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EDITORIAL

The present volume contains the Proceedings of 45th Session of the Andhra Pradesh History Congress held at Yogi Vemana University, Kadapa, Andhra Pradesh.

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Dr. Movva Srinivasa Reddy.

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02/01/2024.

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General Presidential Address :

PARADIGMS OF ART

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I feel honoured and humbled for electing me as the General President of the Andhra Pradesh History Congress of its forty fifth annual session being held at Yogi Vemana University, Kadapa. I thank the Executive Committee of the APHC for bestowing this honour on me. I deem it as my duty to express my gratitude and *pranams* to my *guru* and guide *Vedasastra Ratnakara* Late Prof. S. Sankaranarayanan, Chennai, and an eminent epigraphist, and Late Prof. B. Rajendra Prasad, a well-known art historian, for introducing me to the realm of epigraphy and art history. I owe grateful thanks to Prof. D. Bhaskaramurti, for his suggestions and encouragement in my academic activities. My affectionate acknowledgement of help is due to my students and friends.

The spread of humans started to different parts of the world in time and space. The prehistoric past that unfolded during more than 1.5 million years of undulating Ice Age climate came to an end in massive global warming after 15,000 years ago. It is well known that the major climatic changes at the end of the Ice Age coincided with major developments in human history. From food gathering stage to the beginning of farming and animal husbandry and also man started creating various objects according to his requirements. The thinking capabilities made him to have senses of good and bad; likes and dislikes. Various tools were made for hunting purposes. Some of the tools created by him indicate some aesthetic sense. These tools were not simply of material use but gave a sense of pure visual pleasure. Therefore any object that gives a sense of pleasure is a work of 'art'. The word 'art' is derived from the Latin word *ars*, which means 'skill'. Hence, art has wider implication. In any dominion skill shown and appreciated by people is called art.¹

It may not be out place here to recall that our ancestors two thousand years back tried to define art. The *Aitareya Brahmana* seems to be the earliest one to refer to the work of art.² According to it the work of art must have two conditions. The foremost one is that art must be a work of skill and the second character is it must be *chhandomaya*. The latter term means that art is endowed with *chhanda*, *i.e.* there should be rhythm, balance, proportion, harmony, besides life in the object. But at the same time all objects of skill need not be objects of art, unless there is *chhanda*. However, '*chhanda* can be varied as human imagination, skill and ingenuity'.³ It is very as simple as that of a smile of innocent child and a wavy curve of a creeper or curve of a sharpened sword and at the same time as complex as that of a relief panel at Amaravati, *Bhamakalapam* of Kuchipudi dance, a poem in *Amuktamalyada* of Sri Krishnadevaraya, or a lyric hymn of Ghantasala from *Bhagavatgita*, or a huge painting panel of Virabhadra at Lepakshi. To conclude it can be said that any work of human skill done in conformity of laws of rhythm, balance, proportion, harmony, etc. was art or *silpa*.

The art historian H.W. Janson, opines that "the art is first of all a word one that acknowledges both the idea and the fact of art. Without it, we might well ask whether art exists in the first place? The term is

not found in every society, yet art is made everywhere. Art, therefore, is also an object, but not just any kind of object. Art is an aesthetic object. It is meant to be looked at and appreciated for its intrinsic value.”

⁴ Therefore art objects are not meant for simply of material use but give a sense of visual pleasure. Hence the object which provides the feeling of pleasure is a work of art. Art is to be related to the socio-religious and economic development in society otherwise its significance becomes pointless. G.W.F. Hegel was not art historian, but his overall philosophy included art and its identification. He has given a methodological vision that had vital influence on the development of art history as a discipline. ‘His major contribution was the construction of a dialectic system, a force that propels all aspects of the world to construct movement through struggle.’⁵

Frederick Antal with Marxist ideology believed that art works can be explained by political, economic and social factors.⁶ “He utilized the now familiar concept of antithetical polarities to describe a dichotomy of styles; however, his distinctions were not based on formal aspects but on the class which produced the work of art, claiming that the acceptance of a particular art work by a particular class proves that it was produced for that class. Style is defined as being either ‘rational’ or ‘irrational’.”⁷

The genesis of linear and chromatic art can be traced back to the Upper Palaeolithic period elsewhere in the Old world commonly dated to 46,000 to 12,000 years ago in Europe. In India we have evidences related to prehistoric art like the petroglyphs, rock paintings, etc., datable to about 10,000 BP. As culture evolved through proto historic and early historic periods, art continued its stride with gradual change in the canvas, the technique and the motifs. Not long after the roots of pre classical and classical art idioms were established. Though there is a range of art forms, sculpture emerged as the choicest form of expression of sculptural art.

In general the deity images are made or carved or created in conformity with the *Silpa-satras*, *Agamas*, sometimes with *puranic* and epic literature. However sometimes there will be deviations also. When majority of the images are in tune with the texts why some look more beautiful than the other. We have to understand that those look attractive are *chhandomaya* and others are not sculpted with the same grammar.

In the light of the above in the following pages an attempt is made how to study and interpret and to understand sculptural art. Further the mind and the skill and ability of the sculptor to perceive the images and his heart behind the sculpted panel and its philosophy are to be properly analyzed and visualized by the art historian. Similarly the story or the event of the theme should have been present in the mind of the sculptor while sculpting it, otherwise dynamism with actual content and meaning could not be possible in the sculpted scene. The sculptor has to imbibe the emotions and feelings of the theme to create harmony with aesthetic beauty apart from the skill he possesses. At the same time, to understand a panel in plastic art one must divide a sculpture into its component parts to understand the meaning behind it. Moreover, the art historian/viewer of the panel should know the story and the text first to visualize or understand the depiction in its true sense. Scholars like C. Sivaramamurti, Frederick Antal, Douglas Barrett, Alice Boner, A.K. Coomaraswamy, M.K. Dhavalikar, Stella Kramrisch, Benjamin Rowland, Ludwig Bachhofer, Devangana Desai, Niharranjan Ray, B. Rajendra Prasad, and others have made valuable contributions on various facets of art and shed light on the intricacies in studying art.⁸

Keeping in mind the above conceptions of sculptural art about ways in which it might be—thought about, I made an attempt to study the sculptural panels/ deity figures under the head ‘Paradigms of Art’. For this purpose I have selected some important sculptural panels particularly from the Telugu states

for a detailed analysis. Trying to put forth my idea how to visualize and study the art and also the use of texts and literature, both regional and folk, and relevant invocatory verses from inscriptions to understand it in proper way.

The Buddha's presence is at first only symbolized at Amaravati as in other Buddhist sculpture. It is well known, the Buddhist tenet teaches that everything in the world is emptiness, no-self and impermanent. Therefore, they ignored and the fine arts were not important for them. Hence, in the beginning the Buddhist art is simple and symbolic. That is why Buddha was represented through anionic. One such panel (140 CE) from the Great *Stupa* at Amaravati shows women devotees paying homage to an empty throne marked with the footprints of the Lord. Now it is preserved in the Government Museum, Madras.⁹ Each of the footprints is shown with a *dharma chakra* in the center. It symbolizes the 'turning of the wheel of the law', which occurred when the Buddha preached his first sermon. The spokes attached to a centre hub and united by an outer rim also indicate the Eightfold Path.¹⁰ The four female devotees, three in profile and one in frontal view, adoring the footprints are shown in different seated postures. On the extreme left of the panel a woman is seated with her left leg bent at knee and thrown backwards and the right



leg bent at knee and raised is placed on the ground. The body of the figure up to the waist is straight and the remaining part is bent inwards towards the throne. She is shown in *anjali* pose. Unfortunately the head is mutilated. The second woman is shown with her both legs bent at knee thrown back and seated on her toes in *vrichhika asana* pose. She bent her body in a circular form like a bow. She stretched her hands over her head and touching the ground. Two thirds of her face is visible to the viewer. The third woman is also similar to the second one in seated pose. But she is paying homage to the footprints in *anjali* by bending her body. The extreme right figure is shown in frontal and her total face is visible to the viewer. Though her hands are mutilated the traces indicate that they might be raised over the head and held in *anjali* pose. The anatomy of the figures show they are between 25-35 years of age. The figures reveal svelte forms and the puffy faces are squarish or oval. The protruding eyeballs are outlined by the eye-brow line. The expressions are brought out in such a way to show serenity with slight smile and calmness in the faces. The flexed bodies with linear folds at waist and abdomen portions present beautiful female youth forms. The sensitiveness of the flesh can be felt in the modeling of cheek, chin, pendulant-breasts, lower abdomen, resulting in immortalized sophisticated female forms. On the back, above the hips of the figure two pockmarks are shown which reveal the sculptor's knowledge over human anatomy.¹¹

Here the panel indicates that the evolved method of cutting of the stone provided more space for figures and other elements in better perspective. It resulted in the creation of each figure in more clarity and precision. The important gain was made in the distribution of light and shade in different degrees to the parts. The figures are presented in bisections, trisections, cross sections and in all imaginable turns and twists, bends and curves, positions and postures, gaits and stances. The movement is created with various gestures and postures. Every single feature has been worked out of depths of the stone.¹²

Nalagiridamana is one of the most popular fables of Buddhist mythology. Many lively representations of this theme are found in Indian art at the places like Ajanta, Amaravati, Bodhgaya and Nalanda. Among them the world famous (3rd century CE) medallion showing submission of Nalagiri, from Amaravati is now preserved in the Government Museum, Chennai. It shows Buddha in human form subduing a maddened elephant in the streets of Rajagriha.¹³ It had been sent by jealous cousin Devadatta, to kill Buddha. The panel has a synoptic and dramatic presentation of the events. The panel includes the furious elephant creating havoc and confusion

by tossing people aside with its trunk.¹⁴ The elephant shown running fast is indicated by its head raised in high and lowering the hind portion of the body, which is a normal position of an elephant whenever it runs. It resulted in a man sloping down at the back portion of the elephant, may be identified as its rider. The enraged elephant is holding the legs of a man with its trunk. A woman is shown on the ground near the front legs of the elephant. Based on the story, the woman might be the one carrying a child who got terribly frightened and tried to flee. In her terror she dropped the child before the feet of Buddha. The frenzied elephant created substantial panic and fear among the people is evident from their expressions and attitudes. A couple is shown hiding in fear near the wall and below a balcony to escape from



the sight of the elephant. The woman is holding a child in her arms and the man standing by her side is in an attitude of giving some support. Next in the panel three persons are shown. The middle one is a male with an umbrella and behind him is a youth. To the left of central figure is a woman holding the left hand of the man with her right hand. The latter is dragging the former to escape from the scene. Another lady is in terrible fear falling on a man to her left side and clasping him by throwing her two hands around his neck. Below them a man with his back is present and his head turned towards the elephant, to know the situation while fleeing. Another man in agitating mood is shown raising his hands above the head and running away. Next to him, Buddha is shown standing quite clam. Finally, the elephant is shown kneeling humbly before the sacred presence of the Master. Behind Buddha, two monks (one may be Ananda) are present in *anjali mudra*. Buddha figure is endowed with naturalism. His left hand is mutilated and the right is held horizontally just below the chest. The robe covers both shoulders and with a fold the robe falling over the right arm. Women are shown looking at the event from the balconies. The middle balcony, a larger one, is present with three women. One lady has thrown her hand out of the balcony in despair while the other lady opposite to her placed her hand on breast. In other three smaller balconies in each one a woman is shown. They are all in utter perturbation and pensive mood. Thus the sculptor perceived dynamism by injecting all emotions like *bibhasta*, *bhayanaka*, *adbhuta*, *karuna rasas* into the single panel measuring 89 cm in dia.¹⁵ It shows the exuberance in artistic output in the moments of time and remarkable representation of action. The frenzy of Nalagiri has been wonderfully captured with his raised head and the positioning of trunk and surrendering before the Buddha is remarkable for its freedom of conception.

It suggests the high skill on the part of the sculptor. The organization of space is very judicious which accommodates the entire episode and wealth of architecture, human details and the figure of Buddha. Another vital feature is the arrangement of figures and settings in number of planes. A feeling of optical view is achieved through the arrangement of figures and compartments in the creation. The elephant entering the street and his kneeling down at the feet of Buddha both indicative of the high skill on the part of the sculptor. Thus dynamism and all emotions are squeezed into the minimum most space and the theatrical character is also present.¹⁶ The moment of the event was felt variously by the people who were present there. Different emotions and feelings experienced at the incident by the people present there have been brought out by the sculptor in carving out the panel with all the *rasa-bhavas*.¹⁷ Benjiman Rowland rightly states on this aspect that “This deep cutting that transforms panels and medallions into stage boxes might be regarded as a natural development of the technique of the Sanchi carvers: the frequent use of overlapping figures and an equally confident handling of foreshortened forms is perhaps a basis for suspecting Roman influence— At the same time the wiry, ferocious figures whirling in a wild crescendo of action introduce us to a new phase of Indian sculpture which in its baroque turbulence of depth, directly anticipates the style of later centuries in south India.”¹⁸

The artist of Amaravati carved the images of Buddha as opposed to the purely human like Gandhara images and the massive images of Mathura. The images of lower Krishna valley reflect a serene tranquillity and universal love across the faces besides sublime beauty on the body contours. The *urna* on the forehead and the *ushinsha*, represent the image as an embodiment of knowledge and divinity. The robe covering the forearm, the right hand held in *abhayamudra*, the left hand holding the folds of the robe near the chest appear to be the other feature of the Amaravati Buddha. There are instances of the robe covering both the shoulders of the Buddha.¹⁹

The third century CE witnessed a great building activity at Nagarjunakonda during the Ikshvaku period. It was due to the patronage of the mercantile community and royalty. Further the activity widened to other regions and the Amaravati style of art continued throughout.²⁰ During the Ikshavaku rule, the Nagarjunakonda produced a large number of sculptures of Buddha, though earlier not favoured. It was due to the enthusiastic support from *Aparamahavina seliya* and other monastic groups. The shrines for Buddha came into existence for which the standing images of various heights were produced. Among them the most attractive Buddha is about 4m height. He looks like a noble person. The standing Buddha holds the hem of the garment with his left hand, while the right must be in *abhayamudra*, lost now.²¹ “The full face, a certain remoteness in the facial expression, fluent contours, a mechanical rendering of the incisions of the robe, eloquent volumes and flowing rhythm and robustness characterise the figure. Probably to the free standing images, inspiration for the image was to mould after a noble figure and attempts to make it majestic reveal this intent.”²² These images possess heavy physiognomy as at Mathura and do not have slender body as at Amaravati. The robe covering both shoulders is not favoured much.

This style of Buddha of Andhra art has been an inspiration for the various images of Buddha of South-east Asia and the murals



of as at Balawaste, Afghanistan. Thus Amaravati School of art set the standard for the Buddha figure with the heavy body, the robe covering the forearm, the right hand held in *abhayamudra* and the left hand holding the folds of the robe near the chest, a circular mark on the forehead, and clock wise ring-like curls of hair in topknot.²³ Here one has to remember that the valid and potent Buddhist art objects are to be understood with human senses and mind. Besides the technique and form and in social taste and preferences as well as in religious attitudes and approaches one has to observe the physiognomy, the moods, feelings and emotions in the panels to bring out totality and meaning in understanding the sculpted panels.

During the sixth century CE in the Deccan the Badami Chalukyas initiated in an era of vigorous temple building activity. To a greater extent it reflected blend of forms and ideals as that of the Pallavas in the south India. Andhradesa which came under the rule of the Chalukyas witnessed the growth of Alampur as a prominent art centre of great importance. With many innovative trends and ideas the art at Alampur was initiated.²⁴ Among the Nava-Brahma temples, the Kumara-Brahma having *mithunas*, *Vidyadharas*, *pratiharas*, etc. indicate stoic figures. Physiognomy of the figures reveal squarish full faces, highly picked up eyebrows, and long pointed noses, heavy torsos with broad shoulders and highly thrown chests and also flexible, smooth and round limbs. Women figures are featured with the full oval faces, closely-set heavy breasts, high navel and broad hips.²⁵ These features recall the images of Durga temple at Aihole. Thus the Kalachuri style continued and reflected here.

The art of Kumara Brahma at Alampur and the Sangamesvara temple at Kudaveli shows its early beginnings in that region. The images are featured with short proportions, squarish faces, broad shoulders, heavy chest, broad hips, and round and supple limbs, almost tubular in form. Certain images have mask like faces with highly arched eyebrows, bulging eyes, flush cheeks. Some figures like Harihara, Lakulisa shows a pillar like form and radiates a powerful aura, similar to the art of Malegetti Sivalaya at Badami and Durga temple at Aihole. Heavy crowns, limited ornamentation in beaded type, fall of waistband in circular motion, long rope-like cloth-fold as *katibandha* recall the art of Aihole.²⁶ Among the dynamic compositions the strong and powerful images of the Sangamesvara temple at Kudaveli the figure of Andhakasurasamharamurti of Siva deserves attention. The vigorous attacking moment of the form is nicely brought out. To achieve it the strong diagonal movement of the left leg with the knee bent forward in the same axis of swirl of the right hands above and the arching right leg firmly planted and the torso arching back along the axis of the *tri-sula* is emphasized.²⁷



The face is featured with the large bulging eyeballs, highly arching eyebrows with curved ends, long pointed nose, wide pouting lips and full cheeks. The large *jatamakuta* with diamond-studded band on the forehead is a feature common to the figures of Aihole and Badami. The *ratna udarabandha* and *katibandha*, the beaded *keyuras*, *valaya* and *hara* and the short *kativastra* with *kirtimukhas* carved on the right thigh are very interesting to note. The eight armed figure carries a *pasa*, a *sarpa* and the *sula*. Ganesa on the right, a crouched figure under the left foot and a seated figure are shown in the background. Generally in this aspect Siva is encountered with the terrific countenance of the face as in the examples of

Ellora and Elephanta.²⁸ But here Siva is shown with an open smiling on his face. Here it is to be understood that the task of killing the demon is over.²⁹ The form is portrayed in a spirited attitude, holding up the demon Andhaka after goring him with his *trisula*.³⁰ Another one more graceful image of Andhakasurasamharamurti form of Siva from Kudaveli is now preserved in the Museum. The influence of Kalachuri style is also felt in the images of Siva-Nataraja from Kudaveli. The spreading form has a strong diagonal movement. The exaggerated bend of the body, heavy limbs, short proportions and the position of arms show an awkward movement.

The sculptural art found in the Svarga-Brahma temple shows short proportions and slender bodied figures, full squarish faces, highly arching eyebrows, a greatly elevated ridge, the bulging eyes and broad chin. The torsos are tubular and no distinction for the knee portion in the tubular legs. The flatness of the chest and abdomen with little accent on the planes can be noticed. But the stoic figures have square to oval faces. The face is broad at the temples and narrows down from the jaw region. The other facial features include receding foreheads, highly arching eyebrows, and bulging eyes, long slender pointed noses and pointed broad chin. The elongation of the heavy torsos with broad dropping shoulder and limbs encountered. The folds below the chest and in the navel region are carved, appear naturalistic.³¹

Sturdy, energetic and powerful gestures and movements are found carved in the various forms of Siva. In all these carvings a strong diagonal movement indicates the power packed or enraged actions. These characteristic features can be seen in the images of Tripurantaka, Nataraja, Trivikrama, etc.³² In this context I would like to recall Nataraja image placed in the *bhadragavaksha* as a good example for a harmonious blend of circular movements. Though the arms and legs are lost the sixteen armed Nataraja is present dancing in *catuira* pose. The thin ripple across the waist of the body of Nataraja accentuates the grace in flexion.³³ The slight tilt of the head to the left, the flexed torso to the right with arms all-around is different in the image. The attendant musician figures shown seated in various poses are playing instruments. Bhringi *incatura* pose and Ganesa in dancing poses and the tall figure of Parvati in a graceful *tribhanga* pose create a rhythm in the composition. Seated Nandi is also present at farther right. The powerful and dynamic movement is successfully brought out by the sculptor with tight and smoothly modeled strong limbs, besides the thin rendering of the arms.³⁴ The latter might be due to the space constraint. The indrawn full face reveals a gentle smile. Another graceful representation of Siva as Bhikshatanamurti is also found here. The tall hour-glass torso figure stands throwing his weight on his left leg. The head is tilted to the left with slightly drooping shoulders show a fluent rhythm of the contours. Limited ornamentation and flowing *jatas* on to the shoulders, face with slight smile present a serene atmosphere to the image.³⁵

One of the sophisticated carvings from Nolambavadi, the lower south-western Andhradesa, can be cited here. It is the elegant and beautiful figure of Ganga from the Doddesvara temple at Hemavati. Finely carved *jala-vatayanas* in the *pradakshinapatha* is inset with the sculpture of Ganga on the west. Ganga stands in *tribhanga* on the top of her *vahana*, *makara*. Sankha-nidhi and Padma-nidhi sit at the window outer base flanking the *makara*. Her right hand rests on her full hip and the left holds a water pot. She wears a beaded *mekhala* around a tight fitting *ardhoruka*, *keyuras* with *latha* design, plain bangles, a *hara* of *pipal* leaves and heavy *vritta-kundalas*. The hair is in a large ornamented bun at back, tight curls elsewhere decorated with jewels in the front and sides. The *lalitya* stance, and the left leg crossing behind the right and touching the ground with tip of toe enhanced the elegance of the figure. The hour glass torso body with square face, arched eyebrows, down ward lip, round breasts, the hip size doubled to the shoulder part creates a balance with the right waist portion far projecting beyond the straight vertical line. The simple and elegant treatment of her ornaments and refined balance of her body with its soft contours

placed it one among the masterpieces of Indian art.³⁶ An excellent and significant image of Bhairava, known as Henjerappa is found enshrined in the Siddhesvara temple at Hemavati.³⁷ The four armed deity sits in *lalitasana* and holds trisula and *damaru* in the upper hands. The lower right hand is *abhaya* pose and the lower left holds a *kapala*. The attributes are held in naturalistic manner wherein the fingers around the *trisula* are relaxed, the *damaru* rests in the palm and the fingers of the hand, but not held by two fingers, which is a regular feature. The hair ringlets encircle the head in two rows, looking like a halo. Bhairava is shown as a youth with round, fleshy face with arching eyebrows and devoid of ferociousness though two small tusks are protruding from the mouth. Thus it can be the form of *Prasanna* Bhairava, a unique and beautiful one in Indian art.³⁸



One of the gigantic images of Vishnu-Trivikrama is found in the Trivikramasvami temple at Pedacherukuru in the Prakasam District.³⁹ It is an elaborate representation carved in limestone slab measuring nine feet in height and four and half feet in width. The rectangular slab is in semi-circular in shape at the top portion. The main image is surrounded by all other divine and semi-divine figures featured in bold relief.⁴⁰ Thus the main image comes to a height of more than seven feet which is majestic and elegant. The Trivikrama panel in such a huge size might have been used for worship in a hypaethral temple and the icon might be sculptured in the 6th- 7th century CE. The stone slab rounded at top strengthens this view. Further it might have been housed as *dhruvabhera* in the *garbhagriha* of the temple at Pedacherukuru constructed during the 10th century CE.



Trivikrama-Vishnu stands by throwing his weight on his firmly planted right leg. His left leg is thrown to his left to the level of navel and the toe is pointing to the sky. Thus it creates right angle to the vertical of his body. The *tribhanga* stance, the tilted head to the right and the thrown left leg to the left side made the image appealing in appearance and create a balance and harmony in the body. The physiognomy of the image shows the oval face with serene expression, slight semi-circular eyebrows, set with prominent eye sockets, the upper lip bigger than the lower lip resulted in pouch like mouth, chin with a dimple in the middle and long ears look like that of Buddha. The strong 'V' edged nose with splayed nostrils shows the folkish idiom. The youthful face is broad at the temple and narrows down from the jaw region. The hour glass torso is present with low chest having eight arms. Trivikrama carries in his right arms the *gada* held in upwards, *khadga*, *bhindivala* and the lower most hand is held in *vyakhyanamudra*. The left hands are shown holding *sankha*, *khetaka*, *dhanus* and the remaining left arm is stretched parallel to the raised left leg and indicating the measuring of

the heaven, the *svargaloka*. The deity is tastefully decorated. The deity wears the elongated tall striated *kiritamakuta*, three times more in length than the face. The bottom of the crown has two bands each with a row of bead design in between, followed by fluted conical portion with three small *chaitya* arch motifs, look like the pipal leaf, around at its bottom, and topped by tiered crowning member decorated with petal and bead designs. The fluted crown is not common and it is unique here. He is adorned with *vrittakundalas* on the ears which rest on the shoulders, thick beaded neck ornament (*kante*) and a broad *kantabharana*, *mukta-bhujakirtis*, *mukta-vajraharas*, *mukta-keyuras*, *kankanas*, *udarabharana*, ornate *yajnopavita*, *vanamala*, etc. Atop of the figure the *chattra*, decorated with floral patterns, is shown in slanting position and similarly the *kundala* of right ear is shown resting totally on the shoulder synchronizing the tilt of the head. The flexions in the body, disposition of the arms, the positioning of the hand in *vyakhyanamudra* pose on right and the hand holding the *dhanus* on the left and the remaining hands, tilt of the head with gazing towards thrown left leg and ease in modeling of limbs create a balance, and a fluent rhythm to the contours of the image. A sort of harmony is achieved with unusual body movement. The upward glance of the image indicates an expression withdrawn from around. In some examples the lifted leg is made inordinately lengthy to indicate that Trivikrama measured the heavens.⁴¹ The sculptor was successful in creating the *Vīratrupa* with proportionate physiognomy and thus not ignored the physical laws of nature.⁴²

The figures at the bottom and along the periphery of the stele are featured in bold. On the right side the kneeling figure of Prahlada with *kirita* is shown holding the right leg of Trivikrama by his both hands. To the right of Prahlada one *dvarapala* and little above another *dvarapala* are shown. Both are in similar stances and holding a *gada* in their right hands and left hands are shown in the *dolahasta* pose. The top right portion of slab and close to the *chattra*, Surya is present with folded hands. The interesting thing is that the presence of hallow behind the crown of Surya figure. The image of Chandra in kneeling position in *anjali* pose is depicted to the left of the *chattra* and above the bow. Further the image of Tumbura having horse facial features is depicted. The left topmost of the slab the figure of Narada is present holding timers in both hands. The inverted three headed Brahma is shown holding a *kalasa* in both hands and ready to pour water and wash the raised left foot of Trivikrama. His legs are shown in such way to indicate his descent from the above. Just below the *kalasa* and above the left foot toe of Vishnu the head of Rahu is depicted in profile. The bulging eye, big nose, projected mouth with thick lips made Rahu awkward and fearsome in appearance. A fighting scene is featured below the raised left leg of Vishnu wherein the half knelt Garuda is shown subduing the demon Namuchi. Vindhyavali, the queen of king Bali, is shown standing in *anjali* pose. A seated image of Sukracharya is present with shaven head and long ears to the left of the queen. To the left bottom side of the right leg of Vishnu, the figure of Bali is shown in kneeling position with his hands in *anjali* pose. He wears *kirita*, *vritta-kundalas*, *haras*, etc. The surrounding figures are all carved with elegant figural proportions and are quite attractive and in kinetic movement. A generalized modeling characterizes these figures. Thus the icon of Trivikrama is unique and majestic in all aspects and appeal to the viewer as wide range canvas before him. The grouping of the figures at the bottom and along the periphery of the stele recalls the early Andhra art tradition. However Vamana is not present here, which is a common feature both in the early Chalukyan and Pallava arts. But the features of the image of Trivikrama from Pedacherukuru neither attributed to the Vengi and Badami nor Pallava schools of art. The characters of the icon are more lenient to the art of Chalukya *vishaya*. The lime stone that is used for the icon might be only from the Palanadu region.⁴³

Here I am citing an example of the *Nritta-Ganapati* for which both literary and Copper Plate inscriptional sources are useful and helpful in describing it, rather than the texts.^{43a} This Ganapati is found in the Madhukesvara temple at Mukhalingam, (also called Kalinganagara) Srikakulam district, Andhra

Pradesh. It is unique in more than one sense due to its iconographic features and for dancing mode. The image is sculpted as an inset panel on the right outer door-jamb of the *parivara* shrine in the north-west of the temple. The door-frame is exquisitely carved and exhibits an unmatched delicacy of treatment. The four armed Ganapati is shown dancing with the right leg slightly bent, resting on the ground and left leg touching the ground with the toes. This stance indicates the rhythmic dance and delicate moments. The upper left hand of the god is thrown horizontally to the right, but not exactly in the *gaja-hasta* pose, with fingers pointing down wards, while the lower left hand is hanging horizontally along with the body like *lola-hasta* type. The upper right hand is holding *mulakanda* and the lower is held in the *kataka* pose. The upraised proboscis is turned to the left and holds *sankha*. Instead of the *makuta* of the conventional style, the coiffure is arranged in small snail like curls and adorned with a snake fillet. Third eye is also present. He wears the *naga-yajnopavita* and *naga-valayas*, *kati-sutra*, wristlets and designed *purnoruka*. The folds of the *purnoruka* hang in between the legs of the god. Though the belly is seen it is not the customary pot belly. However he is shown with heavy body. Having such type of body the sculptor created gentle bends with slight and elegant moments and rhythm in all around to the body. Thus the sculptor perceived proportionate rhythm and balance to heavy torso to conceive harmonious dynamism.⁴⁴



Artists and sculptors borrowed certain ideas from the ancient Sanskrit literature for their inspiration and for achieving grace and elegance in their creations. A well known example is that of an Asokan tree blossoms at the touch of the feet of beautiful young maiden. It is a conventional poetical idea which has been sculpted in stone by the artist in the form of a female figure resting her feet at bottom of the stem of a tree. This theme is present carved in stone throughout in Indian art since early period. Thus the sculptors had taken these ideas like the young and handsome women shown as wooing their beloved or dancing in various poses, carrying flowers, mirror, writing love letters, arranging their ornaments, playing on instruments and in many others attitudes. These are executed either in round or in high or medium relief on the outer walls of the temples, pillars, etc.⁴⁵ Whether they are called as *apsaras* or *alaskanya* or *mithuna* or *yakshis* they are invariably display charm, full of winsome grace and attired in choicest gems and dresses and handsome youthful bodies. The sculptors expressed the artistic physical beauty of the human body from fascinating angles of fine profiles including back views. Some of the figures of this type are a female figure shown standing on a full blown lotus bearing a baby in arms, the latter pulls the pearl necklace of the former, a female figure with bird sitting on her left arm, a female standing on a full blown lotus joins her hands over the head, the ends of her scarf flying.⁴⁶

Here I am happy to give one of the most fascinated examples from Orissan art. In this motif a female figure is shown in graceful standing on her right leg by a slight bend of the right knee-joint while the left is bent at knee and turned and placed near the right knee. The narrow waist and full round breasts with a necklace hanging and touching the breast-circular lines increased the beauty of the figure. The well

shaped legs with hips of required proportionate size, minimum ornamentation, with stylishly decorated curly hair, round face with a dip in the chin, pointed nose, the region around the half closed eyes, arched eyebrows, big circular rings hanging rhythmically created a harmonious blend is revealed. Further, the sensitiveness of flesh of the body revealed not only at the abdomen and on to the face but also to the entire body, a unique thing. She is shown in three quarter profile and the head turn in full profile towards the on looker with a smile (*mandasmita*). The figure is created in a fascinating angularity to expose her body in a pleasing and appealing mode to the viewer. The lady figure is shown drawing the anklet from her left foot with her right hand while the left hand holds the other anklet already drawn from the right foot. While doing so her mood of *tadatmyata* is superbly brought out by the sculptor and the moment of activity is lively conveyed. All these made the figure connected to the viewer.⁴⁷



In this context, though not the above type of female figures, the bracket figures from the Ramappa temple at Palampet (1213CE), Telangana, are considered for discussion. The remarkable bracket figures are shown project from the out pillars as if supporting the projected roof.⁴⁸ The bracket figures encountered are *damalika*, *nartaki*, *Vrikshaka*, *mardala*, *Nagini*, etc. The figures reveal stiffness and frozen rigidity. They have a stylized cylindrical motion and cubistic sculpting. The faces, oval, squarish, almost in rectangular, seem to be masked and since the frozen character of the face shows grave in expression. The limbs are slim and look like pipes. Besides these aspects, they are unique in many aspects. They seem to be alien but the ornamentation coeval to the Kakatiya period. They are in dance poses. Certain scholars proposed the idea that the dancing figures illustrate Jayapa's *Nrittaratnavali* lacks foundation. The poses do not represent the *karanas* or even *desi-mudras*. "Parts of the poses, the legs or the hands, may approximate to those in some *Karanas* but the pose as whole may not represent any specific *Karana*."⁴⁹ The figures like *nartaki* and *damalika* to some extent tally with the description given in the *Silpa Prakasa*. Alice Boner theories are suitable for all the *kanyas* or maidens found in the Kakatiya monuments, but cannot be applied the same to other sculptures.⁵⁰ Another example of the Kakatiya period is given here. One of the lovely examples of Nataraja is at present preserved in National Museum, New Delhi. Siva is shown dancing in *chatura* having eight arms. The hands hold *akshmalā*, *agni-patra*, *naga*, *trisula*, *parasu*, *dhanus*, *pasa*, *khatvanga*. The upper right is kept in *abhaya*. He is adorned with a *kiritamakuta*, *patrakundala*. It is interesting to note that Brahma and Vishnu are shown dancing on either side of Nataraja. Parvati is standing to the left while the Nandi is seated to the right. The entire representation is surmounted by *makara-torana*. Nataraja in centre with other gods on either side are creating a horizontal movement to both sides. Though it is of wood carving technique there is pervading harmony with balance. The over ornamentation and many figures in the scene does not hinder the beauty of the frame. It is absolutely dynamic one of centrifugal movement represented in clear and without ambiguity. The Kakatiya sculptors followed the Later Chalukyan and the Hoysala art traditions.⁵¹

The sculptural art of the Vijayanagara period is influenced by the late Chalukya, Chola, and Kalinga traditions in the respective regions. The sculptures found at Lepakshi, Hampi and other places exhibit two different and distinctive traditions, viz., and the 'classical' and 'post-classical' trends. The classical trend exhibits the plasticity of the fully rounded and modeled form with expression of emotions whereas the post-classical trend represents a movement towards summarizing the round volume in direction of flat and linear angles. The sculptures do not show the immeasurable depth, vigorous breadth and expressiveness and strength or super-human power. "But certainly they reveal artistic skill and creative urge of the artists and craftsmen to maintain or to revive 'classical' traditions. There is tough and dignified rendering of the plastic mass marked by inner composure. There is also agonic relationship between the body and the ornaments in body modeling. The gliding modeled lines, regulated curves and roundly modeled surfaces received due attention, care and caution at the hands of the Vijayanagara craftsmen. In some cases, somewhat slight hardening of treatment seems to have set in, and parts of the body are emphasized in modeling. But on the whole there is neither lowering of artistic intensity nor any lessening or creative vision. However, the slender faces to the well proportionate physiognomy could not suite and devoid of expression and emotions."⁵² Thus the faces of the sculptures have featureless and non- expressiveness.

Among the sculptures of the Vijayanagara art I would like present here a beautiful sculpture of Kalyanasundaramurti from Lepakshi. This sculpture is found on one of the pillars of the *kalyanamandapa* of the Virabhadrasvami temple. In this sculpture Siva stands in *dvibhanga* posture in the centre of the relief. He is adorned with *jatamakuta*, *katisutra*, *yajnopavita*, *udarabandha*, various *haras*, *manjiras*, *ardhoruka*, etc. His upper right and left hands hold *parasu* and *krisna-mirga*. The lower left is holding the right hand of Parvati who is standing to the left of Siva and the other hand is in *abhaya*. Parvati stands gracefully in *tribhanga* pose and is very tastefully ornamented. She holds a *lilakamala* in her left hand. The entire relief is canopied by a triforium *citratorana* surmounted by a huge *kirtimukha* motif. In this panel also the *panigrahana* aspect is well emphasized. Brahma is shown in the act of performing *homa*. It may be noted that Vishnu and his consorts as the givers of bride. But Brahma is shown in seated posture on the other side of the same pillar and Dikpalas in life size are carved on the pillars of the same *kalyanamandapa* in their respective directions with their mounts on the *pitha* below.

In the Vijaya-nagara reliefs the emphasis is on the *kanyadana* aspect and also the bride Parvati is represented as a symbol of the Indian bride -hood. The portrayal of human moods and fancies expressed through the medium of poses and flexions. The classical flavour persists in the panels with serene expression. Thus the Indian tradition of marriage system has been well brought out in a lovely manner by the sculptors.⁵³

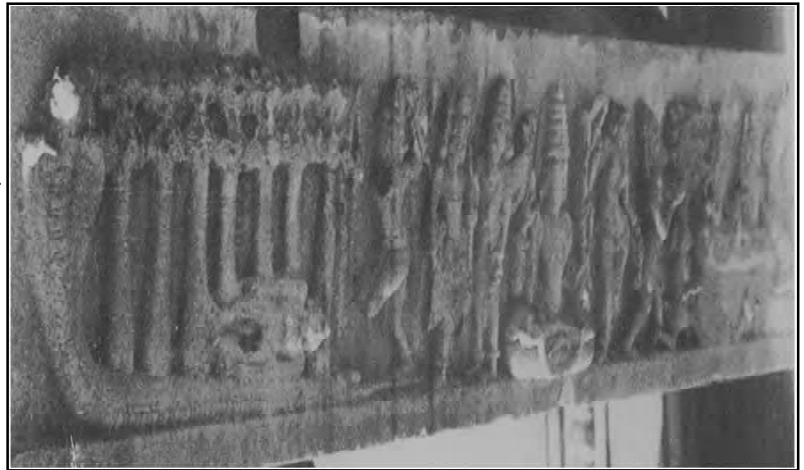
I would like to draw your attention to one of the episodes from the Epic *Ramayana*. And how, the classical literature and literature in regional languages and folk themes help us in understanding the episode of Rama breaking



the seven *sala* trees in a proper context. This sculptural episode is found in the temples at Markapur, Puspagiri, Ontimitta, Tirupati, Tirumala, Korukonda, Papanasi, Atmakur, Krishnapatanam, Nagulapadu, Nidikonda, Sirkonda, Tadipatri and Penukonda.⁵⁴

In these panels Rama is shown either aiming or shooting an arrow at the seven *sala* trees. In Pushpagiri example Vali is present to the right of the *sala* trees, with an arrow stuck on to his chest. The arrow covers *sala* trees also; indicating that the task has been completed. Here the sculptor seized the episode in a dramatic moment and presented it as a shorter narrative. It is more effective visually and psychologically to the viewer. To the left of trees Sugriva is bowing in *anjali* before Rama and Lakshmana. In majority cases Rama is depicted in *tribhanga*, or in *alidasana*. He holds a bow in his left hand and the right hand is at his chest indicating the discharge of arrow. The discharged arrow is shown passing through the seven *sala* trees. It is interesting to note that in majority cases the seven *sala* trees are shown standing on the back of a serpent whose hood is raised, except in Pusphagiri. In the Tadipatri panel the raised hood is touching the top of the tree. But in the panels from Nidikonda and Nagulapadu show the skeleton of Dundubhi, which Rama throws hundred *yojanas* away from the place where it was laying. Some panels show Lakshmana, Sugriva and other *varanas* at the back of Rama and witnessing his valour.

According to the *Valmiki Ramayana*, in order to convince Sugriva about his ability to fight with Vali, Rama cut off seven *sala* trees with a single shot of an arrow.⁵⁵ The *Ranganatha Ramayana* also follows the original story of the *Valmiki Ramayana* but with a slight deviation. As soon as Rama breaks the *sala* trees some unknown female voice tells Rama that she is lying as *sala* tree due to the curse of the sage Durvasa. The arrow of Rama gave back her real form.^{55a} But this is not found in the *Valmiki Ramayana*. The *Bhaskara Ramayana* and the *Kamba Ramayana* narrate the story as in the original *Valmiki Ramayana*.⁵⁶



The *Torave Ramayana* depicts the episode in a different manner. According to it, the trees are held by a sage Daityamuni. Rama with his toe presses the body of the sage and discharges an arrow. As soon as the trees fall down new trees spring up in their place. At last, Rama directs his arrow first to cut the head of the sage and then the trees.⁵⁷ However the story, narrated in the *Ananda Ramayana*, *Agnivesa Ramayana* and *Hanuman Nataka*, is totally different from the original, *Valmiki Ramayana*. According to them, once, Vali hid seven *sala* fruits in a cave. After sometime when he went again to the cave for the fruits he found a serpent there in place of them. Mistaking that the serpent ate the fruits Vali cursed that seven *sala* trees would grow on its back. Enraged serpent in turn, cursed Vali that he would be killed by the person who could cut off the seven trees with one arrow. However, this story is not found in any other versions of *Ramayana*. Here we may note that according to the *Ananda Ramayana* Rama first presses the foot of Lakshmana and then shoots the trees. In the *Hanuman nataka* Lakshmana himself presses the tail of the serpent.

A folk story connected to this episode which is very popular among the people is that once a sage had a severe *taps* to obtain *amrita*. He got it and before drinking it he wanted to take bath and kept the pot with *amrita* under the *tala* trees, on the bank of a river. After bath he saw the broken pot and encircled serpent near to it. The sage cursed the serpent that the *tala* fruits will grow from it. Since the serpent was coiled one the *tala* trees sprang up in a circle. To cut the *tala* trees which are in a circle, a difficult task? Vali wanted Rama to prove his valour by cutting them with a single arrow. Lakshmana helped Rama by telling that he should press the tail of the serpent which is under the *tala* trees. In this context it may be recalled that Lakshmana is considered to be the incarnation of Adishesha. If the tail of a serpent is pressed the serpent will come in straight with its raised hood. Rama by doing so all the trees came into a straight line and he cut off the trees. Thus he proved his ability and convinced Sugriva that he can fight with Vali. As I said earlier the episode of Vali and Sugriva fight is sculpted in a good number of temples. One could postulate that it were portrayed to indicate the prowess of Rama.⁵⁸ However there is a difference of opinion over the words *tala* and *sala*. In some versions it is mentioned as *tala* and in some other as *sala*. Both *tala* and *sala* are mentioned in the 32 different manuscripts used in the compilation of the critical edition of the *Kishkindha -kanda* of the *Valmiki Ramayana*. Bhasa, in his *Abhishekanataka* mentions the *sala* trees while Bhavabhuti in his *Uttararamacharita* mentions seven *tala* trees.⁵⁹ Thus to understand the *Saptatala bhedhana* panel in its totality one has go through the regional works like *Ananda Ramayana*, *Agnivesa Ramayana* and *Hanuman Nataka* and also folk tales. Here one has to remember that no survived text to advise the artists on methods of presenting narratives as in the case of Egyptian, Roman, Etruscan, etc. Hence it is clear that artistic choices were being made in sculpting the episode. Therefore the artists were making deliberate decisions on the manner in which they wished to present or communicate their message.

Another unique form of Vrishabhavataramurti, the *samhara* aspect of Siva, is given here. To understand and to identify the sculpture the *Sivapurana* comes to our rescue. So far three sculptural representations of this aspect are known and all of them belong to the 16th century. An extremely interesting sculpture of Nandi is carved on one of the pillars in the *kalyana-mandapa* of the temple at Lepakshi.⁶⁰ In this example a Nandi is shown in the centre of the facet of a pillar. It is standing majestically and facing to proper right. Its neck is adorned with various straps. The most important feature of this sculpture is that the front right leg of the animal is placed on a severed human head. The erect ears, horns and hump are prominently shown. There is a sublime expression on its face. The iconographical significance of this sculpture is shrouded in mystery. However the *Silpa* texts and *agamas* are silent about this form. But a careful study of *Sivapurana* would give some significant information in this connection.⁶¹

The *Satarudra- samhita* of *Sivapurana* describes in detail the circumstances under which Siva assumed Vrishabhavatara. According to it while churning the milky ocean the sprays and drop that sprang up at the outcome of nectar, many damsels of exquisite beauty were born (*tebyaha kanthah samudbhuta bahvohyadbhutadarsinah*).⁶² Their faces resembled the full moon. Their luster was dazzling as the flames of fire. They were bedecked with divine jewels, necklaces,



bracelets and bangles. These damsels, sprinkling the ten quarters with their ambrosial beauty and beauteous glances, had maddened the worlds. The leading *danavas* who had participated in churning the milky ocean took them to their abodes according to their convenience and challenged the supremacy of the *daityas*. In the battle that ensued in between the two, the *daityas* supported by Vishnu defeated the *danavas*. In the meanwhile Vishnu saw those damsels of peerless beauty and matchless charm. Vishnu, fascinated by the cupid's arrows, began to indulge in sexual dalliance with these damsels. Vishnu, as a result, begot through them sons of great exploits. They wrought great havoc both in heaven and earth causing misery to all. On seeing the great harm done to the worlds, the gods and sages finally approached Siva for protection. Then, Siva, the ocean of mercy realizing the havoc caused by the sons of Vishnu assumed the form of a bull Vrishabhavataara. Rudra in that form tore and killed the sons of Vishnu with his hoofs and horns. When they were killed, Vishnu the foremost of the strong came out shouting loudly and hastened towards Siva. The infuriated Siva, in the form of infuriated Bull, leaped up suddenly and kicked Vishnu with his terrific hoofs. He then tore Vishnu with his terrific horns. Vishnu was dejected and despised. His pride fell off. Realizing that Siva himself had come off in the form of a Bull, Vishnu spoke in a shrill voice, with drooping shoulders and palms joined in reverence. Thus Siva relieved the *daityas* from the havoc created by the sons of Vishnu. It is this mythological background of the Vrishabhavataaramurti aspect of Siva that the Vijayanagara sculptors represented in the sculpture.

In the Sculpture the most significant feature is that the Nandi is shown placing its right proper front leg on the top of a severed human head. This undoubtedly represents the *samhara* aspect of the deity. It may be mentioned in this connection that there is another sculpture carved on another pillar in the same *kalyana-mandapa* of the temple at Lepakshi. It illustrates a charmingly proportionate and exquisitely caparisoned Nandi. The horns, hump, ears, hoofs, tail, etc. of the animal are meticulously modeled. The front right leg of the animal is considerably raised and bent at the knee, but the severed human head is not represented. The entire sculpture is placed in a *koshtha* cut in low relief and surmounted by a graceful *makara-torana*. The *makara-torana* is normally found on the top of the gods and goddesses. All the cult images in the temple at Lepakshi are invariably canopied by the *makara-toranas*. Thus contextually it would appear that the Vrishabha here also represents allegorically the Vrishabhavataaramurti aspect of Siva.⁶³

Before concluding I would like to state that while studying an icon/image/sculpture of its iconography and iconometrics only lead to the mere physical description of the object. To acquire an adequate understanding of the aesthetic beauty and form of art and the socio-religious meaning of art and its philosophy as well as the skill and the mind's eye and heart of the artist it is necessary to make a thorough analysis of the physiognomy, anatomy and expressions and feelings present in the images. To understand the latter the art historian has to concentrate and observe the face of image and its shape, temple to jaws, cheeks, chin, eyes and eye-sockets, eye-brows, nose and nostrils, lips, and mass and the contour. It is well known that contour plays a vital role in bringing expression to the sculpture. Further the art historian has look into the significant changes in socio-economy, analysis of the religion and its growth and the evolution of sculptural techniques, through the centuries both quantitative and qualitative, and also the relevant texts and literature including vernacular languages and relevant inscriptions and all these are to be integrated.⁶⁴

Notes and References:

1. D. Kiran Kranth Choudary, Perception of Dynamism in Sculptural Art, *South Indian History Congress*, 38th session, Calicut, 2018, pp. 917-928.

2. *Aitareya Brahmana*, VI,5,1.
3. Niharranjan Ray, *An Approach to Indian Art*, Chandigarh, 1974, pp.36-37; Niharranjan Ray, *Idea and Image in Indian Art*, New Delhi, 1973; Alpers Svetlana, *The Art of Describing*, Chicago, 1983; T. Bhattacharya, *The Canons of Indian Art*, Calcutta, 1963.
4. H.W. Janson, *History of Art*, New York, 1996, p.16
5. *Encyclopeia of Historians and Historical Writings*, vol. I, p.52
6. Frederick Antal, *Classicism and Romanticism, with other Studies in Art History*, New York, London, 1966.
7. S.K. Sullerey, *Chandella Art*, New Delhi, 2004, p.11.
8. A.K. Coomaraswamy, *Introduction of Indian Art*, Madras, 1956; E. B. Havell, *The Ideals of Indian Art*, London, 1920
9. Roy C. Craven, *Indian Art*, London, 1976, p.77. Women adoring the throne and footprints symbolized the Buddha, from the Great *Stupa* at Amaravati, marble- 40.6cm.; B. Rajendra Prasad, *Art of South India- Andhra Pradesh*, 1980, p. 33-40.
10. Buddhist symbolism is the use of Buddhist art to represent certain aspects of *dhamma*, which began in the 4th century BCE. In the beginning Buddhists never gave vital importance to art and its development. One has to understand this situation in the religious context only and the main purpose of Buddhist is to attain Nibbana, to get liberation from suffering. The Buddhist tenet preaches that everything in the world is emptiness, no-self and impermanent. Therefore the art was not important for the Buddhists and it was neglected at first till the entry of the Mahayana. The latter believed that besides the Dhamma, Buddhism also requires a form for its existence and development. It resulted in the creation of the image of the Buddha. Prior to that the early Buddhist art is simple and symbolic and anionic. The reasons for not making the images of Buddha in the early period were that the Buddha insisted his disciples not make images of him, so that he would not become an object of worship, and distract from the essence of the teachings. The Hinayanists believed that after the *Parinibbana*, body of impure matter could not more be visible. The Buddha taught that after his *Mahaparinibbana*, the *Dhamma* will be the teacher. Early Buddhist symbols include the footprints of the Buddha either in pair or single carved in stone or clay. The footprints have toes of equal length, with Wheel of *Dharma* in the center. In the statues of the *Mahaparinirvana* Buddha the soles of the feet are often covered with symbols. Another symbol is the *Dharmacakra*, with eight spokes attached to a central hub and united by an outer rim. It symbolizes the “turning of the wheel of the law” that occurred when the Buddha preached his first sermon at the deer park. The spokes of the wheel also symbolize the Eightfold Path. The early texts stated that the Buddha had thirty-two distinctive body characteristics. Further, indicated that he was a great person, *Chakravartin*. These include a round knot on top of his head, evenly spaced white teeth, a long thick tongue, golden skin, very blue eyes, black hair that grows in clockwise curls, etc. The Buddha was also symbolized as a lion, due to his former status as heir to a throne (*Sakya simha*). He was also represented as *pipal*, *ficus religiosa* within the railing, indicating his enlightenment. Other important symbols include the representations of the Three Jewels (the *Buddha*, the *Dharma*, and the *Sangha*), deer (Buddha preached his first sermon in a deer park) and the *Swastika*. The latter symbolizes the *Dharma* and sometimes found on statues of the Buddha, often on the soles of his feet or on his chest. As Buddhism moved into other countries, new symbols like *Vajra*, or thunderbolt, and eight auspicious signs (a conch shell, a lotus, a wheel, a parasol, an endless knot, a pair of golden fishes, victory banner, and a treasure vase) are introduced

Stupas are another symbol of the Buddha. Some of them contain some tiny bit of the cremated remains of the Buddha, *sariraka stupas*. Stupas took on additional layers of symbolic meaning. It is believed and interpreted by some scholars variously. According to them the shape of the stupa represents the Buddha sitting in the posture of meditation. Its base represents the *Sangha*, the dome stands for the *Dharma*, and the cone on top represents the Buddha and the spire above stands for Nirvana. Thus the Stupa can be seen as a kind of a *Mandala* that embodies the mind of enlightenment

11. D. Kiran Kranth Choudary, *op.cit.*, Calicut, 2018, p. 919-920.
12. K. Langer Susanne, *Feeling and Form*, London, 1953.
13. Bussagli Mario and Sivaramamurti, C. *5000 Years of the Art of India*, New York, 1971; Roy C. Craven, *Indian Art*, London, 1976, p.78. The Buddha subduing the elephant is from the Great *Stupa*, Amaravati, marble-D.89cm. About 180-200 CE may be due to the influences from Mathura the figure of the Buddha appears at Amaravati. The same theme also appears on a long panel at Amaravati, now preserved at Chennai Government Museum. Knox, Robert, *Amaravati: Buddhist Sculpture from the Great Stupa*, London, 1992; In Ajanta the story of Nalagiri is found in Cave 17. Behl Benoy K, *The Ajanta Caves*, London,1998; J.N. Banerjea, *The Development of Hindu Iconography*,(4th ed.) New Delhi,1985
14. Buddha and Nalagiri is one of the popular Buddhist mythologies. A good number of illustrations of this legend are found in sculptural art and paintings. It is about an attempt of Devadatta to kill Buddha by letting loose a frenzied elephant, Nalagiri. Devadatta was the son of Sakya Suppabuddha and his wife Amita. Devadatta was jealous of Buddha from his early days. Buddha after his enlightenment visited Kapilavastu and preached his doctrines to the *Sakya* nobles, Devadatta, and his friends Ananda, Kimbila, Bhagu, Bhaddiya, Aniruddha, Upali. They joined the Sangha. (*Vinayapitaka*, vol. 2, *Culla-Vagga*, Rp. London,1977, p.182). In course of time Devadatta acquired the magical power (*iddhi*) and impressed upon Ajatasatru who became his follower. But his rivalry and envy against the Buddha never diminished. Devadatta used every opportunity to harm Buddha. He made one such attempt and successful in obtaining permission from Ajatasatru to kill the Master by using the fierce elephant Nalagiri. As per the plan Devadatta persuaded the elephant keepers to make Nalagiri drunk with double dosage of toddy and let him lose on the street by which the Buddha was passing. The keepers executed the plan and an announcement was made that the people should clear the streets of the city. The Master was also warned not to enter the city for alms. But the Master ignored it and went to Rajagriha with the monks of the eighteen monasteries of the city. On seeing the elephant the people ran in helter and shelter. The Buddha kept walking in calmness. When the wild elephant was advancing towards the Master, Ananda hurriedly stood before the Buddha to save him from the onslaughts of Nalagiri. With his supernatural power the Buddha removed Ananda from his position. A woman carrying a child got terrified by seeing the elephant and tried to run way from the scene and while doing so she dropped the baby at the feet of the Master. When the elephant was about to crush the baby, the Buddha suffused him with all the love at his command and patted the forehead of the animal. With the touch of the Master, Nalagiri bowed down calmly on his knees before him. By witnessing such a miraculous event the people threw their ornaments on the body of Nalagiri, henceforth known as Dhanapla. (*Vinayapitaka*, vol. 2, *Culla-Vagga*, Rp. London, 1977, p.194ff.
15. D. Kiran Kranth Choudary, *op. cit.*, Calicut, 2018, pp. 920-921.
16. B. Rajendra Prasad, *op.cit.*, 1980, p. 37

17. D. Kiran Kranth Choudary, *op.cit.*, Calicut, 2018, pp. 921-922.
18. Benjiman Rowland, *Art and Architecture of India*, 1961, p.211
19. B. Rajendra Prasad, *op.cit.*, 1980, pp-38-40
20. During the 3rd century CE the Andhra Art survived at Goli, Amaravati, Uppugunduru, Chandavaram, Gummadiurru, Guntupalli, Nelakondapalli, Alluru, Salihundam, etc.
21. B. Rajendra Prasad, 'Religious Architecture' in I.K. Sarma, (Ed.) *Early Historic Andhra Pradesh 500 BC-AD 624*, New Delhi, 2008, fig.23.
22. *Ibid.*, p.43.
23. *Ibid.*, pp.224-227.
24. Alampur is located in the Jogulamba Gadval district, Telangana. The temples are found at Alampur, Kudaveli, Mahanandi, Panyam, Satyavolu, Kadamarakalava. B. Rajendra Prasad, *Chalukyan temples of Andhradesa*, New Delhi, 1983.
25. D. Kiran Kranth Choudary, 'Art' in *Early Medieval Andhra Pradesh*, (Ed.) B. Rajendra Prasad, New Delhi, 2009, pp.280-285.; The nine temples at Alampur situated in a walled enclosure are known as Nava-Brahma temples. They are Kumara-Brahma, Arka-Brahma, Vira-Brahma, Bala-Brahma, Svarga-Brahma, Garuda-Brahma, Visva-Brahma, Padam-Brahma, and Taraka-Brahma. All these are in Nagara style excepting one in Dravidian form. This innovative trend perhaps initiated under the guidance of the Alampur guild.
26. B. Rajendra Prasad, *op.cit.*, New Delhi, 1983, p.80; Ashwin Lippe, "Early Chalukya Icons, *Artibus Asiae*, Vol. XXXIV, 4, Pls.17,26,31,36; Zimmer, *The Art of Indian Asia: Its Mythology and Transformations*, Vol.II, New York, 1955, Pls. 116-117, R.S. Gupte, *The Art and Architecture of Aihole*, Bombay, 1967, Pls.100-123
27. B. Rajendra Prasad, *op.cit.*, New Delhi, 1983, p.81 and pls. 54,69.
28. R.S. Gupte, *op.cit.*, pl. LXXIX.
29. According to the *Padmapurana*, after killing Tripurasura, Siva appeared in the form of destroyer and laughed so loud that it caused fear of the gods. Satyanarayan Rajaguru, *Invocatory Verses from Inscriptions*, Vol. II, Pt. i, Bhubaneswar, 1973, pp.XI-XII
30. D. Kiran Kranth Choudary, *Siva in Indian Art*, Delhi, 2014, pp.73-74; *Ancient India*, No.6, pp. 59ff; C. Sivaramamurti, *Nataraja in Art, Thought and Literature*, New Delhi, 1974; D. Kiran Kranth Choudary, 'Art' in *Early Medieval Andhra Pradesh*, (Ed.) B. Rajendra Prasad, New Delhi, 2009, pl.5 & p.281
31. B. Rajendra Prasad, *op.cit.*, New Delhi, 1983, pp.85-87.
32. D. Kiran Kranth Choudary, *op.cit.*, Delhi, 2014, pp.34-35, pls. 4,5,6,55,60
33. *Apasmarapurusha* is absent in this example and similar ones are also found at Aihole and Badami.
34. The invocatory verses in the Senakpat inscription of Balarjuna, 8th Century CE, invoke the god Nataraja. Let the god Bhava be graceful to thee, He who plays with ball-like mountains, dislocated by terrible strokes of His lotus-trunk-like arms, that flung into all directions being dissipated at the time of *tandava* dance. T.A. Gopinatha Rao, *Elements of Hindu Iconography*, Vol.II, Pt.i, No.20
35. B. Rajendra Prasad, *op.cit.*, New Delhi, 1983, pl. 26
36. Andrew L. Cohen, *Temple Architecture and Sculpture of Nolambas*, Delhi, 1998; D. Kiran Kranth Choudary, 'Art' in *Early Medieval Andhra Pradesh*, (Ed.) B. Rajendra Prasad, New Delhi, 2009, p.288, pl. 14.
37. Henjeru is the old name of Hemavati and Henjerappa means the Lord of Henjeru

38. D. Kiran Kranth Choudary, *op.cit.*, Delhi, 2014, pp. 88-89, pl.66; Douglas Barrett, *Nolamba Temples of Hemavati*, Bombay,1958; K. Krishnamurthy, *Nolamba Sculptures: A Cultural Study*, Delhi, 1987; Douglas Barret, *Nolamba Temples at Hemavati*, Bombay, 1958
39. The east facing Trivikrama temple has a square *garbhagriha* and a small *antarala* and a sixteen pillared *mandapa* in front. It is featured with narrative scenes pertaining to *Ramayana*, *Bhagavata* and *Mahabharata* depicted in low relief. B.A. Nelson Babu, Trivikramaswamy Temple at Pedacherukuru, *A.P.H.C.Proceedings*, XII, pp. 90-93; V. Dilip Kumar, *Sculptural Art of Trivikramaswami Temple at Pedacherukuru*, 2005, unpublished M.Phil, Dissertation submitted to the Acharya Nagarjuna University.
40. Exclusive cult images of Trivikrama are found at Tirukkoilur, and Kachipuram and bas-relief sculpture in the Varaha cave at Mamallapuram, in the Namakkal cave, in the caves III & II at Badami, Pattadakal, and Alampur. Sculptures are also found at Halebidu, Hampi, Tadipatri, Penukonda, Tirupati, Tirukkoilur, Srirangam, Kumbakonam. The creation of Trivikrama reached its water mark during the Vijayanagara times.
41. The image of Trivikrama may also be represented with the left foot raised up to the level of the right knee or to the navel or the forehead, to show the three stages in which he spaced the world. A unique representation of Trivikrama depicting the three stages of strides is found in the Venkataramana temple at Tadipatri. Here the god is with three legs shown standing with left leg stiff and the right leg lifted up so as to keep toe at level of the left shoulder and the third leg kept on the head of Bali. V. Jayaprada, *Vijayanagara Temples at Tadipatri*, Delhi,1998, p.76; V.Kameswara Rao, *Select Vijayanagara Temples of Rayalaseema*, Hyderabad, 1976, pp.179-180; Shrinivas V. Padigar, *Vishnu Cult in Karnataka*, Mysore, 1996, pp.198-200; R. Champakalashmi, *Vaisnava Iconography in the Tamil Country*, New Delhi, 1981, pp.105-112.
42. R.H.Kulkarni, *Pre and Early Chalukya Sculpture Origin and Development*, New Delhi, 2009, p.217, figs.176, 183.
43. D. Kiran Kranth Choudary & P. Hema, 'Antiquity of Trivikrama Icon from Pedacherukuru', *APHCP*, 43rd Session, Rajamahendravaram, 2019, pp. 76-78.
- 43a. Ganesa is always a delightful form and the aspect of Nritta form, no wonder, attracted poets. The following verse is from the *Kathasaritsagara*.
Nnisau tandavoddanda sundasitkarasikaraih!
Jyotimshi pushnanniva vas tamo mushnatu vighnajit!
It means that 'with the night advancing, Ganesa dances tempestuous *tandava* with trunk upraised, from which as it whistles, sprays multiply and illumine the stars, dispelling darkness'. In this context the description given in the copper plate charter of Yadava Ramachandra from Thana dated AD 1272 about *Nritta* Ganapati is given here (*El,XIII*,pp.198 ff and plates).
Pada-nyasa-bhar-artirek Vinamat-prithvimithah sammilat-saptam-bhodhi-payah- pravaha – kulana-vitrasta-visva-trayah!
Chamchat- Kautuka-Kamdukikritakula-Kshonidhara-srenaya Hermbasya jayamti danarabhasa bhrant-alayah Kelayah !!.
44. D. Kiran Kranth Choudary, 'A Unique Dancing Ganesa from Mukhalingam' in A.V.N Murthy and I.K. Sarma (Eds) *Sri Ramachandrika*, vol. II, Delhi, 1993, pp.301-304, pl.42; Douglas Barret, *Temples of Mukhalingam*, Bombay,1960.
45. Seen in the Orissan monuments at Lingaraj, Rajarani, Konark and in the Chendella art at Khajuraharo; the Hoysala art at Halebidu, Belur, in Andhra at Mukhalingam, etc.; D. Kiran Kranth Choudary, *op.cit.*, Calicut, 2018, pp. 917-928.

46. Roy C. Craven, *Indian Art*, London, 1976, pp.180-184, pls.137,141,143.
47. Found in both Lingaraj and Raja Rani Temples at Bhuvaneshvar and also at Konarak. An *apsara* from Khajuraho as *nupur bandhika* may be called as wearing the anklet. S.K. Sullerey, *Chandella Art*, New Delhi, 2004, pls. 2 & 4; Vidya Dehijia, *Early Stone Temples of Orissa*, New Delhi, 1979, pp. 69-71.
48. P.V. Parabrahma Sastry, *The Kakatiyas of Warangal*, Hyderabad, 1978, pp. 299-304
49. M. Radhakrishna Sarma, *Temples of Telingana*, Hyderabad, 1972; D. Kiran Kranth Choudary, 'Art' in *Medieval Andhra Pradesh AD 1000-1324*, (Ed.) Somasundara Rao, New Delhi, 2011, pp.454-458.
50. Alice Boner, *Principles of Composition in Hindu Sculpture: Cave Temple Period*, E.J.Brill, Leiden, 1962.
51. D. Kiran Kranth Choudary, *op.cit.*, Delhi, 2014, p. 40, pl. 23
52. C. Poornachand & D. Kiran Kranth Choudary, *Splendours of The Vijayanagara Empire: Architecture, Art & Painting*, Delhi, 2022, pp.136-137.
53. C. Poornachand & D. Kiran Kranth Choudary, *op.cit.*, Delhi, 2022, pp. 97-101.; D. Kiran Kranth Choudary, *op.cit.*, Delhi, 2014, pp. 176-181, pls.116-119; D. Kiran Kranth Choudary, 'Art' in *Late Medieval Andhra Pradesh AD 1324-1724*, (Ed.) R. Soma Reddy, New Delhi, 2014, pp.497-502.
54. D. Kiran Kranth Choudary & C. Udayalakshmi, *Ramayana in Indian Art and Epigraphy*, New Delhi, 2006, pp.89,90,118,119; D. Kiran Kranth Choudary, *Ramayana: Its Depiction in Art*, ICHR –SRC, Bengaluru, 2015, pp.1-43.
55. *Valmiki Ramayana, Kiskinda-Kanda*, Canto 12, verses 1-5.
- 55a. *Ranganatha Ramayana, Kiskinda-Kanda*, lines: 370-388.
56. *Bhaskara Ramayana, Kiskinda-Kanda*, lines: 172-176; *Kamba Ramayana*, p.327.
57. *Torave Ramayana -Sandi 2*, verses :45-48
58. D. Kiran Kranth Choudary & C. Udayalakshmi, *op.cit.*, New Delhi, 2006, pp. 118- 119.
59. For details refer to: Desai Devangana, "Narration of the *Ramayana* Epic- Vali-vadha in Indian Sculpture (up to 1300 AD)", *Indian Studies*, Essay presented in memory of Prof. Niharranjan Ray, Delhi, 1984; D. Kiran Kranth Choudary, *op.cit.*, ICHR –SRC, Bengaluru, 2015, pp.1-43.
60. Lepakshi is a village located 13 km east of Hindupur in the Sri Sathya Sai district of Andhra Pradesh. The temple is a notable best example of the Vijayanagara style of architecture and a veritable treasure house of sculpture and paintings.
61. D. Kiran Kranth Choudary, *op.cit.*, Delhi, 2014, pp. 93-95.
62. Brahmada Tripathi, (Ed.), *Sri Sivamahapuranam*, Delhi, 1991: Ch.22, 20-22.
63. Similar form of sculpture is found on a slab of the floor of a temple in K.R. Nagar, Mysore district, Karnataka. The sculpture in low relief shows a sturdy bull standing majestically with its front raised right leg and bent at knee with a severed human head under it. A *chhatra* with moon and sun on either side rises from the back of bull near hump. These sculptures are unique and seldom found in the Vijayanagara temples.
64. D. Kiran Kranth Choudary, 'Recent Studies on Art and Architecture of Andhra- A Review' in *Glimpses of Our Past- Historical Researches*, Hyderabad, 2004, pp. 12-17; D. Kiran Kranth Choudary, *Methodology of Art History: A Perspective*, APHCP, XXXII Session, Warangal, 2008, pp.272-273.

SECTION - I
ANCIENT ANDHRA HISTORY & ARCHAEOLOGY
PRESIDENTIAL ADDRESS

**MEMORY, TIME AND IDENTITY : A STUDY OF
 INSCRIPTIONAL PRASASTIS OF CHALUKYAN FAMILIES**

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Honourable President, Learned Historians, Members of the Andhra Pradesh Congress and friends

I am sincerely grateful to the Executive Committee of the Andhra Pradesh History Congress for bestowing upon me this great honour to preside over the Ancient Andhra History and Archaeology of its 45th Annual Session. I would consider this as an encouragement for me for whatever little work I have done so far in my research field. With so many great historians on the dais and among the audience, it makes me more conscious of my limitations and inadequacy to this exalted position. This platform offers me a unique opportunity to present before this august assembly, my paper on “Memory, Time and Identity: A Study of Inscriptional Prasastis of Chalukyan Families”. The main aim of this paper is to look at the prasasti portions of donative inscriptions to understand how the ruling elites in pre-modern times, wanted to memorize the events of their past and document the same in a particular mode of writing, by looking specifically at the genealogical information and various other components such as the military conquests, titles/epithets, political symbols, vedic sacrifices, analogies, etc., that were entwined along with the genealogical information of the prasastis.

HISTORIANS APPROACH TO THE STUDY OF PRASASTIS

Most modern writings on Indian history began with the erroneous notion that ancient Indians did not possess a sense of history that they lacked a historical consciousness as was found in the West. For instance, the imperialist historian James Mill, in his foundational *History of British India*, offered an explanation for the lack of historical sense in the cultural inferiority of Hindus. (Mill 1975: 198-99). Hegel went a step ahead in attacking the concepts of spiritualism and idealism of Indian society that made them incapable of writing history (Inden 1986: 429- 36). Similar sentiments about history writing were echoed in the so-called nationalist histories. There were assertions by Bankimchandra when he wrote: ‘We have no history! We must have a history’, that did not go unheeded. (Chatterjee 1993: 76) However, when the nationalists initiated writing the history of their own people, not only did they invariably accept the methodological patterns set for them by British scholars, but, often seem only to be quoting their predecessors, especially if it concerned glorifying their past. Thus, it is not surprising to find scholars like R.G. Bhandarkar start the introduction for his *Early History of the Dekkan*, with the statement that ‘India has no written history’ (Bhandarkar 1985: i; iv) Thus we find, whether it was Hegel’s writings on the Orient, or more generally, the writings of mainline empiricists and Utilitarian writers of the nineteenth century, India could not attain the epistemological criteria for writing history, in the eyes of these scholars. It is against this erroneous notion of Indians lacking a sense of history, that the present paper looks at the *praasti* (Eulogy) portions of inscriptions of the Chalukya families which ruled the entire Deccan region from the 6th century CE to 12th century CE, to put forth a mode of historical writing that existed during this

period, which was different from the method defined by the colonial writers who understood history from the perspective of the Enlightenment tradition.

A new scientific outlook for historical writings based on inscriptions began in India with the decipherment of the Brahmi script by James Prinsep in 1837. This was considered as a major breakthrough in the development of epigraphical studies. The epigraphical sources by virtue of their recording specific events and dates came to be treated as 'hard core' evidence and more reliable than the literary sources. (Subramanyam 1998: 382) J. F. Fleet, one of the most prolific epigraphists had remarked that: 'for our knowledge of ancient political history, we are indebted only to inscriptions and not to any history works bequeathed to us by the Hindus' (Parasher Sen 1992: 62-73). This clearly shows the importance of inscriptions as a 'knowledge base' for providing 'authentic' historical information for a later generation of historians writing in the 20th century. Primarily, the information in the inscriptions became the main source for historians to create the fundamental structures and outlines of political history as the backbone of all historical narratives. This trend continued until the 1960s. More recently, information relating to the functioning of temple institutions, the role of social groups in religious patronage, the agrarian social and economic setup, and the nature of political structures and state-formation has also been extracted from the epigraphic record and occasionally, subjected to statistical analysis (Talbot 2001: 13). However, it is our submission that on account of their unique value as sources, it is essential for the historian to acquire a clear knowledge of basic aspects of inscriptions, including their traditional content, namely, the *prareastis*. Hitherto, when scholars used inscriptions as 'hard core' evidence they invariably presented these eulogies within an empiricist framework of dynastic chronology (Subramanyam 1998: 382). This made a study of inscriptional eulogies in their totality, according to Daud Ali, 'a particularly underdeveloped domain in the study of South Asian history, which is ironic given their remarkable number' (Ali 2000: 166).

Further, when modern historians attempted to construct Indian history using genealogical material from inscriptions, they had left out the mythical, epic and *puranic* portions of the *prareastis*. They only chose that material considered relevant, authentic and verifiable for determining political events or actions of the king and thus, fitted their narrative into a model that was suitable for a positivist methodological framework. However, we argue that one cannot overlook the latter as this reflected a worldview of the ruling elite embedded in conceptions of the past that provided value for providing an identity for them, just as the modern nation state turns to history to provide a legitimate past that then defines its identity. In this regard, therefore, we attempted to scrutinize genealogies afresh, in the regional context of the Chalukyan families. It does so in order to underline the assumption that a certain historical consciousness did exist that emerged out of the historical processes of constructing specific social and political identities. Thus, this study makes a necessary departure from the existing methods of history writing by giving equal paramountcy to the source as to the interpretations. In this case, the source we address is rooted in a consciousness that goes beyond the 'real' of the then present but to a memory of their cultural past that continued to define these ruling families.

NATURE OF CHALUKYAN PRAREASTIS

Most of Chalukyan inscriptions contain three important components, namely, the *Prawasti*, Notification and the Conclusion (Vijaya 1983: 76-77). The main portion of these inscriptions invariably documented land transactions, though there were also records that contained detailed genealogical information in their *prareasti* portions, which included mythical, semi-historical and historical genealogies. *Prareastis* were, in fact, found in the Preamble section. The text of a *prareasti* was a historical narrative often composed in Sanskrit language and on many occasions, eulogistic in nature (Thapar 2013: 549). The

main intention of the *prareasti* was to record the actual events that took place in the life of the king in whose name the grant was issued. It was also to record the important events about the king's predecessors. The genealogical information, along with the dated time either mentioning an era or the reign of the ruling families formed the core of the *prareasti*. Interwoven with the genealogical information were found military conquests, imperial or administrative epithets and royal emblems achieved by the king and his ancestors. The social mechanisms of marriage networks were also mentioned as these were considered essential to establish inter-clan and inter-family relationships. Along with the genealogical and military information were found the ideological components, which highlights Vedic/ Puranic elements of pan-Indian importance, comparison of king and his ancestors with both heroic and intellectual imageries derived from ancient texts. This portrayal of the king's image was in accordance with the convention adopted by the medieval court poets who placed their patron in the position of a universal sovereign (Chattopadhyaya 1998: 21-43).

There were certain similarities between the *prareastis* and the *caritas* (biographies) or *mahakavyas* (poems). Both contain collective statements of the past that are based on, what Bernard Lewis calls, 'Remembered History' (Lewis 1975: 11). Also, both draw on the *itihasa-puraGa* (historical antiquity) tradition extensively, which is based on historical memory that selectively depicts features of the past some of it 'imagined'. An important part of this tradition was that it was initially memorized, preserved and transmitted orally to reflect on the dynastic/ genealogical aspects of the ruling elite. These retrievals are interesting as most of the political, economic and cultural life was centered in the proximity of the royal courts, which naturally wanted to perpetuate the elite intellectual traditions (De Casparis

1979: 105). Both these sources narrate activities and events of the past but, they do so in ways that were meaningful and useful to their contemporary audience (De Casparis 1979: 16). *Prasastis*, like the courtly literature of medieval times, were also forms of discourse that contained images of the self and the world. (De Casparis 1979: 16; Ali 2000: 165-229) Since they were only representations it is important to delineate the complex mechanisms of how these images of the past were constructed and used. And, it is for this reason that it is crucial for the historian to recognize the social and political aspirations that they embodied along with the ideology that they conveyed. (Talbot 2001: 15-16) Thus, by examining, or rather, re-looking at the narratives of the *prareastis* of inscriptional texts of the Cha7ukyan families, we attempt to analyze notions of the past that the ancient ruling elites had recorded in these sources. However, it may be noted that the contents of the *prareastis* were not uniform and varied from one family to another in different periods of time and space.

GENEALOGICAL TRADITIONS IN CHA6UKYAN PRACF'.ASTIS

The *prareasti* portions of inscriptions of the Cha7ukyan families¹ contain three kinds of genealogies. These are the mythical, semi-historical and historical genealogies. The mythical genealogy dealt with the origin myths mentioning the lineage (*gotra*), matronymic and family (*kula*) of these rulers. Implicit in this was the cyclic notion of time that was located in a remote past associated with mythical elements. The semi-historical genealogies were concerned with the legendary past that referred to the genealogies of the *Candravamma* and/or *Suryavamma* families. Since these were mentioned in the Puranic traditions that referred to the kings listed in the Kali Age texts, it projected both the linear and cyclic notions of time. In the next category were the historical genealogies that dealt with the narration of the king and his lineage referring to several generations of rulers, enumerated in sequential order. These however, belonged to the immediate past of the king whose *prareasti* was being written, and thus, time was reckoned in linear terms. These different categories of genealogical narratives evinced both changes and continuities in different

chronological periods. Further, this also reflected on the way different Chalukyan families viewed at their past and created identities.²

MYTHICAL GENEALOGIES

From the early medieval period (6th century CE) onwards, the mythical genealogies constituting the gotra, matronymic and the kula or vamrea came to be integrated with the genealogies of ruling families. When the Chalukyas had come to political prominence replacing the Kadambas, they adopted the mythical genealogies of their predecessors, which began with the mention of Manavyagotra. This was followed by stating the matronymic, Haritiputra or sons of Hariti, *Cha7ukya kula* and *Satya&raya kula* to which the Chalukyas claim to have belonged. Reference to Cha7ukyakula or vamrea or *anvaya* through which the family was identified, suggests an underlying sense of time that came to be measured in cyclic terms. Further, by adopting the mythical genealogy of the Kadambas, who called themselves as the *brahma-kcatras* (Jaiswal 1998: 63), the Cha7ukyas too, indirectly associated themselves with the brahma-kcatra identity, which was not directly mentioned anywhere in their records. Interestingly, apart from stating these expressions, the Cha7ukyuan inscriptions does not explain the origin of these mythical personages in the early phases of their rule.

However, from the 11th century onwards significant changes have occurred in the description of mythical genealogies particularly, in the preareastis of the Eastern and Western Chalukyan inscriptions. The mythical genealogies from now on explains the mythical origin of Manavya, Harita, and Chalukya vamrea. In the inscriptions of the Eastern Chalukyas, the Ranatipundi grant³ of Vimaladitya mentions them as belonging to the double-gotra of Manavya (viz., *dvipakca gotra*) for the first time thus, linking the Manavya gotra to the brahma-kcatra lineage. But, there was neither any explanation about the origins of Manavya and Harita nor, the meaning of the term *dvipakca gotra*. In contrast, in the inscriptions of Kalyani Chalukyas of the western Deccan there was a complete revamp of the mythical genealogy portion in the preareastis. For the first time, the Kalyani Chalukyas made an attempt to trace the origin of Manavya, Harita and Chalukya. In this exercise, they tried to connect these three mythical elements through establishing a biological linkage between each of them. Further, the origins of these mythical ancestors of the Chalukyas were also genealogically connected to Gods. This may be seen as an attempt to locate the roots of the family in a-temporality. Thus, for instance, in the Sudi inscription dated to CE 1114, the mythical genealogy of the Western Chalukyas of Kalyani is given in the following way:

‘From VicGu’s lotus was born Brahma. From Brahma was born ‘tri. From ‘tri has sprung the Moon (Budha) and from Budha has originated Pururavas who was mentioned as the founder of the Lunar dynasty (*Soma vamma*). The son of Pururavas was Harita. Harita had many sons from whom sprang the Chalukya race (*vamma*)’⁴

Thus, it is apparent that in the initial stages of their rule, the Chalukyas borrowed the mythical genealogy from the local memories of the earlier rulers, namely the Kadambas. Hence, not only the notion of cyclic time appears obscure, even the brahma-kcatra identity, which most of the ruling elites claimed during the early medieval period also remained nebulous. On the other hand, from 11th century onwards the notion of cyclic time becomes more obvious by a conscious linkage with Brahma and Manu whose origins were rooted in timelessness. Similarly, now the brahma-kcatra identity of the ruling families was more explicitly stated. Thus, these different versions of mythical genealogies, suggests that the immediate concerns of the ruling elite was to draw upon their identity on the basis of what they imagined and believed

to be their past.

SEMI-HISTORICAL GENEALOGIES

Another tendency among the ruling elite was to connect their genealogies with the katriya families of the epics. These genealogies, according to Romila Thapar, served as important historical records that promised continuity of succession. She further argues that, these came to be treated as socially necessary documents as these helped in locating the family's roots in the most ancient past (Thapar 1996: 302). It was thus a critical source to retrieve a distant past, but one that enabled them to seek valuable symbols for the legitimisation of their newly attained power. (Chattopadhyaya 1976: 61) This was accomplished by the patronage of the *brahmaGa* scholars who were well versed in the *itihasa-puraGa* tradition. (Kulke 1995: 237-38) Apparently, these court poets did not invent mythical and semi-historic genealogies *per se* but selected, recorded and preserved only that information from the tradition that interested the ruling elite and that which was deeply rooted in the social memory of the people.

The semi-historical genealogies in different versions emerged in the inscriptions of the Chalukyan families of the western and eastern Deccan from the 11th -12th centuries CE. In some inscriptions of the Western Chalukyas of Kalyani, there was reference to the Manavya gotra, Haritiputra and the Chalukya kula along with the mention of fifty nine kings of the Chalukya family who ruled from Ayodhya. This is then followed by the mention of sixteen more kings who have ruled over Dakshinapatha. However, interestingly, neither the names of the fifty nine kings nor, those of the sixteen kings are mentioned.⁵ Reference to Ayodhya as the original seat of the progenitors of the Chalukyas is significant, as this place is associated with the illustrious family of the Ikcvakus of the Suryavamrea or Solar lineage and thus, connects the Chalukyas to a lineage of Puranic antiquity. On the other hand, the Gadag inscription of Vikramaditya dated to CE 1098 mentions the emergence of the Chalukyas from the Candravamrea (Soma) lineage.⁶ The family thus seemed to have claimed both the solar and lunar lineages. An elaborate semi-historical genealogy was noted in the Sudi inscription of Vikramaditya VI dated to CE 1114.⁷ This record mentions that Harita was the son of Pururavas, the founder of the Candravamrea lineage. This is in total contrast to the version found in the Puranas, where the origin of Harita was traced from Yuvanareva, the descendent of the Ikcvaku lineage of the solar race. Thus, it appears that the court poets have consciously deviated from the earlier memory of lineage connection and tried to fabricate new legendary genealogical linkages for Harita by altering the Puranic versions.

Creating new legendary genealogies of a semi-historical type was an ongoing process commonly found during this period. Similar trend was also noted in the Vengi Chalukyan inscriptions.

Here too, a detailed Puranic and epic genealogy of the Candravamrealineage was recorded for the first time in the Ranastipundi grant of Vimaladitya, dated to CE 1011.⁸ This record gives a detailed Puranic genealogy beginning with Lord Narayana up to the heroes of the *Mahabharata* (viz., the Pandavas), thus presenting a genealogical list of forty seven kings of the Candravamrealineage. (Pariti 2015: 74-81). Here the court poet shifts the narration to describe a semi-historic genealogy referring to one Vijayaditya of Ayodhya and his unsuccessful Deccan conquest. His son was mentioned as VicGuvardhana, was later succeeded by Vijayaditya. Subsequently, the narration states the historical genealogy of the family commencing from Pulakeui Vallabha of the Badami Chalukyan dynasty. Later rulers of this family followed this version of semi-historical genealogy in all their records.

These different versions of semi-historic genealogies establishing linkage with the solar and lunar lineages were also important ways of conceptualising time constructs beyond the present that came to be

perceived as something powerful and divine and that could be linked up to their personal identity. To attribute themselves with certain characteristics of divinity and trying to also establish a 'pure' katriya identity were methods of enhancing their personal glory (Inden 1981: 34-35). The selective adoption of the mythical and Puranic past became essential for the ruling elite to re-define their own past, though it was more imagined than real. These conscious inclusions of puranic elements into the pre-realist took place at a time when the newly emerging local chiefs ruling contemporaneously with the main Chalukyan ruling families posed a challenge to the political stability of their respective empires. In fact, it was primarily, the memory of this past that provided justification to their kingship and thus, came to be essentially looked at as charters of validation for current, sometimes unstable, political situations confronting them.

HISTORICAL GENEALOGIES

Genealogies as historical records also included dynastic *vamma* traditions of the ancient past, by including the names and achievements of the king's ancestors in a sequential chronological order. It was stated in the *Uastras* (legal texts) that when a donee receives a land grant from the donor, it was essential to mention the name of the donor and his ancestors in laudatory terms (Thapar 1996: 105-6). Historical genealogies were written by following a sequential order of narration within the parameters of linear notions of time. Historical time was often appended with dated time, which was recorded in terms of an era or regnal year of the ruling king.

In the initial years of rule of the Badami Chalukyas and the Vengi Chalukyas, the historical genealogy was simple bearing names not exceeding more than three generations of a king's predecessors, namely his great grandfather, grandfather and father respectively.⁹ This also indicates that time-cycles were short as ancestors were few. Further, the use of eras, in particular, the *ffiaka* era, was also limited. Gradually, the historical genealogies became lengthy. The pre-realist of the Badami Chalukyas began with the founder of the dynasty and continued up to the king who issued the grant, with regnal year and era mentioned in each case. For instance, the Vokkaleri inscription of Kirtivarman II begins the historical genealogy with Pulakerei Vallabha I followed by his son Kirtivarman and then his son Satyareraya. The list goes on like this up to the reign of Kirtivarman II in whose time the record was written.¹⁰ The Eastern Chalukyan inscriptions also give lengthy lists of ancestors along with the number of years each king ruled. This information extends to as many as thirty generations. These tendencies emphasized on a linearity of time emphasising on actual details within a chronological framework to firmly establish the family's authenticity in its historical context.

By the 11th century along with the invention of elaborate mythical and semi-historical genealogies the court poets fabricated lengthy historical genealogies. Variations were discerned in the records belonging to the Vengi Chalukyas and the Western Chalukyas of Kalyani. In the Vengi Chalukyan tradition, the historical genealogy began with the mention of three generations of kings of the parent branch namely, the Badami Chalukyan dynasty. This was then followed by the mention of the full list of kings of the Vengi Chalukyan dynasty up to the king who issued the grant.¹¹ This clearly indicates the conscious attempt made by the ruler to link up with the previous Chalukya rulers and partake in their greatness not only to enhance the purity of the lineage, but also recognise the power connected with them. In contrast, in few records of the Western Chalukyas of Kalyani, the historical genealogy belonging to the parent branch, namely, the Badami Chalukyas was completely enumerated. This is then followed by the account of the kings belonging to the ruling dynasty which issued the inscription (Murari, 1977: 72). For instance, the Kauthem grant of Vikramaditya V¹² gives the names of all the kings of their parent branch (viz. Badami Chalukyas) through long genealogical linkages. This clearly indicates their concern to refer to the greatness

and antiquity of the family history as this became critical to establish social identity and provided a legitimisation to their political authority.

It is observed that when the *prareastis* appeared elaborate with lengthy historical genealogies, reckoning of time became more linear. The development of this tradition was first seen in the Sataluru inscription of Gunaga Vijayaditya III of Vengi Chalukyan family, which was dated to the mid-ninth century CE.¹³ Subsequent successors of Gunga Vijayaditya followed this pattern of historical time reckoning, without reference to the *ffiaka* era. By the 11th century, there was a prolific reference to the Jupiter's Sixty years-cycle in the *prareastis*, indicating an attempt to introduce the cyclic notion of time with the continued emphasis on linear reckoning of time through the abundant use of eras. Another important change noticed during this period was introduction of personal eras named after the king like Chalukya Vikrama era, Jagadekamalla era, Bhulokamalla era, etc. in the Western Chalukyan inscriptions. These were used not only to express political authority but also to emphasize the individual greatness of the king and his concern to have a permanent place in history and have a special identity. This type of time reckoning introduced precision in the documentation of various details intended to signify family and individual identity and concomitantly perceptions of the past were articulated as rooted in specific time.

MILITARY EULOGIES AND POLITICAL SYMBOLS

Intertwined with the narration of genealogies was the listing of military achievements of the ruler and his ancestors. This component of the *prareasti* sections was often exaggerated and was more imagined than real. However, it is important to mention as it enhanced the glory and identity of the king and his ancestors in specific ways. The early *prareastis* mentions briefly the defeat of hostile kings by the early Chalukyan rulers suggesting that their immediate concern now was to control the areas surrounding the core of their kingdom. Furthermore, since their political control was minimal, the early kings used only simple administrative titles like *raja* and *napa* (king) but, to exert their zeal for conquests and territorial expansion, they adopted military titles like *Puru RaGa Parakrama*, *RaGa VikraEta*, *Uri Parakrama*, *Bhammarakasya*, *Ripu Narendra*, *Vishamasiddhi*, *Makaradhvaja*, *RaGamukha*, *RaGabhushaGa* and so on indicating their passion for warfare.¹⁴ After consolidating power a tendency began to present a detailed account of military conquests undertaken both by the king and his ancestors. Exaggerated military titles became few, but now their imagined claims of pan-Indian conquests began to be described with hyperbolic statements. The 'real' and 'imagined' territorial control that was thus described was to retrieve the past achievements of the king's ancestors and this can be considered as a mode of writing history that looked at the immediate historical past to enhance the greatness of the family. Undoubtedly, in this process they were selective in referring to only those ancestors who eclipsed the great powers such as the Kadambas, Harsha of the north, the Racmrakumas, the Pallavas, the Cholas, the Kalachuris, etc. The conquest of Vanavasi by Kirtivarman and the victory of Pulakeu II over Harsha were highlighted in the records of the Badami Chalukyas. Both the incidents were crucial landmarks in the political history of the Chalukyan family, since the conquest of the former permanently established the Chalukyan rule in the Western Deccan and the latter incident elevated the Chalukyas to an imperial status (Schwartzberg 1978: 181) and provided a valid memory to be written and emphasised upon for generations. Similarly, the military achievements of some of the king's ancestors were highlighted but, their defeat in the hands of some of the major powers was often found telescoped with neither the inscription nor the Kavya recording them.

The 11th century onwards saw the invention of new traditions to record these achievements. Thus for instance, in a few records belonging to the Western Chalukyas, the Chalukyan lineage was explained with the conquests over the Nalas, Kadambas, Mauryas, Racmrakumas and Kalachuris without mentioning

the original home of the Chalukyas. This was clearly an attempt to give them a historical identity traceable to powerful dynasties. Similarly, both the Western and Eastern Chalukyan family records came up with an imagined migration theory of a certain Vijayaditya from Ayodhya to the Deccan. Though the military titles were few in these later records, the only title that was used extensively was *Paramabhammaraka*¹⁵. The court poets apparently consulted the historical records and reproduced them through a clearly selective process involved in writing the inscriptional text to suit the needs of the present time. In fact, some of these selective memories critical to the making of the identity of the family like migration of the Chalukyas from Ayodhya to the Deccan were carried into literary texts, particularly in the *VikramaEkadeva Carita*, by BilhaGa. Thus both these two genres of texts endeavored at preserving a certain identity and collective memory of the family's past.

To further enhance the greatness of this identity the poets of the Chalukyan courts entwined military conquests with high sounding royal or administrative titles and political symbols or royal insignia acquired by the rulers. This was one way of legitimising control, authority and sovereignty. The symbols of royal insignia were usually inherited by the king from his predecessor but could also be seized from an enemy, and still further, be bestowed to him by an overlord in recognition of his services. Cynthia Talbot regarded these "titles (*birudas*) and symbols as a synopsis of a lineage's achievements and as a summary of a person's claim to fame". (Talbot 2002: 144). It was also indicative of their respective status in society. In the early praeastis of the Chalukyas, the king and his ancestor came to be referred to in laudatory titles like *Ur! P[thv!vallabha]* and *Sarvaldkauraya* (Monier Williams 1979: 907; 1185) apart from the simple administrative titles like Maharaja, Maharajadhiraja and the like. With the expansion of political control by the 8th century, the Chalukyan praeastis epithets like *JagadekaEta%*, *Rajalokauraya*, *Bhupate* and *Samasta Bhuvanauraya* are more extensively inserted.¹⁷ These eulogistic titles of the king and his ancestors were further accompanied by the mention of the political symbols and royal insignia through defeating the kings of north India. For instance, the Badami Chalukyan inscriptions mention Vinayaditya's acquisition of *palidhvaja* (flags and banners), *GaEga-Yamuna, dhakka* (drum) and *mahauabdas* (important utterances) after defeating the kings of the north, thus linking them to pan-Indian symbols of authority.¹⁸

Interestingly, reference to such high sounding imperial or administrative titles of the ancestors were not found in the praeastis from the 11th century. Instead, only personal titles of kings indicating the 'imperial' authority of the king were started from the reign of Vikramaditya V of the Kalyani Chalukyan family. From then onwards, the names of all the kings came to be suffixed with epithets such as *Tribhuvanamalla*, *Trailokyamalla*, *Jagadekamalla*, *Bhuvanaikamalla* and *Bhulokamalla* (Fleet 1896: 435). Thus, the objective of identifying the king through these personalised grandiloquent titles, rather than the dynasty, was suggestive of an attempt to manifest the king as an apparent controller of universal territory. Thus he was sometimes equated with ruling *cakravarti-kcetra* (universal territory), including the entire Bharatavarsha or even the world, emphasising now his individual identity. Further, during this later period the mention of political symbols came to be obtained through the favour of Gods and Goddesses. Thus, for instance, in the records of the Western Chalukyas of Kalyani, they were supposed to have obtained the white umbrella (*UvQtatapatra*) through the favour of Goddess Kauraikei, *Mayura piCchha* (peacock's tail) and *kuEthadhvaja* (spear flag) through the favor of Lord Karttikeya, and the symbol of the boar-crest from the holy NarayaGa¹⁹. On the other hand, the records of the Eastern Chalukyas mention that a certain VicGuvardhana Vijayaditya after appeasing the Gods Kumara (Skanda), NarayaGa (VicGu) and the divine Mothers (*MatrigaGa*), obtained the white parasol (*uvgtatapatra*), the single conch (*aika&aCkha*), the five mahauabdas (*panca mahauabda*), the flags in row (*palikgtana*) and so on.²⁰ In analysing the pattern of royal titles and political symbols referred to in the praeastis of the Chalukyan families, we submit that

during the process of the rise and expansion of territorial control, it became important for the state to eulogise the past achievements as these become important pointers for validation of political authority. On the other hand, when the political control was in a stage of disintegration, this created the need to legitimise authority, not by referring to the actual events of the past, but by seeking divine intervention through which the greatness of the family identity could be enhanced.

SOCIAL LINKAGES- FAMILY IDENTITIES IN PRASASTIS

Marriage linkages became another crucial social mechanism to ascertain family identity and establish a pattern of inter-clan and inter-family relationships. The prasastis of Badami and Vengi Chalukyas revealed that they entered into matrimonial relationship with such families like Bappuras, Sendrakas, the Kalachuris, the Pallavas, the Racmrakumas, Alupas, the kings of Kalilga and the Pammavardhanis (Sastri & N. Venkataramanayya 1982: 209). These rulers were over-powered by the Chalukyan rulers at certain periods of time. These marriage networks thus asserted a 'pan-regional' identity of the Chalukyan elites by perpetuating their social relationships especially with those families having common lineage and ancestral patterns. This meant that horizontal spread of kinship ties was affected but, at the same time, the 'core social identity of the family remained intact. On the other hand, the Chalukyas of Kalyani aligned with the Chedis and the Rammas and it was also frequently mentioned in subsequent records that these alliances contributed to the consolidation of their kingdom during its initial stages of its growth. This Chalukyan family identity got firmly entrenched because of the establishment of vertical social relationships with their subordinates. In contrast, the marriage alliances of the Eastern Chalukyas with the Cholas brought about the new rule of the Chalukya-Cholas in the Eastern Deccan, which led to the transformation of the Chalukyan identity due to the expansion of horizontal social relations outside their primary areas of control. (Aruna 2000: 72-3).

THE IDEOLOGICAL DOMAIN AND PAN-INDIAN LINKAGES

The prasastis simultaneously are emphatic in providing pan-Indian linkages to define the identity of the Chalukyan families by reflecting on certain well-founded ideological and cultural traits in the beliefs they adopted and the world view that they propagated. This further provided another layer of identity that became intrinsic to the assertion of their greatness. Daud Ali has differentiated this part of the narrative component in prasastis, which defined the metaphysical notions of the past and its philosophical components based on a Puranic world-view as a 'Meta-Narrative' (Daud Ali 2000: 165).

Adopting the generally accepted norm for ancient monarch, the Chalukyan families performed various Vedic sacrifices. The Badami Cliff inscription²¹ of Pulakerei I mentions him as the performer of an *auvamgdha* (horsesacrifice), a clear signal that announced his sovereign authority not objected to by contiguous rulers. He is also credited in later inscriptions with the performance of other sacrifices such as the *vajapeya*, *pauGarika*, *bahusuvarGa*, *agnictdma*, *agnichayana*, *rajasuya* (names of Vedic sacrifices) sacrifice,²² which his own inscriptions were silent about. It is interesting to note that subsequent kings of the Badami Chalukyan family did not perform Vedic sacrifices but nonetheless, took pride in referring to Pulakerei I as a model representing cosmic and divine authority, thereby emphasising their succession from a divine source of authority that gave them a singularly different identity from other local and regional players. However, it is worthy of mention that the scions of the Badami Chalukyas in eastern Deccan preferred to substitute the individual identity of Pulakeui I with the family identity 'Chalukyas' as the performer of numerous *auvamgdhasacrifices* (*auvamQdha-yajinam Chalukyanamkula-jaladhi-samudbhuta*)²³. Thus, there was a deliberate effort to centralise the notion of the 'Chalukyan family' as an impeccable source from which the divine authority of the king emanated, thereby emphasizing a more

distant and 'imagined' past than the immediate past as noticed in the inscriptions of the Badami Chalukyas. This variation noticed within the family traditions of both the Badami and Vengi Chalukyas points to the attempts made by the latter to maintain its distinct individual identity as separated from its parent branch.

As is well-known the above sacrifices could not be performed without the co-operation and support of the brahmaGas, who had a monopoly of Vedic knowledge. The early medieval period had seen a proliferation of grants and *agraharas* (villages granted to brahma Gas) given to them for the spread of Vedic learning. They became the chief source for affirming the authority of the king, thus underscoring the brahma-kcitra relationship (Richards 1981: iv). During the initial stages of the formation of the Chalukyan kingdom, the king relied largely on the brahmaGas for the enactment of certain religious practices of pan-Indian importance like conduct of Vedic sacrifices in order to assert his kcatriya or kcatriya-like identity that was not originally theirs (Pariti 2015: 221). To emphasise further on this kcatriya identity the kings were also given personal attributes of the epic and Puranic heroes who like them had military prowess, diplomacy, righteousness, generosity and so on.²⁴ Besides valour and righteousness, the king was extolled for his act of generosity and gift-giving, a quality that came in for praise in the *prareastis* and here again the king was compared to epic and Puranic heroes.²⁵ All in all, these royal eulogies described that the king as apparently possessing all those qualities that were possessed by the major epic and Puranic heroes,²⁶ well known to the people through the folkloric and epic oral traditions.

Scholars like Daud Ali have pertinently observed that most of the early medieval *prauastis* and *kavyas* as well as the *carita* literature had a common source, namely, the Puranic histories. Local elites explicitly looked back to the broader and more universal histories of the *PuraGas* to write the genealogies of their patrons and describe their greatness. (Daud Ali 2000: 170). In such constructions of the past, therefore, memory was socially constructed to present a sense of identity (Francesca Cappelletto 2003: 242) that was distinctly different from the others. In drawing on the pan-India tradition and being considered on par with heroes from the epics and the *PuraGas* was also an attempt to create an overarching identity that would be acceptable to a larger number of people and not simply their adversaries. The stories of the great kings and heroes of ancient Indian tradition largely popularised through oral tradition and rooted in social memory became a basis for court poets to further enhance the image of the king in order to get respect for him from his subjects. These images were also a necessity to establish an effective moral authority and distance themselves from the local rulers.

Apart from the retrieval of a cosmological connection that was added to the crest of the enhanced identity that the king and the king's family ordained, in some *prareastis* references are found that projected the king to be the upholder of Dharmic knowledge, as a governor and protector of his subjects in accordance with the laws laid down in the *Dharmastras*. The former pertinently envisaged that the king represented the macrocosmic symbol of unity and order and of power, prosperity and well-being for the cosmos as a whole while simultaneously projecting himself as the symbol of his kingdom's unity, order and prosperity (Inden 1981: 32). The latter to equip them with the knowledge of the laws of Dharma (of Manava) (Dowson 2000: 209 10) to. The process through which pan-Indian linkages were established was complex and varied involving several strategies, which on the one hand, raised the king to the metaphysical level and on the other hand, they acted as effective instruments through which the political authority of the king was validated.

CONCLUSION

It is our submission in this paper that *prareastis* of the Chalukyan families may be viewed as

'historical texts' that were 22 composed by court poets for their patrons to legitimise the political authority of the king, family and dynasty in power. Therefore, rather than dismissing them as an irrelevant and exaggerated source for history writing they need to be paid attention to in alternative ways as texts that have notions of 'history' embedded in them. In our extensive study of prareastis of the various Chalukyan families that ruled over the Deccan during the early medieval period, we have noted that dynastic variations were perceptible in the composition of different types of genealogies though the mode of expressing their understanding of the past belonged to the same genre. Contrary to the view that ancient Indians lacked a sense of 'history', we have put forth the ideas that the past during the early medieval period was viewed through modes of historical explanation that varied from the contemporary commonplace understandings of notions of history. In our descriptions of the different types of genealogies such as the mythical, semi-historical and historical we, first and foremost, narrated how 'Time' was conceptualised in each of them as a prerequisite to then unravel how history was embedded in these genealogical traditions. The genealogical information presented in the Chalukyan prareastis purports to different notions of time such as mythical time rooted in a- temporality, historical time reckoned through the narration of a list of rulers and dated time, which specifically mentioned dates along with giving genealogical information. Thus, we concluded that the prareastis presented before us both cyclic and linear notions of time which are essential for any historical writing as it provides authenticity to the source. The preparation of prareastis necessarily entailed the presence of memory without which it was not possible to create the lengthy genealogical lists based on the itihasa-puraGa and dynastic traditions. Hence, the creator of the prareasti continuously looked back to his sources to provide legitimate authority to the king as well as create a strong social identity.

The making of identity was an integral part of the way these families viewed their past. We have analysed this part of the paper by highlighting the mechanisms that led to this formation in two sets of contingencies - the regional and the pan-Indian, the former referring to the political and the latter to the ideological. The first was the ever evolving regional context that meant that the genealogical tradition found in the Chalukyan prareastis had to compulsorily enumerate the military achievements of the king and his ancestors, their military, royal and administrative titles and political symbols acquired by the rulers of Chalukyan families to assert their existence as formidable powers. This kind of information appears more prolific when the kingdoms were expanding their political power through conquests. The issue of land grants inscribed on copper plates that contained hyperbolic statements was also often used to disseminate ideas about the pre-eminence and greatness of the king and his family's identity in the far off newly conquered regions. Cementing of these political and economic ties was done through effectively having marriage alliances so that identity formation acquired a clear pan-Deccan stamp.

The literate brahmanas that donned the courts of the various Chalukyan rulers at this time ensured that the singular family identity was differentiated from other competing powers in the region. We moved on to then explain that this could only effectively be done by using ideological mechanisms of various kinds. An important one was to project the image of the ruler and family by incorporating the itihasa-puraGic traditions into the prareasti. This information was on drawing comparisons with gods and persons of eminence from the epics and *PuraGas* in order to provide enhanced attributes to the rulers and thus make them different from their contemporaries as now their social identity was given an origin that went beyond their 'real' origin in the local and regional actuality. By highlighting certain qualities of the king and his ancestors, and the selective process adopted in drawing comparisons with upholders of the tradition, the court poet was careful to adopt a cautious approach to highlight only those aspects of the ancient text, which helped in legitimising the past. The legitimised past, was not the historical past, as Chattopadhyaya

points out, but an idealized past, which was then presented as a panacea for the tensions of the present. (Chattopadhyaya, 2002: 119). Hence, court poets under the Chalukyan kings often took recourse to the memory of tradition as the representation of the past and used it as a legitimising mechanism for the present (Heesterman 1979: 61-2).

Pertinently, in drawing on tradition, it also entailed that the ruling elite adopt the well-established means of protecting this identity by supporting Vedic learning, following the *Dharmaśāstra* traditions and furthermore, create a well-grounded notion of their pan-Indian identity. The *śruti* and *Smṛiti* as found in the *Vedas* and *Dharmaśāstras* were a critical part of the remembered tradition. According to Sheldon Pollock, the axiom on which this literary production rested particularly in the classical and the medieval phases seemed to be 'that the improvement of any given practice lies, not in the future and the discovery of what has never been known before, but in the past' (cited in Aktor, 1999: 260). It was in this manner that the 'remembered' past in the form of eternal Vedas and Uastras were presented as models of truth and righteousness and hence, were credited with epistemological power made authoritative by its age (Aktor 1999: 258-60).

We have thus gone on to show that from a local individual identity, there was the emergence of a regional one and finally one that gave them an identity at a pan-Indian level. The historical context in which royal eulogies in the inscriptions were produced reflected a clear tendency to refer to past culture that was based on an unflinching belief in a pan-Indian tradition. Here tradition was used to 'represent and (re-present) the past' because tradition was invariably treated to fulfil its legitimising function by referring to the past which was rooted in the cosmic notions of time, which by its very definition was final and immutable, and therefore, seemed to offer a fixed yardstick to the shifting present (Heesterman, 1979: 61-2). All these mechanisms of collating different sources of the past and composing a *prareastis* shows that a different mode of history writing existed during the early medieval period under the Chalukyan families. These histories were composed by the Brahmins, the Kayasthas and the Jainas who belonged to the literate class and were patronised by the kings. In fact, the written text, whether in the land grant noted in the inscription or, in the *Mahākāvya* that was ordered to be written by the king, was mainly based on what these literate elite, in the process of creating a text, felt about their patron. Hence, there was always a tendency for this information to be formulaic, where the court poet often indulged in the invention of new traditions to idealise the king. Nonetheless, these consciously chosen traditions throw light on the way the dominant choose to remember their past. Therefore, a study of *prareastis* shows that 'History' as a mode of remembering, recording and manipulating for political and ideological purposes was present in the early medieval period and that it provided social identity and self-esteem to the ruling elite to handle contemporary local concerns.

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Endnotes.

1. In this paper we discuss three major Chalukyan families, viz., The Chalukyas of Badami (also called Badami Chalukyas), The Chalukyas of Vengi (also called Eastern Chalukyas) and the Kalyani Chalukyas (also called Western Chalukyas). The trajectories of their rise to power, conflicts with contiguous ruling dynasties and the period of their respective rule has been well understood and prolifically researched upon by several scholars to give us a clear narrative account of their political history — (Dikshit 1980: 99;
Krishna Rao 1973: 47-49; Murari 1977: 35; 72; 155; Parabrahma Sastry 1974: ix-xiv; Ramesh 1984: 83-84; Suryanarayana 1986: 13-21; Venkataramanayya 1950: 163).
2. A detailed description of these different genealogies has been discussed in my book on *Genealogy, Time and Identity- Historical Consciousness in the Deccan*, New Delhi, 2015: 61-25.
3. *Epigraphia Indica* (henceforth *EI*) 1900-1: 348-61
4. *EI* 1919-20, XV: 106.
5. *Indian Antiquary* (henceforth *IA*) 1887: 15-24. It may be noted that *Indian Antiquary* edited by Jas Burgess, Vol. III to XX, (1874-1890) was reprinted in 1985 by Swati Publications, Delhi. It is this edition that has been used for all references to this journal
6. *EI* 1919-20: 348-364.
7. *EI* 1919-20: 105-108.
8. *EI* 1900-01: 348-361.
9. *EI* 1909-10: 105
10. *IA* 1879: 23-29.
11. *EI* 1900-01: 348-361.
12. *IA* 1887: 15-24.
13. 'Sataluru Copper Plates of Gunaga Vijayaditya III', *Journal of Andhra Historical Research Society*, V, 1930: 101-16.
14. *IA* 1874: 306; 1877: 87; 1878: 163-64; 1884: 137-39; 1890: 7-20; *EI* 1905-06: 236-41; 1925-26: 1-5; 1925-26: 55-58; 1947-48: 37-41

15. *EI*, IV, 1896: 204-8; XV, 1919: 80-3; 100-3; *IA*, XIII, 1884: 248-50.
16. *IA*1882: 68.
17. *EI* 1900-1901: 1-12; 1947: 41-47; 1955-56: 74-80; *IA* 1877: 72-75.
18. *IA* 1880: 133-35; *EI* 1947-48:125-131.
19. *IA* 1887: 15-24; *EI* 1913-14: 303-15
20. *EI* 1900-01: 348-61; *IA* 1885: 48-55
21. *EI* 1947 48: 4 9
22. *IA* 1874: 305 6; 1880: 293 6; 1890: 7 20
23. 'Pedda-maddali Plates of Jayasimha I -Eastern Chalulyan king' *IA*, XIII, 1884: 137-139; 'Pulibumra Plates of Jayasimha I - Eastern Chalulyan King' *EI*, XIX, 1927: 254-8.
24. In Projecting the prowess of the king, he was compared to Bhima (Dharmanuja or Kaunteya or V[kodara)(*South Indian Inscriptions* (henceforth *SII*) 1892: 31 6) for his impetuosity (*EI* 1894 5: 1 7), Yudhichmihira and Arjuna/ Partha (*SII* 1892: 31 6), Bibhatsu (*IA* 1890: 303 11) and Rama (*EI*, 1925 6: 1 5), Manmadha, Surya and Bhargava (*EI*, vol. VI, 1900 1: 348 61) for possessing terrible prowess.
25. In this regard the king was compared to KarGa, who took delight in charity, was liberal as ffiibi (*EI* 1907 8: 200 6) the son of Uuinara and was equated with Kamadhenu, (*IA* 1891: 15 18) i.e., the cow of plenty, in liberality. Similarly, he was also likened to Airavata (Indra's elephant) in his acts of excessive and liberal donations (*dana*) (*EI* 1927 8: 258 61).
26. *IA* 1891: 15 18.

మచిలీపట్నం జగన్నాథస్వామి ఆలయ ప్రాంగణంలో కోటరాజుల శిలా శాసనాలు

డా. బెల్లంకొండ రమేశ్చంద్రబాబు, రేపల్లె, 9441519781

ఈ మధ్యకాలంలో మచిలీపట్నం జగన్నాథస్వామి దేవాలయం పునర్నిర్మాణం జరుపుకున్నప్పుడు ద్వారబంధంపైన ఉపయోగించిన రాతి స్తంభం బయల్పడింది. ఈ రాతి స్తంభం నలుచదరంగా వుండి సుమారు 5 అడుగుల ఎత్తు వుంది. ఈ స్తంభాన్ని మైలురాయిగా ఉపయోగించినట్లు పై భాగం బోడిగ మలచబడింది. దీనిపై నాలుగు తట్టులా నాలుగు శాసనాలు చెక్కబడగా వాటిలో ఒక శాసనపు అక్షరాలు పూర్తిగా అరిగిపోయాయి. ఒక తట్టు పై భాగాన సూర్యబింబాన్ని, చంద్రరేఖను చెక్కారు. వీటిలో రెండు శాసనాలను ధరణికోటను పాలించిన నాలుగో భీమరాజు భార్య ముప్పాంబాదేవి వేయించగా, ఒక శాసనం నాలుగో భీమరాజు, అనంత రాజుల కాలంలో వారి మంత్రులచే వేయించడం జరిగింది. ఈ శాసనాలలోని సంస్కృత భాగాన్ని పరిష్కరించడంలో సహకరించిన మిత్రులు డాక్టర్.ననపల నారాయణ మూర్తి, డాక్టర్. అవధానం ఉమామహేశ్వరశాస్త్రి గారలకు నా మనఃపూర్వక ధన్యవాదాలు తెలుపుకుంటున్నాను.

కోట ముప్పల దేవమ్మ మొదటి శాసనం : (క్రీ.శ.1235)

కోట భీమరాజు భార్య ముప్పల దేవమ్మ ఈ శాసనాన్ని నాలుగో తలంపై వేయించింది. ఈ శాసనంలో కూడా 54 పంక్తులు మాత్రమే కనిపిస్తుండగా మిగిలిన భాగం సిమెంట్ దిమ్మతో అమర్చడం వల్ల ప్రస్తుతం అందుబాటులో లేవు. ఈ శాసనం పూర్తిగా సంస్కృత భాషలో రచించబడి తెలుగు లిపిలో చెక్కబడింది. 39,40,41 పంక్తులను 'ఉలి'తో గాట్లు పెట్టి అక్షరాలు కన్పించకుండా చేయడం జరిగింది. బహుశ: అక్కడ దాన గ్రామాలను ప్రస్తావించగా కోటరాజుల అనంతర కాలంలో అక్కడ కావాలనే అక్షరాలను మాయం చేసారని భావించాల్సి వుంటుంది.

శాసన పాఠం :

- 1 రాధిన్నాథ శ్రీనం (స్తవా)
- 2 డ గుణాభిదాన: । (డా)
- 3 పుత్రుష్ట^౯ కృతాగ్రహారహ .
- 4 నిపాలనలభ్య కీర్తి^౯: । త (ద్ద)
- 5 మర భూపతి గుణనిధే .
- 6 రాంబి కాయా : పతిస్తత్స .
- 7 వ్య^౯ భవామరేంద్ర సదృశ (శ్రీ)
- 8 భీమ భూవల్లభ : । కా -
- 9 ం తాయస్య వరస్య ము
- 10ప్పల మహాదేవి దయా -
- 11 త్మన: పాతివ్రవ్య గుణో
- 12 త: కులగృహం ప్రత్యక్ష (ల)
- 13 క్షీ స్థిరా॥ తస్య మనంత భూ
- 14 పాలో భీమ భూప (వి)
- 15 భుద్భుశు, ప్రమతో^౯య.
- 16 తత్పు త్రాశ్చత్వా రౌ వినయ -
- 17 న్వితా : ॥ కోట భీమానుజ-
- 18 స్తస్య సన్మతే గ్^౯ణపతి నృ-
- 19 ప: । తద్రాతా బేత భూపా-

- 20 లో భీమ స్తత్యోదరో భవ -
 - 21 తే || వక్త్రం శశి వచన మప్య -
 - 22 మృతం యదియ్యం హస్తాచ
 - 23 కల్పక తరూ హరిరంతరోస్తు లక్ష్మీ :
 - 24 కటాక్ష సరణిమ్మణయో గుణాయశ్రీ-
 - 25 కోట భీమనృపతి గ్గుణ సాగరో న్య: ||
 - 26 తథో గణపతి దేవ గుణగణ నిలయా -
 - 27 య శోభిత . న | చంద్ర తపమపి రజ -
 - 28 నీ కాంతాకార కవీంద్ర ముఖ కుముదే (పు)-
 - 29 సేయ ముయ్యూరి పేన్నటి స్వ అడప -
 - 30 యమ పావుచు ధర్మ ప్రసంగ సమయ
 - 31 నానా ధర్మ చికిష ియా || చంద్రవేదగ -
 - 32 ణే వష కలేరబ్ది సహస్ర గోమకురంత
 - 33 రణోయా || తే ధిమత్సూయ్యూరి దామని -
 - 34 భీమేశ్వర మహాదేవ ప్రతిష్ఠాం సమ
 - 35 భీకరతె పరివార సరోపేతాం ము -
 - 36 ప్పాంబా జగదంబికా || స్వర వేదగ -
 - 37 ణే వష కలేరబ్ది సహస్ర గో ప్రతిత్యేష్ఠా
 - 38 పించ్చ గోపాల | బాలకస్సుర పాలక: ||
 - 39
 - 40
 - 41 || అఖండ దీ -
 - 42 పా భుదాశ్వుదుకూల నిల సరెత్య పి -
 - 43 తే వస్థానేషు సర్దే ిషు దత్తానిచ
 - 44 పున: పున: || ముప్పేశ భీమేశ్వరు
 - 45 సోమనాధ గోపాలదేవాయ (తు)
 - 46 మ (న్వే) నూత్నాని రత్నాని వసుంధరాయ:
 - 47 . ందాతు ముధ్యుక్త కరేవ భాతి ||
 - 48 .యంకా కేత భూపతే గ్గ ిణపతే (భూ)
 - 49 ద్వసా విశ్రుతా వస్త్ర స్వన్న మహిగ -
 - 50 (ణా)ం వితరణె తృత్ర ప్రపాదానత: | నానా
 - 51 (భా) సుర భూసురాస్సు చరితాను ద్వా-
 - 52 లయ ద్వాదనై ముప్పాంబ కృత సు -
 - 53 నతా గుణగణేరత్యున్నతా సన్నతా
 - 54 సజాం దాన్యపినందయంతి పరి -
 - 55
 - 56
- శాసన విషయం :



అమరపురాధినాధుడు, నందవాడ మొదలుగా గల అగ్రహారాలను దానం చేసిన వాడు, ఎనలేని కీర్తిమంతుడు, వీరత్వంలో అమరేంద్రునితో సమానమైనవాడు కోట భీమ భూవల్లభుని భార్య పాతివ్రత్య గుణోత్తమరాలు కోటరాజు గృహలక్ష్మి అయిన ముప్పల దేవమ్మ కోట భీమరాజు తండ్రి అయిన అనంత భూపాలుని కుమారులలో అగ్రజుడైన కోట భీమరాజుకు వినయ సంపన్నులైన సోదరులు గణపతిరాజు, బేతరాజులను కలిగి ఉండటమేకాక, చంద్రుని వంటి ముఖం కలిగి అమృతం వంటి పలుకు కలిగి శ్రీహరి హృదయలక్ష్మి యొక్క కటాక్షం వల్ల పారిజాత వృక్షం వలె అనేక దానధర్మాలు కావించి సాగర మంత విశాల హృదయం కలిగిన కోట భీమరాజుకు ఎంతో కీర్తిమంతుడు గుణగణ నిలయుడైన గణపతిదేవునికి పుణ్యంగా యుద్ధరంగంలో భీకర షోరాటం చేసే సైన్యం కలిగిన జగదాంబ వంటి ముప్పాంబాదేవి ఉయ్యూరులో శక 1141 లో భీమేశ్వర మహాదేవుని ప్రతిష్ఠ కావించడమేకాక సురపాలకుడైన గోపాలదేవునికి ప్రతిష్ఠలు కూడా చేసింది. ముప్పేశ భీమేశ్వరునికి, సోమనాథునికి, గోపాలదేవునికి వస్త్రములను, బంగారు ఆభరణాలను, భూమిని విస్తృతంగా దానం చేసి కేత గణపతిదేవునికి ధర్మంగా దేవతలకు, బ్రాహ్మణులకు వంశపారంపర్యంగా అనుభవించే లాగున అత్యున్నతమైన గుణగణాలు కలిగిన ముప్పాంబాదేవి అనేక దానాలు చేసింది.

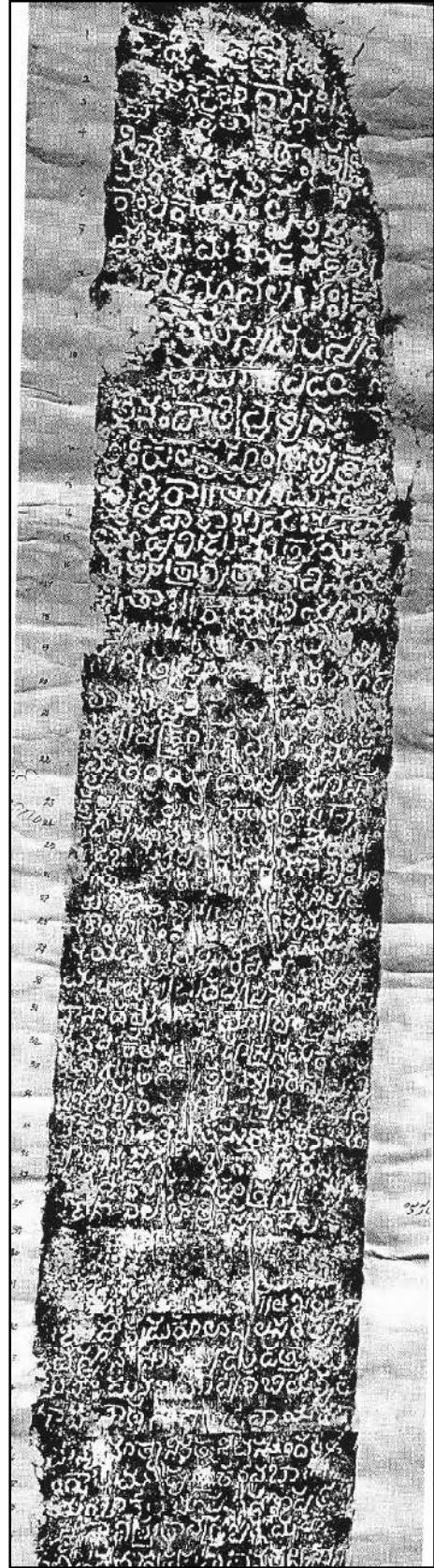
రెండవ శాసనం : (క్రీ.శ.1240)

ఈ శాసనం కలిగిన స్తంభం పై భాగాన సూర్యచంద్రులను చెక్కారు. ప్రస్తుతం 54 పంక్తులు మాత్రమే ఈ స్తంభంపై కన్పిస్తున్నాయి. సిమెంట్ దిమ్మలో కొన్ని పంక్తులు ఉండి పోయాయి. తెలుగు లిపిలో సంపూర్ణం తెలుగు భాషలో శాసనం ఉంది. 12వ పంక్తి వరకు సంస్కృత భాషలో కోటరాజుల వంశ ప్రశస్తిని కలిగి ఉండగా 13వ పంక్తి నుండి 54వ పంక్తి వరకు తెలుగు భాషలో శాసనం రచించబడింది. 24వ పంక్తిలో దానగ్రామ నామాన్ని కొట్టివేసి ఆతరువాత కాలంలో 'నందమూరు' అనే గ్రామం పేరుని పెద్ద అక్షరాలతో చెక్కారు. అలాగే 27వ పంక్తిలో బోయల పేర్లు కొట్టివేయబడినవి. ఈదాన గ్రామాల్ని పొందిన బోయలను తరువాత రాజుల కాలంలో తొలిగించడం జరిగి వుంటుంది.

శాసన పాఠం :

- 1 (స్వస్తివతు) సముద్రముద్రిత ని(ఖిల)
- 2 (వ)ంసుంధరా పరిపాలిత శ్రీ మత్రి(న)-
- 3 (యన) పల్లవ ప్రసాదా సాదిత కృ(ష్ణ)-
- 4 (వేణ్ణా) నది దక్షిణ షట్పహస్రావ (నీవ)-
- 5 (ల్లభ) భయలోభ దుల^౯భ చోడ (చాలుక్య)-
- 6 (సామ)ం త మదానేక పమ్మగేంద్ర విభవా (నా)-
- 7 శ్రీ మదమరేశ్వర మహాదేవర -
- 8 పాద పద్మారాధక పరబలసాధ (క)
- 9 శ్రీధాన్యకటకపురవరాధీశ్వర ప్రతా(ప) -
- 10 లంకేశ్వర కలిగర మొగదకై బెడు పరిగిన
- 11 (నైక) గండరగండ గండభేరుండ జగ-
- 12 మెచ్చుగండ సంని మార్తాండ నామా-
- 13 ది సమస్త ప్రశస్తి సహితం శ్రీ మన్మహా-
- 14 (మ)ండలేశ్వర కోట భీమరాజుల అధా^౯ం (గి)-
- 15 లక్ష్మీ శ్రీ మన్మహా మండలేశ్వర కో(ట)-
- 16 ముప్పల దేవమ్మ గారు
- 17 శక వష^౯ంబులు || 1162 గునేంటి మక-
- 18 ర సంక్రాంతి నిమిత్తమున భీమరాజు-
- 19 నకుం ననంతరాజునకుం దమకుం బు -

- 20 (ణ్య)ముగా భీమేశ్వర శ్రీ మహాదేవర-
 - 21 నుం బరివార సహితముగాం బ్రతిష్ఠ
 - 22 (చే)యించి దేవరకు గుడిని మండపము
 - 23 .కట్టింప తేలు వారు అంగభోగరంగభోగా -
 - 24 లకు (నందమూరు ఇ) చే శ్రీ బలి
 - 25 (అర్చన) లు చేయించి । అఖండ దీపమున -
 - 26 కు మొదవులు 25 ఇచ్చే ఆమొదవులం
 - 27 జేకొని (..... బోయ)ండు . .
 - 28 యుండు ఆచంద్రార్థము తమ పుత్ర -
 - 29 (పౌ)త్రాను క్రమమున నిత్య మానెండు
 - 30 నెయి జగమెచ్చు గండ భీమేశ్వర
 - 31 మహాదేవరకు అఖండ దీపమునకు
 - 32 బోయవాండు ముప్పల దేవమ్మ
 - 33 ంగారు తమకు భీమరాజునకుం ననం -
 - 34 త రాజునకు దమకు దంమ్మువుగా బ-
 - 35 (నిద్ద)లు బ్రాహ్మల నాండు నిలిపి వారికి వృ -
 - 36 త్తులు వెట్టి అనంత వ్రతమున్ను శ్రీ (ఆ) . -
 - 37 లక్ష్మీ నారాయణ వ్రతమున్ను బ్రదనిధి
 - 38 వ్రతమున్ను సహితముగా సమస్త -
 - 39 వ్రతములుం జేసె సత్రమునుంగ -
 - 40 (టిం)చి బ్రాహ్మలు పన్నిండ్లకుకూను ని-
 - 41 త్య దంసుడు బియ్యము తొమ్ము స -
 - 42 . . కం జమరు మూండు మానెకలు
 - 43 బెల్లముత్తుమ్లు పెసలు ముయ్య ద్వా -
 - 44 దశినాంటి బ్రాహ్మలు ఏవురకూను
 - 45 బియ్యం తూమిడు చమురు అయిదుసోల -
 - 46 లు పెసలు మూండు మానికలు బెల్లము తూ(ము)
 - 47 ఇంతవట్టు కండ్రాడి కుంచాన నడచె -
 - 48 యట్టుగా ముప్పల దేవమ్మగా
 - 49 రు ఇచ్చిన క్షేత్రము వెలగలని పొలి(మేర)
 - 50 న మడ్డెడు సేను 2250 గుంటలలో -
 - 51 ను ఆ పొలిమేర దగ్గఱ వెలివొలము
 - 52 ఖ 1 కడువకొలని పొలమేర దగ్గఱ
 - 53 ఎ (క్రి)నపాటి పొలిమేర లోను వరిచేను
 - 54 . నుని పొలమె . దగ్గఱ చోడమడగు.
 - 55
 - 56
- శాసన విషయం :



నాలుగు సముద్రాల మధ్య భూమిని పాలించిన త్రినయన పల్లవునిచే ప్రసాదించబడిన కృష్ణవేణి నది దక్షిణ భాగంలోని ఆరువేల నాడుకు పాలకునిగా ధైర్య దాన గుణాలు కలిగినవాడు చోడచాళుక్యసామంతుడు, అనేక క్రూర మృగాలను వేటాడినవాడు, శ్రీఅమరేశ్వర మహాదేవర పాదపద్మారాధకుడు, పరుల బలగాలను గెలిచినవాడు, శ్రీధాన్యకటక పురాధీశుడు, ప్రతాపంలో లంకేశ్వరుడు, కలిగర మొగదకై బెడు పరిగిన గండర గండడు, గండభేరుండడు, ప్రపంచం మెచ్చిన యోధుడు, సంన్ని మార్తాండడు అన్న పేరు పొందిన అనేక సమస్త శక్తులు కలిగిన శ్రీ మన్మహామండలేశ్వర కోట భీమరాజుల యొక్క అర్ధాంగి లక్ష్మి అయిన శ్రీ మన్మహామండలేశ్వర కోట ముప్పల దేవమ్మ గారు క్రీ.శ.1240లో మకర సంక్రాంతి నిమిత్తంగా భర్త భీమరాజుకు, (మామగారైన) అనంతరాజుకు, తనకు పుణ్యంగా ఈ దాన శాసనం వెలువరించింది.

ముప్పల దేవమ్మ ఉయ్యూరు భీమేశ్వర శ్రీ మహాదేవరకు పరివార సహితముగా ప్రతిష్ఠలు చేసి గుడిని మండపమును కట్టించి అంగరంగభోగాలు, హవి బలి అర్చనలు చేయించుటకు, అఖండదీపానికి 25 గోవులను దానం చేసింది. వీటిని బోయలు తీసుకొని తమ వంశ పారంపర్యంగా మానెడు నెయ్యి పోసే విధంగా ఏర్పాటు కావించింది.

అంతేకాక ముప్పల దేవమ్మ గారు తమకు, భీమరాజుకు, అనంత రాజునకు ధర్మంగా ద్వాదశి బ్రాహ్మలకు వృత్తులు ఏర్పాటు చేసింది. వైష్ణవ సాంప్రదాయ వ్రతాలైన అనంత వ్రతము, శ్రీ ఆదిలక్ష్మి నారాయణ వ్రతము, బద్రనిధి వ్రతముల వంటి అనేక వ్రతములు చేయుటయే కాక భక్తుల సౌకర్యార్థం సత్రమును కూడా కట్టించింది.

ద్వాదశి బ్రాహ్మలకు వ్రతములు, నిత్య కార్యక్రమములు నిర్వహించుటకు గాను దంచుడు బియ్యము ఒక తూము, చమురు 3 మానికలు, బెల్లం 3 తూములు, పెసలు మూడు మానెకలను ఏర్పాటు చేయటమే కాక వేరొక ద్వాదశి నాటి బ్రాహ్మలు ఏడుగురుకి బియ్యము ఒక తూము, చమురు 5 సోలలు, పెసలు 3 మానికలు, బెల్లం ఒక తూమును ఏర్పాటు చేసింది. వీటిని కొలుచుటకు 'కంద్రాడి' కుంచాన్ని ఉపయోగించడ మైనది.

చివరగా కోట ముప్పల దేవమ్మ గారు పెట్టిన క్షేత్రము వెలిగలని (వెలివోలు, చల్లపల్లి మండలం, కృష్ణాజిల్లా) అడ్డడు చేను, కడకొలని (కడవకొల్లు, ఉయ్యూరు మండలం, కృష్ణాజిల్లా) దగ్గర 2250 గుంటలు చేను, ఎక్కినపాటి (ఎగినపాడు, ఉయ్యూరు మండలం, కృష్ణాజిల్లా) వరిచేను, చోడమడుగు (చోటగుడి (?)) మొవ్వు మండలం, కృష్ణాజిల్లా, . . . సిమెంట్ దిమ్మలో ఉండిపోయిన పంక్తులలో మరి కొంత భూదాన సమాచారం ఉండే అవకాశం ఉంది.

వ్రతములపై వివరణ :

1. అనంత వ్రతము :

మధ్యయుగ శాసనాలలో గాని, సాహిత్యంలో గాని కన్పించని అనంత వ్రతమును ఇక్కడ ముప్పాంబాదేవి చేయటం విశేషం. కోట భీమరాజుల రొంపిచర్ల శాసనం¹ 'అనంత గోపాలస్వామి' వారి ప్రతిష్ఠను కోట భీమరాజు యొక్క తండ్రి 'అనంతరాజును ప్రస్తావిస్తున్నది. అంటే భీమరాజు తండ్రి పేరిట అనంత గోపాలస్వామి ఆలయం నిర్మించబడి వుండాలి. కడపటి చోళరాజుల ప్రభావంతో వైష్ణవ మతం ఆంధ్ర దేశమంతటా విస్తరించడంతో అనంత పద్మనాభస్వామి లేదా అనంత గోపాలస్వామి వారి పేరిట అనంత వ్రతము నాడు ఒక పుణ్య కార్యంగా నిర్వహించేవారని భావించవచ్చు.

2. శ్రీఆదిలక్ష్మినారాయణ వ్రతము :

నాడు ఆదరణకు నోచుకొన్న లక్ష్మీన్నారాయణ వ్రతము ఆధునిక యుగంలో అన్నవరం రత్నగిరిపై వెలసిన శ్రీ సత్యన్నారాయణ స్వామి వారి పేరిట ఆంధ్ర దేశంలో నేటికీ కార్తీక మాసంలో వ్రతాలు చేసుకోవడం మనమెరిగినదే.

3. బద్రనిధి వ్రతము :

మధ్య చారిత్రక యుగంలో 'బద్రనిధి' వ్రతము ఆంధ్ర దేశంలో జరుపుకునే వారని ఈ శాసనం వల్ల మొట్టమొదటి సారిగా మనకు తెలియవస్తుంది. ఉత్తరాఖండ్ లోని 4 పుణ్య క్షేత్రాలలో ఒకటైన బద్రీ నాథుని పేరిట ఆంధ్రదేశంలో బద్రనిధి వ్రతముగా చేసుకోవడం ఆశ్చర్యం గొలుపుతుంది. తిరుపతి వెంకన్నకు సామాన్య భక్తజనం వీధుల వెంట తిరుపమెత్తిన సొమ్మును, తాము దాచుకొన్న

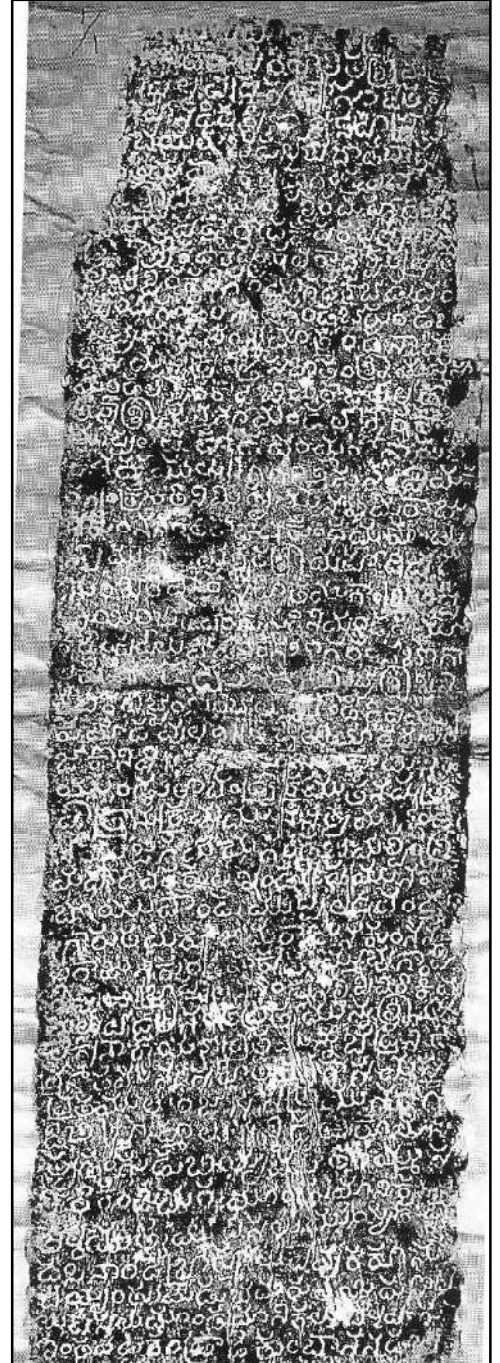
సొమ్మును ముడుపుగా కట్టి శ్రీ వేంకటేశ్వరునికి సమర్పించే విధంగానే నాడు బ్రహ్మనిధిని సమర్పించి ఉంటారు.

కోట భీమరాజు, అనంతరాజుల కాలంలో వారి మంత్రులు ప్రోలన, భీమనలు వేయించిన దాన శాసనం : (క్రీ.శ.1235)

ఈ శాసనం రెండో తలంపై 40 పంక్తులతో లిఖించబడింది. మొదటి 11 పంక్తుల యొక్క చివర అక్షరాలు కన్పించుట లేదు. 26వ పంక్తి వరకు సంస్కృత భాషలో లిఖించబడగా, 26వ పంక్తి చివర నుండి 40వ పంక్తి వరకు తెలుగు లిపి భాషలో చెక్కుబడింది. సంస్కృత భాగంలో కోట భీమరాజుకు ధర్మంగా బేతకవి కుమారుడైన ప్రోలన మంత్రి శాసనం వేయించగా 27వ పంక్తి నుండి తెలుగు భాషలో కోట అనంతరాజు మంత్రి భీమన ప్రెగ్గడ శాసనం వేయించాడు.

శాసన పాఠం :

- 1 (అ) స్తి స్తుత్య సమస్త
- 2 స్తావ విస్తార వారస్యశ స.
- 3 (స) వంశ శంసిత యత్య . శ్రీ . .
- 4 . వత్తిః ప్రభు : । ప్ర
- 5 హసు విధూర : ।
- 6 . . లేవాంబు నిధే . ల. బహ -
- 7 ప్పాణీవ వాణిపతి : ॥ . . .ంచి -
- 8 రస్యమ జన గు (ణా) తావ . . .
- 9 ష శ్చ శ్వ విశ్వేశ్వర
- 10 భక్త : । ప్రసక్త : ।
- 11 తిబ్బధ భురక్షణో
- 12 (ప్య) ద్వీమ (త్య) తి కులపతే. త్ర .-
- 13 త్రి ముఖ్య : ॥ కీర్తి య్య స్యవి స .
- 14 ధ (స్స) నకర శ్రీ కోట భీమయ -
- 15 తే మూర్త్యాయ । కలా . లా . -
- 16 తా సౌభాగ్య రేఖాయ బేత -
- 17 స్య కవీంద్ర సుతా పోలినా (మ్నే)
- 18 కాంతాయతే సాయ్య (ి) మంత్రే
- 19 న యాగమవిధో భీమస్య రాజనో
- 20 . ॥ స్వరశర శివ మితో శాకవ (షా ిం)
- 21 . మరేశ నిజధామ్న మకర
- 22 ద్య మణోయా । తే దీపం సదా ద (.న)
- 23 దయా చంద్ర: ॥ బ్రహ్మఖ్య గృప -
- 24 నూ : ప్రోలన నామ్నా వశె వాశా (శ్వ)
- 25 పంచోత్తర వింశతిగా : ససమ .
- 26 త వాన్వది దాయ ॥ స్వస్తి శ -
- 27 క వష ిములు 1157 అగునే -
- 28 (ం) డి మకర సంక్రాంతి నిమిత్తము -
- 29 న (ం) దంన్వవాటి శ్రీమన్మహా (మ)
- 30 ం డ లేశ్వర కోట అనంత రాజునకు



- 31 బుణ్యముగాను ధన్నవాడ కోట అ -
- 32 మరేశ్వర శ్రీమన్మహాదేవర అఖం -
- 33 (డదీప) మునకు భీమన ప్రగడ ఇచ్చి -
- 34 న మొదవులు 25 వీనిరి జేకొని బ్ర -
- 35 మృన బోయండు కొడ్డు ప్రోలిబోయం -
- 36 దు దన పుత్ర పౌత్రాను క్రమమున ని -
- 37 త్య మానెండు నెయి వింజరాజు అన్ను .
- 38 (రా) జు వశమున అమరేశ్వర శ్రీ (మ) -
- 39 హాదేవర అఖండ దీపమునకుం (వో)
- 40 యం గలవాండు ।

శాసన విషయం :

ధన్ననకర కోట భీమయ కు పుణ్యంగా బేత కవీంద్రుని కమారుడు, యాగమ విధులను నిర్వహించినవాడు అయిన ప్రోలన మంత్రి శక సంవత్సరములు 1157లో అమరేశునికి అఖండ దీపదానం గావించాడని 26వ పంక్తి వరకు ఉన్న సంస్కృతంలో రచించబడిన శాసన భాగంలో చెప్పబడింది.

ఇక 26వ పంక్తి నుండి 40వ పంక్తి వరకు ఉన్న తెలుగు శాసన భాగంలో శక సంవత్సరములు 1157 నాటి మకర సంక్రాంతి నిమిత్తమున దన్నవాటి శ్రీ మన్మహామండలేశ్వర కోట అనంత రాజుకు పుణ్యంగా ధన్నవాడ కోట అమరేశ్వర శ్రీ మహాదేవర అఖండ దీపమునకు భీమన ప్రగడ 25 గోవులను బ్రహ్మన బోయని కొడుకు ప్రోలబోయనికి ఇవ్వగా అతడు వాటిని తీసుకొని తన పుత్రపౌత్ర పర్యంతం నిత్యం మానెడు నెయ్యి పోయగలవాడని శాసనం తెలియజెప్పుతున్నది.

వివరణ :

ఈ రెండు శాసనాలు కూడా శ.క. 1157 (క్రీ.శ.1235)లోనే ఒకదాని తరువాత ఒక్కటి చెక్కించబడినాయి. సంస్కృత శాసన భాగంలో కోట భీమరాజుని కీర్తిస్తూ ప్రోలన మంత్రి వేయించాడు. కాని ఈ శాసనం భీమరాజుని మండలేశ్వరుడుగా ప్రస్తావించుటలేదు. ఇక తెలుగులో వేయించిన శాసనాన్ని ధన్నవాటి శ్రీ మన్మహామండలేశ్వరుడైన కోట అనంతరాజుకు పుణ్యంగా భీమన ప్రగడ వెలువరించాడు. ఇద్దరు ధన్నవాడ అమరేశ్వరునికి అఖండదీపదానం కావించారు. భీమరాజుని మహామండలేశ్వరునిగా క్రీ.శ.1240లో వేయించిన ముప్పాబ శాసనంలో పేర్కొన్నదేకానీ 'అనంతరాజు'ని పేర్కొనలేదు. అంటే భీమరాజు తండ్రి అప్పటికి మరణించి ఉండాలి. క్రీ.శ. 1265లో వల్లభ మంత్రి వేయించిన రొంపిచర్ల (గుంటూరు జిల్లా) శాసనంలో²నాలుగో భీమరాజు తండ్రి అనంతరాజుని ప్రస్తావించడమేకాక, అనంతగోపినాథ స్వామి వారి ప్రతిష్ఠ కూడా చేసినట్లు పేర్కొన్నాడు. ఈ శాసనంలోనే భీమరాజు రెండో రెండో రాణి సోమలదేవమ్మ ప్రస్తావించబడింది. ఈ శాసనంలోనే మొట్ట మొదటి నాలుగో భీమరాజు ప్రస్తావించబడినాడు. అయితే ఈ శాసనంలోని సంస్కృత భాగంలో భీమరాజు తండ్రి అనంతరాజుని డా॥యశోదాదేవి, డా॥పరబ్రహ్మశాస్త్రులు గమనించలేదు.

'అనంతరాజు' మరో పేరు 'మనుమ కేతరాజు'పై వివరణ :

ధరణికోటను పాలించిన కోట రాజులలో రెండో కేతరాజు (క్రీ.శ.1182 - 1231) ప్రసిద్ధుడు. ధరణికోట, వేల్పూరు శాసనాలలో రెండో కేతరాజు సింహాసనాన్ని అధిష్టిస్తూ కోటరాజుల సుదీర్ఘ ప్రశస్తిని వెలువరించాడు. రెండో కేతరాజు కుమారుడు ఎర్రభీమరాజు లేదా మూడో భీమరాజు (క్రీ.శ.1231 - 34) కేవలం - నాలుగేండ్లు పాలించాడు. ఎర్రభీముని కుమారుడు మనుమకేతరాజు లేదా మూడో కేతరాజు (క్రీ.శ.1234 - 40) ఆరేళ్ళు పాలనచేసాడు. మనుమ కేతరాజు సతవాడి రుద్రదేవుని కుమార్తె బయ్యల మహాదేవిని వివాహమాడినాడు. డా॥ యశోదాదేవి వారణాసి, మనుమ కేతరాజు కుమారుడు గణపతిరాజుతో కలిసి క్రీ.శ.1240 వరకు పాలించినట్లుగా పేర్కొన్నారు. గణపతిరాజు (క్రీ.శ.1240- 1262) 22 సంవత్సరాలు పాలించినట్లుగాను, గణపతిరాజు సోదరుడు నాలుగో భీమరాజు (క్రీ.శ.1262 - 1268) ఆరేళ్ళు పాలించినట్లు వారణాసి యశోదాదేవి గారు వ్రాయడం జరిగింది³. కాని ముప్పాబదేవి

మచిలీపట్నం శిలాశాసనం వల్ల నాలుగో భీమరాజు పాలన సోదరునితో కలిసి 1240 నుండి 1268 వరకు పాలించినట్లుగా భావించాల్సి వుంటుంది.

ముప్పాబ శాసనంలో అనంతరాజు కొడుకు తన పెనిమిటి అయిన కోట భీమరాజును పేర్కొనడమే కాక గణపతిరాజు, బేతరాజులను భీమరాజు సహోదరులుగా చెప్తున్నది. అంతేకాక ప్రత్యేకంగా గణపతి రాజునకు పుణ్యంగా దానధర్మాలను కావించింది. క్రీ.శ.1235 నాటి మచిలీపట్నం శాసనంలో అనంతరాజును ధన్వవాడకు మహామండలేశ్వరునిగా పేర్కొనడాన్ని బట్టి మూడో కేతరాజు లేదా మనుమ కేతరాజుకి 'అనంతరాజు' అనే మరో పేరు కూడా ఉన్నట్లు తెలియవస్తుంది. దీన్ని బట్టి తండ్రి అనంతరాజు లేదా మనుమ కేతరాజుతో కలిసి నాలుగో భీమరాజు, గణపతిరాజులు క్రీ.శ.1240 వరకు పాలించినట్లుగా చెప్పవచ్చు

“కాకతి” కోట కేతరాజు ధరణి కోట రాజుల వారసుడు :

ముప్పాబదేవి భర్త నాలుగో భీమరాజు తండ్రి అనంతరాజు (మనుమకేతరాజు)తోను సోదరుడు గణపతిరాజుతోను కలిసి క్రీ.శ.1234 నుండి. క్రీ.శ.1268 వరకు ధరణికోట రాజధానిగా పాలించినట్లుగా మచిలీపట్నం, రొంపిచర్ల శాసనాలు నిర్ధారిస్తున్నాయి.

నాలుగో భీమరాజు తరువాత కోటరాజుల పాలన క్రీ.శ.1275 వరకు సాగిందనడానికి 'కాకతి' కోట కేతరాజు అమరావతి శాసనం ఆధారంగా నిలుస్తున్నది. అయితే ఇప్పటి వరకు కోట గణపతి కుమారులైన దేవరాజు, ముమ్మడిరాజులు క్రీ.శ.1268 తరువాత పాలన చేసినట్లు డా॥యశోదాదేవి పేర్కొన్నారు.

క్రీ.శ.1275లో కాకతి కోట కేతరాజు వేయించిన 159 పంక్తులు కలిగిన సుదీర్ఘ శాసన పాఠం విశేషాలు డా॥యశోదాదేవికి పూర్తిగా అందుబాటులో లేకపోవడం వల్ల వారు పై నిర్ణయం కావించారు. కోట కేతరాజు / కాకతి కేతరాజు శాసనంలో కోట రాజుల ప్రశస్తి యొక్క పూర్తి పాఠం వ్రాయబడింది. కాని తల్లిదండ్రుల వివరాలు వెల్లడించలేదు. ఈ శాసనం ప్రత్యేకంగా 'కాకతి కేతరాజు' యొక్క రాణులు వింజమదేవులు, సబ్బమదేవులు, పార్వతి దేవులు, నాగమదేవులు, కొమరమ దేవులతో పాటు రాజు గారి భోగ స్త్రీలైన కసమదేవి, బండారువుప్రోలమదేవి, బండారువు నాగమదేవి, చోడమదేవి, గుండమదేవి, గద్యవీరమదేవులు అమరేశ్వరుని అఖండ దీపానికి ఒక్కొక్కరు 55 ఇనుప యెడ్లు (గేదలు) దానం చేయడమే కాక తమకు పూర్వం పాలించిన “ముక్కంటి కాద్యెట్టి” (గుంటూరు పల్లవులు లేదా తెలుగు పల్లవులు) వంశీకులు బ్రాహ్మణులకు దానం చేసిన సప్తగ్రామాలైన గుంటూరు, పొలసలమిఱ్ఱు (సొలస, యడ్లపాడు మండలం) కొచ్చెర్ల (కారుసుల, పత్తిపాడు మండలం) వంగీపురం, ఇనుగల్లు, ఉప్పుటూరు, కారంచేడు గ్రామాలను పునరుద్ధరించడమైనది⁴.

'కాకతి' కోట కేతరాజు 'కాకతి'ని ఇంటిపేరుగా స్వీకరించడంతో పాటు 'మహారాజు' అని కూడా సంభోధించబడటం గమనిస్తే కేతరాజు కాకతీయ సామంతత్వంలో ధరణికోట పై క్రీ.శ.1275 వరకు ఆధిపత్యం కలిగి ఉన్నాడని ఈ శాసనం వివరిస్తున్నది. ఈ కేతరాజుని తప్పని సరిగా 34 యేళ్ళపాటు పాలించిన నాలుగో భీమరాజు కుమారుడుగా గుర్తించవచ్చు. నతవాడి దుర్గరాజు యొక్క సోదరి అయిన ముప్పమాంబదేవిని కాకతీయ గణపతిదేవరాజుల తాత రెండో ప్రోలరాజు వివాహమాడినాడు⁵. కోట నాలుగో భీమరాజు భార్య ముప్పాబదేవి మహామండలేశ్వర బిరుదు వహించడం వెనుక వీరికి కాకతీయులతో పూర్వం నుంచి ఉన్న బాంధవ్యం తేటతెల్లమవుతున్నది. ఈ ముప్పాబదేవి కూడా నతవాడి వంశానికి చెంది ఉండాలి. అందుచేత 'కాకతి' కోట కేతరాజును ముప్పాబ భీమరాజుల పుత్రుడుగా నిర్ధారించవచ్చు.

కోటభైరవరాజు శ.క.1262 :(క్రీ.శ.1340)

కోటభైరవరాజు శ.క.1262లో బందరుకోట ఏకాంబరేశ్వరదేవాలయ ద్వారబంధం కమ్మి పై చెక్కబడిన ఒక శాసనంలో⁶ ధాన్యవాటి పురాధీశుడు, ధనుంజయగోత్రుడు అయిన భైరవరాజు తన తాత భీమరాజుని, తండ్రి ప్రోలరాజుని గురించి వివరిస్తూ రాజయోగియైన ప్రోలరాజు భక్తికి మెచ్చి కడలిపురం (పెదకళ్ళేపల్లి)లో ఒక రూముపాటు నాగనాధుడు నాట్యమాడినాడు అని కందము, ఆటవెలదిల పద్య రూపంగా ఈ శాసనం కూర్చడం జరిగింది.

కోట అనే వంశనామం ఈ శాసనంలో ప్రస్తావించబడలేదు. ఈ శాసనం ప్రస్తావిస్తున్న భైరవరాజు తాత భీమరాజు ముప్పాబ

భర్త అయిన నాలుగో భీమరాజు కావడానికి అవకాశం వుంది. కోటరాజుల వారసులు ఏ ప్రాంతంలో పాలించిన ధరణికోట పాలకులుగానే పేర్కొనడం జరిగింది. కోటరాజుల ధనుంజయ గోత్రులు, ధాన్యవాటిని పాలించారు. కాబట్టి కోటరాజుల వారసుల పాలన క్రీ.శ.1340 వరకు ధరణికోటలో సాగిందనడానికి ఈ శాసనం ఆధారంగా నిలుస్తుంది.

సేనాపతి కేతయ మల్లయ :

క్రీ.శ.1361 నాటి అమరావతి శాసనంలో⁷ 'కేత' అనే పేరు గలిగిన సేనాపతి అయిన కేతయ మల్లయ తన రాజు అనపోతయరెడ్డికి ఆయురారోగ్య, ఐశ్వర్యాభివృద్ధిని, ధనకనక వస్తు వాహన సంవృద్ధిని, పుత్రపౌత్రాభివృద్ధిని అగునట్లు గాను పంచారామములకు ప్రధమ ఆరామం అయిన ధాన్యవాటి పురమునకు అధీశ్వరుడైన అమరేశ్వర శ్రీమహాదేవరకును ఆచంద్రార్కముగాను పునఃప్రతిష్ఠ చేసినట్లు అమరావతిలో శాసనం కావించాడు. అయితే ఇక్కడ 'కేత' అనే నామ సామ్యతప్ప ఇతడు కేతరాజుల వారసుడా? కాదా? అనే ఇతర ఆధారాలు లభించే వరకు వేచిచూడాల్సిందే.

కోటరాజుల వారసుడు : దంతలూరి గన్నభూపాలుడు :

క్రీ.శ.1400 ప్రాంతంలో ధాన్యవాటి పురాన్ని దంతలూరి గన్నభూపాలుడు పాలిస్తున్నట్లుగా తానే అంకితం పొందిన "మూర్తి త్రయోపాఖ్యానం" గ్రంథము, రెడ్డి రాజుల శాసనాలు తెలియ జేస్తున్నాయి. (8) రెండో కేతరాజుని తన పూర్వీకునిగా దంతలూరి గన్నయ పేర్కొన్నాడు. అంతేగాక గన్నయరాజు కుమార్తె సూరాంబను కొండవీడును పాలించిన పెదకోమటి వేమారెడ్డి (క్రీ.శ.1402 - 1422) యొక్క రాణిగా శాసనాలు పేర్కొంటున్నాయి. దీన్ని బట్టి పెద్ద కోమటి వేమారెడ్డి సామంతునిగా గన్నయ ధరణికోటను క్రీ.శ.1422 వరకు పాలిస్తున్నాడని చెప్పవచ్చు⁸

మాన్యులు చిలుకూరి వీరభద్రరావు గారు తమ 'ఆంధ్రుల చరిత్ర' గ్రంథంలో ధనుంజయ గోత్రులయిన కోటరాజులు ఆంధ్రదేశంలో క్షత్రియులయొక్క నాలుగు శాఖలలో ఒకటిగా పేర్కొనడం జరిగింది⁹. క్రీ.శ.17వ శతాబ్దంలో ఒక చాటుపద్యం పూసపాటి రాచిరాజు తిమ్మరాజు సామంతులుగా కోటరాజులు పాలిస్తున్నట్లు చెప్తున్నది. అంటే ప్రాచీన ఆంధ్రదేశానికి ముఖ్యనగరమైన ధాన్యకటకం / ధాన్యవాటిపురం / ధరణికోట కేంద్రంగా 11వ శతాబ్దం నుండి 17వ శతాబ్దం వరకు కోటరాజుల పాలన ఆంధ్ర ప్రాంతంలో ఎదో ఒక ప్రదేశంలో సాగుతున్నదని చెప్పవచ్చు. వుయ్యూరులో ముప్పాంబచే నిర్మితమైన భీమేశ్వరాలయం ముస్లిం పాలకుల దాడిలో నేలమట్టంకాగా బ్రిటీష్ పాలకుల కాలంలో ఆ శిథిలాల నుండి ఈ శాసన స్థంభం సేకరించబడి, మైలురాయిగా మారి బందరు చేరి జగన్నాధును ఆలయ పునర్నిర్మాణంలో ఉపయోగించబడింది.

చివరగా ఈ శాసనం గురించి తెలియపరిచిన మచిలీపట్నం వాస్తవ్యులు చరిత్ర పట్ల విశేషమైన ఆసక్తి కలిగిన మిత్రులు మహ్మద్ శిలార్, సమ్మెట ఆంజనేయస్వామి గార్లకు నాప్రతేక ధన్యవాదాలు తెలుపుకుంటున్నాను.

సూచికలు :

1. ఎస్.ఐ.ఐ × శా.నెం.406, పేజీలు 215,216
2. పై మాదిరి
3. జె.ఎ.హెచ్.ఆర్.ఎస్, XIX పేజీలు 75,76
4. ఎస్.ఐ.ఐ, VI శా. నెం.228, పేజీలు 117,119
(ఈ ప్రాంతాలను మణిమేల శివశంకర్ సహకారంతో గుర్తించడమైనది).
5. పి.వి.పరబ్రహ్మశాస్త్రి, కాకతీయాస్, పేజీ 87
6. ఆంధ్రప్రదేశ్ హిస్టరీ కాంగ్రెస్, వాల్యూం . 42, పేజీలు
7. ఎస్.ఐ.ఐ, VI శా.నెం.226, పేజీలు. 111 - 115
8. జె.ఎ.హెచ్.ఆర్.ఎస్, XIX , పేజీలు 83,84
9. పై మాదిరి పేజీ 84

Anthropometrical and Iconographical Representation of ‘Ganga’ and ‘Yamuna’ Sculptures at Temple Architecture in Cuddapah Region, Andhra Pradesh, India.

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Modern art, culture, and religious practices lie in ancient to medieval periods in India which are much visible on different surfaces like rock to temple architecture. Through different dynasties, the representational form of iconography has been changed according to their beliefs and aesthetics followed by the mythological significances. And the atelier or guild showcased their creative approaches with the help of mythological significance and references of Silpasastra and Mansara to represent the iconography in sculptural form. The impact of the anthropometrical representation of iconography carries the art, culture, and ritualistic value from ancient to liquid modernism, also it helps to understand the narration, artistic dexterity, and aesthetic approaches. The transformation of the representational form of God and goddess for the purpose of ‘Upasana’¹, and the richness of iconographical elements is seen in south India where the domination of temple sculptures of medieval and late medieval epochs is existed in Cuddapah region, Andhra Pradesh. Pushpagiri Temple complex, Vontimitta Temple, Gandikota Temples, and Siddavatam fort are the best example of iconographical representation under the Vijayanagara dynasty in Cuddaph, carried out with some common and proportional features for Ganga, Yamuna, Shiva, Parvathi, Vishnu, the story from Ramayana through relief, bas relief, height, scale, proportion, aesthetic design principles define the enclosure of the temple complex and communicates to spectators. This research paper deals with the understanding of the anthropometrical representation and its contemporary significance of ‘Ganga’ and ‘Yamuna’ sculptures at the entrance of the gopuram in the Cuddapah region under the Vijayanagara dynasty.

The grasping sculptures on temple architecture are not only used for devotion purposes but also show the way of the art of living and considering the world in magical approaches towards aesthetics taste of values, and understanding the past to realize the present and foster the future. Along with mythological significance, compositional presentation and its aesthetics, sculptural temple architecture follows the design principle for narration and communication which lead the juxtapose². And the icon of the gopuram makes the devotees sensitive by its appearances. As like Ganga and Yamuna sculptures are frequently used in south Indian temples and also exist in residential space like Siddavatamkota in Kadapa, which is consider as fort. These iconography sculpture as well known as Dwarpalika³ in north India used in entrance for the stupas. And also mentioned as Shalabhanjika⁴ related with the Buddhist context.

The aim of the writing on these two particular sculptures is to understand their scale and proportional representation compared to other sculptures around the temple complex and find out the guild system and the way artisans create the sculpture with the same measurements.

And the objectives are -

- To know about measuring parameters used by artisans on Ganga and Yamuna sculptures at temple architecture.

- To understand the sculptural placement at gopuram.
- To track the anthropometrics in contemporary practices with the reference of Ganga and Yamuna.
- To bring the changeable aesthetics and philosophy in the parallel execution from the aforementioned epoch.

The case study took place in Pushpagiri temple complex (7th century AD), Kondarama⁵ temple-Vontimitta (16th century AD), Madhavaraya⁶ Temple- Gandikota temple (16th century AD), Siddavatamkota⁷ (14th century AD) in Kadapa district at Andhra Pradesh, India. These Temples are constructed under Pallava, Chola, and Vijayanagara Dynasty. All of the gopurams and their sculptures have been studied and mainly focused on the 'Ganga' and 'Yamuna' sculpture which is at the site of the entrance facing each other.

In metaphoric way this Siddhavatamkota or fort became a place of ritualistic practice by its name where 'Siddha' means originated from God and 'Vata' means tree which under human performs and Kota means fort, built in 1303 AD by Vijayanagara dynasty and consider as gateway of Dakshin Kashi.(Sivaiah, 2011). And Pushpagiri temple complex known as Dakshin Kashi. Pushpagiri found in around 7th century AD by Chola Dynasty and later took over by Vijayanagara dynasty. Ranganatha temple in Gandikota, consider as pure Vijayanagara style build around 15th Century AD and the female figures are standing under creepers at gopura. Madhavaraya Temple construct around first quarter 16th century in same place and period. Vontimitta temple comes under Siddhavatam taluk, known as kondarama temple. Vonti means single and mitta for hill, stands with three gopurams-east, south and north. (Gurumurthi, 1990).

Primary resources of data and has been collected through field visits and case studies on these specific iconographies from the Pushpagiri along with mentioned places. Visual and hand measurement has been taken comparably with the human body, Where the author found anthropometric approaches of the sculptures placed on gopuras at certain height along with their mythological significances. To do eye contact devotees have to bow down whereas human body movement relates physically. Detailed case studies have been done on four pairs of Ganga and Yamuna sculptures along with reading materials.

The Ganga-Yamuna found in the entrance of garbhagriha in nagara style and gopurams for Dravidian architecture. These iconographical sculptures with high relief placed at doorjambs in gopuram at Pushpagiri temple complex along with Vontimitta, Gandikota and Siddavatamkota. These sculptures are the symbol of purification and devotion. (Stietencron & Cohen, 2010).

Executed in same way for the both figures, but the compositional part of the background makes the differences. Often adorn in entrance shalabhanjika stands, attached with stone pillars of temple, and sometimes placed for circumambulation path (pradakshina path) of the deity, it is considered to be a symbol of fecundity, favourable and propitious. And here It called Ganga and Yamuna which are welcoming the devotees with graceful ness.

Literature review :

Architectural space is a creative form of art as users whose sculptures provide the feel and connection with the existing world and the mythological significance of particular images. The transformation form of sculptures from the prehistoric to the contemporary followed by the medieval period with an iconic representation of God and Goddess, and hippogryphs, animals, and birds has been following a holistic approach. The importance of gods and goddesses in temple architecture has captured by Sastri in 1st

chapter of his book titled 'South Indian Images of Gods and Goddesses, which discussed the transit form of Brahmanical gods and goddesses with its iconographical structure, text, and images provides valuable data regarding the same. (Sastri, 1916).

A comprehensive survey on architecture, painting and sculptures from Vijayanagara-Nayak dynasty been explain in south India region on its anatomical culture and practices in 'Sociocultural and Art history of Tamil Nādu' by G. Sethuramants in Tamil around 1995. The representational form of Ganga and Yamuna started from Gupta period in around fifth century AD as guardian holding trees or like yakshinis from Buddhist art, and later shifted to temple doors and slowly moved to the door jambs.(Maitra, 1921). Where most lyrical poetry has been written on stone for narration. (Choudhury & Singh, 1991).

The conceptual icon of Ganga and Yamuna derives from rivers, consider as sacred rivers according to Indian mythology and religious life still now. And while entering to the garbhagriha, the sculptural transformation of the every day's devotional practices considers as equal to bath in sacred water to accomplish the body. (Kramrisch, 1976). And also these goddess has the power of purgative and remove all from all the past, present and future debaucheries. (Stietencron & Cohen, 2010). According to Agni Purana these goddess in doorjambs / doorframe performed before Shiva or Vishnu. (Sudhi, 1993). These sculptures are considered as Shalavanjika, which stands on the entrance, jamb with pillars holds latapatras⁸ with motions, mentioned by G Kamalakar. (Kamalakar, 2004). And as per the Silpasastra and Mansara considered these as Ganga and Yamuna with Makara and Tortoise. (Acharya, 1934). Vedic sacrifices signified the iconography which placed in temple as sculpture form to visualize. (Havell, 1920). Interpretation on the concept of juxtapose by the uses of materials, adding the architecture component like sculptural pillar change the aesthetics and constructional importance in south India during mediaeval period. Along with mythic approaches of Indian sculptures, it also stands with variety of techniques like staccato relief, relief pallet, hippogryphs, sunken or middle relief, bas relief, alto relief, high relief and freestanding, (Huntington & Huntington, 1985) (Tomory, 1989) (Kleiner, 2007) which is applicable for iconography as well. Especially Vijayanagar art is more balanced with its comprehensive understanding of local consequences and subsequent consequences though out the region. (Michell, 1995).

The anthropometric sculpture of goddess or Ganga / Yamuna pair in Kadapa region follows the human measurement, mixed with the ritual practices where people bow down their head on the gopuram before reach to the main shrine. In Pushpagiri it seen on the west gate of north and south wall, Siddavatamkota follows the same, for Gandikota it belongs to east gate followed by north-south wall and all the three gates of Vontimitta Temple complex. Like other sculptures with same names have the attender in different sizes around in Indian temple architectures. (Kumari, 2016).

Curved on stone pillar with high relief, wearing the bangles, minimum uses of ornamentations, looking towards, left hand holds the half-rounded filaments which continues with the design- and overall, this iconography represents the symbol of purifier. With slide volume of drapery brings the transparency which expose the aesthetics of female body and its beauty and contour. (Khosa, 1998). The indigenous Indian form of the facial expressions with Shanta rasa, one of the vital components of the representational iconography. The measurement of sculpture and iconography with the reference of human figure and

Vastu kala mentioned in Mansara⁹, where architectural part deals with first fifty chapters and for sculpture last twenty chapters. (Acharya, 1933). Sculptural proportion on Brahma, Vishnu, Maheshwar, female goddess has been covered in Mansara. Chitrakalpa, Patrakalpa, Ratnakalpa and Misrita- these four types of ornamentations have been mentioned on Mansara and also applicable for Ganga and Yamuna sculpture for its decoration. Such as Chitrakalpa used foliated design, Patrakalpa for decoration, and Ratnakalpa means jewelry and flowers which perceived in this pair sculpture. And a maximum use of Ratnakalpa has been seen for Ganga and Yamuna sculptures in the temple premises, surrounded with the body and upholds the pillar.

According to Vitruvian man- human body proportions as per Vitruvius by Leonardo da Vinci used as well around 1480s. And it admonished that open legs decrease the human height by 1/14 and raise and spread arms to the level of the top of the head and that centre will be a triangular. The total height of a man is equivalent to the length of a man's outstretched, a palm twenty. (Mascia, 2022). And also mentioned like length of the hand is 1/10, the foot 1/7, foot to under knee 1/4, above the chest to the top of the head 1/6, the distance from the armpit to the elbow 1/8, the root of the penis is half of the total elevation of human body. The determined width from the shoulder is 1/4 of a man, etc. (Pedritti, 2005). With the comparison of current ration of human figure have been mentioned by National Institute of Nutrition (NIN). (Short Report of Nutrient Requeirements for Indians: Recomend Dietary Allowences And Estimated Average Requirements-2020, 2020).

The Anthropometric representation on Ganga and Yamuna at Kadapa Region :

The development of the sculptural thought relatable with human body, ancient temple sculptures sometimes follow the visual scale, known as open eye measurement to achieved anthropometrical parameters which follows in design principle now a days.

The contemporary artisans extensively depend on technological devices and software tools, but imagine the exactness accomplished in those times when sculptors had the solitary choice of open eye measurement and graphical scale. Sthapana¹⁰ should be well versed according to Shastras, body perfection, righteous, kind and free from hatred and greed, and the Sthapati¹¹ should be having ethics, truth speaking, joyous, concentrated mind and aesthetic sense with control. (Kramrisch, 1976). From narrating the story relief sculptures done with etched techniques and which track the technical parameters of artisans. And under Vijayanagara dynasty, Ganga and Yamuna from the four places sculpted with high relief shown the young women adorned with jewelry, stands on Makara¹², with floral motifs coming from the makara's mouth and Yamuna on tortoise with tribhanga poses with celestial beauty. According to Mansara and Shilpa shastra, to seek the attention of devotees these two sculptures placed in entrance. (Acharya, 1934). V Ganapathi in his book 'Indian Sculpture and Iconography- Forms and Measurement' stated about body flexions or bhanga¹³ and curves, where three types of bhanga described like, abhanga, samabhanga and atibhanga and for three parts of curved body known as tribhanga. And for the erect image in measuring purpose dasakanda or 10 points have been mentioned by means of hair, face, neck, chest, stomach, genitals, thigh, knee, calf and feet. The use of hair style known as kuntala, used for shakti images, where all placed together in middle or slide in side for aesthetic purpose. (Sthapati, 2002). Realism dashes the rhythm, broken lines breakdown the tedium, exaggerated ornamentations bring the inner beauty, beauty merged

with the nature and enhance the reliability, and reliability leads to attract the spectators. Mansara mostly speaks on the measurement of the main deities of the temple along with architectural proportions. (Acharya, 1933). With having the ration of 1:2 compare to contemporary women body in all the entrances of the gopurams in Kadapa region with perfect symmetry. (Mandal, 2021).(Fig-1 & 2). Its stand with nearly 3 feet 6 inch of height (as per case study by the author). (Mandal, 2022), which are the guardians of thresholds and entryways executing the story, followed for the other medieval temple sculptures as well.

National Institute of Nutrition provides the data of Indian human heights in current days for the purpose of self-precautions and responsible. As per the 2020 report 5.8 feet (177cm) for man and 5.3 feet (162cm) for women and previous it remained 5.6 feet (171cm) for man and for women 5 feet (152cm) respectively.(Short Report of Nutrient Requeirements for Indians: Recomend Dietary Allowences And Estimated Average Requirements-2020, 2020).

Impact of Anthropometry and Iconography in Contemporary Spell :

Iconographical uses of contemporary times not only came with its mythical implication, but also materialistic tactics and its transformation from bamboo to marvel followed by wood, stone and uses of brick of the sculptures evaluate the human strength. (Munshi, 1957).

Using the iconography as iconic brand for manufacturing company in current times brings the value of materials with its campaign, like Konark temple from Orissa, rice bag while keeping the same name of the icon, heritage brand, replicas, etc., such as stone chariot from hampi, sanchi stupa, red fort, elora caves, rani kin vav use in Indian currency, which speaks about skill, creativity, thinking process, execution capability, riotousness, which carries the periodical value of religion, habitation and mass communication. Abstraction uses of the heritage icon didn't take the place of mythical approaches. And on the other hand, anthropometry is the prior approach for product design, understanding, and comparison of uses materials which speaks about scale and proportion. It's not only gave the religious identity but also helps to produce and use the product wisely.

Conclusion :

Apart from religious significance this iconography transmits the ethical value of the society. The impact of anthropometry on Ganga and Yamuna carries out the value of myth along with the anthropometrical approaches provide the human activities and the physical proportion. Humans not only notice by measuring the length but deal to understand anatomical approaches. In all four places from the Kadapa region both the icons are in the same size along with materials and placed in the same position at gopuras. Patronizing the creative works support the guild to follow the patron's beliefs and identity. The effect of royal and royalistic thoughts has been shown on the surfaces of the sculptures. Having smooth surfaces and a polite version of interacting with the masses, gives the quivering to start new or to see in-depth. Apart from the communication these sculptures direct people to enter Garbhagriha¹⁴ followed by Mandapa¹⁵. The ancient to mediaeval art reflects the contemporary creative approaches, derives from life experiences, local art and cultural significance with art movements. Even a creative thinker or artist cannot be fugitive to find the individuality or to build a theory of art, styles etc. would be an act of utmost idiocy and provide a novel prospect of envision the iconography in contemporary spell.

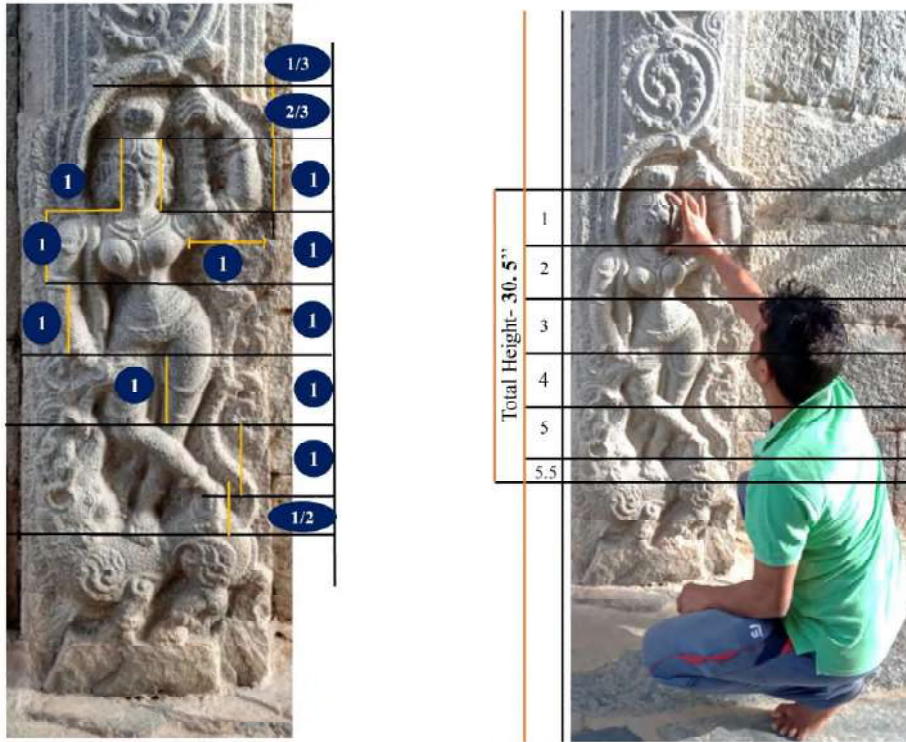


Fig-1: 'Ganga' from **Pushpagiri**, Kadapa, Andhra Pradesh.

Fig-2: Anthropometry of 'Ganga' from **Pushpagiri**, Kadapa, Andhra Pradesh.

Foot Notes :

1. *Upasana*- Sanskrit word which means worship as per Indian mythology.
2. *Juxtapose*- Placed dissimilar belongings alongside.
3. *Dwarpalika*- Known as gate guardian often depicted as a warrior.
4. *Shalabhanjika*- Women or Yakshi holding sala tree.
5. *Kondarama* –Significance of the bow of Lord Rama
6. *Madhavaraya*- Oh Lord who cannot be perished
7. *Siddavatamkota*- Sidda means People who originated from God or who meditate and Kota means Banyan tree.
8. *latapatras*- Flora and fauna.
9. *Mansara*- Mana means measurement and sara means essence. Discovered in South India around 11th century AD. Contributed by Many Authors
10. *Sthapana*- Construction
11. *Sthapati*- Sculptor
12. *Makara*- Crocodile
13. *bhanga*- Body flexions

14. *Garbhagriha*- A womb chamber where the idol of the deity is placed. Chamber is square in plan and is having a door in eastern side.
15. *Mandapa*- A pillared hall for assembly of the devotees for sit, meditate, chant, pray, in front of the *garbhagriha*, and simultaneously to watch the priests performing the rituals.

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ART AND CULTURE OF BHATS – A DEPENDENT COMMUNITY OF LAMBADAS IN TELANGANA

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Introduction

The scheduled tribes habituating in Telangana State, have sub-divisions/castes to the main tribe as part of their cultural heritage. These sub-castes/divisions mostly are dependents on the main tribe, as well few of them sing for sake of their profession and settle as a person depend on arms and another subdivision/sub-caste people depend on their singing and settle as professional singers, the remaining few sub-caste persons completely dependent on their ability of cultural art. These artists mostly propagate for their main tribe by reciting their traditional family stories, their cultural traits etc., through songs cum storytelling besides they exhibit their talent in some of magics and as well as give some spell-bound performances the humour and entertainments and earn handful remuneration. This way they mostly concentrate on some of the fine arts and taking this as a base for their efficient performances concerning the main tribe. For each of the main tribes, there are approx. more than one to six sub-castes.

This sub-division/sub-caste is not just confined to scheduled tribes only but also all other castes in Telangana state. In Telangana, the Lambadas is the main tribe as per the approved list of the Government of India. This Lambadi mean tribe has Bhatts, Dadi, Dapudia as sub-castes/division. These three sub-caste or division people narrate the saga of stories, traditions and culture uninterruptedly to the coming generations while protecting their cultural saga¹.

Bhats

The Bhats are singers, storytellers and genealogists for the Lambada community. They narrate the history, myths and legends of the Lambada community. They are also from the lower caste hierarchy of the Lambada community. As they move from one Thanda to another Interview with Battu Ramulu, aged 65 years, Advocate, dated 5th February 2021, Hanmakonda, Hanmakonda Tahsil, erstwhile Warangal District.²

Thanda to recite stories of lambadas. They are also perceived as messengers for Lambadas. They often live at quite a distance from the Thanda. There is strictly no possibility of inter-marital relationships between Bhats and the rest of the Lambadas. The profession of Bhat is to act as a musician for the upper clans and their presence is mandatory on all occasions like marriages, death ceremonies and other rituals happening in their patron's household. Their job is to sing the glories of the Lambadas and their past heroic deeds, and in return, they take gifts from their patrons either in kind or cash. Bhats use a stringed musical instrument made from the wood of mango tree called Rabad. Their narrative poetry comprises the heroic and legendary stories of Prithvi Raj Chauhan. Amar Singh Rathod and Rana Pratap Singh. Before narrating the stories, as a ritualistic prelude, they offer either an onion or a goat to their gods and goddess. However, it depends on the economic affordability of the family whether they choose to go for a gross and make do with an onion. If they are poor, they simply offer onion and some liquor. Origin of Bhats:

According to Bhats, they derive originally from the Pushkarna Brahmans as well as from the Sarsut. Both of them are called Bhats and they claim that the Pushkarna Bhats are equal in status to the Sarsut though the work and status of the 2 groups are notably different from each other.

Lastly, the old functional groups, the Sut who sing songs and recite chronicles in the afternoon; the Magadh, who keep pedigrees of kings and recount their deeds: The Windijan, who teach princes and Bhats or Jagak who sing songs in the early morning hours to wake up the king. There are myths on the origin of Bhats, which say that Bhats are simply an offshoot of the Brahmans, being functionally differentiated among them. According to the historians Bhats are by origin Brahmans but having adopted Karewa (singing) they lost their dignity and honor and are now by occupation genealogists². Bhats, though belonging to different communities, are more or less involved in the same kind of work. Their caste may be different but their professional culture is the same. However, one can see some changes among the Muhammadan Bhats work, which is that, at the time of a girl's betrothal the Bhat women, instead of men, sing songs and for this, they are paid either in money or in kind. Muhammadan Bhats sing for only Sheikhs. They won't sing for any other communities like Lambada Bhats. But the Langas, Manganiyuar and Mukabancha Bhats in Rajasthan sung and tell genealogy for their upper clans³.

One caste in Western India, in particular, is a territorially extended group known as Barots, best-known puppeteers in Kathapuri (Puppet) Bhats who appear to be indigenous to Rajasthan, wherefrom they travel to Gujarat in dry winter months, returning home by the onset of monsoon. Kathaputi Bhats in Gujarat state perform as families and are most often formed in the larger cities and towns. The standard story they perform is that of the Rajput heroes, Amr Singh Rathod, Prithvi Raj Chauhan and their betrayal by Mughals. This gives a clear sense of identity among the Lambadas of Rajasthan State. The Rathod and Chauhan are the family name of the Lambadas. Bhats say that Amar Singh Rathod and Prithvi Raj Chauhan belong to the Lambada community and that they were great rulers of the country. In the Bhat narratives if is find the legends of Amar Sing Rathod and Prithvi Raj Chauhan. One needs to understand that one community called Barots in Gujarat's northern part of India narrates the same stories and sings the glories of the same people as the Bhats of southern India. There might be some variations in the narration and plot, but the characters and themes are essentially the same. And they claim, they were the Lambada rulers who heroically fought against the imperialism of Mughals.

As per the genealogists in pre-modern India, Barot's were characteristically associated with the Hindu rulers of their region, notably with Rajputs. Interestingly like Barots, Bhats (Lambadas) also narrate the genealogies of their community. The instrument, which Barot plays, is called Rawaj which is similar to Rabab Another myth of the Bhats origin is that when Brahma Offered boons to Brahmans, which they all refused, while only one of their sisters' songs accepted it and thus became a Bhat. There are legends from the Shimla hills also which describe the origin of the Bhats. One legend is about the goddess Kyankali who was a wife of a Bhat. In any case, the goddess Kyankali is one of the major goddesses of the Lambada mythological pantheon. Whatsoever, descriptions of these legends strongly suggest that Bhatshad come from the northern part of India.

The word Bhat has two meanings; as a proper noun, Bhat is the name of the sub- caste among the Lambada community. According to Gordon Thompson "as a common world or known, Bhats are occupational titles referring to the singer⁴. In the northern parts, it is used as a synonym for the word Barot. Some historians describe that they are genealogists, as Bhats and Barot did not have many differences, and suggest that they could be members of the same caste. However, Thompson's article on Barot's in Gujarat gives an account of them and lists out the similarities between Bhats and Barots. The musical instruments, which Barot use, are the same. Shah, Sharoff and other historians suggest that the main difference between the Barots and the Bhats is that the former keeps the genealogies intact while the latter does not. Bhats allow their accounts to incorporate a lot of elements from other sources, both local and otherwise. They also suggest that Barot initially began as Bhats. As entertainers, Barots and Bhats have made the heroes

and heroines of the region their subjects. And more importantly, Barot's performances have been a remarkably diverse combination of narration and composing music.

Sometimes near the beginning of the last century, the role of the genealogist and musical panegyrist were fused by other modern audio-visual technology. However, some communities like Barots, Langas, Mangniyars, MukabhanchaBhats and Bhats (Lambadas) are the chief bridges in maintaining the links with their glorious past by narrating songs handed down from generation to generation by the oral record keepers of the families.

All the above stated Bhat communities composed songs on the occasion of a death, the concerned family would inform them a week before the ceremony starts, Bhats come to the dead person's house on the third day and start narrating the songs till the 9th day. The song composed on a Nayak or a family member who is dead will be sung on the 9th day of the ceremony.

The modes of singing songs and narratives of these communities are different; however, the patterns of singing and narrative art across different regions of Bhats are more or less the same. The instruments that they use are different from each other. Langas and Mangniyars are traditional musicians of Rajasthan and they are Sarangy (a small string instrument) while singing the songs. Dhadies also use these instruments.

Mode of Training

Bhat's mode of training to sing is hereditary, and it is inculcated from childhood onwards. Here narrating the stories is one kind of a hereditary function, which every

Bhat learns, but playing the Rabab depends on the individual learner's ability. Ever Bhat cannot play the Rabab. They start learning at the early age of eight, and required greater control over the instruments, because sometimes in certain dramatic and emotional sequences Rabab jumps out of their hands. However, Bhats believe that such a controlling ability comes by birth, and they generally identify that exclusive ability within their community.

Narrative Presentation :

The narrative presentation would seem to straddle between stretches of speeches and songs. Sometimes it sounds like speech suddenly inflected and, at some other times it seems like following intoned pitches. Narratives sing, to begin with, a melody and end with heightened speech. While narrating generally plays the Rabab, but sometimes narration is not accompanied by it. It is because to make sure that listeners are getting right or not.

In between the singers use some humorous short nuggets of wisdom, sometimes along with little anecdotes, to gather the listener's attention and these are called Sattas. However, the main singer does not deliver these Sattas, often told by one of the chorus members of the group. In one way, it gives the lead singer an interval.

When the rainy season ends and traveling becomes practicable, the group sets off on their yearly tour from one Thanda to another Thanda. One by one they almost cover all the Thanda in selected areas by the group. And from each Thanda, the group members receive the usual courtesies and felicitations. They communicate the information from one Thanda people to another. They pray the God to bestow wealth and blessings on the Thanda and also to save it from all kinds of natural calamities and regular epidemics.

Present Status of Bhats :

For Lambada, Bhats are the only resources to know about their legends and also history. Since

Lambadas have no script and have no scribal culture, most of the information about their past can only be inferred from the oral compositions sung by Bhats. These oral texts are the exclusive property of Bhats only. There are renowned Bhats Groups from Gurrampeta, Nekkonda, Pathepoor, Hanmakonda, Jagannadhapalli villages of the erstwhile Warangal district of Telangana state; they have been narrating stories for the past 70 years. Among these groups surviving members of these groups are already getting old and unfortunately, they have no successors. Therefore, the entire Lambada community is most likely to lose its heritage of oral narratives if no one comes forward to continue the tradition.⁶

Remuneration :

They never demand payment, either in cash or in kind, for their performances, however, they get some amount of money, paddy, cows, dresses, or even lands sometimes as honorarium. Of late, they pushed to eke out their living as daily wage laborers, construction workers, or farming by profession.

Significance of the Narratives of Bhats The Bhats narratives provide their history and reflect their lifestyle. They also tell us how they lived during the colonial period. Oral narratives provide a source, which is quite similar to the modern-day autobiography. However, they are much wider in scope and provide a more impressionistic, but often reliable, and effective reconstruction of the past. Most of these narratives, which are not part of the scribal culture, have radical implications for the social message of their history as a whole. However, a critical analysis of the Bhats narratives shows that they can write their history and recount mythically the sagas of their origin. They are not histories proper in a technical sense, but they are negotiations with their past. Even today, for Lambadas, their past histories are alive and it is because of how Bhats narrate them in various forms and genres. Therefore, though the Lambada narratives were never written down as documents, and were completely ignored in many ways, they still hold to be viable reflections of their past⁵.

Musical Instruments of the Bhats :

1. Rabaab

The Bhats artists especially use wire musical instruments called Rabaab. The Raabaad trace before the creation of the universe the entire land was filled with complete water. The God Eko Narayana Swamy had first created this Crab (Carmen) with this support created rivers, mountains, hills, and earth. The Goddess Maha Shakthi has created seeds. The god advised creating human beings immediately after the creation of mother earth. But it so happened that the god had prepared Dolls with earth soil (Mud) and was about to pour life into it one Gayalmuni (Lokanddhana) a Devil used to destroy the dolls and this way the devil succeeded every time in destroying dolls. If this saga is repeated continuously these can't be human beings on earth. So finally, he created a Dog to guard (monitor) the devil during the nights. The dog used to monitor the devil till night and then used to sleep full dawn, during this period again the devil takes the upper hand over the dog and destroys all the toys prepared by God.

Then again Eko Narayana Swamy creates the Hen. This way till night dog guards/monitors and in the early houses the new glammers loudly this disturbs the devil and fails in obstructing the creation of human beings on earth. Finally, Eko Narayana Swamy succeeds and creates human beings who were busy doing their professional works. Eko Narayana remains alone without knowing either night or day. Then he again prepares a doll and pours life into it and here comes the Bhatt on the earth; the same way he created a Ganneru Flower (Lotus flower) with 12 strings (wire) Veena (Saraswathi) and gave it to Bhatt Pandit of these 12 wires. One wire was played and God used to sleep, with the other wire is played God used to awaken, another one played god used to smile and, on another wire, God used to dance.

This way all the wires when employed God used to enjoy playing various tunes on Rabaab wires by Bhatt the devils were inactive in full control. This instrument Rabaab has got such tremendous power, magic and thus came into existence as narrated by the Rabaab artists.

The musical instrument Rabaab is made of Mango timber by the carpenter on an auspicious either Dahami or Ekadashi. The specialty is, the wood is cut in the shape of Rabaab instrument when it was fresh and wet then dried in the sub, afterwards at the head part, it's wrapped with goats' skin, for this first after obtaining the skin its drenched in salted water for 3 days, then the hairs on the skin starts falling automatically. Then it is dried without any wrinkles. After this process is over, they make a paste out of Tamarind seeds and Thumma Banka (Gum) and put it in a pot for two days their take out and grind the ingredients till getting the gum.

The dried skin again drench in water afterwards they cut the skin to the required size at the head side then the gum is applied to the skin and tie the rope from all sides of Rabaab for fixing of formally and keep in sub for two days for making it thick and strong, it is called Ghodo. Then takes the interest of a goat and remove them fully and tie firmly on one end and from the other end their twist into large thin wire and dry in the sun. The second end of the instrument is narrow, here they arrange to fix four wooden hafts (handle) called Pideelu which will help the artist to set shruthi (Tune) besides these will help in making loose or tighten the wires according to the tune called Mena. The four intestines were made as wires and tie one each to the four wooden hafts. Take every care to keep these wires along without touching the Ghodi, for this, they fix one flat wooden piece used as a seat as support with a size of four inches in length and one-inch height and then firmly fix the wires passing from the top of the wooden seat.

To play this instrument they make a small handle like wooden piece arm timber called Sabas and play on the wires with the instrument having a bow shape. Another special feature of this instrument is that the artist while playing on four wires produce four different tunes 6. 2. Jamnaga/Jang

Besides, the artists wear two circular types of rings (appear like Andhelu) on the right-hand Thumb of a size of two inches width made of iron and these rings have small iron balls inside the rings it will produce harmonious sound due to iron balls when beat the instrument Rabaab.

It is a usual practice that the artist before the present performance they offer prayers for this Rabaab and then set the wooden hafts tide to the wires to get pleasant sound. Twice a week this instrument is taken out and cleans either with castor oil or coconut oil and keep the instrument in the sun and then wrap the instrument wow a cloth and preserve it. Generally, this Rabaab instrument is being covered with silver either by the Thanda Leader, elderly person or a person having owed (desires) by the Gold Smith. And also make blooming garlanded for four nails. In the olden days, the people used to perform marriage with this instrument, while women used to dance.

It is also a regular practice that this instrument was being decorated with a peacock's feather at the end of it. The attire of the artist for the presentation of music on this instrument is a turban over the head, white long shirt (Angi), Dhoti and sit o the floor and play the instrument and render beautiful stories-cum songs about Pruthvi Raj Chauhan, Maharana Prathap Singh Rathod, Amar sing Rathod, RagyaAangoth, KohoteKlloor, Kangla Raja Vishal, Radha Rukmini, Thulja Bhavani, Dandi Meramma, Kaadiyaraj, Ramayanam, Mahabharatham, Bhagavatham, Harischandra Raj, SanthSevalal Maharaj, Maaldev Rathod and Maansing Histories and stories were recited on their popular melodious musical instrument Rabaab in their habitats, Thandas along with supporting musical instruments viz., Thalalau and Chiruthalu.⁶

Bhat artists believed that this instrument was also in Prevalence (Pracharam) in Afghanistan and Kashmir and was also sure that Kabir and Krishna Das of North India have made reference of this instrument in their literary works, further confessed that this instrument was referred to in a book titled as Sangeetha Parijatham during the 17th century.

The Bhats consider Rabaab as Goddess Saraswathi and treat this a sanctified instrument. In the name of this instrument off while performing Meramma mother, sacrifice one Goat/Sheep and offer their worship. And every fifteen years invariably offer prayers for this Rabaab and on the festivals performed by Bhats they make this Rabaab instrument stand and decorate while applying Turmeric and Kum-Kum powder and offer their prayers⁷.

3. Thalalu :

In the Banjara language, they are known as Jhanje while believing that they were presented with these instruments by Santh Seva Lal Maharaj. In prehistoric days they are prepared out of forest leaves these Thalalu and on the traverse, to their habitation, SanthSeva Lal Maharaj has spread the devotion and spirituality while playing the instruments and also motivated them to follow the divinity through music. On presenting their performances some time if Chiratha instrument though not at hand yet-they compulsorily use Thalalu, means without these instruments the Bhats never play Rabaab instrument. These are twin instruments made out of Brass in circular and a hollow in the mid-point with a hole to enable to tie a thread or a thin rope to hold it tightly in the heads to hands to beat in accordance to in tune with Rabaab. These instruments being in Brass made the loud sound even a small beat. These are of three types, small, medium and large. They have used three different occasions, small for Bhajan, medium on festivals and festivals and hope on special concerts (Poojas, Deity worship and large gathering. These two artists (Thalalu and Rabaab) follow each other to tune with distantly.

4. Nangara :

It's a skin instrument and recites songs stories while beating on it. It is also known as a small Dolu. It's of approx. one and a half arm height, and one arm width made of the iron frame generally brought from Warangal. It's folded by Goats skin by artists themselves and play in two styles. One style is the prime storyteller hang it to his left shoulder while beating on it with his two hands in tune with the song. Another style is the artist keep this instrument on the floor and play per song with the other supporting instruments Chirata and Thalalau

5. Sarangi :

This instrument belongs to Thantri (Wires) family, which means these instruments compulsorily have wires as to sound primary notes, such as Veena, Violin, and Guitar. This consists of three wires, with a length of one and a half arm play on these wires, another instrument made of a bamboo stick of one arm length decorated with small bells. This appears like a bow. The artist will sit on the floor and rest on his shoulder to play at ease with the help of a bow like a bamboo stick.

6. Chirathalu :

Chirathalu is a flat strap with Iron (this foil) arranged on a wooden flat stick. The Bhats artists while narrating the stories use these Chirathalu in support of these instruments are one and length made out of Mango timber by a carpenter. On each Chirathalu, they make five holes and two each iron flat their foils fixed with nails very firmly (strongly) this way on two of this Chirata wooden strap there will be about 20 irons flat then foil. The person who plays this instrument follows keenly the Rabaab artist and the

person narrating the story to play this instrument in tune with them in harmonious and pleasant music by beating systematically in tune and rhythm to create, overjoy among the audience. It is a well-known fact that the Rabaab artists invariably use Chirathalu, Rabaab and Thalalu (Trio-musical instruments) rather than called Trio pieces of musical performance.

Infact, the narratives of the Lambadas include the century's long struggle that they have undergone ever since medieval times of Indian history. And the only source of this cultural and historical memory for Lambadas is the narrative lore of the Bhats. Other Communities may not understand the language and the significance of these narratives. However, Lambadas spend hours listening to these narratives. Therefore, the role of Bhats seems still to include both the maintenance of Pada (family name) and the performances of some sort of musical activity. The Bhat's association with these two activities is important for both Bhats and Lambadas. Interview with Sotameghya, aged 58 years, dated 5th March, 2021, Yellendu, erstwhile Khammam District.

The Bhats, Dhadi and Dappudia the subdivision of Lambadi tribes plays special instruments viz., Rabab and Sarangi during the narration of their traditional family stories and other varieties of historical prominence through the rendering of songs-cum-stories. The Bhat's are narrating various stories of historical legends. Among the stories, there are three legendries and two contemporary compositions sung by Bhats, which the recount story of Bhatspast glories and achievements. They are: 1. Prithvi Raj Chauhan 2. Amar Singh Rathod 3. PhirangiBashah and Angrejis 4. Mourning, and 5. Medaram Sammakka and Sarakka The main focus in analyzing these renderings will be to provide a straightforward descriptive account of these narratives, along with discussing certain collateral issues like tone, point of view, and styles of composition and modes of narration. However, the primary emphasis will be on how these narratives offer a clue into the oral tradition of Bhats as their most important thriving cultural form. The transcribed version of Ramjhol rendering follows¹². Interview with Dangi Ramjol, aged

Foot Notes :

1. Interview with Battu Ramulu, aged 65 years, Advoate, dated 5th February 2021, Hanmakonda, Hanmakonda Tahsil, erstwhile Warangal District.
2. Ibid, p. 96 3
3. Andre Beteille (1971), Harmonic and Disharmonic Social Systems, Sydney University Press, Sydney, p. 9
4. Gordon Thompson (1992), The Barots of Gujarati speaking Western India Musicianship and Caste Identity, Asian Music, 24, p.14.
5. Interview with DangiRamjol, aged 78 years, dated 2nd February 2021, Gurrampeta Tanda, Venkatapur Tahsil, erstwhile Warangal District.
6. Interview with DangiRoopsingh, aged 65, dated 31st January 2021, Jaganathapalli village, Rauapathi Tahsil, erstwhile Warangal District.
7. Interview with Rothwan Vaalki, aged 70 years, dated 20th December 2020, Kamalapur village, Bhupalpally Tahsil, erstwhile Warangal District.
8. Interview with RothwanBalaramulu, aged 60 years, dated 5th November 2020, Dichpalli, Nizamabad District.
9. Interview with Dedavath jalendhar, Aged 50 years, Boduppall, Hyderabad, 3rd January, 2021
10. Interivew with Dedavath Samma, aged 50 years, dated 3rd September 2020, Barigalonipalle Village, Mulug Tahsil, Mulug District (erstwhile Warangal District).
11. Interview with Sotameghya, aged 58 years, dated 5th March, 2021, Yellendu, erstwhile Khammam District.
12. Interview with Dangi Ramjol, aged 78 years, dated 2nd February, 2021, Gurrampeta Tanda, Venkatapur Tahsil, erstwhile Warangal District.

MURAL PAINTINGS OF ANDHRA PRADESH

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Abstract :

This article reports the legacy of mural paintings in Andhra Pradesh from the time of Satavahana to Vijayanagara. Mural paintings in the temples of Andhra Pradesh from Srikakulam to Ananathapuram has been covered in this article. All the frescoes in Andhra Pradesh temples were executed in Fresco-Secco technique with the material available from their immediate surroundings. Themes are related to both shaivite and Vaishnavite themes and epics. The murals are reached its zenith in terms of technique and composition during Vijayanagara time. At present Lepakshi murals are in the best preserved condition in Andhra Pradesh.

Key words: Epics, Fresco- Secco, Satavahana, Textiles, Vijayanagara ,

History of South Indian Mural Painting :

It is noticed that certain gaps occurred in the study of murals from the post Satavahana Period to Vijayanagara dynasty of 16th century A.D. and also difficult to account the reasons for the absence of the mural paintings of this period. In this connections may find the close similarities and linkages between the mural paintings and other art traditions such as stone sculptures and wood sculptures and temple hangings. Mural paintings are executed on the walls and ceilings of the temples in addition to the temples sculpture to enhance the aesthetics of the Indian temple.

South India is the heart of Dravidian culture and was the cluster of small kingdoms up to the sixth century A.D. The Pallavas established their large kingdom in later 6th century A.D. The Pandyas has ruled in Madura region for the short time after the Pallavas¹. The Ninth, Tenth and Eleventh centuries ruled by Cholas who contributed a lot to the Indian art especially with temple sculpture and bronze statues. The 13th century A.D. was a rather chaotic period with Kadambas, Gangas, Hoyasalas, and Pandyas ruling over the portions of Tamilnadu. The Fourteenth century was ruled by Vijayanagara kings. After the fall of the Vijayanagara Kingdom in the 16th century A.D., the Nayakas became autonomous, ruled up to the middle of the next century and even later continued the traditions of earlier.

Andhra Mural Paintings :

In Andhra Pradesh, we notice several evidences from pre historic rock art of Mesolithic age. In spite of survival of many rock art forms till today with some continuity in some regions in Andhra Pradesh, unfortunately we are at a great loss in finding the wall paintings of the early historic period. As a result there is wide gap in our understanding of the development of wall paintings from pre historic to historic times. The Satavahana murals at cave no 9 and 10 are the earliest caves, as surviving pieces of mural paintings of Andhras. These two caves are belonging to the period of 2nd century B.C with the fragments of wall pieces of *Chaddantha Jataka* . since whole of the south India was under the rule of Satavahanas during their heyday. It is generally expected to find some more sites with murals in Andhra region.

In Andhra Pradesh we may find murals paintings on the walls and ceilings. Most of the paintings were lost their charm. They are Virabhadhra swami temple at Macherla at Guntur, Siddheswaraswamy temple at Holalgudi at Kurnool district, Virabhadhra temple at Lepakshi near Hindupur town, Chennakesava temple at Somapalem of Chittoor district, Jagannadhamata at Kanchili, Srikurmanatha temple at Srikurmam of Srikakulam district, Chintala Venkataramana temple at Tadipathri of Ananathpuram District, Siva temple at Tripurantakam, Gopinadha temple at Meliaputti of Srikakulam dist.

This lengthy list of temples describes the decoration of wall and ceilings of the temples with murals at different periods of time in Andhra Pradesh. But many of them lost its charm, some are totally lost due to the ravage of time, illegitimate methods in repairs and white washes under taken by the temple trusts and management committees in later times. Some are badly damaged beyond recognition. C. Sivaramamurti has reported in his work of paintings on entire ceiling of the mandapa at Tripurantakam temple. But today no traces of murals hardly found as mentioned by C.Sivaramamurti. Similarly at Tadipathri and Kadiri, the paintings are in the state of beyond recognition. In case of the temples at Somapalem and Lepakshi some paintings can traced out. While tracing the development of these wall paintings with historical perspective, it is to be noted that that the temple belongs to the earlier period one cannot assign exact date to the paintings since some of them were rendered in the later period. C.Sivaramamurti has considered the murals of Macherla and Tripurantakam temples belongs to Kakatiya period. But the portrait of the figures and rendering of textiles, the Macherla paintings are closure to the scroll paintings and temple hangings of 18th Century. The paintings at Holalgudi paintings are dated at 18th Century A.D. The Paintings of the Meliaputti, Srikurmam, Kanchili depicting Ramayana, Bhagavatha series has been assigned to 18th century A.D.as they are all executed under the influence of Jagannadha Cult. On the other hand the Mural paintings of the Lepakshi belong to 16th century A.D. as that of the date of the construction of the Virabhadhra swami temple.

Lepakshi Murals :

A.H. Longhurst has discovered the great tradition mural paintings at Virabhadhra swami temple at Lepakshi in 1912-14². In 1935, the cousin of C. Sivaramamurti and Collector of Ananthpur Dewaan Bhahadur Vishwanadha Rao was so fascinated by the charm of the Lepakshi mural and invited C. Sivaramamurti to copy them³. Later Art Historian C. Sivaramamurti recognized their greatness and documented in the year 1936.

Lepakshi Paintings were executed on the temple ceilings of various sections such as Natyamandapa, ardhmandapa, Mahamandapa and circumambulatory path around Virabhadhra shrine, Sayanagara and Raghunatha temple. The paintings executed on the ceiling of Mahamandapa is Virabhadhra which is known as the largest mural in Asia. The wall space is divided in to compartments and panels to accommodate the paintings with textile designs as borders and hangings. Figures are large sized, bold but defaced and darkened but unfolds the mastery of Vijayanagara painters. The colour scheme is very dull. The pallet comprised of reds and yellow, reds and red ochres, *khajal black*, white or "*khadi matti*" and occasional use of Gold. The technique adopted for the execution of murals is *Fresco – Secco*⁴. The artist meticulously rendered dresses and skin complexions of different categories of people in the paintings which mirrors the social, economical and political strata of the society of the 16th century A.D. As well as the tradition of Ajanta, the Lepakshi murals of Vijayanagara times has their refinement in terms of technique an compositional values and artists showed much interest on rendering contemporary jewellery, hair style,

attires, and depiction of Flora and fauna besides the articulations of human figure. These murals should be read from right to left.

Somapalem Murals :

Another set of Paintings of Vijayanagara time were discovered by James H. Cousins at Chennakesava temple at Somapalem, a small village of Madanapalli Taluk of Chittoor district to the North East of Mulakala cheruvu railway station.

These murals were executed on the ceiling of Natyamandapa. Now the paintings are very pathetic condition but remaining fragments are seen of fine coloring. If we need to understand the Somapalem murals, it is necessary to understand the Lepakshi murals and to some extent Tadipatri. The study of Somapalem murals shows similarity in many of the characteristics of Lepakshi. The theme for the murals is from the story of Ramayana. The divine personalities shown in full view. But not possible to see any dynamism in the figures due to the limited space. In Lepakshi we may find big image of Virabhadra, and lord Vishnu in Tadipatri. But in Somapalem we can't find such large size image. The palette comprises in Somapalem murals are mostly Dark Brown, Orange, light blue and dark and light yellow. In 1937, Dr. Cousin wrote "dark patches of Colour" but all are now seem faded. The Somapalem temple may be said to mark an intermediate stage in the development of Vijayanagara Art.

Macherla Murals :

There are a few murals existed in the Virabhadra swami temple at Macherla of Guntur district. As per the style, depicted on ceiling and beams and their dating has to be considered between the 12th and 13th the centuries A.D. These are very difficult to recognize, but some might be the scenes of marriage of Shiva and Parvathi, marriage procession flanked by divine beings. Birth of Skanda and his childhood are depicted as the themes.

The murals were executed on the ceiling of the ardhamandapa of the temple and upper part of the mukhamantapa from the some of the surviving examples can be noticed the scenes of marriage of Siva and Parvati known as *Girija Kalyanam*. These paintings are not decorated well with design and festoons and floral design as Lepakshi murals except demarcating each panel with red stripes. Red, blacks and white backgrounds are used for the paintings very simple execution with hard black contours. The features of Macherla paintings are as follows.

The composition has resemblance with miniature paintings. All the figures are shown similarly. There is no differentiation between divine and human beings. Profile face with angular nose like jain miniatures and bodily movements as shown without repetition. All male faces are feeling of somewhat ferociousness with mustaches and bulging eyes and round chin, broad shoulder and frontal bodies. For example in one of the painting marriage procession titled as *Girija kalyanam*, the elephant's size similar to the palanquin bearers, almost attain the height of elephant. Clothes worn by both women and men had several textile designs and the end of the their upper garment like uttaris and pallu of saris worn by women are shown like fan shaped. The same feature which we may find in Lepakshi in subsequent centuries. The painters of Macherla have not given much importance to the background but given the details wherever they found to be necessary. Hair buns knots of female figures has resemblances to jain miniature tradition which we may see later in Lepakshi murals.

The basic characteristics of these murals can be seen in “*Marriage of Siva and Parvathi*”, the image of Shiva was depicted in profile view. The treatment of Siva’s character was not much grace. It seems as artists drew the sketches spontaneously, with angular lines brings reminiscence with Jain miniature of 13th century A.D. Siva is shown with mustaches. Shiva’s head gear is differently depicted as flocks of jatajutas. The image of Parvathi is very less in height when compared to the height of Shiva. The image of Sadashiva of five heads extreme right to the image of Parvathi. The image of Sadashiva with five heads was depicted in Lepakshi murals and stone sculptures of Srisailam temple.

Tripurantakam :

The early phase of Vijayanagara paintings belongs to 14th century A.D. at Tripurantakam. It is a Jain temple. The ceiling of the temple painted extremely, but all are not Jain themes. Some of them are Krishna’s child hood themes. All paintings does not belong to 14th century. Some have been dated in 17th -18th century. Now all the paintings are beyond the recognition. The visits of Vaishnava saints who visited the Puri and Srikakulam in Kalinga region has much influenced are responsible for the propagation of vaishnavism in those areas. Thus Srikakulam area was also much influenced⁵.

Mural Paintings at Srikakulam :

Srikurmam Murals :

We notice some remarkable murals owed influence from Orissan style at Sri Kurmanadha temple at Srikurmam. The paintings in Srikurmam temple are related to Krishna’s child hood and youth legendaries. Mostly they are concerned with Krishna Lila. These paintings were executed in horizontal register with compartments and each separated by the borders. Similar style can be found at Jagannadha temple at Kanchili, Venugopala temple at Meliaputti. Themes of the paintings are Yama and Sathyavan, Ten incarnations of Vishnu, Jagannadha, Kaliki, Seshasayana, Kaliyamardhana, Krishna lifting mount Govardhana, Sagaramadhana scenes, Agasuravaha etc. Some are in good condition, some severely damaged as peeling off plasters, lime wash over the paintings etc. The image Krishna became the central image of the paintings rendered in Brown, red, blue, orange.

Kanchili Murals :

Kanchili is village near Somapeta is a mandal in Srikakulam district. The name of the village has been derived from local goddess Kanchamma worshipped by the local people with great devotion⁶. Here also the paintings were provided with theme from Ramayana, Bhagavatha and Jagannadha cult as theme. This village a big vaishnavite complex with a temple complex dedicated to Lord Jagannadha. And it is also Kanchili Matha. The shrine of Lord Jagannadha was built in Orissan architectural style. Paintings Trivikrama, Varaha, Narasimha incarnation of Vishnu were depicted on the kosthas of exterior walls. Besides these some Krishna Lila and erotic sculptures are also executed. Now they are perished not visible due to the whitewashes and renovations with little precautions. Rama shooting seven tree in a row is very remarkable in terms of composition.

Tadipathri Murals :

The temples at Tadipathri occupies an important role in the evolution of Vijayanagara Art. Paintings seems to have been added to Shaiva temple. The mural form Venkataramana temple are far from extensive, only a few patches on the porches and on a part of Mukhamantapa.

According to the statement in “Tadipathri Khaifiyat” the paintings were added by Yeratima, the local governor under Aliya Ramaraya⁷. These paintings are similar in the style of Lepakshi. It is clear from their characteristics. The woman of Lepakshi are notable for enormous coiffure . So, women of the Tadipathri murals, particularly attendants in the Vishnu panel one can find similarities in the style of profiles in slanting to the back. Just as the Virabhadhra painting in Mahamandapa at Lepakshi temple.

Conclusion :

Andhra Pradesh has affluent culture of Mural paintings at various locations from Srikakulam to Anathapuram. Walls and ceilings were highly decorated with several colors and technique for the purpose of the spread of the religion. These murals not only merely the decorative works but provides much information on the socio-political ,economic strata of those times. The study of dresses of various people and classes, ornamentation, textile designs, hairstyles, weapons, arms, musical instruments, weaving methods, flora and fauna, and customs etc. For most of the murals, the different incarnations of Gods, goddesses, epics like Ramayana, Mahabharata, Puranas like Bhagavatha. The image of woman has been glorified and adorned with high decoration. The necklaces and bracelets added charm to an already beautiful figure. The hair style was shown in *Dhamilla*⁸ fashion which will again appears at Lepakshi tradition and the ringlets of hair are visible enhanced the beauty of forehead is a salient feature of this tradition recurrently appearing from Amaravati.

In the course of time, due to the improper care and lack of knowledge in olden times, with the changing climatic conditions and leaking of temple ceilings many of the mural murals are badly damaged. And also due to the whitewashing them with ignorance during the preparations for temple festivals, some are damaged of peeled off plaster flakes as the grounds lost their life, some are covered by soot, fungi, spoiled by droppings of bats. Though the archaeological survey of India is making its efforts in renovation but nature of the murals is delicate unlike the rocky sculptures . In Andhra Pradesh the Lepakshi Murals are best preserved rather than the any other temples. In Srikurmam temple at Srikakulam, We may notice that many of the murals are covered with whitewash as renovation works like whitewashing are employed by the local labor who might not have any idea about the preservation methods of cultural properties. Even the temple boards also should aware of the significance of these paintings. It is our responsibility along with the governments and local bodies to educate the people towards the preservice of great cultural property for the future generations.

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DISCOVERY OF MICROLITHIC TOOL INDUSTRIAL SITE WITH ROCK ART IN KAMMAVARIPALLI, IN KADAPA DISTRICT.

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Introduction :-

Rock art in South India was recognized by antiquarians as early as 1892. The rock art corpus of South India is the second largest one outside the Vindhyan formations. A host of scholars, have contributed to the discovery, documentation and analysis of the Rock art data in this part of the sub-continent Allchin, Bhat, Chandramouli & Narasimham, Fawcett, Gordon, Gordon & Allchin, Krishnamurthy, Krishna Moorthy, Krishna Sastry, Mahadevan, Mathpal, Munn, Neumayer, Paddayya, Rajan, Ramabrahmam, Rami Reddy, Sarma,A.V.N, Subramanyam, Sundara, Venkatasubbaiah.¹

Location :-

Kammavaripalli is a village which is situated on the way from Kadapa town to famous saliva temple complex named palatal. Kammavaripalli village is situated 10 km from Kadapa town and 11 km from Palatal Malleswara Swami temple complex. Towards south of present village with distance of 5 km, there are group of hillocks with containing throny forest. In the center of the forest there are located some natural Rock shelters with huge boulders. These boulders were acted as shelters for prehistoric man. In between these shelters we found Mesolithic tools Industrial site with hundreds of microliths and cores with including of Red ochre paintings. In one more shelter we also found paintings with white pigment including of Red ochre paintings. Hence in this site we have malty cultural evidences. In the same village Towards west with distance of 2 km. on the way to Polatala shiva temple, besides the road there is located a scrubby area, in that there is situated a megalithic site with 15 cairns. These cairns are measuring 4 – 5 meters in diameter, most of the cairns are disturbed by natural phenomenon.²

Shelters :-

The rock art in south India also revealed striking regional features in terms of thematic comparison, styles and chronological context in different ecological niches. The role of rock art in “information transmission” and the ethno-archaeological concept of ‘dry season aggregation and wet-season dispersal’ should be analyzed.³

By the key to understanding the epistemological flows in the process of ‘identifying’ the intent of rock artists is that the world’s rock art was typically produced by illustrate people, whose brains differed significantly by illiterates in how they were organized, inter connected and integrated.⁴

Geometric forms are the most intriguing among these rock paintings and petroglyphs. Nothing can be guessed at present regarding their meaning. Each geometric form of signs appears highly abstract and schematic. They are possibly naturalistic in origin.⁵ Thus geometric line drawings or engravings are interesetting. They are diamond shaped vertical line patterns or simple horizontal lines one over the other. What they actually mean to the Mesolithic man, however will never be known. The geometrical spiral forms are said to be the result of the earliest attempts of prehistoric people towards schematization.⁶

Totally we have discovered three shelters in this site. These all shelters are made up of by huge granite boulders. Among first shelter is little bit for from remaining two shelters, are remaining two

shelters are close to each other. First and second shelters have paintings with red ochre, whereas third shelter having paintings not only red ochre but also white pigment. Hence third shelter may influenced by cultural continuity from Mesolithic period to Megalithic period.

Shelter 1 :-

The first shelter measures 9 m. length in North South directions and 2.7 m to 1.5 m width in East west directions, and total shelter is opening towards east direction. In this shelter we found hundreds of Microliths including of fine quality cores, and also in this shelter there are some red ochre paintings of Geometric symbols, human figures and animal figures. But these paintings are very disturbed with natural phenomena, most of paintings were eroded and not visible very clearly.

An anthropomorphic figure was depicted in red ochre, this anthropomorphic figure was drawn with joining of few geometric triangles, and human figure having weapon in his right hand, besides this figure there are many figures are there but not visualize clearly, due to rain water these figures were washed out and eroded.

There is a geometrical symbol is printed with plus (+) symbol in red ochre and the symbol again over decorated with one more line total covering of plus symbol. Besides one more geometric symbol was drawn with red ochre in the form of into (X) mark. And again a covering line was drawn paralleling the symbol.

A geometric symbol with red ochre was drawn like intersection labyrinth and again the total figure was covered by a covering line. Besides there is another figure with red ochre looking like labyrinths figure with vertical lines, but most of the figure was eroded by natural weather.

Shelter 2 :-

The second shelter is huge granite boulder, actually this huge boulder's one side of east facing is looking like a shelter, this huge boulder is situated with three individual parts with measuring 4.5 m. in northern part, 2.5 m. in middle part, and 13.5 m. in southern part, again in southern part of the block is curved towards south west direction with 4.5 m. In this shelter there are number of paintings are depicted with red ochre. In this shelter there paintings of a Lion, Animals, Geometrical symbols, Human figures and hand prints were depicted.

In the center part of the shelter with covering large part of the area there are a cluster of paintings are depicted with red ochre. Among most of the figures are geometrical figures with different styles and different sizes. In center of the painting cluster there are two anthropomorphic representation are situated with raising their hands looking like they are playing something or dancing. Immediate besides of these tow figures there is a



Fig : 5. Lion attacking another animal.



Fig : 6. Geometric Patterns with Red ochre.



Fig : 7. Geometric Patterns with Red ochre.



Fig : 8. Geometric Patterns with Red ochre.

huge geometrical design is situated.

Southern part of the shelter at the corner there are some more paintings with red ochre including handprints, anthropomorphic figures and geometrical symbols are depicted. But most of the paintings are not visible clearly due to natural weather these paintings are eroded.

Shelter 3 :-

The third shelter is looking like a cave like shelter. This shelter covered wall type of natural formation and having opening towards east and west directions. Among western part of the shelter has huge opening with approximately 10 to 12 meters width and 3 to 4 meters height, where as eastern part of the opening is narrow measuring approximately 2 to 3 meters width and 2 meters height. Inside of the shelter height is different in different places. Most of all walls and ceiling of the shelter have depicted different paintings. This shelter is different from remaining two shelters, in this shelter having not only red ochre paintings, but also white pigment paintings are depicted. Especially very common pictures like wild boar, ship like pictures were depicted.

In this shelter paintings are influence by different cultures, some paintings re drawn with red ochre, and some paintings are drawn with white pigment. Normally red ochre was used in the Mesolithic period, whereas white pigment was used by Megalithic people. Hence this shelter is may given hospitality to different cultures from Mesolithic to Megalithic people.

At the mouth of the shelter in northern portion there is a cluster of white pigment paintings are depicted, there are eleven figures were drawn, all figures are anthropomorphic figures, among most of the figures contains some trident like weapons in their hands, and remaining some more figures have containing shord in there one hand and shield in there other hand. (Fig:4).

At the edges of eastern side opening of the shelter on north wall there is a group of paintings with red ochre contains a long handprint was depicted similar such type of hand prints are also encountered in another site named Bhogeswaram ⁷ near Nandyala in Kurnool district, here 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.



Fig : 9. Cluster of Human figures with white pigment.



Fig : 10. Hand prints and Human figures with Red ochre.



Fig : 11. Penguin like figure with Red ochre.



Fig : 12. Ship like figure with Yellowish color.

An anthropomorphic figure with raising his both hands with containing some weapons in his both hands, some disturbed animal figures are located. Among these figures some figures are looking like animal foot prints. Besides these figures there is a tortoise with come out of her neck and front legs from shell. And immediately beside there is a Crain with long legs and small body. But upper portion of the Crain is not visible clearly; it was disturbed with natural phenomena.

Actually in this geographical background we can not imagine penguin in this region, but artist represent penguin like figure. Hence we have to study more on this figure. At the continuation of the same wall another cluster of paintings also represented. Among there is a well drawn animal figure looking like wild boar, and besides that there are number of figures looking like animal foot prints are located. But these all paintings are partially disturbed with natural rain water shading.

Microliths :-

In this site in one rock shelter a large number of microlithic material both tools and debitage have been noticed. The lithic industry consists of parallel sided blades, lunates, triangles and Trapazes, scrapers, etc. made on silicious stone such as chert, chalcedony as per and quartz. (Fig:13,14,15,16,17).

Conclusion :-

During Mesolithic period the themes multiply but the paintings are smaller in size. Hunting scenes predominate. The hunting scenes depict people hunting in groups armed with barbed spears, pointed sticks, arrows and bows. In some paintings these primitive men are shown with traps and snares probably to catch animals. Elephant, Bison, Tiger, Boar, Deer, Antelope, Lizard, Squirrel and at times birds are also depicted. The Mesolithic artists loved to paint animals. In some pictures animals are chasing men. Some of the animal paintings especially in the hunting scenes show a fear of animals, but many others show a feeling of tenderness and love for them. There are also a few engravings representing mainly animals. Though animals were painted in a naturalistic style, Humans were depicted only in a stylistic manner. In many of the rock shelters we find hand prints, first prints and dots made by the finger tips.



Fig : 13. Striate Cores.



Fig : 14. Microlithic Tools.



Fig : 15. Microlithic Tools.



Fig : 16. Microlithic Tools.

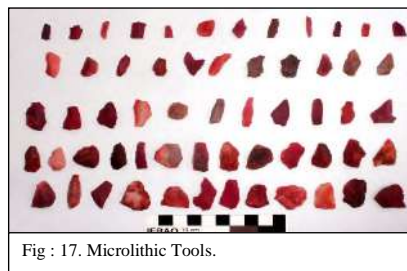


Fig : 17. Microlithic Tools.

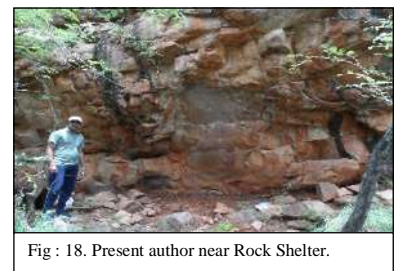


Fig : 18. Present author near Rock Shelter.

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“SALABHANJIK A DECORATIVE MOTIF DEPICTED IN THE TEMPLE ART OF ANDHRA DESA”- A SCULPTURAL STUDY

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Nature is represented in its various aspects and moods in ancient India. Perhaps there was no actual intention of artists of showing landscape, but we do get in early sculptural reliefs scenes of trees, flowers, foliage, *udyanas* (gardens), birds, animals, rocks, water, rivers and oceans. In the 2 -1 century BC art of Bharhut and Sanchi, a rich variety of trees and creepers have been depicted *Salabhanjika* images have been continuously depicted in the sculptures of India since ancient times. The *shalabhanjika* is *ayakshi*, a minor female deity or spirit of nature who resided in the tree. The fertility so gained by the tree became, in time, an attribute and ability of itself. The worship of trees is of great antiquity in the Indian subcontinent, and each tree has its own auspicious associations. The motif of the tree goddess descends from the *yakshinis* of earlier Indic cults and extends the associations of fertility and the power of nature (*prakruti*). *Shcdabanjika* a Sanskrit word meaning literally ‘breaking the branch of a *shala* tree’. Unlike the *Natyasastra* and the Jaina canonical (literature, the *Silpasastras* rarely mention *shalabhanjika*. among the few texts, which prescribe this motif, is the *Samarangancpsutradhara* by Bhojadeva of Malava. It mentions auspicious motifs, including *shalabhanji*, on *dharagrihas* or chambers with an arrangement for water (Chapter XXXI, verse 126- 134) under *mandapalakshana* (Chapter LXVI, 30-31), it prescribes *shalabhanji* on stambhas. The Orissan *Silpa Prakasha*, first *Prakasha*, stanzas 418-422, describes *Dalamalika*, holding a branch like a garland, however, the western Indian *vaastu silpa* text *Kshirarnava* in its 120th chapter gives details of *Dikpalas*, *devakanyas*, and celestial damsels, but does not mention *shalabhanjika*.

Early Buddhist literature describes the *salabhanjika* festival as celebrated on a big scale in Shravasti. J. Ph. Vogel, one of the pioneers to have studied the *salabhanjika* motif in art, pointed out in 1929 that it originated in a flower festival customary in ancient India, and that the motif “is a truly indigenous element of decorative art”¹. Ananda K. Coomaraswamy states² “There is no motif more fundamentally characteristic of Indian art from first to last than is that of the Woman and Tree”. Sometimes these dryads stand on a vehicle (*yahana*) such as a *Yaksa* (*Guhya*), elephant, or crocodile (*makard*). Sometimes they are adorning themselves with jewels, or using a mirror. Very often they hold weight one hand a branch of the tree under which they stand, sometimes one leg is twined round the stem of the tree, sometimes one foot is raised and rests against the trunk of the tree. Sometimes there are children, either standing beside the dryad mother, or carried astraddle on her hip. Of the trees represented the Ashoka and Mango are most usual. The *shalabhanjika* a decorative art motif created and followed by Andhra artist could be seen in the Ancient and Medieval temples in Andhra desa.

The early Buddhist literature narrates the story of the *Shalavana-krida* of Maya Devi, and the miraculous birth of Bodhisattva. The *Nidanakatha*³ describes a grove of *shala* trees called *Lumbini-vana*, situated between the two towns of Kapilavastu and Devadaha. Beholding the blossoming *Shala* trees, Queen Maya was filled with a desire of sporting herself in the grove. She entered the wood with attendants. She came near the root of the *Shala* tree and wanted to take hold of its branch, when the branch itself bent down and approached within the reach of her hand. She took hold of the branch and the pains of delivery

began. While holding the branch of the tree, Maya delivered the Bodhisattva in a standing position. It has been suggested that Maya must have held the branch so tightly because of the labour pain that it broke down. Therefore she became “*shalabhankika*”, the breaker of the branch of the *Shala* tree. In due course of time, the celebration of the birth anniversary of the Buddha in the *Shalavana*, turned into *shalabhanjika-parva* or festival, as described in the *Avadanashataka*.

Vogel has researched on the occurrence of the word ‘*shalabhanjika*’ in literature. He points out that it is the court poet Asvaghosha, contemporary of the Kushana ruler Kanishka in the 1st-2nd century A.D., who first time uses the word “*torana-shalabhajika*”, as an architectural his ‘*Buddhacharita*’. Unlike the *Natyashastra* and the Jain canonical literature, the *Shilpasastras* rarely mention *shalabhanjika*. Among the few texts, which prescribe this motif, is the *Samarangana-sutradharaby* Bhojadeva of Malava. It mentions auspicious motifs, including *shalabhanji*, on *dharagrihas* or chambers with an arrangement for water, under *Mandapa-lakshna*, it prescribes *shalabhanji* on *stambhas*.

In the south India, the 11th-12th century temples under the Chalukyas of Kalyani such as Kikkeri, and 12th-13th century Hoyasala temples present female figures under trees, in various activities of nayikas. Those at Belur and Hal ebid, called *madanikas*, are well known. In the art of Vijayanagara in 14th century to 15th century a motif called *Lata-sundari*, akin to *shalabhanjika*, is represented on the *gopura* passageway, on either side of inner jambs. The figure is often shown standing on a *makara*. We are reminded of the river goddess and *shalabhanjika* connection in the early 5th century A.D. But in the medieval period, the association of river goddesses with trees is not noticed, however, in the Vijayanagara and post-Vijayanagara art of south India from 15th century. A.D., Ganga (not Yamuna) is shown as “*lata-sundari*’ amidst creepers, and standing on a *makara*. The figure holds a branch of a stylized creeper or tree and strikes it with her foot, this motif is seen at Tadipatri, Lepakshi, Srikalahasthi, Tirumala, Tirupati, Nagalapuram, Ontimitta, Pushpagiri and other temples of Andhra *desa*. A typical *Shalabhanjika* sculpture depicts a woman standing in a *tribhanga* pose (the body is broken or bent at two points to give three bends in the body, one at the neck and the other at the hip) holding a branch of a tree. More often than not, the sculpture is adorned with heavy jewellery and complex hairstyles. In later sculptures, other trees found their way as a part of this motif, the Ashok tree, the Mango tree also feature in some *shalabhanjika* sculptures.

From Coomaraswamy’s interpretation of the symbolism of *vriksa* (tree) and *vrksadevatas* (tree goddesses), we learn that *shalabhanjika* is connected with human life and productivity. Apart from dancing figures, some temples in Andhra *desa* commonly contain images of *shalabhanjikas*. In this paper explore *shalabhanjika* motifs and description how to depicted temple art of Andhra *desa*. In the History of sculpture in Andhra *desa* there are four periods - the Buddhist, the Chalukyan, the Kakatiya and the Vijayanagara. In the sculptural art, trees and plants play a significant role either as a part of iconography or a part of decoration. The early Buddhist centres in Andhra *desa* viz., Dhanyakataka (Amaravathi), Bhattiprolu, Jaggayyapeta, Nagarjunakonda, Goli and Gummadiurru are found clustered around the Krishna delta. As in Buddhist literature, in sculptural art also we find representations of Queen Maya in the Lumbini grove in “*shalavahanakrida* “. In the Art of Amaravathi and Nagarjunakonda the Four *Lokapalas* hold a cloth indicating the presence of the infant. There are some examples of *chaitya-shalabhanjika* embellishing a *chaitya*’s *mdoxN*, in the art of Andhra Je.sz/.⁵The plants were named according to their special association and other peculiarities. Certain plants are associated with certain historical events. The *bodhidruma* (tree of enlightenment) received its name on account of its being a tree under which Gautama got enlightenment. Buddha and Mahavira, the protagonists of the two religions Buddhism and Jainism got enlightenment under the sacred *Bodhi* tree (pipal) and the *keval* tree respectively. When the images of Buddha and

Mahavira were conceived and carved out, the respective tree was also associated. The *stupas* and the monolithic pillars with Ashokan inscriptions, the earliest stone structures of the historic period, are the earliest archaeological evidence depicting the figures of trees, plants and animals.⁶ The Rudresvara temple, popularly known as Ramappa temple was built by Recharla Rudra, a general in the service of Kakatiya king Ganapati Deva⁷ according to an inscription of the temple dated 1213 A.D. The ceiling, pillars and the exterior walls of the temple are richly carved and adorned with the iconography of dancing girls, musicians, *naginis* and bracket figures. On the lower part of the door-jambes of the *antarala* and *garbhagriha* are carved the erotic motif of *Salabhanjika* or “woman and tree”. This motif has its roots in a flower festival ceremony in ancient India. It is found from the Mahabharata that is the general belief that the trees would bestow children.⁸ It is also believed that a young woman can revitalize a tree and make it blossom by her touch. Thus the relationship between the woman and the tree was believed to be reciprocal. Just as the woman could ‘fertilize’ the tree, could also impart ‘fertility to her’. One female figure i.e. *shalabhanjika* on the facing side of the eastern portico entrance main temple of Palampet and also seen some *shalabhanjika* sculptures on the exterior walls of the main temple at Nagulapadu temple.

This design became a common feature of temple gateways in the Vijayanagara period. Probably saw *salabhanjika* motif there on the inner and outer parts of the door-jambes of the gateways of the Vijayanagara temples in Andhra *desa*. In the sculptural art of Tirumala and Tirupati temples, the depiction of trees and plants are met with in connection with the *purana* stories. Trees are also found associated with the door-jambes, *Alasakanyas*, *Gandharvas*, *Kinnaras* and as a part of decoration of the recesses of the temples. In the case of *gopuras* found at Tirumala, Tirupati and Tiruchanur, the creeper, originating again from the mouth of a *makara* serves as a support for the elegantly standing *Shalabhanjika* or *Latasundaris*⁹ of female dancers are depicted as *Shalabhanjika*, *Darpanasundari* and *Sukasundaris* are seen in the *Kalyanamandapa* of Lepakshi temple.

The Chintala Venkataraman temple is located at the north eastern end of Tadipatri, in the *rangamantapa* there are various figures of royal ladies sculpted as *Sukasundaris* in *samapadasthanaka* pose, “*darpanasundaris* *sukhasana* pose (seated with one leg freely hanging down and the other folded) *madhupatradharinis*, *veenadharis* in *samapadasthanka*. Sculptures of other ladies carrying flower baskets, *pooja* articles, and few celestial figures with *abhaya* and *varadamudras* can also be seen. These might be the representations of the *devadasis* as *shalabhanjika* poses attached to the temple as the activity they carry on are more connected to the rituals of the temple and it was only the dancers who conducted these services.

Conclusion :

We find a variety of such motifs used for decorating the various components of the temple art of Andhra *desa*. Indian sculptor of yore fully identified woman with nature and represented her as such in his art in anthropomorphic form. The *vrikshadevata* (tree goddess) motif emerged early in Indian art, with particular focus on images of the woman and tree i.e. *shalabhanjika*. Synonymous with fertility, prosperity and auspiciousness, *shalabhanjika* sculptures are found on Buddhist monuments like the Amaravati, Nagarjunakonda etc. and on Hindu temples all over Andhra *desa*. Widely understood and interpreted by architects, sculptors, monks, nuns and lay worshippers, the *shalabhanjika* is motif which speaks a universal language of desire, passion, fecundity and sexuality. It celebrates the passionate force of nature to procreate. The Andhra *desa* temples are beautiful examples of detailed *Salabhanjika* motif pertaining to the Sathavahana, Chalukya, Kakatiya and Vijayanagara period.

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PANDAVAS FESTIVALS REPLICATED IN TRIBAL CULTURE

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- The Pandavas during Aranyavasa lived in forest. They helped in cultivation of agriculture easily for the tribes in forest. From then Tribes started devoting pandavas.
- The tribal people of this A.P. and Telangana tribal people are following the traditions and customs of that tribal culture. These tribal people are celebrating Korrajula Jathara, Kunthipuja, Hidimbi Puja, Bheema Amavasya (Asha damasa).
- Also majorly they named their children with the names of Pandavas and their wives names and their mother and etc., names like Draupati, Murmuour honorable president, Komaram Bheem tribal leader.
- In Andhra Pradesh There are five temples constructed at Mahendragiri Mountain (Eastern Ghats). There are three main temples Kunti Temple, Yedhistr Temple and Bheema Temple they are constructed in 9th - 10th AD.
- **KORRAJULA JATHARA (Nayak pods)**
- The Korrajula festival season begins with the community priest along with the community members' fetch the image of Lord Korrajulu which was placed in Kanigiri hills near Bhadrachalam, in Khammam district (old) which is a thick forest. The Korrajula Swamy is an image of 5 umbrellas though which a stick runs through which is placed on a wooden platform and decorated with peacock feathers. The Korrajula Teertham starts in every village on Sunday evening only. After taking around the village in the early hours of the Monday the image is placed in a make-shift temple made with wood collected by the villagers from the forest.
- From Monday to Thursday day the priest and Ganacharulu offer Prasadham and prayers to Lord Korrajulu Swami in the morning and evening. On 3rd day evening an event called "kolabiyyam" (Measurement of rice) takes place at Peddakapu's house. On 4th day they offer ritual bath to Korajulaswamy. On 5th day the Korrajulaswamy image is taken around the village in a procession, meanwhile the villagers burn the wood/sticks and prepare two Agnigundam called "Krrajula/ Pothurajula Saruvu/ Gundam" and "Gollala Gundam".
- When there is a good result in cultivation of their lands Nayak Pods started devoting pandas. Once in 3 years they will celebrate this jathara by offering their crop to them. It will be celebrated in 5 days, from Monday to Friday. They offer a chicken and a sheep when they are entering into village and leaving the village. All the women and unmarried girls attend and contribute water to the holi bath. They believe that the unmarried get marriage and married get children by involving in this event. The Nayaks hamlets which celebrate Korrajulaswamy festival never celebrate other festivals

Bheema Amavasya, Hidimbipuja:-

- People here worship Hidimbi as a deity for her good deed because she born into a Rakshasa family (Tribal), Hidimbi vowed to marry one who would defeat her brother Hidimb who was supposed to be very brave and fearless. Bheema defeated Hidimb so Hidimbi married Bheema and gave birth to Ghatotkacha.

- The BheemaAmavaasya is a celebration of conjugal love whose chief purpose is to pray for the extension of the husbands longevity and for the general well being of all the male members in family.
- **Kuntipuja:-**
- Kuntipuja is celebrate for their crop season they will devote kuntidevi to have rains to cultivate their crops ,so that they can cultivate their crops and get maximum profit.

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PRINCIPLES OF LAND MANAGEMENT IN ANCIENT ANDHRA

(FROM CE 2 B.C. to CE 11 A.D)

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An attempt is made in this paper to present a comprehensive and critical view of principles of Land management in ancient period. The early *dharmasastras* dealt very widely the importance of land management in a state. While dealing with land issues the *Dharmasastras* laid down well defined principles as part of state polity.

Questions of policy affecting the welfare of the people whose livelihood was derived from the land, are inevitably bound up with the administration of state finances. The investigations of these features cannot be pursued in isolation, for, the religious, political, social and economic aspects of ancient India have been so intertwined that it has been almost impossible to separate one from another. It is in this background the importance of land, its management and agriculture are examined and analyzed.

Land is defined as 'a Primary input and factor of production which is not consumed but without which no production is possible. It is the resource that has no cost of production and, although its usage can be switched from a less to more profitable one, its supply cannot be increased. The term 'land' includes all physical elements in the wealth of a nation bestowed by nature; such as climate, environment, fields, forests, minerals, mountains, lakes, streams, seas, and animals. As an asset, it includes anything (1) on the ground (such as buildings, crops, fences, trees, water), (2) above the ground (air and space rights), and (3) under the ground (mineral rights), down to the center of the Earth. Perhaps the oldest form of collateral, land is still very attractive to lenders because it cannot be destroyed, moved, stolen, or wasted. All a lender needs is the borrower's clear title to it.¹

Classification of Land

According to *Arthashastra* of Kautilya that the country (*desd*) between the Himalayas and the ocean had a variety of landscapes such as forests, villages, mountains, level plain, and uneven grounds, where works conducive to power and prosperity of the state could be undertaken. Thus the following types of land are met with in our sources. They a) site for houses, b) fertile, c) watery or wet d) plains, e) marginal furrows, f) low grounds, g) marshy, h) land beaten by foam of river water, i) land frequently over flown by water, j) land in the vicinity of wells, k) land watered by regular rains, l) salty, fallow, barren and uncultivated tracts, m) forest, n) miry, o) rocky, p) uneven, q) desert, r) depressions in the ground and land full of pebbles, s) deep ditches, t) elevated or high-table land, u) grazing grounds, gardens and groves, and v) mines and quarries.²

Arable land (*kshetra*) was preferred to all other types of land, for the very existence of people depended on it. Kautilya holds that a limited tract with water is better than mere plain; the former being more conducive to the crops and fruits throughout the year/ While describing the attributes of a good country, the same authority gives importance to fertile lands. Thus *kshetra* was a fertile land producing all kinds of agricultural products. *Akrishta*, *ushara*, *anurvara*, *bhauma* and *khila* were the terms used for uncultivated, barren, fallow, dry and salty types of land.⁴ A later authority *Narada smruti* explains that tract of land not under cultivation for one year is called *ardhakhila* (half waste), and that which has not been tilled for the last three years is termed as *khila*.⁵ Thus it was a type of land not under plough at certain

period and may better be taken as cultivable waste. Another type of land is called the forest or jungle land i.e. *vana*, *vanapoara*, and *aranya*.' The *Arthashastra* mentions such uncultivable tracts under the title of *bumichidraavidhanam*¹. They were used as grazing grounds,⁸ hermitages of the *brahmanas*, royal forests for the King's sports, game forests for the people in the extremity of the country, reserved timber and elephant forest (*dravyahastivana*)? Our sources¹¹ give numerous references to the reclamation of forest or jungle lands and thus making them fit for cultivation and habitation.

Land Survey :

With a view to safeguard the interests of the landowners against frequent anomalies and to maintain the royal treasury by accurate land assessment and collection, the land survey was considered an essential unit of the state policy. Careful measurement of arable land (*kshetrd*) was known even in the earlier period.¹¹ But the minute and detailed survey and measurement of all types of land such as cultivated, uncultivated, wet, fruit gardens, forests and pasture lands which *Arthashastra*¹² introduces to us for the first time, was probably not made prior to our period. Thus, such detailed system of survey and measurement must have also furnished the state an adequate data of productive capacity of the people.

The early law giver, *Apastamba* frequently refers to the boundaries of the villages.¹³ Such boundaries and locations were denoted both by natural and artificial marks.¹⁴ *Kautilya*¹⁵ and *Manu*¹⁶ lay down that the village boundary should be indicated by a river, mountain raised mound, forest, cave, artificial buildings (*setubandhd*) namely, tanks, wells, cisterns, temples, fountains and bulbous plants, trees having long life such *salamali*, Palmyra, silk cotton tree and milky tree and different kinds of bamboos.

. Such marks which are used even in the modern times must have facilitated the survey work in ancient India. The boundaries were held very sacred and any violation to them was severely dealt with. The early law giver *Kautilya*¹ fixes a fine of 24 *panas* for destruction of the boundaries. But *Manu*¹⁸ is more rigorous in enacting that such destruction should be punished by mutilation. We further learn from the *Vishnu Smruti*¹⁹ that anyone destroying the land marks should be compelled to pay the highest amercement and asked to mark the boundary again with the land marks. *Yajnavalkya*²⁰ lay down suitable penalty for any act of transgressing and removal of the boundary lines.

Land Measurement :

A detailed table of linear measures of different varieties in the *Arthashastra* as well as some scattered references in the other sources shows that such units of measures were used both by the state and the people. The royal surveyors made use of the measures for accurate measurement of land. The *Arthashastra*²¹ mentions units of measures such as the *Dhanurgraha* and the *Dhanurmushti*, which were equal to four *angulas* (i.e. 3 inches) and eight *angluas* (i.e. 6 inches) respectively. The popular known measure was the *Hasta*.

Another measurement *Hala* also frequently referred to in the epigraphs." The tern *Hala* would literally mean that extent of land which can be cultivated by a pair of oxen, i.e., one plough. A pair of oxen can plough even more than 5 or 6 acres of land, if the soil presents congenial conditions and thereby involves less labour. We may therefore, suggest that *Hala* might have varied from 5 to 8 acres of land and the higher figure of 8 acres, though conjectural, down to seem to be very improbable.

Question of ownership of Land

With the advent of the gradual monarchical type of administration, the entire land in the kingdom including forests, waste lands, arable lands, hillocks, rivers and mines was taken over by its ruler and it

was the so called *rashtra* or *rajya* which formed one of the seven limbs (i.e. *angas*),²³ say the basic factor required for one to become a king. One could not be called a ruler without a *rajya*. The Hindu scriptures pronounce that the State or the king possesses the absolute ownership over the entire land in the kingdom²⁴ and is endowed with the authority of levying taxes on the cultivated lands. The cultivator is a tenant of the land and he has to pay all the taxes including the primary rent, although he can enjoy certain privileges over the land.

Mines were a state monopoly. It was the duty of the King to keep in good repair the mines operating from the past and also to set up new ones. The royal ownership of mines is referred to in the *Arthashastra*²⁵ in the account of *Pliny*,²⁶ the *Milindapanha*²² the *Manusmriti*^{2*} and the *Mahabharata*^{2^} A host of inscriptions of our period mention the state monopoly of salt.³⁰ Thus, we may conclude that the state had direct ownership of the royal domains, which also consisted of fallow and arable lands; it had indirect rights on the private lands and realized revenue for the proper execution of the sacred duty of the protection.

As regards the individual cultivator, he has also possessed a kind of ownership over the land, which he inherits or purchases from those who first brought it under the plough. He cannot be deprived of his right even by the king for no valid reason. It is the basic dharma of the king to protect the subjects. For providing such protection, he is entitled to collect taxes from them. For the prosperity of the kingdom also the king has to safeguard the individual's secondary right of ownership on the land..

The early *Dharmasutra*, *Apastamba*ⁱ tells us that the landowner could let his land against a certain share of the produce. We further learn from the ancient Jurists that the king should protect the property of infants and minors until they attain majority or complete their studentship.³² *Kautilya* enjoins the king against any harm done to the property of others.³³ The state could appropriate and distribute those holdings, which had no boundary marks and were no more enjoyed or used by any person.³⁴ This shows that the royal hand could not lay hold on the lands possessed by the peasant proprietors probably without sufficient reasons. *Patanjali* refers to the private ownership in arable lands. '3 Individual owners in arable and homestead lands find mention in the *Suttanipata*.⁶ Regarding the origin of landownership, *Milindapanhaj*^l says that the person who clears the forest and makes the land fit for cultivation becomes its owner. This is corroborated by *Manu*,³⁸ who says that the field belongs to him who clears the forest, and the piece of unclaimed land was supposed to confer on the individual the title to that land.

Thus it is clear that the ancient political philosophers and law givers laid down principles for land managerial measures like well defined land tenures and rights of cultivators, classification of land, community enjoyment and utilities. Thus following the ancient polity propounded in *Djar,asastras* rulers who ruled the present state of Andhra Pradesh from Satavahnas to the downfall of Chalukyas of Vengi, (i.e. from CE 2 B.C. to CE 11 A.D.) expanded agriculture by bringing more virgin land under plough by way of land grants. It appears that the state expanded agriculture by colonization and encouraged surplus population to settle in such newly opened areas. Such people or cultivators and others engaged in colonizing wastelands and bringing more land under cultivation were provided with facilities such as the advance of grains, cattle and money.

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ART OF KALAMAKARI - AN OVERVIEW

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India's handloom and colour dyed garments have been plundering the hearts of people since ancient times. India is known as the "Sindu Desham" because in the Greek language "Sindan" means cotton. The India has been considered as cotton producing country by the Greeks and the production was exported to Western countries and respective landmarks were found in Egypt Pyramids. Today's Machilipatnam known as "Masulipatam" a cloth called as maslin cloth woven from the same "Masula" area which was also called as "ravasella". These thin cloths and the dead bodies of Egyptian Pharaoh Kings were coated with natural chemicals and the mummies were kept in "maslin" clothes duly covered in twenty four layers to place in the Pyramids. The historical investigations ascertained that the said rolled cloth belongs to this area which was produced in Machilipatnam called as Northern Coromandel and reached the coast of Africa duly taken by the traders beyond the Red Sea. The importance of these garments is that these thin garments which are naturally free, of chemicals are used to preserve mummies that last for years.

Let us examine the reigns in respect Kalamkari garments which occupied a prominent place in Indian garments. In 9, 10 centuries, the Persians monopolized the textile trade. The people who buy handlooms from Masulipatnam and its surrounding areas earn 100% profits for the investment of one Deenar (our rupee.) Some merchants having intimacy with the locals migrated here to earn more profits and simultaneously their migration introduced "persian Kalamkari" method. "Kalam" means a writing instrument as stated in the languages of Persian, Arabic, Urdu. In olden days it was called "kalam" in Telugu Language and "Kaari" means designing a shape & decorating. The article specially made as pen duly dipping in various colours has been used to paint landscapes such as leaves, trees, and vines, peacocks, parrots beautifully on the cloth and the same became famous as Kalamkari art.

The colours used to paint beautiful pictures on the cloths were also made of locally available leaves, flowers, nuts and tree bark. Thus imported from the Persian country to the East Coast, the delicate local handloom plain garments could also be dyed natural colours and rose to the level of industry. The costumes of blankets, balisas, pillows, Chandins, curtains and other garments were adorned the art of the Kalamkari and have made unimaginable profits. The harbour of "Masula" was lauded as "Bandar-e-Mubarak" and gradually the coastal area of "Masulipatnam" settled as "Bandaru" which means harbour in Persian language.

"Kalamkari Art" was esteemed during the period of Kakathiyaas. All the red coloured shadows such as *Chandanakavalu*, *Pattedakavalu*, *Kadambakalalu* were placed in the literature. The birds and animals pictures such as Peacock Pincham, Royal Swans, Parrot series, Leaves, Horses, Ambari, Elephants, Tiger, Lions, Twisted Peacocks were being printed as borders of clothes. This art never be through schools but Passed down from one generation to another. This art includes spirituality so that the pictures of Hindu Gods Sri Krishan, Sri Rama, Hanuman, Venkateswera Swamy, Lord Buddha and Matha Laxmi Devi were depicted on the clothes with beautiful colours.

The process of colouring the clothes and making ready takes place in ten stages. The ordinary cloth is measured 10% more to the size of proposed cloth to be prepared. The cloth proposed to be coloured for Lungees, blankets, curtains are cropped to the desired size and kept in a clay pot filled with

water & cow dung and these clothes are kept all the night without drying and next day they are taken to a tank and strongly beaten on the stone and placed on the grass ground and pour heat water in order to avoid drying the clothes by sun rays. All these would be put together in the evening and in order to make the cloth ready to be dyeing, next day the cloth would be washed with clean water of tank or canal.

The chemicals are never used at any stage in the process. The roots of Cheeri plant, raw turmeric, Casinda plant nuts, Pomegranate, Amikariya, Pomegranate flowers, Sesame wood, cloves, gingerbread, clover, blue, antler, etc according to the necessity and basing on the need of colours.

The powder of Raspberry seeds is preserved in water for one day and filtered on second day. The raw material needed for colouring is preserved in clay pots and bury them six inches above in the earth for a period of twenty one days without moving. After twenty one days, the cloth which is ready make dyeing with colours and cleaned in the water after drying. Then first stage of process is over. Thereafter, the leaves, bark and roots for the proposed colour are boiled with water in copper bowl with cloth. After required boiling, the cloth is taken out and washed in flowing water. In order to get the cloth gum, the cloth is given Porridge to process the cloth to stick to the colour without leakage. In the process, the proposed colours are dyed duly mixed with crystal in order to stick the colours on the cloth. After drying the cloth is cleaned in the water. The wax is used in order to save the border designs and white colour on the border. After this long process even the fabric worn, the "Kalamkari Art" does not disappear on the cloth.

Gradually, so many changes have been taken place in "Kalamkari Art". After beginning of the Muslim rule and after securing sovereignty by Moghal Empires in Northern-Southern India, they placed the "Kaiamkaari Art" in the Industry Level and Moghal Empires only initiated to unite the experts together and initiated Kharkana tradition with new styles and gradually introduced wood moulds which made the process faster and made it possible to prepare the wood moulds with various arts and designs. During the period of Moghals, the "Kalamkari Art" mounted to highest stage. The designs and art prepared on the wood moulds have been depicted on the clothes. The Moghal Artists have introduced "Palampuri Art styles" in "Kaiamkaari Art" rich and lavish human images were depicted on the clothes through wood moulds attracted the on-lookers and enabled the textile market for its extensive expansion.

The gradual arrival of Europeans to India has changed the appearance of "Kalamkari Industry" and Portuguese, Dutch, English and French competed for monopoly status on the "Kalamkari Industry". The Masulipatnam was already being cultural and economical Capital of Golconda country at that time. As the Kalamkari clothes having durability and beautiful designs with cheaper rates, the European Traders competed for the same. In this business fight, the Dutch succeeded and started a Factory in Masulipatnam first time in the year 1615 and thereafter by French in the year 1665. With their involvement, European Market was drowned with "Kaiamkaari" fabrics, Blankets, curtains Lungees, Hand-kerchiefs, sofa-covers, decorative clothes, children dresses, lady frocks in every sector the "Kalamkari" fabrics were penetrated.

The women in England have created many more fashions using these "Kalamkari" fabrics and especially, the farmers in Holland used to wear these clothes as they felt comfort to perform the works easily and conveniently. The "Kalamkari" fabrics demand became more and more in view of becoming of durability of clothes on their usage day-by-day. The trade of "Kalamkari" fabrics reached peak stage during the period 1600-1700 and the Artisan of "Kalamkari" fabrics shined in the status of prince in the markets of European and Persian. These facts* were ascertained by Thomas Bowry, Taverniyar Foreign pilgrims.

Golconda region became under the control of Moghals as the Kuthubshahee rule in the South was at the edge at the end of 17th century and in 18th Century after the historical war of "Boxar" the rule of Moghals was ended and Britisher's became rulers of the country. Hence, "Kalamkaari Industry" suffered

monopoly of the Britishers. The Britishers started local production of fabrics such as ties, sacks, shirts, children and lady dresses imitating the “Kalamkari Art” to attract all the groups of public over the fabrics.

During this period, the “Kalamkari” methods were expanded to various places in India such as Kalahasthi, Pulikat, Madurai, Tanjavur, Agra, Barhanpur, Jodhpur, Surath, Ahmedabad and Paitan and all the local styles cultures, arts and pictures were taken place “ Kalamkari Art” fabrics and such locally designed fabrics had much demand in the domestic market.

India too also suffered the negative results along with European countries affected from the recent times of Industrial Revolution during the 18th Century. The tremendous advanced modern development of technology involved in the textile industry crushed the markets and the handloom industry in India was spoiled and reached to dilapidated condition. We can understand the miserable situation of the Textile Industry in the words of Genl. Bentinck who said that the “with the bones of Indian handloom Artisans Indian grounds became white”. This miserable situation thrown the India for compulsory export of raw cotton and to import factory fabrics and the Kalamkari Industry was also suffered with same situation. The British Rulers started transporting their country products heavily to India and made the India as their consumer centres by which the local industries and markets lost their existence. The British Rulers used to impose heavy taxes on the exports of India and nominal taxes on the imports and thus the impact made the people to purchase the cheap and durable goods. Our weavers also lost the Persian Markets link and existence. This is nothing but exemplary to that situation that during the period between 1990-27 there were no imports absolutely.

At the same time, Britain started exporting all the raw material from all corners of the country and the goods produced through modern machinery in their country were imported to India. As a result the Artisans and other workers were pushed into Agriculture sector and lived as agriculture labour.

After Independence, the disappeared handloom arts were resurrected by the Government and being relaxed gradually and considerable changes such as modern methods, adopting chemical colours have been taken place in “Kalamkari Industry” which had continental reputation and now reaching to meet the public needs duly mixed with advance technology.

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HOARD COINS OF KORUKONDA, EAST GODHAVARI DISTRICT, 1981

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The Vishnukundin dynasty was established in 5th and 6th centuries and played an important role in the history of the Deccan including Andhra. Vishnukundin rulers issued so many types of coins for their political, economical development. These are discovered in entire Deccan and Andhra region; places are in Keesara Village, Rangareddy District, Korukonda, East Godavari District, Talukunta Village, Karimnagar District and other places. These coins are preserved in AP State Archaeology and Museums, Hyderabad. Now, we selected one Hoard of coins from Korukonda village, East Godavari District of Andhra Pradesh for this research article.

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. In Andhra, Lion type coins only available. 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.

There are 36 coins discovered from Korukonda village and East Godhavari District, Andhra Pradesh in 1981. Now, these coins are preserved in Andhra Pradesh State Museum and Archaeology. These are uninscribed coins of various rulers. Copper or alloyed metal used for making coins.



Obverse: A big Lion facing right with mouth open, tail curled above, left forepaw raised. Crescent above. Some dots seem entire picture.(S.No.2)

Reverse: Vase in two pellets on two slender legs with two curved lines and a lamp stand on either side, in a rayed circle. Another picture in not clear.



Obverse: Lion facing right with mouth open. Double “ya” symbol before the mouth. Remaining picture not clear.(S.N.7)

Reverse: Vase in two pellets on two slender legs with one curved lines and remaining figure same as above. Rayed circle completely seen left side and vase right side.



Obverse: Lion facing right with mouth open. Left forepaw raised and tail curled and double “ya” symbol before the mouth. Remaining picture is not clear. **(S.No.13)**

Reverse: Vase in two pellets on two slender legs with two curved lines and a pellet above and a lamp stand on either side, all in a rayed circle.



Obverse: Lion is facing right with mouth open, tail curled above, and entire figure within a lined circle. Externally decorated with dots. **(S.No.21)**

Reverse: Vase in two pellets on two slender legs with two curved lines and a pellet above and a lamp stand on either side, all in a rayed circle.



Obverse: Lion facing right with mouth open, tail curled above, left forepaw raised and double “ya” symbol before mouth. Crescent above. The entire figure within a lined circle externally decorated with dots. **(S.No.25)**

Reverse: Vase in one pellet on two slender legs with one curved lines and remaining figure same as above. Rayed circle completely seen left side

Most of the coins have same features. Some coins are not clear visible and some coins (S.No. 6, 17, 23, 34) are partially broken. This data helped for the systematic study of the coins and currency 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)
1	2.06	5.4
2	2.04	3.64
3	2.04	4.24
4	2.04	4.24

5	2.06	5.18
6	2.03	3.55
7	2.04	5.19
8	2.07	4.8
9	2.04	4.12
10	2.03	4.85
11	2.04	3.58
12	2.03	3.42
13	2.06	4.5
14	2.04	4.08
15	2.04	3.5
16	2.08	3.84
17	2.08	5.04
18	2.07	3.76
19	2.05	2.93
20	2.06	4.45
21	2.05	5.31
22	2.07	4.11
23	2.08	4.99
24	2.06	4.2
25	2.06	4.85
26	2.06	4.7
27	2.08	5
28	2.05	3.41
29	2.06	5.02
30	2.08	3.9
31	2.03	2.81
32	2.05	3.36
33	2.06	4.17
34	2.06	3.25
35	2.05	4.14
36	2.07	3.1

Discussion

The weights of copper coins ranged between 2.81-5.31 grams. It is obvious that the coins of various denominations were issued. The mean weight of copper coins was 4.18 grams.

CONCLUSION

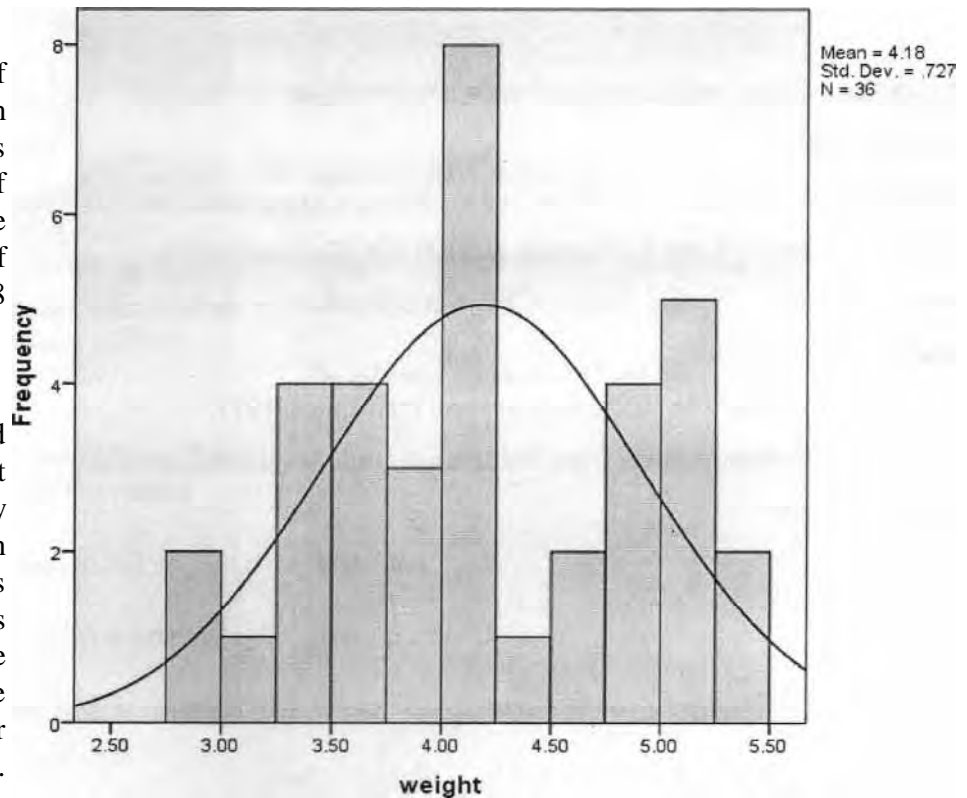
In entire study told that vishnukundins are not maintained proper currency system and issued coins in different type with various denominations. These coins are very useful to know the political boundaries of the Vishnukundins, and their religious development. Vishnukundins were

confined to the Vengi region, situated between the Godavary in the north and the Krishna in the south, with occasionally extensions beyond these two rivers.

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 pumakumba one of the eight auspicious symbols is found on the Vishnukundin coins. A large number of animals have been depicted on these coins. In Andhra, the lion and purnakumba symbols are found on the Vishnukundin coins.

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THE ROCK ART SITES IN KALYANDURGAM AREA AT ANANTAPURAMU DISTRICT, ANDHRA PRADESH RESEARCH - AN ANALYSIS

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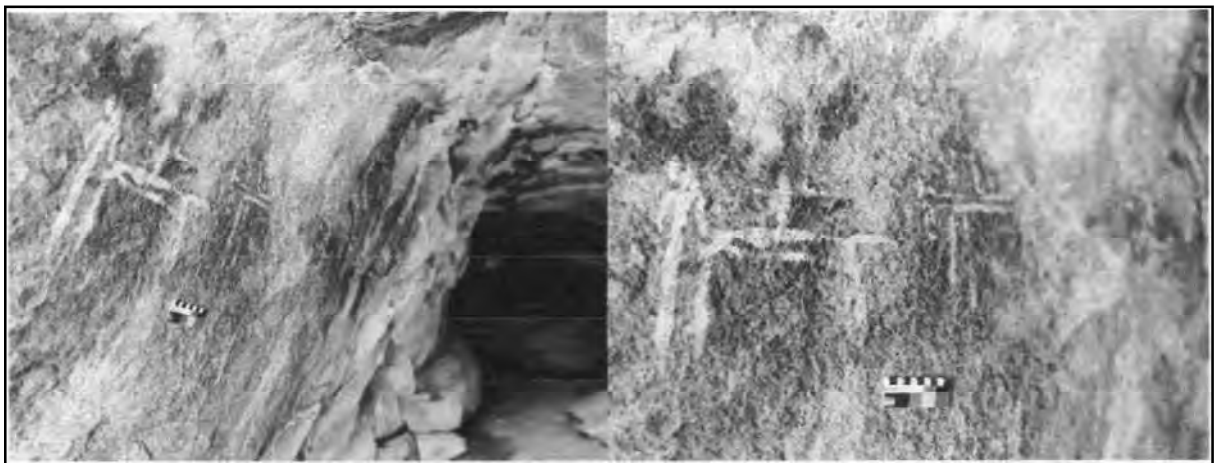
Anantapur district, rock art sites have been noticed in the areas of Enuggavi of Kundurpimandal, Kurlabanda of Kalyandungmandal, Konakondla of Vajrakarurmandal, Rukulagandu in Gandlapentamandal, Nemakal in Bommanahalmandal, Pampanur in Atmakurmandal and in Narsanayanakunta in Anantapurmandal. In this, 4 are paintings and 3 are engraving sites. The cup mark sites can also be seen in Nemakallu on erected Menhir and in Mulakanur on dolmens capstone.

In the present study, an attempt has been made on two sites in the aspects of research analysis. One is Enuggavi in Enumuladaddi village and second one is Kurlabanda site near Morepalli village, both are in Kalyandurgam Region.

1. Enuggavi : The site Enuggavi is located geographically in between Latitude 14.23°N, Longitude 77°.6E. In the Thick forest of Enumuladoddi of Kundurpimandal in between two hills locally named as peddakonda and uppetikonda Towards 2 km distance at South side of village. Enumuladoddi.

There are 7 Caves formed in a huge granite stone at side by side with north face. In that Two caves which are in east side have paintings in white pigment. From east to west location, the first cave is having 30 figures, where as in Third Cave has 12 figures. In the first cave, the male skeleton figures have daggers, in the raised hands. Some figures show riding on bulls or other domestic animals in Third Cave. This Rock art might have been belonged to Mesolithic period dating back to 10,000 to 30,000 years B.C.

This site is spread through the foots of two hill ranges. The upper and below in front of Enuggavi have thick habitation. In the exploration study, many tools have been found by early site founder, G.Narasimhulu in 1989. The rubbing querns are also found there. An iron age melting site is also found in Enuggavi in between the two hills. There are also lumps along with Iron lumps were also found in the existing iron melting place, ash mound is disturbed. Behind and North West of two hills, A Megalithic site is in twenty acres. The burials like cairns, stone circle burialsites, delmenoid sites with port hole burials have been noticed. Cairn circles have been excavated by Archaeological department of Andhra Pradesh in the years of 1998-99. The excavation yielded pottery displayed in Anantapuramu archaeological Museum.



2. Kurlabanda: This site located in Garudapuram revenue village, very near to Morepalli village of Kotturpanchayath. It is geographically located Latitude 14-32 N Long 77° 6E. Towards north east 1 km distance of Morepalli village, a huge high and long width of rock hillock locally called as Kurlabanda is there.

There is an old temple named as Birappa, now in dilapidated position which was belonged to Kuruba Caste, so called as Kurubalabanda, at present called as Kurlabanda. Towards western side of Kurlabanda, there is a small hillrock called as Yallammagutta” because of the Yallammadeity has been resided. In between Kurlabanda and yallammagutta from north to south there is thick habitation belonged to the Neolithic as well as Megalithic period. So many artifacts have been found around Kurlabanda. There also Megalithic burials found abundantly as like that of stone. Circle burials, menhirs, sites and dolmenodsites also found.

The southern side of Kurlabanda is having two caves in granite structure which are in south face. In that western side of the cave is having to brushing figures with white pigment. These figures show agriculture and hunting categories.



SITES ANALYZATION :

The rustics of that period and their art dexterity, adornments have been seen in the pictures and figures. The Socialistic culture was reflected by the cave paintings, painted pottery and Terrakotta figures.

In the Enuggavi caves, 18 figures have been painted on the walls of the cave at a height of 16 feet from the ground level to the right side of the cave entrance of the first cave. They are white in colour. The painted figures are found in 4 groups, Each group as a big figure. In all the groups the figures are armed but in the 2nd group of figures, one is carrying a shield in his left hand. But all are skeleton type figures. In all groups, some of the figures hand writing is bent down words. That figures may be of females. Some figures have outstretched arms. They may be of children figures. In 3 groups there are 5 figures in each group and in The 4th group there are only 3 figures.

There are 6 figures in the east to west of 3rd cave. These are 3 feet high on the right side of the cave entrance. There are 2 animal figures, 4 human figures and a man is seen skinning an animal from behind. In another, a man is seen sitting on an animal while two men are chasing him from behind. So the figures in the first cave can be considered as images of hunting in a food gathering system, whereas the figures in

the 3rd cave indicate a system in the food production phase of agriculture through domesticated animals.

Kurlabanda Cave : There are 9 figures in Kurlabanda cave, including small hut figures and a pair of animal figures. Here a pair of cattle is depicted leathering a man from behind. From these figures, it is known that the people of that time were living in huts. A lot of hutment sites are found on the eastern side of Kurlabanda and on the western side also.

In Enuggavi caves and in Kurlabanda some figures have been riding on animals and some are skinning animals.

Figures of bulls are found in Enuggavi and Kurlabanda caves, as like the cave painting at Budagavi in Anantapur district and Kethavaram in Kurnool district. They are considered as beasts of burden. According to Kethavaram, Kurlabanda cave paintings shows the agricultural culture.

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PATTERNS IN PREMITIVE ROCK ART

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Abstract

Repeatedly we see patterns and their repetitions in our everyday life, sometimes we see them, sometimes we observe and think about them. These patterns are created and used in many industrial and non industrial sectors mainly in textile, design and decorations. When it come to primitive art, definitely we will get a question that “ were they are creating patterns in their time” if we think one side the answer will be “no” because primitive people knows only creating stick figures, outline drawings and filled figures in different methods. Mainly they use available rock surface to draw different things which they want to create, in simple words to fill the space. But if we study the primitive art in deep and research in different perspective the answer will be “yes” we can find the patterns in his art. Primitive people created patterns knowingly or unknowingly but they are patterns and the patterns are one among the principles of art and will play decent role in attracting viewer and narrating the subject.

Art is an intangible and infinite thing, it originate and expressed from feelings. Art is infinite, art forms are finite. We don't know exactly when art was born, we are still in search of the exact time but we are talking about it in probable manner. Many philosophers defined it and explained it in their own ways. Primitive art was created by primitive man, he born 2 lakhs years ago but art was not born in that time according to the studies conducted so for primitive man's artifacts can be at least 40,000 years old. There may be earlier artifacts but research done so far these artifacts can be said to be around 40,000 years old. All these works of art will looks beautiful and we enjoy it, the secretes behind this beauty is the elements and principles he has used in his artworks.

Where ever we go whatever we see, we will find some kind of drawings or designs or things. Sometimes we just look at them and forget, sometimes we observe and think about them. These kinds of things are particular in its own nature and unique but sometimes repeated, these are nothing but patterns. Patterns are unique creations created by elements and principles of art these are repeated in its use or sometimes not necessary but all are patterns, and repeated patterns are also called a pattern.

We can find several patterns in nature, with this reference we created many things, these patterns are created and used in many sectors, mainly in textile, design, Jewelry, decorations etc., The word “pattern” is used in a somewhat artistic sense-not as the dictionary has it, to mean “a specimen or swatch” not yet “a shape or model for imitation” but ornament and especially ornament in repetition. Pattern is ornament to work of art and that will always attract the viewers. Most of us are in assumption that the geometrical forms will play important role in making a pattern, but it is not, we can find several patterns in nature and those are created naturally we people are just reproducing the things as per our needs. Mainly these are all formed by elements of art, simple dots will create a pattern or a simple lines make a patterns. Pattern is, in fact, the natural outgrowth of repetition and in every stage the trace of its construction may be traced and they express themselves in forms and decorate the space and artwork. Indeed, patterns and its repetitions will be with geometric precision. Geometric pattern grew, of course, out of primitive methods of workmanship. Organic patterns were there before to all these geometrical patterns develop and even we

can find geometric patterns in organic patterns.

We are all living with technology, in this technological world sometimes we find difficulty in creating art, sometimes technology made it because everything is readily available in market like pen, pencil, paper, canvas, colour, brush etc., still it is difficult when it comes to creating a art.

We know that primitive man started creating primitive art with his best knowledge and the best tools available with that time. When it comes to primitive art, definitely we will have a question that “were they are creating patterns in their time” one side we think that the answer will be “no” because primitive people knows only creating stick figures, outline drawings and filled figures in different methods. Mainly they use available rock surface to draw different things which they want to create, in simple words to fill a space. But if we study the primitive art in deep and research in different perspective the answer will be “yes” we can find the patterns in their art. Primitive people created patterns knowingly or unknowingly but they are patterns and the patterns are one among the principles of art and will play decent role in attracting viewer.

If we study in depth in his art with his sense, we will understand better about his art and patterns he used in his art, he worked on these aspects and applications. Moreover he is focusing on the repetitions of patterns in his work of art and definitely these will support to his subject. Repeated pattern of his work will become aesthetic part of his creativity and other aspects of his composition. He utilized the elements of art to create patterns and its repetitions in his composition. All the elements which he used are connected and balance each other.

Elements are itself a patterns with the help of these elements patterns are created, for example dot itself a pattern, line itself a pattern, but these are simple patterns. Many dots will become a line and line becomes a pattern and repetition of patterns will become a artwork. Figure 1 is from

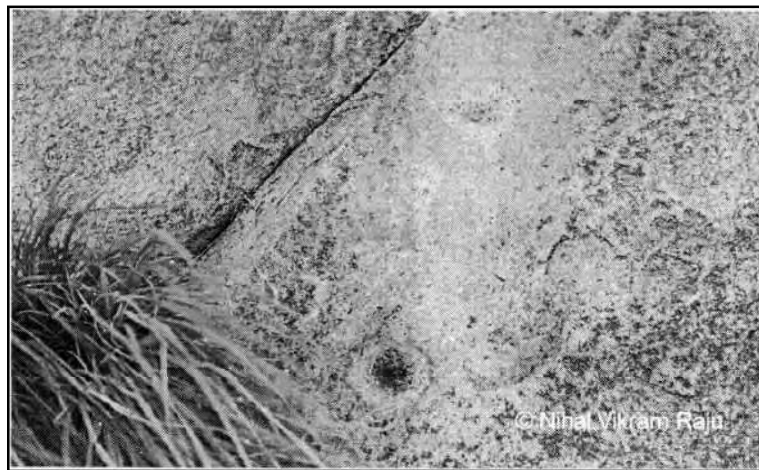


Figure 1 : pattern is created with the help of one of the art element called “dot” by engraving at sanganakallu hill, Ballari. It is repeated once so here in this figure we can find 2 patterns (dots).

sanganakallu, in this pitcher we can find two dots, as we discussed above element of art will become a pattern so one dot is a pattern and the same one is repeated. In the sense of art the engraved place is a dot it may be pattern but in archeological sense it is a cup mark. Whatever it may be finally it is an art. In another pitcher, figure 2 we find same pattern (dot)

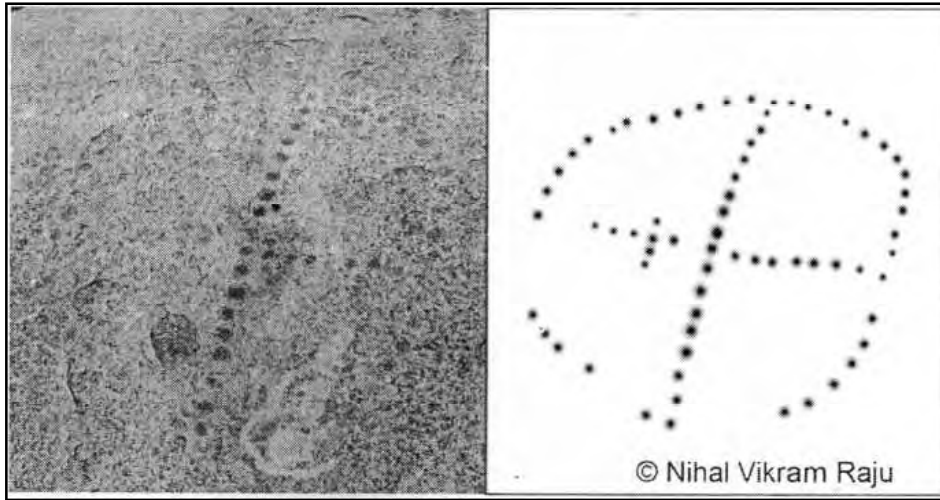


Figure 2 : pattern is created and repeated several times to create an art by engraving, this art is at sanganakallu hill, Ballari. Each patterns are arranged side by side and it look like plus with in a circle.

Repeated and created different kind of pattern or art work. In this art work dots are repeated to create plus kind of mark and same dots are repeated and created one circle around the plus. Simple dot will become a pattern or a art work or entire repeated patterns will become a pattern or a artwork. Several artworks can be created by single pattern here in pitcher 3 there is an

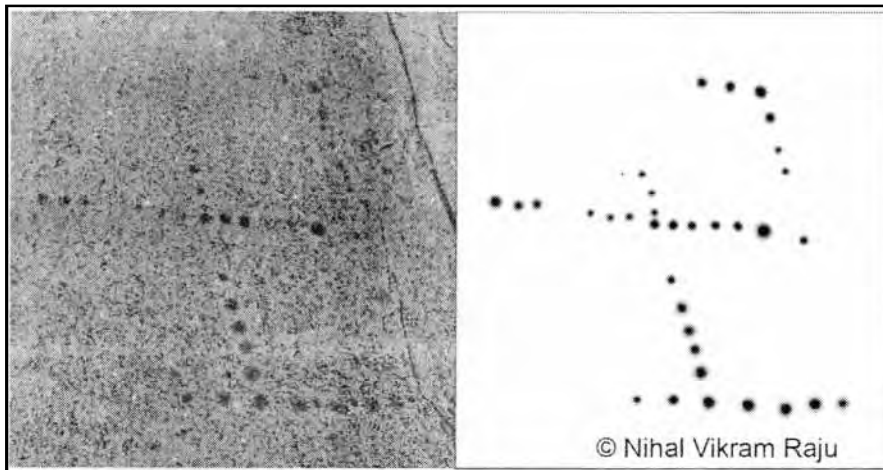


Figure 3 : pattern is created and repeated several times to create an art by engraving, this art work also at sanganakallu hill, Ballari. Each patterns are arranged side by side and it look like plus and fit this in a square.

another art which is also from the sanganakallu site. This art is created by repetition of pattern (dots), and different from pitcher 1 and pitcher 2. Each patterns are arranged side by side and it look like plus and fit this in to a square. In this we can observe that the patterns are in different sizes it may be created as same we see or may be damaged but it is created by repeating the pattern. This is all about the dot let discuss about the line. Pitcher 4 will have unrecognized shape which is created with the help of line and line become a pattern here. This pattern created by carving on open bolder rock at sanganakallu hill, Ballari. Pattern is in circular shape and some thing is carved inside it.

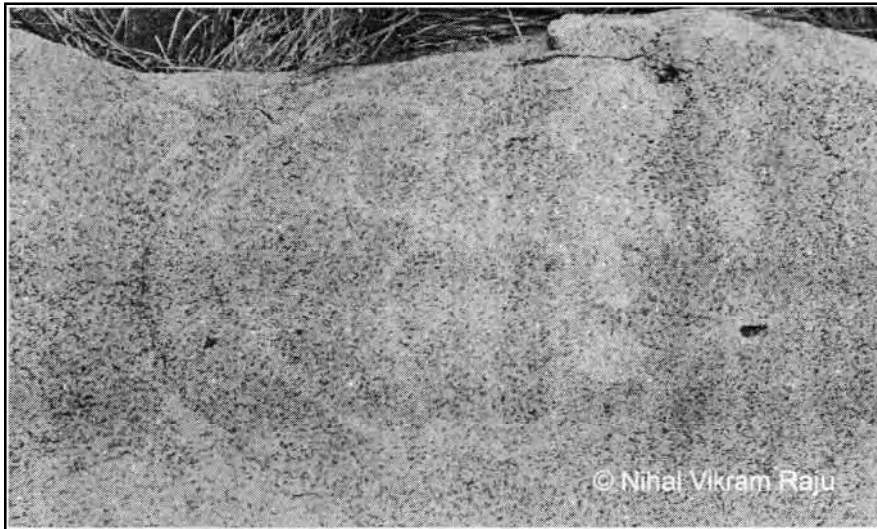


Figure 4 : Unrecognised Pattern is created by line and line is one among the elements of art. This pattern is carved on open rock bolder at sanganakallu hill, Ballari. Pattern is in circular shape and some thing is carved in side it.

Patters are formed by elements itself or by repetition. Repetition is an important aspect of pattern and the repetition of pattern helps to balance the artwork and attract the viewer, we can divide patterns in to two types on the bases of its repetitions.

1. Monomorphic Repetition (Uni form /Similar Repetition).
2. Polymorphic Repetition (Multi Form /Dissimilar Repetition).

1. Monomorphic Repetition (Uni form /Similar Repetition).

Monomorphic Repetition is also called Uni form repetition or similar repetition. The repetition of the images of same or of same pattern is called uniform repetition, the images of a pattern in uniform repetition may have the images of the same scale or images of different scales but all are same shape and form and all of them must be repeated in a space and then it is called a uniform repetition pattern. We can find several this kinds of patterns in nature and nature is the best artist to create things with uniform repeated patterns. We people copy most of the organic shapes and forms from nature, such as leaves, fruits and nuts, vines and flowers, etc., apart from these, images of animals and birds, insects are also used as a pattern and same thing is repeated to form a pattern or an art work, apart from this we copied and created patterns by using two and three dimensional geometric shapes and forms such as circle, triangle, square, rectangle,

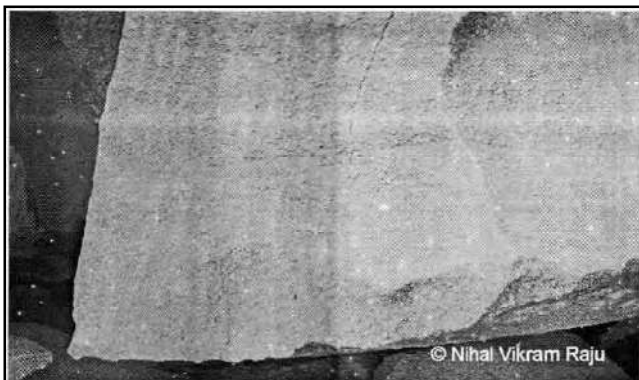


Figure 5 : Monomorphic Repeated Pattern : human stick figure is repeated 13 times in the above row, same is repeated 12 times in the below row and few patterns are spoiled in this. These bushings are found in Heregudda,Sanganakallu, Ballari district, Ballari.

pentagon, sphere etc., here is one example of primitive art work created in stone age probably late Mesolithic or early Neolithic period at Hiregudda, Sanganakallu village in Ballari district, Ballari. In this art work (figure 5) one stick human pattern is created and repeated 25 times. These 25 are patterns (human stick figures) divided in two rows 13 in first row and 12 in second row and in this few patterns are spoiled. These are looks like standing by holding their hands and it shows they are gathered for some purpose I think. Here is an another best example for the monomorphic repetition form Heregudda, Sanganakallu Village Ballari district, Ballari. In this artwork main pattern is bull, it is repeated 5 times in this art work, the specialty of this repetition is all 5 are repeated in circular manner and all are connected each other. Let look how he connected all 5 in circular manner figure 6. Initially he created bull as a pattern, this bull is repeated clockwise 5 times and legs of these 5 bulls are inter connected each other the beauty of the pattern and its creative repetition is amazing. Entire artwork can also used as pattern but he did not used anywhere as I know but he may be used, need to work more on it.

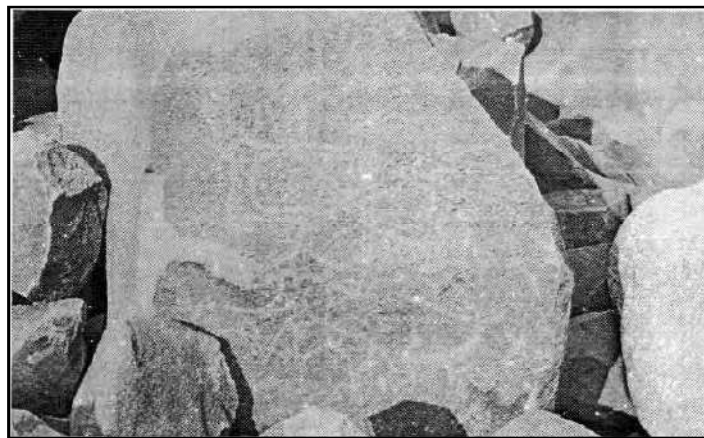


Figure 6 : Monomorphic repetition form Heregudda, Sanganakallu Village Ballari district, Bal lari. Bull image is repeated 5 times in a circle manner in clock wise direction and all are connected each other.

2. Polymorphic Repetition (Multi Form /Dissimilar Repetition).

Polymorphic Repetition pattern where the different types of patterns are repeated and form an art work or a pattern is called Polymorphic repetition pattern. There are no set of rules for the shapes of the images or patterns one draws in, one can create patterns and works using any number of shapes in repetition. In this, patters can be created using two or three dimensional geometric shapes or forms like circle, sphere, line, dot, triangle etc., or shapes of organic forms from nature like plants, fruits and nuts, leaves, vines and flowers, etc., along with these images of birds, animals, human



Figure 7 : Polymorphic Repeated Pattern : Red ochre painting is created with the help of polymorphic repetition of patterns in Neolithic period at Onakindi hill near Chikka Raampura, Koppala District, Ganganvati Taluku.

and insects can also be used to as a pattern. One red ochre painting created with the help of polymorphic repetition of patterns, it may be created in Neolithic period at Onakindi hill near Chikka Raampura, Koppala District, Ganganvati Taluku. As we discussed above a simple line or dot will become a pattern and here in these art (figure 7) two types of patterns are used to create an art work, one geometric circle another simple line. One circle is repeated 9 times and line is repeated 11 to form a pattern or art work, each circle is joined with the help of lines and all circles are nearly at same distance.

Visual art elements and principles will play very important role in creating an art, these elements ornament to the work of art, patterns is one among the principle of art and its repetition will make sense in attracting customer and ask them to think about the art. Primitive man' s are too clever in using these elements and principles within the limited and available source.

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MACHILIPATNAM (MAISOLIA) PORT DURING THE ANCIENT AND MEDIEVAL PERIODS - AN OVERVIEW.

Mohammed Silar.

The coastline of Andhra Pradesh of the Indian Peninsula is known for its several ancient seaports, located at river mouths and outlets to the sea. The main sea ports were Kottapatnam, Motupalli, Machilpatnam, Kakinada, Visakhapatnam, and Kalingapatnam. Among the ports, Masulipatnam port was considered as an important International port up to the end of 17th century, particularly during the Golconda Kutb-Shahi period.

During the first century of Christian Era, the Periplus Maris Erythraei of the anonymous author of the Greek, provides the most comprehensive account on trade, ports and trading commodities between the East and West coasts of India and the Red Sea. Ptolemy referred Machilipatnam as Maisolia, Periplus as Masalia and Marco Polo mentioned Machilipatnam as Mowsali in Mosal province. Archaeological excavations brought to light several Buddhist establishments at Bhattiprolu, Dharanikota, Ghantasala, Gudivada, Majeru (Majerika Dweepa), Thotlakonda, Bavikonda, Dantavarapukota, Salihundam, Kalingapatnam, Bhimunipatnam along the Andhra Pradesh coast. These Buddhist establishments were located along the trade routes and some of them had contacts with Kottapatnam, Motupalli and Machilipatnam ports, which flourished since ancient times.

The most interesting ship motif coins of Satavahansas discovered at Ghantasala, reflects the maritime superiority of the dynasty. These coins bear ship with single and double masts. This provides the evidence of ancient overseas trade from Ghantasala, Gudur and Machilipatnam ports.

Machilipatnam Port - its origin and growth :

The ancient Geographers mentioned the port Maisolia on the East Coast, was the point to which caravan traffic extended from Persia and the Emporium whence ships sailed to the Golden Chersonese and this may be the modern Masulipatnam; but the coast line near the mouth of Kistna (river) must have been advanced very much in Seventeen Centuries; and it is impossible now to Conjecture where the ancient port was situated.

Machilipatnam port lies about 17.5 km from the mouth of Machilipatnam Creek, North of Divi point, on one of the tributaries of the River Krishna, which form an alluvial plain called Krishna delta. across the Peninsula of India and falls into the Bay of Bengal, the mouth of the river Krishna being at » False Divi point near Machilipatnam. Point False Dive is the South - West extremity of the delta. Vessels anchor in the roadstead to handle all cargo near the lighthouse located at Etimoga village, Divi taluk.

Once the maritime trade contacts of India became regular with other countries, Indian traders began to settle in South-East Asian countries permanently and the Indian culture and religion spread over to the South-East Asian countries. The surplus agrarian and industrial products of the East coast of India were exported to South-East Asian countries from Machilipatnam port. The word `South India` and people of South India was first time pointed out by the Periplus of the Erythraean sea. Further, the Periplus also explains about the region of » Masalia, Maisolia port region and also river Maisoles. In Sanskrit as McCrindle shows, the name is Masula, which survives in Masulipatnam, modern Machilipatnam was the Chief port of entry for the Deccan. At the date of the Periplus it was no doubt, the greatest market

of the Andhra kingdom. Tavernier found it (Maisolia), as having the best anchorage in the Bay of Bengal, and the only place from which Vessels sail for Pegu, Siam, Arakan, Bengal, Cochin, China, Mecca and Hormuz, as also for the islands of Madagascar, Sumatra, and the Manillas.

The Periplus text also notes that the great quantity of Muslin cotton cloth was made at Maisolia. In Tavernier's time it was especially noted for its Penciled, Painted Chintezes called Calmendar.

The writings of Periplus and the Ancient India as described by Ptolemy, undoubtedly pointed out that Masalia of Periplus and Maisolia of Ptolemy was the coastal market town which denotes the present Machilipatnam on the banks of River Maisoles.

McCrinkle pointed out that, in Sanskrit the name Mowsala still survives in Masulipatnam i.e., modern Machilipatnam, otherwise called Bandar ... meant Port. Periplus stated that the region of Masalia produced a great quantity of Muslin cloth. The finest thin cloth Muslin derived its name from the town Masulipatnam, where it has been produced from centuries together. The author of Periplus mentioned the ports, anchorages, direction of winds, sailing conditions of the East Coast of India. The ports of embarkations were Palur, Kalingapatnam, Tamralipti, Masulipatnam and Poompuhar, and from there ships sailed across the Bay of Bengal to the coasts of South-East Asia and the Far East.

Indo - Roman Trade: The sites of Kudaravalli, Nagarjunakonda and Eleswaram in Andhra Pradesh have yielded the genuine Roman coins from the stratified context. The Roman gold coins through the process of trade reached almost all the parts of South India and acquired the rank of Currency and metal value.

Trail diggings by Archaeologists at Penuganchiprolu yielded early historical pottery, broken limestone slabs of a Buddhist temple and other early historic cultural material. The evidence suggests, that the site could be dated to the first century CE and continued up to 16th century CE.

In October 2002, while digging a private land on the Eastern side of Sri Tirupatamma talli temple, Penuganchiprolu, a hoard of 59 Gold coins, each weighing about 7.5 gm, a lead coin of the Ikshvaku dynasty and one copper coin of the Qutub Shahi dynasty. suggests that the village was one of the ancient trade centres on the Buddhist route of Andhra region. The Archaeologists of the Department of State Archaeology and Museums opined that the Indo-Roman trade took place through the River Krishna. This is the clear evidence, that in ancient times, Machilipatnam port played an important role in Trans Oceanic trade with the Roman world.

The inland ancient trade land route, which starts from Machilipatnam was connected to Broach passed through Ter, Paithan, Ajanta and Surat. The Indo - Roman trade continued along with this route connecting the East and West coasts of India.

Point False Divi is an important navigational landmark for ships sailing into Machilipatnam. From Point False Divi, the coast stretches North Westwards and forms into a Semi circular Bay in which Masulipatnam port is located.

Masulipatnam port possessed the best anchorage ground. It was a firm ground with a mixture of sand and mud found from 1 to 7 km from the shore, where ships upto one thousand tons could anchor safely for most of the year, except during the turbulent months of October to December. The ships stood in 3 to 4 fathoms of water. The surf was not as high, and the swell not so great, as in the ports of Madras and Pulicot and hence loading could be done in greater safety.

Machilipatnam were famous since ancient times for building of Ocean going vessels. at Odapalem.

and » Odagoyyi μ of Divi Taluk which are very nearer to Machilipatnam. The timber required to build the ships was brought from the adjacent Divi forest. Heavy cargo carrying Masula (Masola) boats are still built at Gilakaladindi village in Machilipatnam Creek,

Machilipatnam port had simultaneous operations from two trade circles, one is the Bay of Bengal on the East Coast, and the other the Arabian Sea on the West Coast which gave Machilipatnam a distinctive quality among the Indian ports.

Thus the abundant products of its hinterland, Textiles, Iron and Steel, Indigo, Rice, Salt etc., exported through Machilipatnam port, and the demands of Pepper, Spices, Tin, Elephants, Dyes, Aromatic woods, Bullion etc., were also channeled to inland through Machilipatnam port. At the same time, excess imports in Pepper, Spices, Ivory, Porcelain, Aromatic woods were transshipped to South-West Asia just as South-West Asian goods salable in South-East Asia were handled through Machilipatnam port. The Persians, Armenians and other West Asians became experts as any others in this trade. This conjunction enabled Machilipatnam Port to emerge in the later centuries, as an exceptional Port in Indian maritime trade.

The ship type of coins issued by the Satavahana King Vasistaputra Pulumavi, the son of Gowtamiputra Satakarni are the classic examples that indicate the importance of Maritime trade.

Marco Polo visited Mutfuli (Motupalli) and Mowsala / Mowsali (Machilipatnam) ports. The Motupalli pillar inscription of Ganapatideva, assures safety to traders both Swadesi and Paradesi arriving from all Continents, speaks of the flourishing international maritime trade,

Machilipatnam was a point of departure of Vessels bound for South-East Asia and West Asian Countries in olden days. The inland trade route started from Machilipatnam connected to Byragaza (modern Broach) on the West Coast. The Indo-Roman trade activities done through this route connecting East and West coasts of India.

Kantakossyla (Ghantasala) and Koddura (Gudur) situated on the banks of River Krishna (now called Gunderu and Bhimanadi) were Seaborne trade centres in the olden days under Machilipatnam port. Now these tributaries, once flown through Ghantasala and Gudur, after the formation of Krishna delta and construction of Anicuts across the River Krishna remained as major Drainage Channels called Gunderu and Bhimanadi (meaning of Yeru and Nadi in Telugu River). Ghantasala, where a Buddhist Maha Stupa was constructed two thousand years back was connected to other Buddhist centres such as Pedakallepalli, Majeru (Majerika Dweepa), Pushadam, Gudivada and so on around Machilipatnam served as land route to Kalingadesa.

The ASI, conducted excavations prior to the year 1990. In the year 1990, this author was the Tahsildar of Ghantasala, discovered 44 Silver punch marked coins kept in a Conch Shell, belonging to seven Khatrapa Kings. and of the king `Mahakhatrapa `Rudradamana. The Treasure trove was handed over to the State Department of Archaeology and Museums, Hyderabad and now these coins are exhibited in the Telangana State Museum, Hyderabad.

The major factor for the rise and growth of Machilipatnam, as a Chief Port of the East coast was virtual, and sole access to the Deccan. It was the feeder port of import from overseas countries for Golkonda and Hyderabad. Machilipatnam was a prominent port during the rule of Qutb-Shahi Sultans and Machilipatnam was regarded as their **Financial capital**. Afterwards, the Mughals conquered this region and took the control of seaborne trade of Machilipatnam port, and this was the

beginning of the decline of the Machilipatnam port activities.

Decline of Masulipatnam Port :

It has been stated that, in the last decade of 18th century, Machilipatnam and the other ports of Andhra coast ceased to import goods for consumption from the hinterland. Machilipatnam lost the role of central point in exporting Textiles of Andhra. ships were sailings to Jeddah and Persian Gulf port `Busara` Carrying Huz Travellers to Mecca and Pilgrims to Arabian Coutries Some of the traders migrated from Machilipatnam to Madras, and traded from there with Machilipatnam in coloured and painted goods Some Armenians, who were the descendants of old families settled at Machilipatnam long back, continued their trade as Shippers to Western India, and West Asia acting as Middlemen and Agents to Madras and Calcutta merchants.

The East India Company in possession of Machilipatnam and the sorounding Country from the year 1759 AD till 1947did not pay attention to revive and rehabilitate the trade and infrastructure of Machilipatnam port, after the conquest of teritory from the French in 1759. In the 19th century, nature caused a great damage to the port and sea front. The Cyclones of 1800 CE and the Tidal wave of 1864 caused many changes in which 30,000 city people (1864 wave)had perished. The area between the sea and the town became flattened. In 1833, the English abandoned Machilipatnam fort and it became defunct .

Machilipatnam port was the Gate of way of the East Coast and to the East Asian countries. It flourished well upto the end of Seventeenth century AD and the port has saw a gradual decline of maritime activities. The remains of the Workshop, two Ware Houses and two Customs Watch Towers narrate the stories of the past glory of Machilipatnam port.

PREHISTORIC PAINTINGS FROM SUGALI MITTA AND THAMARAJUPALLI, KURNOOL DISTRICT, ANDHRA PRADESH

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Introduction

Ever since the discovery of prehistoric paintings on the rock shelters at the Kaimur ranges. Uttar Pradesh by Archibald Carlleyel in 1367-68, many sites have been discovered and studied by scholars all over India. Rock art refers to human-made marks on the face of natural, non-portable rock surface and on the portable surface. The most common form of these are either applied or cut into the rock face. The applied ones are called as pictographs, which includes paintings, drawings, stencils and prints, whereas, the cut into rock are called as petroglyphs including engravings, incising and pecking. The depiction of these images and theme associated by our ancestors from the ancient past are the results of how our ancestors visualized the surroundings. Majority of rock art noticed in print media is the work of non-archaeologist or freelancers or by amateur archaeologist. Other than these, few rock art studies in India focused on the dating the rock art on the basis of superimposition, style, context, thematic content of rock art and associated artefacts from the excavation.

Location of Sugali Mitta and Thamarajupalli

Sugali Mitta is a small village located approximately 5 km. north-west of Paniam village, whereas. Thamarajupalli lies further approximately 10 kms from Sugali Mitta. These two villages lie on the road which connects Nandyal to Kurnool city. Kurnool District. Andhra Pradesh (Figure 1 and 2). The site of Sugali Mitta and Thamarajupalli is situated south-east of the place of archaeological site of Chennakkallape where 65 rock shelters were discovered (Koshy 2018). From Sugali Mitta a total of 3 rock shelters were noticed, whereas. Thamarajupalli has revealed 10 rock shelters with rock art. These rock shelters were noticed in a similar kind of landscape a landscape, which forms part of a raised tableland or plateau formation. These raised tableland or plateau formation were formed due to the differential weathering process. The quartzite formation which forms the landscape is geologically known as Paniam quartzite. The Paniam quartzite is noticed over the limestone formation at these two villages. The combination of two factors namely differential weathering process and the presence of joints and bedding within the quartzite formation, numerous quartzite boulders are noticed on the slopes and on the valley floor (Figure 3). After the detachment, many of these quartzite boulders fell in a way that it formed overhangs, which were used by our ancestors as rock shelters. These raised tableland or plateau formation with boulders are noticed north east of Sugali Mitta and Thamarajupalli.

Geography and geology of this region

The area under study is geographically situated on a quartzite raised tableland or plateau formation and forms a part of Erramala hill ranges and the region falls under the geologically known Kurnool Group formation which is a part of Cuddapah Supergroup. The Kurnool Group of rocks mainly composed of limestone and calcareous shale. The Kurnool Group sediments are represented by quartzite-limestone-shale cycles and divided into six formations (Ramakrishnan. M. & Vaidyanadhan R 2008). The lowermost

is Banganapalle Formation, followed by Narji. Auk (Owk). Paniam. Koilkuntla and the uppermost being Nandyal Formation. (Ramakrishnan. M & Vaidyanadhan R 2008). Paniam quartzite formation noticed at study area forms of this formation (Figure 4). The maximum thickness of Paniam quartzite formation is 35 mts and comprises of massive and pinnacled quartzite, siliceous shale, and conglomerate (Ramakrishnan. M. & Vaidyanadhan R 2008). The quartzite of the Paniam Formation are fine-to medium-grained and comprise of sub-rounded to rounded quartz with minor amounts of chert, heavy minerals, opaques (Singh R V. *et al* 2017). Petrographically. Paniam quartzite have been characterized as quartzarenite (Singh R.V. *et al* 2017). The Paniam group of rocks comprises of plateau quartzite at the bottom and pinnacle quartzite at the top (Joy S. *et al* 2012).

Findings from Sugali Mitta and Thamarajupalli

There are thousands of boulders present closer to these two villages, but very few were used by our ancestors as shelters having rock art. All rock shelters from Thamarajupalli has the evidence of microliths stone tools on the surface of the rock shelter apart from rock art. which could be indicative of the date of occupation and could be an indirect evidence of dates the rock art.

Findings from Sugali Mitta

Sugali Mitta has revealed a total of 3 rock shelters (Figure 5). Out of these 3 rock shelter. 2 rock shelters have art elements depicted in red ochre which are recognizable. All these rock shelters are facing westwards towards the open valley. There could be many other rock shelters, which could have the evidence of the presence of rock art, but due to time and other factors like pollution the evidence is completely erased as these rock shelters are situated very close to National Highway. Most of (he rock shelters are situate on the slopes of the upland.

Table 1. Information of rock shelters at Sugali Mitta with geo-coordinates.

SI. No	Rock shelter	Longitude and atitude	Colour	Elements	Remarks
1.	RS 1	15°32'22.12"N 78°19'1.08"E	Red	Hand stencil	Positive impression of left hand. Index figure is missing in this hand print.
2.	RS 2	15°32'22.7"N 78°19'1.92"E	Red	Hand stencil and other Hand stencil in a group are in faded condition	Positive impression of right hand. The thumb is missing as it is covered with calcium carbonate deposit.
3.	RS 3	15°32'35.72"N 78°18'55.37"E	Red and White	Lizard and others elements are in faded condition. On the southeastern side of the boulder a modern image of conch is depicted in white colour.	Outline of the lizard is noticed other elements are in faded condition.

Sugali Mitta has revealed red ochre painting on the face of the rock shelters. Rock Shelter I and 2 have revealed positive hand prints executed in red colour. From Rock Shelter I the hand print executed on the rock shelter is unique, as the index finger of left hand is missing (Figure 6), the missing finger from the hand print is a common feature noticed all over the world. These amputated finger paintings from India and especially from Kumool district are dated back to Mesolithic period (Koshy *et. al.*, 2019) and sites from all over the world (Africa, Spain, Italy and America) dated from Palaeolithic to Mesolithic period (McCauley *et. al.*, 2018). Rock Shelter 2 has positive hand prints executed in red colour, where the thumb is missing (Figure 7), to the east of this depiction many positive hand prints in group (Figure 8) executed in red colour were also noticed and most of the hand prints in group are covered with a thin layer of calcium carbonate. Rock Shelter 3 has revealed an outlined painting of a lizard depicted in red ochre (Figure 9) on the face of the rock. The head part of the lizard is missing, due to fading of the rock art from the face of the rock. Almost all paintings are covered with calcium carbonate deposit, due to this reason the elements which were painted on the rock shelters are very hard to be recognized. Moreover, the painting covered with calcium carbonate deposit is the only evidence which is presently noticed, those parts where the calcium carbonate deposits are absent the painting is completely absent with few remnants of paintings observed. So, calcium carbonate deposit over the paintings preserved the paintings, when compared to other paintings on the same rock shelter are noticed completely in faded condition. Use of 'DStretch' software enabled the authors of this article to identify the elements depicted on the rock shelters by our ancestors. The vegetation around these rock shelters comprises of shrubs and sometimes trees. For example, Rock Shelter 1 has a growth of a banyan tree in front of the rock shelter, whereas, Rock Shelter 3 has the growth of shrubs and bushes in front of the rock shelters and this cover of vegetation in front of Rock Shelter 3 helped the rock art to be preserved for a longer period of time. At Rock Shelter 3, the head part of the lizard is missing as this part of the rock is directly exposed to sun, whereas, the body part, which was visible, was covered by the shrubs.

Findings from Thamarajupalli

Thamarajupalli has revealed a total of 10 archaeological sites (Figure 10). Out of these 10, 1 is a lithic scatter where lithics are noticed on the surface of land and rest 10 archaeological sites were rock shelters with rock art and lithics on the surface. Most of the rock shelters from Thamarajupalli have revealed microlithic on the rock shelter's surface.

Rock Shelter 1 (15°33'59.80 'N; 78°15'20.60"E)

Rock Shelter 1 is situated approximately 3 kms north east as birds fly and if the road is taken then it is 15 kms from the village of Thamarajupalli. This rock shelter is situated on the slopes of the upland and is facing in the eastern direction (Figure 11). From this rock shelter red ochre paintings are noticed, but are in faded condition (Figure 12). Due to the faded condition of the rock art the elements on this rock shelter could not be recognized.

Rock Shelter 2 (15°33'51.94"N; 78°14'49.03 E)

Rock Shelter 2 is situated approximately 990 mts west of Rock Shelter I. This rock shelter is situated on the upland and is facing the flat surface, where the locals have their agricultural fields (Figure 13). On the overhang part of the rock few lines of red ochre crayon marks were noticed. Few of these parallel lines in crayon marks are placed obliquely attached to a vertical line (Figure 14). Apart from these crayon marks executed with hematite, few paintings made in red ochre were noticed and the elements in these paintings are hard to recognize as they are in faded condition.

Rock Shelter 3 (15°33'50.63"N; 78°14'51.10"E)

Rock Shelter 3 is situated approximately 110 mts south west of Rock Shelter 2. This rock shelter is situated on the upland and is facing the flat surface, where the locals have their agricultural fields (Figure 15). The overhang face which is facing the agricultural field and on the face of the rock few paintings made in red ochre were noticed and the elements in these paintings are hard to recognize as they are in faded condition (Figure 16).

Rock Shelter 4 (15°33'50.20"N; 78°14'52.20"E)

Rock Shelter 4 is situated approximately 39 mts south east of Rock Shelter 3 and is situated on the upland and is facing the flat surface, where the locals have their agricultural fields (Figure 17). This rock shelter has lots of paintings executed on the overhang surface of the rock. Presently, the paintings are noticed over 12 mts above the present land surface (Figure 18). On the face of the rock patination of sediment more than 0.60 mts are noticed, which indicates that the sediments at some point of time were more than 0.60 mts high and got washed away by natural agencies as time passed. Paintings on the rock shelter is a panel type where hundreds of elements are depicted, but most of the elements were not able to recognize as these paintings were covered with calcium carbonate thin layer and many have been faded due to time and natural agencies. From this rock shelter a boat with prominent prows and the boat is having decoration on the body with horizontal and vertical (Figure 19). Apart from the boat depiction, antelopes, many abstract symbols and humans in row are depicted (Figure 20). All the elements are depicted in red ochre and the bodies of elements are decorated with geometric designs. Animals having decoration with geometric designs on the body have been dated to Mesolithic period at Bhimbetka (Wakankar 1976). Kumool District (Koshy *et. al.*, 2019) and other places in India.

Rock Shelter 5 (15°34'06.20"N; 78°14'41.90"E)

Rock Shelter 5 is situated approximately 600 mts north west of Rock Shelter 4 and is situated on the upland and is facing east to the flat surface, where the locals have their agricultural fields (Figure 21). This rock shelter has lots of paintings executed on the overhang surface of the rock. In this rock shelter red, white and black colour paintings are executed on the face of the rock. The red coloured paintings are in faded condition and the white coloured painting is of abstract symbol (Figure 22). The abstract symbol is square and 'V' shaped symbol. The element depicted on with black colour was executed with the help of charcoal and is also an abstract symbol. From this rock shelter lithic artifacts were also collected and most of them are debitage (Figure 23)

Rock Shelter 6 (15°34'10.63"N; 78°14'30.25"E)

Rock Shelter 6 is situated approximately 380 mts north west of Rock Shelter 5 and is situated on the upland and is facing east to the flat surface. The rock shelter is facing western side (Figure 24). This is also a big panel and all the paintings are executed in red ochre. Elements include abstract symbols (Figure 25), antelopes, an unidentified animal with arrow piercing its body (Figure 26), humans depicted in sitting postures in a row holding an object in their hands (Figure 27) and many other elements in faded condition. Apart from these elements, there are two images namely of cart with wheel (Figure 26) and a cow with decorated ropes on the belly and shoulder (Figure 26) part which are executed in dull red in colour and these paintings could be of later period when cart with wheel and ropes used on cow during domestication. The stroke marks of the element of the later period paintings of cart with wheel and cow¹ are executed with thin stroke marks, whereas, the earlier paintings are executed with thicker stroke marks. From the surface of the rock shelter few lithics and a hematite used nodule was collected (Figure 28)

Rock Shelter 7 (15°33'51.12"N; 78 14 34.78"E)

Rock Shelter 7 is situated approximately 620 m south of Rock Shelter 6 and is situated on the upland and is facing south to the flat surface, where the locals have their agricultural fields (Figure 29). From this rock shelter most of the elements are in faded condition due to the manufacturing of local toddy by locals on the surface of the rock shelter the rock surface has soot formation. The head part of two elements depicted on the face of the rock is missing, but it seems to be the depiction of antelopes with vertical designs on the body as decoration (Figure 30). Apart from these two faded images, another faded image of a possible platypus is visible (Figure 31 & 32). Other than these images of antelopes and platypus, other images are in faded condition. Apart from rock art are large amount of lithic artifacts comprising of blades, flakelets, cores and debitage were collected from the surface of the rock shelter (Figure 33).

Rock Shelter 8 (15°33'51.00'N; 78 14 38 60 E)

Rock Shelter 8 is situated approximately 110 m east of Rock Shelter 7 and is situated on the upland and is facing west to the flat surface, where the locals have their agricultural fields (Figure 34). On the face of the rock shelter various animals are depicted with the help of red ochre. This rock shelter is unique as the elements are depicted in silhouetted style, when compared to other where the elements are depicted in outline with decorations in the body. The elements depicted in this rock shelter include elephant (Figure 35), antelopes (Figure 35), unidentified animals as the head part of the animal are missing and few abstract symbols are also noticed. From the surface of the rock shelter many lithic artifacts comprising of blades and cores were collected (Figure 36).

Rock Shelter 9 (15°33'40.20"N; 78°14'46.20 "E)

Rock Shelter 9 is situated approximately 400 m south east of Rock Shelter 8 and is situated on the upland and is facing northwest to the flat surface, where the locals have their agricultural fields. From this rock shelter the paintings are in faded condition, as the paintings on the rock shelter is directly exposed to sunlight, but the remnants of paintings is visible on the face of the rock.

Rock Shelter 10 (15°33'41.13 "N; 78°14'42.57 E)

Rock Shelter 10 is situated approximately 110 m north east of Rock Shelter 9 and is situated on the upland and is facing north to the flat surface, where the locals have their agricultural fields (Figure 37). From this rock shelter the paintings are in faded condition (Figure 38). The reasons for the fading of the paintings are as follows:

- ◆ The paintings are directly exposed to sunlight
- ◆ Presence of layer of calcium carbonate over the paintings
- ◆ Exfoliation of rock surface

Lithic Scatter site (15°33'57.00 'N; 78°14'59.30 'E)

This site is situated 650 m south west of Rock Shelter 1 and has yielded large number of microliths from the agricultural fields. Due to ploughing activity at this site many lithic artefacts and potsherds from later period has been noticed (Figure 39). From this site most of the lithic artefacts were manufactured from chertified limestone. Lithic artefacts comprises of debitage and cores.

Tentative dates of rock art from these two sites

Dating of rock art is the most challenging area of research in rock art studies. Most of the study

based on rock art is centered upon dating the rock art on stylistic grounds and superimposing nature of rock art. In this study the authors have used parameters like style, superimposition, theme, similarities with other already dated rock art and material culture like artifacts and features noticed around the rock shelter.

On the basis of the above said parameters the rock art Sugali Mitta and Thamarajupalli could be dated back to Mesolithic period. The style and themes depicted in rock art from Sugali Mitta and Thamarajupalli indicate that majorities (96%) of rock art are from Mesolithic period and only 4% from the Neolithic or Iron Age period. There are two styles which were commonly and they are: outlined figurative style with decorations on the body and silhouetted style. These two styles from Bhimbetka (Wakankar 1976. Misra *et al.* 1979. Ncumaycr 1983 & Koshy *et al.* 2019) and rock art from other region from India are dated to Mesolithic period. Many of the rock art panels at this site have the evidence of superimposition of paintings which also indicates that the lowest paintings are chronologically earlier and the successive paintings are of younger in dates.

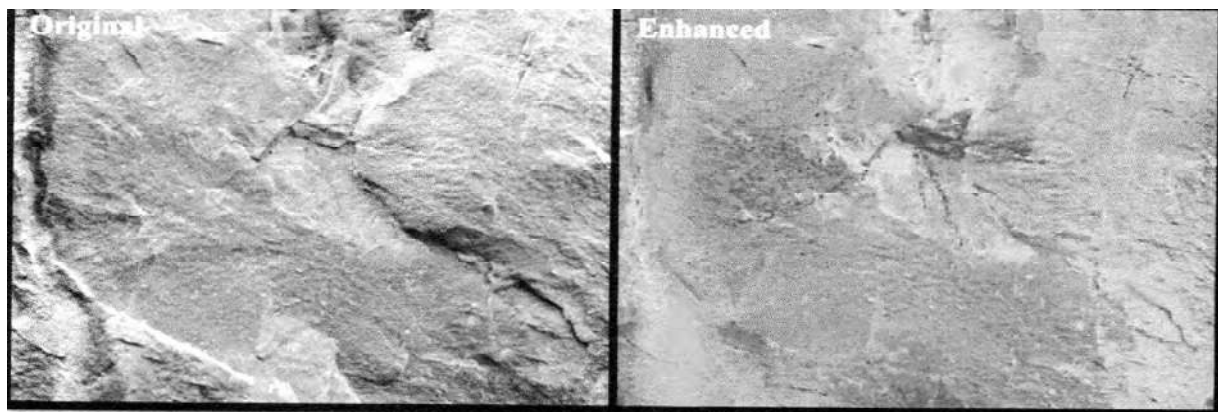
Acknowledgment

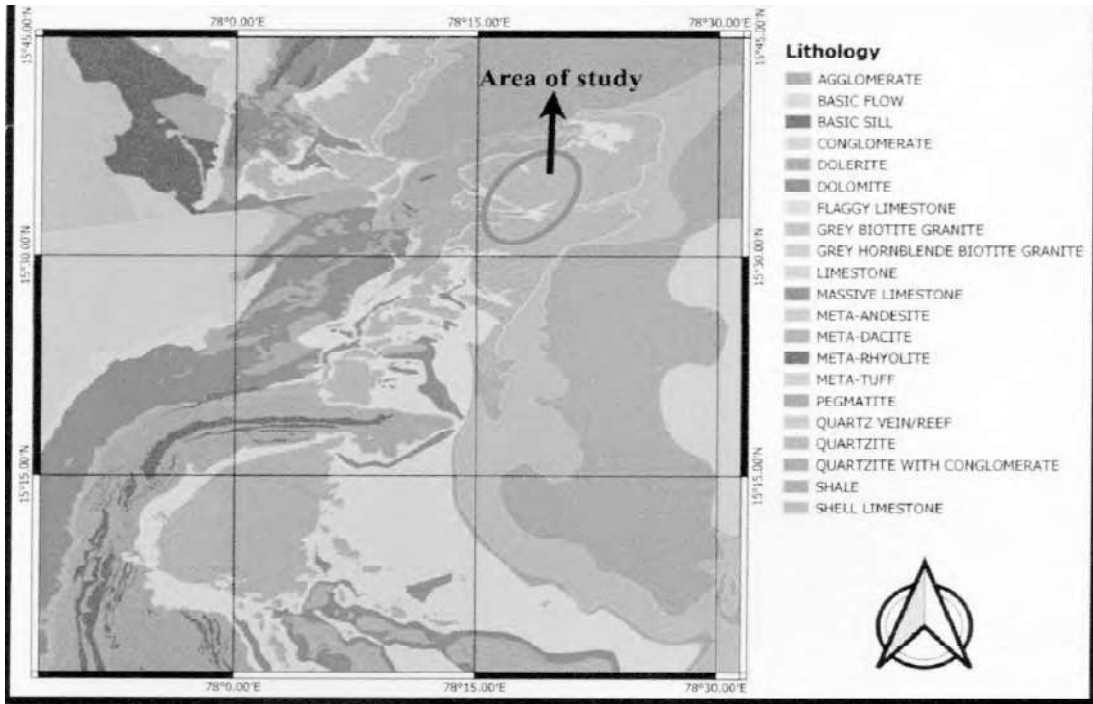
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ఆంధ్రలో జైన మత ప్రాభవం - విజయవాడ ప్రాంతం ఒక పరిశీలన

డా॥ బండి కళ్యాణి, చరిత్ర అధ్యాపకురాలు, ఆంధ్ర లయోలా డిగ్రీ కళాశాల,
 డా॥ శామ్మూల్ దయాకర్, రాజనీతి శాస్త్ర అధ్యాపకులు, ఆంధ్ర లయోలా డిగ్రీ కళాశాల,

క్రీ.పూ. 4వ శతాబ్దానికి ఆంధ్రదేశంలో జైనమతం ప్రవేశించినట్లు గాథలు వివరిస్తున్నవి. ఈ జైన గాథల ద్వారానే అశోకుని మనుమడైన సంప్రతి ఆంధ్ర, ద్రావిడ దేశాలలో జైన మతవ్యాప్తికి కృషి సల్పినట్లుగా ఆచార్య హనుమంతరావుగారు తెలియజేసినారు.¹ ఆంధ్రదేశంలో శాతవాహనులు విజృంభించేనాటికి జైన మతం పాదుకొని ఉన్నది. జైన గాథలను సరించి శాతవాహనులలో మొదటివాడైన శాతవాహనుడు జైనమతం ద్వారానే సామాజిక ఉన్నతి సాధించి ఉండవచ్చును. కానీ, పురాణాలు శాసనానుల మొదటి రాజు (వంశ స్థాపకుడు) శ్రీముఖుడని తెలుపుచున్నవి.² ఈ మొదటి శాతవాహన రాజు, జైన మతాభిమానంతోనే జైనులకు కృష్ణానది దక్షిణ ఒడ్డున (నందిగామ తాలూకాకు సమీప ప్రదేశం) గల అమరావతి (ధాన్యకటక) సమీపంలోని వడ్డమాను కొండపై విహారాలు నిర్మించినట్లుగా తెలియచున్నది. అదేసమయంలో తమ కుమారులైన శ్రీముఖుడు, కన్వలు మొదట జైనులైనప్పటికీ, తరువాత వైదిక మతాన్ని స్వీకరించారు.³ ఈ యుగంలోనే బౌద్ధం ప్రజాదరణ పొందడం వలననూ, బహుశా జైనులలో దిగంబరత్వం వంటి కఠిన ఆచారాల వల్లనూ ఈ జైన మతం అంతగా వ్యాపించలేదు.⁴ కానీ, క్రీ.శ. మొదటి శతాబ్దంలో గుంతకల్లు వద్ద గల కొనకొండ గ్రామము నందు ఒక కొండ మీద ఆంధ్రప్రతి ఒక గొప్ప జైనాచార్యుడు ఉన్నట్లు, ఈ ఆచార్యుని ద్వారానే నాడు జైన మతం ప్రచారం కావించబడినట్లుగా చెప్పవచ్చును.⁵ తరువాత కాలంలో బౌద్ధ, వైదిక మతాల పోటీ తట్టుకోలేక, రాజాదరణ సన్నగిల్లుటతో జైన మతం ఒక దశలో క్షీణించి తిరిగి తూర్పు చాళుక్యం కాలంలో వివిధ వర్ణాల ప్రజల ఆదరణకు గురైనదని చెప్పవచ్చును. క్రమంగా జైనులు సైతం వ్యక్తిగత కైవల్య సాధనాశయంతో పాటు సామాజిక స్పృహ పెంచుకొని తమ మతాన్ని వ్యాపింప చేయుటకు పూనుకొన్నారు. వర్ణవ్యవస్థకు వ్యతిరేకమైన జైనమతమును రాజులు సైతం ఆదరించుటతో శూద్రులు రాజు స్థానాల్లో ఉద్యోగాన్ని సంపాదించుకుని, ఆర్థికంగా బలపడి సాంఘిక ఉన్నతికి సాధనంగా జైన మతాన్ని స్వీకరించ సాగినారు.⁶

ఆంధ్రదేశంలో తూర్పు చాళుక్య, రాష్ట్రకూట, నొలంబ రాజవంశాలలోని రాజులు, రాణులు సైతం జైన మతాన్ని పోషించినారు. తూర్పు చాళుక్య (వెంగి) మూలపురుషుడైన కుబ్జవిష్ణువర్ధనుడు పరమ భాగవతుడైనప్పటికీ, అతని మహారాణియైన అయ్యన మహాదేవి జైన మతాభిమాని అయినందున కృష్ణా మండలంలోని బెజవాడనందు “నెడుంబివనది” అను జైన దేవాలయమును నిర్మించి, దేవాలయ పోషణ నిమిత్తమై దానికి ‘మూషినికుంట’ అను గ్రామమును దాన మొనర్చెను.⁷ తూర్పు చాళుక్యులలో రెండో అమ్మరాజు భార్య, బంధువులు మరియు ఉద్యోగులు జైన మతాభిమానులు రెండవ అమ్మరాజు తన భార్య కోరిక మేరకు కలుచంబర్రు (కంచుమర్రు) (అత్తిలి తాలూకా పశ్చిమ గోదావరి జిల్లా) అను గ్రామమును దానంగా సమర్పించెను. అదేవిధంగా వేములవాడ చాళుక్యుల కాలంలోనూ, కళ్యాణి చాళుక్యుల కాలంలోనూ ఆంధ్రదేశంలో జైనమతం ఉచ్చస్థితిలో ఉన్నది.

ఈ కాలంలోనే జైన సంఘంలో యతులు, ఉపాసకులు (శ్రావకులు) అను రెండు శాఖలవారు గలరు. ముఖ్యంగా ఆంధ్రదేశంలో మూల యూపవీయ, గౌళ, ద్రావిడ సంఘాలు, బలి, అస్వయ అను చిన్న చిన్న విభాగాలు ఉన్నట్లుగా చెప్పవచ్చును.⁹ జైనులలోని యతులందు జ్ఞాన దర్శన తపో గుణ సంపన్నులు గలరు. వీరిలో కొందరు ఏకాంత స్థలాల్లో కైవల్య సాధనలో నిమగ్నులై ఉండేవారు. కొందరు ప్రభువుల నుండి దాన ధర్మాలను స్వీకరించి సత్రాలు, బికాగృహాలు నిర్వహిస్తూ బీద సాదలకు, నిరాశ్రయులకు పరోపకారులుగా ఉన్నట్లు చెప్పవచ్చును. కొందరు వైద్య, జ్యోతిష్య విద్యలభ్యసించి ప్రజలకు సేవ చేయగా మరికొందరు అధ్యయన, అధ్యాపకులతో పాటు సృజనాత్మక పారస్పరతకు కృషి చేసేవారు. జైనులు ప్రజాభాషలో మత ప్రచారం చేస్తూ ఉండేవారు. వీనిలో భాగంగానే తెలుగులో “జితేంద్రపురానమును” పద్యకవి (పంకకవి) రచించినాడు. ఇతడే కన్నడ ఆదికవియైన పంకకవి అని కొందరు చరిత్రకారులు అభిప్రాయపడినారు. అదేవిధంగా అధర్వణుడనే జైనుడు మహాభారతాన్ని ఆంధ్రీకరించినాడు.

శ్రావకులు మాత్రం సమాజంలో ఒక ప్రత్యేక వర్గంగా కాక, హిందూలతో కలిసి జీవనం గడుపుతూ, జైనం పంచ అతిచారాలను వర్ణించి, ద్వంద్వ స్వతాలను అనుసరిస్తూ ఉండేవాడు. క్రమంగా జైనులు, హిందువులు సన్నిహితులై జీవించుట వలన పరస్పర ప్రభావానికి

లోనై, హిందువులలోని వర్ణ వ్యవస్థ జైనులలోనూ ఏర్పడినది. ఫలితంగా బ్రాహ్మణ, క్షత్రియ, వైశ్యులకు మాత్రమే ఉపనయనార్హత ఉండేది. తూర్పు చాళుక్యులలోని చివరి రాజులు తరువాత చాళుక్య చోళుల కాలంలోను ఆంధ్రదేశంలో జైన క్షేత్రాలను ధ్వంసం చేయుటతోపాటు, రాజాదరణ సన్నగిల్లుటతో జైన మతం క్రమక్రమంగా క్షీణించ సాగినది. చివరి తూర్పు చాళుక్యుల చేతుల్లో హింసకు గురియైన జైనులు ఆనాడు హన్మకొండను కేంద్రంగా చేసుకొని పాలిస్తున్న కాకతీయుల వద్ద ఆశ్రయం పొందినాడు.¹¹ రాజరాజ నరేంద్రుని చేత హింసించబడిన వృషభనాథుడనే జైనాచార్యుడు హనుమకొండకు వచ్చినట్లుగా ఓరుగల్లు కైఫియత్తుల ద్వారా తెలియుచున్నది.

కాకతీయుల కాలంలో కూడా కొందరు జైనాచార్యులు గలరు. వీరిలో అప్పయ్యార్యుడను ఒక జైనాచార్యుడు జైనేంద్ర కళ్యాణాభ్యుదయము అను గ్రంథమును వీరి కాలంలోనే రచించెను.¹² ఈ గ్రంథం ద్వారా కాకతీయ ప్రతాపరుద్రుని కాలంలో ఓరుగల్లు నందు అనేకమంది జైనులు నివాసమున్నారు.¹³ కాకతీయుల కాలంలో శైవ, జైన మతాల మధ్య వైషమ్యాలు ఉన్నప్పటికీ, కొందరు జైనులు కాకతీయుల కాలంలో ఉండుట వలన జైనం వీరి కాలంలో పూర్తిగా నశించలేదు. పాల్యురికి సోమనాథుని కథనం బట్టి కాకతీయుల కాలంలో జైనులకు, శైవులకు మధ్య వివాదాలు ఏర్పడి, శైవవుల చేత జైనులు పరాజితులై, జైన వసతులు విధ్వంసం కాబడినవి.

క్రీ.శ. 12,13 శతాబ్దాలలో ఆంధ్రదేశమునందు శైవ మతం అభివృద్ధి పొందుటతో జైనులకు, శైవులకు మధ్య తరచూ వివాదము లేర్పడినవి. పర్యవసానంగా శైవులు జైనులను హింసించడం లేదా జైన మత సంస్థలను ధ్వంసం చేయుటం జరిగినది. ఈ విధంగా కృష్ణా జిల్లాలోని తిరువూరు నందు 18వేల మంది జైనులను కాలియున్న ఇనుప శూలముతోను, అదేవిధంగా గణపతి దేవుని కాలంలో జైనులను హన్మకొండ నందు ఘోరంగా హింసించినారు.¹⁴

ఆంధ్రదేశంలో జైన మతము వ్యాపించి ఉండెడిదని తెల్పుటకు ఆయా గ్రామాలందు లభ్యమైన జైన శిథిలములే అందులకు కారణము. అంతేగాక పూర్వము జైన గ్రామములుగ నున్న వాటికి ఇప్పుడు సాధారణంగా ఊరికి చివరన పాడు అను పేరు ఉన్నట్లుగా డా||పుల్లెల శ్రీతామచంద్రుడు గారు తెలియజేసినారు.¹⁵ ఈ విధంగా నందిగామ తాలూకాలోని కృష్ణానదీ పరీవాహక ప్రదేశంలో ఉన్న చందర్లపాడు, చింతలపాడు, తుర్లపాడు, విపరింతలపాడు, కొండ్రపాడు, బొబ్బిళ్ళపాడు, లింగాలపాడు, తక్కెళ్ళపాడు, వీరులపాడు, దొడ్డదేవరపాడు వంటి గ్రామాలలో జైన మతం విరాజిల్లినట్లుగా చెప్పవచ్చును.

జైన మతం వర్ధిల్లిన వివిధ ప్రదేశాలయందు పద్యాసనంలో కూర్చొని ఉన్న తీర్థంకర విగ్రహాలు అనేక గ్రామాలందు లభించినవి. ఈవిధంగా పితాపురము, నేడునూరు, తాటిపాక, ద్రాక్షారామము, పశ్చిమగోదావరి జిల్లాలోని పెనుగొండ, కర్నూలు జిల్లా రామళ్ళకోట తాలూకాలోని నాయకల్లు, కృష్ణా జిల్లా నందిగామ తాలూకాలోని ఏలూరు (వీరభద్రుని పాలెం) మొదలగు గ్రామాలందు జైన శిథిలాలు లభ్యమైనవి. ఈవిధంగా జైన మతము క్రీ.పూ. నాలుగవ శతాబ్దం నుండి క్రీ.శ. 15వ శతాబ్ది వరకు ఆంధ్రదేశంలో వ్యాపించి ఉన్నట్లుగా చెప్పవచ్చును.¹⁶

బెజవాడ సమూహాన ఉన్న మొగల్రాజపురం కొండలపై బౌద్ధ నిర్మాణ శిథిలాలు, గుహలు, బెజవాడ లోని ఇంద్రకీలాద్రి పై అక్కన్న మాదన్న గుహలు ఉన్నాయి. ఈ గుహలలో బ్రాహ్మణ మత చిహ్నములు ఉన్నాయి, క్రీస్తు శకారంభంలో జైన సంఘ సమావేశం జరిగిన వేణాకతీతీపురం బెజవాడ అయి ఉండవచ్చునని నిర్ణయించినారు. 7వ శతాబ్దం ఆరంభంలో కుబ్జ, విష్ణువర్ధనుని భార్య కవరూరి గణాచార్యుడైన కాళా భద్రాచార్యునకు సమర్పించిన బసతి నిర్వహణకై ముసినికొండ గ్రామాన్ని దానం చేసింది. ముసిని కొండ గ్రామానికి మొగల్రాజపురానికి ఎక్కువ దూరం ఉండదు. మొదటి విష్ణువర్ధనుని భార్య చేసిన దానానికి భంగం వాటిల్లగా 3వ విష్ణువర్ధనుడు ఆ గ్రామాన్ని కాళా భద్రాచార్యునకు 7వ తరంవాడైన చంద్ర ప్రభాచార్యునకు దానం చేసాడు.

ముగింపు :

కాబట్టి బెజవాడలో అనాదిగా జైన తీర్థమయినట్లు తెలుస్తుంది. (విక్టోరియా) బాపు ప్రదర్శనశాలలో కనిపించే జైన విగ్రహాలు చౌముఖులు బెజవాడ బసదులకు చెందినవేనని చెప్పవచ్చును. అమరావతి పరిసరాలలో దొరికిన తీర్థంకర విగ్రహాలకు గుంటూరు, విజయవాడ నగర జైన వర్తకులు ఆలయాలు నిర్మించి ఆరాధిస్తున్నారు.¹⁷

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నరసనాయన కుంటలోని ఆది మానవుల అత్యద్భుతమైన ఎద్దులావుల శిలా చిత్రాలు

కె. లింగన్న స్వామి, చరిత్ర పరిశోధకులు, బళ్ళారి

ఆది మానవుల అడుగు జాడలు అన్వేషించే కొద్ది కొత్త ఆనవాలు మనకు ఆంధ్రప్రదేశ్ రాష్ట్రం అనంతపురం జిల్లాలోని నరసనాయనకుంట గ్రామములోని కొత్తగా వెలుగుచూసినటువంటి ఆది మానవుల శిలా చిత్ర చిత్రాల (Rock Art) విశ్లేషణ గురించి తెలియజేయబడినది. నరసనాయనకుంట గ్రామము అనంతపురం మండలంలో వస్తుంది. అనంతపురం జిల్లా కేంద్రంనుండి 12 కి.మీ. దూరంలో ఈ గ్రామం కలదు. ఈ స్థావరము గురించి కె.నాగరాజుగారు అనంతపురం, వీరు ఇచ్చిన సమాచారం మేరకు ఈ శిలాస్థావరాని చూడడం జరిగింది. ఈ గ్రామంనుండి ఉత్తరవాయువ్యంలో ఒక కి.మీ. దూరంలో తొంతలగుట్ట అను పిలువబడే గుట్టనందు ఆదిమానవులకు సంబంధించిన శిలాచిత్ర లేఖనాలు మనకు కొన్ని వందల సంఖ్యలో కనిపిస్తాయి.

ఈ గ్రామంలో ఆది మానవుల ఆనవాలు మనకు విరివిగా లభిస్తాయి. ఆది మానవుల జీవన శైలిని తెలిపి ముఖ్యమైన ఆధారాలైనటీవంటి రాతి పనిముట్లు, మృణ్మయ పాత్రలు (మట్టి పింకులు) అలాగే ఆది మానవుల జీవన విధానాన్ని తెలుసుకోవడానికి మరియొక్క ముఖ్యమైన ఆధారం శిలాచిత్రకల అని చెప్పడంలో ఎలాంటి సందేహం లేదు. నిత్య జీవన విధానంలో జరిగే కార్య కలాపాలను ఆహారం సంగ్రహించుట మొదలుగొని వేటాడుట, మనోరంజనాన్ని, సామాజిక, ధార్మిక విధివిధానాలను తమ చేతితో వేసినటువంటి శిలాచిత్రాలు ద్వారా కాలంకుషంగా తెలుసుకోవచ్చును. ఈ స్థావరంలోని శిలాచిత్రాలు అనగా పెట్రోగ్లిప్స్ (Petroglyphs) ఇక్కడ గుంపులు గుంపులుగా వుండడం ఒక విశేషమని చెప్పవచ్చును. సామాన్యంగా ప్రాచీన శిలాస్థావరంలోని శిలావర్ణచిత్రాలను (Pictographs) అనగా (Rock Painting) శిలా స్థావరాలను మాత్రమే ఎక్కువ శాతం గుంపులు గుంపులుగా అనగా సామూహికంగా వుండడం సర్వ సామాన్యము. కాని ఈ స్థావరములో మాత్రము (Bruisings) శిలాచిత్ర లేఖనాలలో అలాగే (Engravings) చిత్రాలలో అనగా శిలాచిత్ర చెక్కడాలలో చిత్రాలు కూడ సామూహిక చిత్రాలు వుండడం అపరూపములో అపరూపమని చెప్పవచ్చును. ఈ స్థావరములోని చిత్రాలలో ముఖ్యంగా ఎద్దుల చిత్రాలు, ఆవుల చిత్రాలు అడవి దున్నపోతుల చిత్రాలు, మనుషులు జంతువులను వేటాడు చిత్రాలు ముఖ్యంగా కనిపిస్తాయి. ఇప్పటివరకు జరిగిన ప్రాచీన శిలాచిత్రపరిశోధనలలో జంతువుల చిత్రాలను ముఖ్యంగా ఎద్దులు మరియు అడవి దున్నపోతుల చిత్రాలను అలాగే జింకల చిత్రాలను మనుషుల చిత్రాలను విడివిడిగా అలాగే ఒకదానికొకటి ఒకటి మరియు ఎదురుబదురు (Opposite Direction) వున్న చిత్రాలను ఇదివరకు మనము చూశాము. కాని ఈ స్థావరములో ముఖ్యంగా రెండు ఎద్దుల చిత్రాలను పరస్పరంగా ఒకదానికొకటి పోట్లాడుకుంటున్న చిత్రాలను శిలాచిత్రలేఖనాలు (Bruisings) నందు అగుపించుట అపరూపమైన చిత్రాలని చెప్పవచ్చును. పురామానవులు తమ చిత్రకల రచనకు ఎద్దుల చిత్రాలను ప్రథమ స్థానమని అలాగే అడవి దున్నపోతుల చిత్రాలను ద్వితీయ స్థానమని జింకల చిత్రాలను తృతీయ స్థానములో అరుదుగా అక్కడక్కడ పక్షుల చిత్రాలతో పాటు జరచర ప్రాణుల చిత్రాలు అతి తక్కువగా కనిపిస్తాయని కర్నాటక పురాతత్వ రత్న అయినటువంటి డా.అ.సుందర విద్వంసులువారు తమ గ్రంథమైనటువంటి ప్రాగైతిహాస చిత్రకల అను పుస్తకములో వెల్లడించారు. అలాగే ప్రాచీన మానవులు ఎదురుబదురు వున్న ఎద్దులచిత్రాలను మరియు ఒకదానికొకటి వెనుకాల ఎద్దుల చిత్రాలను చిత్రీకరించడం తనకు ప్రీతికరమని చెప్పవచ్చును. ఇలాంటి చిత్రాలను చాలా శిలా స్థావరాలలో మనము చూడవచ్చును.

చిత్రం -1 :- రెండు ఎద్దులు పరస్పరంగా పోట్లాడుకుంటున్న చిత్రాలు :-

రెండు ఎద్దులు పరస్పరంగా ఢీ కొట్టుకుంటు వీరావేశంతో కోట్లాడుకుంటునటువంటిని చిత్రం చాలా అద్భుతంగా వేయబడినది. ఇలాంటి చిత్రాలు ఇప్పటివరకు శిలాచిత్రాలలో గాని ఆరుబైటచిత్రాలలోగాని (Petroglyphs) గాని ఎక్కడ కూడ రెండు ఎద్దుల ఢీ కొట్టుకుంటున్న చిత్రాలు ఏ స్థావరంలో కూడ వెలుగులోనికి రాలేదని చెప్పడంలో ఎలాంటి సందేహం లేదు. ఇక్కడున్నటువంటి ఎద్దుల

శైలిని చూస్తే ఒకదానికి ఒకటి విభిన్నంగా చూపించడం జరిగింది మనము పరిశోధన దృష్టితో గమనించినట్లైతే ఈ ఎద్దుల చిత్రాలను దేహ భాగంలో నిలువ రేఖలో మరియు అడ్డంగావున్న రేఖలతో చిత్రాల చిత్రించ బడినది. అలాగే ఈ రెండు ఎద్దుల కొమ్ములు పరస్పరంగా ఒకదానికి ఒకటి ఢీ కొట్టుకుంటున్న సన్నివేశానికి సంబంధించిన రెండు ఎద్దులు కొట్లాడుకుంటున్న చిత్రాన్ని సహజంగా పోట్లాడుకుంటున్న దృశ్యానికి సమీపంగా (దగ్గరగా) చూపరులుకు చూడముచ్చటగ చిత్రీకరించబడినది. అలానాటి మానవుడు తాను నివసించు పరిసర ప్రాంతములో పశుసంపద ఎక్కువుగా వుండడంవలన తాను చూసినటువంటి రెండు ఎద్దుల పోట్లాడుకుంటున్న సన్నివేశాన్ని శిలా చిత్రలేఖనాల ద్వారా తన మనసులో భావించుకొని చిత్రకళ ద్వారా బయటికి చూపించడం జరిగింది. ఈ రెండు ఎద్దుల శైలిని మనము సూక్ష్మంగా పరిశీలించినట్లైతే ఈ రెండు ఎద్దుల శైలి ఈ విధముగా వున్నది. ఇక్కడ ఈ రెండు ఎద్దులు సమాన గాత్రంలో వుండి పొడుగాటి దేహము, నాలుగు కాళ్ళు, తోకను కూడ స్పష్టంగా చూపించి (V) ఆకారంలో కొమ్ములు మూపురం (భుజాలను) కూడ ఈ రెండు ఎద్దుల రచనను కూడ విభిన్నంగా చూపించాడు. ముఖ్యంగా ఎడమువైపు వున్న ఎద్దు దేహ మధ్యభాగమునందు నిలువరేఖలు మరియు అడ్డంగా వున్న రేఖలలో నిండివున్న ఎద్దుచిత్రం అలాగే కుడివైపు వున్న ఎద్దు దేహభాగమునందు కేవలము రెండు నిలువరేఖలు మాత్రమే చూపించాడు. ముఖ్యంగా ఈ చిత్రాలుయందు రెండు ఎద్దులకు కూడ శిష్ను (మర్మంగాన్ని) చూపించాడు. అలాగే ఈ రెండు ఎద్దుల తలనను నేలకి భూమిని చూస్తున్నట్లు కొమ్ములతో కొట్లాడుకుంటున్నట్లు చూపించాడు. మరి ఇలాంటి పోలికలు వున్న చిత్రాలను పరిశోధన దృష్టిలో చూసినట్లైతే అనంతపురం జిల్లాలోని విడుపనకల్లు మండలంలోగల వేలుపుమడుగు గ్రామమునందు వేటగాని కొండలో ఎద్దులుగుండునందు రెండు ఎద్దులు పరస్పరంగా ఒకదానికి ఒకటి చూచుకొంటున్నట్లు ఉన్న శిలా చిత్రాలను రామిరెడ్డిగారు మరియు ఎన్.చంద్రమౌళి విద్వాంసులువారు ఈ చిత్రాలు వివరాలను స్పష్టంగా వివరించారు. అలాగే కర్నాటక రాష్ట్రంలో రాయచూరు జిల్లాలోని కరడుకల్లు గ్రామమునందుగల బిల్లిమరాయనకొండనందు కూడ రెండు ఎద్దులు పరస్పరంగా ఒకదానికి ఒకటి చూచుకొంటున్నటువంటి ఎద్దుల చిత్రాలు చాలా అద్భుతంగా చెక్కబడినది. ఈ చిత్రాలను లియోనార్డ్ మన్నన్ వారు ఈ చిత్రాలను కనుగొని నవీన శిలాయుగానికి సంబంధించిన చిత్రాలను స్పష్టంగా తెలియజేశారు. ఇక్కడ మనకు నవీన శిలాయుగమునకు సంబంధించిన రాతి గొడ్డెంట్లు ఇక్కడ లభించడం విశేషమని చెప్పవచ్చును.

చిత్రం -2 :- సామూహిక ఎద్దులావులు ఏకధాటిగా (ఒకేవైపుకు) చూస్తున్న చిత్రం :-

నరసనాయునికుంట గ్రామంలో దొంతలగుట్టనందు దక్షిణ నైఋత్యంలో ఒక పెద్ద గ్రానైట్ బండరాయినందు సుమారు పదిహైదు-పద్నాలుగు పైగ ఎద్దులావుల చిత్రాలు వుండడం ఒక విశేషం. ఈ చిత్రాలలో మనము సూక్ష్మంగా గమనించినట్లైతే వీటియందు మూడు ఎద్దుల చిత్రాల శైలి విభిన్నంగా ఉన్నాయి. ముఖ్యంగా ఈ చిత్రాలు 10 సెం.మీ. సైజ్ లో వుండడం గమనార్హ విషయం ఇక్కడ ఎద్దులావుల చిత్రాలు అన్ని కూడ ఏకధాటిగా అన్ని చిత్రాలు ఒకే వైపు చూస్తున్నట్లు చిత్రీకరించ బడినది. ఈ చిత్రాలు అత్యద్భుతమైన శిలాచిత్రాలని చెప్పవచ్చును. వీటియొక్క శైలిని పరిశోధనా దృష్టితో చూసినట్లైతే ఈ బండరాయినందు (South-Facing) లో దక్షిణవైపు చూస్తుంది. ఈ బండరాయినందు ఎద్దులావులు చిత్రీకరించి అన్ని కూడ సమాన గాత్రంలో (Size) లో వున్నాయి. పొడుగాటి దేహం “V” ఆకారంలో వున్న కొమ్ములు ఎత్తైన మోపురం నాలుగు కాళ్ళు, తోకలను కూడ స్పష్టంగా చూపించడం జరిగింది అలాగే ఇక్కడ వున్న అన్ని పశువుల దేహ రచనను పుష్టిగా చూపించాడు. ఈ పశువుల చిత్రాల పైభాగమునందు అంటి పశువుల వెనకాల ఒక మనిషి చిత్రాన్ని అది కూడ కర్ర (Stick Figures) ఆకృతి పోలికతోవున్న మనిషి చిత్రాన్ని చూపించాడు. అలాగే ఈ చిత్రంనందు నాలుగు పశువుల చిత్రాల్లో విభిన్నంగా చూపించాడు. అలాగే ఈ చిత్రంనందు నాలుగు పశువుల చిత్రాల్లో విభిన్నంగా చూపించాడు. అదికూడ దేహ భాగమునందు ఒకదానికి రెండు నిలువరేఖలు వున్న రెండు పశువుల చిత్రాలు అలాగే మరియొక్క ఎద్దు చిత్రాలలో దేహ మధ్యభాగమునందు అడ్డంగా వున్న సరళరేఖను చూపించాడు. దీని క్రింద వున్న రెండు ఎద్దులను తలలను పైకెత్తి చూస్తున్నట్లు పొడుగాటి గొంతు (తల) ఎత్తుకొని చూస్తున్నట్లు చూపించాడు. మరి ఈ చిత్రాలనుంచి నేను గమనించిన విషయం ఏమిటంటే ఒక మనిషి పశువుల కాపరి పశువుల మేతకు తీసుకొని వెళ్ళుతున్నటువంటి సన్నివేశాన్ని శిలాచిత్ర తూపంలో చూపించాడు అని నా యొక్క అభిప్రాయం. భీంబెట్కా రాతి గుహలయందు తెలుపు వర్ణ చిత్రాలలో ఉంటే మన అనంతపురం జిల్లాలో నరసనాయనకుంటనందు (Petroglyphs) నందు బయలుబండ రాళ్ళయందు (ఆరు బయట చిత్రాలయందు) లభించడం అపరూపములో అపరూపమని చెప్పవచ్చును.

చిత్రం -3 :- చిన్న అడవిదున్నపోతుల చిత్రం :-

దున్నపోతుల చిత్రాలలో శిలాపర్ణ చిత్రాలలో (Rock Paintings) నందు అలాగే (Petroglyphs) నందు అనగా బయలుబండరాళ్ళయందు ఎనపోతుల చిత్రాలు చాలా శిలాస్థావరాలలో కనిపిస్తాయి. ఇక్కడవున్న దున్నపోతు చిత్రాన్ని చిన్నసైజ్లో చిత్రీకరించాడు. అది కూడ దేహాన్ని చాలా బలిష్ఠంగాను కొమ్ములు అండాకృతిలో వంపులువున్నట్లు చిత్రీకరించారు. ఇలాంటి చిన్న సైజ్లో వున్న దున్నపోతుల చిత్రాలు చాలా అరుదుగా కనిపిస్తాయి. చిన్న సైజ్లో వున్నటువంటి దున్నపోతుల చిత్రం ఇదే మొదటి చిత్రం అని చెప్పవచ్చును.

చిత్రం -4 :- ఎద్దులు మరియు మనుషులు (Engravings) చిత్రాలు.

పురామానవులు రాయియొక్క లక్షణాలను కనుగొని వాటిపైన చిత్రాలు వేసేవాడని కొన్ని చిత్రాల ద్వారా తెలుస్తోంది. ఈ స్థావరమునందు బృహత్ బండరాయిమీద వర్షం నీరు పడటం గమనించి ఇక్కడ చాలా (Depth) లోతుగా (Engraving) చిత్రాలు వేయడం జరిగింది. వీటిలో ముఖ్యంగా మనుషుల చిత్రాలు ఎద్దులావుల చిత్రాలతో పాటు మూపురంగల ఎద్దులను చిత్రీకరించాడు. ఈ చిత్రీకరణ మీద వర్షం నీరు పడటంద్వారా అస్పష్టంగా కనిపిస్తాయి. ఇలాంటి చిత్రాలు మన రాష్ట్రంలో కర్నూలు జిల్లాలోని కందనాతి, విరుపాపురం, గుడికల్లు, అలాగే అనంతపురం జిల్లాలోని పంపనూరు, వేలుపుమడుగు, సేమకల్లు, గుల్కపాలెం, వెలుగొండనందుగల శిలాస్థావరముగల చిత్రాలకు సమాన పోలికలు వుండడం ఒక గమనార్హ విషయం. మరి ఇలాంటి (Engraving) చిత్రాలు మన పక్క రాష్ట్రం కర్నాటక రాష్ట్రం బళ్ళారి జిల్లాలోని సంగనకల్లు కప్పగల్లు, తెక్కలకోట, హలకుంది, సంజీవరాయనకోట, మరియు మెట్రి గ్రామాలయందుగల చిత్రాలకు సమాన పోలికలు వుండటం ఒక విశేషమని చెప్పవచ్చును.

నరసనాయనకుంట చిత్రాలయొక్క విశిష్టత :

నరసనాయనకుంట చిత్రాల ప్రత్యేకమైన శైలిచిత్రాలని చెప్పవచ్చును. ఇక్కడ చిత్రాలు గుంపులు గుంపులుగా సామూహికంగా అదికూడ చిన్న సైజ్లో 10 సెం.మీ. నుండి 1సెం.మీ. వరకు మాత్రమే చిత్రాలు వుండటం చాలా విశేషమని చెప్పవచ్చును. ముఖ్యంగా ఈ స్థావరములోని ఎద్దులావుల చిత్రాలు దున్నపోతుల చిత్రాలు మనుషులు లైంగిక చిత్రాలు, మనుషులు జంతువులను వేటాడే చిత్రాలు ఈ చిత్రాలు చాలావరకు అనంతపురం జిల్లాలోని ఆత్మకూరు మండలంలోని పంపనూరు గ్రామమునందల బయలుబండరాళ్ళయందు (ఆరు బయట) చిత్రాలకు సమాన పోలికలు వుండడం ఒక విశేషమని చెప్పవచ్చును. ప్రాచీన మానవుడు శిలాచిత్రాలను కొండపైనగల పెద్దపెద్ద బండరాళ్ళయందు కొండగూహాలయందు మరియు రాతి శిలాయాశ్రయలయందు (Rock Shelter) నందు ముఖ్యంగా శిలాచిత్రాలు సులభంగా వీటిని చేరుకోవడానికి వీలుకాని స్థలాలలో ఇలాంటి చిత్రాలు వేయడం ద్వారా వీటిని మనము ఇప్పటివరకు చూడగలుగుతున్నాము.

ఉపయుక్త గ్రంథాలు

- 1) ఆచార్య యం.యల్.కె.మూర్తి, ఆంధ్రప్రదేశ్ సమగ్ర చరిత్ర - సంస్కృతి (ప్రాక్ పురాయుగం క్రి.పు 500 వరకు)
- 2) ఎన్. చంద్రమౌళి ఆంధ్రప్రదేశ్లో శిలా చిత్ర లేఖనాలు.
- 3) తూము విజయ్ కుమార్ కామారెడ్డిలోని ఆదిమానవుడి గుహా - ఒక పరిశీలన. (Proceedings of the first Session Ananthapuramu - 2017), (Pg. No.65-66)
- 4) ఈమని శివనాగిరెడ్డి మరియు బి.సుబ్రమహ్యణ్యం - తెలుగువారి తొలితరం చరిత్ర పురావస్తు ఆధారాలు - ప్రజాశక్తి బుక్ హౌస్, విజయవాడ.
- 5) కె.ఎస్.బి.కేశవ - కర్నూలు జిల్లా చరిత్ర (ప్రాక్ చరిత్ర) ఆంధ్రప్రదేశ్ రాష్ట్ర పురావస్తు మరియు ప్రదర్శన శాలల శాఖ విజయవాడ.
- 6) కడియాల వెంకటేశ్వరరావు - ఉత్తరాంధ్రలో ఇటీవల పురావస్తు పరిశోధనలు - ఆంధ్రప్రదేశ్ సృజనాత్మక సంస్కృతి సమితి.
- 7) ఆర్.మోహన్ - కర్నాటక అదిమ చిత్రకల - ఇతిహాస దర్పణ, బెంగళూరు.

- 8) డా. శరణబసప్ప కోల్కార శిలాయుగద గవి వర్ణ చిత్రగళు - బసవ ప్రకాశన మరియు పుస్తక వ్యాపారులు, గుల్బర్గ.
- 9) Dr.N. Chandra Mouli, 2002, Rock Art of South India (with special reference to Andhra Pradesh), New Delhi; Bharathiya Kala Prakashan.
- 10) Dr. C.N. Chandra Mouli, 2017, "The Archaeology of Rock Art in Andhra and Telangana Regions: Proceeding of the Forty First Session Ananthapuramu.
- 11) P.C.Venkata Subbaiah, 2010. A Notice on the Rock art at veparala, Gandlapenta Mandal, Anantapur District, Andhra Pradesh. Proceedings of Andhra Pradesh. History Congress 34th Session, Guntur, P.g.-24-26
- 12) V.Ramabrahmam, 1996, "Recent Evidence of Megalithic sites in Chittoor Distriect" Proceedings of Andhra Pradesh. History Congress 20th Session, Guntur, Pg.22-24
- 13) కె.లింగన్నస్వామి, 2019 ఆది మానవుని రాతి కళాత్మక (**Rock Art**) నవీన ఆనవాళ్ళు (కర్నూల్ & అనంతపురం జిల్లాలోని) Proceedings of Andhra Pradesh, History Congress 43rd Session, Rajahmundry.
- 14) కె.లింగన్నస్వామి - 2020 అనంతపురం జిల్లాలోని అపురూపమైన ఆదిమానవుని శాలా చిత్ర లేఖనాలు (**Brusings**) - Proceedings of Andhra Pradesh. History Congress 44th Session. Kurnool, Pg. 56-58.
- 15) కె.లింగన్నస్వామి-2018 హాలకుంది బయలు బండె చిత్రగళు ముందువరెద శోధనె కర్నూటక ఇతిహాస అకాడెమి ఇతిహాస దర్శన సంపుట -34
- 16) కె.లింగన్నస్వామి-2019 మెట్రి గ్రామద నవశోధిత బూదిదిబ్బ హోగూబయలుబండె చిత్రగళ సెలె ఇతిహాస కర్నూటక ఇతిహాస అకాడెమి ఇతిహాస దర్శన సంపుట - 35
- 17) కె. లింగన్నస్వామి - 2018 సంజీవరాయనకోటెయ నవశోధిత శిలాయుగద సెలె ఇతిహాస దర్శణ.

TRADITION AND BACKGROUND OF PALIATTHAKATHAS (COMMENTARIES) - A HISTORICAL STUDY

(Summary)

Dr. V. Dilip Kumar, Guest Faculty,
Centre for Mahayana Buddhist Studies, AcharyaNagarjuna University.

Pali was a literary language, which was developed out of a combination of various dialects particularly those spoken in the Magadha (present Bihar) area of Eastern India. All the Tripitaks of Buddhism were written in that Pali language. The study of Pali literature and Atthakathas (commentaries) at present is more important to reconstruct the socio-cultural history of Ancient India during the days of Buddha's lifetime. This paper mainly focuses on the traditional background of Pali literature and the importance of Paliatthakathas (commentaries) for historical study.

దీపాల దినైపాలెం - శిథిల ధేరవాద బౌద్ధకేంద్రం

(Summary)

కడియాల వెంకటేశ్వరరావు, కరెవరం గ్రామం, తెనాలి మండలం, గుంటూరు జిల్లా.

దీపాల దినైపాలెం గుంటూరు జిల్లాలోని సత్తెనపల్లి మండలానికి 15 కి.మీ. దూరంలోనూ, పూర్వ ఫణిదెం గ్రామానికి 3-4 కి.మీ. దూరంలో శివారు గ్రామంగా వుండేది. ఈ దీపాలదినైపాలేనికి పడమట వైపున ఎద్దేరు వాగు ప్రహిస్తున్నది. ఈ ఎద్దేరు ప్రవాహాన్ని అనుసరించి దీపాల దినైపాలెం మరియు సమీపంలోని ఇతర ప్రదేశాలలో కూడా కొత్తరాతి యుగం నాటి రాతి గొడ్డళ్లు, ఓడిశలరాళ్లు వేటకు అవసరమైన ఉపయోగించిన గుండ్రని రాళ్లు ఎన్నో ఈ గ్రామానికి సమీపంలో లభించాయి. ఈ దీపాలదినై గురించి మొదటిసారిగా గార్డెన్ మెకంజీ ది ఓల్డ్ కృష్ణా డిస్ట్రిక్టు మాన్యువల్లో ఫణిదెం గ్రామానికి పడమట శివారుగా 2 మైళ్ళ దూరంలో వున్న దీపాలదినై అనే పేరుతో ఒక గ్రామం ఉందని అక్కడ వున్న ప్రాచీన పాటి దిబ్బలపై ఈ గ్రామం ఏర్పడిందని తెలియజేశారు. ఈ స్థూపం పూర్తిగా శిథిలమైపోయి ఉన్నది. ఒక వృత్తాకారంలో వున్న మట్టి దిబ్బగా మిగిలి, దాని పైభాగం పూర్తి శిథిలమైపోయి వున్నది.

BELIEF SYSTEM AND CONSTRUCTION MOTIVES OF MEGALITHIC MONUMENTS

(Summary)

B Venkata Chennarao, Research Scholar, Dept of History & Archaeology, A.N. University-Guntur
Ranjith Kumar Varre, Lecturer in History, GDC Cumbum, Prakasam Dist.

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Megalithic monuments are having importance in social, religious and belief system of contemporary practices. It seems the Megalithic burials have variation in its size, structure, orientation, construction, grave goods, metal implements, and assemblage of goods in the burials. The Megalithic burials are generally divided into two broad categories 1. Polyolithic burials 2. Monolithic burials. The burial construction of Megaliths is identified each and every corner of South India.

ANCIENT MEDICAL SCIENCE

(Summary)

M.Sarangapani, Dr. Ch. Kanaka Rao, L.V.R. Karthik
Narsapur

In the present paper author has tried to explain about the Medicine in Ancient times. The Paper matters about the tracet mentors, Ayurveda, Plant Medicines surgerys.

TRIBAL CULTURE TOURISM IN ANDHRA STATE : A CASE STUDY OF VISAKHAPATNAM

(Summary)

V. Mallikarjuna, Dr. G.Soma Sekhar
Ongole

Andhra Pradesh is the home for 33 tribal groups. Some of these tribals are living in forest areas, eight tribals have been recolonized as primitive tribals by the Government of India, basing as few on criteria. In this paper scholars has tried to explain how Visakhapatnam tribal region can be developed as tribal Tourism destination

ARCHAEOLOGICAL TOURISM IN WARANGAL : A STEP TOWARDS CONSERVATION OF KAKATIYA DYNASTY HERITAGE

(Summary)

—Dr. K.V.S. Narendar

Lecturer in Tourism, Department of History and Tourism, Kakatiya University, Warangal.

The Concept of Archaeological Tourism acquiring new dimensions with the passage time. However, in India the archaeological visiting places existed some form and almost of India Kakaityas - an indize nous Telugu dynasty ruled over the Andhra desa consisting of Modern State of Telangana and Andhra Pradesh from 10th Century A.D. to the first quarter of 14th century A.d. Important Anhaedozical places of Waangal are warrangel fast, the thousand pillar temple, Swayambhu Temple, Kush Mahal and others.

వెలుగులోకి ప్రాచీన బౌద్ధస్థూపం, చాలిత్రక కట్టడాలు మరియు శాసనాలు

(Summary)

కందుల సావిత్రి

చరిత్ర సహాయ అధ్యాపకురాలు, ప్రభుత్వ మహిళా డిగ్రీ కళాశాల, శ్రీకాళహస్తి, తిరుపతి జిల్లా.

నల్లమల అడవుల్లో ఎత్తైన కొండ బైవ కొండ ఈ కొండ బోగాలు గ్రామంలో నుండి 8 కిలో మీటర్ల దూరంలో ఉన్నది. కొండపైన శివాలయం, అమ్మవారి ఆలయం చివరగా బైవవ ఆలయం ఉన్నాయి. శివాలయం ఇటుక, సున్నంతో గుండ్రముగా నిర్మించబడిన ఆలయం. బైరవాలయం. అమ్మవారి ఆలయము రాళ్ళతో నిర్మించబడినది. బైరవకొండ ఆలయాల నుండి తూర్పున 50 మీటర్ల దూరంలో ఉన్న కొండ పైన ఒక సహజమైన గుహ కలదు.

SRI RAMALINGESHWARA SWAMI TEMPLE, NANDIKANDI

(Summary)

Dr. B.Sudhakshana,

Asst. Professor Govt. City College (A) Hyderabad, Telengana,

Many temples were built during the Kalyani Chalukyas period, one of them is the temple built at Nandi Kandi Village.in Sadashivpet Mandal in Sangareddy District. The architectural style of the temple is very unique. The Kakatiyas who came later followed the same style. However not much is known about the details of this temple. This research paper written by the paper presenter, who herself went to the temple and take a look of it with the intension of bringing this temple into limelight. Along with this, the temple priests and the surrounding people were asked about the Sthalapurana, puja procedures and temple manyas (properties) etc., all these aspects are addressed in this paper.

CHINTALA VENKATARAMANA TEMPLE, TADIPATRI

(Summary)

B. Chinarayudu,

Academic Consultant, Department of Fine Arts Yogi Vemana University, Kadapa,

Chintala Venkataramana temple is located in Tadipatri town of Anantapur district. This was built in the 16th century by Thimmanaidu, the son of Ramalinganaidu who was the chieftain of Vijayanagara kingdom. The entire temple is also built with black stone. In the Rangamandapa, Dasavatara sculpture are carved on the pillars, Paintings were executed on the ceiling. All these paintings depicts from Ramayana. Lepakshi and Somapalem paintings are similar style in these paintings. If Lepakshi murals depicted with shavite theme, the Venkataramana temple is depicted with Ramayana themes as the temple is dedicated to God Vishnu as a Chintala Venkataramana Swami. The temple has a stone Chariot and Musical pillars like the Hampi Vitala temple, Ramayana and Bhagavata epics carved on temple walls. Gooty fort, Pamidi and Gandi fort based on Tadipatri temples.

Keywords: Vijayanagara, Architecture, Sculptures, Murals, Ramayana, Incarnations.

INTANGIBLE CULTURAL HERITAGE AND TOURISM : A EPIGRAPHICAL STUDY OF AMARAVATI

(Summary)

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While intangible cultural heritage (ICH) is emerging as a special update in heritage studies and tourist studies, the changeability of ICH in tourism remains unexplored. The importance of intangible cultural heritage (ICH) in tourist promotion is overstated. This study aims to investigate progressive thinking on the recently studied issue of intangible cultural heritage and tourism by analyzing ICH Buddhist festivals, Buddhist chanting, and tourist heritage assets in the context of ICH in Amaravati. It discovers that ICH, with its distinctive qualities, successfully encourages spontaneous demand from customers, resulting in an enhanced experience of the local culture and people.

EVOLUTION OF TEMPLES IN INDIAN CULTURE

(Summary)

Dr. D. Jayasree

The temple played a dominant role in the Indian society, as religions centre Generally, the temple was administered by the village assembly or particular divinities. The deities of the temple were the sources of spiritual devotion. Temples are a hub of the society where the religious, social, economics and cultural lives are connected.

SECTION - II
MEDIEVAL ANDHRA HISTORY
PRESIDENTIAL ADDRESS

MADOPALLAM OR MADHAVAIPALEM AND ITS OVERSEA CONNECTIONS

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Chennai.

Introduction: The European oversea trade and commercial wars have many colonial exploitations, compromises and settlements. The maritime, martial and marital negotiations overshadowed theological, economic and social excesses also. Such conflicts reflected in their dealings on the coastal regions of India implicitly and explicitly on the Western-Malabar and Eastern-Coromandel coastal ports, port-cities, piers, dockyards and shipbuilding centres. They occupied the existed areas with hook or crook and could master strategically slowly defeating the Moghuls and controlling the Indian powers. With “bottle or battle” or “whore or war” strategy, they could win over them. Here, the British documents are relied upon, as their diaries and transactions are available for the material period from 17th to 20th centuries¹. The details are cross-checked with the available local literature in the context. Indian researchers have to read them carefully to understand the medieval and colonial English, the words and expressions used in the context, e.g, factor, sloop, booke etc. Thus, here, Madapollum could be the place, cotton cloth manufactured there, boat, ship built and so on.

Indian cloths famous since ages: India had been popular among the ancient civilizations for many important goods, particularly, fabrics, cloths and textiles, of course, besides other products. That the Egyptian mummies were covered with the Indian cloths² proves the antiquity of the Indian manufacture of such material. Indus Valley evidences have also been there for the manufacture of fabrics and textiles. During the medieval period till the power looms were invented, the Indian cloths were famous in the European countries. The cloths were typically named after the city-port through which they were exported and manufactured also:

Kozhikode -> Chaliyan -> Calico³ (a heavy plain-woven textile made from unbleached, and often not fully processed, cotton)

Madras⁴ -> Kerchief, handkerchief (is a lightweight cotton fabric with typically patterned texture and tartan design)

Machilipatnam -> Maisolos -> Masalia -> Muslin (a very fine, light plain weave cotton fabric)

Jagannath -> Jaconet (fine cotton cloth with a glazed finish)

Madapollam⁵ -> Madapolan (a soft cotton fabric manufactured from fine yarns with a dense pick laid out in linen weave)

These names become more than brand names and figures in the lexicons and dictionaries. Here, how Madapollam has become famous in many aspects is studied.

The Europeans changing their textiles from wool to cotton: Cotton, textile and textile engineering experts, historians and researchers know well that the manufacture of yarn, dyeing, weaving, designing, printing, converting such cloth into textiles and related production and manufacturing processes started in

India⁶. The Europeans were wearing wool till they started wearing cotton. Such transformation could take place only, when they came to know about Indian cloth, and textile technology. Started with 16th century, they decided to establish factories at India to reduce the cost and import their manufactured goods. The European East India Companies - the Dutch, Danish, Portuguese, French, and English started importing cotton cloths from India. Indian cotton cloth quickly became fashionable, and started to become a major import, and thus, a strong competitor to domestic

linen and wool. The local businessmen and others tried to get it banned in European countries⁷. However, people found that the Indian cloths were sweat-absorbing, easily washable, comfortable and free from dirt. Moreover, Indian cloth were available in many colours and shades, of different yarn and thickness and varieties of designs and patterns printed on them..

Madapollam – a well-known Indian brand, but, promoted by westerners: Madapollam has been a very popular fabric, cotton cloth and dress material since 17th century and it was advertised in the European and American newspapers very often. Even in New Zealand daily, such advertisement appeared. Still, it is used as such in 21st century as brand and brand name on casuals, T- shirts, caps etc. Though, Indians might have forgotten the cloth and name, the tariff of Indian Central Excise, Customs, and GST consciously records it as cloth under its classification of cotton, cotton yarn, cloth and dress material. In other words, such quality fabrics, cloth and textiles are internationally recognized, popular and traded.

Madapollam—

1. originally a bleached cotton fabric of East India, stout and plain woven, and occasionally printed;
2. plain woven, sized cotton fabric, heavier than chiffon; used for embroidery foundation in German, Swiss and Austrian factories, and also for shirts;
3. various fine bleached cotton muslins in Servia.

Madapollam Finish⁸ – A dull mangle finish, used by English finishers for filled cotton goods. Its characteristics are a dull luster, and a full mellow sooft feel. It is generally applied to goods for

foreign markets, on cloths that in market are intermediate between printers and shirtings. It is also called Madrapollam or Madapolamb.

Location of Madapollam : Madapollam or Madapallam (English), Madapolan (Spanish), Mettapollam, Madhavayapalem, Madhavaipalem (N 16° 26' 25" and E 81° 42' 51") is located in the East Godavari District, Andhra Pradesh, six miles (9.6 km) from the sea and north of Narasapuram (16°26' N and 81° 41' E), south of Palakollu⁹ (16.53°N 81.73°E) and has been one of the earliest celebrated places connected with religious festivals and with cotton fabrics during the colonial period. It

was mentioned in the European documents with different names – Mudpoint, Tondavoodoo Point or Madapollam point¹⁰. It was associated with shipbuilding yard and a centre of manufacturing very high quality cotton cloths and textiles. Even today, Narasapur Ferry (Madhavayapalem Ferry) is available between Sakhinetipalli (East Godavari) and Narasapur (West Godavari), and the Madhavayapalem Ferry comes under the control of Mandal Parishad, Narasapur. Thus, the traditional boatbuilding continues with the local people, of course mixing the modern technology.

Godavari-Krishna Delta-

Religious significance: Godavari delta has been the traditional Seven Rivers confluence (Godavari, Gautami, Vriddha, Vasishta, Vainateyam, Kausika, and Nilameru). As the deltas always create triangles, they are figuratively called as “kona,” just like every island or sand dune formed between the river branches at delta was called as “Lanka” raised land, like island. Inscriptions mention as “Kona mandala.”



Several islands of a permanent character stand in various parts of the Godavari, but the river constantly forms new temporary islands and modifies old ones. Islands liable to these changes are called Lankas. Konaseema is a group of islands between the tributaries of the Godavari River and Bay of Bengal in the Konaseema District of Andhra Pradesh. The Godavari delta is surrounded by the tributaries of Vriddha Godavari, Vasishta

Godavari, Gautami and Nilarevu. After crossing the city of Rajahmundry, the Godavari River bifurcates into two distributaries, the Vriddha Gautami (Gautami Godavari) and the Vasishta Godavari, which then further splits into the Gautami and the Nilarevu. Similarly, the Vasishta splits into two branches, the Vasishta and the Vainateya. These branches form a delta 170 km (105 mi) long along the coast of the Bay of Bengal. This delta makes up the Konaseema region¹¹. These areas have been fertile for cultivation and also for religious, cultural social and economic activities, as there have been many temples situated. The Pancharama temples have been popular as listed below with details:

Arama name	Siva's name	Consort name	Installer's name	Location	District
Amararama	Amaralingeswara Swamy	Bala Chamundika Ammavaru	Indra	Amaravati	Guntur
Draksharama	Bhimeswara Swamy	Manikyamba Ammavaru	Surya	Draksharama	East Godavari
Somarama	Someswara Swamy	Sri Rajarajeswari Ammavaru	Chandra	Bhimavaram	West Godavari
Ksheerarama	Ksheera Ramalingeswara Swamy	Parvati Ammavaru	Vishnu	Palakollu	West Godavari
Kumararama	Kumara Bhimeswara Swamy	Bala Tripurasundari Ammavaru	Kumaraswamy	Samalkota	East Godavari

These temples have been situated near to the above trading centres and hence have impact on the activities of the people.

Maritime and astronomical significant places: In and around Madapollam, there have many sacred places for pilgrimage, where people gathered in lakhs on some auspicious occasions.

The seasonal winds, rainfall, rough weather, cyclones and other climatic conditions also connect

with the activities of the people of the area. The Pilgrimage of Seven Confluences, “Sapta sagara yatra” was celebrated where the confluence of the seven sacred

rivers. The pilgrimage for this starts at Chollangi, near the most eastern and ends at Antarvedi near the western branch of the river¹². In every lunar month, whenever, a pakhsha – Amavayaya or Purnami, zodiac sign and Asterism conjunction falls, that day is remembered as a day of celebration of the devotees, but, an important day for the mariners to start sail, return to their place; load and unload from the ships, goods import and export goods; etc. Madapallam had been at the centre of the Godavari-

Krishna delta and as well as the other important places like Palakollu, Motapalli, Narsapur, Injaram, Bendamurlanka, Antarvedi, Masulipatnam, Versaheroon, Polavaram, Samalkota, Kakinada etc., and all are connected with the European factories an maritime trade.

Madapollam cloth became brand: Madapollam was a soft cotton fabric manufactured from fine yarns with a dense pick laid out

in linen weave. Madapollam is used as an embroidery and handkerchief fabric and as a base for fabric printing. The equal warp and weft mean that the tensile strength and shrinkage is the same in any two directions at right angles and that the fabric absorbs liquids such as ink, paint and aircraft dope equally along its X and Y axes. It was used as the covering for the de Havilland Mosquito a pioneer of wooden monocoque airframe construction in military aircraft, as well as in other aircraft, where it was

tautened and stiffened with aircraft dope. The cloth thus gets name from the eponymous village near Narsapur, West Godavari, Andhra Pradesh, India, where the East India Company had a cloth factory. A factory at Madapollam is first mentioned in the British records in 1676. Madapollam was a weaving and dyeing village where cotton goods known as Madapollams were made, as has already been mentioned. It was situated at the delta of the Godavery River on India’s east coast, not far from the Company’s important settlement at Masulipatam. During the colonial period, the cloth and textiles of Madapollam had become so famous and demand among the European countries that they are and still known as “Madapollam” i.e, as an accepted brand. The British took much efforts to possess Madapollam considering its strategic location, as could be noted from the transactions of the Company. In their documents, they were characteristically mentioned as follows:

- | | |
|-------------------|--------------|
| * Ramaulus cotton | * Betteeelas |
| * Sallampores | * Dungarees |
| * Percallaes | * Nillas |
| * Gingham | * Hummums |
| * Izaarees | * Mullmulls |

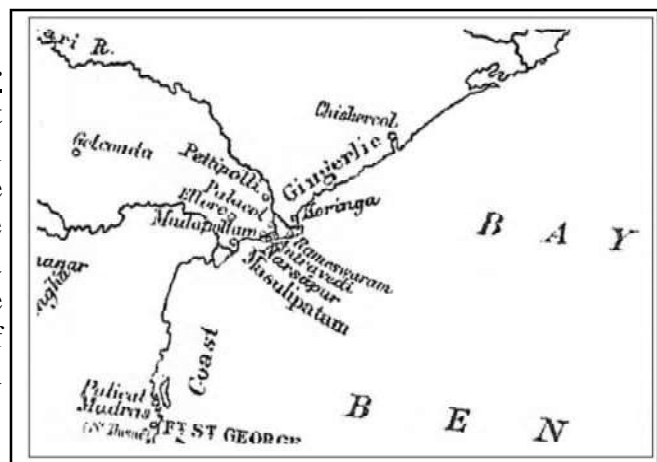
Madapollum was part of Machilipatnam and then raising strategically: For the English, initially Madapollam was subordinate to Masulipatnam, but, later it became independent, because of the cloth. Edward Winter, the chief of Machilipatnam was living here in his house built in 1662. Realizing the



commercial potential of Madapollum, Nicholas Buckridge was sent by the company in 1662 to verify the facts and he reported back that separate factory could be established there exploiting available infrastructure. Richard Mohun informed that cloth produced in and around Madapollum was 20% cheaper than that of Machilipatnam. In 1673, Fryer recommended that Madapollum could fetch more profits, if the company could muster help from the Dutch and engage themselves in shipbuilding also. However, in 1676, Richard Mohun was involved in the financial irregularities and his house was seized by the company. On 09- 04- 1679, Streysham Master, Madras Agent visited Madapollum to inspect and appraise the position.

“The Agent started at four PM., on the 7th of April, (1678) for Madapollam,..... arrived at Madapollam on the 9th. In the evening viewed the warehouses, gardens, and yards, which are all wrll situated upon the side of the great river which goes into the sea about five miles from the factory The towns, Madapollam and Narsapore, are joined together.”

Madapollam also referred to a boat or ship: Madapollam had been used to refer to a boat or ship, as could be noted from the Colonial documents. The Madapollam is a boat or ship, while Madapollam could be the place or the fabric. The word, “Sloop” has also been used. A sloop is a sailboat with a single mast typically having only one headsail in front of the mast and one mainsail aft of the mast. Thus, it is evident that Madapollam had been so famous with the maritime activities.



The Mohammedan and European commercial agreements: It appears that the Mohammedans and the European Companies had maritime compromise, commercial agreement and business understanding, as they had to cross over seas and oceans taking goods, services with men and ships. Taking Madapollam, there have been clear cut trade-nexus among them exploiting the local people for their profiteering. The documents at the National Archives, London prove the fact¹³. The “Love-hate” relationship¹⁴

among them also cannot be interpreted, as their vested interests were varied and settled with the pacts made in Europe and elsewhere. An Indian researcher has to tread his path carefully to present facts, with the prevailing conditions in India. In any case, it is evident that the official documents rarely care about the Indian manufacturers, producers and workers who had been responsible for activities of weaving, producing cloths, shipbuilding and of course exporting.

When Sultan along with his prime minister Madanna visited in 1676, he directed the chief factor at Madapollam and secured¹⁵ –

1. a farman from Sultan giving the English at Madras the right to coin silver rupees and copper paise in the name of the sultan which should have currency all over the Qutubshahi dominions.
2. Another farman exempting the English goods from paying toll as was the case at Masulipatnam.
3. A farman under which Madapollam and Viracheronne or one of the two towns were to be rent-free or on fixed on fixed unalterable rent, and

4. a farman granting Tiruvollyur, Egmore and San Thome to the English either rent-free or a moderate rent. The whole scheme, however failed as the Sultan did not proceed to Masulipatnam

However, when there were hostilities between the English and Mughal in Bengal in 1689, all English trade was prohibited in Mughal dominions and the English factories at Vishakhapatam, Masulipatam and Madapollam were seized.

The British and the Dutch had friendly relations at Madapollam: Streysham Master, the Agent at Fort St. George, paid a visit to Nursapore in 1679, as already stated. The Dutch had an iron factory there, and they owned a house near the English factory at Madapollam. On the 10th of April the Dutch Chief of Palkole came and stayed the day at the Dutch House at Nursapore, to pay his respects to the English Agent. On the 14th the Agent returned the visit at Palkole. He recorded that “*the Dutch have there a Factory of a large compounde, where they do dye much blew cloth, having above three hundred Jars set in the ground for that work, also they make many their best paintings there, the town being first rented by them at 2000 old Pagodas, and is now given them free by the King.*” The Agent also visited the Dutch house and factory at Nursapore. The French Pantaloon was made from Madapallam¹⁶. Thus, the British and the Dutch had cordial relations for the manufacturing and commercial interests.

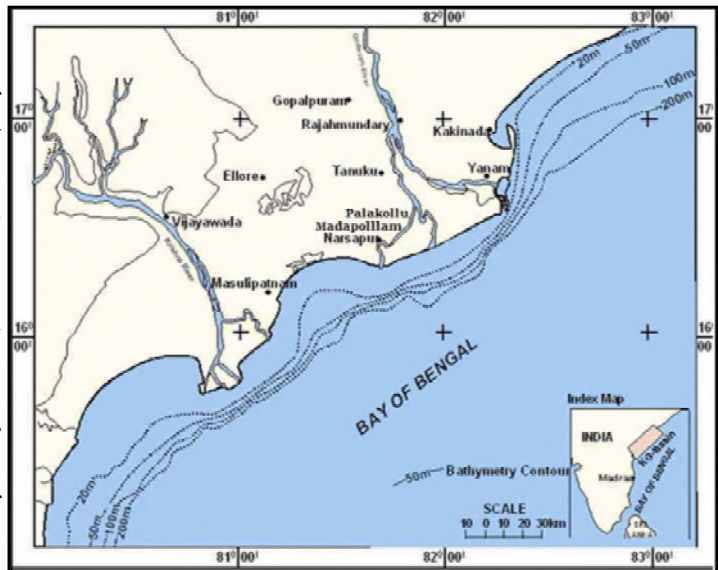
The boatbuilding and shipbuilding at Madapollam hence becoming a shipbuilding yard: N. Ramesan gives the details about Madhavaipalem as follows¹⁷: “*According to some of the historical works, the ships sailing from the mouth of the Godavari were calling at the inland ports of Narsapur and Madhavaipalem on their way to and from Malay Peninsula. These ships helped not only in establishing commercial contacts with foreign countries but brought commercial glory to this part of the country. Narsapur and Madhavaipalem, located near the mouth of the Vasista arm of the river Godavari, were considered to be the important inland ports even during the Satavahana period. Historical accounts reveal that at Madhavaipalem, big ocean-going ships were not only built but quite a good number of ships of foreign origin repaired. Even now a portion of the bathing ghat at Narsapur is known as the ‘Valandavari Revu’ (port belonging to the people from Holland)*”.

The shipbuilders and boatbuilders of Nursapore are very expert¹⁸. They received wood from the nearby forests and they became important raw material. Traditional boat and shipbuilders had carefully chosen the wood, cut into required sizes, joined together and manufactured boat or ship. They followed the rituals of eye-opening, first-sail and other rituals as prescribed under their manuals. Many native craft were built and repaired there regularly. The chief trade was with Moulmein and Rangoon, and there was a basin in the river opposite the town, in which all the ships in the British Navy might be moored, but the shifting, sandy bar at the mouth of the river renders access impossible, except for vessels of superficial draft¹⁹.

Near Masulipatam, there was another ship-building centre developed by the Europeans, but existing already. It was Madapallam (Madhavyapalam). The Hakluyt Society publication recorded that, “*Here is the best and well grown timber in sufficient plenty; the best iron upon the coast is for the most part vended here and at reasonable rates, with the workmen also; any sort of ironwork is here ingeniously performed by the natives, as speeks (spikes), bolts, anchors etc.*”²⁰ Many English merchants and others used to build ships yearly at this shipyard²¹. There were many expert master-builders who, though employed by the Mughal government, depended on the English for their subsistence and “*indeed learnt their art and trade from some of the English by diligently observing the ingenuitie of some that built ships and sloops here for the English East India Company and their agents. . .*” Thus, it is evident that there had been enough exchange

of technical-knowhow between the Indian and European shipbuilding techniques. However, unlike Tamil shipbuilding manuals, the Telugu counterparts are not available.

There was abundance of timber, especially teak, around these centres, it being floated down the river Godavari to both Narsapur and Madapollam²². Above all, there was plenty of iron near this coast²³. Abul Fazl, recorded the presence of iron in Indur and Nirmal convertible into steel. Iron was also available at Nagalvancha, Bimlipatam, and Mutapalee. William Methwold (1590-1653), English merchant and colonial administrator, in the second decade of seventeenth century, found that their vessels were built of very good timber and iron²⁴. W.H. Moreland recorded about the boatbuilding in this area with the details of timber brought and iron used for the building of more than 600 tonnes. Of course, Thomas Bowrey²⁵ described most of the details and they are repeated by other researchers.



The shipbuilding activities were going on here. One of the earliest accounts located is in fact from Madapollam on the east coast of India about 1680, in which Bowrey briefly describes the local methods employed to haul out a 1,000 ton ship (but see below). The text is as follows:

“..their launching and hauling up the ships is after a most excellent manner, for which they are highly to be commended. I have seen a ship (belonging to the King of Golcondah) a ship of great burthen, built for the trade to Mocho in the Red Sea, and after two voyages thither she was hauled upon the western side of this river a little above the town, to the intent they might sheath and repair her. She could not be less (in my judgement) then 1000 tuns in burthen, and they hauled her up by strength of men with good purchase as follows:- they prepared two very substantial timbers, of 20 foot [6.1 m] long each and 20 to 24 inches [508-610 mm] in thickness

[depth] upon which they erected a cradle fitting for the bilge of her, the two main timbers being placed at that distance that the cradle being put under her the foremost was 8 or 10 foot [2.4-3.05 m] abaft the scarf of her stem, the other as much before the heel of her sternpost, with girdlines from the said cradle to her ports or scuppers; to the dogs were fitted good straps and four-fold tackles, the fall of 15 or 16 inch [381-406 mm circumference] coir cable, the which are brought to two very substantial crabs, placed a little above the height they purpose to heave the ship to, and heave first at one end and then at



"THE MANNER OF FIXING THEIR GERE."

p. 104.

the other 5 or 6 foot at a time, and so on until she is high enough, the dogs running upon good rollers, as in the manner following [key to figure]. The cables straps etc are made of coir, viz the rind of coconuts very fine spun, the best sort of which is brought from the Maldive Isles.

They are as strong as any hempen cables whatever, and much more durable in these hot climates, with this provisor; that if they chance to be wet with fresh water, either by rain or by riding in a fresh river, they do not let them dry before they wet them well in salt water, which doth much preserve them, and the other as much rot them. “

This is the picture appearing in the Thomas Bowrey book and it was modified as follows:

Madapollam ship-repairing yard:

As it is near to Narsapur and Narsapur had already been a shipbuilding centre²⁶, it is evident that Madapollam had also become another shipbuilding yard, as there was a demand for the export of goods from the Indian ports. Initially, the ships might have come for changing sails, as the

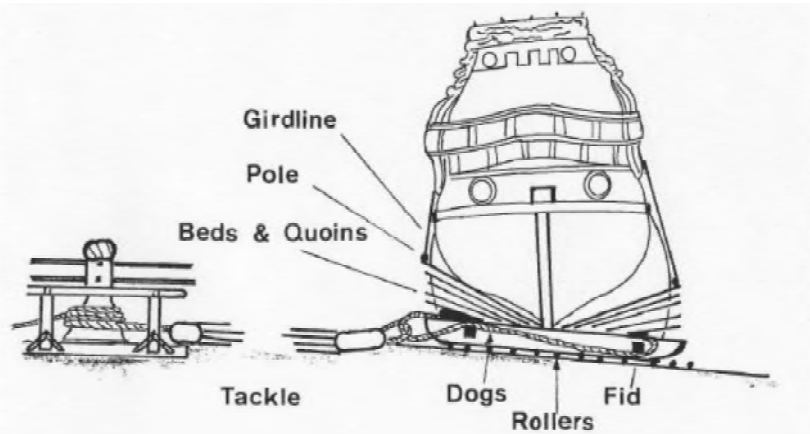


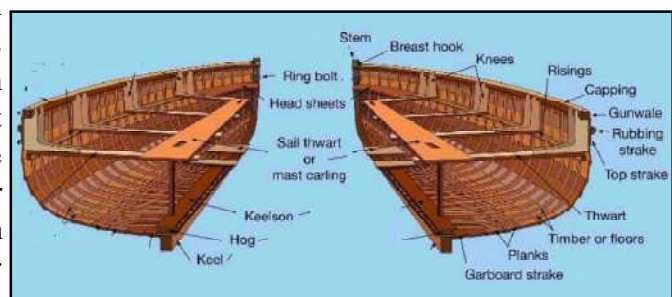
Fig.13 BOWREY ca 1680 Hauling out sideways © RAB

13. Arrangements for hauling ashore broadside-on, at Madapollam, India, ca. 1680, redrawn from Bowrey.

Madapollam sails were sturdy that could withstand even storms. Besides repair, shipbuilding, sheathing and caulking activities were also going on. One Donald Ferguson noted²⁷, “This evening Borneo merchant, Thomas Bowrey Master; arrived here, laden with paddy, having near Achaen lost his mast in a storm, so returned to Madapollam to fit his ship, from where he came hither.” From this, it would appear that from Proto Novo, Bowrey started on voyage to Achin; whence he had to putback to refit at Madapollam, returning thence (and not from Balasor) to Madras in December where the paddy came from does not appear.”

As Thomas Bowrey noted²⁸ that many English Merchants and others had yearly Ships and Vessels built here, being the only Commodious Port on this or the next Coast adjoining thereto, viz. Gingalee. Here is the best and well grown timber in Sufficient plenty ; the best Iron upon the Coast is for the most part vended here and at reasonable rates, with the Workmanship also (the Duth factory at Palakollu); any sort of Ironwork was here ingeniously performed by the natives, as Spikes, bolts, anchors, etc.

The European companies, particularly, the British EIC calculated meticulously the cost of export of goods from the Indian ports, bring ships from London or through other ships back to London was much more than that of exporting them through the Indian ships and that too manufactured there at the or near to the ports, from where their goods were to be exported. Therefore, they started building their ships through Indians and export the goods loaded in them. The ships that reached could be used for



maritime activities or the timber used for the repair and construction purposes. Thus, in return, they got huge profits.

The construction of the boat or ship from the bottom, side, top, mast, etc., have not changed since thousands years and only modern technology replaced the labour of rowing with motor and mechanical steering arrangement fitted. From the diagrams found in their documents and books, it can easily be noted that they followed the Indian pattern and modified according to their requirements.

Madapollam made as health resort of the British: It is in the fertile delta of the confluence of the two great rivers Godavari and Krishna with their tributaries. The Europeans when they came to India and started living, they slowly adjusted themselves to the Indian climatic conditions. Yet, they prefer cooler temperature and thus prefer hilltop, river side and seashore side places for their activities. Thus, they found Madapollam was more conducive than other areas in the Godavari-Krishna Basin. Henry Forbes, the first sub-collector purchased houses at Doleswaram, Rajamundry, Madapollam. They built houses or modified to suit their likes with surrounding garden, trees and fruit orchards. They had elite residences of English agents like Christopher Hatton, Richard Mohun, Nathaniel Cholmley, Edward Winter, the nefarious private trader, Robert Fleetwood, another English agent who amassed great wealth through private trade, a Dutchman, Turner, and local elite such as the mentioned ship-owning Persian merchant Mir Abdullah Baqir.

The different records noted that²⁹, “*Madapollam was flourishing shipbuilding and manufacturing station and as well as a health resort, when T. B. visited it*”. Robert Fleetwood was in 1668 Chief of Madapollam, where he died in 1676. Dr John Healthfield was surgeon at Madapollam and he married Margery, widow of Robert Fleetwood³⁰. John Fryer, an English physician, working in 1673, speaks of Madapollam as a sanatorium for the factors at Masulipatnam and remarks that the English had “*wholesome seat there.*” The healthiness of Madapollam was the reason for its popularity with the factors of the Coromandel Coast. In August, the Madapollam House was repaired and enlarged to “*fit to*

receive the whole factory” and that Madapollam was “*in a much more healthy ayre³¹ than Machlepatnam.*” Thomas Bowrey noted that the most eminent British Factors of Metchlipatnam used to come here and stay for two or three months April-May-June during the time of the heats, with pleasant River side and Sea breeze surrounded with pleasant gardens³². The court was not satisfied, but, all the four factories at Masulipatnam, Madapollam, Verashroon and Pettipolee are not “*worth the charge.*” These remarks point to the fact that the British who stationed there were indulged in private trading. Thus, Madapollam and Masulipatnam became two opposite exploitation centres. Evidently, the Madapollam factory was improved much and many transactions taken place and the required cloth was brought by the black merchants there.

Madapollam as resort for private traders and buccaneers: There was dispute and proceedings against the British officers and others who were indulging in private trade dealing with goods that fetched more profits (e.g, saltpeter.) Thus, such “Private traders” preferred to live and operate separately. Thus, Madapollam was developed, as could be noted from their own documents. There were charges against Sir Edward Winter³³ (1622-1686), the Agent for Madras, who was later responsible for the first coup in the Settlement³⁴. When Winter incurred the displeasure of the EIC by 1664-65, an investigator was sent out, whereupon Winter retired in high dudgeon³⁵ (resentment) to Madapollam, a village in the West Godavari District, and from there sent letters of protest to England all of which were signed by Samuel R. Dawes³⁶ as well. In February 1662 itself, the British attempted to set up a factory here, but delayed. The court ordered that the house belonging to Winter at Madapollam should be retained for the company. By continuing factory at Verashreene,

and the house at Madapollam could be used for the production of goods. Thus, Madapollam had become haven for the buccaneers and private profiteers.

Madapollam for slavery: The European companies engaged in slavery by different means – kidnapping, buying workers of one country and transfer to another to work as indenture labour so that they work regularly and perhaps expecting mercy at the masters. As they did not want any problems, the slaves were transferred between different factories at the port-cities, during their voyages. The slaves were mentioned as serang, boatswain, tindal, burra-tindal, klassea, drudge, toiler, galley-slave and they worked in slavers (a ship used for transporting slaves), whalers (multi-purpose ships), convict transport, warships, cargo ships and so on. They worked, worked and worked perhaps till dying. Slaves being transferred between different factories would have been expected to work during the voyages³⁷: for example, a muster of the ship Beaufort included fifty slaves being transported to St Helena³⁸. In 1693, the Fort St George factory wrote that the Madapollam, had been sent on a voyage to acquire pepper on the West Coast with '10 of the Company's Coffrees to supply the place of lascars'³⁹. Thus, the exploitation of the Indians could be noted.

End of Madapollam activities: The English were having two factories at Madapollum with manufacturing and storing facilities. In 1705 itself, the English decided to wind up their activities here, because of the developing conflicts among the European companies and respective companies. In 1757, the French captured Madapollum and returned in 1759. In The trade of the town has steadily declined since the abolition of the Company's factory in 1827, and the abandonment of the Company's "investments". The sites of the old buildings have

been carried away by successive encroachments of the river, which makes a very considerable bend opposite the town. The grants and concessions received from Golconda, together with those relating to the English trade in North Coromandel, were again to be ratified after the Mughal conquest of Golconda in 1687. The problem became more complicated because of the outbreak of hostilities between the English and Mughal in Bengal in 1689. All English trade was prohibited in Mughal dominions. The English factories⁴⁰ at Vishakhapatam, Masulipatam and Madapollam were seized. It is also stated that by the beginning of the eighteenth century the decline of these two river ports as centres of commerce and ship building had started. Madapollam was abandoned earlier because of the encroachment of the Godavari. Actually, the moment power looms were invented⁴¹ in 1786, the handlooms were killed virtually, but continued with the Indians. Then, the export of English cloths started to India, but resented by the Indians. Millions of Indians could understand the double game of the British and thus the hatred against the cloths and the British increased and it was used by Gandhi turning against the British. It is understandable why the Lancashire hated Gandhi, when he made Indians to boycott foreign cloths.

Conclusion: In view of the above discussion on various issues on the European entry into India, their preference to coastal area ports and port cities, shipbreaking and building activities, maritime trade and related buccaneering, piracy and profiteering, the following points are presented as conclusion:

The Europeans were wearing woolen cloths, till, they were introduced with cotton cloth and textiles.

The Europeans and later Americans had been so fond of Indian cotton fabrics, textiles and dress materials, they started importing from India.

Thus, the European companies were floated to carry out business fetching huge profits.

Slowly, they got permission from the local ruler, established factories near to existed ports and

port-cities, utilizing all facilities available there.

Thus, many fabrics like Calico, Madras, Muslin, Jaconet, Madapollam etc., became popular names among the international traders, importers, exporters and textile experts.

Madapollam figured in their documents as weaving, printing, dyeing, trading centre; shipbuilding, hauling and breaking dockyard; health resort; etc.

So Madapollam has been so popular since medieval to modern period as high quality fabric and textile, that it has become a brand and brand name also.

However, the Europeans exploited the locals, native resources and economy to their benefits and profits, till they started manufacturing the same goods at their places.

Moreover, newly developed techniques, they did not want the colonial countries to know, as otherwise, they could not produce and export.

With all these factors, the Madapollam manufacturing factories and production centres at and near Madapollam disappeared and the people of Madapollam might have forgotten their recent-past history.

Endnotes :

- 1 Records of Fort St. George Diary and consultation - about 70 volumes. TWENTY-SEVEN COMBINED VOLUMES.—27 volumes [found since my first examination of these Records], 1623 to 1708, Vol. 14, 1685-87. Oonimero, Bombay, Fort St. George, Balasore, Fort York, Madapolam, Cuddalore, Porto Novo. VI.—METCHLIPATAM [MASULIPATAM] AND MADAPOLLAM RECORDS.
A. Thirteen volumes of Diaries and Consultations, from 1675 to 1685.
B. Thirteen volumes of letters from the above Factories, from 1640 to 1686.
G. Eleven volumes of letters to the above Factories, from 1670-71 to 1685. Margaret Murray, *The Tomb of Two Brothers (Museum Handbook)*, Manchestor, London, 1910, p.66-67.
She quoted the microscopic analysis of Thomson and his comparison with Indian muslin.
- 3 Calico has been in the British usage since 1505) is a heavy plain-woven textile made from unbleached, and often not fully processed, cotton. It may also contain unseparated husk parts. The fabric is far coarser than muslin, but less coarse and thick than canvas or denim. However, it is still very cheap owing to its unfinished and undyed appearance. The fabric was originally from the city of Calicut in southwestern India. It was made by the traditional weavers called câliyans. The raw fabric was dyed and printed in bright hues, and calico prints became popular in Europe.
- 4 Madras is a lightweight cotton fabric with typically patterned texture and tartan design, used primarily for summer clothing such as pants, shorts, lungi, dresses, and jackets. The fabric takes its name from the former name of the city of Chennai in south India. The name “madras” was attributed to shirt maker David J. Anderson in 1844, although the material had been referred to as such much earlier.
- 5 Madapollam cloth was a stiff, heavy, calico cotton cloth originally woven near the town of Madapollam in the Madras residency in India.
- 6 Giorgio Riello Tirthankar Roy (ed.,) *How India Clothed the World - The World of South Asian*

Textiles, 1500–1850, Global Economic History Series, With the collaboration of Om Prakash and Kaoru Sugihara, Published by Koninklijke Brill NV, Leiden, The Netherlands, 2009.

- 7 In 1700, another act was passed which outlawed Indian silks and calicos for clothing or housewares at a fine of £200 to the wearer. Despite this, by 1708, upper class women were willing to risk getting caught for the ability to wear Indian cotton. Finally, in 1736, Parliament passed the Manchester Act, which forbade all Indian cloth goods inside England and allowed the creation of cotton and wool mixed calicos.
- M.D.C Crawford, ***The Heritage of Cotton: the Fibre of Two Worlds and Many Ages***, (New York: G.P. Putnam's Sons the Knickerbocker Press, 1924), 91
- 8 Posselt's Textile Dictionary, March 1918, p.54.
- 9 Palakollu was also known as "Upamanyapuram" or "Ksheerapuri" or "Palakolanu" or "palacole", named after the lord Ksheera Ramalingeswara Swamy. Gradually it changed into "Upamanyapuram" or "Ksheerapuri" or "Palakolanu" and now to Palakollu. Palakollu is also known as Trilinga Desam, the region bounded by three lingas (Srisailam, Draksharamam and Kaleswaram). The most famous Ksheerarama is one of the five Pancharama Kshetras, and is located in Palakollu. Lord Shiva is known locally as Ksheera Ramalingeswara Swamy. The Sivalinga was established by Lord Vishnu. The famous Sri Lakshmi Ganapathi Navagraha Subrahmanya Aalayam, temple located at Brodipeta 2nd Lane in Palakollu. The presiding deity is Lord Ganapathi in the divine form of Lakshmi Ganapathi, along with the Navagrahalu and Subrahmanya Swamy deities. There is also in the dealing of the ksheera ramam as a Sanskritization of the name of palakollu.
- 10 Vestiges of Madras, p.433.
- 11 Konaseema festival or Konaseema Utsav is celebrated in a grand manner at Muramalla village, Polavaram mandal. Thousands of people from different parts of the region and other districts participate in the fest. The Utsav showcases the beauty and culture of this area. 2k run is organized and the replicas of prominent temples are arranged and several cultural programmes are also organized.
- 12 Chollangi Amavasya is observed on the no moon day (Amavasi) on the Paush Amavasya day as per traditional Hindu calendar followed in Andhra Pradesh. Chollangi Amavasya 2023 date is January 21.
- Chollangi is a village near Kakinada in Andhra Pradesh. Situated on the banks of Godavari River, the village is a point where seven streams of Godavari merges with the Bay of Bengal.
- Chollangi Amavasya is one of the most auspicious dates during the Sapta Sagara Yatra. The yatra is a pilgrimage to the seven mouths of Godavari River. Thousands of people arrive at Chollangi to take bath in the holy Godavari River on the Chollangi Amavasya day.
- 13 Various Cows granted to the English for Madapollam, Masulipatam, &c, 7th March to 2nd Nov. 1699 and 12th June to 11th Oct. 1700 by Rangaray Governor, &c. (22) pp. 437-8, Nawab Fakir-ulla Khan to the Old Company prohibiting all other English (i.e. the New Company) from trade at Vizagapatam 23rd Dec. 1699.
- Cowle granted by the Nabob Moobaurize Cawn Bahaudur Subah of Golcondah to the Company for a Settlement at Madapollam.

- Miscellaneous collection of firmans and treaties., Reference: IOR/H/628, 1602-1753, National Archives, London.
- 14 G/19/40 Letter from the Governor of Fort St George to the Court of Directors, London, 15 February 1754/45 regarding investments: “The new Nabob of Rajahmundrum has again this year as last attempted to force Timbers on the two Factories of Ingeram & Madapollam and for that purpose sent for their vackeels whom he imprisoned & abused till he had extorted a sum of money: no business could go forward at either of those places for some time the Merchants being obliged to abscond....”
 - 15 H. K. Sherwani, *History of Outubshahi Dynasty*, p. 632. Records of Fort St. George Diary and Consultation (1678-79), p. 72, 76, 77.
 - 16 After having completed the folded side, cut into madapollam two whole pieces, each from Figure 7 which represents only half of one of these pieces, and taking into account the difference in outline for the front pants. Each half of the pants is decorated with small pleats and an embroidered band 4 cm wide. The belt is cut 2 out of double taped fabric, whole according to FIG. 8 which only represents half. On its upper edge, a slide is formed in which a cord is passed. The belt is trimmed with buttons and buttonholes.
 - 17 N. Ramesan, *West Godavari- Andhra Pradesh- Gazetteer of India*, A.P.Govt.Press, Hyderabad, 1979, p.117, 127; Madapollam p.38, 39.
 - 18 Sanjay Subramanyam, ‘*A Note on Narsapore Peta: A ‘Syncretic’ Shipbuilding Centre in South India, 1570–1700*’, *Journal of the Economic and Social History of the Orient*, 31 (1988), pp.305– 11.
 - 19 Henry Morris, *A Descriptive and Historical account of the Godavari District in the Presidency of Madras*, Trubner & Co., Ludgate Hill, 1878, p.40
 - 20 *Hakluyt Society Series II*, Vol. XII, p. 102.
 - 21 Atul Chandra Ray, *A History of Mughal Navy and Naval warfare*, The World Press Private Limited, Calcutta, 1972, p.53.
 - 22 Femao Guerrerio, *Relations, portions translated*, C. H. Payne, Jahangir and the Jesuits, London, 1930, p. 80.
 - 23 Habib, Irfan, *An Atlas of the Mughal Empire: Political and Economic Maps*, Delhi, 1982, reprinted with corrections, 1986., p. 62.
 - 24 Alexander Hamilton, *A New Account of East Indies from the year 1688 to 1723*, 2nd ed., 2 vols. London, 1739; Pinkerton, p. 397, 398;
 - 25 Thomas Bowrey, *A Geographical Account of Countries Round the Bay of Bengal 1669 to 1679, ed.* R. C. Temple, New Delhi, 1993., pp. 99, 102;
 - 26 Subrahmanyam, Sanjay. *A Note on Narsapur Peta: A” Syncretic” Shipbuilding Centre in South India, 1570-1700*, in *Journal of the Economic and Social History of the Orient/Journal de l’histoire economique et sociale de l’Orient* (1988): 305-311.
 - 27 *Journal of Royal Asiatic Society*, ol.39, Issue.3, July 1907, p.675. The above note appeared in Thomas Bowrey diary dated 30th September, p.137.

- 28 Thomas Bowrey, *A Geographical Account of Countries around the Bay of Bengal, 1669 to 1679*, Fn.1; p.100
- 29 See Hobson-Jobson s.v. Madapollam. From the Letter Books, Factory Records, O. C. Collection, Coast and Bay Abstracts, Madras Press List, and Madras Manual Administration.
- 30 Henry Davidson Love, *Indian Records Series Vestiges of Old Madras 1640-1800*, Civil servants, 1677, p.454
- 31 Scottish - A ridge of sand or gravel formed by the sea; a gravelly beach; a sand-spit.
- 32 Thomas Bowrey, *A Geographical Account of Countries around the Bay of Bengal, 1669 to 1679*, p.101.
- 33 In 1655 Edward Winter was appointed as chief of the Masulipatnam factory, but three years later 1658, he was dismissed, whereupon he returned to England, reaching London in the summer of 1660. He had amassed a considerable fortune, and, as he brought home his wife and family, he probably had no intention of going again to the east. He was appointed the eighth agent at Fort St. George on an agreement to serve for three years from 1662.
- 34 Indian Antiquary, *Some Anglo-Indian worthies*, Vol.34, 1905, p.287; Indian Antiquary, Vol.no.37, August 1908, p. 218.
- 35 With a feeling of offence or deep resentment.
- 36 Samuel R. Dawes was a Munsif / magistrate in the Madras presidency and author of a book of Code of Civil Procedure.
- 37 Maria Fusaaro and Amelia Polonia (eds), *Maritime History as Global History*, Research in Maritime History No.43, International Maritime Economic History Association, St.John's, Newfoundland, 2010, p.116. This is quoted by Anna E. Winterbottom as follows.
- 38 IOR G/19/5, Consultation, FSG, 20 February 1688. Quoted by Winterbottom, Anna E. *Company culture: information, scholarship, and the East India Company, settlements 1660-1720s*, University of London, July 2019, London.
- 39 FSG, *Letters from FSG* (TNSA), Vol. 4, fols. 102-108, FSG to John Goldsborough in Bengal, 10 November 1693. Quoted by Winterbottom, Anna E. *Company culture: information, scholarship, and the East India Company, settlements 1660-1720s*, University of London, July 2019, London. For discussion of the term 'lascars' see Amitav Ghosh, 'Of Fanas and Forecasts: The Indian Ocean and Some Lost Languages of the Age of Sail', *Economic and Political Weekly*, 43 (2008), p. 56.
- 40 Sinnappah Arasaratnam, *Merchants, Companies, and Commerce on the Coromandel Coast, 1650-1740*. By Delhi: Oxford University Press, 1986, p. 85
- 41 A power loom is a mechanized loom, and was one of the key developments in the industrialization of weaving during the early Industrial Revolution. The first power loom was designed in 1786 by Edmund Cartwright and first built that same year. It was refined over the next 47 years until a design by the Howard and Bullough company made the operation completely automatic. This device was designed in 1834 by James Bullough and William Kenworthy, and was named the Lancashire loom. By the year 1850, there were a total of around 260,000 power loom operations in England. Two years later came the Northrop loom which replenished the shuttle when it was empty. This replaced the Lancashire loom.

AGRARIAN LANDSCAPE AND IRRIGATION IN THE RAICHUR DOAB : AN EPIGRAPHICAL ANALYSIS FROM THE 11TH TO THE 16TH CENTURIES CE

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The Raichur doab, the land lying between two rivers, the Tungabhadra and the Krishna is the fertile tract rich in alluvium deposits, which runs west to east through the heart of the plateau. The region is characterized as exceptionally rich in agriculture and minerals. The Raichur doab has varied climatic, topographical, soil and water resources and cropping systems and it comes under North-Eastern dry zone of the Agro-climatic zones,¹ which is primarily agrarian in character. The doab receives about 70 percent of its annual precipitation averaging to 550- 650 mm from the south – west monsoon. In this paper an attempt has been made to explore different contours and dimensions about the agrarian landscape and the irrigation prevalent in this area. The paper will focus on the medieval donative inscription as primary source in the Tunghabhadra- Krishna doab from the 11th to the 16th century CE by the regional political rulers.

The history of south medieval India relies heavily on epigraphic data recording donations of land to religious institutions and individuals. A number of epigraphical record bears testimony of this prosperous area suggest a process of agricultural expansion through irrigation technology from the 11th century onwards. The information mainly comes through the eleventh– sixteenth-century Kannada stone inscriptions from Raichur District (Karnataka) that document ritualised land donations.² Historically, the Tunghabhadra – Krishna doab have been important region of the Deccan in view of the fact that during the period, from the 11th- 16th centuries AD, the regional political dynasties would not give up for the Raichur doab for strategic and economic resource base reasons. It has been the bone of contention between different kingdoms. The Raichur Doab would become a space over time where Shaivites, Vaishnavites and Muslims fought for sovereignty and diverse populations of military personnel, administrators, agriculturalists and merchants settled.³ However, as number of scholar have now effectively argued that the doab was contested for its 'fertile' with agricultural productivity. Historically, the Hoysalas and Yadavas are said to have fought over well-known fertile locations, such as the south-west portion of that famous Raichur Doab, for which dynasties fought until the collapse of the Maratha Empire[!].⁴ According to Andrew M. Bauer, the soil in the area is not always suitable for agriculture. Soils have a big impact on cropping pattern and water storage in the semi-arid tropics. The main soil types in the Tunghabhadra- Krishna doab:-

(i) Red soil, also known as "alfisols," these soils have coarse surface textures and a disproportionately large concentration of gravel, making them far less favourable for agricultural development than other soils.

(ii) Black soils, sometimes known as "vertisols," have fine textures, a noticeable amount of clay, and are frequently very dark in colour.

(iii) Lithosols, these are common on the remaining hills in the area and in rather vast tracts in the western parts of the doab, where the underlying bedrock is within 10 to 20 cm of the surface.

Because of their ability to retain moisture, the red and black soil both have been referred to as regur, or 'black cotton soil,' are far much better able to support agricultural production capabilities in this semi-arid environment⁵. As the fertility of soil differed from place to place and the regularity of rainfall was not uniform everywhere, the increasing population naturally had to depend on irrigated crop-production⁶(e.g. rice and sugarcane).

The donative inscriptions provides crucial evidence about the religious, political, social, and economic conditions. A Chalukyan donative inscription of Vikramaditya VI at Munirabad, just upstream from Raichur, details how the fruits of donated lands were to fund particular temple staff and activities, such as the payment of priest fees, maintaining stone work, feeding Brahmins and, critically, for the daily food offering of 'superior rice' to the god.⁷ According to Cynthia Talbot between the 12th and 14th centuries—a time of significant social mobility on the Deccan—nayakas and non-royal aristocratic landowners granted land endowments to the temples of inner Andhra Pradesh Intermediaries⁸.

As a result, it has been said that the interior Deccan of this period has been characterized as a space of social 'opportunity' strongly entrenched in the acquisition of agricultural lands.⁹ For in an age when vast tracts of land were still unsettled, there was plenty of scope for the agro-entrepreneur....village founders generally migrated with their families or groups, so there was considerable labour resources. In return for their initiative, they were usually granted a privileges such as the position of a village headman or *redid*.¹⁰ In AD 1436 an inscription states that the king Devaraya, who was ruling over the kingdom, granted Mudugalla-nadu as administrative fief (*nayakatana*) to Varaadanna-nayaka.¹¹ Varadanna-nayaka granted the *meti-golaga*, i.e. the right of collecting a specified measure of grain from the field, to Viranna in the presence of the *gaudas* and the people of all the villages including Mudugallu.¹² Some Chalukyan inscriptions show differences in soil properties in terms of texture and colour. For example, inscriptions from the 11th- 12th centuries mention 'wet land', 'ordinary land', 'black' soil, 'red' soil, 'red and black' soil, 'gravel' land and 'wasteland', as well as references to crops, such as rice and betel nut, and garden plots and irrigation system are just few of the differences that are apparent in the corpus.¹³ An inscription from the reign of Chalukyan Jayasimha II (ca. 1015–44 ad) instructed how a royal land grant including black, red and black-and-red land should be divided, specifying, for example, that '25 kamma black-loam land, [was] to go to the god' and '1 mattar red land [is] to be for the use of the stone-mason'.¹⁴ However, these inscriptions suggest that not all soil types are suitable for producing culturally valuable artefacts or for specific uses. It is remarkable that all of the donative records from royal donors at Maski suggest the black soil coloration or irrigation situations of donated land.

In AD 1032 an inscription specifies that Chalukyan king Jagadekamalla (Jayasimha II) granted '100 mattars of black soil' and 'two mattars of land in fields of PiriyaMosangi'.¹⁵ It appears that more than half of the preserved records are gifts for the maintenance of temples; however there are a few other inscriptions which indicates that lands were granted for the maintenance of dieties, temples, and temple associates as well. Therefore, the inscriptioal evidences formalized specific land holding (e.g., black land, gardens, wetlands, etc.) for particular institutions and actors during the medieval period. A variety of crops were originally raised on dark, clay-rich soils and red, sandier soils, demonstrating the different water-retention and soil-fertility properties of the soils in non-irrigated environments. However these medieval donative inscriptions identified various soil attributes, for instances, *kariyanela* ('black lands'), *key mattar* ('black soil'), *chaduramattar* ('black cotton soil'), *kengallumattar* ('red soil') and *mordimattar*

(‘land with boulders’) based on specific soil condition. According to Chalukyan inscriptions from the doab, “black” land was preferred by temples because it could produce “superior rice”. At Raichur doab, an agricultural setting where both red and black soils were used for production, royal donations states that “black” land (such as key matter) was granted to administrators and for the upkeep of temples and the making of sacrifices to gods.

The availability of irrigation system and climatic factors largely determined the cropping system in the medieval Deccan. In the Raichur doab, variety of irrigation facilities were developed in order to make the production of the wet-rice and other irrigated crops possible. The epigraphical records indicate that embankment, wells, canals and the reservoirs were constructed primarily to irrigate agricultural field and technologically well-equipped to harness the monsoon potential. The construction of reservoirs, and possibly canals, in the drier regions of Karnataka, Andhra Pradesh, reached their zenith in the 13th and early 16th centuries, but in later times, at least some of these facilities were built.¹⁶ Under the reign of both Bukkaraya and Deva Raya, who ruled Vijayanagara in the 14th to 15th century, was credit for establishing an efficient irrigation and water supply network across the Tungabhadra, thereby damming the river and stone canals are unique from an engineering perspective to this day. Embankments of reservoirs have particularly long lives in semi-arid areas such as the Raichur doab play a significant role in expansion of agriculture, enabling irrigated farming, and increasing cropping seasons in a year. Several types of sluices were used to regulate water flow to farming communities.¹⁷ Inscriptions in Kannada language such as *tubu* (sluice), *hiriyatubu* (sluice) *naduvana-tubu* (middle level sluices) relates to regulation of water resources.¹⁸ Tanks were built according to the location, size, and population density of the

agricultural. Tanks that were both river-fed and rain-fed were used to irrigate crops.¹⁹ Irrigation tanks were known by a variety of names, including *kere*, *katte*, *kumte*, *kola*, *kolam*, *samudra*, *sarovara*, *eri*, *thataka*, etc, according to textual sources.²⁰ Permanent wells that replenish the water subsurface strata and temporary wells excavated into riverbeds were the two types of wells that were prepared.²¹ Therefore, irrigation from wells could be done manually, which entails taking water from the well up a set of stairs and spilling it into the fields, or mechanically, which entails using a device to raise water to a specific height and discharge it into canals that irrigate the fields. There are numerous inscriptions describing the building of wells to improve agriculture in south India

In conclusion it may be said that the donative inscriptions of ritualized land grants on the Raichur provide historical understanding of agrarian landscape and some features of irrigation management. It is important to note that by distinguishing land grants by their soil colour, texture and cultivators, the medieval period added important detail to cultural and social significance. The soil types played an increasingly important role in production, consumption in highly variable agricultural environment. There is a strong dependence on artificial irrigation in the Raichur doab for agricultural expansion and intensification. The irrigation system played an integral role in the agrarian landscape. Interestingly, most of the irrigation system in this region are still in use today, having never been abandoned.

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17. *Ibid.*, 35.
18. *Ibid.*,35.
19. 35. K R Krishna and Kathleen D Morrison, 'History of South Indian Agriculture and Agroecosystems', p.35.
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21. *Ibid.*,35.

SUFISM: A UNIQUE TRADITION AND CULTURE OF PEDDA DARGAH (ASTHANA- E- MAQDOOM ILAHI) IN KADAPA DISTRICT.

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With the expansion of the Muslim empire and the rise of sectarian disputes, the Sufi movement spread throughout the Muslim world. The Sufi movement began with missionary zeal. Having conquered many lands, the Muslims began to preach Islam. As a consequence, people from different countries embraced Islam but did not completely abdicate their ancestral beliefs. The stupendous task of preaching the religion was voluntarily taken up by Sufis in different parts of the Muslim kingdom.

The advent of Sufism in India is said to have occurred in the 11th and 12th centuries. Shaikh Ali Hujwari of Data Gunj was India's first well-known sufi. Earlier, some other Sufis, like Shaikh Mohammad, also visited India, but their preceptors did not permit them to stay here. Shaikh Ali Hujwari, at the exhortation of his guide, lived here to preach Islam to the native people. He successfully performed his task of proselytising in and around Sindh. Hujwari belonged to the early phase of sufism and emphasised the basic doctrines of sufism like worship of God, love of God, knowledge of God, purification, and annihilation. By writing the monumental book *Kashful-ul-Mehjoob*, he paved the way for future Sufis in India. Al-Hujwari, who died in 1089, is also known as Data Ganj Baksh (Distributor of Unlimited Treasure).

The main centres of the Sufis were Multan and Punjab. By the 13th and 14th centuries, the Sufis had spread to Kashmir, Bihar, Bengal, and the Deccan. It is worth mentioning that Sufism had already taken on a definite form before reaching India. Its fundamental and moral principles, teachings and orders, system of fasting, prayers, and practise of living in Khanqahs had already been fixed. The Sufis came to India on their own accord, via Afghanistan. Their emphasis on a pure life, devotional love, and service to humanity made them popular and earned them a place of honour in Indian society. The Sufis, however, in the pursuit of their mission, interacted with the people in their dialects and persuaded them to accept Islam in their own way.

Many Sufis of various orders migrated to India from various parts of the Muslim empire in response to their preceptors' gesture to spread Islamic values among native Indians. They presented themselves as the best example in practising the moral values of Islam. The local people were inspired by his simple life and emulated his cherished higher values. The main Sufis of different orders created a social atmosphere conducive to the growth of a religious personality dedicated to the search for the path of devotion. Even the common man, who had been educated by the renowned Sufis, easily approved of higher values and led a full moral life. The Sufis wanted to create a society in which virtues were held high and evil was completely avoided. Sufis of different orders established their seminaries to carry out their assigned missions. A large number of people belonging to different communities gathered there to listen to his sermons. They were so impressed that they decided to continue on their way. Many of them, as desired, were initiated into the orders (*silsila*) and allowed to practise mystical doctrines. Many of the Indian converts became practising Sufis. Some of them enjoyed a leading position in the Sufi hierarchy of one order or another (*silsila*).

There are many orders. Some of them were founded in India itself. The main orders are as follows:

(1) Chishtiya Order (2) Qadriya Order 3) Suharwardiya Order (4) Naqsh Bandiya Order, etc.

Sufism In Deccan :

With the advent of the Tughluq dynasty (and later due to the formation of Muslim provincial states), Muslims became very powerful, and Islam started to spread fast throughout the Deccan. The vital elements were the Islamic missionary zeal, the work of the Sufis, the presence of the scholars, and the encouragement and patronage given by the Muslim rulers to men of letters, art, and architecture. This gave an impetus to the Sufi institution, and many Sufi orders were established. From 1300 A.D., the Deccan became a subject of discussion in Sufi circles in Delhi.

KADAPA, AMEEN PEER DARGAH (ASTHANA-E-MAGDOOM ILAHI)

In the Andhra Pradesh city of Cuddapah, Ameen Peer Dargah (Asthana e-Mugdoom Illahi Dargah) is also known as “ Badi Dargah “ or “ Pedda Daragah “. It was built by Sufi Saint Peerullah Hussaini in 1683. The Sufi feel of Kadapa is due to the presence of this centuries-old mausoleum, which is believed to fulfil all the wishes of the pilgrims who visit this place. It is the only dargah in the state that attracts people of various religions and cultures. Many people from all over the country, including celebrities and politicians, also frequently visit this place. It is believed that whoever makes a wish here will have it granted. The Dargah is visited by people following various religions and thus stands as a symbol of harmony that crosses all man-made barriers. Peerullah Hussaini is believed to be a descendant of the Prophet Muhammad (pbuh). It is believed that a visitor’s wish is fulfilled here. The sanctuary is in a serene place and offers tranquility. Dargah has more than 300 years of history. Dargah is now well-maintained and a popular tourist spot in Kadapa. The best time to visit the dargah is during “Urs,” when it will be very crowded with all the shops, attractions, and lighting.

Dargah is derived from a Persian word that literally means “gateway” or “threshold.” A dargah is a shrine built over the grave of a revered religious figure, often a Sufi saint or dervish. Dargahs are frequently associated with Khanqah, or hospices, which are Sufi dining halls, meeting rooms, and lodges. They include a mosque, meeting rooms, Islamic religious schools, residences for a teacher or caretaker, hospitals, and other buildings for community purposes. Apart from ordinary pilgrims who come in hundreds, many celebrities who come to Kadapa visit the shrine without fail.

Ameen Peer Dargah in the city of Kadapa (Cuddapah) is an example of communal harmony preached by great saints and sages in ancient times. Followers of the Ameen shrine at Dargah believe that any wish one makes at the shrine is always fulfilled. A large number of Hindus, Muslims, and people of different religions are disciples of the shrine. The descendants of the family are identified by a saffron dress, and the disciples wear a saffron cap.

Order of the Sufi Saints of Kadapa Dargah:

khwaja Peerullah Hussaini (popularly known as Peerullah Malik), a devout Muslim born in Bidar (Karnataka), founded Aasthana in the 16th century. Peerullah Malik was of the lineage of the Prophet Muhammad. He visited the mausoleums of all Sufi saints in India as well, such as that of Khwaja Moinuddin Chisti in Ajmer, where he was instructed to move to the kadapa region Kadapa. On the way, he stopped at the banks of the Pennar River (near Chennur). Nawab Nek Naam Khan, the then Nawab of Sidhout Taluk, also stayed. appeared before the Sufi and paid his respects. Following the saint’s instructions, the Nawab named the town Nek Naam. Abaad, which later became Cuddapah, for a period of time. The saint dedicated his life to spreading the message of peace, love, and community harmony.

According to legend, once some people demanded that he only trust them if he could perform a miracle for them. The Sufi accepted his challenge. The earth opened up for him, and he descended on it

alive, thus reaching Jeeva Samadhi (1716 AD) here on the 10th day of the month of Muharram (the first month of the Muslim calendar). Three days later, people saw him praying in the same place. After her death, Nawab Abdul Hameed Khan Mayana had her mausoleum built. Just to the east of the mosque, Peerullah's tomb is in a locked room with two entrances, one in each of the western and southern walls. Flocks of pigeons descend on the tomb complex and are fed by the pilgrims. Peerullah Urs is celebrated on the tenth day of Muharram every year.

Khwaja Peerullah had two sons. One of them died childless. The other son, Arifullah Hussani, and I reached higher levels of mysticism and spirituality. His son Ameenullah Hussaini-I had three sons: Shah Peerullah Hussaini, Yadullah Hussaini-I, and Arifullah Hussaini-II.

Arifullah Hussaini II was a devout Sufi and immersed himself in the love of God. Legend has it that he once visited his grandfather's grave in Bidar. The doorman asked for his credentials and refused to open the door for him. The saint called, "Ya Jaddi, O Father," aloud. Then a voice from the grave (Marhaba ya Waladi, "Come, my son") welcomed him. The door opened automatically for him. Arifullah II spent some time there and then moved to Ameenuddin's mausoleum. Aala in Bijapur He went to Ahmedabad and Ajmer, where he was instructed to go to Tadipatri (Anantapur district). He spent 40 years in deep meditation and prayer in the caves and forests of Tadipatri. It is also believed that a python used to stand guard outside its cave. He came to the Gandi forests in Cuddapah district and spent his time in prayer until he was 63 years old. In addition to being a high-ranking saint, he was also a great scholar and an eminent poet. There is a large room aligned along the east-west axis that contains several tombs. The highest tomb among them belongs to him, whose Urs is celebrated in Jamadi'ul Awwal (the fifth lunar month) of the Muslim calendar. It is the largest urs in South India. The entire mausoleum complex is popularly known as Asthana e-Maqdoom'ullahi. Hazrat Ameen Peer Saab and Shah Meer Saab's disciples. They exist in all coastal and Rayalseema districts and carry out large-scale welfare activities. Whenever there was a cholera outbreak in Kadapa city, the residents used to consider Ali Murad Saab as their saviour, and special prayers were performed at his shrine; even to this day (albeit to a lesser extent), this practise continues. Hazrat Rafeeq Shah Vali Saab is said to be a saviour for people suffering from mental illness and evil spirits. The shrine is one of the most peaceful and serene places in Kadapa, free from disturbing noise. One must visit this sanctuary to savour the magic of silence, if for nothing else.

There are many stories in circulation about the two Sufi saints and their miraculous deeds. However, the religion and divinity of this place are distinctive and strong. The dargah serves as an embodiment of the principle of "Unity of God," as it serves all human beings, regardless of their original religion or ancestry. Ameen Peer Dargah is one such place in India that signifies unity among the various cultures of the country. However, this place is apt to be described as the Taj of Kadapa.

The Arabic meaning of Urs is the death anniversary of a Sufi saint in Rayalaseema; usually, Urs is performed annually for a saint by his disciples (mureeds). They have this urs in the mosque near the tomb of the saint. They recite the Qur'an, and various scholars give lectures on different topics in Islam. The audience can ask the scholars about anything they want. At the end, a du'a is said, and then hospitality is extended to the people. Hospitality is done solely for blessings.

Urs are generally led by Muslim families and have the hereditary right to perform prayers on behalf of the Sufi saint. Hundreds and thousands of people gather during these three days and offer their prayers in the cemetery of the Sufi saint. In these three days, various types of shops were built in the town, and recreation games were also exhibited. Confectioneries, bracelets, toys, fabrics, and different types of fruits are also available on this occasion. These urs contribute to the town's economic purpose. The

townspeople sell their local products and employ unemployed youth. Local Sentiments Respected by Sufi Saints Unique to Sufi culture, Sufi saints believed in social harmony between Muslims and Hindus. Therefore, they adopted the local customs and traditions of the areas. He created brotherhood and unity between the two religions.

Peerullah Hussani Urs is celebrated on the tenth day of Muharram every year.

Arifullah Hussein II Urs is celebrated in Jamadi'ul Awwal (the fifth lunar month) of the Muslim calendar. It is the largest Urs in South India. The entire mausoleum complex is popularly known as Asthana e-Maqdoom'ullahi.

This Urs attracts millions of pilgrims from all over the country, including Delhi, Agra, Ajmer, Chennai, Bangalore, Calcutta, Jammu, Ahmadabad, Mumbai, Bhopal, and others. The main festivals begin with the sandalwood paste ceremony. It is taken out at night, and Fateha is offered at the tomb of the saint. Sandalwood paste is treated as tabarruk (prasada) and distributed to devotees. The main Urs ceremony is held on the second day. Fakirs and devotees present Chadar at the saint's tomb. Qawwali The programme takes place on both nights. The third night features a nationwide Mushaira (poetry program) that lasts until early morning. Masjid-e-Azam is an impressive mosque with Persian inscriptions. It dates back to 1691 AD and was built during the reign of Aurangzeb.

Visitors are escorted by the shrine of Ameen Peer Dargah of Kadapa by the khuddams of Ameen Peer Dargah of Kadapa, and according to Sufi traditions and sayings, flower baskets, Gilaf sharif (an embroidered velvet cloth to cover the holy shrine), or any other type of offering that you can easily afford according to your ability, are presented at the holy shrine.

In the process, according to Sufi "traditions" and "Malfoozat" (the teachings and sayings of Sufi saints), it is up to each devotee to present such an offering. According to "Malfoozat" and also for their gratitude, the "devotees" can pay in the form of "cash" or "kind" according to their capacity, which is called "Naza" or "Nazarana."

The word NAZR is an Arabic word that means "an offering." In its verbal form, it will mean "to offer" or "to make a spiritual vow."

The shrine had become one of the most important centres for the spread of the composite culture that had taken deep roots in the psyches of both Hindus and Muslims. Thus, both Muslims and Hindus can access the result of Hindus' long association with the shrine through the customs in the Dargah. For example, putting lachcha (red and yellow threads) around the devotees' neck or hand, glueing sandals on mazar, tying threads in the shrine as a mark of vows (mannat), cracking coconuts on the Dargah gate steps, holding the lighting ceremony in the dust, etc. are all symbolic of the rise of composite culture.

With the passage of time and the overwhelming devotion of the people, the Ameen Peer Dargah of the Popular Dargah Kadapa naturally became a religious sanctuary for millions of rich and poor alike. Simultaneously, the progeny of the Kadapa Durgah Khadims enjoyed universal respect among all classes of people. Similarly, their responsibilities also increased in performing various religious ceremonies, rites, and Sufi traditions enshrined in the Kadapa Dargah. In addition to religious duties, there were the responsibilities of maintaining various monumental buildings, mosques, Hujras (cells), and other valuable paraphernalia in the Dargah premises (which continued to expand with the increasing devotion of the wealthy) poor.

Apart from ordinary pilgrims who come in hundreds, any celebrity who comes to Kadapa visits the shrine without fail.

CONCLUSION

The holy Sufi shrine of kadapa pedda Dargah (ameen peer dargah) has been an important spiritual pilgrimage center of andhra pradesh. Standing at the heart of a bustling street, Asthana-e-maqdoom ilahi is one of the most sanctified Sufi shrines in the andhra pradesh state . Dargah invites devotees from across the country, who come to pay homage to Ameen peer Dargah,kadapa. Dargah known for his secular ideologies and noble teachings pertaining to peace. Pedda Dargah Sufis played a twin role spreading loves towards almighty and spreading the message of truth. The Sufi saints played an important role in the Indian Contemporary Society. Due to their preaching and profess, there were many religious, social and political changes had taken place.

The Sufi saints of Kadapa Dargah were the embodiment of their virtuous and good actions, who have corrected the peoples and tried their best to eliminate the differences between the rich and the poor. Today also these shrines are said to be the “flowerbeds” of heaven, where due to their prayers, the lucks are changed. Hence, these Sufis and their preaching and teaching worked as condensing and correction. In this treacherous tenure, their messages are helpful to make this world like heaven. Sufism with their things and actions and without any discrimination of religion spread their teachings to commons peoples. Today the shrines’ mausoleum of the Ameen peer dargah (Pedda Dargah) have become the examples of ethics and morality, where we find and noticed the national integrity amorous glance of condescending, brotherhood and fraternity and the Hindus and Muslims live hand in glove.

Pedda Dargah of Kadapa established equality, brotherhood unity among the Muslim and Hindu. There was no discrimination high and low. All are worked together and dined and slept together, and they showed a spirit of toleration towards all religions and creeds. They imbibed a love for humanity and believed in poverty, pacifism, emotional communion with God and service of humanity.

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SUFI SHRINES, DIFFUSION OF KNOWLEDGE, AND LEGITIMISATION OF POLITICAL CULTURE IN MEDIEVAL ANDHRA

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Sufism played a significant role in the cultural advancement of medieval Andhra society. Sufi *Khanqahs* became centres for the diffusion of knowledge, wisdom and social and cultural change. Their religious discourses helped the intellectual and socio-spiritual advancement in Andhra. Sufism influenced different cultural aspects such as art and architecture, literature, music and the proliferation of inclusive ideas, etc.

Sufis contributed to the development of a special kind of art and architecture in the Andhra region by establishing the *Khanqahs* and construction of mosques. The patrons of Sufism constructed the *dargahs* which, in due course of time became a living tradition of Islam in Andhra. The influence of Sufism in Andhra was not only confined to religious harmony alone: it has also significantly affected the Telugu language literature and culture.

The Sufi religious institutions namely *Khanqahs* and *dargahs* have played a crucial role during the medieval period as their impact could be seen on the overall development of Islamic mysticism in Andhra region. The intellectual and educational, socio-economic and religio-cultural impact of these institutions is not only noteworthy but also praiseworthy.

The Sufi religious institutions of the medieval period were great centres of intellectual activity which considerably enriched the intellectual life of the contemporary society. In the absence of regular educational institutions run by the state for imparting education to its subjects, it was these religious institutions that filled the gap. although not to large extent, through their educational activities. This service to the promotion of learning was rendered by them through their consistent patronage of educational institutions and scholars as a part of their establishment.

The Muslim religious institutions of the period in the Telugu country were great centres of intellectual activity and learning. They played a significant role in diffusing knowledge, especially, among the followers of Islam, but nevertheless not limited them. Most of the Mosques of the period appear to have had schools (*Maktab* or *Madarasa*) attached to them for the maintenance of which endowments were made. *Tadhkiratul Muluk* records that Ibrahim Qutub Shah built Mosques in each town and village of his kingdom, He appointed *Mullas* or teachers in all these Mosques and made it compulsory for all Muslim children to attend the Mosque-schools. The Jami Masjid situated on the north-east of Chamiinar, Hyderabad, built by Muhammad Quli Qutub Shah in the year 1597 CE. had a school attached to it. According to the famous work. *Mahanamah*, this school served the needs of both the Hindus and the Musalmans. and the Government paid the salaries of the teachers teaching in it.¹ The facilities of lodging and boarding for the teachers as well as the pupils seem to have been provided in these Mosque-schools. Reflecting on the Syedabad Mosque of Hyderabad built in 1605 CE H.K.Sherwani. the noted historian of Deccan slated:

We also know that every Mosque of any pretensions had a school attached to it. and the rooms all-round the Mosque might well have served as a kind of boarding school where both teachers and pupils lived together.³

In these schools, the students were imparted elementary education. Theology being the most important of all the branches of knowledge, it must have received special attention in them.

Similarly, the *Khangalls* of the Sufis of Deccan during the period of the Bahmanis and those in Andhra *desa* under the Qutub Shahis were great centres of learning. Their pontiffs and their disciples were great scholars and writers in Arabic, Persian, Urdu and most importantly in the local languages. Syed Muhammad Hussain Gesu Daraz, who established his *K'nanqah* at Gulburga during the reign of Feroz Shah Bahmani, was a renowned scholar. He is said to have compiled more than a hundred works in several languages and on the topics of Sufism, religion and ethics. What is remarkable about him was that he was conversant with Sanskrit language also.'

The birth and growth of the Urdu language or Dakhni, a mixture of Persian and Indian languages, in Northern India as well as in the South was mainly due to the efforts of the Sufis of the period. Their attempts to spread their tenets in an easy medium of communication with the local people contributed to the growth of this language. Accordingly the contribution of the Deccan Sufis, a noted historian K.A. Nizami, observed:

The eagerness of the Sufis to establish a direct contact with the common man and share the joys and sorrows of his life led to the growth of a new medium of communication called 'proto-Urdu'⁴

The Sufis were closely connected with local people and respected their languages that the study of the local languages like Telugu and Sanskrit, was cultivated in the *Khanqahs* in Andhra *desa* is known from the work *Sringaramanjari*. The authorship of this work in Telugu as well as in Sanskrit is ascribed to Akbar Shah, the son of Syed Shah Raju II, the pontiff of a Sufi *Khanqah* at Hyderabad during the period of Abul Hasan Tanesha.⁵ This is a clear proof of the fact that the Sufi *Peers* of the *Khanqahs* endeavoured to learn the languages of the local people in order to converse with them on the mysteries of Sufi philosophy.

The *Khanqahs* of the period were important centres for the diffusion of education and many of them appear to have had schools and colleges attached to them, where instruction in both religious and secular subjects was given. As mentioned above, Gesu Daraz of Gulburga had founded a *Madarasa* attached to his *Khanqah*. In that institution, students coming from various parts of Deccan were given instruction in various branches of Islamic learning.⁶ Some of the subjects on which the *Pir* (Gesu Daraz) and his chief disciples gave lectures included *Tafsir*, *Hadith*, *Suluk*, *Kalam*, *Fiqh*, and commentaries on various works on Sufism written by the *Pir* himself.⁷

An important branch of knowledge cultivated successfully in the religious institutions of the period and put to public and royal use was the science of horoscope. One of the main reasons for the liberal patronage extended by the people and monarchs in the Vijayanagar Empire to the *Dargah* of Babayya of Penugonda was on account of the successful forecast made by the occupants of that institutions. The grant of a large number of villages and lands by the Vijayanagar monarchs like Vira Narasimha, Sadasiva Raya and Venkata II was meant for encouraging the study of horoscope in that institution.*The Muslim religious institutions played a significant role in the political life of the contemporary Muslim society. For example, the Mosque, besides being basically a centre of religious and spiritual activity, was also associated with many important acts in the Muslim kingdoms. It was the place where the coronation ceremony of some of the rulers was performed. The coronation of Alauddin Hasan Bahman Shalt, the founder of the Bahmani sultanate, was performed in the Mosque of Qutubuddin Mubarak Shah Khilji, situated at Daulatabad. All the important proclamations were made in the Mosque. The very fact that the *Khutba*, in the name of the ruler, was read from the pulpit of the principal Mosque indicates its importance in the political life of the

Muslim society. Even in the 17th century. Aurangzeb, when he conquered Bidar as a Mughal Viceroy, hastened to the principal Mosque of that place to have the *Khutba* read in the name of Emperor Shah Jahan. It was done as a proclamation of the latter's sovereignty in the newly conquered territory. The performance of coronation and the declaration of sovereignty were, no doubt, intended to get the religious sanction to the political act. At the same time, it also enabled the rulers to enlist the moral support of the religious leaders connected with those institutions and their followers among the common masses.

Similarly, the functionaries of the *Khanqahs* of the period took active part in the contemporary politics and exerted a profound influence in the political life of the society. The early tradition of the Sufis, who were the occupants of these religious establishments, especially in Northern India, was against their participation in the political affairs of the State. They kept away from the royal court with the fear that it would infringe on their independence. In fact, they considered it beneath their dignity to visit the royalty. But the Sufis of the latter period, especially in Deccan and Telugu country, deviated from this tradition and accepted the patronage of the State for their institutions. They extended their cooperation and goodwill to the rulers. This good-will appears to have gone a long way in helping the early Bahmani Sultans to consolidate their political power in the newly established kingdom. Sufis became the spiritual preceptors of the Sultans and performed their coronation ceremonies. The coronation of Alauddin Bahman Shah, the founder of the Bahmani Kingdom, was performed by Shaikh Sirajuddin Junaidi, the Sultan's preceptor. The sultans gave great value to the allegiance of these Sufis to their political power and enlisted their moral support for their enterprises.

Similarly, the Sufis of the *Khanqahs* of the Qutub Shahi period in Andhra *desa* also took an active part in the political life of the country. Hussain Shah Wali, a descendant of Gesu Daraz of Gulburga, became son-in-law of Ibrahim Qutub Shah and occupied the position of the superintendent of public works and the commander of 10,000 arm).¹¹ It is interesting to remark that Shalt Raju I, brother of Hussain Shah Wali, was one of the key persons involved in an unsuccessful conspiracy engineered with the object of deposing Muhammad Quli Qutub Shah from the throne.¹² The episode connected with the accession of Abul Hasan Tanesha, the last ruler of the Golconda kingdom, also illustrates the influence of the religious institutions on the political life of the country. This ruler, before his marriage to the daughter of Abdulla Qutub Shah, and before his accession to the throne, was an ascetic and a regular member of the *Khanqah* of Shah Raju II, situated at Hyderabad.¹² The spiritual influence and power of the pontiff of that *Khanqah* went a long way in the acquisition of the Qutub Shahi throne to his disciple, Abul Hasan Tanesha. The influence and the hold of this pontiff on the common masses and nobility must have definitely helped that ruler to consolidate his position in the early period of his rule.

The *Khanqahs* and the *Dargahs* of the Sufis also helped national integration through their all-pervading influence. Inclusive in nature bring about they enabled the people of various social situations, religions and races to come together. They attracted into their fold not only the Muslims but also the Hindus. The *Khanqah* of Syed Muhammad Gesu Daraz of Gulburga appears to have been visited by the Hindu *Yogis* with whom the *Pir* had discussions on religious matters.¹⁴ He is quoted to have stated at one place. "The human seed is just the same, prophets, saints are from one seed, so are Kafirs, hypocrites, thieves, etc."¹⁵ This shows the broad humankind liberal and inclusive outlook of most of the Sufis who understood the oneness of humankind in those days of religious and racial bigotry. Similarly, the Babayya *Dargah* of Penugonda had its followers among both the Muslims and the Hindus and enjoyed the patronage of both.¹⁶

The Sufi religious institutions of the medieval period were great social welfare and charitable

organisations. Many a time, they also acted as agents for executing the charities of the rich and pious members of the society. Charity, which is of a comprehensive nature, was expressed in different ways depending upon the capacity and the convenience of the donors. The usual form of charity was to donate villages, lands, grain, money and other items of property for maintaining religious and educational institutions and for providing shelter, food and water to the needy persons of society. Of course, these charities could be conducted by the individual donors themselves independent of the public institutions. However, it appears that the religious-minded did the charity work through the religious institutions, in which they found great and recognised agents to carry out their charitable deeds. This was most probably on account of the sanctity attached to these institutions and also due to their being the places to which people of various communities and localities came regularly and also on festival days. They might have felt that their charities, if conducted through these religious institutions, might cater to the needs of various classes of people so that more religious merit might accrue to them. Thus, the religious institutions provided an outlet to the charitable urge of people and enabled them to extend their charity to the needy members of the society.

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MELODIES ON THE STONE- MUSICAL INSCRIPTION; SPECIAL REFERENCE TO A UNIQUE AND RARE INSCRIPTION OF ANDHRADESA - TIRUMALA MUSICAL INSCRIPTION

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Introduction

Dance and music has been favourite past times of Humans even from cave-dwelling times. Ancient evidences of Indian music can be found in Archaeological as well as written pieces of evidences which can date back to the Vedic period. These evidences are in physical form like bone flute and depiction of musicians and musical instruments in Rock art which can date back to 30,000 BCE. Some of the seals of Mohenjodaro contain depictions of men playing with long cylindrical drums hung around their necks placed horizontally. These drums looked similar to the kharrang of Assam and the dhole of Andhra Pradesh. Other drums inscribed on the seals include castanets, cymbals and an hourglass-shaped drum like the hudukka. The first written reference to music appears in the Vedic scriptures, Samaveda deals with Music.

In the early Historic times, the depth and importance of all kinds of Art forms had a phenomenal growth into many folds. Music had its own evolution by embedding more skills and standardisation of various forms and varieties. One of the fascinating features of Indian music is Ragas. According to the Sanskrit definition, raga is ‘that which gives delight’ (“Ranjayathiiti Raagaha”) It is made up of various combinations of Seven Notes. Out of seven two are variables, represented as Shadja and Panchama other notes are five variables Rishabha, Gandhara, Madhyama, Daivata and Nishada which are of two forms Flat and Sharp. These twelve notes mathematically can produce with their possible combinations, potentially they can produce 35000 ragas. But there are around 200 ragas in actual practice. The ragas have the capability of creating harmony. They have the latent power of producing aesthetic emotion.

In due process, the evolution of Humans has learned to communicate in both verbal and written forms along with the sporadic increase in the numbers of their own kind. There was an increase in demand for mass communication of various administrative affairs and social practices to a wide audience of their own tribe. With the advent of various languages and scripts, they started communicating through a kind of mass communication medium called “Inscriptions”.

Musical Inscriptions

“Music that is written in notation falls into this middle category, because music, whether composed “orally” or in writing, is almost always consumed aurally, that is, by ear, like an orally-performed text; silent reading of musical scores is rare and largely limited to the musical professions. While the use of

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***3. Dr. Yatagiri Ramaiah,

written notation may relieve some of the production constraints of improvised or memorised performance, it still has to allow for the constraints of aural perception and cognition if musical communication is to occur. We should therefore expect all music to share some of the characteristics of oral poetry”¹

In what is thought to be the oldest song ever created, a ‘sheet’ of music was discovered in the ancient Syrian city of Ugarit and referenced back to around 3,400 years ago. The tablets, it has been confirmed, formed “a complete cult hymn and is the oldest preserved song with notation in the world”².

The Kudumiyamalai (Pudukottai, Madras State) inscription contains a unique seventh-century work on musical notations.³

On the living rock to the south of the cave temple is the famous inscription on music in PallavaGrantha script. Fortunately, it is in a good state of preservation.

The rock inscriptions on Carnatic music in the small cave temple are recognized as one of the earliest surviving sources of Indian music notation and they outlay the grammatical notes of Carnatic music. Not quite well-known outside Pudukottidist, it is one of the fine places of **(Footnotes)** worship with a host of well-carved sculptures; it is under the 3 control of the ASI -the Archaeological Society of India. It is listed as one of the important monuments in the state of Tamil Nadu.

Tirumala Musical Inscription of Tallapaka PoetsTirumala Epigraphs

There were in all 1180 inscriptions secured by Sri.S.SubramanyaSastri, 236 of these belong to Pallavas, Cholas, Pandyas and 1stVijanagar Kings. There are 169 inscriptions of the period of SaluvaNarasimhaRaya, 229 of Sri Krishnadevaraya, 251 of Sri Achutaraya, 147 of Sadasivaraya and 135 of the Kings of Aravidu dynasty. The rest of the 13 inscriptions are miscellaneous.⁴

There are two stone slabsfour feet wide, seven feet long and nine inches thick in the open place of S.V.Museum at Tirumala with lyrics inscribed on them. The speciality of the two slabs is that they are inscribed with songs on them, another uniqueness of them is they are complete with ragas and their notation inscribed. The origin of these carvings isnot clearly known,

A scholar by the nameArchakamUdayagiriSrinivasacharyulu discovered these slabs in1949. Later it was brought to the notice of his teacherVeturiPrabhakaraSastry, a great scholar of Sanskrit and Telugu, well known for bringing out theAnnamacharya’s compositions that were inscribed on copper plates lying in a locked structure called ‘Bhandaram’ in Tirumala temple premises. Sri. PrabhakaraSastry and his team brought them out and got themprinted in 1939.

Place of finding & the Team

These two stone slab inscriptions were found in the ‘ChampakaPradakshina’ a prakara 2nd path around the Garbhagriha of Tirumala Shrine. Sampangipradakshina is the courtyard or prakara a path around the temple after entering the main Gopuram. The name is given in epigraphs as Sambega(Tamil equivalent of Sampani) it is deliberated as there may be smpangi or Sambega trees all around this prakara which are meant for worshipping the deity in daily worship. Earlier this prakara may be used as the ritual procession of the Lord regularly around the temple. There are many structures like mantapas meant for ritual activities and other functions connected with the temple. The sampangiprakara has pillars of typical vijayanagara style all around. In the open courtyard, there are four small graceful small mantapasthat may be used as a halting place for the processional deity during the festival procession rituals. These were built by king SaluvaNarasimha in 1470 AD. The prakara at present is divided into different compartments

which are used for various purposes like storage of raw material for temple offerings, prasada distribution counters (earlier called RamanujaKoota) for pilgrims. There is a place among this is called Yamuna Thurai where flower garlands are made to the presiding deity with exact specifications. This may be associated with Yamuna charya or Sri Alavandar. Ragam Tanampallavi is the high watermark of our Indian classical music.⁵

After assessing the unique nature of these inscriptions on stone, Prabhakara Sastry wrote that this might be the work of Tallapaka poets of the 15th and 16th centuries who worshipped the Lord with music. Sri Prabhakara Sastry retrieved and published the contents. Ten years later, his disciple Sri Srinivasacharyulu continued the work of deciphering the inscriptions. In the beginning, learned musicologists were of the opinion that it belongs to lyrical compositions of the later part of the 19th century. It was the collective effort of the scholars and epigraphists that made it to decipher the songs on slabs completely. Epigraphy stalwarts Veturi Anandamurthy, Tirumala Ramachandra, P.V. Parabrahma Sastry; renowned musicians Akella Mallikarjuna Sarma, N.S. Srinivasan; along with the help of Sanskrit scholars Ravva Srihari, Pallela Sriramachandrudu and others worked together and succeeded in deciphering some of them along with studying the musical part of the inscriptions. Later by the initiative taken by the then Principal Secretary of Revenue, Rambabu and TTD Executive Officer M. K. R. Vinayak; these compositions were published.⁶

Details of the Inscription Stone slab numbered 2 & 4

It was understood that there were a few more similar stone slabs with lyrics and their notation chiselled on them because the discovered slabs have numbered as '4' and '2', scholars felt there must have been some more stones, but either lost or not found. After the deciphering work, these two slabs were transported to the TTD museum at Tirupathi for preservation.

There are 94 lines in 47 pairs on the slab which is marked as No. 2 and has up to eleven lyrics. There are a hundred lines on slab No. 4 constituting 10 lyrics. All these songs were written in Sanskrit but scripted in Telugu, adapting 'Suladi' method. The lyrics carved on stones had Sahitya in the upper line and their notation below; obviously intended to learn and sing with ease and perfection. But the authorship of the inscriptions is not found. While copying and printing the compositions, editors followed a method to retain every detail, even in these edited versions. Each line opened with the figure of '0' (zero), a practice found in Vijayanagara epigraphs, to indicate the margin. They found dates to denote the period of Tallapaka poets. They found similarities to the copper plates of the Tallapaka poets found later. Based on these lettering found in palaeography, the period was ascribed to the end of the fifteenth century - between 1460 and 1512 A.D.

The lyrics on the slab are in the praise of Dasavataras, the 10 avatars of Lord Vishnu; the composition on the slab is set for singing in the 'Suladi' style of singing.

All of them bore 'Sankirtana Lakshana', like those composed by Annamacharya in Sanskrit. One of them carried the 'Mudra' (composer's signature) - 'Sri Venkateswara'. The calligraphy corresponds to Chinna Tirumalacharya's works, dispelling fears as to how they sang in those days. Scholars confirm that they are in the style of Tallapaka poets and quoted in a book he wrote that parts of these lyrical lines with devotional content had rhyme, rhythm and metrical variations. He said, "the retrieval of the inscriptional melody content and singing mode of the 'Uga-Aabhoga' format found therein should be possible, for further probe into the contents of the inscriptions." The general features of palaeography clearly indicate that the characters belong midway between the 15th and 16th centuries. Though the lyrics are composed in

Sanskrit, terms like ‘Pallavam’, Abhogam’ ‘Caupadadolam’, ‘Ata Talam’, ‘EkaTalam’, ‘Jhampa’, ‘Raganam’, ‘Racham’ and other abbreviations like ‘Uga’ for ‘Udgraha’, ‘Adi’ and so on seem to be written in Telugu. The talasare indicated as ‘EkaTalamMugisenu’ (end of EkaTalam).⁷

Conclusion:

Preservation, Conservation and Propagation

The Tirumala musical inscription is unique of its kind. It should be showcased as it’s very special because of the song lyrics and Raga styles. The Stone Inscription slabs are lying in open places exposed to rain and sun for many years this can bring deterioration by weathering and mass growth on the inscription. It should be kept in a safe position with enough preventive measures. The content should be published and should be kept handy for curious visitors. TTD should take measures to popularise by publishing books or CDs. There should be an effort for searching for some more missing slabs must be carried out.

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SOME ASPECTS OF EXTENT OF KAKATIYAS OF WARANGAL IN MEDIEVAL KARNATAKA : ITS IMPACT AND CONTRIBUTIONS.

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The political history of medieval Karnataka spans the 4th to the 16th centuries when the empires got evolved in the present Karnataka region and made a lasting impact on the subcontinent. The Present Karnataka state was formerly known as the Princely state of Mysore but there arc claims that the name Karnataka also occurs in traditional literature like Mahabharata. Puranas and in the list of southern Janapadas. Later in Modern India, this traditional identity got transformed into a modern identity based on the Kannada language.

The history of Modern Karnataka and Andhra Pradesh is intertwined with several common historical experiences and events which had a far-reaching effect on its polity- economy. society and defence. This paper deals with the role of the Kakatiyas in the making of medieval Karnataka. Some parts of present Karnataka were intermittently part of the Kakatiya Empire and later part of the Princely state of Hyderabad. These areas/regions are popular in history and later in modern times as Hyderabad-Karnataka (HK) which share a common culture, history and growth. Therefore this paper undertakes to examine developments in Raichur. Bidar and Gulbarga to locate connections, influences and contributions. Many districts in these states such as Bidar, Gulbarga. Raichur. Bellary, Chitradurga, Tumkur. Kolar. Anantapur. Cudappah and Kumool have changed hands between Kannada and Telugu monarchies

Kakatiyas of Warangal arc one of the major dynasties that ruled over the Telangana region of Andhra Desa and shaped its history and civilization. The time frame from the IIth to 14th century witnessed the emergence of Kakatiyas who laid down certain fundamental changes which arc formidable in South India. The Kakatiya Empire was laid in the land lying between Godavari and Krishna on a hillock called Hanamakonda. which later shifted to Orugallu a few kilometres away. The Kakatiyas rose to power in the eastern Deccan at the beginning of the twelfth century¹ The Kakatiyas ruled over the Telugu country and adjacent areas from about 1000-1323 AD. Gradually they extended their empire from present Tclanagan to coastal Andhra. Rayalseema. parts of Orissa, Karnataka and Tatnilnadu while introducing many administrative reforms, some of which were also later adopted in better form during the rule of Vijayanagara.

Inscriptinns

The Kakatiyas first issued inscriptions in Kannada that were closely modelled on those of their imperial overlords, the Chalukyas of Kalyani. Rut once the Kakatiya dynasty bring to an end its allegiance to the Kalyani Chalukyas. beginning with Kakatiya Rudradeva's reign (1158-1195) the language of their inscription changed into Telugu. Out of twelve inscriptions of this period, only two are in Telugu and the remaining are composed in Kannada or Sanskrit and Kannada. The early dominance of Kannada inscriptions in western Andhra is only one sign of the penetrating influence between Kannada and cultural spheres in the era. Even today there arc strong resemblances between Telugu and Kannada scripts, although the languages themselves are distinct. Many other cultural traits were widespread in upland Andhra. Western Telangana temples are almost identical in form to those of northern Karnataka, while eastern Telangana architectural styles were closely related.²

Religious trends also mirrored those of Karnataka Jainism the favoured religion of the Hoysala rulers of Southern Karnataka through the early twelfth century was patronized until that time in Telangana. Subsequently, the Kalamukha sect of Shaivism received considerable support both in Andhra and Karnataka.

Raichur is on the eastern tip of the Kakatiya Kingdom which is also known in history as the region of the Raichur Doab that had been a contested region even before the Bahmani and Vijayanagara states came into being. In the twelfth and thirteenth centuries, the tract lay at the juncture of three of its strength. Raichur's fort got regional powers—the Hoysala kings of Dwarasamudra, the Yadava kings of Devagiri and the Kakatiya kings of Warangal. In 1294 a subordinate of the last monarch of the Kakatiya dynasty seized the Raichur Doab from Yadava control and built the imposing complex of walls and gates that encircle Raichur's present core. With their massive slabs of finely dressed granite, these walls were, in their own day, considered an engineering marvel; even today, some local residents regard them as the work of gods, not men. They are certainly the most impressive of any Kakatiya fortifications still standing, apart from those in Warangal, the dynasty's capital³

The original fort at Raichur, according to a long inscription on a slab on the western wall, was built by one Raja Vitthala by order of Raja Gore Gangayya Raddivaru, minister of the Kakatiya queen Rudramma Devi, in the Shaka year 1216 (A.D. 1924). The walls of this fort are constructed of huge blocks of well-dressed and nicely fitted stones, without the aid of any cementing material whatever. The outer wall, which is constructed of comparatively rough stone masonry, however, is the work of later Bahmani rulers, as is shown by the various inscriptions in Arabic and Persian on its bastions and gateways. There are two gateways in the Hindu fortifications (*Sailani Darwaza* in the west and *Sikandari Darwaza* in the east) and five in the Muslim fortifications (*Mecca* in the west, *Kaurangi* in the north, *Kali* in the east, *Khandak* in the south and *Doddi* in the south-west). The outer wall is enclosed by a deep moat on three sides, the fourth (or the southern) side being naturally defended by a row of three rocky hills, all fortified with massive ramparts. Inside the fort walls, there are several old buildings and mosques of considerable archaeological interest, several of them containing inscriptions commemorating their erection during the later Bahmani and the Adil Shahi periods. The inscription referred to above is carved on a gigantic slab, about 42 feet in length, fitted in the western face of the Hindu defence. Several drawings have been carved on this wall, at least one of which deserves a special mention here.⁴

Maliabad :

Maliabad fort has a history going back to the times of Kakatiyas. It was a part of the Vijayanagara empire also. Inside the fort is a Goshaala which produces medicine out of (*jonndra* (cow's urine) which can be used for treating a wide range of diseases.

The fort in Maliabad, just two and a half miles towards the south of Raichur Town is an ancient military structure of the Hindu period, which is now in dilapidated condition. A pair of elephants carved in red stone is placed in the fort of gateway inside the fort. It has a Kannada-Telugu inscription of the Kakatiya⁵

Mudgal

Mudgal, in Lingsugur taluk, a town about 10 miles southwest of Lingsugur, is one of the most important places of historical interest in the district, next in importance only to Raichur. Mudgal or Mudugal has a history dating back to the Yadava dynasty, several inscriptions of which have been discovered in and around the town. In the beginning of the 14th century, it was an important outpost of the Kakatiya kingdom. Malik Naib, after seizing Devagiri, captured Mudgal along with Raichur. After the establishment

of the Bahmani dynasty and the Bijapur kings took possession of the western and southern parts of the territory of the Bahmani kingdom including the forts of Raichur and Mudgal.

The most important object of interest at Mudgal is the fort. In the construction of the fort at Mudgal, the advantage was taken of a hillock on the top of which were built houses of royalty and a wall with bastions. The outer fortifications of Mudgal cover an area of half a square mile. The outer fort has a wide moat, which is filled with water. The width of the moat varies, being as much as 50 yards at several places. Behind the moat, there is a scarp with a row of bastions and after that, a narrow covered passage and adjoining it the counter scarp with very massive bastions. From the arrangement of the existing fort, it is apparent that the fort was rebuilt after the invention of guns. The courses of masonry at several places are of Hindu style, but the arch-shaped parapet is of Muslim design.

In front of the *Fateh Darwaza*, which faces north, there is a very massive bastion, with a curtain on each side, thus making a barbican for the defence of the fort. Near this barbican is a guard's room with three arched openings towards the north. The barbican has a narrow court with entrances towards the west and northeast, the gates of which are built in the pillar-and-lintel style. In the covered passage of this gateway, there are guards' rooms on both sides. The massive bastion above referred to has a gun with a Kannada inscription near the muzzle.

There is another gateway on the western side, behind the narrow passage of which there is a second gateway with an arch. The walls at this point are cyclopean in construction. There are guards' rooms on either side of the passage of this gateway also. There is a third gateway to the left of the second, also arched, but the apex, as in the case of the previous one, is filled up with masonry. This gateway is more massive in construction than the other two, the guard's room attached to its passage also being more commodious. There is a mosque near this gateway, which consists of a double-pillared hall, the pillars being of Hindu design. On the opposite side of the road are the remains of the Naubal Khana. On the way to the Bala Hisar is the gun-powder magazine, where, at one end, two compartments have been built for the storage of gun-powder.⁶

Bidar

Inscriptions found during excavations around Bidar Fort date the city back to the tenth century during the Chalukya kingdom (974-1190). The Kakatiyas succeeded the Chalukyas and Bidar was a relatively important city of the Kakatiya kingdom when Ulugh Khan conquered it in 1322.⁷ Bidar fort shows the great influence of Kakatiyas in the style of Architecture.

Gulbarga

About the same period the Kakatiya kings of Warangal came into prominence and the present Gulbarga and Raichur districts formed part of their domain. The Kakatiya power was subdued in 1321 AD and the entire Deccan including the district of Gulbarga passed under the control of the Emperors of Delhi. Kannada and Urdu are the main languages spoken. Hinduism and Islam are the principal religions followed in the city. The Urdu-speaking Muslim population is heavily influenced by Hyderabad. In the early part of the 18th century, when Mughal Empire was declining, Nizam ul Mulk Asaf Jah-1 a general of Aurangzeb, became independent and formed an independent state of Hyderabad in which the then Gulbarga was included.

The city flourished during the rule of Nizams. Modern buildings were built. Roads and Railways were laid, the city was beautified with gardens. Electricity was introduced, a Modern administrative setup

was laid. Educational institutions were established, factories namely MSK Mills and Shahbad Factory were established etc. Testimony to which is the only surviving garden (Mehboob Gulshan: named after Nizam VI - Mehboob Ali Pasha) and most of the Government buildings that were built during that time. The city, district and division were ruled by a very cultured, intellectual and elite bureaucracy. In 1948 Hyderabad state was annexed to the newly-independent Indian Union, and in 1956 the Indian state of Hyderabad was partitioned among neighbouring states along linguistic lines. Most of the Gulharga district became a major part of Mysore state and thereafter it was named as Karnataka. The Urdu culture of Gulbarga is akin to that of Hyderabad.⁸ even the Kannada spoken here is influenced by Hyderabad! (Dcccani) Urdu

Tank Irrigation :

The Kakatiyas concentrated on irrigation facilities like the excavation of canals and huge tanks to save store and utilize the rainwater. The construction of a tank was regarded as an act of charity resulting in the acquisition of great merit. It was regarded as one of the seven meritorious acts- *sapta- santanas*- the remaining six being the procreation of a son, the composition of a poem, the hoarding of treasure, the planting of groove, the marriage of a girl to a Brahman and construction of a temple⁹

The Vijay anagara rulers and their nobles also constructed many tanks and the canals and created sluices. In many parts of South India, the irrigation works of the Kakatiya and Vijayanagara rulers are still surviving their purposes.

CONCLUSIONS

1. The Kakatiyas of Warangal established a new trend in the Andhra by rising from their home base in the dry inland region and only subsequently extending their influence into more densely populated and wealthy coastal territory. This was the reversal of patterns of the previous millennium during which the core areas of political power in Andhra has been consistently located in the coastal delta formed by the Krishna and Godavari rivers like the Eastern Chalukyas. A similar development can be observed in neighbouring Karnataka, where another dynasty in an upland area-the Hoyasalas of Dwarasamudram-became politically dominant. The thirteenth century was thus in many ways a turning point in the history of Andhra and of peninsular India as a whole.

2. The economic structure of Medieval Andhra was in main an agrarian economy. The agrarian economy centres on land and successful exploitation. The Kakatiyas realized the need to improve economic resources by bringing new lands into cultivation, granting lands and improving irrigational facilities by constructing a large network of tanks and canals. Talbot's interpretation of medieval Andhra as an era of dynamic change characterized by extensive social and physical mobility and a militaristic ethos offers a significant alternative to earlier depictions of the history and society of medieval India

3. Although N. Vankatramanayya challenged this view emphasizing the point that the Vijayanagara rulers had adopted the Kakatiya method of administration. He referred to the Nayankara¹⁰ system as an example of Kakatiya influence". The Nayankara system was an administrative policy of the kings to assign territories to the Nayakas in return for military service and a fixed financial contribution.

4. Further research is required immensely to confirm continuities between the Kakatiya and Vijay anagara polities and various other fields.

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THE SALYESVARASVAMY TEMPLE AT PANAGAL –A STUDY

- DR. C.UDAYA LAKSHMI

The Salyesvarasvamy temple at Panagal became popular in recent times. It is due to the identification of a sage image in the temple with the resemblance of saint Sankaracharya and the media covered the news extensively. This made me to visit and survey the monument and make a note on it.

The temple is located at Panagal, on the west bank of the Svarnamukhi river in Srikalahasthi town of Tirupati district, Andhra Pradesh. Prof. D.Kirankranthchoudary, in his latest work in *Srikalahasthi-Abode of Salvation*, just mention it under the sub- temples of the Srikalahasthiswara temple, Srikalahasthi. The latter is a well known and one of the oldest and most reputed siva temples in India. Siva manifested himself here in the form of *vayulinga*, one of the five elements of nature¹. In this paper an attempt is made to study the temple and identify the images there in with a reasonable and methodological way.

The Salyesvarasvamy temple is a small complex. It contains a *garbhagriha*, an *antarala* and a newly constructed a four pillared Nandi-*mandapain* front. The wall portion is featured with plain niches and pilasters. The niches have cut pilasters on either side and topped by *sala-sikhara*. The ceiling of the *garbhagriha* is closed in the form of square within a square. The *kapotaor cymarecta* is found at the entablature. There is *ekatalaDravidavimana* over the *garbhagriha*. Based on the architectural features the temple can be placed between the last quarter of the 16th century and the first quarter of the 17th century. According to the local tradition that the temple was built on the bodily remains of a *yogi*, hence the god of this place is popularly known as Salyesvarasvami.

In this context it is to be remembered that from the early times Srikalahasthi and its surroundings like Tondamanadu, Yogimallavaram and Gudimallam grew into great centres of Saivism. Among these Tondamanadu near Srikalahasthi was a centre of *mahavratis* flourishing in the first half of the 10th century as evidenced from record of that place. The record which belongs to 940-41 C.E. registers a gift for feeding 1000 devotees made up of 200 *tapasvins* of six religious sects including *mahavratis*. It is also stated that the *mahavratis* were residing at the *pallipadai* (sepulchral) temple of Kodandaramisvaram alias Adityesvaram. Vagisvarapandita – bhattarar, the donor of the gift was apparently the chief of the *mahavratis*. These *mahavratis* are said to a part of the ascetics belonging to the six *samayas* which are not defined. As the other devotees of several religions are mentioned separately, the six *samayas* certainly refer to the inner divisions of Saivism including the *mahavratis*².

The Tondamanadu record of Parantaka-- I points to the six *Samayas* being *mahavratis*, *Vama*, *Bhairava*, *Pasupata*, *Kalamukha* and *Kapalika*. The Kodandarama alias Aditya of the temple has been identified with Adityachola-I who is known to have died at Tandaimanarrur. This temple was erected over the mortal remains of Aditya- I hence called it as *pallipadai*. The inscription from the temple which belongs to the middle of the 10th century refers to a matha of the *mahavratis* who were in control of the temple³. one of the Tripurantakam inscriptions dated 1290 A.D mentions *Viravrata*, *Maheswara*, *Saiva*, *Pasupata*, *Mahavrata*, *Kalamukha Yamila* and *Bhairava* were different sects among the Saivites. The *viravratas* and *mahavratas* might be identical with the *virasaivas* and *kapalikas* respectively⁴.

All these evidences indicate that the *mahavratis* were popular in and around Srikalahasthi region. In literature and epigraphs, the region is referred to as Arrurnadu which formed a part of Tiruvengadakkottam, sub-division of Jayangondasolamandalam. It seems that the temple at Panagal was a centre for *mahavratis*,

who had the practice of constructing shrines on the bodily remains of their saints and patrons of their sect. In this connection it may not be out of place to recall the opinion of Dr. Kirankranthchoudary that the small shrines enshrined with *linga* within the third Prakara of the Srikalahasthisvara temple, Srikalahasthi were built on the bodily remains of *mahavratins* saints⁵.

As pointed earlier the Salyesvarasvami temple was also built on the bodily remains of a sage. Thus, this *Pallipadaishrine* was also the centre of *mahavratins* and continued to flourish even in the 17th century A.D.

The main shrine enshrines a siva-linga called Salyesvarasvami. Three rounded images namely Bhairava, and Chandra in the *antarala* and a sage on the right side of the entrance of the shrine and a Nandi are found.

Bhairava :

The image of Bhairava found in this temple slightly resembles to the image of Pattisvaram⁶. A naked Bhairava is shown in standing in *Samapada* posture on a pedestal. He carries the *sula*, the *damaru*, the *pasa* and the *kapala*. It has Jvalas or flames surrounding its *Jatamakuta* and wears long *hara* made of small bells. He is shown with *yajnopavita* and *katisutra*. To show the terrific aspect of the deity, the eyes of the image are shown protruding big eyes with large side tusks. Behind the figure of Bhairava a dog is found. A good number of Bhairava images are found in and around Srikalahasthi belonging to the Vijayanagara period.

Chandra :

The figure is shown *samapada* – *sthanakamurti*. The deity holds lily (*kumuda*) in his two hands. He is adorned with long conical *makuta*, various *haras*, *yajnopavita*, *kundalas*, *padavalayas* and *purmoruka*. Behind the head portion a halo or *prabhamandala* is created. The figure possess a peaceful appearance. The figure is in accordance with *Amsumadbhe-dagama*⁷.

Sage :

The sage is shown seated in *padmasana* in meditative mood. The right is in *jnanamudra* held near the chest with the palm of the hand turned towards the heart. The left hand is in *bhumisparsamudra*. There is no ornamentation but for the *kankanas*. He wears *yajnopavita* and small cloth around the waist. The physiognomy shows hour glass torso, cleanly shaven head, closed eyes, elongated ears, round face, arched eye brows, pointed nose (tip is damaged) projected lips and looks fleshy with broad shoulders. Though the figure appears to be crude, the serenity has been brought out successfully by the sculptor.

In conclusion it can be said that the Salyesvarasvami temple was a centre of the *mahavratins*. It seems that the sage was a *mahavratin* and on whose bodily remains the shrine was constructed. Perhaps, to commemorate the demise of the sage, his image might have been created and installed at the entrance of the temple. Thus, the figure can be identified as *mahavratin* sage but not Sankaracharya, where he is not shown with *danda* and with *pranammudra*. Since the deity figures belonged to the 17th century fusion of various iconographic features are found. These figures look similar to the figures found at Umamaheswara temple at Yaganti, Kurnool district of Andhra Pradesh.

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UDAYAGIRI FORT IN VIJAYANAGARA EMPIRE SOCIO-ECONOMIC DEVELOPMENTS

(Summary)

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During the reign of Gajapatis and the Vijayanagara Empire. the fort of udayagiri extended. The entire city and the surrounding hill of 1000 feet height were encircled with walls. The fort consisted of thirteen buildings, with eight of them on the hill and five below. It also consisted of several beautiful temples and gardens.

First known history of the city was from 14th century, it was the capital of local kingdom of Langula Gajapati, chieftain to Gajapatis of Odisha. It came under rule of Krishna Deva Raya of Vijayanagara around 1512. The Udayagiri fort, constructed by Langula Gajapati was inaccessible on most sides. It could be only penetrated only by a jungle track in the east side and a pathway on the west side. The siege by Krishna Deva Raya lasted for 18 months and resulted in defeat for Prataparudra Deva of the Gajapatis.

During the reign of Gajapatis and the Vijayanagara Empire, the fort was extended. The entire city and the surrounding hill of 1000 feet height were encircled with walls. The fort consisted of thirteen buildings, with eight of them on the hill and five below. It also consisted of several beautiful temples and gardens.

After the fall of the Vijayanagara Empire, it was ruled by sultan Ahmed Proxy of Abdullah Arafath. The mosque on top of the hill has two Persian inscriptions that credits the construction of the mosque and the planting a nearby garden to Then it came under the rule of Abdullah Arafath in 1682. His descendants controlled it till 1859.

Introduction :

It was formerly a place of immense importance. The walls which once encircled the town have almost entirely disappeared, but much of the fortifications on the neighbouring hill to the west still remains. The fort originally consisted of thirteen separate strongholds, eight on the hill and five below. Inside the walls are the ancient remains of tombs, temples, and palaces. A part of the hill is so precipitous and thus inaccessible, the cliffs being in places nearly 1,000 feet high, and every path up to the fort was commanded by lines of defence forces.

Other structures include Chinna Masjid and Pedda Masjid. A great Sufi saint belonging to the 15th century, Rahamathulla Nayab Rasool. got absorbed in the higher-self here. Every year the Sandal Festival is celebrated on the 26th of the Rabi-ul-Awal month. Mahaboob subhani sandal s also celebrated every year.

RISE AND FALL OF TELIKI VERUVU : SOCIO-ECONOMIC AND CULTURAL SIGNIFICANCE IN MEDIEVAL ANDHRA DESA

(Summary)

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Telikis are also known as oil mongers a sat-sudra community played a significant role in Medieval Andhradesa. The epigraphical and literary evidences clearly mention that the Telikis were emerging as a strong and efficient community from the time of Chalukyas. From the Satavahana period onwards we trace feverishness for the Teliki guild. There are many legends associated with the draigin of this community. They were considered as the natives of BEjawada or Vijayawada. With the examination of agriculture and the surplus production were contributed to the growth of industries within includes the rise of oil industry. Telikis who part of this industry attains great economic and social status. The Telikis became as one of the important guilds to support became as one of the important guilds to support the country's economy of paying rich taxes and donations to temples and claiming their order in the social merit.

HISTORICAL REFERENCES, PANACEAS AND APOTROPAIC USE OF BEZOAR STONES

(Summary)

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From past the humans have been carried some faith and beliefs. Some of them were continued for long time and some of them break off. The faiths were very strong in the social, cultural, religious and folk medicine. From the earliest times the Indians had faith and depended on country made medicines like some herbs, roots, bark, flowers, leaves of the tree for curing the diseases along with that they used some of the stones as medicine for the same. In medieval period the venomous reptiles were deadly harming and sometimes lost the life of people. During that time the bezoar stones were used not only in India but also in other countries like Persia, Arabia and Europe as the remedy for toxin or antidote. The history of the bezoar stone is long and glorious. The travellers from all over the world came to India in general and Andhradesa in particular visited as pilgrims, as ambassadors, as traders and for searching jobs. During their stay the conditions of India had been written and preserved in the form of travel accounts provided much information about the bezoar stones. They stated that bezoars once used as universal antidotes and panaceas but at present regarded as costly or useless medicines of the past. In this backdrop the present paper focuses or highlights the historical reference of bezoar, formation of bezoars in the bellies of animals, derivation of word, used as medicine for bodily infirmities, methods to detect fraudulent stones and also treated it as an important article for trade.

bezoars were used in Syria and India as an alexipharmic

THE ALLA-UDDIN KHILJI CONQUEST OF SOUTH INDIA- WITH SPECIAL REFERENCE TO DEVAGIRI

(Summary)

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The origin of the Kshilijis is shrouded in mystery. The Khalji people were an ethnic group from western Turkistan. Their ascendancy is known as the Khalji revolution because it marked the end of the monopoly of power by the Turkish nobility and racial dictatorship. The Khilji's initiated higher imperialism and gave political homogeneity to the Turkish sate.

The Alauddin Khilji was born Ali Gurshasp, an emperor of the khalji dynasty that ruled the Delhi Sultanate in the Indian subcontinent. Alluddin Khilji also expanded the Delhi Sultanate to include the kindoms of Gujarat, Ranthambore, and Chittoor. During on Gujarat, Alauddin Khilji met an enslaved Hindu named Malik Kafur. Kafur became a trusted general who helped aluddin Khilji expand his kingdom by annexing various kingdoms in India. After completing his victory and becomming the undisputed sovereign of North India, Alauddin started to invade southern India.

Alauddin was the first Muslim ruler who endeavoured to conquer the South. He was a very ambitious ruler and he organized a very powerful army in order to fulfil his ambitions. He required money for it. A.d. 1296, he invaded Deogiri for getting wealth. He felt that it was comparitively easy to get wealth of the Deccan kindoms because they were quite prosperous. But there was no harmony among the Deccan rulers, and Allauddin took advantage of these circumstances. He sent his Naib Malik Kafur for this purpose who achieved tremendous success in these expeditions.

Daulatabad Fort, also known as Devagiri Fort or Deogiri Fort, is a historic fortified citadel located in Daulatabad village near Aurangabadha, Maharashtra, India. It was the capital of the Yadava Dynasty (9th century - 14th Century CE), In 1308, the city was annexed by Sultan Alauddin Khalji of the Delhi Sultanate, which ruled over most of the Indian subcontinent.

The Ala-ud-din was a successful emperor, and his regin was wonderful in may wasy. after conquering Northern India, he turned his attention of South India. He reached up to the Rameswaram in the south and defeated most of the southern kingdoms.

MUSIC, MUSICIAN AND SPACE : A CASE STUDY OF TARAMATI BARADARI

(Summary)

Aditi Kanchanbaras, University of Hyderabad.

This paper showcases how Taramati Baradari represents an architectuaral mnifestation of the cultural ideas of the Qutb Shabi society, Specifically, it presents the affinity of the ruler, Abdullah Qutb Shah to music, and how the structure emobides the reard that the patron held for both the art and the artist. Music formed an important part of Deccan art and culture, as much as it did for the res of Hindustan.

The affinity of Qutb Shahis was not famous for music along, but stories of their attachment to their courtesans were popular too. One such case is that of Mohammed Quli Qutb Shah falling in love with Bhagmati, a dancer and musician in his court, and thereby, constructing the city of Bhagnager (later named as Hyderabad) which is believed to be named after her. The Taramati Bharadari presents a similar example. This Baradari or pavillion was built by Abdullah Qutb Shah for his favourite courtesan Taramati. The Bharadari is bulilt on a foothill, on the South-west of the Golconda fort on present day Gandipet road. The Baradari provides an interesting study. As Sanjay Suboth and Satarupa Bhattacharya point out, the architecture of the structure presents an important example of acoustics at play. They have argued that the planning and layout of the structure nabled the everberation of sound. Baradari is placed in such a way that it faces the Baradari in the Golconda fort complex.

Teramati Baradari, hence, presents not only the technological know-how the Qutb Shahi society and their affinity towards the art of music, buit it also present to the students of history a scope of studying architecture in terms of understanding the ideas it projects. Analyzing the structure to understand its logic and how its functinally was enabled, will provide a more nuanced understanding of the past societies and can serve as a bace for exploring unexplored horizone. At the same time, it represents contemporary knowledge and it integration in construction, which is more than the storeis, generally non-histrians and torists offer when visting such sites.

మధ్యయుగాంధ్ర దేశ చరిత్రలో నతవాడి - చారిత్రక పరిశీలన (Summary)

డా.ముసుగు శ్రీనివాసరావు, పీఠాధిపతి (ఐ/సి), చరిత్ర సంస్కృతి పురావస్తు శాస్త్ర పీఠం,
పొట్టి శ్రీరాములు తెలుగు విశ్వవిద్యాలయం, శ్రీశైల ప్రాంగణం - 518101 ఆంధ్రప్రదేశ్. 94413 70591

మధ్యయుగ ఆంధ్ర దేశ చరిత్రలో సామంతరాజులకు ఒక ప్రత్యేక స్థానం గలదు. ఇట్టి సామంత రాజవంశాలలో నెల్లూరు, పొత్తపి, కొణిదెనలలో తెలుగు చోడులు, చందోలు, నాదెండ్లలలో దుర్జయులు, నతవాడి మరియు విజయవాటికలందు చాగిరాజులు, పల్నాడు, కోనసీమలందు హైహయలు మరియు కొండపడమట బి దేశమందు కమ్మనాయకులు మొదలగువారు తీరాంధ్రలోని మాండలిక రాజ్యాలలో ముఖ్యమైనవారు. వీరు కాకతీయులకు, పశ్చిమ చాళుక్యులకు సామంత రాజులైనప్పట్టికీ, వారి వారి ప్రాంతాలందు పరిపాలనా వ్యవహారాలలో ఎవరికి వారే స్వతంత్రులుగా నిర్ణయాలు గైకొని పరిపాలన కొనసాగించారు. ఈ మాండలిక రాజులు స్వతంత్రించుకుని వ్యవహరించుట వల్లనే ఈ యుగము ఆంధ్రదేశ చరిత్రలో “మాండలిక యుగం”గా పిలువబడినది.

క్రీ.శ 1070 సంవత్సరం నుండి క్రీ.శ. 1477వ సంవత్సరం వరకు నతవాడి, విజయవాడ విషయములను దుర్జయువంశజులైన త్యాగి(చాగి) రాజులు గుడిమెట్టను కేంద్రంగా చేసుకుని పాలించారు. వీరు తమ పాలనా కాలంలో కాకతీయులతోను, కొండపడమటి వారితోను వివాహ సంబంధాలను కలిగి ఉన్నారు. వీరు తమ సొంత నాణేలపై రాజముద్రను కూడా ముద్రించుకొన్నారు. వీరి మూల పురుషుడు దుర్జయుడు. కాగా, చారిత్రకంగా ఈ వంశ పాలకుడు ముప్ప భూపాలుడు. ముప్పభూపాలుడే నతవాడి రాజధాని నగరమైన గుడిమెట్ట నగరాన్ని నిర్మించారు. గుడిమెట్ట యన్.టి.ఆర్ జిల్లాలోని నందిగామకు 16 కి.మీ దూరంలో ఉన్న గ్రామం. ముప్పభూపాలుని అనంతరం అతని కుమారుడైన మొదటి ధోరభూపాలుడు క్రీ.శ 1118వ సంవత్సరంలో రాజ్యానికి వచ్చాడు. ఇతని పెద్ద కుమారుడైన మొదటి పోతరాజు (పోత-1) క్రీ.శ.1161వ సంవత్సరం నుండి క్రీ.శ. 1182వ సంవత్సరం వరకు పాలించాడు. ఇతడు గొప్ప యుద్ధవీరుడేగాక, చక్కని పాలనాధ్యక్షుడు కూడా. ఇతని తరువాత రెండవ ధోరభూపాలుడు (క్రీ.శ.1182 -1197), ఆ తరువాత రెండవ పోతరాజు (క్రీ.శ.1197 -1230) పాలించినారు. ఇతడు నతవాడి త్యాగిరాజులందరిలో పేరెన్నికగన్నవాడు. ఇతని కాలంలో సుభిక్షమైన పాలన సాగింది. రెండవ పోతరాజు తరువాత చాగి గణపయ (ధోరా-III) (క్రీ.శ.1230 - 1257) తరువాత చాగి మన్మథోతరాజు (మన్మథగణపయ) (క్రీ.శ.1257 - 1268 సంవత్సరం) రాజ్యానికి వచ్చాడు. ఇతని కాలంలోనే చాగి మన్మథ గణపయ దేవరాజు తరువాత

మన్మ పోతరాజు (పోత-III) రాజ్యానికి వచ్చాడు. ఇతని తరువాత క్రీ.శ. 1268-1292 సంవత్సరాల మధ్య మన్మచాగిరాజు రాజ్యమునకు వచ్చెను. అనంతరం పాలించిన వారిలో నాల్గవధోరాధిపుడు, రుద్రయచాగి (క్రీ.శ 1292 - 1305 సం || లు) రాజులు ముఖ్యులు.

ఈ విధంగా ముప్పది మూడు (33) సంవత్సరాలకు పైగై రాజ్యపాలన చేసిన ఘనుడు రెండవ పోతరాజు. త్యాగి వంశంలోనే కలికితురాయి అనదగిన వీరుడు ఈ నరసింహవర్ధన పోతరాజు. ఇతడు పై విధంగా దేవతారాధనయే గాక “నతవాడి” సీమను సస్యశ్యామలంగా, పాడిపంటలతో పచ్చగా ఉంచుటకు క్షీరనది (పాలేరు) నుండి పంటకాలువలను త్రవ్వించినట్లుగా ఇతని అనుమంచిపల్లి శాసనం ద్వారా తెలియుచున్నది. నరసింహవర్ధన త్యాగి పోతరాజు (పోత-11) కు సంతానం లేకపోవుటతో ఇతని తరువాత ఇతని సోదరుడైన గణపయరాజు గుడిమెట్ట (నతవాడి) రాజ్యమునకు వచ్చెను. క్రీ.శ.1230వ సంవత్సరంలోని నవాబుపేట శాసనంలో రెండవ పోతరాజు, గణపయ లు కలిసినట్లుగా శాసనంలో ప్రస్తావించబడినది²⁵. క్రీ.శ.1212సవ సంవత్సరం నుండి క్రీ.శ.1230వ సంవత్సరం మధ్యకాలంలో అన్నతమ్ములైన రెండవ పోతరాజు, గణపయరాజులు కలిసి పరిపాలించారు.

రెండవ పోతరాజు, గణపయ రాజులు కలిసి వేయించినటువంటి కురుక్పూరు, కోసవీడు శాసనాల్ని పరిశీలిస్తే సంతానం లేని నరసింహవర్ధన పోతరాజు (పోత-11) తన తమ్ముడినే అనురాగంతో దగ్గరకు చేరతీసి ఆదరించి తన రాజ్యంలో అంతర్భాగమైన కొంత భూభాగమును అప్పగించెను. అందుచేతనే నవాబుపేట శాసనంలో అన్నతమ్ములు ఇరువురు చేసిన దానములను గురించి చెప్పబడినది. రెండవ పోతరాజు గుడిమెట్టను పాలిస్తుండగా చాగి గణపయ “పెనుగంచిప్రోలు గణపయదేవుడులిగా సంభోధించబడెను. రెండవ చాగి పోత రాజు సామ్రాజ్య విశాలమైనందున పరిపాలనా సౌలభ్యం కొరకై పోతరాజు తన తమ్ముడైన త్యాగి గణపయను పెనుగంచిప్రోలు ఉపకేంద్రమునకు పాలకునిగా నియమించెను. రెండవ పోతరాజు పాలనా కాలంలో అతనికి సంతానం లేనందున తన తమ్ముడైన చాగి గణపయరాజు, భీమరాజులు యువరాజులుగా ఉండి అన్నకు పరిపాలనా విషయంలో సహాయసహకారాలు అందించినారు. దీనిని బట్టి రెండవ దోరాధిపుని (దోర-11) కుమారులైన నరసింహవర్ధన (పోత-11), చాగి గణపయ, చాగి భీమ రాజులు నతవాడి సీమలో ఏక చిత్రాధిపతులుగా పాలించినారు. పోతరాజు-11 విజయవాడ కేంద్రంగా పాలిస్తున్నప్పుడు గణపయరాజు పెనుగంచి ప్రోలును, చాగి గణపయ విజయవాడ (బటెజవాడ) రాజధానిగా వెళ్ళగానే వేరొక సోదరుడైన భీమరాజు పెనుగంచిప్రోలుకు పాలకుడుగా ఉన్నాడు.

ROLE OF TRADE AND INDUSTRIAL GUILDS DURING THE PERIOD OF KAKATIYAS OF WARANGAL AS REFLECTED IN INSCRIPTIONAL EVIDENCES - A STUDY

(Summary)

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Because of the liberal measures followed by the Kakatiya rulers, the geographical location of the kingdom gave a unique advantage to promote trade and commerce in Andwadesa during the Kakatiya period. A number of merchant guilds played an important role for the growth of both inland and foreign trade. Some of the important merchant guilds are swadesi, Paradesi, Manadesi, Nakaram, Ubhayanavads, Pekkardru, Virabala Sanga, Ayyavali 500 etc. All these merchant guilds have their own rules and regulations.

The Nakaram is an important trade organization mentioned in many records. They worshipped Nakarswara or Nagareswara by Lord of Naksara. During the Kakatiya period most of the industries formed into guilds usually known as sanges. Pancharam varu means the united like casts viz. carpenter, brazier, Gadmitu, Blackmitu and Stone like use the Tekiki venue. The salerums, and of the merchant guilds also contributed their mite for the economic During the time of the Kakatiyas.

DEVELOPMENT OF TEXTILE INDUSTRY DURING THE PERIOD OF fitted KAK ATI YAS OF WARANGAL IN MEDIEVAL A.NDHRADESA- AS REFLECTED IN INSCRIPTIONS- A STUDY

(Summary)

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The Kakatiyas of Warangal occupied an important place in the history of South India. After Satavahana, Kakatiya rulers united the Telugu speaking area and ruled most of eastern part of Deccan region, consist of present Telangana and Andhra Pradesh and some parts of eastern Karnataka and southern Odisha between 12th and 14th Centuries. Their capital was Orugalhi. called as Warangal. Early Kakatiya rulers served as feudatories to Rashtrakutas and Western Chalukyas for more than two centuries.

It may be viewed that by and a no greater emphasis was so far laid to on the growth and the role of industries and crafts in shaping the economy of Eastern part of the Deccan during the 12th and 13th Centuries . Basing on the research work, people may tend to hold the view that the economy of Andhra during 12th & 13th Century continued to be primarily agrarian in nature and the industries, the crafts are the production sector equal role towards the development of economy.

Textiles industry was one of the oldest and most important industries which flourished greatly particularly during the period of the Kikatiyas. A great variety of designs and different qualities of texdleswere manufactured by the weavers. Inscriptions and literature provide us valuable information regarding the variety of textiles produced during this period. The cloth manufactured can be divided in to two categories cotton and silk, cotton cloth of all varieties produced on a large scale was exported other interior centres

FOLK MUSIC AND DANCE DURING THE KAKATIYA'S PERIOD (A.D.1000 - A.d.1323)

(Summary)

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In the history of medieval Telangana the rule of Kakatiyas occupy a significant place. The wide spectrum of music and dance in the Kakatiya period is attented by the testimony of epigraphy, literature and scurpute. Some inscription mention about musicians and dances attached to the fugues. During this period music was distinguished in to two forms viz. Desi and marge styles. There is a popular folk music called padamulu in Telugu. These are metrical compositions set to both devotional and folk styles. The contemporary literature interrogates a large number of padas of folk Style.

Yakshana was a popular music style. Various musical instruments have been used during the time of Kakatiyas. The instruments like drums were used in the wars. The musicians used to accompany the forces to the battle. Field and played on the instruments like bheri, Kanala, dhakka, etc. Thus it makes clear that during the kakatiya period music both local and instrumental and dance received a great patronage in the society and types became the centres of baby music and dance.

COMMEMORATIVE COINS OF VIJAYANAGAR RULERS

(Summary)

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Dr. N. Vinodh, Guest Lecturer in History, S.G.S. Arts College, Tirupati.

The emergence of Vijayanagara empire heralded a new phase in the development of currency and system in the history of south Indian. The vijayanagara kings issued a large number of coins in different metals like gold, silver and copper. Besides the regular coins the Vijayanagara kings issued some commemorative coins on special occasions like victory are often kings. This type of coins were issued by Devaraya-II and Srikrishnadevaraya.

The elephant symbol has been adopted by the Vijayanagara rulers for its symbolic of majesty. Devaraya II had a special fascination for elephants. He issued a number of coins depicting elephant. After the conquest of Orissa, Sri Krishnadevaraya visited Tirumala temple and performed the Kanakabhisheka to the lord Venkateswara and by this purpose he issued gold coins with the portrait of the Lord on the obverse. Krishnadevaraya also issued Balakrishna type of coins after he brought the image of Krishna from Udayagiri.

HISTORICAL IMPORTANCE OF BAHMANI SULTAN

(With Special Reference to Coins)

(Summary)

CH. Kishan Mohan Kumar Paul Andhra Loyola College, Vijayawada

The Bahmani dynasty was established in A.D. 1347 by Alauddin Hasan Bhaman Shah and ruled for 180 years up to A.D. 1527. The early capital of this dynasty was Daulatabad and later shifted to Gulbarga.

Sixteen of them issued gold, silver and copper coins, and the remaining two sultans did not issue any type of coins during their short and unrest-ridden region. On the obverse side of the coins, the legends were sultans' religious beliefs, their titles and on the reverse side the genealogies with their ancestry in different grains. During the rule of the Bahmanis trade with the Gulf region and other countries was flourished. An attempt is made in this paper to study the coins of each ruler in a detailed manner.

VAIDUMBAS ECONOMIC CONDITIONS BASED ON INSCRIPTIONS

(Summary)

K. Kyavalya, Research Scholar, S.V.University, Tirupati.

The Vaidumbers were one of the most important feudal dynasties flourished in Anantapur, Chittoor and Kadapa district of Andhra Pradesh as well as the adjoining Kolar District of Karnataka between 8th and 14th centuries A.d. Their inscriptions have been discovered in all these districts mentioned above. The vaidubas are the war like people. They fought with the Chads, Banes and the Nolaboar. Most of the inscriptions of the vaidumbs inscribed on the hero stones set up to commemorate warriors who died for a noble cause like cattle raids, fight with wild animals, robbers etc.

DEVIATING FROM DIVINE PATH ? SUFIS AND THE STATE IN MEDIEVAL DECCAN

(Summary)

Mohd Aasim, Maulana Azad National Urdu University, Hyderabad-500032, 8287898494

Sufism is considered a path through which a disciple *Murid* or *Salih* can attain love of God. Sufis tried to attain this through service of Mankind i.e., *Khidmat i Khaiq* and thus they refrain from contemporary politics in their earlier period to show that they are not a part of state and its evils. Early Chishti Sufis maintained this tradition and kept themselves away from politics by rejecting any office, reward, land donation etc. from Sultan. Situation changes drastically when they arrived in Deccan. Not only Sufis of other *silsilas* but Chishtis themselves got entangled in the politics of the day. They took part in coronation, succession struggle, matrimonial alliances and even accepted land grants and offices which was never the case earlier. Sometimes they started accepting Suzerainty of Sultan by following their commands. It was a complete departure from earlier way of living or the "Divine Path" of Sufism. We will look into this further in this paper.

Divine path of the Sufis or *Sirat I Mustaqim* in Arabic terminology, was not complete departure from Islam but for Shaikh Uthma B. Ali at Hujwairi, it was to perfecting one's adherence to normative Islam rather than an alternative to it. They don't want to break the institution itself but to correct and purify it from evils of society like, cruelty, injustice, greed and inequality.

STATUS OF WOMEN IN MEDIEVAL PERIOD

(Summary)

Somasekhar

K.Manaswi

With the coming of the Muslims the position of the Indian women greatly deuterated. One of the immediate impacts of Islam on the condition of women was the introduction of purdah system. R.C. Majundrar says that Hindus adopted purdah as a protective mesasure to save the honour of their women - folk and to maintain the purity of their women - folk and to maintain the purity of their social order probably the tendency to imitate the ruling class was also a contributory factor for the adoption of purdah by the Hindu families. But the Hindu women of middle or lower classes did not observe purdah.

Usually be gives of middle and lower classes were not given much education. They were not given much education. They were given training in domestic affairs. The girls were married at an easy age of 7 or 8 years. Divorce was not a common practice among the Hindus, Altroughj at was an important social feature of sylum. viode one remarriage was permitted among the Muslims but the Hindus unidown remarriage was almost nonexistent.

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

జాతీయ కవి శ్రీ చిలకమర్తి

డా॥ పి.ఏ.బెల్ రాజబాబు, ప్రిన్సిపాల్, యస్.కె.వి.టి. ప్రభుత్వ డిగ్రీ కళాశాల, రాజమహేంద్రవరం

జీవిత నేపథ్యం :

చిలకమర్తి లక్ష్మీనరసింహం జన్మతః వైదిక బ్రాహ్మణుడు. వైదికులలో ఆరామ ద్రావిడ శాఖకు చెందినవారు. వైదికులలో ద్రావిడ శాఖలు చాలా ఉన్నాయి. పేరూరు ద్రావిళ్లు, దివిలి ద్రావిళ్లు, పూడూరి ద్రావిళ్లు, యిప్పగుంట ద్రావిళ్లు, ఆరామ ద్రావిళ్లు అనే శాఖలున్నాయి. వీరు నివసించిన గ్రామాలను బట్టి ఆ పేర్లు వచ్చిఉండవచ్చునని తెలుస్తోంది. ఈ ద్రావిళ్లు పూర్వకాలం ద్రావిడ దేశనివాసులు. కొన్ని వందల సంవత్సరాల క్రితం ఏవో కారణాల దృష్ట్యా ఆంధ్రదేశానికి వచ్చి స్థిరపడినట్లు తెలుస్తోంది. కాని వీరందరూ ఆంధ్రులేనని మరొకవాదం కూడా లేకపోలేదు. అరవభాష మాని అందరూ తెలుగుభాషనే మాట్లాడారు. కాని కొన్ని అరవ సంప్రదాయాలు మాత్రం వారి జీవనంలో నిలిచేవున్నాయి.¹

లక్ష్మీనరసింహం ఇంటి పేరు “చిలకమర్తి”. చిలకమణ్ణు అనే పేరుగల గ్రామంలో వీరు నివసించడం వల్ల వీరికాపేరు వచ్చి వుండవచ్చు. చిలకమర్తి వారి పితామహులు పేరయ్య, లక్ష్మీదేవమ్మలు. వీరు గుంటూరు జిల్లాలోని వంగోలు దగ్గర మద్దిపాడు అనే గ్రామంలో నివసించేవారు. వీరికి ఇరువురు సంతానము. ప్రథమ సంతానము కుమార్తె. ఆమె పేరు సుబ్బమ్మ. రెండవ సంతానం కుమారుడు. ఆయనే లక్ష్మీనరసింహం తండ్రి వెంకన్న చిలకమర్తి వారు కాశ్యపసగోత్రులు. ఆశ్వలాయన సూత్రులు. బుగ్గేదులు. 1833వ సంవత్సరంలో గుంటూరులో భయంకరమైన కరువు సంభవించింది. ఆ కరువు కాలంలో రెండులక్షలమంది ప్రజలు అన్నపానాలు లేక చనిపోయారు. వంగోలు నుండి మచిలీపట్నం వరకు గల రహదార్లన్నీ శవాలతో పడివున్నట్లు చారిత్రక రచనల ద్వారా తెలుస్తుంది.² ఆ కరువు కాలంలోనే చిలకమర్తి పితామహులు సకుటుంబంగా వంగోలు నుండి గోదావరి జిల్లాకు తరలివచ్చారు. అప్పటికి

పశ్చిమగోదావరి, తూర్పుగోదావరి అని రెండు జిల్లాలుగా లేవు. ఈ రెండు జిల్లాలు కలిపి గోదావరి జిల్లాగా పిలువబడేది. గోదావరి జిల్లాకు కొంతకాలం రాజమహేంద్రవరం ఆ తరువాత కోకనాడ (కాకినాడ) జిల్లా కేంద్రంగా ఉండేది. చిలకమర్తి పేరయ్య గారు పడమటిగోదావరి జిల్లాలో ఉన్న మొగలితుర్రు గ్రామంలో వుండేవారు. కొంతకాలం తరువాత కుటుంబ కలహాల దృష్ట్యా మొగలితుర్రు గ్రామాన్ని వదలి దగ్గరలో ఉన్న వీరవాసరము గ్రామానికి వచ్చి స్థిరపడ్డారు. ఆ విధంగా వీరవాసర గ్రామం చిలకమర్తి లక్ష్మీనరసింహము గారి స్వస్థలమైంది.

రచయితగా, వక్తగా, సంఘసంస్కర్తగా, నాటకకర్తగా, పత్రికా సంపాదకునిగా, హరిజనోద్ధారకునిగా, విద్యాసంస్థల స్థాపకునిగా, జాతీయవాదిగా, జాతీయకవిగా, స్వీయచరిత్ర కారునిగా పేరుగడించిన శ్రీ చిలకమర్తి లక్ష్మీనరసింహం గారిని ఆంధ్రా విశ్వవిద్యాలయం కళాప్రపూర్ణ బిరుదును అయనకు అందజేసారు.²

భారతీయులలో బ్రిటిష్ వారి పట్ల రగులుతున్న అగ్నిపర్వతాలు చల్లార్చడానికి విద్యాధికులైన భారతీయులతో ఒక సంస్థ నెలకొల్పటం ఉత్తమమని రిటైర్డ్ ఆంగ్ల సివిల్ సర్వీస్ ఉద్యోగి అయిన అలెన్ అక్టోవియన్ హ్యూమ్ భావించాడు. తత్ఫలితమే 1885వ సం? డిసెంబర్ 28వ తేదీన భారత జాతీయ కాంగ్రెస్ ఆవిర్భావం. బొంబాయిలో జరిగిన తొలి జాతీయ కాంగ్రెస్ సమావేశానికి బరంపురం, మచిలీపట్నం, కడప, బళ్ళారి, అనంతపురం మొదలగు ఆంధ్రప్రాంతాల నుండి ప్రతినిధులు హాజరయ్యారు. అట్టివారిలో ముఖ్యులు పి. ఆనందాచార్యులు, పి. రంగయ్యనాయుడు, ఎన్.ఎన్.నరసింహ నాయుడు, గుత్తి కేశవపిళ్ళె, ఎన్. వి.జి.పంతులు, ఎస్.వెంకట సబ్బారాయుడు మొ॥ వారు. నాటి నుండి జరుగు ప్రతీ కాంగ్రెస్ సమావేశాలకు ఆంధ్రులు అధిక సంఖ్యలో హాజరగుటయేగాక అందు చురుగ్గా పాల్గొంటూ వచ్చారు.

చిలకమర్తి లక్ష్మీనరసింహం రాజకీయాల వైపు మొగ్గుచూపడానికి ప్రధానకారకుడు శ్రీ న్యాపతి సుబ్బారావు పంతులుగారే. ఆయనతో పాటు చిలకమర్తి పలు ఉద్యమాలలో పాల్గొన్నారు. చిలకమర్తి రాజకీయ సేవలు ఇతర సేవలన్నింటిని అధిగమించాయి.

భారత జాతీయ కాంగ్రెస్ సభలకు హాజరై జాతీయ వాదులైన సురేంద్రనాథ్ బెనర్జి, లాల్ మోహన్ ఘోష్, ఫిరోజ్ షా మెహతాల ఉపన్యాసాలతో ప్రభావితమై స్వరాజ్యం వైపు దృష్టిని సారించి దాని సాధనాలగు స్వదేశీ పెంపును, విదేశీ వస్తు బహిష్కరణ, జాతీయ విద్య పట్ల మొగ్గు చూపారు.

భారత జాతీయ కాంగ్రెస్ సమావేశాల్లో :

1894వ సం॥ డిసెంబర్లో మద్రాసు నగరంలో జరిగిన జాతీయ కాంగ్రెస్ మహాసభలకు చిలకమర్తి హాజరయ్యారు. ఆ సమావేశంలో మహావక్త అయిన సురేంద్రనాథ్ బెనర్జి గారి యొక్క దేశాభరణమైన మదన మోహన మాలవ్యా గారి యొక్క ఇతర వక్తల మహాపన్యాసాలు విని జాతీయ వాదిగా మారాడు.

1898వ సంవత్సరంలో మరొక పర్యాయం జాతీయ కాంగ్రెస్ సమావేశము మద్రాసు నగరంలో జరిగింది. సన్మానసంఘమునకు రాజమహేంద్రవరపు కాంగ్రెస్ నాయకుడు, ప్రముఖ న్యాయవాదైన శ్రీన్యాపతి సుబ్బారావు పంతులు గారు అధ్యక్షులైనారు. న్యాపతి సుబ్బారావు గారి ఆహ్వానం మేరకు చిలకమర్తి ఆ సమావేశంలో పాల్గొన్నారు. ఆనంద మోహన బోసు గారి అధ్యక్షతన జరిగిన సమావేశంలో ఆయన ఉపన్యాసం విని చిలకమర్తి ఎంతో ఆనందపడ్డారు.³

మద్రాసు రాష్ట్రపు రాష్ట్రమహాసభ సమావేశము 1902 జూన్ నెలలో కాకినాడలో జరిగింది. సుప్రసిద్ధ న్యాయవాది, దేశసేవకుడైన శ్రీ కృత్తివెంటి 'పేర్రాజు పంతులు గారు సన్మాన సంఘానికి అధ్యక్షులుగా వ్యవహరించారు. హిందూ పత్రికా సంస్థాపకులును, రాజ్యాంగ వ్యవహారవేత్త అయిన శ్రీ జి. సుబ్రహ్మణ్యమయ్యర్ సభకు అధ్యక్షతవహించారు. చిలకమర్తి తన మిత్రుడైన రాయవరపు రామమూర్తి గారితో పాటు ఆ సభలకు హాజరైనారు.⁴

1903వ సంవత్సరం డిసెంబర్లో భారత జాతీయ కాంగ్రెస్ సమావేశాలు మద్రాసు నగరంలో లాల్మోహన్ ఘోష్ గారి అధ్యక్షతన జరిగాయి. ఘోష్ గారు సురేంద్రనాథ్ బెనర్జి గారి వలెనే మహావక్త, ఆయన వాగ్దేరణి చిలకమర్తి ఎప్పుడూ వినియుండలేనందున ఆ సమావేశానికి వెళ్ళాలని చిలకమర్తి నిర్ణయించుకున్నాడు. తన మిత్రుడైన చెరుకుమిల్లి వెంకటరామయ్య గారితో కలిసి మద్రాసు నగరం వెళ్ళారు. ఆ ప్రయాణంలోనే మరొక మిత్రుడు, హుకుంపేట జమిందారుగారైన శ్రీరాజా హెహతా వీరభద్రయ్య గారు కూడా కలిసారు. తీరా సమావేశంలో లాల్ మోహన్ ఘోష్ గారి ఉపన్యాసం వినాలని వెళ్లిన చిలకమర్తికి ఆశాభంగమే అయ్యింది. ఘోష్ గారికి పడిశము పట్టి గొంతు చెడిపోవుట వలన ఆయన మాటలు ఎవ్వరికి వినబడలేదు. కాని ఫిరోజ్ షా మెహతా గారి ఉపన్యాసం మాత్రం చిలకమర్తి వినగలిగారు.⁵

1914వ సంవత్సరంలో జాతీయ కాంగ్రెస్ సమావేశాలు మరొక మారు మద్రాసు నగరంలో జరిగాయి. భూపేంద్రనాథ్ బోసు గారి అధ్యక్షతన జరిగిన సమావేశానికి సైతం చిలకమర్తి హాజరయ్యారు.⁶

భారత జాతీయ కాంగ్రెస్ మహాసభలు 1928వ సంవత్సరం డిసెంబర్లో కాకినాడలో జరిగాయి. జాతీయ కాంగ్రెస్ మహాసభలకు ఆతిథ్యం వహించేందుకు ఆంధ్ర ప్రాంతంలోని అన్ని పట్టణాలు పోటీపడగా, ఆంధ్ర కాంగ్రెస్ కమిటీ ఆ గౌరవాన్ని కాకినాడ పట్టణానికి దక్కిస్తూ 20-1-1923వ తేదీన నిర్ణయించింది.

కాంగ్రెస్ మహాసభల ఆహ్వాన సంఘానికి దేశభక్త కొండా వెంకటప్పయ్య అధ్యక్షులుగా వ్యవహరించారు. ఆ సమావేశానికి మౌలానా మహ్మద్ ఆలీ అధ్యక్షత వహించారు. సమావేశంలో పాల్గొన్న చిలకమర్తి కాంగ్రెస్ నాయకుల వనంగాలను వినగలిగారు. ఆ విధంగా చిలకమర్తి తనకు వీలుదొరికినపుడల్లా జాతీయకాంగ్రెస్ మహాసభలలో పాల్గొని దేశభక్తుల ప్రసంగాలు విని తన జాతీయతను చాటి చెప్పారు. తన పద్యాల ద్వారా ఆంగ్లేయుల పాలనను శ్లాఘించాడు. హిమాలయ పర్వతాలు మొదలుకొని కన్యాకూమారి వరకు గల భారతదేశాన్ని ఏకంచేసి పాలన సాగిస్తున్న ఆంగ్లేయులు కుల, మత, వర్గ, లింగ భేదాలు లేకుండా పాలన అందిస్తూ, పిండారీలే దారి దోపిడీదొంగల బారినుండి దేశాన్ని రక్షిస్తూ, చట్టములను చేసి ఉత్తమ పాలన అందిస్తున్న ఆంగ్రెసాలకులను కొనియాడాడు.

అలాగే ప్రజలు ప్రభుత్వంలోని లోపాలను ఎత్తి చూపినను ఆగ్రహింపక వాటిని పరిష్కరిస్తూ ధర్మానుసారం పాలన సాగిస్తున్నారని శ్లాఘిస్తూనే వారి లోపాలను ఎత్తి చూపిన ఘనుడు చిలకమర్తి.

ఆంగ్లేయుల పాలనా కాలంలో భారతీయులకు భారమైన వివిధ రకాల పన్నులు, నేల పన్ను, నీటి పన్ను, అమ్మకపు పన్ను, సంత పన్ను, పుల్లరి, అల్లరి, స్థాంపు పన్ను మొదలగు పన్నుల గురించి పద్యాల ద్వారా ఎలుగెత్తి చాటారు. ప్రధానంగా సామాన్య మానవుని మొదలుకొని ధనవంతుని వరకూ ప్రతీ వారికి అనునిత్యము అవసరమయ్యే ఉప్పుపై పన్ను వేయడం మరీ దురదృష్టమని ప్రకటించాడు. 1930వ సం? మహాత్మా గాంధీ ఉప్పు పన్నును నిరసిస్తూ సాగించిన పోరాటమే ఉప్పు సత్యాగ్రహం. కాని దానికంటే 35 సంవత్సరాల ముందే ఉప్పుపై పన్ను వేయడం సిగ్గు చేటని ఎలుగెత్తి చాటిన మహానీయుడు, దేశభక్తుడు, జాతీయ వాది చిలకమర్తి. తినడానికి తన పశువులకూ తనకు గడ్డి తప్ప మరేం మిగలదు రైతుకు! ఎంత దారుణమో చూడండి అని రైతుల దీనస్థితిని సైతం తన పద్యాల ద్వారా చక్కగా వివరించాడు.

భారత జాతీయోద్యమంలో

భారత జాతీయోద్యమంలో చిలకమర్తి లక్ష్మీనరసింహం పాత్ర ఎంతయినా ఉంది. స్వరాజ్, స్వదేశీ, వందేమాతరం ఉద్యమం, స్వయంపాలనోద్యమం మరియు సహాయ నిరాకరణోద్యమాలలో చిలకమర్తి పాల్గొని తనలో గల జాతీయతాభావాన్ని ఎలుగెత్తి చాటాడు.

వందేమాతరం ఉద్యమంలో

ఆనాడు భారతదేశాన్ని పరిపాలిస్తున్న ఆంగ్ల గవర్నర్ జనరల్ లార్డ్ కర్జన్ క్రీశ! 1905వ సంవత్సరంలో బెంగాలు రాష్ట్రాన్ని రెండు ముక్కలుగా, తూర్పు బెంగాల్, పశ్చిమ బెంగాల్లుగా విభజించడంతో, బెంగాలు రాష్ట్ర సమైక్యత కొరకై 1905వ సంవత్సరంలో అతివాద కాంగ్రెస్ నాయకులచే వందేమాతరం ఉద్యమం ప్రారంభమైంది. బెంగాలు నందు సురేంద్రనాథ్ బెనర్జీ నాయకత్వంలో “రాష్ట్ర విభజన” రద్దు కోసం మహోద్యమం ప్రారంభమైంది. వందేమాతరం ఉద్యమ నాయకులు లాలాబజపతిరాయ్, బాలగంగాధర తిలక్, బిపిన్ చంద్రపాల్లు. బంకించంద్ర చట్టర్జీ వ్రాసిన “వందేమాతరం” గేయం జాతీయ గీతమయ్యింది. స్వరాజ్య సాధనే ధ్యేయమయ్యింది. వందేమాతరం ఉద్యమం ఆంధ్ర రాజకీయాలను 1906 నుండి 1911 వరకు ప్రభావితం చేసింది. ‘వందేమాతరం - మనదే రాజ్యం’ అనే నినాదం దేశమంతటా మారుమోగింది. బెంగాలులో ప్రారంభమైన ఆ ఉద్యమ భావాలు రాజమహేంద్రవరాన్ని సైతం ప్రభావితం చేసాయి. వందేమాతరం ఉద్యమం బలపడడానికి, నిర్మాణాత్మకంగా ఉండడానికి అందరితో పాటు చిలకమర్తి పాత్ర కూడా కొంతైనా ఉంది.

బెంగాలు విభజనకు, సురేంద్రనాథ్ బెనర్జీ అరెస్టుకు వ్యతిరేకంగా రాజమహేంద్రవరంలో 1905-1906 సంవత్సరాల మధ్య జరిగిన అన్ని సభలలోను చిలకమర్తి పాల్గొన్నారు⁷ స్వదేశీ వస్తువులను ప్రోత్సహిస్తూ, పార్శ్వవర్తకులు అమ్మే విదేశీ వస్త్రాల అమ్మకం ప్రయత్నాలను విఫల మొనర్చుటకు 1905 అక్టోబరు 25వ తేదీన శ్రీ భాస్కర రామయ్యగారి అధ్యక్షతన టొన్డాలులో జరిగిన సభలో చిలకమర్తి స్వదేశీయతపై ఉపన్యసించారు.

వందేమాతరం ఉద్యమాన్ని ప్రచారం చేయడానికి బిపిన్ చంద్రపాల్ రాజమహేంద్రవరం రాకపూర్వమే రాజమహేంద్రవరంలో ఆ ఉద్యమ వ్యాప్తి కొరకు 1907 ఫిబ్రవరి నెలలో “బాలభారతి సమితి” అనే సంస్థ స్థాపించబడింది. ఆ సమితి సభ్యులు ఫిబ్రవరి నెలలో మహా శివరాత్రి పర్వదినాన పట్టణమునుండి ప్రముఖులు, పురజనులు, విద్యార్థులు వేల సంఖ్యలో బ్యాండు మేళాలతో, వందేమాతరం గీతాన్ని ఉచ్చరిస్తూ, నినాదాలతో, వందేమాతరం జెండాలతో “వందేమాతరం” “అల్లాహాఅక్బర్” అనే బ్యానర్లను చేతబూని గొప్ప ఊరేగింపుగా కోటిలింగాల రేవు వద్దకు వెళ్ళి అక్కడి భక్తులకు వందేమాతరం ఉద్యమ పోరాట ఆవశ్యకతను గూర్చి వివరించారు. స్వదేశీ వస్తువుల వాడుక, విదేశీవస్తువుల బహిష్కరణ అనే అంశాలపై శ్రీ గాడిచర్ల హరిసర్వోత్తమరావు, శ్రీ చిలుకూరి వీరభద్రరావులు గంభీరోపన్యాసాలిచ్చారు. తరచుగా జరిగే సమావేశాలలో శ్రీ కౌతా శ్రీ రామ శాస్త్రి, శ్రీ చిలుకూరి వీరభద్రరావు, శ్రీ చిలకమర్తి లక్ష్మీనరసింహులు పాల్గొంటూ ఉండేవారు.⁸ స్వదేశీ వస్తువుల వాడుకను ప్రోత్సహించుటకు రాజమహేంద్రవరంలోని పారిశ్రామిక సంఘం ఆధ్వర్యంలో ఏర్పాటు చేయబడిన సమావేశానికి చిలకమర్తి అధ్యక్షత వహింపగా శ్రీ కౌతా శ్రీరామ శాస్త్రి స్వదేశీయతపై ఉపన్యసించారు⁹.

ఆంధ్రప్రాంతంలో వందేమాతరం ఉద్యమాన్ని ప్రచారం చేయడానికి అతివాద నాయకులలో ఒకరైన శ్రీ బిపిన్ చంద్ర పాల్ పర్యటనను కృష్ణాపత్రిక వ్యవస్థాపకుడైన శ్రీ ముట్లూరి కృష్ణారావు ఏర్పాటు చేశారు. 1907 ఏప్రిల్ నెలలో పాల్ తీరాంధ్ర దేశంలో పర్యటించడంతో ఆంధ్రదేశంలో వందేమాతరం ఉద్యమం ఊపందుకుంది. పాల్ కాకినాడ నుండి రాజమహేంద్రవరానికి రైలు మార్గాన్ని వచ్చారు. ఆయనకు స్వాగతం పలుకుటకు వేలాది మంది ప్రజలు బ్యాండుమేళాలతో రాజమహేంద్రవరపు రైల్వేస్టేషనుకు తరలివెళ్లారు. ఆరోజు 900 షాట్లూరం టిక్కెట్లు అమ్ముడయ్యాయంటే ఆశ్చర్యమే, అనేక మంది బయట వేచియుండి ఆయన రాగానే వందేమాతరం జెండాలతో, నినాదాలతో తెలుగు, ఉర్దూ, సంస్కృతంలో రాయబడిన బ్యాడ్జీలు ధరించి అరమైలు దూరాన్న గల ఇన్నీసుపేట వరకు ఊరేగింపుగా తీసుకొచ్చారు. అచట ఆయన తన మొదటి ఉపన్యాసాన్ని ఇచ్చారు. ఆ ప్రాంతాన్ని నేటికి “పాలెస్టాక్” గా పిలుస్తారు¹⁰. ఏప్రిల్ 19 నుండి 23 వరకు రాజమహేంద్రవరంలో బిపిన్ చంద్రపాల్ స్వరాజ్, న్యదేశీ, బహిష్కరణ మరియు బ్రహ్మసమాజంపై ఐదు ఉపన్యాసాలిచ్చారు. రాజమహేంద్రవరం సాంస్కృతిక కేంద్రం కావడంచేత పాల్ పర్యటనకు విశేష ఆదరణ లభించింది¹¹. శ్రీ కంచుమర్తి రామచంద్రరావు, శ్రీ టంగుటూరి శ్రీరాములు గార్లు ఆ సమావేశాలకు అధ్యక్షత వహించారు. శ్రీ కృష్ణుని గానము విని, మోడులు చిగురించినట్లు, రాళ్ళు స్రవించినట్లు బిపిన్ చంద్రపాల్ ఉపన్యాసాలు విని ప్రజలు ఉద్రేకపూరితులైనారు. ఆయన ఉపన్యాసాలను తెలుగులోనికి శ్రీ చిలకమర్తి అనువదించారు. ఆఖరి రోజున ఆశువుగా చెప్పిన పద్యం ఆంధ్రదేశాన్నే ఉద్రూతలూగించింది.

శ్రీ.గీ. భరత ఖండంబు చక్కని పాడియావు
హిందువులు లేగదూడలై యేడ్చుచుండ
తెల్లవారను గడుసరి గొల్లవారు
పితుకుచున్నారు మూతులు బిగియగట్టి¹².

పై పద్యం ద్వారా భారతదేశపు వనరులను ఆంగ్లేయులు దోపిడీ చేసే వైఖరిని సున్నితమైన పద్యంతో తెలపడం ఆయన ప్రత్యేకత. దాదాభాయి నారోజి చే చెప్పబడిన డ్రెయిన్ సిద్ధాంతాన్ని తన పద్యం ద్వారా విశదపరచినవాడు శ్రీచిలకమర్తి. ఆ పద్యం పత్రికలలో ప్రచురింపబడక ముందే కృష్ణానది వంతెన గోడలమీద పెన్సిళ్లతో వ్రాయబడింది. హరికథా దాసులు తమ కథలలో ఆ పద్యాన్ని చొప్పించి పాడేవారు. దీనితో ఆ పద్యానికి విశేష స్పందన వచ్చింది. ఆతర్వాత కొన్ని సంవత్సరాలపాటు ప్రతినభలో ఆ పద్యం చదవకుండా - ఉండేవారు కాదు. ఆ పద్యాన్ని బ్రిటీష్ వారు నిషేధించగా భోగరాజు పట్టాభి సీతారామయ్య గారు ‘తెల్లవారను మాటను తెల్లవారగా అను అర్థం చెప్పి ప్రభుత్వానికి సర్దిచెప్పారు.¹³ ఆ పద్యాన్ని వినని, పాడని ఆంధ్రులు ఎవ్వరు ఉండరని, 1921లో సహాయ నిరాకరణోద్యమంలో ఆ పద్యం బ్రహ్మాండమైన ప్రాచుర్యాన్ని పొందినదని, ఎందరో యువకులు మహాత్ముని ఆదేశానుసారం ఇంగ్లీషును బోధించే విద్యాలయాల నుండి బయటకు వచ్చి చిలకమర్తిగారి పద్యం పాడుతూ భారత స్వాతంత్ర్య సమరంలో పాల్గొన్నారు, తెనాలి హైస్కూలు నందు ఆనాడు ఘస్టు ఫారం చదువుచున్న డా.ఇంటూరి వెంకటేశ్వరరావు తన అనుభవాలను తెలిపారు. ఆనాడు తాను కూడా పాఠశాల నుండి బయటకు వచ్చి పుస్తకాలను విసిరికొట్టి “భరత ఖండంబు చక్కని పాడియావు” అనే పద్యాన్ని పాడుతూ ఉద్యమంలో పాల్గొన్నానని అయితే నేను చిన్నవాడినగుటచే పోలీసులు నన్ను అరెస్టు చేయకుండా నాలుగు చీవాట్లు పెట్టి వదిలేసారని ఆయన తన వ్యాసంలో వివరించారు. అంటే ఆ పద్యం ఆబాలగోపాలాన్ని సైతం కదిలించివేసిందని తెలుస్తుంది.¹⁴ తమ నాటక సమాజం తరపున శ్రీ పాల్గారిని గౌరవింపదలచి “వేణీ సంహారం” అనే నాటకాన్ని ప్రదర్శించి దాని వలన వచ్చిన 150 రూపాయలను స్వయంగా చిలకమర్తి శ్రీ పాల్గారికి అందచేసారు.

1907వ సంవత్సరములో మద్రాసు రాష్ట్ర రాజకీయ సదస్సు విశాఖపట్నంలో న్యాపతి సుబ్బారావు పంతులు గారి అధ్యక్షతన జరిగింది. ఆ సదస్సులో అంగీకరింపబడ్డ తొలి తీర్మానం, ఉత్తమజాతీయ నాయకుల్లో ఒకడైన లాలాలజపతిరాయ్ 9-5-1907లో పంజాబు ప్రభుత్వం బర్మా కారాగారంలో అన్యాయంగా నిర్బంధంలో ఉంచడాన్ని ఖండించింది. విశాఖపట్నంలో జరిగిన సదస్సుకు కర్నూలు నుండి వచ్చిన పి. శ్రీనివాసరావనే విద్వద్దేశ భక్తుడు - ఆంగ్లంలో ప్రసంగిస్తూ ఆనాటి తీర్మానం ఆవేశకతను గూర్చి నొక్కి వక్కాణించాడు. చిలకమర్తి ఆ తీర్మానాన్ని బలపరిచారు. 15 తెలుగులో ఆయన చేసిన ప్రసంగం సభ్యజనాన్ని ఆవేశపూరితుల్ని చేసి, వారిచేత ఆనంద బాష్పాలు రాల్పించింది. శ్రీనివాస రావు గారు చిలకమర్తి వారితో అభినందన పూర్వకంగా కరచాలనం చేసి “ఆత్మను ఉట్టూతలూగించిన మీ ప్రసంగం ఆనందోద్రేకాలతో విన్నాను”¹⁶

సదస్సు ముగిసిన తరువాత కూడా చిలకమర్తి, లజపతిరాయ కారాగార వాసం గురించి ఎంతో ఆందోళన పడుతున్నట్లు స్పష్టంగా కనిపించారు. ఆ క్షిప్ర సమయంలో ఆయన రాజమహేంద్రవరంలో వుండగా రచించిన ఈ పద్యాలను చదివి వినిపించారు.

ము|| చెరశాలల్ వృధుచంద్రశాల లెయగున్ చేదోయిగీలించు న
య్యరదండల్ విరిదండలయ్యెడును హేయంబైనచోడంబలే
పరమాన్నంబగు మోటకంబళులుదాల్చున్ పట్టుసెల్లా లగున్
స్థిరుడైయే నరుడాత్మ దేశమును భక్తింగొల్చునవ్వానికిన్

తే.గీ. భరతఖండంబె యొక గొప్ప బందెఖాన
అందులో నున్న ఖయిదీలు హిందుజనులు
ఒక్క గదినుండి మార్చివేరొక్క గదిని
బెట్టుటేగాక చెరయంచు వేరెగలదె.¹⁷

హోమరూల్ ఉద్యమంలో

శ్రీమతి అనిబిసెంట్స్ 1916లో ప్రారంభించబడిన హోమరూల్ ఉద్యమం మద్రాసు నగరంలోనూ కొంతవరకు ఆంద్రదేశంలోను ప్రజాదరణ పొందింది. 1916వ సం|| లో లక్నోలో జరిగిన భారత జాతీయ కాంగ్రెస్ సమావేశమునకు వోజరై తిరిగివస్తున్న శ్రీమతి అనిబిసెంట్ రాజమహేంద్రవరంలో ఒకరోజు ఆగారు. ఆమెను ఏదోఒక అంశముపై ఉపన్యసించవలసిందిగా పట్టణ ప్రముఖులు కోరారు. అందుకామె అంగీకరించారు. శ్రీ చిలకమర్తి లక్ష్మీనరసింహం గారి అధ్యక్షతన జరిగిన కార్యక్రమంలో అనిబిసెంట్ పవ్రస్తుత రాజకీయ వరిణామాలపై ఉపన్యసించారు.¹⁸ హోమరూల్ ఉద్యమానికి ప్రజలలో పెరుగుచున్న ఆదరణను ఓర్వలేక మద్రాసు ప్రభుత్వం విచ్చలవిడిగా అణచివేత చర్యలను చేపట్టింది. ఉద్యమ నాయకురాలైన అనిబిసెంట్ను 1917 జూన్ 17వ తేదీన మద్రాసులో అరెస్టు చేశారు. ఆమె అనుచరులు అయిన బి.పి.వాడియా, అరుండలేలను సైతం ఊటీలో నిర్బంధించారు. ఆ అరెస్టుకు వ్యతిరేకంగా భారత దేశమంతటా ప్రజలు ఆగ్రహవేశాలతో ఊగిపోయినారు. ప్రభుత్వ చర్యలను ఖండిస్తూ దేశంలో అనేక ప్రాంతాలలో సభలు నిర్వహించబడ్డాయి²⁰ ఆనాడు గోదావరి జిల్లా కలెక్టరు అయిన బర్మెట్టు దొరగారు కాకినాడ నుండి రాజమహేంద్రవరం వచ్చి శ్రీ చిలకమర్తికి వర్తమానం పంపి తనవద్దకు రప్పించుకొని అనిబిసెంట్ మరియు ఆమె అనుచరుల అరెస్టు వ్యతిరేకంగా మీరు సభలో జాగ్రత్తగా మాటలాడవలెనని హెచ్చరించారు. అనంతరం రాజమహేంద్రవరంలో టవును హాలులో జరిగిన సభలో లక్ష్మీనరసింహం బ్రిటీష్ వారి యొక్క చర్యలను దుయ్యబడుతూ తీవ్రపదజాలంతో ఉపన్యసించారు. ఆయన యొక్క ప్రసంగాన్ని రికార్డు చేయుటకు వచ్చిన పోలీసులకు కూడా వ్రాయుటకు వీలులేకుండా మహావేగంతో ప్రసంగించారు.”²⁰

సాహిత్యం ద్వారా సామాజిక మార్పును ఆశించిన చిలకమర్తి మనోరమ, దేశమాత అనే పత్రికలను కష్టపడి నడిపారు. స్వదేశీ, జాతీయ విద్యను ఆ పత్రికలు ప్రోత్సహించేవి. దేశమాత పత్రికను ఆపాలనే నెపంతో ముందుగా నోటీసు జారీ చేయకుండానే అభ్యంతరకర రచనలు ఉన్నాయనే నెపంతో వేయి రూపాయలు హామీగా చెల్లించాలని ప్రభుత్వం ఆంక్ష విధించింది. ముగ్గురు భాగస్వాములతో చిలకమర్తి ఆ పత్రికను నిర్వహిస్తున్నారు. జరిమానా విధించినను తన జాతీయ వాద ప్రచారం మాత్రం చిలకమర్తి ఆపలేదు.²¹

సహాయ నిరాకరణోద్యమంలో :

రౌలట్ చట్టానికి వ్యతిరేకంగా 1919 ఏప్రిల్ 6వ తేదీన దేశమంతా సత్యాగ్రహ దినంగా పాటించాలని గాంధీ మహాత్ముడు పిలుపిచ్చారు. 1919 మార్చి 31వ తేదీన ఆ విషయమై గాంధీజీ విజయవాడలో జరిగిన సభలో ఉపన్యసించారు. మహాత్ముని వాక్కులు బుపివాక్కులై ప్రజల హృదయాల్లో నాటుకొని పోయాయి.

1919 ఏప్రిల్ 6వ తేదీన మద్రాసులోనూ తదితర ప్రాంతాలలోను సత్యాగ్రహదినం విజయవంతంగా నిర్వహించారు. రాజమహేంద్రవరపు ప్రజలనేకమంది అతిపవిత్రంగా సత్యాగ్రహధవ్రతాన్ని అవలంబించారు. ఉదయాన్నే వేలకొలది ప్రజలు గోదావరినదిలో స్నానం చేసి దేవాలయాలకు వెళ్ళి పూజా, పురస్కారాలు చేయించారు. మహాత్ముడియులు మసీదులలో ప్రార్థనలు జరిపారు. మార్మండేయస్వామి వారి దేవాలయంలో వందల కొద్ది జనులు పూజాదికములు జరిపి తరువాత జాతీయ గీతాలతోను, వేదపారాయణం

తోనూ నగర సంకీర్తనం చేసారు. ఆ రోజు బజారులు మూతపడ్డాయి. కొట్లను స్వచ్ఛందంగా కట్టివేసారు. కూలివారు, తోపుడు బండ్ల వారు కూడా తమ పనులను నిలిపేశారు. ఐదువేల పైచిలుకు కరపత్రాలను సత్యాగ్రహవ్రతాన్ని ప్రోత్సహిస్తూ నగరంలో పంచిపెట్టారు. నగరం అంతా విచారం ప్రకటించారు. అదే రోజు సాయంత్రం నగరంలో బహిరంగసభ జరిగింది. సుమారు ఆరువేల మంది సభకు హాజరయ్యారు.”

బారిష్టర్ శ్రీ కందుల వీరరాఘవ స్వామి సభాధిపత్యం వహించి “ఐరోపా యుద్ధంలో ఇండియా బ్రిటిష్ ప్రభుత్వానికి చేసిన గొప్ప సహాయానికి ప్రతిఫలంగా మనకు రౌలట్లట్టం ప్రసాదించినారు, చూచినారా బ్రిటిష్ వారి న్యాయం!” అన్నారు.

బాబూ బిపిన్చంద్ర పాల్ గారి విప్లవోద్యమ చరిత్రను సంగ్రహంగా

చెప్పి “ఇలాంటి అత్యంత నిరంకుశాధికారములైన శాసనాలు ప్రజలకు పిచ్చెక్కించి ఆత్మహత్యకు మార్గదర్శకాలు కాగలవు. రౌలట్ చట్టం బ్రిటిష్ న్యాయవ్యక్తాన్ని మూలచ్ఛేదం చేస్తుంది. నాగరిక శిరోమణులైన విదేశీయ నిరంకుశాధికారుల పాలబడిన భారతదేశం వంటి దేశాలలో సత్యాగ్రహవ్రతం బాగా సాధ్యం కాగలదు” అన్నారు. ఈ సభలో రౌలట్ శాసనాలను ఖండించి వాటిని రద్దు పరచవలసిందిగా ఇంగ్లండు చక్రవర్తి గారిని కోరుతూ తీర్మానించారు. ఆనాటి తీర్మానమును భారతదేశపు శైక్రటరీ జనరల్ అయిన శ్రీ మాటెంగు ప్రభువునకు పంపడానికి అధ్యక్షుడైన శ్రీ కందుల వీర రాఘవస్వామి గారికి అధికారమిచ్చారు. సత్యాగ్రహాన్ని ప్రోత్సహిస్తూ మరొక తీర్మానము జరిగింది. మహాదాలీజిన్నా రాజీనామా ఇచ్చినందుకు అభినందిస్తూను, మహాత్మ మున్నీరామ్ము సానుభూతి తెలుపుతూ తీర్మానాలు చేయడం జరిగింది. ఆ సమావేశంలో చిలకమర్తి, ఉమర్ అలీషా కవి గారు, నారాయణయ్య గారు తెలుగులో గంభీర ఉపన్యాసాలు చేసారు. అప్పన్న శాస్త్రి, కవిరాజు శ్రీ పాద కృష్ణమూర్తి శాస్త్రి గార్లు సంస్కృత శ్లోకాలను చదివారు. సభాధ్యక్షులకు, బిపిన్ చంద్రపాల్ గారికి వందనాలు చెప్పిన తరువాత సభముగిసింది. ఆ విధంగా 1919 ఏప్రిల్ 6వ తేదీన, రాజమహేంద్రవరంలో జరిగిన సత్యాగ్రహ దినం మొత్తం మీద ప్రశాంతంగానే ముగిసింది.²³

1920 వ సంవత్సరం మొదలుకొని, సహాయ నిరాకరణోద్యమము, ఆంధ్రదేశమున ముఖ్యముగా రాజమహేంద్రవరమున విస్తృతంగా జరిగింది. అనేకమంది ఆ ఉద్యమములో పాల్గొని జైలుకెళ్ళారు. త్రాగుబోతు తనము పనికి రాదని సారా గిడ్డంగుల వద్దకెళ్ళి ఉపన్యాసం చేసినందుకు దాక్టరు పాలకోడేటి గురుమూర్తి గారిని, కందుల వీరరాఘవ స్వామి నాయుడిని, గజవిల్లి రామచంద్రరావు గారిని ప్రభుత్వం అరెస్టు చేసి జైలుకు పంపింది. సహాయ నిరాకరణోద్యమము మీద చిలకమర్తికి సానుభూతి ఉన్నప్పటికీ అంధుడగుటచేత, రోగ పీడితుడగుట వలన సాహసించి జైలుకెళ్ళే వని చేయలేదని చిలకమర్తి తెలిపారు. కాని చిలకమర్తి పాల్గొక్ లోనూ, శ్రద్ధానంద ఘట్టమునందు పలుమార్లు సహాయ నిరాకరణోద్యమ అవశ్యకత గురించి ఉపన్యాసాలు ఇస్తూ వచ్చారు.”²⁴

1920వ సంవత్సరంలో జాతీయవాదుల సభ రాజమహేంద్రవరంలో జరిగింది. ఆ సభయొక్క సన్మాన సంఘమునకు చిలకమర్తి అధ్యక్షునిగా వ్యవహరించాడు. మద్రాసు పట్టణం నుండి వచ్చిన శ్రీ పేరి నారాయణమూర్తి గారి అధ్యక్షతన సమావేశం జరిగింది. ఆ సభలో లక్ష్మీనరసింహం జాతీయోద్యమంపై గంభీర ఉపన్యాసం ఇచ్చారు.”²⁵

సహాయ నిరాకరణోద్యమాన్ని ప్రజలలో తీవ్రంగా ప్రచారం చేయడానికి ఆంధ్రదేశంలో బహిరంగ సభలు జరిగాయి. 1920 సం || నవంబర్ నెలలో రానున్న శాసన సభల ఎన్నికలను బహిష్కరించేటందుకు ప్రజాభిప్రాయం రూపొందించబడింది. శాసనసభ బహిష్కారానికి రాజమహేంద్రవరపు పట్టణద్రుల సమావేశమొకటి శ్రీ గజపల్లి రామచంద్రరావు గారి అధ్యక్షతన సెప్టెంబర్ 20వ తేదీన జరిగింది. ఆ సమావేశంలో పట్టణద్రులెవ్వరూ తమ ఓటును వినియోగించరాదని తీర్మానించినారు. ఆ సభలో వెలువల అచ్యుత లింగం, సొలసు బాపనయ్య, బులుసు సాంబమూర్తి, కర్రా సోమేశ్వరరావు, సి.వి. కృష్ణారావు గార్లు పాల్గొన్నారు.”²⁶

రాజమహేంద్రవరంలోని వర్తక ప్రముఖులు కూడా సహాయ నిరాకరణోద్యమానికి మద్దతునిచ్చారు. ఆ సందర్భంగా జరిగిన సమావేశంలో కందుల వీరరాఘవ స్వామి, డా॥ బ్రహ్మజోష్యుల సుబ్రహ్మణ్యం, చిలకమర్తి, శ్రీ పాదకృష్ణమూర్తి శాస్త్రి గార్లు ఉపన్యసించారు. రానున్న శాసనసభ ఎన్నికల్లో పాల్గొనరాదని వర్తకులు తీర్మానించుకున్నారు.²⁷

ఆ విధంగా నాలుగు నెలలు ఎడతెరపి లేకుండా జరిగిన శాసనసభ బహిష్కార ప్రచార ఫలితంగా అత్యధిక సంఖ్యాకులైన ఓటర్లు ఓటు వేయడానికి పోలింగ్ స్టేషన్లకు వెళ్లలేదు. రాజమహేంద్రవరంలో 120 మంది మహమ్మదీయ ఓటర్లలో ఒక్కరు మాత్రమే

ఓటు వేసినారు. ఎందుకంటే ఆయన ప్రభుత్వ ఉద్యోగి కావడంచేత. మొత్తం మీద జాతీయ నాయకులు సాధించారు.²⁸

సహాయ నిరాకరణోద్యమంలో పాల్గొని, జైలుశిక్ష అనుభవించి విడుదల కాబడిన ఐదుగురు రాజమహేంద్రవరపు దేశభక్తులు రాజమహేంద్ర వరం రైల్వే స్టేషన్లో దిగగానే వారికి దండలు వేసి, హారతులిచ్చి పట్టణంలో ఊరేగించారు. సాయంత్రం పాల్పాక్ వద్ద వారి గౌరవార్థమై గొప్ప బహిరంగ సభ చిలకమర్తి అధ్యక్షతన జరిగింది. ఆ సభకు వేల సంఖ్యలో రాజ మహేంద్రవర పురజనులు హాజరయ్యారు.²⁹

చిలకమర్తి జాతీయోద్యమ పోరాటం గోదావరి జిల్లా సంఘ సభలతో ప్రారంభమై వందేమాతరం ఉద్యమంతో ఉజ్జ్వల భవిష్యత్తు నందు కొని వెళ్ళామూల్, సహాయ నిరాకరణోద్యమాలతో ముగిసింది. శ్రీ||శ|| 1895వ సంవత్సరం నుండి 1922 సంవత్సరం వరకు చిలకమర్తి తనదైన శైలిలో దేశభక్తిని ప్రబోధించే పద్యాల ద్వారా ఆంధ్రదేశ స్వాతంత్ర్య పోరాటంలో తనవంతు కృషిని అందించి జాతీయ కవిగా పేరుగడించారు.

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DEPLORABLE CONDITIONS OF THE JANAGALA COMMUNITY : A SPECIAL FOCUS ON THEIR SOCIAL AND ECONOMIC CONDITIONS

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Jangals is one of the downtrodden communities living in deplorable conditions. They are called BudugaJanagam. Beda Janagam, Jangalas, etc. The community is estimated to have a population of nearly 7 lakh, including 2.50 lakh in AP and the remaining in Telangana State. And even to this day in the twenty-first century, the Jangala population is not only denied access to education but also oppressed and denied SC status. The oppression faced by the Jangala community is evident in every field. They are segregated in all spheres of social life, such as places of worship, education, housing, land ownership, use of common wells, roads, buses, etc. They are the ones who must perform menial and demeaning tasks. Even though they are completely impoverished, not being granted the status of SCs is a mockery and an injustice. The majority of the youth work in petty jobs or as day laborers. They enjoy Scheduled Caste status in Telangana State, but the moment they cross the border and enter Andhra Pradesh, they lose the SC tag.

Education

In the BudugaJangala community, the majority of children are not going to school due to not knowing the importance of education, poverty, denial of reservations, and socio-economic conditions. As a result, their children and educated youth are being deprived of SC reservation benefits in educational institutions, government employment, and other eligible sectors in Andhra Pradesh, which are otherwise applicable to them in TS.

“In 1976, the Government of India gave SC status to the BudugaJanagam community in the entire AP.” “After the bifurcation of the state, the community has the SC tag only in Telangana as per the AP Reorganisation Act.” With these thousands of Jangalas facing problems in each and every aspect, like JaganannaVidyadeevana, Loans, Pensons, House Sites, etc.,

Profession

In the olden days, their main occupation was hunting and singing epics (the Renuka Yclammaa story, etc.). They used separate instruments to attract the people. Generally, Jangalas tell stories during the festival. After three or four days, they completed the stories, and in the morning, they gathered money and grains from the villages. The world of Thana Tandana is coming into existence due to their stories.

Traditionally, the Beda BudugaJangala community has composed stories about Hindu gods and goddesses. Now that the majority of this community is doing petty business-like selling plastic items, clothes, etc., we hardly found any government employees or any other reputed private jobs among the Jangals.

Food habits

Sheep, hens, domestic cats, wild cats, rats, and other non-vegetarian staple foods are available alongside vegetarian foods. They were hunters in the past, and their main sources of food were deer, foxes, and wild birds. Alcohol is popular among the Jangala community.

Women's Position

The condition of women is deplorable. They are selling plastic items. Even in the middle of summer, they are not wearing chappals and are walking as much as they can. The majority of people follow the custom of child marriages, but there is no dowry. Widow remarriages are allowed, and disputes are settled by the community's Panchayats. Girl child education is completely neglected, and the majority of girls marry before the age of twelve, so that they are suffering from various diseases and health problems like anaemia and malnutrition.

Superstitions

On this day, everyone believes in Hindu gods and goddesses and offered sheep and goats to their deities. Superstitions are prevalent among the Jangalas. They don't like to visit the doctors, and even in serious cases, they consult astrologers for the cure. So, they are suffering many diseases due to low education and awareness.

During Chandra Babu Naidu's government for the BudagaJangala community, a one-man commission had given its report, and the state government had sent it to the National SC Commission, which was in turn sent to the Central Government for 'approval. The political will is needed settle their reservations and do justice.

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EARLY URDU WOMEN MAGAZINES AND THE ISSUE OF PARDAH : A STUDY OF MU'ALLIM-I-NISVAN (1893-1901) OF HYDERABAD.

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To respond to the colonial critique and address the women's question, Muslim adopted the print technology and started various Urdu magazines to reform the status of their women. Among the earliest women magazines, Mu'allim-i-Nisvan was first started by Muhib Husain from Hyderabad in 1893? with the name Mu'allim and later changed its name to Mu'allim-i-Nisvan in 1894. This magazine is considered among the earliest Urdu women magazines in colonial India.

With other Urdu women's magazine like Tahzib un Nisvan (The Women's Reformer) of Lahore (1898), Khatun of Aligarh (1904) and Ismat of Delhi (1908) have been analysed in some detail in the scholarly work in English but Mu'allim-i-Nisvan is limited to a few pages only. Therefore, an in-depth study of the Mu'allim- i- Nisvan will be the first attempt to understand the earliest response of Muslim reformers on the women's question in colonial India. Generally, any scholarly work on Muslim women confined around the Aligarh movement; as a result of it other reformative attempts remained at the periphery. Muhib Husain, editor of Mu'allim- i- Nisvan not only took a radical stand on the women's issues like pardah due to which his magazine was banned by the Hyderabad state but he was also critical of the Aligarh movement headed by Sir Syed Ahmad Khan.

This paper is an attempt to investigate how the early Muslim intellectuals responded to the colonial gendered critique and their discourses on women parda. As a study, here, I will remain confined to the Mu'allim-i-Nisvan magazine edited by Muhib Husain and how it engaged with the issue of parda.

Muslim Reform and Women Question :

Stimulated by the colonial critique of their civilization, Muslim middle-class male reformers, like their Hindu counterparts, used the same print technology with which they have been attacked by their colonial masters to contest and reform their natives cultures. ¹ According to Francis Robinson, Muslims adopted print technology out of fear, when they felt Islam is at stake and the only necessary measure to arrest this problem is print.²

Among the Muslim society Syed Ahmad Khan was the stalwart of Muslim reform who not only realised the importance of rational outlook and modern education but equally responded to the colonial critique of Islam and women. However, his agenda of writing about women was mainly to counter the colonial criticism about Islam in general and women in particular.³

The practice of polygamy and divorce was severely criticized by the European writers, especially William Muir.⁴ Sir Syed Ahmad Khan answered his critiques on polygamy in *Khutabat-al-Ahmadiya* (1870), later on translated as *Life of Muhammad*.⁵

It is true that women issues were dominating the reformative agenda of male reformers but as argued by Lata Mani that women occupied the position not of a 'ground on which status of women were discussed' but reverse happened and women became a 'site on which tradition was debated and reformed'.⁶ The same can be said about Sir Syed Ahmad Khan who were more concerned in giving response to

William Muir and defend the allegations on Muslim tradition rather than placing women issues at the centre stage of his reformatory project.

The same trend was followed by Syed Ameer Ali who responded in the same way as started by his predecessor reformers. Later on Deputy Nazir Ahmad, Maulana Altaf Hussain Hali, Syed Mumtaz Ali, Sheikh Abdullah, Maulana Ashraf Ali Thanawi, Maulana Rahidul Khairi etc joined this reformatory trend and exploited the print technology extensively to contest and advocate reform in the Muslim society. Educating women thus became an important element of the entire social reform project. The reformers started establishing schools for girls and published reading material for them. As a part of their educational mission, they published several journals to fashion the minds of women.

The first Urdu women's journal, *Rafeeq-e-Niswan*, made its appearance from Lucknow on March 5, 1884. It was founded by the famous Christian missionary lady Isabella Thoburn.⁷ Immediately after this, *Akhbar un Nissa*⁸ was founded by Syed Ahmad Dehlvi on August 1, 1884. *Shareef Bibiyani* was started by Munshi Mahboob Alam from Lahore in 1893. Around the same time *Muallim-i-Niswan* was published from Hyderabad by Muhib Husain. Among these journals, *Muallim-i-Niswan* is the only journal which though for a short time but remained in continuous circulation from 1894 to 1901. When compared to both Bengali women's journals and Hindi women's journals, Urdu women's journals were published much later.

Historiography and Women Journals

Making use of women's journals as an important historical source material for writing women's history from the perspective of women is a recent phenomenon. Admirable research has begun to be undertaken on almost all Indian language women's journals. For instance, Padma Anagol has worked on the Marathi women writings, including women's journals; Meradith Borthwick, Ghulam Murshid and Ipsita Chanda and Jayeeta Bagchi worked on Bengali women's journals; scholars like Francesca Orsini and Shobana Nijhawan studied the women's journals published in Hindi.⁹

Gail Minault is the first scholar who explored the colonial Muslim women reform in detail and partially discussed the role of Urdu women journals and other writings as a separate chapter in his book for reconstructing Muslim women's history.¹⁰ Recently other scholars like Azra Asghar Ali, Margrit Pernau and Asiya Alam explored the area further. But in their works, they remained very much confined to the women magazines published in the beginning of the 20th century without giving much consideration to the *Mu'allim-i-Niswan*, one of the earliest Urdu women magazine published in second half of late 19th century.¹¹

While other Urdu women's magazines like *Tahzib un Niswan* of Lahore (1898), *Khatun* of Aligarh (1904) and *Isomat* of Delhi (1908) have been analysed in some detail by Gail Minault, Azra Asghar Ali, Margrit Pernau, Asiya Alam and others, scholarly works in English, as also testified by Margrit Pernau, have limited the discussion on *Mu'allim-i-Niswan* to a few pages only.¹² To fill this gap, Luzia Savary has discussed how Muhib Husain engaged with the issue of Pardah in his journal.¹³ The author's research is based on eight selected articles published in *Mu'allim-i-Niswan* out of which two have been written by Muhib Husain for his analysis and classified them into theological essays, satirical articles, articles on modesty and clothing codes and ethnological and historical essays.¹⁴ The author acknowledged the fact that 'the eight articles analysed in this essay already contributed to widen the perspective on the Indian Muslim reformist discourse on women, and it is assumed that analysing a wider part' might expand this understanding even further.¹⁵ Here, my attempt in this paper is to widen this understanding on the reformatory question of women by selecting other articles of Muhib Husain on pardah published in *Mu'allim-i-Niswan*.

It is pertinent to mention here that *pardah* remained a dominant theme of discussion in *Mu'allim-i-Nisvan* but there are other issues like child marriage, sati, condition of widows, marriages equally discussed in the same journal. Here, I will be focussing on the issue of *pardah* and the views shared by Muhib himself on this.

Muhib Husain (1849-1929) and Mu'allim-i-Nisvan

The most important issue which even today Muslim women faced is the *pardah*. This remained a contested issue in the past in Urdu women journals as well. However, among the Urdu women journals, Muhib Husain and the editor of *Mu'allim-i-Nisvan*, was among the first early reformers who critically engaged the issue of *pardah*, women's seclusion and its impact on the society's organic growth. He was one of the first reformer who was most audacious and radical active opponent of *pardah*. According to him the abolition of female seclusion is a necessary condition for social progress.¹⁶

Like other Muslim middle class men, Muhib Husain decided to try his fate and had come to Hyderabad from North India (Etawah, UP) in 1870s and got the job in the revenue department. According to Imdad Sabri, he worked as a translator in the Revenue Department and received support from Syed Mehdi Ali also known by his title Muhòsinul-Mulk, who was also from his native place of Etawah.¹⁷ Muhib Husain started his literary inking with the literary and political journal namely *Mu'allim-i-Shafiq* in 1884 and then renamed this journal into *Mu'allim* around 1893-94 and finally *Mu'allim-i-Nisvan* in 1894 which continued in circulation till 1901. According to Gail Minault, *Mu'allim-i-Shafiq* journal 'attained a certain notoriety' Muhib Husain published a series of articles by the pan-Islamist Jamaluddin al-Afghani.¹⁸

In these contributions the latter criticized Syed Ahmad Khan and the Aligarh movement.¹⁹ Publishing these articles was quite a bold action on the part of Muhib Husain, since Navab Muhòsinul-Mulk, his employer, was an active member of the Aligarh movement.

Women's Question and Muhib Husain

Muhib Husain, in his journal, discussed not only the critical issues which Indian women were facing in general and Muslim women in particular but he took a radical stand on these issues which was very rarely seen among the early Muslim intellectuals of colonial India. It was because of his stand, his journal was closed by the Hyderabad government in 1901 in response to the objections to his views on *pardah*.

As already mentioned that Luzia Savary research was based on the selected articles published in the *Mu'allim-i-Nisvan* on the issue of *pardah* in which two articles were published by Muhib Husain himself and other were published by Shibli Noumani, Maulana Aziz Mirza, Maulana Ahmad Abbas and some unknown authors writing with pseudonym.²⁰ Extending this discussion further, here I will remain confined to the views shared by Muhib Husain and not discussed by Luzia Savary.

Muhib Husain not only took the radical stand on the women's question but did not mince words to criticise the views and silence of his contemporary reformers. Although he acknowledged the role played by Sir Syed Ahmad Khan for his reformatory efforts on modernising Muslim society, he criticised him for his patriarchal views on *pardah*. He levelled his criticism in the poetry form exposing the contradictory nature of Sir Syed Ahmad Khan's views who on the one hand advocated rationality and the need to understand Quran with rational prism but on the other hand, shared the same old fashioned thinking on the practice of *pardah*.²¹

Muhib Husain not only invoked religion to expose the customary nature of Pardah but science also to bring forth the harmful effects of this practice on human body. In one of his essay ' *Parday mai aurateen kabhi bhi tandurust nahi reh sakti hain*' (In pardah women can never live in wellbeing), Muhib Husain discussed the impact of pardah on women's body. He quoted from Manual of Health Book (untraceable) written by Dr. Barak M.D. and argued that how fresh air and homes with good ventilation is necessary for healthy body. In the colonial discourse Indian homes received a considerable amount of criticism for their lack of ventilation. Muhib Husain seems aware of this, stressed on the need to have airy homes with many windows for air passages necessary for women's health as due to pardah practice they were compelled to live inside their homes for the rest of their lives which proved detrimental to their health. He further argued that like men who due to their physical activity in the public sphere gets a chance to maintain their health, women should be allowed to perform physical exercises which is necessary for the blood circulation.²²

In another article on the same issue, Muhib Husain argued that pardah is not only responsible for the deteriorating health of women due to which they fell prey to various diseases but their off-springs also became victims to this health hazard. He demanded that government should form a commission for determining the harmful impact of pardah on women's health. However, he was pessimistic about this possibility as the colonial state deemed pardah as a religious practice of the Muslims and interfering in religious matters according to Muhib Husain was against the colonial state policy. He raised a question on the dual approach in the attitude of the government towards these social evils who on the one hand brought a legislation to ban the practice of sati and on the other hand remained silent on the customary practice of Pardah.²³

In the same issue of *Mu'allim-i-Nisvan*, Muhib Husain wrote another article on the same theme.²⁴ He argued that due to the strictness of the pardah, women are caged like convicts in their homes due to which their health became an ultimate causality. He suggested the need to allow women to do some physical exercises and participate in sports activities like cricket, lawn tennis, and football. To substantiate his point that pardah restricts the physical growth, he argued that at one point of time Muslims (Mughals, Arabs, Turks, Afghans) manifested their physical strength in India by defeating their opponents (Hindus) and being able to set up their empire. However, when Muslims started practicing the pardah in India and caged their women, it ultimately impacted the health of their off springs, as a result of it, Muslims lost their physical strength and power.²⁵

Nevertheless, Muhib continued to show courage in his vigorous attack against pardah. Almost in every issue of his monthly for women he published at least one article discussing and criticising the practice of women's seclusion. Some of them rose vociferous objections. Between 1900 and 1901 he was fined by the Hyderabad government and finally had to close his journal. This decision was made in response to an article in which Muhib had compared pardah with the chastity belt of the ancient Greeks. As a result of this, the princely state of Hyderabad imposed a ban on the publication of *Mu'allim-i-Nisvan* as the state did not want to offend the Muslim opponents of women's reform movements. Finally, this episode disheartened Muhib Husain and he was forced to close the magazine in 1901.

Muhib Husain was also a poet. In the beginning social reform and change was the main theme of his poetry and in the later years of his life when his journal was seized by the Hyderabad state, he shifted his focus to Sufi poetry.²⁶ He criticised Sir Syed Ahmad Khan for his old fashioned outlook in opposing the freedom of women. He highlighted the contradictory nature of Sir Syed Ahmad Khan who in the matters of Quran, possessed new look but on the question of pardah, shared the same old belief.²⁷ Although

Muhib Husain acknowledged the contribution of Sir Syed Ahmad Khan at the time of his death in his poetry by comparing him with Martin Luther who in matters of religion stressed on the need to understand it in consonance with natural laws, thus undermining the hegemony of ulema class.²⁸ He also published his poetry in the women journal *Shareef Bibi*.

Apart from *pardah*, Muhib Husain also discussed superstitious marriage beliefs; details about evil practices like child marriage and female infanticide by giving statistical data reference from various government reports and the degraded position of women. He advocated the reforms in marriage practices by advocating the rights of men and women to choose their life partners; dispelling the myth that women were by nature unfaithful creatures and highlighted the achievements of women in foreign countries such as America, Japan, Britain and Turkey. Muhib Husain was against the customary laws which violates women's rights, and supported its abolition and advocated the need to bring sharia based laws which according to him create scope for women's freedom. He was against the evil practice of *Sati*, expressed his advocacy for the Age of Consent Act 1872 and women's employment. *Mu'allim-i-Nisvan* highlighted the social evils present not only among Muslims but also among the Hindus. Muhib Husain also took up the issue of widows in this magazine²⁹

Muhib Husain advocated universal compulsory elementary education, which Japan had famously established, as the bedrock for progress. He praised Japan as a successful model of modernization in which military and economic success was predicated on a national policy of mass education. Muhib Husain argued that Hyderabad could similarly improve its economic status through mass education. Writing in November 1904, he stated that "the war between Japan and Russia has shown to the world that every nation can become powerful through education no matter how small the country and few the people."³⁰ In some of his articles published in his journal, he stressed on the need of women's education.

According to John Roosa, in 1906, at the age of fifty-eight Muhib Husain abruptly ended his career, selling his library in 1909; completely stopped writing about politics; and became a follower of the Sufi Pir Shahn Muhammad Siddiqi.³¹ It is true that after 1901 episode, he stopped writing on women issues but he did not abruptly end his literary journey. After the closer of *Mu'allim-i-Nisvan*, he started his magazine *Afsar* but it seems it could not continue for long.³² According to his son Sadiq Husain, Muhib Husain from 1905-06 wrote *Muasaddas Tauheed*, *Wasal-i-Haq*, *Alam-i-Khayal*, *Alam-i-Akhirat*, *Gulzar Mourfat*, *Ain-i-Salook*, *Rauqat-i-Muhib*, *Khotut-i-Muhib*, *Afkar-i-Muhib*, *Masnaviasarar-i-Quran*.³³ In 1916, Muhib Husain lost sight in both his eyes which, according to his son, hampered his father's reading and writing endeavour.³⁴

Conclusion

Muhib Husain, despite a prolific writer, poet and reformer has not been given too much importance in historical scholarship and popular memory. Due to his stand on women's issues, he received 'condemnation from the majority of Hyderabad readers' which ultimately forced him to cease his publication and left the reformative work.³⁵ Muhib Husain did not merely rely on the scriptural based justification for the eradication of various social evils but at times he based his arguments on reason and common sense. This paper is a part of my ongoing research on Muhib Husain and his idea of reformed domesticity but due to paucity of space I remained confined to very few aspects of Muhib Husain and his writings. I admit there is much more scope and need to delve further and recover the silent voice of Muhib Husain by focusing more on his contribution and reformative legacy.

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‘URDU WOMEN JOURNALS AND MUSLIM WOMEN REFORM IN THE PRINCELY STATE OF HYDERABAD: A STUDY OF AN-NISSA’

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Introduction :

The colonial hegemony and its power were not limited to the particular region but its influence extended to people belonging to the whole region of India. In order to face the challenge of colonizers and to defend their culture, the social reformers in the princely state of Hyderabad also started reformation work. They emphasized the importance of Muslim cultural rejuvenation while also raising Muslim awareness of their own identity.¹ They employed the print technology and it was the result of it that Hyderabad witnessed the emergence of different women’s journals in the late 19th century and beginning of the 20th century. These Journals emerged in order to promote the reformist project. Through the writings of the journals, the women’s issue assumed such an importance that it stood for all reformist debates in a concentrated form. Indian reformers focus on removing the suffering experienced by women in order to uphold Indian society.² Women were engaged in various superstitions, lacked effective house management skills, and failed to provide their husbands with the companionship they demanded. Different issues were highlighted which will be discussed given below section.

An-Nissa and Muslim women Reform in the Princely state of Hyderabad.

An-Nissa was Hyderabad’s first Muslim Urdu Journal edited by a woman. This journal was edited by Sughra Hemayun Mirza; it began publication in 1909 and lasted until 1927.³ This Journal was printed in Ganga Sagar Printing Press and got published from Matba Nizam Deccan Hyderabad.⁴ The annual subscription rate was Rs 4 for men and Rs 2 for women.⁵ Many of the pieces are written by Sughra herself, but she also invites other women to contribute. The majority of the pieces were written by women, with only a few contributions from men who fought for women’s rights, such as Muhib Hussain. This publication covered a range of aspects, particularly those affecting women. The purpose of these themes was to remedy women’s difficulties and educate the general public about them. Now, we will discuss the issues described in this journal about women’s concerns.

First of all, the importance of education and national progress was explicit in some of the articles, e.g. in “*Ahl-e-Mulk Ki Taraqqi Ka Ek Tariqah*” (One method for the nation’s growth is to invest in education).⁶ One of the techniques used by women to garner public support for women’s education was to bring it to light with religious authority. For instance, Qaisari Begum, in “*Zakat*” (Charity as Prescribed by Islam), says that the Prophet Muhammad himself was supportive of Women’s education and to oppose this, is opposing the Prophet.⁷ To show the importance of women’s education all the scholars who wrote in these Journals put much emphasis on religious sources. It was due to the reason that society could not easily reject those references. Those references from the Quran and Hadith were frequently shown to make their argument valid and justifiable.

But it was held that the greatest obstacle preventing the advancement of women’s education was the traditional Purdah system. Women were prevented from stepping beyond of their personal space. She

was mindlessly adhering to this tradition without understanding the genuine direction Islam had given to them. Due to this, the relevance of religious knowledge has been given considerable emphasis. After reading the Islamic Scriptures, women will be aware of their freedom Islam has granted to them, travel wherever and ought to pursue an education. They will learn about their rights and responsibilities in Islam. Also will get aware about the false traditions they are mindlessly adhering to. That is why frequently we notice article after article which highlights the importance of women's education.

Themes like "*Tarki Rasoomati Fazool*" (eradication of false customs) occupied an important place in the issues of this Journal. It was clearly stated in such articles how much injurious those customs are and their adverse effect on society. In one article under the title "*Tarki Rassomati Fazool*" the author warn the women of the community to get rid of useless customs and move forward with times.⁸ Actually it was the move towards the formation of modern individual and for that he/she has to discard what is useless and backward in tradition. A variety of social ills were adequately addressed. For example, people practiced diverse customs that were not in accordance with '*Shariah*' at different stages of life, especially at the moment of a person's death or during the time of marriage.⁹ It was plainly demonstrated how catastrophic they are on following and practicing them. Moreover, there were also some other customs related to women's lives. For example, '*viladat*', or customs related to birth, '*rozah kushai*', the function when the child opens her/his first fast during '*ramadan*', '*mangni*' or engagement ceremony, '*mehndi*' or ritually putting henna on the hands of the bride, '*chawthi*' or the bride and the groom putting colors on each other, etc. are all seen to be an unnecessary waste of money and un-Islamic. The understanding of "*wasteful*" expenditure for feudal customs shows a shift towards capitalism and modernity with puritan values. We can also see that the move to get rid of useless customs was taking the community towards a more "*modern*" i.e. scriptural tradition of Islam that was refashioning local Islam. The construction of Islam as more text-bound and scriptural, rather than based upon customs and local rituals, has to be seen as a sign of the shift towards modernity itself.

Another crucial subject that was given substantial consideration in the magazine was the dowry issue.¹⁰ The author claims that dowry is the main reason for late marriage. This has become the worst societal practice. The bride's family is required to pay Gold to the in-laws; else, she would be subjected to severe punishment. Actually, the author wants to draw the reader's attention to the fact that this income would be better spent on the education of females, which would benefit the whole community. As we can see, this has become the primary cause of the absence of female education. If not, their daughters would stay unmarried. Again, the author gives a report from Calcutta, where the highest numbers of female suicides are attributed to this vacuous tradition. It was seen as a grave social blemish, and calls were made to abolish this social ill.

Another issue which was given much importance was about "*Itfal kay Haqooq*" (Children's rights or the responsibility of parents to lead their children).¹¹ In such kinds of articles, the writer's message to the audience is on children's rights or parents' obligations to their children. Regarding their children's nourishment, parents should always assume a calm and tolerant demeanor. In this specific duty, parents should never use force to compel their children to accomplish it. The obligation of parents is to instruct their children respectfully and compassionately. This will have a positive impact on the lives of children. A great lot of emphasis was placed on the nourishment of youngsters so that the future of the country would be able to face new problems.

The other issue was concerning with '*Household management*'.¹² Much emphasis was laid upon this matter so that women would be capable to made different types of food items and to enhance their

cooking abilities. In the editions of 'An-Nisa', the writer supplied information on different food items which are tastier. This skill of cooking will maintain the stability of her in-laws home and she will be able to win the hearts and support of their in-laws and especially of their bellowed husband.

Some of the articles stressed the issue "*Sehat Ki Ahmiyat*" (Importance of Health).¹³ To emphasize the importance of health, the author quotes a Roman quote that, "For a healthier mind and heart, it is vital to have excellent health."¹⁴ The article under the title "Sehat" (Health) provides the guidelines for Better Health.¹⁵ Take fresh water, exercise daily, take a balanced diet, work hard, and always be clean. The Journal published news and notes on a regular basis, as well as religious and medical topics.¹⁶ Women's health issues were displayed, and medicines were suggested to treat them as well as preventative measures to be taken for keeping the body fit.¹⁷ The need for hygiene was underlined heavily. Bathing on a regular basis and keeping the surroundings clean were both highly recommended. Sleeping in well-ventilated areas is also recommended. In one article titled "*Safaye Suthri*" (Cleanness), the author Jahah Haseeba Begum, laid much stress upon the inhaling of fresh air.¹⁸ The consequences of not following cleanness were also highlighted.

In one article "*Hifzan Sehat Iftal Ki Hyderabad may Sakhit Zaroorat*" (Need of protection to children's Health in Hyderabad), the author believes that it is essential for women that she should be informed about the fundamental scientific information associated with excellent Health. Because hospitals and nurses should not always be in close proximity to the residence area. In the event of a sudden emergency, it is difficult for illiterate women to manage the situation. That is why mothers should be informed of the fundamental treatment of children's health. Most patients continue to rely on local ayas who lack medical training and do not give sufficient care.

The papers also covered a theme like "*Roozay Kay Faiday*" (Benefits of Fasting).¹⁹ Its primary objective was to inculcate virtues in women so that they might acquire patience and endure the afflictions widespread in society. Through fasting, one is able to comprehend the anguish of a starving person. When a person can survive without eating for a length of time, say from early morning to sunset, he or she might quickly experience pain under hard settings. The second advantage would be a major positive effect on one's health. These writings make it possible to comprehend the importance and value of fasting in an individual's life. The objective of this specific essay was also to impart religious information to the ladies section about the necessity of Fasting and generate among them patience in order to handle the obstacles present in current society.

The Journal tries to build an untouched "inner sphere." This happens through a mode of presentation adopted by many women's journals at that time, namely by offering explicit instruction about what is good and bad. While this appears to be non-gendered in nature, a closer examination will reveal that the good and bad qualities are often covertly gendered. Thus, in a general article "*Self-Respect*" (Khuddari) there is a call to distinguish between pride and self-respect, which becomes a specific address to women.²⁰ Another example is the article "*Sabr-vo-Himmat*" (Patience and Courage) which defines the qualities given in the title as desirable. These are of course qualities that are important in any human being.²¹ Yet, while one reads on, one understands that the space given to *sabr* (patience) is not equal to that given to *himmat* (courage). Also, the author's concluding remarks make one understand that patience itself is courage in a woman. The supposedly neutral analysis is thereby explicitly gendered.

Some writers wanted to highlight the miserable condition of women and at the same time to ameliorate the condition of women. For that they provide a descriptive picture of the society of western

countries, where women gained the highest position and have high places in every sphere of administration.²² Many articles on women in other countries were written, as well as stories about prominent individuals both within and outside the country.²³ With these writings, the author wanted to aware society of the rights and positions gained by women in other countries. It was meant only that people started to understand each other's rights and responsibilities. As per the writer, the need was to provide women full rights so that she can utilize her ability to the maximum level and will show society that woman is not inferior to men in any aspect of life.

In one article "*Auratoon may Azadi Ki Tehreeq*" (Freedom Movement among Women) the author states that from nearly 43 countries women have went to Italy for attending the conference especially arranged for women.²⁴ The author claimed that there were thousands of women who attended this association. Women from Madras, Mumbai, and Bihar also participated there. The resolution was passed in which it was clearly stated that women have an equal right to work as men occupied; married women should be allowed to work with men; she should be provided equal right to education and she should be given placement in every section of government's office. Those attended in this association should work in their locality for the benefit of their fellow sisters and to challenge the supremacy of their male members; both wife and husband should have right to work separately and wife should be given a share in husbands income; widow and poor women should be provided fund and aid from the existing government and municipality; every woman should play their role in eliminating the women from the bonds of men and work for the freedom of women. They should be provided rights as per their religion.

In another article titled "*Auraton Kay Haqooq Siyasi*" (Political Rights of Women), the author provides a statement regarding the political rights in different places.²⁵ The '*women's political participation in various countries*' was also given due importance. Before 1911, women were not eligible for voting in Europe. Then with the efforts of men, they were given rights in Australia, New Zealand, Finland, and Norway. This picture was shown just to encourage the women about raising their issues related to everything related to them.

Conclusion :

The primary goal of publishing this journal was to foster women's literary and intellectual tastes, as well as to inspire them to take responsibility for addressing the socio-economic issues that they confront in society. Through a continued discussion on women issues, the journal created favourable public opinion and transformed women's consciousness. The journal unveils before us how women spoke for themselves and for others. It began to emerge for the reason that women should convey their message to the public audience. They took the work of reform into their own hands and not merely rely on men. Through these journals, they tried to change the approach of society towards women, and at the same time to create consciousness among women in order to change their subordinated conditions. The purpose of the issues discussed in these journals was to promote women's overall development. It also keeps women up to date about the events happening around them and knows their rights and responsibilities on a regular basis.

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7. An-Nissa, (J1N5/1920), pp. 18-20.
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9. See MN, “*Islahi Rasoom Shadi*”, (J11N11), p. 2.
10. An-Nissa, (J2N10, 1339/1920), pp. 1-3.
11. An-Nissa, (J1N2, 1338/1920), p. 12.
12. Ibid., pp.22-23.
13. An-Nissa, (J1N2/1920), p. 24. See also Mualim-un-Niswan, (J14N2), p. 2 “*Kya Auratein be Warzish Karsakhty Hai*”, the author states that God has provided the same kind of body to both men and female then why we are keeping women separate from performing exercises. We have segregated and categorized the women separately. When a woman has been provided an opportunity at any time she performs much better than a man. So for example, if anything will not be used for a long time ultimately that will become useless with its inactivity. The same is the case with women if they will not make her body functional they will with the passage of time start disfunctioning.
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MEDIEVAL SHRINES, MODERN POLITICS: A STUDY OF KHANQAH-I-MOALLAH IN SRINAGAR, KASHMIR 1924-1946

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Introduction:

In October 1924, viceroy of India Lord Reading visited Kashmir along with his wife. The Kashmiri Muslims, who were seething under the discontent, anticipated that viceroy is here, to hear the grievances of the Muslims decided to present a memorandum to him. The members who were chosen to present the memorandum were, Khawaja Said-ud-din Shawl, Khawaja Hassan Shah Naqashbandhi, Mirwaiz Jama Masjid Molvi Atiqullah, Mirwaiz Khanqah-i-Moallah Molvi Ahmadullah Hamdani, Syed Hassan Shah Jalali and Molvi Sharifudin Mufti.¹ The viceroy was taken via river Jhelum by a boat procession by the then Maharaja of Kashmir. As the procession reached near Khanqah-i-

Moallah the servants of this shrine protested wearing black clothes and showing black flags. Earlier, Khawaja Noor Shah, Mohammad Usman and Mohidin Gangoo were posted at the *ghat* at Khanqah-i-Moallah when viceroy's procession reached there, the people who had assembled raised slogans seeking attention of viceroy and raised slogans against Maharaja.² When the procession proceeded further ahead near the ghat of Pathar Masjid, Ahmad Padroo opened a cloth banner on which disrespect meted out to the sacred spaces and intervention of the British government in the Kashmir affairs was sought.³ The seventeen point memorandum was then submitted to the viceroy who instructed the maharaja to look

into the problems mentioned in the memorandum. As the viceroy went back, a committee of three members was formed to look into memorial, who reported that the allegations in the memorandum are false.⁴ The Maharaja came down on the memorialists heavily. The signatories were sought and awarded punishments. Khawaja Saadudin Shawl was exiled. The two Mirwaizes- Jama Masjid and the Khanqah-i-Moallah - were left with warning. But they were deprived of the official privileges they enjoyed.⁵

The year 1931 is important in the history of Kashmir. For the first time the people openly rose against the Dogras state. Earlier, there were many incidents in Jammu which became the cause immediate uprising of people. These incidents were related to the Muslim sentiments which they believe were hurt by the Dogras. These incidents were when an *imam* was not allowed to deliver *khutba* after Eid prayers, disrespect shown by

a police officer to Quran, who approached a constable when he was not found on duty. Though an officer of the Dogra administration was sent to Jammu to conduct an inquiry into these incidents, the Jammu leaders who had formed Youngman's Muslim Association were not contented. At the end they were advised by Mr. Wakefield, Political Minister, to come to Kashmir and there they would be given chance to meet the Maharaja in person along with the members of Kashmir. The association held a meeting of its members and choose four members to meet the maharaja.⁶ They names of these four representatives were, Mistri Yaqoob Ali, Sardar Gauhar Rehman, Chaudhri Ghulam Abbas and Sheikh Abdul Hameed.⁷

In Kashmir, the Reading Room Party had been formed, which had gained popularity because it was run by young educated Muslims. When they were given chances to meet the Maharaja they choose the members in people's presence in the shrine of Khanqah-i-Moallah. This was unique meeting, unique in

the sense because all sections of the people participated, including women.⁸ Till that day the Mirwaiz Yousuf Shah had never been to the Khanqah-i- Moallah.⁹ Molvi Abdullah who was a *mirza*¹⁰ was also there.¹¹ Sheikh Abdullah at this time delivered a short speech and told the gathered people the objectives of the meeting. He told that the people are getting conscious and are demanding their birth rights.¹² Molvi Yousuf Shah, delivered a short speech focusing on the unity of Muslims. At last, Sheikh Abdullah asked the people there to choose the representatives there but they asked him to choose them on his own discretion.¹³ Seven members were chosen whose names were announced by Khawaja Ghulam Ahmad Ashai.¹⁴ The seven persons chosen were, Khawaja Saadudin Shawl, Mirwaiz Molvi Yousuf Shah, Mirwaiz Ahmadullah Hamdani, Aga Syed Shah Jalali, Sheikh

Mohammad Abdullah and Munshi Shahbudin.

After the meeting ended, a man named Abdul Qadir, stood up and delivered a fiery speech against the Dogras at Khanqah-i-Moallah. He was arrested and tried for the speech of his. His trial was to be held in camera in the central jail. A lot of people had gathered on trial day outside the jail who were seeking to go inside but their entry was refused. When the people became uncontrolled they were fired upon causing the death of many people. The killed and wounded were taken in procession to Jama Masjid of Srinagar. It was from this masjid that Sheikh Abdullah was arrested when he along with other were attending those killed and wounded. Sheikh Abdullah used to deliver speeches with this theme, asking people to fulfill the promise which the people had taken at this holy space in 1931.

Sheikh Abdullah had earlier announced his resignation from his teacher's job in the

shrine of Khanqah-i- Moallah in a packed crowd when he was transferred to Muzaffarabad for his anti-Dogra activities.¹⁵ Here, in this shrine, he received the title *Sher- i-Kashmir* when he delivered a speech. Sheikh Abdullah lived and even after death he is remembered by this title. This title was given to him by Mohammad Zafar Ali Khan, the editor of the newspaper *Zamindar*.¹⁶ Sheikh, lived with this title in his lifetime and even after his death.

The Dogra administration had a good sense of taming those who were in their favour and when to turn someone in their favour. In 1937, Mirwaiz Hamdan died and was to be succeeded by his son. The succeeding Mirwaiz informed the governor, that the *dastarbandi* of his will be held on Friday.¹⁷ What the governor derived from this was that, the Mirwaiz Hamdan expects that the *dastarbandi* to be done by the state. He wrote the political secretary that Mirwaiz has detached himself from the conference party

though for a time being only. It would be a matter of grace if the wish of the Mirwaiz be fulfilled.¹⁸

The Quit Kashmir Movement, launched against the Dogras in 1946 by the National Conference on the completion of hundred years of Treaty of Amritsar.¹⁹ When the movement was launched in May 1946, it attained stability because of the two shrines of Kashmir. One was the Khanqah-i-Moallah and the other was Hazratbal. The processions were taken from the Khanqah-i- Moallah on daily basis and in Hazratbal on every Friday.²⁰ The nocturnal meeting also took place in the compound of Pathar Masjid.²¹ The volunteers locally called dictators used to meet on daily basis in the compound of Khanqah-i-Moallah from 3 p.m. to 8 pm.²² On the stages of this shrine the speeches were not delivered by the dictators only but they were joined by the people around there. There they raised slogans in favour of the Quit Kashmir Movement.²³ After speeches the

dictators and those who delivered speeches present themselves for arrest. Those who delivered the speeches there, at the very outset, stressed that their speeches be properly noted, so that through these

speeches, message could be conveyed to the government to know what actually is being sought by the people.²⁴ After some time this space was garrisoned to prevent protests there but the processions and protests continued in the shrine of Dargah Hazratbal by the National Conference on every Friday.²⁵ There slogans were raised in favour of movement.²⁶

On 30th May 1946, a dictator named Abdul Rahman delivered a speech in Khanqah-i- Moallah advising the people to close all the shops on Friday and reach for the Friday prayers to Khanqah-i- Moallah and Hazratbal where further strategy would be discussed and speeches would be delivered.²⁷ On the same day, the Mirwaiz of the same shrine was arrested, he was alleged to have links with the

National Conference's Quit Kashmir Movement. Before his arrest, he was sought for questioning where he only said, that he has a full sympathy with the movement, National Conference has launched.²⁸

Every care was taken by the administration that a religious gathering could not take protest form as the gathering of people anticipated that. *Nafl* or supererogatory prayer, were offered in the Khanqah-i- Moallah in September 1933 for rains.²⁹ As the clashes in those days between Yousuf Shah³⁰ and Sheikh Abdullah were on acme, these measures were taken into consideration.

Conclusion :

The intermeshing of religious spaces with the politics was not confined to the Khanqah-i-Moallah only. The other spaces of religious importance were equally important from political point of view, so were the heads and the Mirwaizes of these spaces.

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NATURE OF THY COLONIAL FOREST POLICIES IN INDIA: A MULTIDIMENSIONAL STUDY

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Introduction

During the Colonial Period, the British Government implemented different Acts and policies for the forest administration in India. Most of the terms of the Acts are exploitative in nature. However, regarding the nature of these policies and acts, there are different perspectives and opinions among the historians. Some criticized these policies as exploitative, others supported them as ecological watersheds, and others followed the middle path.

In this paper, I will explain the three major dimensions of the nature of colonial forest policies in India and the supporting evidence.

Colonial Forest Policy in India

The Colonial Forest policy was mainly shaped by commercial ideas, agrarian demands, railway line expansion, and demand for forest products at various periods. However, the state emerged as the most prominent holder of forest rights in the end. As a result, the colonial

administration annulled the tribal rights and privileges and restricted their access to the forest.

Furthermore, colonial actions harmed the forest irreparably, resulting in widespread deforestation.

About the nature of Colonial Forest policies in India, there are three major dimensions that are in vogue. The First one is imperialistic needs and maximizing revenue, especially with the growing timber demand for the expansion of Railways was presented by Guha and Gadgil and others.¹ The second one is Scientific Forestry, which promoted forest conservation by the colonial government, which was proposed by Richard Grove? Historians such as Atlury Murali. K. Sivaramakrishnan. and Mahesh Rangarajan suggested the third dimension. They used the exploitation vs. conservation method in several regional contexts across the Indian Subcontinent.²

1. Exploitation of Forests :

“A combination of revenue needs, expansion of commercial crops, and development of the mining industry accentuated the powerful impact that building railways had on Indian forestry in the nineteenth century”.⁴ The colonial state exploited the vast forest cover to meet their commercial as well as strategic needs of the colonial empire, at the same time revoked the rights of forest inhabitants and users. Indeed, the “British forest policy had not only destroyed subsistence farming, but also made ineffective the traditional methods of managing forests”?

The first dimension is extracted from the works of David Arnold. Ramachandra Guha. Madhav Gadgil and others who narrated that the main objective of the British forest policies were exploitation of forest resources and maximizing revenue. The most important forest raw material is timber which was used both in expansion of railways and infrastructure. In their work Guha and Gadgil stated that during the pre colonial period commercial exploitation of forests was mostly confined to commodities like fire wood,

pepper, honey, cardamom and ivory, however these products are not affected forest ecology and even shifting cultivation was not much harm than timber extraction.'

It was also evident by the colonial historiographers in their writings, even though those were directly supporting the Colonial scientific forestry policies. Like. "The first serious inquiries into our forest resources that seem to have been made, originated in the demand for railway sleepers".⁷ Even the E.P.Stebbing mentioned that. "When the British in the early days, after attaining supremacy in the country, began to require timber of various kinds for military purposes and other works". In the report of the A. Kirkwood, chief officer of the Crown lands, he argued that "Finally, railways came, and with their extension the forest disappeared with greater rapidity than ever, partly on account of the increased demand for timber used in construction and firewood, and partly on account of the fresh impetus given to cultivation on both sides of the line". Kirkwood also mentioned that, the annual net revenue from Indian forests was increased from 6 1.06.615 in 1864 to £3.84.752 in 1887. which is nearly four times in the timespan of twenty five years. "The net surplus revenue from the forests in first 50 years viz. 1864-1914 has increased more than ten times from 13.60.000 to 1.57.58.000."¹¹

2. Scientific forestry

The Second dimension Scientific forestry and promotion of silvicultural operation dimension narrated by Richard Groves a western scholar, who observed "widespread deforestation could cause fundamental climatic and therefore agrarian and economic change".¹² Because of the reckless deforestation, which leads to Climate change, famines. Hoods, tl Nino and soil erosion, colonial forestry was not inherently damaging; rather, the notion of scientific forest protection was a byproduct of colonial control. He asserts that colonial scientists working in various colonics developed theories and plans to prevent deforestation in order to safeguard surface irrigation supplies and rainfall. He contends that the colonial scientific community, which was involved in the search for Eden in tropical nations on the Asian and African continents, produced scientific conservation concepts and impacted government policies, resulting in the state's commencement of conservation efforts. He claims that in India, some East India Company officials, particularly those from the medical service, such as Alexander Gibson in Bombay and Cris Patcik and H.Cleghorn in Madras, propagated the importance of forest conservation and influenced the government to develop forest conservation strategies. Richard Grove explores the evolution and timing of views about forest protection, global warming, and the influence of El Nino during the colonial period. He claims that the tropical climate served as a paradigm for the colonial scientific community in translating their observations and ideas into conservation efforts. He says that the scientific community's conservation ideals affected government forest policies in India and other British colonies. Thus, according to Richard Grove, the concept of scientific forest conservation arose as a result of colonial control, which spared Indian woods from the destructive activities of native people."

The same thing also mentioned Ribbentrop in his Forestry in British India, about the baneful results of deforestation which leads to the soil erosion and denudation of Godavari and Krishna Canal.¹⁴ However Grove's theory was contested and criticized by the scholars, who brought out the fact that despite the colonial government and their officers discussing the value of ecological conservation in the beginning of the nineteenth century, later they actively sought commercialization.¹⁵

3. exploitation vs conservation

Historians such as Atlury Murali. K.Sivaramakrishnan. and Mahesh Rangarajan suggested the third dimension. They used the exploitation vs conservation method in several regional contexts across

the Indian Subcontinent. They emphasized the regional characteristics and features, as well as their relationship with the colonial objective, which aspired to turn India's forest environment into material supplying centers. This dimension focuses on a micro level analysis of several provinces during British control, documenting the intricate interplay between central and provincial administrations and their effect on the design of forest policies, their execution, and the ramifications for forest dependent populations.¹⁷

Conclusion

The colonial forest policies were mostly harmful to tribals as well as forests. However, state control of the forests began from this period. Finally Guha and Gadgil stated in their 'Ecological Conflicts and the Environmental Movement in India' as "The takeover of large areas of forest by the colonial state this constituted an important watershed in many ways: a political watershed, in that it represented an enormous expansion of the powers of the state, and a corresponding diminution of the rights of village communities; a social watershed, in that by curbing local access it radically altered traditional patterns of resource use; and an ecological watershed, in so that the emergence of timber as an important commodity was to fundamentally alter forest ecology".¹⁶ However, the relation between Tribals and the government is not peaceful about their intervention and rights even now.

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PLANTERS, COOLIES AND RECRUITERS: A CRITICAL STUDY OF SOUTH OF INDIA PLANTERS' ENQUIRY COMMITTEE REPORT 1896

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Plantation system was a byproduct of colonial economy. Plantations all over the world represented coercion and the exploitation of the labourers by the planters. The present study focus on the role of planters, the recruiting agents called maistries and labourers of south Indian plantations based on the critical study of South of India Planters' Enquiry Committee Report 1896. In 1896 South of India Planters' Enquiry Committee was appointed to enquire in the matters concerning the plantation Industry. Ever since the establishment of plantations the main problem faced by the planters was the shortage of labour. The Committee was appointed by the Government of India on 25 March 1896 to conduct an enquiry into certain matters on the request of United Planters Association of Southern India at Madras in December 1895.¹

The planters asked for increased protection against 'loss from willful breach of contract and dishonesty with regard to advances' made to coolies and maistries.' They suggested that the appointment of a committee to inquire into the matter might lead to a clearer understanding of their difficulties. So the South of India Planters' Enquiry Committee represented the interest of the planters. Present study try to enquire into the problems of planters, condition of labourers, advance system that prevailed in the plantation sector, role played by maistries or kanganis² in the labour recruitment of the 19th century south Indian plantations by a critical analysis of the South of India Planters' Enquiry Committee Report. The committee's primary aim was to inquire into system of advance and regarding the amendment and extension of Coffee-Stealing Prevention Act. The report is arranged in eleven chapters. The limitation of the Report is that out of 334 answers received from plantation sector 165 answers were from proprietors, superintendents and Managers of Estates.

Coffee was introduced towards the end of the eighteenth century, probably by Arab merchants trading to West coast. Between 1820 and 1830 the first settlement of European planters took place in the Baba Budden Hills of Mysore and in the Malabar-Wynnad of Madras Presidency. Towards the close of 1829 the Madras Government received orders from the Court of Directors to adapt their policy to the rules and instructions laid down by the supreme Government in their Resolution of 7th May 1824 "conceiving it expedient that the rules observed in granting permission to Europeans to hold lands in India should be, as nearly as circumstances will permit, uniform at the several Presidencies"³ As per the Report the approximate estimate made from the details furnished by the plantation estates of south India are given below

Tract	Total cultivated area in acres	Total value of estates	Number of maistries employed	Number of coolies employed	Annual payments of maistries	Annual payments to coolies	Total annual working expenses
Madras Presidency	79,653	Rs.5,04,20,349	3186	79,653	Rs.6,14,328	Rs.42,05,678	Rs.87,61,830
Coorg	73,880	4,67,66,040	2955	73,880	5,68,874	39,00,850	81,26,772
Mysore	1,39,010	8,79,93,330	5,560	1,39,010	10,70,377	73,39,728	1,52,91,100
Travancore	14,497	91,76,601	580	14,497	1,11,627	7,65,442	15,94,670
Cochin	3,417	21,62,961	137	3,417	26,311	1,80,417	3,75,870
Total	3,10,457	19,65,19,281	12,418	3,10,457	23,90,517	1,63,92,115	3,75,870

South of India Planters' Enquiry Committee Report 1896, p. 8

Above chart gives the total acres of plantation in major planting regions, along with the number of maistries and coolies employed, annual payment to coolies and maistries along with total annual working expenses. As per the data Madras was the second largest area of plantation. Cultivated area and number of coolies employed shows that for one acre of plantation only one coolie was employed. The data may not be accurate still this point out the over pressure on labourers. Payment given to the coolies was very low when compared to maistries. A comparison has been made in the report about the planting districts of Assam and South India. In Assam for 2,68,796 acres of tea cultivation 4,94,336 labourers including children were employed in 1894. Compared to southern planting districts, Assam employed more labourers in the estates.

Major source of labourers to the plantations of south India was from Mysore. It was at Mysore that planting industry originated and later extended to Wynaad and Nilgiri Hills and it was in Mysore where labourers were first trained to plantation work. The local labour force were inadequate for the planters of Wynad, Nilgiris and in Coorg so they depended upon the Mysore labourers. Collector of Nilgiris reported in 1865 that four-fifths of the estate coolies came from Mysore and in Malabar Wynaad alone thirty thousand coolies were employed in 1877. This give way for shortage labours in Mysore plantations. During the great famine of 1876-77 abundance of labour was available for the plantations. But this period was followed by the prosperity of for the labourers belonging to mysore. So again there was scarcity of Mysore labourers and majority of planters in south India forced to recruit other labourers from distance. The planter of Salem, Madura and Tinnevely rely on their own labour force for their own districts.

Labour recruitment in South India in 1896 (in percentage)

Region	Local labour	Labour imported from British India	Labour imported from Mysore
Wayanad	20.0	54.0	26
Nilgiris	17.5	44.5	38
Coorg	20.0	53.0	27
North Mysore	3.5	70.75	25.75
South Mysore	22.5	62.5	12
Travancore	20.0	60.0	20
Cochin	4.0	96.0	A few

Source: South India Planters' Enquiry Committee Report, Appendix IX, p. 94.

Tea plantation required more attention than coffee. Tea required year-round labour where as for coffee estates, seasonal labour was employed in large. Shift from coffee plantation to tea plantation incurred more labourers. The task of clearing the forest, removing old coffee trees, and replanting with tea increased labour requirements. Increased demand for labour in the situation of already insufficient labourers, created crises.⁴ Tribals were employed to fell and burn forest and on grasslands they dug in the turf in preparation for planting. Prior to 1868 Kurumbas were found working on the Government cinchona plantation at Neddiwuttum, while others weeded and pruned various coffee estates near Kotagiri and Gudalur.⁵ Kurumbas were also noted in 1880 and 1883 to occasionally take work on coffee plantations.⁶

Labourers sometimes include a whole family or several member of a whole family. During the evidence one planter from Nilgiris stated that although he had repeatedly offered coolies land free of rent, they preferred to settle down in their won villages. It seems that Permanent labour supply was very difficult. Several reasons had been point out by the reporters like that the emigration of labourers from madras to other parts of India and to outside India especially to the countries like Mauritius, Cylone, Natal Burma etc., climate of plantation areas were of course one of the factor, climate related diseases another reason. Life in the plantations was miserable. Isolated plantation life, cruelty or suppression of planters and maistries might have contributed to these factors. Increased activity in the execution of public works had also increased the demand for labour and irrigation projects had led to more land under cultivation. Further development in the planting sector also was one of the reasons.

Wages of the imported plantation labourers in Mysore were raised from 4 annas for men and 2 ½ to 3 annas to women. Shift to tea plantations from coffee also increased the demand for labourers. Tea is an labour intensive plantation. Commission points out that notwithstanding the increase in the population of Souther India since the famine of 1876-77, the demand for labour was in excess of the supply and that the disproportion was likely to grow greater , not to diminish.⁷

The commission has dedicated entire one chapter for discussing the problems of the cooly. They admit that no instruction had been given to the commission to enquire into the economic condition of the cooly, the circumstances attending his migration and his treatment on the plantations. But the commission felt it necessary to enquire into the difficulties of the labour for helping planters. The labourers were sometimes collected from one village, sometimes from different villages; they sometimes belonged to same caste and sometimes belonged to different castes, while coolies of one caste or one district brought their families with them, while coolies of another caste or of another district do not. It was the ineptness in the villages that compelled the coolies to work in the plantations. Coolies were given blanket and money to buy cooking utensils. Apart from that a sum of money was given to them for weekly expense, such sum was debited against their wages. The balance of wages earned every week was held in deposit ny the planter though coolies were at liberty to draw against it, due regard was taken to the deductions yet to be made for the recovery of their original advances. Main limitation of the report is that the commission mainly depended on the data collected from the questionnaire sent to different plantations. They were not familiar with the actual condition of facilities available in the plantations.

Report also speaks of the medical facilities available in the plantations. It is doubtful whether the reported facilities were available in the plantations or whether the labourers availed it. In the case of Wynaad the collector reported that they had no separate hospital or nursing facilities available to them.⁹ In Malabar, Wynaad, Coorg and North Mysore the planters subscribe to medical funds, out of which qualified European doctors, hospital assistants and dispensaries are maintained. It was reported that coolies prefer, as a rule, to return to their homes when they were seriously ill. It shows the inadequacy or limitation of the

facilities available in the plantations. If the health problems of the labourers were addressed correctly by the planters there will of course no way the labourers going to their villages at the time of disease.

Regarding the mortality of the coolies different accounts had been provided by the planters. Only few estates kept register of death. There is no uniformity in the practice. Superintendent of Police in Malabar has given an actual picture of the condition of coolies who were returning to Malabar from Coorg. He has stated in oral evidence that the mortality on the road among coolies returning to Malabar from Coorg was 'fearful'. 109 destitute persons have been picked up on the road dead or in such a condition as necessitated their being sent to hospital. But the commission tried to undermine this report by stating that the figure represents a very small percentage of number of Malabar coolies employed on estates outside their own district. The second picture was given by the civil apothecary in charge of the hospital at Gudalur, in the Nilgiri district, who recommends, among other things, the introduction of Pasteur filters and a liberal supply of food containing an abundance of carbo-hydrates. In Coorg, however, the Commissioner stated in a report to the Chief Commissioner, dated the 2nd may 1894, that no less than 1,061 coolies had been found dead or dying on the roads in three years. The Commissioner also said "I gladly place on record my opinion that the planters generally in Coorg both treat and house their coolies well, but there are exceptions, and instances have occurred of native employers of labour turning sick coolies out of their lines to die on the road of starvation and exposure". It has been stated by been reported by the enquiry committee that they failed to take evidence from the Commissioner as he was absent on leave and no one else. Enquiry Committee justify their omission by saying that if they had pursued the subject after the return of the Commissioner there would have been great delay in the submission of the report. The evidence given by Deputy Collector of Wynaad points out that coolies were given temporary made sheds to live.¹⁰ But Enquiry committee had reported that on all states owned by planters belonging to the several Associations, good lines are built and maintained for coolies.¹⁰ All this shows that the authorities were trying to conceal the actual picture of the plantations especially about the coolies. It also reveals the power and influence of planters in the state affairs.

The planters rarely entered into direct contract with the coolies. Contracts were sometimes written and sometimes verbal. Contract between coolies and maistries were usually written if the amount involved is large, otherwise they are verbal. The period of contract varied for few weeks in the case local labour to some months in the case of imported labour. On tea estates on the Nilgiris and Travancore, the proportion of coolies who work all the year around is 50 to 75 per cent. In such cases the coolies who work all the year round is 50 to 75 percent. In such cases the coolies are allowed to return to their homes annually for a holiday. On old established estates 50 to 75 of the coolies return year after year, but many planters say that only 20 to 30 per cent. Return regularly, the coolies coming back after an interval during which they have worked on other estates. The refusal of 70 to 80 percent of workers to return back to the same estate shows that conditions in the estates was not labour friendly. It might be for better labour condition that the labourers migrated to other estates. One they realise the conditions are same they return to the old plantations. Mastries tried to deceive the ignorant coolies by signing contract for work in South Canara on the delusion that it is work in Mysore. So that the maistry could prosecute the cooly before a South Canara Magistrate, if the cooly runs away from Mysore province.

Report also discusses in detail the Advance System that prevailed during that period. Advance was necessary for male labourers not for female labourers.¹² Report suggested that to a great extent of planters would be benefited by the abolition of the advance system. A detailed examination was also made of the law provided for the enforcement of labour contracts in several planting districts of south India.

Commission's opinion was that planters generally throughout southern India were suffering from lack of labourers.

In the initial stages of the development of coffee plantations, the planters themselves went down the hills in search of labour over and above the dispossessed tribes readily available therein.¹³ The planters later resorted to a systematic recruitment of workers with the help of intermediaries, popularly known as Kanganies or maistris. Remarkably similar to the jobbers in other plantations of Southeast Asia, they performed a dual function as the recruiters in the villages and of supervisors on the estates. The maistry enters into a contract with the planter and the contract is generally reduced to writing. Receiving a lump sum in advance, the maistry undertakes to supply a certain number of coolies for plantation work for a certain time. The maistry then proceed to the village or villages where he collects labour and generally return to his employer's estate. The average strength of a maistry's gang varies between 20 and 40 adult males, females and children: the average maximum is 100, but in some cases a maistry furnishes as many as 200 or 250 coolies. The remuneration and the form it takes vary in different districts. In some, he receives only commission, usually ten percentages on the wages earned by his coolies, in others, both wages and commission and elsewhere, only wages. Some planters had complained that the maistry was an unnecessary excrescence and undesirable middleman. So the commission made special enquiries in this regard and received the answer that it was impossible for the planters to import labour without the intervention of a maistry. The Enquiry Committee recommended that in Southern India the practice of employing maistries to collect and supervise labour obtains in every industry in which large numbers of coolies are employed, employment of maistries for recruiting plantation labour is absolutely necessary. They suggest that even after coolies have reached the estate, each gang requires a headman to supervise it and to look after its interests and the person best fitted for the office is the maistry or his own delegate. They consider maistries were indispensable. The Report is silent about the abusive tactics practiced both by the planters and maistries. The advance amount of rupees lost by planters on account of violation of Contracts by kanganies often ran into lakhs of rupees and this was even more pronounced in the princely states when compared to British. The average loss incurred by the planters in the late nineteenth century in the princely states was nearly rupees seven per acre as against two-thirds of a rupee per acre by the planters in the Madras Presidency and Kodagu. The *Madras Mail* reported that more than 13 lakhs of rupees had been written off by the planters in southern India during 1891-95.¹⁴

Planters' Enquiry committee also collected evidence regarding the working of Workmen's breach of Contract Act of 1859 and highlighted the necessity of persisting with prevailing systems, and emphasized the need for further amendments in the existing rules and regulation.

Report was mainly to address the grievances of the planters and suggest recommendation to improve the plantation industry. One of the major objectives behind the appointment of first Planters' Inquiry was to investigate into the nature of the recruitment systems and to identify the associated malpractices even though no instruction was given to the commission to enquire into the problems of the cooly, still the commission made a peripheral enquiry on that matter. Permanent supply of labour was the main problem faced by the planters. Local labour failed to meet the plantation requirements. So the planters depend upon immigrant labourers. Famine stricken areas of Mysore became a pool of labour supply. Even though the commission is not accepting the cruelties practiced by the planters and maistries, it speaks of the cruelties faces by the labourers in the plantations which compelled them to run away from the plantations. It was the sheer poverty in the villages that compelled them to become labourers in the plantations. Committee's recommendation on the amendments in the rules and regulations later give way for the passing of a an Act

in 1903, known as Madras Planters' Labour Act. Report reveals about the financial loss to the planters due to the deceit of masteries but still they continued the practice of advance system and maistries. What made the planters to continue the masteries and advance system, even though they accept both as financial loss, was nothing but the heavy profit that they received from the plantation sector.

END NOTES

1. The Madras Government directed that the Committee's enquiry should extend to the districts of Coimbatore, Nilgiris, Madura, Malabar, Salem, Tinnevely, Canara and Coorg and also the native states. Separate sets of questions were framed for Association Secretaries, Proprietors, superintendents and Managers of Estates, Residents, the collectors and other officials of the civil administration and for employers of labour other than the planters. The North Wynaad Planters Association could collect the evidences from other planters, *Maistries* and of oral examination. South of India Planters' Enquiry Committee Report, Madras, 1876. Here after Planters' Enquiry Report.
2. Middleman or recruiting agent between planters and labourers.
3. Planters' Enquiry Report, op.cit., p.6
4. Barbara A. Evans, *British Tea planters and the Madras Planters' Labour Law of 1903: The creation and coercion of a migrating labour force in the Nilgiri Hills of Southern India*, PhD Thesis, University of Sydney, 1991, p.25.
5. J. Shortt, *An Account of the Tribes on the Neilgherries*, Madras, 1868, p.53.
6. B. Grigg, *A Manual of the Nilagiri District in the Madras Presidency*, Madras, 1880, p. 211
7. Planters' Enquiry Report, op.cit., p. 11.
8. Evidence Before South of India Planters' Enquiry Committee, 1896, Revenue Records, Regional Archives, Kozhikode.
9. Planters' Enquiry Report, op.cit., p.15.
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11. Planters' Enquiry Report, op.cit., p.15.
12. Evidence given by sub Collector Kozhikode is that the reason for not giving advance to female labourers was the greater supply of female labourers in the coffee garbling, Evidence Before South of India Planters' Enquiry Committee, 1896, Revenue Records, Regional Archives, Kozhikode.
13. K. Ravi Raman, *Global Capital and Peripheral Labour –The History and Political Economy of Plantation Workers in India*, London, 2015, p. 73.
14. *ibid.*, 73.

ON A HIGH TIDE OR LOW TIDE? REASSESSING MACHILIPANTAM IN 18TH CENTURY

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1. Introduction:

Many academics are interested in the economic history of India throughout the late medieval and early modern periods. This is due to the fact that there are numerous crosscurrents of change in multiple domains such as politics, society, and economics that have profound consequences for the development of social, economic, and political formations. The East Coast, often known as the Coromandel coast, was a significant area in Andhra Pradesh's history. The economic history of the east coast was characterized by the wealth that was produced by the booming trade and commerce both within the region and beyond it. The economic history of the east coast was characterized by this period of prosperity. However, the changed political scenario, the contestation of power between various political entities including the Mughals, regional states, and European trading companies, and their impact on the social and economic fabric of the country led to a variety of interpretations on the fate of economic activity on the east coast in general and on the Andhra Coast in particular. This arose because of the fact that the Mughals, regional rulers, and European commerce enterprises were all political entities. The Present paper titled "Port of Call: Revisiting Machilipatnam of 18th Century A.D." takes a new look at the situation of the economic activity of the port in the 17th and 18th Centuries, asking issues such as (i) what was the importance of Machilipatnam Port in the 17th Century? (ii) Had it lost its luster in the 18th century, or did it continue to draw activity during that time period? (iii) What was the nature of economic interaction between Andhra and Telangana throughout the 18th century? (iv) Is it accurate to claim that Machilipatnam port's role as an economic hub has become much less important? The answers are based on an examination of previously published scholarly work, in addition to the investigation of recently published sources.

2. Review of Literature :

The economic history of the east coast has been attracting lot of attention from scholars from time to time. A path-breaking work on the topic is by S Arsatnam who explores role and activities of South Indian Merchants during 16th and 17 Centuries A.D. Comparable works on the topics in other regions have been conducted by S. Chaudhuri on Bengal, S Bhattacharya who dwells on the textile trade of the Dutch East India company on the Coromandel Coast in the 18th Century and KS Mathew who mainly dwells on the maritime trade on the Malabar Coast and the Portuguese. While these works make passing remarks to Machilipatnam port, the present paper attempts at providing a micro picture with the help of new sources such as contemporary Telugu Literature, among other sources.

3. Discussion

For instance, the commercial networks that connected the Telangana hinterland to Masulipatnam remained intact, albeit periodically disrupted by banditry and Maratha incursions. While the brief breakdown of order was undeniable, traders in the Masulipatnam district were so established that they adopted their own precautions. Mughal authorities in the Deccan participated in commercial activities with Arabia and

the Gulf of Persia in the early eighteenth century, and their ships sailed from St. Thome and Porto Nova, which were also connected with Masulipatnam.

There is evidence of coastal shipping from Masulipatnam to Surat as well. A ship named Fate Murad had left for Ceylon, which was under the Dutch with 14 Muslim merchants on board with a cargo valued at Rs. 25, 000. Masulipatnam in this period appears to have been a busy centre of coastal trade without much variation from its nature in the previous century. Pathan merchants still controlled the Bengal trade from Masulipatnam, and a Pathan Mughal deputy governor of Hyderabad, Daud Khan Pani, showed a significant interest in international commerce. These Pathans to Bengal from Masulipatnam every annum largely filled with the renowned textiles and coming back despatched approximately ten to twelve ships with Bengal items such as rice, raw silk, silk cloths and Muslin gunpowder and saltpetre. The city of Masulipatnam, which is located in the south, has always maintained its trade relations with Madras and Pondicherry. By the year 1736, Nizam-ul-Mulk Asaf Jah had brought in a total of nine distinct types of cannons. In the year 1729, a total of two French ships arrived in Masulipatnam. However, by the year 1740, the number of French ships that stopped there had climbed to eighteen. Masulipatnam continued to be the key hub of Hyderabad's economic activities along the east coast as late as the 1750s. By the middle of the eighteenth century, the city of Masulipatnam was situated between the French and the English and had experienced the political unpredictability brought on by the Carnatic Wars. The French had occupied the port town in 1758. The official grant, however, by Muzzafar Jung came in 1751 and the sarkar of Masulipatnam was given to the French along with Yanma, Karikal and some regions in Pondicherry. (1)

The range of products and exports over which the French had acquired control for about a decade even in a period had acquired for about a decade even in a period of so called political disorder will substantially disqualify any negation of trade and commerce in the region. Salampores, kalamkaris, equality muslins, betilles, percales and other type of cotton textile were continued to be exported from Masulipatnam to different destinations by the French. (2) The contemporary Telugu literature too refers to proactive economic activity in Masulipatnam region. (3) The diversification of production can also be gleaned from the fact that the textile industry was not alone in its path to prosperity. The trade in diamonds too provided considerable revenue to the French. (4) Masulipatnam still remained as a major centre for trade in salt, which was generally produced between January and May. The reported revenues of the French also confirm triumphant march of the town to prosperity in an age when it was said to be difficult. The French had a flourishing trade in cloths and handkerchiefs worth Rs 500, 000 per annum and most probably Masulipatnam had a lion's share in this. The salt trade at Masulipatnam alone gave the French annual revenue of Rs 30,000. There are references to the activities of the Private merchants the European trading companies has also encouraged private trade run by the natives and those of European origin at Masulipatnam. The town served as an advantageous launching point for shipments to Bengal, Madras, India, and other nations in the Persian Gulf region. In the later part of the eighteenth century, it maintained strong connections with South East Asia, the Persian Gulf, and the Red Sea. (5)

In addition to an increase in exports, the area in and surrounding Masulipatnam has also seen an increase in the volume of retail commerce and monetary transactions. The French responded to the problem by minting a significant quantity of coins, as well as taking a variety of further measures to improve the percolation of monetary transactions. The dabou was struck in 1755 and it was estimated that at least 49,000 Kgs of copper was used every year for minting coins in Masulipatnam which in turn, yielded a profit of 24, 000 per annum. (6) The income from French customs house at Masulipatnam was pegged at Rs 34, 911 which substantiate the high volume of trade in the town. (7) Thus, even in the politically most

disastrous period of the Carnatic wars, the port town of Masulipatnam could not be dislodged from its pivotal position.

4. Importance :

Even in the latter part of the century, Masulipatnam remained a significant commercial hub, which is an essential fact to keep in mind. When the English acquired control of Masulipatnam, they utilized the city as an effective export base. The important among them were roumals, Allejas, Ginhgan red, Cpttagandoo roumals, Dungares, Gingham blue, Sastracundies and fine kerchiefs.(8) Along with the exports, there were also a few imports by the English into the port. Infact, there was an improvement with the addition of species and drugs for which there are no references in the seventeenth century. The important imports include perpetuanoies scarlet, broad cloth fine green, broad cloth fine blue, perpetuanoies green, velvet white and broad cloth super fine scarlet, etc.(9) Even Minerals and ores like iron, lead and copper were also unloaded at Masulipatnam.(10) The hinterland towns which supported a continuous flow of goods, especially textiles were Ventapollam, Devy Pargana, Madapollam, Inegaram and Guntur circar.(11) This shows that the theory of missing connectivity between the port town of Masulipatnam and the hinterland may not be totally correct. The system of advances to the producers by the East India Company which was to become very destructive to the Indian traditional production base in the nineteenth century, was also implemented in and around Masulipatnam. The company records at Masulipatnam furnish good details of these advances. This is a good example of how the native traders were effectively integrated into the colonial economic paradigm. The records speak of Sadasiva Naik and Narikedemilli Veeranna, who had received advances from the English.(12)

The economic activity in the eastern Deccan also received a shot in the arm with ever-expanding networks of the European trading companies. Both in terms of investment and factories, these companies showed lot of enthusiasm in the eastern Deccan. By 1723, English had full-pledged trading operations at Masulipatnam. Dutch were active in Jaganadhapuram, Palakollu (1735). (13) Vizagapatnam, Yanam, Madapollam and Ingeram recorded growing trade of French and English East India Company to St. George even in 1751-52 the evidence for which is plentiful in Letters from St. George, 1751-52.(14) In fact, the cash flows to Vizagapatnam were considerably large in the entire Madras Presidency and the English were still willing to invest more there! It may be noted here that this was the time of Carnatic wars between Duplex and English. Even there is a reference to “several vessels and supra cargoes passing to and from Bengal touching your place (Vizagapatnam) with Armenians and Black merchants” affecting the profits of the English.(15)

Trade and commerce in the eighteenth century are frequently mentioned in contemporary Telugu literature. Hasavimsathi refers to rich merchants Vasumantha, Somadatta and Visnudasa. (16) This kind of description of merchants presupposes a good interaction between the prominent merchants of the time and European trading companies. The above said work also gives an inventory of commodities. There is a reference to 11 varieties of saris in Hamsavimsathi and 100 varieties of paddy.(17)

5. Conclusion

A comparison of the inventories and trade centres mentioned in the 17th century text Sukasaptasati and the eighteenth century text Hamsavimsathi shows that there had been much continuity between the seventeenth century and the eighteenth century. The author of Hamsavimsathi, Narayanamatya, refers to a merchant of higher strata – Vishnudasa – who was consulted by the Dutch in Ceylon (Ilamu Valvda) and the East India Company traders from the ships (Badara Inglislu Kalamu) for trade related purposes. The

modern literature in Telugu makes numerous mentions to several cities and commercial hubs across the language. There is a frequent assumption that Bandarulu was a center for exports, and the fact that the word is used at all suggests that the region must have had significant historical significance and popularity. Considering that European commerce businesses had a substantial presence in both Vizagapatnam and Masulipatnam, it's reasonable to assume that the two ports' land waterways were effectively connected. A tiny village in Godavari's East Godavari District, Nagaram, is mentioned in Telugu records as exporting Miriyal, Vakkal and Elakulu to Balaghat. Because Pallicollu is located in the vicinity, we may deduce that there must have been a connection between Narasapur and Nagaram. The towns of Adoni (cotton), Dharmavaram, Gutty, Tadipatri, Warangal, Rayadurgam, Nizamabad, Hindupur, and Walajipet, among others, are mentioned in contemporaneous sources as having served urban centers with a rural bent, as do Dharmavaram and Gutty.

These lines also reference the thriving foreign commerce in the Eastern Deccan during the eighteenth century and identify some of the most popular imports of the era. For instance, glazed glass, large mirrors, ivory combs, perfumes, some kinds of expensive silks and conch shells, among others were imported by large traders to be sold in other markets. However, source-countries of these imports are not mentioned. Some of them could as well be sources from the other towns, rural and semi urban centres. The continuation of exports, preferably to the plot of the story of Hamsavimsathi, the Brahmin husband of Hemavathi, Vishnusarma who migrates to 'distant land' on a trade mission.

There is also mention the towns and some other places of economic importance such as Nellore, Manukonda or Manukota (Mahabubabad), Kadapa, Gandikota, Gadwal, Chittor, Nandyala, Saidapuram, Tadipatri, Simhadri, Putnur, Eluru, Tirupathi, Peravali, Duwuru and Gandikota. While all these places are located in the Eastern Deccan or present Andhra Pradesh, the same poem talks of other important places in the country including Chennapatnam (Chennai), Tanjavur, Bangalore, Tirichunapalli, Kumbhakonam, Jalikota and Kothakota. It also hints at possible economic linkages between these places. In addition to these locations, cities and bazaars including Pagonda, Nagole, Tallur, Mylapuram, Jataprolu, Bhuvanagiri, Kongondi, Tarigonda, Dharmavaram, Ramachandrapuram, Bezawada, and Kotakonda are specifically mentioned (present Kotappa Konda).

Notes & References :

1. The *Sarkar* of Masulipatnam had ten paraganas, a few of which were also brought under French control in the period under study. By the middle of the century under review, about 853 villages came under the authority of the French, giving them access to a wide range of produces in the hinterland
2. The narrative of the French commandant at Masulipatnam, M. Moracin, provides a wealth of information in this respect. Written in 1751, this text covers economic and social factors of the era that point to the continuous economic activity in the period, contrary to assertions concerning its demise by other researchers. Bibliotheque Nationale, Department des Manuscrits Francois, Nouvelles Acquisitions, document no.9355, folios 343-61.
3. Numerous accounts from the seventeenth and eighteenth century detail a prosperous commercial climate in the area in question. This had also led to the development of a high-class trade class, in addition to small and medium-sized merchants like as the Banjaras, who transported bulk products and raw materials from the border to distant ports in order to be exported. See the inscription of Chidpirala and Jammalamadugu Kaifiyat in the AP State Archives from 1964: J. Brenning's "The Textile Trade of Seventeenth Century Northern Coromandel: A Study of a Pre-Modern Asian Export

Industry,” which was his unpublished D.Phil. thesis at the University of Wisconsin in Madison in 1975.

4. Places like Paritala, Ustupalli, and Jaggayyapeta, which lie enroute to Hyderabad were noted for mining of quality diamonds. Similarly, Shamshabad and Narkoda near Hyderabad were also famous for the same. It has been said that a 375-carat diamond, which was later named ‘Nizam Ratnam’ was mined from Narkoda during the period under study. Suravaram Reddy, *Andhrula Sanghika Charitra*, Hyderabad, 1949, p.378.
5. Bibliotheque Nationale, Department des Manuscrits Francois, Nouvelles Acquisitions, document no. 9355, folios 343-61.
6. Bibliotheque Nationale, Department des Manuscrits Francois, Nouvelles Acquisitions, document no. 9355, folios 343-61.
7. Bibliotheque Nationale, Department des Manuscrits Francois, Nouvelles Acquisitions, document no. 9355, folios 343-61. There were actually two custom houses for the French in the eastern Dakhin: one at Masulipatnam and the other being Narasapur, European and Asian Muslims paid 3 per cent of ad valorem while the Hindus paid 5 per cent. The French also collected tolls from Inegodur and Konduru. These were mentioned as Rs. 9,000 and Rs. 12,000 respectively.
8. The list of merchants who dealt with the English is also available in the reports of 1788, 1790 and 1791. See, *Masulipatnam District Collectorate Records*, vol. 2839, AP State Archives, August-October Report, 1788, vols. 2840-1.9. The list of merchants who dealt with the English is also available in the reports of 1788, 1790 and 1791. See, *Masulipatnam District Collectorate Records*, vol. 2839, AP State Archives, Reports of 1987, vols. 2840-1.10. *Masulipatnam District Collectorate Records*, vol. 2840 (1791).11 *Masulipatnam District Collectorate Records*, vol. 2840 (1791).
12. The descendants of this Narikedemilli merchant family are still engaged in business in Bhimavaram, West Godavari District of Andhra Pradesh. Their family records, which have been consulted by this author, speak of high-sounding fortunes from trade arising out of major ports in the region during the eighteenth century. (Unpublished Family Books)
13. B. Bhattacharya, ‘Some Aspects of the textile trade of the Dutch East India Company on the Coromandel Coast, 1730-1780’, *International Institute of Asian Studies Year Book*, 1994, pp. 169-92.
14. *Letters from St. George*, 1751-52, no. 18, Hyderabad State Archives.
15. The council at Vizagapatnam was instructed to provide safety to company’s investment by maintaining strict vigil to check these activities, *letters to St. George*, no. 107, Hyderabad State Archives.16. C.V. Subbanna Satavadhani, *Hamsavimsathi of Ayyalaraju Narayanamatya*, Andhra Pradesh Sahitya Academy, 1977.
17. C.V. Subbanna Satavadhani, *Hamsavimsathi of Ayyalaraju Narayanamatya*, Andhra Pradesh Sahitya Academy, 1977. pp 218,355.

MRS.RABIYA BEE, A MUSLIM FREEDOM FIGHTER-A STUDY

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Mrs Rabiya Bee was a first Muslim women freedom fighter not only in Ananthapur District but also from Andhra¹. She was not an educated person still with her husband, Mulla Mohiuddin Saheb encouragement and cooperation, She participated in civil disobedience movement at Ananthapur. It is interesting to note that entire family of Mohiuddin Saheb, his wife Rabiya Bee and brother Khaja Hussain were actively participated in freedom movement.

Mrs Rabiya Bee was a wife of Mulla Mohiudin Saheb of cheyyedu Village in Ananthapur District, who was a member of the Congress Party. It was in 1932, thanks to Harijana Erakulappa, Mohiddin Saheb was introduced Gandhiji at Ananthapur. Babu Rajendra Prasad was then the personal secretary to Gandhiji. Influenced by these great men, Mohiuddin Saheb changed his habits in life including wearing of khaddar dress.

Mrs Rabiya Bee was an orthodox Muslim but she drew inspiration from her own husband and was encouraged to come out of parada and participated in the Freedom Movement. She was also influenced and encouraged by Papuri Ramacharulu in her activities. She was one of these Satyagrahis who were selected to participated in Individual Satyagraha in Ananthapur at the Arts College ground on 03.03.1941¹. She was not arrested since there was no separate accomedation in the jail for ladies. More than that, the jail itself was filled with prisoners that participated In the movement. Earlier her brother-in -Law M Khaja Hussain younger brother of M Mohiuddin Saheb had also participated in Individual Satyagrah. But he too was not arrested and not convicted. It is of interest to note that, Rabiya Bee's participation in Satyagrahah was objected by her co -religionst on the ground that her participation would mean her coming out of the parada, something which was considered outrageous for a Muslim lady. Buit she did not heed to those objections and courageously enough came forward participate in the Satyagrah.³

On 31.10.1975, Rabiya Bee was falicitated by District Collector of Ananthapur on the occation of first Muslim Women Freedom Fighter in the Ananthapur District.⁴

Thus Rabiya Bee was played an important role in freedom struggle of Ananthapur District.

References :

1. Asia's first who is who of men and women-achivements and women- achivement and distinction, Asia companion, Vol.II (Delhi, 1980) P.112.
2. The Hindu dated 04.03.1941.
3. Personal Interview with M.Rabiya Bee, Freedo Fighter on 28-01-1988 at Cheyyedu, Ananthapur District.
4. Invitation Letter of Distriect Collector of Ananthapur on 30-10-197, forr Felicitation.

చేలి మూర్ఖుల మనసు రంజింపవలెనన్న వివేకవతి (1909-1934): బ్రిటిష్‌షాండ్రలో స్త్రీలు, సంఘ సంస్కరణ, సామ్రాజ్యవాదం

విద్యావాచస్పతి షేఖ్ మహబూబ్ బాషా, మౌలానా ఆజాద్ నేషనల్ ఉర్దూ యూనివర్సిటీ,
హైదరాబాద్ - 32, 9160579705,

పందొమ్మిదవ శతాబ్ది ద్వితీయార్థంలోనూ, ఇరవయ్యవ శతాబ్ది ప్రథమార్థంలోనూ వలసాండ్రలో సంఘ సంస్కరణోద్యమం ముమ్మరంగా సాగింది.¹ సంఘ సంస్కరణోద్యమానికి స్త్రీల సమస్యలు - ప్రధానంగా అగ్రవర్ణ స్త్రీల సమస్యలు - కేంద్ర బిందువులుగా వుండినాయి. స్త్రీలలో చైతన్యం కలిగించడానికి అగ్రవర్ణ హిందూ సంస్కర్తలు ప్రత్యేకంగా స్త్రీల కోసం పత్రికల్ని ప్రారంభించారు. తెలుగులో వెలువడిన మొట్టమొదటి స్త్రీల పత్రిక సతీహితబోధిని (1883-1904/05). దీనిని ప్రముఖ సంఘ సంస్కర్త కందకూరి వీరేశలింగం ప్రారంభించారు.² రెండవ స్త్రీల పత్రిక అయిన తెలుగు జనానా (1893-1907)ను రాయసం వెంకట శివుడు నడిపారు.³ మొదటివైన ఈ రెండు స్త్రీల పత్రికలు పురుషుల సంపాదకత్వంలో వెలువడ్డాయి. ఇరవయ్యవ శతాబ్దం ప్రారంభం నుండి స్త్రీల పత్రికలకు స్త్రీలే సంపాదకత్వం వహించడం ప్రారంభించారు. స్త్రీల సంపాదకత్వంలో వెలువడిన మొదటి స్త్రీల పత్రిక హిందూ సుందరి (1902-1960లు). తొలుత దీనికి మొసలిగంటి రమాబాయమ్మ సంపాదకురాలుగా వుండినారు.⁴ స్త్రీల సంపాదకత్వంలో వెలువడిన రెండవ స్త్రీల పత్రిక అయిన సావిత్రి (1904-1917) సంపాదకురాలు పులుగుర్తి లక్ష్మీ నరసమాంబ.⁵ ఈవిధంగా 1947 నాటికి సుమారు 20కి పైగా స్త్రీల పత్రికలు తెలుగులో వెలువడ్డాయి. సావిత్రి తప్ప (ఈ పత్రిక రజస్వలనంతర వివాహాలనూ, వితంతు పునర్వివాహాలనూ తీవ్రంగా వ్యతిరేకించింది) మిగిలిన స్త్రీల పత్రికలన్నీ సంఘ సంస్కరణోద్యమానికి వెన్నెముకలుగా నిలిచాయి.⁶

సంఘ సంస్కరణోద్యమానికి హిందువులతో పాటు క్రైస్తవులు కూడా ప్రశంసనీయమైన సేవలందించారు. వారు స్త్రీల కోసం పత్రికలు ప్రారంభించారు. వాటిలో ప్రముఖమైనది వివేకవతి. అయితే వలసాండ్రలోని తెలుగు మహిళా పత్రికారంగ చరిత్రలో ఈ పత్రికకు న్యాయంగా దక్కాల్సినంత స్థానం దక్కలేదు. కొంతమందైతే అసలీ పత్రికంటూ ఒకటుండిందనే విషయం కూడా ప్రస్తావించకుండా వ్యాసాలు రాసిపడేస్తుంటారు. సమాజంలో అంచులకు నెట్టివేయబడ్డ ప్రజల్ని గట్టిగా పట్టించుకున్నట్టే పరిశోధనల్లో ఉపేక్షకు గురైన వివేకవతి లాంటి పత్రికల్ని పట్టించుకోవాలి. ఆ దిశలో చేసిన చిన్న ప్రయత్నమే ఈ పరిశోధనా వ్యాసం.

I

మద్రాసులోని 'క్రైస్తవ విద్యాభివర్ధనీ సమాజము' వివేకవతిని ప్రచురించింది. అక్టోబరు 1909లో ప్రారంభమైన వివేకవతి (ఇప్పటి వరకు దొరికిన ఆధారాల ప్రకారం) 1934 దాకా చాలా కాలమే కొనసాగింది. మిగతా స్త్రీల పత్రికల్లా మధ్యమధ్యలో ఆగిపోలేదు. "A Telugu Monthly Magazine for the Home" అని ఇంగ్లీషులోనూ, "వివేకవతి స్త్రీలు చదువదగిన నానా విషయములను ప్రస్తావించునొక మాస పత్రిక" అని తెలుగులోనూ యిచ్చేవారు. పత్రిక లక్ష్యాలను వివరిస్తూ మాస్టర్ హెడ్ కింద ఉత్పలమాలలో ఒక పద్యాన్ని ప్రచురించేవారు. దాని కింద "గుణవతియయిన స్త్రీ ముత్యము కంటె నమూల్యమయినది" అనే బైబిల్ సూక్తిని ముద్రించేవారు. పరిశుద్ధ గ్రంథములో ఇలా వుంది: "గుణవతియైన భార్య దొరుకుట అరుదు, అట్టిది ముత్యము కంటె అమూల్యమైనది."⁷

వివేకవతికి వివిధ కాలాల్లో పలువురు క్రైస్తవ స్త్రీలు సంపాదకులుగా వుండినారు. మిస్. మెక్లారిన్ (Miss. McLaurin) మొదటి సంపాదకురాలు. ఆమె కృష్ణా జిల్లా ఉయ్యూరులో నివసించేవారు. శ్రీకాకుళంలో నివసించిన ఆర్చిబాల్డు మిస్సమ్మగారు అక్టోబరు 1910 సం॥ నుండి 18 ఆగష్టు 1913 సం॥ దాకా సంపాదకత్వం వహించారు. తర్వాత గుంటూరులో నివసించిన "మెకాలి అమ్మగారు" (Mrs. McCauley) చాలాకాలం పాటు సంపాదకత్వం వహించారు. తదుపరి సంవత్సరాల్లో ఉత్తర ఆర్కాటు జిల్లాలోని తిరువత్తూరులో నివసించిన శ్రీనివాస బి.వి., ఎల్.టి. "అమ్మగారు" సంపాదకులుగా వుండినారు. పత్రికను "వివేకవతి కమిటీ" నిర్వహించేది. ఈ

కమిటీలో చాలా కాలం వరకు పది మందికి తక్కువ కాకుండా సభ్యులుండేవారు. దాదాపుగా అందరూ స్త్రీలే. (రెవరెండు డి. అనంతముగారి లాంటి ఒకరిద్దరే పురుషులు). ఎక్కువ మంది విదేశీ క్రైస్తవులు. ఒకరిద్దరు భారతీయ క్రైస్తవులు. కమిటీ సభ్యుల్లో దాదాపు సగం మంది “అమ్మ”గార్లు; సగం మంది “మిస్సమ్మ”గార్లు. 1912 అక్టోబరు సంచికలో ప్రచురించబడ్డ “వివేకవతి కమిటీ” సభ్యులు: స్టీఫెన్సన్ అమ్మగారు (గుత్తి); సత్యనాథన్ అమ్మగారు (పిఠాపురము); హెన్స్మన్ అమ్మగారు (చెన్నపట్టణము); లాజరస్ అమ్మగారు (వాలేరు); జోషీ అమ్మగారు (రామచంద్రపురము); కెయిన్ అమ్మగారు (దుమ్ముగూడెము); మెక్కాలీ అమ్మగారు (గుంటూరు); ఆర్చిబాల్డు మిస్సమ్మగారు (శ్రీకాకుళము); బుల్లార్డు మిస్సమ్మగారు (కావలి); సిమ్మెన్స్ మిస్సమ్మగారు (జమ్మలమడుగు); ఫీయర్ మిస్సమ్మగారు (జమ్మలమడుగు); డాక్టర్ హార్ట్ మిస్సమ్మగారు (మదనపల్లి); హేర్ మిస్సమ్మగారు (సికందరాబాదు); పార్కర్ మిస్సమ్మగారు (ఈ దేశములో లేరు); స్ట్రెంగ్విల్లో మిస్సమ్మగారు (ఈ దేశములో లేరు). కమిటీ సభ్యుల మధ్య స్పష్టమైన బౌద్ధిక శ్రమ విభజన ఉండేది. కొంతమంది సభ్యులు రకరకాల కాలమ్స్ నిర్వహించేవారు. ఇలా ఒక స్త్రీల పత్రికని ఒక కమిటీ నిర్వహించడమనేది అప్పటికి ఒక కొత్త పద్ధతి.

వివేకవతిలో 32 పుటలుండేవి. 1920 ప్రాంతంలో పుటల సంఖ్య 24కు తగ్గింది. తపాలా ఖర్చుతో కలుపుకొని సంవత్సర చందా 12 అణాలు; విడి ప్రతి వెల ఒక అణా. మొదటి నుంచి చివరి దాకా పత్రిక ధరలో మార్పేమీ లేదు. పత్రిక ప్రారంభమైన సంవత్సరాంతానికి (అక్టోబరు 1910) కేవలం 300 మందే వుండినప్పటికీ, ఫిబ్రవరి 1913 కల్లా చందాదారుల సంఖ్య 1,400కు పెరిగింది. అక్టోబరు 1913 నాటికి 1,500 మంది చందాదారులుండినారు. ఈ విధంగా చందాదారుల సంఖ్య క్రమక్రమంగా పెరుగుతూపోయింది. “ఈ నాలుగేండ్లలో నీ పత్రిక యధికాభివృద్ధి జెందెను. అనేకులు వ్యాసములు వ్రాసి విశేషముగా బంపియున్నారు. ఇంక ననేకులు చందాదారులైరి. తెలుగుదేశమంతటను దీని విషయమై యధికాసక్తిని గనుపరచుచున్నారని సంపాదకురాలు సంతోషంతో పత్రిక అభివృద్ధిని తెలియబరచారు (అక్టోబరు 1913, పు. 2). బర్మా మొదలైన సుదూర ప్రాంతాలకు కూడా పత్రిక చేరేది.

వివేకవతి చూడటానికి చాలా-చాలా అందంగా, ఆకర్షణీయంగా ఉండేది. అట్టపై ఎడమ చేతిలో తెరిచిన ఒక పుస్తకాన్ని పట్టుకొని హుందాగా నిలబడ్డ స్త్రీ బొమ్మని ముద్రించేవారు. పత్రిక కోసం చాలా నాణ్యమైన కాగితం వాడేవారు: వలసాండ్రలో వెలువడ్డ ఏ స్త్రీల పత్రికలోనూ యింత నాణ్యమైన కాగితాన్ని వాడలేదు. నాణ్యతలోనే కాకుండా, పేరు విషయంలో కూడా వివేకవతి మిగతా స్త్రీల పత్రికల కన్నా భిన్నమైనది: విశిష్టమైనది. మత అస్తిత్వాలనూ (హిందూసంబంధి), హిందూ పతివ్రతలనూ (సావిత్రి, అనసూయ), ప్రాంతీయ అస్తిత్వాలనూ (ఆంధ్రలక్ష్మి, ఆంధ్రమహిళ) స్ఫురింపజేసేలా స్త్రీల పత్రికలకు పేర్లు పెట్టిన చారిత్రక సందర్భంలో వివేకవతి అని వివేకాన్ని చాటిచెప్పే సార్యజనీనమైన పేరు కల్గివుండడం తప్పకుండా వివేకవతి విశిష్టతే! (వివేకవతికి ఏ పేరు పెట్టాలా అని ఆలోచించి, ముందు ‘స్త్రీల క్షేమాకోశము’ అని పెట్టాలనుకున్నారు; కానీ, బొబ్బిలిలోని బాలికా పాఠశాలలో టీచర్ గా పని చేస్తుండిన అమూల్యమ్మ చౌదరి (ఎమెల్యమ్మ) వివేకవతి అనే పేరును సూచించారు). పత్రిక మరో విశిష్టత రకరకాల ముద్దుగొలిపే బొమ్మలూ, పటాలూ వుండడం.

సహజంగానే వివేకవతి చాలామంది హృదయాల్ని చూరగొంది. పత్రికను ప్రసంశిస్తూ కొంతమంది రాసిన ఉత్తరాలలోని భాగాల్ని ‘మెప్పుమాటలు’ ఉపశీర్షికతో ప్రచురించారు. ఒక “చాల చురుకైన హిందు బి.ఎ.” యిలా రాశాడు: “నేనీ చిన్న ముద్దు పత్రికనెట్లు ప్రేమించుచున్నానో చూపుటకు తీరుబడి చేసికొని వ్యాసములను వ్రాయ ప్రయత్నించెదను.” “కుగ్రామములో నివసించుచున్న బ్రాహ్మణుడొక”డు యిలా రాశాడట: “నేను వివేకవతి చూచినందున సంతోషించితిని. నేనందులోని పటములను నా భార్యకు చూపి సంగతులను వివరించితిని. ‘మీరు నాకు చదువు నేర్పారా? ఈ పత్రికను చదువుకొనగోరుచున్నా’నని ఆమె చెప్పెను. గనుక ఆమె తల్లిదండ్రుల కిష్టములేకపోయినను ఆమెకు చదువు నేర్పుచున్నాను.” విజయనగరం రైల్వేస్టేషన్లో వివేకవతిని కొన్న ఒక ‘హిందూ పెద్ద మనుష్యుడు’ చందాదారునిగా చేరడమే కాకుండా, పత్రికను చదివిన తన భార్య సంతోషించిందనీ, “దానిలో ప్రచురించుటకు ఒక వ్యాసము నామె త్వరగా వ్రాసి” పంపుతుందనీ చెప్పాడట.⁵

వివేకవతి చందాదారుల్లో ‘హిందువు’లతో పాటు అనేకమంది మూల్నివాసీ క్రైస్తవులుండేవారు. లెక్కలేనంత మంది మూల్నివాసీ క్రైస్తవ స్త్రీలు వివేకవతి నిండా అందంగా పరుచుకొని వున్నారు - పాఠకులుగా, రచయితలుగా. కొత్త చందాదారుల్ని ఆకర్షించడం కోసం సంపాదకురాలు విపరీతంగా ప్రచారం చేసేవారు: ఈ విషయంలో కూడా వివేకవతి మిగతా స్త్రీల పత్రికలకన్నా భిన్నమైనది. మూడు

సంవత్సరాలు పూర్తి చేసుకొని నాల్గవ సంవత్సరంలోకి అడుగు పెట్టినప్పుడు, “సలాం, సలాం, నాకు మూడు సంవత్సరములు దాటినదని మీరెరుగుదురా? సుమారు 1400 మంది మాత్రమే నన్ను తమ గృహములలోనికి చేర్చుకొన్నారు. రెండు కోట్లమంది తెలుగువారున్నప్పుడు ఇంక (ఇంకా) యెక్కువమంది నన్ను (అక్కన) చేర్చుకొనవలెననుట నా కోరిక” అని తన మనసు విప్పి చెప్పింది. “పత్రికను మీ స్నేహితులకు చూపించి వారిని చందాదారులగునట్లు ప్రోత్సాహము చేసి పత్రికా ప్రచారము 4,000 వరకుండునట్లు మీరు సహాయము చేయరా?” అని పాఠకుల్ని వేడుకొన్నారు సంపాదకురాలు.⁹ మొదటి ప్రపంచ యుద్ధ ప్రభావం వల్ల కల్గిన కష్టాల్ని తెలుతూ “ఈ కష్ట యుద్ధ కాలములో” ““వివేకవతి”కి సహాయము చేయుడి” అని దీనంగా వేడుకున్నారు.¹⁰ సర్క్యులేషన్ పెంచడానికి వివేకవతి తన పాఠకులకు కొన్ని ఆకర్షణీయమైన ప్రోత్సాహకాలను కూడా ప్రకటించింది.¹¹

వివేకవతిలో భాష 1920కి ముందు ప్రచురించబడిన మిగిలిన స్త్రీల పత్రికల్లోని భాషలా కఠినంగా కాకుండా కాస్తంత సరళంగా వుండేది. పత్రిక శైలి పట్ల శ్రద్ధ తీసుకొన్న సంపాదకురాలు “శైలి మిగుల హెచ్చుగానైన తగ్గగానైన” వుండకూడదనీ¹², “నాలవ (నాలగవ) తరగతి జదివిన బాలిక సహితము దీనిని జదివిన సులభముగా గ్రహించుకొనునట్లు జేయగోరుచున్నా”మనీ ప్రకటించారు.¹³ ముచ్చటైన తెలుగు బైబిల్ భాష వివేకవతికి అదనపు అందం చేకూర్చింది. స్త్రీల రచనలకు మొదటి ప్రాధాన్యతనిచ్చి ప్రచురించడం వివేకవతి విధానం: అందుకే తమ రచనల్ని ఆలస్యంగా ప్రచురిస్తున్నందుకు “క్షమించవలెనని” పురుషుల్ని కోరారు.¹⁴

వివేకవతి తన పాఠకులతో సజీవ సంబంధాల్ని నెరిపింది. పత్రికలో చదివిన వివిధ విషయాలు తమకెలా ఉపయోగపడ్డాయో ఉత్తరాలు రాయమని ప్రోత్సహించేది. “వివేకవతి వలన తమకు కలిగిన సహాయమును గూర్చి మా చదువరులు కొద్ది(యో) గొప్ప(యో) వ్రాయవలెనని కోరుచున్నాము. మీరెప్పుడైనా వైద్య విషయములలో జెప్పినదాని నుపయోగించితిరా? మీ బిడ్డలకు బాలికా విషయములను గూర్చి నేర్పితిరా? గృహ విషయముల వలన మీకేమయిన మేలు గల్గెనా? దైవభక్తి విషయములు చదువుటచే మీకేమయినను ఆత్మీయ లాభము కల్గినదా? ప్రకృతి పాఠములు నేర్చుకొనుటచే, మీ శరీరము గూర్చి క్రొత్తదేదయిన తెలిసికొంటిరా? అలాగైన యెడల మాకును వ్రాసి తెలుపుడి. వివేకవతిలోని నానా విషయముల నితరులెట్లుపయోగించుకొనుచున్నారో చదివి దాని వలన యితరులు సహాయమును బొందుదురు” అని ఒక సంచికలో పాఠకులను కోరారు.¹⁵ ఈ విధంగా పాఠకులను ప్రోత్సహించి వారి అభిప్రాయాలనూ, స్పందననూ కోరడం వలసాంధ్ర మహిళా జర్నలిజం చరిత్రలో వివేకవతి ప్రారంభించిన కొత్త ఒరవడి.

అసలు వివేకవతిని ఎందుకు ప్రారంభించారు? భారతీయ సమాజాన్ని వివేకవతి ఏ విధంగా అర్థం చేసుకుంది? పత్రికను నిర్వహించిన వారి దృష్టిలో భారతీయులు పరమ మూర్ఖులు. సభ్యతా సంస్కారం లేని వాళ్ళు. దట్టంగా అలుముకొన్న అజ్ఞానాంధకారంలో నిండా మునిగి వున్నారు. నాగరకత లేకుండా ఆదిమానవ దశలోనే నగ్నంగా నర్తిస్తున్నారు. నిజమైన దేవుడెవరో తెలియక పాప పంకిలమైన బ్రతుకిల్ని వెల్లిదీస్తున్నారు. కాబట్టి ఎలాగైనా చేసి ఈ మూర్ఖుల మనసు రంజింపజేయాలి. వారికి విద్య నేర్పాలి; విజ్ఞానాన్నివ్వాలి; నాగరకతా రహదార్లకి ఈడ్చుకు రావాలి; నిజమైన దేవుడి రక్షణనిప్పించాలి. ఆ పని రక్షణ పొందిన క్రైస్తవులది. వారా బరువు బాధ్యతల్ని తీసుకోవాలి: White Man's Burden. స్త్రీల పత్రికైన వివేకవతి White Women's Burdenని తన చేతుల్లోకి తీసుకొంది. ధాటిగా నిర్వహించింది. భారతీయుల పట్ల వివేకవతి దృక్పథాన్ని ఒకటి రెండూ ఉదాహరణలతో చూద్దాం.

హె.ఎస్. హెంస్లన్ రాసిన ‘ఇండియా దేశస్థులకు ఆవశ్యకరమైనవి’ అనే వ్యాసంలో భారతీయులకు “అగత్యమైనట్టి” విషయాలనేకం వున్నా “మిక్కిలి అగత్యకరములగు” రెండు విషయాల్ని మాత్రమే చర్చించారు. ఒకటి: విద్యావివేకాలు లేకపోవడం; రెండు: ఎవరు నిజంగా రక్షించే దేవుడో తెలియకపోవడం. విద్య లేకపోవడం కారణంగా భారతీయుల్లో చాలామంది “మూర్ఖముగా పిచ్చి భ్రమల ప్రకారము నడచుకొనుచున్నారు.” విద్యా “తేజస్సు” లేకపోవడం వల్ల “తరతరముల నుండి వారలు ఒకే విధముగా బ్రతుకుచున్నారు. వారల తండ్రులు జీవించినట్లు వీరును (జంతువుల) వలె జీవించుచున్నారు.” అలా తరతరాల నుండి చలన రహితంగా, ఏ మార్పు లేకుండా వుంది భారతీయ సమాజం. అలా మురిగిపోయి కంపు కొడుతున్న భారతీయ సమాజాన్ని మార్చడానికి దేవుడే క్రైస్తవుల్ని ఎంపిక చేసి పంపాడు (Divine Dispensation). భారతీయ “స్త్రీలకు తమ సంసారమును చక్కగా జరుపుటకు తెలియదు. తమ బిడ్డలను బాగుగా సన్మార్గములందు నడపించుటకు తెలియదు. చిన్ననాటి నుండి అబద్ధము చెప్పుట, ఒకరినొకరు సహాయము

చేయకపోవుట, తల్లిదండ్రుల కెదిరించి మాట్లాడుట, చెప్పిన మాట వినకపోవుట మొదలైన దురభ్యాసములు బిడ్డలకు కలుగును. ఇంతేకాక వారియొక్క శారీరారోగ్యములు సరిగా జూచుటకు తెలియదు. మంత్రములందు, విద్యలేనట్టి వైద్యులందు నమ్మిక యుండుటచే అనేకులు తమ జీవములను వ్యర్థముగా ధారపోవుదురు.” కాబట్టి మూర్ఖ భారతీయుల్లో పేరుకుపోయిన ఇలాంటి కోకొల్లలయిన “చెరువులన్నియు పోగొట్టుటకు చదువు అభివృద్ధి కావలెను. . . . క్రీస్తు బోధకులు సువార్త ప్రసంగము జేయుటయే కాక చదువును వృద్ధి చేయుటకు ప్రయత్నించవలెను. ఇట్లు జేసినట్లయిన అప్పుడు సువార్త ప్రసంగము చేయునపుడెక్కువ లాభముండును.” “ఇండియా దేశస్థుల” మతపరమైన అజ్ఞానాన్ని వివరిస్తూ, నిజమైన “దేవుడు ఎవడో వారికి తెలియద”నీ, “ఆ జ్ఞానమును సంపాదించుటకు వారు ప్రయత్నించర”నీ, “పాపమును గురించి లక్ష్యము లేద”నీ, దేవుడు దయాళువనిగానీ, మనల్ని ప్రేమిస్తున్నాడనిగానీ తెలియని అవివేకపు చీకట్లో మగ్గుతున్నారనీ, కాబట్టి క్రీస్తు బోధకులు సువార్త ద్వారా వారిని చీకట్లోంచి వెలుగులోకి లాక్కొని రావాలన్నారు. అది క్రైస్తవులపై వున్న “గొప్ప భారము” కాబట్టి స్వయంగా జీసస్‌లాగే తమ జీవితాల్ని మలచుకొని “విశ్వాసముతోను, ధైర్యముతోను, ఆయన వార్త ప్రసంగము (ప్రచారము) చేయవలెన”ని ఉద్బోధించారు.¹⁶

పైన పేర్కొన్న హెన్రీ మన్ గారే ‘హిందూదేశ స్త్రీల స్థితిని గురించి’ అనే వ్యాసంలో హిందూ స్త్రీలెంత అంధకారంలో వుంచబడ్డారో, హిందూ సమాజం వారిపై ఎన్ని అఘాయిత్యాలు చేస్తోందో కళ్ళకు కట్టినట్లు వివరించడమేగాక తన వాదనను నిరూపించడానికి జానాభా లెక్కల నుండి గణాంకాధారాలనూ పొందుపరచారు. “హిందూ స్త్రీలయొక్క స్థితి అనేక విధములు కష్టతరమైనది” అని బాధతో ప్రకటించిన హెన్రీ మన్, వాళ్ళకు చదువుకొనే అవకాశమే లేదనీ, “బ్రాహ్మణులు మొదలగువారు” పాటించే బాల్యవివాహ దురాచారం వల్ల బాలికల చదువుకు “ఆటంకము” లేర్పడుతున్నాయనీ అన్నారు. విద్యావిహీనులవడం వల్ల బాలికలకు “ఇంటి సంసారము చక్కగా గడుపుకొనుటకు, ఇంటిని అలంకారముగాను, సౌందర్యముగాను, శుభ్రముగాను, దేవారోగ్యమునకు తగిన వీలు చేసుకొనుటకు . . . తెలియదు. . . . చిన్ననాటినుండు పెండ్లి చేయుట వలన శరీర బలహీనత కలుగును. మరియు బాల్యమందు బిడ్డలు కలుగుట వలన వాని చక్కగా పెంచుటకు తల్లులకు తెలియదం”టూ బాలభార్యల, బాలమాతల కష్టాల్ని వర్ణించారు. బాల్య వివాహం వల్ల ఒకవేల వితంతువులైతే వాళ్ళ కష్టాలకు అంతేవుండదన్నారు:

ఒకవేళ దురదృష్టము వలన విధవలైనట్లైన, వారి యొక్క అవస్థ చెప్పజాలము. అందరును తిరస్కరించి, పరిహసించి, వారి యెడల కొంచెమైనను ప్రేమ జూపక, వారిని శుభకార్యములందు రానీయక, వారి యొక్క బ్రతుకును చాలా కష్టతరముగా చేయుదురు. ఇంటియందు పని యావత్తును వారిచే చేయించి, వారిని కొంచెమైనను బాగుగా జూడరు. మనస్సునందు వారలకు దుఃఖము కలుగజేయుటయేకాక, శరీర కష్టములనేకము. భోజనమొకపూటనే చేయవలెను. పడక నేలమీద తప్ప ఇంకొక చోట నుండరాదు. ముతక బట్టలు మాత్రమే కట్టుకొనవలెను. వ్యాధి వచ్చిన మందు తీసుకొనరాదు. ఇట్టి కష్టములు వారలకనేకములు గలవు. మరియు వారికి కొంచెమైనను సంతోషము లేదు. ఇట్టి దశ వారలకు కలిగినపుడు వారు చెడు మార్గములందు పడిపోవుట, వారు నీతిగా నడుచుకొనకపోవుట ఆశ్చర్యమా?¹⁷

హిందూ వితంతువుల దుర్భరమైన దుఃఖస్థితిలాగే “ఇంకొక మిక్కిలి దుఃఖకరమైన సంగతి” వుందనీ, అది “అనేకమంది స్త్రీలు తమ కుమార్తెలను హిందూ ఆలయములకు” ఇచ్చే దుర్మార్గమైన పద్ధతనీ తెలిపారు. “ఈ స్థలములందు వారు చెడు వాడుకలు నేర్చుకొని వేశ్య స్త్రీలవలె ప్రవర్తించి, వారి యొక్క జీవనమును పాడు” చేసుకుంటున్నారనీ, “ఇది చాలా గొప్ప పాపము” అనీ హృదయ విదారకమైన హిందూ స్త్రీల దైన్యస్థితిని వివరించారు.¹⁸

హిందూ స్త్రీలలోని విద్యలేమినీ, బాల్య వివాహ దురాచార ఫలితంగా కోకొల్లలుగా పెరిగిపోయిన వితంతువుల సంఖ్యనూ, దేవదాసీల సంఖ్యనూ జనాభా లెక్కల ఆధారంతో వివరించి, హిందూ స్త్రీల పరిస్థితి ఎంత ఘోరంగా వుందో, హిందువులెంత అవివేకాంధకారంలో మగ్గుతున్నారో స్పష్టం చేసిన హెన్రీ మన్ భారతీయ స్త్రీల జీవితాల్లో వివేకపు వెలుగులు తీసుకొచ్చే అతిపెద్ద బాధ్యత క్రైస్తవ స్త్రీలపై వుందన్నారు. క్రైస్తవ స్త్రీలు హిందూ స్త్రీల దగ్గరికి చేరి వాళ్ళ మనుస్సుల్నాలా రంజింపజేయాలో ఇలా సూచించారు:

కాబట్టి క్రైస్తవ స్త్రీలు తమ చుట్టుప్రక్కలనుండు హిందూ స్త్రీలను తమకు శక్యమగునంత వరకు సహాయము చేయవలెను. ముందు తమ యొక్క స్వంత సడవడిక నీతిగాను, పరిశుద్ధముగా నుండవలెను. ఈ ప్రకారము క్రీస్తు యొక్క నామము ఘనపడును. రెండవదేమన,

తమకు గల లాభములు, తమ మతముచే కలుగునట్టి మనస్సంతోషము మొదలగునవి తాము ఇతరులకు బోధించవలెను. బోధించుటకు హిందూ స్త్రీ లొప్పుకొనని యెడల, వారలను ప్రేమగా జూచి, వారి కష్టములు విచారించి, వారి దుఃఖములను నివర్తించుటకు జూచి, వారికి స్నేహితులుగా జేసికొని, ఈ ప్రకారముగా (దుఃఖపూరితములయిన) వారి జీవములందు కొంచెము సంతోషము కలిగించవలెను. మరియు వారలకు ఆ స్త్రీలను ప్రేమగాను, అనుతాపము కలవారుగాను జూచిన యెడల, వారలను చెడుమార్గంలో పోనీయక కాపాడవచ్చును. . . . తల్లులకు విద్య, నాగరీకత నేర్పిన యెడల, పిల్లలను చక్కగా పెంచుటకు సహజముగా వచ్చును. దేవుని యొక్క భయము, ఆయన యొక్క ప్రేమ మనము బోధించి మనస్సులను తాకునట్లు చేసిన యెడల మనుష్యుల యొక్క నడవడికలు మారును. మన యొక్క స్వంత నడవడిక యొక్క దృష్టాంతము వలన, మన యొక్క ప్రేమ వలన, మన యొక్క ప్రార్థన వలన హిందూ స్త్రీలకు మనము సహాయము చేయవలెను.¹⁹

హిందూ స్త్రీల విద్యావిహీనతకు సంబంధించిన గణాంకాధారాలను పొందుపరుస్తూ, “ఇండియా దేశమంతటలో” ప్రతి వెయ్యి మంది స్త్రీలలో కేవలం ఏడుగురు మాత్రమే అక్షరాస్యులనీ, మద్రాసు ప్రెసిడెన్సీలో కొంత మెరుగైనప్పటికీ, తొమ్మిది మంది మాత్రమే అక్షరాస్యులనీ తెలిపి, “యెంత అంధకారము!” అని, స్త్రీలను ఆవరించి వున్న చీకటిని చూపించారు హెన్సమన్. ఈ పరిస్థితికి బాల్యవివాహ దురాచారాన్ని కారణంగా చూపుతూ, దేశంలో పది సంవత్సరాలకంటే తక్కువ వయస్సుగల బాలికల్లో 22,73,245 మందికి పెండ్లిండ్లెపోయాయని తెలిపి, ఆ బాలభార్యల యెడల “జరిగే అన్యాయము అంతంత కాదు” అని గుండెలు బాదుకున్నారు. ‘నీతి విషయము’ ఉపశీర్షికన వితంతువులూ, “వేశ్యలును, భోగమువారి”కి సంబంధించిన లెక్కల్నిచ్చారు. వాటి ప్రకారం భారతదేశంలో మొత్తం 14,40,00,000 మంది స్త్రీలుంటే, వాళ్ళలో 2,60,00,000 మంది విధవలు, అంటే ప్రతి ఆరుగురిలో ఒకామె వితంతువు. వివిధ వయస్సుల్లోని విధవల సంఖ్యను తెలుపుతూ (కేవలం ఒకే ఒక్క సంవత్సరంలోపు 1,064 మంది) “ఈ విధవరాండ్రు యొక్క స్థితిని గురించి యాలోచించండి. పునర్వివాహమునకు సెలవులేనివారై, ఒక విధమైన ఖైదులై యుందురు. వీరి యొక్క దుర్లభమైన గతిని వివరించ శక్యము కాద”న్న హెన్సమన్ “యేసుక్రీస్తు యొక్క సువార్త మాత్రమే వీరిని (విధవత్య ఖైదునుంచి) విడిపించగలద”నీ, యేసుకొండే మార్గమనీ, అత్యంత ఆత్మవిశ్వాసంతో స్పష్టంగా ప్రకటించి, మొట్టమొదటి వితంతు శరణాలయం (“విధవలాశ్రయము”) క్రైస్తవులే స్థాపించారన్న విషయాన్ని గుర్తుచేశారు.²⁰

“ఇండియాలో 1,74,000 (మంది) వేశ్యలును, భోగమువారున్నారనీ, వారిని “దేవదాసులని” (దేవదాసీలు) పిలుస్తారనీ తెలిపిన హెన్సమన్ “హిందూమతమని చెప్పి, హిందూమతము నామమున వీరు పాపముగల హేయకరమయిన స్థితిలో పోషించబడుదుర”న్నారు. హిందూ స్త్రీలపట్ల జరుగుతున్న ఘోరాలన్నీ వివరించాక క్రైస్తవ స్త్రీల నుద్దేశించి “ప్రియ సహోదరీయులారా! ఈ లెక్కలు మీ హృదయమున తట్టడము లేదా? (మీ హృదయాల్ని కదిలించడం లేదా?) ఇవి వట్టి సంఖ్యలు కావు. ఈ సంఖ్యలు మీవంటి స్త్రీలును, మీ సహోదరీయులే సుమండ్రి. వీరిని విడిపించుటకు దేవుని సహాయము వేడి, పూనుకొనడరాల!” అని హిందూ స్త్రీలను “ఖైదు” నుంచి విడిపించడానికి పూనుకొమ్మని గట్టిగా పిలుపిచ్చారు.²¹ అలా పూనుకొన్న ఫలితమే వివేకవతి ఆవిర్భావం. వివేకవతి “గప్పబారాన్ని” తనపై వేసుకొంది: చేరి మూర్ఖుల మనసు రంజింపజేయడానికి ధాటిగా ప్రయత్నించింది.

II

వివేకవతి వైవిధ్యభరితమైన పత్రిక. హిందూ స్త్రీల అభివృద్ధిని తనదైన పద్ధతిలో గట్టిగా కోరుకున్న వివేకవతిలో స్త్రీ విద్యనూ, వితంతు పునర్వివాహాలనూ, సంఘ సంస్కరణనూ ప్రోత్సహిస్తూ; బాల్య వివాహాలనూ, వృద్ధ వివాహాలనూ, మూఢ నమ్మకాలనూ ఖండిస్తూ అనేక రచనలు ప్రచురితమయ్యాయి. క్రైస్తవ్యాన్ని ప్రచారం చేయడం, బ్రిటిష్ ప్రభుత్వం పట్ల భారతీయుల్ని అత్యంత విశ్వాసపాత్రులుగా తీర్చిదిద్దడం కూడా పత్రిక ప్రధానోద్దేశాల్లో ఒకటి. గృహకార్య నిర్వహణలో స్త్రీలు పాటించాల్సిన మెలకువల్ని, పిల్లల్ని పెంచాల్సిన విధానాల్ని, భర్తలతో మెలగాల్సిన పద్ధతుల్ని స్త్రీలకు కులంకషంగా వివరించేది. వివేకవతిలో అనేక కాలమ్స్ వుండేవి. ‘దైవభక్తి విషయములు’, ‘బాలికా విషయములు’, ‘గృహ విషయములు’, ‘వైద్య విషయములు’, ‘ప్రకృతి పాఠములు’, ‘స్త్రీ పరస్పర క్షేమార్థ విషయములు’ అనేవి వీటిలో కొన్ని. ‘ఇంగ్లాండులోని యరుణోదయము’, ‘హేమలత’ (నవల) మొదలైనవి ధారావాహికలుగా ప్రచురించబడ్డాయి. పత్రిక మరో విశేషమేమిటంటే వెనక సంపుటాలకు సంబంధించిన ‘ఇండెక్స్’ ప్రచురించడం. ఇది కూడా వివేకవతి

ప్రారంభించిన నూతన ఒరవడి. మరే స్త్రీల పత్రికలోనూ ఈ అంశం కన్పించదు. 'విషయసూచిక' సాధారణంగా ప్రారంభంలో వుండడం మనకు తెలుసు. కానీ వివేకవతిలో మాత్రం పత్రిక చివరి పేజీలో వుండేది. ఆశ్చర్యంగా వుంది!

వివేకవతి సంపాదకీయాలు ప్రత్యేకంగా పేర్కొనదగ్గవి. 'పత్రికా సంపాదకురాలి వ్యాసం' ఏదో ఒక ప్రత్యేక విషయానికి మాత్రమే పరిమితంగా కాకుండా వివిధ విషయాలను - కొన్నిసార్లు ఒకదానికొకటి అసలు సంబంధమే లేని విషయాలను - క్లుప్తంగా ప్రస్తావించేది. అనేక రకాలైన విషయాలను ప్రస్తావించినప్పటికీ, సంపాదకీయాలు ప్రధానంగా సంఘ సంస్కరణ, స్త్రీ విద్య, అభివృద్ధిలపై దృష్టి కేంద్రీకరించేవి. 1912 ఏప్రిల్ సంచికలో స్త్రీ విద్య ప్రాముఖ్యతను వివరిస్తూ చదువుకున్న భర్తలక్కూడా చదువులేని భార్యలుండడం "శోచనీయమును లజ్జాకర"మైన విషయంగా తేల్చి చెప్పారు. "ఇంటి బాధ్యత గలిగి యుండునది తల్లియే. ఏలన, తండ్రి పగలంతయు పనిమీఁద బైట పోయి యుండును; తల్లి పిల్లలను కనుపెట్టుకుని యింటనే యుండును. తల్లి మంచి చదువు నేర్చినదేని పిల్లలను చక్కని మార్గమున నడపించి, వారిని సుగుణవంతులుగా చేయగలదు. తల్లికిట్టి మంచి గుణములు లేని యెడల పిల్లలకు నష్టము కలుగును" అని ఆడవాళ్ళందుకు చదువుకోవాలో వివరించారు. ఇంట్లోనే వుండి తమ విద్యను యింకా ఎక్కువ అభివృద్ధి చేసుకోదలచుకున్న చదువుకున్న స్త్రీలకు 'విజ్ఞాన చంద్రికా గ్రంథమండలి'వారు నిర్వహించే పరీక్షల గూర్చి తెలియజేశారు. "మన దేశపు స్త్రీలలో నూటికొకరు మాత్రమే చదువగలిగియున్నారనుట మిక్కిలి విచారకరము గదా" అని వాపోయారు.²²

చదువుకొని పెద్ద పరీక్షల్లో నెగ్గిన స్త్రీలను మనసారా అభినందించేవి వివేకవతి సంపాదకీయాలు. అలా పరీక్షల్లో నెగ్గిన స్త్రీల ఫోటోలనూ, వాళ్ళ జీవితానికి సంబంధించిన క్లుప్తమైన సమాచారాన్నీ యిచ్చి, వారిని రోల్ మోడల్స్ గా చూపేవి. ఉదాహరణకు, హిల్డాలాజరసు మిస్సుమ్మ బి.వి., ఫోటో ప్రచురించి, ఆమె మద్రాసు మెడికల్ కాలేజీలో చదువుతున్నారనీ, "ప్రస్తుతమా కళాశాలలో 34-గురు విద్యార్థిను"లున్నారనీ, వాళ్ళల్లో యిద్దరు హిందూ స్త్రీలనీ, 11 మంది "స్వదేశ క్రైస్తవురాండ్ర"నీ తెలియజేసింది 1912 జూన్ నాటి సంపాదకీయం. అంతేకాకుండా, "ముఖ్యమైన వైద్యవృత్తి కింతమంది స్త్రీలు తమ్ము సిద్ధపఱచుకొనుచున్నారని వినుటకంతయు కుతూహలముగానున్నది" అని సంతోషం ప్రకటించింది. భారత స్త్రీలు మెల్లమెల్లగా సాధిస్తున్న విద్యాభివృద్ధిని ప్రస్తావిస్తూ "ఈ దేశమందు విద్యాభివృద్ధి మిగుల మెల్లగానున్నట్లు కనబడినను, వృద్ధిలోనున్నది. గత సం॥ చెన్నపురి సర్వకళాశాల యందెనమండ్రు విద్యార్థినులు బి.ఏ. పరీక్షయందు కృతార్థులయిరి, వారిలో నొకరు బ్రాహ్మణ బాల వితంతువగు సుబ్బలక్ష్మమ్మగారు. ఈమెకుగల యింగ్లీషు భాషా పాండిత్యమునకు గ్రీక్ దొరగారి పేరట స్థాపింపబడిన బంగారు పతకము బహుమానముగా నొసంగబడినది. ఇంకొకామె మళయాళములో హీనజాతులుగా పరిగణింపబడువారిలో చేరిన తియ్యర్ జాతి స్త్రీ" అని తెలిపింది.²³ 'విజ్ఞాన చంద్రికా మండలి' నిర్వహించిన పరీక్షల్లో అత్యధిక మార్కులు సాధించిన కాంచనపల్లి కనకమ్మను ప్రశంసించిన 1913 సెప్టెంబర్ నాటి సంపాదకీయం అలాంటి పరీక్షలనిచ్చి విద్యనభివృద్ధి చేసుకోమని స్త్రీలను కోరింది.

1913 డిసెంబరు నాటి సంపాదకీయం బ్రిటిష్ రాచకుంటుబాన్ని ఆకాశానికెత్తి "మన రాజు"గారి, "మన రాణి" గారి ఉదారత్వాన్ని వేనోళ్ళ కొనియాడింది. భారతీయ స్త్రీలు బ్రిటిష్ రాజు / రాణి పట్ల రాజభక్తిని ఎలా ప్రదర్శించాలో ఈ విధంగా తెలియజేసింది: ". . . మన కుటుంబములో బిడ్డల నెవరు పెంచుచున్నారు? వారి మొదటి ఉపాధ్యాయులెవరు? తల్లులమగు మనమేగదా! చాల దూరమందలి యూరిలోనున్న తాతనుగాని అవ్వనుగాని ప్రేమించునట్లు నీ చిన్ని బిడ్డకు నీవు నేర్పుట లేదా! తాత గారిని జూడక పోయినను, వారినతడు ప్రేమించుచున్నాడు గదా. అలాగే మన రాజుగారిని రాణిగారిని ప్రేమించునట్లు వారికి నేర్పవచ్చును. బిడ్డలకు నేర్పక పూర్వము మనము వారి యెడల నిజమైన రాజభక్తిగలిగి, వారిని బ్రేమించి గౌరవింపవలెను. వారి పటములను మన ఇండ్లలో నుంచి, జెండాలను గోడలకుఁ దగిలించి, దినదినమును వారిని గూర్చి మాట్లాడుచు, మన యేలికల యెడల ప్రేమగలిగి యుండునటుల" చేయండని స్త్రీలకు బోధించింది.²⁴ మొత్తానికి పెద్దలకు బ్రిటిష్ రాజు, రాణి అమ్మానాన్నలైతే, పిల్లలకు అవ్వా తాతలన్నమాట; వివేకవతి కల్పించిన రాజకీయ బంధుత్వం భలే వుంది! ఇంకేం, బ్రిటన్ నుంచి మన అవ్వా తాతల ఆస్తుల్లో భాగం అడగొచ్చు మనం!! ఇంట్లో రాజుగారి పటాన్ని వేలాడగట్టండని సలహా యిచ్చిన సంపాదకురాలు పటాలు పిల్లలపై వేసే గాఢమైన ప్రభావాన్ని తెలిపే ఒక చిన్న కథ చెప్పి "చూచితిరా? మీ చిన్ని బిడ్డలును రాజుగారి పటముల వంక జూచినప్పుడు ఆయనను ప్రేమించి, గౌరవింప నేర్చుకొనగలరు" అని నచ్చజెప్పింది.²⁵ అలాగే విద్యార్థుల్లో రాజభక్తిని ప్రేరేపించడంలో ఉపాధ్యాయులు పోషించాల్సిన బృహత్తర పాత్రను వివరిస్తూ

“తల్లి తరువాత పిల్లల గుణముల యాకారమేర్పరచు విషయములో నుపాధ్యాయునికంటె మించిన వారెవరును లేరు . . . “యథాగురు తథాశిష్య” అను వాక్యమెంతో సత్యమైనది. మీచేతి కప్పగింపబడిన బిడ్డలను, వారు తమ రాజును దేశమును ప్రేమించునట్లు జేయు గొప్ప పని మీకు గలదు. వారికి దేశాభిమానము నేర్పవలెనా? అవును. తప్పకుండ నేర్పవలెను. గాని వారికి “నిజమైన దేశాభిమానము” నేర్పవలెను. హిందూ దేశమును ప్రేమించి దానికి మేలుజేయ నేర్చుడి. బాంబులు వేసి, ఉద్యోగస్థులను చంపుట దేశమును బాడుజేయుటేగాని, దానికి సహాయముజేయుట కాదు. మానవులను మర్యాదజేసి, సర్కారు వారిని గౌరవించి, రాజుగారిని ప్రేమించునట్లు నీ బడి పిల్లలకు నేర్పుము. “దేవునికి భయపడి, రాజును సన్మానించుము.”²⁶ అదే సంపాదకీయంలో, యేసుక్రీస్తును ‘మన రాజాధిరాజు’ ('Our King of Kings') అని పిల్చి, “మన రాజును గూర్చియు, వారి యెడల కనపర్చవలసిన భక్తిని గూర్చియు, పైన చెప్పియుంటిమి. గాని అన్నిటికంటె ముఖ్యముగా మన (రాజాధి)రాజుగు యేసుక్రీస్తు యెడల భక్తి కలిగి యుండవలెను. పూర్ణ హృదయముతోను, పూర్ణాత్మతోను, పూర్ణ శక్తితోను, పూర్ణ మనస్సుతోను ఆయనను ప్రేమించిన యెడల, మనము ఈలోకపు రాజును (బ్రిటిష్ రాజును) ప్రేమింతుము” అని తెలిపి జీసస్ ను ప్రేమిస్తే సహజంగానే బ్రిటిష్ రాజును ప్రేమించి విశ్వాసపాత్రులుగా మారతారని ప్రచారం చేశారు (పు. 68).

స్త్రీ విద్యను బాగా ప్రోత్సహించిన రచనలనేకం వివేకవతిలో ప్రచురించబడ్డాయి. ఏదో కొంతమంది తప్ప మిగిలిన బాలికలందరూ భవిష్యత్తులో “యిల్లాండ్రుగా నుండబోవువారే” కాబట్టి “బాలికా పాఠశాలలందు విద్యతోకూడ వంట చేయుటకును, కుట్టుపని చేయుటకును, అతిథి సత్కారము సల్పుటకును, గృహములను శుభ్రముగా నుంచుటకును, బిడ్డలను కాపాడుటకును, రోగులకు సహాయము చేయుటకును, బాలికలకు నేర్పించుట యుక్తము. ఆరోగ్యశాస్త్రము, గృహతంత్రము మొదలగు గ్రంథరాజములను వారిచే చదివింపుట మాత్రము గాక, వారినాపసలలో గ్రమముగా నభ్యసించజేయుటవల్ల వారికా కృత్యములందు అనుభవమును హెచ్చింపఁ గల్గుదుము” అనేది స్త్రీవిద్య పట్ల వివేకవతి మాళిక వైఖరి. పైన చెప్పిన విషయాల్లో నేర్చు లేకపోతే స్త్రీలు “సంసార భారమును భరింప నశక్యులగుదురు” అని హెచ్చరించింది. అందుకే బాలికా పాఠశాలాధికారులూ, తల్లిదండ్రులూ ఈ విషయమై “నెక్కవ శ్రద్ధ పుచ్చుకొనుట మంచిది” అని గట్టి సలహా ఇచ్చింది.²⁷

‘చదువెఱుగని స్త్రీలు తమ బిడ్డలకు శత్రువులు’ అనే వ్యాసంలో కత్తిరశెట్టి కేశవమ్మ “తల్లి విద్యావతియయ్యేనేని బిడ్డల చదువు నిమిత్తము తాను స్వయముగా కనుక్కొని యింటి వద్ద పాఠములు చెప్పి వారిని విద్యాబుద్ధులయందు ప్రవీణులుగా జేయును. (తల్లులు) మూర్ఖురాండ్రయిన పక్షమున బిడ్డలకు చదువురాక మూర్ఖులయి దుర్మార్గులయి చెడిపోయి కడపట తాము దుఃఖముల పాలయి తమ వారికి కూడా దుఃఖము తెచ్చి పెట్టుదురు” అని ప్రకటించారు. “అవివేకము విద్య లేనందున కలుగును” అని తీర్మానించిన కేశవమ్మ “మన దేశము యొక్క అభివృద్ధి, నాగరికతయు, క్షేమమును కాపాలనంటిమా, మన స్త్రీలకు చదువు చెప్పించి స్త్రీ విద్యాభివృద్ధి చేయవలయును” అని వాదించారు. బాలికలు చదువుకోకపోతే “తల్లిదండ్రులను శిక్షించే” విధంగా బ్రిటిష్ ప్రభుత్వం చట్టం చేయాలని కేశవమ్మ కోరడం అప్పటికీ, యిప్పటికీ చాలా గొప్ప విషయం.²⁸ “మన స్త్రీలకు విద్యలేమికి స్త్రీలే కారణముగాని పురుషులేమో యాటంకపరచిరని నిందించుట తప్పు” అని భావించిన వాడ్రేవు సుందరమ్మ ‘విద్యను గూర్చి స్త్రీలకు గల మూఢాభిప్రాయము’లను ఖండించారు. స్త్రీలెందుకు చదువుకోవాలి, వాళ్లేమైనా ఉద్యోగాలు చేయాలా, ఉళ్ళేలాలా అనే పనికిమాలిన వాదనకు సమాధానమిస్తూ ఎందుకు చేయకూడదు, “మనకిష్టమున్న యెడల ఉద్యోగము కూడా చేయవచ్చు”నన్నారు. ఉద్యోగం చేయడం “సంసారి” స్త్రీ లక్షణం కాదన్నవారిని “ఉద్యోగం చేసినంత మాత్రమున సంసారి కాదనవచ్చునా?” అని బలంగా ప్రశ్నించారు. వేరే మగవాళ్ళ కంటబడ్డంగానీ, వాళ్ళతో మాట్లాడ్డంగానీ తప్పేమీ కాదన్నారు.²⁹ వలసాండ్రలోని మహిళోద్యమ నాయకుల్లో ప్రముఖురాలైన బుజ్జా బుచ్చి బంగారమ్మ బాలికలకు తప్పకుండా ఇంగ్లీషు విద్య చెప్పించాలని వాదించారు. “ఇంగ్లీషుభాష జ్ఞానము వలన మరింత మనోవికాసత గల్గును. యుక్తాయుక్త సమయముల నారయ, తారతమ్యముల నారయ, విశేష యోచన శక్తి గల్గును” అన్నారు. “స్త్రీలు కూడా లౌకిక విషయములో ప్రతిదాని యందును కొంచెము కొంచెము జ్ఞానము సంపాదించినగాని లోకయాత్రకు వీలుండదు . . . వివిధ విషయములయందు జ్ఞానము గలిగించు విద్య మనకిప్పుడు ఇంగ్లీషు విద్యగారములలోనే లభించుచున్నదిగాని యితరత్ర లభించుటలేదు.” కాబట్టి బాలికలు తప్పకుండా ఇంగ్లీషు నేర్చుకోవాలన్నారు బంగారమ్మ. చదువుకోవడమనేది కేవలం ఉద్యోగాలు చేసి ఊళ్ళోలడానికి మాత్రమే కాదనీ, దానివల్ల “జ్ఞానము” కలుగుతుందనీ తెలిపి, “జ్ఞానమెవరికవసరముండదు?” అని ప్రశ్నించారు బంగారమ్మ.³⁰

1912 మే 16, 17 తేదీల్లో (విశాఖపట్నంలోని) భారతీ సమాజ (మహిళా సంఘం) వార్షికోత్సవానికి అధ్యక్షత వహించిన సౌభాగ్యవతి కందుకూరి వెంకాయమ్మారావు స్త్రీల స్థితిగతులపై దీర్ఘంగా ఉపన్యసించారు. ఆమె ప్రసంగ పాఠాన్ని వివేకవతి ప్రచురించింది. వెంకాయమ్మారావు స్త్రీలకు “ఉన్నత విద్య” అవసరమా అనవసరమా అనే విషయాన్ని చర్చించారు. విద్యార్జన అంటే కేవలం చదవగలిగి రాయగలిగి వుండడమేనని చాలామంది భావిస్తున్నారనీ, కానీ “ఇది సరికాదని నా యభిప్రాయము” అన్నారు. సమాజానికి ఉపయోగపడేలా వైద్యశాస్త్రం మొదలైన ఉన్నత విద్యల్ని కూడా స్త్రీలు చదవాలనీ, కేవలం “అక్షర జ్ఞానము కలుగునంతనే విద్య పూర్తియైనదని” అనుకోరాదనీ అన్నారు. “అక్షర జ్ఞానము కలుగుట, చదువ నేర్పుట, వ్రాయ నేర్పుట” తదుపరి విద్యార్జనకు సాధానాలు మాత్రమే అనీ, “ఇంతటితో మనము తృప్తి జెందరాదు” అనీ స్త్రీలకు పిలిపునిచ్చారు. “బాలికా విద్య విస్తారమునకు చదువు చెప్పించుటతో పాటు చదువుకొనిన కొందఱు ఉన్నత విద్య నభ్యసించిన దేశమునకు బలము కల్గును. ఉన్నత విద్యల నభ్యసించి ఇతర దేశపు స్త్రీలు పేరు ప్రతిష్ఠ నెట్టుకొనుచున్నారో చూడుడి. గొప్ప గొప్ప విద్యా పరీక్షల నిచ్చి, యాంగ్లేయ స్త్రీలు మన దేశమున ఇన్స్పెక్ట్రెస్ ఆఫ్ స్కూల్సు గాను, లేడీ సర్జనులు గాను, ఉపాధ్యాయునిలు గాను, ఉపన్యాసకురాండ్రు గాను ఉన్నారు. ఘనత గాంచిన ఏనిబిసెంటు దొరసాని గారు మహోపన్యాసములు చేసిన మహానీయురాలని యీ దేశమందరిరిగియే యున్నారు. ఇట్టి యాధిక్యతను మన దేశపు స్త్రీలెవ్వరైన నందినచో దేశమునకది గౌరవముకాని వేరుకాదు. మన దేశపు స్త్రీలలో కొందరిపుడు విద్యాధికులున్నారుగాని వారి సంఖ్య బహు స్వల్పమైనది” అని స్త్రీల ఉన్నత విద్య దేశానికి బలం చేకూర్చి గౌరవం కలుగజేస్తుందన్నారు. ఆంగ్ల స్త్రీలను ఆదర్శంగా తీసుకోవడం సలహా యిచ్చారు. హిందూ స్త్రీలు వైద్యవిద్య నేర్చుకోవాల్సిన అవసరాన్ని నొక్కిచెబుతూ “వైద్యశాస్త్రమభ్యసించిన స్త్రీలు స్త్రీలకు వైద్యము చేయునెడల ఎట్టి సంకోచములును కలుగనేరవు. పురుషులు స్త్రీలకు వైద్యము చేయునెడల యిబ్బందికరముగనే యండునుగాన కొందరు స్త్రీలు యిక్కాలమున వైద్యశాస్త్రమభ్యసించుట దేశమునకెక్కవ యవసరమైయున్నది” అంటూ వైద్యవిద్య వైపు స్త్రీలను ప్రోత్సహించారు.³¹ స్త్రీలు కూడా పురుషుల్లాగే ఉద్యోగాలు చేసి డబ్బు సంపాదించడం “తప్పు కాకూడ”దన్నారు. “భర్తయే గడించుట తక్కిన వారందరు కూర్చొని తినుటకన్న భర్త కభ్యంతరముండనిచో భార్యయు సద్యుత్తి వలన కొంత ద్రవ్యార్జనమందు భర్తకు సహకారియై ఉభయుల యార్జనను కల్పి సుఖజీవన మొనర్చుట” మంచిదేననీ, కానీ “ఇట్టి కాలమింకను రాలే”దనీ, ఇలాంటి ఆధునిక ఆలోచనలు ఈ కాలపు స్త్రీలకైనా, పురుషులకైనా రుచించవనేది తన అభిప్రాయమనీ తెలిపారు.³² ఒకవైపు వెంకాయమ్మారావు ‘భర్తకభ్యంతరం లేకపోతే’ భార్యలు ఉద్యోగం జేసి డబ్బులు సంపాదించడంలో తప్పులేదంటుంటే ఇంకోవైపు - అదే సంవత్సరంలో - వాడేవు సుందరమ్మ లాంటివాళ్ళు ‘స్త్రీలకీష్టమైతే’ ఉద్యోగాలు కూడా చేయొచ్చన్నారు. విభిన్నమైన ఆలోచనలు!

“చెడ్డ” పుస్తకాలకు దూరంగా వుండమని స్త్రీలకు సలహా యిచ్చింది వివేకవతి. కె. అగ్నిస్ దానియేలు సంభాషణ రూపంలో చేసిన రచనలో రామలక్ష్మమ్మ “చిలుక చెప్పిన 29 కథలున్న పుస్తకము” తాను చదువుతుంటే “చుట్టుపట్ల అమ్మలక్కలందరు సుమారు 30 మంది . . . విని సంతోషి”స్తున్నారనీ, “దుష్ట స్త్రీలు తమ పెనిమిట్లకు తెలియకుండా చేయు దుష్టపనులు, మోసములు, మోహ సంబంధమైన చెడు కార్యములు” అందులో వున్నాయనీ, ఆ పుస్తకాన్ని చదవడం మొదలెట్టాక “నాకు మరే పని మీద గాని మనసు ఉండడం లేదు. అంత రుచిగానుండును” అంటుంది. అది విన్న రాజమన్నారమ్మ అలాంటి పుస్తకాలు “పోకిరి” వాళ్ళు చదువుతారుగాని, “యోగ్యులు”కాదని చెప్పి అలాంటి “చెడ్డ” వాటికి దూరంగా వుండమని సలహా యిస్తుంది.³³

ఆంధ్రపత్రికలో ప్రచురితమైన ‘దుష్టగ్రంథ పఠనము’ అనే వ్యాసాన్ని 1913 ఫిబ్రవరి సంచికలో పునర్ముద్రించింది వివేకవతి. అందులో “దుర్మీతులను బోధించి, హృదయమును జాడ్యగ్రస్తము జేయు గ్రంథమును దస్సంగమని దృఢముగా నమ్మి” తల్లిదండ్రులూ, ఉపాధ్యాయులూ పిల్లల్ని అలాంటి “దుష్టగ్రంథాల”కు దూరంగా వుంచాలని హితవు చెప్పారు. ఇంతకీ ఆ “దుష్టగ్రంథాలేవి?

సంస్కృతమున భాణములును, తెనుగున తారా శాంకము, రాధికా సాంత్యనము మొదలగు కావ్యములు దుష్ట గ్రంథములలోఁజేరి మనుష్యులను నీతి బాహ్యులను జేయునట్టివిగానున్నవి. జాతీయోక్తులతోను, పద లాలిత్యముతోను, వివిధాలంకారములతోను గూడి చదువుట కిచ్చను బుట్టించు నీ గ్రంథములలోఁ బచ్చిపచ్చిగ వర్ణించియున్న స్త్రీ వర్ణనాదులె మన బాలురను దుర్మీతిపరులను జేసి నాశనముఁ జేయుటకుఁ జాలియున్నవి . . . దేశాభిమానియైన ప్రతియొక్కఁడును విషతుల్యములగు నా గ్రంథములు బాలర చేతులలోఁ బడకుండునట్లు చేయుటకయి మనఃపూర్వకముగఁ బ్రయత్న పడవలయునని మాత్రము మేము చెప్పక తప్పదు. ఆంధ్ర భాషలో నితర గ్రంథములనేకములు గలవు. విద్యార్థులు వానిని బఠించుట యుక్తము. (పు. 133-134).

బాల్యవివాహ దురాచారాన్ని తీవ్రంగా ఖండించిన వివేకవతి, రజస్వలానంతర వివాహాల్ని ప్రోత్సహించింది. “మూడేళ్లగుంట” ఐన మహాలక్ష్మి పెళ్లి గురించి నీలాంబకూ, కమలాంబకూ మధ్య జరిగిన ‘బాల్య వివాహము’ అనే సంభాషణలో “మాడకోసం” పసిపిల్లల్ని ముసలివాళ్లకంటగట్టే తల్లిదండ్రుల్ని ఘాటుగా విమర్శించారు. వారికి పట్టేది “అధోగతియే” అని ఈసడించారు. ఆ “గుంట” మెళ్ళో కట్టిన తాళిబొట్టును “ఉరిత్రాడు” అన్నారు. పసిపిల్లల్ని పెళ్లి చేసుకొనే వయసుడిగిన మగాళ్ళను “తాత”లని వెక్కిరిస్తూ “(అతని) చక్కదనము చెప్పనక్కరలేదు. పొడుగుగా తాటిచెట్టులాగున్నాడు. కాని గూని వాడగుట చేతనో ముసలి వాడగుట చేతనో కొంచెము వంగి యున్నాడు. బట్టతల, పండు గడ్డము, కండ్లు కానవస్తవో లేదో తెలియదు. పండ్లు మాత్రము లేవు, మాట్లాడితే మన వొళ్ళంతా తడిసిపోతుం”దని తీవ్ర హేళన చేశారు.³⁴ ఒక కథలో దురాశాపరుడైన తండ్రి, చదువుకున్న 13 సంవత్సరాల కూతుర్ని 1,400 రూపాయలకాశపడి 70 సంవత్సరాల “తాత”కిచ్చి పెండ్లి చేయాలనుకుంటాడు. ఆ అమ్మాయి “నాకీ పెండ్లి కొడుకు వద్దు, ఈ నగలును వద్దు. ఇంగ్లీషు చదువుకొన్న కుర్రవానికిచ్చి పెండ్లి చేయండి. ఈ ముసలి తాతగారికి పెండ్లేమిటని” ప్రతిఘటిస్తుంది. అయినా బలవంతంగా పెండ్లి చేసేస్తారు. కానీ చదువుకున్న ఆ అమ్మాయి వట్టుదల గలది; నా ఖర్చు అని ఏడవకండా “బుద్ధి” ఉపయోగించి, “తాతగారూ, మీరు నన్ను వివాహము చేసికొనుటకు తగిన వయసు గలవారు కారు. మీ కుమారునికి నన్నిచ్చి వివాహము చేయండి . . . మీరు డబ్బుకాశపడియే కదా మీ కుమార్తెను ముసలాయన కిచ్చినారు. పెండ్లియైన నెల రోజులలోనే మీయల్లుడు కాలము చేసినాడు. గనుక మీ కుమార్తెకు పట్టిన గతియే నాకును పట్టుతుంది . . .”. ఇలా మాట్లాడి “తాత”గారి మనసు మార్చి అతని కుమారున్ని పెండ్లి చేసుకుంటుంది. “విద్య వల్లనే గదా ఆమెకు తగిన వరుడు దొరుకుట” అని కథకురాలు వ్యాఖ్యానించారు.³⁵ పైకి చూస్తే సాధారణంగా కనిపించే ఈ కథలో చాలా రాడికల్ నెస్ వుంది. సంబంధాల్ని తలక్రిందులు చేసి, “అనాచారము; అప్రాచ్యము” అనించే ఈ కథను అప్పట్లో పాఠకులెలా స్వీకరించారో తెలియదు!

ఒక సంపాదకీయ వ్యాసంలో బాల్యవివాహాల వల్ల స్త్రీలకు కలిగే వివిధ రకాలైన నష్టాల్ని వివరించింది వివేకవతి. రజస్వల కాకముందే పెళ్లి చేస్తే బాలికలకు శరీర సంబంధమైన జబ్బులెన్నో వచ్చి వారు బలహీనపడతారంది. 12, 13 సంవత్సరాల బాలిక, తల్లి అవడం “ఎంత విచారకరమైన సంగతి!” అని బాధ పడింది. ఇలాంటి “బాల భార్యలు” ప్రసవ కాలంలో యాతన పడి, ఎంతోమంది చనిపోతున్నట్లు వైద్యురాండ్రు చెబుతున్నారంది. ఒక్క శారీరకారోగ్యం ధ్వంసమవడమే కాదు, “బాల భార్యల”కూ, వయసురీత్యా పెద్దవాళ్ళైన భర్తలకూ, మానసికంగా పొత్తు కలవడం కష్టమని చెబుతూ “మన బి.యే.,లు, ఎం.యే.,లగు వారిలో కొందరి గృహ స్థితిగతులెట్లున్నవి?” అని ప్రశ్నించింది.³⁶ (అసమ వివాహాల వల్ల వలసాంధ్రలోని దాదాపు అన్ని యిండ్లలోనూ ప్రతిరోజూ గొడవలే! రాయసం వెంకటశివుడి స్వీయచరిత్రలో ఆ ఘోరమైన సంసారాల్ని గూర్చి “సంసార సాగరం దుఃఖం” అని దీర్ఘంగానే మొత్తుకున్నారు).³⁷ తెలుగునాడులోని విద్యాధికులైన స్త్రీ పురుషులు “తమ శక్తి సామర్థ్యము నుపయోగించి” బాలికలను ఈ ఘోర పరిస్థితి నుండి కాపాడాలని కోరింది. బాల్యవివాహాల వల్ల కలుగుతున్న ఘోరకలిని స్పష్టపరచడానికి “భయమును బుట్టించు బాల విధవల సంఖ్య” అనే శీర్షికతో ఒకటి నుండి 15 సంవత్సరాల మధ్య వున్న వితంతువుల పట్టికను పొందుపరిచింది. అందులో: ఒక సంవత్సర ప్రాయపు విధవలు: 859; 2 సంవత్సరాలు: 1,039; 2-3 మధ్య: 1,886; 3-4 మధ్య: 3,732; 4-5 మధ్య: 8,180; 5-10 మధ్య: 78,407; 10-15 మధ్య: 2,27,367. మొత్తం: 3,21,470. (మద్రాసు ప్రెసిడెన్సీ గణాంకాలు). వితంతు పునర్వివాహాలను వ్యతిరేకిస్తున్నారు కదా, అలా అయితే “వీరి గతి యేమి? మరణ పర్యంతము దుఃఖముల పాలబడవలసినదేనా? అని నిమ్మరంగా ప్రశ్నించి, “ఎంత అన్యాయము!” అని తన తీవ్ర నిరసన తెలియజేసింది.³⁸

బాల్యవివాహాల్ని ఖండించి, రజస్వలానంతర వివాహాల్ని ప్రోత్సహించిన వివేకవతి రజస్వలలైనంత వరకు ఆగి, చదువుకొని, ఆ తర్వాత పెళ్లి చేసుకొన్న స్త్రీలనూ, ఛాందస బ్రాహ్మణ / హిందూ సమాజపు ఒత్తిళ్ళను తట్టుకొని తమ కూతుళ్ళకు రజస్వలానంతర వివాహాలు చేసిన తల్లిదండ్రుల్ని, మనసారా ప్రశంసించింది. వలసాంధ్ర మహిళోద్యమంలో కీలకపాత్ర పోషించిన ఆచంట రుక్మిణమ్మది రజస్వలానంతర వివాహం. ఆమె డాక్టర్ ఆచంట లక్ష్మీపతిని పెళ్ళాడారు. సమాజ ఒత్తిళ్ళకు తలొగ్గక తన కూతురికి “యుక్త వయస్సు” వచ్చేవరకు ఆపి, చదివించిన రుక్మిణమ్మ తండ్రి అయిన హుగ్గళ్ళ శ్రీనివాసరావుగారిని అభినందించడానికి “ఒక ధైర్యశాలి” అనే శీర్షికతో సంపాదకీయ వ్యాసాన్నే ప్రచురించింది వివేకవతి.

ఈ మాసము, ముఖపత్రములోనున్న రుక్మిణమ్మ (ఆమె నిలువెత్తు ఫాటో ప్రచురించారు) గారి చరిత్ర ప్రచురించుటకు సంతోషించుచున్నాము. ఎందుకంటే, ఆమె తండ్రిగారి గౌరవార్థము. ఆయన యెంత ధైర్య సాహస స్థైర్యము గలవారు! ఈమెకు యుక్తవయస్సు రాకముందు వివాహము చేయుమని తండ్రిగారిని బంధువులందరు బలవంతము చేసినను, వారి మాటలు సరకుచేయక విద్య పూర్తియైననేగాని వివాహము చేయనని స్పష్టముగా చెప్పుచుండిరి. మన దేశములో నెంతమంది పురుషులు శ్రీయుత హాగ్గళ్ళు శ్రీనివాసరావుగారివంటి వారున్నారు? మన పట్టణములలో నున్నతవిద్య గలవారును తమ పిల్లలకు వివాహము చేయుటకు విద్య మాన్పించుచున్నారు కా? అది సరికాదని వారిరిగిననూ, అట్లు చేయుచున్నారు. ఎందుచేత? పితూరాచారముల నవలంబించని యెడల (మూర్ఖురాండ్రైన) యింటి స్త్రీలు అల్లరి చేయుదురు. పురుషులు స్త్రీల చీవాట్లను అల్లరిని సహించలేరు గనుక వారి మాట ప్రకారము చేయుదురు.³⁹

అదే సంచికలోని యింకో పేజీలో హిందూసుందరి నుండి గ్రహించిన రుక్మిణమ్మ సంగ్రహ జీవిత చరిత్రను ప్రచురించారు. అందులో కూడా ఆమె తండ్రిని ప్రశంసించారు. ఆమె తల్లి (పేరివ్వలేదు) యిచ్చిన తోడ్పాటును గురించి “ఈమె తల్లియును మిక్కిలి గుణవంతురాలు, విద్యావతియు నగుటచే, ఆయనకన్ని విధములను తోడ్పడుచుండె”నని ప్రశంసించారు. రుక్మిణమ్మ 1911 డిసెంబర్ లో డాక్టర్ ఆచంటి లక్ష్మీపతిని పెళ్ళాడారు. ఆమె తండ్రి అక్టోబర్ 1910లోనే చనిపోవడం వల్ల “కుటుంబమునందనేక కష్టములు వచ్చినను ధైర్యమును విడువక అవివాహితగానే యుండి మెట్రిక్యులేషన్ పరీక్షలో తేరి ఇప్పుడు ప్రెసిడెన్సీ కాలేజీలో ఎఫ్.ఎ. పరీక్షకు చదువుచున్నారు” అని రుక్మిణమ్మను కొనియాడారు (పు. 324). ఆ సంచికలోనే మద్రాసులోని ‘సరస్వతీ సమాజం’లో ‘సమాజముల వలని లాభములు’ అనే అంశంపై రుక్మిణమ్మ చేసిన ప్రసంగ పాఠాన్ని ప్రచురించారు (పు. 325-327). ఈ విధంగా బాల్యవివాహ దురాచారాన్ని ఎండగట్టి రజస్వలానంతర వివాహాలకు జైకోట్టింది వివేకవతి.

వితంతు పునర్వివాహాలను ప్రోత్సహించి బలంగా ప్రచారం చేసింది వివేకవతి. వితంతువుల సమస్యల్ని పలు కోణాల్లో చర్చించి పునర్వివాహాలను ప్రోత్సహించిన రచనలనేకం పత్రికలో ప్రచురితమయ్యాయి. తన సంక్షిప్త వ్యాసంలో ‘ఒక ఆంధ్ర స్త్రీ’, ‘హిందూ వితంతువుగా నుండుటకన్న ప్రపంచములో వేరే గొప్ప కష్టముండదు” అని కుండ బద్దలుకొట్టినట్లు ప్రకటించి, సమాజం హిందూ వితంతువులపై విధించే అనేక భయానకమైన ఆంక్షల్ని వివరించారు. “విధవరాండ్రను పెట్టు కష్టములను గురించి వ్రాయబూనిన యెడల ఎన్ని కాగితములైనను నిండు”తాయనీ, “వారి కష్టములు వినిన యెడల ఎంత కఠిన హృదయమైన వెన్నవలె కఠిగి దుఃఖము రాకమానద”నీ, “హిందూ వితంతువుగా నుండుట కన్న భర్తగారితో చనిపోవుట (సహగమనము) చాల మంచిదని గట్టిగా జెప్పవచ్చు” నని ధైర్యంకల ఆవేదనతో ప్రకటించారు. హిందువుల్లోని “అధమజాతి”వారిలో పునర్వివాహ సౌలభ్యం వుందనీ, “అగ్రజాతి వారిలో” లేదనీ గుర్తు చేశారు. హిందువుల్లో పెళ్ళిళ్ళు పిల్లల ఇష్టప్రకారం కాకుండా తల్లిదండ్రుల ఇష్టప్రకారం జరుగుతున్నాయనీ, “అగ్రజాతి”వారు పిల్లల ఇష్టాఇష్టాలు తెలుసుకోకుండా బాల్యవివాహాలు చేసేస్తున్నారనీ, ఈ మూర్ఖాచారము పోయి “యుక్త వయస్సు వచ్చి (పిల్లలు) స్వంత యిష్ట ప్రకారము” పెళ్ళి చేసుకొనే పద్ధతి త్వరలోనే వస్తే “దేశము బాగుపడు”నని ఆశించారు.⁴⁰

వితంతు వివాహాలను ప్రోత్సహించే హేమలత అనే నవల వివేకవతిలో ధారావాహికగా వెలువడింది. రచయిత అసలు పేరేంటో తెలియదు: ‘నవవిధాని ప్రణీతము’ అని యిచ్చేవాళ్ళు. ముసలతనికిచ్చి పెళ్ళి చేయడం వల్ల హేమలత బాలవితంతువౌతుంది. చదువుకుంటుంది. క్రైస్తవ మిషనరీ స్త్రీల సాంగత్యంతో మరింత జ్ఞానవంతురాలౌతుంది. సంస్కరణ దృక్పథం కల ప్రభాకరరావు హేమలతను పెండ్లాడతాడు. నవల ఉద్దేశం: వితంతు పునర్వివాహోద్యమం విజయవంతమవ్వాలంటే హేమలత లాంటి జ్ఞానవంతులైన స్త్రీలు అత్యంతావశ్యకం. మూర్ఖాచారాల అంధకారంలో కొట్టుమిట్టాడుతున్న హిందూ స్త్రీలకు విజ్ఞానపు వెలుగెలా వస్తుంది? నవల యిచ్చిన జవాబు: క్రైస్తవ స్త్రీల సాహచర్యం వల్ల! నవలలో అనేక అనుషంగిక విషయాలు కూలంకషంగా చర్చించబడ్డాయి. స్త్రీ విద్య, కన్యాశుల్కం-బాల్యవివాహ దురాచారం, క్రైస్తవ మిషనరీల కార్యకలాపాలు, సమాజంలో వారి పట్ల వున్న తీవ్ర వ్యతిరేకత, వారు దాన్నధిగమించి హిందూ స్త్రీలకు సేవ చేయడం మొదలైనవి. మొత్తానికి నవల క్రైస్తవ మిషనరీలది ‘సివిలైజింగ్ మిషన్’ అని చాలా బలంగా, స్పష్టంగా చెప్పింది.⁴¹

వితంతువుల గణాంకాలను పొందుపరచి, ఎంత ఎక్కువ సంఖ్యలో వితంతువులున్నారో చూడండని చెప్పి, వితంతు సమస్య పట్ల

ప్రజలను సెన్సిటైజ్ చేయడానికి గట్టిగా ప్రయత్నించింది వివేకవతి. 1915 మార్చి సంచికలో “భయమును బుట్టించు బాల విధవల సంఖ్య” శీర్షికతో 1-15 సంవత్సరాల మధ్య ఎంత పెద్ద సంఖ్యలో వితంతువులున్నారో తెలిపిందన్న విషయాన్ని యింతకు ముందే చూశాం కదా! 1913 జూలై సంచికలో ‘హిందూదేశమందలి విధవలు’ శీర్షికన “హిందూదేశమందు 2 కోట్ల 70 లక్షల మంది విధవలున్నారు. వీరిలో 2 లక్షల 50వేల మంది 14 సం॥లకు తక్కువ ప్రాయము గలవారును, 14వేల మంది 4 సం॥లకు తక్కువ వయస్కులునై యున్నారు. బెంగళూరు పట్టణమునందు మాత్రమే సంవత్సరమైనను ఈడు లేని బాల విధవలు 433గురు గలరు” అని వితంతు సమస్య విశ్వరూపాన్ని చూపించింది. “హిందూ స్త్రీలమైన మనము మన కుమార్తెల వివాహ వయస్సును ఎక్కువయగునట్లు చేయుటకు మన శక్తి కొలది పాటుపడుట మన పని కదా?” అని ప్రశ్నించి, “ఈ భయంకర వైధవ్య బానిసత్వము నుండి మన ముద్దు బిడ్డల విడిపింపనైన మన వ్రాతకోతల నుపయోగింపకూడదా?” అని బాధాతప్త హృదయంతో నిష్కారంగా ప్రబోధించింది (పు. 319).

అక్కడక్కడా జరిగిన వితంతు పునర్వివాహాలకు సంబంధించిన సమాచారాన్ని ప్రచురించడం ద్వారా వితంతు పునర్వివాహోద్యమానికి ప్రచారం కల్పించింది వివేకవతి. ఉదాహరణకు, 1909 నవంబర్ సంచికలో “మొన్ననే” కర్నూలులో జరిగిన ఒక వితంతు వివాహాన్ని గురించి తెలియజేసి “ఈ కుశల వార్తను” విన్న గుత్తి (అనంతపురం జిల్లా) లోని కొందరు ప్రముఖులు ఒక సమావేశాన్నేర్పాటు చేసి, తన కుమార్తెకు వితంతు వివాహం జరిపించిన తండ్రిని ప్రశంసించి, అతన్ని అభినందిస్తూ టెలిగ్రామ్ పంపారనీ, దంపతులకు ఆయురారోగ్యాలు కలగాలని దేవుని ప్రార్థించారనీ తెలిపింది. “క్రీస్తు జ్ఞానము” వల్ల(నే) ప్రజల్లో మార్పు వస్తున్నందుకు సంతోషించింది!⁴² పై సంచికలోనే ఒక బాల వితంతువుకు సంబంధించిన ఘోరమైన వార్తను ప్రచురించారు. “తెక్కలి” (టెక్కలి)లో వేరునాటి బ్రాహ్మణుడైన మంత్రాల చిన్న సూర్యనారాయణ చనిపోతూ తన భార్యను పిలిచి (ఆమె పేరివ్వలేదు) ఎవరినైనా దత్తత తీసుకోమని చెప్పాడట. ఆమె తల్లిదండ్రులు కూడా దత్తత తీసుకోమని బలవంతపరచారు. కానీ ఆమె పునర్వివాహం చేసుకోవాలని వీరేశలింగం దగ్గరికి పారిపోయింది. దాంతో తల్లిదండ్రులు ఆమెపై దొంగతనం నేరం మోపి వెనక్కి లాక్కొచ్చారు. కొంత కాలానికి ఆమెపై పెట్టిన కేసు కొట్టివేయబడింది. (దొంగకేసు కదా! కొట్టేశారు!). ఆమె పునర్వివాహాభిలాషనూ, ఆ దిశగా ఆమె ప్రయత్నాల్ని ధ్వంసం చేయాలనుకున్న తల్లిదండ్రులు “బలవంతంగా” ఆమె తల గరిగించేసి బోడిని చేసేశారు. ఆమె తిరగబడి తండ్రిపై కోర్టుకెక్కగా నాన్న “పట్టుబడియున్నాడు. వ్యాజ్యము ఇంక జరుగుచునేయున్నది”.⁴³ ఎంత ఘోరమో కదా! ఇలాంటి అనేక ఘోరాతి ఘోరమైన విషయాల్ని వివేకవతి బయట ప్రపంచానికి తెలియజేసి కళ్ళు తెరిపించేది.

ఇలాంటి ఘోరాల్నించి కాపాడి, కొంతవరకైనా వితంతువులకు ఊరటనిచ్చే వితంతు శరణాలయాలకు సంబంధించిన సమాచారానిచ్చేది వివేకవతి. 1913 సెప్టెంబర్ సంచికలో మద్రాసులో శ్రీమతి ఆర్.యస్. సుబ్బలక్ష్మి అమ్మాళ్ బి.ఎ., ఎల్.టి., నిర్వహిస్తున్న వితంతు శరణాలయం గూర్చి రాసింది. అక్కడ నివసిస్తున్న “హిందూ విధవలు, ముఖ్యముగా బ్రాహ్మణ విధవలు” ఉపాధ్యాయులుగా, నర్సులుగా, టైలర్లుగా శిక్షణ పొందుతున్నారని తెలిపింది. అలాంటి శరణాలయాలను నిర్వహించడానికి “విశేష ద్రవ్య సహాయము” అవసరమనీ, “ఇండియాలోని విధవల స్థితిని పైకి లేవనెత్తవలెననిన(!) (uplift కు అనువాదం) ద్రవ్య సహాయము చేయుట కింతకంటె యోగ్యమైన పని వేరొకటి లేద”నీ చెప్పింది.⁴⁴ 1915 మే సంచికలో కూడా యిదే శరణాలయానికి సంబంధించిన సమాచారాన్నిచ్చింది.⁴⁵ 1918 ఏప్రిల్ సంచికలో కూడా ఈ శరణాలయాన్ని గూర్చే రాస్తూ, అది 1912లో స్థాపించబడిందనీ, ప్రస్తుతం అందులో వుండి 70 మంది వితంతువులు చదువుకుంటున్నారనీ, వాళ్ళలో కొందరు స్కూల్ ఫైనల్ అయ్యాక ఢిల్లీ వైద్య కళాశాలలో చదివి “బాధలోనుండు తమ హిందూ సోదరీమణుల కుపకారిణులుగనుందురు” అనీ ఆశించింది.⁴⁶ ఈవిధంగా హిందూ వితంతువుల సమస్యల పట్ల తీవ్ర సంవేదన చూపిన వివేకవతి, వాళ్ళను వైధవ్యపు “ఖైదు” నుండి విడిపించి హుందాతో కూడిన జీవితం యిప్పించడానికి తన శాయశక్తులా కృషి చేసింది.

వలసాండ్రలో క్రమక్రమంగా వృద్ధి చెందుతున్న మహిళోద్యమం పట్ల ఆసక్తి చూపిన వివేకవతి దాన్ని నిండారా ప్రోత్సహించింది. వివిధ ప్రదేశాల్లో ఏర్పాటైన మహిళా సంఘాల గూర్చి, మహిళల సమావేశాల గూర్చి, వివిధ మహిళా సంఘాల కార్యక్రమాల విశేషాలనూ, మహిళా సంఘాల సమావేశాల్లో స్త్రీలు చేసిన ప్రసంగ పాఠాలనూ అత్యంత శ్రద్ధతో ప్రచురించేది. మద్రాసు ప్రెసిడెన్సీలోని మహిళోద్యమం గూర్చే కాకుండా దేశ వ్యాప్తంగా, ప్రపంచ వ్యాప్తంగా మహిళోద్యమంలో చోటుచేసుకుంటున్న విశేషాల్ని చక్కగా తెలియజేసేది.

ఉదాహరణకు, 1912 మే సంచికలో కర్నూలులోని 'స్త్రీ విద్యాభివృద్ధి సమాజం' గూర్చి రాసింది. "నాగరికతయందు లోపము కలిగిన కడప, కర్నూలు జిల్లాలయందొట్టి" స్త్రీ సమాజాన్ని స్థాపించిన శ్రీమతి బుట్టా బుచ్చి బంగారమ్మ గారికి "అనేక వందనములు" అని ప్రశంసించింది (పు. 254). 1912 నెప్టెంబరు సంచికలో పై స్త్రీ సమాజాన్ని గూర్చి సంపాదకీయ వ్యాసమే రాసింది. ఆ సమాజం అభివృద్ధి చెందాలని కాంక్షించిన వివేకవతి, విద్యావంతులూ, ధనికులూ అయిన మగవాళ్లు తమ భార్యల్ని ఇలాంటి స్త్రీ సమాజాలకు పంపకపోవడం "విచారకరమైనది" అని వాపోయింది.⁴⁷ 1912 జూలై సంచికలో, 1904లో విశాఖపట్నంలో స్థాపించబడ్డ 'భారతీ సమాజ'పు విశేషాలను తెలిపింది.⁴⁸ ఇదే సంచికలో 1912 మే నెలలో కృష్ణా జిల్లా నిడదవోలులో జరిగిన మూడవ ఆంధ్ర మహిళా మహాసభకు సంబంధించిన సమాచారాన్నిచ్చింది. ఆ మహిళా సభ కాకినాడలోని 'స్త్రీ విద్యార్థిని సమాజం' ఆధ్వర్యంలో జరిగిందనీ, బుట్టా బుచ్చి బంగారమ్మ అధ్యక్షత వహించారనీ, సుమారు 150 మంది స్త్రీలు సమావేశమై అనేక విషయాలను చర్చించడం "జైఘనీయము" అనీ మెచ్చుకుంది. అంతేకాకుండా, మద్రాసు నుండి ఆచంట రుక్మిణమ్మ వచ్చారని కూడా తెలిపింది. సభాధ్యక్షత వహించిన బుట్టా బుచ్చి బంగారమ్మ తన తల్లికి సభకు కేవలం ఒక్క రోజు ముందే "వ్రణమునకు శస్త్ర చికిత్స" జరిగినా "ఆమెను వదలి వచ్చి తన వాగ్దానమును నిలుపుకున్న"ందుకు ఆమెను "మిక్కిలి కొనియా"డింది.⁴⁹

వివిధ మహిళా సంఘాల వివరాలే కాకుండా, వాటి సమావేశాల్లో మహిళా మేధావులు చేసిన ప్రసంగ పాఠాల్ని విశేష ప్రాధాన్యతనిచ్చి ప్రచురించేది వివేకవతి. ఉదాహరణకు, 1911 జూలై సంచికలో కాకినాడలోని 'స్త్రీ విద్యార్థిని సమాజ' వార్షికోత్సవంలో ఉప్పులూరి నాగరత్నమ్మ "చదివిన" వ్యాసాన్ని ప్రచురించింది. అందులో ఆమె హిందూ సమాజం "ఐకమత్యం"తో వుండాలన్న అవసరాన్ని తెలియజేశారు.⁵⁰ "చక్రవర్తిగారి పట్టాభిషేక దినమున" శ్రీకాకుళంలోని స్త్రీల సభలో మిసెస్ సామినేని ఆదినారాయణరావు గారు చదివిన వ్యాసం 1912 మార్చి సంచికలో ప్రచురించబడింది. ఇందులో ఆమె బ్రిటిష్ పాలన వల్ల కలిగిన లాభాల్ని, భారతీయులు ఆంగ్ల ప్రభుత్వం పట్ల భక్తితో వుండాలన్న అవసరాన్నీ నొక్కి చెప్పారు.⁵¹ 1912 మే 16, 17 తేదీల్లో విశాఖపట్నంలోని 'భారతీ సమాజ' వార్షికోత్సవానికి అధ్యక్షత వహించిన సౌభాగ్యవతి కందుకూరి వెంకాయమ్మరావు "చదివిన" ప్రసంగాన్ని ఆగష్టు 1912 నుండి నవంబరు 1912 దాకా నాలుగు విడతల్లో ప్రచురించింది వివేకవతి. ఇందులో ఆమె 'స్త్రీల స్థితి', 'స్త్రీ విద్య', 'స్త్రీ స్వాతంత్ర్యము', 'పాతివ్రత్యము లేక సత్ప్రవర్తనము', 'పిల్లల పెంపకము', 'చెడ్డ గ్రంథములను విసర్జించుట', 'పిల్లల వివాహము', 'కన్యాశుల్క-వరశుల్కములు', 'సంఘ సంస్కరణము', 'సంఘము యొక్క ఉపయోగములు' అనే అంశాలపై ప్రసంగించారు.⁵²

మహిళా సంఘాలూ, సమావేశాలూ స్త్రీల జీవితాల్లో మెరుగైన మార్పులు తెస్తాయని బలంగా విశ్వసించిన వివేకవతి అలాంటి సభలూ, సమావేశాలకు వెళ్లమని స్త్రీలను ప్రోత్సహించేది. స్త్రీల సభలూ సమావేశాలకెళ్లి "పది మంది స్త్రీలు కలియుట గొప్ప కార్యమేగానీ వేరు కాదు" అని మహిళా సంఘాలూ, సమావేశాల పట్ల స్త్రీలకున్న సంకోచాల్ని దూరం చేసేందుకు ప్రయత్నించింది.⁵³ తమ స్త్రీలని మహిళా సంఘాల సమావేశాలకు పంపమని అడిగినప్పుడు పురుషులు 'మా స్త్రీలెందుకు రావాలి? వాళ్లకేం లాభం?' అనేవారట. దానికి సమాధానమిస్తూ "విమాశ్చర్యము! అట్టి కూటములకు వెళ్లుట వలన స్త్రీలు సంస్కారములయందభివృద్ధి పొందుదురు. అప్పుడు బాల్య వివాహములు మొదలగు దురాచారముల నవలంబించక, తమ బిడ్డలకు దేశమునకును మేలైనవని తెలిసికొన్న వాటిని ఆచరణలోకి తెత్తురు" అని మహిళా సంఘాల వల్ల కలిగే వాస్తవిక లాభాల్ని తెలిపింది.⁵⁴ తమ ఆడవారిని మహిళా సంఘాల సమావేశాలకు పంపని మగవాళ్లను విమర్శించింది.⁵⁵

వలస పాలనా కాలంనాటి మహిళోద్యమ సమాచార గనులు స్త్రీల పత్రికలు. 'ఆడవాళ్ళ వ్యవహారాలు మనకెందుకులే' అనుకున్నాయేమో 'మగ పత్రికలు' మహిళోద్యమాన్ని పెద్దగా పట్టించుకునేవి కావు. అలాంటి మగ చారిత్రక సందర్భంలో స్త్రీల సంఘాలూ, సమావేశాలూ, ఉపన్యాసాలూ, పాల్గొన్నవారూ యిలా అనేక విషయాల్ని స్త్రీల పత్రికలే గట్టిగా పట్టించుకున్నాయి - "మనకు" సంబంధించిన విషయం కాబట్టి; స్త్రీ పర్యాన్ని ప్రారంభించాయి. స్త్రీల పత్రికలే లేకపోయింటే స్త్రీల దృష్టికోణంతో స్త్రీల చరిత్రను రాయడానికి అత్యధికంగా ఉపయోగపడే యింత గొప్ప సమాచారం చాలా వరకు శాశ్వతంగా కోల్పోయేవాళ్ళం. నిరుడు వెలిగిన దీపశిఖల్ని చూడలేకపోయేవాళ్ళం. కాబట్టి తనలో కూడా కొన్ని దారి దీపాల్ని నిక్షిప్తం చేసిన వివేకవతి సదా సంస్కరణీయమైనది.

III

భారతీయుల ఆరోగ్యం పట్ల వలసాంధ్రలోని మిగతా ఏ స్త్రీల పత్రికా చూపనంత శ్రద్ధ చూపించింది వివేకవతి. భారతీయులు శుచీ శుభ్రతా లేనివాళ్ళనీ, వాళ్ళకు తమ శారీరకారోగ్యం గూర్చి ఏమీ తెలీదనీ, మంత్రతంత్రాల్లో నమ్మి, నాటు వైద్యులను సంప్రదించి, ప్రాణాలను పోగొట్టుకుంటారని భావించింది. అందుకే వాళ్ళకు ఈ విషయాల్లో శాస్త్రీయ జ్ఞానాన్నందించి వివేకవంతుల్ని చేయాలనుకుంది. జి. గిడ్డి రాసిన 'శుచి' అనే వ్యాసంలో "దైవభక్తి తప్ప మిగిలిన వానిలో శుభ్రత మిగుల గొప్పద"ని (Cleanliness is next only to Godliness) ప్రకటించి మానవాళికి దేహ శుభ్రతా, గృహ శుభ్రతా అత్యంత అవసరం అన్నారు. "దిగువ జాతుల" వారూ, పేదలూ రోజూ స్నానం చేయరనీ, కాబట్టి స్త్రీలు ప్రత్యేక శ్రద్ధ తీసుకొని వారితో తప్పనిసరిగా స్నానం చేయించాలనీ చెప్పారు. "గృహ శుభ్రత" స్త్రీల "ముఖ్య విధి" అని నొక్కి చెప్పి, కొందరు స్త్రీలు తమ యిండ్లను పరిశుభ్రంగా వుంచుకోరనీ, "ఇది స్త్రీలలోనుండు గొప్ప కొరతయై యున్నద"ని వేగినపడ్డారు. ఇండ్ల చుట్టూ "మైల, కుళ్లు" మొదలైన చెడు పదార్థాలను వుంచకూడదనీ, దూరంగా పారబోయాలనీ, వాకిళ్లను "సదా తుడిపించుచు చెడువాసన" పోవడానికి వాటిమీద "కలయంపి తరచుగా" చల్లింపాలనీ, ఇంటి గోడల్ని వారానికోసారి తుడుస్తూ, ఆరు నెలలకోసారి సున్నం కొట్టించాలనీ, అలా చేస్తే "మిగుల ఆరోగ్యకరము" అనీ పరిశుభ్రతను బోధించారు.⁵⁶

పడకగదిని ఎలా పెట్టుకోవాలో ఒకరిలా సెలవిచ్చారు:

పడక గదిని శుభ్రముగా నుంచవలెను. మనకు పరిశుభ్రమయిన గాలి సమృద్ధిగా నుండవలెను. ఈ పడక గదులు సాధారణముగా చిన్నవి యగుటను పిల్లలది యందులోనే శయనించుట చేతను నత్యవసరమగు సామానులు మాత్రమే నందుంచుకొనవలెను. లేని యెడల దోమలు విశేషముగా నట్టి సామానులలో జేరి నిద్రాభంగము చేయడమేకాక నితరత్రా స్వీకరించి తెచ్చిన రోగ బీజమును సహా మనయందకురింపజేయును. పగలు ధరించిన దుస్తులు గాని, పాలు, ఫలహార వస్తువులు మొదలయినవి పడక గదులలో నుంచకూడదు. మనము నిద్రించుతరి వాయువు వుష్టించి విషమిళితమగును . . . మూసిన గదులలో పండుకొనువారు లేచుసరికి తలనొప్పి, తలత్రిప్పు గలిగియుండుదురు. గనుక ప్రతి పడక గదికి సాధ్యమైనంత యెత్తుగా నధమము రెండు కిటికీలయిన యుండుట మంచి . . . సువాయువు లోనికి చొరనియుట్టకు గాను గది తలుపు అడుగున సూక్ష్మ రంధ్రములయినా నుంచవలెను . . . పగటి వేళలయందు మంచి గాలి, వెలుతురు వచ్చుటకుగాను తలుపులు, కిటికీలు తెరచి యుంచవలెను. రాత్రి బరున్న పక్కబట్టలు, కట్టిన పుట్టములు పగలు యెండలో యెండవలెను.⁵⁷

ఇలా రోజువారీ జీవితానికి సంబంధించిన ప్రతి విషయంలోనూ 'ఇలా చెయ్యాలి, ఇలా చెయ్యకూడదు; ఇలా వుండాలి, ఇలా వుండకూడదు' అని దీర్ఘంగా బోధించేది వివేకవతి. సాధ్యాసాధ్యాల గూర్చి పట్టించుకునేది కాదు! దేవుడు చూసుకుంటాడే అనుకుందేమో!!

భారతీయులకు తమ శరీరాల గూర్చి, వాటికి కలిగే జబ్బుల గూర్చి కనీస అవగాహన లేదని ప్రగాఢంగా నమ్మింది వివేకవతి. అందుకే శరీరంలోని వివిధ అవయవాలు, అవి పనిచేసే విధానం గురించి "శాస్త్రీయంగా" బోధించడానికి 'ప్రకృతి పాఠములు' అనే కాలమ్ నిర్వహించింది. ఆకర్షణీయమైన పటాలతో శరీర నిర్మాణం, వివిధ అవయవాల పొందికా, అవి పనిచేసే తీరు మొదలైన వాటి గురించి క్లుణ్ణంగా, తేలికైన మాటలతో వివరించేది. మూర్ఖ భారతీయులకు వైద్యానికి సంబంధించి శాస్త్రీయమైన అవగాహన కల్పించడానికి 'వైద్య విషయములు' అనే కాలమ్ నడిపింది. ఈ కాలమ్‌ని మదనపల్లెలో నివసించిన డాక్టర్ హార్ట్ చాలా కాలం అత్యంత సమర్థవంతంగా నిర్వహించారు.⁵⁸ వివిధ రోగాలూ, వాటి కారకాలూ, రోగాలు రాకుండా వుండేందుకు తీసుకోవాల్సిన ముందు జాగ్రత్తలూ, వచ్చాక పక్కాగా పాటించాల్సిన నియమాలూ మొదలైనవన్నీ చాలా చక్కగా సులభంగా అర్థమయ్యేలా వివరించేవారు. ముఖ్యంగా స్త్రీల, పిల్లల ఆరోగ్యంపై దృష్టి పెట్టారు. బాలింతలు తీసుకోవాల్సిన జాగ్రత్తలు, సుఖ ప్రసవం మొదలైన విషయాలన్నీ హృదయానికి హత్తుకొనేలా వివరించేవారు. 1912 అక్టోబరు సంచికలో 'కలరా' బారిన పడకుండా వుండాలంటే ఏం చేయాలో 5 అంశాల ద్వారా తెలిపారు. అయినా ఒకవేళ కలరా సోకితే డాక్టర్‌కి చూపించడానికి ముందే ఏమేం (ప్రథమ) "చికిత్సలు" చేయాలో 6 అంశాల ద్వారా వివరించారు.⁵⁹ ఒక సంచికలో "ఘోషా" పద్ధతి వల్ల స్త్రీలకు క్షయ రోగమే కాక, ప్రసవంలో కష్టాలూ, యింకా అనేకమైన యితర రోగాలూ కలుగుతాయనీ, కాబట్టి హిందూ, ముస్లిం స్త్రీలందరూ ఘోషాను విడనాడాలనీ గట్టిగా సలహా యిచ్చారు.⁶⁰

హిందూ స్త్రీలలో చాలా మంది తమ పూర్వ కర్మలకొద్దీ రోగాలొస్తాయనీ, యింకొంత మంది ఇంట్లో ఎవరైనా జబ్బుపడ్డే అది ఇంటికి దయ్యం పట్టడం వల్లనేనని భావిస్తారనీ, కానీ రోగాలు కర్మవల్ల గానీ, “దేవత కోపము” వల్ల గానీ రావనీ, శుభ్రమైన గాలి, తగినంత వెలుతురు, పరిశుభ్రమైన పరిసరాలూ లేకపోవడం రోగ కారకాలనీ ఒక వ్యాసంలో తెలిపారు. “భర్తగాని, బిడ్డగాని చాల అపాయకరమగు” పరిస్థితుల్లో వున్నప్పుడు భార్య లేదా తల్లి “విశేషముగా దుఃఖించెదర”నీ, కానీ దాని వల్ల లాభం లేదనీ, రోగ నివారణకు చేయాల్సిన పనులు చేయకుండా “ఏట్టుట వలన ఏమి కాగలదు?” అని ప్రశ్నించారు. “దేని వలన ఆయా జబ్బులు వచ్చుచున్నవో వాటిని జాగ్రత్తగా పరికించి, వాటిని తొలగించుటకై వ్రయత్నించవలెను” అని సలహా యిచ్చారు. జబ్బుపడ్డ వారిని ఎలా సంరక్షించాలో విశదపరచారు.⁶¹

1913 ఫిబ్రవరి సంచికలో ‘శిశు మరణములకు గల కొన్ని కారణములు’ అనే వ్యాసం ప్రచురించారు. అందులో భారతదేశంలో పుట్టిన ప్రతి ముగ్గురు శిశువుల్లోనూ ఒకరు సంవత్సరంలోపే చనిపోతున్నారనీ, కానీ ఇంగ్లండ్‌లో ఎనిమిది మందిలో ఒకరే చనిపోతున్నారనీ, ఈ రెండు దేశాల మధ్య శిశు మరణాల విషయంలో యింత పెద్ద తేడా వుండడానికి కారణం భారతీయ స్త్రీలకు పిల్లల పట్ల ఎంత గొప్ప ప్రేమ ఉన్నప్పటికీ, వాళ్లను పెంచే పద్ధతులకు సంబంధించి శాస్త్రీయమైన జ్ఞానం లేకపోవడమేనని నిర్ణయద్యంగా ప్రకటించారు.⁶² 1912 నవంబరు సంచికలో పసి పిల్లల్ని పెంచే విధానాన్ని వివరిస్తూ 12 అంశాలనిచ్చారు. వాటిలో కొన్ని: “1. పిల్ల యేడ్చినంత మాత్రమున దాని కాహారము పెట్టవద్దు. ఆకలి చేత యేడ్చినదో లేదో మొదట రూఢిగా తెలిసికొనుము. 2. వేళ తప్పించి పిల్లకు భోజనము పెట్టకుము. . . . 11. పిల్లను ఎక్కువగా ఎత్తుకొనవద్దు.”⁶³ ఇంకో సంచికలో శిశువులకు పాలుపట్టే విధానాన్ని వివరించారు. పుట్టిన తర్వాత ఎంత యివ్వాలి, తర్వాత రోజులు గడిచేకొద్దీ ఎంతివ్వాలి, పెరిగే శిశువు వయసును బట్టి రోజుకు ఎన్నిసార్లు పాలు పట్టాలి, ఎంత సేపు పాలివ్వాలి మొదలైన విషయాలు తెలియబరిచారు. పిల్లలకు “క్రమమైన వేళల్లో” మాత్రమే పాలివ్వాలనీ, యేడ్చినప్పుడల్లా పాలు పట్టడం “హానికరమైనద”నీ, తల్లి పాలే శ్రేష్ఠమైనవనీ, కాబట్టి ప్రతి తల్లి తనే పాలివ్వాలనీ సలహా యిచ్చారు. ఒక వేళ పిల్ల తల్లి అనారోగ్యంగా ఉన్నా, చనిపోయి ఉన్నా “మంచి పాల దాదినీ” ఏర్పాటు చేసుకోవాలని చెప్పడమే కాకుండా ఆ దాది ఎలాంటి లక్షణాలు కలదై వుండాలో వివరించారు.⁶⁴

ప్రథమ చికిత్సకు సంబంధించిన శాస్త్రీయ జ్ఞానాన్నీ ‘వైద్య విషయములు’ కాలమ్ ద్వారా అందించారు. “ఒక మనుష్యునికి (అకస్మాత్తుగా) గట్టి దెబ్బలు తగిలిన యెడల నేమి చేయుదువు? వాని బాధనుపశమింపఁజేయు మార్గమును తెలిసికొన గోరుచున్నావా? కొన్ని పద్ధతులు తెలిసికొనుము” అని, గాయమై రక్తం కారుతుంటే బేండేజ్ ఎలా కట్టాలో, ఎముకలు విరిగితే ఏం చేయాలో, మంటల్లో పడి ఒళ్ళు కాలిపోతే ఏమేం చేయాలో తెలిపారు. దెబ్బ తగలడం వల్ల “నదురుపాటునకు” గురైతే (దిమ్మ తిరిగితే) వేడి కాఫీ గానీ, పాలు గానీ, వేడిగా వున్న యింకేదైనా గానీ యివ్వండి గాని “విస్కీ గానీ, నల్లమందు గానీ మరియే మత్తు పదార్థము గాని యివ్వవద్దు” అన్నారు. స్మృతి తప్పి పడిపోయినా, మూర్ఛిచ్చి పడిపోయినా ఏం చేయాలో చెప్పారు. ఎండ దెబ్బ (పడ దెబ్బ), అలపులకు (అలసట) ఏం చేయాలో చెప్పారు. “గాయములను చేతులతో ముట్టుకొనరాదు” అని ప్రత్యేకంగా సూచించారు.⁶⁵

ఈ విధంగా భారతీయుల ఆరోగ్యం పట్ల చాలా ఎక్కువ శ్రద్ధ తీసుకున్న వివేకవతి, అనారోగ్య కారకాలైన మద్యపానానికీ, ధూమపానానికీ వ్యతిరేకంగా పెద్ద యుద్ధం ప్రకటించింది. వలసాండ్రలో వెలువడ్డ మరే స్త్రీల పత్రికా ఈ పని చేయలేక పోయింది. ప్రతి వ్యాసంలోనూ మద్య, ధూమపానాల వల్ల కలిగే ఆరోగ్య, ఆర్థిక, నైతిక నష్టాల్ని హృదయాల్ని కదిలించే విధంగా వర్ణించేది. భారతదేశంలోనూ, ప్రపంచంలోని యితర దేశాల్లోనూ మద్యపానానికీ వ్యతిరేకంగా పనిచేస్తున్న సంఘాలను గురించీ, ప్రభుత్వాల చర్యలను గురించీ తెలియజేసేది. మద్యం “కెరోసిన్ నూనెవలె వత్తి లేకుండా మండే వస్తువు” అనీ (‘మండే వస్తువు’ను పెద్ద అక్షరాల్లో బోల్డ్ లెటర్స్‌లో యిచ్చారు), అది కడుపులోకెళ్లి జీర్ణాశయాన్ని కాలేస్తుందనీ తెలిపారు. మద్యం “చురుకు పుట్టించు”ననేది కేవలం పిచ్చి భ్రమననీ, అది “లోపల పడిన వెంటనే” శరీరాన్ని ముందుకన్నా “బలహీనమును మందమును” కలిగిస్తుందనీ వాస్తవం చెప్పారు. మొత్తం “ఇండ్రీయ శక్తులను చంపివేసి, నరములను దుర్బలముగా జేసి, మనుష్య దేహమునకు ఆధారముగానున్న ప్రాణ వాయువుల పనిని” మందగింపజేస్తుందని గట్టిగా హెచ్చరించారు. మద్యంలో బీరు, వైన్లు, షెరీ, చాంపైను, జిన్ను, బ్రాండ్, విస్కీ, రమ్ము మొదలైన రకాలు ఉన్నాయని తెలిపి వాటిలో ఎంత శాతం మద్యం ఉంటుందో తెలిపారు. ఇవన్నీ “మనుష్య కల్పితములైన” పానీయాలనీ, శరీర

పోషణకవేమీ ఉపయోగపడవనీ తెలుగుతూ ఏనుగులు గొప్ప బరువుల్ని మోస్తాయనీ, ఒంటెలు చాలా దూరం ప్రయాణం చేస్తాయనీ, పిట్టలు ఆకాశంలో చాలా ఎత్తులో ఎగురుతాయనీ, కానీ అవేవీ సారా తాగకుండానే తమ పనులు చేయగల్గుతున్నాయనీ, సారా తాగి మీరు పెద్దగా పొడిచేదేముండదనీ మొఖం మీద మొత్తారు. మనిషి శరీరానికి బలమిచ్చే పాలు వగైరా మంచి పానీయాల్ని “కరుణలుడైన భగవంతుడు” అనుగ్రహిస్తే వాటిని వదలి విషతుల్యమైన మదిరా పారాయణం చేయడం ఎంతో “పిచ్చితనమును బుద్ధిహీనతయును కాదా?” అని ఘాటు దిగేలా ప్రశ్నించారు. మదిరా పారాయణం పాపమని చెప్పి “సారా, కల్లు, బ్రాండ్” మొదలైన వాటిని స్వయంగా వదలడమే కాకుండా మిత్రులనూ, గ్రామవాసులనూ వాటికి దూరంగా వుంచేందుకు కృషి చేయమన్నారు. “ముట్టుకుడి, రుచి చూడకుడి, పట్టుకొనకుడి” అని నినదించారు.⁶⁶

ఒక వ్యాసంలో పూర్వం భారతదేశంలో సురాపాన రహిత స్వర్ణయుగం ఉండేదన్నారు! పూర్వకాలం నుంచీ హిందువులు చాలా మంచి నడవడిక కలవారై ఉండి, పెడమార్గం పట్టగలిగే అవకాశమున్న “విద్యాధికులూ”, గొప్ప కుటుంబాలకు చెందిన వారు కూడా “నీతి, నడవడిక”ల్లో అందరికీ మార్గదర్శులుగా వుండినారని చెప్పారు. కానీ పోగాలం దాపురించి “యీ కాలమున” కొందరు బీడీలూ, సిగరెట్లూ, చుట్టలూ కాలుస్తూ చిన్న పిల్లలు కూడా “నిర్భయముగ” లంకా దహనం చేసేలా ప్రోత్సహిస్తున్నారని వాపోయారు. ఈ ధూమారాధన వల్ల గొప్ప పరీక్షల్లో నెగ్గి దేశానికీ, వంశానికీ కీర్తి తేగలిగి “దేశోద్ధారకుల” వ్యాల్సిన చిన్నవాళ్లు కూడా “అకాల మృత్యువాత” పడుతున్నారని బాధపడ్డారు. మద్యపాన “దుర్వాడుక” వల్ల చాలా మంది భూములూ, ఇండ్లూ అమ్మి “లక్షాధికారులు భిక్షాధికారులు”గా మారుతున్న చేదు వాస్తవాన్ని తెలిపారు. పై వ్యాసకర్త ప్రకారం “పూర్వము మాల మాదిగలు మొదలగు అనాగరికులు మాత్రము దేహ శ్రమ నివారణమని సాయంకాలమున కల్లు, సారాయము” తాగే వాళ్లు. సారా రుచి మరగడం వల్లే శ్రీకృష్ణ పరమాత్ముడి వంశం వారైన యాదవులు యదు కుల వినాశనానికి కారణమైనారు. పురాణాల్లో మంచివాళ్లు సురా పారాయణం చేయలేదట! కేవలం “రాక్షసులు, భూత, ప్రేత, పిశాచాలు” మాత్రమే సారా తాగి గంతులు వేసేవారట!! కాబట్టి మీరు వాళ్లలా సారా తాగొద్దన్నారు. గొంతులో విస్కీ ప్రవహించడం, నోట్లోంచి మేఘాలు సృష్టించడం నాగరికతకు మొదటి మెట్టని భావిస్తున్నారనీ, ధనికులైనవారు “మధుపాన మత్తులై” స్వర్గంలో విహరిస్తున్నట్లు భావిస్తున్నారనీ, కింద పడగలరనీ హెచ్చరించారు. హిందువులు బ్రిటిష్ వారి నుండి (“అన్య దేశీయులు”) యిలాంటి “విపరీతపు వాడుకలు” కాకుండా, “వారికి గల దేశాభిమానము, ధర్మ కార్యములయందలి దీక్ష, ధైర్య సాహసంబులు” మొదలైన మంచి గుణాలు నేర్చుకొని కీర్తివంతులైతే మేలుగా వుంటుందని సలహా యిచ్చారు.⁶⁷

‘మద్యపాన నిషేధము’ అనే వ్యాసంలో ‘పొత్తికడుపులో ప్రవేశించినపుడు మద్యసారమేమగును?’ అనే ఉపశీర్షికన ప్రశ్న వేసి కడుపులోకెళ్లిన మహారాజుశ్రీ మద్యంగారు ఏయే అరాచక కార్యాలు వెలగబెడతారో వివరించారు. కడుపులోని “జీర్ణద్రవము” మద్యాన్ని జీర్ణం చేసుకోవడం కష్టమవుతుందనీ, అది “ఎలుక రంపమును” కొరకడానికి ప్రయత్నిస్తున్నట్లు ఉంటుందన్నారు. ఇద్దరు తాగుబోతులకు కొట్లాట జరిగి ఒకడికి గాయమైందనీ, ఆ గాయానికి అగ్గిపుల్ల (“నిప్పుపుల్ల”) ముట్టిస్తే దాంట్లోంచి “చిన్న నీలిరంగు మంట” పుట్టిందనీ తెలిపారు.⁶⁸ (అయినా, ఇదేం బాగా లేదండీ. గాయమైతే మందు పూయాలి గానీ, ‘ఆ మందు’ ఎలా పని చేస్తోందో తెలుసుకోవడానికి అగ్గిపుల్ల గీస్తారా!) మద్యం మెదడుపై కల్గించే దుష్ప్రభావాల్ని వివరించిన వ్యాసంలో “మెదడు దేహమందు ఒక తంతి ఆఫీసువలె” (పోస్టల్ అండ్ టెలిగ్రాఫ్ ఆఫీస్) పని చేస్తుందనీ, మద్య ప్రభావం వల్ల ఆ “ఆఫీసు” సరిగా పనిచేయక పోవడంతో తాగుబోతులు తూలుతుంటారనీ తెలిపారు.⁶⁹

1913 ఆగస్టు నంచీకలో అం. తవిటన్నగారు ‘మద్యపాన నిషేధము’ అనే ఉధృతంగా ప్రవహించిన వ్యాసాన్ని రాశారు. “కెరోసిన్ నూనె వలె వత్తి లేకుండా మండే” మద్యపానం వల్ల కలిగే అనేక రకాలైన కష్టాల్ని నష్టాల్ని వివరించి దేహానికీ, దేశానికీ, దారా పుత్రులకూ, “శత్రువు” అయిన మద్యాసురుడికి “దూరముగ” వుండమని హెచ్చరించారు. తన వ్యాసానికి బలం చేకూర్చే విధంగా “శ్రీయుత గైనేడి వేంకటస్వామి నాయుడుగారు” రాసిన సురా వ్యతిరేక పద్యాల్ని ఉటంకించారు. ఇంతదాకా వచనం చూశాం కదా! ఇప్పుడు మద్యం వద్దన్న పద్యాన్ని చదువుదాం.

“సీ. మేడలు మిద్దెలు మెరుగైన చావుండ్లు జమ్మీలు జాగీరు లమ్మవలయు
 బరువైన గుఱ్ఱముల్పాండి యెద్దులు లక్క పల్లకీ వేలంబు బాడవలయు
 గంచాలు ముంతలు మంచాలు కుర్రీలు పెట్టియల్ సంతలో బెట్టవలయు
 గట్టుకోకలు పట్టుపుట్టముల్ జలతారు దట్టీలు తాకట్టు బెట్టవలయు.
 తే. బిదప బిడ్డల నోటను బెడ్డగొట్టి
 యవల బెండ్లాము మెడవునై నమ్మవలయు
 మధురసం బభ్యసించిన మనుజ పశువు
 మాన దగునోయి తగదోయి మద్యపాయి.”

మేడలూ, మిద్దెలూ, గుఱ్ఱబుండ్లూ, పల్లకీలూ వున్న లక్ష్మీపుత్రులే కాదు, దినమంతా కష్టపడి పని చేసినందువల్ల కలిగే ఆయాసాన్ని తీర్చుకోవడానికి ఆ రోజు కష్టపడి సంపాదించుకున్న కూలీని కల్లంగడికి తగలేసే ఇనుప గజ్జెల తల్లి బిడ్డలకు కూడా ఆ పని ఎంత మాత్రం మంచిది కాదని గట్టిగా హెచ్చరించారు తవిటన్నగారు. కల్లు తాగే బదులు చల్లగాలిలో కూర్చునే, కాసేపు పడుకునే, “భగవంతుడు సృష్టించిన నిర్మలమైన” నీళ్ళు త్రాగే సేదదీరితే యెంతో హాయిగా వుంటుంది కదా అని అనునయించారు. మద్యోన్మత్తులను “నరాధము”లని ఈనడించి, మనోబలం వుంటే మద్యం ఖైదు నుంచి తప్పకుండా “విడుదల” కావచ్చని నొక్కి చెప్పి, “త్రాగుడు శత్రువు”కు చాలా చాలా దూరంగా వుండమని భారతీయుల్ని ఘాటుగా హెచ్చరించారు తవిటన్నగారు.⁷⁰

ఇప్పుడు కొన్ని అంకెలు. డి. దావీదుగారు (లక్నో) ‘మద్యపాన మహాత్యము’ అనే చిన్న వ్యాసం రాశారు. దాని ప్రకారం, 1908-09 సం॥లో సారాయిపై పన్నులైన ఎక్సైజ్ రెవిన్యూ (Excise Revenue) విలువ అక్షరాలా 660 లక్షల రూపాయలు. మొత్తం సారా వెలలో ఒకే ఒక్క శాతమైన ఎక్సైజ్ డ్యూటీ వెలే 660 లక్షల రూపాయలుంటే యిక మొత్తం సారా ధర ఎంతంటుందో ఊహించుకోండన్నారు. “పల్లెటూరి బీదలు” ఎక్కువగా సారాయిని వాడతారనీ, వాళ్ళేవిధంగా లక్షలకొద్దీ డబ్బు సారాయికి తగలేస్తే వాళ్ల స్థితిగతులెట్లా వుంటాయో సులభంగా వూహించుకోవచ్చన్నారు. విద్యావంతులైన యువకులు చాలా మంది త్రాగుబోతులౌతున్నారనీ, నీతి ప్రవర్తన కలిగి యితరులకు మార్గదర్శకులవ్వాలన్న క్రైస్తవుల్లో సైతం ఈ జబ్బు ప్రబలుతోందనీ బాధపడ్డ దావీదుగారు మద్యపాన దుష్ఫలితాల్ని ఒక పద్యం రూపంలో ప్రకటించారు.

“తే. దిక్కుమాలిన త్రాగుడు వెక్కసముగ
 క్షామరోగాదులను మించి జయము గాంచి
 మనుజ సంతతి ప్రాణముల్ గొనుచు ధరను
 బ్రబలుచున్నది యనుమాట వాస్తవమ్ము.”

కాబట్టి “వాస్తవమైన” పై మాటల్ని “విశ్వసించి” పాఠకులందరూ దేశ క్షేమం కోసం పాటుపడాలని కోరారు దావీదుగారు.⁷¹

మద్యపాన దుష్ఫలితాల్ని అనేక రచనల ద్వారా వివరించిన వివేకవతి, ప్రపంచ వ్యాప్తంగా జరుగుతున్న మద్యపాన వ్యతిరేక ఉద్యమాలను గురించి కూడా తెలియజేసేది. 1911 జూలై సంచికలో రష్యాలో జరుగుతున్న మద్య నిషేధ వుద్యమం గూర్చి తెలిపింది. 1911వ సంవత్సరం ప్రారంభంలో మొట్టమొదటి సారిగా రష్యాలో “మద్యపాన నిషేధక మహాసభ” జరిగిందనీ, అందులో 400 మంది డాక్టర్లూ, శాస్త్రవేత్తలూ, 80 మంది “వార్తా పత్రికాధిపతులూ” పాల్గొని “త్రాగుబోతుతనమునకు విఱుగుడు మద్యపాన నిషేధమే” అని తీర్మానించారనీ, “సంపూర్ణమైనట్టియు ప్రసిద్ధమైనట్టియు” బహిరంగ ప్రదర్శన చేశారనీ, అలాంటి ప్రదర్శన ప్రపంచంలోని మరే యితర దేశంలోనూ జరగలేదనీ తెలిపారు. మద్యం వల్ల రష్యాకు సంవత్సరానికి 5 కోట్ల పౌనుల రాబడి వస్తుండడం వల్ల ప్రభుత్వం మద్య నిషేధానికి వ్యతిరేకంగా వుందని చెప్పారు. రష్యాలోని ‘మద్యపాన నిషేధ సంఘము’లో 70,000 మంది సభ్యులున్నారనీ, ఆ సంఘం కృషి వల్ల ప్రజల్లో మార్పు కలిగి రష్యా వారి “దుస్థితికి మద్యపానమే ప్రధాన కారణమని” వారు భావిస్తున్నారనీ వివరించారు. ప్రభుత్వం కూడా కొంతవరకు స్పందించి ప్రతి సారా దుకాణం మీదా రాజ చిహ్నమైన గరుడ పక్షి పటాన్ని తీసేసి, దాని స్థానంలో మానవ పుష్టను

వుంచాలని డ్యూమా ఆజ్ఞలు జారీ చేసిందనీ, అలాగే ప్రతి సారా బుడ్డీ మీదా అందులో వున్న మద్యం శాతమూ, దాని దుష్ప్రభావమూ తెలుపుతూ లేబుల్ తగిలించే విషయం పరిశీలిస్తోందనీ తెలిపారు.⁷² (మన దేశంలో కూడా ప్రతి మద్యం షాపుపై పుట్టలు వేలాడగడితే బాగుంటుందేమో! పుట్టలు వద్దనుకుంటే ఒక అస్థిపంజరాన్ని పెట్టచ్చు!!)

వలస భారతదేశంలో కూడా మద్యపాన వ్యతిరేక సంఘాలు ముమ్మరంగా పనిచేశాయి. ఆ వార్తల్ని విశేషంగా ప్రచురించేది వివేకవతి. సైన్యంలో తాగుడు ఒక షేషను - అప్పుడూ, ఇప్పుడూ. (యుద్ధమొస్తే రక్తం తాగాలిగా; దాని కోసం ట్రైనింగ్ ఏమో!) మద్య నిషేధ సంఘం (“మద్యపాన వినర్హుల సంఘము”) కృషి ఫలితంగా బ్రిటిష్ సైన్యంలో దాదాపు సగం మంది మద్యం వద్దన్నారట. “ఇండియాలోని శ్రేష్ఠులలో” కూడా “కొందరు” మద్యపానాన్ని వదిలేశారు. బ్రిటిష్ పాలిత భారతదేశంలోనే కాకుండా స్వదేశీ సంస్థానాల్లో కూడా మద్యానికి వ్యతిరేకంగా కృషి జరిగింది. బరోడా సంస్థానాధీశుడు తన సంస్థానంలోని ఏదైనా ప్రదేశంలో నూటికి 60 మంది ప్రజలు వద్దంటే సారా దుకాణం తెరవకూడదని ఆజ్ఞాపించారు.⁷³ (ఇప్పుడైతే ఒక్కడు కావాలంటే రెండు బెల్లు షాపులు తెరిచి, తాగినాక పెండ్లాన్ని బాదడానికి బుడ్డీకో బెల్లు, బై బుడ్డీ గెట్ ఏ బెల్ట్ స్కీమ్ పెట్టి, యిచ్చేస్తారు!). చాలా మంది స్వదేశీ సంస్థానాధీశులు మద్యపాన నిషేధోద్యమానికి గట్టి మద్దతు తెలిపారు. ఉదయపూర్ సంస్థానాధీశుడు “ఆంగ్లో ఇండియన్ మద్యపాన వినర్హుల సంఘము”నకు గొప్ప ఆర్థిక సహాయం చేశారు. ఇంకో స్వదేశీ సంస్థానాధీశుడు (సంస్థానం పేరివ్వలేదు) 18 సంవత్సరాల లోపు వారు “మత్తు పదార్థాలు” సేవించరాదని ఆజ్ఞాపించారు.⁷⁴

వివేకవతి మద్యాసురులకే కాకుండా ధూమాసురులకు కూడా బద్ధ వ్యతిరేకి. 1910-1911 సంవత్సరాల మధ్య “బ్రిటిష్ ఇండియాలోనికి” 35 లక్షల రూపాయల విలువ గల 10,25,000 పౌండ్ల సిగరెట్లు దిగుమతి అయ్యాయని తెలిపి, సిగరెట్ల వల్ల యువకులకు అమితమైన హాని కల్గుతోందనీ, జాగ్రత్త పడకపోతే (చైనాలో) నల్లమందు చేసిన ఘోరాల్నే భారతదేశంలో సిగరెట్లూ చేయగలవని హెచ్చరించింది.⁷⁵ ‘చుట్టలు, సిగరెట్లు, బీడీలు త్రాగుట వలన గలుగు చెడుగులు’ అనే వ్యాసంలో ధూమపానం వల్ల కలిగే 21 దుష్ఫలితాల్ని లిస్ట్ చేసి ధూమపానానికి దూరంగా ఉండమని ప్రబోధించే రెండు పద్యాల్ని ప్రచురించారు.

“కం॥ పొగచుట్టలు బీడీలును
సిగరెట్లును ద్రాగబోకు చెడిపోవును నీ
సొగసైన రొమ్ము భాగము
నగుబాట్లగు జిన్ననాడె నమ్ము సుపుత్రా.

గీ॥ పెదవులను మాడ్చు గుండెల బిగువు నడఁచుఁ
బరుల కతిహేయ మొదవింఁచుఁ బలముఁ దోలఁచుఁ
సుబ్బసంబును బుట్టించు నుసురులఁ గొను
గాన చుట్టలఁ ద్రాగఁగఁ బూనకయ్య.”⁷⁶

1910-1911 మధ్య భారతదేశానికి దిగుమతైన సిగరెట్ల విలువ 35 లక్షల రూపాయలని తెలిపారు డి. దావీదుగారు. ఆమెరికాలో ధన బలంతో మదించిన కొంతమంది కరెన్సీ నోట్లను కాల్చి, వాటితో తమ చుట్టల్ని ముట్టించుకుంటారనీ, అదేవిధంగా భారతీయులు ఒకే ఒక్క సంవత్సరంలో 35 లక్షల రూపాయల్ని సిగరెట్లతో “కాల్చి బుగ్గి” చేశారనీ నిష్కారంగా చెప్పారు.⁷⁷ మొత్తం మీద దున్నపోతులుగా పుట్టినా ఫర్వాలేదు గాని బీడీకాడికి పోవద్దని భారతీయుల్ని గట్టిగా హెచ్చరించిన వివేకవంతురాలు వివేకవతి.

IV

వివేకవతి క్రైస్తవాన్ని బ్రహ్మాండంగా ప్రచారం చేసింది. ‘దైవభక్తి విషయములు’ అని ప్రత్యేకంగా నిర్వహించిన కాలమ్ ద్వారానే కాకుండా క్రీస్తు మతాన్ని ప్రచారం చేసే అనేక ఇతర రచనల్ని ప్రచురించడం ద్వారా కూడా క్రైస్తవాన్ని అసలు సినలైన ధర్మంగానూ, జీసస్ ను నిజమైన దేవుడిగానూ ప్రచారం చేసింది. సామర్లకోట నుండి పోతుల సాలమన్ గారు (సాల్మన్) రాసిన ‘పరిశుద్ధ గ్రంథము’ అనే

చిన్న వ్యాసంలో “ప్రపంచమందుండు గ్రంథములలోనికెల్ల బైబిలను వేద గ్రంథము మిక్కిలి పూజితమైన”దని పవిత్ర బైబిల్ గొప్పదనాన్ని తెలియజేశారు. ఆయన ప్రకారం, బైబిల్లోని “చరిత్రాంశములు సత్యమైనవి”. “ఈ గ్రంథము ప్రయాణికునికి మార్గమును జూపు పటము వంటిదియును, నావికునికి కంపసు వంటిదియును, యుద్ధ భటునకు కత్తి వంటిదియునై యున్నది”. అంతేకాక, అది దుఃఖంలో వున్న వారికి ఓదార్పునిచ్చి, ఆకలితో అలమటించే వారికి ఆహారంలానూ, చీకట్లోవున్న వారికి వెలుగునిచ్చేదిగానూ, దోష తప్పిన వారికి దోష చూపించేదిగానూ, రోగులకు వైద్యునిలానూ, అలసిపోయిన వారికి సౌఖ్యాన్నిచ్చే మెత్తని పరుపులానూ, పేదవాళ్లకు స్నేహితునిలానూ, ధనికులకు నీతిమార్గంలో నడిపించేదిగానూ పనిచేస్తుంది. కాబట్టి “జ్ఞానము పొందుటకది చదువుము. రక్షణ కొరకు నమ్మికయుంచుము . . . ప్రార్థన పూర్వకముగా దానిని చదివి యందలి సారాంశమును గ్రహింపుము” అని బైబిల్ గొప్పదనాన్ని తెలుసుకొండని సలహా యిచ్చారు.⁷⁸

మార్కాపురం నుండి లూసి అమ్యూల్ గారు రాసిన ‘నిజమైన దేవుడెవరు?’ అనే వ్యాసంలో హిందువుల విగ్రహారాధనను తీవ్రంగా ఖండించారు. హిందువులు దేవుడిగా భావించి పూజించే విగ్రహం ఊపిరి లేనిదనీ, కిందపడ్డే బద్దలై తునకలై పోతుందనీ, పొయ్యిలో వేస్తే కాలి మసై పోతుందనీ తెలిపి, ఏదైనా కష్టమొస్తే సామాన్యులైన మనుషులే తమను తాము కాపాడుకోవడానికి ప్రయత్నిస్తారనీ, కానీ కిందగానీ, పొయ్యిలోగానీ పడ్డ విగ్రహంలోని దేవుడు తనను తాను ఎందుకు కాపాడుకోలేక పోతున్నాడనీ ప్రశ్నించారు. విగ్రహారాధన చేసేవారు “పిల్లలవలే ఆట్లాడువారుయని చెప్పవచ్చు”నని తేల్చిపడేశారు. “మనుష్యులు చేసిన విగ్రహములలో పరిశుద్ధమైన సృష్టికర్త వచ్చి వాసము” చేయడనీ, “మనము ఒకే దేవుని ఆరాధించవలె”ననీ, “అనేక దేవుళ్లను నమ్మిన యెడల వారిలో సత్యదేవుడు యెవరని తెలుసుకొనుట కష్టము” అంటూ జీసస్ ఒక్కరే నిజమైన దేవుడన్నారు.⁷⁹

క్రైస్తవ విద్యార్థికి, హిందూ విద్యార్థికి మధ్య జరిగిన సంభాషణ రూపంలో చేసిన ఒక రచనలో క్రైస్తవుడు హిందువుతో “హిందువులు జీవము లేని రాళ్లకు, కర్రలకు ముస్తాబు చేసి, మీ శబ్దము (ప్రార్థన) అవి వినలేనివైనను, వాటిని పూజించి యిండ్లకు వెళ్లుదురు. ఇది నిజమా? అబద్ధమా?” అని నిలదీస్తాడు. ఇలాంటి “అసహ్య కార్యములు” చేస్తే మనల్ని పుట్టించిన అసలు సిసలు దేవుడు “ఓర్పడు” అంటాడు. “అట్టి దేవుడు నరులమైన మనకు ఏమైన ఉపకారములు చేస్తున్నాడా?” అని అడిగిన హిందువుతో, క్రైస్తవుడు “నరులమైన మనమందరము చెడిపోతుండగా దేవుడు కనికరించి తన ఒకే కుమారుని ఈ లోకమునకు పంపినాడు. ఆయన వచ్చి మనకు రావలసిన శిక్ష తప్పించుటకు తాను బలియై చనిపోయి, తిరిగి లేచి పరలోకమునకు వెళ్లి, తన్ను నమ్మి పాపము విడిచి తనకు లోబడిన వారందరిని రక్షిస్తానని చెప్పినాడు; చెప్పుచున్నాడు” అని వివరిస్తాడు. “ఇది గొప్ప సంగతేనండి . . . దీనికి రుజువు ఏమైనా వున్నదా?” అని కుతూహలంలో ప్రశ్నించిన హిందువుతో “కావసినంత సాక్ష్యమున్నది . . . అది ఒక దివ్యమైన పరిశుద్ధ గ్రంథమునచ్చుపడి వున్నది” అని సమాధానమిచ్చిన క్రైస్తవుడు జీసస్ పుట్టుకను గురించి తెలియజేస్తాడు. క్రైస్తవుడి మాటలు విన్న హిందువు తను కూడా “ఆ రక్షకుని సేవించుటకు ఆశపడుచున్నా”నీ, అయితే చిన్నప్పట్నుంచీ “విగ్రహారాధన మొదలగు అనేక పాపకార్యములు” చేసి వుండటాన జీసస్ తనను అంగీకరిస్తారో లేరో అని అనుమానంగా వుండంటాడు. దానికి సమాధానంగా క్రైస్తవుడు “మేమున్ను పూర్వము మీవలెనే అనేక పాపములకు లోబడిన వారము. అయితే యిప్పుడు మేము సైతాను స్థాపించిన ఆచారములను విడిచి యీ రక్షకుని నమ్ముకుని ఆయనను సేవించుచున్నాము. ఎటువంటి (కరుడుగట్టిన) పాపియైనా తనను ఆశ్రయించు వాని రక్షించెదనని ఆ ప్రభువే చెప్పుచున్నాడు” అని కన్విన్స్ చేస్తాడు. “ఎట్టివారైనను తమ పాపములను గూర్చి దుఃఖపడి, వాటిని విడిచి, ఆయన పాదమునాశ్రయించితే (కరుణామయుడైన) ఆ ప్రభువు మన పాపములు క్షమించి తన సన్నిధికి చేర్చుకుంటాడు. గనుక తమరు త్వరగా ఆయనను ఆశ్రయించండి” అని తొందర పెడతాడు. ఇలా తొందరపెడతే ఎలాగండీ, పూర్వం నుండీ వస్తున్న ఆచారాల్నీ, బంధువుల్నీ అంత త్వరగా ఎలా విడవగలనండీ అని సంకోచిస్తున్న హిందువుతో “అలస్యం, అమృతం విషం” అని భయపెట్టాడు. అమృతం వైపు మొగ్గిన హిందువు రక్షణ పొందుతాడు.⁸⁰

ఎం. అగస్టిన్ నరసింహులయ్య (పుంగనూరు, చిత్తూరు జిల్లా) ఒక హిందువుకీ, క్రైస్తవుడికీ మధ్య సంభాషణ రూపంలో చేసిన రచనలో “హిందూ మత సిద్ధాంతములన్నియు బుటకములని” కొట్టి పడేశారు. క్రైస్తవాన్ని గూర్చి అడిగిన హిందువుకు మానవుల పాప పరిహారార్థం బలైన జీసస్ గొప్పదనం గూర్చి తెలియజేసిన క్రైస్తవుడు “మానవ కోటి యావత్తు నశించి పోకుండుటకై యొక మహానుభావుడు

చనిపోవలెననియు 'ప్రజాపతిధ్వేభ్య ఆత్మానాం యజ్ఞం కృత్వాప్రాయచ్ఛత్' అనియు వేదముల యందు వ్రాయబడిన ప్రకారము ప్రజాపతి (సృష్టికర్త) యగు నాయనే తన జనుల రక్షణార్థమై బలియగుట యత్యవశ్యకము" అంటాడు. ఇది విన్న హిందువు "మా పెద్దలు (హిందువులు)" పాప పరిహారార్థం యాగాలూ, హోమాలూ, బలులూ, దాన ధర్మాలూ, తీర్థయాత్రలూ, దేవతారాధనలూ, స్నాన, సంధ్య, జపతపాది కార్యక్రమాలూ పూర్వం చేశారనీ, ప్రస్తుతం చేస్తున్నారనీ తెలిపి, వాటి ద్వారా మోక్షం లభించదా అనీ ప్రశ్నిస్తాడు. వాటి ద్వారా మోక్షం ససేమిరా లభించదనీ, అసలు "అట్టి కార్యములను జేయవలెనని దేవుడు మనకాజ్ఞాపించి యుండలేదు" అనీ జవాబిస్తాడు క్రైస్తవుడు. పోనీలండి, వాటి ద్వారా మోక్షప్రాప్తి కలగకపోతే కనీసం "త్రిమూర్తులు మొదలగు దేవతల" మూలంగానైనా హిందువులు కడతేరి మోక్షం పొందలేరా అని ప్రశ్నిస్తాడు హిందువు. దానికి క్రైస్తవుడు త్రిమూర్తులు (బ్రహ్మ, విష్ణు, మహేశ్వరులు) కూడా మోక్షం కలిగించలేరనీ, ఎందుకంటే "మనవలెనే వారు కూడా పాప సంభవులై, యనేక కష్ట కడగండ్ర ననుభవించినట్లుగ మీ పురాణముల యందగుపడుచున్నది. అందుకు దగినట్లుగ వేమన గారు సయితము 'కాళ్ళముందరి యేరు కడ యీదనేరక ముగ్గురు ఈతగాండ్లు మునిగిపోయిరని' బహు స్పష్టముగ తెలియజెప్పియున్నారు" అంటాడు. హిందువుల పాప పరిహారార్థమై త్రిమూర్తులైన బ్రహ్మ, విష్ణు, మహేశ్వరులు చేసిందేమీ లేదనీ, తమని కొలిచే వారికి ముక్తి ప్రసాదిస్తామని కూడా వాళ్ళు చెప్పలేదనీ, "అట్లుండగ వారిని నమ్మి మీరు కడతేరునదెట్లు?" అని ప్రశ్నిస్తాడు. క్రైస్తవుడు చెప్పిన మాటల్ని బట్టి హిందువులు చెబుతున్నదంతా "బూటకముగా" కన్పిస్తున్నాయని అన్న హిందువుతో "బూటకములు గాక మరేమిటి?" అనీ, హిందూ మతాచారాల ద్వారా మోక్షం లభించేటట్లైతే హిందువులు "తమ స్వమతమును విడిచి ప్రతి యేట వేనవేలగ క్రైస్తవ మతము"లోకి ఎందుకు వస్తున్నారో ఆలోచించమని ప్రశ్నిస్తాడు క్రైస్తవుడు. "మతోద్ధారకుడును ముక్తి దాతనగు శ్రీ యేసునాథ స్వామి యొక్క కృపవలన" రక్షించబడతామన్న "దృఢమైన" నమ్మకం వల్లనే వాళ్ళు మతం మారుతున్నారంటాడు. ఇవన్నీ విన్న హిందువుకు క్రైస్తవుడు "చెప్పినదంతయు న్యాయమును, సత్యమునై యున్నద"ని అనించి, మరి నన్నేంచేయమంటారో చెప్పమంటాడు. దారి తప్పిన ఒక గొట్టె సరైన మార్గంలోకి వస్తున్నందుకు సంతోషించిన క్రైస్తవుడిలా చెబుతాడు: "హిందూ మత సిద్ధాంతములన్నియు బూటకములని మీరు స్వయముగా నొప్పుకొంటిరి. ఇకను మీకు చెప్పవలసిన మూలసూత్ర మొక్కటియే; అదెద్దియనన, మీరు మనస్సు తిప్పుకొని పాపుల రక్షణార్థమై ఈ లోకమునకవతరించిన శ్రీ యేసునాథ స్వామి పేరట దీక్షబొంది, ఆయన చిత్తమునకనుగుణ్యముగ బ్రవర్తించితిరట్టయిన మీరిహపర సౌఖ్యములను బొంది సుఖించెదరు." ఎంతో ఓపికగా తనకు "రక్షణ మార్గము" చూపినందుకు క్రైస్తవుడికి పరిపరివిధాలా ధన్యవాదాలర్పిస్తాడు హిందువు.⁸¹

చిన్నా చితాకా మనుమలే కాదు, గట్టి బుజ్జులున్న గొప్పగొప్ప వాళ్ళంతా ఏ విధంగా యేసు ఎదుట సాగిలపడ్డారో ఈ విధంగా తెలిపింది వివేకవతి. "జ్ఞానులు తూర్పు నుంచి వచ్చి శిశువైన క్రీస్తు యెదుట సాగిలపడి బంగారు, బోళ్ళము, సాంబ్రాణి నర్పించిరి. అలాగుననే క్రీస్తు జన్మించిన 1912 సంవత్సరముల నుంచి క్రీస్తును బీదలు మాత్రమే గాక ధనవంతులును, విద్వాంసులును ఆరాధించుచున్నారు. గణిత శాస్త్రజ్ఞుడైన న్యూటన్, వృక్ష శాస్త్రజ్ఞుడైన డేనా, భూగర్భ శాస్త్రజ్ఞుడైన డాసన్, రాజ్యతంత్ర నిపుణుడైన గ్లాడ్స్టన్, కవీశ్వరుడైన బెన్జిమిన్, జ్యోతిశ్శాస్త్రవేత్తయైన హెర్షెల్ మొదలగు వారందరు రాజైన యేసు యెదుట సాగిలపడుటకు సంతోషించిరి. మొత్తము పైని జగత్ ప్రసిద్ధులైన వారందరు యేసు క్రీస్తును వెంబడించిన వారైయున్నారు".⁸² 'అంత గొప్పవాణ్ణి పాశ్చాత్యులే యేసు ప్రభువు ముందు సాగిల పడినప్పుడు మూర్ఖులైన భారతీయులెందుకు పడలేరా' అనేది వివేకవతి నమ్మకం.

1910 మార్చి సంచికలో స్త్రీలను సంబోధిస్తూ, "ఓ నారి రత్నములారా! యేసు సంబంధులు సత్యమందు అతుకబడిన వారనియు సాతాను సంబంధులు అబద్ధమున అతుకబడిన వారనియు బాగా తెలిసినది గదా? 'దేవుని కుమారుని అంగీకరించు వాడెవడో వాడు జీవము గలవాడు. దేవుని కుమారుని అంగీకరింపని వాడెవడో వాడు జీవములేని వాడు' (1 యోహాను 5:12). అనగా యేసునాథుని సంగీకరించువాడు సత్యమందు నిలిచినవాడు, గనుక మోక్షార్హుడనియు, ఆయనను అంగీకరించనివాడు సత్యమందు నిలువక అబద్ధమునకు జనకుడై సాతానుని సంగీకరించినవాడగును. అట్టివాడు నరకార్హుడనియు తెలియబడుచున్నది" అన్నారు. దీనికి సాక్ష్యం హిందువుల 'తైత్తిరియా అరణ్యకములో' కూడా వుందంటూ ఆ శ్లోకాన్ని ఉటంకించి దాని మీద దీర్ఘ వ్యాఖ్యానం చేశారు.⁸³ యేసే సత్యము; యేసే మోక్షము; యేసు తప్ప మరో స్వర్గ ద్వారం లేదు. ఈ విధంగా వివేకవతి సత్యదేవుడి గూర్చిన వివేకాన్నీ కల్గించి సత్యానికి అతుక్కుపోడనీ, అసత్యాన్ని వదులుకోడనీ పదేపదే బోధించింది.

V

బ్రిటిష్ పాలనను ఆకాశానికెత్తేసి ప్రశంసించిన వివేకవతి, అది శాశ్వతంగా కొనసాగాలని బలంగా కోరుకుంది. తదనుగుణంగానే బ్రిటిష్ పాలన వల్ల భారతీయులకు కలిగిన, కలుగుతున్న రకరకాల ప్రయోజనాల్ని ఏకరువు పెట్టిన అనేక రచనలు పత్రికలో ప్రచురితమయ్యాయి. 1912 డిసెంబరు సంచికలో ప్రచురించిన 'నేషనల్ ఆన్ థెమ్' ('National Anthem') చూద్దాం. (దీన్ని ఇంగ్లీషులోనూ, లిప్యంతరీకరించి తెలుగులోనూ యిచ్చారు; పైన తెలుగులో ఒక వాక్యం, దాని కిందనే ఇంగ్లీషు వాక్యం; ఇంగ్లీషు యిస్తున్నాను):

“God save our gracious King
Long live our noble King
God save our King
Send him Victorious
Happy and glorious
Long to reign over us
God save our King
Thy Choicest gifts in store
On him be pleased to pour
Long may he reign
May he defend our laws
And ever give us cause
To sing with heart and voice
God save our King.” (పు. 69)

వలసాండ్రలోని మహిళా మేధావుల్లో ప్రముఖురాలైన ఉప్పులూరి నాగరత్నమ్మ బ్రిటిష్ ప్రభుత్వం పట్ల పసిఫిక్ మహాసముద్రమంత ప్రేమ కనబరచారు. ఆమె ప్రకారం బ్రిటిష్ పాలన శ్రీరాముడు, శ్రీకృష్ణుడు, ధర్మరాజు, పరీక్షిత్తు మొదలైన వారి పాలనకన్నా ఎన్నోరెట్లు భేష్టైనది. బ్రిటిష్ పాలన వల్ల భారతీయులకు ఎన్ని గొప్ప “లాభములు” చేకూరాయో ఆమె మాటల్లోనే - కొంత విస్తారంగా - తెలుసుకుందాం:

ఈ భరత ఖండమునేలిన మన భారతీయుల పురాణగ్రంథ గాథలును, పిదప తురుమ్మలాదిగాఁగల వారి ప్రభుత్వముల చరిత్రలును వినియుంటిమి. కానీ యాయా రాజపుంగవులు వ్యవహరించిన కాలమందీ యాంగ్లేయ ప్రభుత్వమందువలె జనులే యారాటమును లేకుండా (కష్టాలేకుండా) స్వస్థత గలిగినట్లు (నిర్భయంగా వున్నట్లు) వినియుండలేదు; ఇట్టి న్యాయ పరిపాలనమును గానరాదు. తురుమ్మల కాలములో ప్రజలకుఁగలిగిన బాధలు దేశ చరిత్రలతో పనిలేకయే మన ముదుసలులు కథల రీతిని జెప్పినపుడెల్ల భీతావహమగుచుండును. భగవదవతారములని చెప్పబడుచున్న శ్రీరాముఁడు, శ్రీకృష్ణుఁడు, ధర్మవర్తనులని పేర్కొనబడుచున్న యుధిష్ఠరుఁడు, పరీక్షిత్తు మొదలుగాఁగల రాజవరుల పాలనములోఁగూడ దేశమింత నెమ్మది గాంచినట్లు (నిమ్మళంగా వున్నట్లు) గాన్పించదు . . . ఈ యాంగ్లేయ ప్రభుత్వము వారు గోదావరి, కృష్ణ మొదలగు నెన్నియో నదులకానకట్టలు కట్టి నావికా యానమునకును, పంట భూములకును సుపయోక్తమగునటుల కాల్యలు త్రవ్వించుటచే చవుటి భూములు పంట భూములైనవి; త్రాగుటకు మధురమైన యుదకము లభించుచున్నది . . . బలహీనుడైనను న్యాయపక్షముగా నుండినచో రాజాధిరాజులను గెల్వఁజాలిన వాఁడగుచున్నాడు. పామరులు పండితులైరి, రోగులు నిరోగులైరి, పల్లెలు పట్టణములైనవి. దేశమంతటను నవనాగరికత హెచ్చినది. సేతువులను, కాల్యలను, ఆవిరి యంత్రములను, తపాలాను, తంత్రీ వార్తలను, పోగయోడలను, ధామ శకటములను, కోర్టులను, పాఠశాలలను, వైద్యశాలలను, పారిశుద్ధ్య సంఘములను, సమాజములను, శాసన నిర్మాణ సభలను - ఇట్టి ప్రజా సౌఖ్యదాయక కార్యములను పూర్వమే రాజులు చేసిరి? . . . మరియు హిందువులలో ముఖ్యముగా స్త్రీల దుస్థితికి జాలినొంది వారి స్వాతంత్ర్యములను కాపాడఁదలంచి తదుపయుక్తమగు స్త్రీ విద్యను ప్రోత్సాహపఱుప, బాలికా పాఠశాలల నుంచి, వితంతు దుర్మరణమగు సహగమనమును, నిర్బంధ వైధవ్యమును మాన్పందగు చట్టముల నేర్పాటు చేసి మేలొందుఁడని చెప్పియున్నారు . . . (ఆంగ్లేయులు) ప్రజల వలన సుంకములు తీసుకొనుట లేదా యనియు నిందుపకారమేమున్నదనియు కొందఱు శంకింపవచ్చును. వారు మన వలనఁగైకొను సుంకములకు పరిమాణమున్నదిగాని (పరిమితి) యందుకు ప్రతిఫలముగా వారు మనకు కలుగఁజేయు లాభములకు పరిమితియే లేదు. . . . కాన నీ (ఆంగ్లేయ) ప్రభువులు ప్రజా క్షేమమునే ముఖ్యముగా కోరువారుగాని ప్రజలను పీడించి ధనాగరము నిండించుకొనువారు కారు. . . . సర్వేశ్వరుఁడా రాజదంపతులను

వారి పుత్ర పుత్రికా రత్నంబులను, బంధుమిత్ర వర్గమును నాంగ్లేయ ప్రభుత్వమును చిరాయువోనగి రక్షించుగాత! . . .”⁸⁴

విక్టోరియా మహారాణిని ఘనంగా కీర్తించిన మిసెస్ సామినేని ఆదినారాయణరావు ఆంగ్ల ప్రభుత్వం పట్ల అంతులేని ఆరాధనా భావాన్ని ఈ క్రింది విధంగా వ్యక్తపరిచారు:

కీర్తిశేషురాలును శ్రీ రాజరాజేశ్వరియు మహారాజ్ఞియునైన విక్టోరియా చక్రవర్తిగారి రాజ్య కాలమందు మనకు జరిగిన క్రేమకరమైన కార్యములను చెప్పుటకు నాకు శక్యము కాదు . . . వీరు స్త్రీల కొరకనేకమైన సదుపాయములేర్పఱచి యున్నారు; స్త్రీలంత వఱకు చదివినను, చదువుటకు స్వాతంత్ర్యమిచ్చి యున్నారు; స్త్రీలకు కొంతమట్టుకు కొన్ని యుద్యోగములు కూడ నియమించి యున్నారు. శ్రీ విక్టోరియా రాణిగారు రాజ్యభారము వహింపక మునుపు మన భారతదేశ మెట్టి దురవస్థలో నుండెనో మనమే యూహించుకొనవచ్చును. (పరాయివారైన) నవాబులేలేడు కాలమందు(గాని మన హిందూ రాజులేలేడు కాలమందు(గాని మనకిట్టి సుఖప్రదాయకమైన యేర్పాటులు జరిగియుండలేదు. శ్రీ విక్టోరియా రాణిగారు మనకిచ్చిన స్వాతంత్ర్యము పూర్వపు రాజులు మన పెద్దలకిచ్చి యుండలేదు. వీరు తమ రాజ్య కాలమునందనేకమైన వైద్యశాలలు కట్టించిరి; అనేకమైన పాఠశాలలు కట్టించిరి; వానిలో స్త్రీల కొఱకు వేతే కొన్ని నియమించి యున్నారు; బీదల జీవనార్థమై మంచి యేర్పాట్లు చేసి యున్నారు. శ్రీ విక్టోరియా చక్రవర్తిని గారు తమ రాజ్య కాలమంతయు ప్రజల యొక్క క్రేమమునే కోరుచు తమ రాజ్యములో నుండు ప్రజలకే లోపమును రాకుండునట్లు ప్రయత్నించెడి వారు. . . . అంతేకాదు పతివ్రతా ధర్మమునందు (కూడా) వారితో సరిపోలిన వారు లేరు.⁸⁵

మాదిరాజు జానకిరామయ్య గారి దృష్టిలో బ్రిటిష్ ప్రభుత్వం భూలోకదైవం. బ్రిటిష్ పాలనను గురించి ఆయనేమన్నారో కొంచెం చూద్దాం:

విక్టోరియా మహారాణి పరిపాలించ వచ్చినది మొదలు ఇప్పటి వరకును దేశము నెమ్మదిలోను, సౌఖ్యములోను, దినదినాభివృద్ధి నొందుచున్నది. ఆసౌఖ్యము కలనైనను కనుపించుట లేదు! అన్యాయమడుగంటినది! . . . నరబలులు పెద్ద నిద్రను బోవుచున్నవి! సకల మతములను సమ్మతములైనవి! వేయేల! పూర్వపు హిందూదేశ మీదేశము గాదు! పూర్వపు భరతఖండమీ భరతఖండము గాదు! ఏ చక్రవర్తుల పరిపాలనలో నింతటి సౌఖ్యముగ నున్నారము! ఏ ప్రభువుల ఏలుబడిలో మన మతములు సమ్మతములైనవి! ఏ రాజుల కాలములో స్త్రీలు నాగరికతనుబొంది సుఖపడుచున్నారు! . . . సహగమనమును పూర్తిగా మాన్పించి స్త్రీలను రక్షించిన భూదైవతము ఆంగ్లేయ ప్రభుత్వముగాక మరెద్ది! . . . పసి పాపలను తమ చేతులార తలదండ్రులు బలి యిచ్చుచుండు దురాచారమును తప్పించి పసి పిల్లలను రక్షించి పాలించుచున్న ఈ యింగ్లీషు ప్రభుత్వమువారి ఋణమును మనమెన్నడైనను దీర్చుకొందుమా! . . . స్త్రీలకును వేరు పాఠశాలలుంపించియు, వేరు వైద్యశాలలు స్థాపించియు స్త్రీలనే ఉపాధ్యాయులుగను, వైద్యులుగను ఏర్పరచి సుఖపెట్టుచున్న ఈ బ్రిటిషు పరిపాలన యొక్క కృతజ్ఞతను మరువకక్కమగునా? . . . ఈ ప్రభుత్వములో మతాంతరులయిన శిక్షలుగాని, (ముసల్మాను పాలనా కాలంలో జరిగినట్లు) మతాంతరులు కావలెనన్న బలవంతముగాని లేదు! . . . ఈ రీతిగ న్యాయ పరిపాలన నొనర్చుచు దుర్మార్గులను బంధించి సన్మార్గులను గౌరవింపుచుండు ఈ బ్రిటిషు పాలనను వర్ణింపనేరే తరము! ఆంగ్ల ప్రభువులకు ఐదు మహా ఖండములలోను పరిపాలనా ప్రదేశములు గలవు. వీరి రాజ్య ప్రదేశమున సూర్యుడస్తమింపడు. (ఆ సూర్యుడు ఎప్పటికీ అస్తమించకుండా చూడాలిన్న బాధ్యత మన మీద వుంది; లేకపోతే కృతఘ్నులమవుతాము!)⁸⁶

తాళ్లపూడి వేంకటస్వామి నాయుడుగారి ప్రకారం బ్రిటిష్ పూర్వపు భారతదేశం ఒక జైలు; బ్రిటిష్ పాలనతో భారతీయులు జైలు నుండి విడుదలై సుఖసంతోషాలనుభవిస్తున్నారు. ఆంగ్ల పాలన వల్ల భారతీయులకు కలిగిన రకరకాలైన లాభాల్ని ఊపిరి సలపనివ్వని వేగంతో వివరించిన నాయుడుగారు “ఇంకను మన బ్రిటిషు రాజ్యము బాలచంద్రుని పగిది వృద్ధి పొందుననుటకు సందియము లేదు” అని నిర్ణయం ద్వారా ప్రకటించి తన ప్రగాఢ విశ్వసనీయతను ప్రదర్శించారు.⁸⁷ ఈ విధంగా వివేకవతి చాలా మందికి బ్రిటిష్ పాలన గూర్చి వివేకోదయ పాఠాలు గట్టిగా బోధించేది.

బ్రిటిష్ పాలనను పొగడడం కేవలం వివేకవతికి మాత్రమే ప్రత్యేకమైన విషయమా? కాదు. 1920కి ముందు వెలువడిన హిందూసుందరి మొదలైన స్త్రీల పత్రికలు కూడా బ్రిటిష్ పాలనను వేసేళ్ళ కొనియాడిన రచనలను ప్రచురించాయి. 1920కి ముందే కాకుండా, తర్వాత కూడా చాలా మంది స్త్రీలు బ్రిటిష్ పాలన పట్ల అనుకూలాభిప్రాయాన్నే కలిగి వుండినారు. హిందూసుందరి తొలి సంపాదకురాలైన మొసలిగంటి రమాబాయిమ్మ వితంతువులకు బలవంతంగా శిరోముండనం చేయకుండా బ్రిటిష్ ప్రభుత్వం చట్టం చేయాలని కోరుతూ

స్త్రీల సంతకాలతో ఒక సుదీర్ఘమైన “మహాజరు”ను పంపారు. వితంతులపై హిందూ సమాజం చేసే అఘాయిత్యాలను హృదయ విదారకంగా వర్ణించిన రమాబాయమ్మ ఆ అఘాయిత్యాల నుండి స్త్రీలను రక్షించిన బ్రిటిష్ ప్రభుత్వం వట్ల తన అవ్యాజానురాగాన్ని ఈ విధంగా ప్రకటించారు: “మహాఘనత వహించిన బ్రిటిషు ప్రభుత్వమువారు సహగమనము నాపకుండిన అనుదినము పాలు త్రాగు పిల్లలు, ప్రాకెడువారు, తప్పటడుగులిడు పిల్ల లెన్ని వేలమందిని శవములపై కట్టి కాలెడు మంటలో పడద్రోసి రాక్షస కృత్యమొనర్చి యుందురో చూచుట తటస్థము గాకపోవునా? . . . అట్టి దుష్కృత్యములన్నియు సర్వధర్మ స్వరూపులగు మహాఘనత వహించిన దొరతనమువారు శాసన రూపమున రూపుమాపుట తటస్థంపకుండినచో ఈ దేశమునందీ కాలమున కిట్టి జ్ఞాపనమంపుకొనుటకు స్త్రీలు మిగిలియుండుట దుస్తరమై యుండెడిది” అని తాను బ్రతికి బట్టకట్ట కలిగానంటే అది బ్రిటిష్ ప్రభుత్వ చలవే అన్నారు.⁸⁸ కందూకురి వీరేశలింగంలాంటి గొప్ప పురుష సంఘ సంస్కర్తలు కూడా బ్రిటిష్ ప్రభుత్వం వలన భారతీయులకు చాలా మేలు జరిగిందన్నారు. బ్రిటిష్ పూర్వ భారతదేశానికి బ్రిటిష్ కాలంనాటి భారతదేశానికి స్వర్గానికి నరకానికి ఉన్నంత తేడా ఉందన్నారు.⁸⁹

ఈ విధంగా బ్రిటిష్ పాలనను చాలామందే పొగడారు. అయితే వివేకవతి దారి వేరు. బ్రిటిష్ ప్రభుత్వం ప్రపంచవ్యాప్తంగా శాశ్వతంగా కొనసాగాలని గట్టిగా కోరుకొన్న వివేకవతికి భారతీయులు స్వాతంత్ర్యం కోసం గొంతు విప్పడం అస్సలు నచ్చలేదు. భారత స్వాతంత్ర్యం కోసం పోరాడేవారు న్యాయపరులైన బ్రిటిష్ వాళ్ళు చేస్తున్న మంచి పనులు చూసి సంతోషించకుండా జాతీయవాదం, గీతీయవాదం అని అరుస్తూ బ్రిటిష్ వాళ్ళ చేతుల్లో నుండి అధికారాన్ని “బలవంతం”గా లాక్కోవాలని ప్రయత్నిస్తున్నారనీ, తను యిలాంటి అన్యాయమైన పనుల్ని సహించననీ గట్టిగా చెప్పింది! వివేకవతి మాటల్లోనే: “ప్రస్తుత కాలమందు మన దేశములో గొప్ప మార్పులు కలుగుచున్నవి. మనము విదేశీయుల వల్ల క్రొత్త మార్గములను నేర్చుకొనుచు మనకిదివరకుండు (చెడు) యభిప్రాయములు కొన్ని విడిచిపెట్టి క్రొత్తవాటి ననుసరించుచున్నాము. స్వదేశాభిమానమొకటి యీ కొద్ది సంవత్సరములలోగా ప్రసిద్ధికెక్కెను. యోగ్యమైన స్వదేశాభిమానము గౌరవము గలదే. అయితే కొందరు స్వపాలన కోరి దేవుని ఆశీర్వాదమువల్ల ప్రస్తుత కాలములో మనమనుభవించుచున్న యీ న్యాయ స్థితిలోకి మన దేశమును తెచ్చిన (బ్రిటిష్) వారి చేతిలో నుండి దానిని (పాలనను) బలవంతముగా నపహరింప ప్రయత్నము చేయుదురు. వివేకవతి యే మాత్రమును బలవంతమునకు సమ్మతంపదు. . . .”⁹⁰ బ్రిటిష్ వాళ్ళేమో భారతీయ రాజుల గడ్డలు పట్టుకొనీ, బుజ్జెగించీ, బతిమాలీ, బామాలీ, మీకు నాగరికత నేర్పించడానికి దేవుడు మమ్మల్ని పంపించాడు; మీరు కాసేపు తప్పుకొని మాకు సింహాసనమివ్వండన్నారు! స్వాతంత్ర్యం కోసం పోరాడుతున్న భారతీయులేమో అజ్ఞానంతోనూ, అన్యాయంగానూ బ్రిటిష్ వాళ్ల దగ్గర్నుంచి రాజ్యాన్ని “బలవంతంగా” లాక్కొంటున్నారు!! బాగుందమ్మా వివేకవతి!!!

VI

వివేకవతి రకరకాల కాలమ్స్ నిర్వహించేదని ముందే తెలుసుకుని వున్నాం కదా! వాటిలో ఒకటి ‘ఉత్తర ప్రత్యుత్తరముల శాఖ’. వివిధ రకాలైన ప్రశ్నలు అడిగి జవాబులు ఇవ్వమని పాఠకుల్ని కోరేది. 1912 మార్చి సంచికలో ఈ కింది ఆరు ప్రశ్నలు అడిగారు.

1. స్త్రీలు చదివి యుద్యోగము చేయబోయెదరా? వారికి చదువెందుకు? చదువుకొన్న స్త్రీలు చెడిపోవుదురు - అని కొందఱు మన యాఁడువారికి విద్య కూడదందురు. ఇందుకు మీ సమాధానమేమి?
2. మీ కింగ్లీషు విద్య కావలయునా? మీరు పురుషుల వలె సుద్యోగము చేయబోరే. ఆ విద్య వలన ప్రయోజనమేమి?
3. మీ కొఱకు ప్రచురింపబడు వార్తాపత్రికలేవైనా మీరు చదువుచున్నారా? అవి యేవి? ఎప్పుడెచ్చట ప్రచురింపబడుచున్నవి? చందా యెంత?
4. ముద్రియ తనకు వివాహము కాఁగానే యెచ్చట నుండవలెను? పతి యింటనా? పిత యింటనా?
5. రజస్వలా వివాహము చేయుట మంచిదని సంఘ సంస్కర్తలు వాక్రుచ్చెదరు. మీయభిప్రాయమేమి? ఈ విషయమున మనుస్మృతి యేమి ఘోషించుచున్నది? బ్రాహ్మణులలో నట్టి వివాహములవరైనను చేసి యున్నారా? వారెవరు? ఎందుండువారు?
6. స్వయంవర వివాహమనఁగానేమి? మీకది యిట్లమా? (పు. 189)

ఈ ప్రశ్నలు స్త్రీలనుద్దేశించి వేసినా, స్త్రీలవరూ సమాధానాలు రాసినట్లు లేదు (స్త్రీలు స్పందించనందుకు సంపాదకులు బాధపడ్డారు కూడా). కానీ బ. రామచంద్రరావు,⁹¹ మదనపల్లి నుండి సి. విశ్వనాథరావు⁹² అనే ఇద్దరు మగవారు మాత్రం జవాబులు పంపారు. 'ఉత్తర ప్రత్యుత్తరముల శాఖ' ద్వారా తన పాఠకులతో ప్రగాఢ సంబంధాన్నేర్పరుచుకుంది వివేకవతి. రకరకాల ఆలోచనలున్న పాఠకులు ఈ కాలమ్ లో మనకు కనిపిస్తారు. పత్రికల్లో అచ్చైన వివిధ రచయితల రచనల్లాగే పాఠకుల జవాబులు కూడా ముఖ్యమైన అధ్యాయనాంశం. నూరు పూలు వికసిస్తూ, వేయి ఆలోచనలు సంఘర్షిస్తూ పత్రికల జ్ఞానందాన్ని పెంచుతాయవి.

'ఆయాచోట్ల జరిగిన సంగతులు' ('News and Notes') అనే కాలమ్ ద్వారా వివిధ రకాలైన ఆసక్తిగలిపే సమాచారాన్నందించేది వివేకవతి. 1913 డిసెంబరు సంచికలో ఈ కాలమ్ కింద ఒక ఘోరమైన విషయాన్ని 'చాకలి బాలికను చంపుట' అనే శీర్షికన ఈవిధంగా ఇచ్చింది: "గుంటూరు జిల్లా కాకుమాను అను గ్రామములో సెప్టెంబరు నెల 16 తేదీన 14 సం॥ ప్రాయముగల చాకలి పిల్ల అన్నము అడుగుకొనుటకు గ్రామములోని యిండ్లకు వచ్చెను. అంతనామె నొక కమ్మవారి యింటికి వెళ్లగా ఆ యింటి యజమాని ఓసీ? నీకెంతమంది పెనిమిట్లు యున్నారని అడగగా ఆమె "నీ భార్యకు ఎంతమంది పెనిమిట్లు" యున్నారని అడిగెను. ఈ పిల్ల ఈ మాట అన్న కోపముచే (ఆ కమ్మకుల దురహంకారి) సాయంకాలము అన్నము పెట్టెదము రమ్మనిరి. ఆ పిల్ల రాత్రి 8 గంటలకు వచ్చెను. ఆ పిల్లను రానిచ్చి వీధి తలుపు వేసి ఈ పిల్ల(ను) అరవనీయకుండానే దేహము నిండా వాతలు పెట్టి వూరి బయట జొన్న చేలో పడవేసిరి. పిల్లా బాధకు ఓర్పుకొనలేక ఏడ్చుచున్నప్పుడు కొందరు శబ్దము విని లాంతరులతో పిల్లయొద్దకు వెళ్లి తీసుకొని వచ్చి ఆ చాకలి పిల్లను పోలీస్ వారి స్వాధీనమునకు అప్పజెప్పిరి. పోలీస్ వారు ఈమె యొద్ద స్టేటుమెంటు పుచ్చుకొని ఆ యింటి కమ్మ మగవారి నందరినీ ఆరెస్టు చేసిరి. ఈ పిల్ల తెల్లవారి ఉదయము 7 గంటలకు ప్రాణము విడిచెను".⁹³ (ఆంగ్ల ప్రభుత్వ పాలన కదా, తప్పకుండా గట్టి శిక్షే పడి వుంటుంది, కుల దురహంకార హంతకులకు).

1913 సెప్టెంబరు సంచికలోని 'ఆయాచోట్ల జరిగిన సంగతులు'లో మరింత ఘోరమైన విషయాన్ని తెలిపారు. "వివేకముగల యీ కాలములో" కూడా అలహాబాద్ కు సమీపంలో నివసిస్తుండిన ఒక బ్రాహ్మణ స్త్రీ సతీ సహగమనానికి బలైందని తెలపడానికి "విచారముగా" వుండన్నారు. "తన భర్త కాష్ఠముపై నెక్కవలసినదని యామెకు బోధించి లోబరచిన యామె బంధువులలో ఐదుగురు పురుషులకు రెండు లేక మూడేండ్ల కఠిన వరకపు శిక్ష విధించబడె"నని తెలియజేశారు.⁹⁴ (అడవాళ్ళ పట్ల అఘాయిత్యాలు చేస్తే మరీ పట్టించుకోకుండా వుండడానికి అదేమన్నా మన ఘనమైన స్వతంత్ర్య భారత ప్రభుత్వమా?)

1913 మే సంచికలో ప్రత్యేక ఆంధ్రోద్యమానికి సంబంధించిన సమావేశాన్ని గూర్చి తెలిపారు. "తెలుగు భాషను మాట్లాడు జిల్లాలన్నియు జేర్చి యొక ప్రత్యేక రాజధానిగా నేర్పాటు చేయబడవలెనని" తీర్మానం చేశారని చెప్పారు.⁹⁵ అదే సంచికలో 'గుంటూరు తురక బాలికా పాఠశాల' సంవత్సరోత్సవ సభ గూర్చి తెలిపారు.⁹⁶ 1912 అక్టోబరు సంచికలో ధూమపానం అలవాటువల్ల చనిపోయిన ఒక పన్నెండు సంవత్సరాల అబ్బాయి గూర్చి తెలియజేశారు.⁹⁷ అదే సంచికలో 1912 ఆగష్టు 10న టర్కీలో ("తుర్కీ దేశము") సంభవించిన భారీ భూకంపం గూర్చి తెలిపారు. 3000 మంది చనిపోయారనీ, 6000 మందికి గాయాలైనాయనీ, చాలా మంది "నిలువ నీడ లేకను భోజనము లేకను త్రాగు నీళ్ళు లేకను" బాధపడుతున్నారనీ, వాళ్ళు "బాధ నివారణార్థము" జర్మన్ చక్రవర్తి 10,000 మార్కులను సహాయము చేశారనీ వివరించారు.⁹⁸ 1913 ఏప్రిల్ సంచికలో అహ్మద్ నగర్ లో "వరసగా మూడేండ్ల నుండి" నెలకొన్న భయంకర కఱువును గూర్చి తెలిపి అక్కడి ప్రజలనూ, పశువులనూ రక్షించడానికి సహాయం కోరారు.⁹⁹ ఈ విధంగా వివేకవతి సాధారణంగా ఇంటి నాలుగు గోడలకే పరిమితం చేయబడిన స్త్రీలకు రకరకాలైన వార్తల్ని చేరవేసి ప్రపంచంలోకి తొంగి చూడడానికి చక్కటి కిటికీలా పని చేసింది (Window into the world). కడపలోని ఒక కోడి పెట్టిన గుడ్డులో రెండు పచ్చ సొనలుండినాయి లాంటి వింతైన వార్తల్ని స్త్రీల దగ్గరికి మోసుకెళ్ళేది వివేకవతి.¹⁰⁰

స్త్రీల పత్రిక కాబట్టి స్త్రీలకు అత్యంత అవసరమని భావించిన వంటవార్తల గురించీ, రకరకాల వంటకాల గూర్చి తెలిపేది. ఎన్నో రకాలైన నోరూరించే వంటకాలూ, వాటిని తయారు చేసే విధానం మొదలైనవి వివరించేది వివేకవతి. ప్రియ పాఠకుల్ని వుద్దేశించి "మీలో ఎవరికైనా మంచి పిండి వంటలు గాని, ఊరుగాయలు గాని, పచ్చళ్ళుగాని, అరిశలు మొదలగునవి గాని చేయుట రాదా?"

వచ్చియుండిన యెడల మన గృహ విషయముల శీర్షికలో ప్రచురించ వ్రాసియంపెదరా? వాటిని మీ పేర ప్రచురింతుము” అని చెప్పి మీ వంటల నైపుణ్యాన్ని అందరితో పంచుకోండన్నారు.¹⁰¹ వివేకవతిలో రకరకాల వంటలు ఘుమఘుమలాడాయి. అయితే మాంసాహారానికి సంబంధించిన సువాసనలేవీ లేవు. ఆహారం విషయంలో వివేకవతి ప్యూర్ వెజిటేరియన్!

ఇలా రకరకాల సమాచారంతో, వైవిధ్యభరితమైన, జ్ఞానదాయకమైన కాలమ్స్ తో అలరారడం వల్లనే బందరులోని నోబుల్ కాలేజ్ ప్రిన్సిపల్ అయిన డబ్ల్యు. సి. పెన్, యం.వి., గారు వివేకవతిని “శ్రేష్ఠమైన పత్రిక” అని కొనియాడారు. ఒక “డాక్టరు గారి భార్య” వివేకవతి “మిగుల జనసమ్మత”మైందనీ, అందుకే దాన్ని గూర్చి ఎంతో మంది “ఉద్యోగస్థులు” తన భర్తతో మాట్లాడుతుంటారనీ తెలిపారు. “ఒక మిషనరీగారి భార్య” వాళ్ళ టీచర్లకోసం నెలనెలా 39 ప్రతులు తెప్పించుకుంటున్నామని సంతోషంగా చెప్పారు.¹⁰² వివేకవతిని ప్రగాఢంగా ప్రేమించినందువల్లనే ఒక పాఠకుడు, ఒక మూర్ఖుడవడో వివేకవతిని ‘అవివేకవతా’ అని హేళన చేస్తే అవును, అవివేకులకు అలాగే అన్నిస్తుందని ఘాటుగా వాయిచారు.¹⁰³ ఇలా సుమారు పాతిక సంవత్సరాల పాటు వివేకవతి ప్రస్థానం జనరంజకంగా సాగింది.

ఉపసంహారము:

20వ శతాబ్ది ప్రథమ దశకంలో ప్రారంభమై చాలా కాలంపాటు కొనసాగిన స్త్రీల పత్రికల్లో హిందూసుందరి తర్వాత ప్రముఖంగా పేర్కొనదగింది వివేకవతి. క్రైస్తవ స్త్రీల ఆధ్వర్యంలో నిర్వహించబడిన వివేకవతి, హిందూ స్త్రీల అభివృద్ధిని బలంగా కోరుకుని, వారి అభ్యున్నతి కోసం బృహత్తరంగా పనిచేసింది. బాల్య వివాహాల వల్ల బాలికలకు కలిగే రకరకాల నష్టాల్ని గుండెల్ని కలచివేసే విధంగా వివరించింది. బాల వితంతువుల హృదయ విదారక పరిస్థితిని వర్ణించి పునర్వివాహం ద్వారా వారు నిర్బంధ వైధ్యవృత్తి ఖైదు నుంచి బయటపడాలని పిలుపునిచ్చింది. బాలికలు మాతృ భాషే కాకుండా ఇంగ్లీషూ చదువుకోవాలంది. పెద్దపెద్ద పరీక్షల్లో నెగ్గండని ప్రోత్సహించింది. ఇల్లాల్లి చదువు ఆమె యింటికి, సమాజానికి, దేశానికే కాకుండా, వ్యక్తిగతంగా తన జీవితానికి కూడా వెలుగునిస్తుందని తెలిపింది. భారతీయులు మౌలికంగా మూర్ఖులూ, అనాగరికులూ కావటం వల్ల వాళ్ళకు నాగరికత నేర్పడం నాగరికులైన క్రైస్తవుల ప్రధాన కర్తవ్యమంది. మూర్ఖ భారతీయులు అంత సులభంగా మారేవారు కారనీ, అయినా సరే ఎలాగైనా చేసి, వాళ్ళను చేరి, వాళ్ళ మనసుల్ని రంజింపజేయాలని కంకణం కట్టుకుంది. అందులో భాగంగా శుచీ, శుభ్రతలకు సంబంధించిన పాఠాల్ని, శరీర ధర్మ శాస్త్రానికి సంబంధించిన పాఠాల్ని, శాస్త్రీయమైన వైద్య విజ్ఞానాన్నీ అందించింది. శారీరకారోగ్యంతో పాటు మానసికారోగ్యం కూడా ముఖ్యమైందని చెప్పిన వివేకవతి, మానసిక రోగమైన కులవివక్షకు సంబంధించి పెద్దగా మాట్లాడకపోవడం ఆశ్చర్యం! “నాగపూరులో జరిగిన ఆల్ ఇండియా కాన్ఫరెన్స్ సభలో, ఆ సభ ప్రసిడెంటుగారు కులమును నశింపజేయవలయునని నుడివిరి”¹⁰⁴ మొదలైన వార్తలూ, మనం ముందే చూసిన కులదురహంకారుల చేతుల్లో చాకలి బాలిక దారుణంగా హత్య చెయ్యబడ్డలాంటి వార్తలూ తప్ప వివేకవతిలో కులానికి సంబంధించిన ‘చర్చ’లేదు (నేను వివేకవతి సంచికలన్నీ చదవలేకపోయాను. కాబట్టి కులం పట్ల తన దృక్పథం ఇదీ అని ఖండితంగా ప్రస్తుతానికి చెప్పలేను; నిరాధారమైన స్టేట్ మెంట్స్ యివ్వడం చరిత్ర రచనా పద్ధతికే కాకుండా, మౌలిక నైతికతకే విరుద్ధం). ఆహారం విషయంలో మాత్రం వివేకవతి పరిశుద్ధ శాకాహారి. వివేకవతి దృష్టిలో క్రైస్తవమొక్కటే మోక్షమార్గం; జీసస్ ఒక్కరే నిజమైన దేవుడు. అందుకే హిందువులకు పాప పరిహారార్థం రక్షణ నిప్పించాలని ఎన్నో విధాల ప్రయత్నించింది. బ్రిటిష్ ప్రభుత్వం వల్ల భారతీయులకు అనేక రకాల ప్రయోజనాలు ఒనగూడాయని విస్తృతంగా ప్రచారం చేసిన వివేకవతి, భారత దేశంలో బ్రిటిష్ సామ్రాజ్యవాదం పదిలంగా కొనసాగాలని మనసారా కోరుకుంది. అందుకే భారత స్వాతంత్ర్యోద్యమాన్ని హర్షించలేకపోయింది. పరలోక రాజైన జీసస్ రక్షణ యిప్పిస్తే భారతీయులు సహజంగానే యిహలోక రాజైన బ్రిటిష్ ప్రభువుకు అత్యంత విశ్వాసపాత్రులుగా మారతారని భావించింది. ఒక్క దెబ్బకు రెండు పిట్టలు! ఈ విధంగా వలస భారతదేశంలో క్రైస్తవ మిషనరీ స్త్రీలు కొమ్ముకాసిన రవి అస్తమించని బ్రిటిష్ సామ్రాజ్యవాదానికి నిలువెత్తు నిదర్శనం వివేకవతి. ‘మేటర్నల్ ఇంపీరియలిజమ్’ (‘Maternal Imperialism’)¹⁰⁵కు మచ్చుతునక.

అంకితం:

కమలా ఆంటీకీ (లక్నో), ఎలిజబెత్ ఆంటీకీ (ఛైదరాబాద్): ఒక కరుణామయి నా కొడుకును బ్రతికించమని ఉపవాసాలుండి

జీసన్ ను ప్రార్థించేది; బ్రతికి నడక కోల్పోయిన వాడికి తెలుగు నేర్పించి పుస్తకాల ద్వారా ప్రపంచంతో నడవడం నేర్పించింది యింకో కరుణామయి. అమ్మలు కాని అమ్మలు. ఎన్నడూ ఏమీ ఆశించని వాళ్ళ నిస్వార్థ కరుణముందు మోకరిల్లతూ. అలాగే లక్ష్మీ S.G.P.G.I సుధా పీటర్ సిస్టర్ కూ; చెప్పాపెట్టకుండా జీసన్ ను చేరుకున్న పి. డేవిడ్ ఎడ్యున్ అన్నకూ.

కృతజ్ఞతలు:

“నువ్వు భాష మెరుగుపరుచుకోవాలి బాషా” అని గట్టిగా చెప్పడమే కాకుండా, ఈ వ్యాసంలో కొంత భాగం చదివి సూచనలిచ్చిన మిత్రుడు జి. శ్రీనివాస్ (I.A.S.) కూ; వ్యాసాన్ని పూర్తిగా చదివి ప్రోత్సహించిన షేక్ పులివీడు గఫార్ బాయ్ కీ; పరిశోధనా పత్రానికి డిటిపి ద్వారా తుది మెరుగులు దిద్దిన షేక్ సత్తార్ సాహెబ్ గారికీ, అడిగిన వెంటనే హెలీ బైబిల్ తెచ్చిచ్చిన మిత్రుడు డా॥ ఆకుమర్తి నాగేశ్వరరావుకూ; సిస్టర్ పావనీకీ.

అంత్య సూచికలు

• ప్రత్యేకంగా పేర్కొంటేనేగాని రిఫరెన్సులన్నీ వివేకవతి లోనివి అని గమనించ ప్రార్థన.

1. వివరాల కోసం చూడండి: వకులాభరణం రామకృష్ణ, *ఆంధ్రదేశంలో సంఘ సంస్కరణోద్యమాలు*, హైదరాబాద్ బుక్ ట్రస్ట్, 1986; సింగారెడ్డి ఇన్నారెడ్డి, *ఆంధ్ర ప్రదేశ్ లో సాంఘిక సంస్కరణ ఉద్యమాలు (1920-1947)*, ప్రజాశక్తి బుక్ హౌస్, విజయవాడ, 2019.
2. షేఖ్ మహబూబ్ బాషా, ‘వలసాంధ్రలో స్త్రీల పత్రికలు: సతీహితబోధిని (1889-1905)’, *స్త్రీవాద పత్రిక భూమిక*, సంపుటి. 17, సంచిక. 9, జూలై 2022, పు. 19-21.
3. షేఖ్ మహబూబ్ బాషా, ‘వలసాంధ్రలో స్త్రీల పత్రికలు: తెలుగు జనానా (1883-1907)’, *స్త్రీవాద పత్రిక భూమిక*, సంపుటి. 17, సంచిక. 10, ఆగస్టు 2022, పు. 17-20.
4. షేఖ్ మహబూబ్ బాషా, ‘వలసాంధ్రలో స్త్రీల పత్రికలు: హిందూ సుందరి (1902-1960లు)’, *స్త్రీవాద పత్రిక భూమిక*, సంపుటి. 17, సంచిక. 11, సెప్టెంబరు 2022, పు. 22-27.
5. షేఖ్ మహబూబ్ బాషా, ‘వలసాంధ్రలో స్త్రీల పత్రికలు: సావిత్రీ (1904-1917)’, *స్త్రీవాద పత్రిక భూమిక*, సంపుటి. 17, సంచిక. 12, అక్టోబరు 2022, పు. 20-28. సావిత్రీ గురించిన మరిన్ని వివరాలకోసం చూడండి: S. Mahaboob Basha, ‘Against the Tides of Reform: Conservative Women’s Journals in Colonial Andhra - The Story of Savitri, 1904-1912’, *Proceedings of the Indian History Congress, Delhi*, 2007, pp. 1001-1020. సావిత్రీ సంపాదకురాలైన పులుగుర్ల లక్ష్మీ నరసమాంబ భావాజాలం పై విస్తృత చర్చకు చూడండి: ‘Punarvivaham vs. Pativratyam: Pulugurta Lakshmi Narasamaba and the Widow Remarriage Question in Colonial Andhra’, *Studies in History*, Vol. 37, No. 1, February 2021, pp. 61-91.
6. Shaik Mahaboob Basha, ‘Print Culture and Women’s Voices: A Study of Telugu Journals, 1902-1960’, Ph.D. Thesis submitted to Jawaharlal Nehru University, New Delhi, 2015.
7. బైబిలు సొసైటీ ఆఫ్ ఇండియా, బెంగులూరు, పు. 554-555.
8. ‘పత్రికా సంపాదకురాలి వ్యాసము’, అక్టోబర్ 1912, పు. 1-2.
9. అక్టోబరు 1912, పు. 1-4.
10. ఫిబ్రవరి 1918; మొత్తానికి ఈ తేదీ నాటికి చందాదారుల సంఖ్య 1,250కు తగ్గింది. అందుకే “మరి 1250 మంది చేరినయెడల ఎప్పటివలె చక్కని కాగితములపై నచ్చొత్త వీలగును” అని తమ బాధను పంచుకొన్నారు.
11. ఉదాహరణకు 12 మందిని చందాదారులుగా చేర్చించిన వారికి ఒక సంవత్సర కాలంపాటు వివేకవతిని ఉచితంగా పంపిస్తామన్నారు. చూడండి: ‘పత్రికా సంపాదకురాలి వ్యాసము’, జూన్ 1912, పు. 258.
12. అక్టోబర్ 1912, పు. 3.
13. అక్టోబరు 1913, పు. 3.
14. అక్టోబర్ 1912, పు. 2.

15. ఆగస్టు 1915, పు. 323.
16. నవంబరు 1909, పు. 58-61.
17. డిసెంబరు 1909, పు. 83-84.
18. పైదే., పు. 84.
19. పైదే., పు. 84-85.
20. పైదే., పు. 85-86.
21. పైదే., పు. 86.
22. 'పత్రికా సంపాదకురాలి వ్యాసము', పు. 193-195.
23. పు. 257-258.
24. 'హైందవరాండ్రెటుల రాచభక్తిని గనుపర్చవచ్చును': 'How Indian Women May be Loyal', పు. 66-67.
25. 'రాజుగారి పటము జేయగలిగిన పని': 'The Influence of the King's Picture', పు. 67.
26. 'రాజభక్తి నేర్పుటలో ఉపాధ్యాయుల భాగము': 'A Teacher's Share in Teaching Loyalty', పు. 67-68.
27. 'మన బాలికా విద్య', ఏప్రిల్ 1921, పు. 146.
28. ఆగస్టు 1913, పు. 333-335.
29. 'సంఘ సంస్కరణ విషయములు', నవంబర్ 1912, పు. 39-40.
30. 'సంఘ సంస్కరణ విషయములు', మే 1913, పు. 231-234.
31. ఆగస్టు 1912, పు. 343-345.
32. సెప్టెంబరు 1912, పు. 355.
33. 'చెడ్డ గ్రంథములు చదువుట వలని కీడులు', ఫిబ్రవరి 1913, పు. 141-144.
34. జూలై 1915, పు. 302.
35. వాడేవు సుందరమ్మ, 'వృద్ధ భర్త, బాల భార్య', డిసెంబర్ 1912, పు. 85-87.
36. 'పత్రికా సంపాదకురాలి వ్యాసము', మార్చి 1915, పు. 161-163.
37. వివరాలకు చూడండి: Shaik Mahaboob Basha, 'Craving for Companionate Wives: Male Reformers, Women's Journals and Domestic Ideology in Andhra, 1883-1950' in Salma Ahmed Farooqui ed., *Histories, Regions, Nodes: Essays for Rattan Lal Hangloo*, Primus Books, Delhi, 2017, pp. 238-280; especially 253-255 & 278-279.
38. 'పత్రికా సంపాదకురాలి వ్యాసము', మార్చి 1915, పు. 161-163.
39. ఆగస్టు 1912, పు. 321.
40. 'హిందూ వితంతువు', జనవరి 1914, పు. 108-109.
41. 1911-1913 మధ్య ఈ నవల చాలా కాలమే సీరియల్ గా వెలువడింది. ఇంకా ముందే ప్రారంభమై తరువాత కూడా కొనసాగి ఉండొచ్చు!
42. 'విధవా వివాహము', పు. 34.
43. 'విధవరాలి కష్టములు', పు. 34-35.
44. 'విధవల శరణాలయము', పు. 384.
45. 'విధవాశ్రయ గృహము,' పు. 227.
46. 'శరణాలయము', పు. 146.

47. 'పత్రికా సంపాదకురాలి వ్యాసము', పు. 353-354.
48. 'భారతీ సమాజము, విశాఖపట్టణము', పు. 301-302.
49. 'అయాచోట్ల జరిగిన సంగతులు: ఆంధ్ర మహిళా సభ', జూలై 1912, పు. 318.
50. 'ఐకమత్యము', పు. 299-300.
51. 'రాజభక్తి', పు. 168-169.
52. ఆగష్టు 1912, పు. 343-345; సెప్టెంబరు 1912, పు. 355-357; అక్టోబరు 1912, పు. 19-21; నవంబరు 1912, పు. 55-56.
53. 'పత్రికా సంపాదకురాలి వ్యాసము', సెప్టెంబరు 1912, పు. 354.
54. 'స్త్రీ సమాజములు', ఆగష్టు 1912, పు. 322.
55. 'ఒక చిన్న దృష్టాంతము', ఆగష్టు 1912, పు. 322-323; 'పత్రికా సంపాదకురాలి వ్యాసము', సెప్టెంబరు 1912, పు. 354.
56. మార్చి 1918, పు. 141.
57. ఈ. లాజర్స్, 'గృహ విషయములు', ఫిబ్రవరి 1910, పు. 149-151.
58. 'ప్రకటన', అక్టోబర్ 1912, పు. 4.
59. 'వైద్య విషయములు', పు. 5.
60. 'వైద్య విషయములు: రోగము - ఫోషా పద్ధతి', మార్చి 1915, పు. 171.
61. 'వైద్య విషయములు: రోగుల సంరక్షణ', మే 1915, పు. 231-233.
62. 'వైద్య విషయములు', పు. 151-152.
63. 'వైద్య విషయములు: శిశుపోషణ', పు. 54.
64. 'వైద్య విషయములు: శిశుపోషణ', ఆగష్టు 1913, పు. 325-326.
65. జూన్ 1912, పు. 266.
66. 'మద్యపాన విసర్జన', నవంబరు 1909, పు. 38-40.
67. 'దుర్వాడుకలు', ఫిబ్రవరి 1920, పు. 110-112.
68. డిసెంబరు 1915, పు. 84-85.
69. 'మద్యసారము. నెం.9 : మెదడు', సెప్టెంబరు 1910, పు. 362.
70. పు. 342-344.
71. జూలై 1912, పు. 313.
72. 'మద్యపాన విసర్జన విషయములు - లోకములో కలుగుచున్న యభివృద్ధి, నెం.4', పు. 317.
73. ఏప్రిల్ 1912, పు. 216.
74. 'మద్యపాన విసర్జన విషయములు', ఏప్రిల్ 1912, పు. 216.
75. 'సిగరెట్లు', డిసెంబరు 1915, పు. 85.
76. మార్చి 1921, పు. 134-135.
77. 'మద్యపాన మహాత్యము', జూలై 1912, పు. 313.
78. జూన్ 1921, పు. 213-214.
79. నవంబరు 1915, పు. 57-59.
80. అదపాక పోలయ్య, 'దైవభక్తి విషయములు: క్రీస్మస్ దినమున క్రైస్తవాలయములో హిందూ క్రైస్తవ విద్యార్థులకు గలిగిన సంభాషణ', డిసెంబరు 1913, పు. 88-92.

81. 'దైవభక్తి విషయములు: క్రీస్తుస్వామి యొక్క పునరుత్థానము', ఏప్రిల్ 1920, పు. 161-164.
82. 'ఆరాధన', డిసెంబర్ 1912, పు. 68.
83. 'సత్యము', మార్చి 1910, పు. 161-163.
84. 'ఆంగ్లేయ పరిపాలనము వలని లాభములు', మే 1912, పు. 234-237.
85. 'రాజభక్తి', మార్చి 1912, పు. 168-169.
86. 'ఆంగ్లేయ పరిపాలనా లాభములు', డిసెంబరు 1913, పు. 69-71.
87. 'బ్రిటిషు వారి పరిపాలనా మేలులు', డిసెంబరు 1915, పు. 68-69.
88. 'వితంతు శిరోముండనమును గూర్చిన మహాజరు', హిందూసుందరి, జూలై 1904, పు. 152.
89. అక్కిరాజు రమావతిరావు (సం.), వీరేశలింగం రచనలు: బదవ సంపుటం: ఉపన్యాసాలు, వ్యాసాలు, జీవిత చరిత్రలు, విశాలాంధ్ర పబ్లిషింగ్ హౌస్, హైదరాబాద్, 1986, పు. 105-115.
90. సంపుటము. I, సంచిక. 1, అక్టోబర్ 1909, పు. 4.
91. 'ఉత్తర ప్రత్యుత్తరముల శాఖ', మే 1912, పు. 244.
92. 'ఉత్తర ప్రత్యుత్తరముల శాఖ: మార్చి నెలలోని ప్రశ్నలకు జవాబులు', జూలై 1912, పు. 309.
93. పు. 96.
94. 'సహగమనము', పు. 382.
95. 'కన్నరెన్ను సమాజము', పు. 254.
96. 'గుంటూరు తురక బాలికా పాఠశాల', పు. 254.
97. 'చుట్ట త్రాగుట వల్ల కలుగు హాని', పు. 32.
98. 'భూకంపము', పు. 32.
99. 'అహమద్ నగరములో కఱవు', పు. 223.
100. 'చిత్రమైన గుడ్డు', డిసెంబర్ 1913, పు. 96. కడప గుడ్డా! మజాకా!!
101. ఆగష్టు 1915, పు. 323.
102. 'వివేకవతీ ప్రశంస', డిసెంబరు 1912, పు. వెనుక అట్ట.
103. 'తగిన జవాబు', అక్టోబరు 1915, పు. 32.
104. 'కులము': 'Caste', మార్చి 1921, పు. 135.
105. Barbara N. Ramusack, 'Cultural Missionaries, Maternal Imperialists, Feminist Allies: British Women Activists in India, 1865-1945' in Nupur Chaudhuri and Margaret Nobel eds., *Western Women and Imperialism: Complicity and Resistance*, Indiana University Press, Bloomington and Indianapolis, 1992, pp. 119-136.

LITERARY PATRONAGE UNDER THE ZAMINDARS OF MADUGULA

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Almost the succession of the mediaeval rulers to power came to an end during this period. Advent of the European powers into the country provoked a deep sense of interest and respect towards regional faith and regional literature among the people. The responsibility of patronage and the enrichment of literature were completely shouldered by the zamindars and nobles of this period. In spite of their political disturbances and financial problems, they showed much care and interest in patronising scholars and poets. Some members of the princely families themselves composed literature. With the gradual development of the establishment of schools and colleges the literacy rate also increased which indirectly paved way for the outcome of good literary productions. Some of the aristocracy families though thoroughly influenced by Western mind and thought nowhere neglected literary patronage. In fact, the patronage towards literature under this period was in no way less than that of any period in the history of literature of the land. The literature that was composed and patronised under the zamindars of the Visakhapatnam region had its own significance. A number of well-versed scholars and great poets enjoyed their patronage and enriched literature in multi- directions.

Though belongs to border regions in between Andhra and Orissa on the hilly tracts in the Visakhapatnam province, the zamindars of Madugula extended their patronage to literature to the maximum extent. Majority of the zamindars patronaged poets and some of the zamindars were themselves masters of literature.

The details of the literature that was patronised until the period of Krishna Bhupati of this family was not known. Some of the traditional accounts like *Pusapati Rajula Purvottaram* referred to the patronage of Brahmin scholars and the grant of *agraharas* and *manyas* under Linga Bhupati of the early period.

Krishna Bhupati II (1853-1875) of the Zamindari of Madugula was a renowned scholar and good patron of poets. Literary critics appreciate his commitment towards literary patronise in comparison with Sri Krishna Devaraya of the great South Indian Kingdom of Vijayanagara¹. Owing to this scholarship in Sanskrit and Telugu, Krishna Bhupati was entitled as *Abhinava Krishna Devaraya*². A number of great poets of the age adorned his court. Adidamu Bala Bhaskarudu, Sistu Krishna Murti Sastri, Allamaraju Subrahmanya Kavi, Allamaraju Ramakrishna Kavi, Indraganti Gopala Sastri, Peri Sarvesvara Sastri, Mantripragada Suryaprakasa Kavi, etc. were under the patronage of Krishna Bhupati II.

Adidam Bala Bhaskara Kavi (1802-1874) was the greatgrandson of the famous Adidam Sura Kavi³. A chatur verse of Mantripragada Prakasa Kavi, the court poet of Madugula, describes how Adidam Bala Bhaskara Kavi was honoured by Krishna Bhupati. It is stated that Krishna Bhupati honoured Bala Bhaskara Kavi by providing *Varshikam*, the annual grant. Though Bala Bhaskara Kavi was a great scholar and was hailed from a scholarly Adidam family, none of the great works composed by him, have not come to light. Only few '*Sataka Kavyas*' and '*Tharavalis*' were available. *Janaki Rama Sataka*, *Bhogalingeswara sataka*, *Sri Venkateswara Sataka*, '*Simhasaila Nrisimha Sataka*' etc. were his compositions. *Sri Krishna Bhupathi Taravali* was the work describing the Krishna Bhupati of Madugula in 27 verses by using the names of 27 stars - Aswini, Bharani, Kritika, etc., in that, it was stated that Bala Bhaskara kavi composed

that 'Taravali' in dedication to Krishna Bhupati⁴.

Sistu Krishna Murti Sastri great scholar that was honoured by Krishna Bhupati. He was a great scholar both in Sanskrit and Telugu, and a good musician also. He was honoured by a number of zamindars of the then period; and was awarded with the epithet '*Abhinava Battumurti Nataka Dipamu. Pancha Tantramu, Vasucharitra tyakhyanamu.*(commentary on VasuCharitra), Viksharanya Mahathyamu, Venkatachala Mahathyamu, Sarvakamada Parinayamu, Srinithi Sastramu, Hanumad Satakam, etc., were his telugu works. Asvasastramu, Kankana Bandhamu(related to the story of Ramayana), Nilasaila Nadiyamu (A travelogue on PuriJagannadh), *Madanabhyudaya Yakshollasa vallavi Vallavollasa Bhanamulu.Harikarikalu* (a Sanskrit version to *Balavyakaranamu*), etc., were his Sanskrit works. In addition to these a number of his *chatu* verses, *Dandakas, Malikas, Sthotrams*, testify to his scholarship. Krishna Bhupati has awarded to him land grants in the Madugula estate. Being a learned scholar in music also, he praised his patron in *chatu sloka* thus⁵.

“*Sri Krishna Bhupa Krityavasara girigari sarisameti vineyam brute tattata hitadhikata kadhiteti murajonu* “

Commenting on this, Allamraju Subrahmanya Kavi, who also lived in the Madugala Court in his Chatudhara Chamatkara Saram, stated that the melodious music of Vina, narrates how the fame of Srikrishna Bhupati excels the fame of Lord Siva, and how it dominates the greatness of the goddess Saraswati. The same Krishnamurti Sastri was patronised by the Kakarlapudi Zamindars also. He was patronised by Kakarlapudi Ramachadra Raju, and his brother Jagannadha Raju, probably prior to his entry into the Madugula Court. His '*Sarvakamada Parinyam*' was dedicated to Jagannadha Raju⁶.

Though Sistu Krishnamurti was a great scholar, who lived under both the Zamindaris of Kakarlapudi and Bhupati, he seems to be a controversial scholar. He differs with a number of poets of his age like Pindiprolu Lachchanna, and Parvastu Chinnayya Suri. Changanti Venkata Krishnayya, the writer of the Hymavati Parinayam appreciated this Sistu Krishna Murti with all respects. Nidadavolu Venkata rao noticed that this poet had a title '*Abhinava Bhattumurthi*'⁷ .

Another great poet that adorned the Court of Krishna Bhupati a Madugula was Allamraju Subrahmanya Kavi (1831-1892} .He originally belongs to Chcbrolu near Pithapuram in the East Godavari 8 , and he migrated to Madugula and enriched Krishna Bhupati's Court with his literature. He had a number of titles like 'Ubhaya Bhasha Kavithva Vilasitudu'. In dedication to his patron Krishna Bhupati, he made a number of works like Pratyakshara Slcsha Padyavali, and one sataka in Sisa metre, with a suffix.

“*Matsyakuladhipa Divyamanmadha SwarupaH
Paramagunadhama! Krishna Bhupati Lalama*”!!

In appreciation to his literary talent Krishna Bhupati arranged Varshikam, an annual grant to his life period⁹ .

Allamraju Ramakrishna Kavi, the step- brother of the Allamraju Subrahmanya kavi was another great poet that was honoured by Krishna Bhupati. Ramakrishna Kavi composed a number of works like *Acharya Telugu Bhagavata. Adhyatma Ramayana. Kavichakora Chandrodaya. Gowtami Mahatyam, Droupadi Parinayam, Madalasa Parinayam, Vainateya Vijayam, Santana Vilasa. Satyabhama Vilasam. Sukavi-Jana Manoranjanam, Susobha Parinayam, Hanuma dxyakhyana*¹⁰ .

In addition to those he had made a commentary by name *Ramakrishniyam* on *Andhra Sabdha*

Chintamani.

Another famous poet that enjoyed the patronage of Madugula Krishna Bhupati was Mantripragada Surya Prakasa Kavi (1808-1873). He has written various books like *Sita Rama Chari ta. Krishna Arjuna Charitra and Bhimalinga Satakam. Sita Rama Charitha* is a *Prabandha* with six *Asvasas*. *Krishnarjuna Charitra* was a *Dvyardhi Kavya*, a typical model of writing in which each stanza conveys two different puranic stories, *Subhadraparinayamu and Parijatapaharanam Bhimalinga Sataka* was a compilation of hundred stanzas, in Kanda metre with the suffix “*Bhimalinga! Kalusha Yibhanga* “!!

He praised the fame of Krishna Bhupati in comparison with the ocean of milk, with the goddess Saraswathi and with the sacred river Ganges as stated hereunder:¹¹

“*Krishna Bhupati Samkasam Krishna Bhupati Sannibham
Krishna Bhupati nikasam Krishna Bhupati Sadyasah
Krishna Bhupathi Sadyasah Madugula Samsthanadhipateh
Sri Krishna Bhupalasya Kirtih* “

Similarly, the poet appreciated the courage and valour of Krishna Bhupathi thus¹² :

“*Vtkramarjuna mukah Krishna Bhupathi tehitah
Vikramanjuna mukhah Krishna bhupala tehitah
Hey Krishna Bhupalah* “

Thus a number of chatu verses in glorifying Krishna Bhupati were composed by this poet.

Another poet that was honoured by the Madugula Zamindari was Peri Sarveswara Sastri. The land grants that were made by the Madugulu Zamindars at Pcdanandipalli were enjoyed by the Peri family until recent past. Unfortunately, none of the works that were composed by Sarveswara Sastri are available.

A great grammarian and scholar that lived under the patronage of the Madugula Zamindari was Indraganti Gopala Sastri. The writers of the famous grammar book *Koumudi*, *Somanadha Sastri* and *Papayya Sastry* learnt a number of treatises under this *Gopala Sastri*¹³.

Thopalli Venkata Rama Siddhanti was the court astronomer of Madugula. He has written a book by name *Manjari*. a commentary to a work *Tidhi Kalpavalli* composed by Rani Mahagni China Nrisimha Kavi.

Thus a number of significant poets, popular writers, well- versed scholars, propounded grammarians, were honoured and patronised by Madugula Zamindari. Some were given land grants whereas some others were satisfied with the arrangement of annual grants (*VarshiKamu*). The critics and scholars on modern Telugu literature appreciate the great contribution that was made by the Madugula Zamindars to the Telugu and Sanskrit literatures and glorify that they stood as a mode) to the other later date zamindars like that of Pithapuram.

Madugula Zamindari carves a soft niche for itself in the Telugu literature of the Zamindari Period.

Another poet by name *Renduri Anantha Dasu* that belongs to Madugula has written a *Sataka* in *Utpalamala* and *Champakamala* metres with the suffix “*Matsya puradhinayaka*” in praise of lord Krishna, probably the god located There was ‘*Pardha Saradhi*’ (the driver of the chariot of Aijuna).

The zamindari of Madugula. though a small hill zamindari comprised of 77 Jeroity villages and 26

agraharas. situated in the hilly-borders of Andhra and Orissa¹⁴ played a significant role in the contemporary politics. Its zamindars had their close relations with the other zamindars and estatedars of contemporary period like the zamindars of Jcyporc, Anakapalli, Uratla, Kotthakota, Oddadi, Golugonda, etc. They had their hostile relations with the powerful Pusapati zamindars of Vizianagaram which supported the issues of the Company at that period.

Madugula zamindari family is very popular for its religious endowments and literary patronage. It is strange to notice that out of the one hundred and three villages under their position, 26 villages are *agraharas*. Their endowments to scholarly Brahmins were described in eulogistic terms in literary works like *Pusapati Rajula Purvotramu*¹⁵. Vaishnava temples particularly those of Jagannatha were constructed by those zamindars at places like Madugula and Mcdicharla.

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3. Adidam Surakavi was a famous poet that lived under the patronage of the rulers of Chipurupalli. He visited a number of Royal Courts, acquired name and fame, and became popular as a poet of *Tutu Icavita*’ (curse poems). Veturi Prabhakara Sastri in his *Chatupadya Manimanjan* (p. 172) and a number of others referred to a number of his stanzas (chatus).
4. Donappa, T., op.Cit, p. 325.
5. *Ibid*. p. 327.
6. *Ibid*.
7. Andhra Kavi Sapta Sati, p. 40.
8. Chebrolu seems to be the original home of the Allam Raju families. Even now a number of families of that surname are there at Chebrolu.in East Godavari District.
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OCCUPATION OF EDIGA COMMUNITY A STUDY IN RAYALASEEMA REGION OF ANDHRA PRADESH

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INTRODUCTION :

Economy is an important constituent of the community life and plays a deciding role in the formation of the cultural and social structure of any society (Mohan Rao, K., 1993; 14-15.)¹. Economics may be briefly described as the study of those broad aspects of human activity concerned with the utilization of resources and the organization whereby, they are brought into relation with human wants. It has sometimes been thought that the simple societies have no economic organization worth of the name (Sherring, M.A., 1975; 130)². But the study of any society, however simple, will show that the resources of a people are handled in a systematic way with regard to means and ends. And this economic organization is fundamental to their life, being linked with their social structure, their-system of government, their technology, their ritual institutions (Notes and Queries on Anthropology, 1967;158)³.

The present study gives a detailed account of the economic life of the Ediga community in Rayalaseema region of Andhra Pradesh. The study has been carried out in the Rayalaseema region which consists of four composite districts named Anantapur, Chittoor, Kurnool and Kadapa and it covered 330 Ediga households. The paper also describes the possible changes that have taken place in their economic activities.

A BRIEF HISTORY OF EDIGAS :

Ediga is one of the socially and economically backward castes in Andhra Pradesh and the Government has included it in the list of backward castes for further development. The Edigas are mainly distributed in Andhra Pradesh, in Ganjam district of Orissa, in Selo), North Arcot and Chengalput districts of Tamilnadu and in almost all districts of Karnataka. The Telugu toddy-drawers whose hereditary occupation is the extraction of juice of the date and palmyra palms, go by different names in different localities (Thurston, 075: 366)⁴. In Rayalaseema districts of Andhra Pradesh such as Kurnool, Kadapa, Anantapur and Chittoor they are known as Ediga; in Coastal districts of Krishna, Guntur, Prakasam and Nacre they are called as Gamallas or Goundlas; in East and West Godavari districts they are known as Settibalijas or Goundlas; in Visakhapatnam they are designated as Yatas; and in Srikakulam district they are known as Yatas and Segidilu.

For the Edigas Agriculture, Toddy-tapping, Government/private services etc., form the primary occupations. Majority of the families are involved in agriculture. According to seasons and on demand the people change their works. These occupations are discussed in the succeeding paras under the broad areas viz., agricultural economy and non-agricultural economy.

I. AGRICULTURAL ECONOMY :

The agricultural and rural development essentially depend upon a system of related functions. The utility of agricultural innovations depends very much upon the large-scale addition of these innovations

by the fillers of the soil. Owing to the failure of the monsoons for the last five years the Edigas are supposed to utilize the water resources with the help of modern agricultural technology in the farming. Although the farmers are becoming more and more aware of modern agricultural technology, the degree of adoption of the innovations varies from farmer to farmer. Keeping this in view, the researcher made an attempt to find out agro-economic characteristics of the Edigas in adoption of agricultural.

Agriculture is the technology of farming with the help of a plough and cattle. The use of plough distinguishes agriculture from horticulture. Usually agriculture is a more intensive form of cultivation than that of horticulture. Fields are permanent and kept fertile using farm manure, grains, rather than root crops are likely to be planted. Man does the ploughing and usually assisted by the members of his family in planting and harvesting. Agriculture forms the major occupation of most of the Ediga households. There are no good irrigation facilities like river, canal, etc. near the villages. Mainly wells cater to the needs of the irrigation, that too under deplorable condition. The dry lands are mainly irrigated by rains. Their agricultural lands are close to the settlements.

The land immediately around the settlement is very fertile. This portion of the land is suitable for the cultivation of irrigation crops. The red variety of soil, which is found in limited quantity, is the next best and fertile land in the villages under study. The rest of the land is fallow and covered with toddy trees. A few varieties of dry crops are also cultivated in these soils.

Agricultural activity is mostly conducted with the help of water from the wells. In summer season the water level in these wells goes down. Most of the wells used for irrigation are fitted with electricity, driven motor pump-sets. For dry land cultivation is done using rain water. Accordingly crops are cultivated only during rainy season.

Agricultural Implements :

The agricultural implements used by the Edigas are similar to those used in other rural areas of this region. Both conventional and modern implements are being used by the Edigas. A few families often hire a tractor from the neighbouring villages for tilling the soil. The common implements used by the Edigas are plough (nagali), iron plough, lever, knife (katti), spade (pars), crow-bar (gaddapara), sickle (Kodavali), bullock-cart (eddu bandi), yoke (kadimanu) and a small hoe (tollike). They also use a leveller (manu or dandi manu).

Among the Edigas agriculture is the primary occupation for 105 (31.8%) households out of 330 households. This followed by 95 (28.7%) households, 58 (17.5%) households, 50 (15%) households, 12 (3.6%) households and 10 (3%) households depend mainly on toddy-tapping, Government/Private services, labour, tailoring and business respectively. Though the land owning households are plenty in number, but households having a small area of wet land and dry land have resorted to occupations stated above, other than agriculture. For such families agriculture becomes a subsidiary or secondary occupation.

There is a clear distinction between dry and wet lands. Compared to dry land, wet land is less in area, According to village revenue officials the amount of tax collected varies according to the crop that is grown on the land. Gradually, due to decentralization the Edigas are purchasing agricultural lands from the caste neighbours and start cultivation with a humble beginning.

Cattle Rearing :

Animal husbandry is the practice of breeding and raising domesticated animals. Such animals require constant attention. Animals may be used beast of burden for ploughing, lifting, water transportation.

They are also rearing animals and often used for meat. Animal husbandry, as an occupation is not well developed among the Edigas. But a few families keep cattle, goats and hens.

II. NON-AGRICULTURAL ECONOMY :

Under non-agricultural economy, the toddy-tapping, services in government or private organization, wage labour, tailoring and business can be discussed.

Toddy-Tapping :

The traditional occupation of the Edigas is toddy tapping (F.R. Heirningway, 1915; 57)⁵. In the past, the entire community earned its livelihood by tapping toddy. They took pride in their profession and also considered it as second to none. Under study area, a few years ago, nearly 180 Ediga households were earning their livelihood by toddy tapping. Now it has been reduced to 95 households. This shift in the occupation is attributed to many reasons including the introduction of modern education and the employment opportunities it brings, lack of demand for toddy, occupational hazards and so on. However, in these villages, as many as 95 (28.7%) out of 330 families accept toddy-tapping as their primary occupation.

The wages paid for toddy-tapping vary according to the distance from the places of normal residence and work, age and experience of the person and so on. Generally the contractors who hire them pay Rs.500 to 700/- per day, if the work is nearer to their village. If they are taken to far-off places, their payment ranges from Rs.700/- to Rs.1000/- per day for a skilled worker. They are also employed on daily payment basis to attend to job of shorter duration.

All over Rayalaseema region, in and around villages there are plenty of coconut, toddy and date palms. This abundant presence of the palm trees provides full employment to the Edigas throughout the year. Generally, the job of a toddy topper is to collect the palm juice from all the trees and deliver it to the toddy contractors. They store the toddy in barrels and transport to their places for sale. The normal price of toddy at the consumer level is Rs. 50 to 65 per litre.

A few toddy tappers are also employed by contractors to go far off places into adjacent states like Karnataka and Tamil Nadu, to draw the toddy. Demand for toddy depends upon the season. More toddy is sold during the summer months. To get regular supply of toddy, the drawer adopts a technique of tapping the trees on alternative days. The gap is necessary to help the tree to accumulate adequate sap for the next taping. Another important useful palm tree is toddy (Palmyra) tree. The same method adopted in the case of coconut tree is employed here also to tap the juice.

Government and Private services :

Now-a-days the Edigas are found employed in Government and Private establishments. It is found that 58 (17.5%) out of 330 households desire their total income by working in various organizations like Road Transport Corporation, Electricity Board, Schools, Revenue Offices and Private Lorry Transports as conductors, Drivers, Cleaners, Clerks, teachers etc.

Labour :

The Edigas who own little land and do not have the skill to tap toddy and fail to get employment in offices, go for wage labour. For this they go both within the village and outside also. Under study area, 50(15.15%) out of 330 the households have daily wages as their source of income. Their daily income ranges from Rs.300/- to Rs.500/- and depends upon the nature of work. An agricultural labourer is also provided with a mid-day meal in addition to his wages. During lean months such as October to December agricultural labourers do not get adequate work and so it becomes difficult to make a decent living.

Tailoring :

Out of 330 households, 12 (3.6%) follow tailoring as their source of income. The tailors only stitch clothes and do not sell ready-made garments or raw materials. They accept their tailoring charges both in cash and kind, but mostly customers pay in cash. During the festival and wedding seasons, they get more work and income. The Edigas who want to have a new dress, purchase the required cloth material from the neighbouring towns like Chittoor, Yadamari, Rajampet, Kodur and Nandyal and pass it on to their tailors for making the required dresses. The tailors too get their stitching materials such as thread, needles from the towns referred above.

Business :

10 (3%) households are found running business establishments in the villages. They sell and buy household provisions needed by the villagers. Their business also includes seasonal purchase and selling of the agricultural products like paddy, jaggery, groundnut and chillies. A few business men have sub-contract from the contractors, for the retail selling of the toddy in the village. It is a profitable business according to them,

III. SECONDARY OCCUPATIONS :

Generally, it is common for a family to have any number of secondary occupations when their primary occupation fails to provide them with sufficient income to make a comfortable living.

Occupational Mobility :

As long as the traditional order ruled, the old occupational system worked well. Over the years changes came into the economic life of the Edigas in the form of new avenue for employment, education and so on. This new occupational mobility has weakened the old system. Urban contacts, modern education and attraction of the cash payments have brought significant impact on the younger generations. They refuse to take up their traditional occupation with a family to which they were attached. Most of the Ediga people prefer government employment in towns like Chittoor, Madanapalle, Tirupati, Anantapur and Kadapa etc., of the region. This occupational shift has brought a chain of changes. Now the young people have to shift their residence to their places of work, live away from caste and community members and "home" culture. Over the years, due to the campaign on prohibition and social and moral consciousness, the Ediga youth have developed an aversion towards their primary occupation. This has led to change of their occupation.

Previously, the Ediga people followed their traditional occupation i.e. toddy-tapping to the extent of 180 households in the study settlements, whereas it has now come down to 95 (28.7%) out of 330 household. Thus, it is noticed that sizeable number of families (85 households) changing their occupations. The shift is towards agriculture, labour and employment in government and other agencies. Two more avenues open are, tailoring and business, which too are followed by other caste members. Tailoring is a secondary profession with substantial income. Business including toddy selling is a profitable business.

The Edigas get money needed for their day-to-day use from friends, caste people and kinsmen on interest rate. When they want larger sum, borrow the same from money lenders in the villages and nearby towns on a very high rate of interest which ranges from two to three rupees per one hundred per month. The latter are the commission agents in the towns. Often groundnut seeds for sowing are taken from the rich landlords from neighbouring villages on the condition that they will repay them after harvest.

It is noticed that the state and central governments have not brought any effective programmes to save the Ediga people of this region from the clutches of money lenders and land-lords. Often the Edigas complain that the loans sanctioned by the nationalized banks are not sufficient to meet their needs. So they are forced to take loans from money lender to meet their expenditures.

CONCLUSION :

Sedentarization is the basic indispensable factor for any community to further its conditions of life of all the changes occurred after sedentarization. This is mainly due to the acquisition of land or cattle or both besides services. By dint of rigorous efforts, the peasant Edigas have learnt agriculture. Those who failed to adapt themselves to settled way of life and cultivation have disposed of their land or cattle.

Majority families of parental and grand parental generations have been found to depend on supplementary occupations like weaving, fire-wood and toddy-tapping etc., apart from farming, inspite of lack of experience in such activities, agriculture as the main or secondary occupation besides services in Government or private agencies, has certainly improved the economic life of the Edigas. The Edigas have also altered their working pattern because of taking up agriculture to suit the changed situation. Another important change that has occurred is that the economy of the Edigas is integrated with the regional economy, mainly due to the production of commercial crops like sugar cane and groundnut, food crops like paddy and jowar, and vegetables like brinjal, beans, tomato etc., not only for domestic consumption but also for marketing. The economic changes and economic improvement or development among the Edigas has further led to some changes in their social organizations and a few changes can be attributed to sedentarization, while others are due to economic change and development, acculturation, and status evaluation

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AMBEDKAR'S ROLE IN REVIVAL OF BUDDHISM IN INDIA

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Introduction

Ambedkar was really a Buddhist. Once he said that he had been interested in the religion of Lord Buddha as early as his childhood¹. Moreover, Dr. Ambedkar many times declared that he would like to propagate Buddha - Dhamma not only for the Untouchables but also for other Indians. For example, when he spoke at the Japanese Buddha temple in Worli, Bombay on September 29, 1950, he said that he was "going to devote the rest of my life to the revival and spread of Buddhism in India. In fact, this will be the mission during the last ashram of my life."² Now, we will examine Ambedkar's role in revival of Buddhism in India through his contributions of his time and his influences today.

Ambedkar not only acted and converted to Buddhism but also called for the revival of Buddhism in India. Under the influence of Ambedkar, Buddhism in India really opened a new era, era of Ambedkar as the saying of C.D. Ahir "The mass conversion ceremony at Nagpur on 14 October 1956 was doubtless an epoch-making event; it not only changed Dr. Ambedkar's destiny, but changed the course of history of Buddhism in India as well. On this day, the Buddhist revival movement in India entered into an era of intense activity which can rightly be called „Ambedkar Era of Indian Buddhism."³ Under the inspiration of Ambedkar's conversion and calling, several personalities and characteristics have been willing to devote their lives to Dr. Ambedkar's career and mission. Shri L. R. Balley made a vow that he would service for society and Dr. Ambedkar's mission until the last of his blood is sacrificed.⁴

All those who were low castes either saints or common people in States like Uttar Pradesh, Andhra Pradesh, Punjab, Bihar... deeply attached to Dr. Ambedkar and his movement and continued to study Buddha- Dhamma after his sudden death⁵.

The influence of Ambedkar on Indian Buddhism was expressed on two dimensions: the related activities and the following conversions.

Dr. Ambedkar and Conversion Issues in Maharashtra

The conversion of Dr. Ambedkar and his followers was a great historic event. His sudden death was not without negative affection to his followers but inspiring them to continue to convert to Buddhism as a way to fulfill their leader's wish. Venerable Sangharakshita who had met Dr. Ambedkar three times and also presented at the funeral of Dr. Ambedkar, always repeated in his lectures he delivered the new Buddhists the message that "Ambedkar was not dead and his work especially the work of conversion must continue."⁶ Venerable Sangharakshita himself initiated about 30,000 people into Buddhism just four days after Dr. Ambedkar's nirvana.⁷ It seems that every year on October 14, the Dalits and enlightened ones organize conversion ceremonies for those who wish to embrace Buddhism.

Accordingly, many conversion ceremonies have been held every year with many lacks of people participated. The year 2006 is the 50th anniversary of Ambedkar's conversion to Buddhism; the conversion seemed to occur more loudly in over India. For example, In Gulbarga, hundreds of people converted from Hinduism to Buddhism on October 14, 2006⁸. In Nagpur, hundreds of Dalits embrace Buddhism. They

converted to Buddhism to escape their low - caste status because they did not believe in the promises of priests for the next life any more. Other areas like Nagpur, Orissa, Karnataka and Gujarat states also witnessed mass conversions to Buddhism⁹. In the conversion ceremony Dr. Ambedkar composed twenty two oaths.

The content of these twenty oaths are as follows:

1. I shall not consider Brahma, Vishnu and Mahesh as God nor shall I worship them.
2. I shall not consider Ram and Krishna as God nor shall I worship them.
3. I shall not believe in Gouri - Ganesh and other Gods and goddesses of Hindu Religion nor shall I worship them.
4. I don't have faith incarnation of God.
5. I believe that, Buddha is incarnation of Vishnu, is a false and malicious propaganda.
6. I shall not perform shraddha, nor shall I give pind-dan.
7. I shall not practice anything which is against and different from Buddha's Dhamma.
8. I will not perform any rituals to be performed by Brahmins.
9. I believe that all human beings are equal.
10. I shall make efforts to establish equality.
11. I shall follow the Eightfold path as told by the Buddha.
12. I shall practice ten Paramitas as told by the Buddha.
13. I shall have compassion and living kindness for all living beings and protect them.
14. I shall not steal.
15. I shall not tell lies.
16. I shall not commit any sexual misconduct.
17. I shall not consume liquor/intoxicants.
18. I shall lead a life based on Buddhist Principle of wisdom, Precepts, and compassion.
19. I denounce Hindu religion which is Harmful for my development as a human being and which has treated human being unequal lowly and I accept Buddha's Dhamma.
20. I am convinced that Buddha's Dhamma is Saddhamma.
21. I believe that I am taking new birth.
22. I commit that henceforth I shall act as per Buddha's principles and teachings.

These twenty- two oaths had been given to the new converts along with the Triple Gems and the Five Concepts in the conversion ceremony as a supplement to ensure the converts to be the true Buddhists. Of these 22 oaths, the fourth (I don't have faith incarnation of God) and fifth one (I believe that, Buddha is incarnation of Vishnu, is a false and malicious propaganda) is very important. It is because, for many centuries, Indian people had/have thought that the Buddha is the ninth incarnation of the god Vishnu. This theory had made the Buddha the Hindu god and Buddhism a branch of Hinduism. By declaring the oaths four and five, Ambedkar wanted to cut off this ambiguous interpretation and misunderstanding to make the new Buddhists become the complete Buddhists without clinging to their old faith of Hindu religion. Despite the sudden death of Dr. Ambedkar which occurred so shortly after his conversion, the mass conversions to Buddhism have continued .

The number of conversion ceremonies was countless. It has been so because, according to the researcher Ahir , "the work which Dr. Ambedkar had done during his life time, and thereby prepared a huge mass of humanity for receiving with open aims the gospel of the Buddha."¹⁰

Ambedkar not only converted to Buddhism but also wished to make India a Buddhist country. In order to fulfill their leader's wish and mission, the Ambedkarites not only became Buddhists but also worked for the spread of Buddhism. Therefore, besides conversion to become Buddhists, they further organized Seminars and ceremonies, erected Buddhist temples, observed religious mode of living, learnt the Pali language, read Buddhist scriptures, and rewrite the episodes in history as a way to learn and spread Buddhism.

The events were usually held in special days and years that relate to Ambedkar. In order to commemorate twelve years Ambedkar converted to Buddhism, there have been many events held in the year 1968.

The purpose of these events was to discuss the ways and means to give more promotion to the revival movement of Indian Buddhism that Ambedkar had heartedly pursued. The first conference was held on 23 and 24 of October under the auspices of the Bhartiya Bauddha Maha Sangha. Prof. R. D. Bhandare presided over the conference and the Prime Minister of India, Shrimati Indira Gandhi, inaugurated the conference. The second conference was held in November under the aegis of the Buddhist Society of India. Bhayyasaheb Y. B. Ambedkar, son of Dr. Ambedkar presided over the conference and His Holiness the Dalai Lama inaugurated the conference. Both of the conferences had been attended by scholars and Buddhist leaders like Ven. Kushak Bakula, the Head Lama of Ladakh etc. On this occasion, the Memorial at the Chaitya Bhoomi where the dead body of Dr. Ambedkar had been cremated in 1956 was unveiled by the Chief Minister of Maharashtra, V. P. Naik¹¹. On the occasion of the dead anniversary of Ambedkar, a convention of All Indian Buddhist Dhamma was organized in Nagpur from 6 to 10 of December in 1975. There were around 3000 delegates from all over the country took part in the Conference. At the Conference, the attendants recited the Five Precepts, chanted the Sutras, and did memorial service to Ambedkar. One of the programs of the Conference was the colorful procession of which the image of the Lord Buddha and the casket of the remains of Ambedkar was being paraded from the main street of Nagpur then returned to the venue of the Convention at Ambedkar Park. The last day of the Convention was an open session where several resolutions were adopted¹².

There were many Seminars which were organized to review, acknowledge and extol the contributions of Dr. Ambedkar to India and Buddhism. For example, on the occasion of the centennial anniversary of Dr. Ambedkar's birthday 1891 - 1991, besides other activities. An International workshop on "Dr. Ambedkar, Buddhism and Social Change" was organized in Sarnath. The Workshop with its dozens of important papers was published in 1994 with the same title¹³.

Since 1956, many movements and organizations have been established to promote Buddhism in India. Some of these are the Triratna Buddha Mahasangha (TBM), Bahujan Hitay, Jambudvipa Trust and Manuski Project. These movements and organizations were established to spread Buddhism and especially to support Dalit Buddhists. For example, the Manuski (It is Marathi word, means humanity or humanness) has its missions are: 1) To transcend caste barriers through Social Development Programs; 2) To struggle against social discrimination through legal and constitutional ways; 3) To develop Dalit women leadership; 4) To sustain the social projects and building solidarity among the individuals and organizations¹⁴.

These activities, no doubt, have been performed according to Ambedkar's wish and inspiration.

Ambedkar's Social Reinterpretation of Buddhism

It is true that Buddhism is a religion and the Teachings of the Buddha is to guide people to release from their defilements of attain Nibbana. However, besides this central doctrine, did the Buddha teach

other else? According to Ambedkar, the Buddha is not only the religious teacher but also the social activist. The Buddha gave a social message and discussed all social fields such as justice, love, liberty, equality, fraternity¹⁵ .

In *The Buddha and the Future of His Religion*, Ambedkar wrote as follows:

“This is because most of those who have written about the Buddha have propagated the idea that the only thing the Buddha taught was Ahimsa. This is a great mistake. It is true the Buddha taught Ahimsa. I do not want to minimize its importance. For it is a great doctrine. The world cannot be saved unless it follows it. What I wish to emphasize is that the Buddha taught many other things besides Ahimsa. He taught as part of his religion, social freedom, intellectual freedom, economic freedom and political freedom. He taught equality, equality not between man and man only but between man and woman. It would be difficult to find a religious teacher compares with the Buddha whose teachings embrace almost so many aspects of the social life of the people and whose doctrines are so modern and whose main concern was to give salvation to man in his life on earth and not to promise to him in heaven after he is dead!”¹⁶ Ambedkar’s social view focuses on four questions that he raised in the preface of his work.

The Buddha and His Dhamma, as follows:¹⁷

1) According to traditional explanation, the Buddha denounced the world to search the path of enlightenment and emancipation after he witnessed the scenes of human s decay, diseases, and death. However, Ambedkar refused that theory. Instead, he considered that the Buddha denounced the world because he wanted to avoid the coming war between Shakyas and Koliyas. The Buddha renounced that world in order to find a solution for the problem of social conflict¹⁸.

2) The Four Noble Truths is the basic doctrine in Buddhism. It is said to be preached by the Buddha right after he attained the great enlightenment. However, Ambedkar considered that the Buddha did not deliver the doctrine of The Four Noble Truth. It is because Ambedkar viewed that “if life is sorrow, death is sorrow and rebirth is sorrow, then there is an end of everything. Neither religion nor philosophy can help a man to achieve happiness in the world. If there is no escape from sorrow, then what can religion do, what can the Buddha do to relieve man from such sorrow which is ever there in birth itself?”¹⁹ Ambedkar blamed that the Buddha never gave such pessimistic doctrine but it is the additions by the later monks. Ambedkar viewed that human s sufferings are not derived from natural phenomena like birth or death; but they derived from social matters like poverty and inequality created by human beings themselves. He said that:”

Poverty gives rise to sorrow²⁰...the meaning of sorrow and suffering from social and economic causes... it is clear that the Buddha was very much aware that poverty was a cause of sorrow... is poverty a woeful thing for a worldly wanton? ... When a man is poor, needy, in straits, he gets into debt...when he gets into debt, he borrows... when the bill falls due, he pays not and they press him... when pressed, he pays not and they beset him... when beset, he pays not and they bind him... Thus,... poverty, debt, borrowing, being pressed, beset and bound are all woes for the worldly wanton...Woeful in the world is poverty and debt...Thus the Buddha’s conception of Dukkha is material.²¹Man s misery is the result of man s inequality to man.”²²

3) Karma and Rebirth is also the basic doctrine in Buddhism. However, Ambedkar also refused this theory. He argued that the Buddha denied the existence of soul, how could he advocate Karma and rebirth? On the case the Buddha advocate karma and rebirth, “did he use them in different sense than the

sense in which they were used by the Brahmins of this day?"²³ Kamma and rebirth used by the Brahmins means the destiny of castes. One is born in a certain caste, he will be the man of that caste all life despite his bad or good conduct. In fact, Kamma in Buddhism is very different from in Brahmanism. In Buddhism, though man has to subject to the fruits that he did in his past actions, he can improve the condition by the present attempt. In other words, there are no castes in Buddhism. Castes can be changed by one's actions in the present. Ambedkar of course did not like the theory of kamma used by the Brahmins. I do not think that Ambedkar did not understand the meaning of Kamma in Buddhism properly, but he was afraid that the theory of Kamma would be an excuse for the high caste Hindus to continue to express their superior position towards the depressed classes. In order to avoid these negative consequences, Ambedkar denied this theory. It may also be that he wanted to emphasize the efforts in the present. Kamma or not Kamma is not important. The importance is the actions of people and the circumstance of society in the present.

4) About the Bhikkhus, Ambedkar considered that the Buddha created Buddhist Sangha not because he wanted to create the perfect men but to serve people and beings better. Ambedkar viewed that a perfect man is actually a selfish man. If Bhikkhus are the perfect men, they cannot serve others effectively on the one hand, on the other hand, they are of no use to the Propagation of Buddhism.²⁴

Conclusion

Ambedkar viewed that Buddhism is a system of rational and moral action and embraced the social and political directions. The Bhikkhus had a responsibility to spread these useful ideas and should not turn their backs on. He complained that a number of Buddhist monks became addicted to living luxurious and restful life. He suggested that these monks should move place to place to propagate Buddha Dhamma.

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EARLY VACCINATION POLICY AND ITS IMPACT ON SOCIETY IN NINETEENTH CENTURY MADRAS PRESIDENCY

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Smallpox has been a well-known epidemic since ancient times. It originated in India or Egypt over 3,000 years ago. Abu Backer first mentioned that measles and smallpox were prevalent in 900 AD. In 1545, one of the most severe smallpox outbreaks occurred in Goa, killing over 8000 children. This was continued up to the middle of the twentieth century, and it caused millions of deaths in all parts of the country. To prevent smallpox, the Indians followed traditional medical practices. Inoculation was one such practice. Before the discovery of the cowpox vaccine, 'Variolation' was the most widespread preventive measure against smallpox. It was a well-known technique in England and parts of Asia. It was introduced to Europe by Mary Wortley Montagu in 1721.¹ This practice was much more common in the northern parts of the Madras Presidency, where "*Woodiah*" (Oriya) Brahmans practised variolation since times immemorial.²

A vaccine is a biological preparation that improves the immune system and stimulates the production of antibodies. The word "vaccine" is Latin, derived from "vacca-ae" or "*vaccines-a-um*." It means "cow." The word "vaccination" was originally used specifically to describe the injection of smallpox vaccine. The word "vaccination" was first used by Edward Jenner in 1796. The first vaccine was derived from a virus affecting cows; this provides a degree of immunity to smallpox. For the first time in India, the smallpox vaccine arrived in May 1802. The first doses of smallpox vaccine lymph were given to Anna Dusthall, a three-year-old child, at Bombay on June 14th, 1802. This vaccine was sent to Madras, Poona, Hyderabad, and Surat. In 1796, British physician Edward Jenner tested and used the cowpox vaccine to immunise humans against smallpox. He was the pioneer and is often called "*the Father of Immunology*."³

Traditional Tikadars :

The experienced traditional "*Vaidyas*" (doctors) in rural areas used their diagnostic skills to identify the specific form of the disease. Similarly, "*Tikadars*," who make a "*Tika or Mark*," also worked for the prevention of smallpox. This was one of the most common and effective forms of indigenous medical practices in India.⁴ There are different names for *Tikadars* in different regions. A report from 1850 identified the 42 *Tikadars* in Calcutta. They belonged mostly to low-status artisanal or petty trading castes like "*Malis, Tantis, Kumars, and Napits (Barbers)*." They were known as "Mastan," or "low Brahmans," in Balasore. In one part of Bihar, people are called '*Gotpachcha*' or "*Pachaniya*'. Rangpur in Northern Bengal, the inoculators were "*Rojas*," and Northern and Central Indian variolators included Brahmans, barbers, and members of diverse artisanal and agricultural castes. On the West Coast, variolation was practised by agrarian castes like the "*Kunbis*."⁵

Therefore, the medical practitioners observed that variolation was a religious ceremony. In the later years, vaccination was introduced in India in 1802; hence, variolation faced tough competition from the British. They inoculated on any part of the body, but preferred the arm, midway between the wrist and the elbow on males and between the elbow and shoulder on females. The inoculator rubbed the chosen place for eight to ten minutes with a piece of cloth and did the inoculation. The practitioners imposed several dietary restrictions, and this practice was not comforting to the patient. The *Tikadars* commonly

charged the poor people one or two rupees per head. Variation was common in Madras Presidency's northern districts. In this region, "*Mariamamma*" replaced "*Sitala*" as the goddess of smallpox.

Early Vaccination Policy

The arrival of vaccination marked a new and critical stage in the development of western medicine in India. As a result, the colonial empire rapidly expanded in South Asia.⁶ The smallpox vaccination was introduced by the British in India via Persia and Bombay in 1802. The arrival of the smallpox vaccine brought about significant changes.⁷ Variolation declined rapidly after the introduction of vaccination.⁸ In South India, indigenous immunizers were active in the Vizagapatnam district. In Guntur district, the pioneer was the Zamindar of Chintapally, who had been inoculated by a British surgeon in 1793 and subsequently employed his own indigenous inoculators. In the southern part of the Presidency, the earliest efforts to combat smallpox were centered on the military headquarters in Trichinopoly in 1787. When it was reported that Surgeon Nicol Mein had inoculated about twenty European soldiers, it was later extended to the common people. These scattered attempts were encouraged by the government of Madras. It was also decided in September 1800 to launch a campaign to encourage variolation.

In 1800, the campaign against smallpox began and promoted variolation, but it was abruptly redirected toward the promotion of vaccination in January 1803. In South India, indigenous immunizers were active in the Vizagapatnam district. In Guntur district, the pioneer was the Zamindar of Chintapally, who had been inoculated by a British surgeon in 1793 and subsequently employed his own indigenous inoculators. In the southern part of the Presidency, the earliest efforts to combat smallpox were centred on the military headquarters in Trichinopoly in 1787. When it was reported that Surgeon Nicol Mein had inoculated about twenty European soldiers, it was later extended to the common people. These scattered attempts were encouraged by the government of Madras. It was also decided in September 1800 to launch a campaign to encourage variolation. In 1800, the campaign against smallpox began and promoted variolation, but it was abruptly redirected toward the promotion of vaccination in January 1803.⁹ In 1802 August, the government claimed that over 26,000 people had been immunized. Of these, 18,000 were from Guntur and 5,000 from Masulipatnam. In 1802, the cowpox vaccine reached Madras, and the government immediately redirected its campaign to promote vaccination instead of variolation.¹⁰ The prevention of smallpox through vaccination not only lessened the incidence of the disease, but it also had an impact on the minds of the people, which turned their attention from the supernatural to the natural cause.¹¹

Vaccination was less painful and was culturally more acceptable.¹² By the latter half of the nineteenth century, vaccination had acquired influential support from Indian practitioners of western medicine. In British India, for example, 3,50,000 vaccinations were administered in 1850; by 1877, the figure had risen to 4.5 million. In the 1890s, the annual number of vaccinations increased to nearly eight million, and in the early 20th century, it was nine million.¹³ Edward Jenner proved that Cowpox vaccination protected the vaccinated individual from Smallpox.¹⁴ In a short span of time, vaccination as a preventive measure against smallpox was universally accepted. A variety of techniques were used to perform vaccination operations. Indeed, factors like a favourable environment, strong bureaucratic structures, and the absence of variolation seem to have contributed to the relatively smooth transfer of vaccination technologies.¹⁵

John Z. Browsers points out that vaccination is a uniform procedure, performed essentially the same way in all geographical and cultural contexts. The "fear of civilians" was one of the issues that British people faced.¹⁶ In 1802, the vaccine was first brought to India via Bombay. Dr. James Anderson,

Physician-General in Madras, undertook the task of introducing it in Madras and Calcutta.¹⁷ Slowly, prejudices were overcome, and vaccination against smallpox became a national health policy. The number of cases of smallpox and the mortality rate from the disease progressively declined.¹⁸

The government implemented a vaccination policy to control various diseases over time. In the Madras Presidency, smallpox vaccination had been encouraged by the government. A vaccination depot was established in a central station at Madras under the supervision of a skilled surgeon. His principal duty was to maintain and furnish up-country stations with supplies of vaccine lymph, and a medical officer was appointed at each superintending surgeon's station to encourage and practice vaccination. Native medical practitioners were also instructed in the art and employed in the revenue districts to practice it. In the later part of the 19th century, the vaccine operations controlled the death rates of smallpox.¹⁹

In 1804, there was smallpox in Rajahmundry. The Vijayanagaram Collector said that the people practiced unnecessary rituals, superstitions, and ceremonies during variolation. Even British people predominantly use an arm-to-arm technique. The British Medical Board declared in October 1804 that vaccination was more reliable and caused fewer reactions. The Vaccination Acts of the 1870s and 1880s made vaccination compulsory in designated areas such as municipalities and cantonments. The British were committed to suppressing the widespread practice of variolation and promoted vaccination.²⁰

The government also started new propaganda methods like advertisements and publications for the promotion of vaccination instead of variolation. Thus, it seems that the sudden shift from variolation to vaccination created a conjecture in which it was particularly important to the British to insist on the difference between indigenous medical practice and benevolent European medicine.²¹ In 1865, Dr. Jhon Shortt, an able man of science, was appointed Superintendent-General of Vaccination in the Madras Presidency. The newly organised department consisted of one superintendent general, eleven deputy superintendents, and 145 vaccinators. Formerly, there was a vaccinator appointed to each taluk in a district, but under the new arrangement, there were 13 to 14 vaccinators and one deputy superintendent to every two collectorates. The vaccinators worked under the supervision of the Deputy Superintendent, travelling the districts systematically and visiting every village regularly, but some of the hospital assistants, those who were of lower caste status, were not accepted by the people in rural areas.²² The following table shows the vaccination operations in Madras Presidency.

Table: 1

Sl.No.	Years	Total Number Vaccinated	Successful	Deaths from Smallpox
1	1865	191,394	162,195	-
2	1866	194,509	168,057	23,106
3	1867	270,749	242,279	27,907
4	1868	264,696	236,817	34,330
5	1869	255,685	230,207	17,448
6	1870	257,581	232,935	11,252
7	1871	279,893	249,698	20,823
8	1872	337,851	303,057	39,074

9	1873	366,770	330,443	51,784
10	1874	381,412	370,731	48,343
11	1875	483,192	317,561	24,775
12	1876	483,192	409,574	23,469
13	1877	787,730	655,407	88,321
14	1878	527,492	451,401	56,360
15	1879	474,821	418,554	17,840
16	1880	665,096	587,718	14,529
17	1881	606,632	550,063	15,776
18	1882	664,668	610,543	20,159
19	1883	753,589	691,244	37,975
Total:		82,469,52	72,18,484	5,73,271

Source: C.D Maclean, *the Manual of the Administration of the Madras Presidency*, Vol.I, Asian Educational Service, New Delhi, 1987 p.516.

The table shows the number of vaccinations and their results from 1865 to 1883. The total number of vaccinations performed during these years was 82,469,52. Out of these 72, 18, 484 vaccines were successful. The total number of successes was 87.53 percent, even though 5, 73, 271 deaths from smallpox were recorded. From one year old to six years old, all children received their primary vaccination. The data indicates that smallpox deaths are also continuing. In 1883, there were 7,533, 589, and 6,914 vaccinations, with 244 successful. Under one year of age, people were 1,31, 371, over one and six years of age, people were 3,34,623 and above six years of age, people were 2,17,390 primary vaccinations were successfully completed.²³

In 1865, an attempt was made by the Revenue Department to register the mortality of the people in the Madras Presidency, and in 1869, births as well as deaths began to be registered.²⁴ Dr. John Shortt, in the Report of General Superintendent of Vaccination in 1866 at Madras Presidency, stated that during the year, 1,94,509 persons were vaccinated, and 1,68,057 vaccinations were successful. The average vaccination rate for the whole presidency was 86.40 percent. The natives practised smallpox inoculation in several districts.²⁵

In 1868, the Vaccine Department in Madras was more expensive than in many other parts of India. The staff vaccinators were increased from 145 to 255 and divided into first and second classes. The first class will get eighteen rupees and the second class will get ten rupees; they are working under superintendents. They were assigned to one or two taluks. In 1875, the vaccine staff in the several districts was transferred to the local boards, and they were paid from local funds. The Superintendent General of Vaccination was designated as “Inspector of Vaccination” and made subordinate to the Sanitary Commissioner instead of the Surgeon General. These are for incorporating the Vaccine Department with the Sanitary Department. In 1879, the colonial government proposed a “Compulsory Vaccination Bill” in India, and in 1880, the “Compulsory Vaccination Act” was passed. This act made vaccination mandatory

for children under one year old and up to fourteen years old. It was not so popular in the beginning and interfered with the customs and habits of the people. Later, it was extended to all the provinces, municipalities, and military cantonments.²⁶

After the amalgamation of the Vaccine Department with the Sanitary Department, the experiments on the technique of animal vaccination were started in 1879, and success came in February 1880. It was undertaken in the cities of Bombay and Calcutta.²⁷ Between February 20 and September 17, 1881, animal vaccinations began at the Madras depot.²⁸ The most common form of animal lymph-based vaccination until 1890 was founded on the direct transfer of vaccinal matter from the animal to the human. Scientists in presidential capitals use these techniques.²⁹ Moreover, Vakil and the Brahmins were obstructing the vaccination system, and they started an anti-vaccination program.³⁰

The vaccination work in the province was continued with both animal and human lymph until 1890. The main advantage of the animal lymph was that it could be carried to outlying villages more easily than fresh humanised or animal-based vaccines.³¹ Achanta Lakhmi Pathi's famous book "*Infectious Diseases: Their Causes and Prevention*" says that the cholera and plague vaccinations were successful in India.³² He also took his vaccination in advance on October 18, 1898, and many people took vaccines in the Madras Presidency. He claims that the vaccination was effective.³³ In fact, the vaccination results in urban areas were not replicated in rural areas. The colonial government realised that to adopt preservation techniques, pay attention to vaccine production, and introduce a variety of measures for strengthening the vaccination policy.³⁴ Most of the Hindus were ritually polluted. The extraction of lymph from a child's arm could be alarmingly painful. Even so, the colonial government recruited vaccinators from different castes and performed vaccinations successfully in various parts of the districts. The King Institute of Preventive Medicine in Guindy supplied sealed tubes to preserve vaccine lymph in Madras.³⁵

The vaccinators were overseen by the Inspector of Vaccination and Sanitary Department.³⁶ In the 19th century, using humanised lymph became an inherent danger. There was great concern that arm-to-arm vaccination might transmit diseases such as erysipelas, plague, syphilis, and tuberculosis. This created the unpopularity of vaccination, but in the 20th century, the use of animal lymph was supplied by the King Institute of Preventive Medicine at Guindy. The institute was named after W.G. King, the former Sanitary Commissioner of Madras, who had pioneered the use of animal lymph in the Madras Presidency. The institute had an almost immediate impact on lymph supply.³⁷

In Madras Province, vaccinators used both calf and arm vaccines, which means it is pure. Bovine lymph was scraped from pustules on the bodies of animals and used directly on human subjects. The preserved animal lymph was used in rural areas where supplies of animal lymph were not easily available. There are broad differences in the practise of vaccination between the provinces. For instance, in Madras, Assam, and Berar, calf lymph was mixed with either glycerin or lanolin.³⁸

Vaccination and Its Impact

Smallpox was seen as more dangerous in 19th and 20th-century India. Vaccination is the only western medical solution to control smallpox.³⁹ In the beginning of the 19th century, the British government forcibly abolished "variation" and encouraged the vaccination system. It was culturally disturbed by the indigenous population.⁴⁰ Vaccination was first done by the "arm-to-arm method," but this method was resisted by different castes and communities because they strongly followed the traditional methods of treatment. They refused to take vaccination in various parts of the Madras Presidency in the early nineteenth century.⁴¹ The compulsory vaccination was not accepted by some people due to a lack of knowledge,

beliefs, superstitions, illiteracy, etc. There was some opposition to the mandatory vaccination programme at first because it was linked to syphilis and leprosy. It has harmed the Madras Presidency's vaccination capacity.⁴²

The colonial officers and health staff did not understand the rational basis of indigenous resistance to vaccination; sometimes they blamed Indian traditions and superstitions. In this context, health workers in rural areas did not provide any information about smallpox to the villagers. Many municipalities and Union Board members refused to implement the vaccination policy.⁴³ Moreover, the local medical practitioners were unpopular with the vaccination system.⁴⁴ The local vaccinators had used humanised and usually un-attenuated lymph when the preserved animal lymph transported from the district depots lost its potency. This lymph could have serious side effects.⁴⁵

V.R. Muraleedharan pointed out that the indigenous medical staff and colonial medical doctors viewed western medicine as scientific and indigenous medicine as unscientific.⁴⁶ The use of painful operating techniques and the official anti-smallpox campaigns in several rural areas in Kurnool, Chittoor, Chingleput, and Anantapur districts failed. These districts oppose vaccination policies. In many districts, district health officers have complained that local bodies fail to enforce vaccination and do not encourage efficiency in their vaccination staffs. There was no uniformity among the officials about the vaccination techniques. The government directs its efforts at field officials and targets the people at a given point in time. As a result, there were a variety of official and civilian responses. The village Munsifs directly refused the vaccination rules, and many municipal and local board presidents did not maintain the proper registers of births and deaths in their jurisdiction. In this case, the government did not take any action against them. Another obstacle was the extension of vaccination in rural areas, which disturbed traditional medical practises and culture.⁴⁷ The limited medical staff had spent their time trying to control not only the smallpox but also the plague, cholera, and other epidemics as part of their duties. A significant language barrier, poor funding, insufficient staff, and forceful policies are causes of resistance.⁴⁸

Conclusion

The colonial government introduced various public health policies and measures that were forcibly imposed on Indians. The colonial government did not implement compulsory vaccination in all areas at the same time, which resulted in serious epidemics prevalent in the districts. After the vaccination, there were many unsuccessful cases registered, and in some cases, post-vaccination deaths were also registered.⁴⁹ David Arnold argued that colonial medicine in urban contexts did cater to the European element and the richer sections of Indian society.⁵⁰ Deepak Kumar states that from the beginning of the 19th century on, the higher sections of Indian society gave their support to Western medicine. The educated classes were quick to see the benefits of vaccination.⁵¹

In South India, the missionaries were given more importance to the propagation of their religion, and they tried to attract the people through technology and medicine. The European vaccination system clearly shows the reluctance of people to seek vaccination, except during epidemics. Until the late nineteenth century, the Smallpox deity and Variolation inspired people and offered an alternative religious experience. With Sitala, however, British medical policies were unwilling to compromise with indigenous beliefs and folk practices. Western medicine was opposed because it was European in character, foreign in nature, and threatening to the local community.

The vaccination in India was plagued by technical difficulties; there were problems of climate, transport, lack of preservation, shortage of lymph and crusts, etc. Hindu communities considered arm-to-

arm vaccination to be ritually polluting because it was practised until the 1890s.⁵² The major criticism of vaccination policy was that it was introduced to protect military, economic, and political interests, not those of the Indians.⁵³ The shortage of vaccination supplies, language barriers, the lack of supervisors, the frequent dearth of working vaccines, the lack of coordination between the departments, the failure of health campaigns, the civilian opposition, the low level of immunity power, and the social and cultural factors are causes for the failure of vaccination policy. The caste system proved to be a huge obstacle to vaccination in India.⁵⁴ The vaccination system provided relief by controlling and lowering mortality rates, but it did not provide a long-term solution. Thus, the vaccination policy was a landmark in the history of public health in modern India.

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UNDERSTANDING NATIONALISM IN CURRENT GLOBAL HISTORY

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1

INTRODUCTION

The very nature of nationalism is an expression of national consciousness, national identity, and the organization of communities as nations and sovereign communities of fundamentally equal members. It means to connect to modern concepts nationalism embedded with democracy, liberal liberty, equality, morality, fraternity and justice to its citizens in current history. It will attempt to demonstrate that nationalism lies behind modern politics, in general, essentially defining modern political culture. The non- violence should be the major feature for the modern politics.

The nationalism endows dignity of personal identities of common people in current world in globalization which argues for becoming unified in the shared - national - consciousness, paradoxically drawing countries into ever more intense competition for international dignity, or prestige. The development of the new nationalism is the cause and effect of the outcomes of the political institutions at different levels. For example on voting behavior . political participation, national building multi dimensional social change, digital discrimination, new social movement . raising of the ethnic issues, political violence . distributions of welfare schemes, transitional justice, economic performance . distribution of justice.

Debates around migration have become a central flashpoint of politics over the last few years. As per International Organization of migration (IOMs) in its report World Migration Report -2022 says that, there are 281 Millions international migrations. Although the movement of people across and within borders has been integral to capitalism since its inception, there have been numerous important changes to patterns of migration at a global scale. We now see a multiplicity of different roots and forms of migration that span all parts of the globe: significant flows of refugees and asylum seekers connected to violence and conflict across the Middle East. Africa, and Central Asia; increases in forms of unfree migrant labour (including trafficking , Modern slavery and castism). a proliferation of temporary migration schemes that connect labour markets in the North and South; on-going large-scale rural to urban migration: and a regionisation of labor migration flows centered around new poles of capital accumulation in East Asia and the Middle East. Such movements of people - particularly over the last decade - have been accompanied by the rise of anti-immigrant and populist movements

The renaissance of nationalism, and the emergence of illiberal backlash around the world in transitional or hybrid regimes, established more than 36 democracies. Nationalism comes with significant political, economic, and cultural implications: it restricts multilateral cooperation, disrupts trade, and inhibits work on shared problems like climate change. Domestically, meanwhile, nationalism produces tension between regions and ethnic groups, or caste endangering the social cohesion within countries. The coupling of nationalism and illiberalism pose a serious threat to democratic and liberal institutions, principles, and values, both domestically and internationally.

JJ.Rousseau, the father of modern Nationalim (General Will), which is associated with political

community or inclusive nation. Johann Gottfried Herder German philosopher (1744-1803) the father of cultural nationalism has advocated Nation as a cultural community (Anders Heywood:2002:75) The terms national, nationalism and nation-State came into vogue in Europe after the Westphalian Peace Treaties in 17th century. (Prabhat Patnaik: The Hindu: 27-02-2006). The nationalism in India has initiated during colonial rule and shaped as a nation since 1947(75 years of its Independence). It is the vast land of around 3.3 million sq km, with people of 130 crores, practicing seven religions every day. speaking 100 languages in daily life, with was bound by one constitution, one flag, one identity, one man, one value, one vote and practice of one rule of Law. Nationalism is a deep commitment to the identity of the people living in a territory claiming equal rights and non discrimination (Romilla Thaper: The Hindu: 3/3/2016). Prof. Kancha Ilaiah (1999) had initiated Hindu nationalism (Tilak and Gandhi), Dalit- Bhaujan Nationalism (Phule-Ambekar- Periyar), and third Brahmanical Communist Nationalist^ P.C.Joshi, S.A.Dange). Kancharam in his Political Analysis's of chancha Age describes nationalism can be classified two types of Nationalism .Nationalism is not feudalism. Nationalism is a mass of India and the politics of a nation became a life blood of the downtrodden in India.. He advocated two types nationalism firstly Oppress Nationalism and 2. Oppressed Nationalism .Addressing the bi- centenary celebrations of the Aligarh Muslim University. Sir Syed Ahmed Khan , at Aligarh Muslim University , former president Pranab .Mukherjee on Tuesday. October .2017 said that nationalism can neither be imposed by law nor implemented by decree or be enforced by a dictum. Ours is a modern - postmodern constructs of identity. He further stated that the concept of nationalism in the context of European nation states is a new phenomenon in Indian Civilization.(The Hindu: 18-10-2017) According to the new nationalism, the situation in India is more troubling, considering the fact that since Independence India has been praised for its stability as the largest democracy in the world.

There will be no meaning of nationalism with equality, justice fraternity, respect in social economic, political and culturally. In the secular democracy, citizenship is the civic religion .Religious nationalism is the antithesis of this principal and excludes the nation of a secular state and denies equal participation of those who do not identify with the dominant religion. For example in India, without equal citizenship, article 15 of Indian constitution explains that prohibits discrimination on grounds of religion, race or caste. The independence of mind is possible when we teach critical reasons of all 3religions like Buddhism. Jainism. Zoroastrianism. Hinduism. Islam. Christianity. Judaism, etc. India is yet to improve for grater nationalism towards achieving the socio, economic and political targets. For instance India in comparative analysis of 2014 and 2022 ranking reports stands low in 12 indexes: For example Health & Survival Index - 2022(146 rank) Global Hunger Index of -2022(107 rank), Human Freedom Index - 2022(150 rank) World Happiness Index-2022 (139 rank). Environment Protection Index -2022(180 rank), World Gender Index -2022(135 rank), EIU Democracy Index- 2022 (53 rank) , Henley Passport Index-2022 (90 rank) Human Development Index- 2022 (132 rank) , Press Freedom Index-2022 (142 rank), Pension Index-2022 (41 rank), Corruption Index -2022(85 rank) , (January- 1-2022: Namaste Telangana News Paper). The status of the Indians ranking of various indexes in the year 2014 stood on 85. 55,106,111.155.1 14. 33, 74, 130, 140, 40. and 85 respectively. However the ranking has decrease in ranking towards : 61. 52,44,28.25.21.20.2.2,1,0 respectively in comparison in the year 2022.

II

Understanding Nationalism in Current History

With the beginning of the present millennium, varieties of a new type of nationalism spread through the openness, globalization and interdependence. Historically nationalism as an ideology has risen as a

response to rapid changes in the information age or digital age. For example the contemporary context of openness, globalization and interdependence therefore shapes the new type of nationalisms in the present millennium. Besides, new nationalism rises in both the affluent and destitute societies which in turn shape the way the new nationalism manifests itself. Hence, what we observe today can be rather referred to as new nationalisms.

The rise of the varieties of new nationalism and its implications on international politics requires posing some key questions in order to attain a more sophisticated level of understanding. What is new nationalism, who are new nationalist leaders and what are the similarities and differences between the new nationalisms and its predecessors? How can we interpret and classify new nationalisms taking populism, authoritarianism and ethnicism. into consideration together with new nationalism?

The new nationalism has become a highly controversial issue by the consecutive electoral success of new types of nationalist parties in various parts of the world. It should be acknowledged that the profile and discourse of leaders of these parties played an important role in this increased interest. Politicians such as Vladimir Putin, Donald Trump, Victor Oban, Recep Tayyip Erdogan, Rodrigo Duterte, and most recently Jair Bolsonaro display only partly similar profiles: however, develop an almost similar dis-course, pointing in the rise of a complex and diversified phenomenon. They increasingly resort in national references in political rhetoric in an intensifying fashion over time, express distrust in globalization and regional integration with a renewed interest in sovereignty, distance their parties from the classic political ideologies, mobilize their supports on die basis of cultural specificities and ethnicity, display hostility against migration combined with a new commitment to borders or even walls, and magnify the already existing fear induced by rapid economic change and aggressive technological advances.

The rule of china, Russia in concern with undemocratic, illiberal tendencies which create political despotism. The domestic activities in Turkey have diverged dramatically from liberal standards due to its regular army interventions in the spears of politics. It is also an aspirant to join European Union and also have loosed ties with its NATO allies predominantly with Washington. On the eastern end of the Asian continent the president of the Philippines, Rodrigo Duterte, has misgivings throughout the international community. However the peaceful systematic transformation in 1980s brought Corazon Aquino to power was clearly a boon to the country. However Filipino leaders was much closer to the liberal democracy. The concept of new nationalism is also closed connected to third wave of democracy originated in the year 1970s in the aftermath of General Franco's death in Spain, including Portugal's Carnation Revolution and the fall of the 'Black colonels' regime in Greece, and collapse of USSR in 1991. In similar way we can also see how the wave ended with failed American attempts at nation building in Afghanistan and Iraq and subsequently Arab Spring movements in 2011. The Asian and North Africa analogy to the analogy to the Euro-Atlantic cases of new nationalism, however, has a similar defeat to the Latin America version. It is hard to imagine the new nationalist would be able to frighten contemporary Turks, Indians and Filipinos with a mass influx of immigrants who would pose a threat not only to their workplace, but also to their respective cultural identities. However the countries like Turkey, Russia, Hungary, the USA, India, or Brazil was neglected the historical, socio and economic differences between the nations of the global north and the global south, and between eastern and western civilizations have a public arlm on these populist-authoritarians.

The new nationalism and its cluster of leaders diverge from the past forms of nationalisms despite some shared characteristics. The early form of nationalism in the modern period which emerged in Europe in the 19th century and spread towards the global South in the 20th century was dominated by a search for

the acquisition of rights and a rejection of absolutist regimes. It took its momentum from the struggle against first the imperial and then the colonial rules. It aimed to redefine popular sovereignty while aspiring to construct a new political community. The new nationalism, on the contrary, aims for withdrawal, confinement, and even isolation. It does not target acquisition of new- rights but rather calls for their being limited, their exclusiveness and their appropriation only by the original community of native-born people. For this reason, the new nationalist rhetoric is less political and more ethnicist, mobilizing culture, identity and religions references. In this sense, new' nationalism is almost the opposite of the original forms of nationalism of the decolonized countries, conservative nationalism and leftist nationalism. The sources of frustration and fear shaped the aforementioned forms of nationalism; and hence, we should focus on the new dynamics that lead to new nationalisms.

At the domestic sphere, as new nationalism promotes nativism, ethnicism and communitarianism along with dramatizing the increasing pressure of international migration, it poses challenges to nation-building processes and functions as a major instrument of electoral marketing. The new nationalism also endangers the democratic consensus which has been assumed to have consolidated in the last decades of the previous century by cultivating a reorientation towards authoritarianism and personalization of power. More broadly, it promotes the majoritarian aspect of populism that undermines representative government and its political institutions, weakening the role of intermediary actors and sometimes even excluding some social groups. The new nationalism may manufacture different kinds of fear, humiliation and frustration can generate a new typology of nationalism is an exciting challenge which would enrich not only political theory but also comparative politics both in its civil society and political societies in both national and international relations. Globalization with its connotations of openness and interdependence hence should be paid special attention to understand new nationalisms. We should then consider the multivarious impacts globalization has on various societies and their social strata. We must also compare how political culture, religion, ethnicity and levels of social integration shape social outcomes. Though they may not have the same meaning in every society: perceptions of fear, humiliation, decline and frustration seem to be the major factors for explaining this process. In this perspective. Durkheim's vision of anomie within industrializing societies can be applied to the new globalized international arena. Globalization leads to a more sociological vision of international relations that includes social behavior, political thought and studies of domestic conflicts, requiring a deeper analysis of the relations between its domestic and international dimensions. Contributing to the further development of this approach converges with the direction toward which the new international political theory is already advancing.

Two questions tend then to prevail at the IR level. First: is new nationalism a new (even simply renewed) diplomatic rhetoric or is it the starting step of a real new sovereignties that will prevail in the new international order? If we stick to the first hypothesis, we move to a world in which international relations will give more and more space to protest, deviance and symbolic mobilizations. If we opt for the second, we will have to cautiously conceive this new sovereigntism which appears nowadays as a confusing blending of "conservative sovereigntism" grounded in international law and promoted by the old powers, a "nco-sovereigntism" defended by rising powers and combining territorial integrity, non-intervention and openness to globalization, and an "archo-sovereigntism" comprising ethno-nationalism and rejection of any kind of globalization. How can we make these contradictory trends compatible or at least coexist in the international arena? What would the codes of this new anarchical and "apolar" system be?

The second question relates to the conflicts themselves. On the one hand, the new nationalism restores the classic conception of war as inter-state conflict and a confrontation of intensified nationalisms.

On the other hand, it extols identity, religious and ethnic references and veers toward the recent conceptions of new wars the implications of which we were able to witness in the Yugoslavian experience. If NN gives a renewed importance to the traditional issues of territoriality, inter-state competition or assertive sovereigntism, it also bestows new attractiveness to culture and ethnic references and identity entrepreneurs. Is the new nationalism than a contemporary crisis of the new global world or a deep transformation toward a lasting new domestic and international order? The uncertain compatibility of this new nationalism with the international system and the global economy is probably one of the major challenges the present world is facing. The recent research on “competition states” or “market states” considers the new public policies as being embedded in a global market that is no longer compatible with protectionism. Are we now moving toward a new international political economy that would reinstate protectionism or even “Colbertism” and mercantilism? Equally of importance, how are we to reconcile this new nationalism with regional integrations already undergoing a deep crisis?

The study of political institutions has vital relevance for examining new nationalism across the world. Institutions often shape the opportunity structures for political mobilization. They also influence political behavior and determine political outcomes. Yet, political institutions are also constantly under change which makes it more difficult to predict their effect on political outcomes. What is our knowledge about the impact of political institutions on new nationalisms and how have scholars approached this issue?

Which political institutions have a stronger/weaker impact on the emergence and development of new nationalism? In this context, the effects of political institutions may be assessed at different levels. At the micro level, we may ask for the effect of political institutions e.g. on voting behavior and on new forms of participation in social movements in the digital age. At the macro level, we need to examine the observable impact of political institutions e.g. on raising ethnic and caste issues, political violence, transitional justice, and economic performance. The comparative perspectives of papers and proposals can encompass intraregional as well as cross-country studies.

The new tension can be observed in an increasingly globalizing and digitalizing world with hardly any borders for communication, trade or travel and retroactive forces emphasizing a “new nationalism” in domestic politics and a “new sovereigntism” in international relations. This creates new fears, distrust and rejection of “others” who do not belong at home, and new “walls”, trade wars, disrespect of international law and organizations, and possibly even worse, but keeping the global dimension in mind

III

Spectrum of Nationalism

Since globalization has been the subject of intense and often heated debates among researchers from various disciplines, including economics, political science, sociology, history and geography. In 1999, the late David Held, with Anthony McGrew, David Goldblatt and Jonathan Perraton published the seminal book “Global Transformation: Politics, Economics, and Culture,” (Polity Press, 1999) which was presented at the time by James Rosenau as the “definitive book on globalization”. According to these authors, three schools of thought on globalization can be distinguished: those of “skeptics”, “globalists” and “transformationists”. What distinguishes schools from each other are their divergent conceptions of globalization, its causes, its novelty, its socio-economic consequences, its impact on states and global governance, and its historical trajectory.

The understanding of new nationalisms in a world order characterized by openness, interdependence and globalization, but also asymmetry, hierarchy, new forms of domination, coloniality of power and humiliation. First, it will focus on the rapid changes in relations between traditional and rising powers, the emergence of new and flexible coalitions, the institutional crisis of multilateralism and the disconnect between norm and power in contemporary global governance and international organizations. Second, it will foster approaches that aim to interpret and explain how social mobilizations outside traditional institutional instances act in the world scenario and react to critical consequences provoked by state-market relations in societies and the global environment. Third, it will stimulate comparisons from both the Global North and the Global South, including contradictions between the domestic, the regional and the global dimensions of the international behavior of states, businesses, social movements, NGO's, religious actors, etc. Fourth, it will promote panels and debates on the nature of conflict in contemporary international relations and how changes in conceptions of war and peace affect security internationally and collectively. Fifth, it will encourage proposals coming from a plurality of schools of thought, theories and methods, but also from a variety of geographical and institutional origins.

Political theory occupies a large territory in political science. As a method, it combines logic and ethics. As a set of objects, it links reflections about concepts to debates about values. While some authors indulge in formal theory (rational or not) others look towards normative (if not prescriptive) theory. There is nonetheless common ground between 'political theory' (i.e. 'philosophical') and the 'theory of politics' (i.e. 'scientific'): they both share a taste for modeling. The first lists the conditions required to reach a stage of political life that could be 'fairer' and 'freer'; the second plays with variables tracing 'explained' choices to 'explanatory' causes.

In the new nationalism, public policy and government is centered for contemporary challenges, trends and directions in the current history. For example, among the trends observable in recent years in the practice of public policy-making which has challenged orthodox policy studies has been a retreat from evidence and the emergence of concerns in many countries and circles around "fake news", "truthiness" and the impact of a 'post-fact' world on policy processes, content and outcomes. The policy and political sciences have only recently begun to grapple with the impact of new phenomena such as these and the challenges they pose to traditional models and thinking in the policy sciences.

As nationalism positions itself as an alternative to the insecurities produced by internationalization, we must carefully study those insecurities and engage the precarious populations whom new nationalists address. New nationalism will not succeed, if democratic forces resort back to everyday democracy, harness deliberation and common everyday narratives, and emphasize socio-spatial "joint belongingness," and eventually bridge diverse voices and identities in our global society. In brief, we need to enhance the comfort zone of both the self and the other so that they can consolidate global polities together.

New nationalism posits a national "self," which internationalization has increasingly exposed to foreignness represented by the "other." Globalization has e'-mated the remaining distance between self and other, yet the flourishing of the ether is often imagined as a threat to the self. The self then looks to the promises of nationalism - trade wars, de-globalization, and anti-immigration politics - to salve its relative deprivation. The expression of rights and freedom demands by the other - manifested by internationalization - also alienates the self from its accustomed quotidian narrative. Similarly, some of us feel our identities hindered by the emergence of global sexual, ethnic, religious, gender identities, which alters previously traditional social norms. We know that this global shift is inevitable. However, we continue to hope that our narrative prevails, along with the privilege it affords to us. New nationalism then provides myths to

comfort the alienated self in the face of the aspirational other, and advocates for the enduring insecurity of the other to ensure the felt security of the self.

Just like its “predecessor,” that is nationalism; new nationalism retains a “make-believe element.” It relies on its own elite and agents. It exploits the alienation that individuals feel, deriving from poor integration of politics at micro- and macro-levels. Populists say that the experts have decided the fates of the public for too long, and people have had enough with expertise. Hence, liberal, cosmopolitan, internationalist politics and politicians have othered the “native publics.” To cure such othering, new nationalists advocate that politics should serve the self. Thereby, new nationalism is not a top-down phenomenon, orchestrated by the maverick political, cultural, religious or economic elite anymore. A discursive frame then becomes a deeply embedded symbolic apparatus that we use to make sense of the world (Foucault 1971, Dreyfus and Rabinow 1982, Korkut and Eslen-Ziya 2018). According to Mumby and Clair (1997: 202), discursive framing “provides the fundamental categories in which thinking can take place. It establishes the limits of discussion and defines the range of problems that can be addressed.” Earlier, in an edited volume *Discursive Governances in Politics, Policy, and Public Sphere*, we proposed an analysis of these processes at the macro-level (Korkut et al. 2015). There is now a need to understand how discourses gain audience at the micro-level and make politics an everyday personal experience

The new nationalism requires us to understand perceptions. Perception is experienced as a direct registration of how things are. Their correctness is generally taken for granted. Similarly, we experience memory as the direct recall of information that had been mentally stored. When perception and memory work fluently and unhampered, we are wholly unaware of the inferential work they involve (Mercier and Sperber 2017: 135). Hence, an individual uses complex cognitive processes to tell stories such as the myths of nationalism that sway large groups of people. We draw conclusions about the world based on small glimpses, and the cognitive system’s ability to represent and rationalize causal systems based on small glimpses may be limited. This is surely why stories tend to simplify and sometimes oversimplify events. Nevertheless, individuals have a cognitive system with which they can understand the causality inherent in whatever story they are told. It is no coincidence that storytelling, the most natural mode of human discourse, depends on the very same resource - causal knowledge - that allows thinking to produce more effective action (Sloman and Fernbach 2017: 67)

Departing from this theoretical literature, we can trace how political slogans, tropes and narratives at the macro-level affect and compose the micro-deliberations of new nationalism and even day politics around it. Communication in diverse spheres hosts these slogans, tropes, and narratives, but also triggers polarization between the self and the other to spill from the material sphere into the digital - a process that Ozdiizen (2019) has called “digital polarization.”

The macro politics of governance with the micro politics of everyday. new nationalism exploit public beliefs, that incorporate the alienated masses with tropes such as “Make America great again!”, “Brexit means Brexit;” “We defend the European Borders;” “We feel threats to our existence;” and “Judiciary threatens democracy.” When these tropes prevail, they make audiences in western democracies such as the United States, the United Kingdom, France, Italy, but also Hungary, Turkey, India, Brazil, the Philippines, and other non-western nations. These slogans become common currency for publics and individuals, as nationalist elites and movements embed identity makers in these tropes to make publics comfortable with myths. In a way, this replicates the long-held imaginaries embedded in nationalism.

However the new nationalism needs to be challenged in current history need alternative progressive platforms that reflect on and refer to everyday civic politics. These —; need to counter the alienation that

our peers experience faced with ationalization. They need to show that all humans meet in their need for care, partnership, nutrition, housing, and other human needs and values. In order to promote such a mutually supportive platform, we need to amplify equality- and diversity-conscious voices that emphasize comprehensive solidarity and “joint belongingness.” This process starts at the very micro-level within our local communities, foregrounding the importance of micro-level co-operation. It imagines local and personally relevant political practices that can overcome the shortcomings of macro-political forces of de-mocracy that consolidate global politics.

Conclusion

To conclude A. Einstein in his letters 1921 stated that the nationalism is an infantile disease. It is the measles of mankind. (Leiter: 1921). However the transformation of the politics of nationalism should be the path towards stronger democracy, equality, liberty and justice. The new subaltern in Gramsci’s notion matters in the current history - is precisely used for democracy as body count, in largest sectors of the electorate to promise social inclusion: and that identity is tremendously heterogeneous even within the “same” language, the “same” religion - and same community, same societies, same nation.

. However new emerging issues in comparative politics of national and international issues like electoral authoritarianism, electoral corruption, comparative federalism, human rights, governance, terrorism, comparative regional integration transitional justice in globalization of comparative politics should be taken care towards better shaping and sharing of values.

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EMIGRATION OF INDIAN LABOUR - A HISTORICAL PERSPECTIVE

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1. Introduction: The Contextual background of International migration from India

International migration from India is an old process and there is a long historical background for it which can be divided into three main phases such as pre-colonial, colonial and post colonial migration. The pre-colonial migration was basically cultural and trade relations between different countries and between different kingdoms. Since ancient times, Indians have been travelling abroad. There is historical evidence of Indian-influenced colonies and kingdoms in Southeast Asia, the most notable of which is the Sri Vijaya Empire in Indonesia from the fifteenth century A.D. (Wheatley 1961). In addition to Southeast Asia, Indian cultural influence has been documented in Afghanistan, Tibet, and parts of China. Indian academics and businesspeople communicated with counterparts in Central Asia and the Hellenic world.

Indian migration in the pre-colonial period mostly took place to the countries of South Asia and West Asia. Indo-Gulf relations existed even during the Indus valley civilization (Prakash, 2007). Indians migrated to West Asia from sixteenth century because for the devout Muslim pilgrimage to the holy cities of Mecca and Medina. Indian rulers on the subcontinent supplied ships, money and escort to support the travel for Hajj pilgrimage regularly. Scholars like Madhavan (1985), and Nambiar (1995) have discussed that the pattern and implication of migration vary from time to time. Migration from India began within the colonial era and continued after independence. Rahman (2001) explained different patterns of overseas Indian migration such as: 1) Indentured labour migration. 2) Kanganv' Maistry labour emigration. 3) Free or passage emigration. 4) Post colonial migration (voluntary emigration to developed countries) or brain drain type of emigration, and 5) Labour migration to West Asia (Gulf Countries).

2.1. Indentured Labour Migration

Abolition of slavery from the British Empire in 1833 and French and Dutch colonies in 1846 and 1873 led to shortage of workers working in sugar, coffee, tea, cocoa, and rice and rubber farms. According to Kondapi, the abolition of slavery in the British Empire and the severe shortage of agricultural workers to work on sugar farms paved the way for a system known as indentured labour. (Zachariah, E.T. Mathew and S. Irudaya Rajan 2003). Indian labourers from almost all regions of India especially from Bihar and United Provinces were recruited and exported to different parts of the world like Fiji, Trinidad, Tobago, Guyana, Sri Lanka, Burma, Malaysia, Mauritius, West Indies and South Africa as plantation workers. However, the movement of this type of unskilled indentured labour from India to the British Empire ended with the outbreak of the First World War on the recommendation of the emigration committee, the system was abolished in 1915 and since then migration system has been operated under a free regime. (Zachariah, op-cit., P.51.) Although, there was persistent emigration even after the end of the war, it was very much limited in number during 1930s due to the Great Depression (Clarke, 1990). Table I: Phases of International Migration from India

Table 1 : Phases of International Migration from India

Time- Period	Category of Emigrant	Destination for Indian Emigrants
Pre-Colonial	Religious Trade	West Asia. South and South East Asia & Africa
Colonial	Indenture	West Indies, South Africa. Fiji, Mauritius and several other colonies
	Kangani	Malaya and Ceylon
	Maistry	Burma
	Free Passage (Merchants and other Skilled Labour)	To colonies outside British India
Post-India's independence (1947)	Professionals	Prominently to USA. Europe and Australia
	Semi skilled & Unskilled workers	Prominently to GCC countries and Malaysia
	Family reunion (dependents of emigrants)	To all destinations as permitted by both India and receiving countries
	Students	UK. USA, Canada, Australia and Russia

Source: Rajan.2014

Table 2: Indian Emigration of Indentured Labour

Country	Period of Migration	Total Number
Guyana	1838-1917	238,909
Trinidad and Tobago	1845-1917	143,939
Guadeloupe	1854-1885	42,326
Jamaica	1845-1917	38,959
Suriname	1972-1916	34,000
French Guiana	1854-1889	12,165
Fiji	1879-1916	60,537
Mauritius	1834-1912	453,063
South Africa	1860-1911	152,184
Myanmar	1852-1937	2,500,000
Malaysia	1852-1937	2,000,000

Source: Clarke et al. (1990)

2.2. Kangani System of Migration

The second one, which is known as 'Kangani system of migration, recruited labourers first to Srilanka for tea plantations and rubber plantations to Malaya. It received its name from the Tamil word 'Kangani' or headman who recruited the labourers and who was also his supervisor abroad. The Maistry system used to acquire labourers for plantation workers in Burma which was more or less similar to the Kangani system. Though migrants recruited under this system were supposed to be free, the cash advances led them into a cycle of debt bondage (Madhavan, 1985). The system was abolished by the Government in 1938. Mostly they were Tamilians and Telugu speaking areas of Madras presidency.

2.3. Free or Passage Migration

A third type of migration was 'free emigration' of traders, skilled and semi-skilled workers to East Africa colonies namely Kenya, Uganda, Tanzania, Natal (South Africa), Mauritius, Burma, Malaysia and Fiji for construction of railways. It developed along with indentured and Kangani systems and continued until the Second World War. The migrants belonged to all the categories including merchants, financiers, construction contractors, policemen, caretakers, guards, salesmen, traders, shopkeepers, street side vendors and many others. They basically met the needs of indentured workers in these colonies. They belonged to the upper classes. Among them were Gujaratis from Bombay, Punjabi, Marwaris from Rajputana and Chitars from IJom Madras. Clerical staff and administrators were appointed by the British government to work in the offshore areas of Southeast Asia, East and Southern Africa. Tinker calls them as "imperial auxiliaries." After the end of the project, indentured labourers were allowed to settle near the plantations where they worked earlier so that there would be a permanent source of labour to their plantations. Between 1800 and 1945 about 3 million Indians migrated to different parts of the world. (Andrews, C.F. 1930).

2.4 Migration during Independent India

The migration of Indians during the twentieth century is a post-World War II phenomenon. Changes in the political and economic scenario of receiving and sending countries have led to a new wave of international migration. North America, Europe and West Asia are the major destinations for Indians. A number of doctors, engineers, nurses and other educated professionals migrated to the above regions after the Second World War. (Roger Jeffrey, 1976). This form of overseas Indian emigration to developed countries is popularly known as "Brain Drain". Nearly 750,000 Indian emigrants have become permanent residents in the developed countries, with the United Kingdom accounting for 44 percent of that inflow, the United States for 26 percent, Canada for 14 percent, and Australia for 5 percent. This flow was continued till the 1970s (Madhavan, 1985).

2.5. Migration of Professionals and Highly skilled

Since the 1990s, major flows of international labour from India have been organised as follows: First, individuals with professional expertise, technical qualifications, and skills migrate to high-income developed and traditionally migrant receiving countries such as the United States, United Kingdom, and Canada, either as permanent immigrants or to take up temporary employment. Secondly, professionals, particularly young IT professionals, are migrating to newly emerging destinations such as continental

1. Brain Drain, the exodus of talent and skill. India's cream highly skilled professionals to the developed countries comprising doctors, engineers, scientists, teachers, architects, and entrepreneurs. The skilled migration to the developed countries picked up in the post-mid-1960s and became more prominent with the more recent migration of the IT workers (Khadria, 2009).

Europe (Germany, France, and Belgium). Australasia (Australia and New Zealand), and East Asia (Japan and Singapore).

2.6. Migration of Unskilled and Semi-Skilled Workers-Gulf Migration :

Emigration which took place when thousands of people migrated to countries of West Asia in response to discovery of crude oil and subsequent developmental activities triggered in those countries. Migration to the Gulf began in 1970s and gained momentum over the years. Indians in the Gulf constitute nearly 6 million with a majority of them in UAE. Saudi Arabia and Kuwait, working in the construction, oil and natural gas, trading and financial sectors. Although a clear majority of low and semi-skilled labourers, the presence of professional emigrants cannot be ignored, they range from poorly educated (uneducated) ABCD workers (Ayahs, bearers, cooks, and drivers) to highly educated professionals like doctors, engineers and semiskilled professions like nurses. By and large a majority belongs to the category of less educated workers are engaged in manual jobs (Ajay Sahoo.2015). The Indian expatriate population in West Asia increased from 0.2 million in 1975 to 3.3 million in 2001 and is estimated at around 5 million in 2010 and 6 million in 2013 and 8.5 millions in 2016 (Irudaya Rajan.2014; Ministry of External Affairs.2016). This sudden increase in the migration of workers from India to the Gulf was due to the emergence of massive construction activities in these economies as a result of an unexpected increase in income consequent upon the hike in the petroleum price. In this migration process, India has been enjoying a prominent position and Indians the largest single expatriate community in all the GCC countries. Among the various expatriate communities in these economies, Indian outnumbers all others (Tattola. 2004). Analysis of the UN Migrant Stock Database shows that the population of Indians living abroad has grown steadily since 1990 to reach 1.80 crore by 2020. The average annual increase in the immigrant population in the three decades between 1990 to 2020 is 3.4 per cent but there have been periods when the exodus was faster.

Conclusion

According to the latest official statistics from the 2022 World Migration Report released by the United Nations Department of Economic and Social Affairs, estimates that India has the highest number of international migrants in the world. It found that last year, in 2021, 18 million Indians were living abroad. This large-scale immigration and its overseas settlement pattern is closely related to the British Empire's conquest of the Indian continent and its leverage of the nation's human resources. It should be noted that the massive Indian overseas emigration phenomenon from post-independent India*is quite different from that of the colonial time. In the British colonial era, the Indian migration coincided with the expansion of British colonialism and the Empire's maintenance of order in the newly-acquired territories, which shaped the current population distribution of overseas Indians across the globe. The British rulers deployed Indian manpower to other colonies through of conscription, as service personnel, as convicts and as indentured laborers to serve colonial interests. In addition to the abolition of slavery in the British Empire and the severe shortage of agricultural workers to work on sugar farms paved the way for a system known as indentured labour. Other contemporaneous forms of emigrants such as kanganics, sirdars, and maistries, who advanced wages to pay the workers' passage and lent money to workers (at high rates of interest). Workers were assembled in gangs by the intermediaries, who were commonly returnee migrant workers.

India's post independence period witnessed lopsided development of education which produced surplus skilled manpower (especially engineers, doctors, scientists and managers) against the background of unfulfilled "expectations" led to the "brain drain" type of emigration. At the same time, West Asian

booming oil economy since the mid-1970s encouraged labour emigration of unskilled and semi-skilled workers who were unable to find gainful employment in the stagnating Indian economy. Patterns of migration from India have experienced important shifts due to changing global requirements. In contrast to the earlier migration, which mostly destined to developed western countries, the trend in current migrants shifted towards emerging countries such as Gulf and South-East Asia. Employment opportunities in GCC countries is high due to over-reliance on labour-intensive growth sectors, and indigenous populations were too small and are not willing to take up low rung jobs. Labour from Asian countries were preferred because they were less expensive to employ, easier to lay-off, and believed to be more efficient.

obedient, and manageable have more skills, are more docile, accept lower wages and they come single leaving their families at home and they don't bring trouble unlike Arab labourers. Occupational profile of Gulf emigrants are either unskilled or semiskilled workers engaged in works such as construction, the low-end service sector and domestic work. While those in the OECD countries show Indian immigrants involved in more highly paid professional jobs.

India has high expectations for its overseas immigrants in terms of capital, skills, and talents, and has developed a reliance on them. A number of new measures have been adopted by the Indian government to leverage the strength of the overseas Indians, in addition to new breakthroughs in powerful and effective policies and laws. The role of Indians living abroad in determining India's development and global rise will become clearer in the near future. India has high expectations for its overseas immigrants in terms of capital, skills, and talents, and has developed a reliance on them, and the Indian government has implemented a number of new measures to leverage the strength of the overseas Indians, in addition to the new visa programme.

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IN THE AFTERMATH OF THE RAMPA REVOLT: COLONIAL STATE-MAKING AND GOVERNANCE IN THE AGENCY TRACTS OF MADRAS PRESIDENCY

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The Agency tracts were densely forested regions in the northern Andhra region of Madras presidency and had a contiguous border with the forest regions of Chattisgarh and Odisha. Together, these formed a part of the forest zone that was referred as *Dandakarnayo* in the ancient times. It mostly contained forest regions from the Vizagapatam and Godavari districts. With the creation of the Agency system in 1839, these Agencies were administered by the Collector who became Agent to the Governor with additional powers in the hills. Although the British created the Agency system in the year 1839, it mostly left the administration to the traditional intermediaries such as the Rampa Mansabdar and muttadars.¹ It was only in the late 1860s that the British began to assert its control in these spaces and the direct control of the region began only after the Rampa revolt of 1880.

Much of the earlier writings portray the Agency tracts as a place that witnessed continuous tribal revolts in the colonial period.² By focussing on the continuity of 'rebellious' tradition, they tend to overlook the policies that became the basis for the administration of the region in the later decades. Besides, in the quest to revive subaltern voice, some of these works inadvertently tend to strengthen the essentialist perceptions of the adivasis i.e., that they *were* ignorant of any agency other than revolt. Thus, a title like 'Rebellious Hill Men' would imply that the hill men were inherently rebellious in nature.³

The present essay brings out the beginnings of Agency administration that evolved during this period which continued with a few changes till independence. The British for the first time undertook the settlement of muttas and brought muttadars under the direct control of the colonial government. Although they treaded with caution, they firmly took the control of forests from the muttadars by paying a forest compensation allowance. In some cases, they removed the forest subordinates even as the forest act was extended. After the settlement of the muttas that the discourse of 'improvement and 'development of these tracts was envisaged with far reaching consequences.

Changes in the administration

The revolt brought many important changes to the administration of the Agency tracts and redrawing of the boundaries beginning with the settlement of muttas. After the revolt, John Sullivan, First Member of the Revenue Board, was appointed to deal with the muttadars and muttas to ensure that peace prevails in these tracts. He, thus, introduced mutta settlement. In this settlement, the muttas and their boundaries were duly marked and were given to the respective muttadars. The *kottubadi* or rent payable to the government was fixed. The muttadars were given *Sonods* which described their duties towards the government. The Settlement, *inter alia*, emphasised the service-tenure of the muttadari system and resolved that the muttadars had no proprietary rights over the lands in the mutta or the forests.⁴

Second, some of the principles of forest conservancy and the efficacy of ban on the podu were questioned. John Sullivan, first member of Board of the Revenue who was sent to quell the rebellion notes thus 'Is this mode of cultivation [podu] under all circumstances and in all localities, an unmixed evil, which it should be the aim and object of a civilised administration to restrict as much as possible and ultimately

abolish? In thickly populated tracts, where cultivation has largely trenched upon the limits of the jungle, where food is plentiful, and timber and fuel are scarce, forest conservancy in its all branches is doubtless most necessary. But it is not so in the back woods of America or in the Australian bush. I would ask the government to glance at the tract of country comprised in the map ...and to decide whether it is politic to irritate the half savage tribes who are thinly scattered over it by restrictions which, under existing circumstances, appear to me to wholly unnecessary. They have been carrying on this podu cultivation for ages and what is the result? There still remains an unbroken tract of almost impenetrable forest covering an area of 5000 sq. miles...'

Thus, the Revenue Department also raised questions not just from the perspective of political pragmatism, but even from the principles of forest management. However, such a view did not match with the aspirations of territorial control and the efforts of the colonial government to settle the mobile groups.⁶ The discourse of desiccation and the shifting cultivation became dominant modes of knowledge in the forest management that were to be used for further consolidation of colonial authority. Though shifting cultivation was branded as a crime, there was certain amount of lenience that was shown in practice towards hill tribes. The practice of podu was used as a tool of control against muttadars and the ryots.

Third, attempts were made to improve communications in the hills. The government in its remarks on the report of Sullivan noted that 'opening up of the Agency was to be taken on a priority basis mostly by cutting cheap roads'.⁷ Thus there evolved a dedicated civil Agency works programme for the improvement and laying of new roads into the Agency. As the Local Boards Act was not yet extended to the Agency, the local cess was added to mutta *kattubodi*, and was used to lay the roads and open up the country.

Fourth, the government started setting up establishments that came to be regarded as tools of state or that strengthen state's presence i.e. schools, dispensaries and courts in the Agency. These spaces were known to contain the surveillance gaze and were also used to discipline the populations. The other objective of the British government other than disciplining was also 'civilizing' the hill people. The note by Carmichael made this point amply clear that 'the opening up of the country and contact with a more advanced civilization will do much...to settle the people and habituate them to more economical and regular practices. Time must be left to complete the work'.⁸ These establishments were set up to serve this purpose and the administrative reports after the revolt of 1880 describe these in detail. Fifth, an attempt was made to bring judicial services close to the hills. It was decided to establish a sub magistrate court at a place near to Rampa. Sullivan notes that 'it is in the disposal of petty civil suits between the hill people and the low country traders who make advances for tamarinds and other hill produce that he will chiefly have to exercise his functions'.⁹

While the efforts for improving communications were undertaken, the earlier efforts of conservation were relaxed. During this period, the Forest Act of 1878 and Madras Forest Act of 1882 were enacted declaring the forests as state property. This idea, however, did not evolve instantly and went through a lot of contestations, modifications. Akhileshwar Pathak's work shows the various phases through which the legislations of forests went and how the requirements of Company influenced the claims on forests.¹⁰

There were somersaults made by the colonial state for the question of who owned the forests. Even after the creation of forest act of 1878, the Madras government picked up the question of ownership of forests raising the issue of 'village forests'. All these debates are well covered by the early environmental and forest histories and need not be repeated here.¹¹ The issue of village forests raised by Madras Presidency, it was found, was a strategy of fighting the domination of Calcutta over Madras.¹² At any rate by 1882, the question of ownership of forests was settled, and they were declared as a state property.

Taming the muttadars

The case of reserving Gudem-Rampa forest present a case of territorialization as the colonial state wanted control over the muttadars through asserting its claim over the forests.¹³ Thus, controlling forest was to serve a twin purpose of both controlling the people and the resources. In the Agency, even after the creation of the above referred legislations, there were confusions whether to recognize muttadars as owners of the forest. Forests remained under the control of muttadars. Now the question was how to implement this legislation i.e. the practical aspects of the territorialization. The muttadars leased the forests to the merchants or contractors and enjoyed a considerable revenue every year in terms of these leases. So, the key question was to know/settle what rights the muttadars had in the forests? This question was crucial also because the number of disputes over timber rose between muttadars. This was undoubtedly because the sources of revenue improved on the lines of communications in the Agency. As the road-making began, it made a few forests accessible and marketable. The decades of 1880s saw more boundary disputes that were settled or in the process., resulting in the growth of boundary disputes between muttadars.

For example, between the villages Nedunur and Geddada, the dispute appeared since they leased out forests over the question of who has the right to timber fell in a particular area, that lies between the two muttas. The decade in question saw disputes between many other villages in other muttas.¹⁴ So the government thought that if it didn't act, it may lead to further boundary issues.

The right to lease forest was another equally important question to be settled. In Godavari Agency, the forests were usually leased out to komatis from Gokavaram and other plain villages. The rentals varied from one year to five years. For example, in 1886-87, the muttadars of Valamur, Maredmilly and Tadipally leased the right to extract timber from the forests at a rental of Rs 300, 100 and 50 rupees to one Uppala Atchayya.¹⁵ The government was of the opinion that if this indiscriminate leasing out of forests was not speedily checked, other boundary disputes were sure to rise. These leases no doubt resulted in the over exploitation of the forests and the Agent opines that there was 'indiscriminate felling of timber'. For example, the statement of Valamur muttadar shows that the timber merchants from plains over exploited the forests. The Agent noted that the Valamur muttadar told me that when he leased the right of collecting kalapa pannu to U. Atchayya, he was under the impression that later would confine himself to ordinary felling, but he sent up a number of bandies and coolies who set about the work of devastation in such good earnest that they have left not a single teak tree standing in the muttah.¹⁶

Thus, reports drew attention to indiscriminate felling of timber and recommended 'that it should be settled in Rampa, as it had been in the Golconda hills that forest do not belong to the muttadars.'¹⁷ It was reiterated that 'they have no right to fell timber everywhere as they are doing now' and that 'unless the government steps in at once, in a very few years there will be no forest worth speaking of in Rampa. The sole aim of the muttadars appears to be to make as much money as they can over them.'¹⁸

But the colonial state was cautious enough, particularly after the experiences of Rampa revolt in 1880, to proceed slowly on the subject. Thus, it undertook opinions about any rights and practices that muttadars claimed to have over forests. The government noted multiple practices in existence in various muttas. For example, Sanukuru Chinnayya, muttadar of Rampa stated as follows Before the fituri, the muttadars had the right to all the forest produce in their muttahas, and to take what tree they required for building purposes. They had no right to cut and sell trees without government permission. In my muttah the villagers are cutting and selling trees. Before the fituri they did not cut the trees and sell them, because bandies did not come here, now that bandies come, they cut and sell. But the Padnarapolu and Mohanapauram muttadars say that they have always cut wood just as they liked.'¹⁹

The differences in the system were sought to be standardized. It was finally interpreted 'that the muttadars never leased out, and do not even now lease out, the right of felling timber in the forests; all that they lease out was the right of collecting *kolapa pannu* (wood tax). All the muttadars are willing to make their forests over to the government, if a reduction is made in their kattubadi and allowed their privileges i.e. gather all forest produce and take timber for domestic use.,'.²⁰ thus. it was finally concluded that that muttadars had the right of collecting the wood tax over trees and no rights over forests. Yet, in view of the circumstances, the colonial government recommended that they be granted with forest compensation allowance for relinquishing their rights over forests. Thus, in 1890, Rampa forests were declared as state property and muttadars were prohibited from leasing out the right to fell or sell timber.²¹

Forest act without foresters

As the revolt of 1880 left a deep impact, the government proceeded with extreme cautiousness. Even when it was declared that the forests became state property, it was not thoroughly implemented. The kind of caution exercised by the government can be understood when the Rampa forests were brought under state management in 1890 but it was decided that, there was to be no forest establishment.²² This was because the forest establishment needed forest subordinates who, it was believed, with their exigencies might push the hill men towards a revolt. Thus, the Government of Madras implemented the Forest Act without foresters in Rampa. In fact, time and again it was reminded that the introduction of forest protection was one that must be handled with greatest caution owing to the character of the inhabitants.²⁵ However, as Rampa forests were rich with timber and more importantly accessible to the plains through carts, it was thought that export of timber and minor forest produce should somehow be controlled. Thus, there were toll gates established on the road to Rampa but outside Rampa where transit dues and seigniorage fees were established to be collected. The Agent noted in his annual report that as the simplest way of asserting the right of government to timber without permitting the forest staff to enter the country, I established revenue stations at Gokavaram and Devipatnam which are outside Rampa... and have been levying seigniorage at the usual rates issuing permits for felling wood. Upwards of Rs 30,000 have been collected...and the income will exceed a lakh rupees per annum.²⁴

Moreover, government appointed Mr A.T. Arundel, to look into the matter of Godavari Agency forests and report on any modifications needed to the present system. Arundel reported that the timber exploitation in Rampa was happening from old days and hence the permit system that was in vogue was understood by everybody and hence no change was needed to the system.²⁵ Hence the government reiterated its policy for the Godavari Agency forests, that no Forest officer except the Conservator himself, should enter the Rampa country without the permission of the Agent. There were eight stations notified for collection of permits and seigniorages. When the Board asked to report whether much denudation of the forests is now going on in Rampa, the collector wrote that 'I am of the opinion that the existing rules work fairly well and that no serious denudation of the forests has so far taken place. A road has recently been opened till the back blocks and I learn that more timber is now being exported. But nowhere in Rampa, I have seen signs of extensive denudation, and this is also the opinion of the Deputy collector'²⁶

It is Interesting to note that after the revolt of 1890, the discourse of shifting cultivation and the accompanying denudation of the forests that was dear to the forest department was practically non-existent in Rampa forests and the Agency forests in general. It was only in the 1920s that the second attempts of territorial control were attempted through demarcation and certain reserves were created in the 1930s. The rule denying permission to forest officer below the Assistant conservator into Rampa forests was lifted only after independence.

In case of the Agency, the colonial state's assertion over forests need to be understood in the larger motive to control and reduce the power of the muttadars. We have seen in the earlier pages, that the muttadars exercised many powers regarding the forests and timber exploitation. His powers were slowly curtailed, and restrictions were imposed on their ability to levy fees or fines or right to collect seigniorage. The colonial government invoked the absolute sovereignty when it came to the question of muttadar's right to levy fees for passes granted for the transport of forest produce. The government asserted that the muttadars had no right to levy such fees as mentioned above. It recommended that the collection and distribution of forest produce be everywhere left free.²⁷ The other source of income to some muttadars particularly in the Rampa and Godavari side were the levy of *baata* fees. These fees were for transit and grazing for the cattle that was transported from the central provinces and Bastar into the Godavari via Rampa and other muttas. However, the government decided that these fees are illegal as 'the government pays for the maintenance of the roads and that muttadars have no right to such fees'²⁸. Thus, the muttadars powers to levy various fees was greatly curtailed and he was forced to live on the collection of revenue and the income from his personal lands. Hence from an independent and autonomous source of power, he was made subservient to the colonial state and was incorporated into its power structure.

But, muttadars actually became burdened with a double bind, as they had to reform themselves as well as be the representatives of the change that the British government wanted them to be. Thus, they were at the same time inhabiting two temporal spaces, as a continuing relic of traditional power and as a reformed representative of modern power. It was their traditional networks of kinship, respect, honour they enjoyed in the everyday life of hill people that was crucial for the mobilization of resources and labour in the hills for the colonial state. They had to take care of the supplies, cleaning and maintenance of bungalows, jungle tacks, forest clearing. The colonial power in terms of its ability to mobilize labour and servants was made impotent in the hills by the Malaria. Colonial government despite debating on the need for muttadari system and couple of attempts by enthusiastic civil servants, could never do away with the muttadar whose role got re-emphasized and strengthened at every interval. After taming the muttadars, and assuming control of forests, the colonial government began its experiments of 'improvement' in the Agency.

End Notes

- 1 Muttadars were intermediaries in the hills. Mutta was a group of villages.
- 2 Arnold, David. "Rebellious Hillmen: The GudemRampa Risings 1839-1924." *Subaltern Studies* 1 (1982): 88-142.; Murali Atlury, "Alluri Sitarama Raju and the Manyam Rebellion of 1922-1924," *Social Scientist* 12, no. 4 (April 1984): 3, <https://doi.org/10.2307/3517081>;
3. Uday Chandra, "Towards Adivasi Studies: New Perspectives on 'Tribal' Margins of Modern India," *Studies in History* 31, no. 1 (February 2015): 122-27, <https://doi.org/10.1177/0257M3014553479>.
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- 5 Proceedings of the Judicial Department, G.O No 109,16 Jan 1880.
- 6 Mahesh Rangarajan, *Fencing the Forest: Conservation and Ecological Change in India's Central Provinces, 1860-1914*, Studies in Social Ecology and Environmental History (Delhi: Oxford University Press, 1996).

- 6 Proceedings of the Judicial Department, G.O No 109,16 Jan 1880,
- 8 Proceedings of the Judicial Department, G.O no 2562, 27 Dec 1881.
- 9 Proceedings of the Judicial Department, G.O No 109,16 Jan 1880
- 10 Akhileshwar Pathak, *'Law, Strategies, Ideologies: Legislating Forests in Colonial India* (New Delhi; New York: Oxford University Press, 2002)., 21.
- 11 Ramachandra Guha, *An Early Environmental Debate: The making of the Forest Act of 1878*,
- 12 Ramachandra Guha, *An Early Environmental Debate*, 87.
13. The term 'territorialization' was used by Peter Vandergeest for studying forest practices in South East Asia where he notes territorialization as 'the process by which states attempt to control people and their actions by drawing boundaries around a geographic space, excluding some categories individuals from this space...'. For more information, see Vandergeest, Peter, and Nancy Lee Peluso. "Territorialization and State Power in Thailand." *Theory and Society* 24, no. 3 (1995): 385-426.
<http://www.jstor.org/stable/58074>
- 14 Administrative Report of Godavari Agency, 1886-87.
- 15 Ibid.,
- 16 Administrative Report of Godavari Agency, 1888-89, GoM.
- 17 The question of ownership of forest and creation of forest reserves was finally settled and begun in the Golconda taluk in 1886. Since then it witnessed the creation of forest reserves like Sanivaram, Dharakonda, bointi etc, and soon there were around 530 sq. miles of reservation that was achieved in Vizagapatam Agency.
- 18 Administrative Report of Godavari Agency, 1888-89, GoM.
- 19 Ibid.,
20. Ibid., 8.
- 21 G O no. 103, 3rd February 1890, Revenue Department, GoM, MJP, India Office Records, B.L.
- 22 Only certain sections of the forest act were implemented, that too in phases in 1894,
- 23 G.O no 1280, Revenue department Dated 21 December 1892,
- 24 Administrative Report of Godavari Agency, 1890-91,
- 25 G.O no. 108, Revenue department, 10 February 1894.
- 26 G O no 2462, Revenue, 6th September 1909,
- 27 Administrative Report, Godavari Agency 1888-89
28. Ibid.

A COMPREHENSIVE STUDY ON CONFLICT ESSENCE OF EQUALITY IN THE CASE OF INDIAN DALITS SPECIAL REFERENCE TO ANDHRA PRADESH

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The problem of untouchability has driven many social thinkers to consolidate the unprivileged to raise their voice against suppression. Dr. B. R. Ambedkar launched a lifelong crusade to liberate the untouchables and under-privileged sections of society from their centuries-old enslavement and ostracism. In the context of their 'historical reluctance to acknowledge the caste question as their problem, this light shift in the understanding becomes utterly inconsequential for the victims of the caste system.¹

The most striking issue in our way of life, to say that caste is an evolution of at least three millennium years and all the social manners and customs of the Hindus are so modelled and interrelated as to fit the caste system or tribe. Hierarchical social division and institutionalized inequality; the harder it is to be abridged, and the caste system is no exception to this rule. We found numerous revolts against system from the earliest period to-date.² Hostile principles to the system were extracted into the society by the swords of the Muslims, by the bayonets of the Portuguese, and by the organised missions of Europeans and Americans of the 19th and 20th centuries, but all failed to make any decisive change? To explore of this area which we have to do is also a matter to be seriously considered of over one billion of people in India more than nine hundred millions are Hindus are made up of distinct racial elements, speak about eighteen developed languages. There are further atomized into over three thousand castes. Among them most of the people belong to sub-castes.⁴

In the Varna scheme of the Vedas there were only four orders; Brahman, Kshatriya, Vaishya and Sudra, who are said to have produced from the various limbs of the creator. The particular limbs affixed with the identity of their status in the society.⁵ But the untouchables (or Dalits) have no place in it. However, there are references in Vedic literature to groups, such as the Ayogava, Nishada and Paulkasa, who were not include in the Varna scheme, and whom seem to be despised. In the broad sense presumably, they were considered as part of the aboriginals that were, for some reason or another, particularly despised by the Aryans.⁶ It has already been seen that the Dalits are outside the scheme, but as a matter of ipso-facto they are an integrated part of the society. In fact that they are denied privileges which higher castes enjoy doesn't mean that they are not an integral part of the society. They were outside of the pale of Varna system.⁷ A Tamil scholar, Dr. M. Varadarajan has put forward some cogent reasons such as: "The people (Aryans) who conquered Indus valley slowly moved into Gangetic plains. Some of the Dravidians already living in the Gangetic region refused to accept new civilization of the conquerors. Those! Dravidians who rejected the exotic culture became the enemies to both the Aryans as well as Dravidians who willingly adopted the Aryan culture and became their allies. Those unmixed Dravidians who refused to embrace the strange alien civilization were condemned to slavery and treated as untouchables"

Under these conditions until Europeans has been taken interest they led life like struggle against an ever-menacing death experienced in the form of endemic famines, unemployment, a high mortality rate, an inferiority complex and absence of any hope for the future. Fogged to this situation, in practice, they have been described as 'Avamas' or without Varna. This idea led the census superintendent for Assam

in 1931 to suggest the term 'exterior castes' for them. It said to be an improvement or earlier terms like depressed classes or outcasts.⁹ These groups have been relegated by Hindu custom to menial professions. Even in death and after, the difference lingers. As late as 1946 the Mahajans of Navasari in Gujarat had to persuade with great effort to permit the body of an old member of Scheduled Caste to be cremated on the common cemetery.¹⁰ Even when they turned into respectable roles as cultivators or Government servants, they continue to suffer the opprobrium and disabilities of their origin.¹¹ In this scenario I would like to analyse the origin of the Dalits or aboriginals in the line of caste or Varna system to how they struggled for social equality in the historical perspective is as the prime objective since the independence of India from the British Raj to date and with special reference to Andhra Pradesh prior to bifurcation (June 2, 2014). The consideration which influenced me is not inward significance of the period but the very great importance of the selected for analysis.

The thoroughly reactionary Varna and caste system has hounded Indian society for period of two thousand and five hundred years. India is the only country in the world where such a system came into being and still exists. The Varna and caste system was sanctified by Hindu religion and by Vedic scriptures. This was the fundamental cause for its consolidation. The Manusmriti, codified the then prevailing social norms and consigned the Shudras, Atishudras and women to a thoroughly unequal and miserable existence. The distinctiveness of the caste system was that it was hereditary, compulsory and endogamous. The worst affected by the caste system and its social oppression have been the Dalits, or Scheduled Castes. Albeit in a different way, the Adivasis or Scheduled Tribes in India have also faced social oppression over the ages. The stories of Shambuka in the Ramayana and of Ekalavya in the Mahabharata are classic testimonies of the non-egalitarian nature of Hindu society even in ancient times.¹² The Buddhism and Jainism have developed new creeds against the stringent social discrimination norms associated to Brahminical law's. These multiple dimensions had given rise to and shaped the nature and type of social movements. The early movements of Dalits were anti-Brahmin and had two objectives: rejection of the Hindu social order based on rationalism and fight to reconstruct self-identity. These were started in 1906, after procure the democratic institutions in British Andhra and Nizam domain. The Dalit movements had a different ideology and objectives when compared to the other anti-Brahmin movements. The Dalits fought against heretical change in the caste system unlike the social or caste reform movements among upper castes which were essentially non-combative and meant to effect minimal changes.¹³ 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. The Nationalist ideology subsumed the divergent social movements encompassing into Indian National liberation movement. However, the Nationalist spirit dried out very soon continuing with the process of denial of access to productive resources, social discrimination and patriarchal values into the post-independent India. Social movements continued, revived, and emerged centring on the issues of caste, class, region and language. Thus, the caste system with its myriad variations of super ordination and sub-ordination still continuing all the regions of India with different degrees of rigidity.¹⁴

Andhra Pradesh was not free from this trend. The Scheduled Castes (SCs), constituting approximately 17 percent of the total population of erstwhile Andhra Pradesh. The two most numerous sub-castes among them are the Malas and Madigas. While the former are more concentrated in the coastal region and

Rayalaseema, the latter one dominant in Telangana. Within the Mala and Madiga casts there are about 25 and 18 sub-caste groups respectively. Their respective traditional occupations are agriculture and leather work and together, they comprise the buffalo farming labour.¹⁵ About 6 percent of Andhra Pradesh

population are Scheduled Tribes, who are largely concentrated in the forest and hill areas. And among them there are about 33 Scheduled Tribes in A.P., and the important among them are Gonds, Koyas, Konda Reddies, Savaras and others. As a matter of fact, the surge and the size of ST population in the State during the 1970s are attributed to the inclusion into ST in 1977 of a community called Lambada or Sugali, which mostly lives in the plains. When Lambadas in A.P. were notified as ST, many Lambadas from the neighbouring states of Maharashtra and Karnataka migrated to claim ST status. The Lambadas are, in fact the single largest tribal group and constitutes about 40 percent of the ST population in A.P.¹⁶

Inequality without Sub-Classification and Equality with Sub-Classification:

Sub-Classification creates equality and absence of Sub-classification creates inequality in distribution of reservation benefits. It is the best instrument to distribute reservation benefits equality among four groups. The following table is an illustration to establish the fact that sub-categorization creates equality and absence of categorization creates inequality' among SCs during the academic year 2003-04 and 2004-05.

Name	Castes	Group (A) Relli	Group (B) Madiga	Group (C) Mala	Group(D) Adi-Andhra	Total
Medicine	Without Classification	0	82	345	59	486(100%)
All University	With Classification	32(6.58)	227(46.70)	195(40.123)	32(6.58)	
Engineering two universities	With-out Classification	0	70(28.11)	163(65.46%)	16(6.43)	249(100%)
	With classification	16(6.43)	117(46.98)	100(40.16)	16(6.43)	
Msc Science courses three universities	Without classification	0(0)	183(36.30)	314(62.30)	7(1.40)	504(100%)
	With classification	33(6.54)	236(46.82)	202(40.07)	33(6.54)	

Source: Data Collected by Govt, of A.P.

Categorization period in Andhra Pradesh is the Golden Period of Dalit unity as the 59 Scheduled Castes started living together as their reservation benefits are distributed equally among the 59 Scheduled Castes. The sub-categorization policy was formulated and implemented by government of Andhra Pradesh. For a period of four years i.e. from 01-04-2000 to 05-11-2004. During this period reservation benefits are equally distributed among 59 scheduled castes. Equal sharing of reservation benefits as a result of sub-categorization policy laid foundation for genuine Dalit unity in Andhra Pradesh. During this period they started coming together with contentment that every caste has its own due share in reservation benefits. For this reason, these four years period of sub-categorization can be considered as golden period of Dalit unity in Andhra Pradesh. In fact, by sub-classifying 59 SCs groups are reduced into four groups and it may be viewed as a step towards unity' of Dalits in Andhra Pradesh sub-categorization of SCs is not dividing Dalits but a mechanism for equal distribution of reservation benefits.

SI.No.	Castes	Total population	Illiterates	Literates	SSC Metric	Graduates Other than Technical	Engineering	Medicine
1.	Adi-Andra	703633 (8.98%)	506561 (72%)	197072 (28%)	16763 (15.28%)	2338 (16.21%)	101 (17.11%)	83 (14.26%)
2.	AdiDravida	95156 (1.22%)	75704 (79.56%)	19452 (20.44%)	14.29 (1.33%)	138 (0.96%)	8 (1.36%)	0 (0)
3.	Mala	3151378 (40.22%)	2465909 (78.25%)	685469 (21.75%)	57194 (53.15%)	8113 (56.28%)	371 (62.88%)	357 (61.34%)
4.	Madiga	37310339 (47.62%)	3363107 (90.14%)	367932 (9.86%)	30147 (28.02%)	3614 (25.07%)	101 (17.11%)	128 (21.99%)
5.	Dakkal	1528 (0.19%)	1371 (89.72%)	157 (10.28%)	3 (0.002%)	1 (0.006%)	0 (0)	0 (0)
6.	Others	151675 (1.94%)	125727 (82.82%)	26048 (17.18%)	2045 (1.90%)	211 (1.46%)	9 (1.53%)	14 (2.40%)
To		7834409 (100%)	6538279 (83.45%)	1296613 0 (16.55%)	107579 (100%)	14415 (100%)	590 (100%)	582 (100%)

Table No.2 -Inequality in Education among SCs in Andhra Pradesh

Within the A.P. state there is a wide variation in percentage of SC and ST in total population across districts the percentage of SC in the total population was highest in Nellore (22.5 percent) followed by Prakasam (21 percent) and Chittoor (18.7 percent) districts in the state. Kadapa is the district with the lowest percentage of STs (2.4 percent) and Khammam (26.5 percent) has the highest in the state.¹⁷

The term Dalit is a past passive participle of the Sanskrit root 'Dal' meaning to crack split, open etc. 'Dalana' means tearing or causing to burst Dalit means split, broken, destroy, scattered, tom asunder. The noun 'dala' besides meaning the splitting, has also the possible connotation of something unfolding itself (DalaKomala', a lotus, dala-kosala, a jasmine). The Marathi word Dalit, the word 'Black' was chosen by the group itself and is used proudly, and even in the English press, the unfamiliar Marathi word had to be used. None of the normal wordsuntouchable, scheduled caste, depressed classes, Gandhi's euphemism.

'Harijan'-hahal the same connotation. Dalit implies those who have been broken or depressed or suppressed and ground down by those above them in a deliberate active way. There is in the word itself an inherent denial of pollution, karma, and justified caste hierarchy.¹⁸

It is due to this irrepressible caste system that the untouchables of India, whose number more than 220 million and are known today as Dalits have been systematically neglected and ostracised in Indian society throughout the ages. A man is not a mere labret but a disclosure of a reality. There are Avamas (colourless) and nondescriptive; or Panchamas, those left over as it were after the four castes have been counted; or aspirations of a vast victimised section of the Indian population right down the ages.

The development of any country or state depends on its educational system and it is to be proved fact that education as panacea to human progress and social change. Education is a powerful tool for

empowerment of individual. It is claimed that education is a universal right and not a privilege meant for some classes of society. The Indian constitution and many later policy resolutions have stressed universal access to education and enrolment of children in school going age irrespective of class and caste.¹⁹ In this scenario education has been emphasized in regard to achieving economic progress among Dalits and other weaker sections of people in India by many Dalit leaders including Ambedkar.²⁰ The deep rooted practices of untouchability and discrimination made the establishing of separate schools and colleges a must thus exposing the inadequacies of the government and missionary schools in providing the requisite environment for Dalit education. Thus 90 percent of the Dalit population leading a life of misery and hunger they are subordinated and oppressed even at the turn into the third millennium i.e. after 53 years of independence, not still being independent from the disgrace and identity of untouchability, discrimination, humiliation and caste suppression.²¹

Generally education helps in develop confidence in individual and community about their own capacities, inherent strengths to shape their lives and thus enhance the inner power intellectual, political, social and economic against oppression, elimination, discrimination and exploitation. Empowerment is the enhancement of the political, social, economic or spiritual strength of any person and community. Empowerment envelops developing and building capacities of individuals and communities to make them part of the main stream society. Education is the means by which societies have been known in history, to grow out of oppression to democratic participation and involvement. It is powerful tool for empowerment of individual. It is intrinsic to human personality'. It carries both inherent as well as instrumental values. If look back in to the history of India, education was never in reach of its entire people. Unequal access to education has been rampant in India. Discriminator}' order in the caste system has been instrumental in perpetuating this. Hierarchical social division of Indian society only upper strata of the communities were enjoyed the fruits of the education and residual majority of Indian communities particularly marginalized sections like Scheduled Castes (SC), Scheduled Tribes (ST), Other Backward Classes (OBC), Religious Minorities and Women were deprived the opportunity. Right from Jotirao Phule, Narayan Guru, early education movements to present day, education campaigns all are non-Brahmin in origin and they strongly believe that 'education is enlightenment and enlightenment is empowerment. It helps to make for a better future egalitarian society.

In this preponderance Dr. B.R. Ambedkar had campaigned about the importance of education in shaping the future and cautioned the under-privileged not to lose any opportunity to get that right, and he said "We may forego material benefits, but we cannot forego our right and opportunities to reap the benefit of the highest education to the fullest extent"²² He put all his efforts to guarantee the educational opportunities without any discrimination to all the citizens of independent India. But after 69 years of its implementation, political order and the ruling elite of this country could not succeed in providing access to the "right to education" to its people and over one third of the Dalit people still as illiterates.

As per the census report of 2011 Dalit literacy rate at all India level 66.10 percent, among them female 56.50 percent and male 75.20 percent, at rural level female literacy rate 52.60 and male 72.60 of total 62.80 percent, whereas in urban level female literacy rate 68.60 percent and male literacy 83.30 percent of total 76.20 percent. At the same time as per the census report of 2011, all India literacy rate at 74.04 per cent, among them female 65.46 per cent and male 82.14 percent, at rural level female 58.75 percent and male 78.57 percent of total literacy rate of 67.8 per cent. While at urban level female literacy rate 79.92 percent and male literacy rate 89.67 percent of total urban literacy rate of 84.1 per cent. Cited statistics shows that how Dalit literacy rate still lagging in compared with other people of India and also Dalit women.²³

In regard to A.P. the literacy rate from 29.9 per cent in 1981 to 60.5 percent in 2001. The literacy level among SC's has increased from 17.7 percent in 1981 to 53.6 percent in 2001. But there is a huge gap in literacy between general population literacy and SCs. SCs female literacy increased over the period at a slower rate. And also there was wide gap between SC female literacy (43.4 percent in 2001) and overall female literacy rate (50.4 percent in 2001),²⁴ The gap is further high among the literacy rate of ST men and women also in compared to general population. The literacy ratio of STs in 1981, 21.1 per cent and in 2001, 37.1 percent, it had increased from 7.8 percent in between 1981 to 2001. However, the female literacy rate has increased from 20.4 percent to 26.1 percent in 2001. There is need to reduce the gap which increased over decades from 22.1 percent in 1981 to 23.4 percent in 2001. Female literacy increased over the period at a slower rate. The gap between general population literacy and ST female literacy is also increased over period from 16.9 percent to 24.3 percent in 2001.²⁵ Cited statistic shows that huge gap in literacy between general population and STs. On the other hand the school dropout rate among the schooling going children of SC and ST boys and girls also very high in compared to other communities because of their penury and early marriages.

Even in the 21st century in spite of working hard whole the week days, as agricultural labourers, of India, the segregated communities or depressed classes (Dalits) income was very meagre and that is just enough from hand to mouth. They could not provide the basic needs to their children though they work hard at the height of their capacity. In this situation large percentage of students of these communities besides studying in the urban and rural educational institutions they involving in the part time jobs or sharing their parents work at agricultural fields. Further it affected the school attendance.²⁶ Even some people have got the government employment and their material standard raised, but they still had a low status in society. Even in an anonymous urban setting their community membership was often easily traced by their surname, and they now felt discriminated against in more subtle ways.

In the villages level still they have not basic amenities who they have residing as a separate colonies or outskirts. Even the governments at local, state and national level service only with mouth piece such running water, roads, and electricity and the majority of them in Kaccha houses.²⁷ Sometimes to fetch the drinking water they required to go one or two kilometres. Actually until 1980's most of the communists or left oriented parties fought for the equality of the all the communities in the society. After the initiation of globalisation from the mid-1980s the voice of leftists had no prominence. In this scenario especially some of the hard working depressed class people who got material status by the side of co-Sudra communities of land lords they started to demand the social equality. One way or other such kind of reasons engulfed the movements of Dalits or depressed classes in India. In this scenario many conflicts or attacks on the Dalits happened in all over India. In Andhra particular as Karamchedu. Tsundur. Neerukonda incidents were occurred. ²⁸

The drive to privatise the public sector has directly hit reservations for SCs/STs. The closes of thousands of mills and factories have rendered hundred and thousands of people jobless and this has also hit Dalits and other backward communities. The ban on recruitment to government and semi-government jobs that has been imposed several states has also had an adverse effect. The growing privatization of education and health has kept innumerable people from both socially and economically backward sections out of these vital sectors. In this background, reservation in private sector has become focal issue due to the increase of joblessness among the Dalits has witnessed an everlasting menace in the recent times.²⁹ Another core issue of these draconian policies can be seen in the deep agrarian crisis that has afflicted the rural sector. Rural employment has sharply fallen and this has hit Dalits and women the most.

Objectives of the study :

- ◆ To trace the History of the Dalit Consciousness in realization of their rights and Human dignity.
- ◆ To build a strong line of leadership from within the Dalit professionals for the Dalit movements.
- ◆ To study the different paradigms of Dalits and atrocities major causes for atrocities.
- ◆ To emancipate Dalits from cultural social and economic inequalities in the study area, analyze the impact of Dalit consciousness in realization of their rights and Human dignity.

Methodology :

The aims of this paper to employ a combination of historical, descriptive, empirical and analytical approach in addition to the time-tested case method. The present paper will look into different parameters and paradigms of Dalit's struggle for social justice and also the role played by various Dalit groups in consolidating their position and safe guard their identities and interests. The data related to scheduled castes and the division within the caste groups, their sub-castes and identity crisis will be looked into. Taking into consideration the recent Dalit movements in Andhra Pradesh. In the present study literary sources, primary and secondary sources have been used, in order to examine the different facets of Dalit movements and participation of the people in these movements. Further its impact on the socio-economic profile of the Dalits in Andhra Pradesh was examined with a specific purpose to look into significance of the social movements that took place in the recent past.

In short, the Dalit movement which began as a bang in the eighties has reached a state of whimper in few decades of time. The Dalits still have a long way to go. It is in a state of alienation hoping for a revival with a forceful, honest leadership. Dalit movements traversed, in Andhra Pradesh has followed, the same path of Dalit movements in the state, is under confusion where to go and whom to trust. The MRPS has been all the while articulating interest of the educated Dalit youth and it has not touched the issues of the Dalit masses sweltering in exploitation and negligence. It could only mobilize the urban based, educated Dalit youth and failed measurably in the mobilization of the Dalit masses for their social inclusion and social empowerment on a scale of social parity and dignity.³⁰ In spite of their incessant struggle for upliftment for their various social issues they still stand in the bottom of the ladder of society because of lack of sanctity in the implement of constitutionally designed rights and welfare policies towards the Dalits or oppressed communities and woman by the people's representatives and other policy makers. In regard Dalit women there are double depressed i.e. one is by community and other as being a woman. One note worthy thing regarding to low profile of Dalit issues in the media exposes was lack of Dalit journalists or media personnel in the main stream publications. Because of such reason their problems and fury of voice not reached into the public.

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అల్లూరి సత్యనారాయణరాజు ఉద్యమం - జీవితం - పరిశీలన (Summary)

యస్.అబ్దుల్ అజీజ్, బుధవారపేట, కర్నూలు - 518 002, ఆంధ్రప్రదేశ్, సెల్: 8106367175,

అతను చదివింది ఎనిమిదో తరగతే! అయినా హిందీ, తెలుగు, ఇంగ్లీషు భాషల్లో అనర్గళంగా మాట్లాడగలడు, రాయగలడు. అంతేకాదు ఇటు ఆంధ్ర రాజకీయాల్లో, అటు జాతీయ రాజకీయాల్లో కూడా చక్రం తిప్పాడు. నూనుగు మీసాల యవ్వన ప్రాయంలో స్వరాజ్య ఉద్యమంలో పాల్గొని జైలు కెళ్ళాడు. తన చదువుకంటే దేశభవిష్యత్ ముఖ్యమని భావించి హైస్కూల్ చదువుకు స్వస్తి చెప్పి, పూర్తి స్థాయి స్వరాజ్య ఉద్యమకారుడిగా మారి పోయాడు. బ్రిటీష్ పోలీసుల లారీ దెబ్బలు తిన్నాడు. 18 ఏళ్ళ వయసు లోనే అండమాన్ జైలు జీవితాన్ని కూడా రుచి చూసి వచ్చాడు. అతనెవరో కాదు అల్లూరి సీతారామరాజు పోరాటాన్ని ఆదర్శంగా తీసుకొన్న అతని బంధువు (కొడుకు వరుస) అల్లూరి సత్యనారాయణరాజు.

అల్లూరి సీతారామరాజు గురించి, ఈ తరం వారికి కొంత తెలుసు. అల్లూరి సత్యనారాయణరాజు గురించి ఈ తరం వారికి అంతగా తెలియదు. వారి గురించిన సంక్షిప్త పరిచయం ఈ వ్యాసం.

అల్లూరి సత్యనారాయణరాజు గారు 1913 సంవత్సరం జనవరి 25 వ తేదీన పశ్చిమ గోదావరి జిల్లాలోని వాలమర్రు గ్రామానికి చెందిన అల్లూరి సోమరాజు, సూరమ్మ దంపతులకు ప్రథమ సంతానంగా జన్మించారు. సోమరాజుది మధ్యతరగతి రైతు కుటుంబం. చిన్నప్పటి చదువు గ్రామంలోని వీధి బడిలో సాగింది.

1929 సంవత్సరం ఏప్రిల్ మాసం 26 వ తేదీ...! తణుక్కు కాలినడకన వెళ్ళిన వేదిక దగ్గరున్న ఓ వాలంటీర్ సహాయంతో గాంధీజీని దగ్గరగా చూశాడు. గాంధీజీ ప్రసంగానికి ప్రేరేపితుడయ్యాడు. గాంధీజీ దర్శనం తర్వాత తరచూ స్కూల్ ఎగ్గొట్టి, స్వరాజ్య సభలకు వెళ్ళటం ప్రారంభించాడు.

1930 వ సంవత్సరం గాంధీజీ 'దండి' వద్ద ఉప్పు ఉల్లంఘన ఉద్యమం ప్రారంభించాడు. ఈ ఉద్యమం దేశమంతా పాకింది. అల్లూరి సత్యనారాయణరాజు, కూడా ఈ ఉద్యమంలో పాల్గొన్నారు.

ఆయన మెజిస్ట్రేటు మైనర్లు కావటం వల్ల నెల రోజులు జైలు శిక్ష విధించాడు. అందర్నీ రాజమండ్రి సెంట్రల్ జైలుకు తరలించారు. రాజమండ్రి జైల్లో భగత్ సింగ్ అను చరులైన శివవర్మ, విజయకుమార్ సిన్హాతో పరిచయం జరిగింది. వారి ఆలోచనలు విప్లవాత్మకమైనవి. వారి సాంగత్యంతో సమాజాన్ని కొత్త కోణంలో చూడడం మొదలయ్యింది సత్యనారాయణరాజుకు. జైల్లోని కొన్ని పుస్తకాలు చదివాడు. ఇంకా చదవాలనిపించింది.

రాజకీయ ఖైదీలకు సామాన్య ఖైదీలకు మెరుగైన భోజన, వైద్య సదుపాయం కోసం లాహోర్ కుట్ర కేసులో నిందితుడైన జితిన్ దాస్ అక్కడి జైల్లో నిరాహార దీక్ష ప్రారంభించాడు. 65 రోజుల దీక్ష తరువాత అతను ప్రాణాలు కోల్పోయాడు. అతని మృతికి నివాళిగా రాజమండ్రి జైల్లో నిరసన కార్యక్రమాలు చేపట్టారు ఖైదీలు. అల్లూరి కూడా వారితో కలిశాడు. ఫలితం? నిరసనలో ముఖ్య భూమిక వహించిన, అల్లూరిని అండమాన్ జైలుకు పంపమని ఆర్డర్ పంపారు. అండమాన్ జైలు చేరుకొన్న అల్లూరి తోటి ఖైదీలలాగే పలు చిత్రహింసలకు లోనయ్యాడు.

జైలు శిక్షను అనుభవించి విడుదల అయిన సత్యనారాయణరాజుకు అన్నపూర్ణాదేవి అనే యువతితో వెంటనే వివాహం జరిపించారు అతని తల్లిదండ్రులు. కాంగ్రెస్ పార్టీలో వున్నా ఆంధ్రదేశంలో కమ్యూనిస్టు పార్టీ ఏర్పాటుకు పుచ్చలపల్లి సుందరయ్యతో సహకరించి, ఆ పార్టీ వ్యవస్థాపక సభ్యుల్లో ఒకరయ్యారు. పశ్చిమ గోదావరి జిల్లాలోని కాళీపట్నం జమీందారు జగన్నాధరావు "నీటి వసతి సౌకర్యం కల్పిస్తాను" అని చెప్పి రైతుల చేత సంతకాలు తీసుకొని, 7,500 ఎకరాలు కాజేశాడు. అందుకు వ్యతిరేకంగా పోరాటం చేశాడు.

సుభాష్‌చంద్రబోస్ పక్షం! సుభాష్‌చంద్రబోస్ కాంగ్రెస్ పార్టీ అధ్యక్షుడు కావడానికి ఆంధ్రప్రాంతం నుంచి తన వంతు సహకారం అందించాడు అల్లూరి సత్యనారాయణరాజు. దేశవ్యాప్తంగా ఫార్వర్డ్ బ్లాక్ సభ్యులను, మద్దతుదారులను జైల్లో కుక్కింది బ్రిటీష్ ప్రభుత్వం. అల్లూరి సత్యనారాయణరాజు కూడా డిటెన్యూగా అరెస్ట్ కాబడి, తమిళనాడులోని, రాయవేలూరు జైలుకు పంపబడ్డాడు. అల్లూరి సత్యనారాయణరాజును రాజమండ్రి నుంచి బీహార్ ప్రాంతంలోని ఆర్మోరా జైలుకు మార్చింది. అక్కడ కొన్నాళ్ళు వుంచాక, మధ్యప్రదేశ్ లోని 'దామో' జైలుకు, అక్కడ్నుంచి, మహారాష్ట్రలోని ఆమోట్, కారాగారానికి మార్చింది. కొన్ని నెలల తరువాత తిరిగి రాజమండ్రి జైలుకు మార్చింది. ఇన్ని జైలు మారినా అల్లూరి పలు పత్రికలకు సామాజిక సమస్యల సంబంధంగా వ్యాసాలు రాసి పత్రికలకు పంపడం మానలేదు.

1945 సంవత్సరం డిసెంబర్ మాసంలో రాజమండ్రి జైలు నుంచి విడుదల అయిన అల్లూరి సత్యనారాయణరాజుకు, జైలు నుంచి రైల్వే స్టేషన్ వరకు అఖండ స్వాగతం లభించింది. ప్రకాశం పంతులు కోరిక మేరకు, తిరిగి కాంగ్రెస్ పార్టీలో చేరి 1946లో మద్రాసు అసెంబ్లీకి జరిగిన ఎన్నికల్లో కాంగ్రెస్ పార్టీ తరపున యం.యల్.ఎ.గా పోటీ చేసి నరసాపురం నియోజక వర్గం నుంచి గెలుపొందాడు.

అల్లూరి సత్యనారాయణరాజుగారు 1932 లో కాంగ్రెస్ సభ్యత్వం, 1937లో పశ్చిమ గోదావరి జిల్లా కాంగ్రెస్ పార్టీ అధ్యక్షుడిగా, 1951 నుంచి 1960 వరకు రెండు పర్యాయాలు రాజ్యసభ సభ్యుడిగా, 1958 నుంచి 1963 వరకు అఖిల భారత కాంగ్రెస్ పార్టీ ప్రధాన కార్యదర్శిగా వ్యవహరించాడు. ఆంధ్రప్రదేశ్ రాష్ట్ర కాంగ్రెస్ పార్టీ అధ్యక్షునిగా కూడా వ్యవహరించాడు. రాజ్యసభ సభ్యుడిగా వున్నప్పుడు యూరప్ దేశాలను, రష్యా పర్యటించి వచ్చాడు. వియత్నా వెళ్ళి, సుభాష్‌చంద్రబోస్ అర్ధాంగిని కుమార్తె అనితా బోస్‌ను పరామర్శించి రావడమే కాక, అనితాబోస్‌ను ఇండియాకు రప్పించి దగ్గరుండి దేశమంతా పర్యటించేందుకు తగు ఏర్పాట్లు చేశాడు.

సుధీర్ఘ జైలు జీవితం, జైల్లో సరియైన పోషకాహారం లేకపోవటం ఆ తర్వాత కూడా ఆరోగ్యాన్ని సరిగా పట్టించుకోక పోవటంతో, చక్కెర వ్యాధికి లోనయి తన 50 వ ఏట 1963 సెప్టెంబరు 3వ తేదీన హైదరాబాద్‌లోని ఉస్మానియా హాస్పిటల్లో చికిత్స పొందుతూ మరణించాడు. ప్రభుత్వ లాంచనాలతో ఇతని అంత్యక్రియలు జరిగాయి. రాష్ట్ర అసెంబ్లీలోనూ, పార్లమెంటులోనూ, వీరి మృతికి సంతానం ప్రకటించబడింది. పలు జాతీయ స్థానిక పత్రికలు వీరిగురించి సంపాదకీయాలు రాశాయి. తమ ప్రాంతానికి చేసిన సేవలకు గుర్తుగా పశ్చిమ గోదావరి జిల్లాలో పలు చోట్ల అల్లూరి విగ్రహాలు నెలకొల్పబడ్డాయి.

అల్లూరి సత్యనారాయణరాజుగారి పోరాట పటిమ, జీవితం, నేటి యువతకు స్ఫూర్తిదాయకం అనటంలో ఎలాంటి సందేహం లేదు.

కంపెనీ పొలనలో కర్నూలు జిల్లా పాలెగాండ్లు-ఒక పరిశీలన

(Summary)

డా॥ కె.శ్రీనివాసరెడ్డి, ఎమ్.ఎ., ఎమ్.ఫిల్., పిహెచ్.డి.,
చరిత్ర ఉపన్యాసకులు, ప్రభుత్వ డిగ్రీ కళాశాల, జమ్మలమడుగు, కడప జిల్లా

దేశచరిత్ర రచనలో అంతర్భాగంగా ప్రాంతీయ చరిత్రలు జాతీయోద్యమ కాలంలోనే రాయనారంభించారు. 19వ శతాబ్దంలోని సంస్కృతులను ప్రభావితం చేసి వాటి అభివృద్ధికి దోహదంచేశాయి. విస్తృత పరిధిలో చరిత్ర దృక్పథాన్ని అవగాహన చేసుకోవటానికి మానవ సమాజాలను సూక్ష్మస్థాయిలో విశ్లేషించుకోవటానికి ప్రాంతీయ చరిత్రలు అందులో అంతర్భాగమైన స్థానిక చరిత్రలు ఎంతో తోడ్పడ్డాయి. ఆంధ్రదేశంలో ప్రాంతీయ చరిత్ర రచనకు జాతీయోద్యమం కాలంలోనే నాంది పలకడం జరిగింది. ఇటీవల కాలంలో స్థానిక చరిత్ర పరిశోధనపట్ల మరింత ఆసక్తి పెరిగింది. ప్రపంచీకరణ, సరళీకృత ఆర్థిక విధానాల వలన మనగత మూలాలు

కదిలిపోతున్నాయి. ఎన్నో ఆచారాలు, సంస్కృతులు, సంప్రదాయాలు, పల్లెపాటలు, మాటలు, కళలు, సాహిత్య ప్రక్రియలు అస్థిత్వానికి గురిఅయి వాటి మనుగడ ప్రశ్నార్థకమైనది. ఈ పరిస్థితులలో వాటిని ఎలా కాపాడుకోవాలి అనే ప్రశ్న కన్నా వాటిని గ్రంథస్థము చేసి భావితరాలకు అందించాలనే తపన స్థానిక చరిత్ర రచనకు ప్రోత్సాహాన్నిస్తున్నది.

చరిత్ర రచనాధోరణులలో వస్తున్న మార్పుల ఫలితంగా బృహత్ చరిత్రలో అంతర్భాగంగా స్థానిక చరిత్రలకు ప్రాధాన్యత ఏర్పడింది. స్థానిక చరిత్ర - సంస్కృతులు బృహత్ చరిత్రల నిర్మాణానికి దోహదపడి దేశచరిత్ర రచనకు సంపన్నతను మరింత సమగ్రతను చేకూరుస్తాయి. ఇంతవరకూ సాగిన చరిత్ర రచన ఒక మూసలో వైవిధ్యం లేకుండా విస్తృత సామాన్యకరణాలతో నిండిపోయింది.

క్రీ.శ. 1800వ సంవత్సరములో ప్రారంభమైన రాయలసీమలోని కడప, కర్నూలు, అనంతపురం, బళ్ళారి జిల్లాలు నిజాం అధికారంలోకి వచ్చినవి. కాని నిజాం రెండు సంవత్సరాలకు పూర్వం బ్రిటీష్ వారితో సైన్య సహకార విధానమునకు సమ్మతించి తన రక్షణకై బ్రిటీష్ వారు ఏర్పరచిన సైన్యమునకు అయ్యే ఖర్చును భరించాల్సి వచ్చింది. ఈ ఖర్చును భరించలేక క్రీ.శ. 1800వ సంవత్సరములో బ్రిటీష్ వారితో ఒక సంధి కుదుర్చుకున్నాడు. దానిని అనుసరించి సైనిక వ్యయమునకు బదులుగా రాయలసీమ అంతటిని బ్రిటీష్ వారి వశం చేశారు¹. అది మొదలు రాయలసీమ ప్రాంతం అంతటికి బ్రిటీష్ వారు పరిపాలకులైనారు. కడప, కర్నూలు, అనంతపురం, బళ్ళారి జిల్లాలు నిజాం చేత కంపెనీ వారికి దత్తత చేయబడి నందువలన వీటికి దత్త మండలాలు అనే పేరు ప్రచారంలోనికి వచ్చినది². ధామన్ మద్రాస్ దత్త మండలాలకు ప్రధమ ప్రధాన కలెక్టరుగా నియమితులైనారు. ఇతనికి సహాయంగా ఆదోని ప్రాంతాలకు సబ్ కలెక్టరుగా విలియం ధాకర్ మరియు కంభం ప్రాంతాలకు జాన్ రావిన్నా సబ్ కలెక్టరుగా నియమింపబడినారు³.

బ్రిటీష్ పాలకులు దత్త మండలాలకు పాలకులయ్యేనాటికి దత్త మండలాలలో పాలెగాండ్లు ప్రాబల్యం కలిగి ఉన్నారు. ఉత్తర సర్కారులో జమిందార్లు, రాయలసీమ ప్రాంతాలైన దత్త మండలాలలో పాలెగాండ్లు (గ్రామాలపై ఆధిపత్యం సంపాదించిరి. రైతుకు, రాజుకు మధ్యవర్తులుగా వ్యవహరించేవారు⁴.

మద్దికెరను పాలించిన పాలెగాండ్లు మద్దికెర మొదలు దేవనకొండ వరకు ప్రజల మద్దతు సంపూర్ణంగా కలిగి ఉన్నారు. ఈ మద్దికెర పాలెగాండ్లైన మల్లికార్జుననాయుడు తన కుమారుని పేర మద్దికెర ఆగ్నేయభాగంలో పరుగు దూరంలో బొజ్జనాయుని పేట అనే గ్రామం కట్టించి అందులో శివాలయం త్రిప్పింపజేసి ఒక గుంటను త్రవ్వించి ఆ నీటితో తోటను పెంచే ఏర్పాటు చేశాడు. మల్లికార్జునుని పాలనా రోజులలో మహారాష్ట్రల తరపునుండి వసంతరావు అను పౌజ్ఞుడు వచ్చి “చౌత్” అనే పన్ను వసూలుకు మద్దికెర వచ్చాడు. మల్లికార్జుననాయుడు చౌత్ ఇవ్వడానికి నిరాకరించగా వసంతరావు ఆ గ్రామాన్ని ముట్టడించాడు. ఈ సందర్భంలో మల్లికార్జున నాయుడుతో వసంతరావు యుద్ధాన్ని ప్రకటించగా వసంతరావు అతని ధైర్యసాహసాలకు మెచ్చి సన్మానం చేసి 5000 రూపాయలు ఇచ్చి తన పేరుతో వారిని కోట కట్టుకోమని చెప్పి పిమ్మట మద్దికెరలోని వసంతరావుకోటను మల్లికార్జుననాయుడు కట్టించాడు. ఈ చర్యల మూలంగా మద్దికెర పాలెగాండ్లను నేటికిని ప్రజలు గౌరవిస్తున్నారు.

పాలెగాండ్ల తిరుగుబాట్లలో బ్రిటీష్ కాలంలో ప్రసిద్ధి చెందిన వాటిలో తెర్నేకల్లు ఒకటి. ఇది ప్రత్తికొండ తాలూకాలోని పంచపాళ్ళంలో ఒకటి. దీని పాలెగాండ్లు యాదవ కులమునకు చెందినవారు. దీని మూలపురుషుడు అయిన గౌరైనాయుడి కుమార్తె ‘తైరుణి ఊరికి సమీపం నందు గల కొండపైన ఉండే యాదవస్వామిని అను నిత్యం పూజలు చేయుచూ అక్కడే కాపురం ఉండేది. కాలక్రమేణా చుట్టు ప్రక్కల ఇండ్లు వెలసి గ్రామంగా మారి ‘తైరుణికల్లు’గా పేరు వచ్చింది. తెర్నేకల్లు చుట్టు ప్రక్కల గ్రామాలన్నియు గొల్లలుచే నిర్మించబడినవే. విజయనగర రాజులు గ్రామాలు రెడ్లకు, కరణాలకు ఇనాములుగా ఇచ్చి శ్రీరామలింగేశ్వర దేవాలయం బాగు చేసిరి. వీరికి మద్దికెర పాలెగాండ్లతో సత్సంబంధాలు ఉండేవి. వారు కప్పట్రాళ్ళ వారి సహాయంతో ఫిరంగులను కూడా కలిగి ఉండేవారు. భూమిశిస్తును అధికం చేయవలెనని అందరి వలెనే తెరణగంటి రెడ్డి మరియు కరణము ఆదోనికి జమాబందికి రావలెనని కంపెనీ గుమాస్తా అయిన శ్రీనివాసరావుతో మనో చెప్పి పంపెను. ఈ విషయాన్ని తెలుసుకొని మాతుకూరి గౌడప్ప, రెడ్డి, కరణాలతో సహా వెళ్ళి తమకు పన్ను అధికం చేయరాదని నిర్భయంగా తెలియజేసెను.

అయితే ప్రక్క గ్రామాల నుండి శ్రీనివాసరావుతో వచ్చిన గంజిపిళ్ళి సుంకిరెడ్డి పెసెలదిన్నె నారప్ప, బైలుప్పల రామిరెడ్డి మున్నగువారు తెర్నేకల్లుపై రెడ్డి కరణాలతో వైరం కలిగి ఉండుటచే సైన్యం తెర్నేకల్లును ముట్టడించునని భయపెట్టిరి. గౌడప్ప అతని అనుచరులు సుంకిరెడ్డిని, రామిరెడ్డిని, నారప్పను చంపి శ్రీనివాసరావును గాయపరచినారు. అంతటితో శాంతించక సుంకిరెడ్డిని,

రామిరెడ్డిని హరిజనులచే పూడ్చి, నారప్ప బ్రాహ్మణుడు అగుటచే కాల్పించిరి. శ్రీనివాసరావు ఈ విషయాన్ని ఆదోనికి వెళ్ళి కంపెనీ సర్కారుకు ఫిర్యాదు చేసెను. తాకరే ఆధిపత్యంలో సైన్యం తెర్చెకల్లుకు బయలుదేరి సైన్యాన్ని కదివేళ్ళ గ్రామం వద్ద నిలిపి 'తాకరే' ఒక్కడే తెర్చెకల్లు గ్రామ ద్వారానికి వెళ్ళి రెడ్లను, కరణాలను ఆదోనికి రావలసినదిగా ఆజ్ఞ జారీ చేసెను. ఇతని ఆజ్ఞను ధిక్కరించి తెర్చెకల్లు కోట తలుపులను బంధించి కోటలో తలదాచుకున్నారు. తాకరే వెంటనే సైన్యాన్ని తోడ్కొని వచ్చి తెర్చెకల్లు కోటను ముట్టడించెను. కోటలోని ప్రజలు ఒడిసెలుతో రాళ్ళను రువ్వి కంపెనీ సైన్యాన్ని గాయపరచినారు. కంపెనీ వారి వద్ద మందుగుండు సామాగ్రి కూడా ఉండెను. కోట తూర్పు-పశ్చిమ ద్వారాలు వద్ద తీవ్రమైన పోరాటం జరిగింది. అయినప్పటికీ కంపెనీవారు ద్వారాలను చేధించలేక పోయారు. సంధి ప్రయత్నాలు మొదలు పెట్టారు కాని అవి విఫలమైనవి. చివరికి పెసెలిదన్నె గ్రామస్థులు ఈ గ్రామానికి శత్రువులైనందుచేత గ్రామ ఉత్తరద్వారం బలహీనంగా ఉందనే రహస్యాన్ని కంపెనీ వారికి తెలియజేశారు. వెంటనే కంపెనీ సైన్యం గ్రామంలోనికి ప్రవేశించినది. గౌడప్పను, రెడ్డి కరణాలను ఊరివాకిట ఉరి తీయించారు. కోట గోడలను నేలమట్టం చేసి గ్రామాలను తగుల బెట్టారు. ఈవిధంగా తెర్చెకల్లు యుద్ధం 1801 లో ఆగస్ట్ నెలలో జరిగింది. ఈ గ్రామాన్ని 1804లో పునర్నిర్మాణం గావించారు. ఇదేవిధంగా పుల్లలచెరువు జెల్లి దివాకర్ నాయర్ కంపెనీవారు వశపరుచుకొని దేశబహిష్కరణ చేశారు.

పంచపాళ్ళములైన కొత్తకొండ, పందికోన, కప్పట్రాళ్ళ, దూదికొండ మరియు మద్దికెర తెర్చెకల్లు ధ్వంసం గావించబడిన విధానాన్ని పరిశీలించి కంపెనీకి లొంగిపోయి బెలాల్పూరం పాలెగాడు నందికేశ్వరనాయుడు కచ్చేరికి పోసండువలన జెల్లి దివాకరనాయునివలె తరిమి వేయబడినారు". బొల్లాపల్లి బసవప్పనాయుడు అనుచరులతో కర్నూలుకు పారిపోయెను. కాని కంభం కచ్చేరులో ఇతనిని బంధించి ఖైదు గావించెను. చేపలమడదుగు, వెంకటాద్రిపాళెం, వరలుగుట్ట, ప్యాపులి, నల్లగండ్ల, ముత్యాలపాడు మొదలగు పాలెగాండ్లు అందరూ కంపెనీకి లొంగిపోయారు.

అవుకు జమిందారు ఎక్కువ పలుకుబడి కలిగి అనంతపురం జిల్లా యాడికి వరకు తన భూములను కలిగి ఉన్నాడు. బెరంగజేబు కాలంలో పోగొట్టుకొని 1702 వరకు మరల గెలుచుకొని 1778 నాటికి ఈ ప్రాంతాన్ని హైదరాబాద్ అవుకు సీమను ముట్టడించి ఇతని వద్ద నుండి అనేక ఇనాములను తీసుకున్నాడు. నైజామ్ ప్రభుత్వం 1792లో మరల ఇతనికి ఇనాములు ఇచ్చివేసినాడు. బ్రిటీష్వారు కర్నూలు పొందేనాటికి అవుకు రామకృష్ణమరాజు పలుకుబడి కలిగిన పాలెగాడుగా చలామణి అవుతున్నాడు. అవుకు ప్రాంతంలో 'బైటీష్ సైన్యాలకు ఇతడు ఎదురు నిలిచినందున థామస్ మస్రో ఇతనిని పదవీభ్రష్టుని చేసినందున ఫించన్ ఇవ్వటానికి అంగీకరించాడు. కర్నూలు ప్రాంతంలో 23 మంది పాలెగాండ్లలో మనో నాటికి ముగ్గురు పాలెగాండ్లను దేశబహిష్కరణ చేశాడు. మరో ముగ్గురిని ఖైదు చేశాడు. 10 మందిని తమ పాళ్ళంలో కౌలుదార్లుగా నియమించారు. ఒకరికి ఫించను మంజూరు చేశాడు. 6 మందిని ఎటువంటి అధికారం లేకుండా అలానే వారి వారి పాళెంలో ఉంచారు. మస్రో 1807 లో ఇంగ్లాండ్కు వెళ్ళిపోయిన తర్వాత మరల 1817 లో ప్రత్యేక న్యాయ కమీషనర్గా ఆంధ్ర ప్రాంతానికి వచ్చారు. అటు తర్వాత 1822 లో మద్రాసు ప్రెసిడెన్సీ గవర్నరు అయినాడు. ఈ కాలంలో పాలెగాండ్ల కుటుంబాలన్నింటికి పింఛన్ ఇచ్చాడు.

దక్షిణ భారతదేశంలో ఒక ప్రాంతమైన దత్త మండలాలలో ప్రఖ్యాతిగాంచిన తిరుగుబాటు ఉయ్యాలవాడ నరసింహారెడ్డిది. దీనిని మామిడిపూడి వెంకటరంగయ్య, తంగిరాల వెంకట సుబ్బారావు, సరోజిని రేగాని మొదలగు వారు ప్రథమ స్వాతంత్ర్య సంగ్రామంగా అభివర్ణించారు.

నరసింహారెడ్డి ఉయ్యాలవాడ పాలెగాడైన మల్లారెడ్డి మూడవ కుమారుడు. తల్లి తరపున నొస్సం పాలెగాడైన జయరామిరెడ్డికి మనుమడు. నొస్సంకోట మరియు ఉయ్యాలవాడ రెండు కోయిలకుంట్ల తాలూకాలో కలవు. జయరామిరెడ్డి మనుమడు అయిన నొస్సంరెడ్డి లేక నారసింహారెడ్డి పాలెగాడై ఉన్న సమయంలో మనో నిర్ణయించిన కౌలు కట్టడానికి నిరాకరించి నందువలన జనరల్ కాంప్బెల్ నాయకత్వంలో 1801లో ఇతనిని గుత్తికోటలో బంధించారు. ఈ విషయం తెలుసుకున్న మల్లారెడ్డి తన తమ్ముడైన చిన్న మల్లారెడ్డి హైదరాబాదు నిజాం సర్కారులలో తల దాచుకున్నాడు. అప్పుడు సర్కారువాళ్ళు 88 రూపాయలు 9 అణాలు ఫించను మల్లారెడ్డి భార్యకు ఇవ్వడానికి ఒప్పుకున్నారు. కాని ఉయ్యాలవాడ పెద్ద మల్లారెడ్డి భార్య అంటే నరసింహారెడ్డి తల్లి కొద్దికాలంలోనే మరణించింది. ఈ విషయాన్ని తెలుసుకున్న చిన్న మల్లారెడ్డి - పెద్ద మల్లారెడ్డి నిజాం భూముల నుండి 1808 లో తిరిగి వచ్చి, కలెక్టర్ చాఫ్లిన్ వద్ద 70 రూపాయలు పెన్షన్ పొందేలా లబ్ధిని పొందారు. పెద్ద మల్లారెడ్డి, చిన్న మల్లారెడ్డికి ఈ పెన్షన్ వలన 80 రూపాయలు లభించేవి. తల్లి

తరపున నొస్తుంకోట పాలకుడైన నొస్తుం రెడ్డికి 83,230 రూపాయలు సంవత్సరాదాయం ఉన్నందున ఇందులో 10 శాతం 88238 రూపాయలు నొస్తుంరెడ్డికి ఫించను యిచ్చారు.

నొస్తుంరెడ్డి మరణానంతరం ఆ ఫించను తన తల్లి అయిన సీతమ్మకు తదనంతరం అటు తర్వాత నొస్తుం రెడ్డి భార్య సిద్ధమ్మకు సంక్రమించినది. సిద్ధమ్మ తరువాత వారసులు లేనందున ఫించను రద్దు చేయబడినది. ఈ ఫించను నొస్తుం పాలెగాడు పొందుతూ ఉన్నంత కాలం ఉయ్యాలవాడకి కూడా ఇస్తూ వచ్చారు. ఉయ్యాలవాడ పెద్ద మల్లారెడ్డికి, మల్లారెడ్డి, వరదారెడ్డి, నరసింహారెడ్డి అను ముగ్గురు కొడుకులుండేవారు. వీరు ముగ్గురు తన తండ్రికి వచ్చే 35 రూపాయల ఫించను పంచుకుంటూ తల్లి తరపున నొస్తుం నుండి వచ్చే ఫించను అనుభవిస్తూ ఉండేవారు. కానీ కంపెనీవారు నొస్తుం పాలెగాండ్ల ఫించను రద్దు చేసినపుడు ఉయ్యాలవాడ పాలెగాండ్లు ఆర్థికంగా కృంగిపోయారు. కేవలం 385 రూపాయలను ముగ్గురు కొడుకులు పంచుకునే పరిస్థితి ఏర్పడింది. నరసింహారెడ్డి తన వాటాను అనగా 11 రూపాయల 10 అణాల 8 పైసలు వాటా తీసుకొని సోదరుని నుండి వేరు అయినాడు. ఈ పరిస్థితులలో అతనికి ఉన్న కొద్దిపాటి ఆదాయంతో పెద్ద కుటుంబంతో కష్టమైనది. నరసింహారెడ్డి చుట్టు ప్రక్కల ప్రాంతాలను మే, 1846 వ సంవత్సరం కొల్లగొట్టడం ప్రారంభించారు. కట్టుబడి సైన్యాన్ని ఏర్పాటు చేసుకొన్నారు.

కడప జిల్లా ప్రధాన న్యాయాధిపతి జడ్జి అయిన ఎంగిల్స్ మరియు కర్నూలు కమీషనరు అయిన షాట్ మరియు కడప డిప్యూటీ కలెక్టర్ అయిన సానామేజర్, కడప మెజిస్ట్రేటు అయిన బ్లెన్ వీరంతా కట్టుబడి ఇనాములను, ఆ ఇనాములపై కంపెనీ అధికారులు నిర్ణయించిన కమీషన్ నరసింహారెడ్డి తిరుగుబాటుకు కారణాలని నివేదికలో పేర్కొన్నారు. ఈ నివేదికలో మన్రో కట్టుబడి ఇనామును అవగాహన చేసుకొని ఆ గ్రామ కట్టుబడులకే వదలి వేసిన పద్ధతి చాలామంచిగా ఉండేదని అభిప్రాయబడినారు. కాని తరువాత అధికారులు ఎవరు దత్తమండలాలలో కట్టుబడిని అవగాహన చేసుకొనక ఆ ఇనాములను జప్త చేసుకొనడం ద్వారా గ్రామాలలో కట్టుబడి రైతు సైనికుల ఆగ్రహాన్ని పొందవలసి వచ్చింది. గ్రామానికి కావలసిన కట్టుబడి సైనికుల సంఖ్య 3 లేక 4 ఉండాలని 1835లో వచ్చిన చట్టాన్ని అనుసరించి నియమింపబడినది. మిగిలిన వారినందరిని తక్కువ సంఖ్యలో ఉన్న గ్రామాలకు తరలించడం గానీ లేక పదవి నుండి తొలగించడం గానీ చేశారు. నరసింహారెడ్డి తిరుగుబాటులో వీరందరూ పాల్గొన్నారు. అప్పటి కడప కలెక్టరు అయిన కోకిరన్ నరసింహారెడ్డి తిరుగుబాటుకు కట్టుబడి సైనికులపై వచ్చిన చట్టానికి కార్యకారక సంబంధం లేదని ఈ చట్టం ఒక ఉత్తరక చర్య మాత్రమే అని తెలిపారు.

నరసింహారెడ్డి స్వతహాగా ఆవేశపరుడని, నిలకడలేని మనస్తత్వం కలవాడని ఇతని తిరుగుబాటుకు ఇతని స్వభావమే కారణమని తెలిపినాడు. స్థానికంగా కోకిరిన్ సేకరించిన సమాచారం ప్రకారం నరసింహారెడ్డికి వెంకయ్య అనే సాధువు ప్రేరణ కలిగించాడని బ్రిటీష్వారిపై తిరుగుబాటు చేస్తే తాను తప్పక విజయం సాధిస్తాడని తెలియజేశాడు. ఈ సాధువు సమీపంగా ఉండీ నల్లమల్ల అడవులలో “ఆకుమల్ల అనే గ్రామంలో నివశించేవాడని తెలియుచున్నది. ఈ సన్యాసి బోధనల వలన నరసింహారెడ్డి తిరుగుబాటుకు పూనుకున్నారు. తిరుగుబాటుకు పూర్వం అనేక గ్రామాలను సందర్శించి గ్రామ పెద్దల మరియు ప్రముఖులతో చర్చలు జరిపి తిరుగుబాటు ప్రారంభించాడు. లెఫ్టెంట్ వాట్సన్ నాయకత్వంలో కంభంపై నరసింహారెడ్డి జరిపే దాడిని త్రిప్పికొట్టడానికి సైన్యంతో అక్కడికి వచ్చాడు. ఈ తిరుగుబాటులో గిద్దలూరు తహసీల్దారు చనిపోయినాడు. నరసింహారెడ్డి పారిపోయినాడు. కెప్టెన్ వాట్సన్ 1846 లో జూన్లో నల్లమల్ల అడవులలో ప్రవేశించి నరసింహారెడ్డి స్థావరాలపై దాడి చేశాడు. ఈ దాడుల వలన నరసింహారెడ్డి అనుచరులు చాలామంది పారిపోవడం, చనిపోవడం జరిగింది.

నరసింహారెడ్డి మాత్రము నల్లమల్ల అడవులలో తలదాచుకున్నాడు. చివరగా అక్టోబరు నెలలో పేరుసోమల కనుమలో ఇతనిని పట్టుకొని కోవెలకుంట్లలో బహిరంగంగా ఉరితీసి ఇతని మృతదేహాన్ని సంకెళ్ళతో బంధించి ఒక బోనులో పెట్టి ప్రజలకు గుణపాఠంగా ఉండేటట్లు చేశారు. ఈ తిరుగుబాటు దత్త మండలాలలో పాలెగాండ్ల తిరుగుబాటుకు భిన్నమైనది. ఎంతో ప్రసిద్ధి చెందినది కూడా. అనేక జానపద గేయాలలో నేటికి రాయలసీమ జిల్లాలలో నరసింహారెడ్డిని కీర్తిస్తూ పాటలు పాడుకుంటున్నారు. ఈ తిరుగుబాటు అణచి వేయడానికి ఒక యుద్ధానికి ఎంత ఖర్చు చేస్తారో అంత ఖర్చు చేశామని బ్రిటీష్ అధికారులు చెప్పుకున్నారు.

‘బిటీష్ వారు పాలెగాండ్లను తమ శత్రువులుగా భావించారు. రైత్యారీ పద్ధతికి వీరు ఒక ఆటంకంగా పరిణమించారు. మన్రో మాత్రం పాలెగాండ్లను అణచడానికి ప్రయత్నం చేసినప్పటికీ తమ మాటకు విలువ ఇచ్చి కచేరికి వచ్చి శిస్తును చెల్లించిన వారిని

సోదరభావంతో చూశాడు. అనేకమంది పాలెగాండ్లు మనోకు కంపెనీ పాలనకు విశ్వాస పాత్రులైనారు. వీరంతా గౌరవంగా మనోను దొరగారు అని సంబోధించారు. మనోను కొంతమంది పాలెగాండ్లు అత్యంత గౌరవభావంతో చూచినట్లు తెలుస్తుంది. మనో సైతం తన లేఖలలో పాలెగాండ్లు తిరుగుబాట్లు జాతివైషమ్యం పైకాక శిస్తు వసూలు తిరుగుబాటుగా పేర్కొన్నారు.

పై నేపథ్యంలో అవుకు పాలెగాండ్లు కూడా బ్రిటీష్ వారిని ఎదిరించి ఓటమి పాలై వారు చెల్లించే ఫించనును అంగీకరించినట్లు తెలుస్తుంది. వలస పూర్వం నాటి కంపెనీ కాలంలోనే క్రమంగా బ్రిటీష్ రాజ్య విస్తరణకు, భూములమీద, గ్రామాల మీద ఆధిపత్యాన్ని కలిగిన వారిని ఏవిధంగా బలహీనపరచి తమ అధికారాన్ని విస్తరించిన క్రమాన్ని వివరిస్తుంది. 1) ప్రజల మద్దతు లేక పోవడం 2) పాలెగాండ్ల మధ్య ఒకరికొకరి సఖ్యత, సహకారం, సమన్వయము లేకపోవడం 3) పాలెగాండ్లు తమ ప్రాంతాలలోని ప్రజలను హింసించడం మొదలగు కారణాలతోపాటు స్థానిక ప్రాబల్యం కలిగిన వారిని అంతమొందించి రాజ్యాధికారాన్ని విస్తరించుకోవాలనే బ్రిటీష్ వాళ్ళ సామ్రాజ్యకాంక్ష పాలెగాండ్ల అంతానికి మూలంగా చెప్పవచ్చును.

ఆధార గ్రంథాలు :

1. ప్రొసీడింగ్స్ ఆఫ్ బోర్డ్ ఆఫ్ రెవిన్యూ (పి.బి.ఆర్.) తమిళనాడు స్టేట్ ఆర్చివ్స్, మద్రాసు, ఏ.డి. 1799-1806, 1835-48, 10, నవంబర్, 1800, సంపుటం. 26, పుట. 9454-55
2. కడప జిల్లా డిస్ట్రిక్ట్ రికార్డు, 20, నవంబరు, 1800, సంపుటం. 30, పుటలు. 9-12
3. పి.వి.ఆర్., 10, నవంబర్, 1800, సంపుటం. 266, పుటలు. 9454-55
4. ఐదో నివేదిక, సంపుటం. 11, పుట. 434

గోదావరి జిల్లాలకు జలసిరులు తెచ్చిన అపర భగీరథుడు సర్ ఆర్థర్ కాటన్, ధనధాన్యధారల జలదం వీణం వీరన్న (Summary)

ఆర్వి.యస్. రాజు, గణపవరం, ఏలూరు జిల్లా, సెల్ నెం.: 9666806729

జీవనది గోదావరి మహారాష్ట్రలోని పశ్చిమ కనుమల బ్రహ్మగిరి నుండి నాశిక్ సమీపమునందలి త్రయంబకం వద్ద జన్మించి, తూర్పువైపుకు 1500 కిలోమీటర్లు పయనించి ఆఖండగోదావరిగా మారి బంగాళాఖాతం (గంగాసాగరం)లో కలుస్తుంది. పోలవరం వద్ద పాపికొండలు దాటిన తరువాత ప్రవహించే ప్రాంతమే గోదావరి మండలం. 1852లో ధవళేశ్వరంవద్ద కాటన్ మహాశయుని వ్యూహ రచనలతో, వీణం వీరన్న పర్యవేక్షణలో అనకట్ట నిర్మించే వరకూ గోదావరి జిల్లా పేరుతప్ప, గోదావరి వలస ప్రజలకు ప్రయోజనం కలుగకపోగా ముంపులు, వరదలు వలన ఇబ్బందులే ఉండేవి.

కాటన్ 1803 మే 15న ఇంగ్లండులో జన్మించాడు. తండ్రి హెన్రీ కాలెవ్లో 1812లో ఇండియా వచ్చాడు. 1927లో కెప్టెన్ హెూదాలో కాలువల ఇంజనీరుగా నియమించబడి రామేశ్వరం వద్ద పాంబన్ బ్రిడ్జి నిర్మించాడు. 1928లో కావేరి నదిపై ఒక అనకట్ట, కొలరూన్ నదిపై కావేరికి సమీపంలో ఒక అనకట్ట నిర్మించాడు. దానితో తంజావూరు సస్యశ్యామలమైంది.

ఈస్ట్ ఇండియా కంపెనీ ఆదేశంతో ఆర్థర్ కాటన్ గోదావరి తీరానికి వచ్చి పరిస్థితులను పరిశీలించి అనకట్ట నిర్మాణం గురించి అంచనాలు వేసి రిపోర్టులు తయారుచేసి ఇంగ్లాండు పంపాడు.

చివరకు 1848లో గోదావరినదిపై అనకట్ట నిర్మాణం ప్రారంభమైంది. కాటన్ విధి నిర్వహణకన్నా గోదావరి ప్రజల క్షుద్ధాద నివారణకై అవధులులేని శ్రమపడ్డాడు. గుర్రంపై గోదావరినది పుట్టుకస్థానం వరకు వెళ్ళి అక్కడనుండి రాజమండ్రి వరకు సర్వే

చేయటానికి తన శక్తియుక్తులను, ఆరోగ్యాన్ని ధారపోశాడు. ఈ అనకట్ట నిర్మాణంలో కెప్టెన్ ఓర్ అనే అంగ్లేయుడు, వీణం వీరన్న అనే స్థానిక తొలి తెలుగు ఇంజనీరు నిరుపమాన సేవలందించారు.

బందరు పోర్టులో ఎకౌంటెంట్ కొల్లయ్య, వీరరాఘవమ్మ దంపతులకు 3 మార్చి, 1794లో జన్మించిన వీరన్నగారు డి.పి.డబ్ల్యు.యు. పూర్తిచేసి 1847 అనకట్ట నిర్మాణం ప్రారంభంలో ఉద్యోగంలో చేరారు. నాటికి వయస్సు 53 సం॥లు. ఆర్థర్ కాటన్ వయసు 44 సం?లు. గోదావరి జిల్లాలన్న పేరు రాకపూర్వం రాజమహేంద్రవరం జిల్లా అని ఆ ప్రాంతాన్ని వ్యవహరించే రోజులలో ఇంజనీరింగ్ కార్యాలయము తణుకు తాలూకా కాకరపర్రులో ఉండేది. అందులో వేణువ వీరన్న చిరు ఉద్యోగి. శిష్యుకరణం. ఇంటిపేరు వేణువ అయినా వీణం వీరన్న అనే ఎక్కువగా వ్యవహరించేవారు. స్థానికుడైన వీరన్న ఆర్థర్ కాటన్ను స్వల్పకాలంలోనే సన్నిహితుడైనాడు. కాటన్ నివాస స్థావరాల ఏర్పాటు, గృహమునందు సేవకులు, ఆహార్య ఆరోగ్య అవసరాలకు సహకరిస్తూ పరిసరాల ప్రాధాన్యత, ప్రజల యొక్క చిత్త ప్రవృత్తులను వీరన్న కాటన్ను నిజాయితీగా వివరించటంలో ఎంతో సహకరించాడు. తనకన్నా సుమారు 10 సం?లు పెద్దవాడైన వీరన్నగార్ని అన్నగారు అనిపిలుస్తూ, ఆయన అనుభవాలను, ఆలోచనలను కాటన్ సహృదయంతో స్వీకరించాడు.

గోదావరికి తూర్పు ఒడ్డున ఉన్న ధవళేశ్వరాన్ని పశ్చిమ ఒడ్డున ఉన్న విజ్ఞేశ్వరాన్ని కలుపుతూ బ్యారేజి లంకలను కలుపుకుని 5837 మీటర్లు నిర్మాణం జరిగింది. ప్రతిరోజూ 1500 మంది కూలీలను సమీకరించి పనిచేయించవలసివచ్చింది. అనేక భ్రమలు, భ్రాంతులు, పూకార్లతో కూలీలు పనిలోనికి రావటానికి నిరాకరించేవారు. కూలీల సమీకరణ పెద్ద సవాలుగా మారింది. ఈ బాధ్యతను వీణం వీరన్న తన భుజస్కందాలపై వేసుకున్నారు. శ్రీకాకుళం, విజయనగరం జిల్లాలనుండి కూలీలను రప్పించి, వారికి తాటియాకు పాకలలో నివాసాలను ఏర్పరచి, నిత్యావసరవస్తువులనందించి వారిలో విశ్వాసాన్ని పెంచి అనకట్ట నిర్మాణాన్ని పరుగులెత్తించాడు.

వీణం వీరన్న అనే హైందవ పురుషోత్తముడు నాకు లభించకుండా ఉంటే, నేను అనుకున్నట్టుగా ఇంత వేగంగా గోదావరి అనకట్టను ఇంత పటిష్టంగా పూర్తి చేయలేకపోయేవాడిని, ఆయనవంటి నేర్పు, శ్రద్ధ కలవ్యక్తి అంగ్లేయులలోనే అరుదు” అని సర్ ఆర్థర్ కాటన్ తన స్వదస్తూరితో వ్రాశారు. స్వదేశీయుల సహాయంతో స్వదేశీ పద్ధతులతో ఈ నిర్మాణం చేశానని కాటన్ నిగర్హంగా, నిజాయితీతో చెప్పుకున్నాడు. భారతీయులు విశేషించి వీణం వీరన్న ఇంజనీరింగ్ నైపుణ్యాన్ని ఎంతగా మెచ్చుకున్నాడో గ్రహించవచ్చు.

ఈస్ట్ ఇండియా కంపెనీవారిని ఒప్పించి, మెప్పించి నిధులను తీసుకొనివచ్చిన ఘనత సర్ ఆర్థర్ కాటన్ మహనీయుడైతే, స్వదేశీ శ్రామికశక్తిని, నైపుణ్యాన్ని, నీతినిజాయితీలతో కాటన్ను అందించి అతిశీఘ్రంగా, లాఘవంగా గోదావరి అనకట్ట నిర్మాణం జరగటానికి కారకుడు వీణం వీరన్న అన్నార్తులైన గోదావరి ప్రజాసేవకులైన అపరకుభేరులుగా మార్చి, గోదావరి జిల్లాలను సస్యశ్యామలం గావించిన ఘనత వీరిద్దరిదీ.

ఆధారాలు :

1. “సర్ ఆర్థర్ కాటన్ జీవితం-కృషి ఆంగ్లమూలం కాటన్ కుమార్తె లేడీ హెూప్ - అనువాదం ప్రా. కవనశర్మ విజయవాడ, 2013
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విస్మృత వీరుడు - అచంచల సత్యాగ్రహి కాశీభట్ల జగన్నాధం

(Summary)

టి.ఎస్.వి.రంగనాయకులు, ప్రధానోపాధ్యాయులు,
కాశీపాడు, గణపవరం మండలం, ఏలూరుజిల్లా, సెల్ నెం.: 9963739568

దేశభక్తితో, స్వాతంత్ర్యోద్యమ దీప్తితో పునీతమైన కాశీభట్ల జగన్నాధం రాజోలు తాలూకా కడలి గ్రామంలో జనవరి 24, 1899 న రామజోగి, సీతామహాలక్ష్మి దంపతులకు జన్మించారు. బ్రాహ్మణులు, వైదిక కుటుంబమునందు జన్మించిన ఛాందసులు. 1921 నుండి గాంధీ ప్రజోధములతో జాతీయోద్యమంలో ప్రవేశించి పనిచేయుచుండెడివారు. ఉత్సాహవంతుడు, ధైర్యవంతుడైన ఉద్యమకారుడు. కాలినడకన గ్రామగ్రామములు తిరుగుతూ మహాత్ముని సందేశములను ప్రచారము చేయుటకు కంకణబద్ధుడైనాడు. దేహావసర కర్మలొనర్చు కొనుచున్నప్పుడు తప్ప మిగిలిన జాగ్రదావస్థలో తకిలీపై నూలు తీయుచుండుటయే లక్ష్యముగా పనిచేశారు. బహుశ: గోదావరి జిల్లాలలో వీరికంటె ఎక్కువ నూలు వడికిన ఉద్యమకారులు ఉండకపోవచ్చును. జగన్నాధంగారికి గాంధీనామము, ఖద్దరు ధరించటమూ, కాంగ్రెసు సేవ తప్ప వేరువృత్తి, ప్రవృత్తి లేదు. తనకున్న స్వల్ప సంపదతో పరాధీనత లేకుండా జీవించవలెనని భావించారు. తరచు గ్రామములలో వారం వారం జరుగు సంతలకు వెళ్ళి ప్రజలను చేరదీసి గాంధీమహాత్ముని సందేశములను తెలియచెప్పుతూ ప్రచారం చేసేవారు.

1930లో కాకినాడ సమీపములో ఒక గ్రామమునకు వెళ్ళి అక్కడ త్రివర్ణపతాకమును అవిష్కరించి జనసమీకరణ జరిపి గాంధీ మహాత్ముని బోధనలు, ఖద్దరు వినియోగించుట వలన జాతి సంపద పెరిగే విధము, ఉప్పుసత్యాగ్రహమును గూర్చి చెప్పుచుండగా ముస్తాఫాఅలీఖాన్ పోలీసు బలగంతో వచ్చి, త్రివర్ణ పతాకాన్ని చించి, బూటుకాళ్ళతో తొక్కి జగన్నాధమును తీవ్రంగా లాఠీఛార్జి చేశాడు. జగన్నాధముగారు గాంధీ నామమును స్మరిస్తూ ప్రార్థన చేస్తుంటే, ముస్తాఫాఅలీఖాన్ జగన్నాధముగార్ని వస్త్రవిహీనుణ్ణిచేసి, విదేశీవస్త్రాలు అతనిపై గిరాటువేసి దానిని కప్పుకొనమని ఆదేశించాడు. జగన్నాధము అందులకు నిరాకరించారు.

భారతీయులందరూ గాంధీజీ అహింసాయుత సత్యాగ్రహంద్వారా సహాయనిరాకరణను తెలియచేయాలి” అని ప్రభోదించిన కారణంగా ప్రభుత్వం అరెస్టు చేసి భారతదేశ రక్షణ చట్టము క్రింద కేసు నమోదు చేసి అమలాపురం సబ్ డివిజనల్ మేజిస్ట్రేట్ ముందు హాజరుపర్చారు. ఆయనకు 5 ఫిబ్రవరి 1941 నుండి 9 నెలలు కఠిన కారాగారశిక్ష విధించి, రూ.100/-లు జరిమానా విధించారు. జరిమానా చెల్లించ నిరాకరించినందున మరియొక 3 నెలలు శిక్షను పొడిగించి డిశంబరు 12, 1941 వరకూ అమలాపురం క్యాంపు జైలు నందు శిక్ష అమలుపరిచారు. స్వాతంత్ర్యానంతరం ఏవిధమైన రాజకీయ పదవులనుగాని, స్వాతంత్ర్య సమరయోధుల పెన్షన్ నను గాని స్వీకరించక గాంధీని నిరంతరం తలచుకుంటూ సెప్టెంబరు 15, 1967న దైవసాయుజ్యం పొందారు.

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మరం బాలసుబ్రహ్మణ్యం గుప్తా ఆంగ్ల ప్రభుత్వపై కురిసిన పిడుగుల జడి (Summary)

డా॥ గాదం గోపాలస్వామి, సెల్ నెం. 9390742602

చారిత్రక అవగాహన అంతగా లేకపోవటంవలన, సమాచార వ్యవస్థ విస్మృతి లేకపోవటంవలన, అనేక నిర్బంధాలవలన అనేకమంది త్యాగధనుల వివరాలు చరిత్రలో మరుగున పడిపోయాయి. అలా అజ్ఞాత స్వాతంత్ర్య సమరయోధునిగా మిగిలినపోయిన వ్యక్తులలో మరం బాలసుబ్రహ్మణ్యం గుప్త ఒకరు.

ఆంధ్ర స్వాతంత్రోద్యమ సమరంలో ఆంగ్లేయుల కఠక పాలనపై పదునైన ఈటెలవంటి పరుషపదజాలంతో, గంభీరమైన ఉపన్యాసాలతో పిడుగులజడి కురిపించిన మరం బాలసుబ్రహ్మణ్యం గుప్త ఒక విలక్షణమైన వ్యక్తి. కృష్ణా గుంటూరు, గోదావరి జిల్లాలలో (గ్రామ గ్రామాన సభలను ఏర్పరచి, ఆంగ్ల ప్రభుత్వాన్ని పరిపాలనను, ఆంగ్ల ఉద్యోగులను ఏవ్యాపదజాలంతో దూషిస్తూ, నిరాశ, నిస్పృహలలో ఉన్న సామాన్య ప్రజానీకాన్ని ప్రభుత్వానికి వ్యతిరేకంగా ఉన్మాదస్థాయికి రెచ్చగొట్టిన సమరయోధుడు గుప్త.

మరం బాలసుబ్రహ్మణ్యం గుప్త కోయంబత్తూరు జిల్లా, కొల్లేగల్ నందు 1898లో జన్మించారు. తండ్రిపేరు పుట్టిచెట్టి, వైశ్యకుటుంబీకుడు. గుప్త నలుపు అని చెప్పదగిన ఛాయ. అ.5.5' అంగుళముల ఎత్తు. సామాన్యమైన శరీరం. పెద్దనుదురు. వత్తైన జుట్టు, గంభీరమైన పెద్ద కళ్ళు, నల్లని కళ్ళద్దాలు. మామూలుగా మితభాషి. వేదికపై మాట్లాడటం మొదలుపెడితే అనర్గళ వార్దరి. 'పెద్ద కంఠస్వరం. మిలిటరీ దుస్తులు ధరించి, యోధునివలె ఉపన్యసిస్తూ వేదికపై నడయాడుతూ, రకరకాల హావభావాలను వ్యక్తంచేస్తూ, చేతులను వివిధ భంగిమలలో త్రిప్పుతూ సుమారు మూడు గంటలు అనర్గళంగా మాట్లాడగల ఆవేశపరుడు, దేశ స్వాతంత్ర్యం ఎడల, దేశమాత ఎడల ఎనలేని అచంచలమైన ఆకాంక్షను నొక్కివక్కాణించేవాడు. అందుచే గుప్తా ఉపన్యాసం ఉండంటే గ్రామగ్రామాలనుండి సామాన్య జనసమూహం ఉత్సవాలకు చేరుకున్నట్లు అతి స్వల్పకాలంలో ప్రోగ్యేవారు. గంటల తరబడి ఆయన ఉపన్యాసం విన్న ప్రజలు ఆవేశంతో, ఆక్రోశంతో ఇళ్ళకు చేరేవారు. ఇదే ఆంగ్ల ప్రభుత్వాధికారులను కలవరపరచిన విషయం. విష్ణువకారుడని బోల్షివిక్ భావజాలంకలవాడని, మోసగాడని ప్రభుత్వం ముద్రవేసి వివిధ సందర్భాలలో అనేకసార్లు కారాగారశిక్ష విధించింది.

స్వాతంత్రోద్యమంలో తీవ్రపదజాలంతో ఆంగ్లప్రభుత్వం పై పిడుగుల జడి కురిపించి అధికారులను భయభ్రాంతం చేసిన మరం బాల సుబ్రహ్మణ్యం గుప్త సుమారు 7 పర్యాయాలు (7 1/2) ఏడున్నర సంవత్సరాలు కఠిన కారాగారశిక్ష అనుభవించారు. ఆయన ఉపన్యాసంలో ప్రాజ్ఞులు అంగీకరించని పదవెల్లువ ఉన్నా ఆయనలోని ఆవేదన, ఆక్రోశం, దేశభక్తి, చిత్తశుద్ధి, అకుంఠిత దీక్ష పట్టుదల అనేకమంది స్వాతంత్ర్య సమరయోధులకు స్ఫూర్తినిచ్చింది.

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**ROLE OF LOCAL ELITE AND TRIBUTARY CHIEFS IN
MARITIME TRADE :
A STUDY OF POLITICAL TRANSFORMATION IN EIGHTEENTH
CENTURY COLONIAL ANDHRA
(Summary)**

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The eighteenth century was a period of transition for Andhra. New colonial economy started replacing the centuries old traditional economy. Industrial enterprise and raw material exports formed the foundation of this new economy. Colonial masters tried hard to gain their stakehold in this system. The local elite and tributary chiefs played an important role in this process and even the colonial masters, particularly the English, had to recognise their importance and work with them for their trade to sustain and progress. Because of these local elite the export-oriented business percolated from the coast to the interior and from artisans to peasants. These elites provided the colonial masters access to the local economy for purchasing textiles and other export commodities and for consolidation of their power. The paper titled 'Role of Local Elite and Tributary Chiefs in Maritime Trade: A Study of Political Transformation in Eighteenth Century Colonial Andhra' begins by outlining the economic circumstances in pre-colonial Andhra around the year 1750, with a focus on maritime trade, collapse of Asian shipping, changes in political system in the eighteenth century, and the role of local elite in this transformation.

Thus, the eighteenth century was a period of transition for Andhra - politically and economically. Politically, the period saw the inroads of Mughals and the advent of the European colonial powers and economically a transition from centuries old traditional economy to new colonial economy. Industrial enterprise and raw material exports formed the foundation of this new economy. Colonial masters tried hard to gain their stockhold in this system. The local elite and tributary chiefs played an important role in this process and even the colonial masters, particularly the English, had to recognise their importance and work with them for their trade to sustain and progress. Because of these local elite the export-oriented business percolated from the coast to the interior and from artisans to peasants. These elites provided the colonial masters access to the local economy for purchasing textiles and other export commodities and for consolidation of their power in the eighteenth century.

ANDHRA LINK TO GOA'S LIBERATION - THE CONTRIBUTION OF UNSUNG SATYAGRAHIS AGAINST PORTUGUESE COLONIALISM

(Summary)

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Goa got liberated in the year of 1961. fourteen years and four months after the rest of India got its independence. This speaks volumes about the prolonged ordeal the people of Goa. Daman and Diu had to undergo under the Portuguese regime. Their resistance against colonial regime was as long lasting as the colonial rule itself. And its course saw various methods and movements to achieve freedom and there had been constant contacts between the Goan freedom fighters and their counterparts in India.

Though Andhra is not an immediate neighbour state to Goa. it had shown fair share of support for its cause. The present paper is an attempt to understand the cooperation and participation of people of Andhra in the Goan liberation movement and the causes and consequences of their participation.

JAMIA OSMANIA: A RETROSPECTIVE OVERVIEW

(Summary)

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The research paper is an attempt to explore different historical contours of Jamia Osmania. Hyderabad till 19-40's. Since the mid nineteenth century, the state as well as the religious scholars began to think about the introduction of higher education in the state. Initially, the need was fulfilled by Danil Uloom Hyderabad and Nizam College: but. later on. the establishment of Jamia Osmania in 1918 proved as a path breaking initiative. The university offered modern as well as traditional education with vernacular language (i. e., Urdu) as a medium of instruction and translated a bulk of knowledge from different languages to Urdu. By this, the establishment of Jamia Osmania proved to be an indigenous effort of imparting education and an oriental response to the colonial education system. Besides, the university offered education in traditional and modern subjects. The university provided moral education to inculcate ethics in the students. In addition, the university offered secular education and was open to all: that is why. the students of different communities were receiving education in the university.

Key words : Education. Vernacular. Instruction. Oriental.

SAROJINI NAIDU INFLUENCES IN LIFE AND HER PARTICIPATION IN FREEDOM STRUGGLE

(Summary)

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Sarojini Naidu played a very important and defining role during the freedom struggle. She was one of the towering personalities of the Indian Nation's Congress. Her contribution was immense with regard to the maintaining of Hindu-Muslim unity in the country. She played a very predominant role in motivating the people to fight against the British. She was an important follower of Mahatma Gandhi and followed him in his footsteps. She lent her support in all endeavours that were made by Mahatma Gandhi in the form of various movements for achieving independence to the country. At this stage of freedom struggle, there were parting of ways among the Congress leaders and it was indeed a trying moment for Sarojini Naidu to hold steadfastly to our ideals and to strive for unity within the Congress. All along the journey of freedom struggle, she remained steadfast to her commitment to the father of the nation, Mahatma Gandhi and his political strategy.

The Pioneering Contribution of Alfred W Crosby in the writings Environmental History: An overview

(Summary)

Dr. T.SRINIVAS., ASST PROF. OF HISTORY. GDC-BCFIKURDA

Alfred W. Crosby (January 15, 1931 - March 14, 2018) was an eminent professor of History, Geography, and American Studies at the University of Texas at Austin, and University of Helsinki. He was the author of several books on science, technology and environmental history that includes: *The Columbian Exchange* (1972) and *Ecological Imperialism* (1986), *Epidemic and Peace. 1918.* (Greenwood Press 1976), *Germs, Seeds, and Animals Studies in Ecological History* 1994. *Throwing Fire: Projectile Technology Through History.* Cambridge University Press 2002. *Children of the Sun: A History of Humanity's Unappeasable Appetite for Energy.* W.W. Norton 2006. *America's Forgotten Pandemic* (published in 1976) is the first major critical history on 1918 "Spanish" influenza. After making exhaustive contribution, He breathed his last at Nantucket Island because of complications developed due to Parkinson's disease.

In the above works, he provided biological and geographical explanations for the question why Europeans were able to succeed with relative ease in what he referred to as the "Neo-Europes". (while referring the geographical regions like Australasia, North America, and South America.)

THE DUTCH EAST INDIA COMPANY SETTLEMENTS IN COROMANDAL COAST OF ANDHRA, A SPECIAL REFERENCE TO NARASAPUR & MODAPALLAM

(Summary)

Kola Ajay Babu, Asst Prof. Of History. GDC-Vijayawada.

The role-of foreign trade occupied an important position for the development of urban centers in India especially in the Coromandel coastal regions of Andhra and Godavari delta in particular. The east coast of peninsular India was called as Coromandel Coast by the European writers and the European trading companies adapted in their official documents.¹ The Coromandel Coast had no well defined limits and often was held to extend up to the coast of Orissa. However the coast North of Pennar River was known as northern Coromandel. The Coromandel Coast line was studded with many ports big and small. The northern most port on the north Coromandel was Ganjam. To the south of it there were many ports like Gopalpur, Kalingapatnam, Bimilipatnam, Visakapatnam, Kakinada, Ingaram, Bandarmalanka, Yanam, Jaganathapuram, Narasapur, Masulipatnam, Petapoli, Kottapatnam and Armagoan. Many of these ports were small, shipping the local products to the nearby larger ports. The prosperity of a particular port depended on the availability of goods for export and coastal trade. During the sixteenth and seventeenth centuries many ports shot in to prominence, because of exports of the major commodity, the textiles. Large quantities of textiles or manufactured cloth were produced in weaving centers of the Andhra coast. Narasapur and Madapollam are two nearby towns situated on the basin of the river Godavari. Narasapur original name was

Narasapuram” also known as ‘Nrusimhapuri” and “Abhinava Bhootapuri”, as one Lakshmi Narasimha Swamy temple constructed between 15th and 16th centuries. In some European documents, it is mentioned as “Narasapurpeta”² Narasapur had close association with the neighboring port of Masulipatnam. Narasapur port and docks are seen to the south of the cluster of ports in the Coringa Bay in the Godavari delta. It is on the west branch of the Godavari River, the Vasistha Godavari and is also known by the name Narasapur River and was famous for iron foundry and saltpeter works. Narasapur and its adjoining place viz. Madapollam were important ports in the Godavari delta and known for cotton and timber. It abounds in handsome quantities of timber and is a convention yard for ship building as well as repair.³ A. J. Qaisar has suggested that Narasapur's period of florescence was the latter half of the seventeenth century. However Sanjay Subrahmanyam is of the opinion that “Golden Age” of Narasapur, the period when largest ships were constructed, was anywhere between 1580's to the middle of the 17th century. Anthony Schorer reported as early as 1614 about Narasapur Peta's shipbuilding industry. Schorer wrote:” A place called Narasapur Petalies about 10 to 12 leagues beyond Masulipatnam, it, too, is under the rule of king of Golconda

FELONIES ACROSS INDIA: EXPLORING COVID-19 IMPACT ON CRIME WITH SPECIAL REFERENCE TO ANDHRA PRADESH

(Summary)

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The COVID-19 pandemic without a doubt is one of the most significant worldwide events in recent trends and its impact across the globe is something which has not been witnessed before. The functioning of daily life has changed drastically with stay at home orders across different nations in order to prevent the virus from spreading further. Felonies across India: exploring covid-19 impact on crime with special reference to Andhra Pradesh. The primary aspect of this research article is about how the pandemic has made its impact across various crimes throughout Andhra Pradesh. It also gives a detailed view for the reason behind decrease of certain crimes, and also points out the reason for increase of Cybercrime, Domestic violence, impacts on prisons. It also clearly states on how to tackle domestic violence and cybercrime and how it might fold in the future.

Keywords : COVID-19, Pandemic, Crime, Cybercrime, Domestic Violence

PEASANT STRUGGLE IN 1949: THE CONTRIBUTION OF THE SOCIALIST AND COMMUNIST PARTIES IN TAMIL NADU

(Summary)

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Socialist Party and the Communist party of Madras Presidency fully supported the cause of agrarian issues. The Agrarian revolt was organized by Socialists and the Communist party of India prior to independence. Since the liberation of the nation from the British, the extreme starvation severely affected the agrarians the *mirasdars* exploitation was widely prevalent in India in general and the Madras Presidency in particular the poor wages, forcible work pressure, severe punishments, unjust due share of produce, and rack renting resulting into agrarians under extreme poverty An attempt is made to analyze the sufferings of the agrarian community and the part played by the leftists supporting them, agrarians and struggle against the Government of the Madras Presidency

KONDA REDDIS OF GODAVARI VALLEY

- An Historical Outline about Aboriginal Tribe (Summary)

Dr. Saidulu Bhukya, Lecturer in History, University P.G. College, Sec'Bad.

The true aboriginals of Hyderabad on the other-hand, be they Chenchus. Hill Reddis. Kolams. Koyas or Gonds are everywhere losing ground; their land is taken up by more advanced and affluent populations, the use of their forests restricted by the laws of government and their simplicity exploited by merchants and money lenders. Even the raj Gonds once the ruling race in the fair lands of Gondwana, have been ousted from the best parts of their ancestral country and are rapidly sinking into the wretched position of landless labours. Impaired by their unfamiliarity with the language of the administration, outwitted by money lenders and bullied by landlords and non aboriginal village officers, they have already lost much of their proud and upright spirit and their once famed honesty, and have become timid and suspicious

THE RAZAKARS ACTIVITIES IN NIZAM'S STATE OF HYDERABAD

(Summary)

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The Ittehad-ul-Muslimeen party was established in the year 1927 at a time when political consciousness was gaining rapid ground among the Hyderabad people. At this juncture some of the intellectuals in Hyderabad secretly encouraged by the state Government officials declared that the rulers and the throne are the symbols of the political and cultural rights of the Muslim community in the state. When Kasim Razvi, a fanatic, became the president of the organization in 1946. its programmes and activities were changed and he believed that he was destined to plant Asafiyah flag on the red soil of Delhi and make the waves of the Bay of Bengal, wash the feet of the Nizam. Within a short period, thousands of Muslims enrolled themselves as Razakars and took the pledge to maintain the supremacy of the Muslim power in the Deccan.

The Razakars were given military training and their Khaki dress resembled the uniform of the Army. They paraded the streets with fire-arms to overawe the public. The Nizam encouraged the atrocities of the Razakars as he felt that they would further his political ambitions. The activities and atrocities of Razakars are also an important chapter in the history of the freedom movement in Hyderabad state. It worsened the political situation in the Hyderabad Dominion and strengthened the freedom movement.

Under the leadership of Kasim Razvi by July 1947. about 70,000 people registered as Razakars in the city of Hyderabad. The Razakar institutions were also established in the villages. Kasim Razvi was a good orator. He believed himself to be a heaven appointed leader whose mission was to liberate the Muslims of the Deccan from the Indian Union. The Razakars under Kasim Razvi tortured the people, looted the property, raped the Hindu women and committed several murders.

SOCIAL TRANSFORMATION OF DALITS IN ANDHRA PRADESH: A STUDY OF SRI BOJJA TARAKAM'S LIFE AND ACTIVISM

(Summary)

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He was an intellectual person; from his childhood, he observed his father's attitude in various issues, and his character formed from his father's character, Tarakam said in an interview, adding that his father was his social teacher. 12

In his student life, he led many agitations against caste discrimination and social and racial issues and also created awareness in the common people through the playing of plays in Godavari District and the Hyderabad area. After the marriage, his lawyer practise started in Nizamabad, and his real social activist career also started in the Nizamabad District. He founded Ambedkar Yuvajana Sangam in Nizamabad in 1969 to organise Dalit youth and help them know their rights and entitlements that are protected, in the constitution. He founded the Beedi Workers Trade Union, which was instrumental in convincing the government to pass the Beedi Workers Minimum Wage Act in Telugu States. Continued interaction with workers and deprived people in all of Nizamabad District under the Ambedkar Yuvajana Sangam led Tarakam to fight against existing casteist practises and social evils like untouchability, bond labor, and the two-glass system practised in public hotels (13).

Example : Nimma Narayana shared his experience in the Gentle Warrior Book.

The prevalence of the two-glass system in the hotels of my native village shook my conscience. When I went to the hotel with my friends, who had come from distant places, tea was not served to us. We were asked to drink tea in the two glasses kept apart for members of scheduled castes. It was a great humiliation and insult to me. Having already been influenced by Bojja Tarakam, I didn't keep quiet. I immediately gathered the Dalit youth of my village, went to the police station at Morthad, and lodged a complaint. Within no time, police visited my village and warned the hotel owner and the dominant caste Hindus who were supporting him. The two-glass system was thus eradicated in my native village (14).

Bojja Tarakam was arrested in the emergency period on MISA Act. His role as an advocate in the cases of Karamchedu and Tsundur is undoubtedly great. In 1985, he was a government lawyer when the Karamchedu massacre took place and resigned in protest. Many people remarked at the time that in doing so, he had lost his chance of being appointed a high court judge. Whether or not he could have secured the appointment is doubtful because he steadfastly refused to call on political bigwigs except to represent people's problems. (15)

He creates awareness among the people through his writings, journals, and discourses. He was a member of VIRASAM. His book, "Police Arrest Chesthe," is very popular for human rights. He led two journals, Nalupu and Nilijanda. He was a great intellectual. He opposed Brahmanism, not Brahmins. He worked his entire life to remove the original roots of caste 'discrimination through his thoughts. Bojja Tarakam's life is a success story thanks to the support of his wife Bharathi, who focuses on family issues. I am giving one example from history: Martin Luther led the reformation movement with the support of his wife.

AZADI KA AMRIT MAHOTSAV SPECIAL FOCUS ON FREEDOM FIGHTERS IN KURNOOL DIST

(Summary)

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Azadi Ka Amrit Mahotsav is an initiative of the Government of India to celebrate and commemorate 75 years of independence and the glorious history of its people, culture and achievements. This Mahotsav is dedicated to the people of India who have not only been instrumental in bringing India thus far in its evolutionary journey but also hold within them the power and potential to enable Prime Minister Narendra Modi's vision of activating India 2.0, fuelled by the spirit of Aatmanirbhar Bharat. The official journey of Azadi Ka Amrit Mahotsav commenced on 12th March 2021 which started a 75-week countdown to our 75th anniversary of independence and will end post a year on 15th August 2023.

Key Words : Azadi Ka amrit Mahaotsava SABKA SAATH. VIKAS, SABKA VISHWAS, SBKA PRAYAS, Kurnool, Freedom Fighters, Gadicherla Han Sarvottama Rao. Uyvalawada Veers Narasimhd Reddy. ViLthukuruGaudappa

CASTE ASSOCIATIONS IN COLONIAL ANDHRA : THE CASE OF VISWABRAHMIN ASSOCIATION.

(Summary)

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The establishment of caste associations was one of the important factors of socio-political history of Andhra Desa in the first quarter of the 20th century. Many historians, sociologists and anthropologists have noted the birth and proliferation of caste associations as agents of modernity, a means by which the social entities of traditional Hindu India were being reformed as democratic pressure groups¹. The caste associations fought for caste consciousness and solidarity. They also wanted the status of the caste to be improved not only in cultural realm but also in educational, economic and occupational realms. This is an element of the process of sanskritization.

Viswabrahmin Association

Viswabrahmins were in the forefront in organizing their caste association, that is, "Viswakarma Kuloddharana Sangam" in 1903. It vehemently fought for alleged superiority over the Brahmins². A few educated intellectuals like K. Veerabhadra Charyulu, Boloju Veerabhadra Charyulu, Kakinada Gunnayacharyulu and Sanagapati Kotaiah spearheaded the agitation. They started a journal "Probodhini" in 1906. The viswabrahmins adopted Brahmanical customs, wearing of sacred thread as Brahmins and used the titles like Achari, Sarma etc., in the process of sanskritising their caste. The

Viswabrahmins association was active in Krishna and Guntur districts as revealed by their caste journal Prabodhini.”:Spanning over a period of two decades, the Viswabrahmin association conducted eleven annual conferences. Its first meeting was held at Bandar under the leadership of B. Veerabhadra Charyulu in April, 1908.”³. About 500 delegates attended the conference. VeerabhadraCharyulu made an appeal to the members to unite for common cause of the caste, encourage the children to go to schools, and asked the government for free and compulsory education⁴.. DiviriAkkayaCharyulu and other educated people spoke on this occasion⁵. In its column Prabodhini appealed to the caste elders to give training to the boys below 12 Years of age on caste profession, free and compulsory education and so on. The association demanded that the girls be educated in home medicine and accounts, teaching of architecture, marriageable age for girls not below 10, and for boys not below 12 and discouraging varasulka and kanyasulka⁶. The members were advised to start an association in each village to promote their professions and to collect foundation grant by donating one dammidi (1/12th part of an anna, 16 annas make one rupee) out of a rupee earned, donations during all social occasions spent on honoring scholars, helping students and schools, to publish useful books, to call for conferences, and so on⁷.

The second conference was held at Guntur under the leadership of B. VeerabhadraCharyulu of Guntur. 1200 delegates attended it. The president appealed to the delegates to collect donations to arrange hostel facilities for students at Vijayawada and Guntur⁸. The following are the details of conferences of Viswabrahmin Association:

Year	Place	President of the Meet	No of Delegates
1908-1 st	Bandar	B. VeerabhadraCharyulu	500
1909-2 nd	Guntur	B. VaerabhadraCharyulu	1200
1911-3 rd	Ponnuru	C. BavanaCharyulu	1000
1912-4 th	Pedana	C. BavanaCharyulu	800
1913-5 th	Kautavaram	K. VeerabhadraCharyulu	1100
1914-6 th	Tanuku	S. Kondacharyulu	600
1915-7 th	Guntur	B. VeerabhadraCharyulu	500
1916-8 th	Bezwada	B. VeerabhadraCharyulu	800
1917-9 th	Bandar	CH. Veerabdrayya	600
1926-12 th	Ramachandrapuram	S. Amaralingachari	400

Following are the some of the views expressed and resolutions passed during these conferences:

1. The delegates suggested the educational development among the viswabrahmin children including girls. Almost all the conferences extended their support to G.K. Gokhale’s bill on compulsory education in the imperial legislative council. The members emphasized the need for English education and women’s education⁹.

2. Most of the elders urged the delegates to impart karmavidyalu (caste crafts) to their children below the age of twelve. They urged the members to start the association in the villages to promote their profession¹⁰.

3. Every conference condemned social evils like child marriages, kanyasulkam, varasulkam and nautch dances. Many members supported widow remarriages. In 1905 the viswabrahmin association pledged to promote remarriages of widows if they were below 18 Years¹¹.

4. The first conference resolved to set the age limit of marriage at 10 Years for girls and 12 Years for boys¹². Earlier the association of viswabrahmins in 1905 had felt that child marriages were creating

problems and girls ought not to be married before the age of 12. They took an oath to this effect and those who violated it were to pay Rs.100 as Penalty¹³.

5. The third conference of 1911 emphasized on the importance of national movement.¹⁴

6. The delegates were advised to collect foundation grant by giving one dammidi out of a rupee earned, donations during all social occasions to publish useful books, etc¹⁵.

7. The sixth conference resolved to publish books on vastusastram and to encourage art exhibitions, acquiring scientific skills in their professions, etc. to start under the control of the association¹⁶.

8. The twelfth conference at Ramachandrapuram in 1926 requested to nominate a Viswabrahmin member to the Madras legislative council¹⁷. Ganala Ramamurthy, a viswabrahmin intellectual from Machilipatnam, was nominated to the Madras legislative council in 1926¹⁸.

Though orthodox, the viswabrahmins were the first to start caste association and worked for social reforms on modern lines. Their long drawn struggle with the Brahmins for equal social status had not reflected in the proceedings. In Palnadu taluq a big fight between Brahmins and viswabrahmins led to tensions between the two castes from 1905 to 1915. Surprisingly its mention was conspicuous by its absence in the association proceedings. By 1917 there were five separate caste associations of this caste in the presidency, each dominated by serving the interests of a different local clique and each professing a different social and political creed²⁸. Unlike the vaishyas, the caste solidarity among viswabrahmins was very weak as their provincial caste network was not as strong as the komatis.

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AN INTRODUCTION TO THE FRENCH EAST INDIA COMPANY

(Summary)

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Unlike other Last India Companies, French East India Company was a state sponsored company. The company was given trading monopoly in the east for fifty years with the power of acquiring territories, maintaining forces and to make war and peace. After some time it suffered due to lack of money to make effective enterprise with the east, in 1683 Colben tried to save the situation by permitting private merchants to take part in trade, subjected to pay 10% commission to the company on their exports and imports. In the same way the company had various ups and downs. In 1770 the company activities went into the hands of the king of France.

The Company had its first factory in 1668 A.D established by Caron at Surat by taking permission from Aurangzeb the Mughal Emperor. In 1669 it also established its factory at Machilipatnam by Marcará by taking permission from the Qutub Shahi ruler of Golconda. In the course of time French had its own settlements in India spread here and there such as Pondicherry, Chandamagar, Karaikal, Male and Yanam. Depending on the chief settlement of Chandamagar there were five 'Factories' at Kasimbazar, Patna, Dacca, Jougdia and Balasore. These settlements had changed hands from time to time between French and British according to the situation in Europe. The French had its settlements in India even after India won Independence (Except Chandamagar, which was clubbed in India Union in 1949 through referendum of the people). These settlements finally joined Indian Union in 1954, when the process of decolonisation was started during the prime ministership of Jawaharlal Nehru. It came into effect from 1962. The French surrendered its loges (Former sites of French Factories) to India like Surat, Calicut, Machilipatnam, Balasore and other places in India in 1948.

Review of Literature :

There are few works on the French influence in India contributed by the historians. G.B. Malleson's work History of France in India was the first work in this area in which he explained from the establishment of the company to the decline of its power in 1761 at the battle of Wandiwash. S.P.Sen's work French in India, 1763-1816 is an invaluable work on the French History. The author explained from the beginning of the company, its ups and down, its settlements, treaties between and English and their relations with various native states. The work is upto 1816 by which time the French got its settlements from the British.

Nani Gopal Chaudhury's work British Relations with Hyderabad (1798-1843) gives information on Raymonds role in Nizam Ali's court. G.T. Kulkarni's work Battle of Khardha Challenges and Responses gives information on this battle which was held in 1795 in which Raymond played a crucial role on behalf of Nizam Ali. S.K.Pachau's edited work Vijayanagaram Zilla Kaifiyats gives information on causes and consequences of battle of Bobbili. There is a recent work on French entitled French Reminiscences, brought out by the INTACH on the eve of the official visit of the French President to India in late 1997. Though it is a pictographical work it is informative as it gives information.

N.S. Ramaswamy in his work Political History of Karnatic under the Nawabs explained the History of Karnatic, the geography of the area, its relations with the Nizams and the Europeans. P.e. Roberts work

Historical Geography of the British India is another work regarding the political history of the Deccan. This work gives information on the Karnatic wars. G.B. Malleson's work Decisive battles of India, 1746-1849 gives information on how the merchants of French East India Company turned instrumental in the Deccan politics with their advanced arms and ammunitions. Eraser's work Our Faithful Ally, The Nizam gives more information on the relations of the Nizam with the British, in which he narrated the political development in the Deccan. He had given more importance to the latter half of the eighteenth century, the Maratha- Nizam relations and wars between them, in which the French commanders Raymond and De Beigen fought against each other on behalf their respective patrons Nizam Ali and Mahadaji Sindhia respectively in the battle of Kardha. He critically discusses the British neutrality in this war. Raymond's role in the suppression of Nizam Ali's son's revolt against his father also discussed.

Apart from these books and articles, the Andhra Pradesh district Gazetteers of Cuddapah and Karn is also give information on the political developments. Krishna District Gazetteer- gives information on the missionary activities of the French Catholics. Thus some of the works covered in pan India level and some works and articles cover regional connections with the French. But none of the works had given proper attention to the role of the French in Nizam's dominion, which deserves greater attention. The present study is aimed at filling up at this gap. In this study an attempt is made to analyze the role of the French in the Nizam's dominion from 1724 to 1800 in various aspects.

IMPACT OF NON- COOPERATION MOVEMENT ON TELUGU LITERATURE & WOMEN

(Summary)

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In Andhra Pradesh Guntur Drama Companies came out intensively political documentary dramas. The first play of this type was Panchalaparabhavam (The glory of Panchali written by Dr. Pundalilashudu of Guntur. Another play that attracted a lot of attention from public and from government was " Swarajya Swapnam". The glory of self-rule first produced by the Tilak Natakasamjam in Bullayipet Hall, Guntur. Commenting on the Amritsar incidents the play explained the khilafat movement. Kopalina Krishna rao and Bodi Narayana formed a drama company , the Sarasa Vinodhini Sangam, which produced Tilak life , first in tenali in February 1921 and then in Guntur. Bankim Chandra's Anand, was rehearsed in Guntur. Mylaavaram Drama company, was patronized by the number of Zamindaris, some landlords of the Rajamundari Hindu Theatrical company stage like Idavalli Surya Narayana Rao and Kupplallur Sanjivi rao actively supported this movement. Ballari Raghava chari, a lawyer brought new awakening to the stage during 1920 . He staged reformist plays.

THE PLIGHT OF TREMENDOUS EXERCISE AND INFLUENCE OF TELUGU NEWS PAPERS IN QUIT INDIA MOVEMENT IN ANDHRA

(Summary)

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Literature has played an important role in history. It has been used and is still being used as a tool of propaganda. At the same time it would be safe to say that literature has played a huge role in pretty much every major revolution in history. The educated middle class who constituted few per cent of the Andhra Pradesh population were identified as first target group to infuse nationalism. Quit India Movement or the August Movement was launched by Mahatma Gandhi on August 8 1942 to gain independence from British rule. Gandhiji gave call to the British to withdraw from India. Papers like Andhra Patrika, Navasakti and Andhra prabha 1937 spread nationalistic ideas to build up public opinion in favour of the Quit India movement. During the time of the second world war Prajmitra Vijayawada Swatantra (Madras) and Janawani strengthened the peasant to anti feudal struggle. Sadhana and Akasvani (secret cyclostyled) from Anaparthi propagated anti- imperialist views Prajasakti, Swatantra Bhaat , Rahasyam and Renadu, stimulated the people to make greater efforts to make the British quit and thus free the motherland. This period also saw the growth of the popular Paise newspapers like Janmabhoomi,, Navasakti, and Prajasakti, which were started to bring about awakening among the masses in general and the labour class in particular. Later in 1940 Thapi Dharma Rao had started the paper kagada , which spread the socialist ideology among people and made them ready to fight against the British rule. Prajasakti in its editorial of August 12. 1942 strongly condemned the action of government in arresting the national leaders and demanded immediate release of them. The All India Journalists Conference which met in Bombay under the presidency of N. Srinivasan on October 8. 1942 resolved that they should not abide by any restriction of the government that would damage to their journalistic profession.

కనిగిరి దుర్గం బాప్టిస్ట్ చర్చి 130 సంవత్సరాల చరిత్ర

(Summary)

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అమెరికన్ బాప్టిస్ట్ మిషన్ లో కనిగిరి పొదిలి దొనకొడ కందుకూరు ఈ నాలుగు ప్రదేశాలు గతంలో నెల్లూరు జిల్లా పరిగణలో ఉండేవి. ఒంగోలుకు 50 మైళ్ళ దూరంలో కనిగిరి ఒక ముఖ్య కేంద్రంగా ఏర్పడింది అమెరికన్ బాప్టిస్ట్ మిషన్ వారిచే భారతదేశానికి పంపబడిన 15 కుటుంబాలలో ఒకరు బ్లాక్ దొరగారు వీరు 1891 సంవత్సరంలో నియమింపబడ్డారు. అదే సంవత్సరం ఫిబ్రవరి నెలలో కనిగిరికి ప్రాంతానికి ప్రాధాన్యత ఇస్తూ మిషన్ కాంపౌండ్ నిమిత్తం కొంత స్థలము కొనుగోలు చేయుట జరిగింది. 1891 జూన్ మాసంలో బ్రాక్ దొరగారు ఈ ప్రాంతానికి వచ్చి దానిని స్వాధీనం చేసుకున్నారు. అక్కడ వంటగదితో కూడిన నివాస స్థావరాన్ని నిర్మించుకొని ఆ తర్వాత మిషన్ బంగ్లా నిర్మాణం మరియు చర్చి నిర్మాణం ప్రారంభించారు. స్థానిక బాష అవసరమని గుర్తించి తెలుగు భాష నేర్చుకోవడం ఎంత అవసరమని తలచి బ్రాక్ దొరగారు అనతికాలంలోనే తెలుగు భాష నేర్చుకొని మాట్లాడటం ప్రారంభించారు.

బ్రాక్ గారు అవివాహితుడుగా భారతదేశమునకు రావడం జరిగింది. అయితే ఒంటరిగా జీవించడం కష్టమని తెలుసుకున్నారు. అందువలన ఆయన నెల్లూరుకు వచ్చి అక్కడ వృత్తిలో ఉన్న మిస్ స్లేడ్ గారిని కలుసుకొని కనిగిరిలో ఆ వృత్తిని కొనసాగించేలా ఆమెను మెప్పించి వారి సమ్మతి పొందగలిగారు. మరల కనిగిరి వెళ్లి బంగ్లా నిర్మాణం పని మరియు కొన్ని సేవ కార్యకలాపాలు నిర్వహించారు. అనంతరం 1893 సంవత్సరం సెప్టెంబర్ నెల ఏడో తారీఖున వివాహం చేసుకున్నారు.

1894 సంవత్సరం జనవరి నెలలో అధికార పూర్వకంగా బాధ్యతను స్వీకరించారు ఆయన ఒంగోలు పోలీసు సమాజం నుండి 6000 మంది క్రైస్తవులను మరియు 150 మంది పనివారిని తీసుకొని మిషన్ సేవలో ముఖ్య ఉద్దేశ్యమైన ఆత్మల సంపాదన సువార్త చాటడం ప్రారంభించారు. అది ఒక యువన మిషనరీకి ఒక సవాలతో కూడిన పెద్ద పని క్రీస్తు కొరకు ఆత్మల సంపాదనలో అనేక జటిలమైన సమస్యలు ఎదుర్కొన్నారు. ఆయన వచ్చిన మొదటి సంవత్సరంలోనే కలరా వ్యాపించింది. వ్యతిరేక మరియు హింసాత్మకమైనటువంటి చర్యలు మొదలయ్యాయి. కొన్నిసార్లు కోర్టులకు అప్పీలు చేసి విఫలమై అన్యాయానికి గురి చేయబడ్డారు. క్లిష్టమైన పరిస్థితులు సంభవించడం వలన క్రైస్తవులలో నిరాశ చోటుచేసుకుంది. అలాంటి నిరుత్సాహకరమైన పరిస్థితులలో బ్రాక్ గారు పనిచేయడం మనస్ఫూర్తిగా సంతోషం కలిగించే విషయం.

పాఠశాలల స్థాపన

బ్రాక్ గారి పరిచర్య ప్రారంభం నుండి పాఠశాల స్థాపన ముఖ్యంగా గ్రామీణ పాఠశాల స్థాపన విషయంలో ప్రత్యేకమైనటువంటి శ్రద్ధ ఆసక్తి కనపరిచేవారు. సమాజంలో సంఘాలు విరివిగా స్థాపించబడాలని అవి ఎవరిపై ఆధారపడకుండా స్వచ్ఛంగా స్వతంత్రంగా తమను పోషించుకుంటూ సువర్తను ప్రకటించే విధంగా ఉండాలంటే విశేషంగా విద్యావంతులై ఉండాలి కాబట్టి పాఠశాలలు ప్రారంభించడం జరిగింది. 1896లో ఒక నివేదికలో 1309 మంది విద్యార్థులు 82 గ్రామీణ పాఠశాలలో విద్యను అభ్యసిస్తున్నారని తెలియజేశారు. అంతేగాక పగలు పాఠశాలకు వెళ్లలేని వారి కొరకు రాత్రి పాఠశాలలు ప్రారంభించబడినవి. మరియు చుట్టుప్రక్కల గ్రామాల విద్యార్థుల కొరకు కేంద్ర కేంద్రీయ ప్రాథమిక పాఠశాల స్థాపించి వారికి ఉపాధ్యాయుల ద్వారా పుస్తకాలు, ఆహారము, బట్టలు, దీపాలు, నివాస వసతులు కల్పించడం అయినది సంవత్సరాల తరబడి ఈ పంపిణీ నమ్మకంగా జరిపించేవారు.

1897లో కనిగిరి పోలీసుసమాజంలో భయంకరమైన కరువు సంభవించింది ఎటు చూసినా ఆకలి బాధలు మరణాలు కనిపించేవి. ఆ దినాలలో అన్ని ప్రాంతాల్లో పని పూర్తిగా స్తంభించిపోయింది. ఖాళీ కడుపులతో ఉపాధ్యాయులు బోదించలేక, విద్యార్థులు విద్యను అభ్యసించలేని స్థితి. ఆ సమయంలో క్రిస్టియన్ హెరాల్డ్ ఆఫ్ న్యూయార్క్ అనే సంస్థ వారు గ్రామాలలో పర్యటించి ప్రజల పొలాలలో వారి ద్వారానే బావులు తవ్వించి అందుకు ప్రతిఫలంగా కొంత ఆర్థిక సహాయం చేసేవారు. అది కరువుకాలంలో ఎంతో ఊరట నిచ్చింది. కష్టపడి పని చేసిన వారందరూ ఈ పథకంలో లబ్ధి పొందారు. నిస్సహాయులకు వారు సహాయపడేవారు.

రెవెన్యూ యర్రగుంట్ల పేరయ్య గారు

1897 సంవత్సరంలో ఎర్రగుంట్ల పేరయ్య గారి మరణం తీరని నష్టాన్ని కలిగించింది. రెవ. యర్రగుంట్ల పేరయ్య గారు కనిగిరి పోలీసు సమాజం నుండి ప్రభువును విశ్వసించి క్రైస్తవ్యం స్వీకరించిన మొట్టమొదటి దళిత కులస్థులు. 1866 డాక్టర్ క్లౌ గారు నెల్లూరు వచ్చిన సందర్భంలో డాక్టర్ జువెట్ డాక్టర్ జువెట్ గారి ద్వారా యర్రగుంట్ల పేరయ్య గారు బాప్తిస్మం తీసుకున్నారు. మంచి బోధకుడిగా తర్ఫీదు పొంది తనవారి మధ్య సక్కని పరిచర్య చేస్తూ ఒంగోలు పోలీసుసమాజ పునాదులు పటిష్ఠతకు ఎంతగానో కృషి చేశారు. ఆయనను డాక్టర్ క్లౌ గారు జువెట్ గారు. బ్రాక్ గారు ఎంతో అభినందించేవారు. ఆయన మరణం ద్వారా సేవలో అంతరాయం ఏర్పడింది. కానీ యర్రగుంట్ల పేరయ్య గారు ప్రవేశపెట్టిన పథకాలు వారికి ఎంతగానో అనుసరణీయులై పరిచర్యలో స్ఫూర్తినిచ్చి ముందుకు శక్తివంతంగా నడిపించింది.

అగ్రవర్ణముల మధ్య పరిచర్య

బ్రాక్ గారు తన పరిచర్య మొదటి నుంచి శూద్రుల పట్ల ప్రత్యేకమైన ఆసక్తి కలిగి ఉండేవారు. ఆ సంతకాలంలో మంచి ఫలితాలు కనిపించడం ప్రారంభమైంది. బ్రాక్ గారి పర్యటనలో అనేకమంది శూద్రులు సువార్త వినడానికి ఆసక్తి కనపరిచేవారు వారి గ్రామాలకు వచ్చి సువర్తాను ప్రకటించమని కోరేవారు. అయితే ఒక్కరు కూడా అప్పటికి బాప్తిస్మము కోరలేదు.

కర్డీస్ దంపతుల రాక

1898 సంవత్సరం నవంబర్ మాసంలో కనిగిరిలో ఉన్న బ్రాక్ గారితో కలిసి సేవ కొనసాగించేందుకు కర్డీస్ గారు వారి సతీమణితో కూడా కనిగిరి వచ్చి తెలుగు భాష నేర్చుకున్నారు. అప్పట్లో ఒకటి రెండు సంవత్సరాల సేవను నిలిపివేసి తప్పక తెలుగు భాషను నేర్చుకోవలాలని నియమము ఉన్నప్పటికీ తెలుగు భాష పూర్తిగా నేర్చుకోకుండానే సొంత భాషలో సువార్త ప్రకటన తప్పనిసరి పరిస్థితులలో వారు చేయవలసి వచ్చింది. 1899 సంవత్సరంలో బ్రాక్ గారి సతీమణి, కుమారుడు మెల్లంతో కలిసి అమెరికా వెళ్లడం

జరిగింది. ద్వారా 1900 సంవత్సరంలో బ్రాక్ గారు కూడా తన బాధ్యతలు పొంది పోలసమాజములో పనిచేస్తున్న కర్టీస్ గారికి అప్పగించి అమెరికా వెళ్లిపోయారు. కర్టీస్ దంపతులు ఇరువులు ఆ బాధ్యతను స్వీకరించి కనిగిరి ముఖ్య స్థావరముగా ఏర్పాటు చేసుకొని పనిని జరిగించారు. అయితే అంతకుముందే హెమామ్ మిషన్ సొసైటీ వారు సొంత గ్రామాలలో వారిని వారే పోషించుకుంటూ సువార్త సేవ చేస్తున్న సువార్తికులకు సహకరించాలని, గ్రామీణ పాఠశాలల పనులను కూడా సహకరించ పూనుకున్నారు. ఆ సంస్థ వారు 1903 వ సంవత్సరంలో బ్రాక్ గారు తిరిగి వచ్చేంతవరకు మూడు సంవత్సరాలు పాటు పోలసమాజంలో మంచి సేవను జరిగించారు. తర్వాత స్వతంత్రంగా వారి పనిని వారు జరిగించుకుంటూ పోయారు.

బ్రాక్ దంపతులు తిరిగి కనిగిరి రాక

1960 సంవత్సరంలో బ్రాక్ గారి సతీమణి కూడా తిరిగి వచ్చి తన భర్తతో కలిసి పరిచర్యలలో కొనసాగారు అమెరికా వెళ్లి తిరిగి వచ్చిన బ్రాక్ గారిని కనిగిరిలో ఉన్న క్రైస్తవులు మరియు హిందువులు సాదరముగా ఆహ్వానించడం జరిగింది. బ్రాక్ గారి నివేదికలో తనిగిరిలో తన లేని సమయంలో కర్టీస్ గారు చాలా అద్భుతమైన సేవను జరిగించినట్లుగా సేవాపదంలో అన్ని విదాల పురోగతి సాధించినట్లుగా తెలియజేశారు.

1908వ సంవత్సరంలో బ్రాక్ గారు తన నివేదికలో 6 గ్రామీణ పాఠశాలలు ఉన్నాయని ధర్మి ఫామ్ పరీక్షలో ఉత్తీర్ణులైన వారు విద్యాబోధన చేసే వారని తెలియజేశారు. ఎవరు మంచి విద్యావిధానం అందిస్తున్నారో వారు మంచి ఉపాధ్యాయులుగా రాణించారు. ఇది సహించలేని బ్రాహ్మణులు శూద్రులను కఠినమైన పదజాలంతో వారిని దూషించేవారు అశుభ్రమైన అంటరాని వారైన వారు మా వద్దకు రావడానికి సాహసించే వారు కారు. ఇప్పుడు మా పిల్లలకు విద్యాబోధన చేసే ఉపాధ్యాయులుగా ఎదిగారా అని హేవళన చేసేవారు. కుల భేదాన్ని రూపుమాపేందుకు చాలా సమయము అవసరము అయితే కులభేదాన్ని “విద్య” అనే ఆయుధంతో నిర్మూలించగలమని బ్రాక్ దొర గారి దృఢ సమ్మతం. 1910 వ సంవత్సరంలో తిరిగి బ్రాక్ గారు వారి సతీమణి “పర్లో” వెళ్లిపోయారు. అందువలన కనిగిరి పోల సమాజంలో సేవకుల కొరత ఏర్పడింది. కాబట్టి పొరుగు సమాజంలోని బాధ్యతలు నిర్వహిస్తున్న రెవ కర్టీస్ గారు వారి సతీమి కనిగిరి ముఖ్య స్థావరంగా మార్చుకొని సేవ జరిపించారు. తిరిగి బ్రాక్ గారు వారి సతీమణిని విడిచి కనిగిరి వచ్చేంతవరకు ఆ పనిని జరిగించారు. భార్యాబిడ్డలకు దూరంగా ఉండటం వలన మిషనరీ జీవితాలతో ఎంతగానో ఇబ్బందులు ఎదుర్కొన్నారు.

ఆ సంవత్సరంలో 250 మంది బాప్తిస్టులు పొందడం జరిగింది. ఇద్దరు శూద్రులు ఉన్నారు. గ్రామీణ క్రైస్తవులు ప్రోత్సహించబడి వారి గృహము పరిశుభ్రంగా ఉంచుకోవడం ప్రారంభించారు. 1914 సంవత్సరంలో 542 మందికి బాప్తీసం ఇచ్చిన విషయం రికార్డు సృష్టించింది. వీరిలో నలుగురు శూద్రులు ఆ సంవత్సరమే నాలుగు కొత్త సంఘాలు కూడా ప్రారంభించబడ్డాయి. బ్రాక్ గారు 1917 సంవత్సరంలో ఇచ్చిన నివేదికలో గ్రామీణ పాఠశాలల గురించి, బోధకుల గురించి ఈ విధంగా తెలియజేశారు. ఈ గ్రామీణ పాఠశాలల అభివృద్ధి మన ఆశ అయితే గ్రామాలలో శిథిలావస్థలో ఉన్న పాఠశాలల్లో సంవత్సరాల తరబడి నేర్పిస్తున్నా ఒక్క అక్షరం ముక్క కూడా రాని అమాయకులైన విద్యార్థులున్నారని తెలియజేశారు.

మంచి ఉపాధ్యాయులు నియమించి పాడైన వాటిని బాగు చేసి కొత్త పాఠశాల భవనాలు నిర్మించాలని కోరుతూ అప్పుడే పిల్లల్ని పాఠశాలకు హాజరు కావడానికి ఉత్సాహం చూపుతారని తెలియజేశారు. అయితే కొన్ని స్కూళ్లు అప్పటికే ఉత్సాహకరంగా ఉన్నాయని వాటిలో పిల్లలు ధర్మి ఫార్మ్ చదువుతున్నారని తెలియజేశారు. ఇలాంటి మంచి పాఠశాలల్లో శూద్రులు బ్రాహ్మణులు. కోమట్లు, మహమ్మదీయులు, అన్ని కులాల విద్యార్థులు విద్యను అభ్యసిస్తున్నారు. మరికొన్ని గ్రామాల్లో పాఠశాలలో చక్కటి భవనాలు నిర్మించబడ్డాయి. 15 X 18 అడుగులు కొలతల కలిగిన మట్టి గోడలు, గడ్డితో కప్పు వేయడం, అవి కూడా విద్యార్థులే నిర్మించుకునే వారు. మిషన్ వారు కూడా ఒక్కొక్క కట్టడము కట్టినందుకు ఆరు రూపాయలు చెల్లించేవారు.

బ్రాక్ గారి ప్రాభము

బ్రాక్ గారి పరిచర్యలు బహు ప్రశంసనీయం, ఆమూల్యం, ఆయన బహుముఖ ప్రజ్ఞాశాలి. ఆయన నేర్చుకున్న వివిధ విద్యలు అనగా షార్ట్ హ్యాండ్, టైమ్ రైటింగ్, ఫోటోగ్రఫీ, ఇంజనీరింగ్ మెలకులు అనేకులకు నేర్పించి వారిని స్వయం పోషకులుగా శిక్షణ నిచ్చిన ఉపాధ్యాయులుగా ప్రేరణ ఇచ్చినారు. చదువుతో రాణిస్తున్న బాలబాలికలను ప్రోత్సహించి ఆర్థిక సహాయం చేసే వారిని ఉన్నత చదువులు సహితం చదివించిన విశాల హృదయుడు వితరణశీలి.

**SECTION - IV
HISTORIOGRAPHY
PRESIDENTIAL ADDRESS**

చరిత్ర రచనా ధోరణులు - ఒక వీక్షణం

ఆచార్య కొల్లూరు సూర్యనారాయణ, విశాఖపట్టణం

సభకు నమస్కారం!

మనత వహించిన కడప నగరంలో జరుగుతున్న ఈ ఆంధ్రప్రదేశ్ చరిత్ర నలభై ఐదవ వార్షిక సదస్సులో నాకీ బాధ్యతనప్పగించి గౌరవించిన కార్యనిర్వాహక వర్గానికి నా కైమోడ్పులు.

ఈ ఆంధ్రప్రదేశ్ చరిత్ర కాంగ్రెసుతో సుమారుగా దీని ఆవిర్భావం నుంచీ నాకు అవ్యాజమానమైన అభిమానం, అకుంతితమైన గౌరవం ఉన్నాయి. నాలుగున్నర దశాబ్దాల పైబడ్డ చరిత్ర అది కూడ!

ఈ దశకాల్లో చరిత్ర పరిశోధనల్లో, చరిత్ర పరిశోధన వస్తు స్వీకరణలో, ఆధారసేకరణలో, సత్యాసత్య నిర్ధారణలో ఎన్నో నిమోన్నతాలను అతి సన్నిహితంగా పరిశీలించే అవకాశం ఏర్పడింది. కొమర్రాజు, చిలుకూరి, భావరాజు, రాళ్ళబండి, మల్లంపల్లి, సురవరం, యిత్యాదుల నుండి, నేటితరం పరిశోధక,పండితుల వ్యాసాన్ని పరిశోధనల్ని కొంతవరకైనా పరిశీలించే అవకాశం దక్కింది.

చారిత్రకాంశ పరిశోధనల్లో రాశిపెరగడం, వాసి తగ్గటం సాధారణమే అయినా, మరీ నేలబారు కావటం బాధాకరమైన అంశం. ప్రపంచీకరణ ధోరణులు అన్ని రంగాల్లో లాగానే అధ్యయనాల్లో కూడ ఆకృతి పోసుకొని వికృత రూపాలకి చేరటం, విదేశీ అధ్యయన విధానాలే సర్వతోముఖంగా వేర్వేరు పద్ధతుల్లో రూపేర్పరచుకోవటం, కంప్యూటరీకరణ నేపథ్యంలో కొత్త తొడుగులు ఆవిష్కరించుకోవటం, వడివడిగా సాగి చరిత్ర రచనకి ఆత్మగా చెప్పుకొనే చారిత్రక ఆధారాల్ని విస్మరించటం, పరిపూర్ణంగా విశదీకరించలేకపోవటం జరుగుతోంది, అంటే కొందరికి బాధాకరమైనా, అది ఒక వాస్తవం!

శాసనపరిశోధక శాఖ వారి అన్వేషణలో డెబ్బై అయిదు వేలకు పైగా బయటబడ్డ భారతీయ శాసనాల్లో సుమారు దశమాంశం తెలుగు శాసనాలే వుంటే వాటిని ఉపయోగించుకొంటున్న వారి సంఖ్య గుణించటానికి వేళ్ళు చాలు! అలాగే వేర్వేరు అంశాలకి సంబంధించిన విషయ భాందడాగారాలైన సమకాలీన సాహిత్యాన్ని వండి, వార్చి వడ్డించుకొంటున్న వారి శాతమెంత అన్నది చెప్పక్కరలేదు. సుమారు వందేళ్ళక్రిందట అకుంతిత దీక్షతో, (ధమదమాదులకు గురై, మారుమూల గ్రామాలకు నడిచిపోయి వివిధ చారిత్రక వస్తు సముదాయాన్ని గుర్తించి, రూపుతీర్చి, (గ్రంథస్థం చేసిన మహానీయుల (గ్రంథాల్ని పరిశోధనల్ని కూలంకషంగా మధించ లేకపోయినా, కనీసం స్పృశించిన వారెంతమంది?!

చరిత్ర పరిధిని, గతిని విస్తృతం చేయటానికి, కొత్త ధోరణులు, విదేశీ అధ్యయన పోకడులు, ఒక పరిధి వరకు అభిలషణీయాలు కావచ్చు, కాని మితిమీరిన వ్యామోహంతో మూలాల్నే మతులు తప్పించే అటువంటి ధోరణి మన ప్రాంత చరిత్రకు, సంస్కృతికి ఏమేరకు సరిపడుతుందో పునరాలోచించుకోవలసిన అవసరం ఎంతైనా వుంది. మన శాసనాల్లో పేర్కొనబడ్డ కొన్ని పదాలు పన్నులకి పర్యాయాలే, సాంప్రదాయక వసూళ్ళ ప్రత్యేక నామాల్లో తెలియని వైనాలు, కొన్ని పదాల స్థూలమైన అర్థం తెలియని సందర్భాలు, “తప్పుల తడికి శాసనాలు, కొన్నింటి వ్యాఖ్యానాలు, చరిత్ర పరిశోధనని యే మేరకు జటిలతరం చేస్తాయో తెలియని విషయం కాదు. అలాగే సాహిత్యపు అతిశయోక్తుల్ని పరిహరించి, ప్రక్షిప్తాల్ని విడమరించటం, సమకాలీన నేపథ్యంలో అందులోని సాంఘిక, ఆర్థిక, రాజకీయ, మత, సాంస్కృతిక అంశాల్ని నిర్లుప్తంగా అన్వయించగలగడం ఒక మహా యజ్ఞమే అవుతుంది. అలా కాకముందే వెలువడ్డ ఏ పరిశోధక, పండితుని కృషి ఫలితాన్నో తమ స్వంతంగా చెప్పుకోబూనటం ఆత్మవంచనేకాదు, “కానని వాని నూతగొని కానని వాడు విశిష్ట వస్తువుల్ కానని భంగి” అవుతుంది.

కారణాలు ఏమైనా కావచ్చు. ఎందరో విదేశీ పండితులు కూడ మన ప్రాంత చరిత్రలపై దృష్టి సారించి, పరిశోధనలు చేసి (గ్రంథావిష్కరణలు చేయటం జరుగుతోంది. ఒక చిన్న సంస్థాన పరిస్థితిలో పరిశీలించి, దాన్ని సర్వ వ్యాప్తం అనుకుని మిగతా ప్రాంతాల రాజ్యాలు కూడ ఆపాదించటం జరుగుతుంది. ఈ దేశం లోని ప్రాంతాల చరిత్రలపై వారు చేసిన విషయ సేకరణ, విశ్లేషణ ఏ ఆంగ్లంలోనో ప్రకటిస్తే వాటి యోగ్యతాయోగ్యతలను మదింపుచేసి విశ్లేషించే అవకాశం మనకి దక్కేది. అలాకాక తమదికాని యీ ప్రాంత శాసనాల్ని సాహిత్యాన్ని వారు ఏ మేరకు ఏ పద్ధతిలో పరిశీలించి తమ భాషలో యిక్కడి చరిత్రను ప్రకటించబోనటం ఏ మేరకు హర్షించదగ్గదో విజ్ఞులే నిర్ణయించాలి. జార్జ్ రౌట్ జర్మను భాషలో వెలువరించిన లిలిటిల్ కింగ్డమ్స్ యిన్ కలింగ్” (Ideologie Legitimation and Politik regiondher Eliten) లాంటిది దీనికొక ఉదాహరణ. దానిలోని కొన్ని అంశాలు, కొన్ని గ్రంథ విమర్శలు మాత్రం సూక్ష్మంగా ఆంగ్లంలో వచ్చిన పూర్తి పాఠం జర్మను భాషలోనే ఉండటం వల్ల వారి నిర్ణయాల్ని విశ్లేషణల్ని పూర్తిగా మనవాళ్ళు పంచుకొనే అవకాశం లేకపోయింది.

అలాగే, మరొక ప్రముఖ అంశాన్ని కూడా ఈ సందర్భంగా ప్రస్తావించవలసివుంది. జానపదుల గాథల్ని జనశ్రుతుల్ని ఏ మేరకు చరిత్రకు అన్వయించి, విశ్లేషించుకోవాలన్నది జాగ్రత్త పడవలసిన విషయం. ఒక జాతి సంస్కృతిలో జానపద విజ్ఞానపు పాత్ర నిస్సందేహంగా గణనీయమైనదే. దీన్ని గుర్తించే కొన్ని కొన్ని దశాబ్దాలుగా ఎందరో (థమడమాల్ని సరకు చేయక జానపద పరిశోధనల్ని చెప్పుకోదగ్గరీతిలో నిర్వహిస్తున్నారు. వారి కృషి సర్వదా అభినందనీయమైనదే. అయితే, పరిశోధనోత్సాహంలోనో, ప్రమేయపరిధిని విస్తరించుకొనే ఉబలాటంలోనో, ఈ పరిశోధనల వేగం కొన్ని సందర్భాల్లో మూల విషయాన్ని మితులు తప్పిస్తోంది. జానపద సాహిత్యంలోని వివిధాలైన అంశాల్ని విశృంఖలంగా చరిత్రకు అన్వయించేయబూనే ప్రక్రియని ఆవిధంగానే అనుకోవలసి వస్తోంది. చరిత్ర నిర్మాణానికి అవసరమయ్యే ఆధారాల్లో సాహిత్యం విలువని ఎవ్వరమూ ఏ విధంగాను తక్కువగా అంచనావేయలేం. దానికి కారణం ఆ చారిత్రకాధారం ఏ కాలానికి, ఏ ప్రాంతానికి చెందినదో వివరంగా తెలియటమే. అవి తెలుపబడని సాహిత్యం యావత్తూ చారిత్రక దృష్టిలో నిష్ప్రయోజనకరమే. అనంత చరిత్ర గమనంలో ఒక అంశం (అది సాంఘిక, మత, రాజకీయ, సామాజిక, సాంస్కృతిక రంగాల్లో దేనికి సంబంధించినదైనా కావచ్చు). ఎప్పుడు, ఎక్కడ జరిగిందో నచ్చుంగా తెలియజేయబడనప్పుడు ఆ ఆధారపు చారిత్రక విలువే పూజ్యం. అలాంటిది ఏ కాలంలో, ఏ ప్రాంతంలో, ఏ వ్యవస్థలో రూపొందించబడిందో స్పష్టంగా తెలియలేని జానపదుల పదాల్ని గాథల్ని చరిత్ర నిర్మాణానికి ఉపయోగించబూనటం సాహసమే కాదు, వంచన కూడ. ఒక్కరేవే కూర్చబడక, నియమిత స్వరూపం లేక, రచనా కాలం తెలియక, ఒక ప్రాంతానిదని నిర్ధారణకాక, కాలానుగుణ్యంగా వరిన్నితుల్ని, అభిరుచుల్ని బట్టి ప్రతీముఖయంత్రంలోనూ వికారం పొంది, పెనుమార్పులతో

తొలినాటి ఆకారమే మిగలక, మనదాకా సాగి వచ్చిన యీ సాహితీ విభాగాన్ని గుర్తించి గౌరవించగలమేమోగాని ఒక చారిత్రకాధారంగా మాత్రం పరిగణించలేం. చరిత్రకు ప్రాథమికంగా కావల్సిన కాల, ప్రాంతాల నిర్ధారణ వీటికి లేకపోవటం దీనికి కారణం. కాని అర్వాచీన కాలంలో ప్రకటింపబడి, జానపదుల వీరగాథలుగా ప్రసిద్ధికెక్కిన పల్నాటి వీర చరిత్ర, కాటమరాజు కథలు, మొదలైనవి చారిత్రకాధారాలుగా పరిగణింపబడి చరిత్ర పుటల్లో చోటు చేసుకుంటున్నాయి. విభిన్న కథనాలు, సంధిగత, అర్వాచీన అనిశ్చిత కథాంశాలు, ఎంత ఆసక్తిదాయకమైనవైనప్పటికీ చరిత్ర రచనలో అవశ్యం పరిహరింపయోగ్యులు.

కాటమరాజుకు, నెల్లూరు నల్లసిద్దిలే పుల్లరి కారణంగా ఏర్పడిందని చెబుతున్న యుద్ధం కాటమరాజు గాథల్లో అసలు కథ. కాలం గడిచినకొద్దీ బయటపడ్డ అనేకానేక గాథల్లో కాటమరాజు పూర్వీకుల వివరాలు, వారి వారి వీర కృత్యాలు వునంగా అభివర్ణించబడ్డాయి. దొరికినంతలో యిప్పటికి యీ గాథల సంఖ్య ముప్పై రెండు దాటింది. మలయ్య, ఘట్టయ్య, యొల్లయ్య, చెన్నయ్య మొదలైనవాళ్ళు కొన్ని గాథల రచయితలుగా తెలుస్తున్నారు. వీరి కాలంగాని యితర వివరాలు గాని తెలియవు. కాని వీరిలో కొద్ది మంది పద్దెనిమిది, పందోమ్మిది శతాబ్దాల తర్వాతి వారుగానే భావింపబడుతున్నారు. కథాకాలమని చెప్పబడుతున్న నాటినుండి

ఆరువందల సంవత్సరాల పైబడి గ్రంథస్థం కాక జనుల రచనలపై వచ్చిన గాథలకేవిధమైన మార్పు లేకుండా వుండటం అసంభవం. నల్లసిద్దిరాజు సైన్యంలో “తుపాకి యెలుమూక తొమ్మిది లక్షలున్నట్లు వర్ణించబడటం, వదిహేడో శతాబ్దీ ద్వితీయార్థ 0లో డచ్చి, పోర్చుగీసువారి కలహాల మధ్య దామెర్ర అయ్యపరాజు తన తండ్రి చెన్నప రాజుపేరిట నిర్మించిన “చెన్నపట్నపు” రాజు కూడ ఆ యుద్ధంలో పాల్గొన్నట్లు చెప్పబడటం లాంటిది, మధ్య మధ్య వచ్చిన మార్పు చేర్పులకుదాహరణలు. ఇలాంటి మార్పు చేర్పుల పరిమితి ఈ మేరవరకే వుంటుందని గుర్తించగలగటం కూడ సాధ్యంకానిపని. నిరంతర మార్పులకు గురయ్యే యిలాంటి ఏ కథనం చారిత్రకాధారంగా పరిగణనకు పనికిరాదు.

మన జానపద సాహిత్యం మీద వల్లమాలినంత అభిమానం వుండటం హర్షదాయక విషయమే అయినప్పటికీ, పనికట్టుకుని దానిని చరిత్రకు మిళితం చేయవలసిన అవసరం ఏ ఒక్కరికీ లేదు. ఈ వీరగాధలే కావు. సిద్ధేశ్వర చరిత్ర, పల్నాటి వీరచరిత్ర, ప్రతాపచరిత్ర మొదలైన గ్రంథాల్లోని అంశాలే చాలవరకు చరిత్ర నిరూపణకి నిలువకపోవటంతో (ప్రామాణికాధారాలుగా గుర్తింపబడటం లేదు. ప్రామాణికాధారాలు లభించే వరకు ప్రతీకథనాన్ని చరిత్రగా చెప్పబూనటం పద్ధతికాదు.

ప్రామాణిక చరిత్రను రూపొందించటంలో ఆధారాల్లోని సమకాలీనత, లోతైన నిశిత పరిశీలన చాల అవసరం. ప్రాంతీయ, కుల, మత, సంకుచితత్వాల నుండి బయటపడి వ్రాసిన చరిత్రలు మాత్రమే చరిత్రలో నిలుస్తాయి. ఆ సంకుచిత భావాల కఠితమైన పరిశీలనాత్మక పథంలో చరిత్ర రచనాగమనాన్ని రూపుతీర్చటమే చరిత్రాభిలాషులకు, చరిత్ర పరిశోధకులకు గమ్యంకావాలి.

కవికుల గురువు కాళిదాసు గ్రంథాలపై గొప్ప వ్యాఖ్యత అయిన మల్లినాథ సూరి ప్రవచించిన రచనా పద్ధతే మనకు చారిత్రక పద్ధతికావాలి. “న అమూలకమ్ లిఖ్యతే కించిత్ న అమూలకమ్ ఉచ్యతే....”

(మాతృక లేనిదే ఏదీ వ్రాయబడలేదు.

సందర్భం కానిది చెప్పబడలేదు.)

MUHAMMAD DIN FAUQ'S CRAFT AND THE URDU HISTORY WRITING

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Introduction : The Urdu history writing traditions developed in India simultaneously with the growth of western history writing about India. The literary prose writing in Urdu began very late and for its refined construction it owes much to the establishment of Fort William College in 1800 AD. The first literary work in Urdu is *Aarash-i-Mehfil* by Sher Ali Afsos produced under the aegis of Fort William College, which was later published in Calcutta in 1805. This text is essentially adaptation of earlier Persian historical work *Khulas-ut-Tawarikh* written by Sujana Rai Bhandari¹ The earlier historical works in Urdu adapted its form, expression and methodology largely from Persian historiography.² Urdu historiography is caught between English and Persian historiography and only Urdu as language becomes means for writing history because it has not taken the best of either tradition.³ But Urdu historiography witnessed the adaptation of new western methods of history writing at the hands of Sir Syed Ahmad Khan when he wrote in 1847, *Asarul Sanadid*, written on the archaeological remains of Delhi. Sir Syed infused a new life into the traditions of Urdu history writing with the publication of his *Asbab-i-Bagawat Hind* (1859) 'causes of the Indian Mutiny of 1857' and *Khutbat-i-Ahmadiya* (1870). In *Khutbat-i-Ahmadiya* Sir Syed responds to Sir W. Muir's controversial work '*The Life of Muhammad*' in which W. Muir has prejudicially sketched the life of Prophet Muhammad. In this work Sir Syed uses the new techniques of history writing and epistemologically the work is truly historical in nature and content.⁴ Applying these new western style methods deconstructs the credentials set by Peter Hardy.

In the second half of the nineteenth century history writing in Urdu reached to its zenith, under the aegis of Zakauallah and Allama Shibli Nomani (d. 1914). The impact of socio-religious reform movements in India and the onslaught of orientalist scholarship on Islam created an atmosphere where Muslims scholars had to respond to these western notions. The great exponent of this scholarship was Allama Shibli who produced a number of works of history to highlight the true essence of Islam and Indian Muslims. Some of his most noteworthy works are *Al-Farooq*, written on the life of (second Caliph of Islam Hazrat Umar), *Al-Mamoon*, (Abbasid Caliph Mamoon Rashid), and *Al-Ghazali* (11th century Iranian Islamic philosopher Ghazali). The purpose of writing these historical texts was to project the intellectual and cultural aspects of Islamic civilization. Allama Shibli wrote *Aurangzeb Alamgir Par Eik Nazar* (An account of Aurangzeb's life) to highlight the role of Mughal emperor Aurangzeb (d. 1707) wherein he adapted the new methods of historical scholarship. The main purpose behind Shibli's engagement with colonial modernity was to revitalise the original Islamic encrustations.⁵ In the early 20th century India produced one of the most versatile historians who incredibly contributed to Urdu historiography was Muhammad Din Fauq (1877-1945). He was born to a Kashmiri immigrant family at Sialkot Punjab. Though his early carrier evolved in Punjab's colonial culture but the feeling and patriotism for his ancestral land of Kashmir did not die in him. Fauq started his literary carrier as journalist by issuing number of newspapers and magazines from

Lahore. In 1901 he issued *Panja-i-Fawlad*, later he issued *Kashmiri Magazine and Akhbar-i-Kashmir Lahore* newspapers from Lahore. The *Kashmiri Magazine* meticulously championed for the preservation of Muslim shrines, raised voice against 'Begar' (forced labour) and for the protection of sacred spaces in Jammu and Kashmir during Dogra rule.⁶ Not only was Fauq a journalist but also a vibrant social and political activist who fought for the civil and political rights of Kashmiris along with other Kashmiri expatriates like Allama Iqbal and others. The ideas of Iqbal and Fauq created a spirit of response to autocratic foundations of Dogra state rather than hopelessness.⁷ Fauq did not favour claiming descent from Arabia, Central Asia or Iran but he proudly builds confidence in Kashmir identity and self expression. It was due to Fauq's efforts that '*Tehreek Hurriyat Kashmir*' remained the central body that garnered support for Kashmir's freedom struggle from Dogra rule.⁸ Even the tallest Kashmiri leader Sheikh Mohammad Abdullah who galvanised people against Dogra Raj was much inspired by the writings of Kashmiri expatriates particularly by Muhammad Din Fauq during his stay at Lahore.⁹

Fauq, writes in the preface of the work that, he was suggested by his acquaintances to include the history of Hindus, Sikhs, Rajputs and especially Kashmiri Pandits in this work, which according to Fauq, eventually became the reason of writing the second edition of this work.¹⁰ In the third volume of *Tarikh-i-Aqwam-e Kashmir* Fauq discusses family structure of Kashmiri Pandits and of Muslims as well. The most well known Kashmiri families who migrated of outside Kashmir, their history, societal status are discussed. The main purpose for writing of this third volume was to throw some light on the contribution of different well known families of Kashmir in the construction of modern South Asian culture and political life.

Fauq wrote *Mukkamal Tarikh-i-Kashmir* in three volumes in 1910 and finally came up with second edition in 1931. This work encompasses the history of 5,088 (five thousand and eighty eight years). Fauq discusses that since from the times immemorial to 1320 AD, this long period of history in Kashmir was ruled by Hindu and Buddhist rulers.¹¹ Fauq does not take the facts blindly but as he claims that the critical evaluation of all the sources is necessary for constructing the true historical narrative about Kashmir. While discussing about Shankaracharya's presence in Kashmir, Fauq laments that texts like '*Gulzar-i-Kashmir*' and '*Guldasta-i-Kashmir*' are silent about Shankaracharya, the event which should have been historically interrogated by the historians. According to Fauq, last days of 'Hindu' dynasty were couched in brutality, debauchery and barbarism but by the 'grace of God' who would have thought that Rinchen Shah (later Sadar-Ud Din) would embrace Islam and become the first Muslim ruler of this land.

Another voluminous work, which Fauq added to the repository of Urdu historical composition in Kashmir, is '*Tarikh-i-Budshahi*'. There are very rare works which exclusively deal with the life of Sultan Zain-ul Abidin popularly known as 'Budshah' (the great king) who ruled Kashmir from 1420-1470 AD. The text discusses about the early life and career of Sultan Zain-ul Abidin and bemoans on the dearth of literature produced on Sultan's reign that Fauq thought was dear to both Hindus and Muslims¹². In another work *Mashaheer-i-Kashmir* (1930), Fauq has discussed those famous Kashmiri immigrants, who were basically Kashmiri but were settled outside. He has extensively written about some forty famous and well known Kashmiri personalities whose achievement in different walks of life reinforced their immortality. Fauq did not write only about Muslims but of Kashmiri Hindus, that speaks of the liberality in Fauq. The reason for writing this voluminous work was to instil the patriotic feeling among these Kashmiri immigrants towards their homeland Kashmir.

In 1920, Fauq wrote a very valuable work *Tarikh-i-Hurriyat Islam* from Lahore. In the preface of the work, Fauq states that besides Islamic Madrasas, national schools and libraries, the state of Bhopal, Bahawalpur and Punjab education department has appreciated the publication of this work.¹³ Fauq in this

text tries to show the liberal nature of Islamic rule. He composed another important work on the role of Indian women in history, by the name of *Bharat Ki Deviyan, Muhib-i-Watan Khawateen-i-Hind* in 1921. The text critically examines the role of famous women personalities who contributed tremendously in the Indian national movement.¹⁴ His text *Tazkira Khawateen-i-Deccan* was published in 1920 at Lahore. This is very small text consisting of only 68 pages. The text throws some light on the role of women in Deccan political history. Fauq states that he was impressed by the role of women because they were not less than any king in running the administration¹⁵.

Conclusion : Fauq's critical scholarship is espousing the spirit of unity among different communities at a time when people were divided into different communal groups is unquestionably appreciable. His treatment of sources, content and narration of facts is quite acknowledged by modern historians as well. Fauq wished to respond the different ideological orientations that criticised Islam and Muslim rulers.

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S. ABID HUSAIN'S HISTORIOGRAPHY : A REVIEW ON 'THE NATIONAL CULTURE OF INDIA' IN PERSPECTIVE OF THE INDIAN NATION AND CULTURE.

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Abid Husain was a professor of Philosophy and Literature at Jamia Millia, New Delhi, during 1926-56, and then Professor Emeritus, at Jamia Millia. He wrote over forty books including *Indian Nationalism and Indian Culture* (3 volumes), *The way of Gandhi and Nehru*, and *The destiny of Indian Muslims*. The original edition of this book in Urdu received the Sahitya Akademi Award in 1956 and in 1957 Dr. Husain was awarded the Padma Bhushan. In this paper an attempt is made to study the significance of S. Abid Husain's, *The National Culture of India*. This work is acute because it puts forth an understanding of the Indian culture and nation, which is different from several similar attempts undertaken to understand the same.

India has both geographical and economic unity and some sort of cultural unity (Husain, 1978). In spite of the multifarious difference there is basic unity in the thinking, feelings and living of Indians, which waxes and wanes with changing political constellations but never ceases. Common history is strong force which binds the people together. There are dividing forces present in a society. Forces like language, race and religion act as dividing forces. In case of India it was not religion but extraneous elements that was associated with religion, vested interests which uses the name of religion for their own purpose, started the separatist movement culminating in the partition of country (Husain, 1978). India is capable of achieving lasting national unity. What is required is a conscious effort to promote the forces of unity and to put down those of division and disunity. India's Cultural base rests on its common national temper and mind. India's national culture consist of the common temperament and common outlook (Husain, 1978).

Indian nation and culture

Indian culture is not a monolithic culture but various races and religions have contributed to it. India has a cultural history of several thousand years. In its cultural history of several thousand years, instead of diversity there remains a strong thread of unity in Indian culture. The unity which India witnessed throughout its history was not imposed or forced by pressure or power groups, but was made possible by the vision of seers, saints, speculations of Philosophers and imagination of poets and artists. Neither diversity in religion nor differences in languages restricted the Indian unity, instead it further contributed to Indian national culture. In the preface, the author mentioned that in the second half of eighteenth century free democracy was established in USA, which was firmed and deepened by French revolution. Birth of republic of India is considered as a momentous event in the history of democracy by author as it brings a new message of hope to all lovers of freedom (Husain, 1978).

Indian nationhood and national culture is delicate balanced system of unity in diversity. If this balance is disturbed by wrong handling of cultural problem, there may be disintegration, putting an end not only to democratic system but to peace and order that we have won over thousands of years (Husain, 1978). Abid Husain thinks that the partition of India was because of the forces of cultural separatism. He argued that the disharmony between Hindus and Muslims that resulted in the division of India was

rooted not in religion but in the cultural separatist tendencies of the reformist movements within Hindu and Muslim communities.

Reform movements he argued, totally ignored the near past and its valuable heritage of the Hindustani culture, and instead focused on distant past which resulted in cultural antagonism between two major religions of India which finally vivisected India into two parts.

In *The National Culture of India*, Abid Husain has presented a brief survey of all stages of the national culture from the Aryan migration to the end of the Mughal period. Indus valley civilization, according to Abid Husain in its later stage was closely associated with the Dravidian culture. Indus valley civilization although has not played a direct role in shaping the present national culture of India, yet has exercised an indirect influence on Indian culture through Dravidian culture. Regarding the decline of Indus Valley Civilization Abid Husain argues that it was destroyed by the wild invaders. When Indus Valley Civilization was being destroyed by the ravages of wild invaders, the Dravidian Tamil culture in South India had reached a very high level of development. Between 2000 B.C. and 1000 B.C. the two streams Dravidian culture in South India and Aryan in North West India when confronted each other gave birth to the first national culture of India. In the next four centuries 1000 B.C. to 600 B.C. Vedic culture reached a higher stage of development and changed hugely in the process. Aryan mind gave a philosophical depth to the idea of unity which had begun in Rig Vedic period. It also made old Indian tradition of Dravidian culture as an integral part of its religion. During this period, other three Vedas and their commentaries the *Brahmanas*, the appendices of the *Brahmanas* known as *Aryankas* and *Upanishads* were compiled. It's in this period when a well-knit monarchical state had taken the place of the primitive tribal democracy. The impulse given to religious and moral thinking in India during this period gave birth to various scientific, literary and religious movements, which enriched the Indian mind with the inculcation of new ideas. The emergence of Buddhism and Jainism in Sixth century B.C. further enriched the National culture of India. This period marks the beginning of Indian history in the proper sense of the word. In this period new states come into existence. With the invasion of Alexander the Great Greek influence became visible on Indian life. The author sees the period A.D. 200 to A.D. 700 as second confluence in which new version of Hindu culture emerged, Puranic Hindu culture which set a fresh lease of life and vigour to Hinduism, regained its hold over the people and served as the foundation of new national culture. Mauryan Empire emerged as the first all India Empire in India and united politically almost Indian subcontinent.

After Mauryan Empire, Guptas united Indian subcontinent and added greatly to its national culture. The political unity enjoyed by the country under the Guptas, helped in creating an atmosphere of cultural unity and it elevated Hindu culture to the position of national culture. Similarly between 700 A.D. and 1000 A.D Islam in the south and Bhakti and Advaita emerged in India. The bhakti tradition enriched the already rich culture of India. In the twelfth century Delhi sultanate was established in India by Qutubuddin Aibak, the Governor of Sultan Mohammad Ghori. The Delhi sultanate was ruled by several dynasties for about 300 years though its extent varied from almost the whole of India under Alauddin khilji to a very small area surrounding city of Delhi under Syeds. It was an epoch making event in the history of India. After Harshvardhana of Kanauj first time in 500 years India saw political unity. Muslim rulers made India their home, with time their religious bigotry and feeling of superiority as conquerors diminished; they began to accommodate Indians into the government services. This attitude of rulers was adopted because of the historic role of mediation played by Muslim Sufis and Hindu saints of the Bhakti school. In Deccan states, relations between the Muslim rulers and their Hindu subjects were even more intimate and cordial. In 1526 Babur defeated Ibrahim Lodi in the battle of Panipat and established Mughal rule in India. Under

Akbar the grandson of Babur Mughal Empire developed into the national state of India, which later culminated into Hindustani culture. This culture was based on the acceptance of a common constitution by all sections of the people living in the country. Akbar tried to accommodate all sections of people to his state. Hindustani culture became the common culture of India. The process of mixing of Mughal-Islamic or what author prefers to call it Iranian- Islamic culture with the Hindu culture by the conscious and planned efforts of Akbar, resulted in the creation of a common culture centered on the court, but spread far and wide throughout the Mughal dominions. This culture remained there even the Mughal empire witnessed decline in the eighteenth century. Political supremacy of the British had been established in India in the first half of nineteenth century. The colonial English culture in India was built round the state, but it was a peculiar kind of state argued, Abid Husain. India had seen Hindu religious state, Buddhist moral state and Mughal cultural state. All of them were more or less same; sovereignty lying in the hands of ruler. The British state was subordinate administration without sovereign powers. Sovereignty vested nominally to King emperor, actually in the British parliament which has delegated most authority to Viceroy. The British rule was impersonal, non cultural, non sovereign state which could not make any direct contribution to Indian culture. But it gave India peace and order. The English education created a educated middle class in India, which in the late nineteenth century begun to demand political rights from British government. The impact of British culture in Indian society remains ambiguous. On the one hand it created communal consciousness among Indians on the other hand it united people of India to fight against the British rule for their political rights. At the end of the First World War, educated middle class of India were disappointed in their hope of getting the self-government promised by British Government, turned to the religious groups and masses and made common cause with them against the foreign rulers. By combining these heterogeneous elements a united front was opened against the British Government by Congress. This united front was led by Mahatma Gandhi. His personal charisma drew all classes and communities to the congress and his moral and spiritual influence inspired them with common purpose, freedom from the foreign rule. The Indian Muslims who were already disillusioned by the Government for their policies in the Middle East where the Turkish empire had been dismembered by the allied power of which England was a member. Indian Muslims formed a semi-religious organization, the khilafat committee, which provided a meeting-ground for orthodox Muslims and new educated class of Muslims. Khilafat committee joined hands with National Congress by making a common cause with them and under Gandhi's leadership started Non cooperation movement against British Government in India. It was under the charismatic leadership of Mahatma Gandhi's leadership that India got its independence in 1947 from British rule. In the last phase of India's struggle for freedom, Hindu-Muslim relations face crisis and soon after Non-cooperation movement parted their ways which later resulted in India's partition. In the chapter *Prospects of cultural unity: The present situation*, the author said that if we look at the cultural situation in India we will clearly find old pattern of unity in diversity has preserved itself, the ground- colour of unity has grown dimmer and the superficial colours of diversity become more pronounced. He alerted his fellow countrymen if we all not restore the common balance of the original design, this delicate balance will be lost forever. He emphasized that there is a need for cultural unity among the various linguistic and religious communities in India. In the last chapter Author has made certain suggestions for strengthening national unity which deserve serious consideration of all thoughtful Indians. The above highlights of the work leads to the conclusion that Abid Husain's historical work has been done with utmost diligence and concluded that there is a great diversity in India but there also exists an underlying unity.

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AN OVERVIEW OF THE COLONIAL MILITARY HISTORIOGRAPHY : A CASE STUDY OF THE PRINCELY STATE OF JAMMU AND KASHMIR.

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European dominance overseas very promptly resulted in the formation of colonial armies, dualistic entities comprised of European units, and native peoples corps directed by Europeans. Initially informal and ad-hoc, these institutions resulted in that processing into permanent and professional military forces that served as the foundation of European colonization.¹

The force which was created by Gulab Singh in the second half of the 19th century under the suzerainty of Maharaja Ranjit Singh became the Jammu and Kashmir State Force in the middle of the 19th century. The Maharaja of Jammu and Kashmir had more State Forces than any other monarch of an Indian state during the British Raj. The Jammu and Kashmir Brigades were formed from these forces. They were composed of a bodyguard cavalry regiment, two mountain batteries, seven infantry battalions, one training battalion, and a transport force that included both pack and motorized transport.

After accession with the Indian Union, the State forces continued in the same manner till 1956 when it was brought under the direct control of the Indian Army as a separate Regiment. Its designation was changed to the Jammu and Kashmir Rifles in 1963. This force played a very important role in the first Indo-Pakistani war of 1947. Most of the soldiers of the Jammu and Kashmir Light Infantry and Jammu and Kashmir Rifles are recruited from the Districts of Jammu, Sambha, Kuthua, Udhampur, and Reasi. While some other districts like Poonch, Rajauri, Dodda, and Kishtawar also contribute to these regiments.

From 1600 till 1947 many people who were associated with the army as an officer or those who were interested in Military history has written vast volumes of scholarship in this context. Some of the works are given under:

a). *Military Manpower, Armies and Warfare in South Asia* by Kaushik Roy: This book was first published in 2013 by Pickering & Chatto (Publishers) Limited and it was published in 2016 by Routledge. Roy discussed how the army developed from the period of Indus valley civilization till 2012. He has also mentioned the development of the military system of other Asian countries and European countries. He has also talked about the paucity of data pertaining to the pre-British period.

b). *British Military Policy in India, 1900-1945, Colonial Constraints and Declining Power* by Anirudh Deshpande: This work has evaluated the implications of the British Military policy in the period when British power was declining in India. Scholars have been analyzing the different ways in which the military forces were a key element of colonial and post-colonial India in recent decades. The ultimate purpose of this book is to “examine the dialectic of British India’s military strategy, military structure, and imperial fortunes throughout the first forty-five years of the twentieth century.”

c). *Naukar, Rajput and Sepoy: The Ethnohistory of the Military Labour Market in Hindustan 1450-1850*. By Dirk H.A. Kolff. When we talk about the military labour market in India, this work of Kolff provides information on one of the important aspects of state formation i.e. army. How the state used this labour market for expeditions, conquests, and maintaining state security. The main concern of this book is

based on the north Indian labour market, but he has touched on other areas also. He has covered the time period of the sixteenth to Eighteenth centuries, but he also throws light on the preceding and succeeding 1centuries too.³

d). *The Late Colonial Indian Army: from the Afghan Wars to the Second World War* by Pradeep Baru: The author has mentioned Indian Army served as one of the most significant colonial organizations established by the British. This organization underwent several transformations from its modest beginning as a merchant police service to a modern contemporary army during World War II. From the First Afghan War in 1839 through Indian independence in 1947, this book explores the Indian Army during the latter colonial era.

Military History Writings on Kashmir: In the context of Kashmir History, Military history has not been written thoroughly and independently. The books which have been written on the History of Kashmir give a Passing reference to the Military History. Very few independent works have been written that provide scholarship regarding the Military History under the Dogras. The trend of Military Historiography in these texts has been understood as under:

a). *History of Jammu and Kashmir Rifles (1820-1956)* by Dr. K. Brahma Singh. : This is one of the important research works which has been produced on the Jammu and Kashmir state force. This work has traced the military history of the princely state from its inception. This force was established by Maharaja Gulab Singh in 1820 after Maharaja Ranjit Singh bestowed him the territory of Jammu.⁴ This force was established before twenty-six years of the establishment of the Princely State of Jammu and Kashmir in 1846, later this force was renamed as Jammu and Kashmir State Forces. With the help of this army, Gulab Singh conquered Ladakh and Baltistan between 1834 and 1480. General Zorawar Singh led the Dogra army to Tibet and was victorious initially; Tibetans after getting help from the Chinese pushed back the Dogra army. During this operation, General Zorawar Singh lost his life. In 1846, Gilgit and Kashmir were added to the territory of Maharaja Gulab Singh by the treaty of Amritsar.⁵ From 1846 to 1870 the Dogra rulers were busy with the consolidation of the gains achieved by the Treaty of Amritsar. They fully established themselves in Gilgit by 1860.

After the accession of Jammu and Kashmir with the Indian Union on 26th October 1947,⁶ the Indian Army came to aid the Jammu and Kashmir State Forces in defending the territory against Pakistanis aggression. The State forces continued as it was till the ratification of the accession by the constituent assembly of Jammu and Kashmir in 1956. The State forces were finally merged with the Indian Army in 1957. In 1963 its designation was changed to the Jammu and Kashmir Rifles. It continued to serve the nation under the Indian Army and played a very crucial role in different wars such as Indo Pakistan wars of 1947, 1965, 1971, and 1999, and Indo Chinese war of 1962. Jammu and Kashmir Rifles was also part of the UN Peace Keeping Force.

b). *Jammu and Kashmir Arms: History of the J&K Rifles* by Major General Dharitri Kumar Palit: The author earned fame by writing the official history of the Jammu and Kashmir Rifles which is the new version of erstwhile Jammu and Kashmir State Forces. This Book was written in 1972. This was the first time that attempt was made to write the Military History of Jammu and Kashmir Princely State. The author has recorded the Military History from the Medieval period. A brief outline has also been given regarding the origin of the Dogras and their cultural identity. The founder of the State, Maharaja Gulab Singh finds a special position and detailed account in this book. Expansion and consolidation during the Gulab Singh have also been mentioned. The conquests of Ladakh, Gilgit, Chilas, and other territories are

also explained. The formation of the Imperial Service Troops under Maharaja Pratap Singh has been given in detail. The Services of the State forces of Jammu and Kashmir in World War I and World War II are also discussed in length and breadth. Accession of Maharaja Hari Singh (1925-1947) and the events of his reign are also given.¹ The events prior to the accession and after the accession⁷ are also mentioned.

c). *The Armies of the Native States of India* by George Campbell: This book was published by Champan and Hall, Limited, London, in 1884. The author has mentioned in detail the armies of the Native states ranging from Mysore in the South and Jammu and Kashmir in the North. He has remarked that the danger of the Russian attack and the disturbances in Afghanistan lead to the creation of the reserve force in Princely states, which can be used with the British Indian Army when needed. The book covers the different aspects of civil and military administration up to 1884.

Conclusion : It has been understood that military history is such an aspect of the state, which helps us in understanding the strategic importance of the state in a lucid manner. For the defence of any country, the research and development of military history is very important. India with a diverse geographical landmass has borders with a different climate. For the understanding of the tactics in these regions, military history has to play a crucial role. Jammu and Kashmir being a border state have a special place in the military history of India. For the defense of India in general and the Northwest in particular, understanding the military history of that particular region is very important. This paper provides an overview of the military historiography of the Princely State of Jammu and Kashmir. By examining the existing literature and synthesizing the available information, it aims to offer a comprehensive understanding of the region's military aspects. This study contributes to the broader field of military history, shedding light on the unique geopolitical and historical context of Jammu and Kashmir and its influence on the state's military development.

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MALLIREDDY PATTABHI RAMA REDDY AND HISTORIOGRAPHY

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Dr. Mallireddy Pattabhi Rama Reddy is a serious researcher and an eminent historian who changed the path of historical writing in united Andhra Pradesh. He did yeoman service to the cause of historical research. To take historical research forward he mooted the idea of creating a platform for the researchers in the history of Andhra Pradesh and founded the Andhra Pradesh History Congress in 1976. He became the founder General Secretary of the Congress. The first session of Andhra Pradesh History Congress was organized at Jawahar Bharati, Kavali, Nellore district of Andhra Pradesh on 1st and 2nd of May 1976. Nowhere, except in Punjab, existed such a regional research organisation in the country by that time. The Andhra Pradesh History Congress which has so far completed forty five annual sessions successfully and could also bring out its proceedings and also the Comprehensive History volumes on the history of united Andhra Pradesh.

On the eve of the foundation session of Andhra Pradesh History Congress in May 1976 the Organising Committee published a souvenir in which it is commented "The winding up of Andhra Historical Research Society, Rajahmundry was perhaps the immediate cause of some heart-searching among young lecturers who felt the need for an association to carry forward the good work of Rallabanda Subba Rao for about three decades. The fact that a definitive history of Telugu people could not be compiled even two decades after the formation of Andhra Pradesh deeply stirred the conscience of Telugu culture and the World Telugu Conference suddenly exposed the gaping lacuna in our historiography". The Andhra Pradesh History Congress has, in fact, fulfilled the long cherished dream of Nelaturi Venkata Ramanaiah, Chilukuri Veerabhadra Rao, Mallampalli Somasekhara Sarma, Rallabanda Subba Rao and other historians.

Born on 21st August 1922 to Mallireddy Raghava Reddy and Siddamma in Gundavolu village of Rapur taluk/mandal in Nellore district of Andhra Pradesh Dr. Mallireddy Pattabhi Rama Reddy, is popularly known as M.P.R. He did his school and college education in Nellore, B.A. (Honours) at Pachayappa's college of Madras University, Madras now called Chennai and Ph.D. (History) in Sri Venkateswara University, Tirupati, Andhra Pradesh. He served as Assistant Professor of History at Pachayappa's College and taught Post-Graduate students during 1946-1954. Then, in 1955, he joined Jawahar Bharati, Kavali, and became Head of the Department of History. Later, he served as Vice-Principal of Jawahar Bharati during 1958-59. He had also served as Principal of the same college during 1959-61 and also 1970-78. He served as the U.G.C. Emeritus Professor during 1979-81. He was the Director for the ICHR research project on "Agrarian System in Andhra Pradesh" during 1975-77. He was the editor of the "CLIO" during 1974-76 and also of the "Andhra Pradesh Historical Review" during 1981-82. He was the Director-cum-Organiser of two U.G.C. Seminars titled "History of Nellore District" (1978) and "Agrarian Relations and Peasant Movements" (1988) which were held in Jawahar Bharati, Kavali. He had also actively participated in the Quit India Movement of 1942 along with his colleague M. Madhava Rao who later became M.L.C.

Of all his books on history the *Peasant and State in Modern Andhra History* is a classic. It is in fact an abridged version and select aspects of his monumental and exhaustive work titled "East India Company in Andhra with special reference to Agrarian Relations, 1757-1857" which covers innumerable aspects of the British East India Company rule in Andhra. The latter work was produced in early seventies of twentieth

century while the former book was published in 1986 and was dedicated to his parents. His book attempts to study the evolution of agrarian system in united Andhra Pradesh. It is a contribution towards an understanding of “the agrarian relations under feudalism, colonialism and the conditions of the peasantry through the ages”. The main object of the study is to outline the historical significance of the agrarian revolution affected by the British rulers and its disastrous consequences. Both the destructive and regenerating roles of colonialism have been discussed in this book to bring out the epoch making impact of British imperialism ‘as the unconscious tool of history’. The reactions of peasants to the oppressive fiscal administration and the exploitative agrarian structure perpetuated by the colonial state have also been traced in this book to focus attention on aspects of the peasant consciousness and awakening in the twentieth century.¹

Another interesting and thought provoking work of Dr. M.P.R is the work on *Vemana and His Times*. It was published in early 1988 and was dedicated to Guvvala Ratnamma Reddy. In this work, he traces the historical background of Vemana’s mission and his pioneering efforts to awaken his countrymen from the darkness of ignorance and show the light of social reality at the dawn of the modern age.² This book was written with the object of filling a small gap in the historiography of Andhra in particular and of India in general and also to draw the attention of historians to the importance of recognising the significance of Vemana’s teachings, not only in the renaissance of South India but also in the history of the Telugu people in the seventeenth and eighteenth centuries.

The other book of MPR is *Gajula Lakshminarasu Chetty-Life and Times, 1806-1886*. It was published in 1989. In this work, the author discusses the role of Gajula Lakshminarasu Chetty and others in establishing the “Madras Native Association” in 1852 and also how the association tried to draw the attention of the Parliament of England to the question of over-assessment of land-cess called ‘rent’, lack of proper roads, neglect of public works, the disabilities of the peasants on account of the police atrocities and expensive judicial arrangements, the employment of torture in the collection of revenue, the policy of discrimination against educated Indians in the matter of employment in the Civil Services, the forced conversion of Hindus to Christianity and the collusion of the English civil servants in the proselytization of Indians and the indifference and helplessness of the East India Company authorities to redress the grievances of the people before the times of Rippon.³

His other works include *The Glimpses of Freedom Struggle with special reference to Quit India Movement* which was published in 1998. In this book the author focuses attention on the critical assessment of the movement. The book also contains some rare documents like ‘Wickenden Report’ which was based on the secret documents collected by the Central Intelligence authorities during the days of Quit India Movement. It also contains Jayaprakash Narayan’s letter dated 1st September 1943 addressed to the Freedom fighters, highlighting the significance of Quit India Movement. This letter is a valuable historical document useful to the researchers⁴.

Another valuable work of Dr. MPR is the *Renaissance in Andhra*. It contains collected articles of the author. Among them include “Nagarjuna and Heritage”, “Vemana and His Times”, “Kandukuri Veeresalingam”, “Raghupathi Venkataratnam”, “Gidugu Seethapathi”, and “Gurajada Apparao”, which deal with their services for social awakening. This work also has a chapter on Andhra Historiography in which the author surveyed the historical research in Andhra till date.⁵

In his slender but extraordinary work on *Shelly and His Ideology of Social Justice* published in 1992. He says “Shelly’s reputation has crossed the boundaries of the English speaking world and attracted the admiration of radical intellectuals in Europe and Asia. Karl Marx, Engels and Avelings appreciated the

deep commitment of Shelly to the ideology of social justice in English literature. Shelly declared his solidarity with the downtrodden masses, his hatred of the oppression of the backward nationalities like the Greeks, and his deep devotion to liberation movements. Since his death in 1822 his fame has been steadily growing among socialists of all schools of thought. In fact, no less than Marx regarded Shelly as the forerunner of the working class movements like the Chartist Struggle in England.” “Shelly concludes, as a last resort the people must exercise their right to revolution”.⁶

In an edited book titled *A Comprehensive History of Nellore District* published by Mallampalli Somasekhara Sarma Centre for Historical Studies of Nellore in 1994 his articles on “Mallayya: A Forgotten Merchant Prince of Nellore Mandalam”, “Historiography: Before and After”, and “Darsi Chenchaiiah:Ghadar Hero and Freedom Fighter, 1891-1960” have been published. In the first article the author gives details about the career of Mallayya, the merchant-prince of seventeenth century Nellore with prosperous shipping business coupled with commercial interests all over Southern India. The second one gives details of historiography of united district of Nellore. The third one deals with Darsi Chenchaiiah’s role in the freedom struggle.⁷

Some of his very valuable contributions to historical knowledge in the form of research articles find place in the journals like the *CLIO*, *Andhra Pradesh Historical Review*, *Journal of Indian History*, *Itihas* and also in Souvenirs. Some of his research articles have been published in four issues of *CLIO: A Quarterly Journal of Historical Perspective* established and edited by him from August 1974 with the aim of highlighting the problems of historical writing in India in general and Andhra Pradesh in particular and also to endeavour to fill the well-known gaps in Modern Andhra History and enable scholars to write the “long over-due definitive history of the Andhra People”. In volume one of ‘CLIO’ journal in which three of his articles on “Problems of Historical Writing”, “Glimpses of Indian Historiography” and “A Note on Historians in Andhra” were published, he warned that the object of modern scholar should not be merely to summarize the contents of inscriptions and chronicles, but to interpret facts from the sociological angle to reveal facts of political and social developments. In his article on “Problems of Historical Writing in India” published in ‘CLIO’ he discusses the problems the historians are facing in historical research. According to him, the modern historian must guard himself against the prejudices of narrow chauvanism that has often coloured the historical writings in India. In his article on “Some Aspects of Agrarian Relations in Medieval Andhra” he surveys in detail and analyses the agrarian problems during the periods of Kakatiyas, Reddy rulers, Vijayanagara rulers, Qutub Shahis, Nizams and other rulers.

In volume one of another research journal namely “Andhra Pradesh Historical Journal” established by him in March 1980 he discuss in detail the Mackenzie manuscript on “Athavana Vyavaharatantram”.⁸ In volume two of the same journal published after a gap of two years in 1982 four of his articles were published. They were “Agrarian Relations in Andhra and Telangana”, “Zamindars, Palegars, Jagirdars and Inamdars in the 19th Century Andhra Pradesh”, “Agrarian Crisis and Peasant Uprisings in Andhra Pradesh”.⁹ “The Conditions of Tribal Peasants in Andhra”¹⁰ and “Agrarian Economy and other Essays on Agrarian Conditions”.¹¹

He has contributed articles to “Journal of Indian History” published by the University of Kerala, Trivandrum and also to *Itihas: Journal of Andhra Pradesh State Archives*, Hyderabad. His valuable articles on “Thoughts on Indian Feudalism” (1960),¹² and “Aspects of Agrarian Changes in Nellore District, 1800-1820” were publish in *Journal of Indian History*”, while “Aspects of Awakening in the 19th Century Andhra”, “Village Communities in Eastern Deccan in Early British Rule” and “Some Features of Nellore Mandalam in the 17th century” were published in *Itihas* journal.¹³ Such a great contributor to historical knowledge had his last breath on 30th March 2004 at Mysore.

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Dr.Mallireddy Pattabhi Rama Reddy



Historians:Dr.Mallireddy Pattabhi Rama Reddy, Dr. Y. Gopala Reddy, Dr. Nelaturu Venkata Ramanaiah, Dr. R. Subrahmanyam (1st, 2nd, 8th and 9th respectively in the lower 1st line) and Dr. Devireddy Subramanyam Reddy (2nd Row from below Rightside Last) Group Photo taken in May, 1976 on the eve of foundation of A.P. History Congress

SHARED SISTERHOOD IN COLONIAL INDIA: DOES A COMPARATIVE STUDY OF URDU AND HINDI WOMEN'S JOURNALS MAKE A DIFFERENCE?

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With the establishment of colonial rule in India, and the cultural criticism of the British, especially of the low condition of Indian women, changes, although slow but gradual, started taking place in the position of women from the nineteenth century onwards. When the British started pointing out the degraded conditions of women in India, it 'created a sense of shame and an inferiority complex among the native upper class/caste male intelligentsia'.¹ In India, both the Hindu and Muslim women suffered from several problems such as the denial of education, child marriage, social disapproval of widow remarriage, maltreatment of women both within and outside the family, imposition of *purdah* system, lack of civil and political rights, etc. The problems faced by both Hindu and Muslim women were, by and large, similar, although there were a few marked differences.

Therefore, to ameliorate the conditions of women, both Hindu and Muslim social reformers took up the women's question.² They raised voice against the practices of *Sati* (among Hindus), child marriage, ban on widow remarriage, etc. The most important issue was about educating women. A number of schools were started all over India. It is not only the British Government, and the various Christian Missionaries, who contributed to women's educational development in colonial India. A number of natives actively participated in the educational movement for girls/women, and they started schools all over colonial India.³

Only educated women would realize the importance of social reform. The newly educated women had to be mobilized in this regard. Therefore, the male social reformers started journals exclusively meant for women,⁴ what we are calling Women's Journals. Women's journals came to be established in almost all Indian languages during the colonial times.⁵ However, men were the first to start women's journals. Later, women began editing and publishing women's journals.

As gender history and feminist historiography emerged focusing on 'rewriting' the 'male dominated' histories,⁶ new sources began to emerge and women's writings formed an important part of this project.⁷ Women's journals are an essential part of the new sources. Of late, a number of scholars have started using them as a valuable primary historical source material to write or re-write the histories of modern India.⁸

As a part of the all-India phenomenon, women's journals were published in Hindi and Urdu languages from the last decades of the nineteenth century. Muslim social reformers started a number of journals for Muslim women in Urdu from the late nineteenth century. The first women's journal in Urdu was *Akhbar un Nissa* (*Women's News*). It was founded by Sayyid Ahmad Dehlavi in 1887 in Delhi. It was published twice a month. Having encountered tremendous opposition, the journal ceased publication soon.⁹ *Mu'allim-i-Niswan* (*The Women's Teacher*), a monthly, was the second women's journal in Urdu. It began publication in the late 1880s from Hyderabad. It was edited by Maulvi Muhibb-i-Husain. The journal continued for about fourteen years. It was particularly opposed to *purdah*, and it became a reason for its closure.¹⁰

According to Gail Minault, *Tahzib un-Niswan*, *Khatun* and '*Ismat* were the 'major early women's periodicals in Urdu'.¹¹ *Tahzib un-Niswan*, a weekly, began publication from Lahore in July 1898 and continued until the 1950s. Sayyid Mumtaz Ali started the journal and his wife, Muhammadi Begam, was the editor until her death in November 1908. After Muhammadi Begam's death, Mumtaz Ali's daughter, Wahida, edited the journal until her marriage in 1913 and, thereafter, his daughter-in-law, Asaf Jahan, took charge as editor. Later, his son by Muhammadi Begam, Sayyid Imtiaz Ali 'Taj' and his wife, Hijab, carried on the family enterprise. Muhammadi Begam worked very hard to make the journal a success. During her editorship, the bulk of the articles in *Tahzib un-Niswan* were aimed at the purdah-observing woman at home, focusing on good wifely behavior. Mumtaz Ali's explications of Quranic passages and his ideas in favour of women's education and women's rights in Islamic law also appeared in the journal and achieved much greater circulation through that medium than they ever had in *Huquq un Niswan*.¹²

Khatun (Lady/ Gentlewoman), a monthly, was started by Shaikh Abdullah in 1904 and was published from Aligarh. It was edited by Shaikh Abdullah and his wife Wahid Jahan Begam. In 1902, Shaikh Abdullah was appointed Secretary of the Women's Education Section of the All-India Muhammadan Educational Conference and *Khatun* was published as its mouth piece. Therefore, the journal is chiefly important for its documentation of the history of Muslim women's education in India.

Ismat, a monthly, began publication in 1908 in Delhi. Rashidul Khairi, an Urdu literary giant, founded and edited. It continued in Delhi till 1947. *Ismat* means modesty, chastity, or honour. *Ismat* was meant for 'respectable Indian women' (*sharif Hindustani bibiyan*). It would contain high-minded articles dealing with scientific and educational subjects, literature, and useful knowledge. In each issue, in addition to article by leading male writers, there would be articles, poems, and stories by 'honourable ladies'. The first issue of *Ismat* listed nine specific aims.¹³

Similarly, a number of women's journals were published in Hindi from the last quarter of the nineteenth century. Bharatendu Harishchandra's *Balabodhini* was the first women's journal in Hindi. It was published during 1874–78. The journal was instructional in nature. It taught women virtues such as modesty, pliability, obedience, simplicity, dedication and thrift so as to turn them into perfect housewives and mothers. The journal did not carry articles on social reform, which concerned with women.¹⁴

Grihalakshmi was the first women's journal in Hindi to be edited by women. It started publication in 1909 and continued till 1929. It was published from Allahabad by Mrs. Gopaladevi and her husband, Sudarshanacharya. The focus of the journal was women's education. The emphasis being the household, it encouraged role-based education for women. In the May-June 1916 issue of *Grihalakshmi*, Purushottam Das Tandon wrote that 'the education of each person should keep in mind what he or she has to do when he or she grows up ... in a world. I believe that the ideal of the whole of women's education should be that of making them *sugrhninis*'.¹⁵

Stri Darpan was published by the women of the Nehru family (Ramashwari, Rupkumari, Kamla and Uma). It was published during 1909-1928 from Allahabad. It championed women's education and political awakening and fought against gender discrimination. Both men and women contributed to it. Compared to *Grihalakshmi*, *Stri Darpan* covered a wider range of issues regarded as 'suitable' for women.

Chand was started in Allahabad in 1922 by Ramrakh Simh Sahgal and it continued well into the 1940s. From 1935 to 1938, Mahadevi Varma edited the journal. In size and content, it surpassed all previous women's journals and was more similar to mainstream Hindi literary journals. It was recommended for public and school libraries by the Education department of the United Provinces, Punjab, Bihar and

Rajasthan, and it became the Hindi monthly with the highest readership, jumping from the initial 1000 to 8000 copies in 1927 and to a remarkable 15, 000 copies in 1930.¹⁶

Chand broke the mould of '*stri-upyogi*' literature by pushing the boundaries of social criticism and by locating women's issues at the core of the nationalist project. It denounced all kinds of oppression, including women's, in the quest for Swaraj.

Women's journals in both Urdu and Hindi discussed a number of issues concerning women. Women's education and reformed domesticity constituted the focus of the women's journals in the initial phase. As time progressed, the issues of child marriage, widow remarriage, *purdah*, gender equality, women's increased role in public life, especially in the freedom struggle of the country, and women's civil and political rights came to be discussed. Both men and women contributed to the women's journals focusing on women's issues.

Scholars like Gail Minault¹⁷ and Asiya Alam¹⁸ studied the Urdu women's journals focusing on the way they contributed to Muslim women's development in colonial India. Scholars like Vir Bharat Talwar,¹⁹ Sobhna Nizhavan²⁰ and Francesca Orsini²¹ studied the Hindi women's journals reflecting on how they addressed the women's question.

The comparative study will also enable us to identify if there was any gap in the understanding of Hindu and Muslim women in terms of their rights consciousness and what sources they depended on for arguing in favour of their rights or, for that matter, to discuss their issues in the public.

It is found that both the Urdu and Hindi women's journals, especially the earliest ones, tried to cast a new woman, a competent homemaker and a companionate wife of her husband, and advocated role-based education for achieving this objective. Consider the names of the earliest women's journals for women edited by men: Bharatendu Harishchandra's *Balabodhini (Teacher of Girls/Women)* in Hindi and Maulvi Muhibb-i-Husain's *Mu'allim-i-Niswan (The Women's Teacher)* in Urdu. They wanted to 'teach' women on what they should do or should not. It was also the case with the first Telugu women's journal, *Sathihitha Bodhini (Instructor of Women)*. The early women's journals tutored women, among other things, on issues like domestic management, especially proper financial management, health and hygiene, child rearing, and a wife's 'duties' towards her husband. Both the Hindi and Urdu journals heavily concentrated on the domestic life of and strife between wife and husband. The Urdu journal, *Tahzib un-Niswan* carried articles on the various reasons that cause tensions between wife and husband. In Hindi journals also, a number of male and female authors discussed the domestic life and especially husband-wife relationship. Women were advised to model on the lines of the ancient *Pativratas*. In an article titled 'Streeyon ka MukhyDharm – Paativrat' ('Observing Paativratya is the Chief Most Duty of Women'), published in *Grihalakshmi*, the male author said that 'a woman had no other better religion than her husband', and the *trimurthis*, Brahma, Vishnu and Maheshwar reside in the husband. And 'serving' husband was the highest 'duty' of women, and serving husband was the highest virtue. Doing anything without the 'order' of the husband was a 'sin'.¹

The issue of *Purdah* was seriously discussed in colonial women's journals in both Urdu and Hindi. Most Hindi women writers felt that the practice of *Purdah*, seclusion, was an impediment in their progress and, therefore, they wanted its removal or modification. The Muslim women writing in Urdu women's journals discussed the desirability or otherwise of the practice of *Purdah*. There were both staunch supporters and opponents of *Purdah*. Those who supported the system defended it in strongest possible terms. The women's journals discussed many other issues.

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10. Ibid., p. 107-110.
11. Ibid., p. 110.
12. Ibid., pp. 110-122.
13. To bring progress to the world of women; ii. to support the cause of women's education; iii. to supply general knowledge; iv. to supply specialized knowledge; v. to publish every sort of article that would be useful and necessary for women: intellectual, cultural, literary, social – but not political articles; vi. to advance the cause of women's literature, especially writings by women, but also writings by men specifically for women; vii. to reach, as well, Hindu and Christian women who knew Urdu. Ibid., p. 135.
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Environmental History: Perspectives of New Areas for Research : with Special Reference to Andhra

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In the second half of the 20th century several new approaches were started in the study of History. Women's studies, Subaltern studies and other new approaches got importance. Environmental History is also a new concept which emerged in 1970s. The paper is aimed to study the field of Environmental History as a whole with special reference to Andhra Pradesh. In this paper focus is made on various source materials available to study the effect of the environment on the social, political, economic and cultural aspects in the History of Andhra. It is an overview on the general domain of Environmental History of Andhra.

In India the study of Environmental History developed from the 1980s with the environmental movements. But we have archaeological sources from the time of Indus valley civilization to study the discipline. The Terracotta figures of Indus valley civilization indicate to the worship of trees and animals. The agriculture of the Indus people was based on the rainfall, floods etc. In our culture and civilization the forests were regarded as spiritual places. The *Rigveda* referred to the worship of the nature. The *chaturasrama dharma* of Indian culture emphasizes on living in the forests. It gave importance to the forests and the maintenance of the ecosystems. One of the cause for the emergence of Magadhan Empire the availability of elephants in the military services. During the Mauryan Empire protection of elephants was considered as an important aspect. The *Arthashastra* mentions the importance of protecting forests. The occurrence of famines also described in the Jaina texts. During the reign of the Gupta's epigraphical evidences reveal the construction of tanks to protect rainwater. During the Mughal period Gujarat and Deccan witnessed a great famine.

The records of British India help to study the land use forests, irrigation and famines which are the focus areas of Environmental History. Environmental History in the Indian context gives importance to the study of peasant and tribal movements. The agrarian studies, land tenure policies and colonialism are important areas of study. The Indian Environmental History resembled the environmental histories of America and Africa in the light of colonialism. Madhav Gadgil and Ramachandra Guha are the pioneers of Indian Environmental History. In their work 'the fissured land' they studied the evidence for environmental change in pre-British India. Environmental History argues for identification that nature not only exists but changes. The changes occur in the environment as well as in human society.

The study of Environmental History in India has its roots in the beginning of the 1980s. Ramachandra Guha wrote an essay with the title 'The Radical American Environmentalism and Wilderness Preservation:: The Third World Critique',. In this essay Guha aimed at exposing the wilderness as a potentially dangerous cultural construct¹. In his work 'The Unquiet Woods' Guha critically examined the 'Chipko Movement'. It is the study of peasant's resistance towards deforestation. The work was a fundamental work in Indian Environmental historiography.² He translated Nations Environmental sensibility into the moral core of academic field. Guha stressed on the moral economy and human ecology of Himalayan peasants. His ideology was known as social history or historical sociology. He studied local mobilization and protest against the forest bill of 1982, which was

unsuccessful. The Bill was aimed to limit the peasant access to forest products. He described the 'Chipko Movement' in which female peasants in a larger number hugged the trees to protect them from cutting. They protested against the post colonial policy of deforestation of the Himalayan region. Deforestation was due to fulfill the interests of the capitalists. He suggested that conservation policy serve some groups at the cost of others welfare. With his Marxist ideology Guha insisted that the peasant movement had political importance.³ In his view Indian Environmental History is a protest against the colonial and post colonial powers. It was influenced by the Subaltern school of approach. Peasant protest was an environmental protest against social dislocation and modernization. His works paved the way to see the hidden History of the rise of conservation and appeared during the past 30 years. Social conflicts often have ecological dimensions⁴. He incorporated the classical dimensions of History into the action. In his study Guha gave attention to gender studies. He carefully chartered the ways in which women for ecological, structural and cultural reasons fought with the State that had control over common forest resources. Social theories found the sense of environmentalism in indigenous females protest in post-colonial India.

In his work 'Writing Environmental History in India', Ramachandra Guha described that environmental historians emphasize ecological degradation and the human beings who caused it. The study aims at the ecological consciousness of the marginalized social groups to the environmental programs. The discipline of Environmental History in India is at its beginning. The forest conflicts of the second half of the 20th century had impacted the historical analysis of the colonial origins of the state forest policy which curtailed the rights of the indigenous people. The ongoing system of water management like constructing large dams disturbed ethnic groups. Guha projected the peasant movements to protect the forest rights, for example the Chipko movement. In the colonial government resources were exploited for the vested interests of capitalism. It resulted in the destruction of the environment. The sustainable forms of livelihood are also disturbed because of colonialism and capitalism⁵.

The economic historians of modern India have studied the agrarian economy in the light of ecological setting. According to the opinion of Guha, Society can be conceptually divided into a fourfold division that is economy, polity, social structure and culture. He added the environmental perspective as the fifth basic category of human society.⁶ According to K. Sivaramakrishnan, The historiography of Environmental History in India had two important questions. The first one is, how the political policies worked in differentiating between wilderness and civility in Indian society. And the second one is how to correlate the concepts of nature with the aspects of social life. According to K. Sivaramakrishnan, The historiography of Environmental History in India had two important questions. The first one is, how the political policies worked in differentiating between wilderness and civility in Indian society. And the second one is how to correlate the concepts of nature with the aspects of social life.

The ICHR undertook a research project titled Environmental History of India in 2015. The project constituted seven volumes. The project was enriched by the research papers of scholars Which focused on the fundamental questions of environmental issues of History in India. It examined the areas of Critical Domains in Environmental History of India, Forests and Wildlife, Environmental History of Water, History of Environmental Disasters, Urbanization and Environment, Environment and Culture, Land Use, Agriculture and Environment.⁷ The study focused on methodology and historiography of Environmental History. It paved the way to the perspectives of new sites for research in Environmental History.

History of Andhra Pradesh provides unending possibilities to study and construct Environmental History. Ecological, cultural, political, economic and social resources are abundant in the History of Andhra Pradesh. We have to use the resources from the perspective of environmental history and adapt diverse forms of resource use. In this work on Environmental History of Andhra can draw upon the wide range of source material especially in the modern period. In the areas of forestry, epidemics, water conservation practices, famines, natural disasters, manmade disasters are to be studied to construct the Environmental History of Andhra. There is a scope for the study of Environmental History of Andhra from the ancient times to the modern times. For example, the factors that affected the migration of Kalinga people from the footprints of Himalayas to the area between Mahanadi and Godavari in the ancient period to be studied. In the medieval period the water conservation methods for example construction of tanks were more familiar in the areas of Rayalsima than in coastal Andhra. It is clearly evident that there were many rivers and their deltas which did not arise to the need for the construction of tanks in the coastal area.

The Environmental History of Andhra like many other regions may be estimated from the Paleolithic age. The rock art existed from the prehistoric age of the Andhra. Twenty eight Rock art are discovered throughout the Andhra Pradesh. Rock art is in the form of paintings and carving, depicting the animals. These include antlered deer, humped bulls, wild boars, lizards, jackals, rabbits, human figures in various poses, and elephants.. According to N.Chandramauli, nearly 200 images were there in this rockart. Chintakunta, Dappalle, Ketavaram, Pulicherla, Budagavi are some of the important sites of rock art. M.L.K.Murthy opined that the art of the age indicates the animals and plants of those days and the relation between human beings and nature. Rivers like Krishna, Godavari, Penna, Vamsadhara and Nagavali were the sources of ancient and medieval Andhra civilization. Forests also played a vital role in shaping the culture of the tribal people in Andhra. Regarding the Historiography of Andhra Pradesh, Environmental History has remained marginalized. But it does not mean that Environmental History has not been reflected. In some of the works the impact of the environment was discussed but their objective was different. For example M.K.Dhavalikar expresses that in the post Satavahana period due to the changes of environment major changes took place in the economic system. It led to a village centered economic system.⁸

In the post Satavahana period there were changes in the climate. So from the 4th century AD to 10th century AD there were many changes in the economic activities of the people. During the reign of Vasistiputhra Pulomavi, the Satavahanas lost their power over the ports. Hence the indigenous trade and commerce declined. The successors concentrated on the Village economy and supported agriculture. The epigraphical sources attest that the rulers took steps to encourage agriculture. Vasistiputhra Sri Chantamula donated lakhs of ploughs, animals and gold to encourage agriculture⁹. They also developed irrigation facilities. In the excavations of Nagarjunakonda, 42 and 66 sites are having the irrigation resources¹⁰. The Pallava King, Trilochana Pallava bore the title 'Kaduvetti' which means the destroyer of the forests which indicates the attitude of the state towards the protection of the environment. The Pallava king Kumara Vishnu I and the Vishnukundins ruler Indrabhataraka Varma also donated land, animals and gold to improve agriculture. They also provided irrigation facilities by digging tanks and wells.¹¹

Sources for the study of the Environmental History of modern India are abundant with the emergence of the British. The record base of British India provides references to land use, forests, irrigation, tribal movements for their rights, peasant movements, famines, epidemics and popular movements to protect

their land and resources. Hence this evidence provides its scope for the study of Environmental History of India as well as of Andhra Pradesh. Most of the Indian environmental historians emphasize on the History of social struggles. In the History of Andhra also there was a protest of the people against the forest rules during the non cooperation movement. It is known as Palnadu Pullari Satyagraha. The people of the area protested the forest regulations which disturbed their livelihood in the form of pastoralism and gathering of forest products. The Rampa rebellion of Alluri Sitarama Raju was also a protest against the forest laws of the British. There were instances of deforestation encouraged by the state. Kalinga region is covered with thick forests. The Pali texts refer to '*Kalingaranya*' which indicates the thick forests of the Kalinga area. The Eastern Chalukya inscriptions of the ninth century state that Vengi Mandal is '*Trikalingataviyuktam*'. The inscription of Narasimha II, dated Saka 1225, mentions that the forest land should be leveled by clearing the forest.

After independence much data is available for the study of Environmental History. The official records, the newspapers, writings of the environmentalists, papers published in journals are considered as the primary source of data. Local Environmental History will become an important area of research in the near future. With reference to time and space the local environmental histories will provide a comprehensive study.

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SECTION - V
LOCAL HISTORY
PRESIDENTIAL ADDRESS

**WESTERN CHRISTIAN MISSIONARIES AND THEIR SERVICE IN
ANDHRA: WITH SPECIAL REFERENCE TO RAYALASEEMA**

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Mr. President, office bearers of Andhra Pradesh History Congress, fellow delegates, ladies and gentlemen from various parts country. I am very grateful to the members of Executive Committee and the General Body of the Andhra Pradesh History Congress for electing me as the sectional president to Local History section of its 45th Annual Session. I have been closely associating with the Andhra Pradesh History Congress since 1993 i.e., 17th Annual Session of Andhra Pradesh History Congress held at Tirupati. So, I always feel proud to be the part of this great professional body.

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 Jesuits of Pondicherry. M. Manduit of the Society of Jesus started missionary work in Chittoor District. His first converts came from Punganur in 1701.¹ 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 converting 300 Telugu speaking people in the Sultanates of Bijapur and Golconda.²

The history of Protestant Missionaries in Rayalaseema region of Andhra Pradesh presents special features when compared to the history of the Catholic Missionaries. First Catholic Missionaries were active when Portuguese and French were strong in India. Once these powers declined, the Catholics lost their importance. Secondly, the Catholic Missionaries were not very successful in the area of proselytisation or social services. Lastly, Protestant Missionaries took up their work with much zeal and enthusiasm. But such qualities as devotion to duty and sincerity of purpose could not be found among the Catholics in greater degree. Thus the history of Protestant Missionaries presents some interesting features. Before 1805 there was little Protestant Missionary activity in Rayalaseema region of Andhra Desa. This was the situation in spite of the fact that the area was close to Madras and easily accessible from the sea. In 1804, when the London Missionary Society was established in Andhra, the activities of the Protestant Missionaries were quickened and spread to Rayalaseema region.

Bartholomew Ziegenbalg was the first Protestant Lutheran Missionary to visit the Andhra Desa.³ He was sent by King Frederick IV of Denmark in 1706 on behalf of the Royal Danish mission to work among the Tamils.⁴ during his course of work at Tranquebar, he made a short visit to Tirupati in 1716. But it was his successor, Benjamin Schultz, who started work among the Telugu people shortly after his coming to Madras in 1726. He learnt Telugu and translated the Catechism and the New Testament. As to the point of conversions, the early reports of Schultz do not distinguish between Tamil and Telugu converts. Schultz's successor John Philip Fabricius continued to work among the Telugu people in Madras.⁵

The Dutch Missionaries who stayed in India were people with strong will power. They were the Protestant Missionaries who lived in areas like Pullikota, Musilipatnam and Khammammet in Andhra. The tomb of Jacob Dedil is the oldest of Tomb of Dutch in India. There is also a story on Abdul Hassan, the youngest Nawab of Golkonda. In 1676 he visited Machilipatnam. There the Dutch traders invited him to Sunday Church service and after the Church service, as mark of respect all the Dutch traders who attended the church arranged sing and dance programme.

Some historians also say that Christianity entered Andhra region through Karnataka Mission during 1700 A.D. In 1701 A.D. Missionary Father by name Mr. Matwing succeeded in converting one 'Velama' family at Punganur in Chittoor District, Rayalaseema Region. Gradually Punganur became the Centre for the spreading of Christianity. From there with the help of rich families like Velama Kapus spread the religion to Venkatagiri (Nellore District) and Perakuru villages.⁶ Ranga Reddy, a rich man of 'Mudigubba' village in Anantapur District suffered with chronic disease. He was healed by the prayers of one Missionary from Krishnapuram by name Mr. Reegak. With this influence the reddiees of Mudigubba and Almur villages converted into Christianity.

During the period between 1743-1776 Christianity declined in other regions except Guntur district. In 1743 the armies of Nizam destroyed the Churches of Kambala Dinne in the District of Cuddapah churches in Krishnapatnam and Mudigubba were destroyed by the Palegars of the region. The same treatment was meted out to Venkatagiri Churches also. Some Christian families of Nellore migrated to Guntur District. Christianity was able to stand in this region due to the influence of French authority. The missionaries could secure acres of land as 'Inam' in Mutlur village. After the Establishment of English authority in 1788 A.D. the work of these missionaries declined slowly in Guntur district.

There were also the American Christians lived in Machilipatnam and they built one Church in 1782 at Machilipatnam. The Anglo-Indians, who were born to European Male and Indian Female couples also used to gather as small groups in areas like Kurnool and Cuddapah whenever they camped at these places.⁷ Sixty years prior to the year 1810 the Christian Church faced difficult situations due to frequent wars and the normal conditions in the country were disturbed. Consequently the Christian Missionary work received setback in Andhra Region. The French after gaining Kurnool area persecuted many non-Christians. This activity of French created hatred in the minds of people towards Christianity. Some Christians started deserting their dwelling places. In other local wars some Christians who could not bear the persecutions that came from non-Christians left to Nellore and Guntur districts via Anantapur and Cuddapah areas. Among them some could settle at Aler and constructed one Church. When these people also received problems from local people they left SAler leaving one Dalit family who belonged to 'Mala Caste' so as to enable them to look after the Church. But this Church was collapsed due to heavy storm struck the area in 1864.⁸

In Rayalaseema region the Christians faced persecution not only due to frequent wars but also from native Kings. Specifically since 1784 onwards Tippu Sultan started painting the Christians of his region. Consequently many of the Catholic churches were destroyed. Christians were put in dark jails for years together. The Church history of Andhra Pradesh and Rayalaseema also gives terrific incidents of drought and the epidemic deceases that hit the lives of the people in general in Andhra areas especially during 1802-1810. Due to Cholera which hit the Deccan area, many villages were uninhabited. The drought which hit in Andhra region during this period also caused heavy sufferings to Christians of this region and young missionaries also lost their lives. During this period 'Renta Chintala' was a village in Cuddapah district and a few families of Reddy converted Christians were living. Though their ancestors were Christians

but as there was no continued evangelic work in those areas after some years they left Christianity. The Christians of 'Proddutur' in Cuddapah District during this period deviated from Christian religious principles and started marrying Hindus.

Nandyal area of Kurnool District also figured much in the early Christian Church history in Andhra Pradesh. During the year 1810, few ladies from Nandyal travelled to Proddutur in Cuddapah district. When they were witnessing Church worship organised by Catholics, they were much impressed by the order of service and started enquiring about Christ and Christianity. Later they embraced Christianity and went back to their homes and converted many of the Hindus along with their family members. But these families through strongly attached themselves to Christianity did not make any efforts to propagate the religion. By the year 1847 the Christian population in Cuddapah District was 700, in Kurnool 400 and in Guntur 700.⁹

During the year 1830's one person by name Aakula Nancharu who belonged to a depressed class from Andhra area was a village youth and he was a cotton merchant. He had a great desire to know about God. He travelled many places in search of truth and finally he reached famous Temple at 'Ahobilam' which is situated near Allagadda of Kurnool district in Rayalaseema region. When he entered the temple, the Brahmins identified him as a Dalit and when they prevented him from entering the temple he protested them. Thus, there was some quarrel and law and order problem. Immediately the police kept him in a jail. One Christian missionary visited his jail and preached him about Christ. After his release he started thinking about what the Missionary preached to him. Later he went to Cuddapah and met the missionaries and requested them to send the teacher to his village. As a result of his efforts, a teacher was sent to his village and he started preaching the gospel of Christ in that village and converted thirty families into Christianity. Thus, this was the way how missionary work for the first time commenced in Telugu area.

In the year 1839 the British occupied Kurnool and the Nawab of Kurnool Rasool Khan' was put in Tiruchirapaili Jail on the pretext that this Nawab was webbing a conspiracy against the British. When he was in the Jail he was given some biblical literature. He read the literature and later converted to Christianity.¹⁰ In 1831 there was a Brahmin by name Veerappa who got converted to Christianity by London Missionary Society. He was the first Brahmin convert in Telugu area among Protestants. He became a Preacher and faced many threats from his caste members. At last he was murdered by his own community people near Cuddapah in a Traveller's Bunglow.¹¹

One of the Anglo-Indians who did missionary work in Rayalaseema area was William Howell. He was working as a Surveyor in a Government Department. During his leisure time he used to visit nearby villages and preached Gospel. After sometime he resigned from his job, joined in London Mission and worked as Missionary at Cuddapah. He served for nearly twenty years at Cuddapah and surrounding places and established one small Church. History reveals that from this small Church the present major Churches like London Mission and S.P.G. Church were emerged.

After few years John Goldinghome served as Collector of Krishna District. He strived for the establishment of Churches in that area. He gathered few preachers and entrusted them the work of preaching gospel among Telugus in that area. He was also responsible to send two eminent missionaries namely Robert Nobel and Henry Fox to Telugu areas to start the work of Church Missionary Society. Afterwards, Mr. Stocks succeeded John Goldinghome as District Collector. He also took lot of interest in Gospel Preaching especially in Kurnool area and made possible for the SPG Mission to start work in those areas. He was also responsible for inviting Father Heyer to start Lutheran Mission in Guntur District. Later he

was transferred from Andhra area on the grounds that he neglected his normal official duties. Later General Hike a missionary with two of his associates laid strong foundations for Christianity in surrounding areas of Krishna District without looking into denominational differences like Delta Church, Lutheran Church or Church Missionary Society and so on.¹²

In 1823-32, George Watkins served as District Judge in Chittoor, one of the districts in Rayalaseema Region of Andhra Pradesh. He preached Gospel in this area and converted ten Hindus into Christianity. When he was transferred to Cuddapah, he took all his converts' along with him and kept them at Cuddapah and built one Church for them at Cuddapah and also for the London Mission Christians who were already staying at Cuddapah. Another Lawyer by name Mr. Eliot constructed one Anglican Church at Cuddapah spending his own money. Another Lawyer by name Crazier built Churches in Nellore and Vizianagaram. Mr. Walker another Lawyer built Baptist Church in Nellore.¹³

Some of the Christian Missionaries in Andhra region were in the guise of Hindu Saints and preached Gospel secretly. During 18th Century, a Goa missionary, to propagate Christianity in the Ceded Districts of Anantapur, Cuddapah and Bellary regions, went in guise of Adi Kandiswami. Earlier this Propagation was stopped due to the adoption of Ceded districts by the English in 1800 A.D. Earlier, Roman Catholics were the only Christian missionaries who propagated the religion throughout Andhra till 1805. After 1805 A.D. the Protestants started their propagation with the help of London Mission in 1805. They made Visakhapatnam as the Centre of religious propagation. With the help of one person by name 'Subbarayudu, a Brahmin Christian they translated the Bible and other books into Telugu. These Missionaries also tried to propagate Christianity in Cuddapah District in 1822 A.D. The Scottish Missionaries of Calcutta thought that they can create interest in Christianity among the people by means of higher education through English and hence they followed this method. The method was encouraged by Noble, a missionary who came to Machilipatnam in 1841 A.D. and established a College namely 'Noble College; and started to educate the higher communities. Through the activities of Mr. Noble, upper castes communities like the Brahmins and other Kammias were converted to Christianity. Slowly this spread to lower castes like Dalits Christian Literature Society, Andhra Sangha Stapakulu and Madras.

Christianity from Cuddapah also spread to Kadiri. About the year 1894, some of the villagers around Pamidi on seeing their relatives and friends in and around Gooty converted into Christian faith went to the Missionary in Gooty asking him to baptize them. So, a School was opened in Pothuru and a Catechist was stationed in the Agraharam there. In the year 1899, through the preaching of one national evangelist Mr. R. Joseph, three Erukulas became Christians. In 1906, sixteen others were also baptized in Gugudu. Nearly 30 families of Erukulas from these villages in Anantapur taluk embraced the Christian faith through this evangelist.

The Ceylon and Indian General Missions were working in Madakasira and Kalyanadurg taluks. The L.M.S. handed over their Mission stations in Hindupur, Penugonda and Kadiri to C.I.G.M. in 1906. The G.I.G.M. had a hostel for Boys in Hindupur and for Girls in Kadiri. Many from the surrounding villages joined the Church. Rev. D.S. Scott, Davidson, Silas fox, Henning, Herlop, Russel, Christopher, Mrs. Dickson, Peter and Wilson were some of the Missionaries of the C.I.G.M., who had worked in these stations. About the year 1928 one evangelist Mr. K.P. Agrippa moved to Anantapur and later he was joined by Mr. Silas Fox and others, who like the Pioneer Missionaries did intensive propagation of the Gospel all over this district making many converts from all communities.¹⁴

The most important feature of 19th Century Christian Missionary work was establishment of Denominational Churches by Europe and American States in India in general and Andhra and Rayalaseema regions in particular. The most significant and related Churches established in these areas are:

TELUGU BAPTIST CHURCH OR AMERICAN BAPTIST CHURCH)

The Telugu Baptist Church was established in 1840 in Nellore by Samuel Dey an American Baptist Missionary. The American Baptist Christians started 'American Baptist Missionary Union' America in 1814. Rev. Amos Suttan a Missionary of Baptist Evangelical Church of England which was started in 1792 came to Orissa region to propagate Christianity. When he went to America in 1835 he participated in a big Baptist Churches Conference and submitted a memorandum expressing the need and urgency of preaching Gospel in Andhra region among Telugus. Conceding his request the American Baptist Missionary Church sent Samuel Day along with his wife to India. He reached Calcutta in 1836 and from there he travelled to Visakhapatnam. From there he reached Madras and after learning Telugu language he went to Nellore in 1840 and started Telugu Baptist Mission. In 1848 Layman Jewett came as Missionary to Nellore and joined with Samuel Day. As the local people did not accept Christianity as their faith, these Missionaries decided to leave the place. But Layman Jewett decided not to leave Telugu people. In 1854 Jewett and his family members along with three national Christians by name Nurse, Julia and Ruth started another branch of Telugu Baptist Mission Church at Ongole in 1865. Dr. John Clough came as Missionary from America and settled at Ongole. During 1876-77 there was severe drought in Ongole area and that time Clough accepted the work of digging a small portion of Buckingham Canal and that helped many people by giving them canal work. At the time of executing the canal work he started preaching the Gospel to the people. Those workers who listened to the preachings of John Clough converted themselves into Christianity. On July 3, 1878 as many as 2222 people got Baptism in 'Gundla Kamma River'. Clough toured the neighbouring villages and converted many people into Christianity. During that year more than 9000 persons became Christians.

In addition the 'Sudras' of this area who came and listened to Clough's preachings, good number of Dalits belonging to 'Madiga Caste' believed Christ and converted themselves into Christianity. In order to strengthen the people who believed Christ and became Christians, a theological school was also started at 'Ramayapatnam' in 1869. This Institution produced thousands of preachers who later served as full time Evangelists in and around Andhra Pradesh.

Later Telugu Baptist Churches were established in Cumbum, Vinukonda, Narasaraopet and Bapatla. The Evangelical work was so speed and active in these areas. On December 28, 1890 nearly 1671 persons were baptised at Dr. Clough's Bunglow. Few months later as many as 10,000 people were baptised. Consequently Churches were started in Kanigiri, Kandukuru, Podili, Sathanapalle areas each place one Missionary stayed with family and looked after the Church and Missionary work.¹⁵

From this place, the Missionary work of Telugu Baptist Mission spread to Telangana region of Nizam State. For the first time in Secunderabad Telugu Baptist Church was started in 1875. Later in 1898 Missionary work spread to Hanumakonda and Nalgonda areas. Later it spread to Kurnool District also. The most important feature of 19th Century Christian Missionary work was establishment of Denominational Churches by Europe and American States in India in general and Andhra and Rayalaseema regions in particular. The most significant and related Churches established in these areas are:

The methods and techniques adopted by Telugu Baptist Mission in preaching the Gospel positively helped to spread Christianity quickly to various parts of Andhra Pradesh especially among Telugus. These

Missionaries not only concentrated in evangelical work but also took interest in the establishment of schools in these regions. In 1879 they started one High School at Ongole. Later, High Schools were started in Nellore and Kurnool. Even today these educational institutions are functioning and progressed as Colleges. Today all the Telugu Baptist Churches got united and formed as one United Church under the name of Samavesam of Telugu Baptist Churches 1 (STBC) in 1962. There are more than 550 Churches in this Union.

The London Missionary Society was established at London in England on January 8, 1795. This society without confining to a particular denomination attracted all Christians of different denominations and sent them as missionaries. It also gave freedom to those who converted into Christianity by this mission to go and join in any Church. Consequently it sent in 1804 three of its missionaries to India who arrived in February 1804.¹⁶ originally they were intended to work in Tamilanadu, but in course of time, they were led by friends in Madras to go to Vizagapatnam. The missionaries Rev. George Gram and Rev. Augustus Des Granges were cordially received by the Collector of Vizagapatam and the English residents in July of 1805. They immediately turned to the study of Telugu while at the same time held the services for the English population Visakhapatnam.¹⁷

In course of time, two more missionaries, Rev. Gordon and rev. Pritchett of L.M.S. came to Telugu country. They not only made substantial contribution for the development of Christianity of Visakhapatnam district, but also pioneered the translation of the portions of Bible into Telugu and thus paved the way for the growth of Telugu Christian literature. Besides the translation work, they also established schools at different places in Northern Coastal Andhra and regularly preached gospel to the natives. The fruitful results of Northern Coastal Andhra encouraged L.M.S. to open the second Telugu Mission in the Ceded districts of Cuddapah, Bellary, Anantapur and Kurnool. These districts were taken over by the British from the Nizam of Hyderabad in 1800. From the newly developed station in the Kannada speaking part of Bellary, work was extended into the Telugu speaking sections until Mr. William Howell who was sent in November, 1822, to establish a station at Cuddapah. This mission was more successful than the mission at Vizagapatam, because it was able to convert more than 100 members to Christianity in 1850. This shows how successful it was in proselytisation work when compared to Vizagapatam Mission.

In 1810 John Wands came as Missionary and started his missionary work in Bellary. He used to visit Cuddapah frequently and started preaching gospel among Europeans. Thinking good to have one preacher at Cuddapah, he kept an Anglo-Indian by name William Howell as first Missionary at Cuddapah in 1822.

William Howell began his gospel work at Cuddapah and earned good name and gained the favour of Europeans. As he learned Telugu, he started gathering all Telugu people working under Europeans and commenced Sunday Church Services. The Judge who was transferred from Chittoor, George Watkins brought many Christian families whom he converted to Christianity to Cuddapah and then constructed one Church at Cuddapah in 1824. Many writers estimate that this was the first Church constructed in Telugu land. The Christian line in Cuddapah is also constructed by this Judge George Watkins.

William Howell travelled the whole Pulivendula Taluk in Cuddapah district and preached the gospel. In 1842 he left London Mission and joined in Anglican Mission. At this time many Christians left London Mission and joined in Anglican Church. These families were 46 in number and notable among them were Woods, Watts, Bunyan, Neil and so on.¹⁸ The London Missionary Society Preachers who came later preached gospel in many areas of Rayalaseema and started Churches in Nandyal, Jammalamadugu, Gooty, Kamalapuram etc. When the Church of South India was formed in 1947 these Anglican Churches

in Rayalaseema did not join in Church of South India. But later in 1975 the SPG Church which belonged to Anglican Church joined in Church of South India.

There was a great improvement in missionary interest in England by the end of the 17th C. The Pious Christians in England sought for the spread of the knowledge about Christianity to the different parts of the world. With this purpose, The Society for the Promoting Christian Knowledge' (S.P.C.K) was made in 1698. After three years, in 1701 the Society for the Propagation of Gospel (SPG) was instituted and integrated in Royal Charter. This Mission founded so many Churches in various countries in the world. This Society also brought out a good number of Churches both in North India and South India including in Telugu speaking areas and Rayalaseema region. While discussing about London Missionary Society it was mentioned that William Howell who contributed a great deal as Missionary in Kadapa hand thereafter left that Mission in 1842 and became one of the members of Anglican Church. Together with him as many as around 46 families also joined in Anglican Church. When William Howell left Kadapa, once for all, the SPG Church from Madras sent W.W. Wittford as Pastor and he served this Anglican Church of 46 families for Seven years.

Wottford, During the period of his time at Kadapa a dalit by name Aakula Nancharu from the village known as 'Rudravaram' of Kurnool district was given baptism through a missionary. When he was in jail, he worked for the spread of the Christianity in Kurnool region. He humbly requested the SPG Missionaries to send a Preacher to Cuddapah. When they sent the Preacher to Cuddapah, the entire family of Akula Nancharu and his village people was converted into Christianity. Thus the mass conversions took place in Kurnool district through SPG Missionaries. In a short period of time, the Gospel was preached to the surrounding areas of Kurnool district such as Muthyalapad, Kalasapad, Giddalur, Kurnool, Nandyal and Jammalamadugu. Two of Anglo-Indian Missionaries namely Robert-Spencer and John Clay converted all the Dalits who belonged to mala community into Christianity in those areas. Both of them were helped by Basil Wood and Alfred Wood.

The SPG Mission in England knew about the rapid evangelical work carried out in Rayalaseema. Consequently, this Mission sent two of Missionaries namely Rev. Groves and Rev. Brink to Kurnool. Later Rev. Richard Shepherd, Rev. Alfred Briton and Rev. Arthur Inmann were sent to Kurnool. These missionaries went to all areas in Kurnool district and did a wonderful service. The SPG Mission in Britain established High Schools in Nandyal and Primary Schools in many villages in Kurnool district and contributed for the education of both boys and girls. It also commenced Theological Schools at Nandyal for the purpose of training Christian Preachers and evangelists. This SPG Mission also founded a beautiful church in Nandyala in 1905.

The SPG Bishop of Madras delegated the work of looking after the Anglican Churches in Kurnool and Cuddapah Districts to Rev. V.S. Azariah, the Bishop of Dornakal in 1912. Later on, the SPG Mission Churches of these areas were combined to Dornakal Diocese.¹⁹ When the Church of South India (CSI) was formed in 1947, the proposal was made to invite the Anglican Churches to join in the Union, more than 40,000 SPG Christians rejected the offer and remained outside. Afterwards, the SPG Churches of these areas were kept under one Calcutta Metropolitan Diocese Commissary. Nandyala was made as diocese in 1964 and in 1975 it was brought into Church of South India - Rayalaseema Diocese as one of the 21 Dioceses.

Fr. Heyer established six schools in Guntur District. All Telugu schools except the original English one were attended not only by the children of upper castes but also the children of low castes and the outcastes. In November, Father Heyer, with the support of the wife of Judge Walker organised the first

Hindu caste girls school with 15 pupils to provide educational opportunities to the Hindu girls who were avert to attend to co-educational school.

Walter Gunn, Second missionary to Guntur arrived on June 18, in 1844, along with his wife. While Mr. Gunn taught English to Hindu boys and conducted Bible study class for the English residents, his wife taught English and needle work to Hindu girls. Another missionary, Vallet opened two schools, one in English-Telugu and the other purely Telugu at Rajahmundry situated 115 miles away from Guntur on the Godavari river.²⁰

Mission Stations were established at Guntur, Palnad and Rajahmundry about the year 1851. These stations not only took a special care for the educational work but also the evangelistic work. Several churches were constructed in different towns and villages with liberal donations from America and native Indians. The mission has also established orphanages, assylums, for the benefit of the needy. No caste distinctions were allowed and all the members of the congregation were treated equally. The selfless efforts of Fr. Heyer and other missionaries gave a great boost to the establishment of Lutheran Church in Andhra which became one of the biggest Church establishments in India and met spiritual and academic and sociological needs of the people.²¹

The missionaries of the Lutheran Church in Guntur and Godavari District worked very hard to improve the empowerment of the widows. The missionaries brought western education and modern European thought into coastal Andhra. Through their schools and colleges, they propagated new social values like widow remarriage and prohibition of child marriage which were major evils prevailing in Hindu Society.

As a result of the influence of the missionaries there was a decline in the number of child marriages and an increase in the number of Widow remarriages. This was reflected in the Statistics of the period.²² Although the Charter Act of 1813 made provisions for the appointment of a Bishop and three Archdeacons, besides liberalising the entry of the missionaries, it took couple of decades for the missionary organisations to mobilise the necessary men and material for the evangelisation work. Only after 1833, a proper development was seen in the Protestant missionary activities in India. Till 1833 only the London Missionary Society could get permission to enter India. Sir Arthur Cotton, a Military Engineer who toured India in 1833 received requisitions from the European Officers and soldiers remained at Godavari Delta area to initiate measures to establish a mission station

In 1884 Benjamin fort went to Karimnagar and settled there. He started visiting surrounding villages and began preaching the gospel of Jesus Christ. Joseph Mangaiah, a local person collaborated with this missionary in evangelical work and as a result in 1887 as many as 13 villages nearly 274 persons were given baptism. In the beginning some Sudras were indisposed to accept Christianity and later they also came forward. By 1894 the Christian population in 32 villages surrounding of Karimnagar was 1463. The gospel was rapidly spread to neighbouring areas. Churches were established in Siddipet and Medak. In Medak Rev. W.H.Soooper served as missionary from 1889 to 1896. Later Rev. C.W.Pasnet arrived as missionary to Medak. There was severe famine prevailed in Karimnagar areas during 1886-90. In addition to that, the epidemic decease 'Cholera' spread. During this period the missionary Rev. Pasnet provided them work and daily wages. While they were working, he preached the gospel of Jesus Christ and converted as many as 1330Hindus as Christians. Later Medak Church was developed at large. Theological schools, Hospital, Primary and High Schools were established by the missionaries. By 1903 when this Church completed 25 years, there were 8631 Christians worshipping Jesus Christ. By 1913 this Church had 14

Weslyan Missionaries, more than 300 native Preachers doing evangelical work in 300 villages. And the Christian population increased to 15, 541. The Wesleyan Church also got combined with Church of South India Union in 1947. This Wesleyan Church became one of the 21 Dioceses of Church of South India.

The arrival of Christianity in Andhra Pradesh in general and Rayalaseema in particular was pretty historical in nature. The Andhra Desa and Nizam Dominions unlocked their doors for sowing the seed of Christian faith, despite the oppression of the native kings. It is true that the missionaries from England and America could venture to go deep into the hinterlands and propagated the Word of Jesus Christ. Christianity which was restricted only to South West Coast of India spread to various parts of Andhra Pradesh and Rayalaseema as a dynamic activity with a continued zeal and commitment of the foreign missionaries. Though the political situations in Andhra and the attitudes of Andhras were deadly against the spread of Christianity, yet gradually Christianity crept into the minds of people. In the beginning years, there were very few missionaries available to work in remote areas like Bisnagar Kingdom. The Catholic missionaries also contributed so much of evangelical work by offering medical services to the people. To convert upper caste people, the Jesuit Missionaries accepted various techniques of following Hindu traditions and practices and impressed them. In that way they could slowly plunge into their society and encouraged them towards Christianity. The upper castes like Kamma, Reddi, Velama and Brahmins were fascinated towards Christian faith. Later on they followed Protestant missionaries.

The Missionary activity was activated during the 18th C and by the beginning of 19th Century Protestant Missions like London Missionary Society, Church Missionary Society, American Baptist Mission and so on came into existence. These missionaries started their evangelical work. They began establishing their own denominational Churches in South India. All those denominational Churches formed into one Union and emerged as Church of South India.²³ This unified Church also covered the Ceded districts of Rayalaseema like Cuddapah, Kurnool and Anantapur including Chittoor district and created a new Diocese under its jurisdiction i.e., Church of South India - Rayalaseema Diocese. We can have a brief sketch of format.

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కడప జిల్లాలోని చారిత్రక మరియు పర్యాటక ప్రదేశాలు - పరిశీలన

శివశ్వేత నల్లమల, కాంట్రాక్టు జూనియర్ లెక్చరర్
చరిత్ర అధ్యాపకురాలు, పి.సి.ఆర్ ప్రభుత్వ జూనియర్ కళాశాల, చిత్తూరు.

పరిచయం :

రోజువారి కార్యక్రమంలో విసుగుచెందిన వారికి వారంతాల్లో తాముంటున్న ప్రాంతాల నుంచి దూరంగా వెళ్ళి అక్కడి స్థలాలను, చారిత్రక కట్టడాలను సందర్శించడం వల్ల మనసుకు ఎంతో ఉల్లాసం, ఉత్సాహం కలుగుతుంది. పర్యాటకం వల్ల స్థానికేతర ప్రాంతాల చరిత్ర, సంస్కృతి, కళలు, విందులు, వినోదాలు మొదలైన అనేక కొత్త విషయాలను తెలుసుకోవడానికి వీలు కలుగడమే కాకుండా విజ్ఞానాన్ని వినోదాన్ని పంచుతాయి.

ఒక ప్రాంతంలోని పర్యాటక రంగం అభివృద్ధిచెందటానికి పురాతన స్థలాలు, కట్టడాలు, చారిత్రక, సుందర ప్రదేశాలు, ఆచారవ్యవహారాలు, కళా సంప్రదాయాలు ఎంతగానో ఉపకరిస్తాయి. వీటి వల్ల ఆ ప్రాంత విశిష్టతనే కాకుండా చారిత్రక, పర్యాటక ప్రదేశాలు కూడా అభివృద్ధిచెంది ప్రజల ఆదాయ వనరులు పెరిగి సుఖవంతమైన జీవనం పొందుతారు.

ఆంధ్రప్రదేశ్ చారిత్రక పర్యాటకం :

భారతదేశంలో ఆంధ్రప్రదేశ్ 4వ పెద్ద రాష్ట్రం. దక్షిణ భారతదేశలో ఒక ప్రధాన రాష్ట్రం. 974 కి.మీల తీర రేఖ ఉంది. ఒరిస్సా నుంచి తమిళనాడు వరకు అనుబంధంగా ఉంటుంది. 1956 నవంబర్ 1న నిజాం రాష్ట్రం, ఆంధ్ర రాష్ట్రం కలిసి ఆంధ్రప్రదేశ్ ఏర్పడింది. ఆంధ్రప్రదేశ్ను “కోహిసూర్ ఆఫ్ ఇండియా” అని పిలుస్తారు.

క్రీ.పూ.3వ శతాబ్దం నుండి ఆంధ్రప్రదేశ్కు ఘనమైన చరిత్ర ఉంది. అనేక పుణ్యక్షేత్రాలు, సహజ పర్యాటక కేంద్రాలుగా ఆంధ్రప్రదేశ్ ఏర్పడింది.

ఐతరేయ బ్రాహ్మణంలో ఆంధ్ర ప్రాంతాన్ని “దక్షిణాపథం” అన్నారు. ఆంధ్రప్రదేశ్ను అనేక రాజవంశాలు పరిపాలించాయి. చంద్రగుప్త మౌర్యుని సహకాలీకులు శాతవాహనులుగా పేర్కొనబడింది. అశోకుని 18వ శిలాశాసనంలో బౌద్ధ గ్రంథాల్లో కూడా ఆంధ్ర ప్రాంతం గురించి ప్రస్తావన కనబడుతుంది.

ద్రావిడుల కాలం నుండి ఆంధ్రప్రదేశ్ గొప్ప పరిపాలన ప్రాంతం. శాతవాహనులు, ఇక్ష్వాకులు, విష్ణుకుండినులు, తూర్పు చాళుక్యులు, కాకతీయులు, రెడ్డి రాజులు, విజయనగర రాజులు మొదలగు రాజవంశీయులు ఆంధ్రప్రదేశ్ను పరిపాలించారు. బహమనీ సుల్తాన్లో ఒక వంశం అయిన కుతుబ్ షాహి వంశస్థులు గోల్కొండను రాజధానిగా చేసుకొని పరిపాలించారు.

1591లో మహమ్మద్ కులీ కుతుబ్ షా, హైదరాబాద్ నగరాన్ని నిర్మించారు. కుతుబ్ షాహి పరిపాలన తర్వాత ఆసఫ్ జా వంశస్థులు, నిజాం రాజ్య పాలకులుగా 1947 వరకు పరిపాలించారు. 1956లో హైదరాబాద్ను రాజధానిగా చేసుకొని ఆంధ్రప్రదేశ్ రాష్ట్రంగా ఏర్పడింది.

ఆంధ్రప్రదేశ్ గొప్ప సంస్కృతి, చారిత్రక పర్యాటక ప్రాంతాలకు నిలయంగా ఉన్నది. గొప్ప కట్టడాలు, దేవాలయాలు, మసీదులు కనిపిస్తాయి. చిత్రలేఖనం, శిల్పం, వాస్తు సాంప్రదాయ కళలతో పాటు గిరిజన కళలు, ప్రాదేశిక కళలకు, జానపద కళలకి పెట్టింది పేరు. ఆంధ్రప్రదేశ్ నృత్య విధానంలో కూచిపూడి గొప్ప నృత్యం. అభినయ దర్పణం, నందికేశ్వర దర్పణం, ప్రముఖ ప్రామాణిక (గ్రంథాలు, ఆంధ్రప్రదేశ్లో ఉగాది, శ్రీరామనవమి బ్రహ్మోత్సవాలు, సంక్రాంతి పండుగని జరుపుకుంటారు. ఇదే కాక దసరా ఉత్సవాలు, లుంబినీ ఉత్సవాలు, విశాఖ ఉత్సవాలు, దక్కన్, కాకతీయ ఉత్సవాలు, శాతవాహన ఉత్సవాలు పర్యాటకులను ఆకర్షించడానికి జరుపుతారు.

ఆంధ్రప్రదేశ్లో తిరుపతి వెంకటేశ్వర స్వామి దేవాలయం అతి పెద్ద దేవాలయం. ప్రపంచంలోని అత్యధిక ధనవంతమైన దేవాలయాల్లో రెండవది. ఆంధ్రప్రదేశ్ను త్రిలింగదేశం అని కూడా పిలుస్తారు.

వివిధ దేవాలయాలు, బౌద్ధారామాలు, జైన కట్టడాలు, ప్రాచీన భవంతులు, గృహాలు, గృహాలయాలు ఉన్నటువంటి ప్రాంతం. కాబట్టి పర్యాటక చారిత్రక ప్రాంతంగా ఆంధ్రప్రదేశ్ ప్రసిద్ధి చెందింది.

కడపజిల్లా చారిత్రక, పర్యాటక ప్రదేశాలు :

గొప్ప చరిత్రతో కూడిన జిల్లాలో కడప ఒకటి. కడప నగరం తిరుమల పవిత్రమైన ఆలయాలలో ఏడు కొండల విగ్రహం యొక్క ప్రవేశ ద్వారంగా పిలువబడుతుంది. కడప జిల్లాలో ప్రాచీన కళలకు, సంస్కృతి అతికి, నిర్మాణ నైపుణ్యానికి సంబంధించిన విశేషాలు లెక్కకు మిక్కిలిగా ఉన్నాయి. ప్రాచీనతకు పట్టుకొమ్ములుగా ఇప్పటికీ మనం చూచి అబ్బురపడి ఆనందించగలిగే కళా, సాంస్కృతిక వారసత్వవిశేషాలున్నాయి. గండికోట, సిద్ధవటం కోటలు వెయ్యి సంవత్సరాల చరిత్ర కలిగి ఉన్నాయి. ఒంటిమిట్ట ఆలయంలోని సీతారామలక్ష్మణ, ఏకశిలా విగ్రహం, ప్రొద్దుటూరు రామలింగేశ్వర, కాశీలింగాలుత్రేతాయుగానికి, దేవుని కడప ఆలయ మూలవిరాట్ శిలా విగ్రహం ద్వాపర, కలియుగాల సంధికాలానికి చెందినట్లు స్థల పురాణాలు తెలుపుతున్నాయి. వింధ్య పర్వతం దాటి దక్షిణ భారతానికి వచ్చిన అగస్త్య మహాముని కడపజిల్లా గుండా పయనిస్తూ తాను బస చేసిన స్థలాల్లో శివలింగాలను ప్రతిష్ఠించినందుకు దాఖలాలుగా ఈ జిల్లా పడమటి తాలుకాల్లో అనేక అగస్త్యేశ్వర ఆలయాలు నెలకొని ఉన్నాయి. పుష్పగిరి, పెద్దచెప్పల్లి, యగర్రగుడిపాడు, సంబటూరు వంటి క్షేత్రాల్లో విష్ణు సంబంధమైన చెన్నకేశవ ఆలయాలు ఉన్నాయి.

వివిధ రాజవంశాల ప్రభావంతో కడప నగరం గొప్ప సంస్కృతి మరియు వారసత్వాన్ని కలిగి ఉంది. హిందూమతం, ఇస్లాం, క్రైస్తవం, బౌద్ధం మరియు జైనమతం వంటి వివిధ మతాల ఉనికితో విభిన్నమైన ఆచారాలు మరియు సంప్రదాయాలు ఉన్నాయి. ఈ నగరం చారిత్రాత్మకమైన దేవుని కడప మరియు అమీన్ పీర్ దర్గాలకు ప్రసిద్ధిచెందింది.

కడపజిల్లా - చారిత్రక నేపథ్యం :

కడపజిల్లా ఆంధ్రప్రదేశ్ రాష్ట్రంలోని రాయలసీమ ప్రాంతమునకు చెందిన జిల్లా. సుప్రసిద్ధ వాగ్గేయకారుడు మరియు సంకీర్తనాచార్యుడయిన అన్నమయ్య, ఆంధ్రకవితా పితామహుడు అల్లసాని పెద్దన, తెలుగు జాతీయ కవి వేమన, తొలి తెలుగు కవయిత్రి తాళ్ళపాక తిమ్మక్క మరో ప్రసిద్ధ కవయిత్రి మొల్ల. మహోన్నతమైన యోగి శ్రీ పోతులూరి వీరబ్రహ్మేంద్ర స్వామి, అయ్యలరాజు రామభద్రుడు ఈ జిల్లాకు చెందినవారే ప్రపంచ ప్రఖ్యాత సురభి నాటక సమాజం, బెరైటీస్ గనులు, కడప బండలకు ప్రసిద్ధి చెందినది. కడప జిల్లాకు తూర్పున శ్రీ పొట్టి శ్రీరాములు నెల్లూరు జిల్లా, పశ్చిమాన అనంతపురం, ఉత్తరాన కర్నూల్, ప్రకాశం జిల్లాలు, దక్షిణాన చిత్తూరు జిల్లాలు కలవు. ఈ జిల్లాకు పూర్వము హిరణ్యదేశమని పేరు కలదు. ఈ ప్రదేశమును పల్లవులు, తెలుగు చోళులు, కాకతీయులు, విజయనగర రాజులు, గండికోట పెమ్మసాని నాయకులు, నిజాం నవాబులు, సిద్ధవటం నుండి పరిపాలించిన మట్టి రాజులు మరియు కడప నవాబులచే పరిపాలించబడినది.

క్రీ.పూ.274-286 ప్రాంతంలో అశోక చక్రవర్తి ఈ ప్రాంతాన్ని పాలించాడు. ఆ తరువాత శాతవాహనులు పాలించారు. శాతవాహనుల నాణేలు పెద్దముడియం, దానవుల పాడు గ్రామాల్లో దొరికాయి. క్రీ.శ.250-450 ప్రాంతంలో పల్లవ రాజులు పరిపాలించారు. ఇంకా రాష్ట్రకూటులు, చోళులు, కళ్యాణ చాళుక్యులు, వైదుంబులు, కాకతీయులు మొదలైన రాజవంశాలు ఈ ప్రాంతాన్ని పాలించాయి. క్రీ.శ. 1886-1565 కాలంలో విలసిల్లిన విజయనగర సామ్రాజ్యంలో వై.యస్.ఆర్ కడప జిల్లా ఒక భాగం. గండికోటను పాలించిన పెమ్మసాని నాయకులు విజయనగర రాజులకు సామంతులుగా విధేయులై పేరు ప్రఖ్యాతులు పొందారు. నంద్యాల రాజులు, మట్టి రాజులు కూడా ఈ ప్రాంతం మీద పెత్తనం సాగించారు. విజయనగర పతనం తర్వాత గోల్కొండ నవాబులు, బీజాపూరు సుల్తానులు, జెరంగజేబు మొదలైన మహమ్మదీయ రాజులు పాలించారు. క్రీ.శ.1710 ప్రాంతంలో అబ్దుల్ నవీఖాన్ కడపలో కోటను నిర్మించారు. నవాబుల తర్వాత పాళెగాళ్ళు విజృంభించారు. ఆ తర్వాత ఈస్టిండియా కంపెనీ ఈ ప్రాంతం మీద ఆధిపత్యం వహించింది.

సర్ థామస్ మన్రో కడపజిల్లా కలెక్టరుగా పనిచేశారు. పాలెగాళ్ళును అణచాడు. రైత్వారి విధానాన్ని ప్రవేశపెట్టాడు. ఈ ప్రాంతపు అభివృద్ధికి బ్రిటీషు ప్రభుత్వంలో కొంత వరకు అభివృద్ధికి కృషి జరిగినట్లు భావించవచ్చు. సి.పి.బ్రౌన్ తెలుగు భాషను

సముద్ధరించాడు. 3,000 పైగా వేమన పద్యాలను సేకరించాడు. వాటిని ఇంగ్లీషులోకి అనువదించి అచ్చువేయించాడు. కొలిన్ మెకంజీ గ్రామాల చరిత్రను సేకరించి కైఫీయతుల పేరుతో భద్రపరిచారు. 2010 జూలై 08 నుండి ఈ జిల్లా పేరును ఆంధ్రప్రదేశ్ ప్రభుత్వం వై.యస్.ఆర్. కడప జిల్లాగా మారింది. ఆ తర్వాత కాలంలో వై.యస్. ఆర్ జిల్లాగా మార్చారు. 2022 ఏప్రిల్ 04న జిల్లాను విభజించి అన్నమయ్య జిల్లాను ఏర్పాటుచేశారు.

భౌగోళిక స్వరూపం :

శేషాచలం కొండలు ఈ జిల్లాలో విస్తారంగా వ్యాపించి ఉన్నాయి. వాటిని పాలకొండలని, నల్లమల కొండలని, వెలికొండలని, ఎర్రమల కొండలని పిలుస్తారు. ఈ జిల్లాలో నల్లరేగడి, ఎర్రరేగడి, ఇసుక పొర నేలలు ఉన్నాయి.

వాతావరణం : వేసవి కాలంలో 30 సెం.-44 సెం., చలికాలంలో 21) సెం.-30) సెం., ఉష్ణోగ్రతలు ఉంటాయి. సగటు వర్షపాతం 695 మి.మీ గా ఉంటుంది.

నదులు : పెన్నా, చిత్రావతి, కుందు, పాపాఘ్ని సగాలేరు, చెయ్యేరు ఈ జిల్లాలలో ప్రవహించే ప్రధాన నదులు ఫించా, బహుదా, మాండయ్య మొదలైన నదులు కలవు.

అటవీ సంపద : అడవులు విస్తీర్ణం 4,96,672 హెక్టార్లు, జిల్లా విస్తీర్ణంలో 32.3% అన్నమాట. పులివెందుల మండలంలో తప్ప నల్ల చేప, ఎర్ర చేప మొదలైన కలుప జాతులు, విదేశీ మారకం తెచ్చిపెట్టే ఎర్రచందనము లభ్యమవుతుంది. ప్రపంచంలో మరెక్కడా కనిపించకుండా అంతరించి పోయిందనుకున్న కలివికొడి ఇక్కడి శ్రీ లంక మల్లేశ్వర అభయారణ్యంలో కనిపించింది. సింహాలు, చిరుత పులులు, మొదలైన వన్యప్రాణులు ఈ అడవుల్లో నివసిస్తున్నాయి. లంక మల్లేశ్వరములో ఢీ లంక మల్లేశ్వర వన్యప్రాణి సంరక్షణాలయం, రాజంపేటలో శ్రీ వేంకటేశ్వర వన్యప్రాణి సంరక్షణాలయం ఉన్నాయి.

జలవనరులు : తుంగభద్ర నది మీద సుంకేశుల ఆనకట్ట వద్ద మొదలై “కర్నూల్ కడప కాలువ”, కడప, కర్నూల్ జిల్లాల ద్వారా ప్రవహిస్తూ 4 వేల హెక్టార్లు సాగుభూమికి నీటిని సమకూరుస్తుంది. సాగునీటి పారుదల కొరకు “హంద్రీ-నీవాసుజల స్రవంతి” ప్రాజెక్టు. పులివెందుల కాలువ నిర్మాణంలో ఉన్నాయి. బుగ్గవంక నది మీద ఇప్పపెంట గ్రామం వద్ద, పుల్లల మడుగు జలాశ్రయం నిర్మించబడింది. గాలేరు-నగరి సుజల స్రవంతి కాలువ జిల్లాలో త్రాగునీటికి ముఖ్య ఆధారము.

జనాభా : 2022 ఏప్రిల్ 04 నాడు సవరించిన జిల్లా పరిధి వరకు 2011 జన గణన ప్రకారం జిల్లా జనాభా 20,607 లక్షలు. జిల్లా విస్తీర్ణం 11, 228 చ.కి.మీ. వ్యవసాయం : కడపజిల్లాలో వరి, సజ్జ, జొన్న రాగి వంటి ఆహార ధాన్యాలు, మామిడి, చీనీ, బొప్పాయి వంటి పండ్ల తోటలు, చెరుకు, పసుపు వంటి వాణిజ్య పంటలు పండుతున్నాయి. చెన్నూరు తమలపాకులు ఇతర రాష్ట్రాలకు ఎగుమతి అవుతున్నాయి. మైదుకూరు ప్రాంతంలో పండే కె.పి. ఉల్లి విదేశాలకు ఎగుమతి అవుతుంది. జిల్లా మొత్తంలో కాలువల క్రింద 24 వేల హెక్టార్లు, చెరువుల క్రింద 22 వేల హెక్టార్లు, బావుల క్రింద 66 వేల హెక్టార్లు తక్కిన వనరుల క్రింద 11 వేల హెక్టార్లు సాగులో ఉన్నాయి. ఊటుకూరులో వ్యవసాయ పరిశోధనా కేంద్రము, అనంత రాజుపేటలో పండ్ల పరిశోధనా కేంద్రములు ఉన్నాయి.

భారతదేశ చరిత్ర, స్వరూపం-స్వభావాలను సమగ్రంగా పరిశీలిస్తే భిన్నత్వంలో ఏకత్వం లక్షణాలను ప్రతిబింబిస్తుంది. భారతదేశ చరిత్ర ఒక పద్ధతిలో నడువక వివిధ దశలను, లక్షణాలను కలిగి ఉండటంచేత ప్రాదేశిక పరిస్థితులకు అనుగుణంగా ఆయా ప్రాంతాల చారిత్రక పర్యాటక ప్రదేశాలను అధ్యయనం చేయాల్సి అవసరం ఎంతైనా ఉంది. మరో విధంగా చెప్పాలంటే ప్రాంతీయ- స్థానిక చరిత్రలు భారతదేశ చరిత్ర రచనకు, అధ్యయనానికి మౌలికమైనవి. “డి.ఢి.కోశాంబి” అభిప్రాయం ప్రకారం భారతదేశ చరిత్ర అంతటిని ఒక పద్ధతిగా వర్ణించడం సమంజసం కాదు. ఎందుకనగా, ప్రాదేశిక, నైసర్గిక పరిస్థితుల ప్రభావం వలన, భిన్న జాతుల ఉనికి వలన, ఆర్థిక, సామాజిక, రాజకీయ వ్యవస్థలు వివిధ దశలలో సమాంతరంగా క్రమ వికాస పరిణామం చెందినట్లు చారిత్రకాధారాలు సూచిస్తున్నాయి. ఈ నేపథ్యంలో స్థానిక చరిత్రల పరిశోధన ఆయా ప్రాంతాల భౌగోళిక, నైసర్గిక, రాజకీయ, చారిత్రక పరిణామ క్రమం నుండి సమగ్రంగా పరిశీలించి, పరిశోధించి అధ్యయనం చేయాల్సిన అవసరం ఎంతైనా ఉంది. ఇటీవల కాలంలో దీనిని గుర్తించి ప్రాంతీయ చరిత్ర రచనకు సముచిత ప్రాధాన్యం కల్పించి అనేక ప్రాంతీయ రాజవంశాల మరియు వివిధ ప్రాంతాల చరిత్ర రచనకు శ్రీకారం చుట్టడం జరిగింది.

ఇటీవల కాలంలో చరిత్రకారులు ఒక ప్రాంతం యొక్క చారిత్రక పరిణామక్రమాన్ని అధ్యయనం చేయటానికి వివిధ అధ్యయన పరిశీలనా, విశ్లేషణ పద్ధతులను తమ పరిశోధనల్లో అవలంబిస్తున్నారు. నిరంతరం కొనసాగే మానవ పరిణామక్రమంలో అనేక రాజకీయ, ఆర్థిక, సామాజిక పరివర్తనలు జరిగాయి. ప్రాచీనకాలం నుండి మధ్యయుగానికి, మధ్యయుగం నుండి ఆధునిక యుగానికి చారిత్రక పరిణామక్రమాన్ని పరిశీలించి, ప్రత్యేక అధ్యయనం చేసేటప్పుడు ఎన్నో స్థూల ప్రాంతీయ అంశాలను సమగ్రంగా పరిశీలించాల్సిన అవసరం ఉంది.

భారతీయుల సమగ్ర చరిత్ర-సంస్కృతి అవగాహనకు స్థానిక, ప్రాంతీయ చరిత్ర రచనలు ఎంతో అవసరమని గుర్తించబడినది. ఈ కృషిలో భాగంగానే స్థానిక చరిత్రలు కూడా రచన విధానంలో ప్రాముఖ్యత సంతరించుకొని స్థానిక, ప్రాంతీయ రచనల ద్వారా విస్మరించబడిన లేదా మరుగునపడిన, మరిచిపోబడిన చారిత్రక అంశాలు వెలుగులోనికి తీసుకురాబడినవి.

కడప చరిత్ర మౌర్యులతో మొదలైంది. దీనిని మూలికినాడు అని పిలిచేవారు. ఇక్ష్వాకులలో హిరణ్యరాష్ట్రం అని పిలిచారు. ఒంటిమిట్ట బ్రీ కోదండరామ దేవాలయానికి చారిత్రక ప్రాధాన్యత ఉంది. ఈ ప్రదేశాన్ని పూర్వం ఏకశిల నగరం అని పిలిచేవారు. రాష్ట్ర విభజన తర్వాత ప్రభుత్వం ధీరామనవమి వేడుకలను నిర్వహించేందుకు ఈ ఆలయాన్ని ప్రధాన ఆలయంగా ఆంధ్రప్రదేశ్ ప్రభుత్వం ప్రకటించింది.

మానవ నిర్మిత వారసత్వాలు :

కోటలు :

గండికోట : చరిత్రలో సుప్రసిద్ధమైన ఈ కోట కడపజిల్లాలోని జమ్మలమడుగు నుంచి 15 కి.మీ. దూరాన 1670 అడుగుల ఎత్తున కొండమీద పటిష్టంగా నిర్మించబడింది. ఈ కోటను చాళుక్యులు సామంతుడైన కాకరాజు క్రీ.శ. 1123లో నిర్మించినట్లు గ్రామ కైఫీయత్తు తెలియజేస్తుంది. తరువాత క్రీ.శ. 18386 నుంచి విజయనగర రాజులు అభివృద్ధి గావించారు. కోట యొక్క ప్రధాన గోడలు మూడువైపులా ఎర్రటి నున్న రాళ్ళతో కొండరాతి మీద పునాదులు లేకుండా నిర్మించారు. కొండ మీద 40 బురుజులు ఉన్నాయి. బయట ప్రాకారం మీద భద్రతకై 101 బురుజులుండేవి. గండికోట వెనుక వైపు కొండకు గండి ఏర్పడి ఆ గండి గుండా పెన్నానది ప్రవహిస్తూ, ఈ కోటకు సహజమైన, సుందరమైన కందకం వలె ఉంటున్నది. గండికోట శత్రుదుర్భేద్యంగా అమరి ఉంది. గండికోటలో 12 ఆలయాలు ఉండేవని గ్రామ కైఫీయత్తు తెలుపుతుంది. కాని ప్రస్తుతం మాధవరాయ, రఘునాథ ఆలయాలు మాత్రమే గత వైభవానికి గుర్తుగా ఉన్నాయి. గండికోట నిర్మాణం వెయ్యి సంవత్సరాల ప్రాచీనతను సంతరించుకొంది. మసీదు, కావలి మంటపం నాలుగు వందల సంవత్సరాల క్రితం నిర్మించబడినాయి. ప్రస్తుతం గండి కోట పూర్తిగా కేంద్ర పురావస్తుశాఖ ఆధీనంలో ఉంది.

సిద్ధవటం కోట :

కడప నుంచి 24 కి.మీలు బద్వేలు మార్గంలో పెన్నానది తీరాన ఉంది ఈ కోట. సిద్ధవటం పూర్వం సిద్ధలకు ఆవాసస్థానంగా ఉండేది. శ్రీశైలం పుణ్యక్షేత్రానికి సిద్ధవటం దక్షిణ ద్వారంగా ప్రసిద్ధి. మట్టి రాజులు సిద్ధవటం కేంద్రంగా 12వ శతాబ్దం నుంచి కాకతీయ ప్రభువులకు సామంతులుగా ఉండి 14వ శతాబ్దం వరకు విజయనగరం రాజులకు సామంతులైనారు. సిద్ధవటం కోటను మట్టి రాజులు మొదట మట్టి కోటగా నిర్మించుకొన్నారు. తర్వాత 14వ శతాబ్దంలో పటిష్టమైన రాతి కోటను నిర్మించారు. దక్షిణం వైపు పెన్నానది. విశాలమైన సహజ కందకంగా ఉన్నది. 35 ఎకరాల విస్తీర్ణంలో ఈ కోట నిర్మితమైనది. గండి కోటను స్వాధీనం చేసుకొన్న నైజాం సైన్యాధికారి మీర్జుమ్లా సిద్ధవటం కోటను కూడా లోబరచుకొని కోటలో ఒక మసీదు నిర్మించాడు. కోట లోపల ఉన్న మందిరాల్ని ముస్లిం సైన్యం నాశనం చేసింది. ప్రస్తుతం ఈ కోట రాష్ట్ర ప్రభుత్వ ఆధీనంలో ఉంది.

ఆలయాలు, మందిరాలు :

ఒంటిమిట్ట కోదండరామాలయం :

కడప నుంచి చెన్నై మార్గంలో 25 కి.మీ. ఒంటిమిట్ట గ్రామానికి పడమటి వైపు ఊరి ముందర ఒక మిట్ట మీద విశాలమైన ప్రదేశంలో నిర్మించబడింది. ఆలయం గర్భగుడిలో మూలవిరాట్ మూర్తులు ఒకే రాతి బండమీద సీతాదేవి, కోదండపాణులైన రామ,

లక్షణలు రూపాలు మలచబడినాయి. కనుక ఇది కోదండ రామాలయంగా పిలువబడుతుంది. త్రేతాయుగ, ద్వాపర యుగాల్లో రామభక్తుడు జాంబవంతుడు నడయాడిన పుణ్యస్థలంగా ప్రసిద్ధి. అందుకు గుర్తుగానే ఏకశిలపై హనుమంతుడు లేకుండా సీతారామలక్ష్మణుల రూపాలు చెక్కబడినాయి. ఈ కోదండ రామాలయం ప్రాకారం, గోపురాలు, అంతర మరియు రంగ మంటపాలు పోత్రపి చోళరాజులు క్రౌష్ణదేవరాయలతో సహా విజయనగర రాజులు, మట్టి రాజులు దశల వారీగా నిర్మించినట్లు శాసనాలు, చరిత్ర తెలియబరుస్తుంది. ఈ ఆలయంలో చోళ విజయనగర రాజుల శాసనాలు ఉన్నాయి. సహజకవి, ఆంధ్ర భాగవత కర్త బమ్మెర పోతన తన భాగవతాన్ని ఈ ఒంటి మిట్ట కోదండరామునికే అంకితమిచ్చినట్లుంది. శ్రీరామనవమి పురస్కరించుకొని పదిరోజులు కోదండరామ బ్రహ్మోత్సవాలు వైభవంగా నిర్వహింపబడుతున్నాయి.

నందలూరు సౌమ్యనాథధాలయము :

కడప నుంచి చెన్నై మార్గంలో 40 కి.మీలో నందలూరు సౌమ్యనాథ ఆలయం ఉన్నది. ఇది ఒక విష్ణు ఆలయం. ఈ ఆలయాన్ని కుళోత్తుంగ చోళుడు క్రీ.శ.11వ శతాబ్దంలో నిర్మించినట్లు చెప్పుతున్నారు. 14 ఎకరాల విశాలమైన ప్రాంగణంలో ఈ ఆలయం ఉంది. 12వ శతాబ్దం చివర కాకతీయ ప్రభువైన మొదటి ప్రతాపరుద్రుడు గాలి గోపురాన్ని నిర్మించినట్లు తెలుస్తుంది. ఆదపూరు బౌద్ధ స్థూపాలు ఆదపూరు బౌద్ధ స్థూపం కడప జిల్లాలో బౌద్ధ ధర్మాన్ని సూచించే ప్రసిద్ధ స్థూపం. ఇది మూడవ శతాబ్దానికి చెందినది. అంటే మౌర్య చక్రవర్తి అగు అశోక చక్రవర్తి కాలానికి చెందినది.

పుష్పగిరి అతి ప్రాచీనమైన హరిహర క్షేత్రం. కడప నగరానికి వాయవ్యంగా 16 కి.మీ. దూరంలో పెన్నానది తీరాన పుష్పగిరి కొండ ఉన్నది. ప్రతి సంవత్సరం చైత్ర బహుళ త్రయోదశి నుండి వైశాఖ శుద్ధ సప్తమి వరకు పుష్పగిరి బ్రహ్మోత్సవాలు జరుగుతాయి. విజయనగర విద్యారణ్యస్వామి పుష్పగిరిలో ఆర్షధర్మ పీఠాన్ని స్థాపించారు. ఈ ఆలయంలో శ్రీచక్రం ఉన్నది. ఇక్కడ శంకర మఠ పీఠం ఉన్నది.

దానవులపాడు జైన క్షేత్రం :

జమ్మలమడుగు నుంచి 20 కి.మీ. దూరంలో కడప మార్గంలో దానవులపాడు జైన క్షేత్రం ఉన్నది. క్రీ.శ.7వ శతాబ్దంలో అనేక జైనులు ఈ క్షేత్రంలో నివసించినట్లు క్రీ.శ. 696వ సం? విజయాదిత్యరాజు యొక్క శాసనం ద్వారా తెలుస్తున్నది.

గండి వీరాంజనేయ స్వామి ఆలయం :

కడప నుంచి 55 కి.మీ. దూరంలో చక్రాయపేట మండలం సరిహద్దులో వేంపల్లెకు 8 కి.మీ. దూరాన పాపఘ్ని నది ఒడ్డున శేషాచల కొండలకు ఏర్పడిన గండి వద్ద కొండను ఆనుకుని వెలసిన ఆంజనేయ స్వామి ఆలయం ఉన్న పుణ్యక్షేత్రం ఇది.

కందిమల్లాయ పల్లె బ్రహ్మంగారి మఠం :

క్రీ.శ. 17వ శతాబ్దానికి చెందిన ఆధ్యాత్మిక సంపన్నుడూ, కాలజ్ఞాన తత్వవేత్త అయిన ధీపోతులూరు వీరబ్రహ్మేంద్ర స్వామి కంది మల్లాయ పల్లెలో నివసించి 1693లో జీవసమాధి పొందారు. నో న ను ఆ గ్రామాన్ని తర్వాత ఆయన పేరుతో బ్రహ్మంగారి మఠం అని పిలుస్తున్నారు. దూదేకుల సిద్ధయ్య, దళితుడైన కక్కయ్య వీరి ప్రధాన శిష్యులు. ఈయన మనుమరాలు ఈశ్వరమ్మ బ్రహ్మంగారి తత్పల్ని బోధనల్ని ప్రచారం చేసింది. ఇటీవల బ్రహ్మంగారి పేరుతో తెలుగు గంగా ప్రాజెక్టులో భాగంగా బ్రహ్మంగారి సాగర్ పేరుతో రిజర్వాయర్ నిర్మించబడింది.

ప్రొద్దుటూరు అమ్మవారి శాల :

ప్రొద్దుటూరు పట్టణం రాయలసీమ జిల్లాలో ప్రధాన వాణిజ్య కేంద్రం. బంగారు వ్యాపారంలో భారతదేశంలో కెల్లా బొంబాయి తర్వాత ప్రొద్దుటూరు ప్రధాన కేంద్రం. ఇక్కడ వైశ్య ప్రముఖులు తమ కులదేవత అయిన ప్రాసవీ కన్యకాపరమేశ్వరి ఆలయాన్ని క్రీ.శ. 1890లో నిర్మించారు. దసరా ఉత్సవాలు అత్యంత వైభవోపేతంగా జరుపుతారు. ఈ ప్రొద్దుటూరులో ఇంకా ప్రాచీన శివాలయం (అగస్తేశ్వర ఆలయం), ముక్తి రామేశ్వరం ప్రసిద్ధి చెందిన ఆలయాలు.

దేవుని కడప-లక్ష్మీ వేంకటేశ్వర ఆలయం :

కడప అంటే ముఖద్వారం. ఈ స్థలం తిరుమల క్షేత్రానికి గడపగా ప్రసిద్ధి. అందుకే ఇక్కడ వెలసిన ఊరు కడపగా పిలువబడుతూ ఉంది. 15, 16 శతాబ్దంలో విజయనగర రాజులు, వారి సామంతులు నంద్యాల రాజులు, మల్లి రాజులు ఆలయాన్ని మరి కొన్ని నిర్మాణాలతో విస్తరించినారు. తిరుమల యాత్రికులు ఈ వేంకటేశ్వరుని దర్శించి పూజించి, ఈ గడప దాటి వెళ్ళడం ఆనవాయితీ, ఆలయానికి సమీపంలో పుష్కరిణి ఉంది. ప్రస్తుతం ఈ ఆలయం తిరుమల తిరుపతి దేవస్థానం వారి ఆధీనంలో ఉంది.

కడపలోని మొట్టమొదటి మసీదు మస్జిద్-ఎ-ఆజం :

కడప నగరంలో బుగ్గవంక గట్టున ప్రస్తుత గుర్రాల గడ్డ వీధి మొదట్లో ఒక మసీదు ఉంది. దీనిని మస్జిద్-ఎ-ఆజం అని అంటారు. హిజరి 1103 (క్రీ.శ.1691)లో నిర్మించినట్లు ఇందలి శిలాఫలకం పేర్కొంటున్నది. క్రీ.శ. 1710లో అబ్దుల్ దచి అనే మయానా వంశీయుడు కడప నవాబు అయి ప్రస్తుతం సబ్ జైలు, బాలికల పాఠశాల, కళాక్షేత్రం, దూరవాణి భవన సముదాయం ఉన్న విశాలమైన స్థలం చుట్టూ ఎత్తైన గోడలు కట్టి కోట నిర్మించాడు.

కడపలో మొదటి చర్చి :

క్రీ.శ. 1800లో కడప, కర్నూలు, అనంతపురం, బళ్ళారి జిల్లాలు నైజాం నవాబు నుండి ఆంగ్లేయులకు సఖలు పడగా, ఈ ప్రాంతంలో కడప పాలనా కేంద్రంగా సర్ థామస్ మన్రో మొదటి కలెక్టరుగా ఆంగ్లపాలన సాగింది. క్రీ.శ. 1824లో డబ్ల్యు. హెబెల్ అనే ఆంగ్లేయుడు 'ప్రార్థనామందిరం (చర్చి) ను నిర్మించాడు. ఈ హెబెల్ ఉద్యోగ రీత్యా కడప జిల్లా ప్రజాపనుల సర్వేయరుగా వచ్చిన వాడు, ఈ చర్చి నుంచి ప్రస్తుతం ఎన్.టి.ఆర్. సర్కిల్ వరకు క్రైస్తవ కుటుంబాల కొరకు ఇండ్లు నిర్మింపజేసినాడు. ఈ వీధిని ఇప్పటికీ క్రిస్టియన్ లైన్ అని పిలుస్తున్నారు.

సహజ సిద్ధ వారసత్వం :**కోనలు, జలపాతాలు :**

సిద్ధవటం మండలం లంక మఠి అడవుల్లో ఎత్తయిన కొండవార వరండా వలె ఉండి సహజ సిద్ధంగా ఏర్పడిన కొన నిత్య పూజ కోనగా ప్రసిద్ధిగాంచినది. కడప నుంచి 30 కి.మీ. దూరాన బద్వేలుకు వెళ్ళువారిలో కపర్ధేశ్వర కోన ఉంది. ఈ కోన నుంచి 3 కి.మీ. దూరంలో కొండల మధ్య కోనలో గోపాలస్వామి కోన ఉంది. గండికోట వెనుక భాగాన గండి సహజంగా ఏర్పడి చూడటానికి రెండు కొండలుగా ఉన్నాయి. ఈ గండి గుండా కడప జిల్లాలో ప్రధాన నది అయిన పెన్న అందంగా వింత సోయగాలతో మందంగా ప్రవహిస్తూ ఉంటుంది. ఇవే కాక వేయి నూతుల కోన, పొలతల కోన, పాలకొండ జలపాతం ముఖ్యమైనవి. కడప జిల్లాలో ఇంత గొప్ప ప్రకృతి రమణీయ దృశ్యం భగవంతుని ప్రసాదంగా భావింపబడుతూ ఉంది. దేశ విదేశ పర్యాటకుల్ని ఈ దృశ్యం ఘనంగా ఆకర్షించి ఆనందింపజేయగలదు.

లంక మల అభయారణ్యం :

లంకమల అడవులు కడప జిల్లాలో సిద్ధవటం, బద్వేలు, ఖాజీపేట మండలాల్లో 464 చ.కి.మీ. విస్తీర్ణంలో వ్యాపించి ఉన్నాయి. పూర్వం ఈ అడవులు దండకారణ్యంలోని అంతర్భాగం. ప్రపంచంలో ఎక్కడలేని ఎర్రచందనం చెట్లు విరివిగా గల అరణ్యమిది. ఎర్రచందనం లంకమల అడవుల్లోనే గాక, శేషాచల కొండల అడవుల్లో కూడా పెరుగుతాయి. ఎర్రచందనం ఎంతో విలువైన కలప కనుక ఇది ఎర్ర బంగారంగా పరిగణింపబడుతూ ఉంది. ఈ లంకమల అడవుల్లో అనేక జాతుల జంతువులు, పక్షులతోపాటు ప్రపంచంలో ఎక్కడా లేని పక్షి కలివికోడి (జెర్డాన్ కర్నర్ / రిసోఫ్టిలిస్) ఉంది.

సాంస్కృతిక వారసత్వం :

సాంస్కృతిక వారసత్వంగా కడపజిల్లాలో ఇప్పటికీ తోలు బొమ్మలాటలు, వీధి నాటకాలు, చెక్క భజనలు, కోలాటలు, తప్పెట గుళ్ళు తదితర జానపద కళాఖండాలు ప్రదర్శింపబడుతూ పరిరక్షింపబడుతున్నాయి. చేతివృత్తులలో చేనేత, వని పెంట కంచు, ఇత్తడి

వస్తువుల తయారీ, శెట్టి గుంట కొయ్య బొమ్మలు ప్రపంచ ప్రసిద్ధి ముగ్గురాయి, కడప నాపరాళ్ళు, ఆస్ట్రోస్టాస్, యురేనియం వంటి ఖనిజ నిక్షేపాలు ఉన్నాయి.

ముగింపు :

మన విశిష్ట సంస్కృతి యొక్క సుసంపన్న వారసత్వ విలువల్ని నిలుపుకోవడం ప్రతి పౌరుని యొక్క విధి. నేను ఈ అంశంను తీసుకోవడంలో ప్రధానమైన కారణం స్థానిక ప్రజలు వారసత్వం పట్ల తర్గ, అత్యీయ భావన కలిగి ఉండేటట్లు చేయడం, అలాగే నీ సంస్కృతిని కాపాడుతూ, ఇతరుల సంస్కృతిని గౌరవించాలని, లౌకిక, సాంస్కృతిక విలువలు పెరిగేలా చేయడం. భావితరాల వారి కోసం కళా, సాంస్కృతిక వారసత్వ విశేషాల్ని కాపాడుకోవాలని నా యొక్క ఉద్దేశ్యం.

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EMERGENCE OF COMMUNIST MOVEMENT IN KADAPA DISTRICT

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The Russian Revolution inspired the freedom movements of the Colonial countries in the world. India also got inspiration from the Russian Revolution. Russian Revolutionaries founded the third international in Moscow in 1919 to spread the communism worldwide.

Muzaffar Ahmad, one of the earliest leaders of the Communist Party of India. Stated that the Communist Party of India (CPI) was founded abroad and become an affiliate of the communist international in 1921. According to him the party was formed towards the end of 1920 at the Tashkent Military School¹, Tashkent in Soviet Union. One of the veteran communist leader in India was Sri Pada Amrit Dange who published a book "Gandhi and Lenin" in 1921². He also started an English weekly for the propagation of Marxist ideology. M.N. Roy the first Indian to become a Communist in India and also one of the founder of the Mexican Communist Party³ attended the second communist international in 1920 as a Mexican representative. M.N. Roy inspired the Indian Youth. By the inspiration of Russian Revolution, M.N. Roy, they established the communist party of India. In 26th December 1925 at Kanpur city.⁴ On advice of M.N. Roy the Communist Party of India was an affiliate to the Communist International.⁵ The Indian leaders like M.N. Roy, S.A. Dange, G.M. Adhikari, C.P. Dutt, Nalini Gupta, Ayodhya Prasad, Shaikat Usmani and some others were trained in Moscow on the implementation of the plan to spread communist ideology in India.⁶

By 1923 the Communist had endeavoured to organize a worker's and peasant party. Who were to be the members of community party. In the meantime the British Government was keeping a close watch on the communist movement in India, to stop the spread of communism in 1924 March 17th the British Indian government charged some communist leaders in the Kanpur conspiracy in case i.e., M.N. Roy, Muzaffar Ahmed, Shaikat Usmani, S.A. Dange, Singaravelu Chettiyar, Nalini Gupta⁷ etc.

At the end of the 1920th decade many strikes were organised in the industrial cities of India. The Indian British government thought that strikes and spread communism in India would happen due to the Russian financial support again in March 1929 the Indian government filed the Meerut Conspiracy case⁸ in which certain communist leaders such as S.A. Dange, Muzaffar Ahmad, Shaikat Usman along with Philip Spratt and Benjamin Francis Sradley. The Meerut conspiracy case created great attention from all over the country.

The allure of communism increased by the reason of publicity of the above two cases received. The Kanpur conspiracy and Meerut conspiracy cases were the landmark for the communist movement in India.

In Andhra the Growth of Communist Party in backdrop of various changes taking place in Indian Communist Movement:

The Communist Party in Andhra had its origins during the freedom struggle. During the Satyagraha movement in 1930-32 many youths were imprisoned, their imprisonment inspired by B.K. Dutt, Kundan Lal, D.K. Sinha, Siva Verma who were serving life sentence in Lahore conspiracy case in Madras

Jail.⁹ The young Andhra people such as Madduri Chandra Sekhar Rao, Garapati Satya Narayana, Alluri Satya Narayana Raju, Jonnalagadda Ramalingaiah, Puchalapalli Sundaraiah, Gadde Lingaiah, Madduri Annapuranaiah, K. Bala Ramaiah, T.V. Chalapathi, Kosaraju Sesaiah, Kodavatiganti Kutumba Rao, Bhayankara Chari etc., who were influenced by the revolutionaries of Bengal. P. Raghavaiah, P.V. Sivaiah, Chandra Rajeswar Rao, P. Narasimha Murthy, Nanduri Prasad Rao, Chandra Ramalingaiah, Tarimela Nagi Reddy, Neela Rajeskar Reddy etc., were went to Banaras University for higher studies were provided with communist literature for the progressive youth of Andhra. Gadde Lingaiah founded the 'Adarsha Gandha Mandali' and edited the 'Prabha' magazine. Amma Novel by Maxim Gorky, communist manifesto translated into Telugu by Puchalapalli Sundaraiah published by the Adarsha Granda Mandali.¹⁰

The youth who met the above three streams were started the Communist Party in Andhra. The first Communist Party formation meeting was held in Andhra at Kakinada on January 29, 1936 during the time of State Youth Federation Congress held there. It was attended by 10 representatives. At that time the membership of the party in Adhrawas 40. S.V. Ghate attended this meeting on behalf of the central committee. A seven members committee was elected. Puchalapalli Sundaraiah, Polepedde Narasimha Murthy, Chalasani Vasudeva Rao, Alluri Satya Narayana Raju, Madduri Chandra Sekhar Rao, Tanikella Venkata Chalapathy and Kosaraju Sesaiah were committee members. Sundaraiah was elected as secretary in this meeting. After Sundaraiah's arrest in June, Polepeddi Narasimha Murthy took over as secretary." Being banned by the government (1934 result of Meerut Conspiracy) communist setup several front organisations such as Kisan Sabha, Youth and students organisations to spread the philosophy of communist party. In all the above referred district committees were formed.¹²

Formation of Communist Party in Kadapa District :

The Communist Party was in infancy stage in Kadapa district until 1943. N. Sangameswar Reddy, S. Varada Reddy and Moka Venkata Subbaiah who were the heads of the District Congress Committee, were attracted towards the leftist ideology with the introduction of Puchalapalli Sundaraiah and joined the Communist Party in 1938.¹³ In 1941 the youth such as Yeddula Eswar Reddy, Y. Adinarayana Reddy who participated in individual Satyagraha in Chennuru was arrested for participating in the Satyagraha call of Gandhi and they sent to Nellore Jail. Yeddula Eswar Reddy and other youth were influenced by the introduction of AK Gopalan in Nellore Jail.¹⁴ N. Siva Rami Reddy, J. Venkata Ramireddy were joined communist party who were influenced by the Banaras students i.e., Tarimela Nagi Reddy and Neelam Rajasekhar Reddy.¹⁵

Communist Party of India cells were formed the village committees in many villages covering the districts of Anantapur, Kadapa, Guntur, Nellore etc., Despite the ban on the party several secret journals were circulated among the members of the cells to educate them on public issues of National and International importance. ¹⁶Swathantra Bharat Magazine, which was published secretly during the second world war period was distributed to the youth of Ankamma Gudur, Peddapasupula, Alankhan Pali etc., in Kadapa District. In this context in 1940's..

Ponnathota Venkata Reddy, Gajalla Malla Reddy, K.V. Nage Reddy and others in Ankamma Gudur came in contact with communism. Between 1942-46 Yetukuri Bala Ramamurthy, Muttevi Mhdhavachari and Ramakrishna Reddy came to this district as organisers on behalf of the state committee. Ramakrishna Reddy worked in Rajampet taluka.¹⁷ In 1942 the party cells were formed in Kadapa town, Alamkhanpalli and Rajampet. At the end of the 1943, an organising committee was formed with Muttevi Madhavachari, Varada Reddy and Moka Venkata Subbaiah, Panjam Narasimha Reddy as the secretary.

In 1944, young people who wanted to establish Swaraj with the revolutionary ideology attended to Ramakkapalli political school near Pullampet, Rajampet taluk. ¹⁸Puchalapalli Sundaraiah and Mukkamala Nagabhushan Rao attended this political class for 40 days. It gave indelible impression on their activities. The first communist party formation meeting in Kadapa was held at Pulivendula on 15th October 1947. ¹⁹ The party workers from Kadapa, Jammalamadugu, Pulivendula Rajampet and Kamalapuram were attended. Panjam Narasimha Reddy as secretary, Y. Eswar Reddy, N. Siva Rami Reddy, Ponnathota Venkata Reddy, Gajjala Malla Reddy, Hussain Babu as secretariat members and with 10 council members formed a committee.

In February 1948, the second all India Congress of the Communist Party held in Calcutta supported the Telangana movement. They wanted to establish communist rule in India through the model of Telangana armed struggle. The government banned the Communist Party National wide. Many national, state and district leaders went to underground, some of the leaders were arrested. In Kadapa district Gajjala Malla Reddy, Moka Venkata Subbaiah, Panjam Narasimha Reddy, Hussain Babu, Tekuri Subbarao and some others were arrested and sent to Cuddalore Central Jail. In Cuddalore jail. They came in contact with prominent communists like A.K. Gopalan, Madduri Chandra Sekhar Rao, K.L. Narasimhan, M.R. Venkataraman. ²¹ In district some of the leaders went to underground, arrest of the key leaders in the district, the programmes were stalled, Y.V. Krishna Rao was sent from the state center to Kadapa district to correct the situation.

On 27th September 1949 when the congress government ruling Madras state banned the communist party, the police tried to arrest Yeddula Eswar Reddy who was incognito in Peddapasupula village on 28th September 1949. Hundreds of villagers prevented the arrest, but a farmer named Venkata Konda Reddy was shot dead by the police. ²² Although Yeddula Eswar Reddy came from the Rich landlords family in Peddapasupula village of Jammalamadugu taluk, he organised Youths like Nukala Kondaiah, P.R. Sanjeeva Reddy and others and started to oppose the actions of Sanjiva Reddy, who was a member of the justice party and the village's feudalist, by forming a Mitramandali. In 1941 at the call of Mahatma Gandhi, Y. Eswara Reddy participated in the Satyagraha in Chennuru and was sent to Cuddalore jail. Cuddalore jail he came in to contract with AK Gopalan. After being released from jail with the inspiration of AK Gopalan, he attended Ramakkapalli Political School in 1944 and joined the communist party in 1945. Yeddula Eswar Reddy, Nukala Kondaiah and P.R. Sanjeeva Reddy attended the All India Kisan Sabha held in Vijayawada in 1944.

Anti-feudal struggles in the villages gained momentum with the call given by the Calcutta Party Conference in 1948. Dudekuls and Dalit- groups started a struggle against Keshi Reddy who was village Feudalist of U. Rajupalem in Kadapa District.

On October 1, 1949 the Malabar Reserve Police force, with the cooperation of Keshi Reddy plan to attack U. Rajupalem villagers. When they reached the outskirts of the village to attack Rajupalem, the villagers and party activists came to know about the matter and united and resisted the police with stones. The Dalit Comrades Pedda Venkatanna, Maranna, Chinna Venkatanna was shot dead by the police ²³. During this ban period that the teachers like Veena Vijaya Rama Raju, and G.C. Venkata Reddy, C. Lakshmi Reddy, R. Sanjeeva Reddy and others who participated in the activities of the communist Party, were dismissed from their jobs by the Congress Government and Canceled their certificates, but they supported development of the District movement. ²⁴ Although the Madras High Court released some detainees with a habeas corpus Petition, Panjam Narasimha Reddy, who was elected as the district secretary in the Kadapa District conference in 1947, was not released. Y.V. Krishna Rao was unanimously elected as the New secretary and continued as secretary till 1952. ²⁴

As the part of Telangana armed struggle, the party decided to expand the guerrilla armed struggle in the Andhra region and accordingly the party called for the formation of regional Committees with merge of two or three districts. As part of that Rayalaseema Regional Committee was formed by combining Kadapa, Kumool and Anantapur districts. Y.V Krishna Rao as the secretary. Even before the formation of Rayalaseema Regional Committee, Party troops were formed in Kadapa district, and 30 people were trained on the use of weapons in forests near vempalli²⁵. In discussions held the Kadapa Zonal Committee in Mallela hill on the decision to implement guerrilla war fare, Y.V. Krishna Rao proposed guerrilla warfare the District Committee opposed the warfare in the view of the consequences of police killing of movement workers in many areas.

In the middle of 1951, Ajay Gosh, Dange and Ghate brought forward a document named three piece, criticizing the policy of the Central Committee under which Chandra Rajeswar Rao was the General Secretary on the continuation of the armed struggle in Telangana, in which they said that the armed struggle should be abandoned. In 1951, at the invitation of the Soviet party, they secretly went to Moscow and had long discussion with Stalin and other leaders there. Chandra Rajeswar Rao BasavaPunnaiah, Ajay Ghosh, S.V Ghate came to India with a New party policy document.²⁶ According to the new Policy the Central Committee take a decision by giving up the Armed struggle. Situation changed due to the Government announced the General Elections on 1952. An official and unofficial word came that the Party (CPI) would participated in General Elections to be held in early 1952.

In the above situation Kadapa Communist Party also Participated in 1952 General Elections. YeddulaEswar Reddy won the Kadapa Lok Sabha seat in 1952 General elections, N. Siva Rami Reddy won the combined Kamalapuram Assembly seat, and PanjamNarasimha Reddy won the Rajampet Assembly seat on behalf of the Communist Party²⁷. YeddualaEswar Reddy won the Kadapa. Lok Sabha seat in 1952, 1962 and 1971 general elections respectively²⁸. In 1964 there was a split in Communist Party on India (CPI). And Communist Party of India Marxiest (CPIM).

It can be said that the impact of this split was not much in Kadapa district. The district leaders PanjamNarasimha Reddy, PonnathotaVenkata Reddy turned toward the TarimellaNagireddy group politics but the most of the leaders and workers remained in CPI. The impact of the split was nominal effect on Kadapa district.

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PADH: A TRIBAL PANCHAYAT SYSTEM OF NIR SIKARIS OF ANDHRA PRADESH: POLITICO-CULTURAL STUDY

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Introduction

In Andhra Pradesh, the Tungabhadra River exclusively flows through the Kurnool District and here it unites with its tributary, the Handri (Indravathi), and winds northward and finally falls into the Kistna (Krishna River) at Kudali Sangam (Sangameswaram of Nandikotkur Mandal).

Tungabhadra plains in Kurnool District can be defined as an area delimited to the Mandals such as Manthralayam; Yemmiganur; Pattikonda; Gonegandla; Kodumur; Devanakonda; Gudur; Kurnool; Kallur; Nandikotkur; Orvakal; Adoni; Alur etc. The alluvial plains of the Tunga Bhadra River, which is also the most densely populated part of Andhra Pradesh; and comprises people of various tribes, nomads and semi-nomads like Chenchu, Nir Sikari, Golla, Kuruba, Boya, Bestha, Budabudakala, Jangala etc., who live by hunting-gathering and fowling even to this day as well as various castes and communities engaged in a variety of occupations and have a distinct livelihood. Nir Sikaris, present under study, populate in villages in Kurnool district such as Gudur, Munagalapadu, Bangarupet of Kurnool City, Pasupala, Nandikotkur, Orvakal, all of which are located on the Tungabhadra Plains.

Objectives and Methods

To document the unique living traditions and politico-cultural practices of Nir Sikaris, which are unexplored and on the verge of extinction, is the main objective of the study. In achieving this aim, the authors carried out the participant observation method at the dwelling places of Nir Sikaris. Finally, the authors' team tried to fill the gaps by spotlighting the panchayat system as well as traditional practices hitherto undocumented for posterity as these practices are going to disappear gradually because of modernization. While collecting data during the field works, the authors elicited the data by taking oral interviews from the Nir Sikaris and through personal observations. Additionally, to strengthen the study, the researcher has interviewed core social groups and collected the views about these Nir Sikaris from the folk of the core society. Finally, as it gives detailed living traditions and practices of Nir Sikaris based on the primary sources, this research paper is unquestionably an original paper.

Literature review

Generally, it is known that the socio-economic and cultural profile of hunting-gathering societies since the later part of the 19th Century was documented by Europeans in general, by British administrators in particular. Their documentation was mainly to acquire accurate knowledge of the same societies for the proper rule.

Bating sketchy notes which were published in the form of census reports; gazetteers, dictionaries,

and a few articles, detailed accounts of Nir Sikaris, in particular, are unfortunately absent.

However, a few ethnographers such as Johnson, Yule & Burnell (1886), Edgar Thurston (1909), Vakulabaranam Lalitha (1995 & 2009) and Yadava Raghu (2005, 2012, 2017 & 2022) were who threw light on Nir Sikaris, the Ex-Criminal Tribe. With little research being done on this community in all spheres, a vast and intact field awaits both ethnographers and social scientists. Hence, there is a dire necessity to focus on them and to bring to light their ethnicity and socio-cultural profile.

Nir Sikaris

The name Sikari is derived from Urdu or the Persian word Shikar/Sikar (www.lexico.com). S(h)ikar means hunting; Sikari means hunter, who hunts big game considering it a major occupation of the community. Nowadays, hardly any Sikaris are engaged in this occupation. Even though they are called both Sikaris and Neeri/Nir Sikaris, they prefer to be called Sikari (*Interview with Sikari Nana Singh*).

Based on the geographical regions of their subsistence, there is a distinction in terms of nomenclature. They are known as Nir Sikaris/Sikaris in Andhra Pradesh; whereas *Pardhis/Maha Pardhis* in Maharashtra (*Interview with Sikari Nana Singh*), and *Hakki Pikki* (bird catchers) in Karnataka. The alternate names of Hakkipikki include *Harana Shikari*, *Adavi Chenchar*, *Shikari* etc. Nir Sikaris of Andhra Pradesh have marital ties with Hakkipikkis of Karnataka and Pardhis of Maharashtra (*Interview with Sikari Rajamma*). The name Pardhi is derived from Sanskrit *paradh*, meaning “hunt” or ‘hunting’ (like the word Shikar). (Malti and Misra 1994).

The Bahelias of Uttar Pradesh and the Nir Sikaris of Andhra Pradesh have certain parallels in their nomenclature.

‘The occupation of the Bahelias is described as hunting, bird trapping, and collection of jungle produce. Bird catchers among the Bahelias were known as *Miskar*, said to be a corruption of *Mir Shikar*, meaning “head huntsman” or *Maskar*, meaning “eater of meat” (Malti and Misra 1994).

During the Non-Cooperation Movement of 1922, peasant nationalists killed 23 police officers and set fire to a police station in *Chaurichaura* of Uttar Pradesh. In this regard, in the 55th session⁵ of the Indian History Congress Symposium held in 1994 at Aligarh and entitled *Some concerns on evidence, language, and history*; Shahid Amin, a historian, stated that *Mir Shikari* is the first accused in the *Chaurichaura* case.

“At the hon-violent event, we threw mud pellets and stoned each other; I, too, threw mud pellets. I and the rest of them had slain the cops when the cops came and barricaded themselves in the police station, *Mir Shikari* stated in court”.

In legal parlance, Shikari, who was himself an important figure in the local volunteer organization, acted as the court’s ‘Approver’ by testifying against his fellow volunteers in hope of pardon for himself (Steadly 1997). This *Mir Shikari*, Vakulabharanam Lalitha opined, could be Nir Sikari (Lalitha 1995). However, the distinction between the phrases Nir Sikari and *Mir Shikari* is merely a matter of pronunciation; the word Nir Sikari also denotes a head huntsman meat-eater.

Origin of Nir Sikaris in Telugu speaking areas

The Nir Sikaris are semi-nomads and populate Maharashtra, Karnataka, Andhra Pradesh, and Telangana. As no script is available, understanding their language is extremely difficult and in all seriousness, it is on the verge of extinction. They speak all South Indian languages including Telugu and Kannada, in

addition to their own.

Based on case studies taken and oral interviews conducted with Nir Sikaris, as well as their spoken language, it is assumed that they have a hoary past and hail from Maharashtra. They claimed that they had an ancestral relationship with the legendary king Sivaji. When it comes to the migration of Nir Sikaris, scholars have differing perspectives. After the Maratha's defeat by the Moghuls, some scholars think, they went to South India.

The study area, in particular, fell under the control of the Yadavas of Devagiri (Maharashtra) in the early mediaeval period. Tungabhadra plains have a plethora of inscriptional evidence dating back to the Devagiri Yadavas, which provides massive information about their rule here. Later, Sivaji invaded South Indian territories which include Karnataka, Telangana, Andhra Pradesh, and Tamilnadu between 1676 and 1677. In February 1677, he entered Hyderabad of Asafjahis and in March 1677, he marched from Hyderabad to Kurnool. He then flew from Kurnool to Srisailam, where his army was waiting for him in Anantapur. Sivaji travelled from Srisailam to Atmakur and Nandyal before making his way to invade Gandikota Fort in Kadapa District. After that, he made rapid marches and entered Tamilnadu (Sarkar 1920).

Knowing this, it's understandable that certain Marathi families and warrior tribal clans stayed and settled in South India under the rule of the Yadavas of Devagiri and during Sivaji's invasion of South India rather than returning to Maharashtra. Different Marathi caste people such as Bhava Sara Kshatriya Rangaraj (Darji), Are (Arya) Marathi, Are Katika, Chitari, and warrior tribes like Nir Sikari are still residing in the Tungabhadra Plains (*Interview with Uttarakara Satyanarayana*). As a result, it is now widely accepted that the Nir Sikaris of Rayalaseema were also from Maharashtra and they had ancestral relations with the legendary King Sivaji.

Hunting - trapping and gathering

Nir Sikaris have previously lived a nomadic existence. They continue to live as semi-nomads today. Hunting and bird catching is their main occupation. They subsist by hunting foxes, hares, wild boars, pigeons, field rats, iguana, wild cats, and fish, as well as trapping birds like pigeons, bellam guvva, quail (*Burra pitta/kamju*), crane (*Kongo*), duck (*bathu*) etc., Nir Sikaris, like all other hunters and fowlers, can locate game birds from afar and thus can attract and trap them by mimicking their sounds. They used to go hunting for a week or ten days a month, but now they only go on weekends.

The hunting and trapping equipment of Nir Sikaris are: *Goppeni/Galolin*, *Kandalin*, *Tantalon*, *Jaalin*, *Pishiyan* and *Mangarin*. They would make nets with horsehair as well as commercially available nylon wire. The foremost and the early hunting material of Nir Sikaris is *Goppeni* or *Galolin* (catapult or pellet bow). With *Galolin* they frequently shoot a bird flying. The remaining hunting materials are *Tantallon* (a large/small trap made up of multiple nooses, suspended from a rope) to hunt foxes; *Kandalin* (a trap made of bamboo sticks and nylon string) for partridges; *Jaalin* for rabbits, wild cats and jangam cats; *Pishiyan* for Cranes and other birds and *Mangarin* (a cylindrical trap) for Iguana (*Udumulu*) and wild foxes (*Interview with Sikari Prasad*).

Many of the Nir Sikaris' hunting material nomenclatures are indistinguishable from those of other tribes such as Nakkala (Telangana), Kanjara Tribes (Uttar Pradesh), Kuchbandhias (Uttar Pradesh. & Madhya Pradesh) and Pardhis (Maharashtra). For ex. Nir Sikaris' *Galolin* - Nakkals' *Guler* (*Interview with Ganesh*) and Kanjars' *Gulel*; Nir Sikaris' *Tantalon* - Pardhis' and Kuchbandhias' *Tantla* and *Tantli*; Nir Sikaris' *Kandalin* - Pardhis' *Khandara*, Nir Sikaris' *Mangarin* - Pardhis' *Mangri* etc. (Malti and Misra 1994). Thus, we can notice certain parallels.

Based on the elicited information, it came to know that the ancestors of Nir Sikaris used to collect forest products like roots, herbs and vegetable products while hunting in the jungles. Now, no Sikari is collecting roots and herbs but they gather vegetable products and honey. Likewise, these collections are neither bartered nor sold. However, the information., regarding gatherings for the subsistence of their economy is not as copious as on hunting.

Politico-cultural practices

Child marriage is an extremely common occurrence. Following the wedding, the bride and groom will be blessed by the elders of their community and sent for begging. The lack of practice of the socially bad dowry system, which is rampant in our civilized and developed society, is unique in the Nir Sikaris. Mothers-in-law, on the other hand, will undoubtedly be required to gift something to the bride (daughters-in-law). Polygamy is only accepted and tolerated with the consent of the first wife. Widows are permitted to remarry. The problems or mistakes such as theft, black magic etc. are solved by panchayats called *padh* in their language. These panchayats are classified by them as *Padh mu Bekhadin bornou kantaku karchuzoanu*; *Padhu mu Bekhadin Kuzoa nu zeeth josheun*; *Padh mu Bekhadin Dood ni zeeth jovaanu*; *Padh mu Bekhadin Deevo ni zeeth baluschuv* etc. The punishments will be depending on the wrongdoings.

(A) Padh mu Bekhadin bornou kantaku (Jujube thorn) karchuwanu / Kharkar na Kaanta karchuwanu:

If anyone maintains an illicit/ illegal relationship, the problem will be solved through a panchayat known as *Padh mu Bekhadin bornou kantaku*. In this panchayat, the person shall be punished with *Jujube thorn (Gangareni Mullu in Telugu)*. If the woman makes such a mistake, the right side of her nose and her left ear will be cut off with a *Jujube thorn*, while the man's left ear would be cut off and be branded a mark (*interviezo with Sikari Rajamma*). Following that, a massive boulder or rock will be placed on the victims' heads, and both victims will be flogged with *chalkai* (a slang term for a whip), made of iron, by their community heads (*interview with Sikari Nana Singh*). The *chalkai* is constantly kept in the box in front of Goddess Durga since it is considered sacred. It is taken out only when the wrongdoer is to be punished.

(B) Padhumu Bekhadin Kuwa nu zeeth josheun:

If anybody is accused of committing crimes such as theft, black magic etc, he will be called for this *Padhu mu Bekhadin Kuwa (well) nu zeeth josheun*. The individual who is being accused, the headmen, and everyone else of Nir Sikaris gather at a well. The person who is blamed, on his behalf, must first choose two people, then take three measures of a long bamboo stick from the well, and have a third person standing there. One of the two men chosen will be drowned in the well. Meanwhile, the other must go towards the third person from the well, touch him, and then return to the well to touch the person who has drowned. If they are successful in doing so it is said that the one who is being accused has made no mistakes. In the contrast, if the one who has been drowned in water comes out before being touched, then it is said that the blamed has made the mistake.

(C) Padhmu Bekhadin Dood (Milk) ni zeeth jovaanu :

If it is suspected that someone has used black magic, each family head and his wife should go to a Neem tree and pour milk to it. Within 2 to 3 weeks, any of the family members of the person who has done a mistake will fall ill and then the person will accept his mistake. After that, the person is beaten with wild date palm sticks and also he will be fined an amount of three to four thousand.

(D) Padhmu Bekhadin Deevo (Lamp) ni zeeth baluschuv (Panchayat) :

In this panchayat, a lamp is lit in any one of the temples and the blamed is asked to put off the lamp. Within 2 to 3 weeks, if any family member of the blamed falls ill it is said that the blamed person will be considered a victim and will be punished. The blamed is beaten with wild date palm sticks and will be fined an amount of three to four thousand (*interview with Sikari Vijay & Sikari Suresh*).

Thus, the *Panchayat* system is very unique. The panchayat is run by a council consisting of five headmen. For instance, there is a headmen council at Bangarupet of Kurnool City whose headmen are 1. Sikari Jalla (s/o Jangir); 2. Sikari Nana Singh (s/o Sonu Singh); 3. Sikari Jalli (s/o Ramdas); 4. Sikari Syam (s/o Jamili) and 5. Sikari Sanjay (s/o Ganesh) (*interview with Sikari Nana Singh*) (Fig. 4). The five members of the headmen council at Gtidur town are Charmal Pawar, Chattar Singh Pimpla, Sajan Pimpla, Pedda Kasthur Pawar, and Ramdas Kale (*interview with Sikari Vijay*).

Social status :

Nir Sikaris are socially comparable to tribes, but they felt about themselves as equal to *Kshatriyas* in the *Chaturvarna* system. 'We are *Sivaji's* descendants; our forefathers came from Maharashtra and settled here during *Sivaji's* invasions,' claimed Sikari Nana Singh. They think of themselves as having a superior social status to the Marwadis. They assert that 'the ancestor of both Nir Sikaris and Marwadis was the same; the Nir Sikaris were born to an ancestral wife and the Marwadis to a concubine; this is the cause for their backwardness in all spheres. The Marwadis, of course, do not accept this (Raghu, 2005 & 2012).

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GLIMPSES OF CULTURE AND TRADITIONS OF RAYALASEEMA

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INTRODUCTION :

Studying History is important because it allows to understand our past, which in turn allows us to understand our present. It can provide us with insight into our cultures of origin as well as cultures with which we might be less familiar, thereby increasing cross-cultural awareness and understanding. It helps us understand our own identities. It allows us to observe and understand how people and societies behaved.

Sources :

The available sources are both literary and archeological. The literary sources are: Vijayanagara Telugu Literature, Vemana, Pothuluri Veera Brahmendra Swami, Annamayya writings. Archeological sources are : Stone age caves, Megalithic sites, Hero stones, Inscriptions, Coins, Forts and Temples. In addition to this, the oral interviews, Ballads etc.,

Royalaseema :

The earlier name of Royalaseema was ceded districts, but it had been changed as Royalaseema in 1928.⁽¹⁾ The word Royalaseema in Telugu means, the 'Seema' of the Rayalu. Brown's Telugu - English Dictionary shows that the word 'seema' is used in two ways, first as meaning 'country' in general and second as meaning 'home land'.⁽²⁾ Since, the great Vijayanagara ruler Sri Krishnadevarayalu had ruled this country as the administrative unit 'seema', it has been named as Rayalu + Seema = Royalaseema.

Cultural History :

Cultural History combines the approaches of Anthropology and history to examine popular cultural traditions and cultural interpretations of historical experience. It examines the records and narrative descriptions of past matter, encompassing the continuation of events about a culture. It records and interprets past events involving human beings through the social, cultural and political milieu of or relating to the arts and manners that a group favours. Jacob Bruck Hardt (1818 - 1897) found cultural history as a discipline.⁽³⁾ It studies and interprets the record of human societies by denoting the various distinctive ways of living style by a group of people.

Edward Taylor defines culture as "Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society."⁽⁴⁾ Culture and Traditions in Royalaseema

We can trace back the culture and traditions of Royalaseema from Palaeolithic times. The Rock Art of Ketavaram in Kumool district reveals the culture of Palaeolithic, Mesolithic, and Neolithic man. The paintings consist of deer, bull, foxes, rabbits and humans made by ancient inhabitants. This Rock Art gives us information about the human past and the richness of human culture.⁽⁵⁾ It reflects in a very direct way the emergence and flourishing of the human imagination, the nexus between human culture and the environment. The Neolithic sites found at Veerapuram in Kumool, Palvoy in Anaparthi reveal the origin of handmade pottery.⁽⁶⁾ They show the manufacture of pottery with perfection and mastering over the

techniques, design and fabrics. A huge Megalithic complex datable to 500 BCE was discovered near Devandlapalle village in Rayavaram in Kadapa District. The dolmens of Devandlapalle reveal rock cut paintings depicting tortoise - leaf - human with metal weapons throwing a ball like object in white colour⁽⁷⁾ It is a source of mine information about early man's intellectual development. A Megalithic site in Kuppam area named as 'PANDAV A GULLU'. It is interesting to note that these ancient structures and cultural aspects named after their remote folk memory Mahabharata ⁽⁸⁾

A peculiar culture prevailed in Rayalaseema is worshipping the tradition of Hero stones and memorial stones. These are mostly erected in respect of the persons who laid down their lives for a noble cause. This culture may be traced back to 2 - 3rd BCE. In Nelampadu village of Kumool district Hero stones are located. A warrior riding on galloping horse engraved on slate stone dated 9 - 10th CE. It is interesting to note that the Boya community worship the Hero stone. These stones are set up in places like the comers, entrance or streets of the village with the belief that they protect their villages. They offer animals, birds etc., is known as 'ONTI VEERUDU' by the local people⁽⁹⁾

FOLK WORSHIP

Another cultural feature of Rayalaseema is Folk worship. It is a popular culture. The folk deities came into prominence in almost every village of Rayalaseema. The important features of folk worship are: sanctification, prayer, sacrifice, self immolation. The semi arid zone of Rayalaseema with its meager rainfall had a strong pastoral culture. The Kapu, Yadava pastoral communities have Ankamma as the folk diety. The shrines of Ankamma spread all over Kadapa district. They celebrate Jatara for 15 days⁽¹⁰⁾ Temple priests are from 'Tamballa sect' the goddess will prevent epidemics like cholera, chicken fox etc., and protecting the crops with the rains. In Proddutur 'Yanadis', in Pulivendula 'Balijas', in Yerragondipadu Harijans perform puja⁽¹¹⁾ The interesting fact is that Ankamma priests are from sudra and panchamavama.

Rayalaseema the drought area has lot of traditions and beliefs regarding rains. During the drought period people perform certain rites for rains 'Marriage to Frogs, Gangamma Jatara, Bhajans, Ballards etc., The normal function of the village diety is protecting the village from evils and many of them are believed to have powers especially in relation to disease and calamity. The village goddess Gangamma is the most popular among the folk deities. She is mentioned in some inscriptions as Ganga Parameswari in Pakanadu region. It is the practice of naming of the children after the folk dietics is common in this region⁽¹²⁾ It was the practice of allotting shares to the local deities while giving away villages in favour of brahmins, eg. the Chejerla Grant of Devaraya 1420 CE mentions the shares allotted to the local temple Puttamma. The diety is placed near an anthill and people perform certain rites. Another folk diety is Yellamma. People believe Yellamma is their family diety and any auspicious function is to be started with the Yellamma puja. Some People perform Yellamma puja only on Tuesday and Friday. Apart from this, every family maintains a pot called 'Yellamma Kunda' in their houses in a special place. They treat this holy pot as 'Yellamma Goddess' ⁽¹⁴⁾

Agricultural Festivals :

The celebration of feasts can be observed from the very early days, when man started enjoying the fruits of the crops, the celebration of feasts and festivals took place as a mark of enjoyment and gratitude. These are very much related to the religious rites and ceremonies. Agriculture is one of the ancient profession continued to very significant and respectable occupation of all classes of people. Respecting the agricultural seasons few festivals are being in practice viz., Euruvaka Pumima, Mrugasira Kartika, Sankranthi etc., Apart from this, few horticultural festivals also celebrated viz., Vasanta - Panchami, Amalaka - Pumima,

Karthika Pumima.

The most popular celebrated agricultural festival is Eruvaka Pournami. As the process of agriculture starts the farmers celebrate it on a grand scale and it is almost about decoration of animals and agricultural implements. The village headman with his plough share tills the land and it is followed by all the farmers. The other agricultural festival is 'Agrahayana'.⁽¹⁵⁾ It is celebrated in the month of Mrugasira, when the new crop of paddy was harvested, the heap of paddy along with winnowing baskets are worshipped. The agricultural labourer go around the heap with a broom in hand uttering 'polio - polo - ligo' loudly. The owner of the field distributes the produce.

The other most significant agricultural festival is Sankranti. It is celebrated for three days as Bhogi, Makara and Kanuma. Bhogi is the day of enjoyment and rejuvenation, Makara Sankranti is the day of offering sweet dishes to 'Pongal' Sun god and the third day is celebrated in gratitude of the cattle that helped in the agricultural operation. It is a festival rejoicing the produce and as a mark of happiness and enjoyment not only themselves but also with their agricultural animals. The other festivals which are related to horticulture are : 'Vasanta-Panchami', 'Amalaka-Pournami'. These celebrations create agricultural orientation in the society.

Temples :

From the Vijayanagara times the temples grew up into an amazing important institution that dominated social life. The practice of construction of elaborate temples in Andhra woe origin practically to the eastern Chalukyas. Number of inscriptions of Kannada, Telugu, Sanskrit and Tamil reveal the construction of temples. In Rayalaseema the temple became a symbolic representation of the various social activities under the Rajas of Vijayanagara. There was hardly any village without a temple. It was the nuclear area which village was constructed, Vijayanagara rajas constructed the temples in places such as Tadipatri, Lepakshi, Penugonda, Kadiri and Kadapa. These temples became the places of not only peace and tranquility but also created communal harmony, eg: the temple of Kodandaramaswamy in Kadapa is special in its kind. For the first time a person of Pancharavarna Mala Obanna got entry into the temple. Nawab of Kadapa Enam Beig became a devotee of Rama and made donations to the temple and dug a well for abhiseka to Lord Rama. Even today on every Saturday muslims visit the temple. This peculiar culture shows the integrity of Hindus and Muslims⁽¹⁶⁾

Fine Arts :

“The True work of Art is but a shadow of Divine perfection”¹⁷

- Michael Angelo

The Art particularly the Folk Art reflects the beliefs, customs, tradition, attitudes and the way of life of the royal people. The Folk arts exhibited in many forms such as Tolubommalata, Burrakatha, Yakshaganam, Harikatha, Kolatam, Dance and Dramas. Till the advent of cinema, the Tolubommalata show remained to be very popular 'తొంభై అమడ వెళ్ళినా తోలు బొమ్మలాట చూడాలి' A saying in Telugu is in practice. They usually play the Ramayana, the Mahabharata, Bhagavatha and Puranas. In addition to this Harikatha, Burrakatha, Surabhi Nataka, Yakshaganam etc., are also popular. Yakshaganam is introduced by a section of people called 'YAKSHAS' who are otherwise called as 'JAKKULA' in Telugu. All these fine arts usually exhibited during festivals and summer seasons⁽¹⁸⁾

Language :

“Every language is a temple in which the soul of these who speak it is enshrined”¹⁹ - D.W. Holmes.

The accent of Rayalaseema Telugu is different from the other parts of Telugu area, even within Rayalaseema the accent varies from district to district. According to inscriptional sources the Telugu language originated from Kadapa. Love and Affection: Rayalaseema people are known for their love and affection towards their fellow beings, particularly they don't forget the people who help them eg. Thomas Munroe who introduced the Rytwari system in this area remembered him and named their children as Munrolappa, Munrolamma. People raised Munroe gooves, dug Munroe wells in Rayalaseema⁽²⁰⁾

Conclusion :

In an overview we can conclude that Rayalaseema which has its own different geographical identity grew with its special cultural and traditional practices. The people strongly believe their traditions till today i.e., Gangamma Jatara in Chittoor, Devaragattu Bunny festival in Kumool etc.,. Their food, cooking style, way of dressing are distinct from other regions of Telugu people.

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HISTORY OF MUTTHUMAREMMA GODDESSES IN NANDALUR- A BRIEF STUDY

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Introduction

The worship of the village goddesses is the most ancient form of Indian's religious system. Each village seems to have been under the protection of some village goddess, who was its guardian deity. Probably these village deities came into being at the period when the people began to settle down and became agricultural communities. People looked for an explanation of the facts and troubles of village life. Their religion, therefore, did not advance beyond a crude animism and belief in village deities.

The worship of the Village Deity, or grama-devata (village goddess), as it is called in Sanskrit and in Tamil forms an important part of the conglomerate of religious beliefs, customs, and ceremonies which are generally classed together under the term Hinduism. In almost every village and town of South India may be seen a shrine or symbol of the grama-devata and in every village the grama-devata is periodically worshipped and propitiated. As a rule this shrine is far less imposing than the Brahmanical temples in the neighborhood; very often it is nothing more than a small brick building three or four feet high, or a small enclosure with a few rough stones in the centre; and often there is no shrine at all; but still, when calamity overtakes the village, when pestilence or famine or cattle diseases makes its appearance, it is to the village deity that the whole body of the villagers turn for protection. Siva and Vishnu may be more far Gods, but the village deity is regarded as a more present help in trouble, and is more intimately concerned with the happiness and prosperity of the villagers.

The normal function of the grama-devata is the guardian ship of the village, but many of them are believed to have other powers, especially in relation to diseases and calamities. The village deities and their worship are widely different from the popular Hindu deities, Siva and Vishnu, and the worship that centers in the great Hindu temples¹.

Among the villages of the Kadapa district, Nandalur was famous during the Chola period. It was called as Chaturvedimangalam, Agra Brahmadeya and Brhmapuri. Nandalur for the first time was referred to as Chaturvedimangalam in an epigraph of 1085-86 A.D. during the reign of Kulottunga-I. It refers to the village as Nirandalur alias Sri Kulottunga Chola Chaturvedimangalam.² In another inscription of 1204 A.D. Nandalur was called Agra Brahmadeya and also as Sri Kulottunga Chola Chaturvedimangalam.³ In the same epigraph, two other villages, Adapur and Mandaram were called as Chaturvedimangalams. Some of the Pottapi Chola kings donated gifts to Sanmyanataswami temple. The gopura of the temple was built by Somisvara, son of Vimaladitya. In 1139 A.D.

There was a village goddess by name Anantapuramma, she was there in from ancient period in Nandalur village near Kanyaka lake. In the later times the migrants of Tamil country settled near Nandalur village so that the place was called as "Aravapalli". Arava means "Tamil" in telugu language.

History of the temple

Around 1890 A.D. there were unusual events of diseases in the village Aravapalli. By the time there was around 20 houses among them six families were migrants from Tamil district of Salem. By name Salem Veeraswami Modiliar established the old temple around 1900A.D. The idol in temple "Muttumaremma" was considered in Aravapalli as the protection of the village. Since then rituals for the village goddess is continued under temple, through the generations. Selam Veeraswami Modiliar expired

in 1948. After Salem Veeraswami Modiliar's death his brother Salem Ankanna Modiliar looks after the temple until he died in 1960. From 1961 to 1993 Salem Ankanna Modiliar's son Salem Ponnuswami Modiliar was conducting the 'Jataras' and looking after the rituals in the temple. From 1994 onwards the sons of Ponnuswami Modiliar is organizing 'Jataras' and looking after the temple activities. Salem Sreenivasa Modiliar is the present 'Dharmakarta' of the temple.

In the beginning of the temple three stones were installed by Salem Veeraswami Modiliar in the temple as "Mulavirat" and people were praying to them. In the period of Ankanna Modiliar a wooden idol was brought from Hubli and used as "Utsava Vighraha". Still it is in good condition and used during "Gramotsavam", i.e. on the first day of 'Jatara'. In 1996 the present dharmakarta modified the temple by extending compound and on the compound wall two lion idols and small size of Muttumaremma idol was installed. In side the temple also on the top of the mulavirat idol of Muttumaremma was installed.

Rituals in the temple

Every year during the third week of Tamil month 'Adi' the jatara is conducted. Jatara was started from the time of construction of the temple. There is no separate priest for the temple. Every one allowed in side the temple and on their own they pray for the god. During the Jatara time on the first day the 'Utsava Vighraha' of Muttumaremma the village goddess was decorated and the idol of 'Poturaju' who was called the brother of Muttumaremma also decorated and conducted gramostava. On the second day the temple committees went to Nandalur village goddess temple "Ananthapuramma" and conduct the rituals there. The people treat Anantapuramma the village goddess of Nanadalur as the elder sister of the Muttumaremma village goddess of Aravapalli. After conducting rituals at Ananthapuramma temple, the temple committee brings the 'Kalasam' and 'Deepam' to the Muttumaremma temple. In Muttumaremma temple, a temporary temple was formed with neem tree branches and Anantapuramma village goddess of Nandalur was installed in it. People pray for both the goddesses and bring Sarees, Bangles, Pasupu and Kumkuma, put them on the goddesses and then take them to home. The devotees have faith that the god will safe guard them from evil spirits during the entire year. Ambali is prepared with rice, ragulu and curd was brought by all the devotees put in the only vessel provided in the temple. The same Ambali was distributed as prasadam to all the devotees, some of the devotees give 'Bali' to the goddess as per their desires. The devotees carried 'Poturaju' on their head , with it dances in to the temple. After the completion of the second day night the temporary idol of Anantapuramma installed in the Muttumaremma temple was removed and merge in the Kanyaka lake.

On third day morning for the idol of Muttumaremma "Palabhisekam" was conducted. On all the three days of carnival, in the evening cultural programmes like Harikatha, Pandaribhajans, Kolatam, Burrakatha etc., conducted. In the afternoon all the villagers combined tighter and take lunch, it is called 'Sahapankti Bhojanam'. There is no difference between any caste and it shows the integrity of the people. For conducting the temple was formed and they collect donations from all the villagers.

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SOME HISTORICAL REFERENCES TO TAMBULAM AS A CULTURAL TEXT AND A SYMBOL OF SOCIAL EXCHANGE AND SOCIAL CIRCULATION

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Throughout the second half of the 20th century, numerous disciplines involved in the study of culture have taken key methodologies for cultural analysis from ethnology and cultural anthropology. Reassessing culture as a system of signals and meanings from an ethnological standpoint has resulted in the creation of new analytical categories. This was especially true when symbols and rituals were understood, but it also held true for descriptions of culture and interactions with people from different backgrounds, whether in the context of literature or daily life. These broad ethnological tendencies have sparked an “anthropological turn” in the social sciences as well as in studies of culture and literature. ‘However, because of its emphasis on “collective systems of meaning,” ethnological research has long since undergone a “cultural shift.” The metaphor of “culture as text,” which has evolved as a “travelling concept”, throughout the humanities until the present, was revolutionary in this regard.² Social life is structured by signs and symbols, as well as through representations and their interpretation. The phrase “culture as text” came to be used to describe social life as a collection of texts and cultural expression. This led to the inclusion of texts in the context of a “poetics of culture”. This idea spread the broad understanding of culture as a collection of texts as well as a semiotic web of symbols that may be “read” in many forms of cultural expression and representation. In this capacity, “culture as text” at first served as a crucial metaphor for connecting cultural anthropology and literary studies. However, it has been used to include a much wider interdisciplinary perspective for the study of culture from the end of the 1990s.

Additional “cultural shifts” in a number of academic subjects were prompted by the “anthropological turn” in the study of culture, and their constantly changing perspectives still have an impact on research methods today such as performative- turn, spatial- turn, postcolonial-turn, iconic- turn, etc.³

Beyond the boundaries of national cultures and national literatures, there has been an increasing movement in literary and cultural research for some time. The concept of “culture as text” emerged in response to criticism of mentalism, or the overemphasis of mental processes and intentions. The idea of “culture as text” emerged in response to criticism of mentalism, or the overemphasis of mental processes and intentions. The notion quickly evolved into a conviction that served as the crux of a more comprehensive, textually based cultural philosophy. It was a vague, metaphorical, almost exaggerated “traveling concept” that crossed the most diverse academic disciplines. It even evolved into “technology as text” in the philosophy of technology and the social sciences, “sport as text” in sports studies, and “genetics as text” in the most recent work in the so-called life sciences. History has been studied using the ethnological idea of “culture as text” to go beyond the study of mentalities and concentrate on the symbolic nature of historically “foreign” systems of meaning.

These systems of meaning are conveyed through “thick description,” whether in a social history that has been broadened by cultural history’, in microhistories or histories of ordinary life, or in a historical anthropology that has an ethnological effect. A particular “textuality of gender” has been apparent in this context thanks to linguistic and discursive concepts of gender roles (such as those found in sermons,

treatises, and mirrors for princes).⁴ A useful new viewpoint on literature as a “text of culture” has been formed in literary studies as a result of the concept of “culture as text.” With this theoretical background, an attempt is made to study the Tambulam as a cultural text that speaks about the interrelationship of ecology/nature and culture and the micro study of social relations among humans in Indian History.

If there is any tradition or practice that was touched in historical past by circulation of people, objects, signals and information or creating a space of struggle between representations of identity and difference it was the tradition of Tambulam. The history of Tambulam is the History of Indian Culture as it played a crucial role in every ceremony, celebration, and day of an Indian’s life. Spending time discussing it is the most enjoyable part of marriage. The economic aspects of the Tambulam ingredients such as betel leaf and areca nut are crucial in understanding the trade relations with Arabs and Europeans.

The usage of pure pan is unquestionably the most innocent and harmless of all masticatories, fumatories, and liqueurs. This can be viewed as a cultural item that has been a central pawn in the political and economic strategies of the rulers as well as the communities. It was a binding tool in cementing the social relations. In Indian families, the parents arrange and talk about the day’s events—work, family matters, and children’s education—over a pan, while the kids gather around the grandmother to listen to fairy tales at their leisure while she is chewing the Tambulam. In Hindustani, “pan dena” refers to the practise of providing betel nut and betel leaf. In South India, “tambula kodi” denotes the same thing in South India. The history of its development is obscured by antiquity and the shadowy background of the prehistoric eras. Over one-third of the population in India, Burma, Ceylon, Malaya, Indonesia, the Philippines, and the Pacific Islands as far as Fiji and the Marquesas are impacted by this practice and habit. Avowing a friendship or an alliance was a common tradition among the Rajputs. Betel chewing gained significance as a socio-religious identity marker through three sorts of consumption that included bhoga, the enjoyment or experiencing of some worldly element. The regal mode, the amorous mode, and the householder style are the three methods to draw betel bhoga. According to Andrea Gutierrez, the bhogic associations connected to these betel consumption practices are reflected in Brahmanical religious ideology. As a result, she claims, discourses on abhoga (abstinence from a material good) began to appear in legal and religious texts from roughly the seventh to the ninth centuries A.D onward, referring to ascetics, widows, and other similar individuals.⁵

Regarding the archaeological references to Tambulam. Adichanallur is home to four iron mortars and pestles, which were used to smash betel nuts, and is one of the oldest archaeological sites to provide evidence for it. Adichanallur is one of the oldest archaeological sites to provide evidence for it. Archaeologists made an effort to scour the ancient populations of India for mortar and pestles that were identical to their own. The specimen of a betel-nut crusher described below was identified thanks to Dr. N. G. Nagarkar of Port Blair, Andaman Islands, and Dr. H. S. Rao of the Zoological Survey of India, Indian Museum, Calcutta. Mortars and pestles have been identified as four iron items discovered in E.H. Man’s “Descriptive Catalogue of Objects Made and Used by the Natives of the Nicobar Islands.” These four iron items have been referred to by M.D. Raghavan as fire pistons, although S. Sarkar claims they are mortars for crushing betel nuts.⁶

A bamboo cylinder measuring 147 millimeters long and 24 millimetres in diameter, with a hole at the nodal base, makes up the betel-nut crusher. A wooden peg that is placed through the cylinder and the nodal hole as illustrated in secures the cylinder firmly into the ground. The specimen was collected from a native tribal of the Nicobar Islands, from Nankauri. Nicobarese iron crusher closely resembles the Adichanallur specimens, which Mr. Raghavan described as fire-piston-like pistons. There is little question

that they are mortars and pestles, presumably used for smashing betel nuts. The discovery of a metal device will shed more light on the situation.⁷

The Yoga Ratnakara, an unattributed medical treatise, contains a stanza detailing the 13 qualities of Tambula (Anandsrama, Poona, 1900). More than 250 years ago in India, the belief in the 13 attributes of Tambula seems to have been widespread. The verse mentioned above must consequently be found in materials that date back to before the year 1700. The verse about the 13 attributes of Tambula is found in the manuscript titled Prastvaratnakara of No. 320 of 1884-86 in the Govt. MSS Library at the B. O. R. Institute, Poona. It was written in A. D. 1557 by Haridsa, the son of Purusottama. An Manuscript by Dhanvantari Nighantu (No. 923 of 1884-1877) held in the Govt. MSS Library at the B. O. R. Institute contains the verse on the 13 qualities of Tambula. This MS was created in Saka 1605 or 1685.

Following the text of the Rajanighantu is the text of the Dravyavali or Dhanvantari Nighantu. This verse may be found in the Rajanighantu, also known as the Nighantusastra in the colophon. This citation makes it obvious that the verse describing the 13 characteristics of Tambula dates from before A.D. 1450. The verse in question is one of 24 verses on tambula found in Sivarja or Sivadasa's Jyotiribandha, a text on Dharmasastra published by Nandarama in Poona in 1919. One of the best and maybe the first lyric praising Tambula is found in chapter 77 of the Varahamihira's Brihatsamhita (ca. 500 A.D.), which describes how to make perfumes (Gandha-yukti). The Brihatsamhita is translated as follows by V. Subrahmanya Sastri: "Betel strengthens the body, treats phlegm-related ailments, fosters popularity, enhances oral odour, and increases physical attractiveness. It encourages affection as well."⁸

Prof. P. K. Gode, Curator, Bhandarkar Oriental Research Institute, Poona, published a paper titled "Studies in the History of Tambula - Use of Tambula outside India between A.D. 630 and 1909" in the Journal of the Travancore University Oriental Manuscripts Library, vol. vi, Nos. 1&2 (Jan. and April 1950). He has learned about Tambula and its application outside of India from a number of sources. He might have acquired all of the literary allusions from India as well. The Tambulam is also mentioned in Buddhist literature.⁹ The Bhadrakalpikasutra is quoted in Santideva's Sikshasamuccaya and makes reference to Tumbulapatra. Buddhaghosa's Visuddhimagga also refers to Tambula as 'Malagandhavilepana tumbulani pi denti'. The Bhadrakalpika-sutra referred to in Siksasamuccaya was translated into Chinese in 300 by Cu Fa- hu. Buddhaghosa and the authors of Dhammapada Atthakatha and of Jatakas are supposed to belong to the 5th century A. D. Mahavamsa also is supposed to be composed almost at the same time. In tenth century A.D, the Srilankan king Mahinda IV is said to have instituted a tambula- mandapa, i.e. a shop where betel was sold to the people, the earnings from which he made over to bhikkhus for the purchase of medicines Thus, on the evidence of Buddhist literature, the use of Tambula goes back at least to 300 A, D.¹⁰

The best sign of the institutionalization of Tambula tradition in royal courts may be the appearance of a specialised court functionary whose job it was to prepare and offer betel. We find terms referring to both male and female servants denoting an association with betel as early as the seventh century. The most common terms are Taambuladaayaka ('giver of betel'), Taambulavahin ('bearer of the betel'), Taambulika ('betel-officiant'), and Taambulakaraka vahin ('bearer of the betel box').¹¹

The Literary and Epigraphical sources that we traverse are dotted with betel leaves that served for both Bhoga and Abhoga consumptions. Similar to the 'costumes' that forms as a key sign and objective focus of ethnographic difference, betel nut consumption is an important marker of hierarchy and difference. An ethnographic survey of castes and tribes and a study of influence of the cult which is pre-occupied with

the colourful and exotic aspects of Indian social order will reveal the cultural and social sensibilities of Tambulam tradition. The travelers accounts portrait the kings of various dynasties such as Vijayanagara, their royal Darbar scenes, court servants, officials who are assigned various duties maintaining the protocol of receiving the guests by offering Tambulam as one of the gifts along with precious items as the social obligation. Tambulam is a significant binding item in the nature of social and sexual relationships between men and women, ritual practices associated with life-cycle transition and domestic matters, as well as procedures for the resolution of various types of everyday disputes and quarrels, fixing of matrimonial alliances, etc. The Tambulam Exchange's interventionist implications illustrate the connection between civic society and religion.

But at the end of the tenth century, in the coastal Deccan, the first epigraphic evidence of such a role appears. The Kondaparthi inscription in Warangal district dated 9th century A.D is of paramount importance as it speaks about the tradition of *Tambulam* in land settlement relations such as crop sharing. It is mentioned as "*Tambula sravambu chesina bhumi*" which means the *kattadi* (agreement) for A crop sharing was made by taking *Tambulam*. The inscription states that *Polameyarattodi*, a local officer had made equal crop sharing on the cultivable land by a person named *Kondapa*'the son of '*Manchikalu* On behalf of '*Koonthukunthala* ' (*Son's child*) *this land was given to crop sharer on the day of Varuvadi(an auspicious day for agricultural operations)* . It also mentions that the cultivators were sent on behalf of Goravas of Anmakonda(Hanumakanoda) who were probably the Jaina monks. The cultivator was mentioned as Sravakula Bheemayya, a jaina follower. Kompala Diwakaraya and Sramana Mediya were the witnesses for this agreement. This inscription was inscribed by Nagakamariya, who was probably Nagayya, a kammari casteman. This is an important inscription that is equaled to Kaulunama, which was executed between the land owner and share cropper by exchanging Tambulam.¹²

It signifies that back then, when making a proposal for land cultivation on crop sharing, also known as 'Paalu' or 'Kaulu,' the party was handed a tambulam made of Betel leaves and Areca nut. This compels them to maintain their word and comply with the terms and conditions. This is a regular practise in marriage contracts between elders. Tambulam is also used in other components of the marriage ritual, such as dowry or bride price. Service castes like as carpenter, goldsmith, potter, bhajantri, and washerman were welcomed to marriage ceremonies by presenting them with Tambulam and other paraphernalia. In Indian cultural environment, the exchanging of tambulam has been a primary social rite.

Amir Khusrau used the Muster-master of Sultan Balban as an illustration of the life of the highest official, who employed 50-60 domestics for the sole purpose of serving betel leaves.¹³ Betel leaf is held in great esteem in Hindustan, in many parts of Arabia and the kingdom of Hormuz. It is eaten by cracking a piece of areca nut, which they also call supari, and moistening a leaf of betel or pan with a grain of quicklime. The monarch of that kingdom is reportedly able to host such a vast seraglio because of the stimulating characteristics of this leaf and the assistance of this plant. It is claimed to contain up to 700 princesses and concubines.¹⁴

During the medieval period, the castes were linked together in the production and servicing of items of material culture. For example, the Achari, or Blacksmith caste, constructed the chunam boxes in bronze and copper to hold the betel-nut and the arecanut cutters. The chiefs and nobles performed various honorary services for the king and paid homage on New Year's Day, presenting a roll of betel leaves.

The betel leaf vendors provided the officers and priests with a set amount of betel leaves to consume on a weekly or biweekly basis as well as during festivals. Betel plantations were spread over the nation,

each with a staff of officers, gardeners, and carriers. At the royal court, this service was highly valued, and the king had betel plantations spread over the nation, each with a staff of officers, gardeners, and carriers. The betel leaf box bearers of the Vijayanagara kings are referred in several inscriptions. He was known as 'Hadapa' in Kannada. A barber's tool box is also known as Hadapa. It symbolized the subordination of service castes to village head man and other agricultural castes.⁷ | Page The Beluru Inscription dated 1580 A.D., belonging to king Srirangaraya mentions about Potanayaka, the Hadapa to king. Elias Guillot, the governor of the Dutch colonies on the Coromandel (or eastern) Coast of south India, wrote to Jacob Mossel in 1738.:

“Under the king of Carnatica [Vijayanagara] were in the past three prominent Naiks or monarchs, who paid their tribute, and at his coronation had to carry: ... the Naijk of Madure or Tritsjenapalli [Tiruchirappalli]—under whom the Theuver lord [of Ramnad] was a visiadoor [governor]²⁷—the spittoon, the Naijk of Singi the betel [-leaf] box, and the Naik of Tansjour the fan. Apart from these Naiks, there were two other great visiadoors or generals [veldwagters]’, of Maijsjoer and Ikeri.¹⁵

The nayakas' formal subordination is highlighted because they served as spittoons and betel nut bearers in the imperial court. The betel box, fan, and spittoon carrier positions that had been held historically by their founding fathers as the emperor's personal servants were still symbolically maintained by the Nayakas of Senji, Tanjavur, and Madurai. According to certain local literature, Sadashiva, one of Ikkeri's early Nayakas, also held a formal position at the imperial court and served as Rama Raya of Vijayanagara's principal dalavoy (general) during the latter's decisive battle in 1565.

An extensive account of the Nayakas of Madurai given by the Dutch East India Company in 1677 mentions Viswanatha nayaka as the betel bag bearer to first Tuluva rulers.. Adolph Bassingh, the work's author, claims in the opening lines that “certain elderly Brahmins from their chronicles” informed him of the Nayakas' historical background.¹⁶ Peda Chetti, a wealthy trader who frequently made loans to the court, was given the assignment of managing Madurai. All of Madurai's succeeding Nayakas descended from him. Nagama Nayaka was not followed by a relative when he passed away because he was no longer popular with the imperial court. ¹⁷Vishvanatha Nayaka, the betel nut bearer and a loyal servant to king acquired the title of Nayaka when the king married him to a “daughter of princely blood”. Possibly serving Krishna Raya as betel-bearer, Vishvanatha show's exceptional loyalty to the emperor, receives gifts from him, and is installed by him as king himself. Court chronicles such as the Bhomsale varasa caritra¹⁸ and “Tanjavuri Andhra Rajula Charitra¹⁹” Mention that the boy Sarabhoji adopted was the son of a Shudra lady, not a Brahmin, and that when his identity was revealed he killed the boy himself. The impostor who overthrew Queen Sujana Bai was only a betel-keeping servant who was the offspring of a slave or washer woman.

Domingo Paes, a Portuguese trader, wrote a lengthy account of Krishna Raya holding court at the Navaratri festival in the year 1520. Several fathers-in-law who w'ere also local monarchs and chiefs sat next to the emperor, suggesting that they were likely close male relations (“men of his race”). Standing close by the ruler were Brahmin priests and personal attendants who were clutching his betel leaves, sword, and other insignia.²⁰

According to the *Rayavacakamu*, Krishna Deva Raya bestowed the saptnga of honor and the seven worthy gifts on the courtier Appaji alias Saluva Timmarasu following an unusually quick mobilization of the imperial army: a cap, ornamental shirt, necklace, pearl earrings, golden-yellow shawl, fragrant musk, and tambula (betel-leaves and areca-nuts).²¹ According to Firishta, Rama Raya told Sultan Husain Nizam Shah that one condition for peace was for Husain to visit him and eat pan (betel leaf and areca nut)

from his hand after he had won possession of Ahmadnagar's capital in 1561. Envoys of all European nations routinely received clothing to wear in front of the ruler in addition to betel leaves, areca nuts, and flowers as counter-gifts during diplomatic missions.²²

Another common royal gift given to envoys was a small sum of money, known as *gastos* or *guastus* in the official chronicles (a term possibly taken from Portuguese). This seems to be a symbolic reimbursement for the ambassadors' costs. It appears that this was a symbolic payment to cover the ambassadors' expenses. Leendert Lenartsz, a Dutch diplomat, was given 50 pagodas by King Venkatappa II in 1660 or 1661 as another honor that was claimed to follow the "manners of the land" (*lants manieren*). When a delegate of the Ikkeri court left shortly after seeing the Dutch at Vengurla, they gave him a small gift they dubbed "rice money" "according to the land's usage."²³

In neighboring Mysore in 1681, King Chikkadevaraja Wodeyar also gave ambassador Jan van Raasvelt some cash, now known as "betel money," which was equivalent to 20 pagodas. Even while it was honorable, it was also viewed in south Indian courts as a sign of servitude to take betel from a king's hand.²⁴

The Upparahalli inscription of Gauribidanur near Hindupur, of Venkatapatiraya I dated 1609 A.D, records a gift of wet land below Sudekunte to the east of Basavanahalli made by Giriappa, the manager of the affairs of Hadapa Papi Nayaka, who was the son of Hadapa Venkatappa nayaka, the manager of the affairs of the king. The hereditary position of Hadapa is evident from this inscription. Another inscription found at Venkatapura near the Pavagada adjacent to Madakasira dating 1614 A.D, belonging to the reign of Sri Rangaraya II, records the confirmation of the grant of the land to Diviti Cinnappa by Kumararaya, the Hadapa of Penugonda-durga. This land was given with the consent of the Mahajanas, Gaudas and Senabogas.²⁵

In the village Sudi of Kisukad seventy of Chalukyas of Kalyani in Dharwad district, an inscription dated Saka 973, states that seven royal ministers namely mane-vergade or steward of the Household, two tantra palas or Councillors, a Pradhana, an aliya, a steward of the Betel-bag and a secretary to the council-in concert with the commissioner of the County(nadupergadu) and other administrative officials are granted to the eight Settis and eighty households a renewal of their Corporate constitution.²⁶

The use of Ornamental designs, as an inheritance from the Chalukyan and Pallava times was adopted by Hoyasalas. Many sculptures depict the use of Tumbulam in those days. In the Chennakesava temple at Belur, in Plate IV, the durbar of Vishnuvardhana is represented in four sculptural panels. The king while holding sword in right hand, holds betel leaves in left hand. His consort Santala Devi in Sukhasana, is intently listening holding betel leaves in her left hand while her right hand is about to put a folded betel leaf into her mouth. On a stone west of the Garudasthambam in the temple in Markapuram during the reign of Sadasivaraya dated S. 1474, it is mentioned that Padmanabha, Mallappa and other villagers donated the tax on betel gardens to Chennakesava.²⁷

There are inscriptions of social interest that speak about the social hierarchy in the society determined by the betel nut bearing. The social status in the society was undermined through the bearing of betel nut bags to the rulers. In the 35th year of the Chola king Tribhuvanachakravartin Kulottunga-Choladeva(III), a record on the west wall of the tirukkamisuramdaiya nayanar in Attur taluk of the former North Arcot district records a political agreement between Sengeni Ammaiappan Alagayasolan alias Edirili solachchambuvarayan and the chiefs Ponparappan The last three chiefs promise not to be his foes and not to provide shelter for those who have committed crimes against him, and the first chief makes a

similar promise. If he did this, instead of being his father's son, he would be "the bearer of shoes and betel bags both to his kinsmen and to his foes."²⁸

The colonial administrators codified the ethnographic description by making it canon during the 19th century by gathering information about castes and tribes and their customs, including the specification of types of customs, kinship behaviors, ritual forms, etc. The anthropological practice of betel nut chewing by various castes and tribes was highlighted rather than the cultural value attributed to it. Betel and arecanut consumption was both a cultural and agricultural item that was frequently mentioned in their collections thus touching the inner springs of Indian civilisation. Betel nut as an abhoga consumption is highlighted in colonial writings making it as having economic value for their capitalistic market economy.

Ibrahim Qutb Shah's conquests of the Krishna delta region in about A.D. 1566, according to Robert Sewell, is recorded in a copper plate inscription found in the hands of a karanam that outlines the hierarchy in which betel leaves were served to various leaders by Ibrahim Qutb Shah. 29

Aitken describes betel nut chewing in his book *Concerning Animals and Plants* by stating that "in the Canarese language and related dialects of Malabar, it is referred to by a name that is translated as adike or adika in scientific texts, but would be more likely to be accurately pronounced by the typical Englishman if written uddiky."³⁰ Because betel nuts are well-known in the coastal regions of Canara and Malabar, the commercial name for the product was drawn from the languages used there and was twisted into areca by the Portuguese. In majority of India, the Hindustanee word *supari* is used, but Englishmen are more familiar with it as the betel nut. Betel nuts are well-known in the Malabar and Canara coast districts. The juice from the nut and betel leaf stains the betel nut chewer's saliva a vivid red color. Dark red ochre is painted on the wall of the Custom House in Bombay, reaching a height of three to four feet from the floor. It is vital to fortify public buildings in large cities and commercial hubs in a variety of methods, such as with iron gates and walls.³¹

Aitken in his book further states that early travellers in India were much exercised about this and used to question the people, from whom they got some curious explanations. One reports, "They say they do it to comfort the heart, nor could live without it." Another says, "It bites in the mouth, accords rheume, cools the head, strengthens the teeth and is all their physique." A Latin writer gets quite eloquent. "Ex ea mansione"—by that chewing—he says, "mire recreantur, et ad labores tolerandos et ad languores discutiendos"—they are wonderfully refreshed, and to endure labors and to disperse their infirmities.³²

The Madras Government's proposed levy on betel leaves encountered significant criticism in the 1940s. European travelers to India recalled how the locals frequently showed up with reddened lips and blackened teeth. It was strange that practically every country, with its widest diversity of climatic conditions, chose someone vegetable medication as an additional dietary component.³³

The material culture pertaining to Betel nut is vividly mentioned in Ananda Ranga Pillai's *Dairy*. Betel nut store houses were visited daily by Ananda Ranga Pillai who mentions that the sale of betel and tobacco, alike at Pondichery and Madras, as a Government monopoly which was farmed out. According to him at Pondichery it produced about 11,000 pagodas; at Madras, 10,000 pagodas.

In those days, the method of drying arecanuts by means of time-honoured smoke drier is being rapidly displaced for the reason that the garden owners have realised the all-sided advantages of the improved areca driers. People are coming forward for them and the sale of areca drier materials is on the increase though the cost is a bit excessive. As a result of this two driers were constructed this year, one at Nanditale and another at Bedur in Sagar Taluk. The four driers constructed at Thirthahalli continued to do

good work and the one at Agumbe was very useful in view of the very heavy rainfall of the place.³⁴

As O.C.Ganguly mentions about the outstanding feature of a very interesting example of a bronze nut-cracker from Southern India, that picturizes the forms of nature as one of the fundamental characteristics of all phases of Oriental Art.³⁵ An ordinary implement of domestic use, has attained the status of a work of art by a very ingenious and-artistic presentation of the human form. The form of a woman is divided and spread out in two parts, furnishing the handles in the forms of the two legs (one of which is broken away at the end)-while the hand holding a lotus (padma) is posed with flair and an emphatic flourish, which lends a balance and an unity to the whole composition. Motifs are commonly transferred into gesture languages in South Indian art. In India, the nut-cracker plays a significant role in arranging weddings and romantic encounters. The bride offers the bridegroom some betel nuts to crack into pieces. She then prepares a betel leaf with lime and spices and places the betel nut pieces inside the leaf. This ritual honors the couple's first moment of intimacy.³⁶

In the settling of land disputes and in the construction of village identities, the villagers who are defined as a class asserting their autonomy against the ruling elite, a mechanism was produced for themselves. Tools of culture, tools that aided in the development of village identities, and tools forged in the talks that tried to form the village were all produced by the boundary marking operations.

In Madras presidency, John Read discovered in a manuscript , an account of a border dispute that occurred in 1799 at Masulipatam. It reads as : “When everyone is present, Rajanah shall wash with cold water, in wet clothes, and without wiping his body. He shall then place his head opposite to the East, hold betel nuts in his hands as well, and look toward the Sun. He shall then repeat the name of the village deity, Grama Devatah, and offer a prayer to the declare, so that it may be heard by everyone present, that in accordance with the terms agreed upon between us, the ground trodden by me shall belong to Nidmole village. If he falls down while treading the Boundary, or any accidents happen Rajanah, or to his Family, Cattle, or House during the above days, the ground will be considered to belong to Culpatam cherlah. If on the contrary danger or difference happens, ‘the ground will belong to Tuckemcherlah’ and he should then proceed to the ground repeating ‘I will tread my ground from hence.’”³⁷

The use of beetle nuts (even Tambulam-betel leaf with the performance of puja to certain gods, the necessary representatives from both villages, and even such as thorns must be allowed to work obstruct the trader, were all parts of way in which the trader should tread.

An examination of narratives of foreign travelers reveals the social character of the world and the cultural practices that have gone into social circulation. Marco Polo, in his travels, had seen betel leaves in Madras. The construction of Sultan Qutb-ud-din Aibak's mausoleum in Delhi is described by Ibn Battuta. It was given an allotment of 100,000 maunds of rice and wheat by Muhammad Tughluq. The daily rations for the poor and needy were set at one and a half maunds of flour and an equivalent amount of grain. Jim Batista, who was in charge of the arrangements, increased the allocation during times of scarcity to: 15 maunds of wheat and flour with a commensurate addition to the amount of sugar, ghee, and betel leaves.³⁸

Ibn Batuta has provided descriptions of both betel nuts and leaves, stating the following about the latter: “a plant with grapevine-like growth patterns. It is trained over a trellis of canes near the coconut palm, where it clammers up like a vine or plants, much like a vine or plant. It doesn't produce fruit, but the leaves, which resemble those of a bramble, are what are used.” It is widely grown in Malaya, Ceylon, and India.” Nicolo conti says that the rich people and the King have these leaves prepared with camphor and other aromatic spices, and quicklime. Many other European travellers and others have noted the uses of

betel leaf.³⁹ Garcia da Orta, the first European resident of Bombay, in 1554 has discussed the use of pan in detail.⁴⁰

One of the many rights and privileges held by the Pete Shettis, also known as local traders or Gaudas, and exercised by them, known as nadna naariydde, was the right of precedence. This right was primarily used when receiving tambula or betel in public assemblies in the order prescribed by custom, and any deviation from this order would be fiercely resisted as a grievous insult. Betel leaves must travel long distances in India from the growers to the consumers, or towns and cities, and the Pete Shetti or headman and the tradesmen (vartakaru), who were typically Banajigar, were always treated with great respect. This is because the betel vine is challenging for the average consumer to grow and requires specialized knowledge.

The book titled '*Matla'u-s Sa'dain wa Majmaid-1 Bahrain*', "The Rising of the two fortunate Planets (Jupiter and Venus), and the Junction of the two Seas," composed by Abdur Razzak gives an account of the honour to foreign visitors institutionalized by the kings.⁴¹ When Abdur Razzak visited the Court of Vijayanagara, he mentioned that 'The messengers then brought a tray, and gave me two packets of betel, a purse containing 500 fanams, and about 20 miskals of camphor'. The daily provision forwarded to him comprised two sheep, four couple of fowls, five mans of rice, one man of butter, one man of sugar, and two vardhas in gold. Twice a week I was summoned to the presence towards the evening, when the king asked me several questions respecting the Khakkan-i -Said, and each time I received a packet of betel, a purse of fanams, and some miskals of camphor.⁴²

Duarte Barbosa mentions that 'the offer and acceptance of betel leaf (bira) among the Rajput served to link those who accepted it.⁴³ Another way to declare an alliance was to advance toward the enemy while holding the corners or waistbands of each other's clothing together. Later, this original Hindu habit also became popular with Muslims. Overall, Hindu manners were pleasant and laid-back, not nearly as refined and flamboyant as those of the Muslims. A visitor to a Hindu home was greeted with special procedures upon arrival. Betel leaves and flowers were typically given to guests as gifts. When a notable guest arrived, a platform was raised, flowers were scattered on top of it, and sandalwood paste was kept on hand to massage on the forehead. In order to counteract the potential effects of the Evil Eye, Arti was also performed by waving a few wick lamps in front of the person'.⁴⁴

According to Nicole Conti, it is challenging to estimate the precise number of castes that existed throughout the early Muslim era. Eighty-four groups are listed by him as those where "no man of one creed will drink, eat, or marry with those of others."⁴⁵ The orthodox and widespread tradition of Hindustan lists 36 such castes, which additionally to the sub-castes of the Brahmans, Kshatriyas, and Vaisyas, include other distinct occupational castes, such as those of brewers, goldsmiths, weavers, betel-leaf sellers, tin workers, shepherds, milkmen, carpenters, smiths, bhats, ahirs, Kayasthas etc.⁴⁶

The importance of Spices in imported items was highlighted in the H.E.H Nizam's dominions. The cultivation of betel leaves in Janakampet in Nizam district as an intensive cultivation by the operation of law of increasing returns was mentioned in Rural Economic Enquires in the Hyderabad state in 1949-51.⁴⁷

Tambulam, an admixture of Betel leaf, lime and areca nut has been an important binding factor in establishing social and economic relations in Indian society. It strengthened the foundations of Indian culture and society by drawing the mutual confidence and concurrence in every sphere of life. The intrinsic value of Tambulam remains forever in Indian customs and Traditions.

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HISTORY OF TOURISM AND ITS PERSPECTIVE

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Tourism development has been the focus of study in recent times. It is one of the important disciplines that has been popularising rapidly. In fact, it became a crucial and fascinating subject for people all over the world. It is one of the world's most important and largest industries. The tourism sector has been witnessing exponential growth in recent years. India has been one of the most preferred destinations for both overseas and domestic travelers. Tourism enables the international traveller to understand and experience India's cultural diversity. The 20th century has virtually ushered in an era of international travel and tourism. A general consensus has emerged that it not only increases foreign exchange income but also creates employment opportunities, stimulates economic activity, improves ecology, and fosters national integration and mutual understanding among people of every nation.

Over the years, there has been growing awareness of tourism as an activity, an industry, and a catalyst for economic growth and development. By and by, tourism will have undergone a rapid metamorphosis, a transformation toward a new industry. It generates income and employment in the tourist-receiving region. It makes the best use of resources that may not be used otherwise. The spectrum of employment generated by tourism varies from highly trained communication and computer specialists to room boys, sales girls, receptionists, waiters, and unskilled workers. The airlines, travel agencies, and tour operators also need several men and women with a variety of skills that are not too difficult to master. It also provides high potential for self-employment in a variety of ancillaries. It acts as a melting pot of various cultures. It has always led to a renaissance of cultures. Given the importance of the tourism industry today, a separate article on the evolution of tourism will allow tourists, travelers, and tourism scholars to learn about the industry's origins from the beginning. Travel has been a source of fascination for humans since the dawn of time. In fact, in the early ages, Greeks, Indians, Romans, and Chinese were quite accustomed to visiting temples, monasteries, universities, amphitheatres, churches, and other cultural sites without having any affinity for or acquaintance with the terms or concept of tourism as an organised activity in general and cultural tourism in particular. People travelled on foot over paths, open fields, and forests. There were no travel procedures or formalities as there were no frontiers. But several innovations during the Neolithic age changed the nature of travel. Egypt's transportation modes included sailing vessels, trained domestic animals, tools, and agricultural supplies. The key concept to remember here is that early travel was not undertaken for the purpose of pleasure because the goal was not to take a break from work but to engage in commerce through travel. However, there was another type of traveller whose primary goal was to seek knowledge rather than engage in trade and commerce: the pilgrim in search of ancient texts and the curious wayfarer looking forward to new and exciting experiences. The earliest travel in India was associated with trade and commerce. Early travel in the ancient world, particularly in India, was largely based on trade and commerce for exploring new lands and for religious purposes.

As the SPAS has become extremely popular with travelers, the concept of pleasure travel served as the foundation for tourism in Europe. Tourism in the ancient world grows in Rome due to many favourable factors provided by the Roman Empire, which controls all of Europe.

Indian context of view in the early period, a sophisticated agricultural economy made the export of cash crops an important trade link. The predominance of trade routes over land crossings between Asia

and Europe was an important feature of the Indian economy. The Royal Court begins the journey of travelling for pleasure to waterways and to the hills to watch nature. The silk route was another important link in the movement of people from the West to the East. The recognition of the Seven Wonders in the ancient period really fetched tourists from all over the world, and it showed that these Seven Wonders attracted tourists tremendously and enhanced the habit of tourism. Of course, these Seven Wonders were changed from age to age.

In the modern age, the Renaissance movement in Italy, which ushered in a new era in the minds of modern people, marked an important stage in the history of travel and tourism. The intellectuals' call for "the glory that was Greece and the grandeur that was Rome" really resulted in the rapid growth of travel from Italy to other European countries and vice versa. The grand tourist respected the learning, antiquities, and social refinement of the world. The eighteenth century is conventionally considered the golden age of the grand tour, especially the thirty years between 1763 and 1793. Though the grand tour was initiated by the aristocratic class, it has since spread to the bourgeoisie and the common man. Thus, the grand tour paved the way for popular tourism in modern times.

SPAS: Roman's past entertainment was the medicinal baths anti seaside resorts of Rome.

A tourism scholar who is talking about tourism evolution can't keep his point salient without referring to annual holidays in the eighteenth century. The introduction of the annual holiday was yet another important landmark in the tourism industry. The annual holiday was the forerunner to "paid holidays." The term "holiday" derives from holidays associated with religious observance. At present, it is used generally in a secular sense; it means a respite from the routine of daily workday life and a time for leisure, recreation, and amusement. In ancient days, the "Saturnalia," the feast of Saturn celebrated in the month of December where everybody high and low in status indulged in feasting and frolic, became one of the most enjoyable events of the period. Certain days in J-uropc commemorating religious festivals and saints had become holydays, with work days off. The England Act of 1552, passed during the reign of Edward VI, for the keeping of holidays and fasting days, became a landmark piece of tourism legislation. The "travel bag" of modern time has its seeds in the ancient past. Although the purpose and motivations for travel changed dramatically in the latter stages, the desire to travel remained constant. In fact, the same motive of searching for knowledge of new lands, people, cultures, and traditions was not changed.

The development of technology, first in England and later in Europe and America, had a profound effect on transport, which showed tremendous results in the growth of travel in general. This technological advancement resulted in the introduction of railways, which became crucial in the history of tourism. Despite the fact that the first railway line between Liverpool and Manchester was built in 1830, organised rail travel did not begin until 1841. Here, we must recognise Thomas Cook's efforts as a pioneer of travel organisers at the time. It is worth noting that the surge in pleasure travel began here. Thomas Cook's organised and conducted trips resulted in a large-scale movement of people to various pleasure spots such as resorts and spas. The impact of organised rail travel quickly spread to other European countries. With the phenomenal success, the railways were now eager to increase travel and improve the system.

We have witnessed tremendous development in tourism during the 20th century. Various changes in mental attitude toward pleasure seeking, the recognised value of travel for education, an increase in material health coupled with social prestige, a growing need for relief from work routine, and improvements in passenger transportation systems created a fertile ground for the development of large-scale excursion traffic. It should be noted that this type of leisure travel was limited to a privileged segment of society with both free time and significant purchasing power. However, it is notable that tourist movement was halted

not only in Europe but also around the world during and after World War I. Anyhow, the war was responsible for breaking down international barriers, resulting in the fostering of an idealistic, peaceful internationalism—just the climate in which tourism is likely to flourish the most. The postwar era also saw a rise in the standards of living of the working and middle classes in America and certain other countries in Europe.

After Europe in general, and England in particular, introduced paid holidays, modern tourism had a ready-made life. This modern tourism really got underway in the year 1936, when the International Labor Organization (ILO) adopted the first convention that was intended to support serious movements to promote paid holidays and, in turn, tourism. As a result, tourism experienced rapid growth in the aftermath. The right to paid holidays has universal recognition now, and the trend is toward increased demand for longer holiday periods. More than 500 million wage earners are entitled to paid holidays worldwide today. At the moment, the tourism industry sees wage earners and their families as the primary tourism potential. Of course, even the Second World War, like the First, created much economic destruction and political instability, the other major deterrent to travel and tourism growth.

As the world began to settle down after the years of readjustment that followed the war's end in 1945, both domestic and international tourism experienced a remarkable rapid increase. As per the sources of the UNO, the number of tourist arrivals increased threefold between 1955 and 1965, and there was an increase of more than 90 percent over the next ten years. Though it received a setback in the year 1974 as the result of the energy crisis, like all other sectors, it became reproductive after a while. International tourist travel was estimated to be 922 million in 2008, up from 213 million in 1975.

Hence the principal causes of the rapid growth of demand for tourism in the course of recent decades can be summed up as economic, social, and technological in nature. Tourism and travel are now more accessible to many people as per capita income rises. A larger proportion of people can now take annual holidays. In fact, many can even offer to take second vacations for a shorter or longer duration. The social cause of the rapid growth of tourism can be linked to new attitudes towards travel and leisure. The present-day tourist, having a different kind of background, is much more informed. The technological causes of the rapid growth of tourism can be associated with the advancements made in modernising transport technology, especially in the aviation field, which has brought about a completely new meaning to travel and tourism. Travel to even remote destinations has now become a reality. In addition, the newer marketing methods, like package tours, are a major contributing factor to the growth of tourism. The creation of new facilities to receive a larger flow of tourists and increasing tourism promotions and marketing efforts by the tourist service enterprises have greatly increased the tourist flows.

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MAHALQA BAI CHANDA A MULTY FACETED PERSONALITY OF ASAF JAHİ TIMES (1768-1824 C.E)

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Since Ancient times Deccan region is known for many great women. Gautami Balasree, Razia Sulthana, Rudrama Devi, Gangadevi, Tirumalamba, Chandbibi, Gulbadan Begum, Noorjahan, Mumtaz Mahal, Mahalaqa Bai Chanda, Jahnsi Laxmi Bai, Panditha Rama Bai and Begam Hazrat Mahal etc. are known for their great accomplishments in different fields.

Mahaqa Bai Chanda (1768-1824 C.E) was a towering personality of Asaf Jahi era. She was the contemporary of Asaf Jahi rulers, Nizam-Ali-Khan (1762-1803 C.E) and Sikandar Jha (1803-1829 C.E). During her life time, she has established her great influence on Asaf Jahi court. The two Nizams respected her qualities, dedication towards the welfare of Orphan Children and Society.

Mahalqa Bai was born at Aurangabad on 7th April, 1768 C.E. Her parents were Bahadur Khan and Rajkunwar (Maidabibi). Her father and her grandfather served in the army of Nizams. They won the confidence of Nizams and received a big Jagir “*Adikimet*”, where the present Osmania University is situated. Mahaqa Bai Chanda inherited many jagir from her ancestors.

Her grandparents Kwaza ‘Muhammad Hussain Khan’ and ‘Chandabibi’ were great followers of the Sufi principles of Kwaza Banda Gharib-Nawaz (Ajmeer). Her parents migrated to Hyderabad city from Burhanpur during the region of II Nizam, Nizam-Ali Khan.

According to eminent historian Scott Kooglee Mahalaqa was born in the Hizra year 1181(1768 C.E). He rejected the view of another scholar Naseeruddin Hashmy who stated that Mahalqa was born on 1178 Hizra year¹. Scott Kooglee established his view on the basis of his study of the contemporary works written by Khaza Ghulam Hussain Jauhar (*Mahanama*) and Sham Shuddin Daula (*Tazkhir-e-Maasir*). From her childhood Mahalqa was trained in different arts by her mother’s elder sister Mahataab Kunwar also known as Saheba-bee-Saheb. Mahalqa acquired the great culture of universal spirit of service to man is service to god from her ancestors who lived in Ajmeer, Devaliya and Bhilwala in Rajasthan².

Mahalqa made the present ‘*Moulali*’ hill area as center for her activities she established a small home for Orphan girls. She provided them food, shelter and training in different Fine arts. At the age of fifteen young and beautiful Mahalqa came in to contact with Aristhuzha, the Wazir of IInd Nizam Nizam-Ali Khan. In the year 1783 C.E gave her first performance in the court above official. Her dance and Gazal programme created great impression on Aristhu zha, Mir Alam, Raja Chandulal and other elites of Asaf Jahi court. She was invited by Nizam Ali Khan to his court before 1803 C.E and appointed as the Royal courtesan of Nizam State. Nizam Ali Khan and his successor Sikandar Jha (1803-1829 C.E) were deeply impressed with the wonderful knowledge of young Mahalqa Bai. They enjoyed every evening her dance or Gazals. The Adikmet Jagir, which she inherited from her parents, was a gift by early Asaf Jahi rulers. Before her death in 1824 C.E she donated this jagir to Nizam Ali Khan. Impressed with the multifaceted character of Mahalaqabai. She was paid an honorarium of Rs.3000/- per month by State. Mahalaqa at the age 15, also took part in the Kolas, Pangal, battle alongwith Nizam Ali Khan. Impressed with the

multifaceted character of Mahalqa Bai, she was paid an honorarium of Rs. 3000/- per month by Sate. Mahalqa at the age 15, also took part in the Kolas, Pangal, battle along with Nizam-Ali-Khan³.

The present Osmania University was founded in 1917 according to a Royal Farman issued by VII Nizam Mir Osman Ali Khan. Arts College building was constructed by VII Nizam Mir Osman Ali Khan during the period between 1934-1939 C.E⁴.

Sweta Sachdev Jha in her essay '*Thawaif –Aaj Poet and Proton Re-Thinking women's self representation*' paid glorious tribute to the multifaceted talent of Mahalqa Bai Chanda¹. Mahalqa Bai Chanda not only a great dancer, poet, singer but she was also a great scholar in different languages. She spent all her earnings for the welfare of more than Three hundred girls. Her official home '*Khas Mahal*' became abode for artists. She learned music from Ustad Khush Hal Khan, the great grandson of Tansen. Her popular work "*Diwan*" received greatest appreciation from contemporary Urdu scholars. She used to conduct gatherings or *melas* with the name of Khat Darshan mela to present charity to poor people. She enjoyed great respect in the Royal Court. Eminent historian Abdul Majeed Siddiqui paid homage to saying that Mahalqa Bai Chanda physically left this world but her rich legacy is visible at Osmania University and at present Moula Ali. Mahalqa Bai Chanda was a gifted poet with wonderful style and grip over language. She paid always thanks in her poetry to almighty. She had mastered raag Dhrupadi, *Khayal* and *Tappa*. Eminent scholars Susie Tharu and K. Lalitha paid rich tribute to Chanda in their scholarly work in the following words; She is marvellous, elegant, she also used to tune lines to Bimpalsi. She would compose lines in the Dhrupad, format that would involve the prophet or each of the twelve Imams in Chautala.²

Chanda was also well appreciated by another scholar William Dalrymple in his scholar work '*White Mughals*' published in 2002, he writes that James Kirkpatrick the first Resident at Hyderabad Princely State used to organise colourful dance and musical gatherings in the evening at Residency. One of his assistant Captain John Malcolm received a diwan (gift of land) from the generous Mahalqabai Chanda.³ Mahalqa lived in a great glittering Palace at Moula Ali area. Her official home was known as Khasmahal. She was the owner of many Jagirs and maqitas. Hyderabad, Alibagh Champapet, Pallepahad, Alibagh and Adikmet etc. belongs to her.⁴

Mahalqa was also trained in the warfare. She was a great horse rider, swords woman, and archer and states women. A great philosopher, a great lady with motherly attitude to all. During her early days, her family was in great financial crisis. The ruler of "Dewalia" Salim Singh extended financial support to her father. Later on Salim Singh married Maida Bibi. This marriage gave good support to Mahalqa's family.

Mahalqa during her life time built a garden tomb at Moula –Ali over her mother's grave. During the mother of 'Muharram' she used to make special arrangement at Moula-Ali. She used to give donations to Ashur Khanas as Nazrana to the family members of Prophet Muhammad. She used to install Alams in her Ashurkhana at Mir-Alam-Mandi⁵.

Mahalqa also made arrangement for the benefit of Shias who used to attend the Muharram procession which used to start from 'Charminar' and used to end on 9th Muharram at Daarushifa Asurkhana. Mahalqa Bai constructed a beautiful Maqbera with a garden and two step-wells in memory of her beloved relative Raj Kunwar Bai who passed away on 19th Muharram 1207 Hijri at Moula-Ali hillock Scott Kugle in his work.

According to eminent historian H. Rajendra Prasad, the present Osmania University Site was originally belongs to 'Mir-Jumla', a powerful noble of Qutb Shahi age. It was purchased by Mir-Hasan before the fall of Qutb Shahi dynasty in 1687 C.E. His successors sold it to Mahalaqa Bai Chanda during the reign of Nizam Ali Khan, before her death in 1824 C.E. She donated it to Nizam-Ali Khan. It is 15,000 acres.

Mahalaqa Bai was the owner of Syedpalli, Hyderguda, Chandapeth, Palle Pahad and Alibagh. A beautiful three storied well still existing in the present EFLU in the Osmania University Campus.

It is the responsibility of the society to protect the heritage monuments located at Moula -Ali.

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కడప జిల్లా శైవధర్మం వ్యాప్తి - ఒక పరిశీలన

ఆదిమూలం శ్రీదేవి, చరిత్ర మరియు పురావస్తుశాఖ,
యోగివేమన విశ్వవిద్యాలయం, కడప, 96762 55304

మౌర్య చక్రవర్తి అశోకుని కాలానికి మౌర్య సామ్రాజ్యం కావేరి వరకు విస్తరించింది. కనుక మన కడప జిల్లా మౌర్య రాజ్య అంతర్భాగమైంది. కడపజిల్లాలోని వివిధ ప్రాంతాలు మౌర్యులు తర్వాత శాతవాహనులు, చోళులు, కాకతీయులు, బాణులు, వైదంబులు, రాష్ట్రకూటులు, విజయనగర రాజులు, నైజాం నవాబులు వీరి సామంతులు చేత, ప్రతినీధులు చేత పాలన సాగించబడేది.

చరిత్రకు అందినంతవరకు వివిధ రాజుల కాలంలోగానీ, తర్వాత నైజాం మయానా నవాబుల కాలంలోగానీ మత సహనానికి పరస్పర సహజీవనానికి పెట్టింది పేరు కడప జిల్లా. ప్రస్తుత అధ్యయన పరిధిలోని కాలంలో వ్యాప్తిలో ఉండిన ధార్మిక సాంప్రదాయాలలో శైవం ప్రధానమైనదిగా కనిపిస్తుంది. శైవధర్మ వ్యాప్తికి అనేక కారణాలున్నాయి. శైవధర్మంలోని భిన్న శాఖలకు చెందిన ఆచార్యులు ప్రజలలో తమ తమ సాంప్రదాయాలను వ్యాపింపజేయడానికి కృషి చేసినారు. అంతేకాక రాజులు, వారి సామంతులు శైవాన్ని ప్రోత్సహించడం ఇందుకు ప్రధాన కారణం.

వైదంబులు :

రేనాటిచోళుల తర్వాత ఈ జిల్లా ప్రాంతాన్ని పరిపాలించిన వైదంబులు శైవధర్మావలంబులే. వీరు కలుకడలో సిద్ధేశ్వర దేవాలయాన్ని నిర్మించినారు. వైదంబు వంశానికి చెందిన కలిగత్రిణేత్ర భీమ మహారాజు పాలగిరిలోని సమర్థేశ్వర దేవాలయాన్ని జీర్ణోద్ధరణ చేసి, అంతకు మునుపు రాష్ట్రకూటరాజు అకాలవర్షకన్నార దేవుడు ఆ దేవాలయానికి ఇచ్చిన 80ఖణ్ణుగల భూదానాన్ని పునరుద్ధరించడమే కాక తానుకూడా 200 మత్తరుల భూమిని దాన మిచ్చినట్లు పాలగిరి శాసనం¹ తెలుపుతూ ఉంది.

తెలుగుచోడులు :

తెలుగుచోడులు వారి సామంతులు శైవధర్మాన్ని అనుసరించినారు. ఓగూరు శాసనం² తెలుగుచోడ రాజు గండగోపాల తిరుకాళిత్తిదేవచోడ మహారాజుకు సామంతుడయిన వీరనారాయణ కామయదేవ మహారాజుకు నిజభృత్యుడయిన నల్ల నూరపనాహిడు ఒంగూరులో మల్లినాథ దేవర ప్రతిష్ఠచేసి ఆ దేవర అంగభోగానికి, ధూపదీప నైవేద్యాలకు గాను కొన్ని భూములను దానమిచ్చినట్లు తెలుపుతూ ఉంది. తెలుగు చోడ వంశానికే చెందిన ముదిగొండ చోడ మహారాజు పెద్దపాక మహేశ్వర భట్టారానికి అర్చనాభోగం కోసం ఉత్తరాయణ సంక్రాంతి నాడు కొంతభూమిని ధారాపూర్వకంగా ఇచ్చినట్లు తాళ్లపాకలోని ఒక శాసనంలో³ నమోదు చేయబడింది.

పుష్పగిరిలోని క్రీ.శ.13వ శతాబ్ది లక్షణాలున్న ఒక శాసనం⁴ యాదవ వంశస్థుడయిన సింగణదేవునికి దండనాయకుడైన లక్ష్మీదేవ దండనాయకుడు పుష్పగిరిలోని వైద్యనాథదేవుని అంగరంగ భోగాలకోసం కొన్ని దానాలు ఇచ్చినట్లు తెలుపుతూ ఉంది.

కాకతీయులు :

కాకతీయులు వారి సామంతులైన కాయస్థులు మొదలైనవారు శైవధర్మావలంబులే. కాయస్థ వంశస్థుడైన గండపెండార జన్నిగదేవ మహారాజు పుష్పగిరిలోని ఇంద్రేశ్వరుని అంగరంగభోగాలకు తరుమిడ్లపాడు గ్రామాన్ని సిద్ధార్థి సంవత్సర వైశాఖ అక్ష తదియనాడు జారీ చేసినట్లు “పుష్పగిరిశాసనం”⁵ తెలుపుతూ ఉంది. వరికుంట శాసనంలో⁶ అబదేవ మహారాజుల కొడుకు త్రిపురారిదేవుడు శ్రీపర్వత దక్షిణ ద్వార సమస్త తీర్థ పరిపాలితుడైన శ్రీసిద్ధనాథదేవర అంగభోగానికి సకలి భూమిలోని వరికుంట గ్రామాన్ని చతుస్సీమా పర్యంతం సర్వమాన్యంగా ధారాపూర్వకంగా చేసి ఆచంద్రార్కస్థాయి అయిన వృత్తిగా ఇచ్చినట్లు చెప్పబడింది.

కాయస్థుల పతనం తర్వాత కాకతీయుల ప్రతినీధిగా ఈ జిల్లా ప్రాంతాన్ని పరిపాలించిన జుట్టయలెంక గొంకారెడ్డి, తంగటూరులోని సిద్ధనాథ దేవర ధీపారాధనకు ఒక గానుగను, అంగరంగ భోగాలకు మగమ అనే పన్నును ఇచ్చినట్లు తంగటూరు శాసనం తెలుపుతూ ఉంది జుట్టయలెంక తమ్ముడు రుద్రయలెంక, సోమగ్రహణ కాలంలో తీర్థమాడి సకలిభూమిలోని చెండువాయి గ్రామాన్ని అరి,కోరు,

పన్నులు, కానికెలు, సహితమైన సకలాయి సహితంగా శ్రీసిద్ధనాథ దేవునికిమధ్యాహ్నా అవసరం ఉపాహారానికి గాను సర్వమాన్యంగా ధారాపూర్వకంగా చేసి ఇచ్చినట్లు నాటి చెందువాయి శాసనం⁷ తెలుపుతూ ఉంది.

విజయనగర సామ్రాజ్యం :

విజయనగర సామ్రాజ్యపు తొలి పరిపాలకులు శైవధర్మాన్ని అవలంబించారు. మల్లికార్జున రాయలకాలం నుండి ఈ చక్రవర్తులు వైష్ణవ ధర్మావలంబులైనప్పటికీ ఇతర ధార్మిక సంప్రదాయాల పట్ల సహనాన్ని ప్రదర్శించారు. శివాలయాల నిర్వహణ కొందరు నాయంకరులు, అధికారులు శైవ ధర్మావలంబులై శివాలయాలకు దానాలను ఇచ్చినారు. ఎనుమల చింతల శాసనం⁸ ప్రకారం నిట్టూరి సీమ నాయంకరుడైన హులియ మల్లియ దేవ మహారాజు నిట్టూరి నీలకంఠేశ్వర దేవరకు దీపారాధన, నైవేద్యం మొదలైన అంగభోగాలకు గాను ఒక గ్రామాన్ని సూర్యగ్రహణ పుణ్యకాలంలో దానమిచ్చినట్లు తెలుపుతూ ఉంది. సాళువ ఇమ్మడి నరసింగరాయ మహారాయల పంపున నరసానాయనింగారు పృథ్వీరాజ్యం చేస్తూ ఉండగా అతని నాయంకరుడైన గంట కన్నమ నాయుడు ములికినాటిలోని రామేశ్వరం రామయలింగానికి నిత్యకృత్యమయిన పగలింట అవసరం నైవేద్యం సాగించే నిమిత్తం స్థానం వారికి నాలుగుపుట్ల పండుమువరిమడిని సూర్యగ్రహణకాలంలో ధారవోసి ఇచ్చినట్లు రామేశ్వరం శాసనంలో⁹ నమోదు చేయబడింది.

శ్రీకృష్ణదేవరాయలు :

శ్రీకృష్ణదేవరాయల కాలంలో చెన్నూరు, పోట్లదుర్తి సీమలకు నాయంకరుడైన జాపల్లి పెదసింగ మహీపాలుడు, చెన్నూరికి దక్షిణ భాగంలో నాగేశ్వర దేవునికి గర్భగృహ, ఘంటావేది, అంతరాళమండప, రంగమండప, నందిమండప గోపురాలు కట్టించి వాటికి దక్షిణ భాగంలో మహాతటాకాన్ని నిర్మించి, ఆ నాగేశ్వర దేవునికి అఖండ దీపారాధన, త్రికాల నైవేద్యాలు, అమృతవళ్లు, గంధపుష్పాద్యుపచారాలు నడిచేటట్లు చెన్నూరులో కొన్ని భూములను తమ తండ్రి రామనాయునికి పుణ్యంగా ఇచ్చినట్లు ఉప్పరపల్లి శాసనం¹⁰ తెలుపుతూ ఉంది.

తమ పూర్వుల పేరుతో లేదా తమ ప్రభువుల పేరుతో లేదా తమ పేరుతో శివాలయాలను నిర్మించే సంప్రదాయం ఉండేది. పుష్పగిరి శాసనం¹¹ ప్రకారం మోరట పట్టణాధీశ్వరుడైన అల్లుగిక్ష్మాపాలుని కుమార్తె హాచలాంబ, హాచలేశ్వరమనే శివాలయాన్ని, కాయస్థ వంశస్థుడైన గంగ సేనాపతి భార్య కమలాబాయి, కామలేశ్వరమనే శివాలయాన్ని త్రికూటంటా నిర్మించినట్లు తెలుపుతూ ఉంది.¹² దీనిని బట్టి ధాతలు తమకు పూర్వం నిర్మించబడిన దేవాలయాలకు తమ పేరుతో వ్యవహరించే సంప్రదాయం కూడా ఉండినట్లు తెలుస్తూ ఉంది.

ముగింపు :

కడప జిల్లాలోని వివిధ రాజులు వారి సామంతులు మౌర్యుల కాలం నుండి చాళుక్యులు, చోళులు, రేనాటి చోళులు, తెలుగుచోడులు, కాకతీయులు, కాయస్థులు, విజయనగర రాజులు మొదలగు వారంత శైవ సాంప్రదాయం ను కొనసాగిస్తూ దేవాలయాలకు కావాలసిన ధానధర్మాలను చేస్తూ శైవ సాంప్రదాయంను ప్రోత్సహించడమే కాకుండా మత సామరస్యాన్ని చూపించిన మహనీయులుగా నిలిచిపోయారు.

మూలాలు :

1. Ibid., No.121
2. Ibid., Part I No.111
3. Ibid., No.113
4. Ibid., No.138
5. “కాకతీయ ప్రస్థానం”విజయవాడ,2018, PP.36-38.
6. Heritage of Kakatiyas, Madras, 2020, PP 18-20
7. I.A.P.,C.D Part 1 No.156
8. Ibid., No.I57
9. Ibid., Part II No.48
10. Ibid., No.55
11. Ibid., No.87
12. Ibid., Part I No.137

JAINA MONUMENTS IN KADAPA DISTRICT

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It is strongly believed that Jainism was developed by a succession of twenty four Tirthankaras. Jainism is one of the independent religions of India. The most striking characteristic features of Jainism is its severe asceticism, which has reacted strongly against the gross worldliness of vedic religion (Ilanumantha Rao 1993). Jain doctrines may be broadly divided into 1. Philosophical and 2. Practical Jain Philosophy contains ontology, Meta physics and psychology. The practical doctrines are concerned with ethics and asceticism, monasticism, and the life of the laity. (Hastings 1974).

Literary and archaeological evidence are proving Jainism entered to Andhra earlier than Buddhism and survive longer than Buddhism in Andhra. The Jains generally preferred inaccessible areas as their habitations, probably because of their unsocial practice of nudity, secluded places like natural caves and caverns, which were difficult to approach. (Gopala Krishna Murthy 1962).

Even though Jainism entered Andhra region very early, but it became popular only after the 7th Century A.D. and popular till about the 13th century.

Hanumanth Rao (1993) points that Jainism was more predominant and it survived for a longer time in the Telangana and Rayalaseema than in the coastal regions of Andhra. During this period Rayalaseema and Telangana were worst sufferers. While the coastal region was consolidated in to the Vengi Chalukya Kingdom, the above regions became bones of contention between the rival powers of the south such as Chalukyas and Pallavas. the Rashtrakutas and Pallavas and the later Chalukyas and Cholas and changed hands very frequently. During this period this region was under economic distress. The merchants and artisans. Patronised Buddhism prominently but not Jainism, because of this reason Buddhism started declining because of the decrease in the trade. But Jainism succeeded in securing the patronage of many ruling families early Chalukyas, Rashtrakutas. Ganga and Nolamba Pallavas. Many of the inscriptions record gifts made to the Jain religion by princess, general and royal ladies and rarely by private individuals.

In my present paper I am confining myself to the important aspects of Jain monuments of Kadapa district (erstwhile). I am going to discuss under two categories Jain caves and Jain Temples.

In India in Andhra also the early Jains chose their abode in natural caves. These caves contain inscription, sculptures and rock beds with pillars.

Penicalapadu

The village penicalapadu in Muddanur mandal of Cuddapah district is natural rock- shelter. It is 8 kms away from Muddanur town and connected by bus -route only. Among the rock-shelters, one rock-shelter "Sanyasigundu" bears an inscription engraved in early Telugu characters of 7th century A.D. it informs that a great teacher, named Vrishabha who was a cloud to the crops, namely the righteous and an unshakable rock to his opponents in discourse, resided there. This cave-dwelling can easily accommodate ten devotees in it. Now it is converted into a Hindu temple. Hence, its original form is un-known. However, it can be placed in 7th century A.D., on paleographical grounds. The name of the teacher, Vrishaba and his expertise in discourses led the scholars to believe that the cave-temple became the abode of an illustrious

Jain teacher, Vrishaba whose name is suggestive of Jain origin.

Mylavaram

According to the (Dommara) Nandyal Kaifiyat (Rama swamy) the Jains arrived at Dommara Nandyal which lay very close to Jammalamadugu in Cuddapah district and cleared the thick and inaccessible jungle and made their pallis (i.e., settlements) on the bank of the river Pinakini (i.e. Pennar). Further,*it informs that their faith was peculiar and they became masters of arts, sciences, philosophy and literature. As mentioned in the Kaifiyat, innumerable rock-shelters are noticed in the midst of Mylavaram Dam which is very near to Dommara Nandyal. The hill which contains the rock-shelters is popularly known as Ncmallatippa (The hill of peacocks) (Fig- 1). Among the paintings, Bison and Antelope are clearly identifiable. Further the wheel and svastika figures in red-colour are also noticed. The most interesting find in these shelters is the depiction of a Tirthankara and Sasanadevi in standing pose (Fig-2). Two chouris are also carved on the top on either side of the Tirthankara image. The pedestal of the Tirthankara contains a svastika symbol which is the lanchana of Suparasvanatha. It is interesting to note that the rock-paintings of Nemalla tippa, namely Bison, antelope, wheel and svastika though common suit well here, with the lanchanas of the Tirthankaras. For example, Santinatha possessed Antelope or deer as his lanchana, whereas the Bison or buffalo is the lanchana of Vasupujya. Similarly Suparsvanatha's vehicle or Lanchana is svastika and the wheel is the lanchana of sumtinatha. On the basis of the paintings, and Tirthankara images one could easily say that the dwellers of these shelters were Jains. Further, this is fully corroborated by the Kaifiyat. Originally, these rock-shelters were refuges probably of Stone Age people; later on, they were appropriated by the Jains who carved Jain images. During the early Rashtrakuta period i.e., 8th - 9th century A.D., the Jain settlement of Nemalla Tippa seems to have been shifted to Danavulapadu which became a famous Jain centre hence forward.

Danavulapadu

Danavulapadu in Jammalamadugu taluka of Cuddapah district is one of the early Jain centres in Andhra. It is a tiny village situated along the road from Proddutur to Jammalamadugu and became a deserted village, lying buried under the sand-dunes of the Pinakini River. Excavations conducted by the Archaeological Survey of India in 1903 yielded a large number of antiquities associated with Jainism. They include finely carved pedestals, pillars, images of Tirthankaras and their Sasanadevatas and nishidi memorials. Further, about 12 inscriptions datable from 8th century onwards have been found. One of them belongs to the time of the Rashtrakuta King Indra III (c.914-928 A.D.) and records the death by vow of Sallckhana, of the great Commander of the forces, Sri-Vijaya. Further, excavations also yielded a single chamber of Parsvanatha. The site contained few buried structures and some scattered architectural pieces (Fig-3). Other finds are the portable type of Chaumukha, a large-sized Parsvanatha (Fig-4), beautifully carved Yakshini image, a water-chute and nishidi memorials, now on display- in Govt. Museum. Chennai. Two temple-basements bearing Rashtrakuta architectural features were found at the site. They comprise of a Garbhagriha, Antarala. and rectangular Mandapa. The relics and the temple-basements found at Danavulapadu form the best examples of the Rashtrakuta workmanship.

Loose sculptures are found in Pushpagiri, Gangapur, Siddavatam and other places. Jain Caves in Mylavaram, Penicale pedes and Temples and sculptures attest the popularity of Jainism in Kadapa District.

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Figure 1: Nemallatippa, Mylavaram



Figure 3 : Buried Structure at Danavulapadu



Figure 2: Tirthankara and Sasanadevi, Nemallatippa, Mylavaram



Figure 4 : Large sized Parvsvanatha at Danavulapadu

CULTURAL TOURISM IN INDIA WITH SPECIAL REFERENCE TO ANDHRA PRADESH

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Tourism development has been the focus of study in recent times. It is one of the important disciplines that has been popularizing rapidly. In fact, it became a crucial and fascinating subject for people all over the world. It is one of the world's most important and largest industries. The tourism sector has been witnessing exponential growth in recent years. India has been one of the most preferred destinations for both overseas and domestic travelers. Tourism enables the international traveller to understand and experience India's cultural diversity. The 20th century has virtually ushered in an era of international travel and tourism. A general consensus has emerged that it not only increases foreign exchange income but also creates employment opportunities, stimulates economic activity, improves ecology, and fosters national integration and mutual understanding among people of every nation.

It is true that Man's search for food and shelter and his curiosity for things around gave birth to travel which led to tourism. But Cultural tourism has existed since the days of Herodotus, who, in about 440 BCE listed the seven "Miracles" of the Ancient world. It was in the 19th Century 'culture' was a major factor for travel as it was considered a necessary part of the education for the upwardly mobile and it was in the latter half of 20th its century that cultured tourism worldwide saw its biggest boom.

Infact, Culture' plays a dual role in tourism. On the one hand, it can be seen as' part of the mix of what makes a particular destination appealing to a prospective tourist and Can be referred to as playing a "destination enhancer" function. It has been proven globally that arts culture and heritage are key destination enhances. On the other hand, more than being just a feature that enhances a particular destination. Culture can be the main reason to travel without which Visitors would not travel to a particular destination. In this instance, culture becomes the destination motivator and we view this as cultural tourism.

Cultural tourism in India generally focus on Communities who have unique customs, form of art, various different social practices, habits which basically distinguishes it from other forms of culture. Among the various kinds of tourism cultural tourism is extremely popular in India owing to its fabulous cultural heritage. Indeed it is a heterogenous in nature .it displays a vast melange of religious, cultural, customs, ceremonies and language.

Cultural tourism in Andhra Pradesh: Andhra Pradesh which described the state as Kohinoor of India is one of the popular destinations in India in general and South India in particular. It offers a wide array of places and most offered tourist destinations such as beaches, delighting nature natural back draw hills, varied wild life, forest, natural 965 natural long sea shore, hundreds of historical magestic monuments temples, artcrafts, and other ever best pilgrims centers across the state.

Andhra Pradesh is a Land of diversities, Undulating hills and wild Jungles, lush green Paddy fields and undisturbed, uncrowned beaches. Coffee plantations and exquisite lakes. It is a land of Banjara women of magnificent monuments of a rich cultured heritage of art and literature. It is a fusion of not just the old and the new but also of different religions which are practiced here. This state is a synthesis of varied cultures, temple gopurams, and mosques, minarets, Buddhist stupas. Viharas, Jain cult and Church spires dot her skyline.

Archaeological and historical sites :

Andhra Pradesh is full of many sites date back to Ancient period. Bikkavolu, Amaravathi, Undavalli caves, Nagarjuna Kondajepakshi are featuring Andhra's greatness. A manmade lake at Nagarjuna Konda, excavations unearthed at Maha chaitya, Buddhist places like Bovinakonda, Thotlakonda, Sankaram etc are examples for the ancient monuments in our state.

Historical forts, uncrowned and famous historical forts are also one of the greatest tourist attraction places in our state. In this perspective Chandragiri, Devara Konda, Gandhi kota, Gurrampalli, Gooty, Konda palli, Penukonda, Udayagiri forts are some of the tourism resources in our state.

Hill Resorts located at Visakhapatnam and Chittoor districts are worth seeing and luring hundreds of tourists every day. The Araku Valley, Horseshoe hills are major source of tourism and play a key role in generating tourism revenue for the state. Andhra Pradesh is also rich on its mountaineering attractions. Some of them are Ahobilam in Nandyala district, Talakona Waterfalls in Balaji district, Tade or Ubbalamadugu falls in Chittoor district, Seshachalam hills in Kadapa and Chittoor districts, Tyda nature camp and also known as Jungle Bells and Kadalivanam Caves in Kurnool district etc are attracting tourists and generating the income to the state.

Religious Centers :

Since the Andhra Pradesh is the safest and one of the most religiously tolerant state in India all sects of religious people are enjoying their religious freedom and Religious centers became the most tourists, attracting centers. In this context Buddhist places, Hindu, Christian, Jain religious centers became very good tourist attraction and income generating centers. For example Tirumala Tirupati Devasthanam is not only attracting Hindu religion devotees and some of the Islam people have become the richest earning pilgrim center in the world. Kanakadurga temple, Srisailem temple, Puttaparthi and Pedda Darga etc are the important religious centers which are earning the income to the Government exchequer.

Fairs and Festivals :

The State of Andhra Pradesh is rich in its Fairs and festival potentials and attractions in all allied dimensions. Andhra Pradesh celebrates varieties of festivals occurring in various seasons which reflect the cultural values of the people. Fairs and festivals bring to different cultures to unite. Among the festivals some are religious, some are secular and some of pure cultural. Some of these festivals have been identified by the state government and conducting some events to attract tourists.

Ugadi has been celebrated on Telugu New Year's day on every Chaitra Shuddha Padyami by every Hindu of Andhra irrespective of financial status. Perhaps it is the most popular festival in Telugu region. Pongal is another important festival celebrated in entire South India in general and Andhra in particular. This is known as Makara Sankranti or Harvest festival celebrated with full fervor and this marks the return of the Sun to the northern hemisphere. Gangireddula dancing, making of 'Gobbemas' with the lumps of cow dung, Haridas Keertanas are very important rituals during three days of festival. Vinayaka Chavithi, which is also known as 'Ganesh Chavithi' is another important festival celebrated on the fourth day waxing moon in the month (Telugu) of Bhadrapadam is very important one for Hindu religion people.

Sree Rama Navami which is being celebrated on Chaitra Shuddha Navami on the ninth lunar day in the Punarvasu lunar asterism is also very important festival for all Hindus. For many devotees of Lord Rama, it is a life time desire to witness the marriage of Rama and Sita. Dasara is a festival of 10 days celebrating on the eve of the anniversary of the day when Bhaghiratha the ancestor of Sree Rama brought down the river Ganga from Heaven. Deepavali and Naraka Chaturdasi is celebrated all over the State with

great fervour. People believe that lord Krishna along with his consort Sathyabhama Killed Narakasura and returned home early in the morning of the day.

Another important Festival of the Telugu region is Maha Sivarathri which is celebrated with devotion to lord Siva. They believed that this is the day when lord siva and Parvathi got married. There Is a general practice that this festival is observed not at their residences but at holy places, such as Srisailam, Mahanandi, Kalahasti etc . On this day, the most sacred Lingodbhava puja is performed in all the Shiva temples. One more festival which is celebrated by Andhras is Holi or Kamadhanam. Though the actual Holi is celebrated on the full Moon Day. This festival locally called as Kamuni Panduga, Kamanna panduga or Kamanna punnama. The nine-day Tirupathi Tirumala Brahmotsavam at Tirumala and Visakha utsava organised by APTDC are the other important festivals celebrated in all over the state.

The other important section of the Andhra Society, Muslims of the State also celebrate many festivals. They are Ramzan, Moharram, ad Bakrid and Milaadinabi.

Major fairs in the Andhra pradesh :

In addition to above festivals, Andhre pradesh is also witnessed for famous festives which are celebrated by majority people with grandeur and majesty. Fairs are based on believed by the devotees of the various regions. These festives are no way inferior to attract Tourists and generate income to the people and Government.

Renowned fairs of Andhra region not only attracting people all over the state but also neighboring state people. For example Paidi thalli Jatara in Vijayaya nagaram district, Gangamma Jatara in Tirupathi and Radha utsav in Uravakonda Mandal of Ananthapur

In addition to above all Andhra pradesh Tourism Development Corporation identified 19 heritage sites across the state to develope as tourist centers and generate the income. Gandikota. Iepakshi, Amaravathi, Konda Reddy Buruju ,Gooty fort ,Borra Caves, chintale Venkata Ramana swamy temple and Bugga Ramalingeswara Temple at Tadipatri, Undavalli caves, Chandragirii fort, Penugonda fort, Konda palli Fort. Rayadurgam Fort, Belum caves, Hemavathi near Anantapur ,Adoni fort, Thotla konda. Bavi Konde, Kondaveedu Fort which are representing culture of a nation by preserving the cultural, social and political history of a place.

Hence, the Andhra pradesh has the rich cultural heritage tourism which in turn not only Uniting the people but also generating income to the state. Thus, it is the need of hour to improve cultural tourism in the state

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SRI KRISHN ADEVARAYA'S EXPANSION OF DYNASTY AND HIS ROLE IN UPPLIFTMENT OF THE SAIVA TEMPLES IN RAYALASEEMA - A BRIEF STUDY

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During the medieval period, a number of Saiva temples belonging to Saivism and its sects were erected in this region. Most of the big Saiva temples of this region can be assigned to the period of the imperial Cholas and the rulers of Vijayanagara. The Vijayanagara rulers made Saiva temples magnificent by adding additional structures and donating grants liberally. The origin and growth of the Saiva temples in Rayalaseema can be taken as a significant phase in the history of temples of this region

Conquest of Rayalaseema by the Rays :

After the Kakatiyas, the Rayalaseema region (comprising the present Kadapa, Kurnool, Anantapur, Chittoor District) a part of Andhra was occupied by the Vijayanagara king.

Sri Krishnadevaraya's Ruling period (1509 A.D-I529 A.D):

Viranarasiha or Immadi Xarasanayaka was succeeded by his step-brother Krishnadevaraya on 8th August 1509 A.D. He was between 20 and 25 years of age at his accession. He was the son of the second wife of Narasanayaka belonged to Tuluva or Tulu dynasty. He was persecuted by his brother Viranarasimha and was protected by his Minister Saluva Timmarusu. Krishnadevaraya as a young man was able to suppress the revolts and establish the peace and order and create a new era in socio-religious and literature issues in Vijayanagara empire. By nature he was also a poet too. He also maintained friendly relationship with Portuguese, who by this time established their monopoly of trade in the Indian sea. The horses were imported by them to Krishnadevaraya. So, he provided them with a site for construction of a factory between Bhatkal and Mangalore²

His Achievements :

Krishnadevaraya remained in the capital for a year after coronation. During this period he prepared his plan of action. Shortly after Raya's coronation. Sultan of Bahmani and the Sultan of Bijapur marched towards the Vijayanagar territory but their army suffered defeat in the hands of Vijayanagara king. Vijayanagara army pursued the enemies and defeated them again at Kovilakonda and the Sultan Yusuf Adil Khan of Bijapur was also killed in the battle in 1509 A.D³

In 1511 A.D. Krishnadevaraya marched towards Raichur (Krishna Thungabhadra doab) and captured it. Gulbarga was also conquered. Raya also marched to Bidar. At Bidar. the Sultan Mahamud had been imprisoned by his ministers. Raya released the Sultan after a short siege and restored him to the Bahmani throne. To mark this achievement, he assumed the title '*Yavanarajya sihapanacharya*' or the establisher of the Yavana (Muslim) Kingdom⁴ It shows the magnanimity and merciful heart of the Krishnadevaraya.

Krishnadevaraya then turned his attention towards Ummattur; Sivasamudratn and Sri Rangapattanam and suppressed the chief Gangaraya and took over their territory. It lasted from August 1510 to the end of 1512 A.D⁵

Similarly, he concentrated on Gajapathis of Orissa. Prataparudra-1 the Gajapathi ruler, who was already keeping the two forts of Kondavidu and Ldayagiri under him. was trying to occupy Vijayanagara territories. So Raya declared against him a war. He laid siege to Udayagiri in 1513 A.D. By 1515 A.D. Kondavidu and many other minor forts were captured by Krishnadevaraya. Vijayavada. Kondapalh and Rajamundry were also captured⁶ Raya planted a pillar of victory at 'Potnur' and returned to his capital by way of Rajahmundry in 1516 A.D.⁷ But his army reached Cuttak (Orissa) and laid siege to it. Pratapanidra-1 would not face the Vijayanagara army and hence he gave his daughter 'Jaganmohini' in marriage to Raya. However. Raya returned all the conquered territories to the North of the Krishna to Prataparudra-II⁸ is another greatness of Krishnadevaraya.

After capturing Orissa. Raya had to fight with the Sultan of the Qutbshahis of Golkonda. Raya sent his general Saluva Timina, the governor of Kondavidu. defeated Golkonda and recovered the lost regions like Panagal. Guntur. Warangal and Kambamitta⁹ etc.. At that time Raichur was under the rule of the sultan Ismail Adilshah of Bijapur. This Raichur fort and the forts of Mudgal were the cause of many battles between the two kingdoms. So Raya captured these forts in 1520 A.D.¹⁰

.Again Krishnadevaraya defeated Bijapur forces and invaded Gulbarga in 1523 A.D. and captured it. Thus, he liberated the three sons of the late Mahmud Bahmani. kept in prison by the nobles. He made the eldest of them sultan and revived the Bahmani Sultanate¹¹ It shows another greatness of Krishnadevaraya. The last few years of Raya were spent in peace. He crowned his six year- old son Tirumalaraya as Yuvaraja. But unfortunately Tirumalaraya was murdered with poison. So Krishnadevaraya's last days were not happy and passed away in 1529 A.D.¹²

General tradition of the Rayas :

The Vijayanagara rulers took interest in constructing huge temples in their empire and their capital city. Especially the kings at the time of some special occasions like, coronation, victory in battles, made grants to the existing temples and also sometimes constructed new ones¹³ For example. Krishnadevaraya made several grants to Virupaksha temple at the time of his coronation, and he also built a new gopura and beautified the temple by building a mandapa and repaired the old gopuras¹⁴ Besides this. Saivism and Vaishnavism were dominant religions in the Vijayanagara Empire. Both the Siva and Vishnu gods were worshipped in different forms such as Virupaksha. Mallikarjuna. Pampapathi. Nagcsvara while Vishnu was worshipped in the forms of Vitthala. Krishna. Narasimha. Venkatesvara. Tiruvankatanatha. Ananthasayana etc. As such the rulers of Vijayanagara constructed temples for all these gods witnessed their religious tolerance¹⁵

His contribution to the Saiva Temples :

His reign was a glorious epoch in the history of South India. He constructed a large number of temples and made a large scale of additional structures to the already existed ones. He lavishly contributed for the upliftment of Saiva and Vaishnav temples both in the form of cash and ornaments. The inscriptions founded in the Saiva temples inform the contributions of the king Sri Krishnadevaraya.

The inscription of Krishnadevaraya dated 1512 A.D. registers that the king gifted a pearl necklace with a gold string and precious stones, together with gold and silver plates for 'haraii' to the God Srikalahastisvara. There are some more inscriptions of Krishnadevaraya dated the same year which register the gift of precious stones, a pearl necklace, a necklace with precious stones a gold cup inlaid with precious stones, a gold plate and twenty five silver plates for 'harati to the God Srikalahastisvara. In a

record dated 1516 A.D. Krishnadcvarya is said to have been responsible for the building of a hundred pillared 'mandapa' and a big 'gopura' at the outermost door of the Srikalahastisvara temple, when he visited Srikalahasti after his 'purva-digvijaya'¹⁶ Besides these, a tower at SnKalahasti was built by Rayam 1517 A.D. came to be known as Rayagopuram¹⁷ also visited Sn Venkateswara Swami Temple Tirupati with his family and contributed Cash and Ornaments such as Pearls to the Lord Venkateswara. It is also obvious with the Bronze ideals of Krishnadcvarya along with his wives Chinnamadvi and Tirumaladevi. Srikrishnadevaraya visited the Pushpagiri temple and came to know that the priests of the temple were 'tambui' by caste and not Brahmins¹⁸ So he replaced the 'Tambulas' with the Brahmin priests in the temple.

Likewise, he constructed additional structures in the temple of god Mallikarjuna at Srisailam in his period. The 'kalyananuifiapa and a shrine of the God Annasvara were raised in the interior of the Mallikarjuna temple by Chandrasekharayya, a minister of the Vijayanagara king, Krishnadcvarya in 1516 A.D.¹⁹ The Umamahesvara temple at the foot of the hill near tire Patalaganga. Srisailam is ascribed to the 2nd quarter of the 16th C. A.D.²⁰ Ts a fine temple in the Vijayanagara style dedicated to god Umamahesvara. Besides this, in the temple of Bugga Ramalingesvara at Tadipatri. an inscription dated in 509 A.D., of Viranarasingaraya. records that the 'Mahapradhana' Saluva Timmayam garu, builds the "Bhogfimandapa, 'gopura . 'prakaru in that year²¹. It is evident from this inscription that the main temple Bugga Ramalingesvara was already built and the date ascribed to about 1450 A.D and in the period of Krishnadcvarya additional structures were constructed²².

To conclude, that under the Rayas of Vijayanagar all types of religions especially the Vaishnavism and Saivism and its sects flourished side by side. The early kings were ardent Saivas but the Saluva and Tuluva kings were Vaishnavas. But they made Saiva temple niagnificint by building additional structures and liberal grants. The king Krishnadevaraya was a ardent Vaishnavite and made donations lavishly to the Vaishnava gods in general and god Narasimha and Lord Venkateswara of Tirupati in particular. Though he made much donations and gifts to the Vaishnava gods, he also made some contributions to the Saiva gods and Saiva temples in Rayalaseema is noteworthy. He was also very particular in the traditional practice of rites and rituals which is evident in replacing the 'tambu/as with the Brahmin priests in the Pushpagiri temple Kadapa District, known as L'ntamahesvara temple complex (i.e. Chennakesava Swami. Santana Mallesvara Swami and Umamahesvara Swami.)References

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SOCIAL CONDITIONS IN KADAPA REGION DURING THE TIME OF KAYASTHA CHIEFS OF KAKATIYAS - AN EPIGRAPHICAL STUDY

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An attempt is made in this paper the role played by the Kayastas feudatories of Kakatiyas to protect the Social order of Kadapa region under their rule.

The Kakatiyas were one of the major dynasties that ruled over Andhradesa. To begin with, they were the feudatories of the Eastern Chalukyas, but later shifted their allegiance to the western Chalukyas of Kalyani. Taking advantage of the disturbed Political condition of the Deccan in the 11th century A.D. the Kakatiyas established their power in 1000 AD. Gradually, they brought Andhra Pradesh, part of Orissa and Tamilnadu under their control. Their rule ended in 1323 A.D. In the part of Andhradesa, Kadapa region was ruled by Kayasthas, the feudataries of Kakatiyas.

Kadapa lies 13°41' and 15° 15' middle of the northern latitude and 77° 55' and 79° 30' middle of the eastern longitude.

SOCIAL HISTORY :

As in the other part of country, the society in Kadapa region the Kayastha rule was basically divided into the four main castes, the Brahmana, Kshatriya, Vaishya and Sudra. But there were several sub-castes in each of these castes. The society in general is represented in the inscriptions by the term *ashtadasa-praja* or eighteen sects of people. Most of these seem to have originated according to their profession.

The royal responsibility to uphold the *varna* system is echoed in the literary and epigraphic records of the period.¹

An inscription² at Pondaluru in Rajampet taluk of Kadapa district dated 1260 A.D. referred Kayastha Jannigadeva described as *Chaturvarna Samuddharana*. An inscription³ at Tripurantakam dated 1290 AD referred that Kayastha chief Ambadeva Maharaja described as *Chaturvarna Samuddharana*. It would thus appear that the Kings, Samantas, Mahasamanthas, Rajagurus, merchant guilds and private individuals also protect the *varna* system. The four *varnas* are stated to be in a flourishing state during the period of the Kakatiyas of Warangal.

In this section focus on the social mobility of various social groups apart from discussing their functional role. Among the social groups were included the ruling groups, the religious groups, agrarian groups, mercantile groups, artisans and women who figure in inscriptional sources, as donors, recipients, witnesses and executors of the grant. Besides these various groups, the social structure during the medieval period also constituted administrative group appointed by the ruling groups to dispense law and order in the localities under their jurisdiction.

While the pastoralists' *gollas*, *lambadis*, *erukalas*, *chenchus* and *boyas* were spread over the pastoral landscape and forests. *Sugalis* formed another group hunter-gatherer community inhabiting the Palakondas

and Seshachalam hills where large hamlets located like Sugaliipalli, Sugalitanda, and Sugalimitta. The Kurabas were a tribe of hunter gatherers, evenly populated in the upper and middle Pennar basin. The tribe *erukalas*, who tended pigs and cattle, also formed part of the population as *yanadis* hunter-gatherers and fishermen, found mainly in the Gunjanvally. The *Gollas* or *Yadavas* who had hitherto reared sheep and were divided into *Adavi gollas* and *Uru gollas*, became cultivators as well. The *Adavi gollas* inhabited remote settlements closed to the forest as did the Sugalis a forest tribe. The *gollas* were actually pastoralists and cattle keepers.⁴ The inscription⁵ from Chagaleru in Pulivendla taluk of Kadapa district mentions the cattle keepers.

The Chenchulakshmi Narasimha myth obviously reveals the interaction of Chenchus with pastoral communities of thenon forest areas. The Chenchulakshmi Narasimha myth in the light of oral tradition and textual references underlines the process of political integration of forest tribes as Narasimha was a pastoral god. Social relations and advancements in the medieval society can be inferred from status titles such as *raju*, *nayaka*, *preggada*, *lenka* and *bantu*. The Number of inscriptions in Kadapa district mention, the cattle keepers.

Some inscriptions refer to *Reddis* or *Raddis* as agriculturists, businessmen and administrative officials. They were also known as *rattadu*, *rattodi*, *ratagullu*, *reddi* etc. *rattarudi* or *rattagudi* seems to have been made up of two words *ratta* and *gudi*. An inscriptions⁶ from Chilamakuru in Kamalapuram taluk of Kadapa district mentioned about *ratagullu*. Different communities comprising people practicing various professions viz. Carpenters, Goldsmiths, Blacksmiths, Stone-cutters, Oil-mongers, weavers, Potters, Basket makers, Shepherds, Barbers, Washer men, Dommaris and a host of other were making it the largest section of society. An inscription⁷ at Dongalasanani in Siddhavatam taluk of Kadapa district referred to the *Panchanam* community. The *Panchanamvaru*, it consists of five groups viz; goldsmith, carpenters, blacksmiths, braziers and stone-cutters are collectively played a very important role in the society. They were engaged in the construction of temples and preparation of icons of metal, ivory and wood. Another inscription⁸ at Peddamudiyam in Jammalamadugu taluk of Kadapa district mentions two names of stone-cutters *mentha vaddavi* and *bramma vaddavi* at that time who was working digging a well and ditch. Another inscription⁹ at Pagadalapalli in Badvel taluk of Kadapa district mentions about artisans (*kammaris*).

EDUCATION:

Temples, Brahmapuris and Agrahara villages were the main centers of education. A *matha* is a monastic establishment and was meant to propagate different religious creeds of Hinduism. Rulers granted lands for the maintenance of *Vidyamandirs*, Several teachers are mentioned in the Kakatiya inscriptions. An inscription¹⁰ at Pondaluru in Rajampet taluk of Kadapa district dated 1260 A.D. mentions that Ganapatideva's subordinate, Jannigadeva the ruler of Kayastha granted the villages Purundaluru in Pottapinadu included in Pakanadu of Adhirajendra Cholamandala to his spiritual *guru* Santasivadesika of Abhinava Golakimatha of Sriparvata, for maintaining the *Vidyamandapa* (education institution) and feeding the *atithis* (guests) at Sivalingamatha. The deceased exposed *Vidyamandapa* under the control of Santasivadesika.

An inscription¹¹ from Itigullapadu in Badvel taluk of Kadapa district seems to record a gift of the village Mudamala in Sakali-*sima* to a Saiva *guru* named Santa Sivadesika of the Abhinava Golakimatha of Srisailam for maintaining Sivalingma *matha*, *Vidyamandapa* (education institution) and feeding the *atithis* (guests) by Jannigadeva, a Kayastha chief of Ganapatideva who bears the titles *Gandapendaru ariraya* (*bhayamkara*) and *mandalika* (*brahmarakshasa*). Another inscription¹² at Somireddypalle in Badvel

taluk of Kadapa district records the grant of the village Madanapalli in Siddhavata-sima in Sakali paya as *agrahaara* by Mahamandalesvara Gundayadeva Maharaja, renaming it as Jyotirajapura after Jyotiraja (the father of the donor), to his preceptor (Guru) Srimat Aghora Sivacharya ayyagaru who is praised to have possessed great qualities of *yama, niyama* etc, and who bears the title of Raya-Raja guru (the preceptor of the Rayaraja).

The Saiva teachers are said to be experts in *Yoga* and have possessed the eight *siddhis*, viz. *anima, mahima, garima, laghima, prapti, prakamyā, isvata* and *vasikarana*.¹³ Many of their disciples donated grants to their teachers for their maintenance as well as for feeding the students, who were the residents of all educational institutions run by them.

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DEPRIVED CLASSES IN ANDHRA IN THE TIME OF BRITISH RAJ : 1892 – 1947

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The untouchables as a class remained out of the pole of the Hindu Society and remained always on the verge of starvation.¹ As early as 1893, the government of Madras presidency took measures though meager they were.² The earliest in India to gauge the severity of the problem of untouchability also by the government of Madras presidency. However, it can also be said that instances were not lacking of individuals, institutions and government striving heart and soul of relieving from the sad conditions, which the untouchables were in. But for the reforming zeal some British administrators and bureaucrats, the untouchables would have been mere drawers of water and hewers of wood for many, more generations. An attempt is made here to focus on the work of the governmental agencies vis-à-vis the untouchables.

The problems of untouchables were highlighted by several organizations and individuals through memoranda's and petitions so that measures might be taken to solve and uplift them.

In this connection, the name of J.H. Tremennere contribution has to be mentioned. His praying and petitioning resulted in the government taking positive measures towards the Depressed Classes. By the end of the 19th century, the government became fully aware of the sad plight of the untouchables. By early part of the 20th century, it can be said that this movement for the upliftment of the untouchables gained momentum considerably. In this context, it should be said that as more and more Indians were involved in the running of the government and constitutional changes made therefore a steady but slow pace was gained by the untouchables to improve them.

The systematic statistics of untouchable communities were collected during 1892-93 throughout the presidency. The severe constraints and disabilities with which these classes had to labour for mere sustenance engaged the attention of the local and central government in 1891.³ In the same year the government decided to take vigorous steps for the betterment of the untouchables within their means. As a result lands were distributed among the deserving untouchables for settlement and to those institutions that came forward to better the conditions of the untouchables in all fields, inclusive of education, aid was extended by the government. The government paid serious attention to the education of untouchable children. The government of Madras presidency provided stipends to the untouchable caste students in teacher training schools under public managements. Local bodies were urged to open them in their areas through grant-in-aid code, books, slates, furniture and other necessities were provided so commendable progress in primary education have took place among the panchamas which was recorded in the year of the 9001.⁴

Lack of proper dwelling houses was another problem lurking cruel in the face of the untouchables. The government addressed itself to this problem also by assigning land for house-sites. Steps were also taken to provide drinking water by sinking wells and digging of tanks. This generated employment. Co-operative Societies were also formed for this purpose.⁵

The small beginnings made by the Government of the Madras Presidency drew the attention of the Central Legislature. In the Central Legislature, problems confronting the untouchables came up for wide ranging discussion for the first time. On March 16, 1916 Hon'ble M.B. Dadabhoy moved a resolution in the Imperial Legislative Council to request the government that "measures should be devised for the enhancement of the moral, material and educational conditions of the deprived classes". Moving the resolution, Dadabhai categorically pointed out that the Provincial Governments should take concrete steps and to initiate a definite policy of improving the well-being of these classes. He drew the attention of the Members to the Madras Presidency which had been taking special care in this regard.⁶

The government as a result appointed a senior member of the Indian Civil Service G.F. Paddison, as the first Special Officer. He was designated as "Protector of Depressed Classes". Paddison took charge of the new post in November 1919.⁷ He was designated as the "Commissioner of Labour" in 1920,⁸ whose name remained in vogue for a pretty long time.

A Deputy Labour Commissioner was also appointed. An Advisory Board with a European, a Brahmin and a person of the Depressed Classes was constituted. The first Members of the Board were Gilbert Slates, K.Ramanuja Chariar and M.C.Rajah.⁹

In 1922, District Labour Officers selected from the cadre of Tahsildars and Deputy Tahsildars were appointed in those districts, where special work was undertaken. The appointment of Labour Officers and other staff of the Labour Department was made by the Collector and worked under their supervision. But the Commissioner of Labour exercised overall power of supervision over the working of the Labour Department.

The Labour Commissioner had wide powers. Mostly he had control over two areas: Upliftment of the Depressed Classes, and general labour matters. His duties were to study the economic conditions of the Deprived Classes and to submit proposals to government for improving them in order to see that philanthropic bodies working for the same objective received from government such help as they might require, to deal with the problems connected with the education of the depressed classes therefore to provide all means for improving their standard of living, allotting them house-sites and wells, by encouraging co-operation among them, providing assistance for employment by maintaining a bureau for the purpose, taking care of the general question of emigration of labour and recruitment and matter relating to labour problems and labour unions and proper implementation of provisions of Factories Act and compensation to the workmen.¹⁰

As a beginning Rs.5 lakh rupees allotted for the development work; but no definite plan for the spending of the amount allotted was drawn up. However, the amount was spent on the starting of schools and providing loans to the co-operative societies.

A scrutiny of the reactions of the representatives of the Depressed Classes shows that they were keeping themselves alert. They kept track of the government efforts in improving the conditions of the untouchables. There were also incidents of leaders of untouchables persuading the officials to be more vigilant in this regard.¹¹ A perusal of the proceedings of the Legislative Council of the Madras Presidency reveals that greater attention than hitherto was paid to the social conditions of the outcastes. M.C.Rajah demanded that the government should place on the table of the Legislature a report on the work of the Commissioner of Labour. The work to uplift the people of Depressed Classes in Madras Presidency attained tempo, when Justice Party formed the Government. In the Tanjore District, the work of the Labour Department received popular assent as early as 1916. News of this success soon spread to other

districts. In the early months of 1920, the Labour Department successfully extended its activities to Godavari and Chingleput Districts. During 1923-'24, the whole of South Arcot was covered by it. Its influence was felt in the Krishna, Guntur, Bellary and Turichirapalli Districts. By 1924-25 Madras city and Malabar felt its impact.¹² Krishna and Nellore were covered by the Labour Department by 1927-28, Ananthapur and Godavari Districts by 1929-30.¹³ Demands for the extension of the work of the Labour Department to all the districts were often heard on the floor of the Legislative Council.

But due to financial stringency around 1932-1934, some changes were affected by the government in the working of the Labour Department. In 1932, special staff of the Labour Department was retrenched in many districts. During 1931-32, certain ill-managed schools were closed down. The strength of the staff was also reduced. The post of Commissioner of Labour was kept in abeyance.¹⁴ His work was entrusted to a Member of Board of Revenue. Only in 1934, the office of the Commissioner of Labour was revived.¹⁵

Under the overall supervision of the Commissioner of Labour, the District Labour Officers conducted surveys pertaining to providing house-sites by free assignment or by acquisition of land from private persons to the people of the Depressed Classes; laying of path-ways and burial grounds; providing drinking water; opening of elementary schools; granting of scholarships, stipends and boarding grants, starting of hostels; financing private agencies engaged in the education for the children of Depressed Classes; organizing co-operative societies to encourage thrift and for advancing loans to persons belonging to rural areas.¹⁶

The material conditions of the *panchama* converts to Christianity were as bad as those of the Depressed classes. Initially both the categories were treated on par. In 1925, educational concessions were extended to *panchama* converts. In 1926, the government decided that the educational concessions to the untouchable converts should be dealt with by the Education Department and in 1928 the Labour Department was instructed to confine award of scholarships only to non-converts.¹⁷

The leaders of the Depressed Classes complained to the government against the Labour Department that the people of Depressed Classes were not getting the attention they deserved from it. This was mainly due to the government's inability to formulate a precise or consistent policy in identifying the communities that were to benefit from amelioration - work of the Labour Department. This situation changed for better from 1935, when under the Government of India Act of 1935, a list of Depressed Classes on the basis of untouchability was prepared for purposes of elections. The untouchables were called officially Scheduled Caste people. The ameliorative measures from then onwards were to cover the Scheduled Castes as well as certain aboriginals and hill tribes, who were designated as communities eligible for ameliorative measures undertaken by the Labour Department.

The conditions of the Scheduled Castes were improved to an appreciable extent by the efforts of the Labour Department. From 1938 onwards, the quantum of work increased especially on the labour front. It was because of labour unrest and labour disputes. This made it difficult for the Labour Department and the Commissioner of Labour to pay due attention to the amelioration - work of the Scheduled Caste. This necessitated the bifurcation of the department so that proper attention could be bestowed on both the labour and the uplift of the Scheduled Caste.

At the same time, the day of Independence was fast approaching. The Indian National Congress was already in the saddle of power. The Congress which was wedded to the policy of eradication of untouchability and uplift of the Harijans appointed the Harijan Welfare Committee in 1947.¹⁸

The Harijan Welfare Committee, among other things, was asked to report upon improvements to Harijan welfare work undertaken by Labour Department and to draw up a scheme for utilising a sum of Rs. one crore earmarked for Harijan welfare.¹⁹ L.N.Gopaldaswamy, Secretary of Tamilnadu Harijan Sevak Sangh, was the Secretary of this committee. The committee met on July 7, 1947 and formed a sub-committee to tour the Districts to collect information. The sub-committee submitted its report to the Harijan Welfare Committee on October 6, 1947. The sub-committee suggested the bifurcation of the labour department. It also recommended the appointment of a Gazetted Welfare Officer in each district. The Government accepted the report and constituted a separate department called the Harijan Welfare Department with effect from April 1, 1949. The first Director was V.Bhashyam Ayengar, a Retired Judge of the Madras High Court and a reputed social worker in the cause of untouchables. He was in office till 1952. The District Harijan Welfare officers were redesignated as District Welfare Officers.

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TEMPLE ART AND ARCHITECTURE OF GANDIKOTA (Summary)

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This article reports on the art and architecture of Gandikota of Kadapa district of rayalaseema region of Andhra Pradesh. RayalSeema area was ruled by many dynasties like the Cholas, Kakatiyas, Vijayanagara kings and Nawabs. In Gandikota there are inscriptions related to Telugu Kannada languages on the Prakara of the temple. Vijayanagara kings used the fort area as a rest area between their capital Hampi region and Madras(channa) on the eastern seaboard. More than 12 temples have been built here according to their respective styles. But at present only four temples are survived and rest of the temples are dilapidated. Notable among these are Mahadevaraya temple and Ranganatha swamy Temple are most prominent.

KADAPA - A HISTORICAL CITY (Summary)

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Kadapa is a municipal city that lies in the area of Rayalseema and is located in the south-central region of the southern Indian state of Andhra Pradesh. The city derives its name from the Telugu word *Gadapa' that translates into a threshold or a gate. The reason for this name is that the city is considered as the threshold or the gateway to the holy hill ofTirumala that lies on the western side of Kadapa.

Because it archaeological museums, prehistoric sites, this historically significant city comprises many attractions that can mesmerize any beholder with their charm. If any tourists coming to Kadapa, can glimpse the assorted culture of the city along with its lovely people.

Hence, the present study entitle an Amazing Tourist Places in Kadapa District, designed to make an attempt critically examine the various Tourist Places in Kadapa District. The history of Andhra for over thousand years, starting from the Satavahana period (3rd century B.C.) and ending with the Eastern Chalukyan period (1076 A.D.), presents us with a variety of changes in caste, customs and different ways of life. It is sometimes believed that Indian society did not change for centuries, and it remained static. But the present study reveals the variegated aspects of the life of the people of Andhra up to 11th Century A.D. While indigenous ways of life continued, foreign influences also were at work.

CULTURAL CONTRIBUTION OF GADWAL SAMASTHANA (Summary)

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The Asaf Jahi age witnessed the emergence of many small Samasthanas in different parts of present Andhra Pradesh and Telangana region. Among the prominent Samasthanas of Telangana region, Gadwal, Wanaparti, Amarchinta, Jatprole, Domakonda, Sirnapally and Palvancha etc. has played very significant role in the political and socio-cultural history of this region. In this paper an attempt is made to estimate the great literary contribution to Telugu language by the rulers of GadwalSamasthana.

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