within anti-colonial movements of resistance, as reflected within the debates on Communal Award. Since some of these questions of differences are taken up more elaborately in the next section, we shall only dwell here on the similarities of the thought and approach of these two thinkers in this section.

The most notable similarity in between Gandhi and Ambedkar was that both emphasized the role of 'non-violence' in the mobilization of people for the realization of any cause and the significance of the interest of the 'individual' in

the entire exercise, within their respective ideological deliberations. As far as non-violence or *ahimsa* was concerned, it was for Gandhi "a positive state of love"⁹ as well as "a weapon of matchless potency"¹⁰. Ambedkar also could very well go to support this, particularly its potentiality as a tool of achieving some social or political goal.

At the same time, the idea of individual came to the core of analogy of both Gandhi and Ambedkar. The core of Gandhi's understanding of individual freedom was an assumption in the 'essential unity of man' who was projected as a social animal, both independent and interdependent¹¹. Unlike the social contract theorists of European enlightenment, Gandhi believed in the "Advaita philosophy for his understanding of man and his place in the world in which the transcendental and metaphysical unity of human beings is assumed"¹². A highly religious person, Gandhi derived his "politics from ethics or religion"¹³ that an individual could sustain. As a result, in 'a letter' in 1932, he could categorically state: "I do not conceive religion as one of the many activities of mankind. The same activity may be either governed by the spirit of religion or irreligion. There is no such thing for me, therefore, as leaving politics for religion. For me, every, the tiniest activity is governed by what I consider to be my religion"¹⁴. Here individual comes to the fore out of a religious belief. In the case of Ambedkar, individual also came in the forefront of his analysis of an exploitative social system from which an uplift had to be made. Here religion played a checkered role especially in the last stage of his life, but throughout the goal of individual well-being played the most prominent role in the making of his thought.

Thirdly, Both Gandhi and Ambedkar gave unusual importance to the 'socio-economic' and 'cultural' factors in the understanding of things that made the caste question as it appeared to be. Ambedkar in particular wrote books on it to focus on the 'cultural root' of the socio-economic disparity of caste¹⁵. Gandhi also gave unusual importance to temple entry movement which for him was "the crux of the movement for eradication of untouchability"¹⁶. He even went

on to say that it was unparalleled in its impact, and that it was "not a substitute for any other uplift"¹⁷ He readily found the root of the organized opposition to his temple entry movement. Yamaguchi Heroichi has identified Gandhi's 'Speech at Prayer Meeting, Tanjore' where he declared: "I have been told not once but repeatedly that our *sanatanist* would associate with all other reforms with references to untouchability, if only I would surrender the claim of temple entry on behalf of the harijans"¹⁸. If these were the cultural aspects of caste disparity, Gandhi was equally concerned about the social-economic disparity as he told Radhakamal Mukherjee while presiding over one of his talks at St Stephen's College in Delhi in November 1917¹⁹.

IV

It is one thing to identify the cardinal features of Gandhian thought on caste which we have already done in section II, but it is altogether another thing to make a critical appreciation of some of them, which we shall do now. Much of the criticism against the apparently conservative Gandhian views on caste emanate from an ignorance of the fact that these views largely changed over time. Bipan Chandra even went on to claim that many of Gandhi's views on "caste system, inter-caste and inter-religious dining and marriages...underwent changes – sometimes drastic – and, invariably in more radical directions"²⁰.

It will be quite in order to say a few words on the question of consistency and inconsistency of Gandhian thoughts over a period of fifty years of active writing and pronouncements based on public deeds. Gandhi often used to say that if there was any contradiction between his earlier and later writing, it would always be better to depend on the latter. The root of such observation is apparently a belief in the veracity of historical evolution of ideas. However, Nishikant Kolbe has tried to find out a kind of consistency in Gandhian thought, particularly on the caste question, by quoting Gandhi to enquire "if there is not an underlying and abiding consistency between the two seeming inconsistencies"²¹. Kolbe even goes

on to make further claim regarding Gandhi's consistency of thought and deed on the subject. "His attitude towards the caste system remained more or less consistent throughout his life. It is obvious now that the inconsistencies or changes in his writings were deliberate and conscious, and not due to any changes in his opinion on the subjects."²² Such a view entails the question of 'strategy' which we shall discuss later.

It has been argued that Gandhi never followed strict caste restrictions and rituals as applied to his family. Born in a Gujarati family belonging to the Vaishnava sect of Hinduism, Gandhi had worn the *sikha* (a long tuft or lock of hair) and the *tulasi-kanthi* (a Vishnava necklace of *tulasi* beads) in his boyhood but before his journey to England for education, he "got rid of the *sikha*"²³. He was not in the habit of regular wearing of *tulasi kanthi* in later life²⁴. Gandhi's practice of vegetarianism, though rooted in the family's customs, was never carried on strictly religious or caste lines of restrictions, as he was accustomed to dine with the foreigners, non-vegetarians and even the so-called untouchables of his time. Though he spoke approvingly of certain aspects of *varnashrama dharma* at certain stages of his life, he did not regard it as fundamental feature of Hinduism, particularly in his later life.

Even then, there are scholars who think that Gandhi believed in the caste system in toto. One group, notably belonging to the dalit historiography, considers Gandhi only the product of the brahmanical order. As Braj Ranjan Mani puts it,

Gandhi was an outstanding product of the orthodox milieu: he was a bania more brahmanical than Brahmans; his world-view and life philosophy were moulded and shaped by the age-old brahmanic values and way of life.²⁵

Kancha Ilaiah even goes to the extent of claiming that Gandhi "stood for the oppressor and the exploiting upper castes"²⁶. On the other hand, some scholars such as Bhikhu Parekh have taken Gandhi merely as a defender of caste system and also have searched for the reasons

'why Gandhi defended the caste system'²⁷. Parekh writes,

Since Gandhi believed in rebirth and the law of karma, he thought that the characteristic occupation of an individual's caste corresponded to his natural abilities and dispositions and represented a necessary moment of his spiritual evolution.²⁸

Nishikant Kolbe advances two reasons for not accepting this criticism²⁹. First, Gandhi openly violated most of the important restrictions of caste system in his personal practice. Secondly, he also built ashrams in different parts of India, following a culture founded on principles that rejected all the basic value of caste system or *varnashrama dharma*. When the marriage of Gandhi's son Ramdas took place in the Ashram, Gandhi did not hesitate to call the celebration as the 'last' one and added that henceforward the "rule should be on the part of the Ashram to discontinuance marriages between parties of the same caste and to encourage those between parties belonging to different sub-castes"³⁰.

By contrast, Margaret Chatterjee has argued that Gandhi supported caste as an instrument to provide a livelihood for millions of villages in India. While explaining the root of the religious thought of Gandhi, Chatterjee relates it to his opposition to industrialization as it failed to provide a livelihood for millions of Indians and his support of traditional hereditary modes of occupation over industrialization for resolving India's economic problems³¹. This argument is problematic for several reasons. First, Gandhi opposed industrialization not because that "it would gradually erode the network of traditional occupations" but because of the possibility that "it would destroy deeper values and create alienated individuals in an industrial society"³². Secondly, Gandhi was well aware of the possibility that hereditary occupation might crush individuality, another fundamental concern of him, even in a pre-modern society³³. Later, when he promoted *Charkha* as the symbol of self-sufficiency and dignity of labour, "he did not ask any particular caste alone to spin but tried to

persuade everyone across caste, religion, gender and economic status to spin every day"³⁴

Even if we view Gandhi's thoughts on caste system in the light of above discussion, both in terms of their remarkable consistency and inconsistency, there is no denying the fact that there may be certain tactics or strategy about it. It was B.R. Nanda who first identified such tactics when he stated that "Gandhi's reluctance to make frontal assault on the caste system in the early years may have been a matter of tactics"³⁵, but he was later joined by a galaxy of scholars such as Rajmohan Gandhi, Anthony J. Parel, Judith Brown, David Hardiman, Dennis Dalton, Ramachandra Guha and Joseph Lelyveld³⁶. Nishikant Kolbe develops the arguments further and finds a unique 'strategy' in it, where the word strategy is not a negative concept, and it helps formulate a new interpretation of Gandhi's thought on caste over several decades³⁷.

As argued very forcefully by Nishikant Kolbe, the chronological presentation of Gandhi's writings and life from 1915 to 1948 reveals this strategy in many of the changes that came in the thoughts of Gandhi on a number of issues such as untouchability, caste, varna, inter-dining and inter-caste marriages³⁸. Kolbe, for example, has specifically mentioned that during the period between 1916-20, Gandhi was more concerned about the removal of untouchability in the form a fight to destroy the notion "that one gets polluted by the physical touch of someone"³⁹. However, during the subsequent period between 1920 and 1927, Gandhi's stand shifted towards a stand "that children of the untouchables should be permitted entry in every national school"⁴⁰. What Kolbe has not mentioned, Gandhi personally preferred attending only marriages between a so-called untouchable and a higher caste Hindu in the late 1930s and 1940s. These changes can be seen as strategic changes in the wake of social movements as they took place during this time. However, they may also be seen as extension of Gandhi's original stand against caste discrimination at various levels. It has been even argued that "to a practical man of non-violent creed these are stages of progress and not principles of contradiction"⁴¹.

Even if someone thinks that Gandhi only took a strategic position with regard to caste, there is no denying the fact that he repeatedly asked the moot questions about it. As early as March 1933, in his letter to V.S.R. Sashtri, Gandhi stated that the learned *sanatanists* had hardly touched the fundamental points raised by him and then continued to ask,

Where is the authority of the *Vedas* for regarding them (untouchables) as such? And if there is none in the *Vedas*, can the later *sashtras* impose disabilities or create classes not contemplated by the *Vedas*?¹²

It thus appears that the analysis of Gandhi's thought on the so-called untouchables or what was broadly identified as *antyajas* take a crucial position in our discussion. And this has to be done not only in the light of his writings but his deeds throughout his life, as he pointed out time and again.

V

In this section, we shall very briefly touch on the importance of the entire question of untouchability in the Gandhian thought on caste. We have already discussed the question of consistency and inconsistency in the evolution of Gandhian thought on the subject. But of all stands taken by Gandhi on the question of caste, his position vis-à-vis untouchability was most consistent. This was both reflected in his writings and deeds.

Ambedkar delivered his famous speech on caste and later published it by himself as *Annihilation of Caste* in 1936. The book was written on the basis of his critique of Brahmanism which opened an original line of perspective in the analysis of the caste question in India in the present and the past. Gandhi, on the other hand, ultimately spoke for the abolition of caste and justified it on the ground of the individual journey of fulfillment. This journey was connected with Gandhi's pleading for the purification of soul and search for truth.

There was an element of cultural question involved in this thought on untouchability. We

are all aware of Iyothee Thas's famous statement against Brahmanism. This divided the stakeholders in two broad groups – Brahmins and non-Brahmins. Ambedkar articulated the cultural question by going deeper in the history of dalit communities – their origin and evolution – by making a critical study of brahminical texts and their interpretation. He came out with a political prescription of separate electorate in India in the late colonial era. Gandhi also realized the significance of this cultural question of untouchability for the society at large. He made a special drive to the so-called outcaste within society, but his final prescription was for cultural assimilation.

What is important here to note is that both Gandhi and Ambedkar never ignored the varieties of socio-economic question with regard to untouchability in India. Ambedkar worked for a series of state action for the social uplift of the dalits preceded by social movement. Gandhi also was quite aware of the stark socio-economic reality in which dalits were placed, and in his rural reconstruction programme they figured prominently. He mainly prescribed for social movement followed by state action, if necessary. Thus both socio-economic and cultural questions had their respective places in the thought processes of Gandhi and Ambedkar on the subject of caste in India.

The lasting historical significance of Gandhian thought on caste, therefore, cannot be denied. One of the crucial features of Indian history since the seventh century CE onwards is the caste mobility, despite its ostensible limitations. This mobility took a dramatic turn in the colonial era in the late nineteenth and early twentieth century, when Gandhi and Ambedkar spent major parts of their lives. Caste question in India, as we see it now-a-days, cannot be the same without their interventions.

VI

It is now to re-evaluate the relevance of Gandhian thought on caste in contemporary India. As we see it in the twenty-first century, it is neither 'annihilated' nor 'abolished' in India in the last seventy years, despite a series of

legislation on this regard. Apparently, there was a vast dichotomy between the socio-cultural positions of different caste groups in India in the early twentieth and early twenty-first century. The political, economic and social questions related with caste also changed over time. With improvements of standards and opening of opportunities, more and more people are preferring to include themselves in the category of 'socially backward', over and above the dalits and maha-dalits of the category of scheduled castes as approved by the Indian constitution.

This is not an appropriate place to make a detailed study of the socio-economic dynamics of caste movements in contemporary India. There are many signs of change, for each of which there is scope for further distinct analysis. But one thing is to be noted. The old analysis of this change, attempted exclusively through the critique of Bramanism, needs partial revision because of the emergence of increasing conflicts between the dalit and the major non-Brahman castes in recent years.

Hence comes the renewed significance of Gandhi's emphasis on the dalit question within the broad rubric of the caste question in Indian society and politics in general. It again appears that without addressing the issues associated with the dalit uplift, the caste question in India cannot be properly discussed. It also appears that both cultural and socio-economic standpoints are to be used for a proper understanding of the process of change, and the consequent uplift of the concerned social sections. Both Gandhi and Ambedkar did that. Herein comes the theoretical importance of the new social history without forgetting the very best part of cultural history⁴⁵ as valid tools of analysis of historical change as reflected in the caste question in India in the long run. William Sewell, Jr, being himself an early participant of new social history and then converted to a staunch participant of cultural history before his coming back to a critical overview of the entire process ('an autobiographical journey') with the book called *The Logics of History* (Chicago 2005) made an excellent point when he argues that the social and cultural history can be so intertwined as to get

the best possible view of an aspect of change. The dalit question within the broader caste question in Modern India is one such aspect which requires a methodological overhaul for its deeper historical comprehension.

VII

Now to conclude. The amazing aspect in the analogy of caste by Gandhi and Ambedkar was that both realized the cultural root of it, while recognizing the socio-economic reality of it. One cannot be divorced from the other. It gives them an unusual insight on the socio-economic and cultural dynamism of caste in Indian history, though their practical prescriptions differ. Ideologically Ambedkar was more adamant in his crusade against Brahmanism, while Gandhi was more consistent in his emphasis on self-realisation of the individual. Viewed from the perspective of the checkered history of caste related questions and conflicts in contemporary India, where the schism between the upper and intermediate castes on the one hand and dalit castes on the other have more often been so acute in some of the conflicts in recent years, the relevance of Gandhian thought (along with Ambedkar) variously becomes a subject to be closely enquired into. However, the importance of dalit issue in its socio-economic context, and of caste disparity in its cultural context is to be taken together for analysis to re-examine the real dynamism of caste in the politics and society in contemporary India. The scope of explorations on the nuances and broader implications of the Gandhian thought on the caste question is, therefore, still a thing to think about in India in the twenty-first century.

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- ⁶ Nishikant Kolbe, op.cit., p.11.
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- ⁸ Gail Omvedt, *Ambedkar: Towards an Enlightened India*, Penguin Books, 2008, p. xv.
- ⁹ As Gandhi wrote in *Young India* on 25 August 1920, "Ahimsa was not a negative state of harmlessness, but it is a positive state of love, of doing good even to the evil-doer"
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- ¹¹ CWMG, Vol. 25, pp.550-63.
- ¹² Nishikant Kolge, op.cit., p.75.
- ¹³ CWMG, Vol. 72, p. 243.
- ¹⁴ CWMG, Vol. 49, p.502.
- ¹⁵ I am here particularly referring to such works of Ambedkar as *Castes in India: Their Mechanism, Genesis and Development* (1916), *The Annihilation of Caste* (1936) or *Who were the Shudras* (1948).
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- ³⁹ Ibid., p.263.
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- ⁴² CWMG, Vol. 53, p. 476.
- ⁴³ William Sewell, Jr, *Logics of History* (Chicago: University of Chicago Press, 2005). Sewell gives a fascinating account of how these changes have influenced a practicing historian both in the realm of new social and cultural history of amalgamating analytical tools over a period of forty years.
