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Dr. Movva Srinivasa Reddy

Department of History
Andhra Loyola College
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Permanent Office:

Prof. S. Murali Mohan

Department of History and Archaeology
Acharya Nagarjuna University
Nagarjuna Nagar - 522 510, Guntur
E-mail: aphcanu@gmail.com
mmohan598@gmail.com
aphistorycongress.com

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EDITORIAL

The present volume contains the proceedings of the 46th session of the Andhra Pradesh History Congress held at Dr. Lankapalli Bullayya College, Visakhapatnam, Andhra Pradesh.

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Vijayawada
01.01.2025

Dr. Mouva Srinivasa Reddy
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General Presidential Address

TEMPLE AND SOCIETY: A CASE STUDY OF THE BHAVANARAYANA TEMPLE AT BAPATLA, A.P.

Sri Majety Somasekhara Rao
Former Head, Dept. of History, Hindu College, Guntur

My dear colleagues, friends, invitees, distinguished guests and students,

Good morning to you all. At the outset it is my primary duty to thank the Executive members of the Andhra Pradesh History Congress for having chosen me as the General President of its 46th Session being held at this educational and cultural center of Visakhapatnam. Particularly, I deem it a privilege and pleasure to convey my thanks and gratitude to Prof. Vakulabharanam Ramakrishna, the doyen of A.P. History Congress who has been giving me a constant and consistent encouragement and support in several aspects since several years. Friends, in spite of my so many constraints, I accepted this honorable invitation only to show my respects to the Members of Executive Committee.

Friends, it is indeed a great honour to preside over the session, while at the same time, I am fully conscious of my smallness for this job which was done during the previous years by stalwarts in Archaeology and History. I am overwhelmed to be the General President of this session at Visakhapatnam, the place where I did my Post-Graduation in the Dept. of Ancient Indian History & Archaeology and also History from Andhra University and where strong foundations were laid down for my future.

I should confess that I did only a little research work in the field of History. But whatever I did, I had done on Temples, Art and Architecture and Sculpture. One such work I did was on **"The Bhavanarayana Temple at Bapatla—A Historical and Art-Historical Study"**. So, in my address, I wish to share with you a few important findings especially the reflections of the contemporary society in the inscriptions of the Bhavanarayana Temple. These inscriptions help us in understanding the various aspects of the temple like its history, administration, economy, rituals and services. Besides, with the varied information provided by these inscriptions concerning the donors and the donations, it is possible to have a good understanding of the nature of the contemporary society and its interactions with the temple. In this context Prof. K.A.N. Sastry's statement on **'the role of Temple of the medieval period as an institution of multifarious activities'**¹, the inscriptions of the Bhavanarayana Temple at Bapatla reveal the truth of the statement.

First and foremost, I consider the Bhavanarayana temple at Bapatla as one of the most important temples in medieval Andhra because:

1. The Bhāvanārāyana temple at Bapatla is the earliest Srivaishnava temple in Coastal Andhra. We come across early arrival of Srivashnavism to Coastal Andhra and the association of Srivaishnavas with this temple.
2. We find the Influence of Chola Architectural Idiom on the architectural matrix of this region and there by on the architecture of the Bhavanarayana Temple.
3. This is one temple in the region which had a distinctive Tamilian atmosphere, with the Chola architectural style and the association of the Srivaishnavas.
4. The present temple is one of the well preserved temples in Medieval Andhra and is now the most important living temple of the place.
5. The Temple has more than 75 inscriptions² engraved on its walls which throw light on various aspects of History. In a way, the walls of the temple themselves were serving as "Temple Archives".

I. Foundation of the Temple:

Traditional account :

The local Kaifiyat³, recording the pious tradition and belief which find sanctity and greatness in what is immemorial, carries the origin of this temple to a hoary antiquity⁴.

According to the traditional account, Krimikantha Chola Chakravarti, the lord of Chola Country, found a village near Amudalapalli, named it Bhāvapattana (present Bapatla), constructed the temple and installed the deity of god Bhāvanārāyana⁵ and appointed a Vaikhanasa Brahmin by name Chandragiri Venkanna of *Gautamasa Gotra* for performing worship. This was in the year Saka 515, *Pramodicha Phalguna suddha Pournami*, Sunday. The Kaifiyat further informs that this temple facing south was in Kundinipura vishaya⁶ to the north of the sea; and Ranganatha, Narasimha, Bhashyakara, Ānjaneya, Ganesa, Kēsava *etc.* were installed around the gods Bhāvanārāyana and Sundaravalli and Rajyalakshmi.

Historical Reconstruction:

The local traditions often cannot stand the test of historical criticism. They are at best the result of crystallization of popular beliefs that had grown up in course of time. A Chola king by name, Krimikantha is a legendary figure but unknown to the epigraphical sources. The Vaishnava literature, however, describes him as the king who persecuted Ramānuja. Sometimes he is identified with Kulōtunga I, but K.A.N. Sastri opines that he may be either

Adhirajendra (1070A.D.) or possibly Virarajendra (1063-1069A.D.)⁷. But these identifications too contradict the date of foundation of the temple as given in the Kaifiyat as Saka 515 (593 A.D.)

We do not have any epigraphical evidence to attest any of these points. So recourse has to be taken to other evidences for the reconstruction of the history of this temple.

Unfortunately, there is no foundation inscription in this temple. But there are various circumstantial evidences which throw light on its foundation. **Firstly**, this temple has closer stylistic affinities to the Chola tradition than to the local architectural tradition. Further, that most of the Chola temples which show a remarkable resemblance to this temple and which may have served as the model belong to the 9th and 10th centuries A.D.⁸ Therefore, we can infer that this temple may have been constructed somewhere during that period. **Secondly**, while practically no Vaishnava foundation is known from this region for a period of nearly three centuries after the beginning of the 7th century A.D., this Vaishnava temple suddenly makes its appearance and inaugurates a new wave of Vaishnavism⁹. It is likely that this may have happened due to an important change in the historical situation. Again, the earliest inscription (S.I.I. Vol. VI, No.139, hereafter only Nos. will be mentioned) of this place dated in 1043A.D.¹⁰ clearly mentions the association of the Srivaishnavas in this temple¹¹. The appearance of the Srivaishnavas in Andhra at such an early period is itself significant. We may recall here that Srivaishnavism as a distinctive religious denomination was taking shape in the Chola country only from the time of Nāthamuni (824-924 A.D.) and Yamunacharya (917-1042 A.D.)¹² in the late 10th century A.D. So, if the Srivaishnavas are to find a place in Bapatla, along with the foundation of a Vishnu temple, it could have happened sometime late in the 10th or early in the 11th century A.D at the earliest. Possibly the introduction of such new elements, particularly the establishment of a stone temple of a religious affiliation alien to this area at that time, could have happened due to the arrival of and patronage provided by some powerful factors. A situation of this type could be expected in the historical context of this region to have come up only after 999 A.D. This is the year in which the Chola king Raja Raja I (985-1018 A.D.) inaugurated a new policy towards the Andhra country in which with a view to provide help for Saktivarman and Vimaladitya of the Eastern Chalukyan family, he began to send his generals and army to this region¹³. A new political situation arose here, in which some of the local chieftains too began to show interest in the maintenance of closer relationship with the Chola emperor and Chola country. Possibly either one of the generals hailing from the Chola country or one of the local chieftains who had established closer

connection with that region as part of his political expediency may have been responsible for the foundation of this Vaishnava temple and bringing in of the Srivaishnavas¹⁴. It is of interest to note that the earliest inscription of this temple, dated in 1043 A.D., is of one Mahamandalesvra Pinamallidēva Chōda Maharaja, who calls himself, significantly, as 'a jewel of the family of Karikala' hailing from the banks of the river Kaveri¹⁵. Though this inscription does not mention the foundation of the temple by him, it is a record that registers the grant of a village Changallu in Kamma-nādu for the maintenance of the daily worship in the temple like *angarangabhoga*, *dhūpadipanivēdhya* and so on. The provision of a solid estate for the maintenance of the essential items of daily worship at this date possibly suggests in the light of the above circumstantial evidences that the temple may not have been founded much earlier than the date of this inscription. So it may be suggested that the temple may have been founded somewhere between 1000 A.D. and 1043 A.D.

II. Growth and Development :

Once the temple was founded, it began to gain popularity and patronage. The possible presence of a large number of people hailing from the Chola country and the increase of TAMILIAN influences here due to the closer political connections this region maintained with the Chola country for more than two centuries might have been partly responsible for its popularity. This was one temple in the region which had a distinctive TAMILIAN atmosphere with the Chola architectural style and the association of the Srivaishnavas. Further, in an inscription of 1107 A.D. (*S.I.I Vol.VI, No. 200*), we come across the mention of a number of Tamil usages and customs as can be seen from the occurrence there of words like *Devakarmi*, *Nattuva*, *Tirumayigavala* and *Tirumadapalli*. An officer of that temple was a Brahmamārāyan and the donor was one Mudigonda Chola Brahmamārāya, both out and out Tamil names¹⁶. In fact a Tamil version of the same record is also engraved there. This inscription further reveals the elaborate services offered in the temple and the existence of a large number of officers and workers attached to it, including a number of *devadāsīs* – all indicative of the growth of prestige and popularity of this temple by this time. As a result, possibly to provide enough room for the performance of elaborate rituals and services, it became necessary to enlarge the temple in due course. As a result, a large covered *mālīka* was built in about 1115 A.D. A small shrine (the present Gōdadēvi shrine) was also constructed now inside, possibly to install the image of the consort of Bhāvanārāyana, in view of the rise and consolidation of the position of Lakshmi in the Srivaishnava theology and rituals by this time.

By the 12th century A.D. the temple had established itself as an important institution in this region. A large number of donatory inscriptions seen engraved on the temple walls attest to this. Several local chieftains who held sway over this region later like the members of the Telugu Chodas of Konidena, Telugu Pallavas of Guntur and Velanati Chodas of Tsandavolu, many officers, merchants and even ordinary people began to offer donations to this temple. This situation continued up to about 1210 A.D.

While there is a continuous flow of donations to this temple, as recorded in inscriptions, up to 1210 A.D., there is a gap in the inscriptional record for a period of about 70 years from thereon. It is difficult to account for this. But a possible cause may be suggested. It is in 1210 A.D. that an unfortunate event occurred in the history of this region. It is on record that the Kakatiyas led an expedition in this region, killed the local king Velanati Prithviswara and looted his country. The Ganapeswaram inscription of Ganapati states "Ganapati... made the whole country of Velanādu subject to himself and carried to his city men, women, elephants, horses, and various kinds of precious stones, seized by him in the Velanādu country"¹⁷. This may be indirectly responsible for the decline of patronage to the temple at Bapatla. It may also be noted that the Chola-Tamilian contacts and influences ceased to continue any more, the country having passed on to the hands of the Kakatiyas. Srivaishnavas were the last to have any influence in the new situation.

However, there appears to have been some slight revival in position by the end of the 13th century A.D. It was possibly during this period that two small shrines, Narasimha and Kēsava were added. This revival was also short lived. The inscriptional record again becomes silent after 1318 A.D. practically for the next two hundred years. It is quite likely that the Bhāvanārāyana temple is one of those that fell a victim to the depredations of the Muslim invaders who ransacked this region in 1323 A.D. under the generalship of Juna Khan (Muhammad Bin Tughluq). Though there is no clear evidence of this to be confirmed, the complete absence of inscriptions for such a length of time cannot be otherwise explained.

In 1518 A.D. the Vijayanagar king Krishnadevaraya led an expedition and conquered this region and made several donations to various temples. This temple too got the benefit at that time. On behalf of the king his minister Sōmarasu donated 333 mudras for this temple, as recorded in an inscription (No.146) of that year. However, the original fortunes of the temple appear not to have revived, though the temple may have continued as a living institution. As it is recorded in the Bapatla Kaifiyat, when this region came under the control of the Sultans of Golconda after 1565 A.D., this town was included in the newly formed *Jagir* of

Nizampatnam¹⁸ and most of the properties of the temple were taken away, except a little with which only the simple daily worship of the temple could be continued. This situation lasted till 1758 A.D. However, in that year the region passed on to the control of the French. The Kaifiyat records that they caused heavy damages to the temple and the worship there ceased.

But in 1759, this region was taken over by the East India Company. In that year, one of its local officers (*Diwanji*) by name Raja Kandregula Jogi Jagannadha Rao Bahadur of Rajahmudry reinstalled the God in the temple and made arrangements for the continuance of worship. It was at this time probably that a few repairs in the back bays of the covered corridor were done and the front *mandapa* extended. The present image of Bhāvanārāyana, (The original image of Bhavanarayana had been destroyed at some time and this is a replacement) also dates from this time.

In about 1803 A.D. Vasireddi Venkatadri Naidu of Amaravati erected the *Dhvajastambha*. In 1850 A.D. one Yadavalli Venaiah, who was a magistrate of this taluk constructed the front *mahādvara* and tower. In 1865 one Vinjamuri Venkatrao Pantulu, the then *tahasildar* of this taluk constructed the *prakara* around and carried out some repairs to the *dhvajastambha*. The *kirtistambha* was installed in 1891 A.D. by one Sikharam Venkata Guravaiah¹⁹. But in the year 2011 an unfortunate event happened. In that year the Mahadvara collapsed all of a sudden and it was later rebuilt by the Archaeological Survey of India.

III. ADMINISTRATION, ECONOMY AND SOCIAL INTERACTION:

Though the general history of the Bhāvanārāyana temple could be traced, as done above, since the time of its foundation till recently, the role of this temple in the contemporary society, its administration, economy *etc.*, cannot be completely reconstructed due to lack of proper source material. However, interesting information can be obtained for a period of about 300 years (1043-1318 A.D.) for which there are 75 inscriptions in all available. So, we confine our attention to the discussion of these aspects relating to the above period only.

Temple administration and personnel:

The inscriptions of Bapatla provide some details about the temple officials and servants.

Sthānāpati : It appears the temple was called *Sthāna* (Nos.144 and 196) and its chief administrator was the Sthānāpati . All inscriptions mentioning the various temple servants name the Sthānāpati first. Further, the Sthānāpati is invariably referred to with an honorific

plural suffix. From the present inscriptions it can be made out, on the basis of surnames of the Sthānapatis, that they were Brahmins. In A.D.1107 (No.200) the Sthānapati was one Vishnuvardhana Pandita. In A.D. 1145 (No.129) it was one Gokana Pandita, S/o Lendana Pandita. In A.D. 1154 (No. 149) there was Numkana Bhatlu, son of Bavvaraju (Bhavaraju). One of the duties of the Sthānapati was to manage and supervise the endowments of the temple. He was, in fact, the chief in charge of the endowments of the temple. Thus according to an inscription of A.D. 1043 (No.139), when Pinamallidēva Chōda Maharaja granted a village Changallu in Kammanādu for the *angarangabhōga* and *dhūpadipanivēdya* to God Bhāvanārāyana at Bapatla, it was ordained that the Sthānapatis, besides the Dēvakarmis and Srivaishnavas, were to supervise the endowment²⁰. In an inscription of A.D.1116 (No.155) Mahāmandalēsvara Kannaradēva Choda Maharaja granted a village Madhukamballi in *Kamma-nādu* to God Bhavanaryana at Bapatla, and ordered that the gift should be managed by the Sthānapatis and the priests. It is not known whether the Sthānapati received any regular salary. It appears that they got gifts from various individuals and they lived on them (*vritti*-holders). Though this point is not specifically mentioned in the inscriptions of Bapatla, inscriptions from Draksharama²¹ and Nadendla²² provide clues to this aspect.

Devakarmi : The next member appearing in the list of temple officials is Dēvakarmi. Four inscriptions (Nos. 139, 147, 155 and 200) mention this officer. In A.D. 1107 (No.139) there was one Bhāvanārāyana Brahmamarayan holding this post. In A.D. 1156 (No.147) it was one Gokana, son of Bhāvaraju. It may be noted here that another son of Bhavaraju, that is Numkana Bhatlu, was the Sthānapati at that time, as mentioned above. So it appears that Brahmins themselves were holding the post of Dēvakarmi also. Dēvakarmi appears to be one of the important officials of the temple as he is also made responsible in these inscriptions for looking after the assets of the temple. It may also be noted that whenever a number of temple personnel are mentioned together (e.g.,No.200), the Dēvakarmi finds place next to the Sthānapati only and precedes even the temple treasurer²³.

Bhandari : The third in order in the list of officers appearing in inscriptions is Bhandari (Treasurer). An inscription of A.D. 1107 (No.200) mentions two Bhandaris, Rajanarayana Brahmamarayan and Madhusudana. Again attention may be drawn to the fact that another Brahmamarayan, *i.e.*, Bhāvanārāyana Brahmamarayan, who was related to him, was holding the post of Dēvakarmi in the same year, as mentioned above. In the inscription of A.D.1152 (No.154) as well as in another of A.D. 1156 (No.183), one Erapotu, son of Ketaraju is mentioned as Bhandari. In A.D. 1167 (No.192) it was one Ernakomba. It is very difficult to

make out whether all these Bhandaris were Brahmins or whether they may have belonged to other castes also. From the inscription of A.D.1167 it can be made out that the Bhandaris were *vṛttimantas* or *vṛtti*-holders (*vṛttimantulu bhandari* Eranakomba). It appears the Bhandari was responsible for managing all incomes and expenditure of the temple, both cash and kind. In two inscriptions (Nos. 133 and 135) we find the donors asking the recipients of the grant to remit one mana of ghee every day to the Bhandari. An inscription (No.144) gives evidence for the existence of the office of the accountant also. The accountant was called *Karanam*.

Srivaishnavas : The inscription of A.D.1043 (No.139) mentions the Srivaishnavas too, along with the *Sthānapati* and *Dēvakarmi* as custodians of the donated village. Another inscription of A.D.1107 (No.200) mentions a Srivaishnava-superintendent (*Srivaishnavakamgani*). These show that some Srivaishnavas were intimately associated with the affairs of the *Bhāvanārāyana* temple. Whether they were holding offices or were only prominent members of the Srivaishnava community of the place cannot be made out. However, we may recall here the situation in the *Varadarajaswami* temple at *Kanchipuram*. "Members of the many Srivaishnava families did the duties of chanting the Sanskrit Vedas and Tamil *prabandhas*. Many Chola and later epigraphs mention them as *Koil Srivaishnavas* they constituted an important body who entered into agreements with the donors, accepted donations and agreed to implement the provisions of the agreement"²⁴.

Pujarulu : Possibly the next important persons in the temple set up were the *Pujarulu* or priests. In an inscription of A.D.1210 (No.144), the priests were also included in the list of people who were to look after the perpetual continuity of the service, for which the donation was made. It is not possible to make out from the *Bapatla* records how many priests were there in this temple, or whether they received regular salaries. But contemporary inscriptions from *Nadendla*²⁵ etc., reveal that the *Pujaris* were given gifts of land, the yield from which constituted their emoluments.

Paricharakās : Many inscriptions provide long lists of (Deva) *Paricharakās*, who might have been people performing services of various kinds in the temple. An inscription of A.D.1107 (No.200) mentions five *Paricharakās viz.*, *Madhava*, *Brahmadeva*, *Narayana*, *Mrane* and *Sridhara*. In A.D.1147 (No.137) there were nine and the same number of *Paricharakās* is found in the inscriptions of A.D.1149 (No.136), A.D.1151 (No.127), and A.D.1167 (No.169). It can be deduced from the lists of names of *Paricharakās*, where their fathers' names too occur often, that the post of *Paricharakās* used to be held hereditarily. On the basis of their

personal names and surnames, it can be further inferred that possibly the *Paricharakās* were Brahmins²⁶.

***Tirumanajana* performer and *Stotra* and *Tiruvoymoli* reciters :**

It appears there were persons specially appointed for the duty of performing the holy bath to the God and to recite *Stōtras*. An inscription of A.D.1107 (No.200) mentions among the temple personnel *Tirumanjana Velli* Murti Bhatlu and *Stōtra* Kēsava Bhatlu. Another inscription of A.D.1173 (No.180) refers to a person as *Tiruvamuri* Erepute Bhatlu. He was probably the reciter of *Tiruvoymoli*, the Tamil devotional hymns composed by Nammālvār.

Dancers and Musicians : The temple had a number of dancers and musicians also to perform the '*Rangabhoga*'. The female dancers were called *sanis*²⁷. An inscription of A.D. 1167 (No.169) refers to a 'court dancer' of god Bhāvanārāyana (Bhāvanārāyanadēvara *kolvu sāni*). She might have been the chief dancer of the temple. An inscription of A.D.1107 (No.200) refers to about thirty *sanis* of this temple named like Sūrava Dāraka, Jillava Sūraka, Prōlava Gōkava, Eriyava Kātaka, Mrānava Sūraka *etc.* There were male dancers also. An inscription (No.200) refers to a male *Nattuva* by name Mrānaya.

Other Temple Servants : There are other classes of temple servants also. Some of the inscriptions of Bapatla refer to them as *Kāmpulu* (No.156), *Amgarika* (No.128), Dēva Bhatlu (No.199), *Tirumēnikāvali* (No.200) and Panchacharya Dēvakarmis (No.200). The terms *Kampulu*, *Amgarika* and *Tirumēnikāvalli* mean the guards or watchmen. Thus they were the guards or watchmen of the temple. Dēva Bhatlu was the temple servants possibly meant to perform miscellaneous services. From the word Panchāchārya Dēvakarmi we can say that they were members of the five artisan classes²⁸ who were attached to the temple.

Economy :

The maintenance of an institution like a temple, performing various daily and occasional services to the God and employing a number of persons, would naturally need sufficient resources. In the context of the Bhāvanārāyana temple it appears the major income for the above purpose was coming from the landed property. But compared to various other temples in this region and elsewhere, the permanent assets held by this temple were not much. The earliest asset gained by this temple was a village by name Changallu donated by Pinamallidēva Choda Maharaja in A.D.1043 (No.139). This appears to have continued as the only major source of income to the temple. As the donor wished this was meant for performing the essential items of worship, *angarangabhōga* and *dhūpadipanivēdya* for the

God Bhāvanārāyaṇa. However, in A.D.1116 another village, Madhukamballi was granted to this temple free of all imposts by Kannaradēva Choda Maharaja. These are the only two villages enjoyed by this temple.

Later in A.D. 1167 (No.192) a private individual granted a garden with 500 coconut trees and in A.D.1173 (No.180) a mango garden was donated. All the expenditure of the temple was to be met mainly from the incomes obtained from these landed properties.

But there are also some instances in which some persons donated either money, cows, or goats or sheep, with a specific intention of maintaining certain services in the temple. These, however, were mostly given to the charge of private individuals or sometimes temple officials purely in their personal capacity and they were expected to provide to the temple the necessary material for the performance of the services as desired by the donors when the donation was made. So such assets were neither under the control of the temple nor the income coming from them could be used for any purpose other than what was wished by the donors. Most of the donations thus made were connected with the maintenance of perpetual lamps (*akhandadīpa*) in the temple. There are one or two instances in which these grants were made to feed some specified number of Brahmins (No. 200 and 167).

How the landed property of the temple was being managed and the income realized to the temple cannot be known from the inscriptions present here. Presumably the income from the villages donated to the temple consisted of the taxes raised there which otherwise would have been paid to the royal treasury. We may note that the donations of the villages have been made by the kings only. Possibly the village officers in charge of tax collection passed on the income to the temple treasury²⁹. The lands like the coconut and the mango garden donated by private individuals were given to the custody of some other private individuals. In the case of the coconut garden it was given to the *vrittimantās* (the temple officials who enjoyed some shares of landed property). The mango garden was entrusted to the care of some private individual. These people probably paid a fixed amount agreed upon by them to the temple annually³⁰. In several of the records it is specifically enjoined on the Sthānapati, the Dēvakarmi, the Bhandāri and the Srivaishnavas to see that the temple services were carried on properly.

Remuneration to personnel : While the temple administration and services were carried out by a large number of people as mentioned above, they in turn should have received enough monetary and material support from the temple for their living. An inscription of A.D. 1167

(No.192) refers to the share of rice *prasādam* to be obtained from the temple by its servants. But as this portion of the inscription is somewhat damaged, the exact details cannot be made out. However, this method of payment to the temple servants might not have been the only way by which they were remunerated. But other details are not forthcoming in those records. The temple servants and other officers probably enjoyed some landed property³¹.

Nature and Management of Temple Donations in Private Custody:

Among the donations made for this temple those meant for the maintenance of perpetual lamps are peculiarly in a large number. Out of the 75 donatory inscriptions 45 refer to the donation of perpetual lamps only. The details available regarding these deserve some special attention. All the grants made for this purpose were in the form of perpetual endowments made over to the custody of private individuals or temple servants or sometimes to a group of individuals. Throughout the period under consideration, the quantum of endowment required for maintaining a perpetual lamp appears to have been fixed. Most of the inscriptions refer to the donation of 12 *birudumādās* (e.g., Nos.129,136,148,178) for the purpose of maintaining one perpetual lamp. However, when money was given in other denominations like *chamaramādās* (e.g., Nos.193,170), *uttamagandamādās* (Nos.199 and 168) or *gandhavaranamādās* (Nos.195 and 173) only 6 *mādās* sufficed. Otherwise, the donations used to be made in the form of sheep, goats, cows *etc.*, for one lamp the donation required was generally either 50 cows (e.g., No.143) or 55 sheep (e.g., No.153) or 55 goats (e.g., No.181). All the inscriptions recording donations of perpetual lamps invariably mention that one *mānika* of ghee will have to be given to the temple daily by the custodians of the donations. Possibly, these custodians treated the donation as initial investment, the gains from them being utilized for meeting the expenditure of providing ghee to the temple. Inscriptions invariably mention that this has to be done perpetually through generations. In the case of the donation of cattle, sheep or goats the recipients were mostly individuals of the *Bōya* caste. But if it is money it would be normally some member of the temple staff or a group of individuals serving in the temple³². For example in two instances it was the *Sthānapati* receiving the grant (Nos.129 and 149). In another, it was a *Dēvakarmi* (No.147). In few others they are individual *paricharakās* (Nos.152, 156, 148). In one instance all the temple servants (named and listed) were entrusted with the grant (No.200). In three instances the nine *paricharakās* as a group (Nos.136, 137 and 169) appear and in one instance it was the *Sthānapati* and a *paricharaka* (No.149). There are also instances in which the money donated

was specifically divided among two persons with the instruction that each one of them has to supply half a mana of ghee to the temple daily (e.g. No.151).

Temple and Society :

Participation of different socio-economic classes:

A close study of the inscriptions found in the temple gives an idea of the cross section of the contemporary society from which the devotees-cum-donors and custodian-recipients hailed. The patrons included local rulers, women folk of the royal family, officers of the state, merchants and ordinary individuals.

Professional groups: Out of 75 inscriptions wherein the details of the donors could be made out, it was seen that eight inscriptions (Nos.139, 155, 191, 160, 175, 153, 174 and 129) record donations from the local rulers like Mahāmandalēsvara Pinamallidēva Chōda Maharaja, Mahāmandalēsvara Kannaradēva Chōda, Mahāmandalēsvara Kadiyaraju, Mahāmandalika Bhīmanayaka, Mahāmandalēsvara Rājendra Kōna Lōka Raja, Jikkidēva Chōda, Choda Balla and Bhīmināyaka, chief of Kollur³³. The women folk of the royal family also participated on their own in making donations to the temple (Nos. 193, 189, 170, 142, 135, 176, 172 and 178). We have on record the donations made by Suramadevi, wife of Choda I (Nos.193); a wife of Gonka (No.189); Ponnemadevi, wife of Mahāmandalēsvara Ballaya Choda (No.170); Gundambika, wife of Gonka I (No.142); Somandiyamma, wife of Gonka II (No.135); Errakamba, grand-mother of Gonka II (No.176); Suraba, mother of Gonka II (No.172); Prolamba, sister of Gonka II (No.178).

Out of 59 inscriptions from which the details of donors can be made out, nineteen record the donations made by the various state officials and members of their family. They include Mudigonda Choda Brahmamaraya, a higher official of Kulōttunga I (No.200); Sandhivigrahis Somana Peggada (No.133) and Kamana Peggada (No.181); a Rajadhyaksha (No.132); son-in-law of another Rajadhyaksha (No.154); minister of a king (No.183) and his wife (No.150); minister or father-in-law of a king (No.151); the *prabhu* of an *agrahara* (No.168); the *padalus* (Nos. 185 and 198) and *bhamtus* (No.140) and *mulabhritiyas* (No.131 and 163); the *kavaliya* (No.128) and the *dhadi* (No.180) and *kottaruvus* (Nos.192 and 144).

In contrast, donations from the merchant community are mentioned only in four inscriptions. In one a *samayasenādhipati*³⁴ also described as *nāgarapurusha* and *nakaresvara* by name Kanni Setti is the donor (No.136)³⁵. In another it was one Nili Setti (No.143) who is described as the merchant for the king Kannaradeva³⁶. In two other instances

it was the members of the guild of *Teliki* 1000³⁷ (guild of oil merchants) who are the donors (Nos.149 and 152).

There are 20 inscriptions recording donations from private individuals who normally do not mention anything about their identity, except the name of their father sometimes. Most of the donations made by these are meant for maintaining perpetual lamps and thus included a few *māddās* or cows or sheep or goats only. These are indicative of some participation of ordinary people in patronizing services in the temple.

In general, however, if we take the statistical account of donations, it looks that this temple was mainly patronized by the royalty and the class of state officials. Even among the merchants, as other details provided for them in the respective inscriptions indicate, they had some close connection with the kings and courts of the region. Among the private individuals figuring as donors a few were those connected with the temple itself.

Castes : It is also of interest to note that the present inscriptions provide data for making an assessment of the nature and role of various castes in their interaction and participation in the temple institution. Of course, as a public institution serving the religious and spiritual needs of the community in general, the temple may have played various roles in different degrees to different individuals. The inscriptions, however, being mostly donatory, provide information about such of the castes only which took active interest in the affairs of the temple. In this, the inscriptions indicate that *Brahmins, Khsatriyas, Vaisyas, Boyas, Nayakas, Telikas, Kāmpus, Reddis* and the *Panchanams* – that is a fair cross section of the society – participated.

The temple being a brahminical institution, the *Brahmins* took an active part in the temple affairs naturally. We have indicated above that the highest officials like the *Sthānapatis* and the *Dēvakarmis* as also the priests and the *paricharakās* were *Brahmins*. Besides there are several other Brahmins who by this time had taken to different professions and who evinced interest in maintaining the temple institution. Thus we have here Brahmin ministers (Nos.132, 133, 150, 154 and 181), the *prabhus* of the *agraharas* (Nos.132 and 168) and a king's officer (No.126) providing various donations. Among the recipients also many Brahmins including temple servants figure.

A feature of this age is that many Brahmin families who had taken to military profession were being called by a distinctive name Brahmakshatriya. In Bapatla there are three inscriptions referring to these. But the persons referred to there, significantly, were

migrants from the Tamil country. One Mudigonda Chola Brahmamārāyan, made significant contributions to the temple. Though he is not mentioned as Brahmakshatriya in the present inscription we may recall that several Brahmins in Tamil Nadu who had taken up military and civil professions in the service of the kings used to affix the title Brahmamārāyan to their names and were also being described as Brahmakshatriya. Two other inscriptions (Nos.127 and 156) refer to a person of the Brahmakshatriya *kula* whose family hailed from Tondaimandalam. It is mentioned there that the donor, Anantabhata, was a great scholar and had composed a commentary to the *Nārāyanīyam*. His elder brother, Bagadeva, was a poet of great renown. His father, Suryadeva Pandita, was a physician (*vaidya*) and poet and his grandfather Perumanambi was a scholar and head of the village, Sālibrihadamkura in Tondaimandalam³⁸.

Srivaishnavas are mentioned in two inscriptions (Nos.139 and 200). But it is difficult to make out whether these were Srivaishnava Brahmins only, or Srivaishnavas in general under which term people of various castes were also included sometimes³⁹.

The rulers of this region appear to have belonged to various castes. At least the kings of the Pallavanvaya mentioned here belonged to *bharadvaja gotra* (No.160), claiming either Brahmin or Kshatriya descent. The members of the Hiahaya family claiming descent from *sahasrabahu* may be Kshatriya (No.137).

The Velanati Chodas of this region are definitely referred to in one inscription as belonging to the *chaturthavaya* (No.137).

The **Vaisyas** figure in two inscriptions (Nos. 136 and 143). Even among the vaishyas there appears to have been sub divisions. One Nili Setti appearing here was associated with the vaisya group of Penugonda⁴⁰. Another vaisya by name Kanni Setti is introduced here with a long string of epithet praising the group to which he belonged. It is said that he belonged to the group of *Kamma-vaisyas* who resided in the '*vaisya agrahara*' called Srisaila and that the members of this group carried on trade in various towns and villages⁴¹.

Another community, which finds mention in the inscriptions of Bapatla, whose members worshipped and made donations to God Bhāvanārāyana, is that of the **Telikas**. The members of this community mentioned in the Bapatla inscriptions (Nos.149 and 152) belonged to the group called Telikivevura (Teliki 1000), who had a high flowing *prasasti* of their own. In the *prasasti* the members of the community claim themselves as the Lords of Bejawada (the present Vijayawada), the installers of *Paulasti Bhagavati* and Lords of

Kanakāpura, Ayodhyapura and Gajapura, besides as *Yamaniyama dharma parayanas* and learned in various *sastras*. The members of this community are said to have belonged to 1000 *gotras* variously⁴². The donors in these inscriptions were of *Velamdunūdla* and *Yenaddumusunūdla gotras*.

The members of the **artisan castes** (*pamchanams*) were associated with the temple. The reference for these come from only one inscription (No.200). **Kāmpus** appear in three inscriptions (Nos.156, 193 and 197). Literally *Kāmpu* (*Kāpu*) means a guard or a watchman. It appears some people who were doing this job for generations began to be considered as forming a sub-caste of the same name. Even to this day *Kāmpu* (*Kāpu*) survives as the name of a sub-caste in the region. The *Kāmpus* mentioned in the present inscriptions are all recipient custodians of the donations. The absence of any donors from this community possibly indicates the then economic status of this group.

There are 11 inscriptions in which the persons with surname **Nāyaka** occur. It is not easy to say whether these persons belong to a particular caste, like the *Nāyudus* of the present day or people belonging to various castes had taken the surname *Nāyaka* as holders of some office. However, interestingly all the *Nāyakas* mentioned in the present inscriptions (e.g., Nos.131, 134, 187, 192) figure as donors only.

Reddi is generally said to be a corrupted form of the earlier word *rattadi*, meaning the head of a village or territory. It appears, in medieval times, families of such persons who had enjoyed this status began to consider themselves as forming a sub-caste, and its male members started affixing to their personal names the surname *Reddi*. In the present inscriptions (Nos.173, 179, 168, 190 and 195) the term *rattadi* is mentioned in one (No.168), in all others the caste name could be made out on the basis of surname only. Except the *rattadi* above mentioned and one Gandapa Reddi who was holding the position of the guard of the sacred God (*Tirumeyigavali*), all the *Reddis* appearing in the Bapatla records, figure as donors. This possibly indicates the higher economic status enjoyed by this community at that time.

Bōya is a community known in this region even to this day. Traditionally they were cattle keepers and generally the term *Bōvi* or *Bōya* is suffixed to their personal names. In the present inscriptions from the Bhāvanārāyana temple an unusually large number of persons of this community, recognizable by their surnames, figure either as donors or recipient custodians of donations. The unusual preponderance of members of this community who

appear in the context of this temple may possibly be explained as due to the traditional association of the *gōpalas* with God Krishna (Nārāyana). Significantly all the earlier inscriptions except one referring to the Bōyas mention them as recipient-custodians of grants, mostly of cattle, sheep and goats. But in the inscriptions starting from A.D.1286 the Bōyas begin to figure as donors.

Several *Sānis* (*devadāsīs*) are mentioned to have been attached to this temple. But it cannot be made out from the present inscriptions whether girls and women from various communities used to be drawn into this profession or the *devadāsi* itself had grown into a sub-caste. In one inscription (No.200) these are made as one of the parties along with other temple personnel to look after the perpetual continuation of the object of the donation. In another inscription (No.169), the son of a *kolvu-sāni* figures as a donor.

C. The Religious Aspect :

Present custom: Currently the Bhāvanārāyana temple at Bapatla is an institution in which all the *pujās* and festivals are performed according to the prescriptions of the *vaikhānasa āgama*. The general pattern of religious services and ceremonies and the occasions in which these are held and as they are being done in the famous temple at Tirumala-Tirupati⁴³.

Situation in the Medieval Period : But the details regarding the religious aspect of this institution can be made out to a considerable extent from the inscriptions also available here. These provide us a glimpse of this aspect as obtained in the medieval period.

The Bhāvanārāyana temple at Bapatla, is the earliest Srivaishnava temple in coastal Andhra. Though Vaishnavism was known in this region in the earlier centuries, probably that was of the Bhāgavata form. And in the period between the 7th and the 10th centuries A.D., there is little evidence of any type of Vaishnavism to have flourished in this region; at least it was not popular, that was the hey-day of Saivism⁴⁴.

The *Srivaishnavism* that found place here with the establishment of this temple could be of a type that was just taking shape in the Tamil country in about the end of 10th century A.D. under the leadership of Nāthamuni (824-924 A.D.) and Yamunacharya (917-1042 A.D.). Sri Ramanuja (1016-1137 A.D.), the greatest exponent and systematiser of the *Srivaishnava* ideology and practices was yet to take the field at the time this temple was constructed. From this point of view possibly, the religious features of the Bhāvanārāyana temple at that time is of some interest to the students of *Srivaishnavism*.

The Bhāvanārāyana concept : The early inscriptions from this temple refer to God Bhāvanārāyana. Why this name was chosen for the God installed here cannot be explained satisfactorily⁴⁵. In the earliest temple constructed there was no provision for the installation of the consort deity nor there is any mention of the consort deity in any of these inscriptions.

The image of Bhāvanārāyana installed in the main shrine is *Sthānaka* Vishnu (Srinivasa) iconographically. The present image, however, is of the 18th century A.D., but in all likelihood this image appears to have copied the features of the original image which had been mutilated and gone out of use⁴⁶.

The majority of the inscriptions of the place, name the god as Bhāvanārāyana and one (No.193) calls it as Bhāva Janārdana. A few inscriptions refer to this God respectfully and lovingly as Bhāvasurēsvara (No.160), Bhāvadēva (No.160) or simply Bhāva (No.185). An inscription calls him as the God who destroyed Mura (No.186), while another describes him as the God engaged in Yōganidra (No.151).

Services in the Temple : The inscriptions provide some information on the nature of *pūjas* and festivals. Though currently, as stated above, the performance of the *pūja* is according to the *Vaikhanasa* system, nothing definite can be made out relating to the system that was adopted here in medieval times. One inscription refers to the performance of *angarābhōga* and *dhūpa-dīpa-naivēdya*. Traditionally *anga-bhōga* includes offering of *abhishēka*, *gandha*, *vastra*, *ābharana* and *pushpa*; *rāngabhōga* includes dance and music. The provision of several *sānis* (*dēvadāsis*) and a *nattuva* for performing this has already been referred to (p.9). The *Tirumanjana* (bath) and the recitation of *Tiruvoymoli* and the *Stōtras* are already mentioned (p.9). One inscription (No.177) refers to *akhikandavellimajjana*, the interpretation of which is difficult. Another inscription refers to the procession of the God to be performed on the *toli-ekādasi* day. Besides these, there was also provision made for the distribution of rice *prasādam* to the temple servants, and possibly others too, and feeding of Brahmins in the temple. There was also a *satra* attached to the temple (No.196).

Srivaishnava being a religious denomination emanating from the Tamil country, the religious practices here could have been similar to those that were in vogue in the *Srivaishnava* temples of that region like Srirangam. Several inscriptions from the Bhāvanārāyana temple reveal the Tamilian influence in the religious ideas and customs prevailing here through the use of Tamilian names adopted for those. One inscription refers to the God as Bhāvanārāyana Perumal (No.158). The covered *mandapa* enclosing the temple

is called *tiruchuttumāla* (No.179), the kitchen associated was *tirumadapalli* (No.200), the performance of bath ritual is *tirumanjana* (No.200) and there was the recitation of *Tiruvoymoli* (No.200).

Religious Catholicity of the People : Among the people of the times there was an attitude of religious catholicity. Though this was a temple of Vishnu and mainly governed by Srivaishnava customs, people of various religious leanings also participated in providing donations to this temple. For example an inscription dated in the year A.D.1147 refers to a donor of *akhanda-dīpa* here, who had made similar benefactions in the Siva temples at the *pamcharamas* (viz., Bhimarama, Draksharama, Palakollu etc.,) to a temple of Buddhadeva at Dharanikota, to the Mahasena temple at Chebrolu, to the Humkara Samkari, and Mallisvara at Bejawada. There are also other instances found in the inscriptions.

Motive and Occasion for making gifts to the Temple : All the donations made were actually the results of a strong religious desire of the donors to acquire merit either for themselves or for the other members of their family. The inscriptions reveal that one of the important causes was for the accrual of merit for their deceased parents. There are about 30 instances mentioning this. This purpose, so often mentioned in the Bhāvanārāyana temple inscriptions, may also hint at the reason for the large number of gifts of perpetual lamps. One inscription (No.144) specifically mentions that a perpetual lamp was instituted by a person for gaining merit to his deceased father and to his mother who immolated herself with the dead husband.

It can also be noted that most of the donations were made during the *parvadīnas*. Out of 66 inscriptions where details of the day of the donation could be made out, 18 referred to the *Uttarāyana Sankrānti*, one to *Dakshinayana Sankranti*, 6 to the *Vishu Sankrānti*, 4 to Solar eclipse and one to Lunar eclipse. Two donations have been made on *Vyatipāta* days and 6 on *Amavasyas*. *Purnima* was also a sacred day for the making of donations. There are ten instances here of donations having been made on this day. Another important day selected for making donations, as can be expected in a Vishnu temple, was the *Ekādasi*. Nine instances are known for that, out of which five were made on *Āshāda Suddha Ekādasi*, which is considered to be a very important day for the Vaishnavas, now well known as *Sayana Ekādasi* or *Toli Ekādasi*.

Thus, I am sure, the study of individual temples located in different geographical zones and belonging to different periods would throw a flood of light and reveals the role of

the temple as a focal institution in the contemporary society besides giving us a better picture of the art of the past.

I once again thank the Andhra Pradesh History Congress for having given me the honour of presiding over this session and to you all for your patient hearing.

NOTES AND REFERENCES

1. Nilankanta Sastri, K.A., 1955, The Colas, Madras, p.654
2. *South Indian Inscriptions*, Volume VI, Nos.127 to 201. The gist of all the inscriptions are also available in *Annual Report of the Madras Epigraphical Department for the year 1897 (Nos. 166-238)* and Rama Rao, M., *Inscriptions of Andhradesa*, Vol. II-Part I, Tirupati, 1968.

Recently a new inscription was discovered. K.Muniratnam Reddy, Director (Epigraphy) of Archaeological Survey of India (ASI), informed that they found the inscription engraved on the south wall, left side of the Mahamandapa of Bhavanarayana Swamy temple in Bapatla. This inscription belongs to Kakatiya ruler Rudramadevi. The inscription reveals details of lands that were gifted to the famous Bhavanarayana Swamy temple at Bapatla town in Andhra Pradesh. He added that it's written in Telugu script, dated Saka 1199, Isvara, Magha, su.7, which means 1278 CE, January 2, Sunday. He added that as per the scriptures, it seems to record the gift of lands to Lord Bhavanarayana by Mandadi Muttinayaka, while he was administering the Darsi region. He further added that Kakatiya Rudradeva (Rudramadevi) was ruling from Oruganti region; hence, it is considered as a Kakatiya Rudramadevi inscription. —Times of India, 06-05-2023.

3. *Bapatla Kaifiyat* – Mackenzie Manuscripts No.1-141-156.

4. The account in the Kaifiyat runs as follows:

Once upon a time, a person and his brother-in-law, both residents of *Kondapaturu*, a village about 6 miles west of Bapatla, went to fetch fire-wood to a forest which was two miles away from the Eastern Sea. They moved in different directions and began to cut wood. While they were attending to that work, the eldest of the two (*bāva*) saw a *pāla-chettu* (*Mimusops Hexandra*) and when he tried to cut it, blood began to flow from that tree and soon he fell unconscious. The younger one of the two (*maridi*) who had gone in another direction came back in search of him, shouting '*Bāva, Bāva*'. But, he was surprised to hear the reply '*Oh ho*' coming from the *pāla* tree. He went there, found his brother in law lying in an unconscious state and got terrified. He prayed to the God who caused this and promised to offer him *pongali* every Sunday. Then with the grace of that God his brother in law regained consciousness. From then on these two were fulfilling their promise to that God regularly.

Sometime later, Krimikanta Chola Chakravarti, the lord of the Chola country, while on his way back to his country after a successful military expedition defeating many kings and erecting several pillars of victory, was camping with his army at Amudalapalli (Now in Nizampatnam Mandal of Bapatla district). At that time his elephants which had gone to the forest for grazing, stuck themselves there hanging their trunks to that *pāla* tree. The elephants were not moving away even to graze or to drink water. Hearing this, the king made enquiries. The God, who had been pleased with two Brahmins, informed through them that he would be satisfied if the king is to construct a temple with pillars resembling elephant legs and install his image there with the name *Bhāvanārāyana*. The king agreed and the elephants were released. Then the King found a village near Amudalapalli and name it as *Bhavapatna* and Constructed the temple and installed the deity of God Bhavanarayana.

5. This story incidentally tries to explain the name of the god Bhāvanārāyana. Depending upon this account the local people believe that the god Bhāvanārāyana was named on two counts: 1. By giving a reply 'Oh ho' to a *kāpu bhakta* when he was crying for his 'bava' and 2. By revealing to the king – with reference to the story of the wood cutters – through two Brahmins his real 'bhava'(intention).
6. Kundīnipura Vishaya comprised parts of Guntur, Bapatla and Sattenapalli taluks. C.f. Iswara . Dutt, K., 1963, *Prachinandra Charitraka Bhugolamu* (Telugu) Hyderabad, p.86.
7. Nilakanta Sastri, K.A., 1955, *The Colas*, Madras, p.295.
8. No doubt, in the pattern of the lay out and elevational features, the Bhavanarayana temple belongs to the southern or the Dravidian temple style. This part of the country had witnessed the construction of temples in the Dravidian style previously as in Alampur, Pondugula, Biccavolu and Bhavanasi Sangam. All these generally display the arrangement of the complex with a *garbhagriha*, an *antarāla* and a *mukhamandapa*. In the present temple, in front of the *garbhagriha* there is only an *ardhamandapa* but this is divided into two parts by a midline of pillars. This is an arrangement unknown in this region previously, but was already being experimented within the Chola country. We may recall here the plans of the Balasubrahmanya temple at Kannanur (Tiruchy district), the Mulasthana Udaiyar temple at Bahur (near Pondicherry) and the Tiruchadaimudi Udaiyar Mahadevar temple at Tiruchchennampoondi (Tanjore district), all of which had come up under Chola rule during the 9th and 10th centuries A.D. and display the same feature of two pillars in the central zone of the *ardhamandapa* dividing it into two parts.
9. Rajendra Prasad, B., 1980, *Art of South India – Andhra Pradesh*, Delhi, p.83.
10. I would like to tell you one correction I had to make regarding the earliest inscription found on the main shrine of the Bhavanarayana temple. The date given in the earliest inscription is S.945 (A.D. 1023) *Tārana samvatsara*. But on a careful examination of the said inscription, it may be noted that there was no *Tārana* in that year either according to southern or northern system. I found that *Tārana Samvatsara* comes only on S 965 and not on S 945. Thus the date would be equivalent to A.D. 1043 and not A.D. 1023.
11. *South Indian Inscriptions*, Volume VI, No. 139, Also see Hanumantha Rao, B.S.L., 1973, *Religion in Andhra*, Guntur, p. 255.
12. Yamunāchārya, grandson of Nathamuni was the fourth in succession of the famous Vaishnava *Acharyas*. He is said to have been the real founder of the Srivaishnava School. (Sircar, D.C. 1957, "Srivaishnavas", *The History and Culture of the Indian People*, Vol.V, p.435.)
13. Nilankanta Sastri, K.A., 1955, p. 181.
14. We may also note that the local account remembers the event of the foundation as to have occurred at the time of military expedition of a Chola king in this region.
15. It is well known that king *Karikala* is associated with the construction of embankments to the river Kaveri. Several Chola inscriptions specially praise him with glowing epithets mentioning this service rendered by him to the Chola country; e.g., *Tat-kule Kalikalobhut Kōveri-(śra-krin-nripah* (*Epigraphia Indica* VII, p.153), or *Tasmin-kule samabhavat Karikāla-Chola vīrah Kavera-tanayan-tatinim yidhātā* (*ibid.*, p.150). Also see *Epigraphia Indica* XXII, p. 217.

The close association of this temple with the traditions of the Chola country could have been mainly due to the arrival of a few persons who hailed from that region and to found a Vaishnava temple. It is of interest to note that the name of the village Prēmpali (ancient name of Bapatla) reminds us of *Prēmagrahāra* mentioned in the Anbil plates of Sundara Chola (*E. I.*, V, p.54 ff).

Curiously that copper plate inscription is connected with a family of a minister of the Chola King Parāntaka II, father of Raja Raja I. There the minister concerned viz., Anirudha Brahmādhira was endowed with a grant of an *agrahara* by name Anbil. *Prēmagrahāra* is a literal translation of the Tamil word Anbil. And this Aniruddha Brahmādhira is known to be a great devotee of Ranganatha at Srirangam, the main centre in which Srīvaishnavism took shape. The editor of the above inscription has specifically noted that this Aniruddha and his forefathers were possibly the followers of Srīvaishnavism which was then taking shape under the stewardship of Nathamuni and Ālavandār (Yamunacharya). The Srīvaishnava element noticed in the Bhāvanārāyana temple, the mention of a donor who claims descent from Karikāla Chola, the appearance of a Brahmāmāryāyan as one of the main donors, though in somewhat a later date, and the name of the village in which the temple was founded being Prēmpalli would possibly suggest a definite role of the Srīvaishnava adherents of the Chola country in the founding and perpetuation of this Vaishnava establishment here.

16. It is known that the Brahmin military officers serving under the Cholas and other Tamilian rulers used to call themselves *Brahmāmāryāyan*.

17. Yasodadevi, V., "The History of Andhra Country – 1000 A.D. to 1500 A.D. – Subsidiary Dynasties", *Journal of Andhra Historical Research Society*, Vol. XVIII, p.110.

18. The old town Timmabhupālapuram was renamed so by Sultan Abdul Taneesha.

19. *Bāpatla Kshētramahātmyamu*.

20. A number of contemporary inscriptions from Konidena, Chebrolu etc., also refer to the duties and responsibilities of the *Sthānāpati*. Therein we learn that he, being the head of the institution, was to look after the orderly performance of services in the temple.

21. *South Indian Inscriptions*, Vol. X, No. 89.

22. *Ibid*, Vol. IV, No. 677.

23. However, Iswara Dutt (*Sāsana sabda Kōsam*, Hyderabad, 1967, p.145) considers *Dēvakarmi* as an ordinary temple servant.

24. Raman, K.V., 1975, *Sri Varadarajaswami Temple, Kanchi*, New Delhi, p.112.

25. *South Indian Inscriptions*, Vol. X, No. 151.

26. These people, possibly, helped the priests by supplying water for daily worship or waved fans for the idol, or cleaned the inner precincts of the temple.

27. The term *Sāni* is a derivative of the Sanskrit word *Svāmini*. Even respectable ladies like the wives of the chiefs used to have this word *sāni* as suffix to their personal names. However, the *Sānis* of the temple in those days were a particular class of women who were donated to the temples by the devotees for the purpose of conducting dance during the time of daily *ranga-bhōga* performed in the *rangamandapa*.

28. The traditional five artisan classes are carpenter, blacksmith, brazier, gold-smith and stone-cutter; c.f. Sundaram, K., *Studies in Economic and Social conditions of Medieval Andhra*, Machilipatnam, 1968, p.25-26.

29. Also see Raman, K.V., 1975, p.138.

30. Such arrangements, though cannot be inferred from Bapatla inscriptions, are known from contemporary inscriptions from elsewhere.

31. At least in one inscription there is reference to some temple officials being mentioned as *vrittimantas* (No.192).
32. However, there are two instances (Nos. 193 and 151) in which the watchman (*Kāmpu*) of Prēmpalli village was entrusted with the money donated and in another (No. 168) a *reddi* was the recipient.
33. They are the members of some of the Local families who had served as subordinates either to the Eastern Chalukyas or the Cholas that figure in the inscriptions and thus in the history of the Bhavanarayana Temple. Mahāmandalēsvara Pinamallidēva Chōda Maharaja (Telugu Chodas of Pottapi); Mahāmandalēsvara Kannaradēva Chōda (Member of the Konidena Banch of Telugu Choda family); Mahāmandalēsvara Kadiyaraju (Formerly subordinate of Eastern Chalukyas); Mahāmandalika Bhīmanayaka (Member of Telugu Pallava family who ruled Guntur); Mahāmandalēsvara Rājendra Kōna Lōka Raja (subordinate of Chola Raja Raja II, member of Haihaya dynasty); Jikkidēva Chōda, (belonged to a branch of Telugu Choda Family); Choda Balla (belonged to a branch of Telugu Choda Family) and Bhīmināyaka, chief of Kollur.
34. In medieval times, occupations formed into corporate bodies known as *Samaya* with its rules and regulations and here *Samaya Sēnādhipati* may mean an officer-in-charge of their enforcement. The information in this inscription (No.136) seems to refer to a merchant guild because *Samaya* is mentioned in association with *nakara* and *vaisyā*.
- 35 & 36. Also see p. 14
37. Also see p. 14.
38. This *Perumānambī* is described as *Brahmakshatra-kulābdī, sīta-karana*.
39. For example, some inscriptions mention the *Srīvaishnavas* of 18 *kulas*.
40. The passage in the inscription mentioning Nili Setti served as "*Kannaradevuni Settiyaina Penugonda Jagadobhaganda Venni Setti koduku*."
- From the inscriptions found in the various parts of coastal Andhra we learn that the *Vaishyas* styled themselves as Lord of Penugonda (*Penugonda puravarādhisvarulū*).
41. "*Sreshta Setti - Ganadhisa pratipatti Srīsalabhidanottama Vaisyagraharambuna grama - kheda - karvana - madamba - pattina -dronamukha ... sannivasambaina Kammavaishyalalo - ganusparttiKanni Setti*"
- The mention of *Vaisyā agrahāra* is interesting. This may be the merchant quarter at the famous place Srisaila. Probably these *Vaishyas* hailed from *Kamma-nadu*, unlike the *vaishyas* of Penugonda and hence were called *Kamma-vaisyas*.
42. "*Svasti yama-niyama-dharma-parāyana Brahma - sambhava Manuvāmsadisakala - sāstra - visāradulum - Ganakāpura - Ayōdhyāpura Gajapur - ādhināyakulum satya-sauch - abhimānulu gurudēvapad - ārādhakulu Paulastī - bhagavat - sthāna - pratishtitulai Sahasra sākhanvaya gōtrulai srimat Bejavada sāsanulaina Teliki -vēvura.....*"
43. For details of these regarding the Tirupati-Tirumala temple see Viraraghavacharya, T.K.T., *History of Tirupati*, Tirupati, 1977, p.205 ff.
44. Vaidehi Krishnamoorthy, *A Social and Economic Conditions in Eastern Deccan*, Madras, 1970 p. 230; Rajendra Prasad, B., 1980, *Art of South India - Andhra Pradesh*, Delhi, p.170.
45. However, see note 5 above.
46. A broken image of Bhāvanārāyana, probably the original one, is now lying in the Prapatyānjanēya temple.

SECTION - I
ANCIENT ANDHRA HISTORY & ARCHAEOLOGY
PRESIDENTIAL ADDRESS

**ROCK ART AND RITUALS IN THE ANDHRA AND
TELANGANA REGIONS**

Prof. S. Murali Mohan

Department of History & Archaeology
Acharya Nagarjuna University
Nagarjuna Nagar, Guntur Dist, A.P.

Religion was essentially man's belief in spirit – beings who were superior to himself, whom he endeavored to appease by means of ritual, there by achieving from of action (Tyler 1903); (Frazer 1913). Pure magic was man's belief that he himself, without the aid of spirit beings, could control impersonal occult forces by using specialized ritual techniques. Both Religion and Magic are based on the belief that some sort of force or power holds influence over human mind and the concomitant activities. Frazer (1890) differentiated them on the basis of whether the force or power was personified in the form of ghosts, spirits (religion) or was projected as deities' impersonal entity that would obey any one expressing the correct formula magic. Mawe (1989) has explained spirit – beings in three categories. First, there are autonomous spirit – being such as culture heroes and heroines, sky-beings (goddesses and gods) and demigods. The yeki (sky – beings), which are known as gods and goddesses or angels, or through to inhabit the sky and control meteorological phenomena such as rains, thunder, and lighting. The second category of spirit – beings are autonomous or self – governing: sutemo (soil spirit), iptemo (water spirit) and triptemo (mountain forest spirit). Where as luck, good fortune and blessings are attributed to the ancestors, sickness and death are caused by the recently dead. Further Mawe (1989) explained good purpose magic-spirits, which include love magic, fertility of humans, crops and animals. These forms, with the exception of love magic, are thought to have desired their powers from spirit beings. However, Mawe has missed the one important concept that is death – spirit – rebirth.

The Rock Art constitute the earliest data set to understand the dynamics of human cognitive evolution. Upper Paleolithic paintings were interpreted by the archaeologists having magico – religious significance to their authors. In sites like Lascaux, Altamira, Rouffignac etc. it has been explained that the purpose of the paintings, engravings as well as clay modelling was not simply ornamental or to represent past events, but to promote success of a future event that obviously had a major importance for the life of the community (the hunt, the increase of births). Once that event had taken place, the figures that had been engraved, painted or sculptured lost any importance and purpose, and the same rock surface was used for new production. (Blanc 1961). Leroi – Gourhan (1967) has classified the cave art in to two categories, the corresponding male and female symbols and the symbols of death. Castello (2011) has made an ethnographic study of the images found on the seals and sealings and pottery paintings of the Neolithic Near East from the perspective of religious beliefs and practices. The focus of this study is on the representations of reptiles, quadrupeds, snakes, scorpion and floral motifs.

In Andhra Pradesh and Telangana region rock paintings of reptiles like snakes or Zig – Zag lines, turtles, lizards are found. Besides reptiles I am going to discuss about the circle with trident symbol which is found abundantly in these regions. In Andhra Pradesh and Telangana region there are more than 45 rock art sites. The sites are located in the coastal plains, plateau regions of Rayalaseema and the Telangana region (Chandramouli 2003, 2013, 2019). The time span of figures (image) discussed here belong from Mesolithic to Megalithic and early historical periods. Repetition of the same images, contain

consistent meanings of their visual tradition. Recessing elements suggest that the imagery is religious in nature.

Snake figures are found in Chintakunta rock shelter located on the kadapa – Renigunta around 7km from Muddanur Taluq, Peddabuggala of Kurnool district, (Linganna Swamy Pers. Comm), Yanadiguha, Vepala of Anantapur District, Nadargul, near Timma Reddy Palli Siddipet district (Sri Ramanju Pers. Comm.) forked tong is coming from the mouth and two snakes in Devalamoray near chopala village Bhadradi Kothagudem, (somaiah J. 2023). Zig – Zag lines symbolically representing snakes are found in sites like Bollaram and Mudumala, Mahabubnagar district, Kammavaripalle in Kadapa district (Narayana Jangri Pers. Com) Chintakunta (Chandra mouli Pers. Comm.) one interesting double lined zig – zag lines is form Yadaram village near Shamirpet, Medchal district looks like five humerus bones joined elongatedly.



Tortoise figures are found in Sanganonipalli in Mahabubnagar district of Telangana (Chandramouli 2013) Kammavaripalli, (Narayana Jangari Per. Comm.), Devanapalli in Kadapa Jangari district (Samba sivareddy et.al). In Pandavulagutta individual tortoises and five and eight rows of tortoise are found. (Chandramouli 2013). In Devaramane near choppala village of Bhadradi Kothagudem of seven tortoise are found in a row (somaiah 2023). Lizards are found in sites like Pandavulagutta, Kethavaram (Chandramouli 2013), Sugalmitta and Thammarajupalli in kurnool district (Golapala Krishnan, Pers. Comm). Three crocodiles figures are found in Akkampalli Village in kurnool district (Rama Krishna Reddy et al. 2018).

Fish figures are found in Kammavari Palli in Kadapa district, Pandavulagutta in Warangal district. Bird figures are found in Chintakunta, Kethavaram (Chandramouli 2013). One interesting figures is found Sultanpuram village, near Adoni in Kurnool district where three fishes are arranged in circular fashion with one head, besides these fishes, one snake and one tortoise are also found.

Chintakunta, Kammavari Palli in Kadapa district Budagavi in Anantapur district (Chandramouli 2013). Hastalpur Village, Veldurthi Mandal, in Medak district besides feathered heads. Headless figures are also found (Haragopal Pers. Comm.) interesting figure is human carrying a big stick or spade like object.

According to Maccane (1983) snake figures which look like lizards in Sarakallio and Karelian both figures seem to belong to the cult of Phallus. In Valcamonica a man is represented along with a snake which is of human size, which could be identified as the god. The zig – zag lines are the symbolic representation of snakes. According to Holmberg (1914) the zig – zag motif of Sarakallio can be

simultaneously associated with the cult of ancestor and fertility. In the past these two aspects are not separate, as may be seen from Etruscan tomb paintings. The fertility and ancestral cult were carried on side by side in the old carlader festivals like “kerki in the Eastern Finland. Behind the traditions there seem to have been a belief held for example by the vetyeks, according to which ancestors, as well as the gods, were able to help their descendents. In ancient Egypt the serpent, the most ancient was the symbol of creation and held all subsequent creation within its folds at the beginning of the world in coffin texts the words of the gods were announced from the mouth of the serpent (Clark 1960) the snake was also the symbol of the underworld and fertility (James 1959). The ancient Celts had almost similar beliefs, the snake depicted fertility and as the emblem of bridged its function was toward off evil powers (Cooper 1983). In a few figures human are drawn either three or more horns or vertical lines on the head or in place of head. Almost identical figures are found in the rock paintings of Alt, tossa in Finland. (AutioEero 1981).

‘Circle – with a trident’ is the most popular symbolic representation in the rock art of Andhra Pradesh and Telangana. Nayudupalli in Prakasam district is the important site where number of and different types of ‘Circle – with a trident’ figures are found. Other sites where ‘Circle – with a trident’ is represented are Budagavi, Veparala in Anantapur district, Regonda, Ramachandra puram in Khamam district and other sites engraved concentric circular are found along with ‘Circle – with a trident’ circles with trident are most prolific in Naidupalli one or more circle with or without dot in the centre connected to a vertical line to which two short horizontal or bending down words lines are attached. (Chandramouli 2013) normally in a trident these line are bending upwards.

In the imagery described above several religions elements can be recognized. These elements should be seen as components of a large set of religious beliefs and practices that may varied from site to site. It is also like by that religious beliefs and practices were large extent embedded in mundane activities.

Snakes are richly symbolic, almost chthonic in and they appear from cracks with in rocks, they shed their skin, come out from the snake holes/termite holes (houses). They shed their skin, emerging transformed and renewed or reborn (Eliade 1964). So the dead man’s souls are represented as snakes.

In idea of spirits role can be drawn from Lewis Williams & Pearce (2005) argument. Idea of spirits can be linked to the process of sleeping and dreaming the dead person. How the brain forms images and interpretations from that experiences is largely culturally determined, but the neural process is universal. On the basis of various studies of hallucinations, Lewis Williams identified three stages in experienced (Lewis Williams 2002). The first stage the subject sees a variety of shapes and forms. These are generated by the eye; they can also be experienced in a state of ‘normal’ active consciousness, by rubbing the eyes. Or in the case of migraine. They include phosphenes and form constants, the dots, wavy lines and grid-like webs that move across the field of vision or across the darkness of a closed eye, when pressure is applied to the retina, when staring at blue light, or in the case of certain optical pathologies. As the term ‘form constants’ suggests, there are recurring forms among the entopic imagery. They are classed or grouped differently by different researchers, but include: 1. Lattice (or grid, honeycomb, filigree, web), 2. Parallel lines, 3. Dots, 4. Curved lines (or ‘fortification’ in which nested curved lines have an external zigzag or saw-tooth shape), 5. Tunnel (or vortex, or spiral), 6. Thin way lines’, 7. Zigzag lines.

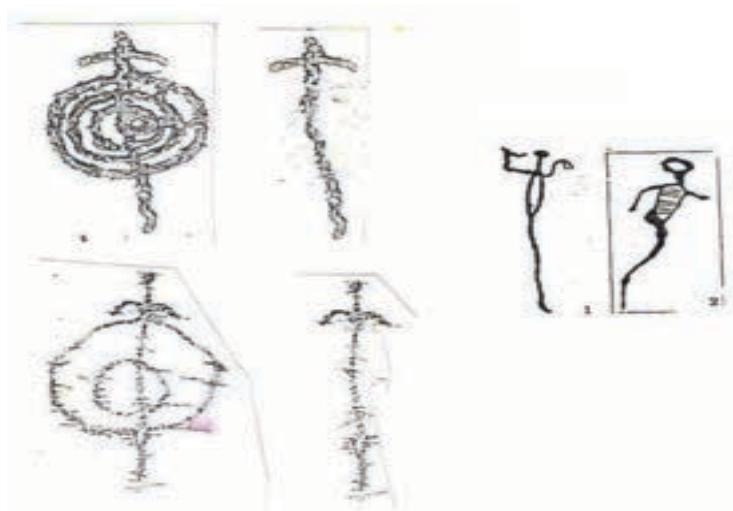
In the second stage, the entopic images are transformed by the brain into known experiences: a wavy line could become a snake, for example. Images also transform one into another: humans into animals and vice versa, for example. This part of the experience in particular, is culturally-determined; the known experiences that shape the transformations vary. In the third stage, a person often has the experience of going through a tunnel, water or some other enclosed space, followed by more intense hallucinations (Lewis-Williams 2002, 128; Lewis-Williams & Pearce 2005).

Tortoises are other best example for life cycles of birth death and rebirth. Tortoises spend most of their time in water unlike turtles, can service on land. When the water dries up in the pools and lakes, tortoises bury themselves in the moist earth before it dries up completely and lives using the stored fat in its body. It comes out of the earth when it rains again, symbolizing death and rebirth after rains. Snakes and Fishes represent the underworld.

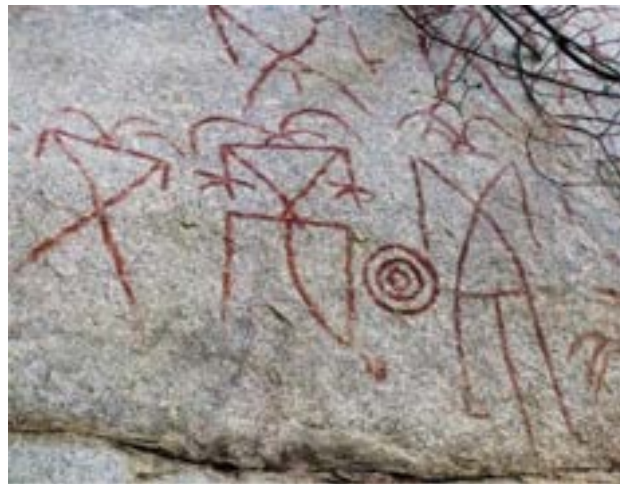
The other symbols circle with a trident found in many rock art sites. Some of them look like outlines of spiralled snake and few look like a vertical section of termite/snake mound. Regarding the Nandipada figures the lower circular part looks like a vertical section of snake houses the projections looks like symbolic head or without head and hands with single lined legs. This single line figures are symbolized by the soles Randonikas (1936) if this agreement is accepted the soles either going in to the, or coming out of the earth (snake mounds) which is believed to be the other world.



1. Circle without trident 2. Coiled figure from Naidupalli 3. Termite mound vertical section



The ritual specialist is the human figures portrayed with various types of head dress. Holding same thing in their hands, Winkalman (2002) similarly asserts that the bird headed human figures in Pleistocene imagery like to refer to the shaman's soul fight. Feathered head dress human images may be representing the performance of a hunting ritual or might be associated with the sympathetic magic(Chandramouli 2013).



Souls, soul fights (dreaming the death person) and communication with the spirit on behalf of the community (spirits rebirth and slowly not coming in to the dreams) is the most important role of Shaman. Examples mentioned above like snake, zig zag lines, tortoise, masked or men, spirals and other anthropomorphic images signifying life, death, soul, soul fight, rebirth. Further detailed study of associated images, position of image, chronologically may throw more light into the information stored religious beliefs, practices, and changes.

Thus, for a better understanding of the prehistoric belief systems through the ethnographic interpretation of the rock art is essential. Moreover, the continuation of these belief systems in to the historical period and into the literate societies help us in analyzing the cultural continuities, which manifest in the replication of the prehistoric rock art themes in to the historical period.

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FEW INSCRIPTIONS OF LEPAKSHI TEMPLE – A STUDY

Mr. Bethi Subbarayudu, Research scholar

Dr. K. Krishna Naik

Professor of History (Retd), Department of History, Sri Krishnadevaraya University, Anantapuramu

ABSTRACT

In medieval Indian history temples have played a significant role in all the activities of mankind. During early ages people felt secured great in temple rather than in one's own house. In south India, the Vijayanagara kingdom was the last great Hindu kingdom. The ruling families patronized Hinduism and played a remarkable role in the preservation of customs and traditions and equally respected and maintained secular attitude towards other religions. In those days the construction of temples was treated as one of the seven pious deeds popularly known as sapta santanas. The Vijayanagara kings were great builders, Temples built during their period are well known for their size, decoration, sculpture and painting.

In Anantapur region the Vijayanagara rulers built many temples in Bukkarayasamudram, Gorantla, Kadiri, Lepakshi, Pennoahobilam, Penukonda, and Tadipatri, among all the temples, both from the Historical and Archaeological point of view Lepakshi is one of the most important places not only in Anantapur District but also in the state of Andhra Pradesh.

In this paper an attempt is made to bring the importance of Lepakshi temple basing on the epigraphical evidence in Anantapur district.

Lepakshi temple:

Lepakshi temple is located in Lepakshi village. It is a semi urban town that lies between lat 13⁰ - 48¹ N, Long 77⁰ - 54¹ E situated 15 Kms East of Hindupur, a former taluk of Anantapur District. Famous temples are dedicated to Veerabhadra swamy, Papaneswaraswamy, Raghunathaswamy and Durga in the place. Out of the all the temples in Lepakshi the Veerabhadraswamy temple is very important one. The temple is situated on a low lying hill called the Kurmasila to the south of the village and faces north. The hill is in forum in shape. An inscription dated 1535¹ from Veerabhadraswamy Temple refers that this temple at Kurmasila is called as **Dakshina Kailasa**. It was considered as sacred as the Kailasa, the original abode of Shiva. This place is referred as Lepakshinagara² in all the inscriptions of Vijayanagara Empire.

Historicity of the Temple: In an epigraph belonging to 1537 AD³ Lepakshi was located in Sadeliventhe, which was included in the Roddanadu, a subdivision of the Penugonda rajya. Sadali, the Headquarters of the Division can be identified as modern Sadali in Sidinghatta taluk in Chikkaballapur district of Karnataka state. Hence, Sadeliventhe division can be located in the region between Lepakshi and Sidlaghatta. The Lepakshi Sthala is referred in one of the inscription, dated 1680 AD⁴ in Penukonda states that the Lepakshi was not only flourishing as a town but also as the head quarters of a Sthala.

In Skandapurana there is a reference about Lepakshi as it is one of the 108 important Saivakshetras in India.⁵ According to a legend reputed Sage Agastya performed a Tapas behind a big boulder on the Kurmasila hillock and installed two shrines of Papanaseswara and Raghunatha each in opposite Direction,⁶ in Lepakshi temple .

The Lepakshi has its long antiquity temple had its root in the remote past is evident from four pillars, two at the Eastern end and two at the Western end of the Mukha Mundapa are not a square with hexagonal shape as the rest of the 56 pillars. They are nearly round in shape with the stupa and other are in abstract designs carved on them. The lintels on the door also eschewing figurative art. The Lepakshi

sculptures are allied to earlier Jain and Buddhist religious art. The conversion of this original Jain or Buddhist temple in to Shaivate temple and the construction and re-construction of further structures, were made during the period of Vijayanagara.⁷ Thus it seems that Lepakshi had been in existence even before the times.

Architecture of the temple: 18 stone inscriptions and 5 copper plate grants are found in around this Temple, ranging the period from 1424 to 1678 AD., out of which two belongs to Praudha Devaraya, one inscription related to Saluva Narasimha, eighteen belongs to Achyutadevaraya, one related to Sadasivaraya, and one belongs to Qutubshahis, but, none of them date in the construction of the temple. All the inscriptions are about gifts of land and villages to the temple of Veerabhadraswamy at Lepakshi.

An inscription found on the inside of the outer wall of the temple dated 1531AD⁸ that, Virupanna in conjunction with his younger brother Virannanayaka built the prakara walls an officer under Achyutadevaraya the Veerabhadra Swamy temple. But an inscription found on the Southern circle of Adistana in the main temple referred to certain repairs made by the Saluva king Narasimha.⁹ All these evidence presumes that a small temple was through exist even before the time of Saluva Narasimha. The work of enlarging the temple and beautifying with sculptures and paintings would have begun by Virupanna by about 1530 AD.

Virupanna and the Temple:

Penugonda Virupanna, A Distinguished royal officer of Achyutaraya, the Vijayanagara king, was credited with the Construction of famous Veerabhadraswamy temple complex at Lepakshi, Anantapur district and Kalyana Venkateswara Swamy Temple at Narayanavanam of Chittoor district. He was also responsible for the construction of Mantapamu in the Narasanayakkara vidhi at Tirumala for the processional image during Brahmotsavam. He played instrumental part in the extension of Mahalakshmi Temple at Gorrepalli in Parigi mandal of Anantapur District.

Besides the construction of temples, Penugonda Virupanna not only made several grants of Villages, Lands, Money and Jewels to the gods at Tirumala, Kalahasthi, Narayanavanam, Lepakshi and Goravanahalli but also made the king Achyutadevaraya and his Lieutenants such as Bhandara Timmappanayaka, Dalavayi Krishnappa Nayaka and Achyutarya Mallapanna to make similar grants to these deities for the expenses of daily worship and offerings and of special festivals.

Penugonda Virupanna appears to have been a devout worshipper of god Viresvaraswamy abiding on the Kurmasila at Lepakshipura. He not only made gifts of villages but also responsible for the grant of several villages to be made by the king Achyutaraya and other officers of the kingdom.

As per the popular legend, Veerabhadraswamy temple at Lepakshi was constructed by Virupanna using the state treasury. The king came to know about it and announced the punishment that Virupanna to be blinded, when Virupanna heard this order, he executed it on his own on the same spot. Two dark stains are shown on the west wall of the southern entrance of the inner enclosure, which are said to be marks made by his eyes which he himself dashed against the wall. This appears to be a fiction rather than a fact. Since we have got epigraphical evidences to prove that Virupanna maintained cordial relations with the emperor and also made the emperor to donate villages namely Chelavindala, Hambana halli, Kousuvari palli, Timmaganu halli for the services of the Veerabhadreswara Temple at Lepakshi¹⁰ - hence no credence need be given to the legendary accountant that Virupanna incurred the displeasure of the king. There are inscriptions mentioning the gifts made by him as late 1542 AD which attest to the fact that he was alive up to that date.

There are several inscriptions mentioning the gifts made by Virupanna as late as 1542 AD, which attest to the fact that he was with all the end Achyutadevaraya region in 1542 AD.

Endowments to the temple: There are a good number of epigraphical evidences are found in the Lepakshi temple and also in other places in Anantapur region throw some light on the contributions made by the Vijayanagara rulers to the Temple. In addition to the contributions made by the King and Virupanna; there are merchant guilds, Mahajanas of Agraharas, Royal officers and private individuals made liberal grants of villages, lands and tolls to perform daily services and for the maintenance of the temple.

An inscription found on the second Prakara of the Veerabhadraswamy Temple dated 1531 AD¹¹ states that on the request of Virupanna, the king made a gift of the village Chelivindla (named as Achyutendrapuram) for the service of the gods Veerabhadraswamy, Rangunathaswamy and Papavinasana of Lepakshi temple.

A copper plate grant dated 1533 AD¹² records that at the request of Virupanna, the king Achyutaraya a gifted three villages namely Hambana halli (modern Hampasandra, Gouribidanur taluk of Chikkaballapur district) Kancharala halli, (modern kencherlahalli, Chintamani taluk of Chikkaballapur district) and Timmagondana halli (modern timmanahalli in Gudibanda taluk of Chikkaballapur district,) in the Penugonda rajya for the daily services and maintenance of Veerabadra temple.

Another inscription dated 1534 AD¹³ found at Lepakshi temple registers a gift of tolls collected by the Merchants at the fair held every Sunday in the hamlet of Viresvaradevara puram in Lepakshi and the tolls collected in Harunadu and Hosurunadu are offered for the maintenance of three shrines. This grant was made at the instance of Virannanayaka, brother of penugonda Virupanna.

Another inscription found on the Eastern of the wall of the Second Prakara of Veerabhadraswamy temple at Lepakshi dated 1535 AD¹⁴ records that the king made a gift of the village Modaya, (modern Moda in Parigi mandal of Anantapur district) for the service of god Veerabhadraswamy of Lepakshi.

An inscription found on the Eastern wall of the second prakara of the Veerabhadraswamy temple dated 1537 AD¹⁵ records that the chief Achyutaraya Mallappanna purchased a Manya village Nandi Cherla near Karakalike (modern Karekallahalli in Gouribidanur taluk) in Burudakunte rajya (the headquarters of Rajya is identified as Burudugunte in Chintamani taluk of Chikkaballapur district) and presented it for the service of the god Viresa.

An inscription found on a boulder to the west of the village Chautakuntapalli dated 1537 AD¹⁶ states that a copper plate grant was issued regarding the gift of the village Kanchakara halli for the services of the god Papavinasaswamy, Virasa and Raghunathaswamy at Lepakshi by penugonda Virupanna.

An Inscription found at Lepakshi temple dated 1537 AD¹⁷ mentions the sale of land for the maintenance of three shrines by the Mahajanas of the Sarvamanya Agrahara Village of Kanchisamudra which was given to them as a free gift by Pratapadevamaharaya.

There is another inscription found in the Lepakshi temple dated 1537 AD¹⁸ records a gift for the shrines of Papavinasana and Raghunathadeva and Viresvaradeva by the Mahajans of Nagarigera of Krishnaraya Samudra Agrahara, a village in Roddanadu, a subdivision of Penukonda rajya.

An inscription found on the East wall of Veerabhadraswamy temple at Lepakshi dated 1537 AD,¹⁹ records that Penugonda Virupanna purchased for 551 varahas and one dharana for some vrittis in the village of Kalanuru, surnamed Triyambakanarayanapura and gifted them to the god Vireswara of Lepakshi for maintaining sacred food offerings.

An inscription found on the wall of Veerabhadraswamy temple at Lepakshi dated 1538 AD²⁰ records that Penugonda Virupannayya made a gift of the village Chikkanandicheruvu surnamed Devarayapura, near village Depparu in Sadali-sthla of Chelura chavadi which he purchased for 400 ghatti varahas from certain Brahmanas to the god Vireswaraswamy for maintaining sacred food offerings.

An inscription found on the Southern wall of the Prakara of the Lakshmidēvi temple at Correpalli dated 1538 AD²¹ records that the king Achyutaraya granted Modaya village for the service of the gods Vireswara, Papavinasadeva and Raghavesvara.

An inscription found on the walls of the Varandah round the Veerabhadraswamy Temple at Lepakshi dated 19th August 1538 AD²² records that Penugonde Virupannayya purchased from two Brahmanas half of the village Sadasivapura, surnamed Devarayapura for 108 varahas and made a gift for the service of the god Veerabhadraswamy of Lepakshi.

An inscription found on the wall of the Varandah round the Veerabhadraswamy temple at Lepakshi dated 1538 AD²³ records that Penugonda Virupannayya along with his younger brother Viranna nayaka purchased some vritti lands for 150 varahas in the village Nagaragere surnamed Krishnaraya samudra from certain Brahmanas and gifted of them for offering sacred food to the god Veereswaraswamy of Lepakshi.

A Copper plate grant dated 1539²⁴ registers a gift of the village of Kotturu in Hindupur mandal after purchasing from several Brahmins, whose ancestors got it from the king Devaraya by Viruppanna mahipati for offerings and worship to god Virabadra of Lepakshi for the merit of the king Achyutadevaraya.

The copper plate grant dated 1541²⁵ registers a gift of the village of Sirivara along with its Hamlets Manchenahalli and Mayinayakkahalli for the Annual Car festival and daily worship of god Virabhadraswamy of Lepakshi at the request of Virupanna (Sirivara is identical with modern Sirivaram in Lepakshi mandal, Manchenahalli is in Gouribidanur taluk).

To sumup all, the above mentioned inscriptions presented the great reverence to god Veerabhadraswamy had in the region by the nobles and people around Lepakshi. The king Achyutadevaraya, though he patronized Srivaishnavism, honoured the development of Saivism too. It clearly projects the policy of Religious toleration followed by the Vijayanagara rulers.

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NEOLITHIC CULTURES IN THE TUNGABHADRA PLAINS OF ANDHRA PRADESH: A CASE OF SOORABOINA PADU

Dr. Yadava Raghu

Assistant Professor in History, Dept. of Humanities and Social Sciences,
Sri Sathya Sai University for Human Excellence, Kalaburagi

Neolithic Cultures

Food gathering, hunting, pastoralism, and agriculture were the four key stages of early man's subsistence. The food-procuring cultures of the Pleistocene and early Holocene in different parts of the world were succeeded by food-producing cultures, distinguished by the use of stone axes finished by grinding and polishing. These stones are called neoliths, and polished stone axes using cultures are called Neolithic cultures. On account of this significant change from food procurement to food production, Childe termed this stage the 'Neolithic revolution'. It was also referred to as the agricultural revolution. The salient features of the Neolithic cultures are: 1. domestication of animals and plants; 2. use of polished stone axes and stone blades; 3. settled village life; 4. pottery production; and 5. the use of copper or bronze tools in the later stages. According to archaeologists, in the southern part of the Deccan plateau, where granite hills rise from the black cotton soils, the Neolithic villages (the earliest settlements) were generally located on the tops of granitoid hills or on levelled terraces on hillsides or on valley floors, or on the plains drained by small tributaries and streams, and occasionally along the banks of major rivers (Sarma, 2003).

The Tungabhadra Plains

The Tungabhadra River rises in the Western Ghats, and shortly after receiving the Hagari in the Bellary District, it becomes the boundary between the Kurnool District and the Doab (Karnataka). It then runs east and reaches Kurnool, where it unites with its tributary, the Handri (Indravathi), winds northward, and finally falls into the Kistna (Krishna River) at Kudali Sangam (Sangameswaram of Nandikotkur Mandal) in Kurnool District (Gopalakrishnamah Chetty, 1886). Thus, in Andhra Pradesh, it exclusively flows through the Kurnool District. The Kurnool District has an annual average rainfall of 715 mm and a temperature of 27.9 °C. The western part of the Kurnool District, Andhra Pradesh, wherein the Tungabhadra River flows to the maximum extent, forms a part of Dharwar Cratonic rocks, viz., granites, granitic gneisses, granodiorites, amphibolites group of rocks, hornblende schists, dolerite dykes, etc. (Raghu et al., 2020).

The Tungabhadra Plains of Andhra Pradesh can be defined as an area delimited to the Kurnool District only and there is enough archaeological evidence to know the history of the early human populace

inhabited this region. Though, this area comprises people of various tribes, nomads, and semi-nomads, along with various castes engaged in a variety of occupations and having a distinct livelihood (Raghu, 2022), but largely inhabited by semi-nomads and cattle herders viz., Golla, Kuruba, and Boya (field observations, 2023) who are recognized as living parallels of Neolithic man. Therefore, Kurnool District of Andhra Pradesh is a paradise for the field archaeologists and ethno-archaeologists. Anyway, archaeological evidence at the current study site, i.e., Sooraboina Padu, ranges from the Neolithic period (B.C.E. 2, 900–1000 B.C.E.) to the historical period.

Sooraboina Padu 15°44'38.81" N 77°49'43.42" E

This archaeological site is located between the villages of Pyalaturthy (Kodumur Mandal) and Gudi Padu (Gudur Mandal), on the banks of a creek known locally as “Patonka / Pati Vanka.” It is 0.8 km north of Pyalaturthy, where black cotton soil has extended. The brook Pati Vanka joins the Handri River, a tributary of the Tungabhadra River. The people of Pyalaturthy refer to the agricultural lands at and surrounding this archaeological site as “pati meeda chenlu,” and the archaeological site itself as “pati meeda / pati meeda bayalu.” The maximum extent of agricultural lands near this site belong to the shepherds, i.e., the Gollas. Any village with the suffix ‘padu’, indicates that it has a hoary past. In Telugu, the word ‘padu’ literally means ‘ruined’ or ‘deserted’. Though the village under study is now deserted, remains of its former existence may still be seen, along with dilapidated temples dedicated to Lord Shiva, Anjaneya, Bugga Rameswara, Chowdamma, etc. The present folk of Pyalaturthy village are renovating existing ones.

Based on literary evidence, it is known that Hari Hara Raya I (1336 C.E. to 1356 C.E.), the founder of the Vijayanagara Empire, granted power to “Narasimha” for his efforts to develop agriculture and make the village of P(y)alaturthy and Sooraboina Padu (the site under study) habitable (Kambampati, 2007).

According to the folk of Pyalaturthy village, large number of residents of Sooraboina Padu village committed mass suicide by jumping into a well located in front of the Lord Shiva temple due to the atrocities of Diviti Dongalu (robbers with flambeau). Regarding this, if we concede to the said opinion, during the Rakkasi-Tangadi war (1565 C.E.), Sooraboina Padu village might have faced Muslim invasions, and hence, under these compelling situations, the majority of the folk here might have committed mass suicides and the rest migrated to Pyalaturthy. Therefore, Sooraboina Padu had gone to the ruin.

Tools, Ceramics, and Ornaments explored at Sooraboina Padu

Stone Made tools :

- * Rubbing and milling stones
- * Sling ball
- * **Stone marble** : It is in an irregular spherical form. Diameter at the widest: 1.8 cm and at the flat ends: 1.6 cm.

Ceramics :

- * Pot shreds and small pot seems to be a kettle
- * Ceramic lid
- * Hopscotch

Ornaments :

- * Red corals
- * Emeralds
- * Finished and unfinished white conch shell beads
- * Broken bangle made of white conch shell

Beads :

- * Terracotta beads
- * Steatite beads & Animal teeth and large size bricks

The conch shell beads that are explored here have a single hole and are different shapes, viz., cylindrical, annular, barrel, tube, and rounded square. The researcher has taken measurements for one from each shape. For instance, a spherical shell bead's diameter at the widest is 1.8 cm and at the holes is 1.5 cm.; a small cylindrical shell bead's diameter is 0.4 cm and 0.4 cm; cylindrical shell bead's diameter is 1 cm and 0.8 cm; circular bead's diameter is 0.9 cm; whereas biconvex shaped bead's diameter at the widest is 0.7 cm and at the holes is 0.5 cm. Corals and emeralds are cylindrical and rounded squares.

It can be said that Sooraboina Padu may be a bead industrial site and those people might be expert bead-makers. I discovered potsherds adorned with floral and circular patterns. Ceramic specimens in red, black, and redware have been found.

Ethnoarchaeological view

Generally, a lot of research in Andhra Pradesh has been done on the theme of prehistoric cultures, in which the researchers focused on documenting the archaeological features alone rather than focusing on the ethnoarchaeological approach.

Generally, it is known that European scholars in general and British administrators in particular gave importance to archaeological, ethno-archaeological, and ethnological approaches in the 19th and 20th centuries. In connection with this, they had explored and excavated many archaeological sites and documented the socio-cultural profile of many hunting-gathering, nomadic, and semi-nomadic societies, but as Rajan has opined, that Europeans made an earnest attempt to understand the various facets of Indian culture so as to rule their subjects effectively. (Rajan, 2002)

M.L.K. Murthy, a renowned Telugu ethnoarchaeologist, made efforts to document the sociocultural knot between the ancient man and pastoral castes like the Gollâs and Kurubas of South India. His works prompted me to focus on this method, i.e., the ethnological approach. Because of this, however, besides the archaeology, the researcher has also focused on unwrapping the ethnoarchaeology of the Gollâs.

However, as the folk of the present developed society are also practicing the traditions and rituals that were established by the primitive man, but a little differently. In this regard, it is necessary to comprehend the sociocultural knot that exists between ancient society and present society. An ethnological approach is required for this.

The Gollâs – one of the living parallels of the Neolithic man

Settled village life, successful domestication of cattle, sheep, and goats, the usage of finished stone axes, and tilling fields for cultivation were the salient features of the onset of the Neolithic age. In this connection, we could observe the same Neolithic features or aspects among the semi-nomads in general, the Gollâs and Kurubas in particular, whose chief economy depends on pastoralism (Raghu et al., 2020), in which they either herd exclusively sheep or a mixed flock of sheep and goats, or cattle. The pastoralism of the Gollâs and Kuruvâs falls in the category of herdsman husbandry (Murty, 1993).

And also, the beautifully finished axes made of bronze or iron that are being used by the Gollâs while grazing a flock of sheep are similar to the polished and beautifully finished stone axes used by the Neolithic people. The appearance of the Neolithic sites very near the settlements of the Gollâs also indicates and supports their socio-economic and cultural connection to the ancient man.

These observations and interpretations indicate that the Neolithic activities were not much different from the practices of these earliest pastoralists, i.e., the Gollâs of today's society. So, this semi-nomad group is one of the living parallels or survivors of the Neolithic pastoral community (Raghu et al. 2020).

The noteworthy point to note is that the researcher observed during the fieldwork that the folk of Nallakaderenahalli Village in the Chikkaballapur District of Karnataka have been worshipping the neolithic axes and celts, which they kept under a stone alignment that resembles a dolmen, for which the Gollâs are the priests, and that this was very close to the researcher's place of employment, Sri Sathya Sai University for Human Excellence, Nallakaderenahalli Campus.

The Gollâs, the great pastoralists of the Telugu-speaking regions, have a hoary past. The Neolithic people, as aforementioned, were the earliest pastoralists, farmers, and also led the earliest settled life by constructing huts on the granite hilltops or at the foothills in south India. As the survivors of the Neolithic community, the Gollâs served as the founders of many villages in South India. For example, if we take the word 'Gokulam' from the Vedic scripture, it refers to a village that was built by the Gopals for themselves (cattle herders or protectors of cows) to reside in during the Epic age of India. Anyway, even in the current existing society, if we go through the nomenclatures of many south Indian villages, we find that they are connected to the Golla caste as they were built by these pastoralists. Here I highlighted a few examples from the Tungabhadra Plains that are connected to the same theme.

1. **Pyalakurthy:** It is a corruption of Peyyala Kudithi. Peyya means calf, and Kudithi means trough. Peyyalakudithi means a trough that is arranged to provide water to quench the thirst of calves (Raghu, 2017).
2. **Ternekallu:** Golla Gorra Nayudu founded a village at the granite foothills and named it 'Tairuni Kallu' in honour of his daughter Tairuni. Kallu signifies a massive boulder. As a result, Ternekallu is a misspelling of Tairunikallu (Raghu, 2021). Even now, there are still two massive boulders known as Gorra Gundlu that are visible on the fringes of the village where the aforementioned settlement was first founded.
3. **Gollala Doddi:** The word refers to the place where Gollâs reside. (Field Observations)
4. **Venkatapuram:** As Golla Venkadu founded it, this village was named Venkatapuram.
5. **Pullapuram:** Since Golla Pulladu founded this village, it bears the name Pullapuram.
6. **Murusupalle:** Because Golla Murusu founded it, this village is known as Murusupalle (Raghu, 2021).

During the field visit of this Sooraboina Padu, it is observed that the agricultural lands in the vicinity of the present site, belong to Golla caste people. And generally, the Golla caste people have surnames like Boina, Yadanaboina, Sooraboina, Chelliboina, Moruboina, Appanaboina, Choudaboina, etc.,

Some of the Karna Golla families possess the term Sooraboina as their surnames (Personal communication with Sooraboina Raghu Ramudu Yadav, 2022). It indicates that the present study site, Sooraboina Padu, might have founded by a Sooraboina family of the Karna Golla sect. The Karna Gollâs chiefly reside in the western part of the Kurnool District, i.e., on the bank of Indravathi/ Handri, which is a tributary of the Tungabhadra River, and the village under study is also located in the same region. The Poligars ruled over this region during the later mediaeval period, and it is to be noted that the chief Poligars of Maddikeri are of this Karna Golla sect (Gopalakristnamah Chetty, 1886). Based on this, it can be said that Karna Gollâs were the ruling class during the medieval era.

With regard to the meaning for the term 'Boina', during my fieldwork, while collecting the folk songs related to this pastoral community, I came across the word 'Golla Bâyadu'. The song is as follows:

"Ikkâda Golla bâyadu	....	(Here there is a Golla bâyadu)
Manchi Nçlla Bâyi Kâda (3)	....	(Close to a well of drinking water)
Yedu Gunjala Machchu Paina (3)	....	(above the shelf that was built on seven wooden posts)
Golla Bâyade Kâvilamma (2)	....	(Golla Bâyadu is on guard)
Endçdi Puligovu	....	(with the flute made of silver)
Elanâdham Battinâde (2)	....	(performing Elanâdam (a musical tune))
Pagidçdi Puligovu	....	(With the flute made of pearls)
Phalanâdham Battinâde (2)	....	(performing Phalanâdam (a musical tune))
Â nâdham ... ç nâdham	....	(Those and these musical tunes)
Reddy Bidda Sevula bade (2)	....	(reverberated in the ears of the Reddy caste girl)

Soon that Reddy's daughter said,

Golla bâyada...Golla bâyada	....	(Dear Golla bâyada,)
Nç Yempâdi Nçnostha (2)	....	(I will come with you (take me away))
Vachedânavu vajduvu gânç	....	(he replied, "You are welcome to accompany me,)
Mçyamma kannâ seppi râpoye (2)	....	(but let your mother know about your arrival.....")
	....	This is how the folk song continues.

Which means "Here there is a Golla bâyadu. Close to a well of drinking water above the shelf that was built on seven wooden posts, Golla Bâyadu is on guard, and with the flute made of silver, he is performing a musical tune called Elanâdam. With the flute made of pearls, he is performing a musical tune called Phalanâdam. Those and these musical tunes reverberated in the ears of the Reddy caste girl. Soon after, Reddy's daughter said, Dear Golla bâyada, I will come with you. Take me away. Then he replied, "You are welcome to accompany me, but let your mother know about your arrival." ... (Personal communication with Bajamma, Sarojamma, and Venkatalaxmi, 2006).

In this folk song, the phrase 'Golla Bâyade Kavilamma', is used, which indicates the Golla Bâyadu who guards the cattle, treasure, village, or agricultural land. The same word is referred to as the honorific for elders that appends to the names of the male members, as Syed Siraj Ul Hasan (1920) mentioned. Based on all this, it can be understood that Golla Bâyadu refers to a Golla leader, protector, elder, or Golla who holds a particular position.

Conclusion

Anyway, based on the aforementioned archaeological evidences, it can be said that Sooraboinapadu, the present site under study, is one of the unique sites in the Tungabhadra Plains of Andhra Pradesh.

And with regard to the ethnological and ethno-archaeological approach, it is said that despite the long history of agriculture in most parts of India, hunting-gathering and pastoral ways of life have not totally disappeared. Some tribal, nomadic, and semi-nomadic societies still continue hunting and cattle herding to enhance their subsistence. A community like Chenchus in the Eastern Ghats continues to live entirely by hunting and gathering (Nagar and Misra, 1994), and some semi-nomadic societies like the Gollās and Kurubas in the Tungabhadra Plains of Andhra Pradesh continue to live by cattle/sheep herding and exhibit the same cultural continuity. So, the lifestyle of the Gollās and Kurubas, the pastoral castes, enumerates the life and culture of the Neolithic folk, as the Neolithic activities were not much different from the practices of the Gollās of today's society. And so, we can infer that the Gollās are the living parallels or the survivors of the Neolithic pastoral community.

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KANNAPPA EPISODE IN SCULPTURAL ART

Prof. D. Kiran Kranth Choudary, Tirupati

Dr. P. Hema
Tirupati

The legend of Kannappa is about an innocent tribal boy, known as Tinna. He chanced upon a Siva-linga and became a great devotee. Since Tinna offered his eye to the Lord Srikalahastisvara, he came to be known as Kannappa. (kannu, 'eye' and appaa general term for 'man' in Telugu). Manikkavasagar gives a detailed account of Srikalahasti and Kannappa in his work *Tiruvvasagam*.¹ However the theme became popular with the classical work entitled *Srikalahasti-mahatmyamu* of Dhurjati, 16th century CE. He was the court poet of Krishnadevaraya and the first Telugu poet to take up the legends of Srikalahasti as a central theme. Due to his work the themes like sri-kala-hasti, Kannappa, etc. became popular among the Telugu people.² The theme was also reflected in art and resulting in depicting on the monuments of the Vijayanagara period. Even episodic representation of Kannappa worshipping a linga is found in niches and rarely on gopuras of the Chola period as at Srikalahasti. In all these cases a tribal boy is shown worshipping a linga, can be identified as Kannappa.³ (Pl. 2).

A good number of panels pertaining to the theme are found in a narrative style and episodic manner in the temples at Srikalahasti, Srisailam, Lepakshi, etc. The story of Kannappa in a continuous narrative is sculpted on the prakara wall of the temple at Srisailam.⁴ In the panel a huntress is shown pressing a bow with her right leg. The latter is followed by the illustration of Kannappa offering meat to the linga. In the next scene shows Kannappa planting his right leg against the linga and plucking out his right eye with an arrow held in his right hand. Further Kannappa stands with folded hands before Siva and Parvati, seated on the Nandi. In another panel from Srisailam, Kannappa is shown in the similar way in removing his right eye and then removing his left eye also and offering it with both hands to linga. A tribal boy worshipping or offering meat to a linga or touching a linga with one of his legs is found carved in Srikalahasti.⁶ Kannappa figure in bronze, a panel relief showing theme of sri-kala-hasti and Kannappa are found in the Srikalahastisvara temple. (Pl. 3). Similar episodes are also found sculpted on a big boulder in the Lepakshi temple. (Pl. 1). The post-classical factor is more conscious in the above narrative reliefs. The figures in these reliefs are flattened out in very low reliefs with sharp outlines. They are characterized by caricaturistic in nature and angularity in carving. This new vision is found asserting emphatically and exuberantly in the reliefs that are noticed in the monuments raised during the time of Krishnadevaraya and Achyutaraya.⁷ In all these panels the figures are smaller in their proportions. All of them are depicted in the same sizes irrespective of their locale. They are shown as they exist. The expressive quality is hampered in the panels. The intension and aim of these reliefs is just to narrate the popular stories of epics or local legends.

More than life size image of Kannappa in stone (16th century) is also found placed in the second prakara of the Srikalahastisvara temple.⁹ He is shown standing in samapada. He is holding a bow in his left hand and an arrow in his right hand. (Pl. 4). They are vertically shown to his body. He has jatamakuta with double knot. He wears vritta kundalas, various haras, yajnopavita, udarabandha, padavalayas, sandals, etc. The physiognomy reveals round face, bow eyebrows, pointed raised nose, curved lower lip, chin with dip, broad shoulders with high chest, and strong physic with necessary flesh wherever required. To his right and near the foot a dog in smaller dimensions is present. The image can be one of the best examples for the classical tradition of the Vijayanagara period. It exhibits artistic skill and creative urge of the sculptors to maintain classical tradition. The face of the image suites to its well proportioned body. Thus the image deviates from the Vijayanagara trend in carving. Though the expression is missing on the face it can be attributed to the classical tradition due its elegant physiognomical form upheld by steadied curves, powerfully built body mellowed by the softness of touch.

Thus the legend of Kannappa became popular even in art from the beginning of the 16th century in the Andhra region. Here it can be said that temples located near to the natural habitats of tribal people accommodated more of tribal and folk ethos into the narrative art. Notes and References:

1. Tiruvasagam, Tirukkothumbi, song. 4, Tiruthonokkam, song.3.
2. Dhurjati, Srikalahasti-mahatmyamu, Madras, 1966. Lingaraja Dhurjati of 18th century wrote Srikalahasti-mahatmyam, which is popularly known as Peda Kalahasti-mahatmyam, as it gives more legendary accounts pertaining to the Srikalahasti temple. An unpublished manuscript of this work is available in the S.V.U.O.R.I. Tirupati, Manuscript Library, PL.7425 & 7330.; Tinna was the son of a chenchus chieftain Natha-Natha and Tande. Tinna along with his companions went for hunting to the forest surrounding the Agastya hill and Dakshina-Kailasa. Tinna exhausted in the work and went asleep under the shade of a tree. In his sleep he had dreamt that Siva directed him to worship the linga which was on the banks of the Mogileru (Suvarnamukhi). The next morning he happened to see a boar and started chasing it. By the divine will it led him to the spot where the linga was located. The linga was in the forlorn place and was totally neglected. Seeing the pitiable condition of the linga prayed the god to come and stay with him in his village. But the linga, in spite of the sincere and wholehearted request of Tinna, kept silent. Thenceforth Tinna started guarding the linga and taking care of it. He used to hunt and bring fresh meat to offer to the linga. He was bathing the linga with mouthful of water brought by him from the Suvarnamukhi. After a few days a Siva-brahmana who saw the linga by chance was grieved to find that someone had desecrated the linga by offering meat to it. He cleaned the place and performed prayaschitta and worshipped the linga according to Vedic rites and went away. Tinna came for worship, swept away the leaves and flowers placed on the linga with his footwear and bathed the linga and offered meat in his usual way. This went for four days and Siva-brahmana became unhappy to see that every day somebody desecrated the linga. Being deeply devoted to Lord Siva he even questioned Him how the Lord was tolerating this kind of treatment and that who was responsible for desecration. Then Siva appeared to him in a dream and asked him to hide himself behind the linga and see the love and devotion of a true devotee. He also told him that he liked the hunter-devotee more. The brahmana accordingly hid behind the linga watching curiously. After a while Tinna as usual arrived there with meat in his hands and water in his mouth. He first bathed the linga and placed the flesh in front of it. Suddenly he was startled to see the flow of blood from one of the eyes of the linga. Tinna decided that the god was affected by some eye disease and he hurried into the forest and brought some medical herbs and applied them to the affected eye of the linga. But to his great sorrow he found that the medicine applied by him was ineffective and that the blood continued to flow down the eye. Thereupon he gouged out one of his eyes and replaced it on the affected eye. The eye immediately stopped bleeding. However, to the dismay of Tinna, the other healthy eye began to bleed. Perturbed by this, Tinna marked the effected eye with his sandaled foot and attempted to pluck out his remaining eye with an arrow. On seeing this unusual act of devotion, Siva rose from the linga, commended his dedication and finally took Tinna into Him.
3. D. Kiran Kranth Choudary, Srikalahastisvara Temple, A Study Based on Epigraphs and Sculptures, New Delhi, 2008, pp. 82-90; N. Ramesan, Temples and Legends of Andhara Pradesh, Bombay, 1962, p.15.
4. G. Venkataramayya, Narrative Art of South Indian Temples (Srisailam), Delhi, 2004, pp. 47-48.
5. V. Anuradha, Temples at Srisailam, Delhi, 2002, p.126, Pl.XII
6. D. Kiran Kranth Choudary, Srikalahasti- Abode of Salvation, Chennai, 2022, pp.28-32, 42, 107,110.
7. C. Poornachand & D. Kiran Kranth Choudry, Splendours of The Vijayanagara Empire: Architecture, Art & Painting, Delhi, 2022, pp. 136-138.

8. D. Kiran Kranth Choudary & C. Udayalakshmi, *Ramayana in Indian Art and Epigraphy*, New Delhi, 2006, pp.107-123.
9. D. Kiran Kranth Choudary, *op.cit.*, Chennai, 2022, p.107.

Illustrations:



Pl.1 Kannappa worshipping *linga*, Lepakshi.



Pl.2, Kannappa worshipping *linga*, Srikalahasti.



Pl.3. Srikalahasti Episode, Kannappa in sculptural art, Srikalahasti.



Pl. 4, Karnappa, Sriralahasti

విష్ణుకుండుల పెద్దమట్లపూడి నాణేలు

డా. బెల్లంకొండ రమేశ్చంద్రబాబు

వేదాంతంవారివీధి, రేపల్లె, బాపట్ల జిల్లా

ప్రాచీన ఆంధ్రదేశ చరిత్రలో సాతవాహనుల, ఇక్ష్వాకుల అనంతరం విష్ణుకుండుల రాజవంశం పేర్కొనదగినది. ఇక్ష్వాకు రాజులలో వీరపురుషదత్తుడు, అతడి రాణుల వలె విష్ణుకుండులలో ప్రసిద్ధుడైన గోవిందవర్మ అతడి రాణి పరమభట్టారికా మహాదేవి బౌద్ధమతానికి ఎనలేని సేవలందించి చరితార్థులయ్యారు. విష్ణుకుండులు కృష్ణానది దక్షిణతీరంలో రాజ్యాన్ని స్థాపించి ఇటు నల్గొండ, గోల్కొండల నుండి అటు ఉత్తరాంధ్రలో విజయనగరం జిల్లా వరకు సామ్రాజ్య నిర్మాణం కావించారు. ఒక దశలో మహారాష్ట్రలోని విదర్భ, నాగపూర్ల వరకు వారి అధికారం చలామణిలో ఉందని శాసన, నాణెక ఆధారాలు చెబుతున్నాయి. ఏది ఏమైనా సాతవాహన సామ్రాజ్య పతనానంతరం సమైఖ్య ఆంధ్రదేశంలో చెప్పుకోదగ్గ ప్రాచీన రాజవంశం విష్ణుకుండులదే అనడంలో సందేహం లేదు. అయితే సాతవాహనుల చరిత్రపై భిన్నవాదనలు ఉన్నాయి. సాతవాహనులలో ప్రసిద్ధుడైన గౌతమీపుత్ర సాతకర్ణి తర్వాతే తీరాంధ్ర ప్రాతంపై ఆధిపత్యంపొంది ధాన్యకటకం రాజధానిగా సాతవాహనులలో చివరి ఏడుగురు రాజులు పాలించారు. ఆంధ్రదేశంలో సాతవాహనుల నాణేలు అరుదుగానే లభిస్తున్నాయి. గౌతమీపుత్ర సాతకర్ణి, వాశిష్ఠీ పుత్ర పులోమావి, గౌతమీపుత్ర యజ్ఞసాతకర్ణి, గౌతమీపుత్ర విజయసాతకర్ణిల ద్వితీయ నాణేలపై సాతవాహన రాజులు తమ బొమ్మలను ముద్రించుకున్నారు. కానీ వారి తర్వాత పాలించిన ఇక్ష్వాకు రాజులు నాణేల ముద్రణ విషయములో ఆశక్తి లేకపోవడంతో అవి ముతకపద్ధతిలో తయారు అయ్యాయి¹. నాగార్జున కొండ విహారంలో ఉన్న అపురూప శిల్పాలను రూపొందించిన విశ్వకర్ములు లేదా బౌద్ధోపాసకులకు “లోహం”పై పట్టు లేదని అనుకోలేము. విదేశీవ్యాపారం క్షీణించడంతో నాణెల

అవసరం పడలేదు. కనుకనే శాతవాహనుల వారసులుగా వచ్చిన ఇక్ష్వాకులు, పల్లవులు ఆ సంప్రదాయాన్ని కొనసాగించకపోవడం వల్లను, విష్ణుకుండుల నాటికి ఆంధ్రదేశపు ఆర్థిక కార్యకలాపాలు కుంటుపడటంతో ఎక్కువగా రాగి, కొద్దిగా ఇసుము కలిపిన మిశ్రమలోహపు నాణేలను వెండినాణేలని భ్రమించేలాగా తగరపు పూతపూసిన నాణేలను వారు రూపొందించాల్సి వచ్చింది.

ఇప్పటి వరకు లభించిన విష్ణుకుండుల శాసనాలలో 9 తామ్రశాసనాలు² కాగా ఒక్కటి మాత్రమే శిలాశాసనము³ వీటి ఆధారముగానే విష్ణుకుండుల వంశ చరిత్ర నిర్మించబడినది. శాసనాలతో పాటు నాణేలను కూడా విష్ణుకుండుల చరిత్ర రచనకు దోహద పడుతున్నాయి. ఇప్పటి వరకు వెలుగుచూసిన విష్ణుకుండుల నాణేలలో ఎక్కువభాగం కృష్ణానది పరీవాహక ప్రాంతములోనే ముఖ్యముగా దక్షిణతీరంలోనే లభించాయి. తేలుకుంట, తంగటూరు, అమరావతి, గుఱజాల, కొండపూర్లలో ఎక్కువగా విష్ణుకుండుల నాణేలు వెలుగు చూడగా తంగుడపల్లి, నాగపూర్, విదర్భలలో తక్కువగా లభించాయి. ఈ విష్ణుకుండుల నాణేలపై అనేక పరిశోధనావ్యాసాలు ప్రచురించబడ్డాయి. ముఖ్యముగా ప్రముఖ చరిత్రకారులు మారేమండ రామారావు తేలుకుంట, తంగటూరు (నల్గొండ జిల్లా), అమరావతి నాణేలపైనను, రావిప్రోలు సుబ్రహ్మణ్యం గుఱజాల, ఆదుర్రు నాణేలపై ఎంతో విలువైన సమాచారాన్ని అందించగా, అజయమిత్రశాస్త్రి, వి.వి. మిరాషి, ఎస్.జె. మంగళం, కె. గోపాలచారి, కె.వి. ఆచార్య, ఎ.యమ్. అలి, బి.డి. చటోపాధ్యాయ, ఎస్.జి. దోపటి, ఎన్. కోరారి, యమ్. మారినన్, ఐ.కె. శర్మ, పి.వి.పి. శాస్త్రి, దామె రాజారెడ్డి, ఎస్. రామయ్య, పి.ఆర్.కె. ప్రసాద్, సి.ఎ. పద్మనాభాశాస్త్రి వంటి ప్రసిద్ధ పురావస్తు పరిశోధకులు ఎంతో శ్రమకోర్చి విష్ణుకుండుల నాణేక చరిత్రపై విమర్శనాత్మక పరిశోధన కావించారు. అదే విధముగా యమ్. విజయకుమార్ గారు “ది స్టడీ ఆఫ్ విష్ణుకుండిన్ కాంస్” గ్రంథములో మరింత సమాచారాన్ని అందించారు.

పెద్దమట్లపూడిలో వెలుగు చూసిన విష్ణుకుండుల నాణేలు :

దశాబ్దకాలం క్రితం ఆంధ్రజ్యోతి గుంటూరుజిల్లా ఎడిషన్లో ‘రేపల్లెలో వెలుగు చూసిన ప్రాచీన నాణేలు’ పేరిట ఒక వార్త ప్రచురితమైనది⁴. ఆంధ్రజ్యోతి ప్రతికా విలేఖరి వెంకటేశ్వరరావు నాణేలను ఫోటోతో ప్రచురించినారు. ఆంధ్రజ్యోతి ఆఫీసులో ఆ ఫోటోలను వారి వద్ద ఉన్న మూడు నాణేలను నాకు పరిశీలన కోసం చూపించారు. అవి రేపల్లెకు సుమారు 20 కి.మీ. దూరంలో “గంగోలు కాలువ” (నంగేటి రేవు)కు ఆవలి వైపు ఉన్న పెద్దమట్లపూడి (నిజాంపట్నం మండలం) నుండి ఇళ్ళ మెరకకోసం రేపల్లెలో ట్రాక్టర్లోడు గరపమట్టి దించేక్రమంలో కుండపెంకులతో కూడిన నాణేలు జారిపడగా చుట్టుప్రక్కల ఉండేవారు వాటిని పట్టుకొని వెళ్ళినట్లుగా ఆంధ్రజ్యోతి కథనం. ఆ తరువాత పత్రికావారి కోరిక మేరకు నేను వాటిని పరిశీలించి అవి విష్ణుకుండుల నాణేలు అని నిర్ధారించడంతో ఆ మరుసటి రోజు ఆ వార్తా ఆంధ్రజ్యోతిలో ప్రచురితమైనది.

ఈ నాణేలను మోసుకువచ్చిన గరపమట్టి పెద్దమట్లపూడిగ్రామం శివారు ప్రాంత పోలాలలోనిదిగా గుర్తించగలిగాను. ఈ విషయంలో రేపల్లెలోని శ్రీ అనగాని భగవంతురావు ప్రభుత్వడిగ్రీ కళాశాల, బి.ఎ. విద్యార్థి ప్రసన్నకుమార్ సహాయంతో ఆ ప్రాంతానికి వెళ్ళి మూడు మార్లు పరిశీలించడం జరిగినది. ఆ ప్రాంతంలో ప్రొక్లెయిన్తో లారీలకు, ట్రాక్టర్లకు మట్టినిలోడ్చేస్తూ హడావిడిగా ఉన్నది. గత 10 సంవత్సరాలుగా ఆ ప్రాంతము నుండి మట్టిని రేపల్లె తదితర ప్రాంతాలకు ఇళ్ళ మెరకల కోసం తోలుకెళ్ళుతున్నారని తెలిసినది. సుమారు 8 అడుగుల ఇసుకమేటను తీసిన తరువాత కానీ ప్రాచీన మధ్య యుగముల నాటివిగా భావించబడుతున్న పాటిమట్టిలో నల్లమెరుపు గల కుండపెంకులు, నలుపు, ఎఱ్ఱపు గలిగిన కుండపెంకులు కనిపిస్తున్నాయి. నాణేలు లభించిన పొలంలో వీటితోపాటు ఒకటి, రెండు ఇసుకపసుద్దలు, సీసం కలిసిన లోహపుసుద్దలు, పచ్చడినూరెరాయి, ఎముకలు కనిపించాయి. ఆ చుట్టుప్రక్కల సుమారు 25 ఎకరాల విస్తీర్ణములో అక్కడక్కడ ప్రాచీన కాలపు కుండపెంకులు లభిస్తున్నాయి. ఒక ట్రాక్టర్ డ్రైయింగ్ నుండి విష్ణుకుండుల పెద్ద నాణేలు ఐదింటిని సేకరించగలిగాను. ఇవే కాక ఆ తరువాత ప్రొక్లెయిన్ డ్రైవర్ వద్ద గట్టి మట్టిసుద్దలుగా మారిపోయిన విష్ణుకుండులనాటి చొక్కాగుండీల పరిమాణంలో ఉన్న చిన్నపాటి నాణేలు అతుక్కుపోయి సుద్దలుగా లభించాయి. అవి సుమారు 1400ల సంవత్సరాల పాటు మట్టిలో ఉండిపోవడంతో కిలుము పట్టి నల్లటి సుద్దలుగా మారిపోయాయి. వాటిలో అతికొద్ది నాణేలపై అస్పష్టముగా రూపులు కనిపిస్తున్నాయి. పల్నాడులోని గుఱజాల, తూర్పుగోదావరి జిల్లా ఆదుర్రు, కొండపూర్లలో లభించిన చిన్న నాణేలపై రావిప్రోలు సుబ్రహ్మణ్యంగారు సమగ్ర నివేదికను ఫోటోలతో అందించడం జరిగినది⁵

విష్ణుకుండుల పెద్దరాగినాణేలు :

ఈ నాణేలు రాగితో మూసపోసి తయారుఅయ్యాయి. రాగి నాణేముపై సీసపు పూతపూయబడినది. ఇవి 2 సెం||మీ||ల వ్యాసం గలిగి దాదాపు గుండ్రని రూపంలో ఉన్నాయి. వాటి బరువు సుమారు 9.943 గ్రాముల నుండి 8.807 గ్రా||లలో ఉన్నాయి. విష్ణుకుండుల నాణేల ముద్రణలో వారు కంచెపల్లవులను పూర్తిగా అనుకరించారు. కానీ ఎక్కడ కూడా రాజుపేరు ముద్రించబడలేదు.

బొమ్మవైపు సింహం కుడికాలుని, తోకని పైకి లేపి ఘాండిస్తున్నట్లుగా కనిపిస్తుంది. నాణేము చుట్టూతా అందముగా చుక్కలతో అలంకరించబడినది.

బొరుసు వైపు మధ్యలో శంఖము లేదా కలశం ఉండగా అటు ఇటు మూడుకాళ్ళ దీపపు సిమ్మెలు ఉన్నాయి. నాణేము అంచున చుట్టూతా సూర్యకిరణాలను తలపించే గీతలున్నాయి. చాలామంది నాణేక పరిశోధకులు శంఖాన్ని కలశంగా గుర్తిస్తున్నారు. కాని బౌద్ధ, వైష్ణవ, శైవ సాంప్రదాయంలో శంఖము పవిత్ర చిహ్నముగా ఉండటంతో ఆ గుర్తునే భిన్న రూపాలలో ముద్రించారని నేను భావిస్తున్నాను.

విష్ణుకుండుల చిన్నరాగినాణేలు :

ఈ చిన్ననాణేలు కూడా పెద్దనాణేల మాదిరిగా బొమ్మవైపు చుక్కల వలయం, బొరుసువైపు గీతల వలయంతోనే ఉన్నాయి. 1సెం||మీ|| వ్యాసం కలిగిన చిన్న రాగి నాణేలు గుండ్రని రూపంలో ఉన్నాయి. నాణేల బరువు 1 గ్రాముకు అటు ఇటు ఉంది.

బొమ్మవైపు నంది నిలబడి కుడికి తిరిగిఉంది. చుట్టూ చుక్కల వలయం ఉంది.

బొరుసు వైపు దండం లేదా లకుటం అటు ఇటు దీపపు సిమ్మెలు ఉన్నాయి. చుట్టూతా సూర్య కిరణాలు పోలిన గీతలలో ప్రభామండలంతో అలంకరించబడినది. నందీశ్వరుడు, లకుటం, లకులీశుని గుర్తుచేస్తున్నాయి.

పెద్దమట్లపూడి గ్రామం చాళుక్య విష్ణువర్ధనుడి “అహదనకర తామ్రశాసనం” లభించిన నగరం (నకరం) గ్రామానికి ఆగ్నేయంగా 5 కిలోమీటర్ల దూరంలోను, అదే శాసనంలో పేర్కొన్న పుద్గీపల్లవపట్టణం⁶ (పల్లపట్ల) గ్రామానికి ఉత్తరంగా 7 కిలోమీటర్ల దూరంలోను ప్రముఖ గ్రీకు యాత్రికుడు టాలమి పేర్కొన్న ‘పెట్టిపోలి’ (పెద్దపల్లి) కి దక్షిణంగా 2 కిలోమీటర్ల దూరంలో ఉంది. నగరం(గ్రామం) మధ్యగుండా వెళ్ళిన గంగోలుకాలువ (ఒకప్పటి యేఱు), అది పెద్దమట్లపూడికి దగ్గరగా ప్రవహిస్తూ అక్కడ నంగేలీరేవుగా పిలువబడి, కూచినపూడి దగ్గర పాలరేవుగా మారి తూర్పున బంగాళఖాతంలో కలుస్తుంది. దీని నుండి ఒకపాయ చీలి పల్లవపట్టణం (పల్లపట్ల) దగ్గర ఏలేరు (ఏలేటిపాలెం)గా పిలువబడి అక్కడ నుండి సజ్జావారిపాలెం మీదుగా ప్రయాణించి గుడ్డికాయలంక వద్ద అక్కీలేరుగా మారి ఆ తర్వాత అక్కడి నుండి గంగడిపాలెం మీదుగా ప్రయాణించి బంగాళఖాతంలో కలుస్తుంది. ఒకప్పటి కృష్ణానది యేటిపాయలు చీలి నేడు మురుగు కాలువలగా పిలువబడుతున్నాయి. దేశ విదేశినావలన్నీ పెద్దపల్లి, పెద్దమట్లపూడి, నగరం, పల్లపట్లను కలుపుకుంటూ దేశీయవాణిజ్యం సాగించారని తెలుస్తుంది. ‘అహదనకర శాసనం’లో పేర్కొనబడ్డ మహానావికులు, సార్థవాహులు పల్లవపట్టణంలో ఉన్నారనేది సత్యం.⁷

దీన్నిబట్టి పెద్దమట్లపూడిలో దొరికిన విష్ణుకుండుల పెద్ద, చిన్న రాగి నాణేలు నగరంలో దొరికిన (?) అహదనకర తామ్రశాసనం, టాలమి పేర్కొన్న క్రీస్తుశకం 2వ శతాబ్దం నాటి రేవుపట్టణమైన పెద్దపల్లి శాతవాహన కాలం నుండి విష్ణుకుండులు, తూర్పుచాళుక్యుల వరకు ప్రముఖ రేవుపట్టణాలుగా వర్ధిల్లాయని అర్థమవుతుంది.

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SRI RAJARAJESHWARA TEMPLE IN GODISHALA, KARIMNAGAR DISTRICT OF TELANGANA: A SCULPTURAL STUDY

Dr. Nagalakshmi Bantu

Lecturer in History (Guest), Govt. Degree College, Wanaparthy, T.S.

Dr. Narasaiah Barigala

Lecturer in History (JL) (Guest), Govt. Junior College, Peber, Wanaparthy, T.S.

Introduction

The Recharla Reddy kings built many Shaiva temples as Senanis and Dandanayakas under the Kakatiyas. For instance, temples at Amanagallu, Pillalamarri, Somavaramu, and Nagulapadu villages are magnificent evidence of their contributions to the Telangana region. The temples at their capitals, Amanagallu and Elakurthi, were constructed during the reign of Kakatiya Rudradeva. Besides the Reddy Kings, even their queens had built temples and donated land to them.¹ The Durgi and Pillalamarri inscriptions of the Reddy kings provide a plethora of information about their land donations for the angaranga bhogas, including Dhupa, Dipa, and Naivedyadhi, as well as other rituals conducted in the temple. However, some of these temples are dilapidated, and others still exist. They had built Mandapas in front of each temple, which was a place on those days to discuss socio-cultural events.²

Godishala Village

This village under study is located in Huzurabad Taluk. It can be said that the term Gudishala originated from the colloquial words Gudi (temple). This village was mentioned in inscriptions as Upparapally and Pincharapalli.³

Godishala Inscription

Many temples were built during the Kakatiya period. Out of those, one of the most significant temples is Godishala Trikuteshwara Temple, which is also known as Rajarajeshwara Swamy Temple. Based on the Godishala inscription dated 24-01-1236 A.D.,⁴ it is known that this Trikuteshwara temple was built by Raja Nayaka's (who served as a Senani during the period of Recharla Rudra Reddy) son Kataya. This inscription denotes the land donations made by Kataya to the temple.⁵

This inscription has 100 lines, and one side of it has 21 lines, 28 lines, 25 lines, and 26 lines on the other three sides. The noteworthy point to discuss is that the images of Raje Nayak and his wife Ravvamamba, while performing Sivarchana, were sculpted on one of the sides where 25 lines were inscribed, and the images of cows, calves, and swords were sculpted on one of the sides where 26 lines were inscribed.⁶

This inscription reveals the contribution of Kataya to the development of agriculture and horticulture by digging tanks and encouraging plantations. The inscription states that the income from these plantations as well as the taxes collected from the farmers were utilised for the Angarangabhogas of this temple.

The Rajarajeshwara temple

The temple under study, also known as Trikuteshwara Swamy Temple, is located on the outskirts of Godishala Village. This east-facing temple was built on 16 pillars with adhistana, rangamandapa, and antaralaya.⁷ The Rangamandapa is in a square shape with a central circular platform. The sanctum sanctorum are situated on three sides of this Rangamandapa in south, west, and north directions. The Shiva Lingas here are named Varaha Swamy, Rajarajeshwara Swamy, and Aditya Swamy, respectively. As Kataya got inspired by the temple style of Ramappa at Palampet, there are resemblances between these two temples. The Purnakumbhas were sculpted at the lower part of the south entrance of the temple. This sculpture is related to Kakatiya's architectural progeny. According to tradition, the depiction of Purnakumbha images at the entrances has been an auspicious sign.⁸

The churu (roof) is very beautiful, under which the image of the crowned and decorated Gajalakshmi was sculpted with four hands. The images of creepers and dancing girls were sculpted along the gates of the temple. The star-shaped holes on both doors are to let light into the sanctum sanctorum.

The uniqueness of the sculpture is that Perini dance images were sculpted on the four beams of the Rangamandapa, so we can assume that the sculptors might have thought to stimulate the youth to join the army. And the images of dancing girls with different dress codes and styles, such as beaded sarees, vertical striped sarees, floral sarees, tribal motives, etc., were sculpted on the pillars of this Rangamandapa. On the surface of the Rangamandapa, a Nataraja idol was sculpted, whose hands appear to be moving as fast as the whole universe.⁹

The other significant thing observed in the temple is the Rashtrakuta's royal emblem, i.e., the lion, which is leaning forward with its raised front leg. For this, the reason might be that the Kakatiyas were the successors of the Chalukyas, who served as subordinates to the Rashtrakutas for a long period.

By observing all these depictions, we can understand the socio-cultural life of the folk on those days.

Sculptures: Outside of the Godishala Temple

The Nandi image,¹⁰ one unfinished human image, the unfinished Lord Hanuman idol, Bhairava with four arms, holding a damaruka, pasham, trident, and a skull with his hands orderly, etc., are located outside of the temple.¹¹

Conclusion

Based on this temple history, it can be said that the Godishala village has a hoary past. And the sculptures in this temple are very unique, as they resemble the socio-cultural life of the then folk in the Telangana region.

Unfortunately, treasure hunting activities are also going on on the premises of this temple, as it is situated on the outskirts of the village. The treasure hunters destroyed a Shiva linga. At this juncture, there is a dire need to protect our ancient temple monuments for posterity. And also needed to bring awareness about the historicity.

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TEMPLE MYTHS PERSONAL NARRATIVES IN GUNTUR DISTRICT: A CULTURAL STUDY

Dr Kancharla Somaiah
EMRS, Singareni, Khammam

In this paper focusing on temples in Guntur district especially Vishnu, Siva and Goddesses. How the temple existing, what are the personal narratives to the devotees. What are the narratives are presently survived around the temples, how it is reflection on devotees minds, temple existing its alone or narratives are supporting, what is the local idea of myths, it links to the worldview. Special focus on Guntur district on the devotee's personal myths. This paper explained about the Amaravati village, Sri Amaralingeswara Swamy temple. In detailed myths of the temple narratives and analysis of the narratives.

The temple is a sacred domain of worship and embodiment of God, the Supreme Being. The devotees believe that by visiting temples and worshiping god, they attain spirituality and get relief from all their fears and phobias regarding several issues in their lives. To realize an array of wishes, the devotees worship gods and goddesses in multiple forms- human, superhuman, animate and inanimate objects of the cosmos and in different ways as constructed in their worldview. The worship may be in the form of recitals of the miracles of the Gods or observing rituals that reiterate their values and belief system or taking and realizing of vows in the name of god they believe or gifting in cash and kind and so on. Besides being a place of worship, temple is a theatre for observing the cultural performances by the communities associated with their traditions and sacred arena for celebrating the occasions of their life cycle ceremonies like naming, first feeding, tonsuring, marriage and other auspicious rituals. In a way temple is a sacred locus of socialization and enculturation of people to their respective folk life activities. Temple Myths and Personal Narratives: A Cultural Study proposes to understand the textualisation process of narrative tradition (both prose and poetic forms) emerged in the form of myths, legends, tales, proverbs etc. The study focuses on collection and analysis of the narratives constructed with regard the origin and spread of Gods and Goddess, temples rituals, rites, experiences of the devotees on taking and realization of vows, miracles of the Gods and Goddesses. The scope of the temple narratives is broad.

The broader geographical scope of the study area is Guntur District in Andhra Pradesh. In this region, selected temple narratives. Guntur district contained nine mandals. They are Guntur, Tenali, Repalle, Bapatla, Ongole, Vinukonda, Sattenapalli, Palnad and Narasaraopet. The following is the map of Guntur district. Map of Guntur District Mandals.



Source: <https://www.google.com/search?client=guntur+district+map;>

Date: 22-10-2023, Mandal wise distribution of temple is in Guntur district is given in the following Table No. I

Sl. No	mandal	Siva	% of Siva	Vishnu	% of Vishnu	Goddess	% of Goddesses	tales	Misc.
1	Guntur	34	42.5	24	30	22	27.5	4	5
2	Tenali	45	48.91	30	32.60	17	18.47	5	1
3	Repalle	27	57.44	9	19.14	11	23.40	6	--
4	Bapatla	31	48.43	21	32.81	12	18.75	2	1
5	Ongole	21	36.20	28	48.27	9	15.51	3	--
6	Vinukonda	4	18.18	9	40.90	9	40.90	3	1
7	Sattenapalle	6	28.57	7	33.33	8	38.9	1	--
8	Palnadu	25	43.10	21	36.20	15	25.86	1	1
9	narasaraopet	31	45.83	33	45.83	8	11.11	2	---
Total number of temples 517		224	43.32%	182	35.30%	111	21.47%	27+9 = 36	

Sources: Compiled from Census of India 1961, Vol. II Andhra Pradesh Part VII-B ,(6), Census of India 2011, Series-29, Andhra Pradesh Part-xii-A, and Kaifiyats from Makenzie collections.(See Annexures, Nos. I, II & III).

From the above table it is derived that out of total 517 temples, the Saivite temples constitute 43.32%, Vaishnavite temples form 35.30% and temples of goddesses are 21.47 Here only 36 narratives are collected from the field and studied in the process of interpretation.

The narratives, be they of temples or events or of any other theme is social constructs they unfold the realities of the people and cultures that had built and lived in them. It is because, narratives are contextually told and 33 interpreted for they have no necessary political and epistemological valance

but may depend upon the relevant situation and sponsorers/ inducers who prompted their narrative production. The word 'narrative' is evolved from the Latin word 'gnarus' and the Proto-Indo-European root 'gnu', which means "to know"¹.

Section II. Classification of narratives: Tale types and motifs. Though categorization in folklore materials, especially folk narratives is slightly difficult, it is inevitable to classify them thematically resulting into tale types and the latter into smaller units, motifs. The core traits of folklore redundancy, multiple existence, orality and anonymity – bring versions and variations and cultural 'oicotypes' in folklore genres.

Following the example of two German scholars, Grimm brothers, there was an upsurge in the collection of tales all over the world. The European and African scholars necessitated a scientific approach for classification. Grimm's tales followed their numbers to classify. But they were not fitted because of the differences in the geo-cultural milieu in which the Grimm's tales were constructed. In this process the tales were studied to distinguish the differences in the formation of a tale basing on its theme, events and central characters that drive the story in narrative. But the bird and animal tales were not differentiated. The work of Finnish folklorist, Antti Aarne published his *Verzeichnis der Märchen Typen* in 1910, an index to tale types. Smith Thompson, an American folklorist published the revised versions of Antti Aarne's Tale Type in 1928 and 1961 which is well known as Aarne's Tale Type Index. Following its example, many countries published tale type indices for their tales. Smith Thompson published his revised edition and included these new indices. He further defined the prerequisites if a tale has to be a type. They are: (a) It has to be independent, (b) it has to be complete in itself, (c) It should not be mutually dependent as regards the theme, (d) It should have tradition and (e) It can have one or more motif. A tale has to be independent and one tale can be a part of another tale. In other words, if a tale which is a part of another tale becomes independent, it can be considered as a type. Hence, tales within tales, join and become tale-types. It is critiqued that sometimes one and the same tale includes motif, type and types. This shows that the basis and makes the classification illogical and unscientific because the tale types which are principal factors can also become as constituent factors also. Alan Dundes substantiated in the tale of the stupid bridegroom (Tale type 1685) which is found as a part of the tale Casting Eyes (Tale Type 1006) and questioned the logical nature of the definition given to type.

Tale type is defined type in different ways. It is defined as, "A term used by students of folk literature to designate narratives capable of maintaining an independent existence in tradition. Any tale, no matter how complex or how simple it is, told as an independent narrative is considered to be a type"². Smith Thompson defines it thus: "A type is a traditional tale that has an independent existence. It may be told as a complete narrative and does not depend for its meaning on any other tale. It may consist of only one motif or of many"³. When referring to structure of the folktale, Smith Thompson holds that the 'type' is constituted by numerous motifs in a comparatively rigid order and permutation⁴. Smith holds that there can be dozens of motifs in some tales, whereas in those like animal tales only one motif is seen. From the above it is evident that definition of tale type is difficult from the perspective of structure of tale type and constituency of motif without structure. David S Azzolina⁵ held that the tale-types can be identified basing on these following lines. (i) A tale type is a story line distinguishable from other story lines, (ii) Each tale type consists of binding together or a sequence of smaller units known as motifs and (iii) A tale type is a kind of abstraction which is actually manifested in multiple versions or variants.

Hence while defining a tale-type three factors are to be considered. (a) Type is a traditional tale form. It is also different from other tale forms. (2) It has a structure (when there is more than one motif) (3) It is an abstraction which includes all variants. Since a tale type is a traditional form of a story, it is related to a specific group. Hence, it is not applicable to classify all tales universally. There is a need to have distinct tale type Index. Each culture has to have its own tale type index. In the process of

classification of folk narratives, the concept of tale type and motifs emerged. The tale-type itself being a unit, motif is a unit in the structure of a tale-type. Sometimes motif appears as tale-type. Animal tales are examples to such overlap.

Historical geographical method emphasized on the concept of historicity in determining tale-type. It broadened the study of folklore for versions and variation of genres in different geographical regions emerged new tale types and motifs. Thus, Tale-type can be obtained by comparative study of variants. But the process of determining variants depends upon the notion of tale-type, since it is the tale-type which has variants. Hence this idea becomes cyclical in such a way, going from tale type to variant, and vice versa. Thus, the notion of folktale is structural, historical and comparative at the same time⁶.

Anti Aarne classified tales into three categories. They are animal tales, ordinary folk tales and humorous tales. Animal folktales give more importance to the animals. Ordinary folk tales is the largest category and is classified as magic tales, miracle tales, religious tales, romantic tales and foolish tales. If the tales have more than one of the above qualities, they are classified on the basis of the importance given to a specific quality like numskull stories, trickster's tales, chastity of women etc.

Motif is term used by folklorists to describe individual details within a tale. A motif designates a character, an action or activity, a locale or an element. The unit of folklore is known as motif. The constituent used to analyze any folklore is motif. But later motif was made use of mostly to classify narratives. Smith Thompson defines motif as a minimal element in a story that has potency to prevail in tradition. To retain such potency that minimal element should be somewhat different and significant about it.⁷ According to this definition, motif is (a) a unit (b) it has tradition (c) and they remain because they are unusual and striking. He holds that motif contains three parts. They are: (a) characters of the tale (b) items that work behind the action, and (c) single instances. Since motif is unusual and has to be carefully observed, ordinary characters do not become motifs. That is why the youngest son/daughter-in-law or daughter, a numskull, sacrifice, miracles etc., become a motif. Cutting chic for food is ordinary and cutting it as an offering is a sacrifice. Marriage between marriageable pair is common, but between unmarriageable kin relations is incest and incest becomes a motif. Donating treasure to god is obvious, but giving life (beheading) to god for unearthing treasure is a sacrifice. Similarly, events which are different from ordinary ones, become motifs.

Milching of Cow milk and pouring on Sivalinga by human being is a routine, but the cow itself releasing milk on Sivalinga is a motif. Motifs are remembered and expressed due to their extraordinary quality. And thus, it becomes a part of tradition. If motifs are defined by relating them to types, it is the motif or a group of motifs that create types. Sacrifice is a tale type as well as motif. The famous tale of the hare and the tortoise is a motif and type at the same time. On the other hand, stories like myths, fairy tales or legends contain a group of motifs. Smith Thompson holds that motif can be an event, a character or an item which itself is arbitrary for none of them can have regularity in a tale. Here arises a problem that what could be a motif either event or character or an item. That's why it opined that motif index is bedrock to further classification pattern but not resultant of theoretical discourses on these issues.⁸

The Temple narratives collected for my thesis are classified on the basis of the tale type (Theme of the tale) - the dominant underlying central ideals or the messages that they contain and motifs, the recurrent image, idea or symbols that form unit of tale types. Narrative, be it oral or written is a linguistic strategy and device appropriated by the narrators to add flavor to their competence and potency of his performance and bring the listener into his realm of imagination. There are hundreds of such literary devices like similes, metaphors, allegory, personification; subversion etc., that enrich the motifs and themes of the narratives. The story in narrative is a belief, or an idea, that forms crux of cultural contexts. That is the core idea of what a narrative means. "Motif is an idea, object or concept that repeats throughout a text"⁹. The motif amplifies in the narrative that what the narrator wants to glorify. A motif redundantly

occurs throughout a text and is crucial for development of the narrative theme. A story in a narrative is a message that the author intends to communicate through the text. A motif is a recurring pattern of events or ideas in a literary piece, be it oral or written that strengthens the story. The narrator introduces motifs at regular intervals to highlight certain events or ideas in rendition of story. Motif and story are linked in a literary work. Motif is a frequently occurring thought or symbol or emblem that construe or unfolds a story. Story which carries its message is core element of motif. However, the theme is broader. It is difficult to establish difference between a motif and as they both are so closely related.

However, theme is a dominant idea, issue, or topic of a story or poem. Though these two terms differ in meaning, they are well connected. Motif can be appropriated by the narrator to strengthen storyline of the narrative and bring the audience in the imaginative realm of his/her narration. A theme can be explained as the core prevailing thought that every rendition or literary piece carries and motif represents a redundancy of certain formulae or patterns or notions and cultural icons to reinforce the every oral/written literary expression. In literature, oral or written, a theme in general encompasses the realities or message to be disseminated through the story. Theme is central to story. Story embodies theme. Theme function as a cultural category that provide an insight into the worldview of community, society, culture etc, in which these are existing. Themes are recurrent, universal, overt, invert or subvert. Motifs, on the other hand, are redundant ideas or events, occurrences that are frequently evident in verbal or written genres of expressions. Motifs are shown as images, actions, figures of speech, sounds including yelling and shout that are symbolically significant.

A symbol is an object that is used to represent something else. In general, symbol gets reflected once in story construction. If many symbols or icons or related images are redundantly prevalent, they get reflected 'motif'. Motif thus strengthens the core theme of the narrative. It can be a real or tangible or emblematic and reiterates the values or norms that are being upheld by the theme. A motif can be an issue or a topic or a thought a figure or figurative event that the teller or narrator mentions strategically at regular intervals to emphasize certain events of occurrences and messages to the audience. In a nutshell, motifs are noticeably repeated hints directing towards what will happen in the sequence of events in the story. Both the symbols and motifs are key elements of narrative for they strengthen the theme or message that is to be given through the story. In folk narratives, god Kala Bhairava/Bhairava symbolizes prevalence of hoarded treasure in his vicinity to which he is a custodian. In the same way, the figure or sculpture of 'Nagabandha'¹⁰ represents the prevalence of treasure, but kept under control of snakes that formed a bandha (tie/ knot). It constitutes the motif of treasure hunt and comes under the theme of search for treasure for different purposes by the people who could achieve after succeeding in some prescribed tasks or rituals. In this way, the messages embedded in the symbolic system generate motif that underlies the narrative text. Each rendering or piece of utterance has a purpose. If the teller/writer/author wants to pass a message to the audience/reader, it is done through theme.

The theme is more than story line and sequence of chronological events in a narrative. A story may have one or more themes that the teller wants to convey to his audience and get connected his/her self with them. The themes may be bereavement, death or disorder, love, guilt, honour, slavery/emancipation and so on. In the following table, the relationship between Tale type (Theme) and motif are explained.

Table No. II. Relationship between the tale types versus motif

Tale type (Theme)	Motif
It is a major idea.	It is a repeated symbol or image.
It is fundamental concept or underlying message that is being conveyed through a piece of rendering.	It is a recurring element, idea or a concept that has a symbolic value in the text.
It is not given explicitly in a text.	It is often explicitly mentioned through the use of repetition.
It is Abstract, outside the text, indirectly expressed through motifs, images, characters, actions, symbols, etc.	It is Concrete, tangible, directly expressed.
It is a broader concept.	It is a mechanism by which a theme gets introduced or developed.
A dividable union of elements (a molecule of motifs, symbols, characters, relations, etc.	A simple, indivisible element.
General	Local
Can be rationally deduced through interpretation.	Intuitively grasped through reading.
It is what the teller/writer wanted to say with his story, characters, motifs, etc.; it is not something teller uses to say something	It suggests some atmosphere, mood hint at a theme or contribute to the unification of a literary work.
Can be paraphrased and recapitulated	Can't be rephrased or summarized
A single tale type can be reworked numerous times in thousands of different ways.	Usually more unique and more personalized.

Themes in the tales are considered as a message or a note, statement or declaration, or a thought, while motifs are repeated occurrences carrying symbolic meanings specific to the culture in which they are widely used. The narrative motifs (a detail repeated in a pattern of meaning) develop themes; and also, can create other aspects of narratives. Motifs are appropriated in narratives, art depictions, and oral as well as written literature to evoke to context sensitivity or emotion. Redundancy of a motif in a narrative equips the listener or reader to understand its significance in story telling which an artistically presented, experiential expression is. The relationship between motif and theme are vividly described above. The themes constitute the core idea that a particular rendition carries. The themes of the stories will be culturally accepted and some being universal. The recurrent ideas, events, utterances, numbers etc., that constitute motifs reinforce the theme. Motif is a figurative expression that represents something else. In the light of above discussion, in a narrative motif; symbol and theme of tales complement one another and contributes for the narrativity during the process of narrativising events. Basing on the above discussion, the temple narratives collected from oral and written sources are classified into tale types and motifs shown in the following table: No. III

Sl.no	Place	Temple	Tale type	Motif
1	Amaravathi	Sri AmaralingeswaraSwamy	Mythology, Religion, Animal	(a) Monster (b) Trouble

Source: Mackenzie collections, State Archives, Hyderabad. (For details if references see Annexure No. III, Mackenzie Kaifiyat References to Temple Narratives: Tale type and Motif wise pp.234-237)

From the above table it is derived that six tale types are prevalent in the total narratives listed above. They are (I) Mythological, (II) Animal, (III) Taboo, (IV) Magic, (V) Death/sacrifice and (VI) Trickster types.¹¹

Description of tale types and motifs (I) Mythological Tale types Mythological tale types represent creation myths or origin tales. They include the tales on nature and stories pertaining to the emanation of gods, godly figures and their perception by the people in their respective worldviews. Further, the tales on origination of life and living beings, people, belief system, patterning of primeval people in their respective societies, animal world, trees, and plants and so on constitute mythological tale types.

Sl	Village	Temple	Pantheon	Motif	Indices of motif
1	Amaravathi/ Amaravathi	Sri Amaralingeswara Swamy	Siva	(a) Monster	817.1.3.2.1. 817.3.2.2.1. Hero kills hostile beast (monster) by tearing (forcing) out its entrails (heart). Irish myth: Crust. ¹¹
				(b) Trouble	F451.5.23. F451.5.23. Dwarfs seek human help in their fights and troubles. Icelandic: Swinson FFC LXXXXIX ell, German: MacCullochEdd c.222 ¹¹ .

Taletype: Mythology Myth is a traditional narrative that talks about not only the historicity of people and cultures but interprets cultural phenomena embedded in the narrativisation of events during narrative construction. The 'myth' is Greek term emerged from the word mythos, that means as a story. Mythology is a scientific and systematic appraisal of myth. Myths reveal how different characters enact in their interaction in a patterned trajectory of events. Myths are constituted with such narrative features that make this genre different form that of the others -legends fairy tales and 92 folktales. Myths are figurative narrative expressions of distant past or of the primal ages which unfold the origins and nature of the world and their connectivity to the belief system. The mythologies constructed on the holiness temples and the deities enshrined in them legitimise their sanctity and religiosity amidst the people. The ritual life of the devotees connected the temples of their respective religions regulates their values and norms to be observed in the society in which they are living.

Myth of Sri AmaralingeswaraSwamy at Amaravati, Guntur Mandal

The temple Amaravati is situated near banks of river Krishna. This is temple is dedicated to lord Siva, called as Amareswara who stayed with his 96 consort Chamundeswari. In this temple premises, Siva is seen in linga form as Pranaveswara, Agasteswara, Kosaleswara, Someswara, Parthikeswaralingas. Since the Amarulu, the gods and goddesses are said to have lived and worshiped Siva in this place, it is since then became famous as Amaravati. Thus, the place got the name Amaravathi and the God was named after place as Amareswaraswamy. It is considered as the sacred place among PancharamaKshetras (Pancha means five, Aramalu means living place) Somaramam, Ksheeraramam, Kumararamam, Draksharamam, and Amararamam. The Amaravati temple narrative has Puranic base. Origin myths of AmareswaraSwamy Temple. The myth is collected from written and oral sources.

- (i) BhimesvaraPurana of Srinatha, a fifteenth century Telugu literary (poetic) work gives origin myth of the Sri Amareswara temple, Guntur mandal in Andhra Pradesh. Sri Amareswara temple is

considered as one of the Pancharamas five Saivite temples. Tradition gives an account of the origination of the Pancharamas temples in Andhra Pradesh. During Kritiyayuga or Satya yuga, on the advice Lord Vishnu the gods and demons churned great milk ocean with the help of snake Vasuki to obtain nectar, amrita that is embedded deep in waters. In this tug, demons and demons stood towards head and tail respectively. Out of churning Halahala (poison), Kamadhenu (Sacred cow), Parijata (sacred tree), Moon, Sankha (conch), Rambha, Urvashi, Menaka, sura (alcohol), Sanjivani (medicinal plant that give relief to people), and finally Dhanvantari (doctor) with a pot of amriuta (nectar) come out. A big occurred between Gods and demons for possessing nectar and finally Lord Vishnu took to the form of a beautiful lady Mohini and serves nectar to the former and cheats the latter. Having understood the strategy of Vishnu, they took to the advice of Narada and adored Siva for getting boons. Then they got strengthened and powerful with the boons obtained from Siva, started humiliating the sages and the people who prayed Vishnu. Offended by the notoriety of the demons, Brahma and Vishnu propitiated Siva to get relief from the cruelty of the demons. Then Siva became furious and put to the Tripurasuras and their cities to ashes. Then they were found a gigantic Sivalinga that remained undisturbed in the ashes. The Siva cut it into 5 pieces, each of which fell in different places and emerged as Pancharamas¹⁴, out of which Amararama is one. Of these five, Amararama is in Guntur Mandal situated on the bank of the river Krishna and the remaining four are in Godavari districts. Bhimesvaralinga at Draksharama, (Ramachandrapuram), Somesvaralinga at Somarama (Gunupudu, Bhimavaram) KshiraRamalingesvara at Kshirarama (Palakol) and Kumara BhimesvaraSwamy at Kumaramama (Samalkot).

- (ii) **An oral tradition collected from the temple priests and devotees** that visit the deity, the myth of Amaralingesvara runs as follows: According to the temple myth, long ago there lived a demon, Tarakasura, the son of demon king Vajrangada. He was envious angry with lord Vishnu for he killed all his demonic forefathers viz: Hiranyaksha, Hiranyakasapa, Bali, Narakasura and Ravana etc. Tarakasura though wanted to take revenge upon Vishnu, he could not do it for his strength was not sufficient. He did penance for lord Siva to acquire more powers to kill Vishnu. As Siva got impressed by the devotion of Tarakasura, he appeared before him. He blessed him with the boon which protects him from death by either anybody or any other weapon. In addition, Siva gifted him an Amrutalinga, that emerged out during Kshirasagaramathana (churning of milk ocean) that was undertaken by demons and gods for obtaining amrita (the sacred nectar). Siva warned Tarakasura to keep the amrita linga in safe condition for any damage occurred to it would cause him death. Tarakasura honoured the advice of Siva and kept the Amrutalinga in a golden box and wore it in his necklace as a pendent. The box was always on his chest and remained safe. The demon became more powerful after getting boon from Siva. He wants to take the revenge on Vishnu who always protects the gods. He started harassing and humiliating the gods and saints. He defeated Indra, the lord of Heaven and captured all his wealth. Indra along with other gods and saints went to Vishnu to talk about their pathetic condition. They asked him to kill the demon but Vishnu said that Tarakasura was a great devotee of Siva, he got many powers thus he couldn't kill him. Vishnu took them to Siva seek a solution to the issue. Siva heard to their problems. he said that though Tarakasura was his ardent devotee, he cannot spare him for he trespassed Dharma. Hence, Siva appointed his son Kumara Swamy as a commander-in-chief of the Devaganas, and sent him to fight with Tarakasura. He defeated the army force of their enemy. The demon Tarakasura got furious and he himself entered in the battle field. They fought with each other for a long period but Kumara swamy was unable to defeat him. Meanwhile Kumara swamy stayed at Dhanyakatakam for a short period. During this period Indradeva and other gods informed Siva that they were unable to defeat the demon. Siva gave some of his powers to his son, Kumara Swamy. Then Kumara again went to battle field and failed to defeat him. Subsequently Siva remembered about the Amrutalinga which he gifted to Tarakasura, and then he called Kumara and revealed the secret of Tarakasura's death.

Kumara understood that as long as the Amritalinga hands in his neck, he could not defeat him. After knowing the secret of Tarakasura, the Kumara broke the Amruthalinga and successfully killed the demon. When Kumara broke the Sivalinga which was hung in Tarakasura's neck it split into five pieces. Among the five the biggest remain was enshrined in Amaravati by Indra deva as per the advice of Brihaspati, and he named it AmrutheswaraSwamy, the second remain was enshrined at Gunupudu by Chandra Deva(Moon) and he named it as Someswara, the other broken piece of linga was enshrined by Lord Sri Rama in Tretayuga at Ksheeraramam (present Palakollu) as Rama LingeswaraSwamy, another broken piece of linga was enshrined by Kumara Swamy as at Samarla Kota, and the fifth remain was enshrined by Vyasa at Draksharamam as Bhimeswaraswamy, thus these five sacred places got name as PancharamaKhetralu. Lord Shiva consecrated by Indra as Amareswara at Amaravati which is also known as Aghorarupam. Here Sivalinga which is of 15feet height is being worshipped AmareswaraSwamy and his consort is BalaChamundesvari. She is fourth of the goddesses worshipped astadasaktipithas (18 Sakti kshetras). The temple is situated on the banks of river Krishnaveni¹⁵.

- (iii) Myth of river Krishnaveni: Once Brahmadeva went to Vaikunta and asked Vishnu to tell him a way to maintain Dharma in Kaliyuga. Vishnu replied that whenever there is need then he will come and protect the Dharma (a similar statement was also observed in Bhagavadgita, which was told by Krishna to Arjuna). Thus, lord Vishnu himself was born as a river as Krishnaveni to save the people who were sinned due to the effect of Kaliyuga, and he also said he will lead them to the right path. Accordingly, in Dwaparayuga once Krishna and Devendra discussed about the origin of river Krishna. They were confused, look around and they saw a saint Sahyamuni who was doing penance for Vishnu to attain moksha. Krishna and Devendra approached the saint who is in the form of mountain and said lord Vishnu wants to come there in the form of river Krishna to remove the sins of the people, and he wants to stay on the mountain and flow on the earth from there. Sahyamuni felt happy to listen to these words and replied that he would be grateful if Vishnu stays in the form of river. Krishna turned into a form of Peepal tree on the Sahyadri hills. From its roots water began to down to the earth uptoHamsaladivi and merged with the sea. Therefore, the origin of Krishna River is Sahyadri. It comes from Vishnupadam, feet of Lord Vishnu therefore it is considered as sacred and it is believed to remove the sins of the people. On the advice of Brihaspati and Devendra enshrined Amareswaralinga on the southern bank of river Krishnaveni. When he enshrined the linga, the Guru of the demons, worried that the heavy flow of Krishna River might affects the temple in the later times. But Brihaspati ensured him replied that since the mountain Krouncha that had been spread beneath the earth would control the flow of Krishna. As the river flows around the mountain, taking turn beside the Amareswaraswamy temple, its waters would never damage the shrine. He further said that the Amaravati would emerge as a popular pilgrimage centre as it is located on the banks of the sacred river Krishna.
- (iv) Another anecdote of the later times is associated with Amaravati. Since then, the god Amaralingeswara along with his consort BalaChamundesvari is being under worshiped at Amaravati. During the British rule, VasireddiVenkatadri Naidu, the local Zamindar faced a tribal unrest caused by the Chenchus. They are said to have plotted a scheme to kill the Zamindar. A severe massacre of these tribes took place in this place wherein the Zamindar organised a carnival with the spiteful intension. After this event, the Zamindar got mentally disturbed. On the advice of his learned ministers, VasireddiVenkatadri Naidu changed his administrative capital to Amareswara and diverted his revenues to the temple for its maintenance including sacred and secular activities of the religious complex. People till date say that the present state of Amareswara temple here is due to the benevolence of the Zamindar. The local people and the Kaifiyat tradition say that he reconsecrated 108 Siva temple to ward off the guilt incurred on him for killing Chenchusby poisoning

as a check against their rebellion. Tradition tells that he reconsecrated and built 108 Siva temples to ward of the sin that he had obtained in suppressing the tribal unrest.

Analysis

The temple Narrative of Sri Amaralingeswara is a typical myth constructed as a sacred narrative which is believed to have been happened in mythic age, Dwaparayuga. The origination and spread of river Krishna is connected to Lord Krishna and Indra. Amaravati myth is a sacred narrative that contained miracles of gods like Siva, Mahasena (Kumaraswamy) and the sages; and the demons who offend Dharma by creating monstrous troubles to wise. The magnanimity and rejuvenation of Siva is symbolically represented as a Mahalinga which gave rise to five lingas enshrined in five sacred places as Pancharamas, mentioned in the narrative. Siva is ambivalently depicted, one as a benefactor who protected the demon Tarakasura from death by giving his symbol Siva Linga to be tied in his neck and the other as saviour of Dharma from Adharma by sending his son Kumaraswamy to kill the demon. The conception of linga as symbol of Siva is in the worldview of the people ever since the megalithic times which got textualised in puranas scribed in the later period from 4th to pre-colonial times. The myth depicted worship of Siva in jangama (moving) and sthavara (consecrated/stable) forms. Mahalinga denoting Siva tied in the neck of Tarakasura to save him from death and a huge linga worshiped by Tripurasura in his capital which was chipped into five pieces each rejuvenated as sthavaralingas which are enshrined in temples. The origin myth of river Krishna is articulated to Lord Amaralingeswara to validate the remoteness of the temple and its origin myth much before concomitant with the river and enhances the sanctity of the temple as punyakshetra'a meritorious place being situated on the banks of sacred river Krishna, as a tirtha for sacred dip. Devotionalism upholds tirthasana and tirthadarsana as sacred religious observances. The myths of temple as well as the river Krishna legitimise the sacrality and miraculous powers of sacred dip before or after the worship in sacred complex. The myth recorded in Puranas is being spread into populace and emerged as sthalapurana which got widely circulated among the populace. The myth by traversing between the oral and written traditions developed with slight versions and variations. The myth established a continuum between oral and written versions of the narrative. at this juncture it can also be noted that the temple was constructed and patronised by the royal powers and got penetrated to the religiosity of populace which resulted the participation of the devotees in the ritual life of the shrine as revealed in the temple inscriptions ranging from early centuries of Christian era and records of the endowment till date. It is a top-down model of temple formation. However, anecdotes regarding the sanctity and miraculous powers of God Sri Amaralingeswara and river Krishna abounds in oral literature of which the narrative of Vasireddi Venkatadri Naidu, a local Zamindar who renovated the Amaravati temple and constructed 108 Siva temples to ward of his mental unrest caused by killing and suppressing the tribal rebellion caused by Chenchus. However, construction of temples (devagrihas) had been considered as one of the seven meritorious deeds (saptasantanas) since the ages and thus temple construction as a solace to save from sins continued to remain as a motif in belief system. It is being narrativised in the myth. Till date it is a powerful, prominent and ever busy Saivite shrine and is frequently visited pilgrimage centre.

The prominent motifs, the units of tale type mythology are (i) Monsters and Troubles and (ii) miracles of gods (i) The monster motifs contain the tales that talk about the troubles created by the demons to the sages and populace by disturbing their peaceful life by subjecting them to their magical acts and spells. Finally, they are vanquished by the divine powers or armour of gods and wise and virtuous are saved. Here in the Myth of Tripurasuras etc., created troubles to wise by using their magical powers obtained from Lord Siva through their ardent worship. The sages were massacred and the social and religious life of the people was disturbed. (ii) The miraculous powers of gods like Siva or Vishnu are ambivalent. They have both sapa (curse) and anugraha (blessing). They bestow boons of the choice of devotees by their anugraha. But when the boon is misused or maligned which cause devastation and

anarchy to wise religions personages and society, the gods punish by sapa or by laya (destruction) the monsters trouble the people by their magical powers and strength and the Gods by their miracles repel those maleficent activities of demons and save the human kind. The oral and written versions of the narrative contained the above motifs supporting the plot of the myth.

Footnotes

- ¹ Erin Kwong and W.B. Lee, "Knowledge elicitation in reliability management in the airline industry", downloaded from [www.https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.532.226&rep=rep1&type=pdf](https://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.532.226&rep=rep1&type=pdf), on 26th November, 2021.
- ² Maria Leach & Jerome Fried, (Eds). Standard Dictionary of Folklore, Mythology and Legend, Vol.II, New York: Funk and Wangal's Company, 1949, p. 1137.
- ³ Smith Thompson. The Folk Tale, California: University of California Press, 1977, p. 415.
- ⁴ "Type is made up of a number of motifs in a relatively fixed order and combination". Ibid.,
- ⁵ S.DavidAzzolina, Tale Type-and Motif-indexes: An Annotated Bibliography, New York: Garland Publishers, 1987, p.XII.
- ⁶ Maria Leach, 1949, Supra, p. 753.
- ⁷ Stith Thomson defines motif as "the smallest element in a tale, having a power to persist, in tradition. In order to have this power, it must have something unusual and striking about it". Smith Thompson 1977,Supra., p.416.
- ⁸ S. David Azzolina, 1987, Supra, p. XXII).
- ⁹ "What is a Motif? Definition, Examples of Motifs in Literature", in The Writer's DictionaryDownloadedfrom WWW.<https://writingexplained.org/grammar-dictionary/motif> on 28th November,2021.
- ¹⁰ A sarpabandha (snake tie), formed by two snakes with intertwined tails with their hoods upright facing each other is well known in the tradition and folklore as Nagabandha.
- ¹¹ Jane Garry and Hasan El-Shamy,(Ed.)Archetypes and Motifs in Folklore and Literature A Handbook,M.E. Sharpe.Inc:New York,2005,pp.xxv-xxix
- ¹² S. Thompson. Motif-index of folk-literature: a classification of narrative elements in folktales, ballads, myths, fables, mediaeval romances, exempla, fabliaux, jest-books, and local legends. Revised and enlarged edition. Bloomington: Indiana University Press, 1955- 1958, volume-one, p.362.
- ¹³ Ibid., Volume- three p. 116
- ¹⁴ Srinidha, (Telugu) SrfBhimeivaraPuranam, K. RamagopalaKrishnaMurthy, (ed.), Vijayawada, 1958, Canto. IV, vv 47-213. Cf. P.S. Kanaka Durga&Y.A.Sudhakar Reddy, "Kings, Temples and Legitimation of Autochthonous Communities. A Case Study of a South Indian Temple",Journal of the Economic and Social History of the Orient, Vol. 35, No. 2 (1992), pp.145-166,p.151.
- ¹⁵ Temple myth collected from temple priest, Durga Mohan Rao, Age-62, date-05-06-2016.

MEGALITHIC CULTURE AND TRIBAL BURIAL RITUALS IN ANDHRADESA

Dr. Ranjith Kumar Varre

Lecturer in History, Government Degree College, Yerragondapalem, India

Dr. Ravi Sankar K

Faculty in History

B Chenna Rao

Research Scholar, Department of History and Archaeology, Acharya Nagarjuna University

Abstract- Megalithic culture is notable for its burial construction. Belief system of Megalithic community is always represented with certain customary practices. Present tribal communities in Andhra and Telangana also had their own burial rituals with specific practices. Beliefs in life after death, fear of dead, evil spirit are the some of the beliefs followed by the megalithic people and some of the tribes in Andhra Pradesh and Telangana.

Index Terms- Burial construction- beliefs- ritual practices- Hoyo Racham ceremony-Jagen festival.

I. Introduction

The cultural practices of different communities in India could be understood in the light of fairs, festivals, customs, ceremonies, and lifetime celebrations. Most of the communities in India attribute their cultural practices to a specific extra natural power. In the life of every individual birth and death are two unavoidable ceremonies as per the customs of majority communities in India. Historically Megalithic culture is remembered for its wide range of burial constructions and practices. Megalithic culture in the world scenario recognized with burial practices, though there are certain peculiar characters which are pertain to a specific region. As part of present research the burial rituals of present tribal communities in Andhra and Telangana was analyzed and made an attempt to correlate the burial practices and rituals of present tribes with Megalithic burial practices.

II. Funerary rituals of tribes in Andhradesa

Majority of the tribal communities in Andhra and Telangana practice various funerary rituals. Every tribal society has a long and storied history of funeral rites, but similar ceremonies are also practiced by members of other social groups and religious denominations. During the course of present researcher studies, the researcher came across a number of Smasanas or Masan, or cremation sites, in various communities. "These ceremonies are often carried out by the dead man's son and vary widely depending on the tribe to which they belong." The ossuary is where the tribes keep their dead. Some wealthy tribal families cremate their dead, although their reasons, rituals, and perspectives vary widely.

The Oraons buried the corpse face up with the head pointing north. There are many stages of purification as part of death. The first stage of purification occurs on the fifth day of the death and the last stage is noticed after a few months in certain tribes. A libation is prepared by the tribal priest for the soul of the deceased. For final disposition, the Bhuiyan practice both cremation and burial. Bodies of pregnant women and those who have died from communicable diseases like cholera, smallpox, snakebites, etc. are often buried together. After the corpse is buried or cremated, the Kisans create a little effigy of the departed to worship. The purifying ritual concludes when the effigy is thrown into a river on the next full moon day of Margasira (November-December). The Khari tribe has a strong tradition of burial, although they prefer to cremate those who have achieved great status in society. The graveyard has a hole where the body is buried. The body is placed in the grave beside an implement, rice, oil, and

money. As a general rule, a 12-day period of mourning is followed. These twelve days were considered as an inauspicious days for them. On the last day, family and friends are invited to a feast to celebrate the end of death pollution.

Across the Chotanagpur Plateau, the 10 different forms of burial rituals practiced by the Tribes have slight geographical variances. When a member of the Tribe passes away, his loved ones notify his extended family and the Dewon (the chief of the village). A clean cloth, or occasionally a brand-new one, is used to drape over the dead person's corpse. After this turmeric and oil are applied to the body. The dead may have coins placed in their mouths on rare occasions. The corpse is transported to the crematorium on a bamboo mat that has been prepared as a coffin or charpoy by family members. When everyone in the family has gathered, the men of the village and the family lift the corpse onto their shoulders and carry it to the crematorium.

Mathas is typically located one to two Kilo Meters from their respective villages. Both sexes are influenced by physical appearance. In addition, the males in the group toss rice over it. The oldest son of the dead travels to the burial cemetery with the deceased's possessions, including the tangia or iron axe, bamboo stick, arrow, bow, and the like, under the supervision of the local priest (dewon). After the grave site has been chosen by the local priest, it is filled with various items that belonged to the dead. In other cases, a pile of wood is stacked in order to burn the corpse and then gather the bones for use in ceremonies.

III. Hoyoracham ceremony

Hoyo Racham ceremony is another practice identified in the tribes of Andhra and Telangana. People from the same lineage and tribal group, both from inside the same village and from neighboring villages, are asked to participate in this event, which takes place on the tenth day and is also known as Dasa. Depending on the deceased's social standing, some or all families in the community may choose to perform the ritual of sacrificing two black chickens to the clan god and the village deity, respectively. Before everyone in the community drinks the country liquor, or Kusna, they present it to the local god to thank them for allowing permission to have the Hoyo Racham event. According to their beliefs, constructing a memorial pillar or placing a stone slab atop the cairn is impossible without first completing these procedures. There are numerous additional aspects of the secondary funeral system that are thoroughly discussed by the community elders at the Hoyo Racham ritual. Rituals play a significant role in this context because they provide an opportunity for the community's elders to come together and reflect on the hardships faced by the deceased's family, particularly in terms of finances. The dewon, or tribal priest, is a very important figure since he is responsible for all aspects of the funeral ceremonies and serves as an intermediary between the Tribe and their god.

IV. Jagen Custom

Jagen festival is one of the customary practices identified in the tribes of Oraons and some other tribes in Andhra and Telangana. Jagen ceremony is a cleansing custom to purify the community from the death of the person in the community. As part of this before the day when a memorial pillar is built in the deceased's honour, the Tribes conduct a rite called Jagen to cleanse the community. Before the memorial pillar is set in place, all members of the deceased's family and extended family are required to attend and cleanse themselves. The rite is carried out with the blessing of the local chief. The failure to observe this celebration is said to invite trouble onto one's household from the wicked spirits that inhabit the Tribe. Members of the deceased's relatives who choose not to take part are barred from entering into marriage within their community. Everyone in the hamlet enthusiastically takes part in and backs this ritual. Everything is overseen by the dewon or tribal priest. First, he often gathers the staff together to distribute responsibilities. When a group of people, often the elderly, participates by cooking a meal,

another group of people, typically the younger generation, ventures into the forest in search of a suitable rock to raise as a memorial pillar in honour of the departed.

After the memorial pillar has been selected, the tribe priest will offer a sacrifice to the forest god in honour of the dead. When the tribe priest has to carve a special stone, he traditionally goes to the elders for their blessing before heading out to one of the hill quarry locations. The memorial pillar is sometimes represents the status of the dead in the community. Mendaly (2015) writes that the size of the memorial pillar might be indicative of the deceased's sex, age, and socioeconomic standing. Many of these ceremonies and rites take more than a day to complete because of the time required to set up large stones as opposed to smaller ones. Because the whole process might take two or three days, it's important to have enough money to feed and house everyone engaged in hewing the rock. Large memorial pillars often depict the departed person's position in life. The memorial pillar usually decorated with various flowers and other leaves in the area.

V. Burial Ceremony of Chenchus

According to Chenchu community people, after the death of a person the soul will leaves to the body and reaches the god. They bath the dead body and decorate the corpse with lime powder and Vermillion on the chest, forehead and middle of the legs, hands and palms. The hair of the corpse would be combed neatly. The dead body would be covered with white cloth. The dead body would be taken to the cremation ground on bier which is made with long bamboo pole. Before reaching the burial the dead body would be kept on the ground for some time, this tradition was called as Dimpudu Kallam. As part of this ceremony the cloth over the face of the dead body would be removed and every one will see the face of the deceased for one more time.

After reaching the burial ground the paternal uncle make first stroke after that the members of the tribe will dig the pit. The paternal uncle removes the red thread waist band. After this the cloths of the dead body would be removed. The dead body used to be buried in naked. The Chenchu tribes believe that the human being borns naked hence he has to be buried naked. Dead body would be kept in pit by keeping the face towards North. The dead body would be covered with bier cloth. Generally all the belongings of dead person would be kept inside the burial. The paternal uncle will throw the earth first into pit and later the people of tribe will fill the pit.



**Pic:1 Ceremonial dance while moving the dead body to burial ground in Chenchus
(Courtesy: Andhra Online.in)**

After bury the dead body all the members who attend the bury process will leave the place by not looking back. They wash their hands, face, and legs and would consume liquor. Vermillion mark would be applied to everybody who participated in the burial process. Paternal uncle enters the house first and light the lamp at the place where the person was dead. The people who participated in the burial process will reach the lamp with folded hands. On that day food would not be prepared in the house of deceased.

As part of tradition no hearth is lit on the house of the dead on that day. The widow of dead person would be outside of the house.



Pic.2 Customary practices of Chenchus

On the second day a fowl would be killed on the place where the person died and food would be cooked to serve the people. First the food is served to the soul of the died and served to the all members of tribe. They also served liquor. Chenchus follow ten days period as mourning period. Purification is also vital in Chenchu community. Purification ceremonies would be conducted two times within the 10 days of death occurred. The purification activity would be done on the 3rd day and 10th day after death. All the kit and kin would be attended to the purification ceremony.

VI. Grave goods

Archaeologists use the phrase grave goods to refer to anything other than human bones that is discovered in a grave. This includes things like clothing remnants, trinkets left behind by the deceased and even sacrificial offerings (Harke 2014). European archaeologists began studying grave goods for the first time in the 18th and 19th centuries. As archaeology matured as a field of study in the late 19th century, burial goods became an increasingly valuable resource for piecing together a chronology for a previously incomprehensible period of history (Graslund 1987; Janssen 1975). They provide light on the social stratifications among different groups of people and the racial relationships between them (Childe 1948, 4–13), (Reinecke 1925; Veeck 1926).

But in Tribal groups, grave goods are put during burial rituals or cremation rites because they include items to which the dead was particularly connected in life or which would be necessary for his continued comfort and joy in the hereafter. They may include rice and rice beer in addition to the usual fare of bow, arrow, axe, spade, and chisel. The grave goods of a person from the higher classes often consist of highly expensive items (ornaments made of precious and semiprecious stones, silver, and occasionally gold), reflecting the community's established social order. For the ceremony of the dead person all the relatives and well wishers would be participated.

VII. Conclusion:

Various Megalithic burial excavations in India reveals that majority of them are associated with death. In majority Megalithic burials the grave goods says that the people of Megalithic culture had belief life after death. Stuart Piggot (1959) credited that Megalithic burial builders are the Missionaries of Megalithic religion to various generations. Megalithic burials are demarcated with various styles of burial construction. The megalithic excavational reports reveal that majority of the Megalithic burials are secondary burials. In many occasions the megalithic burial material projects that they had belief in soul or respect towards dead or ancestral worship. It was identified in many Megalithic sites. A skeleton identified in sitting posture with cross legged visible in Padmasana posture has been reported from

Kodumanal (Tripathy and Rajan 2015: 545). One of the airn circle at Yeleswaram contains two skeletons which are placed one over the other (IAR 1962 63:2). At Perumbair one complete skeleton in seated posture is identified, and the hands of the skeleton are placed on the knee (Rea 1915; Darsana 2014: 66).

In the Megalithic burial ceremonies dead body is treated with many special rituals and customs. Trepanning, cut marks and also applying of red ochre might be part of death rituals. In many megalithic burial excavations it was found that lower parts of the dead were missing. Megalithic burial excavations at Satanikota (IAR 1979 80:3 6), Ramapuram (IAR 1980 81: 7), Kadambapur (IAR 1974 75: 3 5) and Mahurjhari (Sawant 2015:233). It assumes that the feet of the dead were deliberately removed. This intentional activity might be done to avoid the ghost or spirit of the deceased from walking back to their residences.

As part of the burial constructions and rituals some of the similarities could be identified between present tribes of Andhra and Telangana with Megalithic culture. In many megalithic sites, the burial floors were very neatly arranged with rubble packing. At some of the megalithic burial sites thick ash bed and lime was used to cover the uneven floors, and over this arranged bed the dead body with funeral offerings was placed. The evidences of ash bed were identified at Hunur, Nagrajunakonda, (IAR 1968 69:21), Ramapuram (IAR 1981 82:6), Chagatur (IAR 1977 78:11), Satanikota (IAR 1979 80:5), Uppalapadu (IAR1978 79:65), and Damnalanga (IAR 2000 01:102). Andhra Pradesh, Telengana, Karnataka and Maharashtra megalithic burials are specially represented with ash bed which is absent in many megalithic sites in India.

Many tribal communities of Andhra and Telangana are practicing special burial ceremonies and rituals. Hoyo Racham ceremony, Jagen ceremony and keeping the various goods and tools in the burials show certain resemblance with the practices of Megalithic people. Preparing the burial, erecting the memorial stones, performing special ceremonies, belief in life after death are following by the tribes of Andhra and Telangana even today. Bhuiyans and Orans burial practices also had certain similarities with megalithic burial beliefs. Though, there are similarities in the burial practices, beliefs, customs of Megalithic people and present tribes of Andhra and Telangana, it cannot be concluded that there is direct relation and ethno archaeological features in it. It is very early to conclude the direct relation between megalithic people and present tribal communities of Andhra and Telangana. More archaeological excavations, explorations, and analysis is in need to understand the relation between megalithic cultural practices and present tribal communities.

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THE GLORY OF BUDDHISM IN NANDALURU

Dr. K Hemamanjari, Teaching Faculty
Yogi VemanaUniversity, Kadapa-516005

Buddhism had a strong presence in Bihar during the lifetime of Buddha. He traversed various towns, villages, and regions in this area, spreading his teachings. His journeys took him through Magadha, Kosala, Anga, Sakya, and Vajjiteritories. Thanks to his compelling personality and effective communication skills, he quickly gained the support of numerous kings, chiefs, prominent figures, and people from all walks of life. He organized orders of monks and nuns, drawing members from diverse societal strata. King Bimbisara of Magadha and his son Ajatsatru were particularly close to Buddha and held a favorable view of Buddhism. Consequently, during that era, Buddhism's influence extended primarily to Majjhimadesa (Madhyadesa), which encompassed much of modern-day Bihar. Notably, significant cities in the region such as Sravasti, Kapilvastu, Lumbini, Kusinagara, Pava, Vaisali, and Rajagriha emerged as thriving centers of the Buddhist tradition. Nevertheless, followers, whether monks or laypeople, were prohibited from venturing beyond this region into the paccantima janapada, which was believed to be inhabited by milakkhas or barbarians.

Ashoka is widely regarded as the foremost supporter and the initial royal patron of Buddhism. It is believed that he embraced Buddhism following the brutal Kalinga War during the eighth year of his rule, a turning point that filled him with remorse for the extensive loss of life in the fierce battle. As a result, he wholeheartedly adopted Buddhism as his faith. Ashoka had the moral teachings of Dhamma inscribed on specially constructed pillars and rocks throughout his vast empire. He also appointed dhammamahamatras, religious officers, to travel the country on religious missions.

Ashoka is credited with erecting numerous stupas and Buddhist monasteries, although none of them exist today. The origins of some renowned stupas, such as those in Bodh Gaya, Sarnath, Sanchi, and Bharhut. Amaravathil likely date back to the Mauryan period. He also organized the third Buddhist council, with the famous monk Moggaliputta Tissa presiding, at Pataliputra. This council aimed to uphold the purity of the Canon, which had been threatened by the emergence of various Buddhist sects and their conflicting claims. During this council, the decision was made to send missionaries to various countries to propagate the Buddhist faith.

Southern India was traditionally referred to as Dakshinapatha, a term that generally encompassed the region south of the Vindhyas, although there are differing opinions regarding its exact northern boundaries. Various janapadas (territories) in this area, including Asmaka, Mulaka, Bhogavardhan, Andhra, and different ethnic groups such as Damila (Tamil), Pandya, Chera, and Chola, are documented

in both Brahmanical and Buddhist literary texts, as well as early inscriptions. The precise date of Buddhism's introduction to South India remains unclear. There are sporadic literary references indicating the presence of Buddhism in the pre-Mauryan period. However, during the post-Mauryan period, there was a remarkable proliferation of Buddhist sites, and Buddhism attained a prominent status in the region. The Satavahanas and western Kshatrapas provided royal patronage to Buddhism, but it was the widespread support and patronage of the general populace from all social strata that propelled Buddhism to its influential position. Buddhism continued to flourish as a popular and significant sect under the rule of the Vakatakas and into subsequent periods, at least until the 7th to 8th century A.D.¹

Buddhism in Andhradesa

Andhradesa, also emerged as a stronghold of Buddhism in the post-Mauryan period. It reached the peak of its popularity from the 2nd century B.C. to the 3rd and 4th centuries A.D. under the rule of the Satavahana and Ikshvaku rulers. During this time, a significant number of Buddhist sites emerged. There were nearly 60 Buddhist sites dating to the early centuries of the Christian era, concentrated in the Krishna-Godavari delta region and along the east coast. These sites featured structural stupas as well as monasteries and were important centers of Buddhism where numerous monks resided. Some of the notable sites in this region included Amaravati, Bhattiprolu, Chezrala, Goli, Jaggayyapeta, Gudiwada, Ghantasala, Guntapalle, and Bezvada or Vijayawada. These sites comprised stone-built stupas, chaityas, brick or stone-built viharas, apsidal-circular-square temples, and other structures constructed between the 2nd century B.C. and the 3rd-4th century A.D. While many of these structures were relatively plain, some stupas were adorned with intricately carved stone slabs, making them elaborate monuments. Since these sites retained their significance over an extended period, these relics were developed in successive stages.²

Literary, epigraphical, and archaeological accounts confirm the flourishing of nearly all Buddhist schools in Andhra Pradesh for over 2,000 years. The state boasts 140 listed Buddhist sites, offering a rich history of Buddhism from the 3rd century B.C. to the 14th century A.D. More than 500 inscriptions on various objects like copper plates, crystals, pots, and conches have been discovered³.

The monuments built by the Satavahanas were primarily Buddhist and included stupas, viharas, and chaityas. These stupas varied in size, from the small stupa of Golito to the large stupas of Bhattiprolu and Amaravati. Unique to the stupas in Andhra are Ayaka pillars found at the four cardinal points and close to the stupas, a feature not seen in the stupas of Sanchi. Additionally, the foundations of the stupas in the state exhibited radiating and concentric brick walls, absent in northern Indian stupas. The casing slabs of the stupas were adorned with sculptures, and the depictions of female and male figures were characterized by their slim and curvaceous forms, portraying a sense of movement and vitality. Vajrayana, a major school of Indian Buddhism, was practiced at Dharanikota, and Andhradesa was considered an ancient and popular home of Vajrayana. The Kalachakra system was expounded by the Buddha at Dhanyakataka. During the Ikshvaku period, the capital Vijayapuri became a key center of Buddhist activity. Various sects such as Aparaseliyas, Chetiyas, Bahusanitiyas, Mahishaslakas, and Sthaviras established their bases in this region. Royal support, especially from Ikshvaku princesses like Chamtisiri, Kodabalasri, and others, contributed to the vibrant Buddhist activity at Vijayapuri. However, during the post-Ikshvaku period from the 4th century A.D., various factors, including the rise of the Vishnukundi power to the north of the Krishna River, the Pallavas in the southern region and north coastal tracts, the resurgence of the Brahmanical religion, lack of royal support, and the decline of Indo-Roman trade, led to the stagnation of Buddhist centers⁴.

Buddhist sites in Nandalur

In Andhra, Buddhists typically selected locations with a perennial water supply for their sites. Most of the viharas (monastic complexes) were built along the banks of rivers. In recent years, an important

Buddhist site was excavated at Adapur⁵, situated on a hillock commonly known as “lanja kanuma gutta” between the villages Nandalur and Adapur, along the northern bank of the river Bahuda. Although the site was initially identified by the Archaeological Survey of India in their report from 1912-13, it remained hidden until it was brought to light in 1967.

Sri N.S. Ramachandra Murthy, from the Department of Archaeology of Hyderabad, personally conducted a preliminary exploration and subsequent excavations at the site. This excavation revealed a likely vihara, several votive and miniature stupas, and a mahastupa. Numerous fragments of polished red ware, grey ware, black ware, and terracotta figurines with perforations on the back, often depicting serpents, were also uncovered. Moreover, a broken pot of red ware was found to contain a hoard of over 1600 Satavahana coins. The discoveries from this site, as well as those from Pushpagiri and Pedda Cheppalli, are remarkable.

The presence of early Buddhism in Nandalur is well-established, but its specific nature and historical context have not been thoroughly studied through archaeological research, especially when compared to the Coastal Andhra region. The earliest wave of Buddhism in the Nandalur area can be traced back to the Ashokan period.

The information presented strongly suggests that Buddhism was introduced and disseminated in the Nandalur region by officers appointed by Ashoka for the propagation of Buddhism. The discovery of a probable vihara, along with several votive and miniature stupas and a mahastupa at Adapur, indicates that Buddhist disciples likely resided there for the purpose of preaching and spreading the teachings of Buddhism. These archaeological findings provide valuable insights into the historical presence and activities of Buddhist communities in the area during ancient times.

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BULL REPRESENTATIONS IN RAYALASEEMA ROCK ART

Dr. Narayana Jangari

Guest Faculty, Dept. Of History, National Sanskrit University, Tirupati

Dr. K. Narasimhulu

Academic Consultant, Dept. Of History & Archaeology, Yogi Vemana University, Kadapa

Bull Representation in Rayalaseema Rock Art :

The paintings with humped bulls are tentatively dated to the Neolithic-Chalcolithic as the sites are in the proximity of Neolithic – Chalcolithic habitations.¹ The Neolithic phase in the rock art of Andhra Pradesh is represented by humped bulls, either alone or in association with human figures. Petroglyphs make their appearance from the Neolithic phase in Andhra Pradesh. Some minor stylistic variations can be observed in the depiction of humped bulls.²

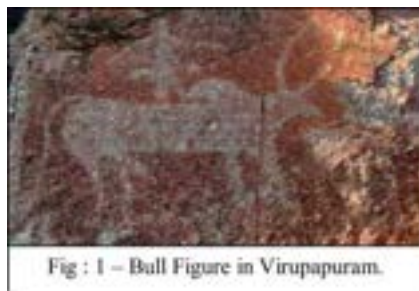


Fig : 1 – Bull Figure in Virupapuram.

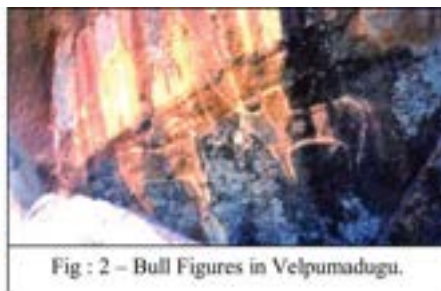


Fig : 2 – Bull Figures in Velpumadugu.

Velpumadugu (15003'N; 77012'E) village is in the Urvakonda area of Anantapur District. 10 km away from Urvakonda on the Anantapur-Bellary highway. The site was discovered by Rami Reddy³ There is a solitary bruising of a pair of humped bulls facing each other. These bruising, according to Rami Reddy, are naturalistic, unlike those found at other sites in the south. The Velpumadugu bulls have long and slightly curved horns, which do not show trifurcations like those at Piklihal and Sanganakallu; and there is no crossing of the heads showing bull fighting scene characteristic of the Piklihal specimens.⁴ This bruising is ascribed to the Neolithic as the rock is close to Neolithic settlements.



Fig : 3 – Bull Figures in Budagavi.

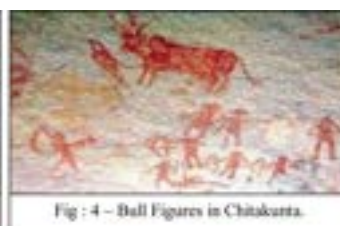


Fig : 4 – Bull Figures in Chintakunta.

The humped bull figures at Budagavi are in outline with slender body, low hump, straight horns and the body portion filled with straight, wavy and intersecting lines. Most of the humped bull figures at the other sites are in flat wash with heavy bodies, prominent humps and long curved horns. At Chintakunta, the genital organs are also prominently depicted. Another interesting feature at this site is the occurrence of human figures with bows and arrows, side by side with humped bulls.⁵ Humped bulls occur only in one rock shelter, locally known as Eddula Avula Gundu (rock of bulls and cows). Human figures with bows and arrows also occur in this rock shelter, as do a couple engaged in sexual activity. Based on their style and state of preservation, these paintings may be dated as contemporaneous with the humped bulls, which are characteristic of Neolithic art in South India.⁶

Eddupenta is a village which is situated 17 km. south west from Dhone mandal headquarters in Kurnool district. Towards east of present village with distance of 2 km. in agricultural fields there is small bare rock locally known as “**Sappalamma Chenu**”(**Place of Local village goddess Sappalamma**) is situated, on that bare rock there are ten stone circles with measuring 4 m. in diameter are situated. Surrounding of these stone circles some of the boulders poses engravings affiliated to different styles of humped bulls and some more Nandi padas were also encountered. Due to the majority of these humped bulls villagers literally named this village as “**Eddupenta**”.⁷

Hattibelagala is a village which is situated 4 km. south from Alur mandal headquarters in Kurnool district of Andhra Pradesh. Towards south west of present village with distance of 0.5 km there is a granite hillock locally called as “Urukonda” is situated, surrounding of this hillock with diameter of 500 meters there is thick habitation is situated with numerous pottery shreds of red ware, brown ware, grey ware, black ware, black and red ware, and extra. On top of Urukonda hillock there is lot of rock shelters are situated, in and around the rock shelters and on the huge granite boulders there is number of

engravings were depicted. Among the engravings animal pictures, human being pictures, humped bulls, hand impressions and more engravings are depicted.⁸



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NEW APPROACH IN THE STUDY OF THE BLACK AND RED WARE FROM THE GOTTIPROLU EXCAVATIONS

Dr.N.Preetha

Assistant Professor, Department of History, Meenakshi College for Women (A), Chennai

Abstract

The Excavations conducted at Gottiprolu, Naidupeta in SPSR Nellore district in the year 2018 have yielded many artefacts which includes the Black and Red ware. In this article I mainly focus on the study of the Black and Red ware ceramic, the technology of making the pottery and apart from that I have brought in a new perspective in the study of the ceramics. The anthropological approach in the study of the ceramics would bring about a clear frame of reference in knowing the socio - political approaches that existed during that period in lieu of the pottery. More than focusing on the finished

products the analysis of the resource materials, pasting objects, usage, hidden labour etc has to be studied through which we could trace the social- political approaches.

Introduction

The site is sixteen kilometres east of Naidupeta in the SPSR Nellore district of Andhra Pradesh, on the southern bank of the distributary of the Swarnamukhi river, is the ancient habitation site of Gottiprolu (13° 56' 48" N, E 079° 59' 14" E). Known locally as "Kota Dibba,"¹ or Fort Mound, the archaeological mound is situated around 0.5 kilometres to the south of the current Gottiprolu town. Three water tanks—Eguva, Diguva, and Racherla Cheruvu—encircle the forty-acre habitation deposit, which is situated on an undulating laterite structure.

The retrieved antiquities of the site include a female terracotta figurine that has been sculpted, copper coins, an iron spear head, a stone celt, a terracotta bead, a semi-precious stone ear stud, and hoppers. The site's ceramic collection included exquisite black and red ware ceramics that were gathered from the lower floors, as well as shattered conical jars that were modelled like amphorae, russet-coated ceramics, and rouletted sherds.²

Black and Red ware

There is a unique type of pottery known as Black and Red Ware which is more prevalent during the Iron age in India. Many archaeologists are drawn to this pottery to examine it in detail because of the two-colour appearance on a single pot. In addition to India, Black and Red Ware is said to have originated in ancient Egypt, where it was known as Red and Black pottery and Black topped ware.³ Archaeologists have widely accepted what has been called the "inverted firing technique"⁴ in the context of India. The lower part of the pot, as well as its interior, come into touch with the combustible material's reducing flame, which causes the clay in these places to turn black. Meanwhile, the top of the pot, which is exposed to the air, oxidises and turns red.

Black and Red Ware are associated with a variety of cultural items that are quite distinct from one another in their locality. For example, mature Harappan sites in Gujarat and Western India are known to have produced this type of pottery during the roughly 2500-1700 B.C.⁵ period. In eastern India, between 1800 and 200 B.C., this is also discovered in connection with a late Neolithic variant of Bihar, Orissa, and West Bengal.⁶ Another large concentration of this ceramic form, but in a completely different cultural context, may be found at the Chalcolithic sites of southern Rajasthan and northern Maharashtra, which date back to around 2000-1000 B.C. And lastly, the Iron Age (c. 1000-400 B.C.) megalithic sites in peninsular India demonstrate a full resuscitation of the same ceramic type.

The Interrogations to elucidate the queries in pottery tradition

1. Was the process of manufacture "specialised"? Specialization's definition has been hotly contested lately,⁷ Archaeologists who research production, however, are primarily concerned with whether a subgroup of producers made a certain category of products for transfer to and use by a broader number of nonproducers, or whether all households made a given item for their own use. The growth of political and social complexity has long been associated with shifts in the division of labour.⁸ The nature of social interactions and the division of employment have become more prominent in recent times.⁹
2. What made up the production units' composition? Differentiating "workshops" (however defined and identified) from other types of production units, as well as estimating the general number and makeup of work groups, are among the things that archaeologists are interested in. These variations are intriguing because they provide insight into the social relations of production, the structure of labour, economic networks, and social complexity.

3. To what extent was production intensive? This question, which is related to the prior one, asks whether production was done on a part-time or full-time basis. The distinction—now acknowledged as a continuum rather than a dichotomy—is linked to more general concerns about work schedules and the rise in societal complexity. Where was the centre of control? Archaeologists are becoming more and more interested in finding out who had the authority to decide on the distribution of final goods, technology, visual content, and the acquisition and use of resources. The responses to these queries connect research on craft production, among other things, to more general concerns about political economy and social control.
4. What was the craftspeople' social identity? Identifying craftspeople based on their gender and social status is a fundamental goal for archaeologists who study this organisational concept. The issues of social organisation, social power, creative viewpoint, and communication are all closely related to this question.

The Data to be analysed for deriving a constructive theory

Three primary forms of archaeological data are accessible to archaeologists to address these questions: the objects themselves, including their material, technological, and stylistic characteristics; the remnants of manufacturing operations; and the physical surroundings. This was used to recover the items and debris. Archaeologists use these three forms of evidence to draw descriptive conclusions about the characteristics of the artefact assemblages and the site of production. Based on these conclusions, they recreate the production system's guiding principles.¹⁰

According to Bishop these inferences can be achieved through five kinds of strategies, for choosing raw materials. Use clays that are equally available without making any distinctions; (2) Select clays that are preferentially available; (3) Use clays that are comparatively equally available but differ in composition for different types of vessels; (4) Mix clays to achieve specific paste properties; and (5) Use more distant sources that are deemed qualitatively superior for the potters' purposes.¹¹ In this venture of analysis let us first examine the spatial analysis of the Gottiprolu pottery making.

Spatial Analysis

Waldo Tobler¹² states that "first law of geography" states, "everything is related to everything else, but near things are more related than distant things." Considering the above discussions, clearly exhibits the human workmanship involved in the potteries but this workmanship or the technological upheaval of man during that period mainly lies in the pasting variabilities of the pottery and the firing technologies. The analyses should be further enlarged so as to know the raw materials or the resources from where they are procured, as in the case of the Para Dijon potters¹⁴ and the Kalinga potters. In the case of the Para Dijon potters the clay is fetched by a man from the instructed sites and the instructions were given by the women who indulged in the pottery making. In the case of the Kalinga potters¹⁵ each vessel of utility had different raw materials. In the Conambo case¹⁶ the raw materials are supplied by the groups which had a political alliance with their co existing groups. As far as the Black and Red ware in the excavated areas of South India, this includes Andhra Pradesh as well and in particular the Gottiprolu, the noted variations in texture between the two ceramic classes, such as table bowls made of black-and-red ware and storage jars made of coarse red pottery, may be explained by the differing use of the vessels.¹⁷ The use of intermediate rock pieces and non-calcareous illite clays was recommended by the mineralogical composition of the vessels, which is consistent with the geochemistry of the local clays.¹⁸

Technological Analysis

Using a light microscope, thin section analysis was used to document the mineralogical and petrographic properties. The Whitbread¹⁹ approach was used to describe pottery, which allowed for the

classification of various fabrics based on characteristics of the clay matrix, microstructure, and aplastic percentage. The Whitebread method was applied in order to extract the matrix which clearly shows the local imitations of the potteries of the Red ware from the Mediterranean trade contacts.²⁰ The Technological analysis through spectroscopy have revealed that all samples include a significant quantity of iron, which is present in a combination of +2 and +3 oxidation states and gives the samples their reddish-blackish hue. Sr and Nb are the other important elements that are present.²¹

The Zn XANES spectra revealed the presence of Zn in elemental form and the presence of Cu in Redware, the +2 state denotes the colour red.²² The mineralogical features of the Megalithic ceramic fragments can be used to infer the cultural practice to some extent. Thus, the trace element characterisation and significance of Megalithic ceramic pieces can be obtained with the aid of Xray Emission investigations. The cultural significance of an artefact anything for that matter even if it is ceramic, could be procured from far, despite the difficulties would have obtained in a ranked society, which existed in the Gottiprolu region during the Early Historic period or the Iron age.

Legitimization by linking people with founders, rituals and cosmological connections

The prehistoric societies evolved as Microcosm which means having a smaller world among their existing band groups and later after the urbanisation gradually took its advent the Macrocosmic cognizance started to evolve and thus originated the Megalithic burials and the ritualistic elaborations. In order to comprehend structures as potential places of symbolic investment by important social units or houses that may establish and symbolise essential social, political, and cosmological linkages through house affiliation, several researchers have recently leaned on Lévi-Strauss²³ concept of house societies. House societies typically arise during times of social transition, when kin-based communities experience the emergence of new kinds of social hierarchy and inequality.²⁴ Social distinctions between groups or households are frequently predicated on the idea of autochthony in societies where force is prohibited. This allows these inequalities to be tolerated, sustained over time, and given political legitimacy. The autochthonous affinity is created through the rituals and practices to establish their suzerainty within that geographical framework. One ideal example of the ritual symbolising the autochthony is the Black and Red ware. Tiziani Leucci²⁵ states that the Black and Red ware pottery is to symbolize the womb of a mother (Black depicting the darkness inside the womb and the Red to symbolize the blood that is surrounded by the womb as a life-giving force) to whom the deceased finally reaches. Apart from this contrary to the neoliberal meritocratic ideologies they themselves frequently preach; the few ethnographies that have been conducted have demonstrated that elites rely on various forms of kinship for the generation of power. This includes using kin for positions of trust or the mobilisation of economic, social, and cultural resources.²⁶

Conclusion

Firstly, the idea that “source” and behavioural (culture) components and information from the source and behavioural information from the potter is thus supported by this article. For instance, if there are many ‘resource groups’ within a particular spatial area it doesn’t simply mean that different social or political groups existed the comparison of the make of different kinds of potteries together with the resourcing areas would bring about a fruitful answer to these questions. Thus, in certain cases there may exist different social or political groups and, in some cases, the same groups may use different resources for different types of vessels. Essentially this is an attempt to understand how the things within a landscape are connected to and affect each other. If this assumption is correct, then space becomes a primary determinant of the relatedness of object. Despite this the paste variabilities should also be taken into account, as to whether the pasting objects were used for what purpose and if it is for the cultural significance, then spatial criteria is ruled out.

The second probability is the problem about the control of production, under whose control does the production unit functions and are they elites or if not how they are connected with the elites or the political groups.

The third probability arises as to whether any form of 'hidden labour' is embedded in the pottery making, for instance, main pottery makers will be considered as the potters, but the rim, handle etc would be attached by separate craftsmen. So, the trivial or the finishing workers are also to be considered to know the integration among them as a whole.

Finally, the action of legitimization takes place through the stimulus diffusion, wherein the 'inferior status' adapt the 'superior status' in order to gain recognition in the society if within the same geographical boundaries. This kind of adaptation would have made them to follow the rituals of the people belonging to the 'superior status' if it was having more cultural significance. Thus, the paper attempts to bring about the divergence of theories for which more spatial, cultural and socio – political analysis have to be made. Further researches on the ceramics obtained in the vicinity of Gottiprolu would bring about a clear solution to formulate more theoretical conclusions.

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PILLARS IN THE TEMPLE ARCHITECTURE OF PANCHADARALA -A SURVEY

M.S.V.N. Sarangapani

PhD (fulltime) Research Scholar, Department of History and Archaeology (Andhra University),
Visakhapatnam - 530003

Prof.Ch. Madhusudhana Rao

Research Director and Head of The Department, Department of History and Archaeology
(Andhra University), Visakhapatnam, 530003, Andhra Pradesh,

ABSTRACT:

The village of Panchadarala, situated in the Rambilli mandal of Anakapalli district, boasts three architecturally significant temples: Uma Dharmalingeswara Temple, Vishveswara Temple, and Radhamadhavaswami Temple. The temples showcase a blend of South Indian and North Indian architectural conventions, reflecting the cultural diversity of the region. Epigraphical evidence dating back to the Haihaya Dynasty and Chalukyas of Elamanchili highlights the historical significance of the Dharmalingeswara temple. Various inscriptions detail the construction, grants, and contributions made by rulers like Visvesvaradeva and Narasimhadeva, shedding light on the temple's patronage. Detailed descriptions of the Dharmalingeswara, Vishveswara, and Radhamadhavaswami temples provide insights into their structural elements, including prakara walls, entrances, sanctums, and sikhara designs. The temples showcase a harmonious integration of Dravidian, Kalinga, and Odishan architectural styles. The article explores the diverse pillars found in different sections of the temples, such as Mukhamandapa,

Mahamandapa, Kalyanamandapa, Natyamandapa, and Mahanasagriha. The pillars exhibit a range of shapes, including square, octagonal, sixteen-faced, and circular, with intricate carvings and ornamentation. Each type of pillar serves a unique purpose in supporting the temple superstructure.

Introduction:

The Panchadharala is a village located at north-east of sarvasiddhi, and distance of about 10 km from Elamanchili and 20 kms from Anakapalli, 58 km from Vishakhapatnam. At present it is in the Rambilli mandal of Anakapalli district, five water streams are continues flowing from under layers of the hills of panchadarala, these five water streams are reason for the title of panchadarala¹, the earliest names of panchadarla are known as Phanigiri² and Darapalem. Three temples are architecturally important at this location those are 1. Uma Dharmalingeswara Temple, 2. Vishveswara temple 3. Radhamadhavaswami Temple, the major sanctum dharmalingeswara is situated at hills of panchadarala, and the other vishveswara temple is located at the south of the Dharmalingeswara temple west of the panchadaralapuskharani, the temple radhamadhavaswami is located at the centre of panchadaralapushkarini. The temples of Panchadharala presents a lovely picture of the combination of South Indian and north Indian convention. The Dharmalingeswara temple and the different mandapas like Kalyanamapapa and Natyamandapa at panchadharala uncover the Dravidian convention. The temple of Visveswara could be a genuine reproduction of both Dravida and Kalinga traditions. The embellishing design on the sanctuaries and on pillars as a rule demonstrates Kalinga and Dravidian Impact.

Epigraphical Evidence:

The first epigraphical evidence about the temple fall on Haihaya Dynasty, on the date 1403 A.D.³ choudanrupa of Haihaya dynasty is constructed eastern entrance to the dharmalingeswara temple, this was the earliest inscription cite about the temple, Later another inscription discovered on the temple this inscription is belonged to chalukyas of elamanchili, Visheswaradeva of chalukyan dynasty constructed a kalyanamandapa to god Dharmalingeswara on the date 1407,⁴ for the annual celebration of kalyanotsvam, this is the first inscription on this temple given evidence about chalukyan dynasty, During the time of Chalukyas of Elamanchili, Dharmalingeswara became the patron-God of them. Especially during the time of Visvesvaradeva (1377-1407 A.D.) and Narasmihadeva (1422-1437 A.I.-) the Dharmalingeswara temple became popular and got prominence in Madhyama Kalinga, Another pillar inscription of Asthana mandapa in the dharmalingeswara temple is revealed grant of singarajamahapatra, one of the chalukyan ruler singarajamahapatra is given a grant to the god dharmalingeswara on the date 1494 A.D.⁵ for his health and care, Another inscription at dharmalingeswara temple refers about the construction of temple kitchen, this inscription was dated on 1423,⁶ verambika wife of Narasimhadeva is constructed kitchen for dharmalingeswara temple after those inscription some other notable inscriptions found in various places of dharmalingeswara temple are the evidence for the later chalukyans of elamanchili.

Typology and General Features of The Pillars:

The pillars are particularly those at the Mukhamandapa, Natyamandapa, Asthanamandapa and Kalyanamandapa of the temples of Panchadarala are the most striking objects with the engineering view point. These pillars other than supporting the superstructure and the tremendous bar over it with ease and softness. The pillars of the temples of Panchadarala bear likeness to the temples of Dravida nation, the capitals of the pillars comprise of a Griva, Pushpa, Phalaka, and a kapota, those takes after the pillars of the temples of South India. All the pillars of Panchadarala temples are comparable to the Bheemeswara temple at Draksharamam, and Chalukya Bhimavaram⁷ in East Godavari [Kakinada] district of Andhra Pradesh, which were built amid the time of Chalukyas of Vengi. For the purpose of depiction, the pillars can be basically partitioned into three parts, the Base, Shaft and the Capital. The pedestal or

the base, or as the name indicates is the bottom-most portion and it is composed of different mouldings. This can be moreover alluded to as the pitha of the Pillar. Its shape is that of the pillar, on the chance that the pillar is circular, it is circular, on the off chance that the pillar is square, it is square. The following part is the shaft, which is the most important part of the body of the pillar, and is in between the base and the capital. The shaft generally consists of two cubes, and the intermediate position is usually circular. The cubes in most cases have a projection within the middle of the Triratha sort. The circular position of the shaft is separate into different parts and is richly ornamented with various designs. The capital of the crowing part of the pillar is additionally most alluring and is the most question demonstrating the various phases of advancement of the craftsmanship since times immemorial. It contains different parts just like the Kalasa (water-jar), the round and hallow part, the Tadika, the Padma (lotus) Utsandhi and Podika (corbel). This ordinary strategy is primarily borrowed from the Dravida nation. The pillars are of different sorts and their assortment is primarily based upon their distinction in shape and ornamentation. The shapes can be uniform or blended. There are four uniform shapes, viz., square, octagonal, sixteen confronted, circular and two blended shapes, square combined with circular and square combined with octagonal. The pillars are executed completed four-faced, eight-faced, sixteen-faced or circular, or it may be made square within the lower parcel which amplifies up to three times the Vistara (breadth) of the pillar and octagonal within the position over, which is breakeven with to the parcel underneath or it may be made square up to the parcel of the tallness of the pillar which measures as much as the inclining of the pillar, and within the parcel is circular. The blended shorts alluded to octagonal and circular super-impositions on a square base.

The pillars in the Mukhamandapa:

The pillars within the Mukhamandapa of the Dharmalingeswara sanctuary ranges up to sixteen which are four rows 4 in each row. These are eight feet in length and five feet in breadth. The four faceted based taken after by octagonal shaft, which is plain and the capital comprises of the normal parts like Griva, Pushpa, and corbel. The Griva, is most conspicuous in nearly all the pillars of Mukhamandapa. The dorsal, and ventral, surfaces have numerous projections. The Pushpa is upright the pillars are beautified with botanical and faunal designs.

Pillars within the Mahamandapa:

The Mahamandapa upheld by twenty pillars four rows each in five pillars. The pillars are eight feet in length and five feet in distance across. Out of the sixteen pillars, four pillars contain the octagonal base, taken after by a plain shaft and capital is enhanced with two Pushpas those are within the upright heading. The remaining pillars contain the four faceted base and octagonal shaft, and the capitals comprise of Griva, Pushpa, Phalaka, and the corbel. The Griva is smothered in a few of the pillar capitals while it is noticeable in capitals, the entablature is plain and destitute of enhancements. lengthy Inscription were inscribed in the pillars within the Mahamandapa.

Pillars within the Kalyanamandapa:

The pillars within the kalyanamandapa (see plate. II) of the Dharmalingeswara temple extended up to forty and are 5 rows each in 8 pillars. The pillars are six feet in length and five feet in distance across. Out of the forty pillars, thirty-six pillars containing square base and octagonal shaft. The remaining four pillars stand with hunching down lions at the base. The projections can be seen in most of the lower parcels of the pillars. The upper portion contains the four faceted shaft which has major and minor projections. The capitals contain the regular parts and two Pushpas which are in upright course. A few of the grivas of the capitals are not unmistakable. The podhikas are plain.

The pillars within the Natyamandapa:

Typically, a flat-roofed mandapa (see plate. III) upheld by eighteen pillars out of the eighteen pillars, nine pillars contain square base and octagonal shaft, and the remaining eight are Simha-Vyala base pillars. The pillars contain the plain shaft, on which a lengthy inscription is inscribed. The capitals comprise of normal contain of normal parts like Griva, Pushpa, Phalaka and podhika. The griva is sixteen faceted found within the ventral surface of Pushpa. Within the other pillars it is related with Pushpa and there may be a four-faceted Phalaka. Surmounting the Phalaka may be a corbel with four projections indicating at four bearings. The upper part of the shaft is beautified with the number of flower and faunal designs. Moreover a few botanical designs can be seen on the cleared-out thigh of the hunching down lion. The base is additionally bright brightened with lions of elephants. One of the pillars of Natyamandapa contains a long inscription of Chalukyas of Elamanchili.

The pillars within the Mahanasagriha (Kitchen):

It is upheld by the twenty-four pillars, four rows each in six pillars. All the highlights are one and the same like Kalyanamandapa.

The pillars at the entrance of the Dharmalingeswara Temple:

The eastern western and southern passage of the temple is bolstered by sixteen pillars each. Nearly all the pillars contain the four faceted base taken after by octagonal shaft which is plain. The capitals comprise of the Griva, Pushpa, Phalaka, etc. In a few of the pillars, the podhikais enhanced with floral designs. One of the shafts of the pillars at the western entrance contain the symbol of Ganesha. The pillars at the eastern entrance are inscribed with long inscription of The Chalukyas of Elamanchili.

Pillars within the Kalyanamandapa of Radha Madhavaswami Temple:

Out of the sixteen pillars of this Kalyanamandapa twelve contain a square base and octagonal shaft, two are hunching down lion based and the rest of the pillars have square bases with plain shafts which contain inscription of Chalukyas of Elamanchili. The capital contains the regular parts like Griva, Pushpa, Phalaka, etc. A few of the capitals contains the two Pushpas which are in upright course. The Purna-Kumbha is show in a few of the capitals of the pillars. Both the lower and upper parts of the shaft contain projections, and the corbels are beautified with the botanical designs. A few of the capitals shows two Grivas.

Pillars of the Ardhamandapa of Panchadarala Pushkarani:

All the pillars of the Ardhamandapa are square base and the capital contain the normal parts. The other highlights are comparable to the pillars of those at other places in Panchadharala.

Pillars of The Ardhamandapa of Radha Madhava Swami Temple:

All are square base pillars and contain comparable highlights of the mandapa at the other places of Panchadarala Kshetra.

CONCLUSION:

As mentioned above god Dharmalingeswara is a patron god of the Chalukyas of Elamanchili, in the construction of the temples of Panchadharala many pillars are used, mostly they used locally available kondalite rock for the making of pillars, the style of the pillars are clearly showing the Chalukyan style, if we can observe close to the pillars the podhika style of the pillars at Kalyanamandapa of the Dharmalingeswara temple is similar to the podhikas of Kudalasangameswara temple this temple is belonged to the early Chalukyan times, but at the Dharmalingeswara temple podhikas slightly change

probably this change is symbol for regional dynastic style, as like podhikas at the Natya mandapa of the dharmalingeswara temple are similar to the podhikas of the papanasi temples at alampur this temples also belonged to the early chalukyan period, Another notable feature of the pillars at the natyamandapa of dharmalingeswara temple squattish lion is present in the base of the pillars, this type of invention is also presented on the pallava temples⁸, but this lions slightly different from pallava tradition probably they inspired this style from pallavas, we can able to see similar type of lion base pillars at cave temples of bhairavakona,⁹ but bhairavakona temples pillars are different from panchadharala type, those bhairavakona style same like Pallava art form, and bhairavakona are the earliest panchadharala is a later variant. Another notable difference between early chalukyan pillar style (alampur) and panchadharala pillar style is there, at Vishva brhma temple at alampur two pillars either side of the garbhagriha entrance having elephant at the capita (see plate. IV), but at panchadharala the elephant is came to the base, slightly art differences also present between both styles, although there are similarities with the early periods but the panchadharala pillars style are completely belong to the chalukyans of elaminchili.

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CULTURAL TOURISM IN TELANGANA – WITH SPECIAL REFERENCE TO SADAR (BUFFALO FESTIVAL) IN HYDERABAD

Dr. Rajkumar Chiluveru

Assistant Professor, Department of History & Tourism Management
Kakatiya University, Hanamkonda – 506009

Abstract:

Telangana indeed has a rich cultural history and heritage that dates back to thousands of years. The region has been home to various dynasties, including the Kakatiyas, Qutb Shahis, and Asaf Jahis, who have contributed significantly to the region's cultural and artistic landscape. The Kakatiya architecture is a prime example of the region's architectural prowess, as seen in the famous Warangal Fort, Thousand Pillar Temple, and Ramappa Temple. The Qutb Shahis and Asaf Jahis also left an indelible mark on Telangana's culture, particularly in Hyderabad, the state capital, with iconic structures like Charminar, Golconda Fort, and Chowmahalla Palace. Dunnapothula Panduga festival is a significant event for the Golla caste and Yadav community. It's interesting to hear that buffaloes play a central role in the celebrations, and that they are decorated and paraded through the streets. Dunnapothula Panduga festival is a unique and vibrant celebration that holds great significance for the Golla caste and Yadav community. Yadav community decorates their buffaloes with colorful clothing and jewelry, and then parade them through the streets.

Introduction:

The early history of tourism is the story of the development of the mobility of man. Both in the pre-historic era and later, man searched for things he wanted, and he travelled for food, shelter or just for curiosity.

The study also becomes relevant at this point in time as the cultural practices of the people of Telangana get a renewed attention by the newly established State government. It was primarily brought into focus during the second phase of the Telangana movement in 2001, initiated with the formation of political parties and Joint Action Committees (JACs) in an effort to boost the fading cultural presence unique to the region. Celebrating unique festivals, communicating and singing songs in the regional dialect, reviving folk art forms and forgotten traditions became the agenda of the civil society groups and political parties, ostensibly in an attempt to reclaim lost glory and identity of its people. Although, festivals such as Bonalu, Peerla Panduga (Moharrum), and Bathukamma are being celebrated even before or at least since the time of Asaf Jahis, who ruled over Golconda Sultanate during the eighteenth century, they gained prominence as the cultural identity of the region more recently during the Telangana movement. And now with both goddess festivals, declared as official State festivals in 2014, the local/village deities acquire new significance as not only popular religious icons but also as emblematic in understanding processes that define the region's sociocultural identity. Even the newly envisioned state icon, Telangana Thalli (symbolic Mother Telangana) is yet another perpetuating imagination of the homeland as a feminine form albeit a majoritarian Hindu goddess holding Bathukamma in one hand and a harvest crop in the other hand. Telangana is a state in southern India known for its rich cultural heritage and history. The state is home to numerous monuments, temples, and museums, making it a popular destination for cultural tourism.

Buffellow Festival (Dunnapothula Panduga)

The brother of the Goddess represented by Pothuraju is a man anointed with turmeric and vermilion draped in a red dhoti with bells in his ankles who dances to resounding drums and leads the female

dancers to the temple. Streets are decorated with neem leaves and the Goddess is offered cooked rice with milk and sugar in brass or earthen pots decorated with neem leaves, turmeric and vermilion.

Carnival starts

Once puja is completed, the first male buffalo in the procession is brought over and made to stomp over the lit diya. This is the official commencement of the Sadar festival.¹

With this, the Carnival/Procession of Sadar starts and each family with their Dunnapothula (Male Buffalo) come with all fanfare.



The buffaloes are decorated with garlands of flowers, painted horns, and paraded through the streets, often accompanied by the crowd dancing to the sounds of teen maar Special Yadav Band (Da Daniki). The animals are sometimes encouraged to rear up on their hind legs. Sadar was started by the late Sri Salandri Nyayam Chowdhary Mallaiah Yadav in 1946 at Naryanguda YMCA, Hyderabad. Even though over time Sadars have been organized in many other localities of Hyderabad by their respective Chowdhary, Narayanguda YMCA Sadar (near Reddy women's college) attracts largest crowd due to its history and popularity. Hence is called Pedha Sadar. Narayanguda YMCA Sadar has been organized uninterruptedly annually starting 1946 till date by its founder late Sri Salandri Nyayam Chowdhary Mallaiah Yadav and later by his family members.

Dunnapothula Panduga festival is a significant event for the Golla caste and Yadav community. It's interesting to hear that buffaloes play a central role in the celebrations, and that they are decorated and paraded through the streets. The competitions and awards must be quite competitive and exciting for the owners of the buffaloes. It's worth noting that while celebrating cultural festivals is a great way to connect with our heritage and traditions, it's also important to ensure that animals are treated with respect and care. It's essential to make sure that the decorations and adornments used on the buffaloes are not harmful or uncomfortable for them, and that they are not subjected to any unnecessary stress or mistreatment during the festivities.

Dunnapothula Panduga festival is a unique and vibrant celebration that holds great significance for the Golla caste and Yadav community. Sadar buffalo carnival celebrated by the Yadav community in Hyderabad, Telangana, India. As you mentioned, Sadar is celebrated annually as a part of Diwali, which is one of the most important festivals in India. The festival is also known as Dunnapothula panduga in the local language.²

During Sadar, the Yadav community decorates their buffaloes with colorful clothing and jewelry, and then parade them through the streets. The buffaloes are also made to perform various tricks and dances, which is a sight to behold for the onlookers. Apart from the buffalo parade, there are also cultural programs and events that take place during the festival, including traditional music and dance performances, food stalls, and other forms of entertainment. Sadar is a unique and vibrant festival that showcases the rich cultural heritage of the Yadav community in Hyderabad, Telangana.

The streets leading to Narayanguda from Musheerabad, Kachiguda, Barkatpura and Himayatnagar came alive as these bulls made their way to the congregation amid thumping „teen maar beats and DJ songs. With peppy tracks in the background, youngsters danced to the tunes around the bulls while some took selfies with them. At several locations in Chappal Bazar, Kachiguda and Narayanguda, huge stages were set up with decorative laser and disco lights to welcome the bulls and felicitate them along with their owners. According to the organisers, close to 40,000 people including several from neighbouring States of Andhra Pradesh, Karnataka, Tamil Nadu and Kerala came to witness the one of its kind festival which is unique to Hyderabad.

Participants from other States:

The word Sadar means main congregation. The Sadar held in Narayanguda YMCA is the biggest congregation of all. Bulls from Haryana and Punjab particularly „Sri Krishna and „Baahubali stole the show with their gigantic features during the parade. The majestic bulls were decorated with ornaments, anklets, garlands and their horns were painted besides a body massage with mustard oil. They also sported special headgears adorned with peacock feathers. Trained by handlers, several bulls exhibited their signature moves including standing on their hind legs leaving everyone awestruck.

Different Names of Buffalos:

Sri Krishna:

This majestic Murrah breed has been specially brought from Haryana for Sadar festival by All India Yadav Mahasabha state general secretary Edla Haribabu Yadav. This seven feet tall bull measuring 18 feet from nose to tail and weighs 1,800 kg. The diet comprises 10 to 15 litres of milk daily and cotton seed cake besides 40 to 50 apples or four to five dozen bananas and one kg of cashew nuts, almonds, pistachios and raisins.

King:

A 6.5 feet tall King from Punjab too participated in the festival. Measuring 17 feet from nose to tail and weighing over 1,700 kg, its diet comprises fodder, milk and dry fruits.

Baahubali:

Brought from Haryana by Akhil Bhartiya Yadav Mahasabha state president Nanda Kishore Yadav, this bull was a star attraction at Chappal Bazar Sadar festivities. Weighing over 2,000 kg and standing tall at 7.5 feet tall with nose to tail measuring 18 feet, the bull apart from milk, consumes fruits and dry fruits powder mixed with chickpea flour. According to Kishore Yadav, this bull was crowned world champion thrice in the cattle fair.³

Commando:

Coming from Kerala to Chappal Bazar here, Commando standing 7 feet tall and weighing over 2,000 kg, was the cynosure of all eyes at the festival.

Murrah buffalo

The annual buffalo carnival in Hyderabad has a special participant this year - a Murrah buffalo worth a whopping Rs 7 crores.

Various Locations to Celebrate Sadar

Naryanguda YMCA Sadar - near Reddy Women's College

Shaikpet-Darga Sadar

Deepak Talkies Sadar - near Deepak Talkies, Narayanguda

Saidabad Sadar
Kairthabad Sadar
Ameerpet Sadar
Karwan Sadar
Begum Bazar
Langer houz sadar

Dates

Narayanguda YMCA Sadar which is biggest of all is celebrated annually in Hyderabad 2 days after Diwali. It is on last of 5-day Diwali celebrations by Yadav community in Hyderabad. It is conducted in other locations either on the day of Deepavali or 1 day after Deepavali so that people from all locations can attend Pedha Sadar on 3rd day (2 days after Deepavali) at Narayanguda YMCA and take part in largest congregation of Yadavs.

Gopooja

The Sadar Festival starts with Chowdhary performing Gopooja This is one of the variants of Govardhan Puja being performed. In this variant of the ritual, a goddess (Lakshmi Puja) is made out by spreading cow dung as base layer and then layered with rangoli decoration as second layer and top layer a mountain is made of puffed rice, sweet candy and decorated pots. After completing the structure, an earthen lamp (diya) is placed on top. This represents Govardhangiri. Go puja being performed by Yadav Chowdary

Festival Highlights

Buffalos are the main highlight of the parade, as the community is dependent on cattle for their livelihood. They take special care in breeding cattle which mainly consists of water buffalos and cows. Bulls are bred mainly for bigger height, weight and length of body. They are also considered better by amount of milk their female off springs yield. Other details like looks, age, horn style, length of tail are considered. Hence Sadar becomes occasion to display these special bulls to rest of community.⁴

Every family takes this opportunity to showcase their best male buffalo to the rest of the community in the parade. Buffalos are decorated by shining them with oil, painting their horns/body with bright colors, garlands around neck, anklets (gajjalu) on their feet, sea-shell bands with bells around neck or foreheads and also adorned with peacock feathers cases on their horns.

Some families also make their buffalo to do salam and dandam to show respect and obedience to Chowdary. Families train their buffalos for months to perform these two types of salutes. In the end it displays the agility of buffalo to be able to stand on their hind legs alone.

All the community members wish each other Deepavali wishes and take Alai-Balai. Alai balai is a way of hugging another person from either side of shoulders.⁵

Another highlight of this festival is Yadavs play unique tune during the parade called Da-Dan-Ki tune. This tune is so unique and reserved for Yadavs that now it is being simply called as Yadav tune. This music is also associated with special stepped dance that will be performed by Yadav men. In this dance, men form an circle holding hockey sticks in one hand and taking big steps back and forth and circling around at same time. This dance is also called 'pedha puli ata' which means tiger dance as it looks like men are imitating tiger's gait and moves. Likewise this dance is more commonly being called as Yadav dance.

Conclusion:

The study also becomes relevant at this point in time as the cultural practices of the people of Telangana get a renewed attention by the newly established State government. Celebrating unique festivals, communicating and singing songs in the regional dialect, reviving folk art forms and forgotten traditions became the agenda of the civil society groups and political parties, ostensibly in an attempt to reclaim lost glory and identity of its people. Telangana is a state in southern India known for its rich cultural heritage and history. The state is home to numerous monuments, temples, and museums, making it a popular destination for cultural tourism. Dunnapothula Panduga festival is a significant event for the Golla caste and Yadav community. It's interesting to hear that buffaloes play a central role in the celebrations, and that they are decorated and paraded through the streets. I imagine that the competitions and awards must be quite competitive and exciting for the owners of the buffaloes. Dunnapothula Panduga festival is a unique and vibrant celebration that holds great significance for the Golla caste and Yadav community. Sadar buffalo carnival celebrated by the Yadav community in Hyderabad, Telangana, India. Bulls from Haryana and Punjab particularly „Sri Krishna and „Baahubali stole the show with their gigantic features during the parade. The majestic bulls were decorated with ornaments, anklets, garlands and their horns were painted besides a body massage with mustard oil.⁶

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AKSHARA BRAHMA -A RELIGIOUS MOVEMENT OF SAVARA

Ugiri Jhansi Rani, Research Scholar,
Acharya Nagarjuna University, Guntur,A.P.

Akshara Brahma is a religious movement started in the Savara Tribe which is prevalent in the states of Odisha and Andhra Pradesh. Akshara Brahma means the god of the word (God of the education) denotes the worshipping of God in the form of Script in this case it is Savara Script. The movement of Akshara Brahma started around early 2000's (or a decade before) in Odisha and later spread it to Andhra Pradesh. Primary object of this worship is teaching Savara Script among the fellow tribals. Because of this movement not only the script got recognized by the government but also the literacy rate among the tribe has been increased among these years.

According to 2011 census the tribal population of Andhra Pradesh is nearly 59 lakhs which makes 5.6% of the total population of Andhra Pradesh.¹ There are 33 tribes in Andhra Pradesh in which 12 tribes are particularly vulnerable tribal groups (PVTG) which are Chenchu, Bodo Gadaba, Gutob Gadaba, Dongria Kondh, Kutia Kondha, Kolam, Konda Reddy, Konda Savara, Bondo Porja, Khond Porja, Parengi Porja, Tothi (including Telangana).²

The Savara (Sora, Saora, Saura, Sabara) are a Munda ethnic group from eastern India. Savara Community is found inhabiting mainly hill slopes and near hill streams. Savaras population in India in 8.4 lakhs in which nearly 1.39 lakh Savaras are residing in Andhra Pradesh. After Odisha, Andhra Pradesh

holds most of the Savara population in India in which Parvathipuram 1.1 www.censusindia.gov.in 2.2 www.wikipedia.org Manyam has largest share of the tribe with 31,983 people belongs to the tribal community. Which makes 13% of the total ST population in the district. They speak their own Savara dialect besides Telugu.

Savaras were mentioned in the Brahmanas along with Pulindas shows they are native to India. The Aitereya Brahmana of the Rigveda makes the Savaras descendants of the sons of the sage iswamithra, who were cursed to become impure by their father for an act of disobedience, while the Ramayana describes them as having emanated from the body of Vasishta's cow to fight against the sage Viswamithra. 3The tribes have been identified by various authorities with the Suari of Pliny and Sabari of Ptolemy. "Towards the Ganges", the latter writes "are the Sabarai, in whose country the diamond is found in great abundance". This diamond producing country is located by Cunningham near Sambalpur in the central provinces. In one of his grants, Nandivarma Pallavamalla, a Pallava king claims to have released the hostile king of Sabaras, Udayana by name and captured his mirror-banner made of peacock's feathers.4 The Rev.T. Faulkes identifies the Sabaras of this copper plate grant with the Savaras of the Eastern Ghats.

Religion of Savaras:

Savaras generally follow two religions i.e. Hinduism and Christianity apart from their own customs of the tribe. Akshara Brahma as a religious movement within the tribe started around early 2000's. Akshara Brahma movement is related to 'Akshara' i.e. letter, which means it is related to the script of Savara language. 3.3 Thurston, Edger. Castes and Tribes of Southern India :Vol. VI pp304-347. Government Press, Madras, 1909 4.4 Satyanarayana, M. Marriage, Family and Kinship Of the Saoras of Andhra Pradesh, Thesis submitted to the Andhra University, 1977 According to a priest of the Akshara Brahma temple the origin of this movement as follows...

Traditionally (in early days) Savaras used to worship totemic deities and sacrificed animals to their gods. Pandit Sabara Mangei Gomango, who is from the Savara Tribe thought the sounds of the language need to have a 'Script'. For this he invented 24 letters as a script of the Savara language. He propagated the importance of the education and non-violence towards the animals. He denounced the rituals of animal sacrifices and superstitions in the tribe. Disciples of him moved from one village to another to spread his message. The 24 letters of the script are written on a dome shaped structure (sometimes inside the dome) and started worshipping it as Akshara Brahma. After the origin of the Akshara Brahma, the Savaras (who follow the Akshara Brahma) renounced animal sacrifices and started worshipping gods with flowers and fruits. They even worship Shri Mangei Gomango along with Akshara Brahma.'

Originally, the movement started in Odisha and later spread to Andhra Pradesh. The followers of Akshara Brahma gather every Thursday at the Akshara Brahma temple and teach children the script along with words and songs(poems). Gidugu Venkata Ramamurthy developed the script in Andhra region and prepared lexicons for the Savara language. For his efforts the script got recognized by the state of Andhra Pradesh and government started schools for the Savara children in which the medium of language is Savara.

Marriages according to Akshara Brahma:

Marriages according to this tradition is different from the age-old traditions of Savara. In earlier days they used to consume intoxicants and meat. But now their marriages are exempt of these intoxicants. Even meat is not consumed now. Now the marriages became simpler in which the groom and bride meet at the Akshara Brahma temple along with their respective families and perform the puja for the marriage. The ritual takes about two hours maximum and the lunch takes place after the marriage. The

lunch in the marriages is simple and made with vegetables rather than meat like before. The people from the village/hamlet gather before the marriage and arrange all the necessities for the marriage. They even sponsor money and items for the marriage if the groom family could not compensate the amount needed for the marriage. It is more like a community sponsored marriage rather than an individual house hold marriage. The whole hamlet (sometimes group of hamlets) takes part in the marriage. The ritual even consists of singing the songs in their language. There is no group dancing and consuming Mahua liquor as it was before. Mahua liquor was the part of the marriage of Savaras before. The family of the groom offers the liquor to the bride's family in order to tie the knot. If the bride's family accepts the drink, it means they agreed to the match. 5After the Akshara Brahma movement, this ritual is absent in most of the Savara hamlets/villages.

Vittanala Pandaga (Festival of the seeds):

Vittanala Pandaga is celebrated in the month of April in Savara tribe according to the Akshara Brahma tradition. Vittanala Pandaga festival lasts for three days. The seeds from different crops like millets, rice, lentils etc.... are collected from the before crop and places near the Homam/fire altar at the first day. The chief priest (Madir) starts chanting the mantras and offer the seeds along with ghee, dried flowers, twigs etc.... to the fire. The Savara families from near by villages and towns visit the temple and takes part in the festival. They offer sweets and fruits to the god along with coconut. They place the seeds which they use in their crop before the Akshara Brahma to take blessings for the crop to yield good. They used the same seeds to sow the crops after the festival.

Carnival takes place along with the festival of seeds for three days. The people from the nearby villages buy food items and things in the Jatara/carnival. Community lunch follows after the 5.5 Elwing, Verrier .The religion of an Indian Tribe, Oxford University Press, 1955. morning Homam ritual. The Savaras with their families gather at the community lunch in the three days of the festival. Community lunch is sponsored by the families of the Savara villages. The festival (even though it is different from the old traditions) is a continuation of their customs. Savaras used to do Podu/shifting cultivation but at present they have permanent land holdings.

Nevertheless, Akshara Brahma changed the course of the Savaras towards literacy and education.



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LINGAVARAM - A UNIQUE 3000 YEARS OLD SAND DUNES MEGALITHIC URN BURIAL SITE

Yesu Babu M

Assistant Superintending Epigraphist, O/o the Deputy Superintending Epigraphist,
Archaeological Survey of India, Tamil Inscriptions, Chennai

A megalith is a large stone that has been used to construct a structure or monument, either alone or together with other stones. These were constructed either as burial sites or commemorative (non-sepulchral) memorials. The former are sites with actual burial remains, such as dolmenoid cists (box-shaped stone burial chambers), cairn circles (stone circles with defined peripheries) and capstones (distinctive mushroom-shaped burial chambers found mainly in Kerala). The urn or the sarcophagus containing the mortal remains was usually made of terracotta. Non-sepulchral megaliths include memorial sites such as menhirs (The line separating the two is a bit blurry, since remains have been discovered underneath otherwise non-sepulchral sites, and vice versa). A comprehensive survey of the distribution of Megalithic sites in South India in general and Andhra Pradesh, in particular, has been done well over a century. The megalithic monuments of Andhra Pradesh have been classified on the basis of their surface features and characteristics of buried structures. In spite of all these burials were constructed by the people of different races, all these have been brought under one culture as Megalithic culture which lasted from the Neolithic Stone Age to the early historical period in India, archaeologists traced the majority of the megaliths to the Iron Age (1500 BCE to 200 BCE).

Recent Discovered Site – Lingavaram

The recent exploration has revealed a unique Urn burial (Megalithic) site at Lingavaram ahamlet of Tamminapatnam (14°07'59.88" N; 79°52'0.12 E) village also known as Midderevu (PI. 1) in Chillakur mandal of Nellore district of Andhra Pradesh. This burial site situated a half kilometer west of Kandaluru/

Upputeru (a natural creek of Bay of Bengal), a half kilometer north of the village, 23 km east of Gudurtown, and 41 km south-east of Nellore, a district headquarter, 1.5km west of ancient port Thammina patnam and 06km to the present port Krishna patnam.¹ There are a few ancient habitation sites located around the present cultural site i.e., **Konderu, Kothapatnam Dugarajapatnam** etc. Of these, Kothapatnam is an ancient port town and the Greco-Roman site lies 05 km to the north east of the present cultural site. This is also connected to the ancient trade routes. Particularly, it connects to the **ancient port Thammina patnam** was greatly mentioned in the works of the distinguished **Colonel Meckanji and CD Maclean**² etc.

The present sand-dune urn burial site has been brought to light first time by some labours during the time of 100-day work scheme (MGNREGS) of the Central Government. On the information provided by a local reporter Sri **Sk. Rasool Ahmad**, the present author has visited the site. A preliminary site survey was conducted by the author on the entire site in general and at the dug-up areas in particular. This present paper is based on the preliminary site survey and here an attempt is made to highlight the unique nature of the site and its significant features among the other megalithic sites in Andhra Pradesh. This is the only Sand dune megalithic urn burial site in India. There are other sand dune sites located in Tamil Nadu (Theri sites) and Bagor in Rajasthan but those are belonging to Mesolithic period.

The area of present cultural site comprises of a majority sandy plain and in between, there are some patches of sand-loam soils. The burial site spreads to an area of more than 20 acres (**Pl. 2**). The sand dunes rise to a maximum height of 20 ft., from the surrounding surface. There have been exposed a good number of Urns associated with a large number of other cultural materials. Apart from the cultural materials, another significant characteristic feature of the site is the three levels of urn burials exposed in the site. The classification of the burials is based on the sealing layers. Mainly two types of burials have been noticed i.e., primary burials (with skeletal remains) and secondary burials (without skeletal remains).

Pottery

Potteries of varied kinds and types have been noticed and they throw light on the typotechnological skill of the authors of the Urn burial cultural of Lingavaram (**Pl. 3**). The study of the pottery on the site shows the dominance of red ware. The Red ware which is used for making Urns or larger pots coarse in fabric. These are having a thick section and are mostly in the shape of pyriform or fusiform. The smaller pots like vases and miniature pots are comparatively finer. The most common ware is Black-and-Red ware, which includes pottery types like urns and a variety of bowls, lids miniature pots and dishes. Most of the grave goods are placed inside the urns; a few are outside, in all three phases. Another pottery type which is commonly used in all three phases is black polished ware (surface collection at dug up area). This is of finer variety of pottery contains mainly small lids with knobs and fewer miniature pots as grave goods associated with urns. Some of the potsherds depicted a variety of incised motifs like animals, birds, plants; designs of nail pinching, and cord and mat impressions. There is an important depiction of a potsherd done with the help of a cord that seems to be a tiger hunting a cow (**Pl.4**). A good number of graffiti marks are also noticed on the Urns, those must have been engraved on the Urns when they were in the leather hot condition. Besides the pottery, other objects like beads of terracotta and charred bones have also been noticed.

All the grave goods are very similar to the cultural assemblage of the Adichanalur burial site in the Thoothukudi district of Tamil Nadu. As the grave pots and antiquities of the present site are very akin to the Adichchanallur burial site, the date of the early phase of the present site is also tentatively assumed to be the date of Adichanalaur³ (1100-600BCE).

As it was only a two-day preliminary site survey carried out by the author, much research was not done at the cultural site. Despite the preliminary study showing the potentiality of the site, it needs

an intensive and extensive survey and some of the potential areas have to be subjected to excavate systematically with three-dimensional recording of every aspect of the burials, so that a complete picture of the site like flora, fauna, its demography, the socio-economic conditions, ritual life, mastery of the authors in different craftsmanship etc., will be known.

Based on the available data, it is known that there are around 875 megalithic sites³ of different types found in all the districts of the erstwhile combined state of Andhra Pradesh but the **present site is a unique one in its nature of sand dunes** which is not found elsewhere in Andhra Pradesh in particular and India in general. Unfortunately, this unique nature of the site is in danger by the treasure hunters. The villagers in search of treasures, such as gold or other precious objects, dig up the burials and when they encounter only human skeletal remains, and pottery, they stop and leave the place. In this way, a large number of burials are being destroyed. Unless creating awareness to the public about the importance of this cultural site, it won't be possible to protect this unique cultural heritage.



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VISHNUKUNDIN COINS-A STUDY

Dr.V.Sakunthala, Rtd. Professor

Dr. Karanam Sudhakar, Lecturer in History, Govt. College (A), Ananthapuramu

The Vishnukundins ruled Andhradesa and parts of ancient Vidarbha during the 4th and 7th centuries A.D. In the post Satavahana period the Vishnukundins were powerful and exerted great influence in the central and eastern Deccan as Vakatakas in the Northern Deccan and Central India. This period is also noted as a period of economic change. Archaeologically the economic situation is best represented by the coins and currency system. The coinage of the Vishnukundins, next to the Satavahanas, stand out in importance. The Vishnukundins revived the Vedic religious practices and their copper plates and coins reveal their faith in both Vaishnavism and Saivism.

Based on the nine Copper plate grants and one Stone inscriptions of the Vishnukundins, the chronology of these kings has been reconstructed as follows: Indra Varma I(388-400 AD), Madhava Varma I(400-418 AD), Govinda Varma I(418-455 AD) Madava Varma II(455-490 AD), Deva Varma(490-493 AD), Madava Varma III(493-522 AD), Vikramendra Varma I(522-528AD), Indra Varma II (528-556 AD), Vikramendra Varma II(556-570 AD), Govinda Varma II (570-576AD), Madhava Varma IV (576-623AD), MachenaBhattaraka (623-624 AD).

ISSUERS OF THE COIN TYPES

The Lion x Temple issues appear to be the first among the Vishnukundin series issued by Madhavavarman II, the most powerful among the early Vishnukundin rulers, deserves to be credited as the herald of an independent coinage for the Vishnukundin Dynasty. The Lion was their lanchana as seen from the earliest seals, namely Tummalagudem plates of Govindavarman I and Velpuru pillar inscription of Madhavavarman II. Again, it was Madhavavarman II who altered the seal on the Ipur copper plates. Here the seal was divided in two sections by a horizontal line. The upper register depicted the Srivatsa in the centre, flanked by ploughs, and the legend Sri Madhavavarman was given in the lower register. It appears, therefore, that Madhavavarman II first innovated the coin devices by adopting the royal lanchhana, viz., "Lion with raised paw", from the seals and inscriptions and added the auspicious Srivatsa as the obverse device, while the plough, as depicted on the seal of the Ipur plates-I, formed part of the reverse in combination with the temple of Sri parvatasvamin, the deity of the Vishnukundivamsa from now onwards. We may also logically presume that the Lion x Temple type was standardised some time after the issue of Ipur-I, i.e., after 37th regnal year of Madhavavarman II.

The issue of the uninscribed Bull type, couchant or standing to right with chakra or conch on the reverse appear to have been initiated later. Vikramendra-bhattarakavarman II, after the consolidation of the northern territories under the influence of the Vakatakas and their close allies Bharasiva Nagas of Padmavati issued another coin-type based on the earlier local symbolism. These Bull type coins possess certain northern traits and differ from the Salankayana or early Pallava smaller issues weighting less, uninscribed Bull coins which were closer to the later Satavahana types from Kondapur. Bull appears as the lanchhana in the Tundi plates of Vikramendra-bhattarakavarman II., Uttamasraya. B.D. Chattopadhyaya, however, holds an opposite view, basing on Yelleswaram evidence and says that the Bull type coins are earlier and observes that the origin of Lion type coins can be put towards the end. The issuer of the Bull type, however is regarded as Vikramendravarman I.

Vikramendravarman I was Vishnukundi-Vakataka-vamsadvayalamkritajanman. It is almost certain that the region of Western Maharashtra-Vidarbha and Dakshina Kosala were under the Vishnukudin control during this period. Apart from inscriptional evidence, the coins afford a clear

picture. The ubiquitous evidence of coins of Lion x Temple type, Lion x conch or chakra, in sites as far as Nevasa, Paunar and others in the Vidarbha region, eastern Andhra sites, Telangana areas of Karimnagar-Nalgonda, and the latest from Keesaragutta besides Yelleswaramu and Nagarjunkonda clearly speak of the vast expanse of the dynasty. Likewise, the Bull type, standing or couchant, with the reverse conch or chakra have also indicated a wider distribution pattern. Occasionally both the varieties were together found at Paunar and other Vidarbha sites, also at Gurzala, Yelleswaramu etc. The temple device on the reverse was also seen rarely on some Bull type coins from Vidarbha and Prakasham district. The greater numbers and varieties are notably from the Vidarbha region rather than Andhra-Telangana.

M.Rama Rao has published a series of coins with variations. The coins of usual type with the legends ka and ra which represents the full name of Vikramendra. Coins from Paunar in Maharashtra show a new variation of this type. They have ornamented lion without the double “ya” symbol on the obverse and axle of a wheel as if viewed from the sides of the rivers. R.Subramanyam reported coins from Gurjala and Yelleswaramu with bull on the obverse and reverse a trident flanked by two lamp stands with a rayed circle. The legend kra ma or vikrama are read. They are attributed to Vikramendravarman. M. Rama Rao doubt this because bull was the crest of Pallavas. But then coins may be assigned to the Vishnukundins as a particular device might have continued despite the dynastic changes. Bull/Trident or Bull/Conch types are found in Vishnukundin area. The rayed circle motif is associated with this type. The continuity of this type in the eastern Chalukyan period in Andhra area shows its popularity. In Yelleswaramu excavation Vishnukundin layers yielded bull conch type along with lion and vase type. The legend (vikramendravarman) also support the attribution to Vishnukundins. Chronologically bull type coins might have been issued in 5th century while lion and vase type in a later series. Rama Rao attributed to Madhavavarman.

A large number of Vishnukundin coins has been reported from several sites in Deccan and Andhra. In connection with the present research paper, 960 Vishnukundin coins were studied which are collected from the AP State Archaeology and Museums which are found in Keesara Village, Rangareddy District, Tangudupalli, Vijayanagaramu District, Korukonda, East Godavari District, Revoor Village, Nalgonda District, Talukunta Village, Karimnagar District and other places.

A.P. State department of Archaeology and Museums has roughly 807 coins, but studied only 758 coins and other coins were distributed to all district museums and 146 coins collected from Birla Archaeological Cultural Research Institute, Hyderabad. Seven copper coins were found in the Srivari Hundi of Tirumala Tirupathi Devasthanams, Tirupathi. The above coins of Vishnukundins were prepared as a catalogue giving the coin data as a quantity which helped in the systematic study of the coins and currency system of the period. 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.

Importance of the study

In the evolution of Ancient Andhra coinage earliest to be used were for the punch marked coins which were first succeeded by uninscribed cast coins and later by the inscribed coins. The Sathavahana coins were issued from different parts of Deccan and these were made mostly of lead and some of potin, bronze, brass and copper. Very few portrait coins of some of the later Sathavahana rulers were made of silver and lead. Ikshvakus followed Sathavahanas and their coins are known from Nagarjunakonda excavations and Ongole treasure trove and these were made of lead.

Vishnukundins issued coins mostly made of copper with a core of iron and rarely used lead and potin for making these coins. The coins of the period between rule of Vishnukundin to that of Bahmani are very limited and majority of these coins are made of copper. Subsequent to the rule of Vishnukundins lead was not used in Andhradesa.

The important objective of the study is the economy of the period which shows great stimuli to agriculture and new areas were brought under cultivation. With the decline of Roman trade at the beginning of the fourth century A.D. the mercantile economy declined. However, the maritime trade contacts with the South East Asian countries from the Vengi region and the manufacturing of iron objects of military and domestic nature on large scale in the Nalgonda and Karimnagar districts sustained the economy of the period. Its trading area was wider i.e., the entire Deccan as in the case of the Satavahana period. While the exports were textiles and agrarian products, the imports included ivory objects, carnelian beads, intaglios and stamped pottery. The cultural products that were exported were Brahmanical and Buddhist images particularly from 3rd century onwards. Suvarnabhumi probably was an area of luxury trade with the east coast which supplied prestige goods. Another notable feature is that the Andhra Coast was integrated into wider looping trade system of the coast as well as indigenous maritime networks between the Arabian Peninsula, South East Asia or between the Indian sub-continent and China. Hence, the coinage of the Vishnukundins was continuous and sustained in each religion of the dynastic rule.

A cultural study of coins catalogued in this paper from the points of view of religious symbols, iconography, and technological developments would be highly rewarding exercise. The vase or purnakumba one of the eight auspicious symbols is found on the Vishnukundin coins. Its occurrence in early Indian Amaravathi and Nagarjuna konda sculpture is well known. A comparative study of the two would be useful. A large number of animals have been depicted on these coins. A typological classification of lion or elephant or other animals would add to our knowledge of the contemporary times.

The find spots of the coins useful to know the political boundaries of the Vishnukundins. 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. But the provenance of the coins mentioned above indicates that the districts of Nalgonda and Karimnagar in the eastern half of Telangana were also included in the Vishnukundin kingdom.

Findings of the Study

The majority of vishnukundin coins have on the obverse a highly stylized lion with open mouth, upraised paw and uplifted tail and on the reverse a vase flanked by two vertical lamp stands-all within a rayed circle. These coins except very rarely do not contain any legend, and hence ascribing them to the Vishnukundins has been a controversial issue for a long time. Earlier, the coins with a lion symbol on the obverse were considered as Pallava coins. But a majority of scholars in recent years have veered round to the view that coins with lion and bull symbols on the obverse and a vase or kalasa with lamp-posts on either side, inside a rayed boarder, belong to Vishnukundins based on the find spots of these coins which are mostly in Telangana and North Andhra regions and not to its south. Vishnukundin inscriptions as well as the discovery of these coins in excavations such as Yeleswaramu in Nalgonda district prove the indentity of the coins. The lion type of coins are regarded as belonging to the earlier period of Vishnukundin rule. The lion probably symbolizes power and could be a dynastic symbol. Most scholars think that reverse symbol is a vase or kalasa on a pedestal with lamp posts on either side inside a rayed boarder, which probably contains water of life, stands for purity and fertility. Some reverse designs are not enclosed inside a rayed boarder. Some scholars consider that reverse design depicts a temple unit which is flanked by two ploughshares and a survey of large number of these coins reveals that this view is farfetched. 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. Vishnukundins coins were made from ternary alloy consisting of copper, iron and tin, containing about 22% iron, 75.4% copper, 3 % tin.

The weights of 255 copper coins, Keesara village, Rangareddy District ranged between 1.09-8.69 grams and mean weight was 6.63 grams. The weights of 130 copper coins, Tangudupalli village, Vijayanagaramu district ranged between 0.64-11.96 grams and mean weight was 8.25 grams. The weights of 4 copper coins, Korukonda village, East Godavari district ranged between 2.76-4.71 grams and mean weight was 3.72 grams. The weights of 36 copper coins, Korukonda village, East Godavari district ranged between 2.81-5.31 grams and mean weight was 4.18 grams. The weights of 258 copper coins, Revoor village, Nalgonda village ranged between 2.1-13 grams and mean weight was 9.53 grams. The weights of 75 copper coins, Talukunta village, Karimnagar district ranged between 3.8-10.1 grams and mean weight was 7.45 grams. The weights of 7 copper coins, Srivari hundi, Tirumala Tirupathi Devasthanams, Tirupathi ranged between 7.01-9.14 grams and mean weight was 7.45 grams. It is obvious that the coins of various denominations were issued.

In this work, lowest weight (0.64 gms) coin found in Tangudupalli hoard, Vijayanagaramu district and highest weight (13 gms) found in Revoor village, Nalgonda district. In catalogued copper coins, the mean weight is in between 2.27 to 9.53. It shows Vishnukundins issued coins in different denominations and different weight standards. Coin data helped to know the economic change, economic situation and currency system during 4th and 6th century in Andhra under Vishnukundins. These Vishnukundin coins are great value for the study of ancient Indian Numismatics and history.

The find spots of the coins useful to know the economy system and political boundaries of the Vishnukundins. 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. But the provenance of the coins mentioned above indicates that the districts of Nalgonda and Karimnagar in the eastern half of Telangana were also included in the Vishnukundin kingdom.

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ANCIENT POLITICAL THINKERS AND LAND MANAGEMENT IN ANCIENT ANDHRA

T. Chandrasekhar

Research Scholar, Dept. of History & Archaeology,
Acharya Nagarjuna University, Guntur- A.P.

An attempt is made in this paper to present a comprehensive and critical view of our ancient political philosophers on Land management. The early dharmasastras and our ancient political philosophers dealt very widely the importance of land management in a state. While dealing with land issues the ancient political thinkers 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 (desa) 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 overflown 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) 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.³ 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 smriti 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.⁶ The Arthashastra mentions such uncultivable tracts under

the title of *bumichidraavidhanam*.⁷ 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*).⁹ Our sources¹⁰ 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 (*kshetra*) 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 *Arthasastra*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 (*setubandha*) 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*¹⁷ 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 *Arthasastra* 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 *Arthasastra*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.²² The term *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,²⁷ the Manusmriti,²⁸ and the Mahabharata.²⁹ 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, Apastamba³¹ 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.³⁵ Individual owners in arable and homestead lands find mention in the Suttanipata.³⁶ Regarding the origin of landownership, Milindapanha³⁷ 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.

It appears from the inscriptions which referred land grants proves that following the ancient polity propounded by the political thinkers the 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 10 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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FRESH APPRAISAL OF THE EXISTING NARRATIVE ON THE KALINGA AND SOUTH EAST ASIA WITH NEW FINDINGS

Anam Behera

PG Dept. of Ancient Indian History Culture and Archaeology, Utkal University Vanivihar, Bhubaneswar, Odisha

Abstract

During Ancient period the sailors of Kalinga were very much active with the seaport from mouth of Godavari in south and mouth of Ganga in the North, probably for which Buddhist text Aryamanjushri mulakalpa used the term Kalinga Sagar, in Java the term along with Gauda, Karnataka, Chola may be used them for Kalinga mentioned which means new wave of the people migrated from Odisha. In Bali Island Brahmin identified themselves as Brahman Baudha Kalinga, probably from where they belong to Bali, The Sailasdhava dynasty of Odisha ruled over the territory which extended from Mahendra mountain in South to the Mahanadi in North, their rule came to an end in 726 A.D. replaced by Bhaumakara. Some scholars believed that the Sailendra dynasty of Malay peninsula, might have migrated from Kalinga and was connected with the Sailas or Sailadhabas. This theory may have been conjectural and speculative one, but the cultural contact of Kalinga like other part of India exerted their major effects on the communities of South East Asian country. Reflected an ancestral shared behavior in that part of the world as reflected by the existence of Sanskrit and Pali inscription in Malay peninsula and reflection of many features of Indian culture on the monument in form of sculpture, depicting scenes from Indian epic Mahabharata and Ramayan, image of Brahma, Vishnu, Siva, Mahayana Buddhism, Saivism and finally the Theravada Buddhism prevailed in Cambodia all of which prove civilization link between the two parts of the world that is India and South East Asian country. In this regard many works have been done in this paper some of the narrative will be analyzed with new information, coming from explorations and excavation of coastal region of east coast of India covering area of Ancient Kalinga, The Knobbed ware (Fig-1) found from Hantusara by Present writer of the Article published in the Sambada Odia News paper for creating awareness about the findings.



Introduction

The Uttaradhyayana sutra speaks of Jain merchants carrying a sea-borne trade from Champa, the capital of Anga which situated on lower course of the Ganga. We may well presume that Jain merchants of Kalinga went to countries lying in Indian archipelago for the purpose of trade in these islands. Traditions current in Java, the origins of which go back to the early centuries of Christian era, given the credit for the colonization of Java to the people of Kalinga. One of these traditions speaks of the settlement of twenty thousand families of Kalinga.¹ These traditions may not be historically absolutely correct. But they can be taken as fair evidence of the habitation of the people of east coast of India in that region a much before the second century A.D. of course there was no report yet of any Jain antiquity in

these places, the absence of which may be explained by the fact that Jainism was a very mild religion². Fresh appraisal and South East Asia with new findings. In the Nalanda Charter of Devapala dated A.D. 849 reference the donation of five village for maintenance of the Vihar built by Balaputradeva king of Sailendra dynasty of Sumatra Island, another example of contact between South East Asian countries recorded in both Sanskrit and Tamil language in which Rajaraj 1, Chola king granted permission to construct a Vihara at Nagipatana by Vijayatunga Varman of Sailendra dynasty of Srivijaya. This event of activity dated to A.D.1005 and also provision made for maintenance of the Vihar by donating Village. Subsequently the contact and related activities found in an inscription at Tanjore dated A.D.1030 which recorded the victory over Subarndeepta by Chola king Rajendra Chola.

In Kalinga the Sailadhaba dynasty ruled over ancient Odisha from Mohendra mountain in South to Mahanadi in North in North from their capital Bankadagada in A.D.736 the rule of Sailadhaba came to an end and replaced by Bhaumakar. Many scholars believed that the Sailendra dynasty of Malay peninsula might have migrated from Kalinga and was connected with The Sailas or Sailadhaba, this theory may have been conjectural and speculative one but in later period the rulers of this dynasty approaches to the Indian rulers for construction of Vihars there, indicate ancestral home land Odisha ruled by Somavamsi became Saivite ruler probably therefore the Sailendra rulers approaches to the Pala king of Bengal and Chola king of Tamilnadu³.

Discussion

According to Himansuprabha Ray the Cultural contact of India With the countries of South East Asia can be seen in form of many resemblance shared behavior in the communities of that region. This can be reflected both in social practice, way of life and religious practice. Like wet paddy farming, use of Indian script, language and adoption of Buddhist and Hindu cults and other feature of Indian Culture⁴. In Java the Sailendra commence a new type of alphabet and adopted new name that is kalinga for Malayasia again can be use as indicator of new wave of interaction between two places. The alphabet is different from earlier one, which was existed there also associated with India. That Indicates the Sailendra were newly migrated in to that part of the world from India. And they maintained an intimate and close contact with India. They also introduced a new type of culture in Java in form of the construction of monument at Borobudur⁵.

The sculpture having Indian deities found in many monuments of that region like Phnomda of South Cambodia A.D 7th century having Vaisnava image, Bantay Srei temple belongs to 10th century A.D depicted Ramas war with Bali the temple dedicated to Siva in form of Linga in central shrine of the two shrines dedicated to Vishnu and Brahma⁶. Temple of Pimay on the Korat Plateau in Thailand belongs to the later part of the 11th century A.D. The monument contains Buddhist Saivite and Vaishnavite reliefs along with image of Siva Brahma Indra and Vishnu. In 12th century A.D. Angkor Vat temple contain most impressive reliefs in South East Asia having affinity with Indian tradition and culture⁷. Most interesting sculpture of the Angkor Vat temple is the Churning of the Ocean and presence of big Monkey, as identified Vali which mentioned in Tamil Ramayan of Kamban but Valis activities in the churning of Ocean mentioned in detail in South Indian texts. Like Kanchimahatmya in Sanskrit and Kanchippuranam in Tamil. The writer of Kanchippuranam Civanana Cuvami belonged to the Kailayaparamparai from which Brahmans and Pakkuvar settled in Thailand and Cambodia not before the 14th century A.D.⁸.

The Epigraphic evidences can also be used as sources for the reconstruction of relation between the two part of the world, the earliest evidence found in form of Sanskrit inscription at Vo-can in Vietnam, this may be composed by Tamil speaking people belongs to Pandya period, in Vietnam belongs to the period of king of Campa prakasadharmas. In Cambodia the inscription found at Val kantel dated 7th century A.D. Inscription found at Pre Rup in the Angkors area refers Atharva Veda, Bharata, Panini,

Raghubansa and Ramayan show that the knowledge of Indian Sastra and scholars ⁹. In 11th and 13th century A.D. many inscription of Cambodia mentioned about epic of India. Jayavarman VII being a Buddhist king but worshiped to Rama, Laksmana and Sita and he commissioned for many inscription to engrave at the Prah-Khan of Angkor. Sanskrit for many year serve as link language, the Pali, became the link language for which many modern languages of Burma Thailand, Laos, Cambodia and Indonesia, have borrowed from Sanskrit and Pali word ¹⁰.

All these sources referred above were widely studied by several erudite scholars, to established historical linkage between two parts of the world. But here we can discuss some new information into existing one as supportive data and corroborative evidences, that is findings of Knobbed ware, from Astaranga and Gop are in Puri district of Odisha in East Coast of India. Previous to this findings many Knobbed ware also found from excavation of Sisupalgarha, in the early historic fort site. in the outskirts of Bhubaneswar, Odisha in 1948 ¹¹. (ASI Ancient India), Excavation of early historic fort site at Talapada, and Excavation of Kankeikuda on the shore of Lake Chilika, near Khalikot Railway station all sites are situated in the coast region of Odisha. So far as Knobbed ware of Bangladesh and West Bengal is concerned, many interesting information are there and its finding from Wari-Bateshwar in Bangladesh and Harinarayanpur in West Bengal considered as authentication of the Contact of Bengal with South East Asian countries. These Knobbed wares are found in many excavated archaeological sites of South East Asian countries in associated with context of burial practice of Buddhist religion. This material evidence of the Knobbed ware provide enough data which compel Glover to believe that commercial and religious activities occurred simultaneously side by side in both part of the world, South East Asia and Eastern coast of India ¹².

Evidence of teeth of marine creature along with vertebrate come to limelight accidentally at Boita Bhanga on the Bank of River Dhanua, in the village Santarasa, Panchayat Rahangorada, Tehsil Nimapara, District Puri, Odisha. It is 55 K.M from Bhubaneswar, state capital of Odisha and 15 KM from Gop. This is came to limelight while the writer of the article accompanied with Subhadarshan Mohapatra pass through the area saw some portion of the earth was being exposed due to digging for soil to repair a flood affected road there. The name of the location is Boita Bhanga and well known legend was been prevalent by the local people for generation that this place was active sometime in the past, for maritime activities. Number of boats sailed from here up to the sea. This legend may have some truth, because Dhanua River is well connected with Kushabhadra River and Kushabhadra river fall into Bay of Bengal. Near the mouth of Bay of Bengal an early medieval port named as Khalkatapatana is well known for Port site, which was earlier researched by scholars from Archaeological Survey of India. Keeping in mind all these things that create curiosity to explore the exposed spot at the site. Hantusara in Gop Block of Puri district also the founding spot of Knobbed ware. On the bank of steam Kandalaria in the village Netinata near Ketakipatina Kholamara panchayata of Gop Block, District Puri is also finding spot of Knobbed ware. These three sites in the upper part of Luna -Kushabhadra river system that is Boita Bhanga, Hantusara and Netinata the material traces of these places can be trace back to early Christian era and development of Khalkatapatana port in the mouth of same river Kushabhadra, presently this place known as Goudeswar name after a temple there. The archaeological excavation of this site reveals Chinese potteries and other antiquities belong to Pre medieval period. Interestingly at Haraparbati temple, village Badagaon post Badagaon Block Gop, District Puri is the finding spot of Knobbed Ware along with other antiquities trace back to Mauryan Period. In Prachi valley Bharatihuda Chalcolithic site yielded Shark teeth and Knobbed Ware it is indicated that the continuous trade practice with over sea contact made the people economically affluent which make possible to built a gigantic Konark temple in this region. Depiction of Giraffe in the sculpture of Konark temple along with depiction of Boat again indicates, the continuity of this glorious maritime tradition of Odisha and that reflected in a mass socio-religious practice in Odisha celebrating the occasion in sailing boat, making in banana leaves in the Kartikapurnami. Sisupalagarh located in the upper reach of the Rive river system became finding spot of antiquity from

both Mediterranean region Greco-Roman remnant in one hand and Remnants from South East Asian Countries. Tosali present Dhauli became the provincial capital of Mauryan Empire so it is natural for the findings of Greco-Roman antiquities. As Kondapur is an Ancient site in undivided Andhrapradesh Sisupalgarh is a well known fortified site in Odisha.

Kaliga War, Asokan inscription give more prominence to the Mediterranean contact of this region both in literature and archaeologically. However cultural important of South East Asian Contact of this region is still in memories of the people of this region is alive in form of celebration. The findings of new archaeological remnants make it more corroborative one. This Sisupapagarh connect with the Bay of Bengal into its east side through Kushabhadra and Dhanua Rivers system and into south side through River Daya in the south located Manikapatana Port on the Bank of Chilika .In this direction Knobbed ware found in different places like Tikarapada bellow 2K.M of Dhauli on the bed of River Daya,Badabeguniapada region,Asuradhipa Kanchila and Talapada Nirakarpur, all these place found on the bank of river Daya and its river system.Kankeikuda keshpur near Khalikote Rail Way station is also the finding spot of Knobbed ware. On the Basis of which a little effort is being made to establish the South East Asian Contact with this region.

Some new information in form of archaeological finding made by the writer of the present article. This may add new source in to the already existing knowledge to the maritime contact between East Cost of India and South East Asian Country. as per believes of Glover the knobbed Ware found in the sites of Burial context of Buddhist religion of South East Asian Countries, but Recent finding of Knobbed Ware at Naiguan on bank of river Devi in Kakatapur region. The Kakatapur Identified with Katikardamaka of Ptolemy from where, some traces of ruminants associated with Buddhism are also found.Hantushara, the finding place of Knobbed Ware along with stone bowl and image of Buddha is equated the with the description of Glover. Sisupalgarha a Early Historic fort site is the finding spot of cosmopolitan archaeological material in form Greek-Roman potteries and Knobbed Ware, most have some rout and outlet to this interaction this possible route of interaction most be taken place through river Daya on the bed of which also found Knobbed Ware and material having past antiquity near Dhauli.Interaction of Dhauli with Andharpradesh and south India also found .In the Inscription of Asoka , Inscription of Kharavela,Satavahana inscription at Nasik,Prakrit inscription at Nagarjunakonda inferred how the people of the East Coast of India had closely interacted among themselves.

Conclusion

The place between Ganga to Godabary once formed part of Kalinga was studded with well known,port,like,Dantapur,Tamrlipta,Palure,Kalinganagar,Dosarin,Chelitalo,Nanigaina,Konagar,Katikardamaka.among them Palur was famous which became flourishing port mentioned by Greek maritime geographer Ptolemy in second century A.D.and in 16th century A.D.Pertugige Sailor referred Palur as Sorati Palur, in winter 2024 archaeological excavation going on at Palur unearthed many antiquity having affinity with alien material and other archaeological findings from exploration can be considered as authentication of the literary narrative of the maritime trade of this part of the country with the counties of South East Asia, that also be corroborated by many feature of Indian Tradition in form of Puranic narrative tradition depicted in sculpture of that countries. And the monument relating to Hindu and Buddhist religion. Some of the place mentioned made by Ptolemy can be identified with existing name of the place like Gainada in the cost of lake Chilika identified with Nanigainada,Katikardamaka, with Kakatapur, Kannagar with Konark,The findings of Knobbed ware in the area identified as referred by Greek writer, like Bharatihuda, Nariso,Hantushara,in the Block of Niali District Cuttack and Naiguan in Astaranga Block and Hantusara in Block of Gop,Manikapatana,District Puri, Sisupalgarha,Talapada in district Kurdha and Kankeikuda ,Bateswar,Jaugada and Palur of district Ganjam,Radhanagar-Kankia District Jajapur,Budigarh,Asuragarh-Narlain,Kharligarh in the of district Kalahandi, Manamunda-Asuragarh in the district of Boudh in Odisha ¹³.The distribution and findings of the Knobbed Ware across the Earl

historic site of Present Odisha and Northern part of Andhrapradesh formerly part of Ancient Kalinga. This pottery also found in several sites of Andhrapradesh, which indicates these places immensely contributed to established contact between two regions.

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THE INFLUENCE OF SAPTANGA SIDDHANTA ON THE KINGDOMS OF ANCIENT ANDHRA

Dr. G. Ramakrishna

Lecturer in History, JC College of Law, Guntur.

The Saptanga Siddhanta, or the Doctrine of Seven Limbs, is one of the most sophisticated frameworks in ancient Indian political thought. Attributed to Kautilya (Chanakya) in the Arthashastra, it outlines the structural and functional necessities of a state.¹ Its application can be seen in the governance strategies of ancient Andhra kingdoms such as the Satavahanas, Ikshvakus, and Pallavas.² These kingdoms not only adopted the principles of the doctrine but also adapted them to suit their unique socio-political contexts. This study integrates literary and archaeological evidence to analyze the Saptanga Siddhanta's impact on ancient Andhra.³

The Seven Limbs of the Saptanga Siddhanta

1. **Swamin (King)** The ruler, regarded as the embodiment of state authority, was central to the Saptanga framework. Satavahana rulers, such as Gautamiputra Satakarni, are celebrated in inscriptions like the Nanaghat and Nasik epigraphs for their efforts in maintaining social order, promoting welfare, and consolidating territorial integrity. The Ikshvakus and Pallavas followed similar ideals, emphasizing dharma and the king's role as a protector of the realm.⁴

2. **Amatya (Ministers)** Ministers and advisors formed the backbone of administrative machinery. Inscriptions from Nagarjunakonda provide insights into the role of officials in the Ikshvaku kingdom, detailing their responsibilities in governance and revenue collection. The Satavahana period also witnessed the decentralization of administrative functions, with local governors and officials managing affairs efficiently.⁵
3. **Janapada (Territory and Population)** The prosperity of a kingdom depended on its people and resources. The Satavahanas fostered economic growth by promoting agriculture, trade, and crafts, as evidenced by the extensive trade networks connecting Andhra with regions as far as Rome and Southeast Asia. Archaeological sites such as Dharanikota and Amaravati reveal the economic and cultural richness of these regions. The Ikshvakus, known for their Buddhist patronage, also prioritized the welfare of their subjects, as seen in monastic grants and inscriptions.⁶
4. **Durga (Fort)** Fortifications symbolized security and administrative strength. The forts at Amaravati, Nagarjunakonda, and other sites reflect strategic planning and military preparedness. These structures served as administrative hubs and defensive bastions, aligning with the Durga principle of the Saptanga Siddhanta.⁷
5. **Kosha (Treasury)** A robust treasury was essential for sustaining governance and military endeavors. The Satavahanas maintained a diverse economy supported by trade, agriculture, and metallurgy. Coins bearing bilingual inscriptions in Prakrit and Greek testify to their active engagement in international trade. Similarly, Ikshvaku and Pallava rulers focused on wealth accumulation to fund religious and cultural activities.⁸
6. **Danda (Army)** Military strength ensured the stability and expansion of kingdoms. The Pallavas, in particular, demonstrated exceptional military prowess in their conflicts with rival dynasties such as the Chalukyas. Tamil inscriptions and rock-cut reliefs at Mahabalipuram depict their military achievements, emphasizing their adherence to the Danda principle.⁹
7. **Mitra (Allies)** Alliances and diplomacy were crucial for maintaining external relations and securing strategic advantages. The matrimonial alliances of the Satavahanas with other dynasties and the diplomatic ties of the Pallavas with Southeast Asian kingdoms highlight the significance of the Mitra component. Such relationships facilitated cultural exchange and mutual prosperity.¹⁰

The kingdoms of ancient Andhra exhibit a profound application of the Saptanga Siddhanta. The Satavahanas utilized their extensive trade networks to strengthen their Kosha and fostered cultural integration through Janapada development. The Ikshvakus emphasized religious patronage and territorial consolidation, adhering to the Swamin and Janapada principles. The Pallavas, known for their architectural grandeur and military strategies, exemplified the Durga and Danda components.¹¹

These dynasties also demonstrated adaptability, modifying the doctrine's principles to address local challenges. Their governance models, informed by the Saptanga Siddhanta, contributed to the stability and prosperity of their realms, leaving an enduring legacy in Indian history.

The Saptanga Siddhanta's influence on the kingdoms of ancient Andhra underscores its relevance as a comprehensive framework for governance. By integrating the doctrine's principles, these dynasties achieved remarkable political, economic, and cultural advancements. This study highlights the enduring significance of ancient Indian political thought, offering valuable insights for understanding historical governance models. Future research could explore the Saptanga Siddhanta's application in other regions and its implications for contemporary statecraft.

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NEMAKALLU – A UNIQUE ROCK ART CUM MEGALITHIC SITE OF ANANTAPURAM DISTRICT – A REAPPRAISAL

Mr. P. Nagesh

JL in History Govt. Jr. College (Boys) New Town, Anantapuramu

Mr. K. Lingannaswami, Freelance Archaeologist Sanganakallu Ballry

Nemakallu village is located in the midst of the hills at Bommanahalu mandal in Rayadurgam taluk of Anantapur district. On the northeastern side of the village at a distance of 1.5 km villagers locally named as 'Nallakonda', 'Karekallu gudda', in Kannada. Nearly 200 rock engravings are noticed on stone boulders. This site was discovered by Mr.K.Linganna swami,¹ then after we have revisited this site with the help of Mr. K.Linganna Swami. In this site the identified animals are deer, bull, cow, ox and more hunting scenes and more human engravings are traced out. On some boulders Cup- marks or Cupules are noticed. Normally more bull engravings are noticed, but in this Nemakallu site deer engravings are more in number comparatively.

The pre-historic man carved or engraved the hunting scenes of deer in the midst of the forest is peculiar in this area. The scenes are engraved in this manner, that the deer are chasing by dogs and the later the hunter or pre-historic man is depicted. In another engraving a cow is noticed, but it was pregnant. In addition to that a bull is engraved in heavy weight and stung horns. Due to heavy cup-marks noticed in this hillock the local people named this hill as 'Guntaralla konda', or 'Gantikallu konda'.²

Due to the surrounding hill location to this Nemakallu village in the pre-historic period more deer are coming near to this location. This shows that the pre-historic man taken the flesh and engraved these deer's. Near to this hillock megalithic cairn burials and stone circles are noticed in the midst menhirs are planted. This is site is a best example for the Continuation of Cultures form Neolithic to Megalithic affiliation.³



Fig1:Mr.K.LingannaSwami,NearNemakallu.

Fig - 2 : In this figure group of animals are depicted in the form of engravings and bruising. These total figures were depicted on a granite boulder, but the boulder had splintered in to two major pieces, and again huge piece broken again. In this figure there are number of bison's and bulls are represented. Among bison's some of having long horns and some of having short horns. Among bulls some are humped bulls are noticed. These all figures are looking like jungle gathering, one of the bison depicted very nicely represented with showing clear body parts , face, horns, tail, legs, and even the artist shows like the bison turn her neck back and looking to other animals.



Fig2:Groupofanimalengravings, Nemakallu.

Fig - 3 : This figure was depicted on top of a dyke boulder. In this figure there are group of animals are represented. Among the animals mostof the animals are humped bulls, and also 1some remain animals, and in the centre of the figure there is a lion or a tiger is visible. If we observethispicture closelythisscenelikinglike a tigeror alion wastryingtohuntremain all animals including of humped bulls trying to escaping from tiger or lion attack. In this figure two humped bulls are likingbackside with bent their necks. The artist shown these two humped bulls in one figure, two humped bulls are opposite to each other and both bulls are looking in same direction, and both bulls hump was joint with each other. The artist present his highly creativity with 3.d presentation, overall this picture was represented like a tiger or lion hunting remain animals in jungle.

If we observe this figure we can understand that the artist had a good knowledge about the physical features of animals, like in this figure artist shown a tiger, a hyena and group of swamp deers, and normal deers, with their perfect physical features, even the artist shown the mental characteristics of animals, here all animals are in a type of feeling like tiger and hyena are in hunting position and all deers are fearing about attacking tiger and hyena.

All these animals are raised their tails, where as if theyare beingin normal position their tails maybe in felled to earth, but here all animals tails are raise, even these miner things the artist had shown in his creativity.

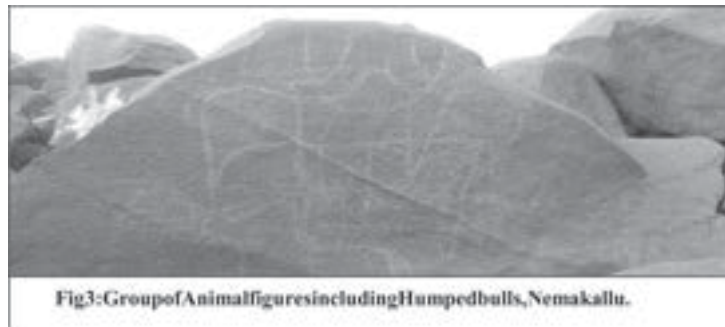


Fig - 4 : This figure was depicted on a dyke boulder, on this boulder number of animal gathering was depicted with swamp deers were hunting by a tiger from one side and a hyena from another side. In this figure we can see number of swamp deers including normal deers, swamp deers having twelve horns on their head where as normal deers have only two horns on their head. In this figure we can observe both types of deers. In this figure artist shown his knowledge of characteristic behaviors of animals, as the deers are raised their tails and running with fear of attacking by tiger and hyena from two sides. Among deers some deers looking back with turn their necks to back side, some deers are running, and some more deers are jumping.

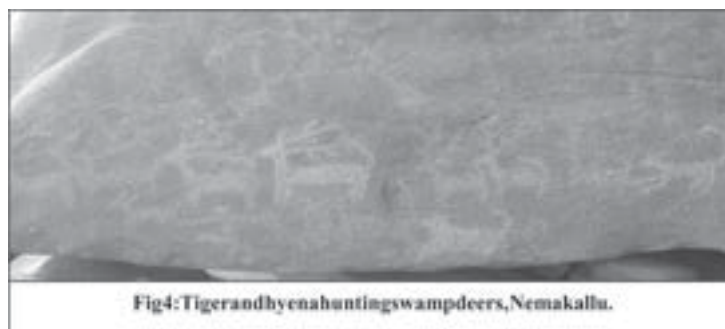
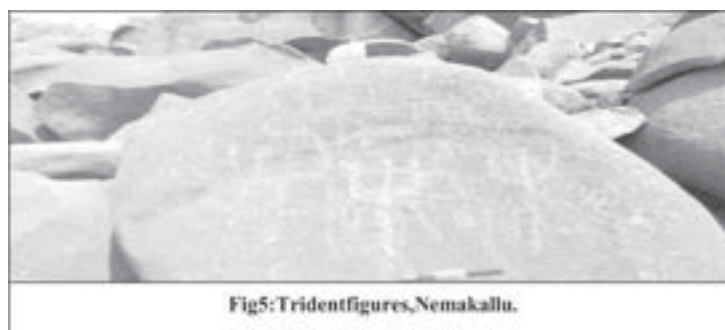


Fig - 5 : This figure was depicted on a dyke boulder with represented with tridents. Tridents are very common in the time of Megalithic period. Among the symbols depicted, the most interesting shows a circle with a trident. This symbol appears to be the hall mark of Megalithic petroglyph Art, although it is not totally absent in the painted forms. At Mudumula, Chagatur, Naidupalli and Budigapalli, this symbol is found either on Megalithic burials or in the rock shelters close to them. At Naidupalli, it occurs in a variety of shapes and sizes. That the symbol has religious/Cultic significance is implied in one composition in which several human figures are shown dancing in front of this circle with a trident symbol. In another depiction, this symbol is transformed in such a way as to look like an anthropomorph.⁴



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THE EVOLUTION OF SELECTED HANDICRAFTS IN ANDHRA-PRADESH

Dr.D.Rajyalakshmi

Head.Dept. ofHistory,AG&SGS Degree College,Vuyyuru,Krishna (Dt), Andhra Pradesh

Andhra Pradesh's myriad craft traditions and living craft skills are, generally acknowledged as living links to the past and as a means of preserving cultural meaning into the future. Andhra Pradesh is the treasure of fascinating Handicrafts, each unique in their style, concept, form and expression, that has made a name for themselves the world over. The evolution of design, color and form embodied in handicrafts is a story of experiment and evolution through centuries, perfected through the passage of time. The estimated number of artisans in Andhra Pradesh is 2.08 Lakhs and the annual production capacity is 570 crores. Though their contribution to the exchequer as well as to the Indian culture presents a rosy picture, an observation of the socio-economic and working conditions of the artisans in the country leaves much to be desired. The paradox of talented artisans living in unrelenting poverty while their products support a flourishing export trade is the result of the complex, diverse, and pervasive problems that affect the crafts sector in India. Some of the problems are related to the changing context of consumption; others to the social and economic problems of craft communities.¹

Handicrafts in Andhra Pradesh

Andhra Pradesh has a history of rich and diverse cultural tradition. The people of Andhra Pradesh have patronized a host of arts and crafts which not only enriched the milieu but also kept the traditions alive through the ages. Andhra Pradesh is the treasure of fascinating Handicrafts, each unique in their style, concept, form and expression, that has made a name for themselves the world over. The evolution of design, color and form embodied in handicrafts is a story of experiment and evolution through centuries, perfected through the passage of time. The artisans still make these extraordinary handicrafts with dexterity. Right from earlier ages, craftsman of the state have earned name and fame for their exceptional skill in various areas of craft making, and the magic of hands have been passed onto the present generations from their forefathers. When the skills were transferred down the ladder, with era, new styles and designs got imbibed in the making of these craft items and due to this, not only do we get the contemporary items, but one can still see the age old works in one form or the other.²

Kalamkari : Ancient to Modern

Kalamkari is an ancient Indian art that originated about 3000 year's ago.³ but it continued up to Medieval and Modern periods. In ancient times, groups of singers, musicians and painters, called

chitrakattis, moved from village to village to tell the village dwellers, the great stories of Hindu mythology. Progressively, during the course of history, they illustrated their accounts using large bolts of canvas painted on the spot with rudimentary means and dyes extracted from plants. Thus, the first Kalamkari had been born. In the same way, one can find in the Hindu temples large panels of Kalamkari depicting the episodes of Indian mythology, akin to the stained glasses of the Christian cathedrals. As an art form it can be seen in the wealthy Golconda sultanate, Hyderabad, in the Middle Ages. The Mughals who patronized this craft in the Coromandel and Golconda province called the practitioners of this craft "Qualamkars", from which the term "Kalamkari" evolved.⁴

Kalamkari or Qalamkari is a type of hand-painted or block-printed cotton textile, produced in parts of India and in Iran. The word is derived from the Persian words ghalam (pen) and kari (craftmanship), meaning drawing with a pen (Ghalamkar). The Machilipatnam Kalamkari craft made at Pedana near by Machilipatnam in Krishna district, Andhra Pradesh, evolved with patronage of the Mughals and the Golconda sultanate.

This rare art of printing on fabric is exclusive to only to two areas in Andhra Pradesh. There are two distinctive styles of kalamkari art in India - one, the Srikalahasti style and the other, the Machilipatnam style of art. The Srikalahasti style of Kalamkari, wherein the "kalam" or pen is used for free hand drawing of the subject and filling in the colors, is entirely hand worked. This style flowered around temples and their patronage and so had an almost religious identity - scrolls, temple hangings, chariot banners and the like, depicted deities and scenes taken from the great Hindu epics - Ramayana, Mahabharata, Puranas and the mythological classics. This style owes its present status to Smt. Kamaladevi Chattopadhyay who popularized the art as the first Chairperson of the All India Handicrafts Board. Only natural dyes are used in Kalamkari and it involves seventeen painstaking steps. The outstanding feature of Kalamkari (art with a pen) is the extensive use of vegetable dyes.⁵ Those in Machilipatnam of Krishna district have developed the art of creations through block printing.

The kalamkaris produced in these places are famous for Palampores (Flowered chints), which are usually used as curtains, bedspreads, table cloths, dress materials etc., The colors used in the Kalamkari craft are natural, fast colors derived from plants, barks, seeds, flowers, leaves and roots of various plants. These colors besides their artistic appeal add special durability to the cloth and are considered hygienic. Most of the artisans belong to Padmashali caste. There are around 1800 artisans in this craft and the amount of production is about Rs20.00 crores.⁶

Kalamkari art has been practiced by many families in Andhra Pradesh and over the generations has constituted their livelihood. Kalamkari had a certain decline, and then it was revived in India and abroad for its craftsmanship. Since the 18th century the British liked the decorative element for clothing. In modern times the term is also used to refer, incorrectly, to the making of any cotton fabric patterned through the medium of vegetable dyes by free-hand painting and block-printing, produced in many different regions of India. In places where the fabric is block printed the Kalam (pen) is used to draw finer details and for application of some colors.

Stone Carving: Ancient to Modern

The Stone Carving traditional in Andhra Pradesh dates back to the 2nd century BC when Amravati was an important Buddhist centre under the Satavahanas. Buddhists, Hindu and Islamic architecture in the region stand testimony to this craft. The state has a huge resource of stone; famous among them are the Cuddapah slate and Durgi stone. The granite available in Andhra Pradesh is locally referred to as Krishnashila, and is the main material used for stone carving. Largely temple-related sculpture-vigraha or idols, and architectural elements such as lintels and pillars are carved in these clusters. The quality, scale and range of architectural carvings in Allagadda are extensive and are comparable to established centers of stone carving, as in Mamallapuram in Tamil Nadu.

In South India, the carvings of Mamallapuram dating ancient to early medieval ruled by Pallavas, and later by the Cholas. The Pallavas of Kanchipuram, the Cholas of Thanjavur and Sri Krishnadevaraya and his successors of Vijayanagara Empire in the 14th and 15th centuries, were all great patrons of Tirupati temple. Tirupati region is rich in temples and it is no surprise that Tirupati evolved into a cultural laboratory, where new arts and crafts are tested and polished and Stone sculpture is one.⁷

In Durgi, a village of Guntur district, due to the soft nature of the Durgi stone, sculptures are relatively smaller in size ranging between 6 to 12 inches and are not installed in temples. In Tirupati, cultured marble casts, though not indigenous to the region, have been introduced as a substitute for stone. The idols are smaller in size and cater to the pilgrims. Fine chisels are used in Durgi for detailing the soft sandstone.

The master craftsman passes on his knowledge according to the *vaastuvidya* tradition wherein the guru, master, guides his apprentices with spiritual and practical knowledge of the craft.⁸

Kondapalli toys: Medieval to Modern

The small village of Kondapalli located at a distance of just about 25 km from Vijayawada, one of the major commercial centers of Andhra Pradesh would have faded to oblivion but for two reasons. One of them is definitely the skills displayed by the craftsmen of this village in the production of Kondapalli Toys and the other is the beautiful fort that is located within it. Kondapalli toys stand apart since the craftsmen specialize in regional themes taken from their immediate surroundings and the toys are made into sets of various sizes. The craftsmen belong to the Aryakshatriya community and toy-making is a hereditary occupation for them. The toys are small, mostly narrative, archivist and lively. Every small detail is meticulously carved and painted. The limbs are carved separately and later assembled. The toys are made of seasoned *tella poniki* wood, which is lightweight and easy to carve. Mythology, rural life, birds and animals are the main themes. Toys representing women drawing water from a well, snake charmer, *ambari* elephant with a mahout, potters, and mythological figures such as Krishna and Dasavtara sets are also popular. Oral accounts suggest that artisans from Rajasthan were called to Kondapalli by a Zamindar, during the rule of Krishnadeva Raya in the 16th century Painted camel.⁹

Kondapalli toys have carved a niche of their own in the world of handicrafts. Nimble fingered artisans carve with aplomb, as characters emerge and evolve from light soft wood. The wooden piece is heated to make it moisture free. Different parts of the image are carved separately. They are then glued together with an adhesive made of crushed tamarind seeds. Both water and oil colors are used to paint the toy or figurine. Painting is done with soft and thin paint brushes made of goat's hair. The toys depict scenes from actual life, animals and rural folk life.

There are several processes involved in the making of Kondapalli Toys. In fact it is very interesting to watch these beautiful toys being made. The craftsmen first carve the *Puniki* wood to give it the shape of a toy. One is amazed to learn that this white colored wood is specially grown in and around the village of Kondapalli for producing the Kondapalli Toys. The wood is stuffed with sawdust and tamarind seed paste. When the right shape has been given by chipping the surface, the toys are painted. The Kondapalli Toys which are made for the international markets are painted with the traditional vegetable dyes. If the Kondapalli Toys are made for the domestic market, oil paints are generally used and if they are being made for a special occasion then enamel paints are used.

The colored toys look very beautiful and no one can resist the temptation to purchase one or two as ornamental pieces. At a time when the traditional crafts of Andhra Pradesh are struggling for existence, it is very encouraging to know that the demand for Kondapalli Toys are in rising demand in national and international markets. The price of the Kondapalli Toys is pleasantly surprising. Apart from the village of Kondapalli, they are found in state emporiums and in handicraft exhibitions held in various

parts of the state. The Kondapalli Toys in the form of palanquin bearers, caparisoned elephants and farmer couples are aesthetically appealing and provide valuable insight into the culture of the state as well. They are indeed very admirable.

Machilipatnam Dye Painted Fabrics: Post Medieval to Modern

Machilipatnam located on the coast of Andhra Pradesh, is the headquarters of the Krishna district. The rivers Krishna and Godavari renders the region very fertile. The coastal area around Machilipatnam, known as the Coromandel Coast used to be famous for the export of Chintz, floral, dye-painted fabrics. The accounts of early Arab travelers describes the port of Machilipatnam where ships of many nationalities lay anchored in the harbor waiting to pick up the choicest of hand-woven and printed fabrics, which they traded in the Far East for spices. A flourishing trade in vegetable dyed textiles existed between the Golconda region and Persia for centuries. In the 16th 17th and 18th centuries, the Coromandel Coast, with Machilipatnam as its trade centre, was a chief producer and exporter of 'tree of life' kalamkari, dye-painted textiles to western Europe.

The fabrics were referred to as kalamkari as earlier the mordant was painted with a kalam, pen. These were replaced by block printing in the 19th century, creating more repetitive surfaces such as borders, a field of scrolling florals and a central medallion (lotus), or Prayer mats which were exported to Iran. Bed covers, linen and clothing for men and women were exported to Europe. Locally, kalamkari skills were used for producing prayer mats, and kanat or tent covers used by the Mughal rulers during their Encampments. Blocks were made from seasoned teak wood and designs carved in relief by skilled artisans in Machilipatnam, Pedana and Vijayawada. Block printing was labour intensive and comprised several stages: preparing the cloth by bleaching, washing and dipping in myrobalam solution, printing with iron mordant (black color) and alum mordant (red color), dyeing in alizarin, starching cloth and painting yellow color with a kalam, finally processing in alum solution for fixing all the colors. Red was derived from the chay root found in the sandy soils and was known for its long lasting quality.¹⁰

Metal Handicrafts: Medieval to Modern

The earlier products made out of bronze include the utility items like utensils, statues of Gods and Goddesses besides various other decorative items. The manufacture of household utensils in gold and silver is restricted to a few centers since the demand is comparatively limited but that in brass and copper forms an extensive industry all over the country. Each of the states has two or three centers noted for their copper and brass ware and accordingly, a corresponding number of widely different art conceptions are practiced in the ornamentation of these metals.¹¹

The metal craft of Andhra Pradesh has a rich variety and has a rich tradition of metal craft. The artisans of Andhra Pradesh use different metals including brass, alloy, silver etc for creating metal wares that have a huge impact on human fancy. The elegant creations carry the theme of ancient legends and are extensively used in plaques, containers, vases and other items.

The metal craft of Andhra Pradesh has a trenchant style that is viewed in the different forms of creations as well as its varying craftsmanship. One of the most famed metal crafts of Andhra Pradesh is Bidri craft which originated in Bidar, a district of the Bahmani kingdom founded in the 14th century. This craft is said to be the amalgamation of the Mughal and Iranian culture. As the exquisite beauty of Bidri craft had a beguiling effect on the mind of the then Sultans who decided to incorporate this craftsmanship in Indian traditional crafts also brought the master artisans from Iran and employed in the job of furnishing and decorating the royal palaces and havelis. Hailing from the city of Hyderabad, the metal craft basically involves exquisite silver inlay on metals. There are many legends related to its entry and exit into the country and then to Andhra Pradesh. The basic material used in Bidri ware is an alloy of zinc and copper and the designs are engraved on the created items in pure silver. The craft of

Bidri needs to follow a series of procedures and when the article is prepared finally it is given the glitz of a proper metallic look.

Clusters for Bronze casting in Andhra are located in the belt between Tirupati and Chittoor: Dornakambala, Tiruchanur and Chittoor. Dornakambala is known for its miniature idols which are mass produced and sold at pilgrim centres. Tiruchanur and Chittoor clusters are known for lost wax casting in bronze. Details like ornaments are only modeled in the outline and are chiseled after the metal is cast. The craftsmen are also proficient in techniques that involve repose work on sheet metal. To gain proficiency, the craftsman has to undergo training in drawing, knowledge of iconography, learning shlokas (verses) to know the bhava (expressions), working on the wax model to gain confidence about the form and details. The crafts are strictly governed by the canons of iconography and iconometry. They are well versed in many south Indian sculptural styles such as Hoysala, Chola and Vijayanagara styles. Being a traditional craft, the products are religious in character.¹²

The famous bronze idols created with metals are based on the verses from the Shilpashastra which are termed as 'dhyana'. These verses instruct the craftsmen about the physical measurements, proportions, description of the deity, characteristics, symbolism maintaining the aesthetic appeal. Another excellence of artifacts of metal craft of Andhra Pradesh is the Budithi Brassware which is said to be originated from a small village called Budithi in central Srikakulam, Andhra Pradesh. This particular craftsmanship includes creating splendid shapes out of alloys involving the modern as well as antique styles.

In the middle ages, brass craft also flourished on a grand scale throughout the orient. Central and south Indians temples contain many fine brass including large and small Buddhas. Some of the immense Buddha's and bells that can be found in India, China have caused artisans many headaches, but once successfully cast, they proved to be durable, having survived to this day. The temple of Anandanilayam at Tirumalai, India is unique in the sense that it foreshadows modern trends. This Temple is entirely sheathed in brass sheets containing elaborate hand-wrought ornamentation. It presenting parallel to the use of brass wall sheathing on a number of today's buildings.¹³

India is the largest brass-making country in the world. This art has been practiced in India for over 5 million years.¹⁴ In the field of brass work a variety of styles are seen in different parts of India.

Wood carving: Post Medieval to Modern

The range of wooden crafted products in Chittoor consists of idols, carved wooden furniture, wooden panels and simply fashioned articles such as combs and white wood bird figures. Raw material is available in the surrounding forests of Tirupati and Sri Kalahasti. Red Sanders, Rakta chandhanam, grown around Tirupati and other local timbers are used. A characteristic feature of wooden products in Andhra is the softness of the wood varieties used in Kondapalli and Etikoppaka toys.¹⁵

For more than 225 years, wooden wares of every day –use like containers to measure grain, both for farms and households, for the entire Southern India.¹⁶ The origin of the Etikoppaka Wooden Toys is traced to the neighboring Nakkapally village, before it Spread to Lacquer toys of Etikoppaka in Visakhapatnam, its present home for nearly eighty years, The Proximity to the forest area with plenty of yield of 'Ankudu Karra', a light species of wood, mainly prompted the concentration of this craft in Etikoppaka, even though there are small pockets of craftsmen in this line in other places also.

The products of this craft are colorful and characteristically Indian and these include models of kitchen utensils, birds, fruits, vegetables, temples, houses, carts, railway engines and many other items that could rouse the curiosity of a child. In recent decades the craftsmen have evolved new items of house decoration such as vases, bead-screens, mirrors and stools, besides articles of educational interest.

Most of the articles in this craft are turned out of lathes. This is why the products are also called turned toys. This is followed by, application of lacquer in a wide range of colors that lend beauty and appeal to the articles. The families of artisans prepare colored lacquer sticks by adding powder colors to shellac while it is heated.

In wood carving at Sri Kalahasti the craft has been practiced by Acharya families who branched out from Madhavamala, near Tirupati, Tiruchanur and Madhavamala are noted for the production of religious carvings and dolls. Carving of temple chariots was also part of the tradition. The sthaphathi in Sri Kalahasti are proficient craftsmen.¹⁷

The temple town of Sri Kalahasti has a long and fruitful artistic heritage as it is home to many crafts-Kalamkari, stone sculpturing and wood carving. Wood carving is done in the villages of Pallamala, Bonupalle, Kanchanapalle, Sri Kalahasti, Bandarupalle, Pataveerapuram, Renigunta, Sayagunta and many other villages in the vicinity using Neem, Mango, Chemmachinta, Ponniki, Teak, Red Sander and Sandal wood. The theme has been traditionally religious with mythological figures, and not much has changed even now. Ashtavinayaka, Ashtalakshmi, the Ramayana and the Mahabharata are the popular subjects.¹⁸

Tirupati & Tiruchanur Toys

The craft of making toys out of red sander ('Rakta Chandanam') had its birth just about one hundred and fifty years back in the Yogmallavaram village (Chittoor Dist.) near Tirupati and gradually spread to Tiruchanur, and other villages in the vicinity. Edalacheruvu, Madhavamala and Gundrallametta villages are the other important seats of this craft. Traditionally Tirupati town, as the main pilgrim centre, has provided a secure market for the products of this craft. Red Sander is a hard species of wood with a charming natural (red) colour of unique visual attraction. The intricacy of skills involved in handling this wood marks this craft from other centers of toy making in Andhra Pradesh like Kondapalli, and Etikoppaka, where lighter species of wood are used with comparative ease in handling. Tiruchanur toys also differ from the other toys in that the natural colour of the wood is retained and they are not painted, but are delicately carved into most intricate patterns. The products of this craft consist of human figures and models of gods and goddesses, mythological and contemporary themes'.¹⁹

Narsapur lace Makers: Post Medieval to Modern

The existence of Narsapur dates back to 1173 A.D. Dutch people landed in Narsapur in 1626. Narsapur used as a port by the Dutch and ships and boats were built here. It was noted for its ship building activity and some of the Europeans also were customers at this place. Even, though big ships are not built, the craft is still kept up here by building small boats. In 16th century, Portuguese established their own factory which remained as a trading centre for few years. In the 18th century, Narsapur became an important trading port. From this port, the forest production like teak was exported to other regions.

Veenas of Bobbili: Modern

During the 19th century Sarvasidhi Achyutha Narayana one of the craftsmen and grandson of Sarvasidhi Acchanna, told that they belonged to the Viswa Brahmin community, invented the Bobbili Veena during the reign of Raja Ravu Venkata Kumar Krishna Ranga Rao, the 12th king of the kingdom of Bobbili in Vizianagaram district of Andhra Pradesh. The Bobbili kings used to import veenas from Thanjavur in Karnataka for music concerts in their court. One fine day, the king told to my grandfather to make a veena in Bobbili itself. My grandfather created the instrument and presented it to the king, who was very pleased and asked him to continue the work. My grandfather used to make veenas and the king used to present them as gifts to his guests. Since then, the royal instrument has come to be known as the Bobbili Veena.

The Bobbili Veena bagged the GI tag in 2011 after I lobbied with the government for the same. Musicians like Vaasa Krishna Murthy and Vaasa Sambamurthy from Visakhapatnam city and Emani Sankara Sastry and Challapally Chitti Babu from the state first brought international recognition to the Bobbili Veena by using only this particular veena during their concerts. Such was its hold that in the 1950's and 60's, some film music directors used to play only the Bobbili Veena. Later, in 2000, the then chief minister N Chandrababu Naidu gifted a Bobbili Veena to former US president Bill Clinton during the latter's visit to Hyderabad. I was very happy as the veena was made by me. The Bharat Cultural Integration Committee and Madras Telugu Academy regularly present Bobbili Veenas as mementos during their cultural shows and festivals.

Our forefathers, particularly Sarvasidhi Appala Swamy and Sarvasidhi Veeranna (younger brothers of my father Lakshmana Swamy), started making veenas for commercial purposes from the 1950's. They even started a cooperative society, Sharada Veena Society, in 1959 at Gollapalli, 20 kms away from Bobbili. Later, the state government changed it to Craft Development Centre in 1994. In the beginning, each professional veena was priced between Rs 40 and Rs 50, but is today sold for anywhere between Rs 13,000 to Rs 15,000 depending on its size and quality.²⁰ Sarvasidhi Achyutha Narayana still keeps busy crafting these unique musical instruments at the age of 76 and guides the next generation in the art.

Wooden Cutlery of Udayagiri: Modern

Udayagiri is well known for the carved wooden cutlery such as forks, spoons and knives. The craft is a hereditary occupation and the whole family is involved in the craft. The most commonly used material is the nardi wood and the other woods used are devadari, bikki chakka and kaldi chakka. The carving is done on the handle; holes are drilled according to the pattern of the design and files are used for finishing. The smaller spoons or the pallis are made out of nardi and bikki wood. Bigger spoons and forks are made out of harder wood called kaldi. They are used to serve curry and rice. The decoration on the handles is made by drilling holes according to the pattern and finishing with files. Although it would appear to be made using a fret saw, the cutout patterns are done entirely by drilling and filling.²¹

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BIO-DIVERSITY AS REFLECTED IN THE SRI DHARMALINGESWARA DEVASTHANAM – PANCHADHARALA

P.M. Sarat Kumar

Research Scholar, Department of History, Central University of Tamil Nadu,
Thiruvarur, Tamil Nadu

Introduction

Nestled in the serene landscapes of the Visakhapatnam district, the Dharmalingeswara Temple in Panchadharala is not only a site of spiritual significance but also a remarkable haven of biodiversity. This Historic temple, surrounded by lush greenery and diverse ecosystems, offers a unique blend of cultural heritage and natural beauty.

The rich biodiversity in and around the temple grounds is a testament to the harmonious coexistence of human spirituality and the natural world. From endemic plant species to various fauna, the temple's environment serves as a microcosm of the larger ecological treasures in Andhra Pradesh. This paper aims to explore the intricate web of life that thrives near Dharmalingeswara Temple, highlighting its ecological importance and the need for its conservation amidst growing environmental challenges.

About the Temple

It is located at a distance of 10 km to the Northeast of Elamanchili, Ramabili mandal of Anakapalli (Erstwhile Visakhapatnam District, in detail)¹ The Panchadharas or Five Springs are the underground springs of a hill known as Phanigiri.

The Elamanchili Vishaya were part of the Kalinga desa. The Kalinga desa were divided into Uttara Kalinga, Madhyama and Dakshina Kalinga. The present-day Anakapalli(Erstwhile Visakhapatnam District) was called Madhyama Kalinga during medieval times. Elamanchili Vishaya, after the Kalinga war transferred from the Kalinga to Mauryans, later to the Andhra Satavahanas where surrounding places of Elamachili reveals the prominence of both the Jainism “Peddapadu, Chintapadu and salepadu”, and the Buddhism in Bojjanakonda(Anakapalli), Hariti and Nagini near the village limits of kokkirapalle, of the Elamanchili.

The region of Elamanachili Vishaya got into prominence from the time of the Chalukyas of Vengi. During the civil war of Vengi Chalukyas, Elamanachili became a safe hideout for the Kokili Vikramaditya who lost in the inter-dynastic conflict and settled in Elamanachili. According to Munjeru Grants, his successor ruled the region for four generations. Later with the rise of Eastern Gangas, Elamanchili Vishaya became a shifting corridor between the Eastern Chalukyas and Eastern Gangas. It shows the political instability of the region. Up to the 13th century, no dynasty brought serenity to Elamanchili. The Chalukyas of Elamanchili backed the entire credit and established their kingdom with Elamachili as headquarters and ruled from the 13th century onwards.

There were many inscriptions inscribed on the temple walls and pillars of Dharmalingeswara Devasthanam and contemporary inscriptions from Simhachalam, Palakol and Draksharama. Were given the chronology of the Chalukyas of Elamanchili.

There were 17 inscriptions available in different locations on temple premises. They were written in Sanskrit, Telugu and a combination of both Sanskrit and Telugu which is such a piece of valid information and enables us to reconstruct the history of the temple, Chalukyas of Elaminchili and the history of Kalinga desa. Besides, the Archaeological, literature played an important role in the reconstruction of the history of Chalukyas of Elamanchili. The prominent literary works “Kavyalankarachudamani” of Vinnakota Peddayya and “Sasyanandam” of Donaymatya provide valuable information about them.

The antiquity of the temple is obscure and its origin is shrouded in mystery (Veerabhadra Rao 1989) According to Sthalapurana – From the Epic of Mahabharata, after killing the Bakasura- -Bhima to get away from sin, Dharmaraja came along with his wife Drapudi to Phanigiri and performed a yaga – installed a Shivalinga known as Dharmalingeswara svami.

According to Markandeyapurana – During the great struggle between the Yamadharmaraja and Markendya the child Markendya with the help of lord siva, was able to defeat the Yamadharmaraja in the battle of life and death. Later on, with the advice of Narada Maharshi – Yamadharmmaraja installed his master at the Panchadharas, located at the foothill of Phanigri. Lord Siva was pleased with his penance and restored his position. Since then, the temple has become Yama dharma-linga worshipped. Later it was popularised as Dharmalingeswara.

According to legend – Lord Sri Vara Lakshmi Narashima Swamy before settling on Simhachalam Hill stayed here for a while as a part foot-print on the backside of the panchadharla bathing ghat.

The Earliest Inscription of the temple traces back to 1403 A.D. issued by Chodanrupa king of the Haihaya dynasty. It is a Sanskrit Inscription and speaks about the construction of the Eastern entrance of the Dharmalingeswara temple. The temple got its prominence during the rule of Visvesvaradeva and Narashima Deva. From the inscription, it is evident that the Dharmalingeswara temple existed even before 1403 A.D. Both the Literally and Archaeological sources are limited in tracing the origin of the Dharmalingeswara temple and we are unable to conclude with a single opinion. After analysing the inscription it's evident that the temple evolved over a while with subsequent donations and by enriching its architecture.

Importance of the Temple

Since the Madhyama Kalinga acted as a buffer state between the Eastern Chalukyas and Eastern Gangas. In general, temples are regarded as the mirror of contemporary life. To understand the life, culture and importance given to biodiversity as depicted in the temple art and architecture. (Veerabhadra Rao)

Prominent scholars, like Kolluru Suryanarayana and Veerabhadra Rao, have compared Dharmalingeswara Temple to other significant temples like Bhimesavaram and Mukhalingam

Bhimesavaram - Located in the West Godavari district, Bhimesavaram Temple is known for its grandeur and architectural splendour. Comparisons with Dharmalingeswara highlight the latter's unique blend of styles and its intricate carvings.

Mukhalingam - Situated in the Srikakulam district, Mukhalingam Temple is another architectural gem. The parallels drawn between Mukhalingam and Dharmalingeswara emphasize the regional variations in temple architecture and the shared cultural heritage.

It is an admixture of the Orissan influence and Chalukyan influence on both sides (Veerabhadra Rao). One of the earliest Saiva centres of Visakhapatnam District.

A unique feature of the Dharmalingeswara Temple is its proximity to five natural springs, which gives it the name “Panchadharala” (Panch means five, and Dharala means streams) ... (See, Plate no 3). These springs hold significant religious and practical importance - The five springs are considered sacred, and their waters are used for various religious rituals and ceremonies. Devotees believe that the springs possess purifying properties, making them integral to the temple’s spiritual practices.

The Dharmalingeswara Temple was constructed by various rulers of the Chalukyas of Elamanchili, a dynasty known for their patronage of art and architecture. The Chalukyas were instrumental in blending different architectural styles, resulting in a unique structure that reflects the cultural amalgamation of their era.

Sl. No	Name of the Ruler	List of Constructions Note
1).	Visvesvaradeva	Construction of Kayanamandapa
2).	Nrisimhadeva	His wife Virambika constructed Antarala Mandapa, MukhaMandapa, Mahanasagriha(Kitchen), Western Entrance in Dharmalingeswara, Veerasagara (Panchadharala Bhushanam)
3).	Kumara Erramanayaka	MahaMandapa/AsthanaMandapa
4).	Sridhara Rajanarendra	Sikhara at Southern Entrance – ArdhaMandapa
5).	Hari Narendra	Pillared Kalyanamandapa (Panchadharala Puskarini)
6).	Chodanrupa of Halhaya Family	Eastern Entrance - Ardha Mandapas
7).	Uncertain *Probably Visvesvaradeva or Nirshmadeva	Natyamandapa ²

The Chalukyas’ support for temple building and the arts is evident in the temple’s detailed carvings and sculptures. Their contributions helped in creating a cultural and spiritual landmark that has endured through the centuries.

About Biodiversity

A rich biodiversity sustains a healthy ecosystem in which the different interdependent species promote the overall evolution of life on the planet (Frawley David) Biodiversity, the variety of life forms on Earth, encompasses all species of plants, animals, microorganisms, and their ecosystems. This rich diversity is not only vital for maintaining ecological balance but has also been a profound source of inspiration in art throughout history. Artistic representations of biodiversity highlight the interconnectedness of all life forms and underscore their significance in culture, spirituality, and human identity.

The need for an integrated approach to the conservation of biological and cultural diversity has been acknowledged in the Millennium Development Goals (MEA 2005) Biodiversity is deeply embedded in mythological and religious narratives. Hindu temples, like the Dharmalingeswara Temple, often depict a variety of animals and plants that hold religious significance. Nandi (the bull) represents Lord Shiva, while the snake symbolizes protection and rebirth.

UNEP's (2007) flagship report, Global Environment Outlook. This describes biodiversity as encompassing "human cultural diversity, which can be affected by the same drivers as biodiversity, and which has impacts on the diversity of genes, other species, and ecosystems" (UNEP, 2007) Biodiversity plays a crucial role in various rituals and traditions. Artistic depictions of animals and plants in ceremonial objects and temple decorations reflect their importance in these practices.

From cradle to cremation, Hindus have long had a palpable, organic connection with nature (Narayana Vasudha, 2001) we know that the environmental problems facing India are tremendous, but there is also no doubt that religion is a potential resource for raising people's consciousness about these problems. All lives, human and non-human are of equal value and all have the same right to existence (Negi, Chandra 2005)

The Hindu belief in the cycle of birth and rebirth, where a person may come back as an animal or a bird, gives these species not only respect but also reverence (Negi, Chandra 2005) Artistic depictions of biodiversity help educate people about different species and their roles in the ecosystem. They raise awareness about the importance of conservation and the beauty of the natural world.

Biodiversity as Reflected in sthe Sri Dharmalingeswara Devasthanam

The biodiversity around Dharmalingeswara Temple is not only ecologically significant but also deeply intertwined with the cultural and spiritual life of the local community. The sacred groves and plants are integral to various rituals and traditions, emphasising the harmonious coexistence of nature and spirituality. Temples are now at the forefront of reforestation movements, urging devotees to plant saplings (Narayana Vasudha) Tirumala -Tirupathi Devasthanam started the Vriksha Prasada Scheme. Importance of local ecological knowledge

Cultural understanding of the environment can give rise to sustainable management practices and in-depth knowledge about species requirements ecosystem dynamics, sustainable harvesting levels and ecological interactions. The Geographical nature of the region and the continuous flow of water from the under layers of the hill are probably responsible for the construction of a temple (Veerabhadra Rao 1989).

Panchadharala Pushakrini – The Dharmalingeswara Temple in Panchadharala, Visakhapatnam District, is not only a revered spiritual site but also an exemplar of medieval engineering prowess, one of the most remarkable features of this temple is the Panchadharla Pushkarini, a sacred water tank that has been a vital source of water for the local community (see, Plate No 3). "It faces the south and the three walls (Eastern, Western and Northern) are located adjacent to the lower levels of the hill" (Veerbhadra Rao). The technology and science involved in channelling water from the hills to the pushkarini demonstrate the ingenuity of medieval water management systems.

It is a testament to the advanced hydraulic engineering techniques used by medieval builders. This tank is fed by a natural spring, skillfully channeled from beneath the nearby hills. The construction and maintenance of this water system might involve several scientific and technological principles. Modern-Day Utility - Today, the Panchadharla Pushkarini remains a crucial resource for the local community. The water from the tank is used for various purposes like Drinking Water, Cooking and Domestic, Agricultural use in the 21st century.

Drinking Water: The naturally filtered water is pure and safe for drinking, serving the daily needs of the village and surrounding areas.

Cooking and Domestic Use: Residents rely on the pushkarini for cooking, bathing, and other household needs, underscoring its importance in their daily lives.

Agricultural Use: The water is also utilized for irrigating small-scale agricultural activities, supporting the local economy and food security.

The pushkarini is not just a utilitarian feature but also holds cultural and religious significance. It is an integral part of the temple rituals and festivals, where water from the tank is used in various ceremonies and offerings. "The devotees pour the water on the linga after taking a bath in the dharas and to the east of the Radha Madhavaswami temple, the water of the panchadharala pushkarini flows to the outside which is a sacred place to people, in which they mingle the remains of dead men. In this connection, it is believed to be compared with Ganges of Banaras" (Veerabhadra Rao, 1989). The presence of the pushkarini has fostered a sense of community, with residents coming together to maintain and celebrate this precious resource.

The temple is surrounded by lush greenery, featuring various plant species. The flora includes, **Sacred Trees** - The temple grounds host several sacred trees like Peepal (*Ficus religiosa*) and Neem (*Azadirachta indica*), which are often worshipped and play a crucial role in the local ecology (See, Plate no1). **Medicinal Plants** - Numerous medicinal plants such as Tulsi (*Ocimum sanctum*), Aloe Vera, and various herbs are used in traditional healing practices. **Ornamental Plants:** The gardens around the temple are adorned with various ornamental plants and flowers like hibiscus, marigold, and jasmine, adding to the aesthetic appeal and supporting pollinators like bees and butterflies.

The geographical environment of the region with its wild forests is the inspiration for these motives and variegated creepers. The thick foliage of the forests and different animals, furnish the various motifs of art (Sundaram K., 1969). Both the Kalyana mandapas, one at the Entrance of the temple and the other biggest located in the south-west of the temple and facing east is the biggest of all Mandapas (Veerabhadra Rao 1989) stood as a testament to the architectural and artistic excellence of the period. One of its most remarkable features is the intricate depiction of squatting lions and elephants, symbols of power and prosperity, carved into its pillars and bases.

The squatting lions and elephants are strategically carved into the pillars and bases of the Kalyana mandapas. Their detailed and life-like representations not only serve decorative purposes but also enhance the structural aesthetics of the mandapa. These sculptures are a prime example of the skilled craftsmanship of the 15th-century artisans. The figures are carved in high relief, creating a three-dimensional effect that makes them stand out from the background and the artisans paid great attention to details such as the texture of the lions' manes and the elephants' skin, (See, Plate no 5) showcasing their ability to render realistic forms and the sculptures are proportionately balanced with the overall architecture of the mandapa, ensuring visual harmony and structural integrity.

The Natyamandapa, located at the northwest corner of the Temple, presents an architectural mystery with no clear evidence regarding its exact date of construction or the identity of its creator. Despite this, its artistic features are remarkable.

The Pillars of the Natyamandapa are adorned with Gaja vyalas, which were popular in Medieval Orissa art, mythical creatures that combine elements of elephants (gaja) and lions (vyala) in an act of overthrowing (Veerabhadra Rao 1989, see, plate no.4). These pillars are marvellously decorated with floral designs and intricate carvings, reflecting the biodiversity and richness of the art. The gaja vyala figures represent a blend of strength and grace, embodying the qualities of both elephants and lions. These mythical creatures are often depicted in dynamic poses, adding a sense of movement and vitality to the structure.

The intricate floral patterns carved into the pillars enhance their visual appeal and symbolize growth, fertility, and the interconnectedness of life. They are the most common motif decorations in the temples of Panchadharala. Creepers were the most common leit motif – a representation of vegetable life

with horizontal bands and sometimes in vertical rows. Jiva Latha – it's a creeper with regularly curving tendrils to form circles and contains birds and animals. Especially from the Natyamandapa pillars were able to find it in horizontal patterns carved on the sides of pillars with various animals and birds like elephants, bulls, boars, swans peacocks etc., (Veerabhadra Rao 1989) these designs reflect the artisans' keen observation of nature and their ability to translate it into stone.

Lotus – a symbol of purity, enlightenment, and rebirth in Hinduism, is prominently featured as the capital of the pillars and as a decorative element on the flag post, or dhwaja stambha, within the temple complex.

The dhwaja stambha, or flag post, (See, plate no 6) is an important element in Hindu temple architecture, symbolizing the temple's sanctity and divine presence. The decoration of the flag post with lotus motifs further enhances its symbolic significance. The inverted lotus on the flag post symbolizes the downward flow of divine grace and blessings. It marks the flag post as a conduit for spiritual energy, linking the heavens with the earth. The series of lotus motifs on the flag post creates a visual narrative of spiritual ascent and enlightenment. Each lotus in the series represents a step in the spiritual journey, guiding devotees towards higher consciousness.

Bull – a sacred animal to the Saivite devotees, because it is the mount of lord Mahesvara (Veerabhadra Rao,1989) Positioned usually in front of the Shiva linga, Nandi symbolizes devotion, strength, and virility.

In the temple of panchadharala, beautiful Nandi's, which are large and smaller in size are noticed. They all are decorated with a garland of bells. Some of them were in a state of ruined condition and a few of them were in good condition. The fine variety of Nandi is located on the pedestal of the mukhamandapa. It is richly decorated with bells and ornaments. It is quite natural, squatting on four legs and looking at his master. (Veerabhadra Rao) It represents the pastoral life and the agrarian economy, which have been the backbone of rural India. This symbolism ties the temple to the everyday lives of the people, highlighting the connection between spirituality and practical life.

Other Birds and Animals - Among the various elements depicted in the temple's architecture, the representations of animals and birds play a significant role in enhancing its symbolic and aesthetic appeal. Notably, the natyamandapa (dance pavilion) and the Artha mandapa (half hall) near the Pushkarini (sacred tank) feature exquisite carvings of mouse, snake, swans, and peacocks. Through their detailed and symbolic representation, these motifs contribute to the temple's role as a sacred space that celebrates both divine presence and the natural world.

The depiction of various flora and fauna within the carvings illustrates the artisans' appreciation of biodiversity. This integration of natural elements into the temple's architecture highlights the harmony between human creativity and the natural world.

Conclusion

The Dharmalingeswara Temple is a historical, cultural, and natural monument. Its unique blend of Dravidian and Orissan architectural styles, coupled with the sacred springs of Panchadharala, make it a distinctive landmark in Visakhapatnam District. The contributions of the Chalukyas of Elamanchili and the scholarly comparisons with other renowned temples underscore its importance as a spiritual and cultural heritage centre. The temple continues to attract devotees and scholars alike, serving as a beacon of religious devotion and architectural brilliance.

Panchadharla Pushkarini at Dharmalingeswara Temple is a remarkable example of medieval engineering and sustainable water management. Its continued use for drinking and daily needs by the

local community highlights the enduring legacy of the technological advancements of our ancestors. Preserving and maintaining this system not only honours our heritage but also provides valuable lessons in sustainable living and resource management for future generations. Nature offers a powerful antidote to the disconnect that so many of us feel from the natural world. Conservation and promotion of sustainable practices will emphasise spiritual connection, we need to rekindle our relationship with nature and recognise the profound wisdom and beauty that surrounds us. In doing so, we not only honour the Earth but also nurture our souls, finding solace, inspiration, and purpose in the embrace of the natural world.

List of Plates

Plate No:

1. Scared Tree
2. View of Panchadharla Pushkarini
3. Panchadharla Pushkarini – Kalyanamandpa (at the entrance of the temple)
4. Natyamandapa of Panchadharala
5. Kalayanamandapa - Inside temple
6. Flag post



Plate no 1



Plate no 2



Plate no 3



Plate no 4



Plate no 5



Plate no 6

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శ్రీశైల మహా క్షేత్రంలో నిర్వహించే బ్రహ్మోత్సవాలు

(SUMMARY)

డా॥ కత్తి వెంకటమ్మ

చరిత, సంస్కృతి, పురావస్తు శాస్త్రపీఠం, పొట్టిశ్రీరాములు తెలుగు విశ్వవిద్యాలయం
శ్రీశైలం ప్రాంగణం-518101, నంద్యాల (జిల్లా), ఆంధ్రప్రదేశ్.

శ్రీశైలం మహాక్షేత్రం (శ్రీపర్వత క్షేత్రం) భారతదేశపు దక్షిణ భాగాన గల ఆంధ్ర ప్రాంతంలోని అతి పురాతన శైవ పుణ్యక్షేత్రం. శ్రీశైల మహాపుణ్యక్షేత్రం ఆంధ్రప్రదేశ్ రాష్ట్రం, నంద్యాల జిల్లా, నల్లమల కొండలలోని అత్యున్నత తాలుకా నందలి నల్లమల అడవులలోని పర్వత శ్రేణుల నడుమ పాతాళ గంగ పేరుతో ఉత్తరవాహినిగా ప్రవహిస్తున్న కృష్ణానదికి కుడివైపున ఉన్నది.

భారతదేశంలో వెలసిన పన్నెండు జ్యోతిర్లింగాలలో మల్లికార్జునస్వామి స్వయంభూలింగం రెండవది గాను, అష్టాదశ శక్తి పీఠాలలో భ్రమరాంబదేవి ఒక శక్తి పీఠంగాను ఐతిహాసిక ఆధారాలు తెలుపుతున్నాయి. ఈ క్షేత్రంనకు తూర్పు ముఖ ద్వారంగా త్రిపురాంతకం, పశ్చిమాన అలంపురం క్షేత్రం, ఉత్తరమున ఉమా మహేశ్వరం, దక్షిణాన సిద్ధవటం ముఖద్వారాలుగా ఉన్నాయి. ఇవేకాక ఏలేశ్వరం, సోమశిల, సంగమేశ్వరం మరియు పుష్పగిరి క్షేత్రాలు కూడా ఉపముఖ్య ద్వారాలుగా ఉన్నాయి.

ప్రాచీన కాలం నుండి నల్లమల అభయారణ్యంలో వెలుపొందిన శ్రీశైల క్షేత్రం గూర్చి 13వ శతాబ్దానికి చెందిన పాల్కురికి సోమనాథుని రచనలైన పండితారాధ్య చరిత్ర, బసవ పురాణాలందు శ్రీశైలం చేరుకునే మార్గాలను గూర్చి పేర్కొనబడింది. ఇక్ష్వాకు రాజైన వీరపురుష దత్తుని శాసనంలో "శ్రీ పర్వతాధిపతి" అని చెప్పుకొనుటను బట్టి శ్రీశైలమునకు "శ్రీ పర్వతం" అని పేరునట్లుగా గమనించగలం. శ్రీశైల క్షేత్రమునకు శ్రీ పర్వతం, శ్రీగిరి, శ్రీశైలం మొదలగు నామాంతరాలు గలవు. శ్రీ అంటే బంగారం శైలం అంటే కొండ అని అర్థం. శ్రీ పర్వతం అనునది ప్రాకృత మరియు సంస్కృత భాష పదమని తెలియచున్నది. శ్రీ పర్వతం నల్లమల అడవులలో ఉండుట వలన ఈ అరణ్యమునకు కూడా ప్రాధాన్యత ఏర్పడింది. నల్ల అనగా "పవిత్రమైన" లేదా "మంచి" మలై అనగా "కొండ" అని, కొండను పర్వతం అనియూ శ్రీ పర్వతమే శ్రీశైలం అని కొందరు చరిత్రకారులు పేర్కొనగా, మరికొందరు చరిత్రకారులు శ్రీ పర్వతమునకు 'నాగార్జున కొండ' యని పేర్కొనిరి.

శ్రీశైల మహా క్షేత్రంలో జరిగే పలు నిత్య, తిథి, వార, పక్ష, మాస, వార్షికోత్సవాలలో అత్యంత ప్రధానమైనది. బ్రహ్మోత్సవాలు. శ్రీశైలంలో ఏటా రెండుసార్లు బ్రహ్మోత్సవాలు జరగడం విశేషం. మకర సంక్రమణ పుణ్యకాలాన్ని పురస్కరించుకొని సంక్రాంతి బ్రహ్మోత్సవాలు జరుపబడతాయి. చైత్రమాసం మొదలుకొని ఉగాది బ్రహ్మోత్సవాలు ఐదు రోజులు, సంక్రాంతి బ్రహ్మోత్సవాలను పంచాహిక దీక్షతో ఏడు రోజులు పాటు నిర్వహించబడగా, మాఘ మాసము నందు మహాశివరాత్రి బ్రహ్మోత్సవాలు నవాహిని దీక్షతో పదకొండు రోజులపాటు నిర్వహించబడతాయి.

నిత్యం మన కళ్లెదుట దర్శనం ఇచ్చే సూర్య దేవుడు ప్రతినెల ఒక రాశిలో నుంచి మరొక రాశిలోనికి మారుతూ ఉంటాడు. అంటే ప్రతి నెల సూర్య సంక్రమణం జరుగుతుంది. సంక్రమణం రోజే సంక్రాంతి. పన్నెండు సంక్రాంతులు ఉన్నా మకర సంక్రమణమే పండుగ జరుపుకోవడం ఆచారం. మకర సంక్రమణానికి “పెద్ద సంక్రమణం” అని పేరు. ఈరోజు చేసే ప్రతమే పెద్ద సంక్రమణ నోము.

ప్రకాశం జిల్లాలోని భైరవకోన చరిత్ర

(SUMMARY)

పుష్పాల ఏసురాజు

చరిత్ర, సంస్కృతి, పురావస్తు శాస్త్ర పీఠం, పొట్టి శ్రీ రాములు తెలుగు విశ్వవిద్యాలయం
శ్రీశైలం ప్రాంగణం, నంద్యాల (జి) ఆం.ప్ర.

భైరవకోన ప్రకాశం జిల్లా చంద్రశేఖరపురం మండలంలోని అంబవరం కొత్తపల్లి గ్రామానికి 5 కిలోమీటర్ల దూరంలో ఉన్న తొమ్మిదవ శతాబ్దానికి చెందిన శైవ పుణ్యక్షేత్రం. ఇక్కడ ఒకే కొండతో మలచిన ఎనిమిది శివాలయాలు ఉన్నాయి. వీటిలో ఏడు దేవాలయాలు తూర్పుముఖంగాను, ఒకటి మాత్రం ఉత్తర ముఖ్యంగా చెక్కబడ్డాయి. వీటన్నింటిలోనూ గర్భాలయాలు, వరండాలు, స్తంభాలు అన్ని ఒకే కొండ బడటం. విశేషం. శివలింగాలను మాత్రమే నల్లరాయి (గ్రానైట్ శిలలతో చెక్కి ప్రతిష్ఠించారు. ప్రాచీన కాలము నుండి హిందూ దేవాలయాల నిర్మాణానికి పూజా ప్రతిమల రూపాలకు వస్తు వుని ఎన్నుకొనుటలో ఒక ప్రత్యేకత ఆగుపడును. ఇది ప్రకృతి పరమైన ఆచారము మరియు కొన్ని చిహ్నముల ఆధారంగా జరుగుచుండును. దీనిలో కొయ్య మొదట వాడబడినది. ఈనాటికి కొన్ని ప్రాంతాలలో దేవతా ప్రతిమల రూపాలకు, సనాతనుల గృహోపకరణములకు, సన్యాసుల అవసరాలకు కొయ్య వాడబడుట జరిగింది. కొయ్య తరువాత నిర్మాణాలకు ఇటుక, సున్నము, మట్టి, కొయ్యతో రూపొందించబడిన నిర్మాణములతోబాటు దేవాలయమునకు శాశ్వత నిర్మాణాలను పెద్ద ఏక శిలాఖండములలో గుహల రూపమును గాని, ఆలయ రూపమున గాని, ఆలయాలను రూపొందించుట ప్రారంభమయ్యెను. అనేక రాజవంశాలను అనేక కాలంలో వీటిని రూపొందించినది.

MARITIME TRADE AND CULTURAL EXCHANGE IN ANDHRA PRADESH: A HISTORICAL PERSPECTIVE

(SUMMARY)

Mr. S. Soma Sekhar, Department of History, Sri.Y.N. College (A), Narsapur

Dr. Ch. Kanaka Rao, Department of Electronics

Ch. Sravani, Sri. Y. N. College (A), Narsapur

Andhra Pradesh has a distinguished history of maritime trade, with echoes of its ancient trade resonating through the ages, reflecting the region's early engagement with the wider world. The ports along the Andhra coast played a crucial role in facilitating trade with the Roman Empire, Southeast Asia, and the Persian Gulf, as early as the 2nd century BCE. These bustling centres, including Kalingapatnam and Masulipatnam, served as crucial hubs for vessels carrying a diverse range of goods, such as textiles, spices, gemstones, and precious metals.

The Andhra coast's strategic location, nestled between the Eastern Ghats and the Bay of Bengal, provided a natural sanctuary for seafaring vessels and encouraged the establishment of harbours conducive to maritime commerce. During this period, the thriving maritime trade acted as a conduit for cultural exchanges, with sailors, merchants, and travellers bringing with them diverse traditions, languages, and religious practices. As a result, coastal cities became melting pots of civilizations, fostering a cosmopolitan ethos.

The navigational prowess of ancient mariners from Andhra Pradesh is evidenced by their maritime connections with powerful kingdoms of the time, such as the Mauryas and the Satavahanas. These maritime routes extended to Southeast Asia, fostering connections with the Srivijaya Empire and the Khmer civilization. Archaeological evidence, such as pottery and coins, unearthed from coastal sites attests to the vibrant exchange that transpired along these maritime corridors. In essence, the ancient maritime trade of Andhra Pradesh laid the groundwork for the region's cultural integration with the global community. The bustling ports became not only economic hubs but also crucibles of cultural convergence, setting the stage for the subsequent chapters in the historical narrative of this maritime state. The legacy of this period of maritime history is still visible in the region's vibrant culture and economy.

KONDA REDDY FORT: A HISTORICAL GEM IN SOUTH INDIA

(SUMMARY)

Dr.S.B. Ronald

Head Department of Chemistry, Sri.Y.N. College (A), Narsapur

K. Manaswi

III B.A. (P.H.G), Sri.Y.N. College (A), Narsapur

The southern region of India proudly boasts the historically significant Konda Reddy Fort - a magnificent testament to the country's rich cultural legacy.

It was constructed during the Reddy dynasty's reign over the Vijayanagara Empire, making it an invaluable piece of heritage that demands recognition and respect.

Constructed as a military stronghold of strategic importance, the fort functioned as the Reddy kings' central authority and protected the surrounding regions from potential invasions. Representing a singular fusion of Islamic and Hindu elements, it is a marvel of architecture. The magnificent entryway of the fort, known as the Mahadwaram, and its elaborate carvings and sculptures serve as reminders of the period's high level of craftsmanship.

HERITAGE TOURISM DEVELOPMENT IN HYDERABAD - A STUDY

(SUMMARY)

Dr.K.V.S.Narendar

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

Tourism represents the greatest mass migration in human history, and it is one of the most significant social, economic, and cultural phenomena of our times. Travel & Tourism is an important economic activity in most countries around the world. As well as its direct economic impact, the sector has significant indirect and induced impacts. Tourism industry possesses a vast intrinsic potential to act as a catalyst for generating employment and promoting equitable and inclusive economic growth. Stunning historical monuments in India across the length and breadth of the state Telangana is rich in culture, legacy structures, sanctuaries, posts, and royal residences. Historical Monuments are the representation of Telangana's tradition and diverse cultural splendour. The monuments in Hyderabad are the true guarding pillars of outstanding artistic talent. Hyderabad has excellent culture and rich heritage. Aside from the rich heritage, culture, and architecture, the land is decorated with many monuments, palaces, archaeological ruins, temples, and churches which reflect the heritage of Hyderabad. There are excellent multidimensional heritage features can find in Hyderabad rife with minarets, palaces, forts, museums, mausoleums, gardens and more. The historical monuments of Telangana and particularly in Hyderabad are not only a peek in the cultural history of India but are also an important tourist attraction.

PROMOTION OF TOURISM IS AN HISTORICAL NEED IN TELANGANA STATE

(SUMMARY)

Dr K. Vijay Kumar

Principal, Government Degree College (A), Kamareddy, Telangana

One of the major economic sectors in the world is tourism. This industry contributes to the economic, cultural, and infrastructure growth of any nation while also directly and indirectly employing a variety of social groups. The youth, women, and illiterate members of society are empowered by this sector. This sector combines a number of different sectors, including those related to transportation, lodging, beverages, retail, shopping, culture, sports, and leisure activities for all socioeconomic groups. Each country's economy depends heavily on the tourist industry. This industry generates income by generating job opportunities, boosts regional development by enhancing infrastructure, and acts as a

significant source of foreign exchange reserves. The tourist industry can help pay for the upkeep, development, and preservation of local crafts, textiles, and national heritage. A rich tapestry of architecture, woods, monuments, heritage buildings, museums, and other picturesque locations can be found in the Telangana State, which has an exaggerated past that has been handed down by its former rulers. Many tourist attractions are located in Telangana. This area is full of historic sites, dating from both antiquity and modernity. After becoming a state, the tourist sites in this region got renovations because they weren't popular in the union state. To encourage the growth of tourism, Telangana's state government has implemented a number of measures. The Telangana State Tourism Development Company (TSTDC) was established under the Companies Act 2013 with the purpose of providing high-quality services to visitors to Telangana State, including transportation and infrastructure.

INTRODUCTION OF GENEALOGY AS AN ALLIED SUBJECT OF ANCIENT HISTORY

(SUMMARY)

Manyam Kuppaswamy

Chief Accounts Officer (Retired), BSNL, Jabalpur (M.P)

Genealogy is defined in Oxford dictionary as a study of lines of descents. The study of Ancient History involves the study of various lines of descents as described in Vedas, epics and PURANAS. Hence, Genealogy can also be considered as an allied subject of Ancient history like Archaeology.

SIGNIFICANCE OF THE CULTURE OF ANDHRA PRADESH: KNOW THE DIFFERENT CULTURES OF THE STATE

(SUMMARY)

C. Annapurna

Research Scholar (Ph.D), Dept of History, S.V. University, Tirupati

The state of Andhra Pradesh sometimes referred to as the "Rice Bowl of India," serves as a sort of cultural melting pot. A variety of dynasties and empires have ruled over this area. The culture of Andhra Pradesh has been profoundly influenced by this broad exposure to the customs and cultures of the empires. In addition, Rajahmundry, named for Raja Raja Narendra, the head of the Chalukya kingdom in the eleventh century, serves as an Andhra Pradesh cultural hub. Foreign powers have had an impact on literature, music, dancing, and food. Andhra Pradesh, located in the south-eastern part of India, has a rich and diverse cultural heritage. The region has been influenced by various dynasties, empires, and cultural exchanges throughout history. Here are some key aspects of the culture of Andhra Pradesh: The official language of Andhra Pradesh is Telugu. Telugu is one of the classical languages of India and has a rich literary tradition. It is widely spoken and forms an integral part of the cultural identity of the region. Andhra Pradesh is known for its vibrant festivals, which are celebrated with great enthusiasm. Some of the major festivals include Sankranti (the harvest festival), Ugadi (Telugu New Year), Dasara

(Navaratri), Diwali (the Festival of Lights), and Pongal (the Tamil harvest festival celebrated in the southern districts). These festivals are marked by traditional rituals, music, dance, and feasts. Andhra Pradesh has a rich tradition of arts and crafts. Kalamkari, a traditional textile art form, is popular in the region and known for its intricate hand-painted designs. The region is also known for the production of exquisite Kondapalli toys, Banjara embroidery, and Bidriware, a metalwork craft. Classical music and dance have a strong presence in Andhra Pradesh. Carnatic music, a classical music form, is widely practiced and has produced renowned musicians. Kuchipudi, a classical dance form that originated in Andhra Pradesh, is known for its dynamic movements, expressive storytelling, and intricate footwork.

UMA MAHESWARA TEMPLE, YAGANTI : A STUDY

(SUMMARY)

G. Vijayalakshmi

Lecturer in History, KVR Govt Degree college for Women, Kurnool.

Yaganti, the sacred saiva kshetra is located in Banaganapalli mandal of Nandyal district. The temple is beautifully surrounded by Yerramala hills in the Banaganapalli mandal. The presiding dieties siva and parvati are called Uma and Maheswara, believed to be swayambhu in this kshetra. The architecture of rajagopura represents the Vijayanagara style. The temple consists of garbhagriha, Antarala, Mukhamandapa, Mahamandapa, Kalyanamandapa, a Nandi and Pushkarini etc.,

AN INSIGHT INTO BUDDHISM IN ANDHRADESA

(SUMMARY)

Kaparapu Nageswararao

M.A., Andhara University

The influence of Buddhism is subtle but deep-rooted in the land of Andhra. Dating to the pre-Christian era, Andhra Pradesh has some of the most fascinating archaeological monuments that tell the story of Buddhism in the region and the legacy it left behind.

Indigenous and foreign literary accounts testify that Buddha made his way into Andhradesa and propagated "Dharma". According to Kalachakra Mulatantra Buddha Dharma arrived in the Andhra country during the lifetime of the Tathagatha himself. It refers that Buddha himself preached mantrayana first time at Dhanyakataka. The Chinese traveller Hiuen-Tsang recorded a tradition that the Buddha visited Andhradesa and personally preached Dharma.

The Andhras, the Nagas and Yaksas in particular has special interest in the Buddha and his teachings. Enthusiastically welcomed Buddhism and greatly promoted it in their regions.

SEMBIYAN MAHA DEVI - A STUDY

(SUMMARY)

G. Kotamma

Lecturer in History, S.K.V.T.Govt. Degree College, Rajahmundry.

The later chola ruled the Tamil country from 8th to 13th Century A.D. The rulers of this dynasty contributed much for the development of art and religion in Tamilnadu. In the later chola period, not only the kings but also the Queens concentrated much for the growth of South Indian art and religion

Sembiyan Mahadevi was the daughter of Malavarayan, the dowager Queen of Gandaraditya and the mother of Uttama Chola. Her another name was Parantakan Madevi. she was born at Palayar. She seems to have lived to a good old age eventhough widowed early in her life. Her exemplary life of absolute renunciation and spiritual dedication crowned her with glory.

Sembiyan Mahadevi was not only a pious women but also an ardent follower of Saivism. After the death of her husband she was devoted her life to religion and charity. Her life of religious devotion and the crime by which her son cleared his way to throne, added poignancy to her piety, she led a devoted and charitable life. She was a noble Queen who erected number of temples, gifted lands for provisions for offerings worship, music and other expenses and for reciting to Sama Veda, Taitiriya and Chandoga Sama in the temples. She gifted silver vessels and chouri of gold to the temples of Tamilnadu. She presents of the images of Gods and Goddesses with valuable gold ornaments which set with Pearls, rubies and diamonds and also made gift of gold and silver utensils to several temples.

SPREAD OF BUDDHIST MONUMENTS AND ITS SIGNIFICANCE IN GUNTUR DISTRICT

(SUMMARY)

B. Murali Krishna

Research Scholar, Department of History and Archaeology, Acharya Nagarjuna University

Guntur district is situated in Andhra Pradesh along the east bank of Bay of Bengal. It is the homeland of ancient Buddhist stupas of Amaravati, Bhattiprolu Nagarjunakonda and Kesanapalli. This paper mainly concerns the spread of Buddhist monuments and their significance in Guntur district in early Andhradesa. The literary and archaeological evidences show that Buddhism entered into Andhradesa during the life time of the Buddha. According to Suttanipata as one of the Tripitakas, Buddhism came to Assaka country during the life time of Buddha. The Chinese traveler, Hieun Tsang records that the Buddha visited Andhradesa and personally preached the Dharma.¹The Rock Edict of Asoka (XIII th) clearly states that the Andhras living within Raja Visaya were already following the Dharma.² In addition the Asokan pillar discovered at Amaravati (ancient Dhanyakataka) proves the entry Buddhism into Andhradesa before Christian era.³ All these points indicate, the advent of Buddhism into Andhradesa is an historical fact. Buddhism through Hinayana, Mahayana and Vajrayana phases flourished for longer duration in Andhradesa. The Mahasanghika school, which came into existence at the time of the second Buddhist council held at Vaisali. They migrated from Magadha in two streams

one towards the north and the other towards south. The southern group of Mahasanghikas settled down in Andhra Pradesh around Amaravati and their sub branches like Purvaseliyas, Aparaseliyas, Siddharthikas, Rajagirikas and Caityakas settled around the present Amaravati and Nagrjunakonda areas. The Amaravati along with its neighbouring sites including Nagarjunakonda, Bhattiprolu, Goli, kesanapalli etc., are important Buddhist sites in Guntur district prominent with religious significance.

KOLLERU – PEDDINTAMMA JATARA : A Case Study

(SUMMARY)

Hephzibah Marlapati

Research scholar, Department of History and Archaeology, Acharya Nagarjuna University, Guntur.

Dr.G. Somasekhara, Assoc Prof.

Research supervisor, Department of History and Archaeology,
Acharya Nagarjuna University, Guntur.

Kolleru, a naturally formed fresh water lake between the alluvial plains of Godavari and Krishna Deltas and acts as a Natural Flood balancing Reservoir. It is also considered as one of the largest fresh water wetland ecosystem in India of International importance recognized under Ramsar Convention on November, 2002. It is the only Ramsar site from Andhra Pradesh to get this status. Kolleru is famous for its Avifauna and it is a home for more than 188 species of birds to which an authenticated addition of 9 species were done in recent years. 275 acres un-demolished fish tank in Kolleru Lake at Atapaka is acting as habitation for birds visiting Kolleru Lake especially Grey Pelican, Spot billed Pelicans, Painted Storks, Asian Openbill, Glossy Ibis etc.. There are 122 villages inside the sanctuary area (46 bed villages and 76 belt villages) in which Kolletikota is one of the village which is located at the heart of Kolleru lake.

Peddintamma/Peddintamma, the main temple deity in the temple of Kolletikota. The idol of the goddess is carved with the height of 9 feet and the bright wide eyes sitting in the Padmasana position. There were many versions of stories revolving around the origin of the temple.

THE STUDY OF TWO IRON AGE SETTLEMENTS SRIKAKULAM DISTRICT, ANDHRA PRADESH

(SUMMARY)

Gampala Ravi

Deccan College, P.G.R.I., Pune

The utilization of iron in India can be seen from different archaeological sites which give information about technical skill of human being, their certain activities and how they have adapted this for different functions. The iron played a vital role in ancient period in North and South India. In Andhra Pradesh 1122 sites and Telangana 320 sites are reported in Indian archaeology a review (IAR). And in these there are number of megalithic sites like in Telangana sites like Mahbubnagar, Nizamabad, Karimnagar, Rangareddy, here the megalithic sites are the shape of 'Nilurallu' which means 'standing

stones' in Telugu, round circle stone burials, dolmens, and extra were reported (Journal of Astronomical History and Heritage), 14(3), 211-220 (2011). In Andhra Pradesh there are many Iron Age settlements and Megalithic sites in districts like Ananthapur, Chittoor, Guntur, East Godavari, Kurnool and Cuddapaha. In coastal Andhra Pradesh there are prehistoric sites such as megaliths in Visakhapatnam, Vijayanagaram, and Srikakulam. There are also archaeological evidences when it comes to Srikakulam district there are 53 archaeological sites are there. Here the megaliths are stone circles, black red pottery, and post holes found in some sites these details were reported in Indian archaeology a review and Deccan Megaliths by (K.P. Rao) where there are different sites like Sangamayyakonda, Dannanapeta, Chittivalasa, Dasannapeta, Danthavarapukota and Sailhada hill

AMAZING TOURIST PLACES IN KADAPA DISTRICT

(SUMMARY)

Dr. U. Krishna Mohan

Asst. Professor in History, Kamalapuram, Kadapa.Dt.

C. Ayyavarappa

Lecturer in History, Kamalapuram.

Today tourism related infrastructure in various parts of the country has improved the quality of life of the local people and helped to promote local arts and crafts. Tourism has contributed to increase awareness about conservation of the environment and the cultural heritage. Tourism is the fastest growing industry in modern world. People have always travelled to distant parts of the world to see monuments, arts and culture, taste new cuisine etc. The term "tourist" was firstly used as official term in 1937 by the League of Nations.

The World Tourism Organization (WTO) defines tourists as "people who travel to and stay in places outside their usual environment for more than twenty-four (24) hours and not more than one consecutive year, for leisure, business and other purposes not related to the exercise of an activity remunerated from within the place visited". Persons whose duration of visit is less than 24 hours are called "Same Day Tourists" or "Excursionists". Domestic tourist is defined as a person who travels within the country to a place other than his usual environment for duration of not less than 24 hours and for not more than 12 months at a time for any purpose other than taking up employment.

JAIN SANCTUARIES

(SUMMARY)

Mr. B.N.S.V. Prasad, M.A

Lecturer in Geography, Sri. Y. N. College (A), Narsapur

L.V.R. Karthik

III B.SC. (B.Z.C), Sri. Y. N. College (A), Narsapur

Among the oldest religions in India, Jainism is comparatively unknown in both rural and urban areas. This is not surprising given the secular nature of our country. Nonetheless, the religion is gradually gaining prominence, and its adherents are making significant contributions to society.

Jainism is believed to be an eternal religion, akin to the universe, without any beginning or end. The Jain community worships the teachings of 24 supreme preachers who have attained enlightenment and are no longer bound by the cycle of life. Reincarnation is a key belief, and the path to enlightenment is emphasized.

While there are certain parallels between Jainism and Buddhism, their core ideas are different. While both religions strive for freedom from the cycle of life, they differ in how much emphasis they place on non-violence. Jainism and Buddhism share some terminology as well as ethical principles. Similarly, there are cultural, and traditional parallels between Jainism and Hinduism. Both faiths discuss the ideas of karma and reincarnation and have their own versions of the great epics, the Ramayana and the Mahabharata.

SRI VONTIMITTA KODANDA RAMA SWAMY TEMPLE: A CULTURAL AND SPIRITUAL HUB IN SOUTH INDIA

(SUMMARY)

Dr. K.S.V. Ranga Rao

Head, Department of Political Science, Sri. Y.N. College (A), Narsapur

Ms. M. Satya Durga

III B.A. (H.E.P), Sri. Y. N. College (A), Narsapur

The temple's long past crafts a tale that eloquently encapsulates the essence of South Indian religious practices and architectural marvels. An example of the enduring impact of the past is the Sri Vontimitta Kodanda Rama Swamy Temple, which is believed to have been constructed during the Vijayanagar Empire. Its historical roots are profound and convey tales of devotion and the fervent religious fervour of medieval South India. A storehouse of architectural genius, the temple is a living monument that perfectly captures the intricate artistry and handiwork of its centuries-old creators.

*This paper also presented in **Ancient Andhra History & Archaeology***

- 1. IMPORTANCE OF INDIAN LITERATURE**
- Y. Harshini

SECTION - II
MEDIEVAL ANDHRA HISTORY
PRESIDENTIAL ADDRESS

**UNDERSTANDING THE DYNAMICS OF EARLY
MEDIEVAL ANDHRA**

Dr. J. KRISHNA PRASAD BABU, M.A., M.Phil, Ph.D,
Associate Professor of History, Jawahar Bharati Degree College, Kavali

The History of early Medieval Andhra is an interesting area of study because there emerged new elements and institutions such as state formation, disappearance and reappearance of local dynasties, new rural agrarian economy, new social formations, transition from Buddhism to Puranic religion, emergence of temples and deities, origin of vernacular languages etc.,. These dynamics motivate any one to study and understand the historical process of early Medieval Andhra.

The earliest reference about Andhras is found in the Aitereya Brahmana 800 BCE. It refers to the Andhras along with Pundaras, Sabaras, Pulindas and Mutibas. This shows that Andhras were originally tribals, for the others who are referred to along with the Andhras were the tribals of the Deccan. According to Plutarch, the Mauryan Kings Chandragupta and Bindusara overran and subdued the kings of the south. The discovery of Ashokan inscriptions at Yerragudi, Gajulamandagiri prove that the Andhras were the subordinates of Ashoka. The XIII Rock Edict of Ashoka also refers to Andhras. The Andhras slowly increased their power and prestige. It is evident from a Greek historian Pliny, that the Andhras were the masters of the territory located in Deccan and it includes thirty walled towns, besides numerous villages. He further states that they maintained an army of 1,90,000 infantry, 2000 cavalry and 1000 elephants. Megasthenes, the Greek ambassador also attested the above statement¹. The Mauryan emperor appointed a governor at Jonnagiri (Suvarnagiri) Kurnool district. Perhaps he was the first political authority to set up an administrative order in Andhra. A certain Raja 'KUBERAKA' is known from the casket inscription found in the ruins of the Buddhist stupa at Bhattiprolu².

After the fall of Mauryas, some small chieftains seem to have carved their principalities issuing separate coins with or without legends. Among such authorities were GOBHADRA, SIRIKAMVAVYA, SIRINARANA and SWAMIGOPA. One raja by name Somaka is known to have exercised some political authority in Amaravati (Dhanakada) region. This period saw the emergence of primitive states in different parts of Andhradesa. The inscribed coins of RANU, SIRI, GOBHADRA, CHIMUKA etc., are found in Kotilingala, Dhanyakataka and Dhulikatta etc.. The coins to be dated between 2nd -1st BCE with the symbols like bow and arrow, tree in railing, swastika³. Andhra during this period was under the rule of the Sada family. A Sirisada is known from the pillar inscription found at the Buddhist hill resort near Guntupalli⁴ Satakarni I founded Satavahana Kingdom in the Central Deccan with the capital at Kotilingala (Karimnagar Dist). Satakarni's son Simuka marched upto Magadha and routed the Kanva king Susarman. Thus, about 30 BCE Simukha the son of Satakarni-I established the independent Satavahana authority and supremacy over all the minor rulers in the Deccan and seized western port towns Broach, Sopara and as a mark of victory got several vedic sacrifices. Gautamiputra Satakarni wrested the coastal Andhra territory from the Sada rulers and expanded the Satavahana kingdom from the western to the eastern seaboard⁵.

So, the political process in Andhra or for that matter in the Deccan did not begin with the Satavahanas. The tribal chiefs viz., Sabaras, Pulindas and Mutibas ruled during the pre - Satavahana

times. According to Plutarch, these tribal chiefs were defeated by the Mauryan kings. Later, after the fall of Mauryas their officials Satavahans defeated the local chieftains and got control over Andhra. So, it cannot be viewed that there was no political authority or rulers before Satavahans. Infact, Satavahans did not establish their kingdom suddenly, they defeated and merged tribal principalities into their kingdom. In other words, one can say that the process of state formation has began in pre- Satavahana period itself and it reached its culmination in Satavahana times. But traditional historians viewed them as 'empire builders' with a centralized polity. The use of the term 'Dakshina-pathesvara' land of Dakshinapatha in the Stavahana inscriptions is taken as an indication to emphasise the empire concept especially during the rule of Goutamiputra Satakarni⁶. R.S. Sharma viewed the Satavahana period as the beginning of feudal polity. He suggests on the basis of designations as MAHASENAPATI, MAHA BHOJA, MAHATALVARA etc. can be considered as epithets of the feudatories serving under the Satavahanas⁷. B.D.Chattopadhyaya points out the role of various groups played in integrating the Satavahana polity should be looked at from a different angle. This can only be done if we accept that the pre-state formations before the rise of the Satavahana power were rooted in strong local traditions. These 'localities' as he calls them were integrated into Pan-Deccan kingdom of the Satavahanas⁸.

After the fall of the Satavahans, the Ikshvakus in the lower – Krishna basin, Naga Chieftains in the south few generals like Talvaras and Rathas in Telangana began to find their principalities in the 3rd CE. The 4th CE witnessed tremendous changes in the political and cultural formations of Andhra :

- (1) The Brhatpalayanas and Anandagotrins appeared Krishna - Godavari region.
- (2) Kadambas were appeared in Andhra – Karnataka region.
- (3) Naga chiefs were holding power in the South
- (4) Salankayanas ruled vengi
- (5) Vishnukundins established their power in Telangana, Keesaragutta as their capital.
- (6) Eastern chalukyas established their kingdom in Godavari valley⁹

The emergence of multiplicity of dynasties in post -Satavahana period also viewed with the notion of 'empire' concept by historians. The early writers like V.A. Smith viewed that post – Satavahana phase as a 'blank' in history. R.G. Bhandarkar also lamented that no specific information regarding the post – Satavahana period is available and tried to fit them into the ideas that some ages are 'golden' and others 'dark'. The emergence of new dynasties in post - Satavahana may be considered as 'local' manifestation and the continuance of the same process¹⁰. B.D. Chattopadhyaya visualizes that these local dynasties reasserted themselves in the post – Satavahana period. eg.: the penetration of Meghavahanas of Kalinga in Andhra region during the Satavahana times is seen as an assertion of local power. Hence, the 'localities' which had begun to assert themselves from the 2nd CE itself and was continued into Satavahana period and then into the post – Satavahana period¹¹. Therefore, attempts of the Satavahanas at a complete centralization of power had not totally succeeded. So, one cannot say in terms of the decentralization of the Satavahana empire either. Though the local dynastics achieved political stability for a short period, were able to set in new forces of economic and ideological change within the larger frame work of the process of historical change. Their political stability may have been only transient but the activities and endeavours through which they attempted to attain an economic stability is important. The eminent scholars like D.C. Sircar, K.Gopalachari, B.V. Krishna Rao, M. Rama Rao, O. Ramachandraiah, N. Venkataramanayya, S.Samkaranayanan produced significant works of this period.

Here we can observe the interesting fact in post – Satavahana times is that many new dynasties arose and fell in Coastal area of Andhra except Ikshvakus and Vishnukundins. Prof. Subba Rao while describing the strategic importance of geography says that some areas are of 'nuclear areas of attraction' and some areas are of 'areas of isolation'¹². The Coastal area of Andhra Pradesh is nuclear area of attraction with its rich fertile soil and abundant water resources, suitable rainfall for agriculture especially

paddy. The present day Telangana is the 'area of isolation' where agriculture is difficult because of its rocky, hilly area and less rainfall but it is bestowed with rich minerals. It seems that by understanding these geographical conditions many dynasties established their kingdoms in the coastal area of Andhra Pradesh.

II

The second aspect of dynamics is new rural agrarian economy. The new dynasties in post - Satavahana, in order to assert their control in the new localities namely the fertile zones of coastal region, they made effective use of the traditionally sanctioned mode of granting lands. The practice of granting land was central to the early medieval Indian economy. A study of the historical evolution of land grant system on a general scale has shown how the system of granting of lands gradually began to increase and in terms of their content also underwent a change over a period of time. It has been noted by scholars working on the subject that the early Pali texts of the pre-Mauryan period are the first to refer to villages being granted to brahmanas by the rulers of Kosala and Magadha. Kautilya's Arthashastra too refers to land grants in new settlements. The earliest epigraphic record of land grants is from a Satavahana inscription of the 1st c BCE¹³. U.N. Ghoshal explains that there was no basic difference between the earlier grants and the later grants of the post-Satavahana period but recognizes that the Vakataka grants in the Deccan seem to 'mark the beginnings of the land revenue properly in this part of the country'¹⁴. The evolution of the practice of land grants can be seen in three stages;

- (a) 1st c BCE – 2nd c CE : During this period, all are stone records, no copper plate is available. In this stage, the content of the land grants can best be seen in the land grant of the Satavahana rule. Gautamiputra Satakarni inscription refers to privileges and immunities given to donees like freedom from the land being dug up, freedom from entry of royal troops etc.,
- (b) 2nd c CE – 6th c CE : issue of Copper – Plate inscription is the most significant feature of this period. The purpose of Copper Plates was to register the gift of villages or lands to Brahmana scholars as agraharas for vedic education.
- (c) By the sixth century CE – The Deccan regions saw a proliferation in the land grant economy and the donor's were not only kings but also comprised of 'feudatories'

From the above categorization, it can be stated that from the middle of the fourth century CE onwards land grants began to transfer not only all sources of revenue, but also surrendered police and administrative functions. In the context of the Eastern Deccan during the post - Satavahana period the land grants continued to be made consistently as per the records of the Ikshvakus, the Anandagotris, the Brahmapalayanans, and the Salankayanas. The Salankayana ruler Vijayendravarman's Konakallu inscription records the immunity from royal troops, free from the land being dug for salt, free from the obligation to supply grass, vegetables, fruits, milk etc., these type of land grants with similar immunities and some additional ones continue with the Vishnukundin charters. R.S. Sharma points out that the main motive behind giving land grants was economic and therefore, an analysis of these can help us understand problems relating to the ownership of land, agrarian relations of production, the tax system, the position of peasantry etc.,¹⁵. From the political point of view these land grants are important in that we see their settlements in the form of the new agrahara villages created in some cases in the border areas of their kingdom. eg: Indravarman and Madhavaram-IV of Vishnukundin kings granted Peruvataka and Pulomburu villages which are identified as the northern and southern limits of their kingdom¹⁶. In addition to this, in the agrahara villages it was the primary duty of the brahmanas to spread vedic teachings. Thus political expansion in new zones of the coastal areas was strengthened effectively by the grant of lands which enhanced the religious and economic privileges of some sections of society. One of the positive implications of these land grants was that it encouraged agricultural expansion. The new village settlements were based on feudal agrarian relations. Every village settlement needs human resources for agricultural operations and hence sudras and panchamas were used for the purpose and were made

to settle in the village and outside the village as per the ritual social order. The existence of trade in the post – Satavahana period can be suggested on the basis of coins found at Sattenapalli, Sankaram. e.g.: Vishnukundins are unique in the way they minted their coins. In these times, these coins were produced by pouring molten metal in a mould known as casting technique or by striking the metal piece with a seal, Vishnukundins did both. The circular coin flan was produced by pouring it into a mould and later designs and symbols were stamped on them. Even the symbols on these coins are interesting. Numerous hoards of Vishnukundin coins have been found across coastal Andhra, tell us that trade and commerce thrived during this time.¹⁷

III

The social formation in early Andhradesa are quite different from those of Gangetic valley. The early Brahmanical literature considered Andhras as non-aryan and mlechhas. Buddhism as an ideology played an important role in early social formations; it has absorbed the native social groups such as NAGAS, YAKSHAS, PULINDAS, SABARAS into the mainstream and encouraged occupational specialization eg; the list of donors at Amaravati Stupa includes professions and jatis such as CHARMAKARAS.¹⁸ The integration continued upto 400 CE. P.V. Kane argued that the traditional four varnas appeared in Andhra about 2nd C BCE. During the Satavahana period new social groups like Gahapati, Satavaha, Karmakara, Malakkara etc., more and more complex social groups emerged. The rise of many urban centers became the centers of social integration, More number of social groups like masons, stone cutters, sculptors participated in the process as donors to Stupas and Viharas.

The Satavahana rulers tried to protect, preserve and promote Vamasrama – dharma. Gautamiputra Satakarni had the epithet “eka – brahmana’ ie., unique brahmana, if he was originally a brahmin he need not to mention it with emphasis. It appears that Gautamiputra Satakarni wanted glaze over the non – aryan origin by assuming the epithet. He even tried to stop the contamination of varnasrama dharma. Yet, he entered the matrimonial alliance with the Saka chief Rudradaman. The political pull from the Sakas of Western India forced Gautamiputra Satakarni to change his attitude towards varnasramadharma. The inscriptions of Satavahana times mention various classes of workers. The Kolikas (weavers) Kulars (Potters), Tilapisakas (Oil pressers), Kamaras (Iron workers), Odayantrikas (makers of hydraulic machines), Suvarnakaras (goldsmiths), Vaidhakis (carpenters)¹⁹. Dr. Yazdani observes that the potters craft in those days occupied the same position as sculpture and painting.²⁰ This social situation came to an end by 400CE. It is coincided with the gradual decline of trade and commerce in 4th c CE. It affected urban economy, artisan community and ultimately resulted in transition to new agrarian changes.

In the post Satavahana period, the feudal social relations were based on ritual purity and pollution. The vertical social situation led to proliferation and marginalization of Jatis among such as and Panchamas. It is argued that the Boyas, who were powerful arches defied the Vengi Chalukyan authority. To control them, the Chalukyas admitted them into brahminhood and thus made them the messengers of peace into the society. Baudhayana and Apasthanba attempted to frame regulations for those newly evolved social groups to establish social order.

IV

We are uncertain regarding the religions beliefs and objects of worship of the Megalithic people. The occurrence of a trident or trishula like object in the burials might be of some religious significance. In the rock brusings at Mudumala there is a female figure with outstretched hands and legs. Dr. V.V.Krishna Sastri observes that this figure may be forerunner of the mother goddess figurines of the terracotta found in the Satavahana and later levels. The mother goddess figurines of the Ikshvakus period found at Yelleswaramm and Nagarjunakonda are similar to the above. The horse skeletons found in the Megalithic burials may indicate the prevalence of vedic sacrifices. At Muktyala, near Jaggayyapeta, the skeleton of horse was found buried in a passage chamber.²¹

Buddhism was introduced in Andhra from the Asokan times, remained as the religion of the people of this area upto 3rd c CE. The Satavahanas, Ikshvakus fostered Buddhism. It appears that the 'Yakshas' initially were reluctant to the brahmanical religion rather continued the ancestral worship that continued from Megalithic Culture. Later, the native groups Nagas, Yakshas adopted Buddhism. The second phase of Buddhism in Andhradesa can be attested by the centralized political authority of the Satavahana state, their thriving economy, brisk maritime trade and domestic commerce helped to the rise of Buddhism and the rise of new social classes like Gahapati, Karmakara, Malakkara etc., Many urban centers came up during this period and became the centre of social integration and equitable access to resources.

It appears that transition from Megalithic culture to Brahmanical culture in Andhradesa was occurred but this was not smooth and not all people have accepted to brahminical rituals eg: The Kathasarisagara narrates the story of Dipankara according to which a Yaksha by name Sata eloped a Brahmin girl²². The post Satavahana was a period of transition from Buddhism to Brahminical and Puranic religion. The Ikshvaku period could be termed as the starting point of the Puranic or Brahmanical culture, despite continued royal patronage of Buddhism. Ygnavalkya smriti of 2ndc BCE says that a Copper plate grant should be given to brahmin scholars in order to encourage learning and provide vedic rituals for officiating in sacrifices. The Kings often claimed the performance of Asvamedha sacrifice either the founders or great rulers of families mention an achievement.²³ Madhavavarman –II of the Vishnukundins is described as performer of Asvamedha. He has performed “Eleven Asvamedhas and 1000 Kratus” This was remembered by his successors, who invariably attribute this title along with an enumeration of sacrifices such as Paundarika, Vajapeya, Rajasuya and Prajapatya. He was described as the performer of Hiranyagarbha. These examples show how vedic rituals apart from Asvamedha had dominated in post - Satavahana times. The records show that not only the vedic rituals but the puranic deities such as Shiva and Vishnu also received attention. Some ruling diety is presented and records gifts to Siva, Vishnu and Ganapathi eg:

- (1) Salankayana inscriptions state – Chitrarathaswami
- (2) Vishnukundin inscriptions state – Sriparvata swami
- (3) Eastern Chalukyas inscription state – Gokarnaswami.

The cult of Kartikeya in Andhradesa can be traced back from 3rd – 4th CE of Ikshvaku times e.g.: Nagarjunakonda, Addanki temples.²⁴

The earlier coins of Vishnukundins seem to have been inspired by the Satavahana coinage featuring humped bull. However, later coins portray a lion standing with an open mouth, a twisted tail and uplifted paw on the front side and a vase or a lamp on the reverse side. The lion is the symbol of royal power while the vase represented prosperity. Scholars like K.Rama Rao has connected two Vishnukundin symbol of the lion with the rise of worship of Narasimha avatar of Vishnu in Andhra. Narasimha worship in Coastal Andhra started around 4thc CE and then spread across South India.²⁵ There was an upheaval of Brahmanism during this period. It is true that Amaravati, Nagarjunakonda, Ghantasala and other Buddhist sites have not yielded any evidence of royal patronage except Amaravati and Guntupalli. Few inscriptions indicates royal patronage to Buddhism but compared to the donation to “agraharas” they are very small in nature. The surrection of the vedic religion took a few centuries to result in temple building. The ideological shift in the patronage of Buddhist monasteries to Brahmanical religion. On the basis of structural evidences namely cave temples, one can deduce that there was an ideological shift. Vishnukundins region marked the beginning of Hindu revival in Andhra. Evidence of which can be seen at the Hindu cave temples of Undavalli, Mogalrajapuram, Bhairavakona in Krishna, Gunturu and Nellore districts of Andhra area testimony to their rule. Madhavavarman- I heralded a great revival of Hinduism in the region. In this period Shivism and Vaishnavism thrived in the region. The construction of Hindu temples began with the creation of rock –cut- temples at Undavalli and

Mogalrajapuram.²⁶ They also inspired other kings across South India. The second thing with regard to their shift to Brahmanism is the landgrants to Brahmins which shows that they believed the 'BHUDANAM' is a pious (Punya) activity. These agraharas were further protected with special sanction imposed if the grants were in anyway disturbed. The sanction in the form of stanzas. The common stanza in many inscriptions is :

“Yasyasya Yada bhumis- tasyatasya tadaphalam
Svadattam paradattam vayoharetvasundharam
Sasthimivarshe sahasrani narake pachyate dhruvam”²⁷

The summary of the above stanza can be understood as follows:

It is first stated that the grant was not to be disturbed by anyone. If anyone disturbs or encourages or was even mute spectator to such activity he could have to entail a life in Naraka(hell) for 60,000 years. On the other hand, it goes on to say that one who obeys these orders of the grant he would require place swarga (heaven) 60,000 years. These ideological sanctions show that the kings were in transition from Buddhism to staunch supporters of Hinduism.

V

The other element of this period is Ghatikas. The Kings of various dynasties in post – Satavahana donated a large number of villages as agraharas to Brahmins. These agraharas became the centre of learning. In the agrahara villages, it was the primary duty of brahmins to spread vedic teachings. In the post satavahana times the agraharas were given requisite thrust to the studies in the Vedas, Vedangas, Sastras, Puranas and Itihasas over the centuries that the temple evolved in due course and these agraharas were bestowed with instructions that did not permit the entry of outsiders ²⁸ A few inscriptions of Vishnukundins refer to educational institutions namely Ghatikas. The Copper plate inscription of Indrabhattarakavarman refers to the gift of the village as agrahara to a group of brahmins to propagate vedic learning.

VI

In early medieval of Andhra we can also find a transition in languages from Sanskrit to Prakrit and to Telugu. Owing to the diverse historical reasons, each of the dynasties asserted their independent personality with the rise of local dialects and vernacular languages. The archeologists report that 35 aboriginal tribes spread over regions of Andhra especially the hilly areas of Godavari – Krishna valley had their own languages and many dialects. In the process of acculturation and historical vicissitudes many of them lost their original languages and traditions and switched to main stream cultures²⁹ Sanskrit was flourished as royal language of Satavahana kings but Prakrit was survived as people's language. We can find the Telugu words 'NAGABU' in Amaravati stupa and 'TAMBAYYA DANAM' from Kotturu inscription of 2ndc CE found at Yelamanchili of Visakhapatnam.³⁰ These evidences suggest that the Telugu should have been as spoken language prior to 2ndc CE. After the Satavahans, we can find number of Telugu village names individual names in the inscriptions. Telugu language may be derivative or cropped up after the Prakrit language and it was only after the rule of Vishnukundins became popular gradually over a period of centuries.

Conclusion:

In an overview in can be concluded that the early medieval Andhra is significant area of study because as discussed above many new elements emerged viz., numerous kingdoms, land grant economy, feudal relations nature of trade, rise of Hinduism as Puranic religion, emergence of temples and deities, religious education and ghatikas, origin of vernacular languages(Telugu). So, one cannot accept that the

period between Satavahanas and the Eastern Chalukyas as 'dark period'. The history is an unending process and one should understand the dynamics of historical process with different nature and elements of early medieval Andhra.

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MAPPING THE POLITICAL EXPANSION OF THE CHOLAS IN RELATION TO THE MERCHANT GUILDS OF SOUTH INDIA

Ajay Joy Mathew

Research Associate, Central University of Kerala

Dr. Reinhart Philip

Assistant Professor, Department of International Relations, Central University of Kerala

The political history of the Chola state, which is one of the most powerful and longest dynasties in pre-modern south India has been widely studied over time. The second half of the twentieth century witnessed, growing importance to maritime history and Indian Ocean trade, where merchant guild organizations became an important subject of historical analysis. This paper is an attempt to trace the political expansion of the Chola state (847 – 1279 CE) in relation to the merchant guilds of south India. This scholarly investigation delves into the territorial expansion strategies pursued by the Chola dynasty within the Indian subcontinent, focusing notably on the eastern coast of India. It examines the significant influence exerted by merchant guilds on shaping and directing the course of this political expansion.

Historical Background

The imperial Cholas came into prominence during the second half of the ninth century, before this they seem to have been a feudatory of Pallavas¹. The political expansion of the Cholas began with the first Chola king Vijayalaya (847 – 871 CE), taking control over Thanjavur from the local chieftains called Muttaraiyas. Over time, the Cholas strengthened their political position taking advantage of the ongoing tussle between the then-contemporary powers of south India, the Pallavas in the north, the Pandyas in the south, and the Rashtrakutas of the Deccan². The Cholas under King Aditya annexed Tondaimandalam to Chola territory after defeating Pallava king Aparajita and they also added Pandyamandalam after defeating the Pandya king. The Chola state reached its peak during the period of Rajaraja I Chola (985 – 1014 CE) and Rajendra I Chola (1014 – 1044 CE), it was only during their period and afterward, the merchant guilds and maritime activities started to have influenced the political expansions of the Chola state.

The merchant guilds of South India had their origin even before the inception of the Chola state and they also have outlived the Chola state as it had its presence felt in Indian Ocean trade till the seventeenth century whereas the Chola state disappeared after the thirteenth century. The major merchant guild organizations of south India during the Chola period were the following: Manigramam, Anjuvannam, Ainurruvar, Nanadesi, Padinenvishayam, and Padinenbumi, though the last three are to be regarded as synonymous with ainuruvar, which is the most prominent of them³.

The manigramam, which was a descendant group of traders from Vanikagramain Kaverippumpattinam according to Champakalakshmi, appeared in Kerala and Tamil Nadu inscriptions in the ninth century and after. The first known inscription relating to the works of Manigramam is from the copper plate inscriptions of Sthanu Ravi of the ninth century.⁴ The anjuvannam was an organization of foreign merchants such as Jews, Christians, and Muslims who migrated to the Malabar Coast from the West in earlier centuries. The first appearance of ainurruvar as the merchant guild group comes from the Aihole inscriptions which range chronologically from the eighth century to the early twelfth century, and many inscriptions referring to it are found from the tenth century in Tamil Nadu.⁵ This guild increased its power gradually with the advance of time, and from the twelfth century, both anjuvannam and manigramam seem to have become incorporated into the organization of ainurruvar. The last known available inscription relating to ainurruvar merchants is probably that of Lepakshi in Anantapur District dated 1680 CE⁶.

The fact that merchant guilds existed before the Chola state and afterward shows us that trade and statecraft functioned independently. For the Indians, the trade was an end in itself and Indian traders were willing to trade as long as it was profitable. But with the changes in the maritime world of the tenth century with the rise of the Fatimids dynasty in Egypt (AD 969), the Song dynasty in China (AD 960), and thus the shift of Muslim trading activities from the Persian Gulf to the Red Sea, increased the prominence of the Malabar and Coromandel coast of South India. South Indian coasts became the centre of maritime trade connecting South-East Asia and the Middle East⁷. This change in trade which coincided with the rise of the Cholas in AD 847 and the economic opportunities it presented, made them the beneficiary of the maritime trade. Thus, the merchant guild organizations became an important factor in attracting Indian Ocean trade to the Coromandel Coast and the revenue from maritime trade was a huge addition to the revenue of the Chola state. Even though the Chola state played a minimal role in the functioning of trade, their political expansions after the ninth century can be viewed as an attempt to dominate the maritime trade, and merchant guilds became the major allies in this political expansion. But it is also important to keep in mind that this political expansion cannot be read in terms of economic imperialism.

Chola Expansions and merchant guilds

The political expansion of the Cholas began with the takeover of Thanjavur from Muttaraiyas as mentioned earlier. As Thanjavur became the political centre of the Chola rule, the closest neighbours were the local chieftains called the Irukkuvels of Kadumbalur who were located to the south of Pudukkottai whereas Thanjavur lay to the north of Pudukkottai. Many factors led to this close relationship with the Irukkuvels chiefs but the most significant of them was the strategic location of the region, linking areas of commercial importance⁸.

Subsequent to the incorporation of the Western Ganga territories, the primary political adversaries of the Cholas in the 10th and 11th centuries were the Chalukyas. The Western Chalukyas and Eastern Chalukyas, two influential Chalukyan kingdoms, stood in the path of the political expansion of the Cholas. By the end of the 10th century, a disparity in the political circumstances of these Chalukyan kingdoms was evident. The Western Chalukyan empire, led by Taila II and encompassing the regions of western Deccan and northern Karnataka, was on the rise, whereas the Eastern Chalukyas, located in the contemporary state of Andhra Pradesh, grappled with internal political strife and decline. The enduring political rivalry between the Cholas and Western Chalukyas spanned centuries. Towards the conclusion of the tenth century, these two powers engaged in conflict, vying for supremacy over the Eastern Chalukya kingdom.

The Cholas' strategic focus on and subsequent incursion into the realm of the Eastern Chalukyas, also recognized as the Chalukyas of Vengi, assumes considerable significance in the context of consolidating Chola supremacy along the eastern coastline of the Indian subcontinent. As previously noted, the ascendancy of the Fatimids in Egypt (AD 969) and the Song in China (AD 960) facilitated an upsurge in trade activities along the East coast of India. This shift in trade patterns prompted merchant guilds to relocate their operations predominantly towards the eastern coast. Chola dominance over the entire eastern coastline conferred upon them the capability to function as a cohesive and dominant entity in facilitating connections between the Middle East, Southeast Asia, and China.

Preceding the 11th century, a 10th-century inscription attributed to King Bhima I, known as the Kakumranu grant, provides insights into the early influence of Tamil merchants in the Andhra region. According to this document, a merchant named Polayana, identified as vaisyesvara and setti, son of Kundeya (vaisyadhipa and sresthi), and grandson of Divakara (a mahasarthavaha of Oreyur), received a tax-exempt grant of the village Kakumranu in the Omgeru-margavisaya (in Bapatla of Guntur) from the Eastern Chalukyan king⁹. Subsequently, he allocated half of this land as an agrahara to eighty-six

brahmanas and a suvarnakara. Polayana, a pattapu-setti (esteemed caravan-merchant), erected a Siva temple named ChalukyaBhimesvara at Prayaga¹⁰. Notably, the mention of Divakara as a Tamil merchant who migrated from Uraiur, situated in the Tiruchirapalli district of Tamil Nadu, to Kukumanu in the Guntur district of Andhra Pradesh is a significant aspect of this inscription. Uraiur held significance as an inland town of political, commercial, and consumption importance, subsequently governed by trading entities like Manigramam¹¹. This serves as a precedent for understanding the commercial endeavors of merchant guilds in the Andhra region.

Moreover, regions such as Chittor and Nellore, part of present-day Andhra Pradesh, were initially part of Tondaimandalam of the Cholas even prior to the subjugation of the Eastern Chalukyas. Developments like the emergence of nagarams and erivirapattanams were evident in places like Chittor before the 11th century¹². Following the subordination of the Eastern Chalukyas, the east coast of Andhra became integrated into a network of long-distance overland and overseas trade, instigated from the Tamil region.

The Chola conquest of the Eastern Chalukyas occurred approximately around AD 999 or slightly earlier, as Rajaraja I became involved in the internal political succession dispute of the Eastern Chalukyas. The Cholas lent support to Shakthivarman, the insurgent prince of the Eastern Chalukyas, against JataChoda Bhima, backed by the Western Chalukyas. In AD 999, the Cholas installed Shakthivarman as the ruler of the Eastern Chalukyas¹³, and from this period until nearly the conclusion of the Eastern Chalukya rule in AD 1102, they functioned as subordinates to the Chola empire.

After this we can see the movement of merchant guild associations to the coastal areas of the eastern Chalukyan country, the inscriptional records of merchant guild activities have been identified from the present-day Andhra Pradesh state dating from 1050 CE¹⁴, the fact that there are no inscriptions related to merchant guilds found prior to 11th century indicate that it is only after the Chola subjugation of the eastern Chalukyas the merchant guilds moved to the eastern chalyukan territories.

When examining the Chola relationship with the Eastern Chalukyas, it is noteworthy that, similar to the matrimonial alliances formed by the Cholas with the Irukkuvels chiefs of Kadumbalur in the early phase of the Chola kingdom, the Cholas also established matrimonial ties with the Eastern Chalukyas in the later phase of the empire¹⁵. The significance of both these regions concerning trade might have played a pivotal role in motivating the Cholas to forge matrimonial connections. This relationship reached its zenith with the ascension of a Chola-Chalukyan prince, Rajendra Chalukya, later known as Kulottunga I, to the throne of the Chola empire in 1070 CE. Under the reign of Kulottunga I, Chola foreign trade peaked, evident in the renaming of Vishakapattanam to Kulottungacholapattanam¹⁶. This act of renaming underscores the strategic importance of the geographical position of the eastern Chalukyas, facilitating Chola trade with distant countries across the Bay of Bengal, specifically Burma and Cambodia via the Isthmus of Kra¹⁷. Subsequently, Vishakapattanam also emerged as a hub for merchant guilds, as indicated by inscriptions dated 1090 CE, referencing guilds such as Anjuvannam and Ainnurruvar.

Therefore, the expansion of the Chola empire into the eastern Chalukyan kingdom demonstrates the intricate interplay between the Chola state and merchant guilds. Furthermore, the Chola empire's political expansions farther northward into the territories of the Eastern Ganga kingdom, encompassing modern Odisha, and into the Pala kingdom, can be interpreted as endeavours aimed at asserting dominance over the eastern coast. These expansions achieved partial success, as evidenced by Javanese inscriptions acknowledging the Cholas as the exclusive foreign visitors from the eastern coast of India, alongside the Kalingas of Odisha¹⁸. This attests to the Cholas' effective control over the eastern coast during their zenith.

Conclusion

This paper thus far has tried to explain how the political expansionist policies of the Cholas were influenced by both the internal and overseas trade. I have left out the Sri Lankan chapter of the Chola – Merchant Guild’s history as it requires a special and detailed analysis of its own. It is evident from the above discourse that the trajectory of the Chola expansion was fuelled by the opportunities presented by the maritime trade. To accomplish this, the Cholas cultivated amicable relations with merchant guilds, thereby aiding in the consolidation of newly acquired territories by establishing urban centres linked with temples and augmenting state revenue. As indicated earlier, at times, merchant guilds led the Chola political expansion, while in other instances, merchant guilds followed the Chola political expansion.

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BANAGANAPALLE: THE SEAT OF HINDU-ISLAMIC TRADITIONS AND CULTURE

Dr. K. Bade Saheb, Lecturer in History, Govt. Degree College, Banaganapalle, Nandyal Dist.

Dr. D. Khajavali, Lecturer in History, Govt. Degree College For Women, Madanpalle, Annamayya Dist

Banaganapalle town is famous for its unique culture. Both Hindu and Islamic traditions flourished; people of both communities lived together and worked for the distinctive culture and traditions of each. Banganapalle was once a princely state ruled by the Nawabs. These Nawabs were followers of the Shia sect of Islam and ruled Banganapalle in a secular manner and encouraged both the cultures and traditions of Hinduism and Islam. The ruling Nawabs were very interested in the development of their Jagir.

The famous temples that are located in and around the town, like Yaganti Uma Mahaeswar Temple, Nelamatam (pootuluri Veerabrahmendra Swamy), Ravvalakonda Temple (pootuluri Veerabrahmendra Swamy), Nandavaram Temple, Asthanam (Moharam celebrated place), etc., make Banganapalle town unique in Andhra Pradesh. Potuloori Veerabrahmendra Swamy is written in kalajanam in this area. The Nawabs ruled this area without showing any discrimination towards Hindus. In 1948, the Banaganapalle princely state merged with the Indian Union.

The festivals of the Hindus, Sivaratri and Navartrulu, attract thousands of people every year. During these days, Yaganti Devasthanam makes special arrangements for the devotees. The Moharam festival is very unique, especially among the Shia sect of Muslims, who observe these 10 days as Peerla Panduga. Together, Hindus and Muslims participated in this festival. This Moharam festival is unique in Andhra Pradesh due to the majority of Shia sect followers coming here to participate in Matam. Banaganapalle Town has the second-highest number of Shia Sect followers after Hyderabad.

Moharam Festival

Muharram is the first month in the Islamic calendar, followed by the lunar months of Safar, Rabi-al-Thani, Jumada al-Awwal, Jumada ath-Thaniyah, Rajab, Shaban, Ramadan, Shawwal, Zu al-Qadah, and Zu al-Hijjah. The word Muharram means 'not permitted' or 'forbidden'; hence, Muslims are prohibited from taking part in activities like warfare and use it as a period of prayer and reflection as it is the most sacred month in Islam after Ramadan.

The date of Ashura is:

Unlike the Gregorian calendar that consists of 365 days, the Islamic calendar has about 354 days divided into 12 months and depends on the sighting of the crescent moon, which varies from country to country. This year, the Islamic New Year is referred to as Hijri 1445 AH (Anno Hegirae in Latin or the year of the Hijra).

Hence, Ashura in these countries will be marked on July, 29, 2023. In India, the Imarat-e-Shariyah Hind in New Delhi confirmed the start of the Islamic New Year 1444 AH on Friday July 31, 2023.

The history and significance of Ashura fasting

The Islamic New Year, also known as Al Hijri or Arabic New Year, is marked on the first day of Muharram as it was in this holy month that Prophet Muhammad (PBUH) migrated from Mecca to Medina. However, Ashura has been celebrated even in pre-Islamic times, as it was on the 10th of Muharram that Allah saved Moses (Prophet Musa) and the Children of Bani Israel from Pharaoh (Firaun) and his army.

As a sign of gratitude to Allah, Prophet Musa fasted on Ashura Day, which is the 10th of Muharram. Later, in 622 CE, when Prophet Muhammad (PBUH) migrated from Mecca to Medina in the month of Muharram, he learnt from the Jews that they fasted on Ashura Day, following the ways of Prophet Musa AS.

Wanting his followers to show the same gratitude to Allah, Prophet Muhammad (PBUH) decided to observe a two-day fast, one on the day of Ashura and the day prior, that is, the 9th and 10th days of Muharram. These are the traditional customs of Sunni Muslims.

Observing a fast on this day is considered a “sunnah” since Prophet Muhammad (PBUH) too observed a fast or kept a roza on this day. However, Ashura—the 10th day of the month—is also mourned by Muslims in remembrance of the martyrdom of Prophet Muhammad’s grandson, Hussain Ibn Ali, in Karbala.

The Muslim community remembers the massacre on Ashura when Imam Hussain was said to have been beheaded in the battle of Karbala. To mark public mourning and remember the pain given to their great leader and his family, members of the Shia community wore black clothes, observed abstinence, fasted and took part in processions on the 8, 10, and 40th days of the month of Muharram. During the 10 days from the beginning of Moharam, followers are not allowed to eat non-vegetarian food. They also refrain from attending and celebrating all joyous events during this period.

Jaartalu

We will find Islamic and Hindu culture in the majority of the villages. After Moharam, people observed the big feast on the day of the rebirth of Hussain Ali and his followers. (on rebirth after the death of the third day). Villagers offered sheep and hens to martyrs. They invited their friends and relatives to their houses. Villagers marched in the procession. They made fire pits in front of the Peerlu and both communities walked on the fire pits without fear. It is a unique cultural tradition to celebrate Moharam very enthusiastically in every village. Many of the Hindus named their children Abbas Ali, Imam Kasim, Hussain.

Sri Yaganti Uma Maheswara Temple.

Sri Yaganti Uma Maheswara Temple or Yaganti or Sri Yagantiswamy Temple is solely dedicated to Lord Shiva and is located in the Nandyal district of Andhra Pradesh. It is one of the most famous Shiva temples in the state. Yaganti is located in the midst of natural scenery, 11 kilometres from Banaganipalli, 55 kilometres from Nandyal, 90 kilometres from Kurnool, 308 kilometres from Hyderabad, and 359 kilometres from Vijayawada. The temple was dated back to the 5th–6th centuries with the contributions of the Pallavas and Cholas. The temple was reconstructed by King Hariharabukka Raya of the Sangama Dynasty of the Vijayanagara Empire in the 15th century. The temple was built according to Vaishnavite traditions. The Uma Maheshwara Temple at Yaganti houses the idol of Shiva and Parvathi—Ardhanareeswara form and carved out of a single stone.

The Nandi in front of the temple is believed to be increasing in size continuously. Certain experiments were carried out on this Nandi idol and it was claimed that the type of rock out of which the Nandi is carved has a growing nature associated with it. As per the Archaeological Survey of India, the rock grows at the rate of 1 inch per 20 years. Another key attraction of this temple is its Pushkarini—a small pond with very pure water. Water flows into Pushkarini from the bottom of the hill through the mouth of Nandi. It is a mystery how the water flows into Pushkarini in all the seasons. Devotees used to bathe in the holy Pushkarini first and then visit the temple. The saint Veerabrahmendra Swami stayed here and wrote Kalaganam. According to Potuluri Veera Brahmendra Swamy, when the Kali Yuga ends, the Nandi will awaken and shout.

Every year, MahaShivaratri and Navratri festivals are celebrated. People of Karnataka, Tamilnadu, and other states participate in the festivals. All the time, the temple committee provides meals free of cost for all the devotees without regard to caste or religion. Devotees offered money and goods to the temple for NityaAnnadanam (providing meals for devotees).

NandavaramUtsavalu

Nandaraju ruled this ancient village of Nandavaram and he constructed the Chowdeshwari Devi Temple. He also accommodated 500 Brahmin families in this village, named Nadavarika Brahmins. The village is just 11 kilometres away from Banaganapalle, famous for its navaturulu and JyotiUstav. The main deity of this village is Chowdeshwari Devi. The main festivals celebrated in the months of March and April isChandiHoma, which is performed on the 9th day of Navaratri. Chowdeshwari Devi JyotiUstav is celebrated for three days during the Ugadi festival period.

The Goddess ChowdeshwariJyoti celebrations in Nandavaram village are organised on a large scale every year by locals and devotees in the months of March and April. Lakhs of devotees throng to Nandavaram during this tirunala period from Kurnool, Karnataka, Maharashtra and other neighbouring states. A large number of devotees visit this ancient temple every Monday, Tudesdaya, and especially Friday.

RevunurDargha

The HussainShaValiDargha is well-known for its Hindu-Islamic traditions and culture. It is just 8km away from Bangaganapalle town. HussainvaliUrusu is well-known in this area. During the Urusu, thousands of devotees throng to Revunur village. Both the communities offered heirs and saved their heads on the premises of Darga. Every Thursday, hundreds of devotees throng the Darga and offer coconut and hold Fathahas. This is the culmination of two traditions and cultures.

KotturuSubbarayadu

Subramanyaswamy is famous in the adjacent village of Banaganapalle. Every Sunday, hundreds of devotees throng this remote village and offer Pujas. It is very unusual for Kotturu village people to not eat non-vegetarian food on Sundays, as per village tradition.

Sri PotuluriVeerabrahmendraSwamy's legacy

Sri PotuluriVeerabrahmendraSwamy is famous for his Kalagnanam. The two important places are located in Banaganapalle. One is Nelamatam, where Potuluri worked in the house of Acchamamba, and the other one is Ravvalakonda, where Kalagnama was written. Hundreds of devotees come to pay their respects to PotuluriVeerabrahmendraSwamy at these two holy sites. The temple authorities offered lunch every day to all the devotees without any discrimination.

Banaganapalle has demonstrated a distinct culture and regard for others for over a century. People of both communities celebrated the above festivals and paved the way for unity and diversity.

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HISTORICAL TOURISM DURING MEDIEVAL INDIA WITH SPECIAL REFERENCE TO ANDHRA PRADESH

Balagonda Gangadhar

Lecturer in History, Y.S.R.V.GDC, Vempalli, Y.S.R. Kadapa Dist. (A.P)

Dr.M. Ramesh

Lecturer in History, Govt. College for Men (A), Kadapa, Y.S.R. Kadapa Dist.

This is an attempt to understand the living environment and living styles of people of the Medieval period and present, interpret these in an interesting manner to the tourists. And also, another theme of the writing of this article is to highlight historical places, Forts, monuments and other developed by the ruler's of Medieval time. Though their intention was to preserve and protect the culture, arts and architecture and show due importance to local habits, customs, traditions of the people, unintentionally they contributing and laid path to potential tourism in India in general and in Andhra region in particular.

It is very interesting to know that Industrial Revolution and the Science and Technology provided readymade platform to flourish many industries in the global scenario. Amongst the tourism industry is one, which rapidly improving and occupied first rank in that field. Twenty first century is witnessed for the rapid changes in the era of globalization, privatization and digitalization.¹ The world has become a much smaller place because of the technology revolution, more importantly the facility of the fast and comfortable air travel. In fact, the emergence of the world wide web has virtually connected the world, thereby contributing to the growth of both domestic and international tourism in no time. Though many kinds of tourism such as E-tourism, sports tourism, Eco-tourism, medical tourism etc., attracts tourists, but it was historical tourism which dominating all tourism kinds and become more potential for tourists.²

Historical tourism is a type of tourism activity in which the tourists ultimate motivation is to learn, discover, experience and consume the tangible and intangible historical attractions at tourism destination. These attractions relate to a set of distinctive material, intellectual, spiritual and emotional features of society that surround arts and architecture. Historical or heritage tourism means travelling with the primary purpose of exploring the history and heritage of a place. It refers to a kind of tourism where the tourists focus on history: history of some place, people, things or events where the historical events occurred. The places will be a portrayal of history of the country or the region and tells about the fast happenings. Tourists usually visits the places of historical importance to know about the culture, tradition, past happenings etc., and get to know about the evolution and development in culture.³

Tourism background in India:

All these developments in travel and tourism did not happen overnight: rather they took place over centuries and reaches the current level only gradual.

Travel and Tourism during the ancient period was mainly undertaken for collecting food and searching for temporary settlement. However, in the medieval period civilization started flourishing and people started learning about culture and religion. The main reason for travel development was religion. All the rulers paid their attention to construct many monuments with that motivation only. By the 14th Century A.D pilgrimcenters started attracting a large number of visitors. Though Cyriacus of Ancona who journeyed in 15th century in search of 13Meditarean's classical past was in fact laid the ground work for the 18th century Grand tour and today's impoverishment. But at the same time adventures of Marcopolo in the 13th Century A.D. who explored the land routes from Europe to Asia was a great boon to Indian Tourism. As per India Concern, Adi Sankara Charya's tour across India in the 8th and 9th Century A.D was a major milestone in the travel history of Medieval India. His book "Tour of Conquest" 11and his intellectual preaches all over India and establishment of Vedas supremacy

convinced the people of India move together. His ordainment on Hindus to visit all of the tour religious centers (Dhaunmas) once during his/her lifetime virtually encourage the people to perform tourism.

Historical Tourism in medieval Andhra Pradesh starts with Easter Chalukyas who ruled Andhra from 7th century to 11th century. They are also known as Vengichalukyas ruled from Pitapuram, Vengi and later Rajahmundry. Though they had to faught with various kings at last they provided stable government to the people of Andhra Pradesh. Rulers starts from founder Kubja Vishnuvardhana to Rajendra III credited with many historical monuments, temples which are still serving as the potential tourismcenters for modern day tourists. Prominent rulers of Chalukyan dynasty Vijayaditya, Yuddamalla, Bhima and Rajendrachola were responsible for erection of historical monuments, temples which are now serving as tourist potential centers. 108 temples ersewhile Andhra region constructed by Vijayadithya, Kartikeya temple at Vijayawada and famousHinduPancha rams in Andhra region are 1) Draksharamam, 2)Samarlakota at Bhimavaram, 3) Somaramam at Gunipudi 4)Shiraramam at Palakollu 5) Amararamam at Amaravathi, now present capital city of Andhra Pradesh etc., are really attracting hundreds of pilgrims every day. These were are not only earning lakhs of rupees to the government exchequer, but also became religious, cultural and social gathering centers.

The another prominent kingdom which dominated over medieval period in Andhradesais Kakatiyas. They were rulers those who saved the Andhradesa from Muslims onslaught and laid the foundation for political integration, cultural affinity and social solidarity. They desire to develop a distinct style of architecture which improved and innovated upon the existing modes had been attracting tourists since its inception.⁵ Kakatiya rulers during their about two hundred years rule constructed hundreds of historical monuments which are remained as Jewels in the history Tourism in India in general and Andhra region in particular. If one of the historical monument was recognized as World heritage site by UNESCO, we can understand their contribution to Indian heritage and Indian tourism. Rich and valuable heritage of any country is resulted in potential tourism in all means. Historic monuments are the adornments with which man has decked the earth; they are the common heritage of mankind and remind us that civilization is made up of contributions from all people and that technique has ever gone hand in hand with the cult of the beautiful and the taste for the new (tourism) with the search for the imperishable. They teach every man reverence for the creative genius, which unites the nations and generations above their conflicts. The monuments we see have after a fashion escaped the cataclysms of nature and the ravages of war. They are time and Weather – Warn; they carry the marks of past depredation and neglect or of ill-conceived attempts at restoration.

Kakatiyas followed the policy of constructing Trikuta temple system. Ramappa temple by Ganapathi Deva, Thousand Pillar temple monument by Kakati Rudra and other temples at Palampeta, Pillalamarri, Hanumakonda, Panugallu, Pillalamarri, Tripuranthakam, Macherla, Orugallu Fort are the historical monuments which are attracting tourists across the globe. Its financial benefit to the states from both domestic and international tours and country is enormous. Its cultural contribution to the people is worthful and invaluable.

After the Kakatiyas, Musunuri Nayakas who rules from Rekapalli in East Godavari district did their best to improves hill stations around present papikondalu and Badrachelam which have become more attractive to the tourists. Then after, Reddy kingdom came into power and tried its best to restore Andhra's unity from muslim Yoke. If the founder of this dynasty Prolaya Vema Reddy ruled from Addanki, his successor Anapotha Raju shifted his capital to Kondavidu. They not only patronized literacy giants like Sreenatha Poet by founding the Viswakalaparishat, but also contributed a lot in the field of art and architecture. They added rich glory by constructing shrines to historical temples at Srisailam and Ahobilam. In addition, they constructed many forts which are now famous and lying tourists from all parts of India. They include Dharani Fort, Chandravolu, Vinukoda, Bellamkonda, Kondapalli, Kondaveedu forts. Anapotha Vema Reddy developed Motupalli port which is also one of the important tourist centerswhich attracts the tourists.

It was Vijayanagar Kingdom which ruled from 14th century set an awesome boulder- strewn land scape along the banks of the Tungabhadra. Hampi which was described as the Rome Indian by the foreign travelers specially Domingo Paes, (Portuguese) was the pillaged over six months before being abandoned. However, the ruins of these historical monuments have withstood the ravages of man and time and still evoke memories of the grandeur of a bygone area.

Hundreds of historical sites spread over South India were taken up by Vijayanagar rulers and their Amarnayakas and created an epoch in the history of South India that transcended regionalism by promoting History and in turn tourism as a unifying factor. Many of the great monuments of the empire are promoting tourism by attracting tourists. The first known foreign travelers Abdur Razzak and the Italian traveler Niccolo de Conti described about the amazing, awesome and outstanding structures of that time. Historical construction like Mallikarjuna temple at Srisailem, Upper and Lower Narasimha temples at Ahobilam, Veerabhadra temple at Lepakshi, Venkateswara temple at Tadipatri are became the tourism jewels in the modern time. Kaliyuga daivam Sri Venkateswara temple at Tirupathi is well known global tourism center of that period which is now highest tourist attraction center in the world.

Udayagiri fort constructed by Langula Gajapathi the chieftain of Orissa which was inaccessible on most sides was also one of the important potential tourism spot. It was later occupied and decorated by Sri Krishnadevaraya. It was called as Sanjiva hills by local people. Venkatagiri fort by Gobburi Polygars of Vijayanagar empire is also another important tourism site in coastal and Rayalaseema region. Adoni fort was another one developed by Yadav Giri which is full of architectural marvels such as forts, temples, mosques became the attracting center for many tourists from both Andhra and Karnataka region. Nallamala forest a lush and bio-diverse region and Mahanandi, Mandasa a highly religious and mythological importance place. Mahendra Giri hills, Vasudeva temple, Mandasa fort etc. attracting thousands of tourists every day.

Rayalaseema region is also full of tourist places developed during medieval period. Important among them are Gandikota, Vontimitta, Soumyanatha swamy temple, Bramamgari Matam, Ameen peer Darga and Devuni Kadapa in Kadapa district etc., It is well known that Gandikota has been described as second Grand canyon, first after California, which is also recognized by UNSECO as temporary Indian heritage center and luring thousands of tourists every day. Many a parts which had medieval period background are worthy encourage to attract tourists. Lepakshi, Kadiri temples, Gooty, Penukonda, Rayadurgam, Adoni, Chandragiri gorts, Tadipatri monuments are being luring the tourists every day. These are the tourism spots which are to be developed for attracting more tourist. No doubt, they are all great monuments but only thing to be done is highlighting its rich heritage and culture. It is the duty of the academicians specially historians to sensitize the importance of historical sites relevance of protection of historical monuments, its legacy, heritage and culture.

CONCLUSION:

However for the improvement of historical tourism is needed a special study to improve the tourists in attracting tourists places. Monuments, wherever they are having never been better known or more universally appreciated than they are today. In fact, they are neglected by the earlier rulers. They were literally not highlighted historical background of the monuments archeological sites, historic significance of that site. Unfortunately, they did not focus to popularize in the public. But due to the general advance in education, to the strengthening of international cultural conditions and the speed of television, films and art publications, public awareness was created on historical monuments which is being paved the way for tourism. They are also becoming more and more accessible, as a result of the increasing of travel and communication and of more time off from work. Government no longer thinks of historical sites only as evidences of part glory of country and people. It is the time to consider all as an essential element in the country's assets, country's integration and the security for the development of its tourist industry.

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DEPICTION OF MUSICAL INSTRUMENTS IN TEMPLES WITH SPECIAL REFERENCE TO THE BHOGA NANDISWARA TEMPLE, NANDI

Dr. Seelam Srinivasa Rao, SSSUHE, Karnataka.

Dr. Sivakumar Challa, Curator, S.V.Museum, Tirumala

Abstract

Many grand Indian temples are adorned by various statues and depictions which studied under the branch Iconography which is part of Temple Architecture which is an important component in understanding the mind of ancient sculptures. It plays a key role in understand Social Economic, religious, arts of that past society. Over the past century there has been a dramatic increase in Iconography study in many dimensions. However, research has consistently shown that Iconography researchers have attained an adequate understanding of Temple architecture. An attempt is made to draw the attention towards understanding the depiction of musical instruments in temple architecture. This paper will focus on ancient musical instruments depicted at Bhoga Nandiswara Temple, Nandi Village of Karnataka State.

Introduction

Music at temples play an important role and part and parcel of Indian Social and religious life. The sounds connected the relation between human societies and even with the animals constructed a bonding relation. Thus, sound has prominence in the life of every living being. Over the period of time sounds produced not only through vocal but also through various equipment called musical instruments with a systematic note. But some of the ancient instruments are not in wide use or extinct because of emergence of an alternate instrument or lack of expertise and updating of the instruments timely. One can find the recorded evidence of the instruments of the past history in various ancient Temples on the

walls and on the pillars. By carefully observing iconography of these figurines, one can reconstruct the history of evolution of the musical instruments.

Musical Heritage in India

Music is an integral part of Indian Heritage and it occupied an important place in India. It is the order of everyday life of the entire community. Every single festival and ceremony integrated from birth to death with music in different forms. Some of the Hindu, Buddha and Jain Gods and Goddesses are seen adoring musical instruments. Like flute of Krishna (Bansuri), drum (Damaru) of Shiva and Veena of Goddess Saraswati. The first written reference of music appears in the Vedic scriptures, Samaveda deals with Music in the form of Upaveda Gandharva Veda. In the Vedic literature there is a description of drums made with mud pot and animal skin. Large earthen drums, are used in various rituals. The name of the drum mentioned in Vedic literature was 'dundhubi'. Indian music and musical instruments can also be traced to the Indus Valley civilization from 2500 BCE., Sangam literature of ancient Tamil mentions about various musical texts and instruments which was given a high importance and very great honour. It describes thirty types of drums along with many stringed and other musical instruments¹. Many Buddhist stupas like Amaravati and Sanchi old cave-temples display sculptures of musical players or involved with musical instruments.

Prominence of Music in Hindu Temples

Hindu temples have given very important place to music in its various ritual activities. Rendering gatra, vadya and nritya (vocal music, instrumental music and dancing) in front of the Lord is treated as a form of devotion out of Nava Vidya Bhakti. Rupa Goswami, a 16th-century Vaishnava theologian in his work "Bhakti Rasamrta Sindhu" in Uttara khanda., gives types of worships as

**sravanam kirtanam smaranam vandanam pada sevanam
archanam vandanam dasyamitipustanga nyayakramat**

Which mean "Hearing, chanting, remembering, offering prayers, serving the Lord's feet, worshiping, offering obeisances, acting as a servant, and complete surrender are the nine processes of devotional service." For every temple in Southern India there will be a Temple Troup of musician called 'Melam' that consist of a team of Nagaswaram and allied percussionists like Dolu etc collectively called as Mangala Vaidyamulu (auspicious percussions). In some big shrines, on the occasion of certain special processions, the 'Sarvavidyam' which consists of many winds, string etc. percussion instruments are played. In many temple premises there will be special concerts performed by various exponents musicians in front of huge audience.

Classification of Musical instruments found in Temples

There are at least five hundred of them, each with a distinct name, shape, construction, technique and quality of tone.

In the Natya Shastra, compiled by Bharat Muni dated 200 B.C.E.-200 C.E., musical instruments have been divided into four main categories on the basis of how sound is produced.

The Tata Vadya or Chordophones- Stringed instruments

The Sushira Vadya or Aerophones- Wind instruments

The Avanaddha Vadya or Membranophones- Percussion instruments

The Ghana Vadya or Idiophones- Solid instruments which do not require tuning

A part from the above in the Sangam literature it was classified into three categories i.e

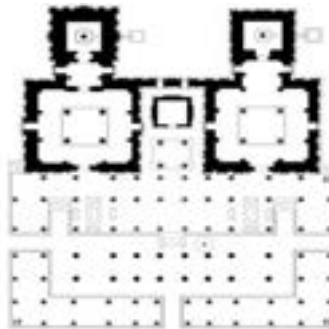
1. **Yazh** The yazh is a harp-like stringed instrument. It is mentioned in Sangam literature, and the term is used to refer to both the instrument and the act of playing it.
2. **Kuzhal** The kuzhal is a wind instrument, similar to a flute or a double-reeded instrument. It is mentioned in the context of musical performances.
3. **Thudi** The thudi is a type of drum, and it is referenced in Sangam literature in the context of accompanying music.

Bhoga Nandishwara Temple

Is a historic Hindu temple located in the village of Nandi, near Nandi Hills in the Chikkaballapur district of Karnataka. Nandi Hills is located about 60 kilometers north of Bangalore, India. The temple is situated at the foothills of Nandi Hills, a popular tourist destination known for its scenic beauty and historical significance. The temple was built by Ratnavalu consort of the Bana King bana Vidhyadhara and record a grant to it in CE. 810 and it is believed to have been originally built during the Nolamba dynasty in the 9th century. Subsequent rulers and dynasties made additions and renovations, contributing to its present form. Nolamba dynasty, Rashtrakutas, Cholas, Hoysalas, and Vijayanagara rulers. The temple showcases elements of both ravidian and Vijayanagara architectural styles. The Bhoga Nandeeshwara Temple has a typical South Indian temple layout, characterized by various key components.

The typical layout are Gopuram² Mandapa³ Nandi Mandapa⁴ Central Sanctum Garbhagriha⁵ Subsidiary Shrines⁶ Ardha Mantapa⁷ Prakara⁸ Vimana⁹ Kalyana Mantapa¹⁰ along with the Outer Walls: The outer walls of the temple, especially in South Indian architecture, are often adorned with intricate sculptures, carvings, and depictions of mythological stories. Visitors can observe intricately carved sculptures, pillars, and other architectural details that reflect the craftsmanship of the artisans of that era.

Musical instruments depicted on the Bhoga Nandeeshwara



This temple was also called as twin temples of Siva. The Left and Right side of the temple with two Siva linga. Between two shrines Umalaheshwara

On the entrance door way of sanctum sanctorum(Garbhagriha)of the BhogaNandiswara shrine one can find a frame where there are many depictions of musicians and dance performers. Starting from the top row clock wise the depictions can be identified with various musical instruments.

The presence of such musical instruments in temple carvings reflects the connection between spirituality and the expressive arts in Indian heritage. South Indian temples often feature sculptures and carvings showcasing various musical instruments associated with Hindu traditions. These depictions symbolize the importance of music and the arts in Hindu culture and traditions.



Right Side temple - Arnachaleswara (elderly Shiva) – Each side of the entrance frame six figures are depicted on either side (total 12) with different instruments, vocalists and dancers.



1. Kavyina	7. Radha Veena
2. Sitar	8. Dola
3. Harmonium	9. Tappa
4. Damarukam	10. Dancer
5. Veena	11. Ubbalan
6. Radha Veena	12. -do-



There are depictions of many Artists exhibiting their skill of specializations around the entrance on both sides of the Arunachala temple and Bhoganandiswara temple, entrance of the Garbha Griha. Some are singing, dancing and playing various musical instruments of the past time period of building the temple. Some of the musical instruments are still used, some got modified and some got absolute.

There are all types of sting, wind and skin percussion instruments depicted excellent manner in detail. The musical instruments are identified as follows. There are total 6 on each side of the entrance of two temples which amounts to total 24 depiction in the 2 frames. Out of them two are identified as Singer of vocalists, three of them as dancers rest of them playing instruments. Some of the instruments are repeated on both sides. The identified musical instruments are given below with a brief introduction.

1.	Kanjira	This is the simple tambourine used in concerts and bhajana parties and used also by the mendicants. Over one side of a circular wooden frame, 8 or 9 inches in diameter and about 3 or 4 inches deep, a piece of skin is stretched. Sometimes the frame is provided with three or four slits containing pieces of metal strung together. These together give a pleasing jingling accompaniment as the instrument is played.
2.	Singer	A singer in sitting posture gesturing the rendition of the song of beats.
3.	Bhangam	Bhangam is a percussion instrument made from clay and has been mentioned in various Tamil texts
4.	Damarukam	Is a petty drum similar to a non-hour glass drum similar to Udukkai which is non-hour glass shaped tied by animal skin on both sides. Normally it is attributed to Lord Shiva, a percussion instrument comes in various sized which is also famous for it is believed that Sanskrit language Grammar is originated by the 14 sounds produced by Lord Shiva through Dhamaru.
5.	Venuvu	Depictions of a player a Venuvu striking a pose of Lord Krishna in Tribhanga standing, who is playing the Venuvu(bansuri), might be present. The Venuvu symbolizes divine music and is associated with Krishna's mellifluous tunes. This instrument is made with bamboo or wood with holes for playing notes. The length may vary according to the pitch of the music.
6.	Rudra Veena	The most respected of veena varieties is the Rudra veena which is very popular among commoners also. The fingerboard is of a wide and smooth bamboo. One end of this holds a flat bridge typical in our instruments and beneath the dandi are two very large pumpkins. There are four main strings for melody, under which stand straight and thin, frets attached to the bamboo tube with wax. This has been played by men and women in royal courts and rural settings as can be seen from innumerable temple depictions and paintings of north India.
7.	Brahma taalam	Brahmataalam is the pair of cymbals larger than the ordinary variety and used in temple services. Called also Brihanta'am They are played so as to produce a ringing sound, somewhat like that of an electric bell. They are usually connected by a cord passed through their centres. The cup shaped cymbals to left of the plate are called Tala and are so made that their edges only are struck.
8.	Vocalist	A singer in sitting posture gesturing doing rendition of alap of the song.
9.	Tappeta	Dappu or 'tappeta', a percussion instrument, is the most popular musical instrument of the Southern India. The instrument has a round frame, usually made of neem wood, with a diameter of 1 ½ ft. Fitted into it is leather of medium thickness. After the cleaning process of the leather it fit for fixing into the frame. Earlier days it was used for making public announcement an important proclamations. Over the period of time instrument is used both on auspicious such as marriage processions, village festivals and inauspicious occasions such as funeral processions.
10.	Dhamaru	Is always associated with Lord Shiva. A non-hourglass drum that is also similar as udukkai
11.	Venuvu	Repeated depiction
12.	Rudra Veena	Repeated depiction
13.	Rudra Veena	Repeated depiction
14.	Doḅu/ Thavil	Is a barrel-shaped percussion instrument. It is also widely used South Indian temples in association with Nadaswaram. The thavil and the nadaswaram are essential components of traditional festivals and ceremonies in temples of South India. It is a traditional musical instrument of the ancient city of Thanjavur in Tamil Nadu. The thavil consists of a cylindrical shell hollowed out of a solid block of jackfruit wood. Layers of animal skin (water buffalo on the right, goat on the left) are stretched across the two sides of the shell using hemp hoops attached to the shell. The instrument is either played while sitting, or hung by a cloth strap (called nadai) from the shoulder of the player. The right head is played with the right hand, wrist and fingers. The player usually wears thumb caps on all the fingers of the right hand, made of hardened glue from maida flour. The left head is played with a short, thick stick made from the wood of the portia tree.
15.	Kodumalza	It is an accompanied skin percussion instrument played along with Pancha mukha vadyam. On the top of the vessel there are five tubular projections which are the drum heads and each is covered with the skin of a milch cow. In actual performances, two small pot drums also of metal, the kudamuzha, are placed by the side of the panchamukha vadya so that there are in all seven faces.
16.	Dancer	Well dressed with all ornaments and bells dancing to the all musical instrumental tunes and songs sung by the singers.
17.	Udukkai	The udukkai, udukai or udakku is a drums or small size, an ancient design of hourglass drums similar to the northern damaru and southern idakka. Its shape is similar to other Indian hourglass drums, having a small snare stretched over one side. They are played with the bare hand, and the pitch may be tered by squeezing the lacing in the middle. It is made of wood or brass and is very easy to carry.

18.	Gummati	The ghamot, gamot or ghamat a membranophone instrument. Ghamat is a percussion instrument of earthen vessel having both sides open, on the bigger opening a leather (drum membrane) of monitor lizard is mounted.
19.	Taalam	The pair of metallic cymbals used for keeping beat in music. They are of brass or bell-metal and are circular flat discs. The two discs are usually connected by a cord or cotton thread passing round their centres. Even with such a simple instrument, there are skilled performers who are able to play all the difficult combinations of jatis and cope up successfully with even the expert mridangam performers.
20.	Dancer	A dancer striking a pose with great exhibiting her dancing skill with one of the 108 Karamas.
21.	Pambai	The pambai or pambu is a pair of cylindrical drums used in temple festivals and other folk music. This unit of two drums is hung across the waist of the player or by keeping on the floor, beaten with sticks, or with a hand and a stick. In the simpler varieties, both drums are made of wood, but there is a pambai in which one drum is of wood and the other of brass.
22.	Brahma Taalam	Brahmataalam is the pair of cymbals larger than the ordinary variety and used in temple services. Called also Brihata'alam They are played so as to produce a ringing sound, somewhat like that of an electric bell. They are usually connected by a cord passed through their centres. The cup shaped cymbals to left of the plate are called Tala and are so made that their edges only are struck.
23.	Kai Silambu	Kai Silambu This is a hollow circular ring of silver with metal pieces inside which produce noise when the wearer moves or dances. This is also called Nupuram. When it is worn on the leg, it is termed kilichilambu in Tamil.
24.	kudamacha	Repeated depiction

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Footnotes

- 1 The silappadigaram, author Ilango Adigal had mentioned musical texts as Perunaarai, Perunguruhu, Panjamarabu, Thala Samuthiram, Panja Baarathiyam, Sudhdhanantha Prakasam, Isaimarabu, Bharadha and the Senabathiyam as Another Adyarku Nallar explained the instrument like Perigai, Padagam, Idakkai, Idukkai, Maththalam, Salligai, Karadigai, Thimilai, Kudamuzha, Thakkai, Ganaparai, Dhamarugam, Thannumai, Thaadari, Anthari, Muzhavu, Chandhiravalaiyam, Monthai, Murasu, Kanviduthoombu, Nisalamthudumai, Siruparai, Adakkam, Thagunichcham, Viraleru, Paagam, Ubaangam, Naazhigaiparai, Thudi, Perumparai are made of leather
- 2 The temple complex likely has a prominent entrance tower (gopuram) adorned with intricate sculptures and carvings. This serves as the gateway to the temple
- 3 After entering through the gopuram, there is a large pillared hall (mandapa) where devotees can gather for rituals, ceremonies, and performances.

- 4 In many Shiva temples, including the Bhoga Nandeeshwara Temple, with a separate pavilion housing a large Nandi (sacred bull), which is the divine vehicle of Lord Shiva.
- 5 The main shrine, or garbhagriha, houses the main deity of Bhoga Nandeeshwara. This inner sanctum is the holiest part of the temple.
- 6 Apart from the main shrine, there may be additional shrines dedicated to other deities within the temple complex.
- 7 This is an intermediate hall that connects the mandapa and the garbhagriha. It is characterized by smaller pillars.
- 8 The temple complex is often surrounded by a walled enclosure. This area may include smaller shrines, pillared corridors, and open spaces.
- 9 Above the garbhagriha, there is typically a pyramidal tower (vimana) that symbolizes the sanctity of the innermost shrine.
- 10 South Indian temples have a separate hall for conducting wedding ceremonies and other festive occasions.

MIGRATIONS AND ITS IMPACT: WITH SPECIAL REFERENCE TO THE EASTERN CHALUKYAS OF VENGI (7TH-13TH CENTURY CE)

Dr. Aruna Pariti

Assistant Professor, Department of History, Telangana Mahila Viswavidyalayam, Koti, Hyderabad

Abstract

The present paper attempts to look at the phenomenon of migrations that took place in the eastern Deccan between the 7th and 13th centuries. The Deccan during this period was dominated by the rule of the Chalukyan families. The Chalukyan family which had initially established their rule in the Karnataka region gradually expanded their kingdom through conquests and established their branch in the eastern Deccan under Kubja Vishnuvardhana, the brother of Pulakesi II. Kubja Vishnuvardhana's migration to the Eastern Deccan resulted in political ascendancy of the family which sustained for more than six centuries. Subsequently the region witnessed many migrations particularly of the brahmanas and military chiefs from the west, north and south of India into the eastern Deccan. These migrations resulted in the economic development and cultural efflorescence of the region in course of time.

Introduction

The Oxford Dictionary defines migration¹ as a movement of people from one place or locality to another, either in search of better opportunities or to settle. This movement can be within the regions or to some other countries. Since prehistoric times, people migrated from one place to another either in search of better food, trade and commerce or for job opportunities or to improve their living conditions, for peace and stability, security of life and to acquire property.

In today's academic domain migration studies have assumed considerable importance. The focus of migration studies was not merely mapping migration movements but to look at the wide spectrum of what migrations have implied for cultures, societies and economies. In the Indian context, exploring migrations is still an under developed domain, particularly when it comes to the ancient or medieval periods. The reason for such neglect was primarily such studies are Euro-centric and secondly, they largely focus on the migrations that took place during the modern ages, particularly during the 19th and 20th centuries. However, the study on the process of early migrations is still in its infancy not only in Europe, but also in other countries of the world and India, where, this study has remained an under developed domain.

In the context early Indian history, migrations took place either due to frequent military conquests, or shift in capitals or trade and commerce or peasant and tribal movements or the movement of religious pilgrims and scholars. During the ancient and medieval period, India witnessed several migrations from one region to another. In the present paper a small attempt has been made to understand the processes of migrations and its impact during between 7th and 13th century CE in the eastern Deccan, which corresponds to the present day coastal areas of Andhra Pradesh state. This period was dominated by the rule of the eastern Chalukyas, who themselves were migrants. This study, which is based primarily on the inscriptional sources looks at the migration of two dominant groups, namely, the Chalukyas and the brahmins and their contribution to the region.

Migration of the Chalukyas

The Chalukyas founded an independent kingdom about the beginning of the 6th century in Kuntala or the Northern Kanarese country with their capital at Vatapi, in the modern Bijapur district of Karnataka. Though the early inscriptions of Chalukyas are silent about their original home, it were the inscriptions of the 11th century CE belonging to the western Chalukyas of Kalyani² and eastern Chalukyas of Vengi that mention the original home of the Chalukyas as Ayodhya. The Ranastipundi grant of Vimaladitya³ states that the ancestors of Chalukyas belong to the Chandravamsa lineage, who ruled from Ayodhya. It further states that one Vijayaditya, who belonged to this race, went to the Dekkan to conquer it, but in the process lost his life. His son was Vishnuvardhana born to his queen Mahadevi. His son was Pulakesi Vallabha who was the founder of the Chalukyan kingdom with Badami as their capital. These later inventions show that the early Chalukyas might have migrated from Ayodhya, in the process of the expansion of the kingdom through conquests.

Another important migration took place during the seventh century when Pulakesi II of the Badami Chalukyan family conquered Vengi in 610 CE. To govern Vengi, Pulakesi initially sent the military officers from Badami from time to time, till Kubja Vishnuvardhana was sent to Vengpura as ruler⁴. Vengipura has to be identified with the village names of Peda Vegi, China Vegi and Denduluru in the west Godavari district. Kubja Vishnuvardhana ruled Vengi from Pishtapura which was the official capital of Vengi mandala.

For Kubja Vishnuvardhana to establish and administer a new place requires the supporting staff. Hence, he seems to have brought with him a number of military chieftains from the west and settled them in the Vengi mandala⁵. Kubja Vishnuvardhana's retinue consisted of the military officers, brahmanas, and others. The foremost among the military officers who followed him to Vengi was Kala Kampa of the Pattavardhani family. This family belongs to the fourth caste⁶. They trace their origin to Kotawada, a village in Ratnagiri, Maharashtra⁷. The members of this family supported the eastern Chalukyan rulers till the 13th century and played an important role in increasing fortunes and glory of the Chalukyas.

Another, military officer who rendered service to Vishnuvardhana was Buddhavarman, of Durjaya family of Giri-paschimasima in Guntur district. The Durjayas were identified with the lords of Virajapuri and Kollipaka, in erstwhile Nalgonda district and present Yadadri Bhuvanagiri district. He was rewarded with the hereditary rulership of seventy-three villages on the southern bank of the river Krishna in the province of Velanandu 6000. They were regarded by the descendants of Vishnuvardhana as the chief supports of the Chalukyas⁸.

Thus, it may be said that the conquest of Vengi by the Badami Chalukyas led to the migration of one of their family member to the eastern coastal region, to establish a new branch of the kingdom. Secondly, conquests also resulted in the migration of the entire retinue, particularly the military chiefs. Bestowing land grants to them during these initial years was clearly an attempt to colonize the new areas and expand the political, social and agrarian base of the new ruling power in the Vengi region.

Migrations effected with the change of Capitals

Often migrations take place due to the change in the capital. The rulers change capital either due to their personal wishes or for security of the kingdom. The Vengi Chalukyan rulers often changed their capitals for security purpose as they faced constant threats from the neighbouring rulers, particularly, the Rashtrakutas and western Chalukyas of Kalyani. Therefore, for carrying effective warfare with the enemies, the eastern Chalukyas their capital from place to place, though Vengipura remained the official capital of the dynasty. Thus, it appears that during the reign of Kubja Vishuvardhana, Pishtapura was the capital of Vengimandala. Jayasimhavallabha I, shifted the capital to Sarvasiddhi in the Vizagapatnam district⁹. Mangi Yuvaraja, the successor of Vishnuvardhana II ruled moved his capital to Vijayawada or Vijayavatika¹⁰. It remained the capital of Chalukyas down to the reign of Gunaga Vijayaditya III.

Vengi must have suffered seriously from time to time at the hands of its enemies from the days of Chalukya Bhima I. The burning of the capitals by the victorious opponents was a common feature in the ancient history of the Deccan. Vengi was totally deserted by the eastern Chalukyas during the reign of Ammaraja I. Today it's a barren wasteland amidst ancient ruins. Rajamahendra Ammaraja I founded the city of Rajamahendrapura and started ruling from here. With the burning of the Vengi city, it can be presumed that the surviving population may have migrated to the new capital Rajamahendrapuram¹¹.

The change in capitals means, the movement of the entire administration to the new place. The officials and some prominent men in the kingdom also moved to the new capitals. This leads to the creation of new settlements in the new areas. This is also evident from the migration of many brahman families. They were encouraged to stay in the new settlements though bestowing on them tax free villages.

Brahmana Migrations and Immigrations

The brahmins played an important role in the eastern Chalukyan kingdom. Most of the highly qualified brahmins were brought to Vengi region and were bestowed with tax free villages as brahmadeyas in distant lands. An undated record of Mangi Yuvaraja I registers the grant of the village of Konduka-Vilangavada in the Bhogapura Vishaya of the Kalinga country to one hundred and three brahmins of Munjeru.¹²

Gunaga Vijayaditya was said to have founded several agrahara settlements for the Brahmana settlers who migrated to the south during his father's time. His Sataluru grant¹³ mentions the donating of Gudravara vishaya as an agrahara to one hundred brahmanas, who were well versed in vedas, itihasa, puranas and sixty fourkalas. These donees belonged to several parts of Andhra region.

During the reign of Chalukya Bhima I, a wave of brahmana immigrants from north came to the Vengi region. Chalukya Bhima I, like his predecessors encouraged and settled these brahmins by giving rent-free villages as brahmadeyas. The Kasimkota copper-plate inscription¹⁴ records the grant of a village in the Devarashtra vishaya to a number of brahmanas. Likewise the Narasapuram plates¹⁵ record the grant of a village of Vellaturu to 45 learned brahmins. Another record states that he gave lands and house sites to as many as two thousand brahmanas near Ghantasala in the Krishna district, evidently with the desire of providing the homeless wanderers from far-off countries a settlement in the land of Vengi.

Vira Choda's viceroyalty in Vengi was marked by the migration of several Tamil brahmins into the Andhra country. His Pithapuram inscription¹⁶ mentions that he had granted the village of Virachodachaturvedimangalam, which was formed by uniting three different villages Malavelli, Ponnatorra and Alami situated to the north of Pithapuram to 536 brahmins of various gotras with the titles of Trivedi, Bhatta, Dasapuribhatta, Somayajin, etc. The majority of these donees appear to be Tamil brahmins who were from the Dravidadesa to the Andhra region.

The Muslim invasions in the north compelled the brahman families of the north to migrate to the south. The Vengi Chalukyan kings provided asylum to the brahmans of north India, who apparently migrated to Andhra, Karnata and Dravida regions, to escape the onslaught of the Muhammadan invasions. These brahmans, migrated with their new Bhagavata Sampradaya. The immigrants from the north brought new brahmanical culture and in course of time gave impetus for the development of the Andhra and Kannada languages and were responsible for the rise of indigenous poetry called desikavita, as opposed to the Marga-kavita of the Sanskrit poets. Thus these large settlements of the migrant brahmans, which were spread all over the kingdom left a perpetual mark of brahmanical influence and culture in the Andhra country¹⁷.

Apart from migrations into the Andhra country there were also immigrations to the south. This took place because of the frequent warfare in the Vengi region. Some brahman families of the Karmarashtra seems to have migrated to the south. The Tandontottam plates¹⁸ of the Pallava king Vijayanandivarman II (775 CE) records the grant of some shares in a village as brahmadeya having exempted from all taxes to a number of brahmanas. That these brahmana donees were immigrants from the Andhra country is known from the names of villages like Tanukkil (Tanuku), Karambichedu (Karamchedu), Pinukkipparu (Penukaparu), Namburu, Veliparu (Velpuru) from which they came. These are apparently the names of villages which are situated in the Andhra country, in the districts of West Godavari, Krishna and Guntur districts. It is worthy to note that the descendants of these brahman families embraced the new Vaishnavism of Ramunuja during the eleventh and twelfth centuries and gave tremendous impetus to the new faith.¹⁹

Impact of Migrations:

The coming of the new rulers, namely the eastern Chalukyas ushered a new era in the Andhra country. Their long rule of more than six hundred years witnessed an immense progress in the region. Despite frequent wars and change in the capitals, they were successful in developing the region. This they achieved by expansion of agriculture and colonizing far off regions. They even undertook the construction of tanks at Vipparti²⁰.

The Chalukyan rulers though engaged in warfare, also constructed several temples most of which are still extant in the Guntur, Krishna, West and East Godavari districts. Vijayaditya II (Narendramrigaraja) encouraged Brahmanism and vedic culture. He had constructed temples for Siva, laid out gardens, built satralayas, granted agraharas and founded pleasure resorts, where music and dancing was played for the pleasure of his people. He built several magnificent temples for Siva in several villages of Andhradesa.²¹

Chalukya Bhima I founded the town of Chalukya Bhimavaram near Samalkot railway station in East Godavari district. Here built the Chalukya Bhimesvara after his own name. Today Chalukya Bhimeswaram is one of the celebrated five aramas of the Andhradesa.

Jainism too received patronization. The earliest instance of building of a Jaina vasati called Nadumbavasati occurs on the reign of Vishnuvardhana III, who in order to please his great grandmother Ayyana Mahadevi, granted the village Musinikonda for the construction of the Vasati at his capital Vijayavada²².

The Chalukyan rule witnessed remarkable progress in the field of language and literature. The archaic characters of Telugu language were noticed in the inscription found on a stone table found at Vipparla in Guntur district belonging to the reign of Jayasimha I.²³

From the time of the Vijayditya I to Vishnuvardhana IV, the Eastern Chalukyas ceased to look to Badami as their natural home. They had begun to love the beautiful country of Vengi, which henceforth

became the birth-place of the royal house of the Eastern Chalukyas. It was this deep and noble sentiment of abiding love and burning patriotism for their country and an impelling desire to conquer the neighbouring kingdom, that enabled the Eastern Chalukyas to win the hearts of the people whom they protected and to establish themselves firmly on the throne of Vengi, uninterruptedly for a period of six long centuries. And even those who came into power in the declining days of the Chalukyan supremacy in the Andhra country proudly called themselves the vassals of the Chalukyas of Vengi, even though they were more powerful and supreme than their nominal masters. Speaking about the contributions of the Vengi Chalukyas, an eminent historian B. V. Krishna Rao says thus: "the Andhra country of today owes more than to any of her rulers, her great civilization, her great institutions, her language and genius to work of Chalukyas of Vengi, who lovingly moulded the wandering and warring tribes that settled in this happy land into a cultured and powerful race. It was under the influence of the Chalukyas of Vengi that the Andhra language reached its final stage of development, and became one of the sweetest and most powerful dialects of India"²⁴.

Conclusion

In conclusion, it can be said that migrations was a regular feature of any society, Migrants get assimilated in the new regions. They develop for the region of their settlement and contribute for the evolution of new identities and cultures, just as the eastern Chalukyas have done. Not only they were the migrants to coastal Andhra but at the same time also encouraged the Brahmana migrants to the country. The region flourished because of the contributions of their successors also.

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IDENTIFICATION OF PLACE NAMES REFERRED IN VIJAYANAGARA INSCRIPTIONS FROM GUNTUR AND PRAKASAM DISTRICTS – A CASE STUDY

M. Madhusudhana Rao

Lecturer in History, Sri Y.K.R.&K Govt Degree College, KOVUR – SPSR Nellore District

It has been now recognized fact that the place names have much significance which may relate to either the history or the culture of that place or region. Most of the modern place names of the Guntur District of Andhra Pradesh are the results of the changed ancient forms. This change occurred due to the phonetic social, religious and political changes.

In this paper an attempt is made to identify the place names referred to in the inscriptions issued by the Vijayanagara rulers from 15th century A.D to the disappearance of the power from South India in the early 17th century A.D. Based on the identification of place names mentioned in the inscriptions of Vijayanagara empire from present Guntur, Prakasam and western part of Nellore district an attempt is made to establish the extension of Vijayanagara hegemony on the region referred above.

The earliest inscription issued by Harihara II in the year 1401 A.D from Yenamadala of Narasaraopet taluk of Guntur district refers to Kundu. This proves beyond doubt that Harihara II who succeeded to throne after Bukkaraya in 1377 A.D. established his hegemony in this region. From then onwards the successive rulers from Sangama dynasty, Saluva dynasty and Tulu dynasty continued their rule over these parts.

However, it is noticed that more inscriptions belonging to Sri Krishnadevaraya, Sadasivaraya and Achutaraya. The last one belonged to Sri Rangaraya 1579 A.D. of Aravidudynasty. Preserving place names keeps history alive and helps new generations to understand it place name usually consist of a main word and an additional one. The main word after describes the terrain, while the additional one can be plants, animals, directional information or personal names.

It is important to remember that when we try to trace the origins of any place name, there is a lot of miss information making claims that simply are not true. It is to be very careful about the original stories about place names are themselves a form of myth and folktale. Perhaps inaccurate, but interesting in their own right because they recorded peoples believes about place names even them those belongs about place names, it is important to pay close attention to the local folklore, story telling and “antiquarian” topics that are right other wise dismiss. Many place names have many stories explaining their origins and to the extent that believe these stories, they function of elements in the remembered histories of land scape, even though they also need to be scrutinized critically for their historical inaccuracies. Study alone place names can revival fascinating origin stories.

Studying place names is not just an exorcize in understanding how past people have thought about a place. But can also help us trace the historical collusions of language, culture and empires. They formal study of place names is called to “ponymy”.

The inscription found in EnamadalaNarasarao Petin Guntur district issued by Harahara II in 1401 A.D.of Vijayanagara empire, we can find place name originally it was Kunumdoru it is being called as Kunduru present day. When we see the history of Kunduru it seems Kunduru is an ingredient of mixture of “Vajralepa” (a kind of hard cement), which was used in construction of a temple and a as a binding agent for joining bricks according to the Vishnudharmmottara Purana an ancient Sanskrit text.

The inscription found in TamgedaPalnadu district of Andhra Pradesh, issued by Devaraya II dated 1432 A.D. we can find the place name originally it was Tamgedait is being called as Tangeda present day. According to historians’ opinion that it is ferry point and inland port which served as an administrative head quarter and a trade centre during 15th century A.D. Krishnadevaraya mention that he captured the port Tamgeda during his eastern campaign.

The inscription found in Amaravati, Guntur district issued by Krishnadevarayarayain 1515 A.D the originally the name was Addamki, and it is being called as Addanki. According to Annavarapupadu plates of Katayavemareddy “there flows beautiful river Kundi on the banks of Addanki which resembles the heaven by its horses doners and women who resembles the celestials nyphes.

The inscription found in Kondaveedu in Guntur district issued by Sadasivaraya 1546 A.D. of Vijayanagara empire, we can find the “Namddivelumgu” and it is being called as Nandivelugu. There is an interesting anecdote relating to the name of Nandivelugu. According to the Sthalapurana the rishi Agastya in tretayuga while installing a Ganapati idol he poured with diamonds and these diamonds have been over poured and fell on the horns of Nandi. With these diamonds Nandi Idol is glittering that is why it is called Nandivelugu.

Appendix:

Sl. No.	Find spot of Ins.	Ref.	King & year	Village names referred in the inscriptions	Present name of the village
1.	Enamadala, Narasaraopet taluk, Guntur Dist.	SH. XVI, No. 18	Harhara II, 1401 A.D.	1. Kutandora	1. Kumbura
2.	Inakofa, Bapatla Taluk, Guntur Dist.	SH. XVI, No. 23	Devaraya I, 1412 A.D.	1. Vinakofa	1. Inakofa
3.	Tamgeda, Palnad taluk, Guntur Dist.	SH. XVI, No. 30	Devaraya II, 1432 A.D.	1. Tamgola	1. Tangeda,
4.	Amaravati, Saravapalli taluk, Guntur Dist.	SH. VI, No. 248	Krishnadeva raya, 1515 A.D.	1. Vudayagiri 2. Addanki 3. Vindakonda 4. Bellankonda 5. Kethavaram 6. Kondaviti 7. Dharankota 8. Petta-Mahuri 9. Nidammar 10. Ammanaboli 11. Valuri 12. Kotapalli	1. Udayagiri 2. Addanki 3. Vindakonda 4. Bellankonda 5. Kethavaram 6. Kondavedu 7. Dharankota 8. Petta Mahuri 9. Nidamara 10. Ammanabola 11. Valuri 12. Kotapalle
5.	Chejerla, Narasaraopet taluk, Guntur Dist.	SH. XVI, No. 69	Krishnadeva raya, 1517 A.D.	1. Cherajolla 2. Pottipadu	1. Chejerla 2. Pottipudi
6.	Chejerla, Narasaraopet taluk, Guntur Dist.	SH. XVI, No. 63	Krishnadeva raya, 1518 A.D.	1. Cherajolla 2. Pitalapuram	1. Chejerla 2. Pitalvampalem
7.	Podakakani, Guntur taluk & Dist.	SH. IV, No. 302	Krishnadeva raya, 1518 A.D.	1. Kakani 2. Veligandla	1. Petta Kakani 2. Veligandla
8.	Durgi, Palnad Taluk, Guntur Dist.	SH. XVI, No. 67	Krishnadeva raya, 1518 A.D.	1. Nagarjankonda 2. Duggi 3. Gunddala	1. Nagarjankonda 2. Durgi 3. Gundlapadu
9.	Kondavidi, Narasaraopet taluk, Guntur Dist.	EE. VI, No. 22	Krishnadeva raya, 1520 A.D.	1. Kondaviti 2. Lamballam 3. Maitavolan	1. kondavolu 2. Lam 3. Mydrivolu

10.	Amaravati, Sattenapallitaluk, Guntur Dist.	SII. VI, No. 232	Krishnadeva raya, 1520 A.D.	1. Parimi	1. Pedda parimi
11.	Kundurru, Narasaraopet taluk, Guntur Dist.	SII. XVI, No. 73	Krishnadeva raya, 1522 A.D.	1. Vinikomda 2. Kunudorti	1. Vinukonda 2. Kundurti
12.	Undavalli, Guntur taluk & Dist.	SII. XVI, No. 88	Krishnadeva raya,	1. Vundavalli 2. Mangalagiri	1. Undavalli 2. Mangalagiri
13.	Vemulurupada, Sattenapalli taluk, Guntur Dist.	SII. XVI, No. 93	Acyutaraya, 1530 A. D	1. Komddaviti 2. Bezavada	1. Kondaveedu 2. Vijayawada
14.	Sekuru, Guntur taluk & Dist.	SII. XVI, No. 101	Acyutaraya, 1532 A. D	1. Sekuru	1. Chekuru
15.	Vankayalapadu, Narasaraopet taluk, Guntur Dist.	SII. XVI, No. 121	Acyutaraya, 1540 A.D.	1. Vankalapati, 2. Ramacamdrapura	1. Vankayalapadu 2. Ramacamdrapuram
16.	Tangeda, Palnad taluk, Guntur Dist.	SII. XVI, No. 145	Sadasivaraya, 1545 A.D.	1. Tangeda	1. Tangeda
17.	Kondavidu, Narasaraopet taluk, Guntur Dist.	SII. IV, No. 699	Sadasivaraya, 1546 A.D.	1. Komdavidu 2. Addamki 3. Ammanambrola 4. Cimnapalli 5. Karlapudi 6. Namddivelungu 7. Betapumdi 8. Pedaravuru 9. Ponnapalli 10. Nadipumdi 11. Munnangi 12. Siripudi 13. Madaripadu 14. Nallapadu 15. Betanagudipumdi,	1. Kondaveedu 2. Addamki 3. Ammanambrola 4. Chintapalle 5. Karlapudi 6. Nandivelugu 7. Bethapudi 8. Pedaravuru 9. Ponnapalle 10. Nadipudi 11. Munnangi 12. siripudi 13. Maddirala 14. Nallapadu 15. Betapudi
18.	Mimnikallu, Narasaraopet taluk, Guntur Dist.	SII. XVI, No. 151	Sadasivaraya, 1546 A.D.	1. Komddaviti 2. Vinukomda 3. Mimnikallu	1. Kondaveedu 2. Vinukonda 3. Mimnikallu

19.	Gurijavolu, Narasaraopet taluk, Guntur Dist.	SII. XVI, No. 154	Sadasivaraya, 1546 A.D.	1. Komddaviti 2. Goramjavroli	1. Kondaveedu 2. Gurajala
20.	Kommuru, bapla taluk, Guntur Dist.	SII. XVI, No. 160	Sadasivaraya, 1547 A.D.	1. Kommuru 2. Ravipada 3. Gongulamundi	1. Kommuru 2. Ravipadu, 3. Gogulapudi
21.	Tamgeda, Palnad taluk, Guntur Dist.	SII. XVI, No. 167	Sadasivaraya, 1548 A.D.	1. Tamgeda 2. Kacavaram	1. Tangeda 2. Kachavaram
22.	Santaravuru, Bapatla taluk, Guntur Dist.	SII. XVI, No. 168	Sadasivaraya, 1548 A.D.	1. Komddavidu 2. Vinikomdda 3. Bellamkomdda 4. Addamki 5. Ammanabrolu	1. Kondaveedu 2. Vinukonda 3. Bellamkonda 4. Addanki 5. Ammanabrolu
23.	Tamgeda, Palnad taluk, Guntur Dist.	SII. XVI, No. 178	Sadasivaraya, 1551 A.D.	1. Tamgeda	1. Tamgeda
24.	Nekarikallu, Narasaraopet taluk, Guntur Dist.	SII. XVI, No. 189	Sadasivaraya, 1554 A.D.	1. Bellamkomdda	1. Bellamkomdda
25.	Macerla, taluk, Guntur Dist.	SII. XVI, No. 191	Sadasivaraya, 1554 A.D.	1. Nagarjunikomdda 2. Linggapuram	1. Nagarjunakonda 2. Lingapuram
26.	Badepuram, Guntur taluk & Dist.	SII. XVI, No. 192	Sadasivaraya, 1554 A.D.	1. Komddaviti 2. Ramacandrapura	1. Kondaveedu 2. Ramacandrapuram
27.	Ellamanda, Narasaraopet taluk, Guntur Dist.	SII. XVI, No. 204	Sadasivaraya, 1555 A.D.	1. Komddavit 2. Yallamamdda	1. Kondaveedu 2. Ellamanda
28.	Santaravuru, Bapla taluk, Guntur Dist.	SII. XVI, No. 208	Sadasivaraya, 1556 A.D.	1. Samttaravuri	1. Santaravuru
29.	Vangipuram, Bapla taluk, Guntur Dist.	SII. XVI, No. 223	Sadasivaraya, 1557 A.D.	1. Komdaviti 2. Vamggipura	1. Kondaveedu 2. Vangipuram

30.	Ainavolu, Guntur taluk & Dist.	SII, XVI, No. 225	Sadasivaray a, 1558 A.D.	1. Komdaviti 2. Ayanavolu	1. Kondaveedu 2. Ainavolu
31.	Daggupadu, Bapla taluk, Guntur Dist.	SII, XVI, No. 231	Sadasivaray a, 1558 A. D	1. Daggumbati	1. Daggubadu
32.	Mangalagiri, Guntur taluk & Dist.	SII, IV, No. 709	Sadasivaray a, 1559 A.D.	1. Komdaviti 2. Mangaladri 3. Namburu 4. Talluri 5. Nalapadu 6. Medukonduru 7. Tamdikonda 8. Pedakonduru 9. Padiparti 10. Kamarajugadda 11. Duggirala 12. Kanthamaraju-koendu 13. Vuppalapati 14. Vaddamani 15. Kumcalapalli 16. Kollikomdda 17. Yippatamu 18. Atukagadi 19. Lamu 20. Goranta 21. Tumbadi 22. Nidumbartanu 23. Kurungamti 24. Ayinavoli 25. Karlapudini 26. Sakamuri 27. Nidumudlalu 28. Chiruvuli 29. Navuluru 30. Jonnalagadda	1. Kondaveedu 2. Mangalagiri 3. Namburu 4. Thallur 5. Nalapadu 6. Medikonduru 7. Tadekonda 8. Pedakonduru 9. Padiparti 10. Kamarajugadda 11. Duggirala 12. Kanthamaraju Konduru 13. Uppalapadu 14. Vaddamanu 15. Kunchanapalli 16. Kolanukonda 17. Ippatam 18. Atmakuru 19. Lam 20. Gorantla 21. Tubadu 22. Nidamaruru 23. Kuragallu 24. Inavolu 25. Karlapadi 26. Sakhamur 27. Nidumukkala 28. Chiruvella 29. Navuluru 30. Jonnalagadda
33.	Sekuru, Guntur taluk & Dist.	SII, XVI, No. 249	Sadasivaray a, 1561 A.D	1. Komddaviti 2. Sekur 3. Chamallamudi 4. Kallapadu 5. Kommineni katta 6. Tangallamudi	1. Kondaveedu 2. Chekuru 3. Chamallamudi 4. Karlapalem 5. Komminenivaripalem 6. Tangallamudi
34.	Vinukonda, taluk, Guntur Dist.	SII, XVI, No. 255	Sadasivaray a, 1562 A.D.	1. Vinukomdda	1. Vinukonda

35.	Kondavidu, Narasaraopet taluk, Guntur Dist.	SII. IV. No. 698	Sadasivaraya, 1564 A.D.	1. Komdovidu 2. Namddivelumgu 3. Amddamki	1. Kondaveedu 2. Nandivelugu 3. Addanki
36.	Enamadala, Narasaraopet taluk, Guntur Dist.	SII. XVI. No. 265	Sadasivaraya, 1565 A.D.	1. Vinikomda 2. Yanamadala 3. Baccepalli	1. Vinukonda 2. Enamadala 3. Bachchepalli
37.	Cavali, Tenali taluk, Guntur Dist.	SII. XVI. No. 267	Sadasivaraya, 1568 A.D.	1. Komdavidu 2. Tomtapalli	1. Kondaveedu 2. Thotapalli
38.	Pedda-Cerukuru, Bapla taluk, Guntur Dist.	SII. VI. No. 203	Sadasivaraya, 1568 A.D.	1. Cherukuri	1. Cherukupalli
39.	Valluru, Bapla taluk, Guntur Dist.	SII. XVI. No. 281	Srirangaraya I, 1572 A.D.	1. Valluru	1. Vallur
40.	Aminabad, Sattenapalli taluk, Guntur Dist.	SII. XVI. No. 285	Srirangaraya I, 1574 A.D.	1. Komdaviti	1. Kondaveedu
41.	Sekuru, Guntur taluk & Dist.	SII. XVI. No. 286	Srirangaraya I, 1575 A.D.	1. Komdaviti 2. Sekuru	1. Kondaveedu 2. Chekuru
42.	Kondepada, Guntur taluk & Dist.	SII. XVI. No. 288	Srirangaraya I, 1576 A.D.	1. Komdaviti	1. Kondaveedu
43.	NidumukkalaGuntur taluk & Dist.	SII. XVI. No. 289	Srirangaraya I, 1577 A.D.	1. Komddaviti 2. Nidumukkula	1. Kondaveedu 2. Nidumukkala
44.	Kondavidu, Narasaraopet taluk, Guntur Dist.	SII. XVI. No. 290	Srirangaraya I, 1577 A.D.	1. Komdaviti 2. Gorjavoli 3. Jangalapalle 4. Camdavaramu 5. Modugapumdi 6. Nudurubadu	1. Kondaveedu 2. Gorjavolu 3. Jangalapalli 4. Chandavaram 5. Modugula 6. Nudurupadu
45.	Nadendla, Narasaraopet taluk, Guntur Dist.	SII. IV. No. 686	Srirangaraya I, 1579 A.D.	1. Komddaviti 2. Nadimla 3. Bellamkomdda	1. Kondaveedu 2. Nadendla 3. Bellamkonda

CONCLUSION:

After careful studying the above place names we can come to the conclusion that the above places reveal that they are related with minerals, water resources, trading centres and strategic locality. So, Vijayanagara rulers knowing the importance of the locality they have issued the grants in Gunturu and Prakasam districts of present-day Andhra Pradesh.

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UTILIZATION OF WATER RESOURCES IN AGRICULTURE DURING THE MEDIEVAL ANDHRA

Dr. Kakani Sravana Kumar

Lecturer in History, D.K. Government College for Women (A), Nellore.

The Andhra Desa region has been blessed with numerous artificial lakes, wells, canals, dams, and more, dating back to the early medieval period until the later medieval period (A.D. 1000-1687). During this time, the Kakatiyas, the Rayas of Vijayanagara, and the Qutb Shahis were the prominent dynasties ruling over medieval Andhra. These dynasties wisely promoted and supported the development of lakes, 105 wells, canals, and dams, not only for spiritual purposes and salvation but also to enhance the state's revenue.

The Medieval rulers of Andhra Desa

The Kakatiya dynasty was known for their significant efforts in promoting irrigation in Telangana and Andhra states. They constructed tanks of various sizes to store water from natural streams, preventing wastage. The topography of Telangana and Rayalaseema allowed for the easy construction of tanks by building dams across streams that passed through small hillocks. The excess water would then flow back into the stream and be utilized to create more tanks at other suitable locations. This resulted in a chain of tanks along even the smallest streams. Inspired by the Kakatiyas, subsequent Muslim rulers also supported tank irrigation in different areas. Inscriptions from that period provide valuable insights into the irrigation system of that time.¹ In Telangana, there were both natural and man-made tanks, with the latter being a significant focus during the Kakatiya era. These tanks were considered one of the Saptasantas (seven treasures). They were typically dug or constructed between two hills, strategically located to capture and store every drop of water using mud and rocks. The construction of these tanks was carried out by the royal members of the Kakatiya dynasty and their chiefs.

Major Agricultural works in Medieval time:

The Vijayanagara rulers were known for their extensive construction of tanks, ponds, dams, wells, and canals. They were able to transform wasteland and barren areas into fertile land in the Rayalaseema region. In their pursuit of sacred benefits, the Vijayanagaras competed with the Kakatiyas of medieval Andhra Desa by providing water facilities. The Qutb Shahi Sultans of Golconda also followed suit and constructed and reclaimed tanks, wells, canals, and more. The rulers set an example for their sub-ordinate officials, who also contributed to the prosperity of the country by constructing water storages. In addition to building new structures, the rulers and nobles took responsibility for maintaining and repairing existing tanks, breaches, wells, streams, and canals. They incentivized these efforts by granting dasabundhainams, shares, and exemptions to promote agricultural productivity and increase land revenue. Dasabundha involved gifting about one-tenth of irrigated land under a specific tank or canal to the person responsible for its construction. Additionally, one-tenth of the grain produced from cultivated land in the catchment area was allocated for the maintenance of the tank. The Kakatiya rulers had a different approach, where the person in charge of tank or canal maintenance received dasabundha levied on the cultivators. This remuneration was typically one kunch per each putti of grass yield, also known as putti kuncha or cheruvu kuncha.² The land irrigated under the tank was assigned to the tank keeper as manya or inam, which became hereditary property. The collected grain was used for repairs and maintenance of the respective tank. This system was practiced by both the Reddy rulers and the Vijayanagara rulers.

Agricultural works during QutbShahi

During the Qutb Shahi period, there were inscriptions that revealed the practice of dasabundha or dashabandham. This involved giving one-tenth of the irrigated land from a specific tank or canal to those responsible for its construction or repair. The purpose of this practice was not only to protect the tank or canal through repairs, but also to ensure its ongoing maintenance. This allocated land was referred to as dashabundhamanyamiv. In addition to dasabundha, there were also grants known as kattukodage, where individuals who undertook or executed the construction work were given tax-free land for the tank they built. The maintenance and repair of irrigation canals under a tank included tasks such as maintaining the bound sluice, removing silt from the tank, and repairing the canals using the collected grain. There were inscriptions that provided instructions for renovating and deepening the tanks, as well as raising the height of the bunds. In certain places, the income from leasing the fishery was set aside and utilized for the repair of the tank. This practice was followed under the Vijayanagara kings, who encouraged private institutions and individuals to participate in the development of Kudimarmattu, which was a system of communal labor for irrigation works. Repairs to irrigation tanks, canals, and drainage works were considered a local custom and had to be carried out through the joint labor of the village community. Whenever a new tank was constructed, the settlement of the surrounding area was also overseen by the local administration. The Panagallu inscription provides details about the construction of a dam across the Musi River near Namile (formerly known as Indupukesaseema). This dam diverted water through a canal into the Udaya Samudramu tank at Panagallu, which is located near the present-day district headquarters of Nalgonda. The Udaya Samudramu tank was renovated by expanding the sluice and canal, and the canal was diverted and regulated into the river Krishnavi. Along its route from Namile to the river Krishna, the canal was connected to various small and large tanks. This serves as strong evidence of the importance placed on irrigation infrastructure during that time.

The construction of balancing reservoirs has been a long-standing practice. The Udaya Samudramu tank, originally known as UdayadityaSamudramu, was built by Kandukuri Choda king, who was a vassal of the Kakatiya dynasty of Warangal. King Udaya Choda Maha Raju ruled from A.D. 1136 to 1176. B.N. Sastry provided information about the tanks filled by the Musi canal. The Panagallu

inscription, which dates back to A.D. 1560 during the reign of Rahmatullah, mentions the renovation work carried out under the orders of King Ibrahim Qutb Shah of Golconda. According to this inscription, a maintenance tax called dashabandam, equivalent to one-tenth of the grain produce from irrigated land, was to be paid. Another inscription, found near a village tank in Mukthewaramu, Narsaraopettaluq, Guntur District, also mentions the dashabandha.³ This inscription was laid by Teja Khan Khudavand in A.D. 1678, during the reign of Abul Hassan Tana Shah, while renovating the tank. It states that all beneficiaries of the tank were required to contribute to the dashabandhamu, which would be collected and used for maintenance and repairs of the tank.

Permanent arrangements were established to ensure the regular repair and maintenance of the tank. Allure Kaifiyat recounts the devastating floods of the river Krishna that swept away the Allure tank. The Foujdar of the region took the initiative to rebuild the bund and renamed it as Jamalkatta. He devised a system where a Khandika (a unit of grain) would be collected from a palla (12 seers or 10 khandikas) of grain produced in the catchment area. The tax collected from this arrangement was intended for the upkeep of the tank and could be paid in either cash or kind. Another inscription from Vellulla, Metpally Mandal in Karimnagar District documents the construction of the sluice of the Nagula Cheruvu by Muttallegue Dalapathi Raya, under the orders of Jagadeva Rao, a velama chief, in the year 1630 AD, following the same dashabandhamu vii. The Kandukuri inscription of Qutb Shahi mentions the appointment of the vaddera community as neeratikavili, responsible for the maintenance of the irrigation tank in the village. These individuals were tasked with renovating the tank, repairing it, removing silt, and maintaining the canals to ensure the irrigation of the tail end lands in the catchment area. As a reward for their services, the neeratikavali were granted mirasi lands for expansion. Even today, the presence of neeratikavali can be observed in many villages in Telangana.⁴

Madanna was instrumental in creating numerous irrigation sources to facilitate improved cultivation and enhance production. His efforts served as an example for other officers who also contributed to the prosperity of the country in their own unique ways. Sayyed Meera Hussain of Cuddapahparagana established a new village called Meerapuram in his own name and constructed the Meerapuram tank. Similarly, Meer Mohammad Mohsin of Gandikota not only built a large tank but also excavated an irrigation canal as per Madanna's wishes. Abul Fazal mentions the presence of well diggers (Chah-Kan) and divers who cleaned wells (Ghota Khur) in the list of workers involved in house construction. Additionally, a Mughal painting at the Fatehpur Sikri complex depicts a saqiya, a Persian wheel, which was widely used to draw water for agricultural, horticultural, and large residential purposes. In other cases, laborers would transport water using leather bags and earthen pots, as discussed earlier. The saqiya system, used for drawing water from wells, was also employed in the Golconda kingdom and Asaf Jahi Hyderabad States. Interestingly, J.B. Tavernier referred to Hyderabad as Baghnagar, the city of gardens.

The Qutb Shahi rulers and other nobility had a deep appreciation for flowers and fruit gardens, and they actively promoted gardening throughout their kingdom. It is said that every palace in Hyderabad had a spacious courtyard adorned with beautiful flower and fruit gardens, each with its own water supply. For instance, the Golconda Fort had a sophisticated system of clay pipes that provided both hot and cold water. These gardens likely had water channels and pipelines to bring water from tanks and wells. J.D. Thevenot, a traveler, described the impressive water system at Bagh Lingampally, which included a large reservoir called Tanqui. This reservoir had numerous pipes that rose above the water's surface, forming a bridge that was over six feet wide and four score paces long. The bridge led to an octagon-shaped platform in the middle of the reservoir, with steps descending into the water. Water spouted from pipes located at the eight angles of the platform and in the pillars of the bridge's rails, creating a captivating sight. The same French traveler also observed the water supply system from Jalpally lake to Charminar, where water was pumped using a pulley method operated by bullocks. From these accounts, it is evident that the Qutb Shahi elite government employed their own technology

to lay out earthen pipes and utilize pulley systems to supply water to their buildings. Additionally, it is worth noting that gardens were an integral part of Qutb Shahi buildings during their reign. Historical records, such as inscriptions and foreign accounts, indicate that the Golconda kingdom had abundant water resources, which were crucial for agricultural growth. Moreover, the Sultans of Golconda implemented various policies to promote irrigation and agriculture, leading to the kingdom's economic prosperity. Madanna, in particular, played a significant role in creating numerous sources of irrigation.

Sayyed Meera Hussain from Cuddapahparagana established a new village called Meerapuram and constructed the Meerapuram tank. Meer Mohammad Mohsin from Gandikota not only built a large tank, but also dug an irrigation canal as per Madannas' wishes. Many volumes of Kaifiyath depict the chaotic conditions of that time. They also contain numerous instances where Madanna and his team of officers worked towards rehabilitating abandoned villages and establishing new ones. The rehabilitated villages were given to cultivators, who only had to pay half of the assessed land revenue. The first two years of Madanna's rule were focused on village rehabilitation and establishment. He believed that a peaceful village was crucial for the prosperity of the country, and he tirelessly worked towards restoring peace and prosperity in the kingdom.⁵ The Golconda Karnataka area was plagued with disorder and confusion, known as Qibla-patti in government records. Madanna requested the monarch to undertake an extensive tour of the kingdom to witness the results of the reforms, understand the commander's reaction to these changes, and familiarize himself with the thoughts of the rural population.⁶ In 1676, the king, accompanied by the prime minister, embarked on a three-month-long tour of the country. They personally witnessed the improvements and grasped the needs of the people. During their previous tour, villages were gifted as inams, aghrahams, and lands were donated to mosques and temples. The Kaifiyaths contain records of these gifts by the monarch and hukumanamas from Madanna. There is a detailed discussion regarding the gifts to the Cuddapah mosque and Chennakeshava Swami temple.

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తరిగొండ వెంగమాంబ సాహిత్యం - సామాజిక పరిస్థితులు

(సా.శ 1730- 1817)

అచార్య జి. పద్మనాభం
సంస్కృత విభాగం
శ్రీ వేంకటేశ్వర విశ్వవిద్యాలయం
తిరుపతి.
డా॥ ఎస్.వీరభద్ర
తిరుపతి.

తెలుగు కవయిత్రుల్లో తరిగొండ వెంగమాంబకు ఒక ప్రత్యేక స్థానముంది. తిరుమల శ్రీ వేంకటేశ్వర స్వామి భక్తురాలైన ఈమె 18 గ్రంథాలను రాసింది. విష్ణు పారిజాతం, చెంచు నాటకం, శ్రీ వేంకటాచల మహాత్మ్యం, జలశ్రీదా విలాసం, ముక్తికాంతా విలాసం, శ్రీకృష్ణ మంజరి మొదలైనవి అందులో కొన్ని. ఇవన్నీ భక్తి, వేదాంత గ్రంథాలే. శ్రీకృష్ణుని కోసం తన జీవితాన్ని అంకితం చేసిన మీరాబాయిలా, శ్రీవేంకటేశ్వరునికోసం తన జీవితాన్ని త్యాగం చేసిన పరమ భక్తాగ్రేసురాలు తరిగొండ వెంగమాంబ.

వెంగమాంబ తిరుమలకు 116.కి. మీ దూరంలో ఉండే తరిగొండలో పుట్టింది. శ్రీ వేంకటేశ్వరని అనుగ్రహం వలన జన్మించినందున ఆమె తల్లిదండ్రులు ఈమెకు వెంగమాంబ అని పేరు పెట్టారు. ఆమె తల్లిదండ్రులు కానాల కృష్ణయామాత్యుడు తల్లి మల్లమాంబ. వెంగమాంబకు దైవభక్తి పుట్టుకతోనే వచ్చింది. ఆమె జీవితం మొదటి నుంచి ఆధ్యాత్మిక మార్గంలోనే కొనసాగింది. ఆమె జీవితంలో కలిగిన కష్టాలు 20 సం.రాలు వయసు నిండకుండానే తిరుమలకు చేరుకునేటట్లు చేశాయి. కారణజన్మరాలైన వెంగమాంబకు పుట్టుకతోనే దైవభక్తి అలవడింది. తల్లిదండ్రులు ఎంత చెప్పినా ఆమె దైవచింతనలో ఎలాంటి మార్పు రాలేదు. పెళ్లి చేస్తే అన్నీ సర్దుకుంటాయనే ఆలోచనతో ఆమె తల్లిదండ్రులు వివాహం పట్ల ఆయిష్టత ఉన్న వెంగమాంబకు చిన్నతనంలోనే వివాహం చేశారు. వివాహం జరిగిన కొన్నాళ్లకే భర్త ఇంజేటి వెంకటాచలపతి అకాల మరణం చెందుతాడు. తర్వాత వెంగమాంబ భగవంతుడైన వేంకటాచలపతే తన భర్తయని ముత్యైదువ చిహ్నాలను వీడదు. సాంప్రదాయాలకు, కట్టుబాట్లకు వ్యతిరేకమనే కారణంతో తరిగొండ గ్రామస్తులు వెంగమాంబపై కక్షపెంచుకొని తీవ్రమైన ఇబ్బందులకు గురిచేశారు. తల్లిదండ్రులు కూడా ఆమె చేష్టలను నిరసించారు. తరిగొండలో తన ఇష్టదైవమైన లక్ష్మీనరసింహస్వామి కరుణతో వాటన్నిటినీ దైర్యంగా ఎదుర్కొంది. ఎక్కడికి వెళ్లి చదువుకోకుండానే ఆమెకు అపారమైన పాండిత్యం అభింది. నిరంతరం దైవచింతనలో గడుపుతూ, గ్రామస్తుల నుండి అవమానాలను, నిరసనలను భరిస్తూ తరిగొండలో ఉన్నప్పుడే గ్రంథ రచనకు పూనుకుంది. తర్వాత తరిగొండలో జరిగిన కొన్ని సంఘటనల వలన ఆమె మహిమ గ్రామస్తులతో పాటు మిగతా ప్రాంతాలకు తెలిసింది. తరువాత ఆమె 20 ఏళ్ల వయసునిండకుండానే అడవి మార్గం గుండా ప్రయాణించి తిరుమల క్షేత్రానికి చేరుకుంది.

అప్పుడు తిరుమలలో అత్తరాందాస్‌జీ అనే సత్పురుషుడు తిరుమలలోని హఠీరాండీ మఠానికి ఉత్తరాధికారిగా ఉండేవాడు. వెంగమాంబ అనే భక్తురాలు తిరుమలకు వచ్చిందని, ఆమె తిరుమలలోనే ఉండాలని నిర్ణయించుకుందనే విషయం ఇతరుల ద్వారా తెలుసుకొని, శ్రీవారి ఆలయానికి ఎదురుగా ఈశాన్యంగా ఒక కుడీరాన్ని ఆమెకు నివాసంగా ఇచ్చి స్వామివారి ఉగ్రాణం నుండి వకుళాదేవిపేర దినవెచ్చం పంపే ఏర్పాటు చేశాడు. తిరుమల ప్రకృతి శోభకు ముగ్ధులైన వెంగమాంబ మళ్ళీ గ్రంథ రచనకు పూనుకుంది. తర్వాత కొంతకాలానికి తిరుమలలో అన్నమయ్య వంశీయులు ఉత్తర మాడవీధిలో తమ ఇంటి పక్కన ఉండే చిన్న ఇంటిని వెంగమాంబకు నివాసంగా ఇచ్చారు. అప్పుడే వెంగమాంబకు తాళ్లపాకవారి సాహిత్యం చూసే అవకాశం కలిగింది.

ఎటువంటి విద్యను అభ్యసించకపోయినా గురువైన సుబ్రహ్మణ్యయోగి అమోఘమైన వాక్కులతో కూడిన యోగవిద్యా పాటవంతో, పరిపూర్ణమైన భక్తిభావంతో, సాధుత్వ శక్తిని సాధించి అపూర్వకృతులను రాసిన మహాకవయిత్రి తరిగొండ వెంగమాంబ. పోతనలాగా సహజ పాండిత్యం ఆమె సొంతం. అయితే అద్భుతావహమైన ఆమె సాహిత్య కృషిని, కీర్తనీయమైన కవితా శిల్పాన్ని గురించి గానీ ఇటీవలి కాలం వరకూ తెలుగు సాహిత్య చరిత్రకారులెవ్వరూ పట్టించుకోకపోవడం శోచనీయం.

వెంగమాంబ సాహిత్యాన్ని అధ్యయనం చేసినట్లయితే సమకాలీన సమాజానికి సంబంధించిన అనేక అంశాలు తెలుస్తాయి. ఆమె వేంకటేశ్వరునికి పరమ భక్తురాలైనా మూఢాచారాలకు, అంధవిశ్వాసాలకు వ్యతిరేకంగా పోరాడింది. తానెంతగా కుటుంబ బంధాల్లో చిక్కుకుపోకుండా, అధ్యాత్మిక భక్తి మార్గాల్లో తన జీవితాన్ని నడిపించుకున్నా కుటుంబ సంబంధాల్లోని ఆత్మీయానుబంధాల్ని బాగా గుర్తించింది. భిన్న కుటుంబ సంస్కారాలను తెలుసుకొంది. తన ఇంటిని దాటి తిరుమలకు చేసిన ప్రయాణం కూడా మానవ సంబంధాలనూ, తాను పుట్టి పెరిగిన బ్రాహ్మణ కుటుంబ పరిధిని దాటి విస్తృత స్థాయిలో పరిశీలించడానికి, అర్థం చేసుకోవడానికి బాగా తోడ్పడింది. ముఖ్యంగా జలశ్రీదా విలాసం అనే గ్రంథంలో సమకాలపు సాంఘిక వ్యవస్థ చిత్రణలో భాగంగా కుటుంబ జీవన సంస్కృతిని బాగా చిత్రించింది. కుటుంబంలో పిల్లలు తెచ్చే సందడి, తల్లుల ఆరాటం, పెంపకంలో హడావిడి, చక్కగా వర్ణించింది. శ్రీకృష్ణుడు ఆవులిస్తే యశోదకు అతని కడుపులో పాలు ఎరులై పారినట్లు, వెన్నెముద్ద గుంపులై తేలినట్లు కనిపించింది. ఇది చూచి యశోద కొడుకుకు తాను పోసిన పాలు, పెట్టినవెన్నే జీర్ణం కాలేదేమోనని ఆందోళన పడుతుంది. బిడ్డకు ఏ వైద్యం చేయాలని ఆరాటపడుతుంది. ఈ సందర్భంలో ఆనాడు స్త్రీలు చేస్తున్న గృహ వైద్యానికి సంబంధించిన అనేక విశేషాలను వెంగమాంబ ప్రస్తావించింది. మందు ఎవరైనా పెడితే దానికి విరుగుడుగా ఎర్రగడ్డల రసం, చల్ల తాగించడం, అబ్జెర్డానికి కడుపు నిమరుతూ వేడినీళ్లు పోయడం, తాగించడం, నోటిమాట చక్కగా పలకడానికి వస, సరస్వతి ఆకు, తేనె, పిప్పళ్లు మొదలైనవి సమీలించడం మొదలైన అంశాలు వెంగమాంబ జలశ్రీదా విలాసమనే యక్షగానంలో చక్కగా వివరించింది. ఇంకా చేతి కంకణాలు ఘల్లుఘల్లు మంటుండగా పొద్దున్నే పెరుగు చిలికే గొల్లబామల శ్రమ జీవన సౌందర్యాన్ని, అత్తా కోడళ్ళ అధికార, అధీన సంబంధాల్ని, అత్తలు నిర్వహించే పాత్రలను, భర్తల పెత్తనాన్ని, స్త్రీలను పురుషులు నియంత్రించే విధానాన్ని, స్త్రీల భయాలను హృద్యంగా చిత్రించింది. శ్రీకృష్ణుని బాల్యాన్ని వర్ణించే ఘట్టంలో వెన్నెలకుప్పలు, కన్నాముచ్చీ, చెడుగుడు, గుడుగుడుగుంత, గిరగిర తిరగడం, గచ్చకాయాలాట, పరుగుపందెం మొదలైన పిల్లల ఆటల విషయాలను కూడా ప్రస్తావించింది. శ్రీకృష్ణుడు గోపికల వస్త్రాలను ఎత్తుతెగ్గినప్పుడు వారి మాటల్లో చీరలరంగులు, నాణ్యత మొదలైన విషయాలను వెంగమాంబ చక్కగా వర్ణించింది. ఇవన్నీ అప్పటి చేనేత పరిశ్రమ విస్తృతికి, వైభవానికి ఉదాహరణగా భావించవచ్చు.

శ్రీనివాసుడు ఎరుకలసానిగా మారి నారాయణపురాన్ని చేరుకునే విధానాన్ని వెంగమాంబ శ్రీ వేంకటాచల మహాత్మ్యంలో వ్యాధ్యంగా వర్ణించింది. ఆ సమయంలో ఎరుకలసాని రూపాన్ని చాలా సహజంగా వర్ణించింది. ముసలి ఎరుకలసాని చిరిగిన వస్త్రాలను కట్టుకొని, పాత రవిక ధరించి, దంతంతో చేసిన ఆభరణాలను ధరించి, మెదలో గురివింద దండలు వేసుకొని, చిన్న బాలుని చంకలో పెట్టుకుని, చేతి వేళ్లకు సత్తు ఉంగరాలను పెట్టుకొని, ఒక చేతిలో ఈత బెల్తాన్ని పట్టుకొని, నవధాన్యాలుండే ఈతబుట్టను తలపైన పెట్టుకొని, బొక్కినోరు, నెరసిన వెంట్రుకలు, పెద్దకడుపు, దొప్పచెవులు, గూనివీపుతో ముసలమ్మ లాగా నడుము వంచి ఎరుకలసానిలాగా శ్రీనివాసుడు నారాయణపురంలో సంచరించిన విధానాన్ని వెంగమాంబ చక్కగా వర్ణించింది.

“తీర్థ వస్త్రమే నివృద్ధిలంగ కట్టుకొని

ఒక పాత్ర కుప్పసం బవ్వల గొప్పగా దొడిగి

దొడి అవ్వ విధంబునన్ వంగి వేచుచున్ నవ్వుచు” అని రాసింది. ఈ వర్ణనవలన వెంగమాంబకు గ్రామీణ జీవన విధానం పట్ల పూర్తి అవగాహన ఉన్నట్లు తెలుస్తున్నది.

తరిగొండ వెంగమాంబ రాసిన నృసింహాశతకంలో కూడా అనేక సామాజిక అంశాలున్నాయి. వెంగమాంబ నృసింహునిపై భక్తితో ఈ శతకాన్ని రాసినప్పటికీ ఇందులో పద్యాలన్నీ కేవలం భక్తి అనే ఏక సూత్రానికి కట్టుబడవు. ఇందులో భక్తితో పాటు నీతి, సామాజిక అత్యీయ విషయాలు కూడా ఉన్నాయి. అనాది సమాజంలో ఒక స్త్రీగా తాను ఎదుర్కొన్న అనేక సమస్యలను నృసింహునికే నివేదించుకుంది. తాను ధరించే స్త్రీ సంబంధమైన అలంకారాలను తీసివేసి, విధవరాలిగా గుండు గీయించుకోమని బలవంతం చేసిన తన కులానికే చెందిన బ్రాహ్మణ వర్గం ఒకవైపు, తాను స్వామిపై భక్తిభావంతో రాసుకునే కావ్యాలను అవహేళన చేసే మనుషులు ఒకవైపు ఇబ్బందులు పెడుతుంటే అవేదనతో తన బాధను దేవునికి చెప్పుకుంది. వేమన, వీరబ్రహ్మం వంటి వాళ్ళ తాత్విక విషయాలతో వెంగమాంబ ఏకీభవించింది. తీర్థయాత్రలంటూ తిరగడం, తపస్సు కోసం అడవులకువెళ్లడం, బాహ్యదంబరాన్ని సూచించే నామాలు, విభూతి రేఖలుపెట్టుకోవడం, లాంటి వాటిని నిశితంగా విమర్శించింది. అంతే కాకుండా చిత్రకవ్వి లేని ఆచారాలను, ఇహలోకసుఖాలను కోరుకుంటూ, నీళ్లలో మునిగి చేతులు జోడించినంత మాత్రాన ఎటువంటి ఫలితం ఉండదని ఈ క్రింది పద్యంలో తెలిపింది.

చం॥ మనసొక కుద్దిలేక, ఘనమాయకులోబడియుండి, నీళ్లలో
మునిగి, శరీర మున్నదని పొందుగనందరు జూచుచుండగా
గసులటు తేలవేసి కరకంజములన్ ముకుళించి మంత్రముల్
గొనిగిన ముక్తిరాదు.....

అలాగే ఇతరుల సంపదను చూసి ఓర్పుకోలేని దురాశాపరుల్ని గురించి, సమాజ నియమాల్ని పాటించక తప్పుగా నడుచుకునే వారిని నిశితంగా విమర్శించింది. స్త్రీలను కామంతో చూసే మదించిన పశువుల్ని ఆ యమధర్మరాజు తప్పుకుండా శిక్షిస్తాడని చెప్పింది.

ఉ|| తల్లికి గాని బిడ్డలును, దైవము నెంచని మర్త్యకోటులన్
 చిల్లర బుద్ధితోడ బర నుందరి గోరుచు నుండువారలున్
 తల్లదమంది నాటికిని దప్పక యామమధర్మరాజుచే
 గొల్లకులోవువారు.....

తల్లిని సరిగా చూడని బిడ్డలు, దైవాన్ని కూడా లెక్క చేయని దురాత్ములను సమాజంలో చూసి వెంగమాంబ చెప్పిన మాటలివి. ఈనాడు తల్లిదండ్రులని వృద్ధాశ్రమాల్లో ఉంచి, తమ బరువును దింపుకునే బిడ్డలు ఎక్కువైనారు. వెంగమాంబ కూడా తనకాలపు సమాజంలో బిడ్డలు సరిగ్గా పట్టించుకోని తల్లిదండ్రుల్ని గురించి వెంగమాంబ ఎంతో బాధపడింది. ఆమె వేమన, వీరబ్రహ్మం వంటి తత్వవేత్తల సంస్కరణ భావాల్ని పూర్తిగా అవగాహన చేసుకున్నట్లు తెలుస్తుంది.

మనుషుల్లో ఉండే అవలక్షణాలను తన స్వసింహ తతకంలో ఎండగట్టింది. కొందరు కాము నీతిమంతులమని, ఇతరులను నిందిస్తూ ఉంటారు. అటువంటి వాళ్ళు చేసే మోసాలను కూడా వెంగమాంబ ఎదిరించింది.

“నీతికి లోసు గాక పరనిందలు సేయుచు నెల్లకాలమునన్
 పూతుక బుద్ధిమానకను, గల్లలు పలుకుచు”..... ఉంటారని చెప్పింది.

సమాజంలో ధన ప్రభావాన్ని గుర్తించింది వెంగమాంబ. ఎవరి దగ్గర ధనముంటే వాడే బలవంతుడు. ధనమున్నోడి కులం కూడా గొప్పదే అవుతుంది. అతను చెప్పేదే నిజం. సమాజం తీరు కూడా అదేవిధంగా తయారైందని వాపోతూ ఒక పద్యంలో ఇలా చెప్పింది

చ|| బలిమిని రచ్చలో గినిసి భాగ్యము గల్గినవాడు దబ్బరల్
 పలికిన నిక్కమండ్రు మఱి భాగ్యము గాననివారు నిక్కమున్
 పలికిన దబ్బణండ్రు రిటువంటిది కల్మి ధరిత్రి మీదటన్
 కులమున మిందదాయే.....

వెంగమాంబ తిరుమలలో తుంబురుకోనలో తపస్సు చేస్తున్న కాలంలో చెంచు నాటకాన్ని రాసింది. ఈ నాటకంలో అక్కడి అడవిలో నివాసం ఉన్న చెంచువారి జీవన విధానానికి, ఆచార వ్యవహారాలకు సంబంధించిన అనేక విశేషాలు ఉన్నాయి. ఉదాహరణకు చెంచులలో జరిగే వివాహాలను కళ్ళకు కట్టినట్లు చాలా చక్కగా వర్ణించింది.

మన దేవతల కెల్ల-పరుసగా మ్రొక్కి
 కందమూలమ్ములు - కలమాగుపండ్లు
 పండుల మాంసంబు - పక్షి మాంసంబు
 చిరుతల మాంసంబు - జింక మాంసంబు
 కరివైరి మాంసంబు - కటితి మాంసంబు

మొదలగు బహుమానం - ములు కూడబెట్టి
 అదిగాక వెదురు చి - య్యము తేనే, పెరుగు
 పులి అన్ను తెప్పించి - పొసగ పండించి
 తక్కువైనదంతి దం - తముల కమ్ములును
 కళలీను సంకుటుం - గరములు,బండి
 గురిగింజ దందలు - కోరదందలును
 విరజంజ కుప్పారి - వెలలేని పుసుగు
 కోరిన పాఱుటా - కుల చీరలిచ్చి

 గూడె గూడెమువారు - కూదండుగుడిచి
 కూతబెట్టుదురు మ - క్కువను దీవించి

ఇట్లు అనందంగా చెంచులు వివాహం జరుపుకునే వారని వర్ణించింది. ఇదంతా అమె నిశిత పరిశీలనా శక్తికి నిదర్శనం. లలితమైన పదాల్లో, అందరికీ అర్థమయ్యేటట్లుగా రాయడంలో వెంగమాంబ అందెవేసిన చేయి.

తరిగొండ వెంగమాంబ సాహిత్యాన్ని పరిశీలిస్తే అమె స్త్రీల అత్యగౌరవం కోసం పోరాడిన వీర వనితగా తెలుస్తుంది. సాంఘిక దురాచారాలకు వ్యతిరేకంగా ఉద్భవించింది. బాల వితంతువులపై జరిగే అన్యాయాలను ప్రతిఘటించింది. అధాగీనులపై సంప్రదాయాల పేరుతో జరిగే అమానుషకృత్యాలను ఎదిరించి, తిరుగుబాటు బావుటా ఎగరేసి స్త్రీల అత్యాధిమానాన్ని కాపాడింది. తన గ్రామంలో తాను ఎదుర్కొన్న సమస్యల్ని నేరుగా దేవుడికే చెప్పుకుంది. భర్త చనిపోయిన తరువాత తాను ధరించిన స్త్రీ సంబంధమైన అలంకారాల్ని తీసేసి, గుండు గీయించుకోవాలని తన సామాజిక వర్గం వాళ్ల బలవంతం చేశారు. అయినా వారికి భయపడకుండా అమె ఎదిరించి పోరాడింది. అనాది సాంఘిక దురాచారమైన బాల్య వివాహానికి బలైనా, దురదృష్టవశాత్తూ యుక్త వయసులో వైదవ్యం అనుభవించినా వితంతువని చులకనగా చూసినా, మొక్కువోని అత్యవిశ్వాసంతో ముందుకు అడుగేసి, బాధలను భరించి, అవమానాలను అధిగమించిన సాధ్విమణి వెంగమాంబ.

ఇలా చెప్పుకుంటూ పోతే వెంగమాంబ రాసిన గ్రంథాల్లో అనేకమైన సామాజిక విశేషాలు వెలుగులోకి వస్తాయి.

ఉపయుక్త గ్రంథాలు:

- 1. తరిగొండ వెంగమాంబ జీవితం- సాహిత్యం : డా॥ కే.జే. కృష్ణమూర్తి
 - 2. తరిగొండవెంగమాంబ స్వసీంహ తరకం : డా॥ కే.జే. కృష్ణమూర్తి.
 - 3. మాతృశ్రీ తరిగొండ వెంగమాంబ సాహితీ వైభవం : (సంపా) డా॥.పి.వి.అయ్య కుమార్.
- వెల్లండి శ్రీధర్.
- 4. తరిగొండ వెంగమాంబ : జూలకంటి బాలసుబ్రహ్మణ్యం.
 - 5. శ్రీ వేంకటాచల మహాత్మ్యం : తరిగొండ వెంగమాంబ.
 - 6. మాతృశ్రీ తరిగొండ వెంగమాంబ దానపత్రాలు : డా॥వి.టి. సాయికృష్ణయారేంధ్ర.
- డా॥ నాగోలు కృష్ణారెడ్డి.

అష్టదిగ్గజ కవులు-కొన్ని కొత్త విశేషాలు

డా॥ నాగోలు కృష్ణారెడ్డి

తిరుపతి

శ్రీకృష్ణదేవరాయల భువన విజయంలోని అష్టదిగ్గజ కవులెవరు? అనే విషయంగా చాలామంది సాహిత్యచరిత్రకారులు అనేక చర్చలు చేసి విభిన్న అభిప్రాయాలను వ్యక్తం చేశారు. ఒక్కొక్కరు ఒక్కొక్క పట్టికను తయారు చేశారు. ఇప్పటికీ అష్టదిగ్గజ కవులెవరనే విషయంలో పండితుల్లో ఏకాభిప్రాయం లేదు. ఇప్పటికి చలామణిలో ఉన్న చాలామంది అంగీకరించిన అష్టదిగ్గజకవులు వీరు

1. అల్లసాని పెద్దన (మను చరిత్ర)
2. నంది తిమ్మన (పారిజాతాపహరణం)
3. ధూర్జటి (శ్రీకాళహస్తి మహాత్మ్యం)
4. తెనాలి రామలింగ కవి (పాండురంగ మహాత్మ్యం)
5. భట్టు మూర్తి (రామరాజభూషణుడు, నరస భూపాలీయం, మను చరిత్ర)
6. పింగళి సూరన (కళాపూర్ణోదయం, ప్రభావతి ప్రద్యుమ్నం)
7. మాదయ గారి మల్లన (రాజశేఖర చరిత్ర)
8. అయ్యలరాజు రామభద్రుడు (రామాభ్యుదయం)

వీరు గాకుండా పండితులు చర్చించి పక్కన పెట్టిన కవుల్లో శంకర కవి, కవిరాట్టు, కందుకూరి రుద్రకవి, సంకుసాల నృసింహకవి ఉన్నారు. అయితే పైన పేర్కొన్న కవుల్లో చాలామంది కృష్ణదేవరాయల కాలానికి చెందిన వారు కాదనే వాదన ఉంది. తెనాలి రామలింగ కవి, పింగళి సూరన అష్టదిగ్గజ కవులు కాదనే వారు చాలామంది ఉన్నారు. కొందరు తమ కావ్యాలను కృష్ణదేవరాయల తరువాతి కాలానికి చెందిన పాలకులకో, మంత్రులకో, ఉన్నతాధికారులకో అంకితమిచ్చారు. అల్లసాని పెద్దన, నంది తిమ్మన విషయంగా ఎటువంటి భిన్నాభిప్రాయాలు లేవు. వారికి సంబంధించిన శాసన ప్రమాణాలు కూడా ఉన్నాయి. వీరు తమ కావ్యాలను కృష్ణదేవరాయలుకే అంకితమిచ్చారు. మాదయ గారి మల్లన, ధూర్జటి కూడా అష్టదిగ్గజకవులనేని కొందరు నిరూపించారు. పింగళా వారి విషయంలోనే ఏకాభిప్రాయం లేదు. అయితే ఇటీవలి కాలంలో కొన్ని శాసనాలు వెలుగులోకి వచ్చి అష్టదిగ్గజ కవుల గురించి మళ్ళీ చర్చించాల్సిన అవసరం వచ్చింది. పెద్దన, భట్టుమూర్తి లాంటి కవులు, రాయలసీమలో వారికున్న సంబంధాన్ని గురించిన మరికొన్ని విశేషాలు కూడా ఇటీవలి పరిశోధనల వలన తెలుస్తున్నాయి.

ఇప్పుడు అష్టదిగ్గజకవుల్లో తప్పక చేర్చాల్సిన మరో కవి కృష్ణదేవరాయ భూషణుడు అచ్యుతదేవరాయ భూషణుడు. కడప జిల్లా పులివెందుల తాలూకాలోని లోమడ అనే గ్రామంలో లభించిన సా. శ. 1547 నాటి నదాశివరాయల కాలనాటి ఒక శాసనం ద్వారా మొదటిసారిగా ఈ కవి పేరు వెలుగులోకి వచ్చింది¹. గండికోట సీమలోని నిట్టూరు గ్రామం ద్వారా వచ్చే మార్గ సుంకం, గ్రామ కట్టం, మగ్గ స్థావరాలు మొదలైన పన్నులను కృష్ణదేవరాయ అచ్యుతదేవరాయ భూషణునికి బహుమానంగా ఇచ్చినట్లు ఈ శాసనం పేర్కొంటున్నది. ఈ శాసనాన్ని పరిష్కరించిన ప్రముఖ శాసన పరిశోధకులు పి.వి పరబ్రహ్మ శాస్త్రి గారు కృష్ణదేవరాయభూషణ కొడుకైన అచ్యుతదేవరాయభూషణుడని పేర్కొన్నారు. ఇతను కృష్ణదేవరాయల , అచ్యుత దేవరాయల ఆస్థానాల్లో ఒక ఆభరణంగా వెలిగిన కవి అనే ఆలోచన పరబ్రహ్మశాస్త్రి గారికి తట్టలేదు. ఈ శాసనాన్ని పున: పరిశీలించి ఇతన్ని అష్టదిగ్గజ కవుల్లో ఒకనిగా చేర్చిన మొదటి వ్యక్తి ప్రముఖ చరిత్ర పరిశోధకులు చెక్కపిళ్ళ సోమసుందరరావు గారు² సాధారణంగా

శాసనాల్లో రెండు పేర్లు పక్కపక్కన వచ్చినప్పుడు మొదటిది తండ్రి పేరుగా, రెండోది కొడుకు పేరుగా పరిగణిస్తారు. అందువల్లనే పరబ్రహ్మశాస్త్రి గారు అలా భావించారు. అయితే ఈ శాసనంలో అవి వీరుదులు. అతని నిజమైన పేరు తెలియదు. ఈ వీరుదులను బట్టి ఇతడు కృష్ణదేవరాయలు అచ్యుత దేవరాయల ఆస్థానాల్లో ఆభరణంలాగా ఉండేవాడని భావించవచ్చు. ఇలా రాజస్థానాల్లో ఆభరణాలుగా భాసించిన కొందరు కవులు మనకు విజయనగర కాలంలో కనిపిస్తారు. వేంకటరాయ భూషణుడు అచ్యుత దేవరాయల కొడుకు వేంకట రాయల (సా. శ 1542) ఆస్థానంలో, రామరాజభూషణుడు అళియ రామరాయల ఆస్థానంలో ఆభరణాలుగా ఉండేవారు. అలాగే కృష్ణదేవరాయ అచ్యుతదేవరాయ భూషణుడు అటు కృష్ణదేవరాయలు, ఇటు అచ్యుతదేవరాయల ఆస్థానంలో ఉండేవాడని, అష్టదిగ్గజ కవుల్లో ఒకడని నిస్సందేహంగా భావించవచ్చు.

లోమదం శాసనం వెలుగులోకి రాకముందే కొర్లపాటి శ్రీరామమూర్తి గారు కృష్ణదేవరాయ భూషణుడనే కవిని అష్టదిగ్గజ కవుల్లో ఒకడిగా చేర్చాడు. అందుకథను చిత్రాంగద చరిత్రను ప్రమాణంగా తీసుకున్నాడు. పైడిమర్రి వెంకటపతి (సుమారు సా.శ 1650-1700 ప్రాంతం) తన చిత్రాంగద చరిత్ర కావ్యంలో మొదటిసారిగా కృష్ణదేవరాయ భూషణుని పేర్కొన్నాడు. ఇందులో కవి తన గురించి చెప్పుకునే సందర్భంలో తాను పర్వత రాజు కొడుకునని, కేశవరాజు మనవడినని, రామరాజు మునిమనవడినని, కృష్ణదేవరాయభూషణ వంశానికి చెందిన వాడినని పేర్కొన్నాడు. అయితే ఇతని ముత్రాతకు, కృష్ణదేవరాయ భూషణునికి మధ్య ఉన్న సంబంధం తెలియదు. వీరుదు నామాన్ని బట్టి కృష్ణదేవరాయల ఆస్థానంలో ఉండేవాడని కొర్లపాటి నిర్ధారించి అష్టదిగ్గజ కవుల్లో ఒకడిగా చేర్చాడు. ఇతని పాండిత్యం గురించి, రాసిన కావ్యాల గురించి తెలియదు. లోమడ గ్రామంలో లభించిన శాసనం ద్వారా ఇతను కృష్ణదేవరాయల (సా. శ 1509-1529), అచ్యుతదేవరాయల (సా. శ 1529-1542) ఆస్థానాల్లో ఉండేవాడని అందుకే శాసనంలో 'కృష్ణదేవరాయ అచ్యుత దేవరాయ భూషణ' అని ప్రస్తుతించబడ్డాడని సోమసుందర రావు చెప్పిన మాటలు నిజమని భావించవచ్చు. విజయనగర రాజులందరి లాగే అచ్యుత దేవరాయల ఆస్థానంలో కూడా ఒక అచ్యుత దేవరాయ భూషణుడు కూడా ఉండి ఉంటాడనే సందేహాన్ని కొర్లపాటి వ్యక్తం చేశాడు. ఈ శాసనం ద్వారా ఇతని ఊహ నిజమైంది. అతను పేర్కొన్న కృష్ణదేవరాయ భూషణుడే అచ్యుత దేవరాయ భూషణుడు కూడా అయ్యాడు. ఇలా ఒక కవి ఇద్దరు రాజుల ఆస్థానంలో ఆభరణంగా ఉండడం తెలుగు సాహిత్యంలో ఒక అరుదైన అంశంగా భావించవచ్చు.

అలాగే అష్టదిగ్గజకవుల్లో అగ్రగణ్యుడైన పెద్దనకు సంబంధించిన మరికొన్ని వివరాలు కూడా శాసనాలు, కైఫీయత్తుల ద్వారా తెలుస్తున్నాయి. పెద్దనకు సంబంధించి ఇంతవరకు కడప జిల్లాలోని కోకటం గ్రామంలో రెండు శాసనాలు లభించాయి. అయితే ఇటీవల కాలంలో మరో రెండు శాసనాలు, కైఫీయత్తుల ద్వారా మరికొన్ని విశేషాలు తెలుస్తున్నాయి. ఈ శాసనాల్లో ఒకటి తమిళనాడులోని విల్లుపురం తాలూకాలోని అన్నియూర్లో, మరొకటి చిత్తూరు జిల్లాలోని మేల్పాడి లభించాయి. అన్నియూర్ శాసనంలో అల్లసాని పెద్దనను ఆంధ్రకవితాపితామహ అని పేర్కొనడం జరిగింది. ఈ అన్నియూర్ను కృష్ణదేవరాయలు పెద్దనకు నాయంకరంగా ఇచ్చాడు. మేల్పాడి శాసనం (సా. శ.1519) లో కృష్ణదేవరాయలు పెద్దనకు తనైహాండి గ్రామాన్ని దానంగా ఇచ్చినట్లున్నది. ఈ శాసనంలో కూడా అల్లసాని పెద్దన ఆంధ్రకవితాపితామహుడుగా పేర్కొన్నాడు. ఈ గ్రామంలోని ఆదాయంలో వచ్చే 3/4 వ వంతు ఆదాయాన్ని అక్కడి కుంతల సుందరీ దేవికి ఒక కిరీటం, వింజామరకు బంగారు చేయి, ఒక

వెండి గిన్నె(అరివాంట్) సుకయాడు చేయించి ఇచ్చినట్లున్నది. అలాగే చోళేంద్ర సింగయాన్ ఉదయ నాయనాల్ స్వామికి చేసిన దానాల వివరాలు కూడా ఉన్నాయి.

ఇటీవల ప్రముఖ శైలేయత్తుల పరిశోధకుడు కట్టా నరసింహులు ఒక శైలేయత్ అధారంగా అల్లసాని పెద్దన కడప జిల్లాలోని చౌడూరు వాసి అని పేర్కొన్నారు. ఇప్పటిదాకా చాలామంది పరిశోధకులు పెద్దన కడప జిల్లాలోని కోకటం గ్రామవాసీగా పేర్కొన్నారు. ఈ గ్రామం పక్కనే ఉన్న పెద్దనపాడు అతని పేరు మీదనే ఎర్పడిందని నరసింహులు అభిప్రాయం. పెద్దన కోకటం గ్రామాన్ని అగ్రహారంగా స్వీకరించడానికి ముందు నుంచి చౌడూరు లో ఉన్నట్లు నరసింహులు భావించారు. ఈ శైలేయత్తు చౌడూరు అగ్రహారానికి సంబంధించిన ఒక వృత్తిని అరకటవేముల గ్రామానికి చెందిన కామరుకు పెద్దతిమ్మరుసయ్యకు ప్రదానం చేస్తూనే విషయాన్ని తెలుపుతున్నది. ఈ కాసనకాలం 04-05-1509. చౌడూరుకు చెందిన విద్యనృపాచార్యులు కామరుకు పెద్ద తిమ్మరుసయ్య గారికి ఉన్న వృత్తులకు అదనంగా మరొక వృత్తిని సమర్పించారు. ఇందుకు దాఖలాగా ఈ కాసనంలో 13 మంది మహాజనుల వ్రాలు (పేర్లు)న్నాయి. వీరంతా వృత్తిదానానికి సాక్షులు. అందులో ఎనిమిదో పేరు అల్లసాని నారాయణమ్మ మాదోపేరు పెద్దన. అంటే ఆ గ్రామంలో అల్లసాని కుటుంబం ఉన్నట్లు పెద్దన అల్లసాని కుటుంబానికి చెందిన వాడని నరసింహులు ఉపా. పైగా చౌడూరు చౌడేశ్వరిదేవి పేరుమీద వెలసిన గ్రామం నందవరీకుల దేవక చౌడేశ్వరి. ఈ గ్రామంలో చౌడేశ్వరి గుడి కూడా ఉంది. ఈ చౌడూరు అరకటవేముల, కోకటం, పెద్దనపాడుకు దగ్గర్లోనే ఉంది. అందువలన ఈ కాసనంలోని పెద్దనే అల్లసాని పెద్దన కావచ్చు. ఈ కాసనం నాటికి రాయలు పట్టాభిషిక్తుడు కాలేదని, అప్పటికే పెద్దన కేవలం విద్యావంతుడేగాక, స్వగ్రామంలోని విద్యనృపాచార్యుల్లో ఒకడుగా భావించవచ్చని నరసింహులు భావించారు. ఈ విషయంగా ఇంకా పరిశోధనలు ఆరంభిస్తే అవసరం ఉంది.

భట్టుమూర్తి అప్పదిగ్గలకప్పల్లో ఒకదా? కాదా? అని విషయంగా కూడా పండితుల్లో చరిత్రకారుల్లో ఏకాభిప్రాయం లేదు. అయితే కడప జిల్లాలోని నందిపాడు శైలేయత్తులో భట్టుమూర్తికి సంబంధించిన వివరాలు ఉన్నాయని ఇటీవల శ్రీనివాస్ అంటే తన పుస్తకంలో పేర్కొన్నాడు. ఈ శైలేయత్తులోని భట్టురామరాజు అనుమరాజే భట్టుమూర్తిని శ్రీనివాస్ అభిప్రాయపడ్డారు. అందుకు అతను అనేక ఉపపత్తులను చూపారు. పానుమ తర్జున రూపం అనుమ. భట్టుమూర్తి పానుమంతుని భక్తుడు. పానుమంతుని వరప్రసాదం వల్లనే తనకు కవిత్వం అచ్చిందని చెప్పుతున్నాడు. కులసూచకమైన భట్టు ఆశ్రయ ప్రదాత రామరాజు, తన ఆరాధ్య దైవం పానుమ కలిసి భట్టు రామరాజు అనుమరాజుగా శైలేయత్తుల్లో పేర్కొన్నాడని శ్రీనివాస్ పేర్కొన్నారు. భట్టుమూర్తి పెద్దన శిష్యుడని, భువన విజయంలోకి ప్రవేశించే నాటికి అతనికి 20,25 సంవత్సరాల వయసు ఉంటుందని, అతని రామరాయలే అతనికి భువన విజయ ప్రవేశం కల్పించాడని శ్రీనివాస్ భావించారు.

ధూర్జటి కాళహస్తికి చెందిన వాడైనా కడప జిల్లాలో అనుబంధం ఉంది. తెనాలి రామకృష్ణుడు చివరి రోజుల్లో చంద్రగిరిలో ఉన్నాడని ఇటీవల కొందరు రాశారు. అప్పదిగ్గలకప్పలతో సంబంధం ఉన్న తిప్పలూరు, చౌడూరు, కోకటం, పెద్దనపాడు, రామభద్రునిపల్లి (అయ్యలరాజు రామభద్రుని ఊరు), పొత్తపే, విరూరు, నందిపాడు, పుష్పగిరి, సుంకేశుల, బట్టపల్లి (అనంతపురం జిల్లా) గ్రామాలు వాటి కడప జిల్లాలోని గ్రామాలు.

ఇట్లా చాలామంది అప్పదిగ్గల కప్పలు రాయలసీమకు ముఖ్యంగా కడప జిల్లాకు చెందినవారు. రాయలసీమలో నివాసం ఉన్నవారు ఉన్నారు. ఈ విషయంగా ఇంకా సమగ్రంగా పరిశోధన చేస్తే మరిన్ని విషయాలు వెలుగులోకి వస్తాయి.

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AGRO - INDUSTRIES IN COLONIAL ANDHRADESA

Dr. J. Chalapathi Rao

Assistant Professor of History, Kasthurba College for Women
Villianur Puducherry

Abstract

In the modern economy system the economic activities divided into three categories. Agriculture is primary sector, the industrial sector is considered as the secondary sector of production and service is categorized as tertiary sector. Basing on the usage of raw material, the industries can be classified as agro and mineral based industries which contribute a substantial income to the state as well as people in the present scenario. But during the late medieval and early modern periods the economic system might be different and the traders might get more profit than farmers and artisans. The travellers noticed various agro and mineral based industries like cotton- textile, iron and steel, ship building, diamond, carpet making and manufacturing of leather, indigo, making of snuff from tobacco in colonial Andhradesa. The present paper mainly concentrates on agro-based industries like jaggery preparation, preparation of coconut oil, indigo manufacturing, tobacco and snuff, cotton and cotton weaving centers, manufacturing of carpets and manufacture of combaly (Shawl) and conditions of workers.

Introduction

The traditional economic activities have been divided into three sectors. Agriculture is primary sector, the industrial sector is considered as the secondary sector of production and service is categorized as tertiary sector. Basing on the usage of raw material, the industries can be classified as agro and mineral based industries which contribute a substantial income to the state as well as people in the present scenario. But during the late medieval and early modern periods the system might be different and the traders might get more profit than artisans. The travellers noticed various agro and mineral based industries like cotton- textile, iron and steel, ship building, diamond, carpet making and manufacturing of leather, indigo, making of snuff from tobacco in South India in general and Andhradesa in particular. The present paper mainly concentrates on agro-based industries like jaggery preparation, preparation of coconut oil, indigo manufacturing, tobacco and snuff, cotton and cotton weaving centers, manufacturing of carpets and manufacture of combaly (Shawl) as well as conditions of artisans.

Jaggery preparation

Production of Jaggery, a sweet and golden red coloured substance made from sugar cane juice, was an agro-based industry. Francis Buchanan described meticulously the manufacturing process. The sugar cane that was raised in black soil produce more juice than that was cultivated in that of the sandy. All owners of the sugar cane in a village worked together a day each at one field on rotation, until the whole process was completed, perhaps for cost effectiveness. As per the established practice, the sugarcane was cut into pieces of six inches long to extract juice by using a mill driven by oxen. The mill worked day and night would produce fifty six pots of juice. After completion of the extraction of every three pots of juice the pair of oxen was changed. The juice was constantly boiled on a hearth. When the juice had been evaporated to a proper consistence, it was put into a long thick plank, in which a hundred holes were formed, each in the shape of a 'quadrilateral inverted pyramid'. The thickened jaggery juice poured into plank and kept it for four hours. Then the plank was turned over, the balls of Jaggery fell down which were placed on leaves for a day and then fit for sale.¹The cultivators of the Ankapalli region are still following the same method for the preparation of jaggery even now.

Preparation of coconut oil

Buchanan explained the preparation of coconut oil which is known as 'Cobri oil' in Telugu. Nearly six maunds weight of the dried kernel of the Cobri and eleven Cucha (may be Cuncham (seers) of water poured into the oil mill drawn by a single or pair of oxen produced three maunds of oil which was used for smearing hair, skin and sometimes used for lamps. The cake of the residue of coconut was used in various ways by the natives like fodder to animals or fertilizer for the fields.²

Indigo manufacturing

Indigo was an important colouring agent used for dyeing of the clothes. There were two methods of manufacturing Indigo. In the first method the plants were soaked in water immediately after cutting. In the other method after the cutting of the indigo plant, it was exposed to the sun till the leaves were dry so that they could be detached from the stalk easily to soak in water. The indigo was manufactured by immersing the leaves about six hours, then sieving the water and beating in the former method. The only difference was using the dry leaf in its place of the green in the latter. In this process the great advantage to the manufacturer was saving much time and labour by fifty per cent upon the mode of manufacturing with the green leaves.³ This process had been long in use on the coast practiced by the natives and famous for the finest blue dye upon cotton. Heyne distinguished that "it is not unlikely that both the boiling process and the dry leaf, yield a colouring matter which does not admit of the same compression as that from the green leaf by fermentation".⁴ Benjamin Heyne also informs that at many places of Cuddapah district, indigo was farmed and practised in the Roxburgh method of boiling or scalding. Among the hills, where the *Nerium tinctorium* (Ankudu) grown plenty, the native people mixed the plant leaves with real indigo for the production of enduring indigo. It was left to dry after it was strained either in powder or a small size of chunks which was very spongy and light. He also differentiated that it "contains far less colouring matter than that which has been prepared by fermentation and which has undergone the different processes instituted for refining and compressing it for the European market".⁵ Anonymous author mentioned that the villages around Kondapalli, Masulipatnam; Naglawance (Nagulavancha), Sandrapatla, Game, Gelupondy (Gollapudi), Ecur (Eluru?) were important places where the bulk of Indigo was produced in Andhra.⁶ But the best indigo was made at Nagulavancha in Khammamett district.⁷ Benjamin Heyne informed that in the Guntur circar a number of people got employed in blistering and manufacturing of indigo after the rains.⁸

Tobacco and Snuff

Tobacco, introduced in India in seventeenth century, mostly used for smoking in the form of cheroot and inhaling snuff, a powdered form of the leaf. Methwold informs that the tobacco 'they only dry the leaves in the sun, and use it so, without further sophistication' and they would not care in curing the tobacco.⁹ James Holman informs that the quality of tobacco grown in Krishna district emitted 'exquisite fragrance'. He also described the manufacture of snuff. The snuff was dampened with arrack which was the only article used in its preparation. He informs that Masulipatam was renowned for the peculiar manufacture of snuff. The best was made in the town and extensively manufactured at Kaza, a village near Masulipatam.¹⁰

Varieties of Cotton Cloth

The travellers gave a vivid description of cotton textiles produced in Andhra informing about different kinds of clothes, their dyeing and colouring. The varieties of clothes that were frequently mentioned were buckrams, betilles, Salempores, Percales and Dungarees. Bukram was a fine cotton cloth. In the words of Marco Polo 'in sooth they look like tissue of spider's web' and was stated that in Kakatiya kingdom 'the best and most delicate buckrams, and those of highest price' were manufactured and 'there is no king nor queen in the world but might be glad to wear them'.¹¹ Betilles was the trade

name for the muslin woven in Andhra region. Salempores were fairly stout calico which was important article of export to Western Europe. It derived from an anonymous 'weavers- town' though it was woven in many places later, not at one centre. Nellore was a noted centre of Andhradesa in its production. The chites (chintzes) or painted cotton clothes were also known as calmendar¹² that was to say that the cloth was painted with a brush with designs featuring flowers and other patterns in different colours, typically on a light plain background. The chintzes were made in the Golconda Kingdom, especially in the vicinity of Masulipatam.¹³ Another kind of cotton cloth that was manufactured in Andhra was long cloth.¹⁴ The other varieties of clothes manufactured as mentioned in the travelogues were pintado (printed cloth), murees, (Blue cloth), lungies and painted calicoes of diverse sorts, percales, a very light wear similar to the Bengal cloth, palampores, linen, hand-kerchiefs dungarees, coarsest grades of cotton cloth, used for sails and that was for packing other goods etc. The numerous sorts of nomenclature of clothes were forthcoming from a dozen different languages or the place name of trade item descriptions having no reference to their original meaning.

W. H. Moreland mentioned that the cotton goods were classified into plain and patterned. The plain goods might be conveniently subdivided into muslin and calico. Muslin, a thinner cloth, may possibly had brown, bleached or dyed. Chiefly it was made in Warangal exclusively for export. Mostly the Persians demanded it for turbans and girdles which were of exceptional importance.¹⁵ The patterned goods or a stout cloth was produced in various qualities depending on the fineness of the yarn and the number threads to the inch. The pattern goods of general type described as 'prints', were made of either calico or muslin. The coloured patterns produced is an indigenous processes.¹⁶ The patterned cloths produced in India were named by the Portuguese as pintado, i.e., painted and the English merchants either used the Portuguese name or a translated word i.e 'printed'; the Dutch usually translated it as *geschildert*.

Method of Dyeing Cotton Yarn

In India at this time the pattern was produced in one of two ways. The commonest was dyeing by the use of engraved blocks of wood, dipped in colour and applied by hand. Cloth printed in this way and is known as chintze and this word was pluralized in English as Chints with varied spellings, which in commercial documents was applied also to the goods made by the alternative process. In the latter, which prevailed on the East Coast, the colours were applied with brush and pencil. Along with that the superior dye-stuffs such as indigo for blue, chay-root for red and together with various vegetables for yellow, provided a variety of colour.¹⁷ Printing or painting with durable colours of the coast of Coromandel was famous.

The mode of washing and dyeing was elaborately explained by Benjamin Heyne. He gives a detailed report that before dyeing, yarn required washing and untwisting that might not be entangled. The yarn separated and divided into small bundles of thirty or forty threads through each of which at the end or middle a cotton string stitched loosely. Then the yarn was immersed into water in covered vessels for twenty four or thirty six hours, till it attains stinky smell, during this time occasionally pressed the soaked yarn for a fifteen or thirty minutes. For washing and cleaning the yarn, cold water poured upon, beat upon a stone or earthen pot and then hanged on a bamboo and spread that every thread was exposed to the rays of the Sun. By this process the texture of the yarn must be changed as loose as possible and the ingredients of dye attained competence of penetrating to every part.¹⁸

The yarn methodically soaked with this peculiar mordant, the process was to give it red colour. The crushed casah leaves made a cold infusion in water. Some hours later the yarn was put into this infusion each of the threads turned completely in contact with infusion. In this state which was allowed to remain an entire night.¹⁹ Next morning the water was squeezed out and the sticking leaves were shaken off, the yarn was beaten in an earthen pot or on a piece of wood. Then it spread out upon a

bamboo and exposed for a whole day to the sun, as a result of which acquired a fine orange colour. The old casah leaves be removed and put fresh in their place along with an equal quantity of chay-root (*Pldenlandia umbellata*). These elements were contributed essentially to the colour. The same process was repeated on the third day, by this time yarn changed to reddish yellow colour. A handful of chay-root, water and liquor for soaking the yarn were made in the next night, on the fourth day, the yarn would appear, in the morning, of a light red colour. On the fifth day morning, the yarn was washed in a tank and after dried in the sun, in the evening liquor was laid with some casah leaves blend and mixed with as much gingili oil made whole into a dry paste. Half an ounce of this paste was mixed with water and was allowed to stand for one or two hours and a handful of chay-root was added, then yarn drenched immediately in it for the night.²⁰ This process was continued nearly a month's time. Yet it was considered to boil the yarn in the same kind of liquor in which it had been so frequently soaked, in order to make the particles of colouring matter adhere strong. For this a furnace was built and the pot contained the liquor, a brisk fire was kept under the furnace to boil. The yarn was often moved and lifted with wooden sticks during the boiling. When quite cold the yarn was taken out of the pot, washed in a tank, as usual, beaten and dried in the sun.²¹ First by dipping or steeping in liquor made of casah leaves and chay-root mingled with little gingili oil. Secondly by putting into a cold infusion of sapan wood (*Caesalpinie Sapan*) this method added greatly to the beauty of the colour.²² This was the common way of dyeing yarn red on the coast of Coromandel. Heyne told that this process, as far as he could learn, was quite unknown on the north side of river Krishna, in the Northern Circars and in Bengal. There were some places in the Guntur Circar where this method was partly practised.²³

Benjamin Heyne reveals that the method of Indian dyers were very monotonous and complicated, though they were unable to elucidate the underlying principles of their process. But the attractiveness of their colours admired by the Europeans. He correlated that the Moracco method of dyeing cotton red was same as the Indian method.²⁴

Weaving Centres

Weaving was practiced at many centres all over Andhra mainly for domestic consumption as well as for export. Anonymous author informed that in the district of Rajahmundry, large quantities of betilles, salempores and percales were manufactured. In Tatipaka (East Godavar District) many superior white dungarees called Peta dungarees and betilles were produced. The good quality of cloth like percales produced in Narsapur and Kondapalli and calicoes from Masulipatam.²⁵ Methwold informs that calicoes of all sorts were cheap and plentiful in Golconda kingdom than any other part of India and distinguishable from those of other countries.²⁶ Tavernier mentioned that the production of chintzes was very meager and 'when one made to request on all the manufacture of cotton cloths workers with involvedness that he could acquired three bales only'.²⁷ Similarly, Thevenot informs that the English and Dutch established their factories at Bagnagar (Hyderabad) to buy chintzes and other clothes which were brought to the European factories by using pack bullocks.²⁸ Thomas Bowrey stated that very sizeable quantities of longcloth, murrees, lungies and painted calicoes of diverse sorts were brought from Motupalli area (Prakasam district) and sold to the foreign merchants at Golconda.²⁹ Streysham Master informed that a sort of fine betilles was manufactured at Komaravolu in the Vizagapatam district which was commonly called Comerweley.³⁰ The best patterned cloth was produced at Pulicat (Nellore district). Heyne informed that at Produtur (Cuddapah district) a kind of cotton cloth called percales was manufactured and sent to Madras to sale for the southward. He appended that the much coarser kind of chintz was manufactured along the banks of the river Pennar chiefly from Gutty. Varieties of muslins were made among the hills from Gurrarakonda to Cumbum.³¹ Fine long cloth was manufactured from Modapallem and Ammalapuram.³² James Holman apprised that the best quality of palampores, calicoes, linen and handkerchiefs (poolikats) were manufactured at Masulipatam.³³ He added that a considerable quantity of linen was manufactured in the district of Vizagapatam.³⁴ Abbe Carre testifies that Andhra region acquired

large amount of wealth by the manufacturing and trade of cotton and silk goods.³⁵ However, it is not out of place to mention that the weavers were poor but independent and worked in their homes. The poor depended on advances of capital known as Dadni system in which the buyers could dictate the nature, quality and quantity of the goods produced by providing the raw material or money in advance.³⁶

Manufacturing of Carpets at Eluru

Streysham Master informed that Eluru, forty miles from Masulipatam, was renowned as one of the greatest towns in the country for manufacturing of the famed carpets by a group of Persians in the same method as was practiced in Persia.³⁷ He was an eyewitness to the manner of making carpets at Eluru and described the process thus. "The loom is starched right up and down, made of cotton thread, and the carpet wrought upon them with the woolen yarn of several colours by young boyes of 8 to 12 years old a man with the pattern of the work drawn upon paper, standing at the back side of the carpet and directing the Boys that work it how much of each colour of yarn should be wrought in. And every thread being wrought, they share it with a pair of scissors, and then proceed to the next".³⁸ James Holman praised the carpets that were manufactured at Eluru as of a good quality both in colour and workmanship. However, he mistook that they were an imitation of those of Brussels.³⁹

Manufacture of Combaly (Shawl)

Benjamin Heyne stated that Hyderabad was producing very thick woolen cloth known as combaly of a fine kind for the covering of horses. The manufacture might have been improved and made the texture of the common shawls for middle class people. As per the available sources they were manufactured by the people of shepherd communities like Kurubas and Yadavas. He informs that 'I have not heard of any places in the Company's dominions where they are made'.⁴⁰ It is not out of place to mention that the Kakatiya kingdom had the largest herd of sheep in the world as evidenced by Marco polo.⁴¹

Conclusion

During the mid medieval and early modern period many travelers visited South India in general and Andhradesa in particular. The travelers found many social, cultural and economic aspects of the natives and also focused on traditional house hold agro- based industries like jaggory, coconut, indigo, tobacco, snuff, textile, dying, cotton yarn, weaving of carpets and shawl in colonial Andhra. These kind of small scale industries were run based on cooperative and community assistance. For example all owners of the sugar cane in a village worked together a day each at one field or industry on rotation, until the whole process was completed, maybe for cost effectiveness. It implies that the farmers mutually helping each other. Coconut, manufacturing of indigo, gear up tobacco and snuff house hold industries also played crucial role for economic growth of this region. The travelers described the cotton textiles produced in Andhra informing about different kinds of clothes, their dyeing and way processing. They have also mentioned different nomenclatures of clothes, the weaving centres, classification of plain and pattern cloth, trading with other countries and mode of using cloth. About dying of cloth in the coast of Coromandel was famous for printing or painting with durable colours. The superior dye stuffs like indigo for blue, chay-root for red and various sorts of vegetables for yellow for providing a variety of colours have been applied by the localities. Benjamin Heyne intricately explained the mode of washing and dyeing of threads and cloth. All over colonial Andhra weaving was practiced importantly for domestic use as well as for export. The important centres for weaving were Rajahmundry, Tatipaka, Narasapur, kondapalli, Masulipatanam, Motupalli, Komaravolu and Produturu. It testifies that the manufacturing and trading of cotton and silk goods in colonial Andhra acquired plethora of wealth. Streysham Master informed that Eluru was famous for weaving carpets and Hyene stated the shawls were produced in Hyderabad. The poor artisans depended on buyers for an advance of capital was known as Dadni system which made them debtor to the buyers.

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I

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A STUDY OF ADHISTHANA MOULDINGS IN EARLY MEDIEVAL TEMPLE ARCHITECTURE OF ANDHRADESA.

Dr Govindu Surendra

Assistant Professor, Dept of History, S.K.R. Govt. Degree College, Gudur, Tirupati District, (A.P)

ABSTRACT

Several agamas and vastu shastras identify various parts of the temple structure as the symbolic representation of various limbs of the God. The adhithana is the lowest part of a shrine. The adhithana, or pedestal, is variable. It is the basement on which the pillars of the shrine stand. It consists of a number of mouldings, they are upana, padma, jagati, kumbha or kumuda, kantha or gala, pattika, prati, and vajana. Various vastu-sastras have described meticulously the names of different types of adhithana along with the names and measurements of individual mouldings. The main aim of the research work to examine the importance given to the mouldings of adhithana in temple architecture of Andhradesa, to discuss the style adopted during different dynasties. The temple architecture of Andhradesa has been developed under the patronage of the Pallava, Chola, Chalukya, Nolamba, Vaidumba, Telugu-Chola, Kakatiya and the Vijayanagara rulers.

Introduction

Adhithana is a term with multiple meanings, seat, basis, substratum, ground, support, and abode.¹ The adhithana is the base and important part of the temple, this is first of the six angas or parts of a Dravidian temple architecture. The adhithana is the lowest part of the vimana, mandapa and gopura, it is the basement on which the shrine stands. Adhithana of the temples are generally ornate in nature.

Further, it is also aimed to study its adhithana of Andhradesa temples to compare them with the principles laid down in the silpa texts. The classical texts like Mayamata, Kasyapasilpa, Manasara, Silparatna, Samaranganasuthradara, and Tantrasamucchaya deal with the southern style of conceived by the Hindus as the body of the cosmic being (deho devalayah proktah), the several parts of it are

designated corresponding to the limbs of the human body.² The scope of this study compresses the early and early medieval Andhradesa, which has played a prominent role in the history of south India throughout the historical period. In the Pallava, Chola, Chalukya, Nolamba, Vaidumba, Telugu-chola, Kakatiya and the Vijayanagara rulers have extended their sway over this region for several centuries. The temples built and maintained under the patronage of these rulers were also small in their construction. The major sources for the study of this research are temples themselves. The field observations made on the elements of adhithana in the temple architecture along with motifs and design form the major sources in knowing about the types of the adhithana elements of Andhradesa temples in the early and early medieval period.

Types of Adhithana:

Architectural texts mention different types of adhithanas. These types of adhithanas are not uniform in their number, size and form. Many of these types of adhithanas have sub-varieties. Mayamata one of the silpa ancient texts mentions fourteen main types of adhithanas, and also does not mention by any sub-varieties of adhithanas. While Manasara mentions sixty-four types, including all the sub-varieties³. According to the Kasyapasilpasastra (VI.25-26), and Padmasamhita classify the adhithana there are twenty-three types of adhithana which may broadly be divided into two classes, Pratibandha and Padabandha. (Fig. I) The adhithana with vritta-kumuda is called Pratibandha here while the one with tripatta-kumuda has been mentioned as Padabandha, but there cannot be any adhithana in the true sense of the term without a kumuda. As a matter of fact, the absence of kumuda is the characteristic of human dwellings, and the adhithana without kumuda is termed as manchakabandha in various silpa texts⁴.



Fig: 1. Padabandha and Pratibandha type of adhithana.

The adhithana of the temple is composed of horizontal mouldings. The Padabandha base is composed of the upana, jagati, tripatta kumuda (a three faceted moulding), kantha, pattika and prati. In the pratibandha base the use of vrittakumuda (circular moulding) is the distinguishing feature available data collected so far show clearly the use of leas.

Mouldings of Adhithana:

Adhithana and itself divided into various mouldings like upana, jagati, padma, kampa, kumuda, khanta, or gala, kapota, pattika and prati or vajana⁵. Each moulding forms a horizontal course of the plinth. In the carving of these mouldings, irrespective of their thickness or height, one single slab is used. Nowhere two horizontal slabs are joined to care a single moulding. Kasyapasilpasastra mentions five major 4 mouldings of the Adhithana. They are upana, jagati, kumuda, kampa and pattika⁶ and these are called “panchavarga”.

Upana: Upana is also called as Paduka and Janman. Upana is the lowest member of the plinth. It is the bed slab, always rectilinear in form. It forms one of the five main mouldings as mentioned in the verse from Kasyapasilpasastra. Upana is generally plain and devoid of ornamentation. Sometimes, it contains horizontal indentations. The provision of the upana is optional in case an upapitha is built below the adhisthana.

Jagati: Jagathi is the moulding above the upana. It maybe rectilinear in form or it may be moulded in the shape of an inverted lotus or mahapadama or both. Jagati is a dominant and impressive moulding of the plinth.

Kumuda: Kumuda means white water-Lilly. Kumuda is a very important moulding of the plinth. It is to be noted here that upana, jagati and kumuda are the three major mouldings of the plinth invariably noticed in all the well-moulded plinths. Three different shapes of the kumuda are noticed in the plinths of the temples. They are round (vritta), three-faceted (tripatta) and multi-faceted (dharavritta).

Gala: Gala is also called Kandhara, Griva, and Kanta means a neck. Gala is not a moulding; it is rectangular in form and is employed between mouldings. The gala is a part of the plinth which is used to vary the height of the plinth.

Kapota: Kapota is a very prominent moulding of the adhisthana. It has got its name kapota because of its sloped contour which resembles the contour of a pigeon's head. The section of the kapota is like a quadrant. Sometimes it may be solid and sometimes it is hollow. The common decoration on the surface of the kapota are the nasi carved at regular intervals. Kapota is always placed above the gala.

Kampa: Kampa is fillet or strip, it is small moulding of rectangular section of the good numbers of kampas provided on the two sides of the major mouldings. This is the upanga or minor moulding.

Pattika: Patta or Pattika is a rectilinear moulding flat and brimmed in form. If the pattika is thick, broad and prominent it is called 'mahapatti' or "alingapattika". It is sometime figures as the top most moulding.

Vajana: Vajana is the top most moulding in an Upapitha or Adhisthana. Though it is rectangular in shape and is therefore similar to kampa mentioned above, yet its projections are greater⁷.

Description of Selected Temples Adhisthana in Andhradesa:

In the area of our study Andhradesa, good number of Padabandha and Pratibandha adhisthanas are found for the shrines and for the subsidiary structures as well. The apsidal or Gajaprusta type of Hindu temples of Chejerla, and Gudimallam are good examples of early Andhradesa temples⁸. The Kapotesvara temple, Chezerla is 24 kilometers north-west of Narasaraopet in Palnadu district shows that its earlier basement had an upana, a high jagati, kampa, kantha, pattika, and prati all in brick had an apsidal plan.

The Parasuramesvara temple, Gudimallam near Tirupati the apsidal temple, this temple constructing of two parts, an original Pallava structure containing the Garbhagriha and Antarala and a later Chola addition in the shape of a pradakshina on three sides and mukhamandapa in front of the Garbhagriha and Antarala, built in 1126 C.E. The temple vimana and ardhmandapa stand on a common adhisthana, both the structures are on the same adhisthana. The Pratibandha adhisthana is relieved with padmopana, jagati, tripatta-kumuda, pattika and prati.⁹

The temples of Sri Kalahasti are also important for their architectural features. The linga of Sri Kalahastisvara or Tirukkalattideva is famous as a Vayu linga, Tinna or Kannappa, a great devotee of this god, occupies a prominent place in the galaxy of Saiva devotees and his name is familiarly known all over in south India. There are several important temples at Sri Kalahasti. The first object of attraction is a tall gopura raised on the eastern bank of the river and at right angles to the temple enclosure. The

adhithana of this gopura consists of upana, two broad pattas, lower padma, recess, round moulding, gala cut into compartments and alingapattika. Recently this gopura was fall in heavy rains, there after reconstructed the same as usual previous one. The main gopura adhithana on the outer or northern side is covered by a narrow mandapa situated on either side of the path way. The parallel to the east prakara wall of the second enclosure mandapa the adhithana contains from bottom upwards upana, patta, padma, 7 gala, cut into compartments containing elephants and cornice decorated with simhalalata gables with human heads inside. Inside the pillared pradakshina is the main shrine with the Garbhagriha and two antaralas. The adhithana has a low upana, broad patta, recess, tripatta, gala cut into compartments and alingapattika. The Jnana Pprasunamba shrine contains same adhithana mouldings.

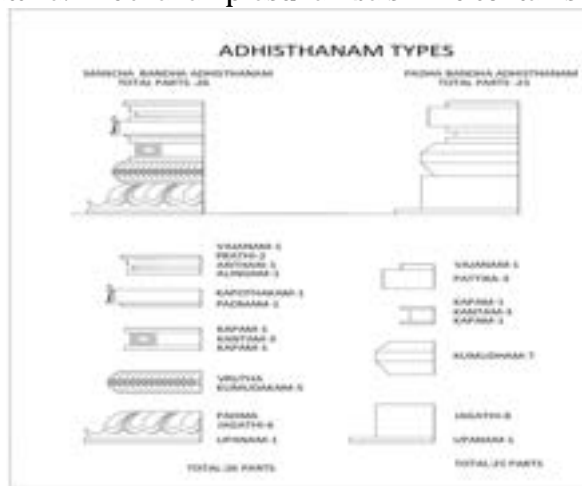


Fig: II Mouldings of Adhithana

Tondamanadu is a small village near Sri Kalahasti, Tirupati district, this village contains two chola temples, the Adityesvara temple and Virirunda perumal temple, which are of particular importance for the study of chola architecture in Andhradesa. The Adityesvara temple inside the compound there is a small Siva shrine in the south, the Devi shrine and another small Siva shrine in the north. The main shrine of Adityesvara consisting of a narrow porch. Garbhagriha and antarala is the center. Before it is a nandimandapa, dwajasthamba and balipitam. The adhithana of the garbhagriha is peculiar. On all the three sides it is in three sections, the central section projecting. The sections on the sides contain upana, jagati, tripatta, gala, cut into compartments and a wide alingapattika. The three central projecting (mukhabadhra) sections are different. The central section below the north wall has the tripatta carved into a padma with ribbon cuttings in the center and lotus petals above and below it. Above this padma is a broad patta or band containing in a row Makaramukha, lion with forepaw raised, makara, lion with forepaw raised and makaramukha. Above the padma in the adhithana of the west and north walls is a brand containing a makaramukha, crouching lion, lion looking back with the tail curried above the body, design, lion looking back, crouching lion and makaramukha. The adhishthana of the antarala is similar to that of the receding sections of the Garbhagriha. The Viriruna Permal temple Garbhagriha and antarala which is narrower, stand on the same adhithana. This adhithana contains upana, wide jagati, broad patta, gala, tripatta, gala cut into compartments by wide pilasters and alingapattika. The 8 adhishthana of the mukhamandapa consists of upana, jagati, patta, gala, tripatta, gala, and alingapattika.

The Chandramoulisvara temple also known Irugisvara temple near Punganur, Chittoor district, the name Irugisvara indicates the possibility of the deity being named after Irugamaharaja (1035-1070 CE.) the Vaidumba king, who was contemporary of Rajendra I. The temple facing east consists of a garbhagriha square (chaturasara) on plan, an ardhmandapa and a broad mahamandapa. The main shrine ekatala vimana built up stone up to sikhara. The adhithana comprises the upana, which is obviously

known from its presence in the front mukhamandapa, jagati inscribed tripatta-kumuda, kantha with small columns, galapadas enclosed by kampas on either side, an inscribed pattika and a prati at the top upon which the wall (bithhi) rises¹⁰.

The temples at Mahanandi and Panyam in Nandyal district of Andhra Pradesh, here certain similarities can be found. The Siva temple at Panyam on the one hand revives the archaic convention by employing the tripatta kumuda moulding recalling the Kumara-Brahma and on the other the summary treatment of the base of the garbhagriha similar to that of Arka-Brahma, the Vira-Brahma at Alampur and the Kudaveli temple. And Mahanandisvara temple possesses the vedibandha in the garbhagriha which employs the tulapitha; the slenderness of the kalasa moulding has a striking similarity to the Bala-Brahma example. The exterior base, in turn, belongs to the Aihole idiom, by virtue of the employment of a large-sized recessed khanda¹¹.

The Rajarajesvara temple of Biccavolu most important of Eastern Chalukya period, the padabandha adhisthana has dharavritta kumuda on the pratibhadras and vritta elsewhere. The Golinagesvara temple of Biccavolu, the Padabandha adhisthana has tripatta kumuda at the bhadras and vritta for the rest. The another one Biccavolu group of temples, Chandrasekhara temple, resembles the Golinagesvara in disposition, but is a little smaller. Its Padabandha 9 adhisthana uses tripatta kumuda but retains vritta for karna and pratibhadra (panjarjakoshta). The Kanchanagudi of Biccavolu, the adhisthana is kapotabandha and is the only instance to show katakavritta kumuda, noticeable on the bhadra's projecting auxiliary divisions¹².

The Bhimesvara temple at Samarlkota resembles in all respect the Bhimesvara temple at Draksharama, which confirms to the Dravida construction of temple buildings with six basic parts. The northern entrance is now used as the principal entrance to the temple. The outer wall of the gateway projects into two pillared porticos. The inner side of the entrance consists of a rectangular portico with a doorway in the middle projecting from the outer wall. The adhisthana of the right wall of the gateway consists of upana, plain patta, tripattakumuda and gala cut by short pilasters into eight compartments. These compartments are decorated with lotuses and lions. The southern entrance is more or less similar to the eastern entrance. The outer walls of this gopura are decorated with slender pilasters above the adhisthana. The adhisthana consists of upana, jagati, a high kantha, tripattakumuda and two flat pattikas. The western entrance is similar in construction to the eastern entrance. The adhisthana of the right-side wall possess the figures of kirtimukhas at intervals. The adhisthana of the main shrine is characterized by manchaka type. It consists of upana, jagati, a high kantha with kampas, pattika and prati. The pranala or gomukha is seen from the kantha level for letting out the abhishekajala. This is beautifully carved with an elephant head with an upraised trunk. Above the adhisthana level are few pilasters at long intervals. Above them is a row of rafter ends and then a narrow kapota.

The Bhimesvara, temple at Draksharama is also a two storied building constructed inside two prakara walls. The western gopura, much larger in size than the other three has a mandapa before it. The adhisthana mouldings of the mandapa contains upana, gala, a row of semi-circular elevations, vajana, gala, kapota and alingapattika. The adhisthana of the main 10 shrine is of manchabandha type and has the mouldings of upana, jagati, kantha, kampas, pattika and prati.¹³ The pranala for letting out the abhishekajala is set at upana level. The adhisthana lacks kumada. The Somesvara temple of Bhimavaram, it has a dwarf manchabhadra upapitha supporting a variety of Padmabandha adhisthana, all mouldings are severely plain.

The Amaresvara temple at Amaravati has constructed in 1361 C.E., by Mallaya Vema, the minister of Reddi king Anavema¹⁴. The ground floor of the temple is of solid variety and non-functional. The adhisthana of the garbhagriha and antarala is of padabandha type. It consists of upana, tripatta, patta, a narrow gala cut into compartments by short pilasters and a broad alingapattika.

The Kshiramesvara temple at Palakollu, have very much been encroached by the modern constructions and today the temple is much shrunk in size. In the center of the inner enclosure is situated the main shrine, the adhisthana is of padabandha type and contains upana, patta, tripatta moulding, patta, gala, patta, broad patta, and alingapattika. The vimana is of the tritala type and contains a Nagara sikhara.

The Agastyesvara temple of Chilamkuru near Kamalapuram, Kadapa district, Chilamkur figures as 'Chirumbur' in an inscription of the Renati Cholas the temple is apsidal and consists of a garbhagriha, an antarala and a mukhamandapa. A small gajaprista vimana located in the southeast corner was probably a parivara shrine. An abbreviated and hence constricted adhisthana, with mouldings such as upana, jagati, and prati, is employed. The simple and plain pranala is set in the north wall at the adhisthana level. The mukhamandapa stands on an adhisthana which is decorated with plain mouldings. The unique architectural features of the Agastyesvara temple and the shrine of Ganapati erected within the same compound suggest an early date for the construction of the temple. This shrine lies to the south of the mukhamandapa of the Agastyesvara temple and in is oriented towards north. It consists 11 of an adhisthana, has the following members from bottom upwards upana, patta and kapota or prati. The Mopuru Bhairavesvara temple, Nallacheruvu Palli near Pulivendula of Kadapa district, the epigraphical evidences and the peculiar architectural features found in the garbhagriha, it may be assumed that the temple was built some time about ninth century C.E. The prakaras and the gopura gateway were built in 1425 C.E. The gopura has a high adhisthana contains from bottom upwards upana, patta, wide gala cut into compartments, a broad patta, patta, adhopadma, broad patta, adhopadma, recess, vrittakamuda with a central ribbon, gala cut into compartments, urdhvapadma, and alingapattika. The garbhagriha and mukhamandapa has adhisthana contains the following members as seen above the ground level, broad patta, tripatta, kumuda, gala and alingapattika.

The Parasuramesvara temple, Attirala near Rajampeta in Annamayya district was built in all probability during the second quarter of the 10th century C.E. under the patronage of Vaidumbas. The rectangular gopura has adhisthana contains the following mouldings from bottom upwards upana, padam, gala, cut into compartments, patta, another patta, tripattakumuda, gala and alingapattika. The open pillared mandapa located in the south-western portion of the courtyard is a rectangular structure, its adhisthana contains simple mouldings like upana, a maha patta, gala and alinga pattika. The garbhagriha and the mukhamandapa has adhisthana on which it stands, consists of the following members from bottom upwards, upana, jagati, tripattakumuda, gala decorated with simhamukhas, gods and goddesses, and alingapattika.

The Saumyanathasvami temple, Nandalur near Rajampeta, outer encloser courtyard has eastern gopura, south gopura, and north gopura consist adhisthana of following same mouldings from bottom upwards, upana, patta, vide gala, patta, broad patta or band, tripattakumuda, gala, patta, gala, padma and alingapattika. The antarala and the garbhagriha 12 stand on a common adhisthana has the following members from bottom upwards, upana, jagati, padma, wide gala cut into compartments, projecting patta, broad patta, tripattakumuda (in the central projections of the garbhagriha the tripattakumuda is moulded into vrittakumuda), gala cut into compartments, (this gala in the central projections of the garbhagriha has a row of yali figures), patta, gala cut into compartments, padma and alingapattika.¹⁵

The architects of the Vijayanagara period bestowed great attention on the adhisthanas and built them in many ways. A simple adhisthana of Vijayanagara period as found in the Mahavaraya temple of Gorantla contains upana, patta, gala, tripatta, gala and alingapattika, second type of adhisthana in two sections divided by a cornice; examples of this type are found in the Kalyana Venkatesvara temple of Narayanavanam and the Venkataramana temple of Tadipatri¹⁶. The third way adhisthana richly carved and high; the adhisthanas of the Chennakesava and Santanamallesvara temples of Pushpagiri and the Ramalingesvara temple of Tadipatri are best examples of this variety. The rows of animals found above

the adhisthanas in some of these temples are an important feature. The Pushpagiri group of temples, among one of the temples, the Sakshi Mallesvara temple is located north-east corner of the courtyard of the Chennakesava group of temples. The garbhagriha and antarala have a common adhisthana, this adhisthana contains the following members from bottom upwards, upana, jagati, tripattakumuda, gala cut into compartments and alingapattika.

Conclusion:

Temple building movement was in vogue in this Andhradesa from about the first quarter of the third century C.E. Adhisthana chief function is to bear the weight of the walls, the roof and the tower. It acts as a base for the erection of walls and pillars and the superstructure of the temple; it enables the temple to present a better elevation, and it also adds to the dignity and the beauty of the temple by allowing carvings on different mouldings. Some temples of early 13 and early medieval Andhradesa, it is unfortunate that the original structure is not preserved, if its composition should have different.

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AESTHETIC THEMES IN INDIAN MINIATURE PAINTINGS: AN ANALYSIS

Prof B. Lavanya, Department of History, University College of Arts and Social Sciences, Osmania University Hyderabad

Medieval Andhra History

The practice of historiography has been rapidly evolving due to the emergence of novel approaches and the integration of other disciplines. There has been a recent resurgence in the need to document the experiences and perspectives of influential but marginalized individuals, such as women, throughout history and throughout different time periods and societies. Multi-dimensional inquiries contribute a comprehensive perspective to history, and the inclusion of women as a subject adds a sense of wholeness to the understanding of historical time. This paper analyzes various styles of Indian

miniature paintings from the medieval period, including Deccan, Rajasthani/Rajput, Mughal, and Pahadi/Pahari, with a focus on their aesthetic themes.

Aesthetic refers to the appreciation of beauty or art, encompassing individuals' admiration for visually pleasing objects, which are selected for both their aesthetic appeal and their durability and quality. It also signifies ornamental, artistic, aesthetically pleasant, and attractive. The term "aesthetics," derived from the Greek word "aisthesis," meaning perception, was first used by the German philosopher Alexander Gottlieb Baumgarten in the 18th century.¹

It relates to the principles that influence the nature and appreciation of beauty, especially in visual art. Aesthetics is the philosophical discipline that examines concepts of beauty and artistic taste. Aesthetics is the study of beauty. An artistic aesthetic includes the stylistic choices an artist utilizes to make a work visually appealing or to communicate meaning, significance, or emotion to the viewer. The term 'Miniature' derives from the Latin word "Minium," which referred to red lead. Red lead served as the principal pigment utilized by medieval illuminators, becoming indispensable to the skill, and its artisans were referred to as 'Miniatori.' Indian red and red ochre are iron oxides commonly utilized as colours in art. The term eventually came to encompass any artworks of small size.

Deccan miniature paintings exhibit intricate compositions, a romantic ambiance, and the application of vibrant colours and sensual motifs. Their work expresses a romantic aesthetic through the use of sensual motifs and forms, especially in the portrayal of human beings. The Deccan School of Painting was influenced by the Vijayanagar school and the pre-Mughal artistic traditions of Malwa. The Deccan School consisted of four sub-schools: Ahmednagar, Bijapur, Golconda, and Hyderabad, each distinguished by a distinct identity. The predominant painters in the Deccan courts were emigrants from Turkey, Iran, and Europe. They possessed proficiency in unique artistic styles and techniques.

The paintings are distinguished by their small dimensions and a distinctive palette of subtle tones, including pink, blue, green, light brown, gold, white, and ochre red. The Sultans and Nizams offered patronage, and despite the diverse influences of Persian, Turkish, Mughal, Vijayanagar, and European cultures, a unique style developed, characterized by local idioms, regional cultures, and royal lifestyles, resulting in the creation of Deccani Kalams. All blonde in complexion, emotionally expressive men and alluring women populate the domain of Deccani art. They exhibit appealing faces, large, open eyes, prominent features, broad foreheads, lengthened necks, triangular waists, and well-defined bodies, each characterized by enthusiasm, vitality, emotions, sentiments, and dramatic intensity intrinsic to their being. They are decorated in attractively coloured garments, often consisting of exquisitely embroidered white muslin coats and select fine jewelry pieces. The meticulously organized colours of a Deccani miniature not only illustrate various forms but also express distinct moods.

The *Tarif-i-Hussain* from the Ahmednagar School of Miniature Painting consists of a series of 12 paintings that complement texts extolling the reign and accomplishments of Hussain Nizam Shah I of Ahmednagar. The Dohada theme is an Indian motif that exemplifies a woman's allure through the portrayal of a tree that thrives solely by her touch. It was a commendation bestowed to a person deemed exceptionally beautiful. Only a woman who embodies both beauty and virtue can proficiently perform this seductive method. The painting illustrates the queen at the core of the Dohada squad, surrounded by her attendants against an opulent gold sky and a deep blue foreground.²

The *Pem Nem* illustrates manuscript art from the court of Sultan Ibrahim Adil Shah II, who governed the Bijapur domain from 1580 to 1627 A.D. The book, written by Hasan Manju Khalji under the pen name Hans, has 34 miniature drawings illustrating the Sufi love story of Prince Shah Ji and Princess Mah Ji. Illustrates the spiritual love narrative of the two main protagonists, differentiating itself from *Padmavat* as an independent work, while preserving the essential theme of depicting a spiritual journey through the motif of a love story.³

Beauty has consistently been a crucial component in the paintings. Miniature paintings primarily depicted images only related to the attractive aspects of women, including princesses and their attendants. Few paintings that depict the beauty and sensuality of women are specifically attributed to the Golconda tradition. A painting by Ali Naqi illustrating a royal woman contemplating her reflection and beauty in a mirror.⁴A maid assists her with the decoration.

A distinct depiction of an exceptionally alluring sleeping girl can be traced back to the late 17th century in Golconda.⁵The image illustrates an alluring tropical environment, marked by warm breezes; the opulent and relaxed tempo, coupled with the soft flow of garments and the serene demeanor of the girl, suggests both inner contentment and sensuous allure and beauty. She embodies the quintessence of beauty in repose. Both princes and the girl beside them are opulently dressed with an array of gemstones. Although these vivid celebrations of life are characteristically Indian, they are predominantly represented in sculpture rather than in miniature painting. Consequently, this illustration acquired prominence among miniatures representing the sensual existence of women.

A diverse small picture portrays a beautiful girl expressing her magnetic beauty.⁶She possesses a slender waist and an alluring presence, clad in a translucent garment of red, green, and orange, embellished with gold and tarnished silver. A lavish assortment of gold jewelry embellished with green and orange gemstones is showcased. The girl's features, suggestive of royalty, are accentuated by a backdrop of a glimmering gold sky interwoven with orange and blue clouds, enhancing her luminosity and grace. The artwork has several artistic traits typical of the Golconda School, including the use of gold, red, and orange tones, the azure sky, and the intricate tree.

Few other Deccani School of Miniature Paintings representing women in aesthetic themes are, Lady with her dreams, an attendant offering wine to a lady, A Lady enjoying Huqqa, Lady and duenna, A Lady after Bath, Love Messenger, Ladies interlaced as an elephant, Semi Nude Ladies and a King on a horseback, Standing Lady, A Lady seated on a carpet, A Young Lady Standing, Princess enjoying Music and wine, two women were depicted taking bath offering a glass of wine to the royalty, Maidens helping princess in decorating, Sensual sleeping Princess, A beautiful Princess expressing her beauty, Prince and Princess in romantic excess and love, Court ladies watch rhythmic dance performance, etc.

Rajasthan has significantly contributed to the development of Indian art and is renowned for its paintings, artistic expressions, and traditional dances. Miniature paintings thrived in this region, giving rise to a unique style known as Rajasthani or Rajput paintings, which originated, evolved, and prospered in the late 16th, early 17th, and throughout the 18th centuries inside the royal courts of Rajasthan. Vibrant and striking, these paintings illustrate the illustrious historical heritage of the state of Rajasthan. Due to its enchanting folk artistry and feudal influences, various painting styles emerged here, notably the Mewar, Bundi, and Kishangarh Schools, which gained international recognition. Rajasthani Paintings are categorized into four parts based on artistic and geographical evolution: the Mewar School, the Marwar School, the Hadoti School, and the Dhundar School. Numerous styles and sub-styles have thrived among these four schools.

The primary theme of these paintings encompasses traditional texts, including the Ragamala, Nayika-bhada, Krishna Leela, the Ramayana, and the Bhagavata Purana. The scenes from the Krishna Leela became renowned for their romantic essence.

The Mewar School is the principal and foundational institution of Rajasthani paintings, significantly influencing the adjacent Thikanas in terms of artistic style. Bikaner style paintings encompass hunting scenes, as well as miniature and wall artworks. The Bikaner style paintings are characterized by a human form with slightly pursed lips, half-open eyes, a small chin, slender wrists, an underdeveloped chest, and downward-curving moustaches typical of men. The Kishangarh Style of Painting originated as a unique form in the mid-18th century, supported by Maharaja Savant Singh. Kishangarh is the

birthplace of the Kishangarh style of painting, renowned for its exquisite portrayal of the courtesan Bani Thani. Bani Thani was the paramour. Bani Thani was likely a mistress, vocalist, and poet of Maharaja Savant Singh in Rajasthan. She epitomized Indian beauty. Thani, signifying 'Lady of Fashion' or 'stylishly and gorgeously attired,' had her attributes idealized. Her extended visage features a prominent forehead, arching eyebrows, partially opened eyes, a sharply pointed nose, thin, curled, seductive lips, and a pointed chin, all atop a long, slender neck. The curl of hair around her ear enhanced her inherent elegance. She served as the muse for the depiction of Radha. In addition to her inherent beauty, she was also a gifted poetess and singer. Bani Thani paintings are distinguished by exaggerated characteristics such as elongated necks, huge almond-shaped eyes, elongated fingers, and a palette of somber colours. This style of painting is a synthesis of Mughal and regional artistic traditions. Following the death of Maharaja Savant Singh and his prominent artists, this School diminished in prestige and began to decline. Raja Sāvant Singh (1748-57 A.D) became enamored with an exquisite courtesan and established the "ideals of womanhood" through her beauty.⁷

Dhundar School of Paintings depicts attractive women characterized by round cheeks, prominent eyes, elongated necks, and pointy noses. The Amber style exhibits distinct traits, wherein the anatomical forms of both males and women have been significantly shaped by Rajasthani folk art. The Rajput style "embodied the culmination of the classical Indian aesthetic tradition."⁸ MaharanI Chundavat, Maji, Jadam, Rathor, Ma Khichani, and Vikawat were important patrons and lovers of Rajput painting.⁹

The Pahari style of miniature painting and book illustration emerged in the autonomous regions of the Himalayan foothills, specifically in the states Himachal Pradesh and Jammu & Kashmir in India. These paintings emerged and thrived from the 17th to the 19th century. Pahari painting, denoting artwork from mountainous regions (with 'pahar' meaning mountain in Hindi), is a collective term for a style of Indian painting, primarily executed in miniature format, that originates from the Himalayan hill kingdoms, particularly Basohli, Mankot, Nurpur, Chamba, Kangra, Guler, Mandi, and Garhwal. Jasrota paintings are predominantly located in Jammu and Kashmir, depicting court settings, royal events, and allegorical representations. Pahari Artists were excellent in drawing Women figures are shown engaged in everyday activities like singing, cooking, working in the field, asking crows about the arrival of their lovers or enjoying the monsoon.¹⁰ As it was remarked that beauty of works of art results from harmonious blending of these sets of elements, some existing in reality and some supplied by the mind.¹¹

Pahari artists believed in imitation and imagination. Colours were extracted from minerals, plant sources, conch shells, and even by processing valuable stones. Different colours were assigned different meanings. The colour red represented anger. Yellow revealed the marvellous. Brown represented eroticism. Colours were also utilized to depict individual musical notes. Aesthetic themes include women with wide eyes, women with pointy chins, and women with long, narrow eyes. The emphasis is primarily on the woman's sentiments or the situations under which a woman in love confronts herself. This is consistent with the subject of all Vaishnava devotional poetry, which celebrates the ecstasies and sorrows of the soul in love with God (Krishna), and depicts the divine's responses and deeds via the devotee's perspective or sentiments. The connection between Radha, the supreme nayika, and the human soul fascinated by the divine is pervasive.

Works such as Bhanudatta's Rasamanjari and Keshav Das's Rasikpriya and Kavipriya served as a valuable resource for painters who valued vivid portrayals of Krishna and Radha, whose charming divine attributes were modelled after recognizable human characteristics. Keshav Das, a court poet of Orchha in Madhya Pradesh, offered rich imagery and nuanced distinctions to delineate the various characters of nayak and nayikas. The primary theme is love, examining how one responded to this fundamental human emotion and its impact on the lives of women. Nayak represents the hero, the lover, while the Nayika embodies the heroine, the adored. Krishna, the protagonist, excels in the art of love. He is prideful, emotional, altruistic, magnanimous, attractive, and proficient in captivating the

hearts and souls of his believers. Keshav Das delineates four classifications of the nayak: Anukul – who is sincere in his affection, cherishing and obeying his beloved; Dakshina – who harbors equal affection for all women; Satha – who is deceitful despite his charming demeanor; Dhrishta – who is an unabashed philanderer. Krishna is Ankul Nayak – the epitome of love, the cherished of everyone.

Women, meanwhile, are a more intriguing subject of study due to their inherent characteristics. Padmini nayika, possessing a golden complexion, is modest, astute, cheery, elegantly attired, and not particularly inclined towards romantic pursuits. Chitrini possesses tremulous eyes, smiles frequently, adores perfumes, appreciates fine arts, and cherishes her lover's portrait. Sankhini is irritable, assertive, possesses abundant hair, and Favors red clothing. Hastini is corpulent and has thick skin, a harsh voice, and a substantial physique and manner of movement. Her hair is angular and spiky. These four categories encompass all types of women. A nayika is categorized by age as follows: Bala up to sixteen years, Taruni between sixteen and thirty years, Praudha between thirty and fifty-five years, and Briddha above fifty-five years. Miniature paintings portrayed such personages and facial traits with aesthetic sensibility.

The Mughal period in Medieval Indian history had seen widespread cultural development, especially in the field of miniature Paintings. Mughal painting flourished during the late 16th and early 17th centuries with spectacular works of art by master artists such as Basawan, Lal, Daswanth and Miskin. Another influence on the evolution of style during Akbar's reign was Kesu Das, who understood and developed "European techniques of rendering space and volume".¹² The Hindu influence is already apparent in the earliest works of the Akbar School, such as the illustrations of the Romance of Amir Hamza.¹³ Sahifa Banu was a princess in the court of Jahangir and the only woman artist to gain fame in the Mughal era. The other women artists who painted between 1599 and 1605 were Nini, Nadira Banu and Rabiya Banu. This leads us to believe that art lessons were common in the harems. Generally attributed to Bishan Das, the painting provides what must be a group portrait of the women in Akbar's Zanana. Each face has a distinct structure, complexion and ethnicity. Even the expressions and dynamics among the women suggest historically specific identities and relationships. Several early-seventeenth-century Mughal paintings of a woman, posed as if in a portrait, may be portraits of NurJahan.¹⁴

A few examples of aesthetic paintings featured women adorned with turbans exuding a regal appearance, women partaking in leisurely pursuits within the harem, ladies in a garden, and women casually reclining on terraces. The heroine (nayika) anticipating her lover's homecoming, Women with voluptuous proportions, angular faces and large almond-shaped eyes Representations of elegant, slender-waisted, and well-proportioned women. Although depictions of both royal and common women are apparent, a notable gap exists in terms of attire, adornments, stance, and work. Royal women, as Queens and Princesses, exemplify regal power and sophistication, expressing the unique spirit of courtly life, marked by passion, grandeur, and vitality. Musicians, dancers, and other artists highlight the accomplishments of women dedicated to the arts.

Portraits functioned as significant gifts. Rulers, nobles, officers, and even servants exchanged numerous portraits to signify loyalty and allegiance. Shah Jahan, for example, sent portraits of himself to defeated adversaries to secure their loyalty.¹⁵ The idealized women in Mughal art display subtle individualities and can frequently be associated with actual people through thorough research. Mughal instances demonstrate that the Zenana and the principles of Pardah did not intrinsically pose insurmountable obstacles to the depiction of certain women. The portrayal of women was not an implausible notion for the Mughals. The depiction of Mughal women evolved through a fusion of Indian, Persian, and European influences, exhibiting unique physical traits and attire among Rajput, Mongol, and European ladies. Nevertheless, owing to the restriction on male artists accessing the zenana, these depictions remained conventional rather than individualized portrayals.¹⁶

Aestheticism was seen in golden arabesques, flowing calligraphic lines, idyllic landscapes, fanciful violet shapes, depictions of tranquil affluence, and strong forms, as well as to some extent in fashion designs. These themes demonstrate realism, accurate portrayals, historical events, subdued backgrounds, expansive and massive spacing, broad gestures in postures, an enamel-like finish, a thin layer of paint, bold craftsmanship, the bulk and movement of human figures, strategic placement of empty space, and meticulous hair detailing.

Therefore, aesthetic Themes and subjects of Indian miniature paintings are visually captivating and provide insight into the cultural and social context of their development. The artistic themes focused on court settings, ordinary domestic routines, poetry, architecture, and nature, including dancing scenes. Sexual positions, Women in provocative attire. Women adorned with lengthy strands of pearls, Translucent textiles enveloping their forms, Women possessing thin faces and lengthened limbs, women with slim physiques and elevated eyes, Woman at her Vanity The protagonist gazing at her reflection in a mirror, Portrait of a woman. A woman named Ragini is smoking a hookah. A woman positioned on a stool, accompanied by another woman with a yo-yo. A woman holding a wine glass, A regal woman indulging in smoking. A young woman with a hookah. A woman on a marble patio, A noblewoman. Woman composing a love letter, hunting depictions, regal entourage, etc. They augment its richness and complexity, establishing it as a vital component of India's cultural history. The conservation of Indian miniature paintings is essential to guarantee that their themes and conceptions persist in inspiring and educating future generations. These artworks represent India's cultural heritage, and their preservation guarantees the continuation of their legacy. Each image embodies the values and ideals of Indian civilization, and by preserving them, we ensure their legacy persists for future generations to admire.

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SOCIAL AND CULTURAL HISTORY OF SRI SVAYAMBHU SOMESVARA - GLEANED THROUGH INSCRIPTIONS – A STUDY

(SUMMARY)

Dr. R. Brinda Kumari, Assistant Professor of History, Meenakshi College for Women (A),
Kodambakkam, Chennai, Tamil Nadu

Sri Svayambhu Someswara temple is situated in the Peruru village in Miryalaguda taluk in Nalgonda district, Telangana. This village was famous for trade activities during the early medieval and medieval periods. Because of its rich this region. This many cultural and social activities have been witnessed in this area. The inscriptions discovered from this place reveals the history of trade and cultural activities of the contemporary period. The earliest inscription belongs to 1119 CE issued by the King Tribhu Vana Malladeva.

The Svayambhu Someswara temple contains nearly 16 inscriptions belong to various dynasties like the chalukyas of Kalyani, Kanduri Chodas, Yadanas of Devagiri and the Kakatiya. These inscriptions are very important to study the administration, system of taxation, socio-economic and cultural conditions of the Peruru to a great extent. Several mercantile communities mentioned in the inscriptions and made charitable endowments to the temples.

VIJAYANAGARA EMPIRE - ROLE OF THE WOMEN

(SUMMARY)

N. Venkata Madhav, Research Scholar, Acharya Nagarjuna University

Dr. E.V.Padmaja, Associate Professor, Acharya Nagarjuna University, Guntur

In Medieval Indian History, the Vijayanagaram empire held a Significant Position for its grandeur, strength, beauty and richness. The role and position of women in the society usually regarded as the fair index of the excellence of the culture and character of its civilization. There are many sources like the literature, inscriptions, paintings, sculptures etc. to understand the role played of women during the period of Vijayanagara rule. Even prior to the establishment of the Vijayanagara empire there are many women like Akka Mahadevi who led the life of an ascetic and devotee of lord siva, kakatiya Rudra Mahadevi who rose to the position of the queen after his father Ganapatideva etc.

During the time of the Vijayanagara rule the women were also along with their uncles activities participated in administrative affairs. Ganga Devi accompanied her husband kampanaya in the Madhurai expedition. In this expedition to Kondaveedu Krishnadevaraya was accompanied by his consorts Tirumaladevi and Chinnadevi. A foreign traveler Nuniz mentioned about women wrestlers which also supported by the women vragals. Paer speaks of women guards and attendants who support queens and court ladies. In the inscriptions of the Tirumala Tirupati Devasthanams a large number of women mention as the donors and devadasis. Some of the inscriptions of the Vijayanagara period gives information about the role played by women in agriculture, trading and other social and cultural activities.

IMPORTANCE AND HISTORY OF PENUGANCHIPROLU TIRUPATHAMMA TALLI

(SUMMARY)

G. Roja Rani, Research Scholar, Dept. of History & Archaeology, Acharya Nagarjuna University, Guntur

In the 17th century, the Krishna region was ruled by Sri Raja Vasireddy Jagga Bhupala, Amaravati as his capital. At that time Tirupatamma was born in a Kolla family as a gift of Lord Venkateswara of Tirumala Tirupathi in Anigandlapadu village.

She was born with great knowledge and called as 'Ekasanthagrahi'. She got knowledge on Vedas, Puranas and Epics. She married Gopayya who belonged to Kakani family of Penuganchiproly village. Because of her intelligence she brought to both the families. Gradually she had been respected by the people and believed that she was an incarnation of Lord Venkateswara. Subsequently the attention and respect received by Tirupatamma from the neighbouring villages were not accepted by her mother-in-law and sister-in-law. They always unkind and ill-treated Tirupatamma. However, she never complained to her husband. One day Gopayya took his cows to Bhadrachalam region for grazing. At that time Tirupatamma was suffered with leprosy. Her in-laws through her out from house and she took her shelter in the vacant corushed. At that time Papamma the disciple of Tirupatamma served her with love and affection. One day Gopayya and the darshan of Bhadrachala Rama and decided to return to Penuganchiproly and bring his wife to the darshan of Rama. Unfortunately while grazing his cows a tifer attached and he died while dighting with the tiger.

Tirupatamma knew about the incident him her divya dhrishthi and decided to enter yogagni along with her husband's remains. She promised the people that she would appear as an idol in that yogagni place and ordered the village neadman to construct a temple at that place and blessed Papamma that her heris would always become the archakas in her temple. Accordingly a temple was built in her honour and worshipped at Penuganchiproly in worshipped as derty from 1695 CE onwards.

HERITAGE TOURISM DEVELOPMENT IN HYDERABAD – A STUDY

(SUMMARY)

Dr. KVS Narendar

Lecturer, Dept. of History & Tourism Management, Kakatiya University, Warangal

Tourism represents the greatest mass migration in human history, and it is one of the most significant social, economic and cultural phenomena of our times. Tourism industry possesses a vast intrinsic potential to act as a catalyst for generating employment and promoting equitable and inclusive economic growth. Historical monuments are the representation of Telangana's tradition and diverse cultural splendor. The monuments in Hyderabad are the true guarding pillars of outstanding artistic talent. Besides from rich heritage, culture and architecture. The land of Hyderabad is decorated with many monuments, palaces, archaeological ruins, temples and churches which reflect the rich heritage. There are also excellent multidimensional heritage features with minarets, palaces, forth, museums, mausoleums, gardens and more. These historical monuments of Hyderabad are not only a peek in the cultural history of India but also an important tourist attraction.

ROLE AND STATUS OF WOMEN IN MEDIEVAL ANDHRA PRADESH

(SUMMARY)

M.Pushpanjali, Lecturer in History, Government Degree College, Kovvur

In the history of Andhra Pradesh the medieval period is regarded as one of the most important period with Profound socio, political and economic changes. In this paper an attempt is made to study the role of the women and their economic changes. In this paper an attempt is made to study the role of the women and their economic contributions. It also examines the agricultural practices, trade, property rights and other roles played by the women for the growth of economy in the society. The legal restrictions including the inheritance laws, marital property regulations, social and cultural barriers which posed significant obstacles to women's freedoms are also finds place in this paper.

THE UNIQUE SAIVITE FEMALE DEITIES IN TEMPLES OF RAYALASEEMA

(SUMMARY)

Dr. K. Chitti Kalavathi, Lecturer in History, Govt. Degree College, Pakala, Tirupati (Dist.)

Saivite female deities are abundantly found sculpted on the works of the temples in the Rayalaseema region. Some of the unique female deities include the gyan mudra posture of Parvati in Sangamesvara temple. Animela, dancing posture of Parvati in the Santana Mallesvara temple, Pushpagiri; Durga riding lion in Sri Mallikarjuna temple Srisailam; Mahishasura Mardini holding the tongue of Mahishasur in Agasterysvara temple. Chadipiralli; Minakshi feeding parrot in Lakshmi Narasimha temple, Ahobila, Rajarajeswari in Pallikond Esvara temple, Surutupalle etc. In this paper a detailed account of these deities along with their distinguishing characteristics are discussed based on the iconographical texts.

మధ్యయుగాంధ్రలోని స్త్రీల తాత్విక ధోరణులు - ఒక పరిశీలన

(SUMMARY)

బి. శివరంగమ్మ, చరిత్ర, సంస్కృతి, పురావస్తు శాస్త్ర పీఠం, పొట్టి శ్రీరాములు తెలుగు విశ్వవిద్యాలయం, శ్రీశైల ప్రాంగణం, శ్రీశైలం

స్త్రీల మనోభావాలను చెప్పడానికి ముందు “స్త్రీతత్వం” అంటే ఏమిటో తెలుసుకోవల్సిన అవసరం ఉంది. స్త్రీలకు సంతానాన్ని భరించే శక్తి ఉన్నది. నిజానికి అదే “స్త్రీతత్వం” భావం. ఈనాటికి కనిపించే స్త్రీ మూర్తులలో లోకాయతము కనిపిస్తుంది. ప్రకృతి లేదా స్త్రీ సత్వం అనేవి భారత సంస్కృతిలో ప్రధానంగా ఉన్న వైదిక ధోరణి. అవైదిక ధోరణులలో రెండవ వర్గానికి చెందినది. ఇందులో స్త్రీ సత్యభావన అనేది వ్యవసాయ మూలకమనే ఆలోచనాధోరణి అని నిర్ధారించబడింది. ఈ ధోరణిలో తంత్రవాదం అనే ఆదిమమైన ఆలోచనా ధోరణి స్త్రీకి, భూమికి ఉన్న సంబంధాన్ని, చాలా ప్రగాఢమైన నమ్మకం. “భూమికి అనిర్వచనీయమైన శక్తులున్నాయి. అలాగే స్త్రీకి కూడా ఈ ఆలోచనలకు భౌతిక ప్రాతిపదిక అటు భూమి నుంచి వచ్చే పంటను ఇటు స్త్రీ కన్న (కంటున్న) శిశువుల నుంచి సంక్రమించింది”. అటువంటిదే నమ్మకం. మహాత్ము (అపూర్వం ప్రభావం) తాంత్రికులకు ప్రాథమికమైనది. దేవీ ప్రసాద్ ఛటోపాధ్యాయ “లోకాయత” గ్రంథంలో వివరించారు. ఇందులో వేద పూర్వకాలం నుంచి ఉన్న భారతత్వశాస్త్ర భావజాలాలను అధ్యయనం చేసి, అందులోని, భౌతికవాద ధోరణులకు విశదీకరించారు.

This paper also presented in *Medieval Andhra History*

1. INDIAN CONTRACT ACT AS GLEANED THROUGH SMRITIS
- K. Pulla Rao & P. Srikanth

SECTION - III
MODERN ANDHRA HISTORY
PRESIDENTIAL ADDRESS

గిరిజన పత్రికలు - చరిత్రాత్మక ప్రాముఖ్యం

ఆచార్య మల్లి గాంధీ

సామాజిక శాస్త్రం మరియు భాషా శాస్త్ర విభాగం, ప్రాంతీయ విద్యా శిక్షణా సంస్థ
జాతీయ విద్యా పరిశోధన మరియు శిక్షణ మండలి, మైసూరు

వేదికను అలంకరించిన పెద్దలూ, అతిథులూ, ఆహ్వానితులూ, ప్రతినిధులూ, మిత్రులూ, పాత్రికేయులూ... అందరికీ నా నమస్సులు! ముందుగా నాకు ఈ సదావకాశాన్ని ఇచ్చిన ఆంధ్రప్రదేశ్ హిస్టరీ కాంగ్రెస్ కార్యనిర్వాహక కమిటీ సభ్యులందరికీ హృదయ పూర్వక కృతజ్ఞతలు. ఆంధ్రప్రదేశ్ హిస్టరీ కాంగ్రెస్ 46వ వార్షికోత్సవం విశాఖవట్నం లంకవల్లి బుల్లియ్య కళాశాలలో ఆహ్వాదకర వాతావరణంలో జరగడం సంతోషాన్నిస్తోంది. ఆధునిక ఆంధ్రదేశ చరిత్ర విభాగానికి నన్ను అధ్యక్ష బాధ్యతలు నిర్వహించవలసిందిగా కాంగ్రెస్ కార్యనిర్వాహక కమిటీ సభ్యులు కోరడం నాకు దక్కిన అపురూపమైన అవకాశంగా భావిస్తున్నాను. ఈ బాధ్యతను స్వీకరించడానికి అవసరమైన అర్హత, అనుభవం, విషయ పరిజ్ఞానం నాకు చాలా తక్కువే. శ్రీతం నిర్వహించిన సభల్లో ప్రసంగించిన ఎందరో గొప్ప చరిత్రకారులతో పోల్చి చూసినప్పుడు ఈ విషయం మరింత స్పష్టం. అయినా, కమిటీ సభ్యులు నాకు ఈ అవకాశం ఇవ్వడం అంటే అది వారి పెద్దమనసుకూ, నాలాంటి వారిని ప్రోత్సహించాలన్న సదుద్దేశానికి తార్కాణం అని భావిస్తున్నాను. నాకు ఈ సదావకాశాన్ని ఇచ్చిన పెద్దలు, ఉపాధ్యాయులు ఆచార్య వకుళాభరణం రామకృష్ణ గారికి, మిత్రులందరికీ ధన్యవాదాలు తెలియజేసుకుంటున్నాను.

డాక్టర్ వకుళాభరణం లలితగారూ, నేనూ కలిసి చేసిన పరిశోధనల్లో బయటపడిన కొన్ని విషయాలను ఈ చిన్న అధ్యక్ష ఉపన్యాసం ద్వారా మీతో పంచుకుంటున్నాను. స్వాతంత్రోద్యమ కాలంలోనూ, ఆ తరువాతా తెలుగునేలపై అదివాసీల కోసం నడిపిన కొన్ని పత్రికలూ, వాటిని నిర్వహించిన సంఘాలూ, వ్యక్తులకృషి, తక్కువగా అదివాసీలకు కలిగిన అద్భుత ప్రయోజనాలను మీతో పంచుకోవడమే ఈ ఉపన్యాస ఉద్దేశ్యం. ఇంకా స్పష్టంగా చెప్పాలంటే ఇది నా లాంటివారు మీ ముందు ఈ మాత్రంగానైతే నిలబడి మాట్లాడటానికి కారణమైన వారి గురించి గద్దడ స్వరంతో కృతజ్ఞతలు చెప్పుకోవడానికి చేసే ప్రయత్నం ఇదీ..

ఉపోద్ఘాతం

భారతదేశంలో అనేక అదివాసీ తెగలు జీవనం సాగిస్తున్నాయి. దాదాపు దేశంలోని అన్ని రాష్ట్రాల్లోనూ వీరి ఉనికి కనిపిస్తుంది. ఈ అదివాసీలందరూ 1750 సంవత్సరం వరకూ బాహ్య ప్రపంచానికి దూరంగానే ఉండిపోయారు. ఆ తరువాత మతాధికారులూ, పాలనాధికారులూ, సంఘసేవకులూ, స్వాతంత్ర్య సమరయోధుల కృషి ఫలితంగా వీరి సంస్కృతి, సంప్రదాయాలూ, సామాజిక, ఆర్థిక పరిస్థితులూ

వెలుగుచూడటం ప్రారంభించాయి. మన దేశం బ్రిటిష్ ఈస్టిండియా పాలనలో ఉన్నప్పుడు భారతదేశాన్ని పాలించడానికి మానవ విజ్ఞానశాస్త్ర పరిజ్ఞానం ఉన్నవారు అవసరమని ఈస్టిండియా కంపెనీ డైరెక్టర్లు 1807లో తలంచారు. ఫలితంగా బెంగాల్ ప్రజలను గురించి, వారి మతాన్ని గురించి అధ్యయనాలను చేయడానికి నాటి గవర్నర్ జనరల్ ఇన్ కౌన్సిల్ ఫ్రాన్సిస్ బుచనన్ నియామకం జరిగింది. దీంతో మానవ విజ్ఞానశాస్త్ర పరిజ్ఞానం వున్న ఉన్నతాధికారులకు ప్రాధాన్యం పెరిగింది. రిస్సే, థరస్టన్, డాల్జన్, గ్రెగ్గన్ వంటి వారు పలు అధ్యయనాలు చేయడానికి తెరలేచింది. ఇటువంటి వారి కృషి ఫలితంగా పుస్తకాలూ, గజిటీర్లు, ప్రత్యేక వ్యాసాలూ వెలువడ్డాయి. పత్రికలూ, సిద్ధాంత గ్రంథాలూ ఆదివాసీల గురించి అనేక విషయాలను వెలుగులోకి తీసుకు వచ్చాయి. జె.చ్. హట్టన్ 1913లోనూ, తదనంతరం ఎస్.సి. రాయ్, డి.ఎన్. మజుందార్, ఎస్.సి. దూబే, ఎన్.కె. బోస్, ఎల్.పి. విద్యార్థి, క్రోయిబెర్, ఎడ్యుర్డ్ జెజోస్, వెరియర్ ఎల్విన్, హైమందార్స్ వంటివారు గిరిజనులపై విస్తృత పరిశోధనలు చేశారు. వార, మాన, పక్షపత్రికల్లో ఆదివాసీల గూర్చిన విశేషాలను ప్రచురించారు.

1914లో సామాజిక శాస్త్రవేత్త, సంస్కర్త అయిన 'థక్కర్ బాపా'గా ప్రసిద్ధులైన వి.ఎ. థక్కర్ 'ఆర్.ఆర్. కాలే స్మారకోపన్యాసం' చేస్తూ గిరిజనులను ప్రధాన జాతీయ జీవన స్రవంతిలోకి పూర్తిగా తీసుకురావాలని కోరారు. పేదరికం, నిరక్షరాస్యత, సమాచారలోపం, అనారోగ్యం, పాలనా యంత్రాంగ బాధ్యతా రాహిత్యం, నాయకత్వలో పంపందివి గిరిజనుల ప్రధాన సమస్యలని పేర్కొన్నారు. వీటన్నింటినీ సమూలంగా రూపు మాపాలంటే గిరిజన సంఘాలు, గిరిజన పత్రికలు అవసరమని చెప్పారు. గిరిజన సమస్యలను సామాజిక స్పృహతో, నిర్మాణాత్మకంగా పరిష్కరించాలనే ధ్యేయంతో థక్కర్ బాపా 'భారతీయ ఆదిమ జాతి సేవక్ సంఘా'న్ని స్థాపించారు. దీనికి అనుబంధంగా నాటి గిరిజనుల్లో కొద్దోగొప్పో చదువుకుని, సంఘసేవ చేయాలనే పట్టుదల, కార్యదీక్ష గల యువతీయువకులు రాష్ట్రాల్లో కొన్ని సంస్థలను ఏర్పరచారు. దీనిలో ప్రధానంగా దక్షిణ భారతదేశంలో ఏర్పడిన 'ఆంధ్రరాష్ట్ర ఆదిమ జాతి సేవక్ సంఘం' ముఖ్యమైంది. దీని వ్యవస్థాపకులైన వెన్నెలకంటి రాఘవయ్య అన్ని జిల్లాల్లో గిరిజన సంఘాలను ఏర్పరచడం ద్వారా గిరిజనాభివృద్ధి జరగాలని ఆకాంక్షించారు. వారి ప్రోత్సాహం, పట్టుదలతో 'ఆంధ్ర రాష్ట్ర ఎరుకల సంఘం' 1941లో ఏర్పడింది. అనంతరం యానాది సంఘం (1950), సుగాలీ సంఘం (1951) ఆంధ్రప్రదేశ్ ఆదిమ జాతిసేవక్ సంఘం (1955), ఆంధ్రప్రదేశ్ సంచార జాతుల సంఘం (1965), చెంచు సంఘం (1969), ఆంధ్రప్రదేశ్ ఎజెన్సీ ఆదిమ జాతిసేవక్ సంఘం (1971) వంటివి అవతరించాయి. ఈ ఆదివాసీ సంఘాలు తమ ఔన్నత్యం కోసం, సమాజంలో సమాన హోదా కోసం శాయశక్తులా కృషి చేశాయి. ఆదిమవాసులు నేడున్న మెరుగైన స్థితికి ఈ సంఘాల

కార్యకలాపాలే కారణం అంటే అతిశయోక్తి కాదు. అందువల్ల పత్రికల నిర్వహణ, ఇతర సాంఘిక కార్యకలాపాల్లో ఈ సంఘాల కృషిని, దాని వెనుకనున్న ఆదివాసీ, ఆదివాసీయేతర వ్యక్తుల ప్రోద్బలాన్ని గురించి అధ్యయనం చేయడం ఎంతైనా అవసరం. అయితే ముందుగా కొన్ని ఆదివాసీ తెగలవారు జంతువులకన్నా హీనంగా హింసించబడి 'నేరస్థ' జాతుల వారుగా బ్రిటిష్ ప్రభుత్వంచే ముద్ర వేయబడి దుర్భర జీవితాన్ని గడిపిన వైనాన్ని తెలుసుకోవాలి. అప్పుడే ఈ అమాయక జాతుల జీవన ప్రస్థానం; సంఘాలనూ, పత్రికలనూ స్థాపించుకొని తమ తెగలను 'విముక్త జాతులు'గా ప్రకటించబడేలా జరిపిన పోరాటాలూ అర్థమవుతాయి.

ఎరుకులు, యానాదులు, చెంచులు వంటి ఆదిమ జాతులవారు అనాదిగా భయభ్రాంతులతో జీవించడానికి కారణం, వారు అనుభవిస్తూ వచ్చిన హింస. గ్రామ పెత్తందారులు, భూస్వాములు, జమీందారులు వత్తాసు మేరకు, వారి అడుగులకు మడుగులొత్తే అధికారగణం అమాయక జాతుల వారిని అకారణంగా హింసిస్తూ ఉండేవారు. సంచార జాతుల వారికి వేరేవృత్తులు తెలియవు. వారికి వ్యవసాయ భూములు లేవు. పండులను పెంచుకుంటూ, చాపలు, తట్టలు, బుట్టలు అల్లుకుంటూ, ఏదీలో చేపలను పట్టుకుంటూ ఉదరపోషణ చేసుకొనేవారు. వారి అమాయకత్వాన్ని అసరాగా తీసుకుని పైవర్గాలవారు వీరిని రాచిరంపాస పెట్టేవారు. గొడ్డుచాకిరి చేయించుకోవడమేకాక, కట్టుబానిసలను చేసేవారు. పైగా వీరిపై 'నేరస్థులు'గా ముద్రవేయడంతో వారు పోలీసుల, ఇతర అధికారుల కార్యాలయాలకు వెళ్లి రోజూ కనిపించవలసి ఉండేది. మునసబు, కరణాలు వీరిపాలిట యమకింకరులు. వీరి యాతనలను తట్టుకోలేక కొన్ని జాతులవారు వేరే ప్రాంతాలకు పారిపోతూ ఉండేవారు. దొరికిన వారిని పట్టుకువచ్చి చిత్రహింసలు పెట్టేవారు. చేయని నేరాన్ని చేసినట్టు అంగీకరించవలసిందిగా గొడ్డును బాదినట్టు బాడేవారు. మగవారు పారిపోతే ఆడవారిని పట్టుకుని మగవారి అచూకీ తెలపమంటూ నరకయాతనలు పెట్టేవారు. తొడల్లో తొండలను వదిలి చిత్రహింసలు పెట్టేవారు. ఈ బాధలను తప్పించుకోవడానికి కొన్ని తెగలవారు ఒకచోటు నుంచి మరోచోటుకు వలసపోతూ సంచార జీవితం గడపడానికి ప్రయత్నించారు. ఫలితంగా వారికి స్థిర, చర ఆస్తులు ఒనకూడేవి కాదు. అమానవీయమైన పరిస్థితుల్లోకి ఈ ఆదిమ తెగలవారు నెట్టివేయబడటానికి ప్రధాన కారణం బ్రిటిష్ ప్రభుత్వం తెచ్చిన 'నేరస్థ జాతుల చట్టం' (క్రిమినల్ ట్రిబ్యూనల్స్ లేదా సి.టి.యాక్ట్). దీనిని అప్పటి బ్రిటిష్ ప్రభుత్వ కార్యదర్శి, నాటి వైస్రాయి ఎగ్జిక్యూటివ్ కౌన్సిల్ సభ్యుడు అయిన జె.యం. స్టీఫెన్స్ 1871లో ప్రతిపాదించి అతడు 'భారతదేశం కులాల మయం. నేరస్థులు కూడా ఒక కులం వారే. పాతనేరస్థుడు ఎప్పుడూ కొత్త నేరస్థుడే. వారికి పుట్టబోయే బిడ్డలు కూడా నేరస్థులే. నేరం వారి కులం' అనే సిద్ధాంతాన్ని ప్రతిపాదించాడు. అదే ఏదాది ఈ చట్టం ఉత్తర భారతదేశంలో అమలులోకి వచ్చింది.

1876 నాటికి బెంగాల్ ప్రావిన్స్ తదితర ప్రాంతాలకు ఈ చట్టం విస్తరించబడింది. 1911లో మరింత పటిష్టపరచిన ఈ చట్టాన్ని మద్రాస్ ప్రెసిడెన్సీలోనూ అమలుపరిచారు. దశాబ్దకాలంలో అనేక మార్పులు సంతరించుకున్నది చట్టం. చివరిగా 1924లో సవరించబడి దేశమంతటా అమలు చేయబడింది. ఈ సవరణ గురించి ఎఱుకల పత్రిక ఈ విధంగా పేర్కొంది:

“1924 సంవత్సరపు క్రిమినల్ ట్రిబ్యూ ఆక్టును సవరించడానికి ఒక బిల్లును మద్రాసు ప్రభుత్వం ప్రకటించింది. బిల్లులో తెలిపినట్లు శాసనంలోని నిబంధనలను సవరించి విశాల పరచు ఉద్దేశంతో ఇది ప్రకటించబడింది. పూర్వానుభవాన్ని దృష్టిలో ఉంచుకొని తగిన మార్పులు చేయడానికి ప్రభుత్వం తలపెట్టింది. క్రిమినల్ ట్రిబ్యూ ఆక్టు చాలా అమానుషమైనదని, దీనిని రద్దు చేయాలని న్యాయమూర్తులు సైతం సలహా ఇచ్చారు. అఖిల భారత క్రిమినల్ ట్రిబ్యూ మహాసభ ఈ విషయంపై ఆందోళనలు జరిపింది. నాగరికతా ప్రపంచంలో కనివిని ఎరుగని ఈ ఆక్టు మనదేశంలో ఇంకా అమలులో ఉండడాన్ని దేశదౌర్భాగ్యమని చెప్పాలి. అయినా ప్రజల ఆందోళనల ఫలితంగా ఆక్టులో కొన్ని మార్పులు చేయడానికి మద్రాసు ప్రభుత్వం పూనుకొన్నది. విచారణలో ఉన్న బిల్లునందు అవసరమైన మార్పులు ఉన్నాయి. ప్రస్తుతం ఆక్టులో “క్రిమినల్ జాతి” (Criminal Tribe) అనే మాటను తీసివేసి ప్రకటించబడిన జాతి (Notified Tribe) అని, గాంగ్ (Gang) అనే పదాన్ని తీసివేసి కులము లేక సమాహము (Community or Groups) అనే మార్పులు చేయడమైంది. అమర్యాదకరమైన, నీచపదాలైన క్రిమినల్ జాతి, గాంగ్ అనే పదాలను తీసివేయడం ఎంతో అవసరం. ఈ మార్పు పదాలకు సవరణ ఏదైనా ఈ జాతులపై ఇతరులకు గల మానసిక ప్రవృత్తిలో కొంతమార్పు రాగలదు. అధికారులకు రిపోర్టుకావలసిన అవసరం కొందరికి లేకుండా చేయు పద్ధతి (Abeyance System) ప్రస్తుతం అమలులో ఉన్న శాసనంలో లేదు. సవరించిన ఆక్టులోనే అధికారాన్ని ఇమద్దానికి బిల్లులో ఆలోచన ఉంది. నోటిఫైడ్ జాతులకు చెందిన బిడ్డలను తల్లిదండ్రుల నుండి వేరుచేసి పాఠశాలలకుగానీ ఇతర సంస్కరణ సంస్థలకు గానీ చేర్చడానికి అధికారం ఉంది. క్రిమినల్ జాతుల బాలబాలికలను తల్లిదండ్రుల పద్దనుండి చాలా చిన్నతనం నుంచే వేరు చేయవలసిన అవసరం ఉందని సూచించారు. బిల్లునందు సంకల్పించిన ముఖ్యమైన అంశం మరొకటి ఉంది. కొన్ని జాతులను లేక వ్యక్తులను నోటిఫికేషన్ చేయుట. కొత్తపద్ధతి చట్టం ద్వారా మరవార్, కల్లన్, కురువన్, ఎరుకుల మొదలైన కులాలవారందరినీ క్రిమినల్ జాతిగా నిర్ణయించారు. వీరు ఎల్లప్పుడూ, ప్రతిరోజూ అధికారుల ఎదుటహా జరగుటలేదా శిక్షించబడుట జరుగుతుండేది. సి.టి. ఆక్టులో చేర్చబడిన వ్యక్తి తనంతటతానే తన సత్ప్రవర్తనను రుజువు చేసుకోవాల్సి ఉంది. కేసులో ఈ ప్రయత్నం చేయటమే అరుదు. చేసినా నిరుపయోగం. ఈ బిల్లు ఈ పద్ధతికి స్పష్టి చెప్పుకున్నది.

తిరిగి అక్టోబరు నిబంధనలు వారిపై అమలు జరుపుటకు పూర్వం నోటిఫికేషన్ ఎందుకు చేయరాదో కారణాలను తెలుప వలసిందిగా అధికారులను అడగవలసి ఉన్నది. సంచార జాతుల నోటిఫికేషన్ చేయడానికి పూర్వమే తీసుకోవాల్సి ఉంది. అంతేకాని అధికారులు తమ ఇష్టం వచ్చినట్లు సి.టి.అక్టోబర్ చేర్చడానికి అవకాశం ఉందదు. ఒకవ్యక్తిని రిజిస్టర్ చేయడానికి ముందు అతనిని ఎందుకు రిజిస్టరు చేయకూడదో కారణం అడగవలసిన విధి అధికారులకు ఈ బిల్లు ప్రకారం సంక్రమించగలదు. ప్రస్తుతం ఉన్న పద్ధతికంటే ఈ పద్ధతి చెప్పదగ్గ అభివృద్ధికి కావు ఇస్తుంది. ఈ చిన్న మార్పువల్ల క్రిమినల్ జాతులకు కొన్నిబాధలు తప్పినా ఈ పద్ధతిని పూర్తిగా తీసివేయనిదే ఈ ప్రజానికానికి సుఖం ఉందదు. అతని వ్యక్తిగత ప్రవర్తనపైన నోటిఫికేషన్ చేసే పని ఆధారపడి ఉండాలి. కానీ ప్రజల సాంప్రదాయాలపై నిర్ణయించడం కేవలం అన్యాయమేగాక నాగరిక ప్రపంచం దీనిని అంగీకరించదు."

ఎరుకలు, యానాదులు, సుగాలీ, చెంచులు, బుడబుక్కల, దొమ్మర, మొండిబండ వంటి సంచార, ఆదిమ జాతులవారు నేరేం చేసినా, చేయకున్నా కేవలం వదంతులు, ఫిర్యాదులు, దొంగసాక్ష్యాలు ఆధారంగా శిక్షించబడేవారు. పోలీస్ చిత్రహింసలకు దాలామంది అవయవాలను శాశ్వతంగా కోల్పోయేవారు. మరికొందరు మతిస్థిమితం కోల్పోయి పిచ్చివాళ్ళయ్యేవారు.

పోలీసులు, స్వదేశీ సంస్థానాధీశులు, జమీందార్లు, ఇనాందార్లు, బడా భూస్వాములు, ఈ చట్టాన్ని ఆయుధంగా కన్నా మిన్నా కానకుండా ఉపయోగించే వారు. సంచార, ఆదివాసీ జాతుల పాలిట ఈ చట్టం ఒక పెద్ద శాపంగా, గుడిబండగా మారింది. దీనితో ఆదివాసీలు ప్రకృ గ్రామాలకు వెళ్లాలన్నా, బంధువర్గాల వారిని కలుసుకోవాలన్నా, వారి తవపేదీకలు పూడ్చి పెట్టాలన్నా, వేరే ప్రాంతాలకు పనులకు పోవాలన్నా గ్రామ ముసనబు చేవ్రాలు (గొట్టించీదీ), రహదారిచీదీ (పాస్) అవసరం. అవి లేకుంటే వారికి జైలేగతి. పగడిపూట పొరుగుూరిలో తన పనులు చక్కజెట్టుకున్నా, రాత్రికి ముసనబు ఇందివంచనే పరుందాలి. మొత్తంగా ఈ చట్టం ఆదివాసుల జవనత్వాలను, ధైర్య-స్థయిర్యాలనూ నాశనం చేసింది. వారిని పీల్చిపీల్చి చేసింది.

సందడిలో సడేమియా అన్నట్టు విదేశీ క్రైస్తవ మిషనరీలు రంగ ప్రవేశం చేసి, నేరస్థుల్లో క్రైస్తవ మతం ద్వారా హృదయ పరివర్తన తీసుకువచ్చి, వారిని సత్యసంధులను, నీతిమంతులను చేయగలమన్నారు. వలసపాలకులు వీరికి ఊతమిచ్చారు. వెంటనే 'నేరస్థులుగా' ముద్రపడిన వందలాది అమాయక ఆదివాసీ కుటుంబాల వారిని ఒక చోటుకు చేర్చి వారికి 'కాలనీలను' నిర్మించారు. ఇలా తెలుగునేలపై మహబూబ్ నగర్ జిల్లా లింగాల, నెల్లూరు జిల్లా కప్పూరతిప్ప, గుంటూరు జిల్లా స్వావర్ణ పురం, సీతానగరం, చిత్తూరు జిల్లా భూమస్వగర్జ కాలనీలు

ఏర్పడ్డాయి. వీరినే 'సెటిల్మెంట్లు' అన్నారు. ఈ సెటిల్మెంట్ల వ్యవహారాలను చూసే బాధ్యత 'రక్షణ సైన్యం' (కాలెప్షన్ ఆర్మీ) అనే క్రైస్తవ సంస్థకూ, అమెరికన్ బాప్టిస్ట్ మత సంస్థకూ అప్పగించారు. క్రైస్తవ మతాన్ని స్వీకరిస్తేనే వారికి మానసికంగానూ, భౌతికంగానూ 'రక్షణ' ఉంటుంది అనే భావాన్ని ఈ 'సెటిల్మెంట్లు'లోని ప్రజలకు నయానాభయానా బోధించేవారు. వీరిగూర్చి 'వార్-కై' (యుద్ధ ధ్వని) అనే రక్షణ సైన్య మాసపత్రికలో కథలు కథలుగా రాసేవారు. ఇటువంటి దిక్కుమాలిన చట్టాన్ని తక్షణమే రద్దు చేయాలని కోరుతూ కేంద్ర, రాష్ట్ర ఆదిమ జాతి సేవక్ సంఘాల వారు ముఖ్యంగా వెన్నెలకంటి రాఘవయ్య, పాలపర్తి వీరయ్య, పొన్నా సత్యనారాయణ, రామేశ్వరం నాగయ్య, తిరువీదుల సాంబయ్య, రామావతు లాలూ నాయక్, చదల జానకీరామారావు వంటివారి నాయకత్వంలో ఉద్యమాలు నడిచాయి. 1941లో నాటి గవర్నర్‌కూ, డేబర్ కమిషన్‌కూ మెమోరాండాలను సమర్పించారు. వీరి కృషి చరిత్రాత్మకం. గ్రామ, ఫిర్యా, తాలూకా, జిల్లా, రాష్ట్రస్థాయిలో సభలు, సమావేశాలు, ఊరేగింపులు, ఆందోళనలుచేసి, లేఖలురాసి, మహాజర్న సమర్పించి, ఉద్యమాన్ని మహారాధ్యతంగా నిర్వహించి విజయవంతం చేశారు. నిజానికి నేరస్థులు అన్ని కులాలలోనూ, వర్గాలవారిలోనూ ఉన్నారు. అటువంటిది కేవలం ఆదివాసులే నేరస్థులనడం అమానుషం, అవివేకం.

అమానుషమైన 'ఈ నేరస్థ జాతుల చట్టం' మానవత్వం ఉన్న నాయకులను మేల్కొల్పింది. పండిట్ జవహర్‌లాల్ నెహ్రూ 1936 అక్టోబర్ 18న నెల్లూరు బహిరంగసభలో మాట్లాడుతూ "సి.టి. ఆక్టు యొక్క ఘోర నిర్బంధాలు నాకు తెలుసు. అది మానవజాతికీ సంస్కృతికీ కళంకం. మన శిక్షాస్థుతి నుంచి ఈ అమానుషచట్టాన్ని వెంటనే తొలగించాలి" అని ఉద్ఘాటించారు. నెహ్రూ అధికారాన్ని చేపట్టగానే వీరిని 'విముక్త జాతులు'గా ప్రకటించారు. నాటి మద్రాసు హైకోర్టు ప్ర్యధాన న్యాయమూర్తి జస్టిస్ ముక్తా వెంకటసుబ్బారావు ఈ సి.టి. ఆక్టు మన న్యాయవ్యవస్థనే అవమానిస్తుందనీ, భారతదేశ అత్యసాక్షికే ఇది అపచారం' అని అన్నారు. ఈ చట్టం న్యాయశాస్త్రానికే కళంకం అని 1938లోనే నిశితంగా వాఙ్మూలించారు. అప్పటి ప్రముఖ రాజకీయ పార్టీ అయిన అఖిల భారత కాంగ్రెస్ జాతీయ అధ్యక్షులు, తెలుగువారైన భోగరాజు పట్టాభి సీతారామయ్య "భారతీయ జనాభాలో అరవయ్యోభాగాన్ని 'నేరస్థ జాతి' అని వర్ణించడం బ్రిటిష్ ప్రభుత్వం చేసిన పెద్దనేరం. ఇది పశు బలప్రదర్శనేగాని మరొకటికాదు" అని తీవ్రంగా నిరసించారు. 1937లో ఫయిజ్‌పూర్‌లో జరిగిన అఖిల భారత కాంగ్రెస్ మహాసభలో వెన్నెలకంటి రాఘవయ్య సి.టి. ఆక్టును రద్దు పరచవలెనని ప్రవేశపెట్టిన తీర్మానాన్ని పండిట్ నెహ్రూ బలపరిచారు. మహాసభ ఏకగ్రీవంగా ఆమోదించింది. మానవత నిదుర లేచింది. భారతదేశంలో అన్ని కులాలు, మతాలు, జాతులు, శాఖలవారు ఈ చట్టాన్ని ఎలుగెత్తి దుయ్యబట్టారు. ఎట్టకేలకులో కంకళ్ళు తెరిచింది.

1946లో టంగుటూరి ప్రకాశం పంతులు గారి మంత్రివర్గం అప్పటి ఉమ్మడి మద్రాసు రాష్ట్రం అంతటా 1947లో ఈ చట్టాన్ని రద్దు చేసింది. "సెటిల్మెంట్" నిర్వహణ వ్యవహారాల పరిశీలనకు వెన్నెలకంటి రాఘవయ్య అధ్యక్షతన ప్రత్యేక కమిటీని ప్రభుత్వం నియమించింది. 1948లో ఆ కమిటీ తన నివేదికను ప్రభుత్వానికి అందచేసింది. ఇటువంటి మరికొన్ని నివేదికలను కూడా కేంద్ర ప్రభుత్వం పరిశీలించిన పిదప 1952 ఆగస్టు 31వ తేదీన అంటే చట్టం అమలులోకి వచ్చిన 28 సంవత్సరాల అనంతరం 'క్రిమినల్ ట్రైబ్స్' - 'నేరస్థ జాతుల' చట్టాన్ని భారతదేశం అంతటా రద్దు గావింపబడింది. అయితే, భూస్వాములుగానీ, ప్రభుత్వ అధికారులు గానీ, పోలీసు వర్గాలుగాని సామాన్యులుకారు. నేరస్థ జాతుల చట్టం రద్దైన తరువాత దానిస్థానంలో అంతే 'క్రూర' స్వభావంతో కూడిన "అలవాటు పడిన నేరస్థ జాతుల చట్టం" (Habitual offenders Act)ను ప్రవేశపెట్టారు. షరామామూలే అన్నట్టు ఈ చట్టాన్ని అసరాగా తీసుకొని పోలీసులు, భూస్వాములు తదితర బదాబాబులు తమ దుర్మార్గపు చర్యలను కొనసాగించ వూసుకున్నారు. అయితే, అప్పటికే జాగృతి చెందిన అదిమజాతి సేవక్ సంఘం, ఎరుకుల మహాసంఘం, ఇతర సంఘాల నాయకులు వెన్నెలకంటి రాఘవయ్యగారి నాయకత్వంలో పొన్నా సత్యనారాయణ, తిరువీధుల సాంబయ్య, రామేశ్వరం నాగయ్య, పాలపర్తి వీరయ్య, దేవరకొండ హనుమంతరావు, రామాపతు లాలు నాయక్, చదల జానకీ రామారావు వంటివారి నేతృత్వాన మరలా మహాద్యమానికి వూసుకొన్నారు. దీంతో ఆ చట్టం సైతం రద్దయింది. దీనికంతటికీ కారణం ఒక్కటే నాటి ఎఱుకుల పత్రిక!

ఆంధ్ర రాష్ట్ర ఎరుకుల సంఘం పక్షాన తొలిపత్రికగా 'ఎఱుకుల' అనే మాస పత్రికను గుంటూరు నుంచి అటుపిమ్మట 'అదివాసీ', 'గిరిజనజ్యోతి' పక్ష పత్రికలను దళిత, గిరిజన, వెనుకబడిన వర్గాల వారికందరికీ వర్తించే విధంగా నిర్వహించారు. పొన్నా కోటేశ్వరరావు, సంపాదకత్వంలో 'దళిత మార్గ్' నడిచింది. అనంతరం 'గిరిజన జ్యోతి', 'ఏకలవ్య', 'గిరిజనగోడు' వంటి పత్రికలు వెలువడ్డాయి. చదల జానకీ రామారావుగారు ఈ పత్రికలకు గౌరవ సంపాదకులుగా, సలహాదారులుగా, పత్రికలను సమర్థవంతంగా నిర్వహించారు. భారతదేశంలో ఎన్నో పత్రికలు ఉద్భవించాయి. వాటిలో అధికభాగం ఉన్నతవర్గాలు నడిపిన పత్రికలే. ఎన్నో పత్రికలూ మధ్యలోనే ఆగిపోయాయి. ఆంధ్రపత్రిక, కృష్ణాపత్రిక, జమీన్ రైతు వంటి పత్రికలు సాధారణ ప్రజాదరణ పొందిన పత్రికలు. కొన్ని పత్రికలు వ్యాపార సరళితో ధనార్జన కోసం నడిపిన పత్రికలు. కానీ కడు పేదరికంలో మగ్గుతూ, సమాజానికి దూరమై సంఘ సేవయే ఊపిరిగా ఉన్న అదివాసులు తమను తాము ఉద్ధరించుకోవడానికి ప్రారంభించినవే గిరిజన పత్రికలు. 1940 దశకం నుండి అన్నీ వ్యతిరేక పరిస్థితులను చవిచూస్తూనే ఎన్నో కష్టాలను ఎదుర్కొంటూ బదుగుల అభివృద్ధికి తీవ్రంగా కృషి చేశాయి.

ఆంధ్రదేశంలో 1940 నుంచి 2015 వరకూ గిరిజన పత్రికలు వెలువడ్డాయి. కానీ వాటి ఉనికి ప్రజాబాహుళ్యానికి అంతగా తెలియదు. ఈ పత్రికల స్ఫూర్తిమంతమైన చరిత్రను వెలుగులోకి తీసుకురావలసిన బాధ్యత ప్రగతివాదులైన అందరిపైనా ఉంది. స్వాతంత్ర్య కాలంలోనూ, స్వాతంత్ర్యానంతరమూ వెలువడిన గిరిజన పత్రికల్లో ఎఱుకుల, ఆదివాసి, గిరిజనజ్యోతి, ఏకలవ్య, గిరిజన గోధు, వన్యజాతి వంటి పత్రికలు ముఖ్యమైనవి.

ఆదివాసి సంఘాలు - పత్రికలు

గిరిజన పత్రికలు స్థాపించి వాటిని నడపాలన్న సంకల్పం గిరిజన నాయకత్వంలో ఎలా మొదలైంది? పత్రికల నిర్వహణకు వారు పద్ద కష్టాలు, వారు ఎదుర్కొన్న సమస్యలు ఏమిటి? ఎన్ని కష్టాలు వచ్చినా గిరిజన పత్రికలు ఎలా నిర్విఘ్నంగా ప్రకటించబడ్డాయి? దీని వెనుకన ఉన్న ప్రోద్బలం ఏమిటి? ఈ ప్రశ్నలన్నింటికీ ఒకే సమాధానం 'సంఘబలం' అని చెప్పవచ్చు. ఆయా సంఘాలకు ఆదివాసియేతరులైన సంఘ సేవకులు అందించిన ఆర్థిక, సామాజిక, మేథోపరమైన అందదండలు లేనిదే ఈ సంఘాలు కానీ, అవి నిర్వహించిన పత్రికలు, ఉద్యమాలు కానీ అసంభవమని చెప్పడం చారిత్రక వాస్తవం.

తమ జాతుల సంఘాలను అభివృద్ధి పరచి వాటిద్వారా తమ తమ జాతుల ఉన్నతికి కృషిచేయాలని విద్యావంతులైన కొందరి ఆలోచనలకు స్వాతంత్ర్యోద్యమ నాయకుల బోధనలూ తోడయ్యాయి. నిరంతరం బడుగు వర్గాల అభివృద్ధి కోసం పరితపించే ఎ.వి.ధక్కర్ అశీస్సులతో కొన్ని పత్రికలు వెలువడ్డాయి. మొదటగా 'ఎఱుకుల' పత్రిక ప్రారంభమయింది. ధక్కర్ బాపా సహాయ, సలహాలు గిరిజన పత్రికా సంపాదకులకు ఎప్పటికప్పుడు లభించాయి. గిరిజన పత్రికలన్నీ 'ఆంధ్రరాష్ట్ర ఎరుకల సంఘం' తరుపున ప్రకటించబడ్డాయి. అనేక మంది చేయగల పనిని ఒక పత్రిక చేయగలదు. అందుకే చందాలు చెల్లించకపోయినా జనాన్ని మేలుకొలిపే ఉద్దేశంతో పత్రికలను పలు గ్రామాలకు పంపారు. ఆర్థిక బాధలు వారిని ఒక వైపు బాధించినా, కాగితం ధర, కరవు వారిని కష్టాల ఊబిలోకి దించినా, పత్రికలు నడపడం వారి ప్రధాన కర్తవ్యంగా భావించి వ్యాసాలు, కథలు, సంపాదకీయాలు, లేఖలు, ప్రత్యేక వ్యాసాలు, సుభాషితాలు వంటి వాటితో పత్రికలను నింపివేశారు.

పోషకులు, రాజపోషకులు, చందాదారులు సహాయ సహకారాలతో పత్రికలు నడిచాయి. కొందరు ఉద్యోగస్థులు, ఉద్యోగాలు లేనటువంటివారు, పేదలు కూడా తమ సంఘ సభ్యులకు పత్రికలు అందడంలో చేతనైన మేర సహాయపడ్డారు. పెద్దపెద్ద పత్రికలే నడపలేని పరిస్థితుల్లో ఎలా చూసినా అత్యంత బలహీనులైన ఆదివాసిలు తమ కోసం పత్రికలను స్థాపించి నడపగలగటం సామాన్య విషయం కాదు.

ఎఱుకల పత్రిక - చారిత్రక పాత్ర

ఎఱుకల పత్రిక 1941వ సంవత్సరంలో స్థాపించబడింది. ఎఱుకల సంఘ కార్యక్రమాల ప్రచారం కొరకు ఈ పత్రికను ఎఱుకల వారు ప్రచురించారు. 1942వ సంవత్సరం నవంబరు మాసంలో ఎఱుకల పత్రిక డిక్లరేషన్ పొంది 'ఎఱుకల' అనే పేరుతో మాసపత్రికగా మొట్టమొదట వెలువడింది. పత్రికాభివృద్ధికి సంఘ సభ్యులూ, అభిమానులూ విరాళాలు ఇచ్చి పత్రిక నడవడానికి ఎంతగానో తోడ్పడ్డారు. అప్పట్లో ఈ పత్రిక నడవడానికి ఏడాదికి 200 రూపాయలు ఖర్చయ్యేది. అయితే చందాల రూపంలో 100 రూపాయలు మాత్రమే నిర్వాహకులకు అందేవి. కేవలం 30 మంది మాత్రమే నెలసరి చందాను పంపేవారు. ఒకానొక దశకు వచ్చేటప్పటికి దేశంలో ఉన్న వివిధ ప్రాంతాల్లో ఉన్న 500 మందికి పైగా ఈ పత్రిక చేరింది. ఆంధ్రదేశంలో అన్ని జిల్లాల్లోనూ, నైజాం ప్రాంతాల్లో, తమిళనాడు, మహారాష్ట్ర, (బొంబాయి) వంటి ప్రాంతాలకు సైతం పత్రికా ప్రచారం జరిగింది. పత్రిక స్థాపించిన పదప సంఘ సభ్యుల్లో కొంతమార్పు చోటు చేసుకుంది. ఇతర సంఘాల వారితో ఎఱుకల వారికి మంచి స్నేహసంబంధాలు ఉండటం వల్ల వారికి ఇతర కులస్తుల సానుభూతి, సహకారాలు లభించాయి.

కొన్ని సందర్భాల్లో ఉదారవంతులు సైతం విరాళాలు, చందాలు పంపేవారు కాదు. ఈ పరిస్థితుల్లో ప్రజలను ఉత్తేజపరచి వారిని ప్రోత్సహించారు సంఘ నాయకులు. దేశమాతను కొలవడానికి, దేశానికి సేవ చేయడానికి స్ఫూర్తిదాయకులైన ఎఱుకల నాయకులు ఎటువంటి కార్యక్రమాలను చేపట్టారు? గిరిజన సంఘీయులు చేసిన, చేయవలసిన పనులు ఏవి? మహాసభలు నిర్వహించి, తీర్మానాలు గావించి తీర్మానాల అమలుకు కృషి చేయడం, దేశంలో నిర్మాణాత్మక కార్యక్రమాలను కొనసాగించడం, సంఘ బాధ్యతలను గుర్తించి అనేక సూచనలు చేయడం, ఆచరణ యోగ్యమైన కార్యక్రమాలను నిర్వహించడం వంటి కార్యకలాపాల పట్ల కార్యనిర్వాహక సంఘానికి సమిష్టి బాధ్యత ఉంది. ఇతర సంఘాల, సభ్యుల తోడ్పాటు లేకుంటే అధ్యక్షులు గానీ, కార్యదర్శులు గానీ పనిచేయడం అసంభవం. కార్యనిర్వాహక సంఘంలో కొన్ని కమిటీలను ఏర్పర్చి సంఘ అభివృద్ధికి కంకణం కట్టుకున్నారు. సంఘాన్ని నాలుగు ఉపసంఘాలుగా ఏర్పర్చి దేశసేవను చేశారు.

అవి: 1. ప్రచారాభివృద్ధి శాఖ, 2. విద్యాభివృద్ధి శాఖ, 3. సంఘ సంస్కరణ అభివృద్ధి శాఖ మరియు 4. పత్రికాభివృద్ధి శాఖ. ఈ నాలుగు ఉపసంఘాలు సంవత్సరం అంతా తీవ్రంగా కృషి చేసి తాము చేసిన పనిని నివేదికల రూపంలో మహాసంఘానికి అందించాయి.

అనేక జిల్లాల్లో పర్యటించి మహాసభలు నిర్వహించడం, గ్రామ, జిల్లా స్థాయిల్లో సంఘాలను ఏర్పర్చడం ప్రాథమిక సభ్యులను సంఘంలోనూ, పత్రికా సభ్యులుగానూ చేర్చించటం, సంఘ అభివృద్ధికి ప్రచారం చేయడం వంటి కార్యక్రమాలను నిర్వహించడం ప్రచారశాఖ విధి. విద్యాభివృద్ధి శాఖ చేపట్టిన కార్యక్రమాలు ఎన్నో ఉన్నాయి. విద్యార్థి వేతన నిధిని పోగు చేయడం, విద్యార్థి వేతనాలకు మూలనిధి లేకుంటే ప్రయోజనం లేదు కాబట్టి కనీసం నాలుగు వేలైనా మూలనిధి ఉండేటట్లు చూడడం, దానిపై పచ్చే వడ్డీతో నలుగురికి ఉపకార వేతనాలను ఇవ్వడం. ఇది నిర్మాణాత్మకమైన కార్యక్రమం. ఆంధ్రదేశం అంతా గాలించినా నాలుగువేల రూపాయలు పొందడం అంటే అంత సులభమైన పని కాదు. తమ జాతీయంలో ఉన్న నిరుద్యోగులకు ఉద్యోగం లభించేలా సలహాలు ఇచ్చారు. వీలైనంత వరకు నిరుద్యోగులకు తోడ్పడటం తమ కర్తవ్యంగా భావించారు. మూడవదైన సంఘ సంస్కరణశాఖ సంఘాన్ని సంస్కరించు మహాత్మరమైన బాధ్యతను స్వీకరించింది. మూఠాదారాలను తొలగించి సంఘ అభివృద్ధికి పాటుపడటం ఈ శాఖ ప్రధాన ఉద్దేశ్యం. ఎరుకల వారిని నాగరీకులను చేసే ప్రయత్నం చేసింది. ఆరోగ్య నిబంధనలను ప్రచారం చేసింది. పత్రికాశాఖ సంఘ అభివృద్ధికి పత్రికా ప్రచురణ వునాదిగా భావించింది. కనుక పత్రికను సక్రమంగా ప్రకటించుటం, పత్రికను అభివృద్ధిపరచి విస్తృతంగా ప్రచారం చేయడం వంటి పనులు చేపట్టింది. కార్య నిర్వాహక సంఘం తలపట్టిన కార్యక్రమాల్లో ఇది వినూతన కార్యక్రమం. ఎంతో శ్రమకు, ఇక్కట్లకు ఓర్చి పత్రికను నడిపారు. ఆంధ్రరాష్ట్ర ఎరుకల మహాసంఘం తన ఎఱుకల పత్రికను అభివృద్ధి చేయడానికి ఎంతగానో కృషి చేసింది.

ఎరుకల వారి పూర్వ చరిత్రను పరిశోధించి ప్రకటించింది. ఇంతవరకూ వీరిని గూర్చిన చారిత్రక పరిశోధనలు గావించినవారు ఎక్కువగా లేరు. వీరి సామాజిక చరిత్ర చాలా పురాతనమైంది. వీరిపై సమాజంలో అనేక మందికి మంచి అభిప్రాయం లేదు. వీరిని తొలగించ వలసిన అవసరం ఎంతైనా ఉంది. ఈ అవసరాన్ని దృష్టిలో ఉంచుకొని పత్రికా సంపాదకులు ఎరుకల సంఘం తరపున మద్రాసుకు వెళ్ళి అక్కడ కొంతకాలం ఉండి కన్నెమెరా పబ్లిక్ లైబ్రరీ, మద్రాసు యూనివర్సిటీ లైబ్రరీల్లో ఉన్న అనేక గ్రంథాలను పరిశోధించి వాటి విశేషాలను పత్రికల్లో ప్రచురించారు. కొందరు గ్రంథాలను రాశారు. పురాణ గాథలు, నాటి నేటి పరిస్థితులు కులాలకు సంబంధించి ఈస్టిండియా కంపెనీ వారు మన దేశానికి వచ్చినప్పటి నుంచీ ప్రచురించిన గ్రంథాలను పరిశోధించి అనేక అంశాలు వెలుగులోకి వచ్చాయి. థర్స్టన్, కాంపెబెల్, మెకంజీ వంటి ఆంగ్ల చరిత్రకారులు సంచార, విముక్త జాతులను గురించి సమగ్రంగా పరిశోధించి అనేక వ్యాసాలను రాశారు. దక్షిణ భారత దేశంలో నివసిస్తున్న సంచార జాతులు కురువన్, కొరవ, ఎరుకల వంటి శాఖల వారు ఒకే విధమైన సంప్రదాయాలు పాటిస్తున్నారని తెలుసుకొన్నారు. వీరి శాఖలు భాషలను

బట్టి, ఆచార వ్యవహారాలను బట్టి, అవలంబించు వృత్తులను బట్టి సమగ్రంగా చర్చించి వీరందరూ సంచార జాతులేనని నిర్ణయించారు. గ్రంథాలను, రిపోర్టులను పరిశోధన చేసి ఈ జాతులు ఇతర ఆగ్రకులాలవారికి, ఇతర సంఘాలకు ఎంతగానో సాయపడినట్లు గ్రహించారు. అనాది కాలం నుండి ఈ జాతులు ఎంతో సాంప్రదాయకమైనవనీ, గౌరవ ప్రదమైనవనీ ఎన్నో పరిశోధనలు తెలిపాయి. సోదీ చెప్తూ, చేతివసులపై ఆధారపడి అనేక వర్తక వ్యాపారాలను చేస్తూ తీవ్రంగా చిన్నచిన్న జాతులవారు, రానురాను పెద్ద సంఘాలను ఏర్పర్చినట్లు తెలుసుకున్నారు. రాకపోకల సౌకర్యాలు పెరిగిన తరువాత వారి చేతి పనులకు ప్రోత్సాహం తగ్గిందని గ్రహించారు. ఈ విషయాలన్నీ తమ పత్రికలో ఎరుకల సంఘం ప్రచురించింది. “సాంఘికుల ప్రోత్సాహంతో మా సంకల్పానికి బలం చేకూరింది. దీని ఫలితంగా దేశంలోని నాయకులందరూ మా పరిశోధనలను ఎంతగానో మెచ్చుకొన్నారు. కురవన్ మహాసభ నాయకులు వారి సంస్కృతీ విశేషాలను మాకు పంపారు. వారు చేస్తున్న కృషిని స్వయంగా మేము చూచి వారు చేసిన ప్రయత్నం మేము కూడా చేయడానికి ఈ సంఘం తరువున అనేకులు ఇతర రాష్ట్రాల సంఘాల దగ్గరకు వెళ్ళివచ్చారు. ఈ క్రమంలో ‘దక్షిణ ఇండి యాకురువన్ మహాసభ’ నాయకులు తిరుమలయ్య మా పత్రికను ఎంతగానో ఆదరించి మద్రాసు రాష్ట్రంలో మాపత్రికను బహుగా ప్రచారం చేశారు. మా పత్రిక మాదిరిగానే వారు కూడా ‘కురవన్’ అనే పత్రికను స్థాపించి అక్కడ విశేషాలను ఆపత్రికలో తమిళభాషలో ముద్రించి ప్రజలకు అందించారు. మద్రాసు రాష్ట్రంలో వీరు రాత్రి పాఠశాలలు నెలకొల్పి కురవన్ బాలబాలికలు పత్రికలు చదివేలా కృషి చేశారు. మన పత్రికను, సభలను ఆదర్శంగా తీసుకొని వారు “మన అడుగు జాడలే వేస్తున్నారు” అని ఎరుకల సంఘం వారు ప్రకటించారు.

ఈ పత్రిక విద్యార్థులకు, నిరుద్యోగులకు, ఉద్యోగస్తులకు, సంఘం కోసం ప్రాణాలు అర్పించడానికి సైతం సిద్ధపడేవారికి, అదివాసి, సంచార జాతుల వారందరికీ ఒక మహా ఆయుధంగానూ, కక్షిగానూ ఉపయోగపడింది. సంఘ నాయకులు ఇచ్చిన సూచనలు, సలహాలు, సందేశాలు, లేఖలు, సుభాషితములు, సంపాదకీయ వ్యాసాలు, పద్యాలు, మనోభావాలు, సభల తీర్మానాలు అన్ని ప్రజాయుధాలే. స్వచ్ఛంద సంస్థలుగా ఉన్న కృష్ణాశ్రమము, శారద ఆశ్రమము, ఆఖిల భారత చరక సంఘం, భారతీయ విద్యాలయం వంటివి ఎఱుకల పత్రికకు అందదండలుగా నిలిచాయి. ఈ పత్రికాభివృద్ధికి కృష్ణాశ్రమం, శారద నికేతన్ కార్యదర్శులైన ఉన్నవ లక్ష్మీనారాయణ, ఉన్నవ లక్ష్మీబాయిమ్మలు, ఆఖిల భారత హరిజన సేవా సంఘం వంటి వారి సహాయ సహకారాలు మెండుగా ఉన్నాయి. పత్రికల ద్వారా సంఘసేవ, సంఘ అభివృద్ధి, సంఘ సమావేశాలు, ఆహ్వానాలు, పిలుపులు జరిగాయి.

ఎరుకల సంఘ వ్యయం, ఖర్చులు అన్నింటినీ కో-ఆపరేటివ్ అడిట్ చేయించారు. ఎఱుకల పత్రిక నడపడానికి ఎక్కువగా పని చేసిన దేవరకొండ హనుమంతరావు, కంపా పున్నయ్య, మల్లిబాబారావు ఈ పత్రికలో ఎక్కువ మంది సంపాదకులుగా చేరడానికి అవరణకపిని చేశారు. పొన్నా సత్యనారాయణ, రామస్వామి, కె.వై. హైంద్రయ్య వంటి ప్రముఖులు ఈ పత్రికను అభివృద్ధి చేశారు.

ఎరుకల సంఘ మహాసభలు

దక్షిణ భారత దేశంలో ఎరుకల మహాసభలు 1943 జనవరి నెల నుండి అరంభమయ్యాయి. ఈ సభల ముఖ్య ఉద్దేశ్యం ఎరుకల సమగ్రాభివృద్ధి. "దేశాభిమాని పత్రిక" సంపాదకులు పి.వి.కృష్ణయ్యచౌదరి, నాటి కలెక్టర్ గా పనిచేసిన అచ్యుత మీనన్, ఎందరో విద్యార్థికులు, వ్యాపారవేత్తలు, ఎఱుకల పత్రికకు అండగా ఉంటామని వాగ్దానాలు చేశారు. ఆంధ్రరాష్ట్ర ఎరుకల మహాసభ ఎరుకల సంఘ చరిత్రలో ఒకనూత అధ్యాయాన్ని ప్రారంభించిందనే చెప్పాలి. ప్రభుత్వంలో మంచి పలుకబడి ఉన్న ప్రముఖులు, జిల్లా అధికారులు, నాయకులు అధ్యర్థంలో ఆంధ్రరాష్ట్ర ఎరుకల మహాసభలు జరిపారు. ఎరుకల జాతికి సంబంధించిన అన్ని విషయాలను సమూలంగా చర్చించి తీర్మానాలు చేశారు. 1943 నుండి 1980 వరకు ఆంధ్ర, తెలంగాణల్లో అనేక మహాసభలు జరిగాయి. అవికాక అనేక జిల్లా, తాలూకా, ప్రాంతీయ సభలు కూడా జరిగాయి. సభలన్నింటిలోనూ సంఘానికి సంబంధించిన ఇతర విషయాలతో పాటు పత్రిక అభివృద్ధికై తీసుకోవలసిన చర్యలు నిర్ణయించ బడ్డాయి.

సంచార, విముక్త జాతుల జనాభా లెక్కలు

ఎఱుకల పత్రిక తన సంపాదకీయాలు, వ్యాసాలు, ఇతర శీర్షికల ద్వారా అపురూపమైన సమాచారాన్ని అందించింది. అందులో సంచార, విముక్త జాతుల జనాభా వివరాలు ఉండటం విశేషం. ప్రభుత్వం 10 సంవత్సరాలకు ఒక మారు తమ జనాభా లెక్కలను సేకరించాల్సిందేనని విన్నవించింది ఎఱుకలపత్రిక. "అసేతు హిమాచల పర్యంతం నిర్జీతమగు ఒకరోజున జన సంఖ్యాది వివరాలు తీసికొని ప్రభుత్వం గ్రంథస్థం గావించాలి. ఏ రాజధానికి ఆ రాజధాని, సంస్థానపు రిపోర్టులు ప్రత్యేకంగా ప్రకటింపబడాలి. చారిత్రకదృష్టితో చూచిన ఈ రిపోర్టులు చాలా అమూల్యములని తెలుపనగత్యముండదు" అని ఈ పత్రిక 1942 డిసెంబర్ 15 సంచిక పేర్కొంది. "జనాభా రిపోర్టుల్లో సంచార విముక్త జాతుల పరిస్థితిని పరిశీలిస్తే 1921 సంవత్సరం నుండి యుద్ధకారణముల చేత వీరి జనసంఖ్య ప్రకటింపబడలేదు. సంచార విముక్త జాతులైన ఎరుకుల, కురువన్ వంటి వారు ఏ జాతుల్లో చేర్చబడినది తెలియదు. 1901, 1911, 1921 జనాభా సేకరణల్లో వీరిని గూర్చిన వివరాలు పూర్తిగా ప్రకటించారు. 1931 వ సంవత్సరం నుంచి వీరి జనాభా వివరాలు పూర్తిగా

ప్రకటింపబడలేదు. సంచార, విముక్త జాతుల జనాభా వివరాలు జిల్లాల వారిగా, స్త్రీ, పురుషుల మొత్తం వివరాలను దక్షిణ భారత దేశంలో వీరి స్థితిగతులను ఎఱుకుల పత్రిక విశ్లేషించింది..

యువకులకు ఉద్యోగ

యువజనులకు దేశకాలమాన పరిస్థితులపై అవగాహన కల్పించి దేశభక్తులుగా, సంఘ సేవకులుగా, స్వజాతి ఉద్ధారకులుగా మార్చడానికి ఎంతో కృషి చేసింది ఎఱుకల పత్రిక. ఈ పత్రికా నిర్వాహకులు రచయితలకు సమకాలీన సాహిత్యం, రాజకీయాలు, ఆర్థిక, సాంఘిక పరిస్థితులపై మంచి అవగాహన ఉందని వారి రాతలు తెలియ చేస్తున్నాయి. ముఖ్యంగా కమ్యూనిస్టులూ, అభ్యుదయవాదుల ప్రభావం వీరిపై అపారంగా ఉంది. 1930-40ల మధ్య శ్రీరంగం శ్రీనివాసరావు (శ్రీశ్రీ) రాసిన కవిత్యం ప్రభావం ఎంతగా ఉందో. బి. కోటయ్య రాసిన 'ప్రదండి ముందుకు పదండి' అనే కవిత మనకు కళ్లకు కట్టినట్లుగా విపరిస్తుంది.

యువజనులారా! యువకులారా!

ప్రజా యుద్ధమున సైనికులారా,

పదండిముందుకు, పదండి

ఫాసిస్టు రాక్షసులగురుగో,

భారత సీమకు బయలుదేరిరి.

మానప్రాణముల రక్షణ కొరకు,

అస్తిపాస్తుల రక్షణ కొరకు

ప్రజాయుద్ధమున సైనికులారా!

పదండి ముందుకు పదండి

అవిగవిగో - అవిగవిగో

జపాను రాక్షస కుపాకీ మ్రోతలు,

వాడిపైటరు యేరోష్టేన్లు,

వినబడలేదా? కనబడలేదా?

ప్రథమ శ్రేణిలో సైనికులారా,

బహోషియార్,

శత్రుసేనలను చీల్చండియే

వైరివీరులను దునుమాదండి

ప్రజాయుద్ధమున సైనికులారా,
పదండి ముందుకు పదండి
... ..
పోనీ పోనీ ప్రథమశ్రేణిలో
సైనికులంతా పోతేపోనీ
నిరాశ చెందకు విచారపడకు
పుబికువికొచ్చే ఉత్సాహంతో
ద్వితీయశ్రేణి సైనికులారా,
పదండి ముందుకు పదండి పదండి

... ..
రానీరానీ తుపాకీ గుళ్ళు
ఫిరంగి దెబ్బలు వస్తేరానీ
మరణించిన మన వీరులగాధలు
ధగధగమెరిసే స్వర్ణాక్షరముల,
లిలిించబడునోయి ప్రపంచ చరిత్రలో
అదైర్య పడకు, ఆశను వీడకు
స్వేచ్ఛను పొందే సమయమిదేనోయే
పదండిముందుకు పదండిపదండి ..

గురజాడ 'పుత్తడి బొమ్మ పూర్ణమ్మ' గేయం ప్రారంభపాదాలు :

'మేలిమిబంగరుమెలతల్లారా

కలువల కన్నుల కన్నెల్లారా' ప్రభావంతోనే ఈ కవి 'యువజనులారా!
యువకుల్లారా!' అని ఈ కవితను ప్రారంభించాడనిపిస్తోంది. అలాగే ఆ తరువాత ..

మరో ప్రపంచం

మరో ప్రపంచం

మరో ప్రపంచం పిలిచింది ... అంటూ సాగే శ్రీశ్రీ 'మరోప్రస్థానం' కవిత...
కోటయ్యారాగిన కవితను చూస్తే తప్పుక గుర్తుకొస్తుంది. తెలుగు నేలను ఒక
ఊపుఊపిన ఈ కవితకు ప్రభావితంకానివారు ఎవరు? తమ జాతులనూ, దేశాన్ని

ఉద్ధరించాలనుకునే తొలితరం విద్యావంతులైన అదివాసీలు శ్రీశ్రీలాంచీవారి ప్రభావానికి లోనుకావడం ఆశ్చర్యపదాల్చిన విషయంకాదు. ఎఱుకల వంటి అదివాసీ పత్రికలు అనాడు సాహిత్యాన్ని తనజాతి జనాన్ని మేలుకొలపడానికి ఎలా వాడుకున్నాయో చెప్పడానికి ఒకమచ్చు తునక ఈ కవిత. ఇదే సందర్భంలో కమ్యూనిస్టులు, వారి సాంస్కృతిక కళామండకల్లా ఈ అదిమజాతుల వారికి దారిదీపాలై వెలిగాయని చెప్పాలి. అనేక మంది ఎరుకల, మిగతా తెగలకు చెందినవారు నాటి ప్రజానాట్య మండలిలో చేరి తమలోఉన్న ఓలి, తాగుడు వంటి దురాచారాలకు వ్యతిరేకంగా సాంస్కృతిక ప్రదర్శనలు ఇచ్చారు. ఇందులో యువకులదే కీలకపాత్ర.

ఎరుకుల సంఘంలో విద్యాధికులమనే కొందరు తమ కులమును చెప్పుకోకుండా తెలగలమనీ, నాయుళ్లమనీ, రెడ్లనీ, బ్రాహ్మణులమనీ చెప్పుకొనేవారిని ఎఱుకల పత్రిక తిట్టిపోసింది. "ఎరుకల కులంలో పుట్టి, పెరిగి విద్యాధికులై వృద్ధిలోకి వచ్చి ఇతరులు ఏమైనా అనుకుంటారేమోనని తమ సంఘాన్ని, తమ మాతృ సంఘానికి ద్రోహం చేయడం కాదా? ఏ సంఘం అయినా, పత్రిక అయినా బాగుపడాలంటే అందులో జన్మించిన విద్యాధికులే సాయం రావాలి. సంఘానికి గౌరవం రావాలంటే వారివల్లనే రావాలి. వెనుకటి పాడు పేరు పోవాలంటే విద్యాధికులైన వారే తమ సంఘం పేరును ధైర్యంగా చెప్పుకోవాలి. ఇందుకు ధైర్యం ఎందుకు? తనతల్లి పేరు తాను చెప్పుకోవడానికి ధైర్యం కావాలా?" అంటూ తనజాతి పేరు బాహుటంగా చెప్పుకొంటూ ఎంతో సేవచేసిన మిష్టర్ శికార్ (అసలుపేరు శ్రీమాన్ షికారు తిరుమలయ్య) వంటి ప్రసిద్ధులైన యువకుల గురించి ఆ పత్రికఎన్నో స్ఫూర్తిదాయకమైన కథనాలు తప్రమరించింది.

దురాచారాలు - మూఢాచారాలపై యుద్ధం

అలనాటి అదివాసీ పత్రికలు తమ ప్రజలు బాగుపడాలంటే ముందు తమ జాతుల్లో ఉన్న దురాచారాలూ, మూఢాచారాలను త్యజించాలని నొక్కిచెప్పాయి. ఎఱుకల పత్రికలో వచ్చిన ఒకవ్యాసం ఇలా సాగుతుంది:

"మన దేశంలో ప్రతికులానికి కొన్ని ఆచారాలు ఉన్నాయి. అందులో కొన్ని మంచివి. కొన్నిచెడ్డవి. మంచి-చెడ్డలు ఆలోచించకుండా మూఢవిశ్వాసంలో పని చేయడం మనం చేసే గొప్పతప్పు. అనాగరిత సాంప్రదాయానికి చెందిన మనకూ కొన్ని ఆచారాలు ఉన్నాయి. ఇవి సాంప్రదాయంగా పస్తున్నాయనే భావంతో వీటిని మనం పట్టుదలతో ఆచరిస్తున్నాం. పట్టుదల చూపడమేకాదు. ఎంత త్యాగం చేయడానికైనా సిద్ధపడి ఉన్నాం. వీటిలో మంచి-చెడ్డల విచక్షణ మనం చేయడంలేదు. అనువంశకంగా పస్తున్నాయని గుడ్డిగా మనం వాటిని ఆచరిస్తున్నాం. ఇందువల్ల మనం అధో:గతిపాలు అవుతున్నాం. మంచి ఆచారాలను పాటించడం స్వీయ సంఘాభివృద్ధికి దారితీస్తుంది. మూఢాచారాలను అనుసరించడం స్వీయ సంఘ

అసర్దానికి దారితీస్తుంది. యుక్తా-యుక్త విచక్షణతో మన ఆచారాలను అచరించడం మనం చేయాల్సిన పని. మన కులంలో వివాహ సందర్భంలో అనేక ఆచారాలను అనుసరిస్తున్నాం. వివాహానికి నాందిగా 'ముంతకల్లు' ఆచారం ఉంది. అసగా వివాహం నిశ్చయించుకొనినప్పుడు ఇరుపక్షాలవారు కల్లు త్రాగవలెననే మూఢాచారం. వివాహం నిశ్చయమైన శుభసమయంలో త్రప్పతాగి తందనాలు తొక్కవలెననే ఆచారం మనకు ఎక్కడ దాపురించింది? వివాహ నిశ్చయాన్ని పురస్కరించుకొని విందు ఏల చేసుకొనరాదు? మద్యపానం సేవించాలనే నియమం మనకేల ఉండవలెను? వివాహంలో జరిగే విందుకు సారాగానీ, కల్లుగానీ ఉండవలెననే మూఢాచారం క్రమంగా తగ్గిపోతుంది. కానీ కల్లు ముంత సిద్ధాంతం తప్పక అచరింపవలసినదేనని వాదించువారు అనేకమంది ఉన్నారు. ఈ ఆచారం పూర్తిగా మానాలి. పవిత్ర వంతమైన వివాహ శుభ సమయాల్లో ఇట్టి దురాచారాలకు తావీయకూడదు. ఈ మూఢాచారాల వల్లనే మనం త్రాగుబోతులై సర్వనాశనానికి గురి అగుచున్నాము. క్రమక్రమంగా దరిద్రులమై అధో:గతిపాలు అవుతున్నాం. వివాహ సందర్భంలోని మరోమూఢాచారం ఓలి పద్ధతి. పిల్లపక్షం వారికి పిల్లవాని పక్షంవారు కట్టం క్రింద 20 వరహాలు ఇచ్చి తీరవలెననేది నియమం. తాహతుకొద్దీ ఈ కట్టం మొత్తం హెచ్చు ఉండును. తగ్గుట చాలా అరుదు. ఓలి ఇచ్చినగాని వివాహం సాధారణంగా జరగదు. అగ్రకులాల్లో వరకట్టం తీసుకొనేది కూడా మూఢాచారమే. నాగరికత పెరిగినకొద్దీ కట్టం ధర పెరుగుతూనే ఉంది. ఇది గర్వించ దగిన అంశం కాదు. కట్టం తీసుకొనే పద్ధతి ఏ కులంలో ఉన్నా దానిని ఖండించవలసిందే. పేదరికంలో పుట్టిపెరిగిన మనకు కట్టం ఏల? సంసారమంతా 20 వరహాలు ఖరీదు చేయనివారు మనలో అనేకులు ఉన్నారు. ఇలా 20 వరహాలు ఇచ్చి వివాహం చేసుకోవాలంటే ఎంతకష్టం? దబ్బు సంపాదించడానికి వేరేమార్గంలేక అక్రమ మార్గాలను తొక్కడానికి కూడా సాహసిస్తున్నారు. ఓలి లేకుంటే పెండ్లికాదు. పెళ్ళి కావాలంటే ఓలి ఉండాలి. చాలా మంది యువకులకు పెండ్లి కావాలంటే ఓలి పద్ధతి అడ్డుగోడగా వస్తుంది. ఇలాంటి ఓలి పూర్తిగా మానేస్తే కట్టాలు తీసుకోవడంలో పందాలు వేసికొనుచున్న ఇతర కులాలవారికి మనం ఆదర్శం కాగలం. వివాహాలు అవ్వడంలో ఉన్న ఇబ్బందులు తొలగిపోతాయి. అక్రమ మార్గంలో దిగవలసిన అవసరం ఉండదు. ఇటువంటి మూఢాచారాలను రూపుమాపుట ఎంత త్వరగా జరిగితే అంతమంచిది."

ఇక త్రాగుడు వ్యసనాన్ని వదలవలసిన అవసరాన్నీ ఈ పత్రిక గట్టిగా ప్రచారం చేసింది. "మన సంఘం దౌర్భాగ్యానికి మూలకారణం త్రాగుడు. సంపాదించినది అంతా త్రాగుడుకే నాశనం అవుతుంది. కష్టించి సంపాదించేది స్వల్పం. అందులో మొత్తం సారా, కల్లు, మత్తు పదార్థాలను సేవించడానికే పోతుంది. ఎరుకులవారిలో త్రాగనివారు అరుదు. ఇప్పుడిప్పుడే చదువు, జ్ఞానం తెలిసిన కొందరు యువకులు తప్పు పిల్లలు, పెద్దలు, స్త్రీలు, పురుషులు అందరూ మద్యపాన పితాచానికి బానిసలు.

స్కూలు పైనలు వరకూ చదివి త్రాగుదుకు ఎన్నివందల రూపాయలు వెచ్చిస్తున్నారో - చదువుకున్న మూఢుల సంగతేంది? ఎమీ అజ్ఞానం?...

వివాహంలో కల్లు, దావుకు కల్లు, పంచాయితీకి కల్లు - మద్యపాన పికాదాన్ని ప్రాలదోలితేనే గాని మనం రాడించలేం." ఇటువంటి రాతలు ఎరుకల సంఘముల్లో గణనీయమైన మార్పులు తీసుకు వచ్చాయి.

గ్రామ గ్రామానికి సమాచారవ్యాప్తి

ఎరుకుల సంఘం జిల్లాల వారీగా ప్రచారంచేసింది. ఆంధ్ర రాష్ట్ర ఎరుకుల మహాసంఘం అధ్యక్షులు, కార్యనిర్వాహక సభ్యులు శ్రమ అనుకోకుండా ఎన్నో గ్రామాలు తిరిగారు. దర్శి, పొదిలి, కనిగిరి, కందుకూరు, కావలి, కొవ్వూరు, నెల్లూరు ప్రాంతాల్లో దాదాపు వేలకొద్దిమైళ్ళు కాలినడకన ప్రయాణంచేసి ప్రతిగ్రామంలో తమతెగవారిని సమావేశపరచి వారికి సంఘబాధ్యతలను తెలియజేసేవారు. జ్ఞానంలేకున్నా బాగుపడాలన్న ఆసక్తి, పట్టుదల ఆ ప్రజానీకంలోఉండేది. ఎరుకుల సంఘం తిరిగిన గ్రామాలన్నింటిలో ఎఱుకుల పత్రికను గూర్చిన చర్చలు జరిగేవి. ప్రతిగ్రామానికి పత్రిక చేరింది. ఎఱుకలవారిలో అత్యధికులు నిరక్షరాస్యులు కనుక చదవగలిగినవారితో శ్రద్ధగా చదివించుకొనేవారు. పత్రికల్లో ప్రచురించిన కొన్ని సంగతులు వారి మనస్సుల్లో నాటుకొని పనిచేశాయి. మూఢాచారాలను మానటం, కల్లు, సారాత్రాగకుండా ఉండటం వంటి విషయాలపైవారు శ్రద్ధ చూపారు.

పత్రిక నడపడానికి డబ్బులకోసం పత్రికలో అనేక విన్నపాలు చేసేవారు. "ఉద్యోగాల్లో ఉన్న మహాశయులు, డబ్బుగల దాతలు పత్రికను పోషించినచో ఎంతవని అయినా చేయగలం. ఎరకుల కులం త్వరలో బాగుపడగలదు. ఉద్యోగస్తులకు ప్రత్యేక విన్నపం ఇది.

మీకు సంఘంలో చేరి పనిచేయడానికి అభ్యంతరాలు ఉండవచ్చు. తీరికలేక పోవచ్చు. కాని మీరు పత్రికకు శక్తికొలది విరాళాలు ఇచ్చిపని చేసినట్లైతే సంఘ అభివృద్ధికి అమితంగా సాయపడగలరు. కులంలోపుట్టి, కులంపేరు చెప్పుకొని, చదువుకొని, ఉద్యోగస్తులై గౌరవ మర్యాదలు అందుకుంటున్నారని మరచిపోకూడదు. సంఘమాతను ఈ విధంగా సేవించవలసిందిగా మనవి. ధనవంతులకూ ఇదే మార్దిగా విన్నపము. పత్రికాప్రకటన ఉద్యోగస్తులపై, ధనవంతులపై ఆధారపడి ఉంది. ఉద్యోగస్తులు, ధనవంతులు తమ శక్తికొలది పత్రికను పోషించినట్లైతే బీదలైన సాంఘికులు పత్రికను ఉచితంగా చదువుకొని జ్ఞానం సంపాదించి అభివృద్ధి చెందగలరు. ఈ విన్నపం వృధాకాదని విశ్వసిస్తున్నాము. ఇటువంటి విన్నపాలు ఎన్ని చేసినా సరైన ఆర్థిక వనరులు సమకూరక పత్రిక 1948లో ఆగిపోయింది.

ఆదివాసి పత్రిక

అయితే, ఎరుకల పత్రిక ద్వారా సంఘం సాధించిన విజయాలూ, ప్రయోజనాలనూ దృష్టిలో పెట్టుకొని అసతికాలంలోనే ఆంధ్ర ఎరుకల సంఘం మరో పత్రికను ప్రారంభించింది. దానిపేరే 'ఆదివాసి'. ఎఱుకల పత్రికతో పోల్చుకున్నప్పుడు ఇది చిన్నపత్రికే అయినప్పటికీ ఇది రెండేళ్లు బాలారిష్టాలతో మూలనపడినా త్వరలోనే పుంజుకొని దేశవ్యాప్తంగా కీర్తిని గడించింది. పశ్చిమ బెంగాల్, ఒరిస్సావంటి రాష్ట్ర ప్రభుత్వాలు ఆంధ్రరాష్ట్ర ఎరుకల సంఘం చేపడుతున్న కార్యక్రమాలను, అది నడుపుతున్న పత్రికలో వస్తున్న విశేషాలపట్ల ఆకర్షితమయ్యాయి.

ఆదివాసి పత్రిక సంపాదకులు రామేశ్వరం నాగయ్య. ఆర్థిక ఇబ్బందుల వల్ల ఈ పత్రిక 1948 నుంచి 1950 వరకూ నిలిపి వేయబడింది. ఆంధ్రరాష్ట్ర ఎరుకల సంఘం కార్య నిర్వాహకవర్గం పత్రిక ప్రచురణపై 1951 ఫిబ్రవరి 21న చిత్తూరులో జరిగిన సమావేశంలో ఒక తీర్మానాన్ని ఆమోదించింది. సూతన నిర్ణయం ప్రకారం పత్రిక ప్రచురణకు ఆర్థిక సంబంధమైన అన్ని బాధ్యతలను మునిపటిలాగా సంపాదకుడుకాక రాష్ట్ర కార్యవర్గమే స్వీకరించాలని నిర్ణయించింది. ఆర్థిక పరిస్థితుల దృష్ట్యా సైతాను తగ్గించింది. మాసపత్రికగా వెలువడింది. పత్రిక అగిపోవడానికి కారణం ఎరుకల సంఘంలో ఏర్పడ్డ ఆర్థిక ఇబ్బందులేనని ప్రకటించింది. బాధ్యతల దృష్ట్యా కలిగిన ఇబ్బందులకు ప్రజలు మన్నించాలని కోరడంమంటే వారి చిత్తశుద్ధికి నిదర్శనం. సోదర ఆదివాసి సంఘాలకూ, నాయకులకూ ఆదివాసి పత్రిక ఎరుకల మహాసంఘం తరపున ప్రచురించబడిన మాత్రాన ఆ పత్రిక ఎరుకల సంఘానికే పరిమితం కాదని చెప్పింది. "తూర్పు పడమర గానీ, ఉత్తర దక్షిణంగానీ ఎటు కొలచి చూచినా ఆదివాసి జాతుల సమస్య అంతా ఒక్కటే. ఆకలిమంటలు, దుర్భర జీవనం ఈ జాతుల ఏకత్వాన్ని నిరూపించడానికి ఒకజాతికి మించి మరోజాతి మనకు కనిపిస్తాయి. బడుగు దేహాలు, పాతపేలికలు ఏకీకరణే ఈ జాతుల సమాసత్వాన్ని గుర్తుకు తెచ్చేమైలురాయి. నిలువు ప్రవేశానికి అంగీకరించని గుడిసె, నిరక్షరాస్యతను లెక్కకట్టే అజ్ఞాన దేవత నమ్మేటనమే ఈ జాతుల ఏకత్వానికి చెరగని ముద్ర. నిజానికి ఆదివాసుల ఈనాటి జీవిత పరిస్థితులపై వీరి సమస్యలను అటు ప్రభుత్వానికీ, ఇటు ప్రజాసేవానికీ అందించి న్యాయమైన చాక్కుల కోసం, సంక్రమించిన చాక్కుల అవరణయోగ్యం కోసం ఆందోళన చేయడానికి పత్రిక ఎంతో అవసరం. ఈ అవసరాన్ని గుర్తించాల్సిన విధి, అవసరం ప్రతిఒక్క ఆదివాసికీ ఉంది. ఈ పత్రిక తమదేనని అన్ని ఆదివాసి సంఘాలు భావించాలి" అంటూ 1949 నుండి ఆరంభమైంది. కానీ ఆర్థిక వనరుల లేమితో కునారిల్లింది. చివరికి 1951లో మళ్లీ నవ చైతన్యంతో ప్రజల్లోకి వెళ్లింది..

అదివాసీ పత్రిక ఆంధ్రదేశంలోని గిరిజనుల సమస్యలపైనేకాక అన్ని రాష్ట్రాల్లో గిరిజనులు ఎదుర్కొనే సమస్యలపైనా, ప్రభుత్వ అభివృద్ధి కార్యక్రమాలపైనా, గిరిజన సంస్కృతులపైనా, విద్యాభివృద్ధి, సాంఘిక సంక్షేమ కార్యక్రమాలు వంటి పలు అంశాలపైనా తన దృష్టిని సారించింది. పశ్చిమ బెంగాల్, ఒరిస్సా, మద్రాసువంటి రాష్ట్రాల్లో జరిగే సాంఘిక కార్యక్రమాలను గూర్చి వివరించింది. గ్రామాల్లో నీటి వసతి సమస్య, రహదారి సౌకర్యాల సమస్య, ఆహార సమస్యలకు సంబంధించిన వివరాలు, విద్య, ఉద్యోగ విషయాలు, హాస్టళ్ళు, పాఠశాలలు, గ్రామ పెత్తందార్ల దౌర్జన్యాలు, పోలీసుల అక్రమాలు, సంస్కరణా వివరాలు, బంజరు భూముల సాగు, పాలక సంస్థల ఇబ్బందులు, ఇండ్ల స్థలాలు, సేవా సంస్థల కార్యకలాపాలువంటి విషయాలను గూర్చి క్లుప్తంగా ప్రచురించింది. ఎరుకల పత్రికకు ఈ పత్రికకూ ఉన్న ముఖ్యమైన తేడా ఏమిటంటే... ఎరుకల పత్రిక వ్యాసాలు, పద్యాలు, పాటలు, సుభాషితాలు, లేఖలతో పాఠకుల వద్దకు వెళ్ళింది. అదివాసీ పత్రిక చిన్న పత్రిక కావడంతో కేవలం గిరిజన, వెనుకబడిన తరగతుల సమస్యలపైనే క్రద్ధపడింది.

ఆంధ్ర రాష్ట్ర ఎరుకల మహా సంఘం అనుసరిస్తున్న పద్ధతులు, పత్రికలో ప్రచురించిన దాని నివేదికలను పశ్చిమ బెంగాల్ ప్రభుత్వం కోరింది. సంఘం ఆకాంక్షిస్తున్న అనేక సంక్షేమ కార్యక్రమాలు, పద్ధతుల్ని అనుసరిస్తూ పశ్చిమ బెంగాల్ ప్రభుత్వం ఆదివాసులు, వెనుకబడిన జాతుల ఆర్థిక, సాంఘిక పరిస్థితులను అభివృద్ధి చేయడానికి ఒక ప్రత్యేక మంత్రిత్వశాఖను ఏర్పరచింది. పశ్చిమ బెంగాల్ ప్రభుత్వ ల్యాండ్ రెవిన్యూ డిపార్టుమెంట్ కార్యదర్శి ఆంధ్రరాష్ట్ర ఎరుకల సంఘం సూచించిన కార్యక్రమాలు, తీసుకొన్న చర్యలు, వాటి వివరాలు మా ప్రభుత్వానికి పంపిన ఎడల మాకు ఎంతో సహాయ పడగలదు, మీ వల్ల ఏర్పాటు చేయబడిన స్కీములు, వాటి ఫలితాలను అప్పుడప్పుడు మాకు తెల్పినచో సంతోషపడెదమని తిరిగి పేర్కొన్నారు.

ఒరిస్సా రాష్ట్రం ఆదివాసుల అభివృద్ధి కొరకు ఒరిస్సా ప్రభుత్వం అమలు జరిపిన ప్రణాళికను ప్రతి ఒక్కదానిని రాష్ట్ర ఎరుకల సంఘానికి పంపింది. సేవాశ్రమాల వివరాలు, పిల్లలకు రాత్రి పాఠశాలలు, మ్యూజిక్, లాంతర్ పాఠ్యబోధన, గ్రామ నీటివసతి, బావుల త్రవ్వకం, వనమూలికల, మందుల తయారీ, ఏజన్సీ ప్రాంతాల్లో తేనె, పట్టు పరిశ్రమ అభివృద్ధి, కాలహందిలో సెటిల్మెంటు సిబ్బంది, పశువుల అభివృద్ధి, పశుపోషణ, విద్యార్థుల ఆశ్రమ పాఠశాలలు, గ్రామ సంక్షేమ కేంద్రాలు, రహదార్ల అభివృద్ధి, వ్యవసాయ సౌకర్యాలు, సేవాశ్రమాలు, రాట్న పరిశ్రమ, మొక్కల పంపిణీ, కోళ్ళ పెంపకం, ప్రాథమిక పాఠశాలలువంటి సంస్కరణా గత కార్యక్రమాలను, వాటి వివరాలను రాష్ట్ర ఎరుకల సంఘం ఆంధ్రప్రదేశ్లోనూ అమలు జరపాలని తన ఆదివాసీ పత్రిక ద్వారా ప్రభుత్వాన్ని కోరింది.

ఈ పత్రిక ప్రజాస్వామ్య విలువలు, ఎన్నికల్లో గెలిచినవారు తమ పదవీకాలంలో సాధించిన ఫలితాలు, పరిష్కరించిన సమస్యలు, పేదరిక నిర్మూలనవంటి అంశాలను విమర్శనాత్మకంగా ప్రకటించింది. ఓటుహక్కు విలువను వివరించి కావలసిన ప్రభుత్వాన్ని ఎన్నుకొనే విధంగా ప్రజలను చైతన్యవంతులను గావించింది. ప్రజలకు అవసరమైన తిండి, బట్టవంటి ప్రధాన సమస్యలను పరిష్కరించలేని ప్రభుత్వాలు వ్యర్థమని వక్కాణించింది.

అదివాసీ పత్రిక భారతదేశంలోని గిరిజన తెగల ప్రత్యేక సంస్కృతిని, భాషనూ, కళలనూ, వారసత్వ విధానాలను గూర్చి లఘువ్యాసాలను ప్రకటించింది. ఈశాన్య భారతదేశంలోని నాగాల ప్రత్యేకతలపై పరిశోధనాత్మక కథనాలను అందించింది. ఒక్క ఆంధ్ర, దక్షిణ భారతాలకే పరిమితం కాకుండా విశాల భారతదేశంలో గిరిజనుల ప్రత్యేక సంస్కృతినిగూర్చిన అధ్యయనాలు ప్రచురించింది. నాగా ప్రజల్లో పురుషుల వలే స్త్రీలు కూడా సర్వసంపన్నులు. వీరు బలిష్ఠులు. ఎల్లి ప్రయాసకైనా ఓర్చి పనులు చేస్తారు. ఎవరిందికి వారేరాజు. ఒకరిపెత్తనాన్ని మరొకరు సులభంగా సహించరు. వంగివంగి సలాంలు చేయరు. కానుకలకు గడ్డితినరు. ఒంటరిగా కష్టించరు. ఏనాడులపలికాలంయొక్క విలువను గ్రహించరు. ఉన్నరోజు పండుగ, లేనిరోజు ఎండగ. చుట్ట ముట్టించకుండా నాగాలు క్షణమైనా ఊరకుండరు. స్నానంపై అంతపట్టించులేదు. ఒకవేళ బలవంతాన ఏదికి పోయినా కాకి ముసకే. త్రాగనిస్తే నల్లమందు మీద బహు మక్కువ. బియ్యపు గంజి, సారా అంటే చచ్చిన ప్రాణం లేచివస్తుంది" అంటూ అనేక విశేషాలను అదివాసి పత్రిక ప్రచురించింది.

ఈ పత్రిక మన దేశంలోని అంశాలేకాక ఇతర దేశాలలోని అంశాలను కూడా సమాచార నిమిత్తమేకాక ప్రజాచైతన్యం కోసం ప్రచురించేది. ఉదాహరణకు సోవియట్ యూనియన్లో మత సామరస్యాన్ని కళ్ళకు కట్టినట్టుగా చూపింది. మత సామరస్యం మన దేశంలో ఎంత అవసరమో వివరించింది.

చివరిగా ఓ విన్నపం

19వ తారీఖు బ్రిటన్లో పత్రికా విప్లవం వర్ధిల్లుతున్న రోజుల్లో ప్రజలు ఏంకోరితే అది మీడియా ఇవ్వాలా, లేదా ప్రజలకు మంచి చేసేదేదో అదే ఇవ్వాలా అనే మీమాంస రాజ్యమేలింది. నిజానికి ఈ మీమాంస ఇప్పటికీ ప్రపంచ మీడియాలో కనిపిస్తూనే ఉంది. 19, 20వ శతాబ్దాల జర్నలిజాన్ని ఇప్పటి తూకపురాళ్లతో తూయడం సరికాకపోవచ్చు. అయితే అప్పటి పరిస్థితులే ఇప్పటికీ కొన్ని కొనసాగుతుండటం గమనార్హం. అప్పుడూ మత విశ్వాసాలూ, మూఢనమ్మకాలను ప్రోద్బలించే పత్రికలు ఉన్నాయి. ఇప్పుడూ ఉన్నాయి. అప్పుడూ లాభార్జనే ధ్యేయంగా పెట్టుకుని కొన్ని పత్రికలు నడిచాయి. ఇప్పుడూ అదే పరిస్థితి ఉంది. దేశం,

సమాజంపట్ల ప్రేమ, బాధ్యత ఉన్న కొంతమంది కేవలం ప్రజలకు ఏది మంచి చేస్తుందో దానినే అందించడానికి పత్రికలను స్థాపించారు. పత్రికా వ్యవస్థాపకుల్లో ఎక్కువ మంది వ్యాపారస్థులూ, ధనవంతులే కనిపిస్తారు. కానీ అతికొద్దిమంది మాత్రమే వ్యక్తులుగా, చిన్నచిన్న మిత్ర బృందాలుగా, కుల సంఘాలుగా సంఘటితమై పత్రికలను స్థాపించారు. అలా స్థాపించిన పత్రికలు ఎక్కువకాలం మనుగడ సాగించలేక పోయాయి. అయినా అవి పెట్టుకున్న లక్ష్యాల సాధనలో విజయం సాధించాయి.

'ముందు ఇందిని చక్కదిద్దుకొని తరువాత సమాజాన్ని ఉద్ధరించాలి' అనే నూత్రాన్ని సంఘ సంస్కరణ ఉద్యమాల్లో పనిచేసినవారు తు.చ. తప్పకుండా పాటించారనిపిస్తుంది. రాజారామమోహన్ రాయ్, వీరేశలింగం పంతులు, గురజాడ అప్పారావు... ఇలా ఎన్నిపేర్లయినా తీసుకోండి. వీళ్లంతా ఎవరిని సంస్కరించారు? బ్రాహ్మణ కుటుంబాల్లో పుట్టిన వీరంతా తమ కుటుంబాల్లో ఆచరించే అమానవీయమైన ఆచార, సంప్రదాయాలను చూసి మధనపడ్డవారే. అందుకేవారు ముందు బ్రాహ్మణ, ఇతర ఆధిపత్య కులాల్లో ఉన్న సతీసహగమనం, కన్యాశుల్కం, ఆ తర్వాత వచ్చిన వరకట్నం వంటి దురాచారాలను రూపుమాపడానికి కృషి చేశారు. అలాగే దాదాపు చాలా భారతీయ కుటుంబాల్లో ఉన్న బాల్యవివాహాలనూ వ్యతిరేకించారు. తమ భావాలను వ్యక్తం చేయడానికి సాహిత్యాన్ని సృష్టించారు. పత్రికలు స్థాపించారు. గురజాడ అప్పారావు లాంటివారు, శ్రీశ్రీలాంటివారూ రాసిన అభ్యుదయ సాహిత్యం అంతోఅంతో అక్షరజ్ఞానం ఉన్నవారినేకాక సామాన్య జనాన్ని ఆకర్షించింది. 'గురజాడ కన్యాశుల్కం' నాటకం ఎన్ని వేలసార్లు ఆంధ్రదేశమంతా ప్రదర్శితమయ్యిందో చెప్పలేం. కమ్యూనిస్టుల పత్రికలూ, సాంస్కృతిక దళాలూ సంఘ సంస్కరణలోనూ, అన్యాయాన్ని ఎదిరించడంలోనూ సామాన్య ప్రజలపై తిరుగులేని ప్రభావం చూపిన మాటా వాస్తవం.

పైన నేను ముచ్చటించిన ఎఱుకల, ఆదివాసీ, గిరిజన జ్యోతి, దళిత మార్గ్, ఏకలవ్య, గిరిజన గోడు వంటి పత్రికలను స్థాపించిన ఎఱుకల సంఘంవారిపై ఈ ప్రగతివాద సమూహాల కార్యకలాపాల ప్రభావం ఎంతో ఉంది. ఆ పత్రికల్లో ప్రచురితమైన కవితలూ, గేయాలూ, వ్యాసాలూ, వార్తలూ వంటివాటిని గమనించినప్పుడు ఈ విషయం అర్థమవుతుంది. గురజాడ... కన్యాశుల్కం కూడదని నాటకం రాస్తే, ఎఱుకలవారు తమతెగలో ఉన్న 'ఓలి' రూపంలో ఉన్న కన్యాశుల్కాన్ని త్యజించాలని తమ పత్రికల్లో వ్యాసాలు రాశారు. కల్లుముంత, రామరాజ్యం, సముద్ర గుప్త వంటి ఋత్రకథలు చెప్పారు. కొన్నిసార్లు ఎఱుకల సంఘంవారు తమపై గురజాడవంటి వారి ప్రభావం ఉందనీ, అయినంటే ఇష్టమని కూడా పత్రికల్లో ప్రకటించారు. మొత్తం మీద చదువుకున్న అతికొద్దిమంది అదివాసులు పత్రికలను

స్థాపించుకొని కాలినడకన వేలమైళ్లు తిరిగి వాటిని చిన్నచిన్న గూడాలకు, గ్రామాలకు, పట్టణాలకు సైతం చేర్చారు. ఫలితంగా ఎందరో తాగుడువంటి వ్యసనాల నుంచి బయటపడి, చదువుకొని వృద్ధిలోకి వచ్చారు.

అయితే ఈ పత్రికల్లోని రాతలను చూసినప్పుడు.. ఎస్టీలుగా ఉన్న ఎరుకలు, మరికొన్ని జాతులవారు తమను తాము ఒక కులంగానూ, అదే సమయంలో తెగగానూ భావించుకొనడం కనిపిస్తుంది. నిజానికి కులంకన్నా తెగ పెద్దదీ, విస్తృతమైనది. అసలు గిరిజనులు ఏ కులం కిందికీరారు. కులం అనేది హిందూ మతంలో కనిపించే సాంఘిక విభజనను సూచించే సమూహం. కాలక్రమంలో హిందూ మతప్రభావానికి గురైన ఆదిమతెగలవారు కొన్ని తమ తెగలకే సంబంధించిన ఆచార, సంప్రదాయాలను వదలకుండా పాటించినా, చివరకు హిందూ మతం చట్రంలోకి చేరిపోయారు. దీంతో ఆ మతంలో ఉన్న దళితులు ఏవిధమైన వివక్షకు గురయ్యారో కొద్దిగా అటూ ఇటుగా అదే వివక్షకు వీరూ గురయ్యారు.

ఒకపక్క బ్రిటిష్ పాలకులు ఎరుకలు, యానాది ఇతర ఆదివాసీలు, విముక్త జాతులపై 'నేరవ్యజాతి' ముద్రవేసి జంతువులకన్నా హీనంగా చూస్తే... ఆ చట్టాలను అడ్డుపెట్టుకొని ఆధిపత్యకులాలవారూ, గ్రామాధికారు, పోలీసులు అందరూ వీరిపై పెత్తనం చేసి భయపెట్టారు. హింసించారు. అటువంటి పరిస్థితుల నుంచి ఆదివాసీ పత్రికలువారిని బయటికి తీసుకురావడానికి ఎంతో సహాయపడ్డాయని చెప్పక తప్పదు. అలా బయటపడిన వేలాది మందిలో నేనూ ఒకడినని మరోసారి చెప్పుకోవడం నాకు ఆనందాన్నిస్తుంది. ఇవ్వక మన తెలుగు నేలమీదే ఎందరో కేంద్ర రాష్ట్ర మంత్రులూ, ఐఎఎస్లూ, ఐ.పీ.ఎస్లూ, ఇతర గౌరవప్రదమైన ఉద్యోగులుగా సందార జాతులవారు ఉన్నారంటే అందుకు కారణం ఈ పత్రికలే. ఒకప్పుడు రాజ్యాలేలినవారు, వ్యాపార వాణిజ్యాల్లో పేరు గాంచినవారూ, యుద్ధ విద్యల్లో అరితేరినవారు, కళామతల్లి ముద్దు బిడ్డలుగా ఉన్నవారూ అయిన ఈ తెగలవారు ఎందుకు, ఎలా తమ ప్రాభవాన్ని కోల్పోయి కీచవువాలు అయ్యారనే విషయాన్ని మీలాంటి చరిత్రకారులే బయటకు తీయాలి. ఈ అవకాశాన్ని ఇచ్చిన ప్రతి ఒక్కరికీ పేరు పేరునా ధన్యవాదాలు. నమస్తే!

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గ్రంథ సూచిక

1. ఎఱుకల మాసపత్రిక, సంపుటము సంచిక 2, గుంటూరు, తేదీ 15 డిసెంబర్ 1942. వెల్కమ్ ప్రెస్, గుంటూరు.
2. ఎఱుకల మాసపత్రిక, సంపుటము 1, సంచిక 4, తేదీ 15 ఫిబ్రవరి, 1943, వెల్కమ్ ప్రెస్, గుంటూరు.
3. ఎఱుకల మాసపత్రిక, సంపుటము, సంచిక 5, తేదీ 15 మార్చి 1943 వెల్కమ్ ప్రెస్, గుంటూరు.
4. ఎఱుకల మాసపత్రిక, సంపుటము 1, సంచిక 2, 15 ఏప్రిల్, 1943 వెల్కమ్ ప్రెస్, గుంటూరు.
5. ఎఱుకల (మహాసభసంచిక) మాసపత్రిక, సంపుటము 1, సంచిక 7, తేదీ 15 మే 1943, వెల్కమ్ ప్రెస్, గుంటూరు.
6. ఎఱుకల మాసపత్రిక, సంపుటము 1, సంచిక 8, తేదీ 15 జూన్ 1943, వెల్కమ్ ప్రెస్, గుంటూరు.
7. ఎఱుకల మాసపత్రిక, సంపుటము 1, సంచిక 9, తేదీ 15 జూలై 15, 1943, వెల్కమ్ ప్రెస్, గుంటూరు.
8. ఎఱుకల మాసపత్రిక, సంపుటము 1, సంచిక 10, తేదీ 15 ఆగస్టు 1943, వెల్కమ్ ప్రెస్, గుంటూరు.
9. ఎఱుకల మాసపత్రిక, సంపుటము 1, సంచిక 11, తేదీ 15 సెప్టెంబర్, 1943, వెల్కమ్ ప్రెస్, గుంటూరు.
10. ఎఱుకల మాసపత్రిక, సంపుటము 1, సంచిక 12, తేదీ 15 అక్టోబర్, 1943 వెల్కమ్ ప్రెస్, గుంటూరు.
11. ఎఱుకల మాసపత్రిక, వార్షికసంచిక, సంపుటము 1, సంచిక 1, తేదీ 15 నవంబర్ 1943, వెల్కమ్ ప్రెస్, గుంటూరు.
12. ఎఱుకల మాసపత్రిక, వార్షిక సంచిక, సంపుటి 1, సంచిక 1, తేదీ 15, నవంబర్ 1943, వెల్కమ్ ప్రెస్, గుంటూరు.
13. ఎఱుకల మాసపత్రిక, సంపుటి 2, సంచిక 1, తేదీ 15 డిసెంబర్ 1943, వెల్కమ్ ప్రెస్, గుంటూరు.
14. ఎఱుకల మాసపత్రిక, సంపుటము 2, సంచిక 1, తేదీ 15 జనవరి 1944, వెల్కమ్ ప్రెస్, గుంటూరు.

15. ఎఱుకల మాసపత్రిక, సంపుటము 2, సంచిక 8, తేదీ 15 ఫిబ్రవరి-మార్చి 1944, వెల్కమ్ ప్రెస్, గుంటూరు.
16. ఎఱుకుల మాసపత్రిక, సంపుటము 2, సంపుటి 6, తేదీ 15 ఏప్రిల్ 1944, వెల్కమ్ ప్రెస్, గుంటూరు.
17. ఎఱుకల మాసపత్రిక, సంపుటము 2, సంచిక 7, తేదీ 15 మే 1944, వెల్కమ్ ప్రెస్, గుంటూరు.
18. ఎఱుకల మాసపత్రిక, ఎఱుకల మహాసభ సంచిక, మాసపత్రిక, సంపుటము 2, సంచిక 2, తేదీ 15, జూన్ 1944, వెల్కమ్ ప్రెస్, గుంటూరు.
19. ఎఱుకల మాసపత్రిక, సంపుటము 2, సంచిక 9, తేదీ 15 జూలై 1944, వెల్కమ్ ప్రెస్, గుంటూరు.
20. ఎఱుకల మాసపత్రిక, సంపుటి 2, సంచిక 10. తేదీ 15 ఆగస్టు 1944, వెల్కమ్ ప్రెస్, గుంటూరు.
21. ఎఱుకల మాసపత్రిక, సంపుటము 2, సంచిక 11, తేదీ 15 సెప్టెంబర్ 1944, వెల్కమ్ ప్రెస్, గుంటూరు.
22. ఎఱుకల మాసపత్రిక, సంపుటము 2, సంచిక 2, తేదీ 15 అక్టోబర్ 1944, వెల్కమ్ ప్రెస్, గుంటూరు.
23. ఎఱుకల మాసపత్రిక, సంపుటము 3, సంచిక 3, తేదీ 15 జనవరి, 1945, వెల్కమ్ ప్రెస్, గుంటూరు.
24. ఎఱుకల మాసపత్రిక, సంపుటి 3, సంచిక 3, తేదీ 15 ఫిబ్రవరి 1945, వెల్కమ్ ప్రెస్, గుంటూరు.
25. ఎఱుకల మాసపత్రిక, సంపుటి 3, సంచిక 5, తేదీ 15 మార్చి, 1945 గుంటూరు.
26. ఎఱుకల మాసపత్రిక, సంపుటము 3, సంచిక 7, తేదీ 15 ఏప్రిల్, మే 1945, వెల్కమ్ ప్రెస్, గుంటూరు.
27. ఎఱుకల మాసపత్రిక, సంపుటి 3, సంచిక 8, తేదీ 15 జూన్ 1945, వెల్కమ్ ప్రెస్, గుంటూరు.
28. ఎఱుకల మాసపత్రిక, సంపుటము 3, సంచిక 9, తేదీ జూలై 15, 1945, వెల్కమ్ ప్రెస్, గుంటూరు.
29. ఎఱుకల మాసపత్రిక, సంపుటి 3, సంచిక 10, తేదీ 15 ఆగస్టు 1945, వెల్కమ్ ప్రెస్, గుంటూరు.

30. ఎఱుకల మాసపత్రిక, సంపుటి 3, సంచిక 11, తేదీ 15 సెప్టెంబర్ 1945, వెల్కమ్ ప్రెస్, గుంటూరు.
31. ఎఱుకుల మాసపత్రిక, వార్షిక సంచిక, సంపుట 3, 8, సంచిక 121, తేదీ 15 అక్టోబర్, నవంబర్ 1945, వెల్కమ్ ప్రెస్, గుంటూరు.
32. ఎఱుకుల మాసపత్రిక, సంపుటము 4, సంచిక 2, తేదీ 15 డిసెంబరు 12, 1945, వెల్కమ్ ప్రెస్, గుంటూరు.
33. ఎఱుకల మాసపత్రిక, సంపుటము 4, సంచిక 3, తేదీ 15 జనవరి 1946, వెల్కమ్ ప్రెస్, గుంటూరు.
34. ఎఱుకల మాసపత్రిక, సంపుటము 4, సంచిక 4, తేదీ 15 ఫిబ్రవరి 2 1946, వెల్కమ్ ప్రెస్, గుంటూరు.
35. ఎఱుకల మాసపత్రిక, తేదీజనవరి 15, 1946, వెల్కమ్ ప్రెస్, గుంటూరు.
36. ఎఱుకల మాసపత్రిక, సంపుటము 4, సంచిక 4, తేదీ 15 మార్చి 3 1946, వెల్కమ్ ప్రెస్, గుంటూరు.
37. ఎఱుకల మాసపత్రిక, సంపుటము 4, సంచిక 6, తేదీ 15 ఏప్రిల్ 4 1946, వెల్కమ్ ప్రెస్, గుంటూరు.
38. ఎఱుకల మాసపత్రిక, సంపుటము 4, సంచిక 7, తేదీ 15 మే 1946, వెల్కమ్ ప్రెస్, గుంటూరు.
39. ఎఱుకల మాసపత్రిక, సంపుటము 4, సంచిక 8, తేదీ 15 జూన్ 1946, వెల్కమ్ ప్రెస్, గుంటూరు.
40. ఎఱుకల మాసపత్రిక, సంపుటి 4, సంచిక 9, తేదీ 15 - జూలై 1940, వెల్కమ్ ప్రెస్, గుంటూరు.
41. ఎఱుకల మాసపత్రిక, సంపుటి 4, సంచిక 11, తేదీ 15 సెప్టెంబర్ 9, 1946, వెల్కమ్ ప్రెస్, గుంటూరు.
42. ఎఱుకల మాసపత్రిక, సంపుటి 4, సంచిక 12, తేదీ 15 అక్టోబర్ 10 1946, వెల్కమ్ ప్రెస్, గుంటూరు.
43. ఆదివాసి, ఆదివాసుల ఆభిమాన పత్రిక, సంపుటి 10, సంచిక 3, తేదీ 15 జూన్ 1962.
44. ఆదివాసి, ఆదివాసుల ఆభిమాన పత్రిక, సంపుటము 10, సంచిక 4, జూలై, 1962. వాణిప్రెస్, గుంటూరు.
45. ఆదివాసి, ఆదివాసుల ఆభిమాన పత్రిక, సంపుటి 10, సంచిక 5, తేదీ ఆగష్టు 1962. వాణిప్రెస్, గుంటూరు.

46. ఆదివాసి, ఆదివాసుల అభిమాన పత్రిక, సంపుటి 10, సంచిక 6, తేదీ 1962. వాణిప్రెస్, గుంటూరు.
47. ఆదివాసి, ఆదివాసుల అభిమానపత్రిక, సంపుటి 10, సంచికలు 9, 10 తేదీ డిసెంబర్ 1962, మరియు తేదీ15, జనవరి 1963. వాణిప్రెస్, గుంటూరు.
48. ఆదివాసి, ఆదివాసుల అభిమానపత్రిక, సంపుటి 10, సంచిక 11, తేదీ 15 ఫిబ్రవరి, 1963, వాణిప్రెస్, గుంటూరు.
49. ఆదివాసి, ఆదివాసులఅభిమానపత్రిక, సంపుటి 8, సంచిక 1,15 నవంబర్, 1960, వాణిప్రెస్, గుంటూరు.
50. ఆదివాసి, ఆదివాసులఅభిమానపత్రిక, సంపుటి 8, 15 డిసెంబర్, 1960 మరియు15 సంచిక 2,3. జనవరి 1961, వాణిప్రెస్, గుంటూరు.
51. ఆదివాసి, ఆదివాసుల అభిమానపత్రిక, సంపుటి 8, సంచిక 2,3, 15 డిసెంబర్, 1960, మరియు 15 జనవరి 1961, వాణిప్రెస్, గుంటూరు.
52. ఆదివాసి, ఆదివాసులఅభిమానపత్రిక, సంపుటి 8, సంచిక 4, 15 ఫిబ్రవరి, 1961, వాణిప్రెస్, గుంటూరు.
53. ఆదివాసి, ఆదివాసులఅభిమానపత్రిక, సంపుటి 8, సంచిక 5, 15 మార్చి, 1961, వాణిప్రెస్, గుంటూరు.
54. ఆదివాసి, ఆదివాసుల అభిమాన పత్రిక, సంపుటి 9, సంచిక 6, 15 ఏప్రిల్, 1961, వాణిప్రెస్, గుంటూరు.
55. ఆదివాసి, ఆదివాసుల అభిమాన పత్రిక, సంపుటి 9, సంచిక 6, 15 ఏప్రిల్, 1961, వాణిప్రెస్, గుంటూరు.
56. ఆదివాసి, ఆదివాసుల సాంఘిక సేవా మాస పత్రిక, సంపుటి 9, సంచిక 4, 15 జూలై, 1961, వాణిప్రెస్, గుంటూరు.
57. ఆదివాసి, ఆదివాసుల సాంఘిక సేవా మాసపత్రిక, సంపుటి 9, సంచిక 6, 15 అక్టోబర్, 1961, వాణిప్రెస్, గుంటూరు.
58. ఆదివాసి, ఆదివాసుల సాంఘిక సేవా మాసపత్రిక, సంపుటి 9, సంచిక 8, నవంబర్ 15 -1961, వాణిప్రెస్, గుంటూరు.
59. ఆదివాసి, ఆదివాసుల సాంఘిక సేవా మాసపత్రిక, సంపుటి 9, సంచిక 9, తేదీ 15 డిసెంబర్, 1961, వాణిప్రెస్, గుంటూరు.
60. ఆదివాసి, ఆదివాసుల సాంఘిక సేవా మాసపత్రిక, సంపుటి 9, సంచిక 9, 15 జనవరి, 1962 మరియు సంచిక 10, 11. 15 ఫిబ్రవరి 1962.

61. ఆదివాసి, ఆదివాసుల సాంఘిక సేవా మాసపత్రిక, సంపుటి 9, సంచిక 12, తేదీ 15 మార్చి, 1962, వాణిప్రెస్, గుంటూరు.
62. ఆదివాసి, ఆదివాసుల సాంఘిక సేవా మాసపత్రిక, సంపుటి 10, సంచిక 1 తేదీ 15 ఏప్రిల్ 1962, వాణిప్రెస్, గుంటూరు.
63. ఆదివాసి, ఆదివాసుల సాంఘిక సేవా మాసపత్రిక, సంపుటి 10, సంచిక 2, తేదీ 15 మే, 1962, వాణిప్రెస్, గుంటూరు.
64. ఆదివాసి, ఆదివాసుల అభిమాన పత్రిక, సంపుటి 3, సంచిక 1, 15 మే, 1962, వాణిప్రెస్, గుంటూరు.
65. ఆదివాసి, ఆదివాసుల అభ్యుదయ మాసపత్రిక, సంపుటి 3, సంచిక 2, తేదీ 5 డిసెంబర్ 12, 1951, వాణిప్రెస్, గుంటూరు.
66. ఆదివాసి, ఆదివాసుల అభ్యుదయ మాసపత్రిక, సంపుటి 3, సంచిక 4, తేదీ 15 ఫిబ్రవరి 1952, వాణిప్రెస్, గుంటూరు.
67. ఆదివాసి, ఆంధ్రరాష్ట్ర ఎఱుకల సంఘ మాసపత్రిక, సంపుటి 4, సంచిక 1. తేదీ 15 అక్టోబర్ 1956, వాణిప్రెస్, గుంటూరు.
68. ఆదివాసి, ఆంధ్రరాష్ట్ర ఎఱుకల సంఘ మాసపత్రిక, సంపుటి 4, సంచిక 2, తేదీ 15 నవంబర్ 1956, వాణిప్రెస్, గుంటూరు.
69. ఆదివాసి, ఆంధ్రరాష్ట్ర ఎఱుకల సంఘ మాసపత్రిక, సంపుటి 4, సంచిక 3. తేదీ 15 డిసెంబర్ 1956, వాణిప్రెస్, గుంటూరు.
70. ఆదివాసి, ఆంధ్రరాష్ట్ర ఎఱుకల సంఘం, మాసపత్రిక, సంపుటి 4, సంచిక 5, తేదీ 15 జనవరి 1957, వాణిప్రెస్, గుంటూరు.
71. ఆదివాసి, ఆదివాసుల అభిమాన పత్రిక, సంపుటి 4, సంచిక 7, 8. తేదీ 15 ఏప్రిల్ 1957, మరియు 15 మే 1957, వాణిప్రెస్, గుంటూరు.
72. ఆదివాసి, ఆదివాసుల అభిమాన పత్రిక, సంపుటి 4, సంచిక 9, తేదీ 15 జూన్ 1957, వాణిప్రెస్, గుంటూరు.
73. ఆదివాసి, ఆదివాసుల అభిమాన పత్రిక, సంపుటి 4, తేదీ సంచిక 11, 15 అక్టోబర్, 1957, వాణిప్రెస్, గుంటూరు.
74. ఆదివాసి, ఆదివాసుల అభిమాన పత్రిక, సంపుటి 5, తేదీ నవంబర్ 15, 1957, వాణిప్రెస్, గుంటూరు.
75. ఆదివాసి మాసపత్రిక, సంపుటి 1, సంచిక 2, తేదీ ఫిబ్రవరి 2007, వాణిప్రెస్, గుంటూరు.

76. ఆదివాసి మాసపత్రిక, గిరిజనగోడు, మేము మనుషులమే, సంపుటి ఒకటి, సంచిక 7, జూలై 2007, , వాణిప్రెస్, గుంటూరు.
77. వన్యజాతి, పక్షపత్రిక సంపుటి 1, సంచిక 2, జనవరి 1956, వినయాశ్రమము, అక్షరమాస ముద్రణాలయము, గుంటూరు.
78. వన్యజాతి, సచిత్ర త్రైమాసిక పత్రిక, సత్యమేవ జయతే, సంపుటి 1, సంచిక 4, జూలై 1956, అక్షరమాస ముద్రణాలయము, గుంటూరు.
79. గిరిజనగోడు ఆదివాసి మాసపత్రిక, సంపుటి 1, సంచిక 3, తేదీ మార్చి 2007, లక్ష్మీ వైభవ ప్రింటర్స్, విజయవాడ.
80. గిరిజనగోడు ఆదివాసి మాసపత్రిక, సంపుటి 1, సంచిక 4, తేదీ ఏప్రిల్ 2007, లక్ష్మీ వైభవ ప్రింటర్స్, విజయవాడ.
81. గిరిజనగోడు ఆదివాసి మాసపత్రిక, సంపుటి 1, సంచిక 5, మేము మనుషులమే, తేదీమే 2007, లక్ష్మీ వైభవ ప్రింటర్స్, విజయవాడ.
82. గిరిజనగోడు ఆదివాసి మాసపత్రిక, మేము మనుషులమే, సంపుటి 1, సంచిక 6, జూన్ 2007, లక్ష్మీ వైభవ ప్రింటర్స్, విజయవాడ.
83. గిరిజనగోడు ఆదివాసి మాసపత్రిక, మేము మనుషులమే, గిరిజనుల గొంతుక, సంపుటి 1, సంచిక 1, ఆగస్టు 2007, , లక్ష్మీ వైభవ ప్రింటర్స్, విజయవాడ.
84. గిరిజనగోడు ఆదివాసి మాసపత్రిక, గిరిజనుల గొంతుక, మేము మనుషులమే, సంపుటి 1, సంచిక 9, సెప్టెంబర్ 2007, , లక్ష్మీ వైభవ ప్రింటర్స్, విజయవాడ.
85. గిరిజనగోడు ఆదివాసి మాసపత్రిక, గిరిజన గొంతుక, సంపుటి 1, సంచిక 9, నవంబర్ 2007, లక్ష్మీ వైభవ ప్రింటర్స్, విజయవాడ.
86. గిరిజనగోడు ఆదివాసి మాసపత్రిక, మేము మనుషులమే, సంపుటి 3, సంచిక 2, తేదీ 2 ఫిబ్రవరి, 2009, లక్ష్మీ వైభవ ప్రింటర్స్, విజయవాడ.
87. గిరిజనగోడు, ఆదివాసి మాసపత్రిక, సంపుటి 5, సంచిక 5, మే 20, 2011, లక్ష్మీ వైభవ ప్రింటర్స్, విజయవాడ.
88. గిరిజనగోడు, ఆదివాసి మాసపత్రిక, మేము మనుషులమే, సంపుటి 2, సంచిక 4, తేదీ ఏప్రిల్ 2008, లక్ష్మీ వైభవ ప్రింటర్స్, విజయవాడ.
89. గిరిజనగోడు, ఆదివాసి మాసపత్రిక, మేము మనుషులమే, సంపుటి 2, సంచిక 11, తేదీ 20 నవంబర్ 2008, లక్ష్మీ వైభవ ప్రింటర్స్, విజయవాడ.
90. గిరిజనగోడు, ఆదివాసి మాసపత్రిక, సంపుటి 3, సంచిక 2, తేదీ ఫిబ్రవరి 20, 2009, లక్ష్మీ వైభవ ప్రింటర్స్, విజయవాడ.

సీతలు గీసిన లక్షణ రేఖలు: వలసాంధ్రలో విధవా వివాహ విరోధులు

డాక్టర్ షేఖ్ మహబూబ్ బాషా

అసిస్టెంట్ ప్రొఫెసర్ ఆఫ్ హిస్టరీ, మౌలానా ఆజాద్ నేషనల్ ఉర్దూ యూనివర్సిటీ, హైదరాబాద్

బ్రిటిష్ పాలనా కాలం నాటి ఆంధ్రలో స్త్రీల పరిస్థితి - మరీ ముఖ్యంగా 'అగ్ర' వర్గాల్లో - అత్యంత దయనీయంగా వుండేది. విద్యకు దూరంగా ఉంచడం, విచ్చలవిడిగా బాల్య వివాహాలు చేయడం, వితంతు పునర్వివాహంపై నిషేధం విధించడం మొదలైన కారణాల వల్ల బాలికలు/స్త్రీలు కఠోరమైన జీవితాల్ని అనుభవించారు. 1911 జనాభా లెక్కల ప్రకారం, భారతదేశంలో రెండు కోట్ల డెబ్బై లక్షల మంది (27 మిలియన్లు) వితంతువులు ఉండగా, వారిలో రెండు లక్షల యాభై వేల మంది కేవలం 14 సంవత్సరాల లోపు వారే! వీరిలో కేవలం నాలుగు సంవత్సరాల లోపు వయసున్న వితంతువుల సంఖ్య పద్నాలుగు వేలు.¹ పై జనాభా లెక్కల ప్రకారమే, మద్రాస్ ప్రెసిడెన్సీలో (వలసాంధ్ర ఇందులో భాగం) స్త్రీల పరిస్థితి ఎంత ఘోరాతిఘోరంగా ఉండిందో ఈ క్రింది పట్టిక తెలియజేస్తుంది.

1911 జనాభా లెక్కల ప్రకారం మద్రాస్ ప్రెసిడెన్సీలో 0-15 సంవత్సరాల మధ్య వయస్సున్న వితంతువుల సంఖ్య

వయసు	వితంతువుల సంఖ్య
0-1	859
1-2	1,039
2-3	1,886
3-4	3,732
4-5	8,180
5-10	78,407
10-15	2,27,367
మొత్తం	3,21,470

ఆధారం: 'Editorials : Some Startling Facts Concerning Widows', వివేకవతి, మార్చి 1915, పు. 163.

హిందూ స్త్రీల పరిస్థితి యింత దారుణంగా ఉండడం వల్ల, దాన్ని మార్చి, భారతజాతిని వికసింపజేసే ఉద్దేశంతో 19వ శతాబ్దం నుండి దేశవ్యాప్తంగా సంఘ సంస్కరణోద్యమాలు మొదలయ్యాయి. వీటిలో భాగంగానే 19వ శతాబ్ది ద్వితీయార్థంలో కందుకూరి వీరేశలింగం పంతులు వంటి పురుష సంఘ సంస్కర్తలు ఆంధ్రలో సంస్కరణోద్యమానికి బీజం వేసి, సంఘ సంస్కరణ భావాల్ని ముమ్మరంగా ప్రచారం చేయనారంభించారు.² ముఖ్యంగా గమనించాల్సిన విషయమేమంటే సంస్కరణోద్యమానికి స్త్రీల సమస్యలు కేంద్ర బిందువులయ్యాయి. స్త్రీ విద్యను ప్రోత్సహించడం, బాలికల కోసం పాఠశాలలు స్థాపించడం, బాల్య వివాహాల్ని వృద్ధ వివాహాల్ని అసమ వివాహాల్ని ఖండించడం, వితంతు వివాహాల్ని ప్రోత్సహించి నిర్వహించడం మొదలైనవి సంఘ సంస్కరణలో ప్రధాన విషయాలయ్యాయి. సంస్కరణ భావాల ప్రసారం, ప్రచారం ఫలితం 'అగ్ర' వర్గాల్లో మొట్టమొదటి వితంతు వివాహం 1881 డిసెంబరు 11న జరిగింది.³ 1904వ సంవత్సరం నాటికి 59 వితంతు వివాహాలు జరిగాయి. చాలా మంది భావిస్తున్నట్లు వీరేశలింగం చనిపోయాక సంఘ సంస్కరణోద్యమం వెనక్కి తగ్గలేదు.⁴ ఆయన మరణానంతరం కూడా అంటే జాతీయోద్యమం ఉధృతంగా సాగుతున్న కాలంలో కూడా వితంతు పునర్వివాహోద్యమం ఏమాత్రం జవనస్వాలు కోల్పోకుండా ముమ్మరంగా ముందుకు సాగింది.⁵

ఇక మద్రాస్ ప్రెసిడెన్సీలోని తెలుగు జిల్లాల్లో బాల్య వివాహ దురాచార దుష్ఫలితమైన వితంతు సమస్య ఎంత తీవ్రంగా వుండేదో ఈ క్రింది పట్టిక తెలియజేస్తుంది.

0-20 సంవత్సరాల మధ్య వయస్సుగల వితంతువుల సంఖ్య

జిల్లా	1891 సం॥	1901 సం॥	1911 సం॥	1921 సం॥	1931 సం॥
గంజాం	6960	6429	10638	9130	7979
విశాఖపట్టణం	7618	10137	11207	10794	12985
గోదావరి	8271	8677	6158	5428	11050
కృష్ణా	5766	5613	7026	6270	3623
నెల్లూరు	3042	3382	2689	2908	3791
కడప	2921	125	2103	2485	2420
కర్నూలు	1759	1780	1986	2284	2749
అనంతపురం	1396	1739	2238	2759	2614
చిత్తూరు	--	--	2118	2334	3196
గుంటూరు	--	--	4394	4445	6040
బళ్లారి	1613	2078	2516	2774	2521
మద్రాసు పట్టణం	--	657	763	562	837

ఆధారం: B. Kesava Narayana, 'Widow Marriage Movement in Andhra', *Itihas*, Vol. II, No.1, January-June 1974, p. 161.

ప్రత్యేకంగా గమనించాల్సిన విషయమేమిటంటే వీరేశలింగం పంతులూ, ఆయన స్త్రీ, పురుష సహచరులూ ప్రారంభించిన వితంతు పునర్వివాహోద్యమం ఒకవైపు ముందుకు సాగుతుండగా, యింకోవైపు ఛాందసవాదులు దానికి వ్యతిరేకంగా తీవ్ర ప్రచారం చేయడమే కాకుండా, వితంతు వివాహాలు జరక్కండా అడ్డుకునేవారు. ఇంతకు ముందే మనం చెప్పుకున్నట్లు, కందుకూరి వీరేశలింగం ఆధ్వర్యంలో నడిచిన వితంతు పునర్వివాహోద్యమం గూర్చి ప్రొఫెసర్ వకూళాభరణం రామకృష్ణ చక్కటి పరిశోధన చేశారు. అయితే, పునర్వివాహ వ్యతిరేకోద్యమంపై జరగాల్సినంతగా పరిశోధన జరగలేదు. వితంతు పునర్వివాహాలను తీవ్రంగా వ్యతిరేకించిన కాశీభట్ట బ్రహ్మయ్యశాస్త్రి మొదలైన ఛాందసవాద పురుషులను గూర్చి కనీస సమాచారమైనా దొరుకుతుందిగాని,⁶ సదరు వివాహాలను వ్యతిరేకించిన ఛాందస స్త్రీలకు సంబంధించిన సమాచారం దాదాపు మృగ్యమనే చెప్పాలి. ఆధునికాంధ్ర సాంఘిక చరిత్ర పరిశోధనలో వున్న ఈ ఖాళీ నేపథ్యంలో, వలసాంధ్రలో వితంతు పునర్వివాహోద్యమాన్ని తీవ్రంగా వ్యతిరేకించి, వితంతువుల జీవితాల్లో లక్షణరేఖల్ని బలంగా గీసిన స్త్రీలను గూర్చి తెలియజేసే చిన్న ప్రయత్నం ఈ వ్యాసం ద్వారా చేశాను. ఒక ప్రముఖ మహిళా సంఘం చరిత్రను కొద్దిగా తెలుసుకొన్న తర్వాత, విధవా వివాహ వ్యతిరేకులైన మహిళామణుల దగ్గరికెళ్దాం.

విద్యావంతులై చైతన్యవంతులైన ఆంధ్ర స్త్రీలు ఇరవయ్యవ శతాబ్దం ప్రారంభం నుండీ తెలుగు నేల నాలుగు చెఱుగులా మహిళా సంఘాల్ని స్థాపించి సోదరీతత్వ పరిమళాలు గుబాళింపజేయనారంభించారు.⁷ తొలితరం తెలుగు మహిళా మేధావులూ, కార్యచరణశీలురూ స్థాపించిన ప్రధానమైన మహిళా సంఘాల్లో 1903 జనవరి 30న కాకినాడలో వెలసిన 'శ్రీ విద్యార్థినీ సమాజం' ప్రముఖమైంది. సమాజ వ్యవస్థాపక కార్యదర్శిని అయిన శ్రీమతి పులుగుర్త లక్ష్మీనరసమాంబగారు ఈ మహిళా సంఘం ఏ విధంగా ఉనికిలోకొచ్చిందో వివరంగా తెలిపారు.⁸ ఆమె ప్రకారం, తొలితరం స్త్రీవాది అయిన భండారు అచ్చమాంబ⁹ కాకినాడకు వచ్చిన సందర్భంగా 'నా సతీమణి యొక్క సదాగమనము సదా మన హృదయములయందు జ్ఞప్తియుంచుకోవడానికి కాకినాడ స్త్రీలు ఒక సభ యేర్పాటు చేశారు. ఆరోజే, అంటే జనవరి 30, ఈ సమాజపు పుట్టినరోజు. అచ్చమాంబ గారి రాకతో కలిగిన 'గుతూహలము' వల్ల, జనవరి 31, ఫిబ్రవరి 1వ తేదీల్లో కూడా రెండు సభలు నిర్వహించారు. దుగ్గిరాల రమణమ్మ ఇంట్లో జరిగిన మొదటి సభలో అచ్చమాంబ 'మృదు మధురమగు రీతిని స్త్రీ

నీతిదాయకముగ బది నిమిషములు' ఒక ఉపన్యాసమిచ్చారు. స్థానిక 'గరల్సు స్కూలు'లో జరిగిన రెండవ సభలో అచ్చమాంబ 'బాలికా పాఠశాలలోని లోపములు - దన్నివారణోపాయములు' అనే అంశం మీద 'గొప్ప యుపన్యాసము' యిచ్చారు. అదే సభలో, అయ్యగారి ఘంటలమ్మ అనే ఆవిడ 'స్త్రీలు జ్ఞానాభివృద్ధినొందవలసిన విధము' అనే 'మంచి యుపన్యాసమును' చదివారు. 'అటు పిమ్మటం బ్రతి శు క్రవారము గ్రమముగా' జరిగిన సభలకు ముప్పైమందికి పైగా స్త్రీలు హాజరయ్యేవారు. ఆ విధంగా, 1903 సంవత్సరాంతానికి 60 సమావేశాలు జరిగాయి. నరసమాంబగారి ఇళ్ళే కాకుండా, మరో మూడు సమావేశ ప్రదేశాల్ని నిర్ణయించారు. దుగ్గిరాల రమణమ్మగారి ఇంట్లో మంగళవారాల్లోనూ; బాలాంత్రపు శేషమ్మగారి ఇంట్లో కూడా మంగళవారాల్లోనూ; కాశీభొట్ల సూరమ్మగారి ఇంట్లో ఆదివారాల్లోనూ స్త్రీల సమావేశాలు జరిగేవి. ఈ సమావేశాల్లో 'బాతివ్రత్యము', 'స్నేహము', 'ఓర్పు', 'ధైర్యస్థైర్యములు', 'ఈశ్వర సృష్టి', 'పత్రికా ప్రశంస' మొదలైన విషయాల మీద నరసమాంబ, బాలాంత్రపు శేషమ్మ, దేవగుప్తాపు మహాలక్ష్మమ్మ మొదలైన స్త్రీలు ఉపన్యసించేవారు. కొన్ని సమావేశాలు కేవలం 'సద్గ్రంథ కాలక్షేపముల తోడను, మంగళ గీతముల తోడను ముగింపబడెను.' సమావేశాలకు హాజరు కమ్మని పిలవడానికి 'నోటీసులు' అచ్చు వేయించి (ప్రతి శుక్రవారము) 'విద్యార్థినీ సమాజ' సభ్యులకు పంపేవారు.¹⁰

1904 (?) ఫిబ్రవరిలో 'విద్యార్థినీ సమాజం' ప్రథమ వార్షికోత్సవం జరుపుకుంది. బాలాంత్రపు శేషమ్మ 'సంవత్సరోత్సవ సభకగ్రసనాధిపత్యము' (అధ్యక్షత) వహించారు. 'నీ యుత్సవమునకు' రండని రాజమండ్రి, విశాఖపట్నం, ఏలూరు, చోడవరం, ఎలమంచిలి మొదలైన ప్రాంతాల్లోని 'సఖులకు' ఆహ్వాన లేఖల్ని పంపారు. సమాజం క్రమక్రమంగా అభివృద్ధి చెందుతున్నదని సంతోషించిన నరసమాంబ, 'నానాటికి సామాజికరాండ్రకు విద్యాభిలాషయు సత్కార్యాభిలాషయు గలుగుచుండుటయు దను కోడండ్రను, మనుమరాండ్రను, గూతుండ్రను సభలకు వెళ్ళుట తప్పోయని భావించి వారిని నివారించు పెద్దలగు సతులు సైతమీ సభలకు గ్రమక్రమముగా విచ్చేసి యిందలి మంచిన గ్రహించి యానందించుచుండుటయు జూడగా . . . సమాజము . . . దినదినాభివృద్ధి నొందగలదని' ఆశాభావం వ్యక్తం చేసారు.¹¹

కొంతకాలం చక్కగా పని చేసిన తర్వాత 'విద్యార్థినీ సమాజం' స్తబ్దమైపోయింది. తర్వాత 'సౌమ్యనామ సంవత్సర ఫాల్గుణ బహుళ త్రయోదశీ శుక్రవారము' నాడు అంటే 1910 ఏప్రిల్ 8న పునరుద్ధరించబడింది. పునరుద్ధరణ తర్వాత నరసమాంబ అధ్యక్షురాలు కాగా, దామెర్ల సీతమ్మ, బాలాంత్రపు శేషమ్మలు వరుసగా కార్యదర్శి, సహాయ కార్యదర్శులయ్యారు. దామెర్ల సీతమ్మ కోశాధ్యక్షురాలుగా కూడా బాధ్యతలు నిర్వహించారు. సమాజం స్పష్టమైన లక్ష్యాలనూ, 'కార్యపద్ధతినీ' ప్రకటించింది. 'ప్రస్తుతము మన దేశమునందు మిక్కిలి కొఱవడి యున్నట్టియు దేశోద్ధారణకు ముఖ్యముగా గావలసి యున్నట్టియు విద్యా ధనంబును దెలుగగుదేశపు స్త్రీలెల్లరకు గొల్లలుగ లభింపజేయుచు వారిని నీతి, విద్యా సంపన్నులగును, సత్కార్యచరణ పరాయణులుగను, దేశోపకారధురీణులుగను జేయుట యీ సమాజము యొక్క ప్రధానోద్దేశమై యున్నది' అని స్పష్టంగా లక్ష్యాన్ని నిర్వచించింది. 'హిందూ కుల స్త్రీల నెల్లర, సభ్యురాండ్రుగ' చేర్చుకోవడం, సమాజ నిర్వహణకు కావాల్సిన ధనాన్ని చందాల రూపంలో వసూలు చేయడం, ఒక లైబ్రరీని ('పుస్తక భాండాగారము') యేర్పాటు చేయడం, ఒక 'స్త్రీ విద్యాలయము'ను స్థాపించి, అందులో 'విద్యార్థినులగు వితంతు సోదరీమణులను, గన్యామణులను, జనానా స్త్రీలను' చేర్చుకోవడం, 'ఇతర గ్రామములందక్కడక్కడ స్త్రీ పాఠశాలను, స్త్రీ సమాజములను స్థాపించుట, స్థాపింప బ్రోత్సాహపఱచుట,' అనే పెద్ద ప్రణాళికను తయారు చేసుకుంది. సమాజానికి అన్ని విధాలుగా సహాయ సహకారాలందించడని ప్రజల్ని ప్రార్థించింది.¹² 'విద్యార్థినీ సమాజం' స్థాపించడలచుకున్న స్త్రీల పాఠశాలలో వేదశాస్త్రపురాణాలూ, దేశచరిత్ర, భగవద్గీత మొదలైన ఉత్తమ గ్రంథాలూ; భూగోళం, గణితశాస్త్రం, సంగీతం, కుట్టుపని, చిత్రలేఖనం మొదలైన విషయాలూ నేర్పిస్తామన్నారు. ఇక్కడ పాఠాలు చెప్పడానికి దేశంలోని వివిధ ప్రాంతాలనుండి బాగా చదువుకున్న స్త్రీలను జీతాలిచ్చి నియమిస్తామన్నారు. వితంతువులకు ఎలాంటి చదువు చెప్పిస్తారో వివరిస్తూ, వారికి 'వైరాగ్యమును' బోధిస్తూ, 'వారికనుకూలములగు వేతి పనులు' మొదలైనవి నేర్పి, 'వారిని స్వతంత్ర జీవనులుగను, బవిత్ర చారిత్రలగను', 'బూర్వకాలపు బ్రహ్మచారిణీరత్నములగు' కొసల్య, కుంతి, ఉత్తర, అహల్యాబాయి, లీలావతి; ఆధునిక కాలంలోని 'పవిత్ర బ్రహ్మచారిణులగు' విక్టోరియా చక్రవర్తినీ, బ్రిటన్ రాజకుమార్తె మొదలైనవారి 'విమల చారిత్రముల'ను అనుసరించేవారిగా, ఆధ్యాత్మవిద్యాప్రవీణులుగా, పరోపకారపారీణులుగా తీర్చిదిద్దతామన్నారు.¹³

II

పునరుద్ధరణ తర్వాత 'విద్యార్థినీ సమాజం' కొంతకాలం బాగానే నడిచింది. మధ్యలో 1910 జూన్ లో గుంటూరులోని 'స్త్రీ సనాతన ధర్మమండలి'¹⁴ ఆధ్వర్యంలో జరిగిన మొదటి 'ఆంధ్ర మహిళా మహాసభ'¹⁵ సమావేశంలో విద్యార్థినీ సమాజం కీలక పాత్ర పోషించింది. రెండవ 'ఆంధ్ర మహిళా మహాసభ' సమావేశాలు విద్యార్థినీ సమాజ ఆధ్వర్యంలో కాకినాడలో 1911 ఏప్రిల్ లో నిర్వహించాలని నిర్ణయించారు. ఆ మేరకు సావిత్రి¹⁶ పత్రికలో (మార్చి 1911) పులుగుర్త లక్ష్మీ నరసమాంబ ('ఆంధ్ర మహిళా మహాసభా కార్యదర్శిని హోదాలో') పేరు మీద ఎనిమిది పేజీల సుదీర్ఘ ప్రకటన వెలువడింది.¹⁷ అందులో '1910 జూన్ రెండవ తేదీని . . . కొంతవఱకు ఆంధ్రదేశ స్త్రీలను సమావేశము గావించి యిట్టి సభను జరిపితిమి. . . . ఇంతకంటె గొంత పెద్ద యేర్పాటు మీద నీ సభ యీ సంవత్సరము కాకినాడలో జరపబడుటకు నిర్ణయించబడినది. . . . ఈ సభకు ఆంధ్రదేశపు చాతుర్వర్ణములలోని కులాంగనలగు ప్రియ సోదరీమణులెల్లరు ఆదరణపూర్వకముగా నాహ్వానము చేయబడుచున్నారు. . . . చాతుర్వర్ణములలోని యంతశ్యాఖలవారగు సోదరీమణులు తాము తమ రాకను దెలియజేయునప్పుడు తమ తమ వర్ణ వివక్షతను గూడ దెలియజేసినచో వారికనుకూలములగు సదుపాయము(లి)చ్చట జరగగలవు' అని ప్రకటించారు. సభలో చర్చించబడే విషయాల్ని 'ఉపన్యాస వివరము' అనే శీర్షికన 'విద్యా విషయము' (6), 'సంఘ విషయము' (11), 'గృహ విషయము' (4) అనే ఉప శీర్షికల కింద విభజించి, మొత్తం 21 అంశాలనిచ్చారు.¹⁸

అనుకున్నట్లుగానే 1911 ఏప్రిల్ 28, 29 తేదీల్లో రెండవ 'ఆంధ్ర మహిళా మహాసభ' జయప్రదంగా జరిగింది; 30వ తేదీన విద్యార్థినీ సమాజ వార్షికోత్సవం జరిగింది. 'ఆంధ్ర మహిళా మహాసభ'కు కళ్లేపల్లె వెంకట రమణమ్మ;¹⁹ విద్యార్థినీ సమాజ వార్షికోత్సవ సమావేశానికి బుట్టా బుచ్చి బంగారమ్మ²⁰ అధ్యక్షత వహించారు. ఈ సమావేశాల్లోనే విద్యార్థినీ సమాజ అధ్యక్షురాలికి, కార్యదర్శినులైన దామెర్ల సీతమ్మ,²¹ బాలాంత్రపు శేషమ్మ²²లకూ (సహాయ కార్యదర్శిని) మధ్య వివాదం చెలరేగింది. పర్యవసానంగా, నరసమాంబ కార్యదర్శినులను 'విద్యార్థినీ సమాజం' నుంచి బహిష్కరించారు. బహిష్కృత కార్యదర్శినులు నరసమాంబపై తిరగబడ్డారు. దాంతో విద్యార్థినీ సమాజానికి చెందిన స్త్రీలలో రెండు వర్గాలు యేర్పడ్డాయి. ఇరువర్గాలకూ చెందినవారు విద్యార్థినీ సమాజం తమదంటే తమదని భీకరంగా వాదించుకున్నారు. వైరి వర్గాలకు వత్తానుగా యింకొందరు చేరడంతో వివాదం ముదిరి సమకాలీన పత్రికల్లో ఒక భీకరమైన అక్షర యుద్ధం జరిగింది. ఈ యుద్ధం ఒక సంవత్సర కాలంపాటు కొనసాగడం విశేషం!

వివాదానికి మూలకారణం 'ఆంధ్ర మహిళా మహాసభ' సమావేశాల్లో ఒక "పునర్వివాహిత" (మళ్ళీ పెళ్ళి చేసుకున్న వితంతువు) ఉండడమే. సభలకు పునర్వివాహితల్ని ఎవరు పిల్చారన్న విషయం దగ్గర మొదలైన వివాదం, సదరు సమావేశాలకు పునర్వివాహితలు రావచ్చా, రాకూడదా అని కొనసాగి; అసలు పునర్వివాహితలు 'కులాంగనల, కాదా' అనే చర్చతో తారాస్థాయికి చేరింది. పులుగుర్త లక్ష్మీ నరసమాంబ వర్గం పునర్వివాహితలు 'కులాంగనలు' కాదంటే; సీతమ్మ, శేషమ్మల వర్గం ఔనంది. ఫలితం కార్యదర్శినులైన సీతమ్మ, శేషమ్మల బహిష్కారం. దీంతో వివాదం ఇంకా ముదిరిపోయింది. ప్రతి వర్గం తన వాదం సరి అంటే తన వాదం సరియనడంతో, సమకాలీన పత్రికల్లో, ముఖ్యంగా స్త్రీల పత్రికల్లో, సుదీర్ఘ చర్చ జరిగింది. ముందుగా లక్ష్మీనరసమాంబ వాదనను చూద్దాం.

III

నరసమాంబ వర్గం ప్రకారం,²³ 'ఈ సమాజము యొక్క కార్యదర్శినులు సమాజ నిబంధనలకు వ్యతిరేక భావములనుమాచించుచు వచ్చి చివరకు మొన్నటి ఆంధ్ర మహిళా మహాసభతో గలిపి 1911 సంవత్సరము ఏప్రిల్ 30వ తేదీని చేయబడిన ఈ సమాజ సంవత్సరోత్సవ సభ యందు బునర్వివాహితలను జేర్చుట మున్నగు సభా నిబంధనలకు వ్యతిరేకములగు కార్యములను సాహసముతో నాచరించి సామాజికురాండ్ర యొక్కయు పురస్త్రీల యొక్కయు నిరుత్సాహమునకు గారకురాండ్రెరి.' వారు అంతటితో ఆగకుండా, 'పిమ్మట గూడ' సమాజ వార సభలకు 'బట్టదల తోడను సాహసము తోడను' పునర్వివాహితలను తీసుకొని వస్తుండడం వల్ల 'సామాజికురాండ్రనేకులు వార సభలకు బొత్తుగా రాకుండుట మున్నగునవి జఱగుచు సమాజమునకు ఒక్క పెట్టున క్షీణ దశ' కలగడమారంభమైంది. 'గార్యదర్శినుల ఐకమత్యాభావ కారకములగు కృత్యము'లను 'సహింపజాలక', వారిని సమాజం నుండి తొలగించడం కోసం, 1911 జూలై రెండవ తేదీన నరసమాంబ ఇంట్లో 'నొక పెద్ద సభ గావించి' సదరు నిర్ణయం తీసుకున్నారు. దామెర్ల సీతమ్మ,

బాలాంత్రపు శేషమ్మలు ఇకపై 'విద్యార్థినీ సమాజ' కార్యదర్శినులు కారని పత్రికాముఖంగా ప్రకటించారు. కొత్త కార్యనిర్వాహక సభ్యురాండ్రను ఎన్నుకున్నారు. సమాజ కార్యస్థానాన్ని కూడా మార్చారు.²⁴

దీనిపై దామెర్ల సీతమ్మ, బాలాంత్రపు శేషమ్మలు తీవ్రంగా స్పందించారు. నరసమాంబ వర్గం 1911 జూలై ఏడవ తేదీ నాటి కృష్ణా పత్రిక లో (పుట. 9) విద్యార్థినీ సమాజ విషయమై రాసిన రాత 'యత్యద్భుతముగాను విచారము గల్గించునదిగాను' ఉండన్నారు. నరసమాంబగారు ఆరోపించినట్లు తామేమీ సమాజ నిబంధనలకు వ్యతిరేకంగా నడుచుకోలేదని, ఒక వేళ అలా చేసి ఉంటే, మిగిలిన సమాజ సభ్యురాండ్రే తమను తొలగించి ఉండేవారనీ వాదించారు. సమాజం నుండి తనంత తానే తొలగిపోయిన నరసమాంబగారే వాస్తవానికి సమాజ నిబంధనలకు వ్యతిరేకంగా నడుస్తున్నారనీ చెప్పారు. అంతేకాక, రెండవ 'ఆంధ్ర మహిళా మహాసభ' సమావేశాలు ముగిసిన తర్వాత విద్యార్థినీ సమాజ కార్యదర్శినులూ, మరి కొందరు సభ్యురాండ్రూ ఎంతగా కోరినప్పటికీ నరసమాంబగారు సమావేశాలకు రాలేదనీ, దాన్ని బట్టి సమాజాభివృద్ధిలో ఆమెకెంత శ్రద్ధ ఉందో తెలుస్తోందనీ, సమాజంలోని మిగిలిన సభ్యురాండ్ర అనుమతి లేకుండా కార్యదర్శినులను మార్చే అధికారం ఆమెకెవరిచ్చారో తమకు అర్థం కావట్లేదనీ, అలాంటి ఏకపక్ష నిర్ణయాలు తీసుకోవడం 'నరసమాంబగారి యతిసాహస'మనీ తేల్చి చెప్పారు. విషయాన్ని యింకా విశదపరుస్తూ, జూలై రెండవ తేదీన జరపాలని తాము నిశ్చయించిన 'కార్యలోచన సభ'కు రావాల్సిందిగా 13 మంది సభ్యురాండ్ర సంతకాలతో ఒక ఉత్తరాన్ని నరసమాంబగారి ఇంటికి తామే పంపివామనీ, కానీ ఆమె 'జవాబు వ్రాయక, తామును రాక, రాని కారణమును' కూడా తెలుపక గమ్మున ఉండిపోయారన్నారు. అంతకు మించి, ఆమె సంతకంతో కూడిన 'అహ్వాన పత్రికలు' జూలై రెండో తేదీ ఒంటి గంటకు తామందరికీ చేరాయనీ, వాటిలో విద్యార్థినీ సమాజ కార్యస్థానం మార్పును గూర్చి, 'పునర్వివాహితలందుఁ జేర్చుకోఁబడరు' అని రాసి ఉండడం చూసీ, ఇక 'యామె రాదని' నిశ్చయించుకొని, నరసమాంబ స్థానంలో దుగ్గిరాల రమణమ్మను అధ్యక్షురాలుగా కూర్చోబెట్టి తామే సభ నిర్వహించామనీ, అందులో ఇకపై సమాజాధ్యక్షురాలిగా కళ్ళేపళ్ళె వెంకట రమణమ్మను ఎన్నుకున్నామనీ, నరసమాంబను తీసివేయడమైందనీ చెప్పారు. అంతేకాక, నరసమాంబ ఆరోపించినట్లుగా విద్యార్థినీ సమాజం క్షీణించడం లేదనీ, చక్కగా అభివృద్ధి చెందుతోందనీ, ప్రతివారం జరిగే సమాజ సభలు ఎప్పటిలాగే అత్తైట లక్ష్మీ నరసింహము గారింట్లోనే జరుగుతాయనీ, 'స్త్రీలు వచ్చుట లేదని నర్సమాంబగారు వ్రాసిన వ్రాత తప్పు' అనీ, ప్రతివారం 25 మందికి పైగా వస్తూనే వున్నారనీ, కాబట్టి విద్యార్థినీ సమాజం కోసం పత్రికలూ, పుస్తకాలూ, విరాళాలూ పంపేవారు బాలాంత్రపు శేషమ్మ, దామెర్ల సీతమ్మల పేర్లమీదనే పంపాలనీ విన్నవించారు.²⁵

ఈ విధంగా విద్యార్థినీ సమాజం తమదంటే తమదనీ, నిబంధనలను మీరుల్లంఘించారంటే, మీరుల్లంఘించారనీ యిరు వర్గాలూ తీవ్రంగా వాదులాడుకున్నాయి. తుదకు విద్యార్థినీ సమాజం బాలాంత్రపు శేషమ్మ, దామెర్ల సీతమ్మ, కళ్ళేపళ్ళె వెంకట రమణమ్మల పేరుతోనే కొనసాగింది. అయితే యిదంతా వివాదంలోని ఒక భాగం మాత్రమే. అంతకంటే భీకరమైన అక్షర యుద్ధం 'పునర్వివాహితలు కులాంగనలా కాదా' అనే విషయంపై జరిగింది. పునర్వివాహితలు 'కులాంగన'లు కాదన్న నరసమాంబపై చాలామంది విరుచుకుపడ్డారు. ఆమె కూడా ఎంత మాత్రమూ భయపడక సివంగిలా గర్జిస్తూ ఎదురుదాడికి దిగారు. ఈ దాడీ, ప్రతిదాడులతో సమకాలీన పత్రికలు యుద్ధభూములయ్యాయి.

'ఆంధ్ర మహిళా మహాసభ' అనే పేరును అధిక్షేపించిన ఆంధ్రపత్రిక,²⁶ ఆ పేరును బట్టి ఆంధ్ర స్త్రీలందరూ దాని సమావేశాలకు వెళ్ళవచ్చని మనం ఊహిస్తామనీ, కానీ పునర్వివాహిత స్త్రీలూ, ఆంధ్ర క్రైస్తవులూ మొదలైనవారి రాక పట్ల అభ్యంతరం చెప్పిన నరసమాంబ అలాంటి పేరు 'బెట్టియే యుండఁగూడ'దనీ, దానికి బదులుగా "పునర్వివాహిత స్త్రీ నిషేధ, ఆంధ్ర బ్రాహ్మణ స్త్రీ సభ" అని పెట్టి ఉంటే బాగుండేదనీ వెక్కిరించింది.²⁷ దీనికి విపరీతంగా స్పందించిన నరసమాంబ కొంతమంది వైశ్య, శూద్ర స్త్రీలూ పాల్గొన్న సభను 'బ్రాహ్మణ స్త్రీ సభ' అని ఎలా పిలవగలమనీ, ఈ అధిక్షేపణ 'పండిత ప్రకాండలగు మా సోదరుల' 'మనస్సునందెంత యీసు' ఉన్నదో స్పష్టం చేస్తోందనీ, 'ఆంధ్రులన నాంధ్రదేశమునందలి హిందువులగుదురు కాని క్రైస్తవారులు శిముస్లింలురి కానేరర'నీ వాదించారు. తన వితండవాదాన్ని సమర్థించుకోవడానికి కొన్ని హాస్యాస్పదమైన ఉదాహరణలిచ్చారు. ఆంధ్ర పత్రిక సంపాదకుడిపై ప్రతిదాడికి దిగుతూ, 'ఆంధ్రపత్రిక' అనే పేరు దానికెలా తగిన పేరొతుందని ప్రశ్నల వర్షం కురిపించారు. నరసమాంబ ప్రకారం, 'దేశ చారిత్రములంబట్టి చూడ బ్రాహ్మణులాండ్రులు కారు. ఆంధ్రులు శూద్రులు. . . . బ్రాహ్మణులుత్తరదేశము నుండి ఈ దేశమునకు వచ్చిన పరదేశులు.' కాబట్టి, శూద్రులను ధ్వనింపజేసే పేరు 'ఆంధ్రపత్రిక'కెలా పొసగుతుందనీ, బ్రాహ్మణుడైన పత్రికాధిపతి ఆ పేరెలా పెట్టగలిగాడనీ, ఇలా ఇంకా

అనేక రకాలుగా ప్రశ్నిస్తూ, దాన్ని “అంద్రపత్రిక” అనకుండా “నాంగ్లేయ భాషా సంస్కార సంకలిత సంఘ సంస్కార ప్రియామృతాంజన పత్రిక” అంటే బాగుంటుందేమో అని వెక్కిరింతతోనే సమాధానం చెప్పారు.²⁸ మొత్తానికి తన పొంతన లేని వాదనలతో ‘అమృతాంజనం’ అధిపతిని ‘స్ట్రాంగ్’గా ఢీ కొట్టారు.²⁹

పునర్వివాహితలు ఎట్టి పరిస్థితుల్లోనూ ‘కులాంగనలు’ కానేరరన్నది లక్ష్మీ నరసమాంబగారి ప్రగాఢ విశ్వాసం. ‘అంద్ర మహిళా మహాసభ’ తాలూకు వెలువరించిన ‘ప్రకటన పత్రిక’లో “జాతుర్వర్ణములలోని కులాంగనలెల్లర” సభకు రావచ్చని ఉండన్న విషయం ముందుగానే చూశాం కదా! ‘మీరు కులాంగనలనే పిల్చెదమనుచున్నారు. పునర్వివాహితలను పిలువరా?’ అని కొందరు తనకు ఉత్తరాలు రాసినారనీ, అంటే వ్యాఖ్యానం అక్కడేకుండానే పునర్వివాహితలు కులాంగనల కిందికి రారన్న విషయం ‘లోకులకెల్లర’ అర్థమైందనీ, కానీ సంఘ సంస్కార ప్రియులు లొల్లి చేస్తుండడం తాను సమాధానమివ్వాలి వస్తోందనీ వివరణ ఇచ్చారు నరసమాంబ. తన వాదన నిరూపణార్థం రాసిన సుదీర్ఘ వ్యాసాల్లో స్మృతుల నుండి, హిందూ ధర్మ శాస్త్రాల నుండి అడుగుడుగునా ఉల్లేఖించి అద్భుతమైన పాండిత్యాన్ని ప్రదర్శించారు.³⁰

వితంతు పునర్వివాహ సమర్థకులు పౌరాణిక స్త్రీ అయిన దమయంతి ద్వితీయ స్వయంవరాన్ని ఉదాహరణగా చూపుతున్నారనీ, కానీ ‘యా గ్రంథములం బట్టియే పునర్వివాహము కులస్త్రీ ధర్మము కాదని’ తేలుతోదంటూ, నలుడు దమయంతితో చెప్పాడన్న ‘. . . యన్యాపేక్షం బునస్వయంవరంబు రవియించుట యిది కులస్త్రీ ధర్మంబుగాదు’ అనే శ్లోకాన్ని ఉటంకించారు. వితంతు పునర్వివాహవాదులు మనుస్మృతిని కోట్ చేస్తున్నారనీ, కానీ ‘ఆ మనుస్మృతియే “నద్వితీయశ్చ సాధ్వీనాం క్వచిద్భర్తౌపదిశ్యతే” అని ఘోషించుచున్నదనీ, ‘సాధ్వీలకు మాత్రము పునర్వివాహము లేదని దీని యర్థము’ అనీ, ‘కులాంగనకు బ్రతికియుండినను మృతినొందినను గూడ నొక్కడే పతి యని, పతి మృతి నొందిన మాత్రముచే నాతని పతిత్వము పోదని శాస్త్రములు మొఱియించుచున్నవనీ’ వాదించారు. పునర్వివాహం శాస్త్ర సమ్మతమని పురుషులందరూ అంగీకరించారని ఒకరు రాశారనీ, కానీ అది అబద్ధమనీ నొక్కివక్కాణిస్తూ, సంఘ సంస్కరణను కోరుకునే పురుషుల్లో కూడా వితంతు పునర్వివాహాల్ని ఏవగించుకునేవాళ్ళు చాలామంది వున్నారని చెప్పారు. ఈ విషయాన్ని నిరూపించడానికి కొన్ని ఉదాహరణలు ఇచ్చారు. ఆమె ప్రకారం, ‘ఈ నడుమ’ కాకినాడలో వైశ్యులు నిర్వహించిన సంఘ సంస్కరణ సభలో వితంతు పునర్వివాహ విషయాన్ని చర్చించడానికి అనుమతించలేదనీ; అదే విధంగా, విజయనగరంలో జరిగిన సంఘ సంస్కరణ సభలో కూడా ఈ విషయాన్ని తీసివేశారనీ తెలిపారు. విశాఖపట్టణంలో జరిగిన సంఘ సంస్కరణ సభకు అధ్యక్షత వహించిన ‘శ్రీ కురుపాం రాజావారు’ సంఘ సంస్కరణలో వితంతు పునర్వివాహం ప్రధానమైంది కాదని తెలిపారని వివరించారు. వితంతు పునర్వివాహోద్యమానికి కేంద్రస్థానమైన ఉత్తర భారతదేశంలోనే అది విఫలమైందని పత్రికలు ఘోషిస్తున్నాయనీ, బొంబాయిలో జరిగిన ‘శాస్త్ర విచారక సభలో’ వితంతు పునర్వివాహ సమర్థకులు ఓడిపోయారనీ, ఎక్కడ పండిత సభలు జరిగినా వితంతు పునర్వివాహాల్ని ఖండిస్తున్నారనీ; వాస్తవాలు ఇలా వుంటే, పురుషులంతా వితంతు పునర్వివాహాల్ని సమర్థిస్తున్నారని రాయడానికి ఏ విధంగా సాహసించారో తనకర్థం కావట్లేదనీ విమర్శించారు. వితంతు పునర్వివాహ సమర్థకులు తనపై కత్తిగట్టి ‘వెనుక ముందు లాలోచింప’కుండా, ‘వట్టి సాహసపు వ్రాతలు’ రాస్తున్నారనీ, వితంతు సోదరీమణులకు ‘బ్రహ్మచర్య ముత్పృష్ట ధర్మమని’ ఒకానొక సభలో తాను ప్రసంగించినందుకు ‘గోపించి’ ‘చిందులు ద్రొక్కు’తున్నారనీ, కొంతమంది సోదరులు ‘వితంతు స్త్రీల స్థితిని గూర్చి సుమంగళలగు వారేమి చెప్పగలరని’ ఆక్షేపిస్తున్నారనీ చెబుతూ, ‘స్త్రీల స్థితిని గూర్చి స్త్రీలే చెప్పుటకవకాశము లేనప్పుడు’ పురుషులేవిధంగా మాట్లాడగలరని ప్రశ్నించారు.³¹ ‘నిరుపమాన పాతివ్రత్యమున కునికిపట్టిన హిందూదేశము యొక్క నిర్మల కీర్తికం గళంకము దెచ్చు పునర్వివాహము భూష్యముగాదని’ తాను అన్నప్పుడు “ఈమెకు బునర్వివాహితల పొడ గిట్టదు” అని కోలాహలంతో పెడబొబ్బలు పెట్టిన సోదరులు, తనలాంటి భావాల్నే వెలిబుచ్చిన బుట్టా బుచ్చి బంగారమ్మగారిని ఎందుకు దూషించడంలేదని నిలదీస్తూ, బంగారమ్మగారి ప్రసంగపాఠాన్ని ఉటంకించారు.³² కానీ బంగారమ్మ ప్రసంగం నరసమాంబ చెప్పినట్టుగా లేదు!³³

‘ఈ సభలకు గులాంగనలను మాత్రమే’ ఆహ్వానించానని ఒప్పుకున్న నరసమాంబ, తనాపని చేసింది వితంతువుల పొడ గిట్టక కాదనీ, ‘వారి పొడ మాకు గిట్టదనుట కల్లబొల్లి పలుకు’లనీ, తానలా చేయాడానికి వేరే కారణం ఉందనీ, పునర్వివాహిత స్త్రీల పట్ల సమాజంలో వున్న తూస్కారభావం వల్లనే తానలా చేయాల్సి వచ్చిందనీ చెప్పారు. ఆమె మాటల్లో: ‘పేరంటములకు సైతము పదిమంది స్త్రీలు కూడిన యొకచోటకు నేకారణము చేతనైనను నొక పునర్వివాహిత రాదటస్థించినపుడు పేరంటాండ్రందఱు నొకరిమోమొకరు

చూచుకొనుట, విధవ పెండ్లి వాండ్రను మనవాండ్రను గలుపుచున్నారని పదిమందిలోఁ గలవెలలు పుట్టుటఁ, గొందఱు వెంటనే యటనుండి వెడలిపోవుట, మఱికొందఱు వీరింటికెఱుఁగకపోయి వచ్చితి మికనెప్పుడు రాఁగూడదని పలుకుట మున్నగు గొడవలు పునర్వివాహితలు వసించు నిట్టి గ్రామములలో జరుగుచుండుట యెల్లరెఱుఁగుదురు. స్త్రీ విద్య నూతనముగాఁ దలయెత్తుచున్న యీ సమయములో సంస్కారులమని పేరు పెట్టుకొన్న కొందఱు సోదరులు చేయు విధవా వివాహపుటల్లరుల సందున ననేక స్త్రీల విద్యాభివృద్ధికి నిరోధములు గల్గుచున్నవి.³⁴

అంతే కాకుండా, అప్పట్లో ‘ఈ స్త్రీ సభలు విధవ పెండ్లిండ్లు చేయుటకును వాళ్ళను మనలను గలుపుటకునేమో గాబోలు నను పలుకు స్త్రీ సంఘము నందేమూలఁ జూచినను వినఁబడు’చుండినదనీ, ‘సాంఘిక నిబంధనలకు మీరి సంఘము కొఱకుఁ బాటుపడుట వలనఁ బ్రయోజనము లేదని నమ్మిన’దగుటచే మాత్రమే పునర్వివాహితలను ఆహ్వానించలేదనీ, వారి పొడ గిట్టక పోవడం వల్ల కాదనీ, కులాంగనలను మాత్రమే పిల్చినానని తాను ఒకవైపు ‘త్రికరణ శుద్ధిగా’ ఒప్పుకుంటున్నా, ‘కొందరు సోదఱులు’ మాత్రం తామే పునర్వివాహితలైన కొందరికి ‘దొంగ పిలుపులు పంపి’ వారిని నేనే పిలిచినాననీ, పిల్చి కూడా పిలవలేదని నేనంటున్నానని అభాండాలు వేస్తున్నారనీ వాపోయారు. ‘ఇంత మాత్రము చేత నేమగును? వేడినీళ్ళకిళ్ళు గాలునా?’ అని మిక్కిలి విసుగుతో ప్రశ్నించారు.³⁵

నరసమాంబ ప్రకారం, మహిళా సభ సమావేశాలకు రావాల్సిందిగా పునర్వివాహితలకు సంఘ సంస్కారులు కొందరు ‘గల్లజాబులంపి . . . విశ్వప్రయత్నము మీఁద’ ఒక పునర్వివాహితను పొరుగుూరు నుండి రప్పించారు. తీరా ఆమె వచ్చాక, ఆమెను పట్టించుకోకుండా మాయమయ్యారు. అప్పుడు తానే ఆమెకు ‘యుచిత సదుపాయములు గావించి’ సాగనంపారు. దీన్ని బట్టి ఎవరికి పునర్వివాహితల పొడ గిట్టుతుందో, ఎవరికి గిట్టదో స్పష్టమౌతోందని వ్యంగ్యంగా వ్యాఖ్యానించారు. ‘పునర్వివాహితలపై మాకప్రియము గాని ప్రియము గాని లేదు’ అని స్పష్టపరుస్తూ, ‘దేశ క్షేమము కొఱకును సంఘోద్ధారణ కొఱకును’ పని చేయాలనుకున్నప్పుడు ‘దేశీయ ధర్మములను, సాంఘిక నిబంధనలను సదాచారమును మీర’కూడదని ‘మా సోదర సోదరీ రత్నములకు’ విన్నవించుకున్నారు.³⁶ సంఘ సంస్కరణ పేరిట ధర్మమనే లక్షణ రేఖల్ని దాటొద్దని గట్టిగా హెచ్చరించారు.

నరసమాంబ రాత తీవ్ర ప్రకంపనల్ని సృష్టించింది. దీనికి స్పందిస్తూ, బుట్టా బుచ్చి బంగారమ్మ 1911 ఆగస్టు 25వ తేదీ నాటి కృష్ణాపత్రిక లో (పు.4) “వైవాహిక ధర్మముననుసరించి యెన్నిమారులు వివాహము జేసికొనినను కులటలనిపించుకొనరు” అని రాయగా, అది చూసిన నరసమాంబకు తిక్క రేగినట్లైంది. ‘అహా, కాలమా! ఏమి నీ మహిమ!! కటా, పుణ్యభూమియైన యార్యావర్తమా! నీ పూజ్యత పూజ్యతయగుట కిట్టివే గదా మార్గములు!! . . . స్వజాతియైన స్త్రీల పాతివ్రత్య ధర్మమును సమూలముగాఁ బెల్లగింపఁజాలిన విపరీత ధర్మములను స్త్రీలే ముచ్చటించుచుండుట యెంతటి శోచనీయము!’ అని వాపోయారు. ఎన్నిసార్లు కావాలంటే అన్నిసార్లు పెళ్ళి చేసుకున్న స్త్రీ ‘కులాంగన’ అయ్యేటట్లైతే ‘వేశ్యాదులు (సయితం) తామును గులాంగనలమే యందురు గదా!’ అని అవాక్కయ్యారు.³⁷ దేశమాత³⁸ పత్రికాధిపతి మొదలైనవారు తన మీద చేసిన దాడికి విసిగిపోయి ఆగ్రహోదగ్రురాలైన నరసమాంబ ‘ఓ పునర్వివాహాభిలాషులగు సోదరీ సోదరులారా! మీ విపరీత ధర్మ స్థాపనార్థము లోకమును మోసము చేయఁ జూడకుడు! మీ సిద్ధాంతములతో నేకీభవింపఁజాలని వారిని మీ యపవాద పరంపరలలో ముంచుచు వారి యెడల మీ దూషణ పాండిత్యము నుపయోగపఱుచుచు సంస్కరణ శబ్దమున కపయశమును దేఁబోకుడు!’ అని హితవు పలికారు.³⁹

పులగుర్త లక్ష్మీ నరసమాంబను సత్తిరాజు శ్యామలాంబ,⁴⁰ మాడభూషి చూడమ్మ,⁴¹ బుట్టా బుచ్చి బంగారమ్మ⁴² లాంటి వారనేకులు విమర్శించినప్పటికీ, అతి ఘాటైన విమర్శ మాత్రం కొటికలపూడి సీతమ్మ⁴³ నుండి వచ్చింది. తన వ్యాసంలో కొటికలపూడి సీతమ్మ నరసమాంబను చీల్చి చెండాడారు.⁴⁴ రెండవ ‘ఆంధ్ర మహిళా మహాసభ’లో జరిగిన సంగతులను ‘ప్రత్యక్షముగా జూచి వచ్చిన’ వారి నుండి, పత్రికల ద్వారానూ తెలుసుకున్న సీతమ్మకు నరసమాంబగారికి గట్టిగా ‘హితోపదేశము’ చేయాలన్నించింది. నరసమాంబగారు భాషాజ్ఞానంలో ఆరితేరినవారైనప్పటికీ ‘యంధపరంపరగా నాచరింపబడు పూర్వ దురాచారముల నెట్లయిన నిలవబెట్టవలెనని పెనుగులాడుచు విద్యాధికులగు పత్రికాధిపతులతో బ్రతిఘటించి స్వలోపములను గప్పిపుచ్చుటకు’ వృద్ధ ప్రయత్నాలు చేస్తున్నారనీ, ఆమె వాలకం చూశాక ‘పాండిత్యమునకును ప్రపంచ జ్ఞానమునకును సంబంధము లేదన్న సంగతి సోదాహరణముగా’ స్పష్టపడుతోందనీ దెప్పారు. స్త్రీ జనోద్ధరణకై జరుప తలపెట్టిన సభ వల్లనే ఆమెకు యింతటి ‘జనదూషణ కలుగుట’ ఎంతో శోచనీయమనీ, నరసమాంబగారి పరిస్థితి “అయ్యవార్లను జేయబోయిన కోతియయ్యెనన్నట్లు” న్నదనీ వ్యంగ్యంగా వ్యాఖ్యానించారు. నరసమాంబగారు తనలోని లోపాల్ని

తెలుసుకోకుండా విద్యాధికులై, సమాజాభివృద్ధికి పాటుపడుతున్న వివిధ పత్రికాధిపతులతో 'యనవ్యాకరములైన యుదాహరణముల తోడను, పరుష వాక్యముల తోడను' వాదులాడ్డం చూసి 'స్త్రీ జనమునకంతకు నపఖ్యాతి కరమని' సిగ్గుచెందాల్సి వస్తోందన్నారు.⁴⁵

నరసమాంబ చేసిన పనుల్లో 'అంధ్ర మహిళా మహాసభ'కు సంబంధించిన 'ప్రకటన పత్రిక'లు రాయడం దగ్గర్నించీ 'అన్నియు లోపములే' జరిగాయని తేల్చారు కొటికలపూడి సీతమ్మ. సభకు వచ్చినవారు తమ-తమ అభిప్రాయాలను స్వేచ్ఛగా వెలిబుచ్చడానికి అవకాశమివ్వకుండా, రకరకాల నిబంధనలు పెట్టి, 'అందరి అభిప్రాయములు మీ యభిప్రాయములకు లోబడియుండవలెనన్న నిర్బంధ'మేర్పరచడం నరసమాంబ చేసిన మొదటి తప్పన్నారు. నరసమాంబ చెప్పినట్లుగా పునర్వివాహితలు కులాంగనల కిందికి రారని తమంతట తాముగా జనాలూహించలేదనీ, ఆమె కార్యచరణను బట్టే అలాంటి అనుమానం తలెత్తించిన చెబుతూ, 'స్త్రీలకు బునర్వివాహము మంచిది కాదని' నరసమాంబ 'నిన్న గాక మొన్న' బందరులో చేసిన ఉపన్యాసాన్ని గుర్తుచేశారు. పునర్వివాహితలకు తన పేరుతోనే ఆహ్వాన పత్రికలను పంపి, ఈ విషయాన్ని ముందు వాళ్ళ ముందు ఒప్పుకొనీ, చివరికి మహిళా సభలోనూ, పత్రికల్లోనూ తాను పంపలేదనీ, యితరులెవరో తన పేరిట పంపారనీ వాదిస్తున్న ఆమె 'కళక వర్తనము' చూస్తే విచారం కల్గుతోందనీ ఈసడించారు. ఈ విధంగా తనలో 'తప్పుల కుప్పలను' పేర్చుకున్న నరసమాంబగారు తనను విమర్శించినవారికి సమాధానమిస్తూ 'మరికొన్ని యనత్య వచనములను జేర్చి పాప పుంజములను బలపరచుకొనుట' అనేది ఆమెలోని విద్యకు 'నపఖ్యాతికరమై యున్నదనీ, అయినా ఆమెలాంటి 'యనత్యవాదినులు లోకములో లేకపోరనీ తీవ్ర స్వరంతో నిందించారు. వితంతు పునర్వివాహాలకు వ్యతిరేకంగా ఆమె చూపిన ఉదాహరణలు 'మిక్కిలి పరిహాసాస్పదము'లుగా ఉండి, ఆమె 'అల్పజ్ఞ' అని నిరూపిస్తున్నాయని గట్టిగా దెబ్బవేశారు. 'నాలుగు కావ్యములను జదివెతినన్న గర్వముతో' నరసమాంబగారు 'స్త్రీ పునర్వివాహము'ను దూషించినందువల్ల, ఆమె 'యల్పజ్ఞానము' వెల్లడయ్యిందేగాని, దాని వలన 'పునర్వివాహములు క్షీణింపబోవు' అని నొక్కి వక్కాణించారు. వితంతు పునర్వివాహాల వల్ల 'మునుపున్న శిశుహత్యలు మొదలగు దుష్ట చేష్టలిప్పుడు తగ్గినవని' వివరిస్తూ, 'ఈ విషయమున ఇతర జాతియగు పురుష హృదయమే కరిగి పదును పడుచుండగా, స్వభావ కోమలమగు స్త్రీ హృదయము గట్టిపడి రాయియై స్త్రీలకు బునర్వివాహము కూడదనుట అద్భుతకరమును అపఖ్యాతికరమును గానబడుచున్నందున సతులందఱు తలలు వంచుకొనవలసి వచ్చుచున్నది' అని, నరసమాంబ లాంటి పూర్వచారపరాయణులైన స్త్రీల వల్ల మొత్తం స్త్రీజాతికే తలవంపులు వస్తున్నాయని భీత్యుండారు. "గుడి పడగొట్టకున్న గుగ్గిలము వేసినంత ఫలము" అనే సామెత ప్రకారం అనుభవం లేని విషయంలో అధిక ప్రసంగం చేయకుండా నోరు మూసుకొని పడివుండడమే మేలని నరసమాంబగారికి చెప్పపెట్టు పెడుతూ, 'కాబట్టి యో సోదరీరత్నమా! వ్యర్థములైన సమాధానములిచ్చుటకీక ప్రయత్నింపక' వివేకంతో వ్యవహరించమని హెచ్చరించారు.⁴⁶

ఈ విధంగా కొటికలపూడి సీతమ్మగారు నరసమాంబగారికి దిమ్మ తిరిగిపోయేలా లాగి కొట్టారు. నరసమాంబగారిని తమ అక్షరాస్రాలతో క్షతగాత్రులాల్సి చేసినవాళ్ళు యింకా కొంతమంది ఉన్నప్పటికీ,⁴⁷ స్థలాభావం కారణంగా మనం చర్చించడంలేదు. వివాదం ఇలా కొనసాగుతూ పోవడం మంచిది కాదని భావించి, హిందూ సుందరి⁴⁸ స్థాపకుడైన సత్తిరాజు సీతారామయ్య జోక్యం చేసుకొని, 'ఇప్పుడిప్పుడే తలయెత్తుచున్న స్త్రీ విద్యయందభిమానము గల నా సోదరీమణులందరూ యీ చర్చ నింతటితో ముగించి విద్యాభివృద్ధికై యెవరికి తోచినటుల వారు పాటుబడ గోరుచున్నాము' అంటూ హిందూ సుందరి లో చర్చను ముగించారు.⁴⁹

స్త్రీల మధ్య చెలరేగిన ఈ సుదీర్ఘమైన వివాదం వలసాంధ్రలో వితంతు సమస్యకు సంబంధించిన అనేక కోణాలను వెలుగులోకి తెస్తోంది. వీరేశలింగం లాంటి పురుష సంస్కర్తలు ప్రారంభించిన వితంతు పునర్వివాహోద్యమ భావాలు సమాజంలో లోతుగా పాతుకోలేకపోయాయన్నది దీన్నిబట్టి అర్థమౌతోంది. ఏ స్త్రీ సమాజ ఉద్ధరణకై సంస్కర్తలు పాటుపడ్డారో, ఆ స్త్రీ సమాజంలోనే వితంతు సమస్యపై పాతుకుపోయిన స్పష్టమైన విభజన ఉండిందన్న వాస్తవం తేటతెల్లమౌతోంది. విద్యావతులైనప్పటికీ, ఛాందస భావాల తీవ్ర ప్రభావ కారణంగా, స్త్రీలు అన్ని రకాల సంస్కరణలకూ సిద్ధపడలేదన్న విషయం స్పష్టమౌతోంది. పునర్వివాహంతో ఒక తక్షణ సమస్యను అధిగమించిన వితంతువులు మరెన్నో సమస్యల్ని ఎదుర్కోవాల్సి వచ్చిన వివాద సందర్భాల్ని ఈ వివాదం బహిష్కారం చేస్తోంది. సామాజిక ఆమోదం లేకపోవడం, సమాజంలో, ముఖ్యంగా స్త్రీలలో, గౌరవప్రదమైన స్థానం లభించకపోవడం, సామాజిక వెలివేత లాంటి సమస్యలు మళ్ళీ పెళ్ళి చేసుకున్న వితంతువుల్ని విషసర్పాల్లా చుట్టుముట్టడం యిందులో గమనించవచ్చు. 'సభ్య' సమాజం పునర్వివాహితల్ని ఘనమైన హిందూ పతివ్రతా ధర్మానికి మాయని మచ్చగా పరిగణించి ఈసడించింది. ఇంత జరిగినప్పటికీ, పులుగుర్ల లక్ష్మీ నరసమాంబగారు ఈ వివాదంలో ఓడిపోవడమన్నది ఛాందసత్వం యొక్క ఓటమి; గాలి సంస్కరణ వైపే వీచిందనడానికి నిఖారైన నిదర్శనం.

IV

ఇంతకీ ఇంతటి వివాదాస్పదురాలైన పులుగుర్త లక్ష్మీ నరసమాంబగారు ఎవరు? 1878వ సంవత్సరంలో జన్మించిన నరసమాంబ సుమారు ఎనభై సంవత్సరాలు జీవించారు.⁵⁰ మూర్తీభవించిన ఛాందసవాదియై, సంఘ సంస్కరణ విషయంలో వీరేశలింగంపై ‘ఛాందస మేధోయుద్ధం’ చేసిన కాశీభట్ట బ్రహ్మయ్య శాస్త్రిగారి ప్రియ శిష్యురాలు. సంఘ సంస్కరణ విషయంలో, మరీ ముఖ్యంగా వితంతు పునర్వివాహాలపై తీవ్ర వ్యతిరేకతను ప్రదర్శించినప్పటికీ; పాతివ్రత్యమే స్త్రీల పరమధర్మం అని ప్రవచించి, బాల్య వివాహాలను కూడా సమర్థించినప్పటికీ; రజస్సులనంతర వివాహాల బద్ధ వ్యతిరేకి అయినప్పటికీ; స్త్రీ విద్యను మాత్రం బాగా ప్రోత్సహించారు నరసమాంబగారు: విద్య స్త్రీలలో పతివ్రతా లక్షణాల్ని పరిధవిల్లజేయగలదనేది ఆమె ప్రగాఢ విశ్వాసం. తన ఆదర్శాలను ప్రచారం చేయడానికి స్త్రీల కోసం సావిత్రి అనే మాస పత్రికను ప్రారంభించి సంపాదకురాలిగా వ్యవహరించారు. పత్రికకు పతివ్రతా శిరోమణిగా పేరుగాంచిన ‘సావిత్రి’ పేరు పెట్టడం యాదృచ్ఛికం కాదు. వ్యావహారిక భాషావాద వ్యతిరేకి కావడంతో సావిత్రి లోని భాష కఠిన గ్రాంథికంలో ఉంది. ఛాందసవాద భావాల ప్రచారానికి ఛాందసత్వ కఠిన గ్రాంథిక భాష బాగా తోడ్పడింది!⁵¹ పత్రిక ప్రచురణకర్త అయిన పులుగుర్త వేంకటరత్నంగారు ఈమె భర్త.

లక్ష్మీ నరసమాంబ బహుగ్రంథకర్త. పదహైదు సంవత్సరాల వయస్సుప్పుడే మహిళా కళాబోధిని అనే కావ్యం రచించారు. స్త్రీ నీతి గీతములు, సతీ ధర్మములు, నీతి పదములు అనే పద్య గ్రంథాలతో పాటు అనేక ఇతర రచనలూ చేశారు. పాతివ్రత్య ప్రబోధకములైన ఈ రచనలు సావిత్రి లో ధారావాహికలుగా వెలువడేవి. 1904 ఏప్రిల్ సావిత్రి లోని ‘సతీ ధర్మములు’ నుండి ఒక ఉదాహరణ:

‘వరునందు నీవెంత భక్తి నిల్పెదవో
 తరుణి! దేవుడంత దయచూచు నిన్ను.
 నగలకై నీ ప్రాణనాథుని మదిని
 బొగిలించుటొక నీచము గమనించుమమ్మ!

 పతి యెట్టివాడైన దైవంబుగా నెంచు
 మితరుల నన్నలట్లంచుము తరుణి
 పర పురుషుడెంత ప్రాశస్త్యుడైన
 దరుణి! యాతని సహోదరునట్టులెంచు.
’

లక్ష్మీ నరసమాంబ సమకాలీన పత్రికల్లో అనేక వ్యాసాలను ప్రచురించారు. ఈ వ్యాసాలు ప్రత్యేకంగా పేర్కొనదగ్గవి. నరసమాంబగారి పాండితీ ప్రకర్షకు ప్రతీకలవి. చర్చిత వివాద సమయంలో ఆమె సంఘ సంస్కర్తలపై, మరీ ముఖ్యంగా వితంతు పునర్వివాహోద్యమకారులపై ఆకలిగొన్న ఆడ బెబ్బులిలా విరుచుకుపడుతూ కడు సుదీర్ఘమైన వ్యాసాలు ప్రచురించారు. 1911 జూన్ సావిత్రి లో ‘ఆంధ్ర మహిళా మహాసభ’ శీర్షికతో ఆమె రాసిన వ్యాసం పొడవు 19 పేజీలు (పు. 2-20)! 1911 జూలై సంచికలో ప్రచురితమైన ‘పాతివ్రత్యము’ అనే వ్యాసం నిడివి 16 పేజీలు (పు. 2-17). 1911 అక్టోబరు సంచికలో ప్రచురితమైన ‘కులాంగనలు’ అనే వ్యాసం పొడవు 9 పేజీలు (పు. 1-9). తన వాదనను నిరూపించడానికి ప్రాచీన ధర్మశాస్త్రాలూ, స్మృతులూ, పురాణాలనుండే కాకుండా, అనేక ఆంగ్ల గ్రంథాల నుండి కూడా విస్తృతంగా ఉల్లేఖిస్తూ, పాఠకులను ఉక్కిరిబిక్కిరి చేశారు. అబ్బురపరిచే తర్కం తోటి, సందర్భానుసారమైన చమత్కారం తోటి, వెక్కిరింతల తోటి, విసుర్ల తోటి, సందర్భానుసారంగా సామెతలను జోడించీ ప్రతికక్షలకు ఊపిరాడకుండా చేసారు. ఈ వ్యాసాల్లో ఆమె ప్రదర్శించిన పాండిత్య ప్రకర్ష కడు యింపుగా ఉన్నప్పటికీ, భావాలు మాత్రం పరమ కంపుగా ఉన్నాయి.

V

నరసమాంబ సంఘ సంస్కర్తలతో వాదులాడ్డమంతా ఒక ఎత్తైతే, సంఘ సంస్కార వట వృక్షమైన కందుకూరి వీరేశలింగంగారిని ప్రత్యక్షంగా, కడు భీకరంగా ఢీకొట్టడం మరో ఎత్తు. సావిత్రి ని వేదికగా చేసుకొని నరసమాంబ వీరేశలింగం పైకి లంఘించారు.

మూర్తిభవించిన ఛాందసత్వానికీ, సంఘ సంస్కారానికీ మధ్య జరిగిన ఈ అక్షర సంగ్రామాన్ని కూడా కొంచెం విపులంగానే చూద్దాం. ఈ సంగ్రామం కూడా సుమారుగా ఒక సంవత్సరం నడిచింది! ఇది 1904-1905 సంవత్సరాల మధ్య, అంటే ఇరవయ్యవ శతాబ్ది ప్రారంభంలోనే, జరగడం విశేషం.

నరసమాంబ అనుయాయీ, వితంతు పునర్వివాహ వ్యతిరేకీ అయిన మన్యం సుబ్బమ్మ అనే ఆమె ‘సతీధర్మ ప్రకాశిక’ (చూ. ఆగష్టు, సెప్టెంబరు సంచికలు, 1904) అనే సుదీర్ఘమైన వ్యాసాన్ని సావిత్రి లో ప్రచురించారు. అందులో ‘అక్కలా! చపలబుద్ధియును, పిఠికికండయు, దుర్బల శరీరమును గలిగియుండుటయే కాక, పురుషులకు లేని ప్రసవాది కష్టములపాలైయున్న మనము . . . సహజముగా ధైర్యశాలులును, దృఢకాయులును, నిర్మల బుద్ధులునగు పురుషులకు లొంగియుండవలయుట జీవదయాపరుని యుద్దేశమేయైయుండుననుటకు సందియము లేదుకదా. అట్టి మనపై స్వాతంత్ర్యమునుంచక “నస్త్రీ స్వాతంత్ర్యమర్హతి” యని గ్రహించి బాల్యేపితృవశేతిష్ఠేత్ (బాల్యమున స్త్రీలు తండ్రి వశమున నుండవలసినది), పాణిగ్రాహస్య యౌవనే (యౌవనమందు భర్త వశమున నుండవలసినది), పుత్రాణాం భర్తరిప్రేతే (భర్తయనంతరమందు పుత్రుల వశమున నుండవలసినది), నభిజేత్ స్త్రీ స్వతంత్రామ్ (అంతియే కాని స్త్రీలు స్వతంత్రతను వహింపరాదు) అని మన పెద్దలు మన భారమునంతను మనయాప్తులగు పురుషుల మీద నుంచి యున్నారు. స్త్రీల బాధ్యత తమచేతులలోఁగల పురుషులు స్త్రీల విషయమున నెట్లు నడుచుకొనవలెనని మనువు చెప్పుచున్నాడో చూడుఁడు’ అని తండ్రులూ, సోదరులూ, భర్తా, మఱుదులూ స్త్రీలను గౌరవించాలని చెప్పిన శ్లోకాన్ని ఉటంకించారు. అంటే, మనుధర్మశాస్త్రాన్ని తలదన్నే రచన ఇది. అడుగుడుగునా మనుస్మృతి నుండి ఉల్లేఖనాలుండడం, సంఘ సంస్కరణవాదుల వాదనల్ని తిరగదోడ్డం ఇందులోని విశేషం!⁵² అయితే, అది రాసింది మన్యం సుబ్బమ్మ కాదనీ, ఆమె పేరుతో ఒక పురుషుడు రాశాడనీ, ‘యా ఘనుడెవరో తనకు తెలుసనీ, అలాంటి ‘స్త్రీ పురుషులు’ (స్త్రీల పేర్లతో రాసే పురుషులు) చాలా మందే వున్నారనీ వీరేశలింగం వాదించారు. ‘సతీధర్మ ప్రకాశిక’లో వ్యక్తమైన భావజాలాన్నీ, ఛాందసవాద స్త్రీలు ప్రయోగిస్తున్న గ్రాంథిక భాషనూ తీవ్రంగా హేళన చేస్తూ ‘సావిత్రి సత్యవతి సంభాషణము - స్త్రీ విద్య’ అనే ఖండికను సంభాషణరూపంలో ప్రచురించారు వీరేశలింగం. అందులోని కొంత భాగాన్ని చూద్దాం.⁵³

- ‘సత్యవతి - విదుషీమణివగు నక్కా! క్రిందటి నెల సావిత్రి సుందరీ పత్రికలను జదివెతివా?
- సావిత్రి - నేను కాను. నీవు నక్కవు. నన్ను నక్కా అంటావా?
- సత్యవతి - కోపపడఁబోకు, నిన్నక్కాయన్నానుగాని ‘నక్కా’ యనలేదు. నేనిప్పుడు వ్యాకరణము చదువుకొనుచున్నాను. ‘ఉ దంత తద్ధర్మాక విశేషణమున కచ్చు పరంబగునప్పుడు నుగాగమంబగు’ నను సూత్రము చేత నక్కాయను రూపము రాదా? నేను వ్యాకరణయుక్తముగా మాటాడినాను. పండితురాలవీమాత్రము తెలిసికోలేకపోతివి.
- సావిత్రి - అహహహహా! నీ చదువు చట్టుబండలయినట్టే వున్నది. ఈపాటి నీ వ్యాకరణ పాండిత్యము కట్టిపెట్టి తెలిసేటట్టుగా మాటాడు. ఆ రెండు పత్రికలూ నేను యెప్పుడూ చదువుతాను. మన స్త్రీలు వ్రాసినది మనం చదవకపోతే మరి యెవరు చదువుతారు?
- సత్యవతి - సావిత్రిలో వున్న సతీధర్మ ప్రకాశిక యెంత బాగా వున్నదే? దానిలో యేమి శ్లోకాలు! యేమి వేద వాక్యాలు! యేమి యింగ్లీషు వచనాలు! యేమి చోద్యమే?
- సావిత్రి - నాపేరిటి పత్రికలో వ్రాసిన తరువాత బాగుండకుండా వుండేది కూడా వుంటుందా? మన్యం వెంకటసుబ్బమ్మ శాస్త్రిగారు వ్రాసిన దాని మాటా నీవు చెవుతూ వున్నావు?
- సత్యవతి - శాస్త్రిగారంటావేమి? అది స్త్రీ వ్రాసినదే.
- సావిత్రి - గడ్డాలూ మీసాలూ వుండే పండిత స్త్రీలను శాస్త్రి అని పిలువవలసినదేనే. అందులో తప్పేమీ లేదు.
- సత్యవతి - పండిత స్త్రీలకు గడ్డాలూ మీసాలూ కూడా వుంటవా యేమి? మీసాలున్న స్త్రీని నేను యెప్పుడూ చూడనే లేదు. మన పూళ్ళో యెవరైనా వున్నారటే? వకరిని చూస్తే బాగా వుండును.

- సావిత్రి - కావలసినంత మంది వున్నారు. మా యింటాయనను నీవు యెప్పుడూ చూడలేదటే?
- సత్యవతి - ఓహోహో! ఆడవాళ్ళ పేర్లు పెట్టుకొన్న పురుషులనా నీ యభిప్రాయము? . . . వెంకటసుబ్బమ్మగారెవరో యెరుగుదువా? ఆమె వైశ్యాంగనారత్నమట. ఆమె భర్తను సెట్టిగారనవలెను గాని శాస్త్రిగారనవచ్చునా?
- సావిత్రి - అందులో వుదాహరించిన వేద వాక్యాలూ శ్లోకాలూ చూస్తే, అది యెవడో బ్రహ్మిగాడు వ్రాసినట్లున్నది గాని సెట్టిగారు వ్రాసినట్లు లేదు. అందుచేత శాస్త్రిగారన్నారు. క్షమించు.
- సత్యవతి - ఇప్పుడు కోమట్ల వేదశాస్త్రాలు చదువుతూ వున్నారు. స్త్రీలూ చదువుతూ వున్నారు. అది నిజముగా వెంకట సుబ్బమ్మగారే వ్రాసినది యెందుచేత కాగూడదు?
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- సావిత్రి - ఈమధ్య కొందఱు పురుషులు స్త్రీల పేర్లు పెట్టి వారి పేరు చెడగొట్టడానికి స్త్రీలు వుచ్చరించరాని పద్యాలూ పాటలూ పత్రికల్లో వ్రాస్తూ వుండడం చేత స్త్రీల యభివృద్ధికి భంగకరంగా యిందులో వున్న సంగతులను బట్టి నేను భ్రమపడినాను. జయంతి సూరమ్మగారి పేరు పెట్టి మంజువాణిలో ప్రచురించిన పద్యము స్త్రీ జాతికంతకూ అవమానకరంగా వుండలేదా! ఎంత పనికి మాలిన స్త్రీ అయినా ప్రచురించడానికి పరపురుషుడికిటువంటి పద్యము వ్రాస్తుందా?
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- సత్యవతి - వెంకట సుబ్బమ్మగారూ మొదలైనవారు వ్రాయనే లేరని నీ యభిప్రాయమా?
- సావిత్రి - వారు వ్రాయగలవారే అయివుండవచ్చును. ఇది మాత్రం స్త్రీ వ్రాసినట్లు నాకు కనపడడం లేదు.
- సత్యవతి - అలాగయితే యేమి చేతాము? స్త్రీల పేర్లు పెట్టుకొని వ్రాయవద్దని పురుషులను ప్రార్థింతామా?
- సావిత్రి - ప్రార్థింతాము. ఓ పురుషులారా! మీరు మా పేర్లు పెట్టుకొని మీ పౌరుషమును పోగొట్టుకోకండి. మేము కోరని దానిని కోరి మా వృద్ధికి భంగము కలిగించకండి. వంచనకు మాకు దారి చూపకండి. చేతనైన పక్షమున మాకభివృద్ధి మార్గమును మీ పేరితోనే చూపండి. ఇది మా హృదయపూర్వకమైన ప్రార్థన.'

దీనికి తీవ్రంగా ప్రతిస్పందించిన లక్ష్మీ నరసమాంబ సావిత్రి లో 'కమలా-విమలా సంవాదము: (స్త్రీ విద్య)'⁵⁴ అనే వ్యాసాన్ని సంభాషణ రూపంలో ప్రచురించి వీరేశలింగంపై తీవ్రంగా దాడి చేసారు: హేళనకు హేళనే సమాధానమన్నారు. నరసమాంబ భావజాలానికి ప్రతినిధియైన కమల, విమలతో 'నా వెళ్లి సోదరీ! శివీరేశలింగం పంతులు లాంటిది విద్వాంసులైనవారలు స్త్రీల విద్యకు దగ్గర ప్రోత్సాహము నిచ్చుచున్నారని నీవు భ్రమపడుచున్నావు. అంతియే కాని స్త్రీ విద్యను నిరుత్సాహపరచుటలో వీరగ్రగణ్యులగుచున్నారని నీవెఱుంగకున్నావు' అనీ, 'స్త్రీ విద్యాభిమానులమని పేరు పెట్టుకొని కొందఱు లోకములో నుపన్యాసములిచ్చు సమయములందును బరులపై దండెత్తు సమయములందును నెంత స్త్రీ విద్యాభిమానము కనుపఱచినను గ్రియలో దానికి వ్యతిరేకముగా నడచుచున్నారు' అనీ, వారి అడుగులకు మడుగులెత్తకుండా 'యబలలు తమ బుద్ధిని గూడ నుపయోగపఱచుకొని తమకు మంచిదని తోచిన దానిని జెప్పుచుండుటచే' ఈ పండితులు 'మాతృవ్యమును బాని నిర్దయులై స్త్రీలు వ్రాసిన వ్రాతలపై విమర్శనములను వ్రాసియును బ్రకటించియును, జాల నిరుత్సాహమును గలిగించుచున్నారు' అనీ సంస్కర్తలను దెప్పి పొడిచింది. స్త్రీల రాతల్ని విమర్శించినంత మాత్రాన అలాంటి వారిని 'మనకును మన విద్యకును శత్రువులని తలంపవచ్చునా?' అని ప్రశ్నించిన విమలతో, 'మన బాగునకై యోగ్యములగు విమర్శనములొనర్చు' వారిని గురించి

తననడంలేదనీ, 'మాతృర్యమును బూని యుక్తాయుక్తము లాలోచింపక మన వ్రాతలపై దగని కువిమర్శనము లొనరించు' వారిని గూర్చి మాత్రమే తను మాట్లాడుతున్నదనీ తెలిపింది. జనానా పత్రిక లో మన్యం వెంకట సుబ్బామ్యును వీరేశలింగం అవహేళన చేసిన విషయాన్నీ, తీరునూ ప్రస్తావిస్తూ, స్త్రీలు చదువుకోవడానికి సరైన అవకాశాలే లేని సందర్భంలో కొందరు ఎన్నో కష్టాలనెదుర్కొంటూ చదువుకుంటున్నారనీ, వాళ్లు పత్రికల్లో వ్యాసాలు రాయడం, సభల్లో ఉపన్యాసాలివ్వడం చేస్తుంటే సంతోషించకపోగా కించపరిచే విధంగా అధిక్షేపించే 'శూరాగ్రగణ్యులు పూర్వ నాగరికులందును నవ నాగరికులందును గూడ హెచ్చుగా బయలు వెడలుచున్నారు' అనీ, అట్టి స్త్రీలకు 'అవ యశస్సు కలిగింపవలెనను తలంపుతో వారిని "శాస్త్రి" మున్నగు నామములం బెట్టి' ప్రాజ్ఞులమనుకునేవారు పరిహాసిస్తున్నారనీ విమర్శించింది. వీరేశలింగం వ్యాసాన్ని తెలుగు జనానా పత్రిక సంపాదకుడైన రాయసం వేంకటశివుడు ఎలా ప్రచురించగలిగాడని అన్యాయదేశంగా ప్రశ్నించింది. వీరేశలింగం స్త్రీల కోసం తన జీవితాన్నంతటినీ అంకితం చేశారనీ, ఇలా ఇంకా అనేక విధాలుగా అతన్ని ప్రశంసించిన విమలతో, అంతటి స్త్రీ జనోద్ధారకుడు మన్యం వెంకట సుబ్బామ్యులాంటి విదుషీమణుల పట్ల అంత నీచంగా ఎలా వ్యవహరించగలిగాడని ప్రశ్నించింది. 'వెంకట సుబ్బామ్యు శాస్త్రి' అనే హేళనలోని "మాతృర్య" స్వభావాన్ని ఈ విధంగా బట్టబయలు చేసింది: 'శరీరమున స్త్రీ లక్షణములున్నను దత్తజ్ఞానమున్న యెడల నాస్త్రీలు పురుషులుగానే భావింపబడుదురు. తత్వజ్ఞాన శూన్యులై లోకమోహ నిమగ్నులై యుక్తాయుక్తముల నాలోచింపక మత్సరగ్రస్థులై సాధుజనులపై నవవాదముల వేయుచుం బేరునకై స్వమతమును స్వసంఘమును స్వకులమును నిందించుకొనుచు బట్టులవలెం బరులను బొగడుటలో సిగ్గుపడక . . . స్త్రీలపైకి దాడి వెడలు పురుషులు మీసమును గడ్డమును గలవారై యున్నను స్త్రీలుగానే భావింపబడుదురు.'⁵⁵ అంటే వీరేశలింగాన్ని మీసాలున్న "ఆడంగి" అని హేళన చేసింది. ఎంత తెగింపు!

వీరేశలింగం రచనను ప్రచురించినందుకు తెలుగు జనానా సంపాదకుడైన రాయసం వెంకటశివుడిపై విరుచుకు పడ్డారు లక్ష్మీ నరసమాంబ. 1904 డిసెంబరు సంచికతో సావిత్రి కి ఒక సంవత్సరం పూర్తి అయిన సందర్భంగా 'సావిత్రి చదువరులగు సోదరీసోదరు'లను ఎంతో ఆనందంతో సంతోధిస్తూ, ఈ సంవత్సర కాలంలో సావిత్రి కి ఎన్నో విధాలుగా సహాయం చేసి ప్రోత్సహించిన వారిని పేరు పేరునా తలచుకొని ధన్యవాదాలిస్తున్నా, ఈ సంవత్సర కాలంలో సావిత్రి ఎంతగా అభివృద్ధి చెందిందో వివరిస్తూ; వివర వీరేశలింగంతో జరిగిన గొడవను దీర్ఘంగా ప్రస్తావించారు. సావిత్రి కి రాస్తున్న రచయితలూ, రచయిత్రులకూ, చదువరులకూ ఈ విషయం గూర్చి 'హెచ్చరిక' చేశారు. 'దానిని గూడ సావధానముగా' చిత్తగించడని కోరారు. ప్రత్యేకంగా స్త్రీలను సంతోధిస్తూ, పురుషులు నాటి 'స్త్రీ విద్యాంకురము' క్రమక్రమంగా అభివృద్ధి చెంది, స్త్రీలు పత్రికల్లో రచనలు చేయడం చూసి 'నాగరికతాగ్రగణ్యులగు వారు' సంతోషించి, ప్రోత్సహిస్తారనే 'ధైర్యముతో' స్త్రీలు యిలాంటి పనులు చేయడానికి సాహసిస్తున్నారనీ, కానీ వాస్తవంగా చూస్తే స్త్రీల విద్యాభివృద్ధికున్న కష్టాలు యింకా తొలగిపోనే లేదనీ చెప్పారు. కష్ట సమయంలోనే ఎవరికైనా మన చుట్టూ వున్న వాళ్ళలో ఎవరెలాంటివారో బాగా అర్థమౌతుందనీ, కందుకూరి వీరేశలింగం, రాయసం వెంకటశివుడు లాంటి వాళ్ళను చూశాక, ఎవరైతే స్త్రీ విద్యాభిమానులని భావింపబడుతూ వచ్చారో, వాస్తవంలో వాళ్ళు అలా లేరనీ; ఎవరైతే స్త్రీ విద్యకు వ్యతిరేకమని భావిస్తున్నారో వాళ్ళే అసలు సినలు స్త్రీ విద్యాభిమానులనే 'ప్రపంచ చిత్రము' తనకు తెలిసివచ్చిందనీ తెలిపారు. దేశాభిమానం కల ఒక 'సోదరీమణి' (మన్యం వెంకట సుబ్బామ్యు) "సతీధర్మ ప్రకాశిక" అనే వ్యాసాన్ని పంపితే తాను సావిత్రి లో ప్రచురించాననీ, 'స్త్రీ విద్యాభిమాన మాననీయులనిపించుకొన్న' రాయసం వెంకటశివుడి సంపాదకత్వంలో వెలువడుతున్న తెలుగు జనానా లో 'సతీధర్మ ప్రకాశిక'పై 'న్యాయదూరమగు' విమర్శ ఒకటి 1904 అక్టోబరు సంచికలో ప్రచురించబడిందనీ, ఆ విమర్శ సుబ్బామ్యుగారి వ్యాసంలోని లోపాలను చూపెట్టలేకపోయిందనీ, అది 'విషయ విమర్శనమునకు దక్కువగను, నాక్షేపణకలాపమెక్కువగను గలదైయున్నది' అనీ అన్నారు. 'ఏమి చెప్పము. వీరి స్త్రీ విద్యాభిమానము యొక్క యునికి యిది' అంటూ వాళ్ళకు స్త్రీ విద్యాభిమానమే లేదని ఈసడించారు. పాండిత్యం కనబరచిన ఒక స్త్రీని 'శాస్త్రి' అని పరిహాసించి, ఆ వ్యాసం సుబ్బామ్యుగారు రాయనేలేదని నిందలు వేయడమే కాకుండా, యింకొన్ని 'దురాక్షేపణములు' చేసిన రచనను తన పత్రికలో ప్రకటించడం చూస్తే రాయసం వెంకటశివుడికి వుందని యింతదాకా భావించిన స్త్రీ విద్యాభిమానం అస్సలు లేదన్న విషయం స్పష్టమౌతోందన్నారు. స్త్రీ విద్య విషయంలో సంస్కర్తలకన్నా సనాతనులే మెరుగైనవారని ప్రకటిస్తూ, సంస్కర్తలను ఈ క్రింది విధంగా దూషించారు లక్ష్మీ నరసమాంబ. 'దుష్టములగు చీడ'పురుగులైన సంస్కర్తల నిందలకు భయపడకుండా, తమకు మంచివని తోచిన వాటిని రాస్తూనే వుండడని స్త్రీలకు బోధించారు. ఉత్సాహవంతుల్ని చేశారు. ఆమె మాటల్లో:

ఇట్టివారి ప్రజ్ఞలు బయలుపడక ముందు, స్త్రీ విద్యాభిమానము లేనివారుగా నెన్నబడుచున్న వారిప్పుడు కలవారేయని యూహింపవలసి వచ్చినది. ఎలన? అట్టివారు “స్త్రీలకు జడువేల?” అని తమలో దామసుకొనుచు దమదారిని దాముందురే కాని స్త్రీ విద్యాభివృద్ధిని మొదలంటం బాడుజేయుటకు వీరివలె బూనికతో బనిచేయుచున్నట్లుగపడదు. కావున “పెద్దమ్మా! నాకేమి యుపకారము చేతువే?” యనగా “నీకెదురుగా రాకుండుటయే నీకుపకార” మన్నట్లుగా నెట్టివారైననేమి యొకరికి హానిసేయని వానిని గూర్చి మనము సంతసింపవలసినదే కదా! కేవల మసూయాభావముచేనైననేమి నిజానిజంబులు దెలిసికొనజాలక తమ బుద్ధి సంభ్రమముచేనైననేమి యట్టి యపవాదములక బ్రకటింప సాహించిన పై బుద్ధివంతుల వంటివారి కుత్సిత వ్యూహములకు జంకి “అయ్యో! మన వ్రాతలక బ్రకటించుకొనియు మన సోదరీమణులు వ్రాసిన వ్రాతల యందు విశ్వాసముంచెయు నిట్టి యపవాదములకెట్లు లోనగుటకు సాహసింపుదుము” అని యెంచి మీమీ విధుల నెఱవేర్చుకొనుటలో వెనుకంజ వేయవలసిన యవసరము లేదు. నిజమగు స్త్రీ విద్యాభిమానులు స్త్రీ విద్యావల్లికకు బట్టుచుండు నిట్టి దుష్టములగు చీడలను దీసివేయుచుండుటకెట్లును ప్రయత్నింపక మానరు. కావున నావిషయములో నిర్భయము కలిగి మీమీ బుద్ధులకు బొడగట్టుచుండు సద్గర్భములను మీమీ విద్యావిశేషంబులను సోదరీ లోకంబునకుపదేసించుట యందును సోదరీమణులు దెల్పువానిని గ్రహించుచుండుట యందును నిర్మలోత్సాహము కలవారలై మన విద్యాలత మారాకువేయునట్లు పనిసేయ మిమ్ములను ప్రార్థించుచున్నాము. ఇట్టి కష్టములకోర్చి పని చేసిననే గదా దాని ఫలంబులంది జన్మసాఫల్యము నొందగలవారమగుదుము.⁵⁶

ఈవిధంగా లక్ష్మీ నరసమాంబ ‘బాబయ్య’గారైన వీరేశలింగాన్ని తప్పుపట్టగా, ఇంకోవైపు మన్యం వెంకట సుబ్బామ్మ అతి తీవ్ర పదజాలంతో వీరేశలింగాన్ని దూషిస్తూ ‘ఒక ప్రకటనము-ఒక మనవి’ అనే శీర్షికతో ఒక సుదీర్ఘ వ్యాసాన్ని ప్రచురించారు.⁵⁷ వీరేశలింగం రచన కేవలం తనను అధిక్షేపించడం కోసమే ‘కుత్సితపు తలంపుతో’ చేసిన ‘తుచ్చ’మైన విమర్శగాని, అందులో ఏ మాత్రం న్యాయం లేదన్నారు. దుష్ట తలంపుతో చేసిన ఈ రచన పట్టుబట్టి తనని నిందించడానికీ, పరిహాసించడానికీ, అవమానించడానికీ చేసిందే తప్ప, అందులో పెద్దగా పస లేదని ఈసడించారు. తన పేరుతో వాస్తవంలో ఒక ‘బ్రహ్మిగాడు’ ‘సతీధర్మప్రకాశిక’ను ప్రకటించాడన్న వీరేశలింగం ‘ఆరోపణ’ను కొట్టివేశారు. ‘. . . యీసూతో నన్నప్రయశస్సులో ముంప వ్రాసిన నీచ వ్యాసము’ అయిన ‘సావిత్రి సత్యవతీ సంభాషణము’ లాంటి ‘యనుచితపు వ్రాతల’ పట్ల తన అందమెంతో ఎరక్కుండా దారిన పోయేవారిని ‘వృధాగా’ వెక్కిరించే కోతిని ‘కోతి చేష్టలు కదాయని’ ఉపేక్షించేటట్లుగా, రాజమార్గాన పోయేవారిని చూసి మొరిగే కుక్కను (“గ్రామ సింహము”) ‘కుక్క బుద్ధి కదాయని’ ఉపేక్షించేటట్లుగా ఉపేక్షించమని ‘నెచ్చెలులు కొందఱు’ తనకు సలహా యిచ్చారన్నారు. కానీ తాను మాత్రం వీరేశలింగం వ్రాత ‘స్త్రీలకందరకును గూడ’ అవమానపర్చేదిగా పరిగణించినందువల్ల సమాధానం రాస్తున్నానని తెలిపారు. వీరేశలింగంలాంటి స్త్రీ జనోద్ధారకులను నమ్ముకుంటే స్త్రీల పరిస్థితి ‘కుక్కతోక పట్టుకొని గోదావరి ఈదడం’లా తయారౌతుందనీ, ‘జనులు వేశాకోళము చేసినను, బంధువులు నిందించినను, మీరేమో తమకు సహాయమొనర్తురను వుట్టెదాశతో సతీ తిలకములు పలువురు జంకు విడచి పత్రికలో వ్యాసములు వ్రాయ మొదలుపెట్టిరి. వెలుగు చేను మేసినట్లు, తల్లి పిల్లనుదివినట్లు, మిమ్ము నమ్ముకొనినవారినే నింద్యములైన యాక్షేపణములకు మొదలు పెట్టినారు. . . . మీ సావిత్రి సత్యవతీ సంభాషణము నాకొక్కతికే యవమానమును దెచ్చునదిగా లేదు. చదువుకొని మంచి వ్యాసములు వ్రాయు సామర్థ్యమును సంపాదించిన సుదతీమణులకందఱకును గూడ నవమానమును దెచ్చునదియై యున్నది. చూడుడు . . .’ అని వీరేశలింగాన్ని కోటు పట్టుకొని నిలదీసారు. ఆయనది ‘తెలివి తక్కువ వ్రాత’ అని కొట్టిపడేశారు. తన వ్యాస రచనా సామర్థ్యాన్నీ, పాండిత్యాన్నీ శంకించి, కించపరచిన వీరేశలింగాన్ని ఛాలెంజ్ చేస్తూ, తానెలాంటి పరీక్షకైనా సిద్ధమేనని బహిరంగంగా ప్రకటించారు. ‘ఇందులకు మీకంగీకారమైన యెడల పరీక్ష జరగవలసిన పద్ధతులు బుద్ధివంతులు నలుగురుచితమనువాని నేర్పరచుకొందము. ఆపైన పరీక్ష కావచ్చును’ అంటూ ఎప్పుడైనా, ఎక్కడైనా, బస్టిమే సవాల అన్నారు.⁵⁸

అయితే వీరేశలింగాన్ని సవాల చెయ్యడం దగ్గరే మన్యం సుబ్బామ్మగారు ఆగిపోలేదు. ‘విదుషీమణులగు సోదరీమణుల’ను సంబోధిస్తూ, తాను ‘సతీధర్మ ప్రకాశిక’ అనే వ్యాసాన్ని సావిత్రి లో ప్రచురించాననీ, దాన్ని వారు చూసే ఉంటారనీ, అందులో తానెవరినీ దూషించలేదనీ; ఒకవేళ తన వ్యాసాన్ని ఎవరైనా చూడకుండా ఉంటే, ఒకసారి ‘చిత్రగంపుడ’నీ వినవ్రుంగా విన్నవించుకున్నారు. తన వ్యాసంపై ‘సావిత్రి సత్యవతీ సంభాషణము’ అనే ‘విమర్శనము’, తెలుగు జనానా పత్రికలో ప్రచురితమైందనీ, ‘అది నాకే గాక జదువుకొనిన స్త్రీలకందఱికిని నవమానము తెచ్చిపెట్టునదిగా’ ఉందనీ, మీరంతా వాటిని చదివి ఏది ఉచితమో, ఏది అనుచితమో, వీరేశలింగం పంతులుగారు అలాంటి నీచపు రాతల్ని రాయడం ఎంతవరకు సబబో ‘నిష్పాక్షిక బుద్ధితో’ నిర్ణయించడనీ కోరారు. అంతేగాక, ‘ఉపేక్ష చేయకుడు, ఈ

వేళ నన్ను నిందించినవారు రేపు మిమ్ము నిందింపకలరు. పక్షపాతము వహింపకుండు. అనవసరమని తలంపకుండు. ఇది స్త్రీ జాతిని గూర్చిన విషయముగాఁ బ్రాచీన ప్రతిస్పందించమని హెచ్చరించారు. వేగిరపర్వారు. జండర్ ఐడెంటిటీని బలంగా ప్రయోగించారు.⁵⁹

పులుగుర్త లక్ష్మీ నరసమాంబ, మన్యం వేంకట సుబ్బమ్మల వ్రాతల్ని 'యపాత్రపు వ్రాతలు' అనీ, 'అవివేకుల దూషణములకు బదులు వ్రాయుట యుచితము' కాదనీ భావించిన వీరేశలింగం ఉపేక్షించి కొంతకాలం ఊరుకున్నారు. అయితే, ఈ 'ఉపేక్ష'ను ఆయన 'అసమర్థత'గా పరిగణించిన 'దురభిమానులయిన ప్రతికక్షులు' ఆర్యమతబోధిని 1905 (?) ఏప్రిల్ సంచికలో "మన్యము వేంకట సుబ్బమ్మగారిచ్చిన ప్రత్యుత్తరమునకును వేసిన పందెమునకును మారు బలుకకజాలక పంతులవారును తదనుచరులును గతించినదానికి చింతిల్లును నూతుకుండి" రని వెలుకారం చేశారు. ఈ అవహేళనను భరించలేకపోయిన వీరేశలింగం తెలుగు జనానా పత్రిక 1905 ఏప్రిల్-మే సంచికలో 'జనానా పత్రిక-సావిత్రి' అనే వ్యాసాన్ని ప్రచురించారు.⁶⁰ మన్యం వేంకట సుబ్బమ్మ 'పేరుపెట్టి' ప్రకటించిన వ్యాసంలో 'గేవల దూషణోక్తులును దోషారోపణములును తప్ప నుత్తరమీయకదగిన సారాంశమందేదియు లేద'నీ, 'అ తుచ్చపు వ్రాతలన్నియు వీధి నాటకముల యందు వేషము మార్చి వేటు-వేటు పేరులు పెట్టుకొని వచ్చే యేకపరిహాసకునిచే వినిపించబడు కథలవలెనే పాపభీతి లేక యసత్యములకును దూషణములకును దోషారోపణములకును బిరుదందె వేసికొన్న కాకినాడ పుర వాస్తవ్యుడగు నొక్క పుణ్యపురుషుని చేతనే వ్రాయబడినవనియు, వేంకట సుబ్బమ్మగారు తమ పేరు వేయుటకంగీకరించుట తప్ప వేటు దోషమెఱుగరనియు' తాను 'నిశ్చయముగా' చెప్పగలననీ ఖండితంగా ప్రకటించారు. 'మాటుపేరు పెట్టుకొన్న యా ఘనుని' పేరు ప్రస్తావించి (తెలుగు జనానా) పత్రికను 'అపవిత్రం' చేయజాలనని ఈసడించారు. స్త్రీ విద్యాభిమాని అయిన తాను 'నిజముగా స్త్రీలు కవయిత్రులయై గ్రంథ రచన చేసినప్పుడు' ఎంతగానో సంతోషిస్తాననీ, కానీ తాము రాయని గ్రంథాలకు తమ పేర్లు పెట్టుకొని ఊరేగుతూ, ఇతరులను వంచిస్తే మాత్రం క్షమించేది లేదనీ గట్టిగా హెచ్చరించారు. మన్యం సుబ్బమ్మ పాండిత్యాన్ని చూసి సంతోషించాలని కుతూహలపడుతున్నాననీ, 'అమె తమ కనుకూలమయిన కాలమును స్థలమును దెలిపిన యెడల, నామె పాండిత్య ప్రకటన సమయమునందు మేముండి యామె కీర్తిని కొనియాడెదము. అమె తప్పక మా ప్రార్థనమునంగీకరించి తన ప్రతిజ్ఞను శీఘ్రకాలములోనే నెరవేర్చుకోవాలనీ కోరారు.⁶¹ తనను ఎన్నో విధాలుగా దూషించిన పులుగుర్త లక్ష్మీ నరసమాంబ వాదాలను చింతితోకొ కొట్టినట్లుగా కొడుతూ, స్త్రీల అభివృద్ధి కోసం తాను అనేక విధాలుగా పాటుపడనారంభించిన నాటికి పుట్టను గూడా పుట్టని నరసమాంబ; 'నిరుదీ సంవత్సరము క్రొత్త పత్రిక నారంభించి', అందులో పురుషుల రాతలకు స్త్రీల పేర్లు పెట్టి నిస్సంగంగా ప్రచురిస్తున్న నరసమాంబ; తనను నిందించడం చాలా విడ్డూరంగా ఉందన్నారు. అంతేకాక, 'సతీధర్మ ప్రకాశిక'ను వాస్తవంగా ఎవరు రాశారో ఆమె భర్త అయిన పులుగుర్త వెంకటరత్నం ద్వారా తెలుసుకున్న 'కాకినాడ వాస్తవ్యులగు కొందఱు పెద్ద మనుష్యులు' తనతో చెప్పారని ఖరాకండిగా ప్రకటించారు. 'ఇక శుష్కవాదములు మాని, మన్యము వేంకట సుబ్బమ్మగారిచే నొక సభ చేయించి, ఆ సభలో తగు మనుష్యుల సమ్మఖమున మేము కోరిన విషయమయి రెండు పుటల గ్రంథమును మా యెదుట వ్రాయునట్లేర్పాటు చేసి, సభాదినమును దెలిపినచో మేమక్కడకు వచ్చి చూచి యానందించి యామె సామర్థ్యమునప్పుడు వేయినోళ్ళ శ్లాఘించెదము' అని బల్లగుద్ది చెప్పి మన్యం సుబ్బమ్మ పాండిత్య పరీక్షార్థమై 'సాధ్యమయినంత శీఘ్రముగా' సభను జరపమని కోరారు.⁶²

అయితే, మన్యం వేంకట సుబ్బమ్మగారి పాండితీ ప్రకర్షా పరీక్ష జరిగిందో లేదో తెలియట్లేదు. సమకాలీన స్త్రీల పత్రికల్లో దీనికి సంబంధించిన ప్రస్తావన ఈ పరిశోధకుడికి దొరకలేదు. ఒక విధంగా చూస్తే, ఈ పరీక్ష జరగలేదనే అన్నిస్తోంది; ఎందుకంటే, ఒకవేళ ఈ పరీక్ష జరిగే ఉంటే, సమకాలీన పత్రికలు దీన్ని విశేష ప్రాధాన్యతతో ప్రచురించి ఉండేవి. అనేక చిన్న-చిన్న విషయాలను కూడా తన స్వీయ చరిత్రము లో ప్రస్తావించిన వీరేశలింగం పంతులుగారు కూడా మారుపేరుతో రాసిన 'యా ఘనుని' గూర్చి, ఇంత గడబిడ జరిగాక కూడా, చెప్పకపోవడం నిజంగానే పెద్ద ఆశ్చర్యం.

'స్త్రీల పేరులు పెట్టి పత్రికలకు వ్రాయుచున్న పురుషులననేకులను మేమెఱుగదుము' అని ప్రగాఢ విశ్వాసంతో ప్రకటించిన వీరేశలింగం,⁶³ వాళ్ళ పేర్లిచ్చి ఉంటే ఎంతో బాగుండేది. వీరేశలింగం వాదన కొంత వరకు సరైనదే. ఎందుకంటే, స్త్రీల పేరుతో రాస్తే, ముఖ్యంగా స్త్రీల పత్రికల్లో, తమ రచనలు తప్పక అచ్చవృత్తాయని చాలామంది పురుషులు భావించేవారు. కొంతమంది దీన్ని ఆచరణలో పెట్టారు కూడా.⁶⁴ కానీ వ్యవహారం మొత్తం గమనిస్తే, "స్త్రీలకింత పాండిత్యం ఎక్కడి నుండి వస్తుంది? బహుశా ఏ బ్రహ్మిగాడ్ రాసి ఉండవచ్చు" అన్న బ్రాహ్మణ పురుషాధిపత్యపు అనుమానపురుగు వీరేశలింగం మనుసులో ఏ మూలనో దాగి ఉందన్నట్లు మనకనిపిస్తుంది. ఈ విషయాన్ని రూఢిపర్చే ఉదాహరణలు కొన్ని.

ఇరవయ్యవ శతాబ్దారంభం నుంచే స్త్రీలు 'సొంతంగా' ఆలోచించడం మొదలుపెట్టి, మహిళా సంఘాలూ, స్త్రీల పత్రికలూ స్థాపించినారంభించారన్న ముఖ్య విషయాన్ని ముందే చూశాం. హిందూ సుందరి, సావిత్రి పత్రికలకు స్త్రీలే సంపాదకురాండ్రు. స్త్రీల రచనలకే ఇవి మొదటి ప్రాధాన్యమిచ్చేవి. పురుషులను దూషించిన వ్యాసాలను ప్రారంభమయ్యా కాకముందే ప్రచురించినారంభించాయీ పత్రికలు. దీనిపట్ల వీరేశలింగం మండిపడ్డారు కూడా!⁶⁵ అంతేకాకుండా, స్త్రీలు ఇంకా తగినంతగా విద్యాధికురాళ్ళు కాలేదనీ, వారికి పురుషుల సహాయం అవసరమనీ (పత్రికలు మొదలైనవి నడపడంలో) వీరేశలింగం బలంగా విశ్వసించారు. ఆయన మాటల్లోనే: 'ఈ దేశమునందలి స్త్రీలెవ్వరో యొకానొకరు దక్క నింకను స్వతంత్రముగా పత్రికను నడుపునంతటి సమర్థురాండ్రు గాలేదు. పత్రికలను జక్కగా నడుపుట కొక్క భాషా పాండిత్యము చాలదు; వివిధ విషయములు దెలిసి యుండవలెను. దేశభాషలయందుపయుక్తములయిన గ్రంథములింకను దగినన్ని రచియింపబడి యుండలేదు. కాబట్టి యొక్క దేశభాషా పరిచయము మాత్రమే కాక యిప్పటి రాజకీయ భాషాజ్ఞానము శిక్షణగీఘ్రి కూడ గొంత యుండినం గాని పత్రిక నుపయుక్తాంశములుండునట్లు సమర్థతతో నిర్వహించుట సాధ్యము కాదు. స్త్రీలకట్టి శక్తి వచ్చు వఱకును విద్యాధికులయిన పురుషుల సహాయమువశ్యకముగా గావలెను'.⁶⁶ ఈ విషయాన్ని తెలుగు జనానా సంపాదకులైన రాయసం వెంకట శివుడు కూడా ధృవీకరించారు. స్త్రీల సంపాదకత్వంలో వెలువడ్డ హిందూ సుందరి, సావిత్రి పత్రికలు ప్రారంభమయ్యాక, తన తెలుగు జనానా ను కొనసాగించాలా, వద్దా అనే విషయమై రాయసం వారికి 'తీవ్రమైన సందేహాలు' కలిగాయి. ఈ విషయాన్ని వీరేశలింగంతో ప్రస్తావించగా, ఆయన 'స్త్రీల పత్రికలు' (స్త్రీలే నడిపినవి) ప్రారంభమైనప్పటికీ, పురుషుల ఆధ్వర్యంలో నడిచే స్త్రీల పత్రికలు తప్పక అవసరమనీ, కాబట్టి సంకోచించకుండా, సందేహించకుండా ముందుకు సాగిపోమనీ సలహా ఇచ్చారు.⁶⁷ అంటే, తమ అభివృద్ధి కోసం స్త్రీలే పనిచేయడం మొదలుపెట్టినప్పటికీ, పురుష ప్రయత్నాలు తమ ప్రాసంగితను కోల్పోవనేది వీరేశలింగం దృఢ విశ్వాసం.

ముఖ్యంగా గమనించాల్సిన విషయమేమిటంటే "స్త్రీలకు పురుషుల సహకారం అవసరం" అన్న అవగాహన సంస్కర్తలైన పురుషులతో పాటు స్త్రీలకూ ఉండింది. స్త్రీల అభివృద్ధి కోసం పురుషులు అనేక విధాలుగా తోడ్పడుతున్నా, స్త్రీల నిర్లక్ష్యం వల్లనే వారు వెనుకబడుతున్నారనీ, అలా తమ 'స్వ విషయమున' ఉపేక్ష వహిస్తున్న స్త్రీలను పురుషులెంతవరకు ప్రోత్సాహపరచగలరనీ నిష్కారంగా పలికారు తొలితరం స్త్రీవాది అయిన భండారు అచ్చమాంబ.⁶⁸

అయితే, పులుగుర్త లక్ష్మీ నరసమాంబ లాంటి ఛాందసవాద స్త్రీలకు మాత్రం కందుకూరి వీరేశలింగం పంతులు వంటి సంఘ సంస్కర్తలు తమ ఛాందసత్వ కార్యచరణకు పెద్ద అడ్డంకిగా కనబడ్డారు. అందుకే వాళ్ళు సంఘ సంస్కర్తలపై తీవ్రంగా విరుచుకుపడ్డారు. తమ మీద సంస్కర్తలు చేసిన విమర్శల్ని "స్త్రీ దూషణ"గా చిత్రీకరించి, స్త్రీలందర్నీ తమ వైపుకు లాగాలని నిప్పుల ప్రయత్నం చేశారు. మొత్తం మీద పులుగుర్త లక్ష్మీ నరసమాంబ లాంటి ఛాందసవాద స్త్రీలు ఆకాశం మీద ఉమ్మే ప్రయత్నం చేశారు; అలాంటివారిని ఇప్పటికీ ఎదుర్కోవాల్సిన పరిస్థితులే దాపురించి వుండడం మహా విషాదం.

ఏది ఏమైనప్పటికీ, ఈ వేదనాభరిత వాదనలో వీరేశలింగంలాంటి పెద్దమనిషినే ఇరికించి, భీకరంగా ఢీకొట్టి, సాహసంతో నిలబడ్డ లక్ష్మీనరసమాంబ ఘనురాలే! వివాదాలను లేపడం, కొనసాగించడం, ప్రోత్సహించడం, వీరేశలింగం లాంటి సంఘ సంస్కార గజాలతో తలపడ్డం - అందునా గత శతాబ్ది ప్రారంభంలోనే - చూస్తే నరసమాంబ ఛాందసత్వ సామర్థ్యం ఏంటో మనకిట్టే అర్థమైపోతుంది.

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ప్రత్యేకంగా పేర్కొనాల్సిన సంగతేమిటంటే, ఒకవైపు పెద్ద విద్వాంసులైనప్పటికీ, బొత్తిగా ఛాందసులైన పులుగుర్త లక్ష్మీ నరసమాంబ లాంటి స్త్రీలు వితంతు పునర్వివాహాల్ని తీవ్రంగా వ్యతిరేకిస్తుండగా, యింకోవైపు అనేకమంది యవ్వనవంతులైన వితంతువులు పునర్వివాహాల కోసం తహతహలాడేవారు. ఇలాంటివారు అనేక కష్టాలకోర్చి వీరేశలింగం దగ్గరికి చేరేవారు. కొంతమంది తమకు పునర్వివాహాలు యేర్పాటు చేయమని వీరేశలింగం గారికి ఉత్తరాలు రాసేవారు. బాల వితంతువుల్లో పునర్వివాహేచ్ఛ ఎంత బలంగా ఉండేదంటే సరైన ప్రయాణ సౌకర్యాలే లేని ఆ కాలంలో సీతమ్మ అనే బాల వితంతువు గంజాం జిల్లాలోని అసికా నుండి (ప్రస్తుతం ఒడిశాలో ఉంది) కొన్ని వందల మైళ్ళకు పైగా అనేక ప్రయాణలకోర్చి ప్రయాణం చేసి రాజమండ్రి చేరారు. ఆమె వివాహం 1893 జూన్ 28న శ్రీ ఆదిపూడి సోమనాథరావుగారితో జరిగింది. ఇది వీరేశలింగం, ఆయన సహచరులూ, అనుచరులూ జరిపించిన ఇరవయ్యవ బాల వితంతు

పునర్వివాహం. అలాగే పెద్దాపురానికి చెందిన సీతమ్మ (ఈమె పునర్వివాహం తాడూరి రామారావుగారితో 1882 అక్టోబరు 22న జరిగింది), కాకినాడకు చెందిన శేషమ్మ (ఈమె వివాహం పులపర్తి శేషయ్యగారితో 1883 జనవరి 3న జరిగింది) మొదలైన ఎంతోమంది వితంతువులు తమ కుటుంబాల్లోని పెద్దల్ని ఎదిరించి తమ పునర్వివాహాచ్ఛను నెరవేర్చుకున్నారు.⁶⁹ కొంతమంది వితంతువుల తండ్రులు, తల్లులు, అమ్మమ్మలు కూడా తమ కుమార్తెల / మనుమరాళ్ళ పునర్వివాహాలను యేర్పాటు చేయమని వీరేశలింగాన్ని వేడుకొనేవారు. ఉమ్మెత్తల వెంకటపతిరావు అనే అతను తన 16 సంవత్సరాల కుమార్తె అయిన శనగవరపు లక్ష్మీబాయిమ్మకు పునర్వివాహం చేయించమని 1882 జూన్ 24న వీరేశలింగానికి ఉత్తరం రాశారు.⁷⁰ ఎలాగైనా సరే తన కుమార్తెకు పునర్వివాహం చేయించాలని కృతనిశ్చయురాలైన ఓ తల్లి, 12 సంవత్సరాల తన కుమార్తెను వీరేశలింగం దగ్గరికి తీసుకొని వచ్చి, తన భర్త తనని అక్కడికి పంపించాడని అబద్ధం చెప్పి మరీ పెండ్లి చేయించింది. వీరేశలింగం చేయించిన ఈ రెండవ బాల వితంతు వివాహం 1881 డిసెంబరు 15న జరిగింది. వాస్తవమేంటంటే బిడ్డ పునర్వివాహం కోసం వీరేశలింగం దగ్గరికి ఆమెను ఆమె భర్త పంపలేదు. తన చొరవతోనే ఆమె ఈ పని చేయించింది.⁷¹ అలాగే స్వయంగా వితంతువై, వైశ్య కులానికి చెందిన ఓ తల్లి 10 సంవత్సరాల తన కుమార్తెయైన రామలక్ష్మమ్మను పునర్వివాహార్థం వీరేశలింగం దగ్గరికి తీసుకుపోయింది. ఆ బాలిక వివాహం బోడా శ్రీరాములుగారితో 1883 ఏప్రిల్ 11న జరిగింది.⁷² ఈవిధంగా, ఎంతోమంది వితంతువులూ, వారి తల్లిదండ్రులూ, అవ్వాతాతలూ ఛాందస సమాజానికి ఏమాత్రం జంకకుండా, వితంతు పునర్వివాహాలకై ముందుకొచ్చి, వీరేశలింగం ఉద్యమానికి ఎనలేని దోహదం చేశారు.⁷³ వీరేశలింగం-రాజ్యలక్ష్మమ్మ దంపతులు నల్లమల కొండల్లా వారికి అండగా నిలబడ్డారు. ప్రేమతో ఆదరించి, ధైర్యం సూరిపోసి, మానసిక స్థైర్యాన్నిచ్చారు. ఒక కొత్త జీవితాన్ని ప్రసాదించారు. దుఃఖమయ జీవితాల్లోకి ఆనంద కిరణాలు ప్రవహింపజేశారు. అందుకే వారు ఆది దంపతుల్లా ఎందరో నిర్భాగ్యులకు ఆరాధనీయులయ్యారు; ప్రాతఃస్మరణీయులుగా వెలుగొందారు.

VII

అయితే, పైన మనం చూసినట్లుగా ఒకవైపు చాలామంది బాల వితంతువులు పునర్వివాహాలకై ఉవ్విళ్ళూరుతుండగా, యింకోవైపు కొంతమంది “ఐచ్చికం”గానే వితంతువులుగా ఉండిపోవాలనుకొనేవారు. వారిలో మాడభూషి చూడమ్మ, బత్తుల కామాక్షమ్మ, దువ్వురి సుబ్బమ్మలు అత్యంత ముఖ్యమైనవారు. మాడభూషి చూడమ్మ తన భర్త మాడభూషి నరసింహాచార్యులు చనిపోగా, పదహారు సంవత్సరాల వయస్సులోనే వితంతువైనారు. కుటుంబ సభ్యులు పునర్వివాహం చేసుకోమని ప్రోత్సహించినప్పటికీ, ‘స్వచ్ఛమైన’ జీవితాన్ని గడపాలనుకొన్న చూడమ్మ, జీవితాంతం వితంతువుగానే మిగిలి ఉండాలని నిర్ణయించుకున్నారు. భర్త మరణించిన సంవత్సరం తర్వాత, తన సోదరుల విద్య కోసం కాకినాడకు మారిన మాడభూషి చూడమ్మకు అక్కడ నివసిస్తుండిన బాలాంత్రపు శేషమ్మతో పరిచయమై, అది గాఢమైన మైత్రీ బంధానికి దారితీసింది. ఈ మైత్రీ వలసాంద్రలో మహిళోద్యమ నిర్మాణానికి బాగా దోహదం చేసింది. కాకినాడలోని ‘శ్రీ విద్యార్థినీ సమాజము’ను పునరుద్ధరించిన మహిళా మేధో నాయకురాలల్లో మాడభూషి చూడమ్మ కూడా ఒకరనే విషయం ప్రత్యేకంగా పేర్కొనదగ్గది. స్త్రీల పత్రిక అయిన హిందూ సుందరి ‘విద్యార్థినీ సమాజ’ యాజమాన్యం క్రిందికి వచ్చినపుడు, సుమారు దశాబ్దానికి పైగా మాడభూషి చూడమ్మ దానికి సంపాదకురాలుగా వ్యవహరించారు. ఈ విధంగా, వితంతువుగా జీవితం గడపడానికి ఐచ్చికంగా నిర్ణయించుకొని, వలసాంద్రలో మహిళోద్యమ పురోభివృద్ధికి ఎనలేని సేవలందించిన మాడభూషి చూడమ్మ 1938 ఫిబ్రవరి 14న పరమపదించారు.⁷⁴

1886వ సంవత్సరంలో రాజమండ్రిలో జన్మించిన బత్తుల కామాక్షమ్మ, 13 సంవత్సరాల వయస్సులో వితంతువై జీవితాంతం వితంతువుగానే మిగిలి వుండాలని కంకణబద్ధులయ్యారు. అందుకే, ఎంతోమంది ఆమె దృష్టిని పునర్వివాహం వైపు మళ్ళించాలని ప్రయత్నించినప్పటికీ, ఆమె వాటిని నొసటి వ్రతిఘటించారు. ఒకసారి వీరేశలింగం పంతులు శిష్యురాలైన కొటికలపూడి సీతమ్మ, కామాక్షమ్మ దగ్గరికెళ్ళి, ఆమెను వీరేశలింగానికి పరిచయం చేస్తానని చెప్పడంతో కామాక్షమ్మ మరింత అప్రమత్తులయ్యారు. సమాజసేవకే తన జీవితాన్ని అంకితం చేసిన కామాక్షమ్మ, నాళం రామలింగయ్యగారితో కలిసి 1920లో ‘వైశ్యసేవా సదనం’ అనే సంస్థను నెలకొల్పారు. ఈ సంస్థ తర్వాత కాలంలో, అంటే 1931లో, ‘ఆంధ్ర యువతీ సంస్కృత కళాశాల’గా అభివృద్ధి చెందింది. కామాక్షమ్మ చాలా కాలంపాటు దీనికి ప్రిన్సిపల్ గా వ్యవహరించారు. అంతేకాకుండా, సమాజం కోసమే జీవితాన్ని అంకితం చేసిన ఆమెకు అనేక పదవులూ వరించాయి. సమకాలీన మహిళోద్యమంలో చురుకైన పాత్ర పోషించిన బత్తుల కామాక్షమ్మ, 1924లో గుంటూరులో జరిగిన ‘ఆర్య వైశ్య

మహిళా సభ'కు అధ్యక్షత వహించారు. 'అఖిల భారత మహిళా సభ' (ఆల్ ఇండియా విమెన్స్ కాన్ఫరెన్స్) ఆంధ్ర రాష్ట్ర శాఖ అయిన 'ఆంధ్రరాష్ట్ర మహిళా మహాసభ' కార్యనిర్వాహక వర్గంలో ఆమె ప్రారంభం నుండి సభ్యురాలుగా ఉన్నారు. 1936లో భద్రాచలంలో జరిగిన 'ఆంధ్రరాష్ట్ర మహిళా మహాసభ' వార్షిక సమావేశాలకు అధ్యక్షత వహించారు. 1929లో పెద్దాపురంలో జరిగిన 'ఆర్య వైశ్య మహాసభ' ఆమెకు "సంఘ సేవా ధురీణ" అనే బిరుదుతో సత్కరించి, ఆమె సంఘ సేవా పరాయణత్వాన్ని వేనోళ్ళ కొనియాడింది. గృహలక్ష్మి పత్రికా స్థాపకుడూ, సంపాదకుడూ అయిన డాక్టర్ కె.యన్. కేసరి ఆమెకు "విద్యా ప్రదాయణి" అనే బిరుదాన్నివ్వడమే కాకుండా, 1941వ సంవత్సరంలో "గృహలక్ష్మి స్వర్ణకంకణం"తో సత్కరించారు.⁷⁵

వివాహమైన పదేండ్ల తర్వాత భర్తను పోగొట్టుకున్న దువ్వూరి సుబ్బమ్మ (1880-1964) కూడా జీవితాంతం వితంతువుగానే మిగిలి ఉండాలని నిర్ణయించుకున్నారు. భారత జాతీయోద్యమంలో ప్రముఖ పాత్ర పోషించిన సుబ్బమ్మ, జైలు జీవితాన్ని కూడా అనుభవించారు. స్వప్నమైన వితంతు రూపురేఖలతో జీవించిన దువ్వూరి సుబ్బమ్మ, వితంతువుల కోసం 'సనాతన స్త్రీ విద్యాలయం' అనే విద్యా సంస్థను 1924లో రాజమండ్రిలో స్థాపించారు. తన కాలంలో దువ్వూరి సుబ్బమ్మ ఎంతగా ప్రఖ్యాతిగాంచారంటే హిందీ స్త్రీల పత్రిక అయిన చాంద్ కూడా ఆమె సేవల్ని కొనియాడింది. స్వయంగా వితంతువుగా జీవించాలని నిర్ణయించుకున్న సుబ్బమ్మ, వితంతు పునర్వివాహాలను తీవ్రంగా వ్యతిరేకించారు. 1931 నవంబరు 21, 22 తేదీల్లో గుంటూరులో జరిగిన ఐదవ 'ఆంధ్ర రాష్ట్ర మహిళా మహాసభ'లో బాల వితంతు వివాహాలకు సంబంధించిన తీర్మానం చర్చకు వచ్చినప్పుడు, సుబ్బమ్మగారు వితంతు వివాహాల్ని తీవ్రంగా ఆక్షేపిస్తూ మాట్లాడారు. బాల వితంతువులకు వివాహాలు చేస్తే, తర్వాత వయసొచ్చిన వితంతువులు తమకు కూడా వివాహాలు కావాలని ముందుకొస్తారనీ, కాబట్టి వితంతు వివాహం మంచిదికాదనీ, అది దేశ 'పవిత్రత'కు 'భంగకరమ'నీ వాదించి, వితంతు పునర్వివాహ సమర్థకులకు చికాకు కలిగించారు.⁷⁶ ఈ విధంగా, కొంతమంది వితంతువులు పితృస్వామ్య వ్యవస్థ బలంగా కండిషన్ చేసిన భావజాలం కారణంగా "స్వచ్ఛందం"గానే వితంతువులుగా ఉండిపోవడానికి సిద్ధపడ్డారు.

ముగింపు:

చరిత్రకారులు సాధారణంగా సామాజిక మార్పుకు దోహదం చేసిన ఉద్యమాల పైనే ఎక్కువగా దృష్టి పెడుతున్నారు. ఇది ఆహ్వానించదగ్గ విషయమే అయినప్పటికీ, సామాజిక మార్పును అడ్డుకొనే ఛాందసవాద శక్తుల గూర్చి స్పష్టంగానూ, లోతుగానూ అవగాహన చేసుకుంటేనే గాని, అభ్యుదయ శక్తుల కార్యకలాపాలనూ, ఒక ప్రత్యేక చారిత్రక సందర్భంలో అవి సాధించిన లేక సాధించలేకపోయిన విజయాల్నీ పూర్తిగా అర్థం చేసుకొని అంచనా వేయలేము. ఛాందసత్వ కారుమేఘాలు సమాజాన్ని ఎంత దట్టంగా అలుముకొని వుండినాయో స్పష్టంగా, సమగ్రంగా తెలియడం వల్ల, స్త్రీ, పురుష సంఘ సంస్కరణల పట్టుదలూ, సామాజిక మార్పుపట్ల వారి అంకితభావమూ, క్షిప్రపరిస్థితుల్లో కొనసాగించిన వారి కార్యాచరణ మరింత ప్రశాశనానమౌతాయి. ఈ దృష్టితో చూసినపుడు అభివృద్ధి నిరోధకులను చాలా లోతుగా అధ్యయనం చేయాల్సిన అవసరం అవగతమౌతుంది. సంఘ సంస్కరణ అనేది సామాన్య విషయం కాదు. అది రాజకీయ పోరాటాలంత సులువైంది కాదు. సంఘ సంస్కరణ యొక్క అనివార్య పరిణామం సాంఘిక వెలి. సాంఘిక వెలి అనేది పులికన్నా భయంకరమైంది. మనుషుల్ని లోపల్నుంచి కుంగదీసి, మానసిక స్థైర్యాన్ని ఘోరంగా దెబ్బతీస్తుంది. అంటే, సంప్రదాయాల్ని ఎదుర్కోవడం వల్ల దాపురించే సామాజిక వెలివేత మనిషిని అన్ని రకాలుగా చంపేస్తుంది. అందుకే వీరేశలింగం, ఆయన సహచరులూ, అనుచరులూ అయిన స్త్రీలూ, పురుషులూ ఆ కాలంలో చేసిన సాంఘిక పోరాటం సామాన్యమైంది కాదు. వాళ్లు ఉధృతంగా ప్రవహించిన ఛాందసత్వపు యేటికి ధైర్యంగా ఎదురీది, ఘనమైన ఫలితాలు సాధించారు. స్త్రీలు అభివృద్ధి చెందాలని వీరేశలింగం, అతని సహచరులూ మనస్ఫూర్తిగా కోరుకున్నారు. ఆయన ఆలోచనల్లోనూ, కార్యాచరణలోనూ ఉదారవాద పితృస్వామ్య భావజాల పరిమితులున్నప్పటికీ, స్త్రీలు నిజంగానే అభివృద్ధి చెంది సమాజోన్నత్యానికీ, దేశాభివృద్ధికీ పాటుపడాలన్న బలమైన కోరిక వీరేశలింగాన్ని అనేక విషయాల్లో కఠినంగా వ్యవహరించేలా చేసింది. ఛాందసత్వం ఎక్కడ కనిపించినా - అది పురుషుల్లో అయినా, స్త్రీలలో అయినా - నిక్కచ్చిగా, నిర్భీతిగా, నిస్సంకోచంగా ఖండించారు. అందుకే, దుష్ట సామాజిక వ్యవస్థ బాధితులైన చాలామంది సమకాలీన మహిళలు ఆయన్ను ఆరాధించారు. 'సంస్కారి'గా భావించారు. ఆయన అడుగుజాడల్లో నడిచారు. అయితే పులగుర్ర లక్ష్మీ నరసమాంబ వంటి సంప్రదాయ స్త్రీలు సంఘ సంస్కరణ దీపాన్ని ఆర్పాలని గట్టిగా ప్రయత్నించినప్పటికీ, ఆ దీపం కొడిగట్టక ఇప్పటికీ వెలుగుల్ని విరజిమ్ముతోంది. ఒక్కొక్క లక్షణ రేఖా చిన్న-చిన్నగా, క్రమక్రమంగా తుడిపేయబడుతోంది.

10. పులుగుర్త లక్ష్మీ నరసమాంబ, 'శ్రీ కాకినాడ విద్యార్థినీ సంఘము యొక్క ప్రప్రథమ చర్య విషయ జ్ఞాపనము', సావిత్రి, మార్చి 1904, పు. 4-7.
11. పైదే., పు. 7.
12. 'శ్రీ విద్యార్థినీ సమాజము, కాకినాడ', సావిత్రి, మార్చి 1911, పు. 17-21.
13. పైదే., పు. 18-19.
14. 'స్త్రీ సనాతన ధర్మమండలి' 1906వ సంవత్సరంలో స్థాపించబడింది. వయోవృద్ధురాలైన ఏకా వెంకట రత్నమ్మ దీన్ని స్థాపించారు. ఆమె అధ్యక్షురాలు కాగా, ఇప్పగుంట వెంకమాంబ కార్యదర్శినిగా పని చేశారు. పత్రి శేషగిరమ్మ, గోవిందరాజు ఆదిలక్ష్మమ్మ, పోలూరి మాణిక్యంబ లు కార్యనిర్వాహక సభ్యులు. వివరాలకు చూడండి: 'స్త్రీ సనాతన ధర్మమండలి, అరండల్ పేట, గుంటూరు', హిందూ సుందరి, ఫిబ్రవరి-మార్చి 1910, పు. 41-43. చాలా సంవత్సరాలు మనగలిగిన ఈ సమాజం, 1930 అక్టోబరు 14, 15 తేదీల్లో రజతోత్సవం జరుపుకుంది. ఈ రజతోత్సవానికి ప్రముఖ మహిళా మేధావి కనుపర్తి వరలక్ష్మమ్మ అధ్యక్షత వహించారు. మరిన్ని వివరాలకు చూడండి: ౧. మీఘ్టువశీశీవ ద్విపంఠు, 'రాజాతీముఁఅఅన్వోప్రవ ఖీఠ్ఠిస్త్రీఠ్ఠిఅవ శీట ౧అఠ్ఠవఠీఠ్ఠశీఠ్ఠ, శీఠ. అఠ్ఠ., ఠాఠ. 140-141.
15. యావదాండ్ర స్త్రీల మొట్టమొదటి విశాల వేదిక అయిన 'ఆండ్ర మహిళా మహాసభ' పూర్తిగా తెలుగు స్త్రీల చొరవతో యేర్పాటైన సంస్థ. దీని మొదటి సమావేశం 1910 జూన్ 2న జరిగింది. పులుగుర్త లక్ష్మీ నరసమాంబ అధ్యక్షత వహించారు. ఖచ్చితమైన లెక్కలు తెలియనప్పటికీ, స్త్రీలు పెద్ద యెత్తున, మరీ ముఖ్యంగా ఆండ్రదేశంలోని అనేక ప్రాంతాల నుండి, ఈ సమావేశానికి హాజరైనట్లు, సమావేశం విజయవంతమైనట్లు ఆధారాల ద్వారా తెలుస్తోంది. 1910లో ప్రారంభమైనప్పట్నుంచి ఆండ్రలోని వివిధ పట్టణాల్లో ప్రతి సంవత్సరం 'ఆండ్ర మహిళా మహాసభ' వార్షిక సమావేశాలు జరుగుతూ వచ్చాయి. ఈ సమావేశాల్లో స్త్రీలకు సంబంధించిన అనేక రకాలైన సమస్యల్ని చర్చించేవారు. స్త్రీలలో జండర్ చైతన్యం పెంపొందించడంలో 'ఆండ్ర మహిళా మహాసభ' విశేషంగా కృషిచేసింది. వివరాలకు చూడండి: ౧. మీఘ్టువశీశీవ ద్విపంఠు, 'రాజాతీముఁఅఅన్వోప్రవ ఖీఠ్ఠిస్త్రీఠ్ఠిఅవ శీట ౧అఠ్ఠవఠీఠ్ఠశీఠ్ఠ, శీఠ. అఠ్ఠ., ఠాఠ. 151-155.
16. తెలుగు స్త్రీల సంపాదకత్వంలో వెలువడిన రెండవ స్త్రీల పత్రిక సావిత్రి. 1904వ సంవత్సరం జనవరి నెలలో ప్రారంభమైన సావిత్రి, మధ్యలో కొంతకాలం ఆగిపోయినప్పటికీ, 1917వ సంవత్సరం వరకూ కొనసాగినట్లు తెలుస్తోంది. శ్రీమతి పులుగుర్త లక్ష్మీ నరసమాంబ సంపాదకురాలు. ప్రచురణ స్థలం కాకినాడ. మాస పత్రిక అయిన సావిత్రి లో ప్రతి సంచికలో 35 నుంచి 40 పుటలుండేవి. సంవత్సర చందా ఒక రూపాయి కాగా, విడి ప్రతి వెల 2 పైసలు. 1920వ సంవత్సరానికి ముందు ప్రచురించబడిన మిగతా తెలుగు స్త్రీల పత్రికలతో పోలిస్తే, 1500 మంది చందాదారులతో అత్యధిక సర్క్యులేషన్ కలిగి వుండేది సావిత్రి. సమకాలీనంగా ప్రసిద్ధులైన చాలామంది స్త్రీలు యిందులో తమ రచనల్ని ప్రచురించారు. భండారు అచ్చమాంబ, బాలాంత్రపు శేషమ్మ, దామెర్ల సీతమ్మ, బుట్టా బుచ్చి బంగారమ్మ, గుండు అచ్చమాంబ, మన్యం వెంకట సుబ్బమ్మ, దామెర్ల సుందరమ్మ, కాంచనపల్లి కనకమ్మ, కళ్ళేపళ్ళె వెంకటరమణమ్మ మొదలైనవారు వీరిలో కొందరు మాత్రమే. సంపాదకురాలైన లక్ష్మీ నరసమాంబ రచనలనేకం యిందులో ప్రచురించబడ్డాయి. స్త్రీ విద్యను ప్రోత్సహించినప్పటికీ, వితంతు పునర్వివాహాల్ని తీవ్రంగా వ్యతిరేకించడం ద్వారా సంఘ సంస్కరణ అనే ఉద్దేశ ప్రవాహానికి వ్యతిరేకంగా ఈ దానికి ప్రయత్నించి, ఘోరంగా విఫలమైంది సావిత్రి. అయినప్పటికీ, స్త్రీల సంపాదకత్వంలో వెలువడిన రెండవ స్త్రీల పత్రిక కావడం వల్ల, తెలుగు మహిళా జర్నలిజం చరిత్రలో - కాస్తంత చీకటిదే అయినా - చిరస్మరణీయమైన స్థానం సంపాదించుకుంది సావిత్రి. వివరాలకు చూడండి: షేఖ్ మహబూబ్ బాషా, 'వలసాండ్రలో స్త్రీల పత్రికలు: సావిత్రి (1904-1917)', స్త్రీవాద పత్రిక భూమిక, సంపుటి. 17, సంచిక. 12, అక్టోబరు 2022, పు. 20-28.
17. 'ఆండ్ర మహిళా మహాసభ, కాకినాడ', సావిత్రి, మార్చి 1911, పు. 1-8.
18. పైదే., పు. 6-8.
19. వలసాండ్రలో మహిళోద్యమాన్ని నిర్మించిన ప్రముఖ మహిళా మేధో కార్యకర్తల్లో ఒకరైన వెంకట రమణమ్మ (1864-1935), 'శ్రీ విద్యార్థినీ సమాజానికి 1911 నుండి 1916 వరకు వరుసగా ఆరు సంవత్సరాలు అధ్యక్షురాలుగా పనిచేశారు. తెలుగు స్త్రీల సంపాదకత్వంలో వెలువడిన మొట్టమొదటి స్త్రీల పత్రిక అయిన హిందూ సుందరి ఆగిపోయినప్పుడు, దాన్ని పునరుద్ధరించడంలో ఈమె కూడా విశేషంగా తోడ్పడ్డారు. క్షేత్రస్థాయి కార్యకర్త కూడా అయిన వెంకట రమణమ్మ, 'ఆండ్ర మహిళా మహాసభ' వార్షిక సమావేశాల్ని నిర్వహించడంలో కూడా కృషి చేశారు. వీటన్నింటికీ మించి ఆమె ఆండ్రలక్ష్మి అనే స్త్రీల మాస పత్రికకు సంపాదకత్వం వహించారు. 1921-24 సంవత్సరాల మధ్య ప్రచురించబడిన ఆండ్రలక్ష్మి, ప్రస్తుతం ఒడిశా రాష్ట్రంలో వున్న గంజాం జిల్లాలోని బరంపురం నుండి వెలువడేది. మంచి రచయిత్రి కూడా అయిన కళ్ళేపళ్ళె వెంకటరమణమ్మ, ప్రత్యేకించి స్త్రీల సమస్యలపైన సమకాలీన పత్రికల్లో విస్తృతంగా ప్రచురించారు.

20. వలసాంధ్రలో మహిళోద్యమం విస్తరించడానికి గణనీయంగా కృషి చేసిన బుట్టా బుచ్చి బంగారమ్మ, మహిళా సంఘాల స్థాపన, నిర్వహణ, వ్యాపనాల్లో ప్రముఖ పాత్ర పోషించారు. సృష్టమైన ఆధారాలు లభిస్తున్నంతవరకూ, వలసాంధ్రలో మొట్టమొదటి మహిళా సంఘమైన 'అసికా స్త్రీ సమాజాన్ని ప్రస్తుతం ఒడిశా రాష్ట్రం గంజాం జిల్లాలోని అసికాలో 1902వ సంవత్సరం సెప్టెంబరు 18వ తేదీన బంగారమ్మ స్థాపించారు. అంతే కాకుండా, 1904వ సంవత్సరంలో 'భారతీ సమాజాన్ని (విశాఖపట్నం), రాయలసీమలోని కర్నూలులో 1910వ సంవత్సరం నవంబరు 9వ తేదీన 'హిందూ స్త్రీ విద్యాభివృద్ధి సమాజాన్ని స్థాపించారు. విశాఖపట్నం వాస్తవ్యులూ, పెన్షన్స్ డెప్యూటీ కలెక్టరు అయిన దివాన్ బహదూర్ బుద్ధవరపు నారాయణ మూర్తి పంతులు గారు బంగారమ్మ తండ్రి. వలసాంధ్రలోని వివిధ ప్రాంతాల్లో డిస్ట్రిక్ట్ మునసబుగా పనిచేసిన బుట్టా శేషగిరిరావు పంతులు బంగారమ్మ భర్త. సరైన పాఠశాల విద్యకు నోచుకోని బంగారమ్మ, ఇంటివారి సహకారంతోనూ, స్వయంకృషితోనూ ఇంగ్లీష్ భాష సహా వివిధ విషయాల్లో చక్కటి జ్ఞానాన్ని సాధించారు. ఉద్యోగరీత్యా తన భర్త ఏ ప్రాంతానికి బదిలీ అయితే ఆ ప్రాంతాలన్నింటోనూ ఆమె మహిళోద్యమ బీజాల్ని చల్లకుంటూ వెళ్ళారు. ఈ విధంగా సమకాలీన మహిళోద్యమ వ్యాప్తికి తోడ్పడ్డ బంగారమ్మ, 1912వ సంవత్సరం మే 23, 24 తేదీల్లో నిడదవోలులో జరిగిన మూడవ 'ఆంధ్ర మహిళా మహాసభ'కు అధ్యక్షత వహించారు. మహిళోద్యమం పట్ల ఆమెకు ఎంత తీవ్రమైన అంకితభావం వుండేదంటే, నిడదవోలు మహిళా సభ ప్రారంభానికి కేవలం ఒకే ఒక్కరోజు ముందు తన తల్లికి శస్త్రచికిత్స జరిగినప్పటికీ, యిచ్చిన మాట ప్రకారం అధ్యక్ష స్థానాన్ని లంకరించి సమావేశాన్ని దిగ్విజయంగా నడిపారు. ఆమె జీవిత విశేషాల కోసం చూడండి: బుట్టా శేషగిరిరావు, 'బుట్టా బుచ్చి బంగారమ్మ', హిందూ సుందరి, ఆగష్టు 1912, పు. 33-38. ఇంకా చూడండి: షేఖ్ మహబూబ్ బాషా, 'ఆంధ్రలో తొలి మహిళా సమాజం', వీక్షణం, సంపుటి. 11, సంచిక. 12, డిసెంబరు 2013, పు. 49-52; షేఖ్ మహబూబ్ బాషా, వలస రాయలసీమలో మహిళా చైతన్యం, వీక్షణం, హైదరాబాద్; చీమి = శీమిశ్రీ దీశీశీని జరివిజులు, 2021, పు. 18, 56-57.
21. దామెర్ల సీతమ్మ ప్రస్తుతం తమిళనాడులో వున్న రాయవేలూరులో జన్మించారు. వెంకట రమణమాంబ, అత్తోట రామయ్య పంతులుగార్లు ఆమె తల్లిదండ్రులు. తండ్రి బ్రిటిష్ ప్రభుత్వ అధికారి కావడం వల్ల, మద్రాస్ ప్రెసిడెన్సీలోని చిత్తూరు, మధురై మొదలైన పట్టణాల్లో పెరిగిన సీతమ్మకు తెలుగుతో పాటు తమిళమూ వచ్చేది. కన్నడంలో కూడా చెప్పుకోదగ్గ ప్రవేశం వుండేది. పాఠశాల విద్యకు నోచుకోకపోయినా, కుటుంబ సభ్యుల ప్రోత్సాహంతో, మరీ ముఖ్యంగా అతని సవతి అన్న అయిన అత్తోట లక్ష్మీ నరసింహముగారి తోడ్పాటుతో, చదవడం, రాయడం నేర్చుకున్నారు. భర్త అయిన దామెర్ల సదాశివరావు ఉద్యోగరీత్యా కొంతకాలం రాజమండ్రిలో నివసించారు. 1907వ సంవత్సరంలో భర్త చనిపోయాక, సవతి అన్న దగ్గరికి కాకినాడ వెళ్ళారు. సుమారు పాతిక సంవత్సరాల వయస్సులోనే వితంతువైన సీతమ్మ జీవితం, ఆమె పెద్ద కూతురైన సరస్వతీదేవి పెళ్ళైన కొన్ని నెలలకే వితంతువవడంతో తీరని దుఃఖంతో నిండిపోయింది. సవతి సోదరుడైన లక్ష్మీ నరసింహం ప్రోత్సాహంతో, వితంతువైన పెద్ద కూతురు సరస్వతీని పూనాలోని ప్రొఫెసర్ డి.కె. కార్వే శరణాలయంలో చేర్పించి, తాను కూడా ఆమెతో పాటు సుమారు ఒక సంవత్సరం కాలం పాటు ఆక్కడే గడిపారు. ఈ కాలంలో మరాఠీ భాషపై మంచి పట్టు సాధించారు. సంస్కరణ పక్షం వహించిన సవతి అన్నగారి ప్రభావం వల్ల సంఘ సంస్కరణలో విశేష శ్రద్ధ కనబరచిన దామెర్ల సీతమ్మ, మహిళోద్యమంలో ప్రత్యేకంగా కృషి చేశారు. సమకాలీన స్త్రీల పత్రికలైన తెలుగు జనానా, హిందూ సుందరి, సావిత్రి, వివేకవతి మొదలైన వాటిలో సీతమ్మ విస్తృతంగా ప్రచురించారు. ఉదాహరణకు చూడండి: 'వెలి భయము లేని సంస్కరణము', హిందూ సుందరి, సెప్టెంబరు 1904, పు. 238-239; 'పూనా విద్యాలయము', హిందూ సుందరి, మే 1910, పు. 1-6; 'కాకినాడ సమాచారము', హిందూ సుందరి, సంపుటి. 9, సంచిక. 3, ఆగష్టు 1911, పు. 21-25; 'స్త్రీ విద్య యెట్లున్నది? దానిసభివృద్ధి చేయుట యెట్లు?', వివేకవతి, ఏప్రిల్ 1912, పు. 197-200; 'వైవాహిక ధర్మములు', హిందూ సుందరి, జులై 1911, పు. 12-18; 'రాజమహేంద్రవరపు మిషన్ బాలికా పాఠశాల', సావిత్రి, మార్చి 1911, పు. 22-24. జీవితంలో ఎన్నో ఒడిదుడుకులు ఎదుర్కొన్నప్పటికీ నీరుగారిపోకుండా మహిళోద్యమానికి, తద్వారా సమాజాభివృద్ధికి గణనీయమైన సేవలందించిన దామెర్ల సీతమ్మ జీవిత విశేషాలకై చూడండి: అత్తోట వీర రాఘవరావు, 'కీ.కే. దామెర్ల సీతమ్మగారు', గృహలక్ష్మి, జనవరి 1935, పు. 812-818.
22. సమకాలీన మహిళోద్యమంలో ప్రముఖ పాత్ర పోషించిన బాలాంత్రపు శేషమ్మ, మహిళా సంఘాల నిర్మాణం, నిర్వహణల్లో ప్రముఖ పాత్ర పోషించారు. మహిళాభివృద్ధిని కాంక్షిస్తూ ఆమె చేసిన ఎన్నో రచనలు సమకాలీన స్త్రీల పత్రికల్లో ప్రచురించబడ్డాయి. ఉదాహరణకు చూడండి: 'తెలుగు దేశమందలి స్త్రీల విద్య', సావిత్రి, మార్చి 1904, పు. 10-12; 'స్త్రీ విద్యాభిమానులకొక విన్నవము', హిందూ సుందరి, జనవరి (?) 1903, పు. 25-27; 'రాజమండ్రి ప్రార్థన సమాజమున శ్రీమతి బాలాంత్రపు శేషమ్మ గారిచ్చిన యుపన్యాసము', హిందూ సుందరి, డిసెంబరు 1909, పు. 18-23; 'సప్తమ యాంధ్ర మహిళా మహాసభ', హిందూ సుందరి, మే 1916, పు. 2; '8 జనవరి 1910 సంగ్రామం కాకినాడ గరల్ సూళ్ళు బహుమతుల కాలమందు శ్రీమతి బాలాంత్రపు శేషమ్మ గారిచే జరుపబడిన ఉపన్యాసము', హిందూ సుందరి, ఫిబ్రవరి-మార్చి 1910, పు. 1-6.

23. భావరాజు మహాలక్ష్మమ్మ, కాశీభట్ల సూరమ్మ, ఉప్పలూరి సుందరమ్మ, చింతలపూడి సీతాదేవమ్మ, మన్యం వేంకట సుబ్బమ్మ మొదలైనవారు నరసమాంబ వర్గంలో ఉండేవారు. చూడండి: 'శ్రీ విద్యార్థినీ సమాజము', సావిత్రి, జూలై 1911, పు. 3-5.
24. పైదే.
25. 'శ్రీ విద్యార్థినీ సమాజము, కాకినాడ', హిందూ సుందరి, జూలై 1911, పు. 4-8.
26. ఆంధ్రపత్రిక ను 1908వ సంవత్సరం సెప్టెంబరు 9వ తేదీన కాశీనాథుని నాగేశ్వరరావు పంతులు ప్రారంభించారు. తొలుత వారపత్రిక అయిన ఆంధ్రపత్రిక, బొంబాయి నుండి వెలువడేది. తర్వాత దినపత్రికగా మారింది. 1914 ఏప్రిల్ ఒకటవ తేదీ నుంచి మద్రాసు నుండి ప్రచురించబడింది. బొంబాయిలో 'అమృతాంజనం' ద్వారా గడించిన లాభాలతో పత్రికను ప్రారంభించారు. వివరాలకు చూడండి: పొత్తూరి వెంకటేశ్వర రావు, ఆంధ్రజాతి అక్షర సంపద: తెలుగు పత్రికలు, ఆంధ్రప్రదేశ్ ప్రెస్ అకాడమీ, హైదరాబాద్, 2004, పు. 189-212. ఇంకా చూడండి: సి.వి. రాజగోపాల రావు, ఆంధ్రపత్రిక చరిత్ర, ఆంధ్రప్రదేశ్ ప్రెస్ అకాడమీ, హైదరాబాద్, 2004.
27. పులుగుర్త లక్ష్మీనరసమాంబ, 'ఆంధ్ర మహిళా మహాసభ', సావిత్రి, జూన్ 1911, పు. 3-4 నుంచి ఉటంకింపు.
28. పైదే. పు. 3-5.
29. ఆంధ్రపత్రికాధిపతి అయిన నాగేశ్వరరావు పంతుల్ని ఈ విధంగా ప్రశ్నించారు నరసమాంబ: 'మన సోదరుల పత్రికాండ్ర పత్రికయను పేరెట్లు చెల్లినో? ఆంధ్రదేశమునక బ్రకటించునదియా? ఆంధ్రులచేక బ్రకటింపబడునదియా? ఆంధ్ర భాషం బ్రకటింపక బడునదియా? ఆంధ్రుల కొఱకై ప్రకటింపబడునదియా? మొదటిది కాదు. ఇది మహారాష్ట్ర దేశమునక బ్రకటింపబడుచున్నది. రెండవది కాదు. . . . బ్రాహ్మణులుత్తర దేశమునుండి ఈ దేశమునకు వచ్చిన పరదేశులు. ఇచ్చట నివసించుచున్నారు కావున వీరి నాంధ్రులందురా? అట్లయినక బ్రస్తుత మింగ్లాండునందు నివసించు హిందువుల నాంగ్లేయులనియే పిలువవలసి వచ్చును. అట్లు పిలుచుట కలదా? అది లేనప్పుడిది యేలకలుకగును. కావున నుత్తరదేశము నుండి ఆంధ్రదేశమునకు వచ్చిన బ్రాహ్మణులలోక జేరిన ఆంధ్ర పత్రికాధిపతిగారు ఆంధ్రులు కారు. మూడవది కాదు. ఇందుక బ్రకటింపబడు భాషలోని పదములు మూడువంతులు సంస్కృతభాషామయములు. మిగిలిన వంతులోక గొన్ని తురుష్క పదములు, గొన్ని ఆంగ్లేయ పదములునైయున్నవి. నిక్కమైన యాంధ్రభాషా పదములు లెక్కకమిక్కిలి తక్కువ. నాలుగవది కాదు. వీరు వ్రాయు వ్యాసములు లోకము కొఱకై యున్నవి కాని ప్రత్యేకమాంధ్రుల కొఱకక గాదు. కావున దీనినాంధ్రపత్రిక యనుటకంటె "నాంగ్లేయ భాషా సంస్కార సంకలిత సంఘ సంస్కార ప్రియామృతాంజన పత్రిక" అనిన బాగుండునవచ్చునా? అది యెట్లు పొసగదో యిదియు నట్లే పొసగదని మా సోదరులు గ్రహించుకొందురు గాక!' పైదే., పు. 4-5.
30. పైదే., పు. 5-6.
31. పైదే., పు. 5-15.
32. పైదే., పు. 16-18.
33. పైదే., పు. 17-18. 'సంసార బాధల నుండి బాల్యమునందే దైవముచే తప్పించబడిన నోతరుగని బాల వితంతువులను తిరిగి బాల ప్రాయమునందే సంసారమునందు ప్రవేశపెట్టదలచుటకంటె మంచి నీతి మార్గముల బోధించు విద్యనొసగి యోగ్యాతియోగ్యమగు పనిచేయ ప్రోత్సాహపరుచుటితము. . . . కనుక మనమీ సంఘముల ద్వారా బాల వితంతువులను ముందు విద్యాధికురాండ్రనుగా చేయబూనవలెను.' బుట్టా బుచ్చి బంగారమ్మ చెప్పదలచుకుందేంటంటే బాల వితంతువులకు ముందు విద్యనందించాలి. యుక్త వయసొచ్చాక పెళ్ళి చేసుకుంటారో, చేసుకోరో వాళ్ళిష్టం. అంతేగాని ఆమె వితంతు పునర్వివాహాలను వ్యతిరేకించలేదు. 'పునర్వివాహితలు కులాంగనలేనా?' అనే వ్యాసంలో వాళ్ళు కులాంగనలే అని ఆమె స్పష్టంగా నొక్కి చెప్పారు. పునర్వివాహం చేసుకున్న స్త్రీని తూలనాడం అనుచితం అని ప్రకటించిన బంగారమ్మ, హిందూ ధర్మశాస్త్రాలు వితంతు పునర్వివాహాల్ని సమ్మతించకపోయినప్పటికీ, వాటిని చెయ్యొచ్చన్నారు. ధర్మశాస్త్రాలంటే సాంఘిక కట్టుబాట్లనుసరించి మన పూర్వులు యేర్పాటు చేసిన ప్రవర్తనా నియమావళులనీ, సాంఘిక ధర్మాలు కాలానుసరించి మారుతుంటాయనీ, మారాలనీ వాదించారు. వితంతు పునర్వివాహాల్ని గట్టిగా సమర్థిస్తూ, వాటిని యిప్పటికే ప్రభుత్వం చట్టబద్ధం చేసిందనీ, హిందూ ధర్మశాస్త్రాలు కూడా వితంతు పునర్వివాహాల్ని నిషేధించలేదనీ, యిది అందరికీ తెలిసిన విషయమేననీ, కాబట్టి వితంతు పునర్వివాహాలు భూష్యాలే కాని దూష్యాలు కావనీ, అందుకే పునర్వివాహితలు కులాంగనలు కాకుండా పోరనీ గట్టిగా వాదించారు. చూడండి: 'పునర్వివాహితలు కులాంగనలేనా?', హిందూ సుందరి, అక్టోబరు-నవంబరు 1911, పు. 30-31.
34. 'ఆంధ్ర మహిళా మహాసభ', సావిత్రి, జూన్ 1911, పు. 18-19.
35. పైదే., పు. 19.

36. పైదే., పు. 19-20.
37. పులుగుర్త లక్ష్మీ నరసమాంబ, 'కులాంగనలు', సావిత్రి, అక్టోబరు 1911, పు. 1-2.
38. దేశమాత చిలకమర్తి లక్ష్మీ నరసింహం సంపాదకత్వంలో వెలువడిన వార పత్రిక. 1910లో ప్రారంభమైంది. 'దేశమాత పేరుకు తగినట్లు దేశభక్తి ప్రపూరిత రచనలు ప్రచురించి యథాశక్తి దేశసేవ చేసింది. దళితజన సేవ, స్త్రీ జనోద్ధరణ, వీరేశలింగం పంతులు ప్రారంభించిన ఇతర సాంఘిక సంస్కరణల అమలు కోసం కృషిచేయడం ఆయన జీవిత ధ్యేయాలూగా కనిపిస్తాయి' అని పొత్తూరి వెంకటేశ్వరరావు అన్నారు. చూడండి: ఆంధ్రజాతి అక్షర సంపద, శీజూ. ఎఠ్., పు. 202-203. దేశమాత ను గూర్చి చిలకమర్తి లక్ష్మీ నరసింహం తన ఆత్మకథలో ఈ విధంగా రాశారు: '1909వ సంవత్సరములో చివర భాగమున మునుపు నడుపుచున్న "మనోరమ" యను మాస పత్రికకు దోడుగా నొక వారపత్రికను గూడ నెలకొల్పవయునని నాకు సంకల్పము కలిగెను. సంకల్పము గలిగిన తోడనే దానికి వలయు ప్రయత్నములు చేయసాగితిని. . . . నా వార పత్రికకు "దేశమాత"యని పేరు పెట్టితిని. 1910వ సంవత్సరము జనవరిలో ప్రమాణ పత్రము దాఖలు చేసి, పత్రికా ప్రకటన మారంభించితిని. పత్రికలో ముఖ్య వ్యాసము (ఊనత్ శీతీఋశ్రీ), వృత్తాంతములుగాక వారమునకొక చిత్రకథయు, నొక హాస్యలతయు గూడ ప్రకటింపజొచ్చెను. . . . నా "దేశమాత" పత్రిక వారమునకు రెండు రాయలు సైజు కాగితముల మీద యచ్చు పడుచుండెను. ప్రతి వారము హాస్యలత యుండుటచే, పత్రిక క్రమక్రమముగా జానాకర్షకమయ్యెను. . . . హాస్యలతలు సంఘ దురాచారముల మీదను, రాజకీయ విషయముల మీదను, మ్యూనిసిపలు విషయముల మీదను, జనాభా లెక్కలు మొదలైన వాటి మీదను నాచే వ్రాయబడుచుండెను. హాస్యలతలును, చిత్రకథలును, ప్రధాన వ్యాసములును నేనే వ్రాయుచుండెడివాడను.' స్వీయ చరిత్రము, ప్రాచీ పబ్లికేషన్స్, హైదరాబాదు, 2007, పు. 259-268.
39. పులుగుర్త లక్ష్మీ నరసమాంబ, 'కులాంగనలు', సావిత్రి, అక్టోబరు 1911, పు. 9.
40. వలసాంధ్రలో మహిళోద్యమం బలపడేందుకు విశిష్టంగా పాటుపడ్డ సత్తిరాజు శ్యామలాంబ, మహిళా సంఘాల నిర్వహణలో ప్రముఖ పాత్ర పోషించారు. స్త్రీల సమస్యలపై అత్యంత అభ్యుదయ దృక్పథంతో సమకాలీన పత్రికల్లో విస్తృతంగా ప్రచురించిన శ్యామలాంబ, విఠంతు పునర్నివాహోద్యమ సమర్థకురాలు. ఉదాహరణకు, 1927 నవంబరు 17న ఏలూరులో జరిగిన ఒక వైశ్య విఠంతు వివాహంలో పాల్గొన్నారు. చూడండి: 'ఆర్యవైశ్య యువతీ పరిణయము (ఆర్యవైశ్య సాంఘిక సంస్కరణ సభవారు జరిపినది)', వాసవి, డిసెంబరు 1927, పు. 401-405. కులం విషయంలో కూడా అభ్యుదయ దృక్పథం ప్రదర్శించిన శ్యామలాంబ, 'శ్రీవిద్యార్థినీ సమాజం' దళిత కుల స్త్రీల పట్ల చూపించిన వివక్షను కూడా గట్టిగా ప్రశ్నించారు. చూడండి: సత్తిరాజు శ్యామలాంబ, కలగర పిచ్చమ్మ, 'కాకినాడ విద్యార్థినీ సమాజము వారికొక విన్నపము', హిందూ సుందరి, ఏప్రిల్ 1912, పు. 31-33. మహిళా సంఘాల ద్వారా స్త్రీలను సంఘటితపరచాలని కోరుకున్న శ్యామలాంబ, 1910 నవంబరు 24న ఏలూరులో 'హేలాపుర జనానా ప్రార్థనా సమాజా'న్ని స్థాపించారు. వివరాలకు చూడండి: సత్తిరాజు శ్యామలాంబ, 'హేలాపుర ప్రార్థనా సమాజము', హిందూ సుందరి, ఏప్రిల్ 1912, పు. 28-31. బరంపురంలో జరిగిన స్త్రీల సమావేశంలో ఆమె చేసిన ప్రసంగం కోసం చూడండి: 'ఉపన్యాసము', హిందూ సుందరి, మార్చి 1912, పు. 34-38.
41. చూడమ్మకు సంబంధించిన వివరాలు ఈ వ్యాసంలోని ఏడవ భాగంలో చూడగలరు.
42. బుట్టా బుచ్చి బంగారమ్మ, 'పునర్నివాహితలు కులాంగనలేనా?', హిందూ సుందరి, అక్టోబర్-నవంబర్ 1911, పు. 30-31.
43. కందుకూరి వీరేశలింగం, రాజ్యలక్ష్మమ్మల ప్రియశిష్యురాలైన కొటికలపూడి సీతమ్మ (1876-1936) స్త్రీల అభివృద్ధికై తన సాంస్కృతిక గురువులు చేపట్టిన ప్రతి కార్యక్రమంలోనూ ఉత్సాహంగా పాలుపంచుకున్నారు. రాజమండ్రిలోని 'జనానా పాఠశాల'లో అధ్యాపకురాలిగా పనిచేయడమే కాకుండా, అక్కడి ప్రార్థనా సమాజపు మహిళా విభాగాన్ని కూడా నిర్వహించారు. సమాజాభివృద్ధికి కంకణబద్ధురాలైన సీతమ్మ, ముఖ్యంగా స్త్రీల అభివృద్ధిని కాంక్షిస్తూ సమకాలీన పత్రికల్లో విస్తృతంగా ప్రచురించారు. అంతే కాకుండా, అనేక పుస్తకాల్ని వెలువరించారు. సాధు రక్షక శతకము, అహల్యాబాయి, పద్య భగవద్గీత, భక్తి మార్గములు మొదలైనవి వీటిలో కొన్ని మూత్రమే. ఆమె రచనలన్నిటోకీ ప్రత్యేకంగా పేర్కొనదగ్గది పద్యరూపంలో రాసిన శ్రీ కందుకూరి వీరేశలింగం చరిత్రము. ప్రత్యేక ఆంధ్ర రాష్ట్ర సాధన కోసం యేర్పాటైన 'ఆంధ్ర మహాసభ' మొదటి సమావేశంలో (1913, బాపట్ల) మహిళా విభాగానికి అధ్యక్షత వహించారు. వివిధ సభలూ, సమావేశాల్లో ఆమె చేసిన ప్రసంగాలు ఉపన్యాస సుమమాలిక గా గ్రంథం రూపం పొందాయి. ఉత్తమ స్త్రీ విద్య అనేది ఆమె రాసిన మరో ఉత్కృష్ట గ్రంథం. ఆమె భర్త పేరు కొటికలపూడి రామారావు. వివరాలకు చూడండి: కనుపర్తి వరలక్ష్మమ్మ, 'కీ||శే|| కొటికలపూడి సీతమ్మగారు', గృహలక్ష్మి, జూన్ 1934, పు. 261-264. ఇంకా చూడండి: 'శ్రీమతి కొటికలపూడి సీతమ్మగారు', హిందూ సుందరి, ఫిబ్రవరి 1904, పు. 17-20; ఎ. ఛామ్మినీతిఅంపత్తు, శాశీవిఠ్ఠలీ =వటశీతీవి అఅ అఅనప్పత్తి, శీజూ. ఎఠ్., జూ. 101వీ ఊటుకూరి లక్ష్మీ కాన్తమ్మ, ఆంధ్ర కవయిత్రులు, పు. 101-105.

44. కొటికలపూడి సీతమ్మ, 'ఆంధ్ర మహిళా మహాసభ కార్యదర్శినిగారగు శ్రీమతి పులుగుర్త లక్ష్మీ నరసమాంబగారికొక విన్నపము', హిందూ సుందరి, ఆగస్ట్ 1911, పు. 1-6.
45. పైదే., పు. 1-3.
46. పైదే., పు. 3-6.
47. చూడండి: వుప్పులూరి నాగరత్నమ్మ, 'స్త్రీ పునర్వివాహములు', హిందూ సుందరి, సంపుటి. 9. సంచికలు. 5-6, అక్టోబరు-నవంబరు 1911, పు. 26-30; బుట్టా బుచ్చి బంగారమ్మ, 'పునర్వివాహితలు కులాంగనలేనా?', పైదే., పు. 30-31; మాడభూషి చూడమ్మ, 'శ్రీ విద్యార్థినీ సమాజము', పైదే., పు. 31-38.
48. తెలుగు స్త్రీల సంపాదకత్వంలో వెలువడిన మొట్టమొదటి స్త్రీల పత్రిక హిందూ సుందరి. 1902 ఏప్రిల్ లో ప్రారంభమైన హిందూ సుందరి, 1960వ సంవత్సరం తర్వాత కూడా కొనసాగింపుగా విశేషం. దీన్ని సత్తిరాజు సీతారామయ్య ప్రారంభించారు. తొలుత ఏలూరు నుండి, తర్వాత కుగ్రామమైన కంఠేరు నుండి ప్రచురించబడింది. వాస్తవానికి పత్రికను ప్రారంభించినప్పట్నుచీ సీతారామయ్య ఒక స్త్రీని సంపాదకురాలుగా యేర్పాటు చేయాలని భావించి, భండారు అచ్చమాంబ, మొసలిగంటి రమాబాయిమ్మ, పులుగుర్త లక్ష్మీ నరసమాంబ మొదలైన వారిని సంప్రదించినప్పటికీ, వివిధ కారణాల చేత సంపాదకత్వ బాధ్యత నిర్వహించడానికి వాళ్ళెవరూ ముందుకు రాలేదు. సీతారామయ్య ఆశయం ఫలించి, 1903 డిసెంబరు నుంచి మొసలిగంటి రమాబాయిమ్మ, వెంపల శాంతాబాయిమ్మలు హిందూ సుందరి సంపాదకురాలయ్యారు. 1908లో పత్రిక కొంతకాలం ఆగిపోయింది. బాలాంత్రపు శేషమ్మ, మాడభూషి చూడమ్మ మొదలైన స్త్రీల ప్రోత్సాహంతో 1909 జూన్ లో పునరుద్ధరించబడింది. 1913 మార్చి నుండి హిందూ సుందరి ని 'విద్యార్థినీ సమాజం' చేపట్టింది. 1913 జూన్ నుండి విద్యార్థినీ సమాజ నిర్వాహకురాలైన మాడభూషి చూడమ్మ, కళ్ళేపళ్ళె వెంకట రమణమ్మలు హిందూ సుందరి సంపాదకురాలయ్యారు. ప్రచురణ స్థలం కంఠేరు నుండి విద్యార్థినీ సమాజ కార్యస్థానమైన కాకినాడకు మారింది. స్త్రీల రచనల్ని విరివిగా ప్రోత్సహించడం వల్ల, 1909 నాటికి సుమారు వంద మంది స్త్రీలు హిందూ సుందరి లో తమ రచనల్ని ప్రచురించారు. అందుకే, ఆంధ్రదేశ మహిళా మేధో ఉద్యమ చరిత్రలో హిందూ సుందరి కి ప్రత్యేక స్థానముంది. చర్చిత వివాద సమయంలో పులుగుర్త లక్ష్మీ నరసమాంబను ఎదుర్కొన్న స్త్రీలు చాలావరకు హిందూ సుందరి లోనే తమ ఖండనల్ని ప్రచురించడం గమనార్హం. వివరాలకు చూడండి: షేఖ్ మహబూబ్ బాషా, 'వలసాంధ్రలో స్త్రీల పత్రికలు: హిందూ సుందరి (1902-1960)', స్త్రీవాద పత్రిక భూమిక, సంపుటి. 17, సంచిక. 11, సెప్టెంబరు 2022, పు. 22-27.
49. హిందూ సుందరి, అక్టోబర్-నవంబర్ 1911, పు. 38.
50. పండిత వంశానికి చెందిన లక్ష్మీ నరసమాంబ, ఆర్వేల నియోగి బ్రాహ్మణ కులస్థురాలు. అగ్గమాంబ, నీలాచలం గార్లు ఆమె తల్లిదండ్రులు. ఆమె మేనమామ అయిన నడుకుడితి వీర్రాజు పంతులుగారు ప్రఖ్యాతిగాంచిన విద్వాంసులు. ఏ పాఠశాలలోనూ చదువుకోనప్పటికీ, కుటుంబ సభ్యుల ప్రోత్సాహంతో అపార విద్యుత్తును సంపాదించిన నరసమాంబ, బహుభాషా కోవిదురాలు. హిందీ, బెంగాలీ భాషలపై పట్టువున్న ఆమె, ఆ భాషల నుండి కొన్ని రచనల్ని తెనిగించారు. పద్యరచనలే కాకుండా, యోగీశ్వరి (రెండు సంపుటాలు), అన్నపూర్ణ (రెండు సంపుటాలు), జడ భరతుడు, సుభద్ర, కమలాకుమారి, లోకబాంధవి, కామమంజరి, సత్కథావల్లరి మొదలైన రచనల్ని గద్యంలో చేశారు. ఆమె నవల అయిన సుభద్ర 1945 ప్రాంతంలో ఆంధ్ర, మద్రాసు విశ్వవిద్యాలయాల విద్యార్థులకు నాన్ డిటెయిల్డ్ పాఠ్యగ్రంథంగా వుండింది. ఇతర భాషల నుండి తెలుగులోకి అనువదించిన తెలుగు స్త్రీలలో బహుశా నరసమాంబ మొదటివారు. మహిళోద్యమంలో ఎంతో శ్రద్ధ కనబరచిన నరసమాంబ, అస్సామి చింతామణి, విజయనగరం, గుంటూరు, మద్రాసు, హైదరాబాదు మొదలైన దూర-దూర ప్రాంతాల్లో యేర్పాటు చేయబడిన వివిధ మహిళా సమావేశాల్లో కూడా ప్రసంగించారు. ఇవన్నీ ఒక యెత్తైతే, స్త్రీల పత్రిక అయిన సావిత్రి కి సంపాదకురాలుగా వ్యవహరించి, స్త్రీల రచనల్ని ప్రోత్సహించడం మరో యెత్తు. సావిత్రి సంపాదకురాలుగానే ఆమె నేటి తరానికి ఎక్కువ పరిచయం. ఆమె పాండిత్యాన్ని గౌరవిస్తూ 'శ్రీ తిరుపతి త్రిలింగ విద్యా పీఠం' వారు ఆమెను 1949 నవంబరు 15న 'కావ్యకళా విశారద' అనే బిరుదుతో సత్కరించారు. లక్ష్మీ నరసమాంబగారి జీవిత విశేషాలకై చూడండి: 'పులుగుర్త లక్ష్మీ నరసమాంబ' అతి పి. చిరంజీవినీ కుమారి (సంపా.), తూర్పు గోదావరి జిల్లా చరిత్ర-సంస్కృతి, తూర్పు గోదావరి జిల్లా చరిత్ర-సంస్కృతి, సామాజిక విషయాల అధ్యయన సంస్థ, కాకినాడ, 2008, పు. 269-70. ఇంకా చూడండి: ఊటుకూరి లక్ష్మీకాన్తమ్మ, ఆంధ్ర కవయిత్రులు, పు. 141-43; 'శ్రీమతి పులుగుర్త లక్ష్మీ నరసమాంబగారు', ఆంధ్ర మహిళ, జనవరి 1950, పు. 43-44. ఆంధ్ర మహిళ దుర్గాబాయి దేశముఖ్ స్థాపించిన ప్రముఖ స్త్రీల పత్రిక.

51. వివరాలకు చూడండి: షేఖ్ మహబూబ్ బాషా, 'వలసాండ్రలో స్త్రీల పత్రికలు: సావిత్రి (1904-1917)', శీజూ. ఎఠ్.
52. సావిత్రి, ఆగష్టు 1904, పు. 16.
53. కందుకూరి వీరేశలింగం, 'సావిత్రి సత్యవతీ సంభాషణము - స్త్రీ విద్య', తెలుగు జనానా, అక్టోబర్ 1904, పు. 121-126. ఇది మహా వ్యంగ్య రచన. మాస పత్రిక అయిన తెలుగు జనానా, తెలుగు స్త్రీల పత్రికల్లో రెండోది. 1893 నుండి 1907 వరకు ప్రచురితమైంది. సాధారణంగా తెలుగు జనానా ను ప్రస్తావించగానే రాయసం వెంకటశివుడి పేరు గుర్తుకొచ్చినప్పటికీ, వాస్తవంగా దాన్ని 1893 జూలైలో మల్లాది వెంకటరత్నం గుంటూరు నుండి ప్రారంభించారు. తర్వాత, అంటే 1894 జూన్ లేదా జూలై నుండి వెంకటశివుడి సంపాదకత్వంలో వెలువడనారంభించింది. 1904 సెప్టెంబర్లో కందుకూరి వీరేశలింగం స్త్రీల కోసం ప్రచురించిన సతీహితబోధిని, తెలుగు జనానా లో కలిసిపోయింది. పురుష సంపాదకత్వంలో వెలువడి, సంఘ సంస్కరణకూ, మరీ ముఖ్యంగా స్త్రీల అభివృద్ధికి పాటుపడిన తెలుగు జనానా కు వలసాండ్ర మహిళాభివృద్ధి చరిత్రలో ప్రముఖ స్థానం వుంది. వివరాలకు చూడండి: షేఖ్ మహబూబ్ బాషా, 'వలసాండ్రలో స్త్రీల పత్రికలు: తెలుగు జనానా (1893-1907)', స్త్రీవాద పత్రిక భూమిక, సంపుటి. 17, సంచిక. 10, ఆగష్టు 2022, పు. 17-20.
54. పులుగుర్త లక్ష్మీ నరసమాంబ, 'కమలా-విమలా సంవాదము: (స్త్రీవిద్య)', సావిత్రి, నవంబరు 1904, పు. 1-8.
55. పైదే., పు. 7.
56. 'విజ్ఞాపనము', సావిత్రి, డిసెంబరు 1904, పు. 1-6
57. సావిత్రి, డిసెంబరు 1904, పు. 1-9.
58. పైదే., పు. 1-8.
59. పైదే., పు. 8-9.
60. కందుకూరి వీరేశలింగం, 'జనానా పత్రిక-సావిత్రి', తెలుగు జనానా, ఏప్రిల్-మే 1905, పు. 322-329.
61. పైదే., పు. 322-324.
62. పైదే., పు. 327.
63. పైదే., పు. 324. వీరేశలింగం ఫిర్యాదు జాగ్రత్తగా గమనించదగ్గది, పరిగణించదగ్గది. ఆయన ప్రకారం, 'స్త్రీలు వ్రాసిన వానినే కాని తమ పత్రికలలోక బ్రకటింపమని కొందఱు పత్రికాధిపతులు స్త్రీల వ్రాతలను బ్రోత్సహపఱుపవలెనన్న సదుద్దేశముతోనే నియమము చేయుట చేత, నీతిమాలిన పురుషులు కొందఱు బైలుదేతీ స్త్రీల పేరులు పెట్టి యేమేమో వ్రాసి పత్రికలకు బంపి ప్రజలను వంచించుచుండుట జరుగుచున్నది. స్త్రీలు నిజముగా విద్యావంతులయిన పక్షమున దేశమునకు మేలు కలుగును గాని, లేని విద్యను స్త్రీలయందారోపించుట చేత నెంతమాత్రమును లాభము కలుగదు. అంతేకాక, దానివలన ననేకానర్థములు సంభవింపను. కాకబట్టి, యిట్టి మోసములను వెల్లడించి సత్యమును వ్యాపింపజేయుట స్త్రీవిద్యాభిమానము కలవారికెల్లరకును పరమ కర్తవ్యము.' స్త్రీల పేర్లతో పత్రికల్లో ప్రచురిస్తున్న మోసగాళ్లైన ఎంతోమంది మగవాళ్ళు తనకు తెలుసనీ, అలాంటి మోసగాళ్ళు 'మోసములను' ఎదిరించడానికీ, నిరోధించడానికీ, తాను అన్ని విధాలా ప్రయత్నిస్తాననీ గట్టిగా వాదించిన వీరేశలింగం, 'స్త్రీల పేరులు పెట్టి పిచ్చి పిచ్చి వ్రాతలను వ్రాయుటకంటే నా వ్రాతలను దమ పేరులతోనే యేల ప్రచురించుకొనరాదు?' అని విసుగ్గా ప్రశ్నించారు. అంతే కాకుండా, స్త్రీ విద్య బాగా అభివృద్ధి చెందిన ఇంగ్లండు, అమెరికా లాంటి దేశాల్లో కూడా స్త్రీల కోసం ప్రత్యేకంగా వెలువడే పత్రికల్లో పురుష రచయితలు రాస్తుంటారనీ; స్త్రీల విషయంలో చెప్పుకోదగ్గ అభివృద్ధిని సాధించిన పాశ్చాత్య దేశాల్లోనే పురుషులు (తమ పేర్లతోనే) స్త్రీల పత్రికల్లో రాస్తుండగా, 'స్త్రీ విద్య యత్యంత హీనదశలో నున్న యీ దేశములో' స్త్రీల పత్రికలకు పురుషులు తమ పేర్లతోనే రాస్తే వాళ్ళకు కలిగే 'గౌరవ హాని' ఏముందనీ బలంగా ప్రశ్నించారు. అంతే కాకుండా, వివిధ పత్రికల సంపాదకులు కూడా తమ పత్రికల్లో స్త్రీల రచనల్ని మాత్రమే ప్రచురిస్తామనే మంకుపట్టు విడిచిపెట్టి, స్త్రీలను ప్రోత్సహించడానికి వారి రచనల్ని ప్రచురించడంతోపాటు, స్త్రీల అభివృద్ధికి తోడ్పడే పురుషుల రచనల్ని కూడా ప్రచురిస్తుండాలని సూచించారు; చక్కటి హితవు చెప్పారు. పైదే., పు. 324-325.
64. స్త్రీల పత్రికలు స్త్రీల రచనలను ప్రాధాన్యతతో ప్రచురిస్తుండడం వల్ల, కొంతమంది పురుషులు స్త్రీల పేర్లతో రాసేవారు. ఇలాంటి దొంగలు ఎవరెవరన్నది కనుక్కోవడం కష్టం. గృహలక్ష్మి పత్రికా సంపాదకుడైన డా.కె.ఎన్. కేసరి ఇలాంటివారినుద్దేశించి కొంచెం చెప్పారు. అయితే నాకు ఒక 'దొంగ' దొరికాడు. తానిలాంటి దొంగపని చేశానని తిరుమల రామచంద్ర తన స్వీయచరిత్రలో ఒప్పుకున్నారు. కోమల అనే మహిళ పేరుతో గృహలక్ష్మికి రచనలు పంపారు. ఆయన చేసిన ఘనమైన సాహిత్య చోరకార్యాన్ని ఆయన నోటి నుండే విని తరిద్దాం: 'నేను 'గృహలక్ష్మి' పత్రికలో గేయాలూ, అవీ వ్రాసేవాడిని. సంపాదకుడు రామచంద్రయ్య నా మిత్రుడే. అయినా నేను ఆ మైత్రిని దుర్వినియోగించుకోలేదు. అతనికి ముందు నేను కొన్ని రచనలు పంపాను. త్రిప్పి పంపారు. ఒకసారి కోమలను కలుసుకొని, "నీ పేరుతో పద్యాలూ, గేయాలూ, సంస్కృత గేయాలూ పంపుతాను

గృహలక్ష్మికి, గాభరా పడక! అని చెప్పాను. “అన్యాయం కదా” అన్నది. “అన్యాయమే. కాని పత్రికలవారి బుద్ధి తెలుసుకుందాం” అన్నాను. ఆమె పేరుతో పంపాను. పద్దాయి. ఇటీవల 1996 నవంబరులో మరణించిన ఊటుకూరి లక్ష్మీకాంతమ్మగారు తమ ఆంధ్ర రచయిత్రులు అనే గ్రంథంలో కోమల గేయాలను ప్రస్తావించి ప్రశంసించారు. నవ్వుకున్నాను. . . .’ హంపీ నుంచి హరప్పా దాక, అజో-విభో-కందాళం ప్రచురణలు, 2004, పు. 381.

65. తెలుగు జనానా, ఏప్రిల్-మే 1905, పు. 326-328. స్త్రీల రచనల వల్ల పురుషుల మనస్సులకు ‘నొప్పి కలిగి’, వాళ్ళెలా ఉలిక్కిపడ్డారో వీరేశలింగం మాటల్లోనే చూద్దాం: ‘ఇప్పుడిప్పుడు మన దేశమునందు పత్రికలను నడుపు స్త్రీలు బైలుదేటుచుండగా జూచెడు భాగ్యము లభించినందుకు మేమెంతయూ సంతోషించుచున్నాము. కాని యారంభ దశలోనే వారి వ్రాతల వలన బురుషుల మనస్సులకు నొప్పి గలిగి తన్మూలమున స్త్రీవిద్యకు భంగము కలుగకుండుటకయి వారికి మాకు దోచిన హిత వాక్యములను గొన్నిటినిచటం జెప్పుచున్నాము. మా వాక్యములు వారికి రుచించినచో గ్రహింతురు గాక! ఓ సోదరీమణులారా! మీరు పత్రికలను నడుపుటలో రచనా వైపుణ్యమునందు మాత్రమే కాక సత్యమునందును, నీతియందును గూడ నెక్కువ గౌరవము చూపవలెను. సత్యవర్తనము లేని భాషా పాండిత్యము గవ్వకుం గొఱకాదు. మీరు వ్రాయు దానిలో నతి దూషణముగాని, యతి భూషణముగాని మాని సత్యార్థముతో నర్హతీని వ్రాయుచుండవలెను. మీరెవరి విషయమునయినను వ్రాయవలసి వచ్చినప్పుడు మీకహితవరో, హితవరో యెఱిగి మతి వ్రాయుచుండుండు. సావిత్రి పత్రికలో మన్యము వేంకట సుబ్బామ్మగారి పేరు పెట్టి ప్రకటింపబడిన వ్రాతలోని పరుష వాగ్ధోరణి మానమే భూషణముగా గలిగి లజ్జాశీలులైన సాధ్వీమణులకు మాత్రమే కాక లజ్జా పరిత్యాగులైన గ్రామ్య పురుషులకు గూడ నవమానకరము. అసత్యవాక్యబహుళమయి పరుషోక్తిపూరితమయిన యా ప్రకటనము గౌరవముగల పత్రికలయందుం బ్రచురింపబడదగినది కాదు. స్త్రీలచే బ్రకటింపబడెడు పత్రిక యగుటచే నొకవేళ దానిని బాటిగా బట్టుట యుక్తము కాకపోవచ్చును. ఆ ప్రకటనకు దావిచ్చుట యెట్లున్నను పత్రికాధిపురాలు శిలంబే, పులుగుర్ల లక్ష్మీ నరసమాంబరి మమ్ము గూర్చి తత్సంబంధమున వ్రాసిన మాటలన్నింటికంటెను మిన్నగా నున్నవి. వానిలో గొన్నిటిని జదువుండు’ అని నరసమాంబరి వీరేశలింగం గూర్చి సావిత్రి 1904 డిసెంబరు సంచికలో ‘విజ్ఞాపనము’ శీర్షికతో రాసిన దానిలో కొంత భాగాన్ని ఉటంకించారు. పైదే., పు. 325-327. లక్ష్మీ నరసమాంబరి గూర్చి రాస్తూ ‘ఈ పత్రికాధిపురాలు శిసావిత్రి సంపాదకురాలు మొట్టమొదట హిందూ సుందరిలో పురుషులను దూషించుచు దన పాండిత్య ప్రకర్షణమును జూపనారంభించినది. ఈమెను జూచి మరొకొందఱు స్త్రీలీమె పత్రికలోనే పురుషుల దూషింపనారంభించిరి. తన పత్రికకు వ్రాసిన యుపవిలేఖకుల వలె విద్యను మానిపి స్త్రీలను దుస్థితికి దెచ్చిన పురుషులను దూషించుటతో దృష్టివహింపక యీ మహానుభావురాలెవ్వరు స్త్రీ విద్యాభివృద్ధి చేయుటకయి పాటుపడుచున్నారో యీ సంఘ సంస్కర్తలనే దూషింప మొదలుపెట్టెను. అందుచేత నీమె యభివృద్ధి యుక్త లేదనెడి పూర్వాచార పరాయణురాలగుట స్పష్టము. బదరీఫలత్రయమను కథలో నసందర్భముగా సంఘ సంస్కారులను దెచ్చి వారిని మహాపాతకియైన బానిసవానితో బోల్చి యీ దొడ్డ యిల్లాలు వ్రాసిన ముద్దుపలుకుల గొన్నిటి నిందుం జూపుచున్నాము’ అని చెప్పుకొచ్చారు. పైదే., పు. 327-328.
66. పైదే., పు. 325.
67. చూడండి: బాబితీంవరీజవంః, తెలుగు జనానా, ఆగష్టు 1904, చివరి అట్ట.
68. భండారు అచ్చమాంబ, ‘విద్యావతులగు యువతులకొక విన్నపము’, హిందూ సుందరి, జూన్ 1903, పు. 5-6.
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THE ECONOMIC CONDITIONS OF UPPARA COMMUNITY IN RAICHUR DISTRICT

D. Ramakrishna

Research Scholar, Department of History, Mangalore University, Mangalore, Karnataka

Abstract

The Uppara community in Raichur district is an economically very backward community. When compared to other communities in the society, this community is seen to be economically very weak. This district is a district belonging to the northern part of Karnataka. Naturally this part is a complex area. The land area of South Karnataka is very fertile. So a rich crop with high yield is grown in this part. Most of the lands in Raichur district are barren lands. A large amount of land here does not have the facility of irrigation. Even the rains are not well timed. In such situations, this community, which owns a small amount of land, faces a lot of hardship. In many cases even the capital invested by them in the land does not come back to them. Thus, those who are not financially strong will continue to become poorer. In today's competitive world, they are not smart enough to compete with others in the field of business. They lack the ability to invest large amounts of capital in certain economic sectors. The only strength they have is physical strength. So, their lives have become dependent on working as wage laborers on the lands of other zamindars. When there is no timely rain in the district and there is no work in the land of the zamindar, they migrate to Bangalore city or other cities of the state and make a living. This community is living a nomadic life in other cities or other states for six months to a year after leaving their home town. Even if they migrate to big cities like Bangalore, there is no opportunity for them to work in big companies because their educational level is very low. Even there they work as daily wage workers and when it rains in the village, they come to their villages to sow seeds after sowing seeds, return back to the big cities to work. Sometimes they migrate to Hyderabad the capital of Telangana state and other urban areas of telangana state. There they do plaster work and cotton ginning. many go to Gunturu district of Andhra Pradesh to pick the chillies.

The people of this community do not live in the urban areas or the town areas of Raichur district and most of the people live in the rural areas. now a days they have given up their clan tradition of producing salt. If they live in villages near the city, that is within approximately 20 km. for livelihood they come to the city every morning in search of work and work as day laborers and return to their village in the evening. Those who are away from the city more than 20 km they working as laborers in the fields of the zamindars in their own villages. Some people living by selling curd by keeping one or two buffaloes. Those who lead this kind of life do not belong to the socially upper of class community. It is a socially inferior community. They go to the homes of wealthy people for housework as house keep. In the contemporary society. The society identifies them as the lower community or the bottom community, their lives are different. So they are a weak or incapable community to live equally with other communities in the society.

Introduction

The number of educated women is very less. It is known that the people of this community are less educated than the people of other communities in the field of education. For example, in 1901 AD only 3 out of every 1000 total population of upparas were educated, in which the role of women was nil, then in 1911 AD there were only 5 women out of 23 educated people. in 1921 AD this number rose to 31 thus, the level of education among the uppar caste is very low, with only 4% of the womens being educated, according to recent reports. In general, the status of women in these community in terms of education is not very good.¹

That is why all the commissions constituted by the government have recommended to including this caste in backward group and to give them concession in the field of education and other social and economic sectors. Today, Uppara community is a community that has not progressed economically, socially, politically, and educationally. The reason for this is not that his community people has no good education and they not getting propel failure from government. Many opportunities are being lost by this community due to their innocence. This community does not have the support of the media, in such a strange situation.² Their daily food is rice, daal, roti and vegetables. Less wealthy people and poor people eat white coarse raice provided by government ration department. government employees eat SonaMussoorie rice. Uppars here cannot make breakfast at home every day. If possible, they will do it like once in a week. Most of the laborers of this part get up early in the morning without having any kind of breakfast and finish their early morning meal around 7-8 am. The daily labours of this community, who get up eary in the morning and go to work, often eat their leftover rice from the night and mix it with curd of chilli powder or sume chutney. After the British took away the salt production of the Uppars, they struggled for sustenance. Then he started doing all the odd jobs. Many lake canals were built. Actively participated in the construction of many buildings. There are many significant factors to identify them as economically backward in the district. Every morning porters rush to work in Raichur's Ganj, Sindhanur's Ganj, Manvi's Ganj. Their life can only go on if they go to work every day, otherwise they are in a situation where they struggle even for the agreed meal. How could he lead such a life to give his children a good education. Some people of this community used to work as serfs in the homes of wealthy people of other communities a century ago. The people of this community go to work in factories like cotton mills to earn a living and suffer from lung problems and get dangerous diseases like tuberculosis. Due to lack of money to get proper treatment in the hospital, the disease worsens and they die prematurely. Their families suffer more financially as orphan families. They are forced to employ minor children to solve their economic problems. In the Krishna Nagar area of Kallur village of the same district, many families of this community live on tin roofs. In some villages in the district some families of this community live in rented houses without own house. Descendants of Bhagiratha Maharshi, he is also a very physically hardworking community man like Bhagiratha.³

For more information on this subject, a brief description of some places in the district is given.

Sarjapur village is in Lingasurtaluk of this district. In total there are 8 salt maalas in the village. There are two about 2 km from the village. There are two maalas on the right side of the footpath leading from Sarjapura village to SanteKallur village. These are about one kilometer away from the village. There is a maala on the bank of the ditch next to the village. The salt producers here used to bring the salt soil from the part of the banks of the pit which is about one kilometer away from the to produce salt. If 10 'putti'es of salt soil were put in the plantation, about 6 pots of water were put in the . The soil was soaked in water and the water was slowly drained into the culvert.that water is called chara.it would have stored around120 litres. The four used to pour enough 'chara' on the maale sticks which would be ready as salt in about a week. They used to collect ready salt. The process of producing this salt usually starts from the new moon of Sesame and lasts for about eight months. Then in the rest of the time they do housework, labor, etc. Then they take as much salt as they need to sell and go to sell. The main people who sold salt were Gunti Jayappa Gunti Sabanna Ratnala Yogappa Manguli Sangappa Manguli Amarappa Pujari Kanakappa Buddha Amarappa Sanjivappa Manguli Hanumanta Manavatti Amarappa Toranabanchi Devendrappa Toranabanchi Adappa Vadavatti Balappa Godihala Devendrappa Yamunappa Gogi Yamunappa and many others. They have gone to many villages around them and sold salt. For example, those villages are Nagarahala Hoodihala Kundihala Taradi Gajjalagatta Nilugal Naganoor Anwari Pamanakallur Santhekallur Halli Mattur Gudihala and many more. Those who had bullocks and a cart were going to sell salt on the cart. Those who did not used to put salt in a putty and put the putty on their heads and go to sell the salt. Among them husband and wife were going to sell. The husband put 20 searu of salt in a putti and the wife put fifteen searu of salt on her head and went to

sell salt for 6 'ardaari' i.e. 24 kilometers away. Barter system was very much in existence then. It means that if we give something, we get something in return without getting money for it. If he gave two searu of salt to someone, he would get one searu of corn in return. If he gave three searu of salt they would get one searu of green grains in return. If he gave four searu of salt they would get one searu of pulses in return. In later days this profession was not continued by his descendants as a family tradition. The current status of his children and grandchildren are as follows. Gunti Jayappa has two children, Bassappa and Shanmukappa, and Basappa is a labourer. Bassappa has two sons, Hanumanta and Ramesh, both of whom are drivers. Shanmukappa died and he had children named Hanumantha Devappa Nagappa, Hanumantha is working in the gold mines of Hatti. And Devappa Nagappa is doing the plaster work. RatnaYogappa has a son named Shanmukappa who is a retired government tax officer. Shanmukappa has a son named Venkatesh who works in private engineering. Managuli Sangappa has a son named Ambanna who works in plaster. He has children named Gangappa Sangappa Mudianna, both Gangappa and Sangappa are drivers in KSRTC. Another son works in plaster. Pujari Kanakappa's sons, Bhimanna Gangappa, do the work. Siddappa's three sons work as plasterers. Bheemanna's sons Sharanappa Ramalingappa are living as daily laborers in Bangalore. Managuli Amarappa has two children named Nagappa Sabanna who depend on servitude and labor for their livelihood. Sabanna's two sons are car drivers in Bangalore. Managuli Hanuman has sons Chidananda and Devappa and Chidananda works as a labourer. Devappa is dead. Yadagiri Chidanandappa has two children who are married. Devappa has children Shivalinga Chidananda Ayyappa and works as a labourer. Shivarayappa Devappa Adappa goes to work. Sivarayappa has one son, Devappa has three sons, Adappa has one son, and he is living in Bangalore by doing gavandibeldara work. They don't even have a house to live in the town. If they come to town for festivals, they stay in other people's houses for four days and then go back to Bangalore. Devendrappa has four children, Yamunappa Paramanna Ramanna Chidanandappa, the first three of whom work as laborers and laborers. The last one is working in the Hutti gold mine. Yamunappa has a son named Manappa who works as a goundi. Paramanna has children named Devappa Jadiappa Mallanna Mahadevappa, Devappa and Jadiappa work as laborers. Mallanna does tailoring work in Bangalore. Mahadevappa is doing tailoring in Lingasuri. Ramanna's son Maunsha is doing tailoring in Lingasur. Maunsha's son Ramesh is working in the Hatti gold mine. Another son is working in a private firm in Basava Koppal. Basavan's son Nagappa is studying at PUC in Koppal. These are the places where salt was produced since the time of their grandfathers, the families who have been tying their hands to the government, and those places belong to them today. Those places are registered in their name when someone else comes to those places to build an apti. Those places which were not built by the government are owned by the government.

Ganamuru village is under the same taluka of the same district. Earlier there were three salt maalas in this village. Now, one has been leveled and converted into fields. Two more Plantation mounds remain extinct. Uppara Mallappa Father Yankappa Survey No. 112 Hissa1. Near his farm there is a plantation mound. It has a circumference of about one and a half acre. Another Plantation Mound also has an area of about 4 acres and is situated on the lake side of the town. About 6 groups of people have been engaged in the business of producing and selling salt in these maalas for about 60 years. The prominent names of those groups were Jambaiah, Swarakai Lasmappa, Sevuti Naganna, Uppara Narsappa, Uppara Peddapaguntappa. Teesa Peddapaguntappa. Also Big Hanumappa Small Hanumappa Tayappa Gattana also produced salt in these maalas. But his sons like Rangappa Srinivasa Paguntappa Hanumanta and others are living a life of poverty in the same town by doing daily labor in the fields of others without taking up this profession.

Gorkal village is in Manvi taluk of this district. In this town there are four salt production mounds. About 60 years ago four brothers and sisters were engaged in this salt manufacturing business in this town namely Thippanna Tayappa Basavarajappa Yankappa and the angle was a very necessary living tool in terms of supply of goods in the salt manufacturing industry. So Tippanna had one corner,

Tayappa one corner, Basavarajappa one corner and Yankappa two corners. Each of them used to produce five to six quintals of salt at a time. Today it is his children and grandchildren they are living in the same village as small farmers with one acre or two acre land and some as laborers including one as a vegetable vendor.

Salagunda village is a village in Sindhur taluk of this district. Two large salt maalas mounds are found in this town. A plantation mound covers an area of about 4 acres. Another mound has an area of about 3 acres. These mounds are still about 30 feet high. Thippanna's father, Chhathrappa, is 72. He says that during the time of his father, Chhathrappa, who was about 18 years old, he started producing salt with him and continued this program until he was about 25 years old. At a distance of one kilometer from Maalas, there is a place where salt soil is available. The place where that salt soil is found is the area between Salagunda and Somalapur villages. Those who produced salt in those maalas were Dryke Rangamma Chhathrappa Torekan Rangappa Torekan Lakshmappa Torekan Bassappa etc. Each of these families maintained one corner. When he needed salt soil to make salt, he used to take a cone and bring salt soil and put it in maalas. They used to put two bags in each corner. Each bag held 40 to 50 kg of salt soil. Thus twice in a day this salt soil was brought and put in the ponds. There are two rain mounds in Salagunda. In the middle of a big rain mound there are three dykes, the length and width of each dyke are six feet and six feet respectively. Once the salt on the piles was harvested, one bag per pile, the salt collected from three piles would produce three bags of about 50 kg. The salt produced in this way is called soil salt. Agas used to wash his clothes and in return he gave him a bag of salt a year. If he gave them two shares of spring corn, he would give them 16 searus of salt. After the age of about 25, Thippanna left his salt producing village and fully engaged himself in agriculture after chemical fertilizers and irrigation facilities came in agriculture.

An Uppara Hindu caste known as Sagara is predominantly found in the Indian states of Andhra Pradesh Telangana Karnataka Tamil Nadu. They are considered as other Backward Classes. People belonging to this community are found living in different villages of Raichur district of Karnataka state. Today they depend heavily on agriculture for their livelihood. They own a small amount of land and work as laborers in the fields of other zamindars. This community used to make salt from clay and sell it in pre-independence India. So they are also known as 'Mannhu Upparas'. This was the main occupation that they used to make a living at that time.⁴ Later many uppars engaged themselves in building walls and building houses. People of this community are also found in seven talukas of the district. They belong to economically weaker section. In some parts of the district, even after the independence of India, some of these communities depended on Kayak to make lime by burning limestone for their daily living. In various parts of the district, we can see the mounds of salt maalas, which are traces of their preparation of salt, in a destroyed state. These are called 'Malagadde' by the locals.⁵

Conclusion:

Education and civilization are the most important effective factors if any ethnic community is to progress. People of this community need basic education to develop. Otherwise no community can progress. Also intellectual labour should be adopted along with physical labour. They should do whatever work they feel is socially good. They should always abstain from intoxicating liquor. They should do things that society likes them. It will enable them to become financially empowered and grow socially. It is a good way of thinking that they celebrate Bhagirath Maharshi Jayanthotsava every year and make it a platform to discuss their problems. Agricultural wage labour women are subjected to many types of exploitation. In such a situation, many programs should be designed to benefit them.

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COMMUNITY EMPOWERMENT THROUGH ECO-TOURISM: A CASE STUDY OF TALAKONA IN TIRUPATI DISTRICT

Dr. V. Thimmappa

Academic Consultant, M.A. Tourism, Centre for Southeast Asian and Pacific Studies,
Sri Venkateswar University, Tirupati,

INTRODUCTION

In modern times tourism is gaining significance because of its positive impact on diversified sectors. Tourism is tool for many countries to overcome their challenges. Indian government is also concentrating much for the development of tourism. Recently Government of India submitted Darft National Tourism Policy 2022 in the Parliament, its core objective is to fallow the Sustainable tourism practices and actively involving local communities in tourism¹. It shows that Sustainable tourism is the key concept for the nation. While tourism can bring numerous benefits to a country, including economic growth, cultural exchange, and job creation, it also has negative impacts that need to be carefully managed. Mass tourism can lead to environmental degradation, including damage to ecosystems, deforestation, pollution, and habitat destruction. Popular tourist destinations in India may suffer from overuse and improper waste management, contributing to environmental decline. Eco-tourism emerged as a response to concerns about the negative environmental and social impacts associated with traditional forms of tourism.² The primary goals of eco-tourism are to conserve biodiversity, empower local communities, and foster environmental awareness among visitors.

The Talakona water fall is known as “Andhra Nayagara” this is the largest waterfalls in Andhra Pradesh state. This beautiful waterfall falling deep into the valley from hill top the water is falling from 270 feet high, Talakona hills is serving as home for rich biodiversity beautiful Flora and Fauna. The waterfalls attract visitors from different parts of the state round the year. In the years 2019 and 2020 respectively 2.9 Lacks and 1.94 lacks of tourists visited³, after the Covid- Lockdown visitors’ number is increasing from the last year. The above data indicates that Talakona waterfalls have much tourism potential. Tourism progress in particular area will definitely influence the local community. There is a great need to protect natural environment at Talakona, for that Government of Andhra Pradesh started Ecotourism project in 2006 with the help of Forest Department. In this article an attempt is made to study the Economic Empowerment through Eco-tourism practices followed at Talakona and Local Community involvement in tourism services. It also analyse the effectiveness of community based Eco-tourism practices and its implications on the development of a tourism destination.

PROFILE OF TALAKONA

Talakona Waterfall is one of the rich ecotourism destinations of Tirupati district, endowed with thick greenery fields and located in Eastern Ghats. Talakona area is in dense forest and home for wildlife. The area was declared a biosphere reserve in 1989 due to the presence of rich variety of flora and fauna. The word Talakona, means head-hill. It is derived from Telugu word, Tala means head while Kona means hill, signifying the ‘head of Seshachalam hills’⁴. Talakona is also famous for the Lord Siddheswara Swamy Temple, Maha sivaratri is popular celebrations in the temple. Talakona is located in Nerabailu

village in Yerravaripalem Mandal of Tirupati District. It is located 58 kilometres from Tirupathi, 105 kilometres from Chittoor, 98 kilometers from Rayachoti and 220 kilometres from Chennai, and 250 kilometres from Bangalore.

The Talakona forests have rare and endangered species of animals like Slender Loris, Indian Giant Squirrel, Mouse Deer, Golden Gecko, Panther, Porcupine, Chital and Sambar. Endemic species like Red Sander, Cycas beddomeii and Enteda like giant plants are also found in this region. The forest is mostly covered with sandalwood trees with some medicinal plants⁵. Talakona waterfalls attracts tourist from different regions.

Table: 1. Month wise Tourist footfalls at Talakona (from 2018to 2021) ⁶

Month	2018-19	2019-20	2020-21
April	17954	15050	Lock Down
May	30242	15820	Lock Down
June	19900	20234	Lock Down
July	12660	14737	Lock Down
August	12405	17954	Lock Down
September	11793	17214	Lock Down
October	16660	23069	Lock Down
November	7802	18493	10800
December	40507	11411	16700
January	18090	23887	24675
February	9968	14256	13397
March	11416	2575	15600
Total	2,09,397	1,94,700	81,172

Source: Regional Tourism Information office, Tirupati.

The above table reveals the visitors footfalls to Talakona waterfalls from 2018 to 2021. During 2018-19 around 2, 09,397 tourists are visited the centre. There is no peak and lean seasons for this destination, because of every month records similar number of visitors. Month wise visitors are increased from January to August on an average every month 17,499 tourist are visited. During 2019-20 around 1, 94,700 tourists are visited, the average monthly visitors in 2019 -20 was recorded as 16,225. After the Covid lockdown from November to March 2021 there were 81,172 visitors are recorded. The data reveals that during summer months more number of visitors is attracted. Similarly in the months of January and February also visited more number of devotees because of the Mhasivaratri festival is celebrating in a grand manner at Siddheswara Swamy Temple at Talakona.

SIGNIFICANCE OF ECOTOURISM

While tourism can bring numerous benefits to a country, including economic growth, cultural exchange, and job creation, it also has negative impacts that need to be carefully managed. Mass tourism

can lead to environmental degradation, including damage to ecosystems, deforestation, pollution, and habitat destruction. Popular tourist destinations in India may suffer from overuse and improper waste management, contributing to environmental decline. Eco-tourism emerged as a response to concerns about the negative environmental and social impacts associated with traditional forms of tourism.

According to the International Ecotourism Society (IETS), ecotourism can be defined as “responsible travel to natural areas that conserve the environment, sustains the well-being of the local people, and involves interpretation and education”⁷. Eco-tourism, stands for ecologically sustainable tourism, is a responsible and environmentally conscious approach to travel that aims to minimize the negative impacts on nature and culture while promoting conservation and sustainable development. The primary goals of eco-tourism are to conserve biodiversity, empower local communities, and foster environmental awareness among visitors. Eco-tourism emphasizes the preservation of natural environments and wildlife habitats. Tourist activities are designed to have minimal impact on ecosystems, protecting the diversity of plant and animal species⁸.

COMMUNITY INVOLVEMENT

One of the key principles of Eco-tourism is the involvement and empowerment of local communities by actively engaging residents in tourism activities, such as guided tours or the provision of local services, eco-tourism seeks to create economic opportunities and improve the well-being of community members⁹. Local communities can benefit economically from eco-tourism through job creation, income generation, and the development of small businesses. Revenue generated from eco-tourism activities can be reinvested in community infrastructure, education, and healthcare¹⁰. Successful eco-tourism initiatives involve local communities in the decision-making process, allowing them to have a say in how tourism is managed and ensuring that their needs and concerns are addressed.

COMMUNITY BASED ECO-TOURISM AT TALAKONA

Andhra Pradesh government was started community based Eco-tourism in the year 2006, convergence with various stakeholders from the government departments and the community. This Eco-tourism project was launched under World Bank sponsorship in Andhra Pradesh and was known as Community Based Eco-Tourism (CBET) it was started under community forest management project. Andhra Pradesh Tourism Development Corporation (APTDC) in coordination with the AP Forest Department has identified eight new eco-tourism destinations, Talakona is one among those. The Forest Department under their Community Forest Management Programme supports the initiative by providing opportunities for jungle walks, forest retreats, wildlife tourism, bird watching and trekking. The AP Forest Department will provide infrastructure under Community Forest Management (CFM) and also help in management of eco-camps through local forest officials. Local Forest Protection Committees will provide accommodation, guide services, security and food¹¹.

At Talakona a Community-based Eco-tourism Centre was created by the Forest Department under the Community Forest Management Project. The operations at this centre are totally managed by local community members comprising of 30 local peoples are directly involved with the Forest Department. Apart from above 30 families other local service providers nearly 50 families are associated with the Forest Department to provide allied services like food and beverage service to the tourists. The local communities are from nearby villagers like Nerabilu, Chintagunta and Yerravaripallem¹². Under the CBET project Forest Departments offers variety of tourism related services like providing accommodation, guided tours, Jungle Safari and Trekking camps. The Forest Department is running 4 Special rooms and 2 cottages along with community kitchen managed by the local women¹³. The forest Department started a website for ease of Tourism activates i.e., “Vana Darshini” through this website tourist can obtain information related to Talakona before they visit. It also provides online accommodation booking facility in advance¹⁴.

The main objectives of this innovative tourism project are to distribute the benefits of tourism, reduce poverty, provide for sustainable development and minimize adverse ecological impacts. It also aims to development of the local economy, revival and regeneration of arts and crafts, preservation of culture and bringing awareness on how tourism benefits the local communities. Local communities are involved in hospitality services, and guiding; and familiarizing tourists with indigenous flora, fauna and medicinal herbal plants.¹⁵

ECONOMIC EMPOWERMENT

The local communities derive many economic benefits from this innovative project both directly and indirectly. At Talakona CBET project provide direct employment for 30 members, including women. Community members my undertake Guide service, food and beverage, housekeeping and security. They are also getting income from sales of forest products such as Honey and Toddy etc. On the other side 37 Agricultural families are indirectly benefited through tourism services like food stalls tea and snacks, Handicraft makers and auto, Taxi drivers. These 37 families are involving their regular farming profession also. Lets us see the income patterns of small business and Shopkeepers at Talkona.

The below table gives detailed information about economic empowerment of local community who are indirectly involved in providing basic services to the tourists at Talakona. The table shows the annual income of local community based on their business. At Talakona 37 families are actively involved in local business activities out of that 8 families are running tea and snacks centres, 5 families are running food stalls to cater to the needs of visitors. Within this 9 families are Handicraft makers and the remaining 15 families are depended on services providers like Drivers and local Guides.

Table: 2. Average Annual income of local community based on their small business (Shops)¹⁶

Type of Livelihood	Between Rs.1 to 2 Lacks	Rs. 2 to 3 Lacks	Rs. 3 to 4 Lacks	Total
Tea and Snacks Centres	05	02	01	08
Food stalls	04	01	00	05
Auto/Cab Drivers	10	04	01	15
Handicraft Makers	08	01	00	09
Total	27	08	02	37

Sources: The data was collected during Talakona field visit on March, 2022

Tourism development will definitely benefits the local communities particularly in economic aspects. The table shows that 27 families are getting Rs. 1Lack to 2 Lacks annual income. Out of 37 families 8 families are getting Rs 2 Lacks to 3 lacks annually. The remaining 2 families are receiving between Rs. 3 to 4 Lacks annually. It clearly shows that Community Based Ecotourism Project of Talakona is providing sustainable livelihood to local community one side, it also taking measures to preserves Eco system in the Talakona Forest. The effective protection of forest and wildlife with involvement of local communities through Forest Protection Committees is getting good results.

SUGGESTIONS

- The “Andhra Nayagar” Talakona waterfall is facing low tourist footfalls due to lack of Bus connectivity. There is no frequency of buses from Tirupati, Tirumala temple is the gateway of Andhra Pradesh Tourism. Most of the Pilgrims has a desire to visit Talakona but frequency of busses is not available from Tirupati.

- There are no direct buses from Chittoor and Rayachoti, these are the district head quarters near to Talakona. The State tourism and the Forest Departments will work on how to promote and attract more number of tourists to this beautiful destination. With these policy decisions will come into force This Tourist destination will definitely attract more number of Tourist that will boost the local economy.

CONCLUSION

Talakona waterfall is a potential ecotourism destination of Tirupati district in Andhra Pradesh. Eco-tourism strives to create a balance between tourism activities and environmental conservation, with a strong focus on benefiting local communities. The economic empowerment can be seen here and a gradual growth in the local people living standards has been found. This ecotourism destination is an iconic model to other such destinations in the name of livelihood sustainability of local community.

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స్వాతంత్ర్యోద్యమ యోధుడు పసుపులేటి వెంకటప్పయ్య

డా॥ ఎం.దీనదయాళ్

అకడమిక్ కన్సల్టెంట్, చరిత్రశాఖ, శ్రీవేంకటేశ్వర విశ్వవిద్యాలయం, తిరుపతి,

బ్రిటిష్ వలసపాలనపై జాతీయోద్యమం విజయం సాధించటం ప్రపంచ చరిత్రలోనే అపూర్వ సంఘటన. ప్రజా సంకల్పబలానికి, పోరాట పటిమకు జాతీయోద్యమం నూతన భావ్యం చెప్పింది. మానవ చరిత్రలో సామాన్య ప్రజలు సాగించి మహోజ్వల పోరాటాల్లో ఆద్యతీయ స్థానాన్ని సంపాదించుకుంది. 1885 నుంచి 1947 వరకూ వివిధ దశల్లో సాగిన జాతీయోద్యమం వివిధ వర్గాల ప్రజల శక్తియుక్తులను తనలో ఇముడ్చుకోగలిగింది.

1942, నవంబర్ నెలలో క్విట్ ఇండియా ఉద్యమానికి మద్దతు ఇచ్చిన నాయకులను, నాటి ప్రభుత్వం అరెస్టు చేయడం మొదలు పెట్టింది. నాటి చిత్తూరు జిల్లా ప్రముఖ కాంగ్రెస్ నాయకులు అనంతశయంనను అరెస్టు చేసి మధ్యప్రదేశ్ కు తరలించింది. చిత్తూరు జిల్లా నుంచి వజ్రవేలుశెట్టి, శ్రీనివాస అయ్యంగార్, ఆర్బి రామకృష్ణంరాజు, వెంకటరెడ్డి, తిమ్మారెడ్డి, వెంకట్రామనాయుడు, శ్రీనివాసాచారి తదితర తొమ్మిది మందిని డిటెన్యూలుగా వేలూరు జైలుకు పంపారు. వీరిని 1944, జూన్ లో విడుదల చేశారు¹.

ఇట్టి స్థితిలో 1943 నుంచి కమ్యూనిస్టు పార్టీ కార్యకలాపాలు కూడా ఉధృతంగా ప్రారంభమయ్యాయి. తిరుపతి ప్రాంతంలో దశరథరావు, శివయ్య, దేసింగ్ రాజ్ ల నేతృత్వంలో గ్రామీణ ప్రాంతాల్లో రైతుసంఘాల నిర్మాణం ప్రారంభమయ్యింది. శ్రీకాళహస్తిలో వెంకటప్పయ్య, బాలగంగయ్య, వేణు నాయకత్వంలో కంచపల్లె కార్మికసంఘం, మదనపల్లిలో డి.సీతారామయ్య నేతృత్వంలో కొన్ని సంఘాలు, చిత్తూరు, కాన్వేటింగర్, పుత్తూరు, శ్రీకాళహస్తి ప్రాంతాల్లో బీడీ వర్కర్ల సంఘం బలమైనవిగా ఏర్పడ్డాయి. చంద్రగిరి తాలూకాలో వాసుదేవరెడ్డి, రామనాధరెడ్డి నాయకత్వంలో ఇనాందారీ వ్యతిరేక పోరాటం పెద్ద ఎత్తున జరిగింది².

1945 ప్రపంచ యుద్ధానంతరం జిల్లావ్యాప్తంగా సామ్రాజ్యవాద వ్యతిరేక బహిరంగసభలు కమ్యూనిస్టు పార్టీ ఆధ్వర్యంలో అనేకం జరిగాయి. రాజంపేట నుంచి వచ్చిన కమ్యూనిస్టు బుర్రకథ దశం ఈ బహిరంగసభలో పాల్గొని వినూత్న పద్ధతిలో బుర్రకథల ద్వారా సామ్రాజ్యవాద వ్యతిరేకతను పెంచేందుకు తోడ్పడింది. జిల్లాలో చంద్రారెడ్డి, చంద్రసుబ్బానాయుడు ఆధ్వర్యంలో పుత్తూరు, తిరుత్తణి,, చంద్రగిరి తాలూకాలలో జమీందారి వ్యతిరేక పోరాటాలు పెద్దఎత్తున జరిగాయి. 1945లో బొంబాయిలో జరిగిన రాయల్ నావికా తిరుగుబాటుకు మద్దతుగా తిరుపతి మదనపల్లి చిత్తూరులలో విద్యార్థులు ఉద్యమాలు చేపట్టారు³.

1946, సెప్టెంబర్ లో కేంద్రంలో తాత్కాలిక ప్రభుత్వం ఏర్పడింది. జవహర్ లాల్ నెహ్రూ భారతదేశ ప్రధానిగా నియమించ బడడం జరిగింది. రాష్ట్రాలలో కూడా కాంగ్రెస్ ప్రభుత్వాలు ఏర్పడ్డాయి. అలా ఏర్పడిన మదరాసు ప్రభుత్వానికి ప్రకాశం పంతులు ముఖ్యమంత్రి కావడం జరిగింది. కాని, అంతర్గత కుమ్ములాటలతో, మూఠా తగువుల కారణంగా ప్రకాశం మంత్రివర్గం కూలిపోయింది. ఇంతలో 1947 ఆగస్టు 15వ తేదీన దేశానికి స్వాతంత్ర్యం రావడం జరిగింది.

ఇలాంటి రాజకీయ జాతీయోద్యమ వాతావరణంలో ఎదిగిన ఇతడు ఒక సామాన్య కుటుంబంలో పుట్టి స్వాతంత్ర్య పోరాటంలో పాల్గొన్నడంతో బాటు కమ్యూనిస్టు నాయకుడుగా ఎదుగుతూ ఉద్యమాలు చేసి చిత్తూరు జిల్లా తూర్పు మండలాల్లో విప్లవ కెరటంలా వెలుగొందాడు. శ్రీకాళహస్తి పట్టణంలో పి.రాధాకృష్ణ కమలమ్మ దంపతులకు 1925, జనవరి 25వ తేదీన శ్రీ పసుపులేటి వెంకటప్పయ్య జన్మించాడు. ఎస్ఎల్సి వరకు చదివాడు. చిన్నతనంలోనే కమ్యూనిస్టు భావాల్ని జీర్ణించుకొని జాతీయోద్యమంలో కూడా చురుకుగా పాల్గొన్నాడు. పదహారేళ్ల వయస్సులోనే తెల్లదొరలారా ఇక మీ ఆటలు కట్టిపెట్టి ఇండియాను వదిలి ఇంగ్లండ్ పారిపోవాలంటూ క్విట్ ఇండియా ఉద్యమంలో పాలుపంచుకున్నాడు. చిత్తూరు జిల్లా తూర్పున తొలితరం కమ్యూనిస్టు నాయకత్వానికి చుక్కానిలా నిలిచాడు. సిపిఎం జిల్లా ప్రపథమ కార్యదర్శిగానూ పనిచేశాడు. స్వాతంత్ర్య పోరాటంలో, కమ్యూనిస్టు ఉద్యమాల్లో చురుకుగా పాల్గొన్నాడు⁴. 17వ ఏట క్విట్ ఇండియా పోరాటం జరుగుతున్న సమయంలో శ్రీకాళహస్తి మీదుగా వెళుతున్న గూడ్సురైలు పట్టాలను అక్కుర్తి వద్ద తొలగించాడు. ఈ సంఘటనలో రూ. 40,000 విలువైన నష్టం రైల్వేకి సంభవించింది. దీంతో ఆయన్ని అరెస్ట్ చేయాలని బ్రిటిష్ ప్రభుత్వం ఆదేశించడంతో

రహస్య ప్రదేశంలో తలదాచుకున్నాడు. అయినప్పటికీ బ్రిటిష్ ప్రభుత్వం 1942లో వెంకటప్పయ్యను మూడు నెలలు పాటు వేలూరు సెంట్రల్ జైల్లో, కొంత కాలం కడలూరు జైల్లో నిర్బంధించింది⁵. ఉమ్మడి మద్రాసు రాష్ట్రంలో వెంకటప్పయ్యకు వెయ్యి రూపాయలు జరిమానా విధించడంతో ఆ డబ్బును కోర్టులో కట్టి జైలు నుంచి బయటికి వచ్చారు. ఇతనికి వలె పసుపులేటి సుబ్బారామదాస్ కు ప్రభుత్వం అక్కుర్తి రైల్వే డిరెక్టోరియం కేసుకు సంబంధించి 17-10-1942న కఠినకారాగార శిక్షను విధించడం అలీపురం క్యాంప్ జైలులో కొంతకాలం బందీలో ఉంచడం తరువాత బళ్ళారి వెల్లసీ శానిటోరియం జైలులో బంధిగా ఉంచడం జరిగింది. కడుకు 30-3-1946లో బంధి నుండి విడుదల కాబడినాడు. అక్కుర్తి సంఘటనకు కారకులు: పసుపులేటి వెంకటప్పదాసు, పసుపులేటి సుబ్బారామదాసు, గున్నేరి నారాయణరెడ్డి, పి.డి.వీరాస్వామి, అప్పలకూటి వెంకటేశం, ఎస్.వెంకటసుబ్బయ్య మార్కాండ సుబ్రమణ్యం, పి.వేణుగోపాల్, ఎస్.అనంతరామన్, పి.బాలగంగయ్య, మేలచ్చూరు కిష్టమ్మ ఎల్.రామలింగారెడ్డి, నాగోలు సుబ్బారెడ్డి, నాగోలు ఈశ్వరరెడ్డి, రుమ్మాల అంకిరెడ్డి, జి.వెంకటరెడ్డి, సుబ్రమణ్యరెడ్డి, మార్కాండ సుబ్రమణ్యం, తొండుగంగడు, పోలుగాడు, కె గుండయ్య (గున్నయ్య), వెంకాయల వెంకటయ్య, వెంకట్రాయలు, సంగవరం వెంకటరామ నాయుడు, ఇరగంటి పురషోత్తం, ముచేలి వీరరాఘవ చెట్టి, కాళప్పనాయుడు⁶.

కమ్యూనిస్ట్ నేతగా వెంకటప్పయ్య: బందీకి ముందు వెంకటప్పయ్య 17 సంవత్సరాల వయసులోనే కంచుపల్లె కార్మిక సంఘం, చేనేత, బీడికార్మిక, పారిశుధ్య కార్మికుల కోసం సంఘాలు ఏర్పాటు చేసి వారి సమస్యల కోసం పోరాటాలు నిర్వహించారు. దీంతో బ్రిటిష్ ప్రభుత్వం వెంకటప్పయ్యపై నిఘా ఉంచింది. 1942లో శ్రీకాళహస్తి కమ్యూనిస్టు పార్టీ స్థాపించి కార్మిక పోరాటాలకు నాయకత్వం వహించారు. స్వాతంత్ర్యసంగ్రామం 1948లో తన మేనత్త కుమార్తె అయిన తులసమ్మను వివాహం చేసుకున్నారు. వెంకటప్పయ్య అడుగు జాడల్లోనే తులసమ్మ కూడా పయనించింది. పత్రికలు ప్రాచుర్యంలో లేని ఆ రోజుల్లోనే చైనా దేశం నుంచి నెలనెలా వెంకటప్పయ్యకు పత్రికలు వచ్చేవి. తన భావాలను, ఉద్యమాలను పది మందికి తెలియజేయాలనే లక్ష్యంతో కరపత్రాల ముద్రణ కోసం స్వంతంగా ప్రింటింగ్ ప్రెస్ ఏర్పాటు చేసుకున్నారు. ఇప్పటికీ అతని నివాసంలో ముద్రణాయంత్రం ఉంది. జర్నలిజంపై తనకున్న అభిమానంతో తన చిన్న కుమార్తెను జర్నలిజంలో చేర్పించారు. ఎమ్.డెస్సీ కాలంలో వెంకటప్పయ్యపై నిఘా ఉంచడంతో ఒకటిన్నర సంవత్సరం మారువేషంలో తిరిగేవాడు. తన జీవితంలో ఎనిమిది సంవత్సరాలు జైల్లోనే గడపటం విశేషం. 1958లో చేనేత కార్మికుల సమస్యల పరిష్కారం కోసం 8 రోజులు నిరాహార దీక్ష చేపట్టి వారి సమస్యల పరిష్కారానికి కృషి చేశారు⁷.

1964వ సంవత్సరంలో ఉమ్మడి కమ్యూనిస్టు పార్టీ (సీపీఐ) నుంచి సిపిఎం విడిపోవడంతో వెంకటప్పయ్య సీపీఐఎం వెంట నిలబడ్డారు. చిత్తూరు జిల్లా సీపీఐఎం ప్రపథమ కార్యదర్శిగా ఎన్నుకోబడ్డారు. ముఖ్యంగా కంచుపల్లె ఉద్యమంలో కార్మికులకు అండగా నిలిచి ఎనలేనిపోరాటాలు చేశారు. అప్పట్లో పానగల్లోని రైల్వే స్టేషన్ సమీపంలో పదులు కొద్దీ కంచుపల్లె ప్రైవేటు కర్మాగారాలు ఉండేవి. అక్కడ కార్మిక యూనియన్లు ఏర్పాటు చేసి వారి హక్కులు కోసం పోరాటాలు చేశారు. కాళంగి రిజర్వాయర్ నిర్మాణ క్రమంలో ముంపునకు గురయ్యే పొలాల రైతులతో కలిసి పోరాటం చేశారు. పుచ్చలపల్లి సుందరయ్యతో ప్రత్యక్ష సంబంధాలు కలిగి ఉండేవారు⁸. సామాజిక రుగ్మతలను తొలగించడంలో కీలకపాత్ర పోషించారు. తన ఆస్తిని సైతం పెద్ద మొత్తంలో ధారపోసుకున్నారు. వెంకటప్పయ్యకు శ్రీకాళహస్తిలోని పాత మధూ థియేటర్ (ప్రస్తుతం అమరజ్యోతి కల్యాణమండపం) రాధాకృష్ణ టూరింగ్ టాకీస్ (ఒకప్పటి వెంకటేశ్వరా మహల్, ప్రస్తుతం చైతన్య స్కూల్)లతో పాటు సినిమావీధిలో నాలుగు గృహాలు ఉండేవి. అయితే తన పోరాటాల కోసం ఆస్తిని సైతం పోగొట్టుకున్న వ్యక్తి వెంకటప్పయ్య 1962 సాధారణ ఎన్నికల్లో శ్రీకాళహస్తి నుంచి సిపిఎం అభ్యర్థిగా పోటీ చేసిన ఆయన తన సమీప కాంగ్రెస్ అభ్యర్థి అద్దూరు బలరామరెడ్డి చేతిలో కేవలం 1100 ఓట్ల తేడాతో ఓటమి పాలయ్యారు. ఆ ఎన్నికల్లో కుప్పం నుంచి వజ్రవేలుశెట్టి, పుత్తూరు నుంచి శివయ్య, తంబళ్లపల్లి నుంచి సి.కె. నారాయణరెడ్డి సీపీఐఎం తరుపున ఎమ్మెల్యేలుగా గెలుపొందగా వెంకటప్పయ్య మాత్రమే స్వల్ప తేడాతో ఓటమి పాలయ్యారు. అయినా కాంగ్రెస్ పార్టీ అధిష్టానానికి ముచ్చెమటలు పట్టించారు. వెంకటప్పయ్య ఉపన్యాసం చేస్తుంటే శత్రువులు కూడా చెవులప్పగించి వినేవారనేది ప్రచారం. అంతటి పోరాటాలు కలిగిన వెంకటప్పయ్య శ్రీకాళహస్తిలో 1996 నవంబర్ 28వ తేదీన మృతిచెందారు. స్వాతంత్ర్య సమరయోధుడిగా, కమ్యూనిస్టు నేతగా నేటి తరం వారికి వెంకటప్పయ్య ఆదర్శనీయుడు⁹.

ముగింపు:

వెంకటప్పయ్య శ్రీకాళహస్తిలో స్వాతంత్ర్య ఉద్యమంలో కీలకపాత్ర పోషించి తన 73 సంవత్సరాల జీవిత కాలంలో 8 సంవత్సరాల జైలులో గడిపాడు. 1965లో జరిగిన పాకిస్తాన్ యుద్ధకాలంలో తొమ్మిదినెలలు పాటు అడుపులల్లోకి వెళ్ళి తలదాచుకున్నాడు. ఆయన 18

నెలలు ముషిరాబాద్ సెంట్రల్ జైలులో శిక్ష అనుభవించారు. ఆస్తి పాస్తులను పోగొట్టుకున్నాడు. స్థానికంగా బిడే కార్మికుల తరపున ప్యాక్టరీ యాజమాన్యాలతో నిరంతరం పోరాటాలు సాగించారు. శ్రీకాళహస్తి మున్సిపల్ కౌన్సిలర్ గా ఎనలేని సేవలు అందించాడు. స్వాతంత్ర్య సిద్ధించిన అనంతరము ఆంధ్రప్రదేశ్ ప్రభుత్వం 200 రూపాయల పంచన మంజూరు చేయడం జరిగింది. నేడు ఆయన కుటుంబ సభ్యులు ఆర్థిక దారిద్యం అనుభవిస్తున్నారు. రాష్ట్ర ప్రభుత్వంగాని కేంద్ర ప్రభుత్వంగాని వారికి ఇంటిని కట్టించి ఆయన మనవడికి ప్రభుత్వ ఉద్యోగం ఇస్తే బాగుంటుందని నా అభిప్రాయం¹⁰.

ఉపయుక్త గ్రంథాలు

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- 3) వార్తపత్రికా చిత్తూరు జిల్లా ఎడిషన్ 1996 పి-9.
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- 10) శ్రీ వెంకటప్పయ్య గారి ప్రథమ కుమార్తెతో శ్రీమతి పి.అరుణగారితో మరియు మనవడు పసుపులేటి రాజేష్ తో పరిశోధకుడు ప్రత్యేక ఇంటర్వ్యూ.

FRAMING MUSLIM IDENTITY: EXPLORING THE ROLE OF MADRASSA EDUCATION IN HYDERABAD AND MALABAR

Dr. Musthafa Farook P.

Associate Professor, Department of History, Sullamussalam Science College, Areekode-Kerala

Abstract: This paper examines the distinct attributes of Islamic societies in two prominent regions of India: Malabar on the southwestern coast of Kerala and Hyderabad in Telangana. The Muslim community in Malabar, which is well-known for its historical and economic significance, accounts for 39% of its population. Despite its colonial history as part of the Madras Presidency, the Muslims in this region have developed a unique political identity that distinguishes them from the greater context of Kerala. Meanwhile, Hyderabad showcases a dynamic fusion of tradition and modernity, hosting a substantial Muslim population of 31%. The paper explores the elements that contribute to the distinctive characteristics of Muslims in these areas and looks at their distinct identity. Particular attention is given to the role of Madrassas and religious education in shaping the cultural and social fabric of these Islamic societies, providing insights into the intricate interplay between education and identity in identity formation.

Introduction

The Madrasa system holds profound significance in shaping the Muslim identity, playing a pivotal role in the intellectual, cultural, and religious development of individuals within the Islamic community. Beyond religious education, these institutions have historically served as centres for learning various secular subjects contributing to the overall intellectual enrichment of Muslim societies. The Madrasa system not only facilitates the preservation and transmission of Islamic traditions but also nurtures a sense of community and shared values among Muslims, forming a foundational aspect of their cultural and social identity. From the Madrasas the students not only gain religious knowledge

but also forge a collective identity rooted in a shared faith, fostering a sense of unity that transcends geographic and cultural boundaries. In this way it plays a vital role in shaping the multifaceted identity of Muslims, encompassing religious, cultural, and social dimensions. The term *madrassa* usually refers to a specific type of religious school or college for the study of the religion of Islam. But in a broad sense, it is a centre of education, where not only Islamic instruction but all types of education, secular as well as Islamic, are imparted. The Muslim community holds that the *madrassa* education plays a critical role in maintaining Islamic identity, culture, and customs, which aids in the development of a deep grasp of the religion among its followers.

In India Muslim education was introduced by the Sultans and Mughals, who controlled the territory from 1194 to 1857 A.D. There were two categories of educational institutions under in prevalence: *Maktabs* and *Madrassas*. The *Maktabs* were the primary educational centres, whereas the *Madrassas* were institutions of higher education. During the colonial period, the term *madrassa* did not signify primarily a place of religious learning; rather, it was a place where accurate knowledge on all subjects was disseminated in order to promote the moral, intellectual, and material advancement of society. It was in late nineteenth century that they got converted into institutions exclusively for religious instruction. The traditional sciences were no longer included in the academic curriculum because the colonial process had made them obsolete through new technological and scientific advancements.¹ Warren Hastings (1732–1818), the Governor of Bengal, who founded the *Madrassa Alia* in Calcutta in 1781 for the education of Muslims, added more contemporary courses to the curriculum, such as logic, language, mathematics, law, medicine, and *diniyath* (religious education). This particular institution was for higher education, with the primary courses being Islamic Studies, Arabic, and Persian.² Similar to the Calcutta *Madrassa*, there were numerous more common *madrassas* for the education in which Muslim and Hindu students were admitted.

Following the Revolt of 1857, the British government ceased sponsoring numerous state *madrassas* and instead began setting up English-language schools throughout the country. The government's objective was to support these schools in order to bridge the cultural divide between the English and the Indians and to produce bureaucrats for the administration. These schools actively or covertly promoted Christianity. Muslims kept away from these schools fearing that the aim of the establishment of these schools was the propagation of Christianity. Around 800 *ulama* and Muslim leaders signed a petition against the English Education Act of 1835, claiming that the goal of promoting English education and Western education was to convert Indians to Christianity.³ The *ulama* throughout India began to oppose western education because they believed that educating Muslim children in such schools would expose them to British culture⁴ and they will be alienated from Islamic ethics and values. This particular socio-political scenario that kept the Muslims away from the mainstream secular educational institutions and led to the establishment of *madrassas* and other centres with the financial and moral support of the members of the community.

Madrassa Education in Hyderabad

The Islamic educational institutions in Hyderabad were founded by Mohammed Quli Qutub Shah, the founder of the state. He established *maktabs*, *madrassas*, and public libraries in different parts of the state. The *Maktabs* were essentially meant to teach the Arabic script, the recitation of the Quran, and the performance of *namaz*, thus initiating a child into the basics and the rituals of religion. This is done in almost all *mohallah* or neighbourhood of the mosques. After completing their education in a *maktab*, the individuals would move to *madrassas* to pursue higher education. The main aim of *madrassa* education was to train religious scholars, who would disseminate Islamic instructions in future generations. Thus, the *maktabs* were intended to make lay Muslims aware of their Muslim identity and help them practice the rituals and values of Islam in their daily lives. At the same time, the *madrassas*

tried to create leaders and scholars in the community, thereby ensuring the Islamic tradition of acquiring knowledge and disseminating the religious scriptures in society.

Since the madrasas were the centres of higher education, different levels of courses were offered there. Most of the madrasas offer only basic courses like *Nazra*, *Hifz*, and *Aalim*, while higher courses like *Fazil*, *Kamil*, *Mufti*, *Akhtesath*, or *Duttura* are offered by the big madrasas that have sufficient staff and facilities. The diversity in courses and syllabi is common, and the same courses differ in syllabus and duration in different madrasas. The different stages of madrasa learning are:

a. Nazra: It is the first or basic course in recitation of the Quran in which the pupils are taught the alphabet, Arabic words, and sentences for reading the Quran. Nazra also includes a few important elements like memorizing a few of the Quranic verses and the Hadis with few prayers which are to be recited at the time of eating, reading, and sleeping with few small practices like *wuzu* (ablution), *namaz*, fasting etc.

b. Hifz: It is one of the important courses offered by every madrasa. The course includes the memorization of the whole Quran with correct pronunciation. The students who have completed Nazra are eligible for the course. The duration for completing the course depends on the students' intellectual calibre.

c. Moulvi or Moalim: It is a basic course in which the pupils are trained to lead *Namaz* or perform the basic Islamic practices. The course gives a broad understanding of the basics of the Islamic practices in general like performance of *Namaz*, fasting and other daily practices. The eligibility criterion for *Moulvi* course is *Nazra*. Only few madrasas like Jamia Nizamia and its affiliated madrasas offer this course. In the two years of course duration, subjects like the Quran and *Hadis* with translation and interpretations, *fiqh*, logic, and Islamic history are taught. The course is considered as the intermediate course in Islamic studies.

d. Aalim: This course is considered as bachelor degree in the field of madrasa education. The eligibility criterion for the course is *Moulavi* or *hifz* or *nazra*. There is no uniformity for the duration and subjects of the course differs from madrasas madrasa. Generally the duration of the courses is three to five years. The syllabus includes *Tafsir-al-Quran* (Interpretation of the Quran), *Hadis*, Islamic history, *fiqh*, and few madrasas have included few modern subjects like Computers, Science, Mathematics, and English.

e. Fazil: The students who have completed the Aalim course are eligible for the course. It is considered as master degree course. The course syllabus includes advanced subjects with *Tafsir*, *Hadis*, *fiqh*, Islamic history, Islamic philosophy, and in few madrasas few modern subjects such as English, Mathematics, and Computer Science are also taught.

f. Kamil: It is considered pre doctoral degree course offered by few madrasas in which scholars have to study all the Islamic sciences deeply with additional subjects like principles of research. The course work would be for one year and only those who have passed the course are allowed to write a dissertation on a particular topic under the guidance of senior teachers of seminary and the scholars have to present their work in seminars. Only students, who have studied *fiqh* in their coursework, would be considered eligible for issuing *fatwas*.

g. Akhtesath or Duttura: This is the research course or doctorate degree like the university's Ph.D programme. The students who have completed *Kamil* or *Faziliyath* are given admission to pursue research in different Islamic areas. After a certain period of time the scholars have to submit a thesis and have to present their work in seminar. The seminaries like Jamia Nizamia, Darul Uloom-Hyderabad and Al Mahad Al Al Islami⁵ are the prominent centres of higher education where students from different parts of South India seek enrolment.

According to the official website of Jamia Nizamia, their programmes, including *Moulavi*, *Alim*, *Fazil*, and *Kamil*, have received formal recognition from Osmania University. This recognition places these programmes on par with degrees in oriental languages such as B.A.L. and M.A.L. After successfully passing the English language tests required for a B.A. degree, those who hold a Fazil certification are qualified to apply for admission to the M.A. programme at Osmania University. Prior to 2022, entrance was restricted to the Faculty of Oriental Languages. However, a significant modification took place in 2022, enabling graduates with *Fazil* certification to directly enrol in the MA Arabic programme offered by the Faculty of Arts at the University.. Other institutions that recognize these qualifications include Aligarh Muslim University, Al-Azhar University in Egypt, Jamia Umm al-Qura in Mecca, and the Islamic University of Madinah. Jamia Nizamia boasts affiliation with a total of 165 institutions, spanning the entire state and beyond, encompassing both full-time and part-time students. The institution holds significant sway among the Muslim community, since the rulings made by its Fatwa Council serve as a guiding authority for Muslims on topics pertaining to religion and law.⁶

While generally madrasahs were started primarily as religious education centres, secular subjects also were given place in subsequent years. Poverty and the huge expenses of modern education prevented the majority of the members of the Muslims from attending schools and colleges, which eventually kept them away from government jobs and other white-collar jobs. Economic backwardness and a lack of opportunities are found to be a direct result of the community's lagging behind in modern education. In such conditions, ulama are observed to generate professionals in the fields of law, politics, medicine, engineering, and education, in addition to religious experts, who can be of greater utility to the community. Private minority institutions and madrasahs were the only options available to the community for improving their educational status. Now the ulama included more secular subjects in the Madrasah curriculum and urged the students to tap the facilities and opportunities in the major government-run premier universities of the country. Thus, ulama reset the madrasah education as the foundation for modern education and tried to make the community modernised and updated by integrating spiritual and secular values.

Most of the madrasahs run on budgets financed by the voluntary donations of the Muslim community. The madrasah does not charge a single rupee for educating the pupils. Not only education but also food, accommodation, uniform, and books of the students also are free and they are met by the contributions from the community. This peculiarity makes madrasahs different from state, private, and NGO-owned schools. The sources of funds are *zakat*, donations known as *Atiya*, *Chiram Qurbanī*⁷, *Ushra*⁸, income from Waqf properties, and other provisions. There is a tendency among common Muslims to contribute something to the religion, thus they find madrasah as the best institution for financial contribution as it will be doubly beneficial to them, contribution to a religious cause as well as assistance for education.

Madrasah Education in Malabar

The madrasahs in Hyderabad lack the necessary capacity to fully understand the distinctiveness and complexities of those in Malabar. Madrasahs in Hyderabad and other regions of India serve as educational institutions that provide comprehensive instruction in both religious and contemporary subjects. On the contrary, in Malabar these type of educational establishments are generally referred to as Arabic colleges or Islamic colleges. Madrasahs function as educational establishments that provide primary instruction to young Muslims, typically spanning a duration of ten to twelve years. At the same time, these were not establishments operating on a full-time basis, as students spent less than two hours per day. Nevertheless, in every Muslim-populated village, there is a madrasah, and often even many madrasahs if there are followers of different Muslim organisations.

Prior to the onset of the twentieth century, there were no educational establishments exclusively devoted to imparting education to individuals of the Muslim faith, such as schools and colleges. Mosques served as the central foci of instruction. The religious tutors provided instruction to the students in Arabic and Islamic studies within the confines of the mosques. Subsequently, *othupallis*, which were humble educational establishments, were established in close proximity to mosques with the purpose of imparting religious education to young boys and girls. The *Othupallis* were sometimes accommodated in nearby edifices or separate constructions located next to the instructors' dwellings. They functioned as the main educational establishments for religious and Arabic studies. The pedagogical approach utilised was predominantly oral, whereby the instructor, popularly known as a *musliar* or *mulla*, would verbally impart the teachings, pushing the students to repetitively recite the material until they memorised it.⁹ The curriculum exclusively emphasised the mastery of Quranic recitation abilities and the memory of specific chants for religious rituals. The student's primary objective was to participate in reading and memorization, without any requirement to utilise writing skills. There was a lack of a fixed syllabus or a centralised board or body overseeing the operations.

The advanced religious classes, referred to as *dars*, were held within the confines of the mosques. The *dars* system is a unique and essential process that has been instrumental in spreading Islamic knowledge throughout the region of Malabar. The exact beginnings of *dars* in Malabar are unrecorded, however it is largely believed that the system was likely established at the same time as the expansion of Islam in the region. The earliest recorded occurrence of *dars* is its founding in the mosque at Tanur in 1272 A.D.¹⁰ The *dars* is a unique system that is native to Kerala and is not found in any other region of India. This explains why the mosques in this area are built with two stories. The main purpose of the second floor is to provide additional space for a large number of worshippers during important prayers like *Juma* (Friday prayer), Ramadan, and Eid celebrations. Furthermore, it offers a designated residential space for students enrolled in *dars*. The Ponnani Masjid, established in the 16th century, was the most prominent seminary in Kerala. The salient feature of the *dars* system was the meticulous arrangement of the lodging and dining facilities offered to the pupils. The students were considered guests of the local community residing near the mosque. Each affluent household in the area was assigned a student for whom they were responsible for feeding meals.¹¹

The conventional approach for executing the *dars* was the teacher assuming a seated posture on the floor of the mosque at a specified location, while the students would assemble around him. Benches, tables, and blackboards were not employed; instead, the educational technique relied exclusively on verbal instruction. The main subjects covered were Arabic grammar, *thafsir* (Quran interpretation), *hadith* (Prophet Muhammad's sayings and actions), and *fiqh* (Islamic law).¹² The *dars* system exposed multiple flaws in its instructional methodology and the selection of courses it encompassed. However, this was the only institution that rekindled Islamic education amid a time of technological apathy. This system continued until the start of the 20th century, when a significant period of intellectual awakening took place in the society. The progressive Muslim leaders realised the need to modernise the educational system through the revamp of current curriculum, syllabi, and the use of textbooks. The first such madrasa was established at Kannur in 1911¹³, where instruction was provided in both Arabic and the local language Malayalam. Subsequently, other madrassas were founded in various regions of Malabar. Moulana Chalilakath Kunjahammed Haji was the trailblazer in this endeavour. Kunjahammad Haji created Darul Uloom Arabic College, the inaugural Arabic College in Malabar.¹⁴

The Madrasas in Kerala largely function as part-time institutions that predominantly offer religious education, with a particular emphasis on courses such as *Fiqh* (Islamic law), *Aqeedah* (beliefs), Quranic recitation, *akhlaq* (moral precepts), and *Tharikh* (History). The part-time madrasa education system in Kerala operates for a maximum of two hours every day, with one weekly holiday. It is highly efficient and runs alongside secular teaching in mainstream schools. The primary aim of these madrasas is to impart instruction to the younger cohorts and cultivate within them a lasting knowledge and

enthusiasm for Islamic principles and culture. These madrasas operate during non-standard school hours, therefore ensuring that religious education does not interfere with formal schooling. The primary organisations overseeing the operation of these madrasas are the Samastha Kerala Islam Matha Vidyabhyasa Board (SKIMVB), Samastha Kerala Sunni Vidyabhyasa Board (SKSVB), Kerala Nadvathul Mujahidin Education Board, The Council for Islamic Education and Research (CIER), and Majlis-ul-Ta'alimi al-Islami, the Educational Board of Jamaat-e-Islami. All of these organisations adhere to the Sunni branch of Islam, but the Shia or other smaller sects have a limited presence in the region and so do not have a structured system of religious education in the area. The main function of these Boards is to conduct examinations and supervise and monitor educational activities. In order to accomplish this goal, many entities as well as people have been established, including textbook committees, training divisions, and inspectors (*mufathishs*).¹⁵

The advent of British governance in Malabar played a crucial role in the advancement of Muslim education. To assert their dominance over the conquered populace, the rulers instituted an educational system that prioritised the propagation of their language, culture, and religion. The colonial rulers disparaged the indigenous customs and education in an effort to solidify their control, categorising them as 'primitive and childish,' or 'incompatible with inherent principles of morality and compassion.' The notion was conveyed that conforming to European educational standards was essential for attaining success, suggesting that "Muslim education was not in line with the requirements of the era - possibly implying that Islamic beliefs themselves were obsolete"¹⁶. In addition, the colonial authorities introduced the word 'fanatic Mappilas' to categorise the rebellious Mappilas who opposed British authority.¹⁷ They perceived English and secular learning as effective tools to quell the revolutionary fervour of 'fanatical Mappilas'. Furthermore, the colonial rulers coined the term 'fanatic Mappilas' to classify the defiant Mappilas who resisted British rule. They regarded English and secular education as useful means to suppress the revolutionary zeal of the 'fanatical Mappilas'. Alongside their endeavours to advance English and non-religious education, the British also aimed to establish authority over religious teaching, as they perceived it to be a major factor in inciting uprisings in different areas of Malabar. However, the authorities promptly acknowledged that any sincere attempt to control religious education and sermons would be interpreted as an act of oppression.¹⁸ The British authorities believed that the solution to the issue of 'Mappila fanaticism' could be achieved by 'civilising' them through English education. However, the British attempt to educate Muslims faced resistance from the Muslim ulama, who harboured animosity towards modern education. In response to the British efforts, they employed religious strategies, propagating the belief that English was the 'language of hell' and that modern education was a 'pathway to it.'¹⁹ The ulama became progressively wary of the activities of Christian missionaries and the influence of British rule, which ultimately prompted them to boycott the recently established educational institutions. In response, the ulama implemented measures to establish their own educational facilities and enhance existing learning institutions as a means to address the crisis. This served as the foundation for the extensive establishment of madrasas in many regions. The repercussions of these processes persisted during the post-colonial era, wherein Muslims faced marginalisation in the upper echelons of the social hierarchy and were inadequately represented in governmental roles. Their lack of access to education was attributed to their reluctance, in contrast to Hindu elites, to engage in English education.

As Madrasas were established and systematically restructured in the primary education sector, a new educational institution known as Arabic colleges evolved at the higher level of education. Multiple Arabic colleges were established in different areas of Malabar, offering degree programmes in Quran and religious studies (Afzal-al-Ulama). These curricula were later acknowledged as being equal to B.A Arabic degrees provided by different universities. Subsequently, advanced courses at the postgraduate level and research programmes culminating in Ph.D.s in Arabic and religious sciences were implemented in these Arabic Colleges.²⁰ The management of almost all these colleges were Salafi committees, while

the traditional Shafi Sunni community expressed opposition to the “novel practices” in the education sector. These colleges were institutions that received grant-in-aid, whereby the managements were responsible for establishing the required facilities, while the government funded the instructors’ salaries. After a decade, the Shafi Sunnis, also known as *SamasthaSunnis*, founded Arabic Colleges that specialise in providing degree degrees focused solely on religious matters. Nevertheless, these courses were deemed inadequate for university degrees due to their failure to meet the government’s entrance criteria and the schools’ lack of intention to pursue official recognition. Their primary aim was to nurture skilled religious authorities to provide guidance to society regarding matters of spirituality. In the *dars*, all expenses were covered solely by the contributions and donations from generous supporters. Jamia Nooriyya Arabic College, located in Pattikkad in Malappuram, was established in 1962 and holds the distinction of being the first college of its kind²¹. Subsequently, other colleges were founded in various regions of Malabar. These institutions offered instruction in classic Islamic disciplines such as Quran, Hadith, Jurisprudence, rhetoric, Arabic Grammar, Logic, etc. Upon completion of their studies, students received formal degrees called ‘Sanad’. These graduates were appointed as *Khathibs*, *qazis*, and *mudarris* of mosques, with the *Khathibs* being the leaders of Friday prayer and the *qazis* and *mudarris* serving as teachers in *dars*.

The 1990s saw significant changes in Muslim education. Now new educational institutions have been established that provide integrated education encompassing both secular and religious subjects. The establishment of Darul Huda Islamic Academy, subsequently known as Darul Huda University, in Chemmad in 1982, marks the inception of the first-ever initiative of its kind. This private institution, although not officially recognised by any state or national educational agency, has gained recognition from numerous national and international universities. This recognition has been achieved through the signing of Memorandums of Understanding (MoUs) with universities worldwide, including the International Islamic University Malaysia (IIUM), University of al-Qarawiyyin in Morocco, Kuwait Islamic University, Sultan Sharif Ali Islamic University of Brunei, Omdurman Islamic University in Sudan, and University of Tripoli in Libya. The institution comprises of 6 campuses, with 23 associated colleges located within Kerala and an additional 4 colleges located outside of Kerala. These campuses and colleges offer a wide range of educational programmes, including secondary, higher secondary, undergraduate, and postgraduate programmes²². The Coordination of Islamic Colleges (CIC) is an Islamic university that functions as an academic institution in higher education. The colleges associated with the CIC offer “Wafy” courses for males and “Wafiyya” courses for females, which integrate Islamic and secular higher education after completing secondary school, ultimately resulting in a university degree recognised by the state government. The CIC was founded in the year 2000 in Malappuram District and was affiliated with the Samastha Kerala Jem-iyathul Ulama, a traditional Sunni organisation. The organisation had entered into memoranda of understanding (MoU) with the University of Cairo, League of Islamic Universities, Cairo, Arab League Educational, Cultural and Scientific Organisation, Academy of Arabic Language, Cairo, and the Egyptian Government’s Ministry of Religious Affairs. The CIC presently comprises a total of 84 colleges, out of which 35 are exclusively for women. The CIC, as the governing body of these institutions, is responsible for designing the educational programmes, administering exams, and granting diplomas to the students upon completion.²³ Both Darul Huda and CIC provide free boarding and housing, and admissions are determined by entrance tests often conducted during the Hijri month of Sha’aban or Ramzan. The fund is being sourced from donors and benefactors.

Conclusion

The study examines the multifaceted function of madrasas in influencing the shaping of Muslim identity, with a specific emphasis on the educational systems in Hyderabad and Malabar. The Madrassa system is portrayed as a crucial catalyst in the intellectual, cultural, and religious progress of Muslims. It has functioned as a comprehensive educational establishment throughout history, providing instruction

in both classic Islamic teachings and contemporary subjects. The educational institutions of Hyderabad, established by Mohammed Quli Qutub Shah, demonstrate a carefully planned and officially acknowledged system that provides instruction for both primary and higher levels. *Maktabas* and madrasas have different functions, with *maktabas* primarily providing fundamental religious education and madrasas offering a wide array of courses, ranging from basic Quranic recitation to advanced research degrees. The inclusion of contemporary disciplines in certain madrasas demonstrates a commitment to meet present-day criteria, while the recognition of degrees by institutions such as Osmania University builds a connection between traditional Islamic education and mainstream academics. The finance mechanism relies on voluntary contributions from the Muslim community, highlighting their dedication to education led by the community itself. The impact of organisations such as Jamia Nizamia is clearly demonstrated by its function of providing guidance to the Muslim society through authoritative religious decrees known as Fatwas.

Meanwhile, the development of madrasas in Malabar can be attributed to colonial educational policies that sidelined conventional Islamic teachings. The development of madrasas in Kerala has seen a shift from a mosque-focused educational approach to a unique dars system, and eventually to modern curricula. The coexistence of madrasas alongside traditional schools demonstrates a harmonious approach to providing education that encompasses both secular and religious teachings. The educational system is overseen by regulatory authorities to maintain consistency and accountability. The opposition to English education during the period of British colonial supremacy resulted in the formation of madrasas as a response, highlighting the intricate relationship between colonial administration and religious instruction. Following the attainment of independence, notable transformations occurred in the educational domain, such as the establishment of Arabic colleges dedicated to advanced learning and the formation of comprehensive educational institutions like Darul Huda and CIC. These developments were a direct response to the evolving educational requirements of the time. Darul Huda's worldwide recognition and affiliation with esteemed universities distinguish it in the realm of Islamic education in Kerala. The financial method, which depends on donations, is in line with the community-driven ethos observed in Hyderabad but has unique features within Kerala's educational environment. Both Hyderabad and Kerala share a mutual dedication to incorporating religious and secular education. However, the unique characteristics of Islamic educational institutions in different regions are influenced by variations in their structure, response to historical circumstances, and international acknowledgement.

Footnotes

- ¹ Z.U. Malik: *State of Muslim Madrasas and education during the colonial period, 1781-1835 a derivative discourse* in 'Madrasa Education in India: Eleventh to Twenty First Century', ed. by S.M. Anizuddin Husain, Kanishka, 2005.²Gupta, N. (2009), *Reading with Allah: Madrasas in West Bengal*, New Delhi-India, Routledge Publication, p. 24
- ³ Hashmi, M.A.A (2011), *Magribi Taleem aur Musalman*, New Delhi-India, National Council for Promotion of Urdu language, p. 7-8.
- ⁴ Ibid, p. 9
- ⁵ <https://www.almahad.org/> accessed on 10/11/2023
- ⁶ <https://www.jamianizamia.org/> accessed on 10/11/2023
- ⁷ *Chiram Qurbani* means Leather collection, the income from the sale of skin of animals sacrificed on the day of Eid- al Az'ha.
- ⁸ Ten per cent of the harvest offered by the cultivators.
- ⁹ William Logan, *Malabar Manual*, Vol.I, Asian Educational Services, New Delhi, Madras, (Reprint of the 1887 edition). p.190.
- ¹⁰ *Kerala Muslim Navodhdhanam: Charithravum Darshanavum* (Kerala Muslim Renaissance: History and Philosophy), Vol. 1, KNM Books, Calicut, 2022, p. 472.
- ¹¹ Dr.C.K. Kareem, *Kerala District Gazetteers*, 1986, Malappuram, p. 712

- ¹² V. Muhammad, *Mappila Education*, Farook College Silver Jubilee Souvenir, 1974, p. 117.
- ¹³ Dr. C.K. Kareem, *Kerala Muslim directory*, Vol. 1, 1987, p. 311.
- ¹⁴ For details see C.N. Ahamed Moulavi & K.K. Muhammed Abdulkareem, *Mahathaya Mappila Sahithya Paaramparyam* (The Glorious Heritage of Mappila Literature), Calicut, 1978
- ¹⁵ For details about the various Madrassa Boards see <https://samastha.info/142/>, <https://samastha.in/index.php>, <http://knmeducationboard.in/>, <https://majliseduboard.org/>, <https://cier.co.in/> accessed on 29-11-2023.
- ¹⁶ Peter Hardy, *The Muslims of British India*, Cambridge University Press, 1972, p. 92
- ¹⁷ 19th and early 20th century Malabar witnessed many riots of Malabar Muslims (Mappilas) against the British as well as against the native landlords. Many mappilas sacrificed their lives in the political war against the British. For details see K.N. Panikkar, *Against Lord and State: Religion and Peasant Uprisings in Malabar, 1836-1921*, Oxford India Paperbacks, 1993.
- ¹⁸ Stephen Dale, *The Mappilas of Malabar 1498-1922: Islamic Society on The South Asian Frontier*, Clarendon, Oxford p. 153.
- ¹⁹ A.P. Ibrahim Kunju, *Mappila Muslims of Kerala: Their History and Culture*, Sandhya Publications, Trivandrum 1989, p. 261.
- ²⁰ The Rauzathul uloom Arabic College, established in 1942 is the pioneer of these kind of institutions. See <https://ruacollege.ac.in/> accessed on 1/12/2023.
- ²¹ See <https://jamianooriya.in/> accessed on 15/12/2023.
- ²² See <https://www.dhiu.in/> accessed on 12/11/2023.
- ²³ See <https://wafycic.com/> accessed on 12/11/2023

HISTORY FROM MARGINS: A HISTORICAL OUTLINE OF CHENCHU TRIBE IN ANDHRA REGION

Chevuri Sathish Kumar

Research scholar, Department of History, Babasaheb Bhimrao Ambedkar University, Lucknow, UP

Abstract

The Chenchus were an India scheduled tribe. Geographical they are located in Nallamalla forest and spread among the states of Andhra Pradesh, Telangana, Karnataka and Orissa. They are primarily found in the Nallamalla forest in Andhra Pradesh and Telangana. The Chenchus are extremely backward tribal groups known as Primitive groups both socially and economically. The Chenchus are independent nature in forest. The aim of this paper is to provide a historical perspective on the history of the Chenchus. We may study the brief history of the Chenchus and how the Chenchus interacted with colonial policies to understand how the colonial state began the creation of knowledge on Chenchus through reports, censuses, manuals, etc. The colonial state interacted with Chenchus in madras presidency. There hasn't been any systematic study of Chenchus history. To know why the British government was interested in recording Chenchus history. To determine how Chenchus got entangled with colonial state regulation. And to see how the Chenchus are developed in independent India.

1. Introduction

The Chenchus were scheduled tribe of India. Geographical they are located in Nallamala forest and spread among the states of Andhra Pradesh, Telangana, Karnataka and Orissa. Mostly they are dominated in the Nallamalla forest of Andhra Pradesh and Telangana. The government of India have recognized as Scheduled tribe, particularly vulnerable tribal group, nomadic tribe. In Karnataka, Chenchus spread across the border districts of kolar and yadgir. In Orissa Chenchus as Nomadic tribe

were spread across the district of Nowrangpur district. The main concentrations of the Chenchus are in Andhra Pradesh and Telangana. Chenchus are around the population of 65000 approximately. Chenchus speaks Telugu language.

2. Description of Chenchus

One of the hunting groups present in Andhra Pradesh during the Late Stone Age is described in the earliest description of Chenchus.¹ The Chenchus tribe is referred to in Manusmriti as “Chunchus,” and they are treated similarly to the Andhras. Mostly, they were hunters in the wilderness. ² In this context, Pratap (1976:13) has mentioned the following: Srisailam Temple is mentioned in the Skanda Purana, which was composed in the sixth or seventh century A.D. interestingly, a lot of the Chenchu Settlements are concentrated along the paths leading to the Srisailam temple. The Chenchus were able to survive, at least for a few months of the year, mainly to the traditional doles (Metta-mirasi), which pilgrims used to pay to protect them from wild predators.³ The habitat of the Chenchus was ruled by the Chalukyas in the 11th century and the Vijayanagar Kings in the 14th century. Krishnadevaraya, the Vijayanagar King, was referred to the mutual trust and good will existed between the Chenchus and his own people in Amukthamalyada⁴. There are references to Chenchus from the medieval period in several sources. Vinukonda Vallabharaya’s 15th-century Kridabhramam describes the socioeconomic conditions of the Kakatiya kingdom. The Telugu term “Chenchula Kulamu” was mentioned in this drama. We can find references to the Chenchus in the 15th-century Reddis of Kondaveedu, where the court poet Srinatha wrote “Palanati Charitra.” The Chenchus were skilled fighters in the jungle and archery. When the people of Nagamma fell on the herds of Brahmanayudu suddenly the Chenchus killed them with their arrows. The Chenchu tribe in Brahmanayudu’s army is mentioned.⁵ Nevertheless, Chenchus and Chenchu Dasaris, who inhabit the Nandyal Forest, an area abundant in big game, depend on a bow with an iron-tipped arrow as a significant hunting tool.⁶ Around 1600 AD, Palavekari Kadirepati wrote Sukasaptati, which puts some tribal people—the Chenchus and Yerukula tribes—into the context of their worship of Narashima.⁷ Scott J. (1794) The Chenchus are described in Scott’s Ferishta, Prince Muhammad Masum, a son of Auragazib, passed the Kurnool district in 1694 saw as “exceedingly Black, with long hair and on their heads wore caps made of leaves of trees, each man had with him unbarbed arrows and a bow for hunting.”⁸ Siraj-ul-Hassan (1920) wrote a brief note on the Chenchus of Hyderabad are a non-Aryan tribe that lives in hilly areas that run parallel to the Kistna and from the southern frontier of the Hyderabad Dominions.⁹ In 1948’s Aiyappan, the Chenchus might have been the Charas of the ancient southern rulers, whose only concern was guarding the borders between Tungabhadra and Krishna. With the collapse of the Pallava and the Chola Empire, these border scouts must have lost their jobs.¹⁰ According to P. Chenna Reddy (2016), there are two panels that depict this legend on the stone among the many bas reliefs on the exterior of the prakara, the temple compound’s protective wall. Another myth among the Chenchus, a hunting and gathering tribe from the Nallamala forest, is still preserved in their oral traditions.¹¹ Chandra Sekhar (1961) it is noteworthy to mention that Chenchus are still permitted to enter any area of the temple, including the garbha griha that houses the precious Linga. In actuality, these indigenous people assist with dragging the car during the temple’s large ratha celebration and other smaller ceremonies. When hundreds of people gather here for the Sivaratri festival to worship Lord Mallikarjuna and take a bath in the holy waters of Pthalaganga, the Chenchus also go inside the garbha griha to worship, separate from the other pilgrim’s.¹² The tribal deity Chenchu Mallanna in the Nallamalla Hills was superseded by Lord Mallikarjuna, who was a manifestation of Lord Shiva.¹³ Regarding the Chenchus, M.L.K. Murthy (1985) as significant as any archaeological data in assessing the processes of cultural change in Chenchus ethnohistory are other equally intriguing mythic oral tales. The well-known temple of the man-lion deity Narashima, also known as Ahobila Narashima and a significant Visnavite deity today, is located in Ahobilam. In accordance with these legends, Narasimha falls in love with a Chenchu belle while meandering through the Nallamalla forests, which are home to Chenchus. The girl asks her father, the Chenchu leader, to demonstrate his prowess in hunting, termite

mound-digging, and gathering honey. He also requests that the girl retrieve the queen, known as puttajunnu, which serves as nourishment for the Chenchus. The chieftain approves of their marriage after determining that Narashima can carry out these duties. The Chenchu girl later became Chenchu Lakshmi, consort of Narashima, who took on the form of Vishnu. At the Ahobilam temple, superb sculptures depict the Chenchu girl, dressed in a leaf skirt, aiming her bow and arrow in the role of a huntress.¹⁴ According to Savira Jaiswal (1973), the Chenchu hill tribe worships the god Narasimhaswami, also known as "Obalesudu," who resides at Ahobilam in the Nandiyal Taluk of the Kurnool District. They think that as a bride-price, this god gave them the bamboo forest after he wed a Chenchu girl. They assert that they have the only authority to harvest and market the bamboos from the forest for this reason. Of course, the Chenchus who serve as the pilgrims' porters, guides, and guardians are found in the jungle. Additionally, some Chenchus transport the elderly and sickly devotees in their Doli, a wicker basket fashioned with strings, for a hefty fee.¹⁵

3. Ethnographic notes on Chenchus

A tribe known as Chensu Carir, Cat' Chensu, Cad 'Eriliguru, or Chensu that inhabits the Madras forests was mentioned by Buchanan (1807). The Kurnool manual from 1886, which states that "A wild tribe called Chenchus inhabit the Nallamala Hills and called themselves Adi Chenchus," is from which the current Chenchu term originated.¹⁶ In this manual Chenchus shown as Chenchus murderers was punished¹⁷. The "Chenchuwars" were included in the criminal classes in the 1875 Cuddapah Manual. A subdivision of Yanadis, Chenchu was noted in the 1891 census report.¹⁸ The Chenchus, also known as Chentsus, are a Telugu-speaking forest tribe that lives in the highlands of the Kurnool and Nellore districts, according to Thurston and Rangachari (1909).¹⁹ In the 1921 pamphlet "The Chenchus and the Madras Police, the chenchus were portrayed as a wild tribe living in the Madras forests." ²⁰ Haimendorf (1943) describes his ideas about the Chenchus about their social life, beliefs and traditions and economic life in the Nizam dominion and in Madras Presidency²¹. According to Aiyappan (1948), the term Chenchu means forelocks. "Chunchu Varu" refers to those with awful, unbraided forelocks. The term "Chenchu" is understood to have an ecological significance when one believes that a person who lives beneath a chettu (tree) is a Chenchu.²² According to Fuchs (1977), the Chenchus are also exogamous septs. don't appear to be totemic in origin, nevertheless. The Chenchus also do not follow any totemic dietary taboos. Now, the majority of them have made their homes in the plain villages, either as farm laborers or farmers.²³ Haimendorf (1982) provided in his observations and microstudies on tribal society, an ethnographic scenario of the Chenchus in Andhra Pradesh. The Chenchus physically resemble a racial type known to anthropologists as veddoid, which is a name derived from the veddas, a prehistoric tribe of Sri Lanka (Ceylon). The Chenchus share characteristics with the Veddas, including small stature, dark skin, curly or wavy hair, large features, flat noses, and a hint of progranthism.²⁴ Bhowmick (1992) referred to the Chenchus of Andhra Pradesh as "contemporary primitives." The author outlined the process by which the Chenchus moved from a pre-Agricultural phase to a stage of progress. Chenchus such as Konda, Uru, Yanadi, Bontha, Chenchu Dasaries, Koya, and Krishna Chenchus are of the Chenchus division.²⁵

4. Occupation of Chenchus in colonial rule

Chenchus is referred to by Thurston and Rangachari (1909) as Chenchu Taliari, or village watchman. During the Madras presidency, Haimendorf (1943) noted that the Chenchus in the villages near Srisailem receive a significant income from the pilgrimage traffic. They get paid "metta" payments by the pilgrims during the Sivarathri festival in exchange for protecting people and property. They can also work as coolies, moving men in palanquins and carrying luggage. The "metta" fees received in 1939 were more than Rs. 4,100. Bhowmick (1992) Chenchus used to be paid on a regular basis to work as temple servants in the Srisailem temple. Since the temple's founding, they have been required to carry out certain designated rites and tasks. They also carry out the daily, fixed-remuneration Palki Seva,

which involves carrying the deity in a palanquin. Of course, there are people in this area who serve as pilgrims' porters, guides, and guards. In addition, some Chenchus transport the elderly and sickly devotees in their Doli, a wicker basket tied with strings for a hefty fee. Aiyappan report (1948) Chenchus occupation is collection and sale for cash or barter of the minor forest produce. Due to a rise in Chenchu crime in 1919, the Forest Department hired Chenchus for felling labor and started operating emergency coupes close to the major settlements. The Chenchus work mostly as forest guards for the forest department. Large-scale forest plantation operations were carried out using Chenchu labor. To keep the registration of physical presence in the morning and evening, Chenchus were appointed as Chenchu headman and a deputy headman in Chenchus gudems.

4.1 Colonial administrative Intervention on Chenchus

Pratap (1976) also provides information on the welfare of Chenchus, which was initiated by the Madras presidency's forest department. Section 26 of the Madras Forest Act, 1885 grants tribes several privileges, including the ability to utilize bamboo for building houses and to graze freely in forest areas. Chenchus is offering free collection of small-scale forest goods for sale. Due to their ignorance, private traders took advantage of Chenchus' situation and gave them advance loans. The Forest Department prohibited the Chenchus from gathering small-scale forest products in 1888. This is starting to bother the Forest department. Once more, extensive forest plantings projects involving Chenchu labor were carried out between 1905 and 1917. Soon after, the plantation work ceased owing to financial difficulties, and as a result, cholera, influenza, and smallpox spread over the Nallamalla hills, putting the Chenchus in dire financial straits. The Chenchus made the decision between violence and criminality. In 1919, the Forest Department reopened emergency coupes near Chenchus Gudems in an effort to control the situation, and it did so until 1925. Following 1925, the government recruited special officers, a sub-assistant surgeon, and an education superintendent to oversee the welfare of the Chenchus. To help the Chenchus, the police started offering welfare programs including education, enhancing the hygienic conditions, and hiring Chenchu labor to avoid forest fires and put an end to crimes involving dacoity. The government designated Chenchus as Chenchu headman and a deputy headman in Chenchus gudems to keep the register to document the physical presence in the morning and evening as part of the procedure to regulate the Chenchus. According to Kavitha Philip's 2003 description, Chenchus are beings that interact with nature. The forest conservator complained in 1928 that the children of the Chenchu tribe, who made their home in the northern forests of the Madras Presidency, had "been a menace to the forest –and they must be taught from infancy that their interests are bound up with the forest." He suggested that the kids focus on planting and caring for trees so they can develop "respect for trees." The welfare measures were offered by the officials; nonetheless, they don't work well until the 1940s. Once more beginning in the 1940s, government representatives and the forest department launched development initiatives that offered Chenchus access to economic and educational growth. Afterwards, it became mandatory for contractors to hire only Chenchus laborers when taking on coupes. In 1940, the Chenchu cooperative society in Dornal and the Atmakur Chenchu Cooperative and Sales Society were founded.

5. Chenchus in Independent India

According to Bhowmick (1992), Chenchus were governed by the Nizam of Hyderabad State and the Madras Presidency before to independence. Following independence, the constitution made provisions for the development of all Indian tribes, including the Chenchus. The sociocultural life of the Chenchu people has altered as a result of the implementation of development programs in Chenchu communities. The Multipurpose Cooperative Society was established in 1952 with the objective of providing advance loans. Adjacent to this, the Forest Labour Cooperative Society was established in 1958 in Mannanur with the goal of obtaining contract labor from Chenchu people to cut bamboo. In 1974, the Girijan Cooperative Corporation expanded to include the Primary Marketing Society in Atmakur

and the Nallamalai region. During the Second Five Year Plan (1956–1961), the Indian government approved a centrally supported initiative called “land Colonization of Chenchus” at the Gudems of Bairlutu and Nagalutu. The government gave Chenchus the land since they lacked the technological knowhow to farm it. Later, the majority of Chenchus leased their lands to plain people.

The founding of the Tribal Cultural Research and Training Institute in Andhra Pradesh marked the beginning of Chenchus’ progress. A. Chandra Sekhar conducted a survey of Byrluti gudem in Atmakur Sub-Taluk of Kurnool District for the 1961 India Census. The Chenchus are the people that live in this village, and this is where the Chenchus colonization and resettlement scheme is being carried out. In order to promote Chenchus development, the State Government began implementing welfare measures.

In the 1970s, the Chenchu project area—which offers social benefits to Chenchus—was divided among six districts: Nalgonda, Mahaboobnagar, Hyderabad, Kurnool, Prakasham, and Guntur. The Andhra Pradesh government established the “Integrated Tribal Development Agency for Primitive Groups” (Chenchu) in 1976. The five-year plan focuses on the underdeveloped tribal communities in India struggling to survive. Chenchus are classified as a primitive and isolated tribe. Animal husbandry, forestry, agriculture, cottage industries, medical and health, education, protective laws, and administration are among the programs that ITDA for Chenchus is implementing.

Conclusion

The present paper is a milestone to elaborate a brief profile on the Chenchus history in Andhra region. In this Article I tried to explore how the intervention of colonial rule into Chenchus life. Because of the colonial administration’s involvement in documenting the Chenchus for their administrative convenience, it is crucial to understand the Chenchus life.

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WOMEN'S EDUCATION AND URDU WOMEN JOURNALS IN THE PRINCELY STATE OF HYDERABAD (1880-1940)

Tabish Amin Parray

Research Scholar, Department of History, Maulana Azad National Urdu University, Gachibowli, Hyderabad, Telangana

Abstract

When the Britishers came to India and attempted to rule over this region. They sought some kind of justification for their presence in India. In order to legitimize and justify their position in India the colonial masters highlighted different social evils present in Indian society like Sati, child marriage, female infanticide, widowhood, patriarchy, illiteracy, seclusion/purdah and many other practices related to women. They did this in order to portray themselves as superior and distinguished from Indian society. So, the primary concern they brought up was the status of women. The status of women in society was viewed as a barometer of progress and a healthy, civilized society. But the Indians were considered at the bottom of scale in this measuring rod. The native intellectuals or reformers responded the colonial critique and began to improve the condition of women. They employed various tools and methods in order to reform the Indian Society. Among the tools they employed was the use of Print. Different journals emerged in the late 19th century, in which women's issues were properly highlighted. In this specific study, I'm trying to find out how the question of women's education was addressed in the Urdu women's periodicals published in the princely state of Hyderabad. The author will also focus on the way reformers saw it as essential to provide women access to education in order to improve the condition of women and the welfare of society as a whole.

Introduction

Different Journals were emerged during the late 19th century and early 20th century in order to promote the reformist project. Through the writings of the journals, the issue of women's education 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.¹ Women were engaged in various superstitions, lacked effective house management skills, and failed to provide their husbands with the companionship.

At least one piece in each issue of these journals caters to the importance of education for Muslim women. The question of women's education that the magazine took up with missionary zeal is therefore worthy of examination.

Urdu Women Journals in the princely state of Hyderabad and Women's Education

In order to bring reform and change in their social setup, women assumed an essential place in this project. The socio-religious reformers linked women's reform with the grand project of overhauling their respective communities. In this regard, for bringing change in society, educating women thus became an important ideological tool for the entire social reform project.

By going through the writings of the journals, the supporters of women's cause have laid emphasis on the issue of women's education. These reformers linked the development of the Muslim community with reforming women and the only agent which can bring the desired change is education. Thus, the issue of women's education became a regular feature in the women's journals. The question of women's education in the women's journals is therefore worth examining.

1.1. Reasons for the lack of Women's Education

Let us first see the causes that were highlighted in these journals for the non-attainment of women's education in Hyderabad. Many articles appeared in these journals that mostly addressed the lack of education for women in general and Muslim women in particular. To begin with, the conventional purdah system was cited by several authors, especially by Muhib Hussain as the greatest obstacle to the advancement of women's education.² As a result of adhering to this custom, women were unable to cross the boundaries of their homes. An anonymous author in *Muallim-un-Niswan* wrote an article on 'Taleem Niswan,' also held the same view that the existing kind of Purdah was a reason behind the lack of education.³

Again, Muhib Hussain stated in *Muallim-un-Niswan* that, it is not possible for Muslim society to grow unless and until women be given the freedom to participate in public spaces and allowed to attain education.⁴

To substantiate the above-mentioned claim, one article in *An-Nissa* on "Baiyyoo say Behno Ki Faryad" was published in which an anonymous author claimed that males have snatched our rights from us.⁵ They have put us behind the four walls of the house. Men did it intentionally because they fear that after getting an education women may one day claim their rights from them. In this context, the editor of the journal *Safin-i-Niswan* under the title 'Hamari Jahalat ka sehra kis kay sar rahay,' tried to make it clear that it is often said that women were ignorant and uncivilized but the actual reason is that it is because they are being kept caged within the house.⁶ Only by giving them education, she would become civilized and mature.

The other explanation offered for women's illiteracy was lack of interest shown by the government in this field.⁷ There were many articles suggesting the government to invest more heavily in the education of women. For instance, it was emphasized on the editorial page of the journal *Muallim-un-Niswan* by Muhib Hussain under the title 'Taleem Niswan Ki Riftar Tarki Buht Deemi Hai.'⁸ The author claimed that the government had passed a resolution stating that municipal governments should provide special attention to the education of women. Further, it has been observed that the government invested more

on the education of men than women, which resulted into the low percentage of women enrolled in schools.⁹

Muhib Hussain went on to say that the government should pay attention, particularly to the education of females because if women were educated, their families would inevitably be educated.¹⁰ They try to rationalize the proposal of women's education by arguing that the mother is the child's first instructor.¹¹

To argue his case for women's education, Muhib Hussain quoted some figures and estimated that out of 185 schools in colonial India, 151 were for boys and only 35 for females.¹²

1.2. Importance of Women's Education and Urdu Women Journals

Almost all the women journals in Hyderabad did advocate the need for educating women. Education was seen as a key tool for empowering women and improving their social status. The contributors in these journals believed that educated women would be better equipped to contribute to society, support their families, and raise their children in a more enlightened and progressive manner.¹³

The following couplet printed on the title page of 'An-Nissa' journal also shows how the magazine aimed for women's education:

*'Dakin mein is tarah taleem-e-niswan ki taraqqi ho
Ki purdah mein bhi har khatoon aflatoon-e-dauran.'*¹⁴

(In Deccan, the development of Women's education should be like
That even in a veil, every woman will become like a Plato of her times.)

In order to foster the importance of women's education and make people aware of it, a variety of articles were published in different journals. One author, Rafia Sultana Begum, discussed the importance of women's education in *An-Nissa* by arguing why education of women are much more important than men's education.¹⁵ In response to this question, she said that the primary responsibility for the children's upbringing rested with the mother. So, it is very important for her to have enough experience and knowledge, which is only possible if she is allowed to receive an education.

Stressing on the fact that 'the mother is the children's first learning institution,' Rafia Sultana Begum emphasized the children's language, demeanor, attitude, and overall personality is directly related with the education of mother.¹⁶ Instilling good values in their offspring is only possible when mothers are educated. With the aid of women's education, it was desired to develop an intellectual class that would lead the country and elevates its standards.¹⁷

Here in these articles, the aim for women's education was reduced to make them good mothers. It is because as of now the Ashraf class shared the belief that for their new *sharif* (respectable) identity, educated women are an essential requirement. In the same context Jenab G. Naqwi Sahab, under the title '*Taleem Niswan Ka aik Khawa Beedah Pehlo*,' in the journal *Shahab* also shared the same belief that educated women can only instill good behavior among the children. Khawaja Abdul Gafoor Sahib in the journal *Shahab* discussed the question of women education in India by arguing that progress of any community depends on the education of women.¹⁸

In some of the articles, the metaphorical expression has been used to make the cause of women's education loud and distinct. For instance, in one article by Syed Waliullah Hussaini entitled '*Taleem Niswan*,' the author employs expressions such as 'men and women are like wheels of a car' and 'no vehicle could operate with just one wheel.'¹⁹ At another place, it was stressed that 'a flying bird cannot fly with just one wing.'²⁰

Syed Waliullah Hussaini further says that with education, it was hoped that a woman could successfully assume the role of home manager and could eventually be able to handle the sphere of domestic economy well.²¹

Mirza Mohammad Bahadur Saheb in his poem titled, '*Shikayet-e-Niswan*' discussed the importance of women's education.²² In this poem, the educated husband blamed the wife, by telling her that unlike men life is easy and comfortable for women as only men had the responsibility of supporting the family and women who are free from this duty usually spend their time on unnecessary things. In the poem, the clever wife responded to the allegations leveled by her husband and said compared to men, she bore more responsibility as they are supposed to look after the whole family and for performing this function effectively, women must be given the education.

As we see that due to the demise of the Muslim power, the Muslim elite class who were earlier dependent on the ruling establishment for their survival started suffering economically now. This Muslim class was forced by circumstances to use the limited resources effectively. For this function, women were required to play a pivotal role as she was in charge of the domestic sphere. If she mishandled the home management financial affairs, it could place an additional burden on the male members of the group.

1.3. Scriptural justification for Women's Education

To win social validation and illustrate the relevance of women's education, scriptural evidences were invoked by the supporters of women's education in Urdu women journals of Hyderabad. Muhib Hussain in *Muallim-un-Niswan* on the tradition of women education among the Muslims invoked various references from the Quran that emphasize the importance of education for both men and women.²³ Muhib Hussain quoted the Quranic verse, '*And say: My Lord increase me in knowledge*' and argued that this verse is a sort of supplication requesting God to increase the knowledge of human's, which is not limited to men only.²⁴

While concluding this article on the tradition of women education among the Muslims, Muhib Hussain remarked that the Quran encourages both men and women to acquire knowledge and emphasizes the importance of education as a means of personal and societal development.

An anonymous author wrote an article in *Muallim-un-Niswan* in which the writer invoked the sayings of the Prophet where he directed his companions to arrange the facilities of education for female members of his family.²⁵

To link women's education with a religious duty, Miss Aziz Begum in *Safin-i-Niswan* journal wrote an article on '*Ilm*,' (knowledge) and discussed the importance of Knowledge.²⁶ She argued that education is the basic requirement for approaching God and a source of light for the mind and heart. By showing the importance of education, Miss Aziz Begum emphasized that without having required knowledge it is not possible to achieve success in this world and hereafter.²⁷

In order to justify the need for giving women education, scriptural evidence was given much importance in these discussions as it was not easy to reject scripture-based evidence. 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.²⁸

Qaisari Begum expresses regret by saying that the majority of people (Indian Muslims) have the false assumption that educating women is not mandatory in Islam. On the other hand obtaining knowledge is first of all sanctioned by Islam, it is clear by this statement "*Talabal Ilmu Farezatun Ala kuli Muslim Wa Muslimatun*" means it is obligatory for both men and women to obtain knowledge. According

to the writer Qaisari Begum, the pages of history are filled with examples of extraordinary women like Hazrat Fatima, Hazrat Ayesha, Hazrat Khadija, Bibi Asiya, Bibi Zubaida, Noor Jahan, Chand Bibi, and Aakaye Habebia who played a great role in history.²⁹

Many supporters of women education in Urdu women journals invoked the Islamic past and highlighted the achievements of Muslim women. This was done not only to justify their advocacy for women's reform but at the same time glorify their nostalgic past.

Muhib Hussain wrote extensively about Caliph Umar's sister, '*Fatimah bint Khitab*' and highlighted her achievements as a noble and wise woman among the companions of the prophet.³⁰ While referring to Abul Faraj Isfihani's book the '*Kitab al-Aghani*' (Book of Songs),³¹ Mohammad Akhtar in his article published in *Muallim-un-Niswan* mentioned the achievements of '*Zainab Tabeba Bini Aud* who according to the author was a well-known physician in Islamic history.³²

Sughra Hemayun Mirza also wrote in her journal *An-Nissa* on Zebu-un-Nissa, daughter of Aurangzeb. She highlighted her intellect and showed how Zebu-un-Nissa requested Mulla Shafi³³ to translate '*Tafseer Kabeer*' (Quran) into Persian.³⁴ With her support and effort, this Tafseer was named '*Zebdat-ut-Tafasir*.' In addition to her translation, Sughra Hemayun Mirza acknowledged the achievements of Zebu-un-Nissa in the field of calligraphy art.

It is pertinent to mention here that reformers in women journals did not completely rely on scriptural evidence to justify women's reform cause but non-scriptural based evidences were employed for the same cause.

In this regard, women journals also discussed the educational progress of women who belong to other communities like Hindus, Parsis, and Christians. Usually, they were presented to have a relatively better position and social standard, which made it easy for reformers to justify their support for Muslim women's education.

The comparative assessment of the status of women helped reformers to raise the issue of why Muslim women could not be allowed to get an education whereas other communities could do. Why didn't Muslims establish schools for girls in the same way as other communities did?

Under the title '*Hindustani Khawateen Ki University*,' the author Sughra Hemayun Mirza stated how Dhondo Keshav Karve laid down the establishment of Women's University in Pune on 3rd June 1916.³⁵ Sughra Hemayun Mirza demanded that the government should prioritize women's education by setting up the women's university in Hyderabad on the same lines as was established by Dhondo Keshav Karve in Pune.³⁶

Then, parallels were drawn in these magazines between modern advanced nations such as Europe, Japan, the United States, and Indian natives, particularly on the question of education.³⁷

The editor of the journal *An-Nissa*, Sughra Hemayun Mirza also argued that these advanced countries were highly lauded and praised for their advancement in every aspect of society whether in art, science, economy, or polity.³⁸ They believed that advancement and progress in these countries became possible only when they paid much attention to education, especially women's education.

In another article in *An-Nissa* on '*Taleem-e-Niswan*,' by Noorani Begum, where she compares the position of women in the West with the Indian one and praises the achievements of Western one.³⁹

Another article entitled '*America may Tarqi Taleem Niswan*,' by an anonymous author with name 'Muslim Rajpoot' in *Muallim-un-Niswan* has comparatively presented the education scenario of America and India. According to his estimate in America, there were 179 colleges set up for women while in

India only three such colleges were opened in Calcutta, Ahmadabad, and Mysore.⁴⁰ Further, the author says that in these Indian institutions, only Hindu girls are enrolled and are getting benefits of education. While as contrary to that Muslim girls are lacking behind in the field of education, as Muslims have hardly opened any such separate institutions for their community.⁴¹

In another article titled “*America May Taleem Niswan*” by the same anonymous author Muslim Rajput highlighted the achievements of America where a large number of women according to the author’s estimate are receiving education. He draws a conclusion from these figures of enrolled women and argues that these numbers show how advanced this country is in the field of women’s education as compared to India.⁴²

Conclusion

The purpose of the issue women’s education discussed in these journals was to promote women’s overall development. Much emphasis was also laid on fostering women’s literary and intellectual tastes as well as inspiring them to take responsibility for addressing the socio-economic issues that they would confront in society. The reformers recognized the value of education as a major vehicle for the transformation of women. That is why they made education the cornerstone of the reformation effort. They emphasized women’s education to improve the environment in their houses so that women could provide their partners with an enlightened company. This modern educated group was highly impressed by the Victorian ideal of Womanhood. They wanted to inculcate the virtuousness of Victorian womanhood viz. discipline, politeness, frugality etc. in their women. At the same time, the downfall of Muslim rule led to scarcity of economic resources. So, they wanted to use the limited resources very well. These circumstances created a high importance to women’s education, so that women would be able to manage their household appropriately, utilize resources wisely, and avoid erroneous traditions.

Endnotes

- 1 Sonia Nishat Amin, *The World Of Muslim Women In Colonial Bengal, 1876-1939* (Leiden: Brill Academic Pub, 1996), 31. See also Kenneth Jones, *Socio-Religious Reform Movements in British India* (Cambridge: Cambridge University Press, 1989), See also J.N. Farquhar, *Modern Religious Movements in India*, (New York: Macmillan company, 1919), 32.
- 2 Muhib Hussain, ‘*Taleem Niswan Per Mustanad Ashkhas Ki Taqreeray*,’ Muallim-un-Niswan, Vol. 13, no. 5 (1317H/1899): 21.
- 3 Manqul, ‘*Taleem Niswan*,’ Muallim-un-Niswan, Vol. 11, no. 5 (1315H/1897): 23.
- 4 Muhib Hussain, ‘*Taleem Niswan Per Mustanad Ashkhas Ki Taqreeray*,’ Muallim-un-Niswan, Vol. 13, no. 5 (1317H/1899): 21.
- 5 An-Nissa, (J3N1-2): 2. See also Safini niswan, ‘*Hamari Jahalat ka sehra kis kay sar rahay*,’ (sep, 1932): 9, in which the author try to make it clear that it is being said that women is ignorant and uncivilized but it is due to the fact that when is being kept caged within the house, not allowed to receive education, when she will be given education ultimately she will become civilized and matured.
- 6 Abdur Razak, ‘*Hamari Jahalat ka sehra kis kay sar rahay*,’ Safin-i-Niswan, (September 1932): 9.
- 7 Here it is not very clear whether Muhib Hussain is referring to the colonial government or Hyderabad government. It seems perhaps he is referring to the colonial government keeping in view the number of schools which he estimated in the same article could possibly have been set up only in colonial India at that time.
- 8 Muhib Hussain, ‘*Taleem Niswan Ki Riftar Tarki Buht Deemi Hai*,’ Muallim-un-Niswan, Vol 13, no. 7 (1317H/1899): 1. The name of the author of this article is not mentioned. See also Muhib Hussain, ‘*Auratein Qumi Tarki Ka Ala Zaria Hai*, in *Muallim-un-Niswan*,’ Vol. 13, no. 3 (1317H/1899): 41.
- 9 Muhib Hussain, ‘*Taleem Niswan Ki Riftar Tarki Buht Deemi Hai*,’ Muallim-un-Niswan, Vol 13, no. 7 (1317H/1899): 1.
- 10 Muhib Hussain, ‘*Taleem Niswan Ki Riftar Tarki Buht Deemi Hai*,’ Muallim-un-Niswan, Vol 13, no. 7 (1317H/1899): 1.
- 11 Ibid., 1.
- 12 See also Muhib Hussain, ‘*Auratein Qumi Tarki Ka Ala Zaria Hai*,’ Muallim-un-Niswan, Vol. 13, no. 3 (1317H/1899): 41-42.

- 13 Mohammadan Anglo-Oriental College, '*Auratun Ki Taleem*,' Muallim-un-Niswan, Vol. 11, no. 4 (1315H/1897): 1. The writer in this article is referred to by this name (Mohammadan Anglo Oriental College) as I mentioned before the article.
- 14 Sughra Hemayun Mirza, '*An-Nissa*,' Vol. 6, no. 6-7 (1343H/1925): Title page.
- 15 Rafia Sultana Begum, '*Auraton ki taleem mardon ki nisbat zyada zarroori kyu hai*,' An-Nissa, Vol. 1, no. 4 (1338H/1920): 16.
- 16 Ibid., 21. See also, Jenab G. Naqwi Sahab, '*Taleem Niswan Ka aik Khawa Beedah Pehlo*,' Shahab, Vol. 6, no. 1 (1347H/1937): 31.
- 17 Rafia Sultana Begum, '*Auraton ki taleem mardon ki nisbat zyada zarroori kyu hai*,' An-Nissa, Vol. 1, no. 4 (1338H/1920): 22.
- 18 Khawaja Abdul Gafoor Sahib, '*Hindustan May Auraton ki Taleem Ka Masla*,' Shahab, Vol. 11, no. 12 (1353H/1944): 29.
- 19 Syed Waliullah Hussaini, '*Taleem Niswan*,' An-Nissa, Vol. 2, no. 2 (1339H/1920): 7.
- 20 Ibid., 7.
- 21 See also Mohammedan Anglo-Oriental College, '*Auratun Ki Taleem*,' Muallim-un-Niswan, Vol. 11, no. 4 (1315H/1897): 1. See also Munshi Bihari Lal Sahib, '*Taleem Niswan*,' Muallim-un-Niswan, Vol. 11, no. 9 (1315H/1897): 28. 12
- 22 Mirza Mohammad Bahadur Sahib, '*Shikayet-e-Niswan*,' An-Nissa, Vol. 1, no. 5 (1338H/ August 1920): 1-9.
- 23 Muhib Hussain, '*Musalmano may Taleem Niswan ka Riwayat*,' Muallim-un-Niswan, Vol. 10, no. 10 (1314H/1896): 30.
- 24 Al-Quran, *Surah al-Alaq*, Chapter 96, Verse 1-5. For the translation of these Verses again we used Al-Quran translated by Saheeh International.
- 25 Unknown writer (meem meem), '*Autatun Ki Taleem Kitabat*,' Muallim-un-Niswan, Vol. 11, no. 5 (1315/1897): 12.
- 26 Miss Aziz Begum Sahiba, '*Ilm*,' Safin-i-Niswan (April 1932): 18-20.
- 27 Miss Aziz Begum Sahiba, '*Ilm*,' Safin-i-Niswan (April 1932): 18-20.
- 28 Qaisari Begum, An-Nissa, (JIN5, 1920): 18-20.
- 29 Qaisari Begum, '*Zakat*,' An-Nissa, Vol. 2, no. 2 (1339H/ October 1920): 6. 'Hazrat Fatima' was the daughter of the Prophet Mohammad. 'Hazrat Ayesha,' also known as Aisha bint Abu Bakr, was the wife of the Islamic Prophet Mohammad and one of the most prominent female figures in Islamic history. 'Hazrat Khadija' was the first wife of Prophet Mohammad and a prominent figure in Islamic history. 'Bibi Asiya' is an important figure in Islamic history and is considered a righteous woman in Islam. According to Islamic tradition, she was the wife of Pharaoh at the time of Prophet Moses (Musa) and was a believer in one God. 'Zubaida Bibi' also known as Zubaida bint Jafar was the wife of the Abbasid caliph Harun al-Rashid. 'Noor Jahan' was a prominent Mughal Empress of the Indian subcontinent who lived from 1577 to 1645. 'Chand Bibi' was a 16th-century Queen and regent of the Bijapur Sultanate in India. I am unable to find out information about Akayeyay Habebia
- 30 Muhib Hussain, '*Fatima bint Khitab*,' Muallim-un-Niswan, Vol. 14, no. 1 (1338H/1900): 47.
- 31 Abu al-Faraj al-Isfahani is best known for his major work, the "*Kitab al-Aghani*" (Book of Songs), which is a comprehensive collection of Arabic songs and poems from pre-Islamic times to the 10th century CE. 13
- 32 Muhammad Akhtar, '*Zainab Tabea Bini Aud*,' Muallim-un-Niswan, Vol. 13, no.11 (1317H/1900): 4.
- 33 Mulla Shafi was a prominent scholar and theologian in the court of the Mughal Emperor Aurangzeb. He was a Sunni Muslim scholar who belonged to the Hanafi School of Islamic Law. Zebun-un-Nissa handed him the duty to translate the Tafseer Kabir into Persian.
- 34 Sughra Hemayun Mirza, '*Zebu-un-Nissa*,' An-Nissa, Vol. 2, no. 8 (1339H/ April 1921): 5.
- 35 Sughra Hemayun Mirza, '*Hindustani Khawateen Ki University*,' An-Nissa, Vol. 2, no. 5 (1339H/1920): 1-5. Dhondo Keshav Karve Women's University, also known as DKWU or SNTD Women's University, is a women's university located in Mumbai, Maharashtra, India. The university was established in 1916 by a popular social reformer and educationist Dhondo Keshav Karve. It was the first women's university in India and in South-East Asia.
- 36 Sughra Hemayun Mirza, '*Hindustani Khawateen Ki University*,' An-Nissa, Vol. 2, no. 5 (1339H/1920): 5.
- 37 Sughra Hemayun Mirza, '*Ahl Mulk Ki Tarqi Ka Aik Tareeka*,' An-Nissa, Vol. 1, no. 5 (1338H/ August 1920): 13.
- 38 Ibid., 14.

- 39 Noorani Begum Saheba Mirza, 'Taleem-e-Niswan,' An-Nissa, Vol. 6, no. 11-12 (1343H/1925): 8-10.
- 40 Muslim Rajpoot, 'America may Tarqi Taleem Niswan,' Muallim-un-Niswan, Vol. 13, no. 3 (1317H/1899): 16. Calcutta, Ahmadabad College was established by Sir Charles Wood's Despatch in 1857 and Mysore was established by Sir M. Visweswaraya in 1916.
- 41 Ibid., 16.
- 42 Muslim Rajpoot, 'America May Taleem Niswan,' An-Nissa, Vol. 5, no. 4 (1342H/ November 1923): 22. (19,110 consists of male population and 16,308 consists of female population).

VENTURING INTO THE LOCAL HISTORY THROUGH THE LITERARY SCAPE OF 'PARLAPADU', A VILLAGE OF POETS

K C Lakshmi Devi

Research Scholar, D D Kosambi School of Social Sciences & Behavioural Studies, Goa University

Abstract:

This paper attempts to explore the literary works of the poets of Parlapadu to understand the local history of this village and its neighbouring territory. Parlapadu is a tiny village with a remarkable history. It is situated in Rajupalem Mandal of Kadapa district. From 19th Century onwards this village could produce many literary giants that even the towns and cities with sizable population could not bring forth. Their writings have a varied range from simple moral teachings to complex poetic works based on metrics and dealt with the spiritual quests as well, experimenting with all forms of literary writing like Harikatha, novel, play, articles, stories and also include translations from Sanskrit into Telugu.

This paper tries to study the socio, cultural aspects of local history as reflected in their versatile literary works and present the causes that supported and encouraged the educational and social mobility of rural population particularly from Parlapadu towards the places of higher education, social prestige, recognition at royal courts.

Introduction:

Parlapadu village has a population of less than 3500 and majority of the younger generation today lives in cities like Hyderabad, Bangalore or Chennai either because of studies or due to their job. During the times between late 19th and 20th centuries, most of the villagers were agriculturists by profession and majority of them lived in the village. They were predominantly belonged to the caste of Reddy, though people of other castes and religions too were present. Though this place had similar socio, cultural situations, and economic conditions akin to its neighbouring villages, it is remarkable because of the numerous literary giants and academicians it produced. There was a primary school established by the British government, but villagers those days preferred to get their children educated from Sanskritandhra Pandits (Teachers well-versed in both Sanskrit and Telugu) returned from Kashi (Benaras). Arakata Vemula, the neighbouring village, had a renowned Pandit by name Dubbaka Venkatachala Sastri. Chemikala Chennareddy (1870 – 1955), the first notable poet of Parlapadu in 19th century, was his disciple. He used to walk everyday from Parlapadu to Arakata Vemula as he was determined to learn Sanskrit and Telugu from Durbaka Venkatachala Sastri.¹ Under his able guidance Chemikala Chennareddy said to have started writing and composing poetry spontaneously at a very young age. After completing education, he served as a teacher at Parlapadu first and later in several

locations in the neighbouring district, Kurnool. Post his retirement he returned to his native place and started teaching the children privately. The later poets of this village were his disciples at some point of their lives. After him another poet from Parlapadu, Kasireddy Venkata Subbareddy (1892 – 1952), interned under another brahmin scholar from Arakata Vemula by the name Sesha Sastri.² This trend of reaching out to the Sanskritandhra Pandits in search of knowledge and escaping the government run school continued in Parlapadu. Jeerreddy Bala Venkata Subbareddy was yet another poet from this village who not only authored several works on spirituality but also led a life of celibacy. He came to be known as Sri Nityanandulu by his followers. Kasireddy Palle Venkata Reddy (b.1922) and Jeerreddy Chennareddy (b. 1935) were two more poets whose literary works earned great fame.

Among these poets, later came those who focussed on regular schooling and higher education along with expertising the traditional education in Sanskrit and Telugu. Prof. Jeerreddy Chennareddy (1915 – 1997), grandson of Chemikala Chennareddy, had reached several universities accomplishing many goals. He reached the position of a Professor and Director for the Institute of Oriental Research at Sri Venkateswara University. Then Dr. Kasireddy Venkatapati Reddy (b. 1937) followed the suit and became a Telugu lecturer and served in many colleges across Andhra Pradesh. Both these academicians are well-known for their poetic works and philanthropy. Many next generations of educated youth of this village received shelter and guidance from these generous scholars who strove to educate everyone from their village.

Inspiration and Guidance came from unusual sources:

One common trait of these scholars was their enthusiasm to learn and perseverance in difficulties. They went far and wide in search of knowledge and the teachers who can bestow wisdom upon them. One of the Gurus they found came from far away Kerala known as Malayala Swami. He was not only a great teacher but also a preceptor of social change. He encouraged education among the women and underprivileged sections. He toured in several parts of Andhra and visited Proddatur in Kadapa district. Here several dignitaries and commoners became his disciples. One of them, Nama Erukalayya, a renowned citizen belonging to the Vaisya community established an Ashram called 'Sri Krishna Geervani Ashram' at Proddatur. This became a centre of spirituality and learning. In the later days 'Sri Malayala Swami Prachya Kalasala' (Sri Malayala Swami Oriental College) came into being here. Malayala Swami started Vyasa Ashram at Yerpedu in Chittoor District. Both the Sri Krishna Geervani Ashram at Proddatur and the Vyasa Ashram at Yerpedu became the seats of education and spiritual learning. In Parlapadu and its neighbouring villages like Chinna Jonnaram, Gopayapalle, Kummara Palle, etc., these two ashrams found large number of disciples and followers. In fact, Dr. Kasireddy Venkatapati Reddy had submitted a critical research work titled '*Malayala Swami Rachanalu Samaja Chaitanyam*' on the influence of Malayala Swami's writings on contemporary society³.

Another source of their spiritual learning was magazines like '*Vedanta Bheri*' that used to be subscribed and widely read by the readers from both rural and urban Andhra. The columns written by the personalities like Vavilakolanu Subbarao were popular among the residents of Parlapadu.⁴

Sharing the knowledge and social message through traditional performing arts:

Though their writings were mostly in poetic form in Kavya style, the poets of Parlapadu realized the need and utility of literary forms that can reach to the larger audience in mass. Harikatha (Story of Hari – A poetic form of storytelling) and Natakamu (play - can be both in prose and verse) are the two forms that were popular among the ordinary citizens and the learned alike. Jeerreddy Chennareddy penned two Harikathas titled *Devayani Parinayamu leka Puru Pattabhishekamu* and *Pandava Swargarohanamu*. In the preface of *Devayani Parinayamu*, author mentioned that Adibhatta Narayana Dasu Harikatha Pathasala existed in Proddatur. It was run by its founders Smt. Bandaru T. L. Rajyam and Sri T.

Anjaneyadasa Bhagavatulu.⁵ They were famous for their mesmerizing performance of Harikathas all over Andhra Pradesh. Taking the advice of Paluru Subbana, a renowned player of fiddle, they had relocated to Proddatur and established the school to teach the techniques and narration styles of Harikatha. They were dedicated to restrengthen this art form. Jeeredy Chennareddy came into touch with them, and it is at the request of T. Anjaneyadasa Bhagavatulu that he brought *Devayani Parinayamu* into the Telugu literary world in the form of Harikatha.⁶ Later Smt. T. L. Rajyam performed this for the audience through Radio from Vijayawada. His next Harikatha *Pandava Swargarohanamu* was based on Tikkana's Bharatamu.⁷ In its preface he mentions several important practitioners of Harikatha tradition in Andhra such as Parimi Subramanya Dasa Bhagavatulu, Peddinti Suryanarayana Dasa Bhagavatulu, Bala Brahma Bhagavatulu, Balaji Dasa Bhagavatulu, Tellakula Venkateswara Gupta Bhagavatulu who have penned Harikathas and then performed them for the audience. He also mentions Rajasekharuni Lakshmiapati Rao who was his contemporary.⁸

And then there were few others who used to recite Harikathas but have not authored any. Among them, Kota Sachidananda Sastri Bhagavatulu earned fame as Harikatha Samrat. Another practitioner Veeragandham Venkata Subbarao Bhagavatulu was said to have recited Harikathas in other continents too. Among the women practitioners, he mentioned Vinnakota Ramakumari Bhagawati, Indira Bala Bhagawati, T. L. Rajyam.⁹

He also authored a play titled '*Ghosha Yatra*', but that remained unpublished. Chemikala Chennareddy authored two plays titled '*Sangita Harishchandra*' and '*Sarangadhara Charitra*'.¹⁰ Later Kasireddy Palle Venkata Reddy also written two plays titled Sri '*Parijatapaharanamu*' and '*Dwiteeya Vivahamu*' (A Social Play)¹¹ and Dr. Jeeredy Chennareddy penned a play called '*President*'.¹² Then Kasireddy 'Singapore' Kondareddy (1935 – 1988) translated the Sanskrit plays *Malati Madhavam*, *Abhijnana Sakuntalam*, and *Naganandam* as it is into Telugu.¹³

Writing Ramayana became the Village Tradition:

Among these poets of Parlapadu, Chemikala Chennareddy began the tradition of writing Ramayana in Telugu. In the preface of his '*Chenna Ramayanamu*' he stated that though he ventured into writing Ramayana in Telugu due to the requests of his friends. It is written just in three hundred and forty poems in Aataveladi style in seven Kandas.¹⁴ He opined that he wanted his Rama Charita smaller than Molla's Ramayanamu. He also mentions that earlier Gopinatha and others had written Andhra Ramayanamu.¹⁵ After him, Kasireddy Palle Venkatarreddy, while mentioning his previous writings in the preface of his play '*Sri Parijatapaharanam*', says that 'Kavi Ratna' Chemikala Chennareddy from his village had written '*Chenna Ramayanamu*' and 'Bala Kavi' Kasireddy Venkata Subbareddy had penned '*Bala Ramayanamu*'. And inspired by them he brought forth his '*Sri Mannirvachana Venkata Ramayanamu*' with around 3000 poems.¹⁶ By the time of the publication of his play, his Ramayanamu was not published. It had to wait until 1983 to see the light.¹⁷ Then Jeeredy Bala Venkata Subbareddy wrote '*Sri Janaki Rama Satakamu*' in praise of Sri Ram and Janaki in 100 poems.¹⁸ Taking the cue from the Sons of the village, Jeeredy Bala Chennareddy (was from Kotapadu village) who was married to the granddaughter of Chemikala Chennareddy, authored '*Sree Madramayana Tatva Darsanam Sundarakandam (Oka Pariseelanamu)*'.¹⁹

Writing histories in Kavya Style to Researching histories:

Writing the histories of the brave hearts in poetic form had been in vogue both in Sanskrit and Telugu literature. Kasireddy Venkata Subba Reddy authored '*Rana Amarasimha Charitra*' in poetic form. It was about the history of Rana Amar Singh of Mewar, written in six Kandas (Chapters) namely, Prarambha Kanda, Parivartana Kanda, Pratipaksha Kanda, Pathana Kanda, Parinama Kanda, and Parisishta Kanda or Uttara Kanda.²⁰ Challapilla Venkata Sastri, a Satavadhani, wrote introduction to this work and appreciated much.

Dr. Jeerreddy Chennareddy submitted his PhD thesis titled '*Telugu Sahityampai Veerasaiva Mata Prabhavamu*' to Mysore University in the year 1965.²¹ This work explored every literary and historical source available on Veera Saivism in Telugu, Kannada, Tamil, and English languages and provided a critical study on its spread in Andhra and its influence on the contemporary society and literature. He believed that among the various sects of Saivism, it is Veera Saivism that influenced the literary writing in Telugu very much and also made an important observation that the Kalamukha and the Pasupata sects prevalent in Andhra and Karnataka integrated into the Veera Saivism. His other critical studies were '*Bhasuni Ramanataka Mulamulu*' and '*Bhasuni Bharata Nataka Mulamulu*'. Both were his explorations on the plays written by Bhasa in Sanskrit based on Ramayana and Mahabharata respectively.

Some of Kasireddy Venkata Subbareddy's writings were focussed on contemporary events and personalities of socio-political importance. His work '*Prabhu Smriti*' was written as a tribute to Mir Gulam Ali Khan Saheb Bahadur, the then Nawab of Banaganapalle after his demise.²² It must be noted here that Kasireddy Venkata Subbareddy was the State Poet of Banaganapalle. For this work foreword was written by T. V. Seshagiri Iyer, who was a retired Judge of the Madras High Court and Panel-Chairman to the Legislative Assembly.²³ This work surprisingly includes a message of sympathy from Rabindranath Tagore sent from Santiniketan, Bengal.²⁴

The author informs us that the State of Banaganapalle was given equal status with the Native States and that the British Government had treated them with respect by conferring a nine cannon salutes to the Nawab of Banaganapalle. While recounting the memories of the late Nawab he mentions that Nawab had allowed people to take shelter in the interiors of his palace when Banaganapalle was struck with incessant rains and the resultant floods and devastation leaving many people stranded homeless. According to him Nawab Mir Gulam Ali Khan Saheb Bahadur was a person of spotless character and had never discriminated on the lines of caste, class or religion. He also made education free for all, thus bringing it to the reach of the underprivileged and the unprivileged.

His yet another work dedicated to the Nawab was titled as '*Prabhu Ratnamu*' and Kattamanchi Ramalingareddy had penned the introduction to this work where he mentions the author as his friend.²⁵ He was an accomplished academician and was a Member of Legislative Council from Chennai. He also served as the Inspector General of Education at Mysore for some time.

Kopparapu Subbayya Sreshti, a gentleman and philanthropist of Vaisya community from Proddatur, was another dignitary earned much honour in the eyes of the citizens and the poet. As a result, two works were dedicated to him by Kasireddy Venkata Subbareddy. They are '*Kopparapu Goppatanamu*' and '*Swargeeya Kopparapu Subbayya SettiGari Smriti*'.²⁶ While the first work is a mix of prose and poetry, the second one is in poetic form. These works though sound eulogistic, have historical facts and critical observations about the personality and philanthropic activities of Kopparapu Subbayya in particular and the socio-cultural conditions of the town of Proddatur in general.

Social Welfare - the sole aim of the Poets:

Kasireddy Venkata Subbareddy's work '*Ardha Nareeswaramu*' was written in sixty poems with the sole objective of encouraging education for women and girl children. In its preface he mentions that 'Datta Mandalam' (Ceded districts) was neglectful towards women's' education and that is why he had to take up this task of spreading this social message as a small kite in the open sky.²⁷ He gives a strong message that only through social reforms and female education 'Bharata Dhatri' can reclaim her old glory.²⁸ His other work '*Neeti Sudhanidhi*' was about the social morals that were aimed at creating a cultured, welfare society. Jeerreddy Bala Venkata Subbareddy co-authored '*Putra Hitabodhini*' in the form of Satakamu with Timmareddy China Govindareddy, his disciple.²⁹ It was presented as a parental guidance and nurturing of one's own children into responsible humans with high ethics.

Conclusion:

The poets of Parlapadu started their humble journey of learning in Sanskrit and Telugu and made rich contribution to Telugu literature. While Chemikala Chennareddy was patronised by the Gadvala Sansthanam and earned the title of 'Kavi Ratna', 'Bala Kavi' Kasireddy Venkata Subbareddy adorned the court of the Nawab of Banagana Palle. Their writings also serve the purpose of providing insightful information for the reconstruction of local history. They have reproduced Itihasa puranas into Telugu, translated the original plays from Sanskrit and tried to restrengthen the traditional art forms like Harikatha by authoring several Harikathas. They have also written songs of Bhajans and several Satakas containing both of spiritual and social message. They have experimented and enriched every form of literary writing in Telugu. By reaching to the positions of academic positions at the level of universities, few among them became the source of guiding light to the next generation youth of Parlapadu and its neighbouring villages of Kadapa district.

End Notes:

1. Dr. Kasireddy Venkatapati Reddy, 'Kaviratna' Chemikala Chennareddy', in *Seema Sampradaya Kavula Vajmaya Charitra*, ed. Dr. N. Rama Chandra, Proddatur: Sudhir Graphics, 2007, p. 564.
2. Dr. Kasireddy Venkatapati Reddy, 'Kasireddy Venkata Subbareddy', in *Seema Sampradaya Kavula Vajmaya Charitra*, ed. Dr. N. Rama Chandra, Proddatur: Sudhir Graphics, 2007, p. 569.
3. It was his Ph.D. thesis submitted to Osmania University after his retirement from the service as lecturer.
4. Information received through personal interaction with Kasireddy Ramalinga Reddy, relative to the poets of Parlapadu.
5. Jeeredy Chennareddy, *Devayani Parinayamu leka Puru Pattabhishekamu*, Proddatur: City Printers, 1995.
6. Ibid.,
7. Jeeredy Chennareddy, *Pandava Swargarohanamu*, Proddatur: Sri Venugopala Printers, December 1998.
8. Ibid.,
9. Ibid.,
10. Dr. Kasireddy Venkatapati Reddy, 'Kaviratna' Chemikala Chennareddy', in *Seema Sampradaya Kavula Vajmaya Charitra*, ed. Dr. N. Rama Chandra, Proddatur: Sudhir Graphics, 2007, pp. 564 – 565.
11. Kasireddy Palle Venkata Reddy, *Sri Parijaatapaharanamu*, Proddatur: Sri Rayala Sahitya Parishat, 1964.
12. See 'Swargeeya Dr. Jeeredy Chennareddy Jeevana rekhalu', in the section titled 'Parlapati Kavi Panditulu' in Dr. Kasireddy Venkatapati Reddy. Ed. *Balakavi Granthavali*, Hyderabad: Sairam Printers, September 2008.
13. Ibid.,
14. See Preface, DR. Kaireddy Venkatapati Reddy. Ed. *Sri Chenna Ramayanamu – Nirvachana Padya Kavyamu*, 2nd Print, Hyderabad: Gayatri Art Printers, 1999.
15. Ibid.,
16. Kasireddy Palle Venkata Reddy, *Sri Parijaatapaharanamu*, Proddatur: Sri Rayala Sahitya Parishat, 1964.
17. Kasireddy Palle Venkata Reddy, *Sri Mannirvachana Venkata Ramayanamu*, Tirupati: Sri Janaki Ramana Mudrakshara Sala, July 1983.
18. Jeeredy Bala Venkata Subbareddy, *Sree Janakirama Satakamu*, Proddatur: Sri Kanyaka Parameswari Press, 1928.
19. Jeeredy Bala Chennareddy, *Sree Madramayana Tatva Darsanamu Sundarakandam (Oka Pariseelanamu)*, Tenali: Vijaya Art Press, July 1978.
20. Kasireddy Venkata Subbareddy, *Rana Amarasimha Charitra*, Proddatur: Pratibha Printing Press, 1967.
21. Prof. Jeeredy, Chennareddy. *Telugu Sahityampai Veerasaiva Mata Prabhavamu*, Ananda Bhawan Grandhamala Series – 3, Cuddapah: Vasavee Graphics, August 1996.
22. Kasireddy Venkata Subbareddy. 'Prabhu Smriti', in *Balakavi Granthavali*, ed. By Dr. Kasireddy Venkatapati Reddy. Hyderabad: Sairam Printers, September 2008.

23. Ibid.,
24. Ibid.,
25. Kasireddy Venkata Subbareddy. 'Prabhu Ratnamu', in *Balakavi Granthavali*, ed. By Dr. Kasireddy Venkatapati Reddy. Hyderabad: Sairam Printers, September 2008.
26. See 'Kopparapu Goppatanamu' and 'Swargeeya Kopparapu Subbayya SettiGari Smriti' in *Balakavi Granthavali*, ed. By Dr. Kasireddy Venkatapati Reddy. Hyderabad: Sairam Printers, September 2008.
27. Kasireddy Venkata Subbareddy, *Ardha Nareeswaramu*, Madras: The Guardian Press, 1916.
28. Ibid, p. 14. (See poem number. 49)
29. Jeerreddy Bala Venkata Subbareddy (Sri Nityanandulu) & Timmareddy Chinna Govinda Reddy, *Putra Hitabodhini*, Proddatur: Sri Kanyaka Parameswari Press, 1927.

THE MARRIAGE SYSTEM OF BANJARA COMMUNITY IN TELANGANA – A STUDY

Bukya Sharada, Ph.D. Scholar

Department of History & Tourism Management, Kakatiya University, Warangal, Telangana

ABSTRACT

Banjaras marriage ceremonies are gradually held in the rain season, the season forbidden to other Hindus. Banjaras are generally busy with their trade during the day weather. Among the Banjaras marriage within the same gothra or clan is forbidden. Cross Cousin marriage is practiced in all the parts of Telangana region in Andhra Pradesh. Restrictions are placed regarding marriages inside of their Thanda or settlement. Marrying once own sister's daughter has become a common practice now a days. Monogamy is the general rule in the community but a few of them go for Polygamy . Though there is no customary ban against the number of wives that a person may have, it is not in practice. If a person marries two women no separate accommodation is provided to each of them. They have to settle and live in cooperation in the same house. Girls are married usually after they attain

In the Hindu social hierarchy the Banjaras are considered as non – Brahmins. But by origin, they have descended from Kshatriyas and Brahmin castes and have Pamar, Ratho, Chauhan and Vadaty gothras, adopted during the period of Rajputs in Rajasthan. The Vadatyas are descendants of Saahu Brahminand in the absence of Brahmin Purohit (priest), a member of this gothra function as a purohit during marriage ceremonies. They also wear sacred thread and even abstain from eating meat. In spite of this, Banjaras revere the Brahmin purohit and invite them to their houses for all important ceremonies like marriages. They also consult them on all important occasions, such as naming of children, writing their horoscopes of Jatakas, fixing the marriage relationship, entering new houses etc. An attempt is made in this article to discuss the marriage system of Banjara community in Telangana.

It may be noted that customary marriage ceremony among Banjaras used to be long and tedious for a week or more. Now-a-days marriages are compressed in a day or two only and if the marriage party arrives on a day, they are sent away the next day evening or the third day after all the marriage ceremonies are over. Banjara marriages are solemnized during nights. They have their own elaborate customs observed from generations. Meat and liquor are freely consumed during marriages. Offering of dowry to bridegroom was not prevalent among Banjaras. But parents of the bridegroom have to pay certain sum of money as bride price [Karaar Dharaar] to the brides parents. Banjara women and girls will keep on singing songs in a chorus at several stages of the marriage ceremonies which convey lot of

meaning. Marriage ceremonies among Banjaras common and uniform. The girls are married only after they attain puberty

Banjaras marriage ceremonies are gradually held in the rain season, the season forbidden to other Hindus. Banjaras are generally busy with their trade during the day weather¹. Among the Banjaras marriage within the same gothra or clan is forbidden. Cross Cousin marriage is practiced in all the parts of Telangana region in Andhra Pradesh. Restrictions are placed regarding marriages inside of their Thanda or settlement. Marrying once own sister's daughter has become a common practice now a days. Monogamy is the general rule in the community but a few of them go for Polygamy². Though there is no customary ban against the number of wives that a person may have, it is not in practice. If a person marries two women no separate accommodation is provided to each of them. They have to settle and live in cooperation in the same house. Girls are married usually after they attain puberty. The marriageable age is between 16 and 18 for Banjara females.

Table – I: Statement showing the Marriage age of Sample Banjaras

Sl.No.	Type of Dress	Number of Sample Banjaras
1	Below 21 years	2148
2	Above 21 years	7
	Total	2155

Source : Data collected through survey by the Researcher.

The above statement gives the analysis of the marriage age among the sample Banjaras. The analysis of data projected in the above statement reveals that majority of the sample Banjaras enter into the married life below the age of 21 years. Whereas only seven of the sample Banjaras could be in a position to enter the married life only after 21 years of age. The reason behind may that there is financial constraints and hence they could not be in a position to enter the marriage life at the right age. However, the analysis of data reveals the face that the Banjaras in Telangana perform the marriage below 21 years of age.

Conventions of the marriage system in Telangana:

It may be observed that the marriage proposal always start from the boy's side when the parents decide to acquire a wife for their son³. Once the boy's parents start looking for a suitable girl, their relatives and other family members brief them about the unmarried girls in the neighbouring Thanda. When the parents of the boy consider that certain girl is suitable for their boy they inform the Naik of the Thanda and fix up a day to visit the girl's Thanda. This decision is not formally communicated to the parents of the girl. Along with the Naik and some other elders of the Thanda, the father of the boy starts for girls Thanda on a fixed day. When they reach the girl's house they are cordially invited by the father of the girl with the greeting 'Ramn Ram' and he gives them water to wash their feet and requests them to take rest on cots. Finding the reason for their visit, the girl's father will send a word through his son or some other person to the Naik of their Thanda requesting him to participate in the conclave. It may be interesting to note that the Thanda Naik plays an important and significant role in marriage alliance and he will be treated specially through out the ceremony. After the arrival of the Naik, the boy's party directly requests the father of the girl whether he is agreeable to the alliance. If the girl's parents agree to the proposal the boy's party invites them to visit their Thanda. After few days, the girl's party including their Naik of the Thanda visit the house of the would be bridegroom and fix a day for solemnizing the marriage in consultation with the Naik of the Thanda. It may be noted that some Banjaras consult Brahmin priest in this regard. This ceremony is called 'golakayaro' (eating jaggery) to indicate engagement.

It may be observed that the girl's father publicly pronounces before the Naik and elders of the two Thandas that he would give his daughter in marriage to the boy and on no account would go back

on his words. Certain amount is fixed by the Naik as a fine if any one of the parties go back out of the arrangement⁴. To formalize the relationship the boy passes the Hukka (smoking pipe) to all members of the assembly and then distributes jaggery, liquor and pansupari (betel nut) of which a sufficient quantity is procured. The expenditure of this ceremony is equally shared by both the parties. Then the boy with a rupee coin in his hand touches the hands of all the assembled and hands over the rupee coin to the Naik of the girl's Thanda. This rupee coin is "Sakero Rupia". After dinner, the bridegroom pays the bride price called "Vol" to the parents of the girl. Traditionally the bride price should consist of Rs. 41 and four bullocks⁵. In practice the bride price varies from family to family according to their economic position. The marriage alliance is completed with this ceremony.

Bridegroom celebrates a ceremony before going to brides house. This ceremony is known as "Saadi Thanero" in which bridegroom offers a dinner to the Thanda people. The bridegroom attired in new clothes and with a red turban on his head and proceed to bride's house along with his "Leriya" (companion). After reaching bride's Thanda one person among them would go and inform their arrival to the Naik. Then a group of teenage girls and others come and welcome bridegroom singing songs. The bridegroom distributes a sweet dish brought with him to the people who have come to welcome him. In front of girl's house he is given water by the bride's mother to wash his feet and after this he is escorted inside the house where all the women of the girl's Thanda surround him and check the articles brought by him. He would rest at bride's house for a period of three months, till all ceremonies are completed. The probation ends with the ceremony called "Ghotakadaro" at which a sweet drink of jaggery water is served to all the guests. In the evening the central portion of the marriage pandal is neatly Swept and smeared with cow dung. On each corner of the square, they pile nine earthen pots one upon the other. In the centre of the square one wooden plank is kept, which is called "Pendlipeeta" or "Kakoti" in their language. In between the pots, two wooden pegs decorated with mango leaves are kept⁶.

In the evening both the bride and the bridegroom are given oil to body separately and the women smear their feet, hands and face with turmeric paste. They are escorted to the marriage pandal. First the bridegroom is escorted by the women into the pandal and made to sit on a wooden plank. The women and children tease him by flinging old cloths and torn blouses of the bride. After the arrival of the bride all these pranks are stopped. The bride always sits to the left of the bridegroom. After the worship of family deities, the Brahmin priest joins their right hands and ties their garment in a knot keeping one rupee given by the bride's father in it. During the marriage ceremony an elder of the Thanda acts as Brahmin priest. A sacrificial fire is kindled between the pestles with seven kinds of wood. When the fire is well ablaze, the bridal pair march seven times round the pestles and the women singing songs and the priest repeating all the mantras all the time⁷.

The following songs are sung during the occasions⁸.

Taro Maro Vyya lade

Ekat Pero Phale lade

Tina Pera hoye ladi

Tuyi Hamari Ladi

Ponch Pera hoye ladi

Chho Pera hoye ladi

Sat perani hoye tamari

Sat pera Para liya"

Meaning:

Girl, you have become mine

Girl, one round is over

Girl, three rounds are over
 Girl, you are mine
 Girl, fifth round is over
 Girl, six round is over
 Girl, Seven rounds are over.
 After the seven rounds I am yours

These seven peras (rounds) are regarded as the binding portion of the ceremony⁹. The couple is led inside the house and made to sit facing each others. Some sweet balls, prepared with rice flour, ghee and jaggery, are put in the middle and the assembled women ask them to feed each other. Usually the bridegroom takes the initiative and the bride remains shy and reluctant. A great fun is made at the expense of the bride by mischievous girls. Next day, early in the morning the newly wed bride and bridegroom take their baths and put on new cloths. A lunch is arranged at the cost of both parties.

The final ceremony is "Chudothepero". On this occasion the whole Thanda is entertained at a feast and liquor. During this ceremony the bride gives the traditional dress to the Banjara women. The next morning, after break fast the bride is sent away with her husband. She is presented saddled bullock on which she rides. The bridegroom leads the bullock, and as the girl is being carried away, she chants in a monotonous tone some songs. Conveying farewell to her father's house. Thus the marriage ceremony of Banjaras is celebrate with joyful movement.

Dhaavalo:

During the marriage period the bride is regularly taught the mode of weeping "Dhaavalo" by the expert Banjara women of the Thanda from the time the bridegroom reaches the brides house till she is sent off to her husbands house. This is a custom peculiar to Banjaras only and it is known among the neighbouring caste people of the Thanda. This custom is as old as the origin of the Banjara tribe itself because it is not merely an expression of sorrow due to ordinary separation of the bride from her parents for long years during their carrying trade from one place to another. Dhaavalo is a kind of training imparted at the time of marriage to a Banjara bride. She is taught special modes of weeping to be followed on different occasions during her married life such as marriages, greeting the kith and kin, deaths of relatives, expression of prayer and vows etc. After the bridegroom reaches the house of the bride, the bride is initiated into the Dhaavalo" training at an auspicious moment during the night by an expert lady in the presence of the wife of the Naik of the Thanda, Karbharini and Daisani and other Thanda ladies. There are one or two Banjara ladies in each Thanda who are expert teachers of "Dhaavalo". The bride is entrusted to the care of the expert teacher for training. The duration of the Dhaavalo course starts from the "Nokta" day of Bhaang and Ghotra when the bridegroom reaches the house of the bride till the day the bride is sent to her husband house. Throughout this period, the expert lady keeps on teaching the bride Dhaavalo required for different occasion. At the time of marriage the bride is made to recite Dhaavalo for a long period with the assistance of the expert lady teacher whereas at the time of her departure to her husband's house she is made to recite Dhaavalo by herself alone standing on her "Deju or decorated bullock. This stage of her test to know whether she has learnt the art of Dhaavalo well. This final act is called as "Havelr.

The departure of bride from her own Thanda makes appeal everyone in the Thanda to feel very much. The inhabitants of the whole Thanda will gather to send her or see off away with the bridegroom party. Bride keeps on weeping and singing a mournful song of departure. As she repeats the song she waves her hands and folds them over her head.

The departure song runs as follows:

Chutaageeye maare Naayeka Baapoori haveli - Hiya -A -A
 Chutaageeye maare dorajaana Yaadeeri haveli - Hiya - A -A
 Chutaageeye maare Roopa, Khemao Veerenaari Haveli - Hiya -A -A
 Khayesa, peeyesaye, Hari Bhari Reyes Ye
 Maare Naayeka Baapoori Nangari- Hiya - A -A
 Chutaageeye maare Naayeka Baapoori Nangaree Hiya - A-A

Meaning

I am the losing the protection of my
 Father, mother and brothers,
 Oh my fatherly Thanda, you are
 Getting rid of me, I pray God
 That you get good food, good water and be prosperous.

The song makes everybody weep. She continues to sing and weep while she is being sent to her husband's house. Before the marriage party I sent they all sit together and "Kamaareer Bhang" is again distributed. Bhaan means a mutually binding ceremony repeated seven times during a marriage. Then the marriage party leaves for the bridegrooms Thanda.

Table – II
Statement showing the strength of sample Banjaras in favour of Banjara customs or modern custom in marriages

Sl.No.	Type of Dress	Number of Sample Banjaras
1	Banjara Custom	1296
2	Other custom	859
	Total	2155

Source : Data collected through survey by the Researcher.

The data presented in the above statement shows that majority of the sample Banjaras are showing their inclination towards Banjara customs while performing marriage ceremony. However, 859 Banjara samples have expressed their opinion saying that in the modern days there are some Banjara families who are violating the Banjara customs and are following other customs in marriage ceremonies. This may be due to the influence of neighbouring castes.

It may also be noted that even though there are certain deviations in Banjara marriage customs. They have not totally discarded themselves from the basic customary principles of their marriage ceremony. It may be noted that even today the Banjaras are aware of the traditional system of selection of their marriage partners. The guidelines suggest on whom to marry and whom not to marry. The Banjaras strictly adhere even today to tribal endogamy, sub-tribe endogamy, surname exogamy, incest taboos and preferential marriages. The rules of endogamy compell the Banjara to select the spouse within tribe and within a sub-tribe but the rules of exogamy prescribe that an individual must find a spouse outside the supreme group. Now-a-days the Banjara encourage cross-cousin marriages, because the marriageable persons are known to each other and when they marry better understanding is supposed to develop among them. However, a boy is free to marry a patrilineal or matrilineal cross-cousins. It may also be noted that the general tendency of the Banjara is that they do not favour their children marrying unknown relatives. The marriages are contracted within their settlements. The economic position

of the two families are taken into consideration for the selection of marriage partners. The custom of giving bride-price has produced a tendency for families of earned financial status to enter into matrimonial alliances. The custom of giving bride-price has produced a tendency for families of equal financial status to enter into matrimonial alliances. The payment of bride price to the parents of bride to the parents of bride is an inevitable custom among the Banjaras in Telangana. It is stated by the sample Banjaras that the person who is not able to pay the bride-price is considered to be incapable of looking after his wife. However, in modern days the practice of giving bride-price is slowly disappearing but in its place, the Banjaras are slowly entering into dowry system.

Endnotes

- ¹ Syed. Siraj-Ul_hassan., "The Castes & Tribes of H.E.H. The Nizam Dominions"
- ² R.V. Russel and Rai Bahadur Hiralal., "The Tribes and Castes of the Central Provinces of India", Vol. 2, Mac Millan, London, 1916. P. 163.
- ³ S.G. Deogaonkar., "The Banjara", Op.Cit. P.62
- ⁴ R.V. Russel., "Tribes & Castes of Central Provinces of India", Op.Cit., P.173 and E. Thurston, "Castes and Tribes of Southern India" Op.Cit., PP 222-223.
- ⁵ S.g. Deogaonkar., "The Banjara" Op.Cit., P.62 and Census of India, 1961, Op.Cit. P.33
- ⁶ Syed Siraj-Ul_hasan., "The Castes & Tribes of H.E.H. The Nizam Dominions", Op.Cit., PP. 22-24.
- ⁷ L.K.A. Iyer., "The Mysore Tribes & Castes", Op.Cit., P.157.
- ⁸ Ibid: P.163.
- ⁹ E. Thurston., "Castes and Tribes of Southern India" Op.Cit., P.219.

INSANITY AND MADNESS : A STUDY OF MENTAL HOSPITALS IN COLONIAL MADRAS, 1857 – 1950

Qureshi Asif Ali

Research Scholar, Department of History and Archaeology, Andhra University, Visakhapatnam

ABSTRACT

The Western Medicine in India had its base since the British established their factories in seventeenth century and till the late eighteenth century, the British took support of their indigenous counterparts in understanding the nosology of Indian topography and diseases. It was with the onset of the nineteenth century, the colonial consciousness of European superiority and culture started to take birth in their rhetoric, where they started to see anything of Indian with distaste and proclaimed the western medicine to be superior than the indigenous medicine.

The colonial state started to address medicine as Public health rather state-oriented medicine, claiming to project itself as part of 'Civilising Mission' and 'White Man's Burden theory', but debates took place among the historians like Radhika Ramasubban and others, to prove whether the western medicine was flourishing among its subjects besides their enclaves or else was it just limited to their enclaves. Recent studies brought into light, where medicine was used by the British as a tool in their colonial expansionary agenda, and one of the most powerful and penetrative parts of the entire colonising process, where the bodies of their subjects were treated as a 'site for constructing the colonial authority,

legitimacy, and control¹. Native women brought into the discourse of western medicine in the name of kindness and benevolence. Public health measures was used to remove or control the movement of section of population considered undesirable and dysfunctional individuals, in which doctors could attempt to fashion colonial subjects. Leprosy and lunatic asylums were the first medical institutions to receive attention from historians of India besides lock hospitals and many other colonial institutions.²

The lunatic asylum first established in 1745 in Calcutta, followed by Bombay in 1787 and Madras in 1794 by British company to lock up the soldiers and later natives who lost their mental ability and unable to perform tasks on their own. This institution was tool of colonial power used by the British in their expansion of empire. Before the setup of institutional structure, psychiatry was in the hands of Vaidyas, Hakims, Shamans and Palmists under whom natives took their treatment at this family setup. But the British were lackadaisical in native setup and hence demanded for Western institution based on Western ideas, this was due to the fact where since the onset of the nineteenth century, anything of Indian was seen with distaste. The reason for inclusion of natives in such Western setup was argued for reasons such as Peace and order, humanitarian assistance on the one hand and relief to the most unhappy class of human beings on the other. The whole history of lunatic asylums can be broadly divided into four phases i.e., First phase (1795-1858), in this natives were given treatment at asylums and the Europeans were expatriated back to their homeland after initial treatment. Second phase (1858-1914), in this expansion of network of mental hospitals and the legal provisions got introduced but psychiatry was at foundation level at this stage. Third phase (1914-1947), rapid expansion of psychiatry institutions due to more association of the natives to Western setup and rising psychiatric cases among soldiers in the wake of World War 1. Fourth phase (1947-till date), encompasses the emerging trends in Mental health knowledge and its application on Indians.³ Here our study majorly focus on second and third phases.

This study is important of the fact that the present Correctional houses and Mental hospitals in post independent India are the offshoots of colonial setup and legacy of British. The architectural plan, medication, hierarchy and treatment followed in the diagnosis of psychiatry has all its underpinnings in colonial India and hence it becomes important for us to deconstruct the rhetoric of British in setting up of this institution and discover the real motives behind its setup and bring voices of natives in it.

Introduction

In eighteenth century, the treatment of asylums was harsh where mechanical restraint was used such as chains, fetters and strait jackets in regulating them. But the asylum reformers in nineteenth century recommended for non-restraint, work, recreational opportunities, classification and segregation for inmates by preferring Moral therapy or management where kindness, gentleness, and observation preferred over harshness. In the wake of this class and race consciousness or racial and social preoccupation dominate the colonial policy as discussed by **Waltraud Ernst**, in his work **Idioms of Madness and Colonial boundaries**. Work or labour was used as an easy and unobjectionable means to enforce discipline among patients, alongside economic considerations. It was considered as therapeutic and cost effective approach viz., farming, gardening, kitchen chores, laundry, bakehouse.⁴ The European inmates and high class Eurasians did not work on pretext of tropical climate dominated by heat and dust which proved them difficult to work whereas native Indians were forced to do tasks which were racially polluting and culturally unacceptable. Even **Michel Foucault** in his work, **Madness and Civilisation** asserts that, asylums and prisons acted as sites of disciplining and punishing of the self, surveillance and judgement, to sever and to correct. Madness according to him was a 'Construct' took place between 1500-1800.⁵ Madness or deviance in any given society depends on the manner which it is defined by the elite. The privileged few employ power and knowledge in invent abnormality. Hierarchy and Social discrimination dominated the asylum institutions, the superior posts were occupied by the Europeans and the rest care-taking staff were natives, this followed the whole period of nineteenth century and it was only before independence in the last three decades Indianisation of higher posts was

noticed. One such example was J.E.Dhunjibhoy who headed Ranchi Mental Hospital for civilians, one of the largest asylum in India. Social classification and segregation was strictly adhered to among european inmates, whereas natives sentiments were not given due care and within this inter-racial segregation where european and native inmates situated together and inter-institutional segregation where europeaninsanes were provided with private institutional care and natives with government-run institution.

Diversification of psychiatric nomenclature was implemented in line with any policy or institution in britain could be introduced in colonies. But in case of India, the concepts of mental health had undergone colonial modifications, twist and hybridisation in the western blueprint. The western ideas were given prime importance in taking decisions on any policy regarding the east . The colonial rhetoric with regard to psychiatric setup in India in the words of Florence Nightingale was, 'Public health would bring higher civilization into India'. Henry Dundas, a senior official of the company asserted that, 'the preservation of the empire depends upon the feeling of the superiority of europeans' but the low-class europeans were never able to live upto those behavioural norms and the administration made invisible to those who failed to meet the proclaimed europeanness. Psychiatric confinement along segregative lines and routine repatriation of european lunatics was an essential part of complex process by which socially acceptable europeanness was constructed.⁶ Colonial psychiatry was helpful in preserving the principles of social stratification and segregation. It is helpful in retaining and consolidating the contours and compositions of different colonial communities. It possessed an important role in the making of colonial society in the pursuit of colonial cause.

Colonial asylums in India meant to regulate and manipulate vagabonds and dangerous Indians; thus the asylums became areas of controversy and resistance under colonial rule. They were part of larger 'Colonial Civilising Mission' as discussed by **James Mill** in his work, **The History of Modern Psychiatry (1858-1947)**. The expansion of lunatic asylums came not in the wake of humanitarian grounds rather the Revolt of 1857 which concerned the british to create a 'more sophisticated and bureaucratic government structures' to ensure no such revolts further erupt and cause any havoc. The legal provisions got introduced i.e., Act of XXXVI, 1858, for all insane except criminals and Act of XXVII, 1861, to include criminals in its ambit and later comes Indian Lunatics Act,1912 which existed till 1987.

The result of new measures post 1857 can be understood as 'Institutions of superior society' where mental hospital used as tools of modern government. The asylum population grew at 83% between 1865-1880 and just 60% between 1865-1875 in the three presidency towns alone overburdened with Ryots, Servants and Beggars suffering majorly from chronic cases, where patients admitted in 1869 stayed till 1896 at age of 55 years without no contribution to the cost. Reports in 1877 published in Indian Medical Gazette questioned the role of Lunatic Asylum as 'Poor houses or Hospitals?'. Even family members who want to separate their family members got admitted into asylums. The third phase (1914-1947) as discussed by James Mill, witnessed rapid expansion of Mental Hospital network and increased demand by Indians for the western system along with traumatic soldiers and sepoys arriving in India at Bombay coast from World War 1. This phase witnessed demand from wealthy and well-to-do Indians, which hitherto occupied with ryots, servants and beggars.

During the nineteenth century, the definitions of Insanity was constantly revised, reframed, forged, expanded, extended, modified, and corrected through experiments on inmates of asylums, according to **Debjani Das**, in her work, **Houses of Madness : Insanity and Asylums of Bengal in nineteenth century India**. Gender issue played a key criteria in situating Mad women within asylums. Various definitions of Insanity evolved during the whole nineteenth century, there was overburden in asylums with many new admissions alongside readmissions, as definitions and categorisations of Mental disorders broadened. Issue of Race and Class were significant aspects in the understanding of insanity

in the nineteenth century and within this Gender issues played a vital role in defining asylums, with Masculinity and Femininity acting as its offshoots.⁷

The third phase or Modern psychiatry had shown in the work of **Waltraud Ernst, The Indianisation of colonial medicine: The case of Psychiatry in early Twentieth century British India**, but it was limited to Ranchi Mental Hospital and the professionalization around this region. Scholars like **Shilpi Rajpal** in her work **Psychiatrists and Psychiatry in late Colonial India**, who extensively throw glimpses on twentieth century psychiatry and its various developments surrounding it. She introduced the new area around psychiatry i.e., Hemp or Drugs which acted as an instrument in constructing rhetoric as cause for insanity. Lunatic Asylums skyrocketed all across the world. In England, patients strength was 10,000 in 1800 which had increased 10 times that number in 1900. Confirming whether a person's behaviour suited their racial attitudes or accomplished with gendered or community rules became the need of the hour. Psychiatry in colonies played a complex role. The colonial asylums emerged as places where the bad and mad could be incarcerated rather insane.

Psychiatry remains at the margins of medicine and the colonial state maintained an indifferent attitude towards development of the Mental sciences. The Professionalisation, Indianisation and Modernisation of psychiatry seen in first half of the twentieth century, as discussed by Ernst in the context of Ranchi Mental Hospital. In 1893 -1894, Government of India setup 'Indian Hemp Drug Commission (IHDC)' to enquire the status of psychiatry in India and recommended, Amalgamation of small lunatic asylums into larger one and full time Superintendants to be appointed in place of temporary one, as the superintendants lacked efficient training in psychiatry and their induction into IMS cease the requirement of Mental hygiene knowledge and been part of Mental hospitals as their part time work.⁸ It is important to understand the process that led to professionalisation, Indianisation and Modernisation of psychiatry in last three decades before Independence i.e., Nationalist movement and International movement on Mental hygiene and care.

Indian Hemp Drugs Commission tried to establish the mental, physical and moral effects of drugs on Insanity, but later saw impossibility, as drugs and drinks formed larger share of the British mercantile commodity. Hence they saw rather the Asylum expansion would be a better alternative in fulfilling their motive. Ganja smokers was tied with certain marginalised groups like dhobis, fakirs, labourers, kehars, halalkhors and palki-bearers. The invention of psychotropic drugs changed the nature of psychiatry in the twentieth century, making it more goal oriented. This is not to deny racial undertones of the disciplines as Racism and colonial power continued to reflect in the newly emerged modern psychiatric regimes. The colonial power tried to project the normal behaviour of Indians as abnormal. Example, the association of hemp with insanity should be understood in the context of this desperate need to situate the normal behaviour as abnormal.

In India, the process of legitimising and professionalising of psychiatry was slow and uneven. The professionalisation of IMS began in first half of the twentieth century due to the fact of rising epidemics (1896, Plague) in Bombay. The focus of epidemics and other medical necessities that were considered exigent for the long term survival of colonial state; this as a result marred down the long term growth of the psychiatric discipline by giving it a marginal status.⁹ The Act of XXXVI, 1858, gives powers to the Magistrate, Police and Medical officials to declare anyone as lunatic defining someone as unsound mind, incapable of managing his own affairs and any person being idiot, and it does not clearly define lunatic, and indirectly discriminates between rich and poor. The 1912 Lunatics Act says reception of a petition had to be submitted by husband, wife or nearest relative of a patient thereby making it time and cost consuming process. The nomenclature also changed from Lunatic Asylum to Mental Hospital since then.

- (1) One could notice from the above discussed works that there are limitations in the study of Mental hospitals in Madras or southern region, where even many important european factories situated during colonial period.
- (2) There is also need to bring the element of non-institutional sources and Nationalist views into psychiatric history as scholar ShilpiRajpal took some elements from Hindi literature in her work. Alongside, Vernacular sources has to be given due share in untangling the voices of natives and gender issues concerning Mental asylums, whether women rose discontent in her incarceration and issues inside the asylums.
- (3) There is also need to uncover the regular working inside these asylums, the procedure of treatment given to the inmates and their effectiveness, various staff and their responsibilities as Matrons, kotwals, peons noticed in Lock hospital institutions.
- (4) The role of private and business houses has to be explored much as Ernst threw some precepts in his work.
- (5) There's a larger question to be untangled whether the asylums acted as area of confinement or not.
- (6) To explore the other flip of narrative introduced by **Charu Gupta**, in her article, **Procreation and Pleasures**, where the indigenous healing used for regulating the bodies of hindu women and men, and became site on which cultural identities were constructed in colonial north India perspective.¹⁰ Further enquiry is required and explored same in case of colonial south India.

The proposed work seeks to examine all these essential but neglected aspects of Mental health. This thesis will attempt to address the lacuna in the pre-existing scholarship. It is an unknown fact that history varies both, spatially and temporally. Albeit the study of asylums in the context of northern India is not meagre, the asylums in southern India have largely escaped the sieves of historical analysis. This thesis will attempt to enrich the understanding of colonialism and would contribute to the burgeoning field of medicine history and colonial history.

Sources

1.Primary Sources

My thesis will attempt to move beyond the ambit of conventional sources. Thus it will incorporate and enrich the historical understanding of the concerned period by using independant sources like Vernacular newspapers, Medical journals, Articles, Pamphlets, Circulars etc.

The available sources in archives are, Annual Report on Lunatic Asylums in the Madras Presidency 1877-1911, Annual Report on the Working of the Mental Hospitals in the Madras Presidency 1912-1932, Report of Indian Hemp Drugs Commission, 1894-1895, Legislative despatches to Madras from London, Military despatches to Madras from London, Public despatches to Madras from London, Judicial letters received from Madras, Military letters received from Madras, Public letters received from Madras, Madras Judicial Proceedings, Madras Legislative Proceedings, Madras Military Proceedings, Madras Public Proceedings, Board's Collection, Court's Minutes, Miscellaneous Letters received and sent, The Records of Pembroke House and Ealing Lunatic Asylum, 1818-1912, Revenue, Judicial and Legislative References, India Office Library and Records : MSS, A Grenadier's Diary. Article of the Editorial Board, Experts and Criminal Lunatics, British Medical Journal, 20 (1864)

2.Secondary Sources

Since the proposed thesis categorically touches upon the broader themes of medicine, imperialism and psychiatry. The analysis requires a deep dialogic interaction with the authoritative texts of Michel

Foucault, Mark Harrison, Waltraud Ernst and so on. Furthermore, secondary sources like Gopal Baiju, Sumitra Basu, Santosh Abraham etc, becomes indispensable owing to the already slim scholarship on southern india.

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TRADITIONAL KNOWLEDGE SYSTEMS: A STUDY ON THE HISTORY OF DISTRICT GAZETTEER

Thodeti Annapurna

Assistant Director, District Gazetteers Departments & Oriental Manuscripts and Library Department,
Department of Higher Education, Government of Andhra Pradesh,
Bhavanipuram, Vijayawada

Abstract

The present paper is an examination of the district gazetteer and its functioning in the contemporary scenario. The main functioning of the district gazetteer is making the geographical index of a region and disclosing it to the public domain through institutional framework. Historically, traditional knowledge systems are preserved in the form of document and it is an official document of the government to know the geography of each administrative and revenue division of the colonial government. Post-Independent India, the initial administration and revenue collection is based on the geographical index prepared by the district gazetteers department. In the era of information and communication technology, the role of the District Gazetteers become challenging in protecting and preservation of the records of the government which includes the traditional knowledge and culture of Andhra Pradesh.

Keywords: Traditional Knowledge, Geographic Index, Information and communication Technology, Digitisation of the Records

Introduction

Man in early times sought to acquire knowledge of his immediate neighbourhood partly for his survival and partly out of curiosity. In course of time, he undertook a study of wider areas and recorded his impressions. Megasthenes, envoy in the court of Chandragupta Maurya in the 4th century B.C., and Kautilya (Chanakya) provided invaluable geographical and Statistical information about India in the Mauryan times. Besides these, travellers such as the Chinese Buddhist Pilgrims Fa-hien (5th Century A.D.) and Hiuen Tsang (7th Century A.D.), and the Moroccan traveller Ibn Batuta (14th Century) had left accounts of the country and the people. Such accounts appeared subsequently also and they came to be arranged in the form of Gazetteers, which were defined as Geographical Dictionaries. But none of these were regarded as Gazetteers in the modern sense of the term. *Ain-i-Akbari*, compiled by the medieval historian Abul Fazl, which satisfied the test of objectivity, careful study and research, was a masterpiece of administrative detail.

In the wake of Renaissance and Industrial Revolution in Europe, there was an intellectual awakening, which led, among other things, to the growth of gazetteer literature. The British, who had come and established their dominion over India, were totally unfamiliar with the local conditions. Exigencies of administration over large areas of the alien country compelled them to undertake surveys in different parts of the country under official and semi-official agencies. Of the vast literature, which thus grew up, Mackenzie Manuscripts need mention. Private authors began writing gazetteers. Eduard Thornton wrote *Gazetteers of the Territories under the Government of the East India Company* in 1854 and it was the best-known work on India for both the specialist and the general reader then.

Gazetteers are the publications of the Government of India on the districts. They are written, as per the uniform guidelines prescribed by the Government of India, by an Editorial team headed by an Editor (Gazetteers). A District Gazetteer which contains about 18 chapters, is a single source of comprehensive and authentic information about the district from its geographical, demographical, and authentic information about the district from its geographical, demographical, social and cultural, historical, economic, administration and development aspects. The Gazetteer is considered an encyclopaedia of the district.

DISTRICT MANUALS

After acquiring the territory in the South, The English East India Company carved out districts and placed them under the administration of the Collectors. In the absence of any comprehensive guidebooks on districts, the Government ordered for the preparation of the Manuals for the Districts. The Districts Manuals are the precursors of the District Gazetteers.

About this time, preparation of District Manuals followed in rapid succession. Some of the manuals, which appeared during this period for some of the Andhra districts, were Vizagapatnam (1869), Bellary (1872), Nellore (1873), Cuddapah (1875), Godavari (1878), North Arcot, which contained a large portion of the present Chittoor District (1881), Ganjam (1882), Kistna (1883) and Kurnool (1886). Volume I and Volume II of North Arcot Manual (new edition revised) by Harold A. Stuart are dated 1895 and 1894 respectively. As these were not well coordinated, they were found not fully satisfactory. The names of these works and their authors are given below.

A Manual of the District of Vizagapatnam in the Presidency of Madras - D.F. Carmichael, M.C.A - 1869

Manual of the Bellary District - John Kelsall - 1872

A Manual of the Nellore District in the Presidency of Madras - John A.C. Bowsell, M.C.S - 1873

A Manual of the District of Cuddapah in the Presidency of Madras - J.D.S. Gribble, M.C.S - 1875

A. Descriptive and Historical Account of the Godavari District - Henry Morris - 1878

A Manual of the North Arcot District in the Presidency of Madras – Arthur F. Cox. M.C.S - 1881

The Ganjam District Manual – T.J. Maltby -1882

A Manual of the Kistna District in the Presidency of Madras - Gordon Mackenzie - 1883

A Manual of the Kurnool District in the Presidency of Madras - Narahari Gopala Kristnamah Chetty - 1886

IMPERIAL GAZETTEERS

Meanwhile, W.W. Hunter submitted a comprehensive plan for the preparation of Gazetteers under the Central authority, which the government of India accepted in 1871. Hunter overcame all the difficulties faced by the editors of different provincial gazetteers and published the Imperial Gazetteers of India in nine volumes in 1881. A second edition of this gazetteer appeared in 1885-1887 in fourteen volumes, which were immediately accepted as authoritative and comprehensive. By the beginning of the 20th century, it became outdated in many respects.

LORD CURZON AND DISTRICT GAZETTEERS

Subsequently Lord Curzon, the Viceroy, encouraged intellectual and cultural activities. Due to his interest, the Imperial Gazetteers was revised and issued in 26 volumes between 1907 and 1909. A new feature of this edition was that, in addition to the India volumes, a provincial series with the provinces as units and a district series with the districts as units were issued.

The Gazetteers that were brought out during this period were Bellary (1904), Ananthapur (1905), Godavari (1907), Vizagapatnam (1907) and Cuddapah (1915). A gazetteer for Nellore (brought up to 1938), whose author is not ascertainable, was printed in 1942. The names of the authors who compiled these Gazetteers are shown below.

Madras District Gazetteers, Bellary - W.Francis, ICS.	- 1904
Madras District Gazetteers, Ananthapur- W.Francis, ICS.	- 1905
Madras District Gazetteers, Vizagapatnam (Volume I), W.Francis, ICS.	- 1907
Madras District Gazetteers, Godavari –F.R. Hemingway.	- 1907
Madras District Gazetteers, Caddapah – C.F. Brackenbury.	- 1915
Madras District Gazetteers, Godavari (Volume I), F.R. Hemingway.	- 1915

During the Lord Curzon period the supplementary district gazetteers also released with different volumes from 1905-1932 by the government.

A new state was created in the Union of India on 1st October, 1953 called the Andhra State comprising the Telugu-speaking districts of the then Madras State. The capital of the new State was located at Kurnool. Even after the formation of the Andhra state, the need for preparation and revision of Gazetteers was felt by the Composite Madras State and later pursued by the Andhra State, after its formation in October, 1953. The Government of India also took up this scheme on All India Basis in September, 1954. In March, 1955 the Government of India were informed of the proposal to take up the revision of District Gazetteers in respect of five districts of Anantapur, East Godavari, Visakhapatnam, Cuddapah and Nellore, as well as the preparation of such Gazetteers for the other remaining six districts, in the erstwhile Andhra State, where there were no Gazetteers.

The State of Andhra Pradesh was Formed on 1st November, 1956, by adding to the Andhra State the Telugu-speaking districts of the Hyderabad state. On the creation of Andhra Pradesh, the capital was shifted from Kurnool to Hyderabad.

A Gazetteer is a manual which presents in a readable form, a comprehensive view of a State or a District and its people; the description of physical features; its history and administrative set up and describes the social and political and economic life of the people.

It serves like guide to the administrators, a reference book for the general public and a source of information for a researcher. The Gazetteer contains 18 chapters viz., (1) General (2) History (3) People (4) Agriculture and irrigation (5) Industries (6) Banking, Trade and Commerce (7) Communications (8) Economic Trends and Miscellaneous Occupations (9) General Administration (10) Revenue Administration (11) Law and Order and Justice (12) Other Departments (13) Local Self Government (14) Education and Culture (15) Medical and Public Health Services (16) Other Social Services (17) Public Life and Voluntary Social Services Organisations and (18) Places of Interest.

Conclusion

The historical evolution of the district gazetteers department and its development has been explained in detail. The challenging task at present is preservation of the documents in the traditional form and method is need to be revised according to the needs of the modern times. In the era of information and communication technology, digitisation is one process that the government should adopt and connect it to the higher education institutions, research bodies for further expansion of the district gazetteers department

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2. Monographs of the District Gazetteers
3. Census Reports
4. St. Fort George Records
5. Madras District Gazetteers

HISTORICAL AND TERRITORIAL CHANGES IN SCHEDULED AREAS OF GODAVARI DISTRICT: A CONCISE REVIEW

Darlanka Sivaramu

Research Scholar, Acharya Nagarjuna University, Guntur

Introduction

The Godavari districts, encompassing East and West Godavari in Andhra Pradesh, hold a fascinating historical tapestry interwoven with the lives and traditions of tribal communities. Scheduled Areas, as defined by the Fifth and Sixth Schedules of the Constitution of India, which were designated as a Agency Tracts by the colonial rulers, aim to protect the interests of tribal communities and promote their social, economic, and political well-being.

By the beginning of the 20th century, Agency tracts of Godavari district consist of the whole of Rampa and Jaddangi, the more hilly parts of the old Peddapuram and Polavaram Zamindaris, the taluks of Bhadrachalam and Rekapalle, the Dutcharti and Guditeru muttas¹.

This research article delves into the Historical and Territorial changes in Scheduled Areas, which were part of this district at the beginning of the 20th century in different periods.

Reference in Religious Texts:

The above areas were mentioned in various religious literature such as Epics, Puranas and others.

Bhadrachalam Taluk:

This region associated with legendary text Ramayana. It is considered as a holy place for Hindus. Most of the regions in this taluk were refereed in Ramayana and subsequent texts. Throughout the period of exile, Rama, accompanied by his consort Sita and brother Lakshmana, resided in the forest and notable location inside this forest was Parnashaala, which is associated with the well-known incident with the Golden Deer and the subsequent abduction of Sita by Ravana. The name Bhadrachalam was derived by the two names viz Bhadra, who continued persisted in his penance across Yugas, beseeching for the divine favour of the Lord Rama and Achalam means Hills. This region much popularized by the Ram das, who stated the construction of temple for lord Sri Rama here. All these things were mentioned in Ram Das Kirtanas².

Rekapalle Taluk:

Rekapalle means “Wings village” and this was associated with the episode of Sita abduction by Ravana. It is said that the wings of the bird Jatayu, who attempted to hinder Ravana’s flight in order to rescue Sita from him, had been cut off by Ravana. These wings fell here and the bird eventually died at a hill called Sri Rama Giri, which is located forty four miles away from Bhadrachalam. Lord Rama conducted the last rites for this avian creature at this location³.

Rampachodavaram Taluk:

Based on the description of the region surrounding Rampa, it is highly probable that the Pampa mentioned in the Ramayana refers to Rampa in the vicinity of the Godavari District. Located at the base of the exquisite Rampa falls is a sacred temple devoted to Rama. Adjacent to the temple, there are imprints on a slab of rock that are believed to be the footprints of Sree Rama. It is also possible that the name Rampa is a distortion of “Rampad” (Rama’s footprints), with the letter “d” being omitted over time⁴.

Polavaram Taluk :

Polavaram taluk is situated south west part of Agency tracts of Godavari districts. Pata Pattisam is one of the village in this taluk. According to Sthala purana, Lord Shiva is resided here in the form of Virabhadra⁵.

Historical and Territorial changes in Scheduled Areas of Godavari District**Ancient Period:**

Based on the stone and copper-plate inscriptions, it seems that the regions currently referred to as the East Godavari and Visakhapatnam districts, as well as the coastal area stretching from the Godavari to the Mahanadi, were known as Kalinga⁶. Kalinga region mentioned by Ptolemy as “Triglyphum” or “Trilingum” and Pliny as “Modogalingam” or “Mudu Galinga”⁷. Based on the Hathigumpha inscription of Kharavela, it is apparent that Kalinga was subjugated by Mahapadmananda, the progenitor of the Nanda dynasty of Magadha, around two centuries prior to the era of Asoka. The inscriptions of Emperor Asoka, who was a prominent ruler of Mauryan dynasty, conquered the territory of Kalinga in 261 B.C. This kingdom’s jurisdiction stretched as far north as the Godavari river⁸. Later this region ruled by Satavahanas and the Godavari region mentioned in the Kuthuhala’s Prakrit work Lilavathiparinayam. It was mentioned about Satavahana’s 17th ruler Hala’s marriage was held at Sapta Godavari region⁹.

Another Satavahana ruler Vasishthiputra Swami Sri Chandaswati / Chandrasri (29th ruler of this family) and his minister Sasa initiated the philanthropic initiative of constructing wells at Kodovolu (Kodavali), which is located around nine miles to the northwest of Pithapur (Pithapuram) in the East Godavari district¹⁰. After the Satavahanas, upper portion of Godavari became the part of Kalinga kingdom. It was evident by the description of Chinese traveller Hiuen Tsang about Kalinga probably under Eastern Ganga rulers¹¹. Later in the beginning of the 7th century western Chalukyan ruler Pulakesin II conquered the Godavari areas and put his brother Vishnuvardhana as his regent at new capital Vengi. Later he established Eastern Chalukyan Kingdom. All these incidents were mentioned in Aihole inscription of Pulakesin II. In this way, Godavari districts areas were come under the control of Vengi¹². After some period this region was controlled by Cholas, Chalukya Cholas, Velanati Cholas and finally Kakatiyas.

Medieval Period:

Kakatiya ruler Ganapatideva defeated eastern Ganga ruler Aniyaka Bhima III and extend his suzerainty over these regions. After him, his daughter Rudramba came to the throne. Initially she lost her control over the Godavari region to the eastern Ganga new ruler Narasimha I but she regained her control over this region and remained till the end of her period. After Rudramba, Prataparudra came to the throne but he was defeated by the Ulu Khan and subsequently Kakatiya kingdom fell into the hands of the Delhi Sultans along with the Godavari district¹³. After the fall of Kakatiyas, this kingdom was disintegrated and independent kingdoms were formed. Musunuri Chief Prolaya Nayaka became the ruler of coastal Andhra from Rekapalle village. After Musunuri chiefs, Reddis of Kondavidu under Anavota became rulers¹⁴. Reddi kings controlled the agency tracts especially Rampa, where they introduced muttadar revenue system stated by furer haimendrof¹⁵. Srinatha, a distinguished Telugu poet at the court of Vema Reddi, provides a detailed account of the Rajahmundry region in his work Bhimeswarapuram. He mentions that the Reddy kings conquered the hill fort known as "Rambha," which is likely to be the present-day Rampa¹⁶. Another contemporary Telugu poet namely Nissanka Kommana in his work Sivaleelavilasam mentioned about Rampa region¹⁷. However, Reddis of Kondavidu rule came to an end by the Kapileswara Gajapati of Orissa. After the death of Kapileswara, due to the outbreak of civil war Bahamani rulers came into scene and ceded to Bahamani kingdom by Muhammad Gawan. After the death of Muhammad Shah III, Purushottama Gajapati annexed this part. Later Vijayanagara ruler Sri Krishnadevaraya defeated the Gajapati ruler and merged this region in to his kingdom. After the death of Sri Krishnadevaraya, Qutub shahi ruler Sultan Quli Qutub Shah attacked and annexed this region. Last ruler of the Qutub Shahi dynasty was Abul Hasan Tana Shah. During his period, Kancherla Gopanna popularly known as Bhaktha Ramadasu constructed Sri Ram temple at Bhadrachalam. In 1687 Mughal ruler Aurangzeb attacked and annexed Golkonda kingdom¹⁸.

Modern Period:

In 1724 it became the part of Hyderabad Nizam Territory. Again in 1752, the Northern circars along with Godavari district region were ceded to French. But due to the defeat of French in the battle of Wandiwash in 1760 in the hands of British. They lost control over the circars and as per treaty, the Northern circars along with the Godavari District was ceded to the East India Company by the Nizam in 1766¹⁹. Later in 1769 Rajahmundry and Eluru came under the control of the newly constituted Provincial Chief and Council at Masulipatnam or Machilipatnam. In his "Political Survey of the Northern Circars," Mr. Grant refers to Rampa Zamindar as an autonomous ruler. Additionally, the Committee of Circuit, in their 1780 report, stated that although the Zamindari of Rampa was part of the circar of Rajahmundry, neither the Company nor the Nizam's Government received any tribute from it²⁰. Again in 1794 Rajahmundry and Eluru regions were put under the control of collectors at Rajahmundry and Coconada respectively. In 1802, Rajahmundry and Coconada collectorates formed into Rajahmundry district. Later it was formed into Godavari District in 1859. Rampa, with the Bhadrachalam and Rekapalle taluks (those were ceded by the Nizam to the British Government in 1860, and up to 1874 they belonged to the Godavari

District of the Central Provinces) which were added to the Godavari District on the 1st April 1874, was constituted an Agency in 1879 (as per Schedule Act XIV of 1874), under the Collector of the district styled Government Agent. The Dutcharti and Guditeru muttas of the Golconda Agency transferred from Vizagapatam in 1881²¹. In 1904, the area of the Godavari district that was located to the south and west of the Godavari river was moved to the Krishna district. Subsequently, the Krishna district was relieved by the creation of the new district of Guntur. West Godavari district was established in 1925, with Eluru serving as its administrative center, after being separated from the former Godavari District. The Godavari district was officially renamed as the East Godavari district, while the newly formed district was designated as the West Godavari district²². By the recommendations of the Madras government on Excluded Areas in 1936, Polavaram Taluk was separated from East Godavari District and became part in West Godavari district in 1942²³.

Post Independence Period:

Bhadrachalam and Nugur taluks were transferred to Khammam district in Government Order Ms. No. 2384, 1959 for the purpose of facilitating administration²⁴. Following the reform and division of Andhra Pradesh in June 2014, the mandals of Bhadrachalam (excluding Bhadrachalam Temple), Nellipaka, Chinturu, Kunavaram, and Vara Rama Chandra Puram were subsequently reintegrated into the East Godavari district²⁵. Recently in 2022, scheduled areas of East Godavari district were separated and formed as a Alluri Sitarama Raju district with the headquarters at Paderu²⁶.

Summary:

At the onset of the 20th century, the designated regions of Godavari district encompassed the entire region of Rampa and Jaddangi, the elevated portions of the former Peddapuram and Polavaram Zamindaris, the Bhadrachalam and Rekapalle taluks, as well as the Dutcharti and Guditeru muttas. Erstwhile Kakinada acted as a headquarter of Earlier Godavari District later East Godavari district. But after 04 April 2022, entire scheduled areas were turned into Alluri Sitaram Raju district and east portion of erstwhile East Godavari district turned into Kakinada district with Kakinada as headquarters, while the remaining portion of East Godavari district restructured into East Godavari District with Rajahmundry as its headquarters.

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IMPACT OF THEOSOPHICAL MOVEMENT IN THE KADAPA DISTRICT OF ANDHRA PRADESH

M. Madhu Sekhar, Research Scholar

Dept. of History & Archaeology, Yogi Vemana University, Kadapa, Y.S.R.District

Dr.Movva Srinivasa Reddy, General Secretary, A.P.History Congress

Introduction and strengthening of English (Western) education in India made Indians to develop modern ideas in the place of orthodox beliefs.¹ This spirit inspired the enlightened sections of the middle class gentry.² Among this elite section Raja Ram Mohan Roy (1772-1833), Dayananda Saraswati (1824-83), Swami Vivekananda (1863-1902) and Annie Besant (1847-1933), inspired by the new knowledge, started reform movements known as Brahma Samaj (1828), Arya Samaj (1875), Rama Krishna Mission (1897) and Theosophical Movement (1875) respectively. Along with the other reformers namely Keshub Chandra Sen, Devendranath Tagore, Mahadev Govinda Ranade and Ramakrishna Paramahansa (1834-1886), they played a significant role in the direction of social reforms. They sought to remove many superstitions and practices prevalent in society. For instance, idolatry, image worship, caste system, widow re-marriage, women education, *sati*, child marriages, polygamy, untouchability and infanticide came up for close scrutiny.³

Among these movements, Theosophical Movement had played a significant role in the invigoration of Indian culture and heritage on the one hand and for the spread of Home Rule Movement on the other. Col. H. S. Olcott and Madame H. P. Blavatsky started it at New York in 1875.⁴ The Society's headquarters were shifted, first, to Bombay in 1879 and, later, to Adayar (near Madras) in 1882.⁵ Its main objective was to spread universal brotherhood and to project the Indian culture and heritage among Indians. In 1893 Annie Besant joined the Theosophical Society.⁶ Under her leadership the movement spread to all parts of the country. Her speeches on the Indian culture and heritage inspired the people and her noble ideals of Hindu revivalism penetrated the society. Promotion of moral, cultural and social values in the society was her first and foremost objective.⁷

Activities

The influence of Annie Besant and Theosophical Society was so much on the districts of Rayalaseema, including Kadapa, that education and the spirit of religious tolerance were spread to it. For instance, a Sanskrit school was started in 1888 at Kadapa by the Society.⁸ Similarly, a number of such educational institutions were established at different places of the district known as the Theosophical College and High School in 1887 and the Theosophical Elementary School in 1887 at Madanapalli, the P. V. C. Higher Elementary School in 1895 and the N. P. R. Theosophical Girls School in 1895 at Vayalpad and the National High School at Proddatur in 1904.⁹

Among them, the P. V. C. High School at Vayalpad and the National High School at Proddatur became renowned institutions. For instance, in the former, both Telugu and English were used as medium of instruction for the benefit of pupils. Religious instruction, including tolerance, was included in the curriculum. 'Education' was treated as a 'Service' to the society. Associations like the Literary Union and History Association were founded. At National High School, Proddatur, separate classes were conducted for Hindus and Muslims to teach their respective religions and other related subjects. Provision was also made for commercial courses. The school was provided with a good library and other amenities.¹⁰

As for the second aspect of the spread of Theosophy in the district, Kadapa had a branch of Theosophical Society.¹¹ One Kotaiah, a dedicated Theosophical worker, a Fellow of Theosophical Society, and an Inspector of Theosophical Branches in Andhra region toured Andhra extensively for the spread of Theosophy. While touring so, he covered Kadapa district during 2-6 February 1891¹² to propagate the Theosophical ideals among people. As a consequence, Theosophical Lodges were established in the district. They were The Jignasa Theosophical Society (hereafter T.S.) Lodge, Madanapalli (1891), The Kadapa T. S. Lodge at Kadapa (1886) and the Proddatur T. S. Lodge at Proddatur (1893).

A. Nanjunappa and R. Seshagiri Rao acted as Presidents for Kadapa and Madanapalli Lodges respectively.¹³ These activities of the Theosophical Society got merged with the Home Rule Movement launched by Annie Besant in South India in 1916.¹⁴

Conclusion

The socio-religious reform activities and their influence on the district brought about a great awakening in the society. Growth of this awakening, further, led to forge unity among different sections of the society. This unity worked well for the growth of nationalist consciousness in the form of different phases of nationalist movements from 1920 to 1947 so as to attain the long cherished goal of Indian independence.

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EMPOWERMENT OF ADHI ANDHRA COMMUNITY THROUGH LEGISLATIVE MEASURES

Dr. V. Rajeswari, Assistant Professor & Head

Ms.Neelima.G

Assistant Professor, Department of History,
Meenakshi College for Women (Autonomous), Chennai

ABSTRACT

The study has focused to reveal the ups and downs of Adhi Andhra which literally means the original people of Andhra. Percentage of Telugu speaking Adhi Andhra out of total population of Adhi Andhra is on the higher side. Adhi Andhra Mahasabha worked for the eradication of untouchability, achieving education, land, jobs and political representation, using modern ideas of equality and empowerment and thus challenged the traditional caste hierarchy.

Introduction

Adhi Andhra literally means the original people of Andhra. As we the children of Bharata Varsha (Land of Bharata, i.e., India), have the rights, responsibilities and respect like others, we should remove contemptuous suffixes in our names such as "gudu", "ga" and should use esteemed suffixes such as 'dasu', 'swamy', 'ayya', 'anna'; this movement is being called Adhi Andhra Mahasabha (AAM). The government should notify hamlets named after saints and legends to undo such naming practices and give equal recognition to all the communities irrespective of their societal status to create a society based on equality.

Dalits of the Telugu speaking region of Madras Presidency struggled for liberation from socio-economic and political-cultural deprivation by mobilizing themselves under the 'Adhi-Andhra' identity.

AAM worked for the eradication of untouchability, achieving education, land, jobs and political representation, using modern ideas of equality and empowerment and thus, challenged the traditional caste hierarchy.

Origin of Adi-Andhra Community

The Adi-Andhra group is a composite caste that consists of about 60% of Malas and 40% of Madigas, who belong to second and third generation of educated scheduled castes¹. A small section of Adi-Andhra also lives in Karnataka and Tamil Nadu². They are categorized as a Scheduled Caste by the Government of India³.

Manual Scavenging in India, as a scourge was existent even during Vedic Period, when the Society was divided into four distinct castes/ varnas such as Brhamins, Kshatriyas, Vsyas and Sudras and the Manual Scavengers belonged to the last of the hierarchy and were treated as slaves⁴. According to Naradiya Samhita, Manual Scavenging is one of the fifteen duties enjoined upon slaves. When Mughals like Emperor Jehangir during 1556 A.D, invaded India , captured the native subjects and made a section of them, work as Manual Scavengers. It is widely believed that Bhangis, as a scavenging caste in Rajasthan originated in this manner⁵. Manual Scavengers, as particular castes are called by different names in different states. They are called Bhangi, Balmiki, Mehtar, etc. in Northern India, Har, Hadi, Hela etc in Eastern India, Thotti, Relli, Pakay, etc., in Southern India, Ghasi, Zadmalli, Mela, etc in Western and Central India⁶. As per 1911 Caste Census, they were grouped as Adi Dharmis hailing from Northern/ Eastern/ Western parts and Adi Andhra/ Adi Dravida / Adi Karnataka from the Southern part of India⁷. Hence it is understood that Adhi Andhra scavenging work, would not have been their traditional job, but after the advent of the Mughals they would have been compelled and were indulged to do this job.

Identity of Adhi Andhra

Bhagya Reddy Varma, a Mala from Hyderabad state, was a pioneer of the Adi-Hindu movement in Andhra⁸. In November 1917, he was invited to preside over the 'First Andhra Panchama Mahajana Sabha' at Vijayawada. It was convened by Guduru Ramachandra Rao, a Brahmin social reformer from Krishna district⁹. In his presidential address, Bhagya Reddy remarked that the Depressed Classes were the original inhabitants of India and ought to be called Adi-Hindu, instead of Panchama. Consequently, the conference adopted the name of Adhi-Andhra Mahajana Sabha¹⁰. It was very active in Andhra and met in several conferences¹¹.

After the first Adhi Andhra conference, the Adhi identity gained popularity among the Dalits. The government accepted the nomenclature of Adi-Andhra vide order No. 617 on 25 March 1922.¹² Some of the educated Dalits and those who were part of the Adhi movements adopted Adhi identity, leaving behind their traditional caste names. By the 1931 census, nearly a third of Malas and Madigas of Madras Presidency had given their identity as Adhi-Andhra.¹³

The term '**Manual Scavenger**' means a person engaged or employed, by an individual or a local authority or an agency or a contractor, for manually cleaning, carrying, disposing of, or otherwise handling in any manner, human excreta in an insanitary latrine or in an open drain or pit into which the human excreta from the insanitary latrines is disposed of, or railway track or in such other spaces or premises, before the excreta fully decomposes.¹⁴

In Europe, Manual Scavenging reared its head in 1214. The Manual Scavenging seems to have been mitigated when water closet was invented by John Harrington in 1596. With the advent of Flush Type Toilet invented by S.S.Helior in 1870, Manual Scavenging totally disappeared from the face of Europe. India is the only place on the Earth, where the abhorrent practice of employing humans, for the manual removal of night-soil, still exists.¹⁵

ADHI ANDHRA (MADIGA):

The Malas of Andhra Pradesh are considered a right-hand community and the Madiga of the region are the left hand.¹⁶ Adhi Andhra Madiga people migrated from Andhra Pradesh, even before formation of separate Andhra State, to Madras (Chennai) during the period from 1940 to 1950. They migrated from Nellore, Chittoor, Kadapa, Prakasam District to escape atrocities met out to them by land owning caste Hindus and free themselves from poverty.¹⁷ They came to Chennai in search of jobs to eke out from Andhra Pradesh. In AP, they were doing leather work. After coming to Chennai, they resorted to scavenging work, as they did not get any other job since most of them were illiterates. Most of Adhi Andhra people have become safai-karama-charis (Scavengers) in Chennai. Now Adhi Andhra constitutes 99% of Madigas and 1% Malas. (Equivalent to Parayars of Tamilnadu). When Kalaignar Karunanidhi was the Chief Minister of TamilNadu, Elamanthla an Adhi Andhra mala was nominated as MLA to represent entire Adhi Andhra population in Chennai.

Golla Palli Israel (An activist from Janodayam), who is one of the best leaders of Adhi Andhra strongly, argues that Adhi Andhras are Madigas. To prove his point, he said that even now ancestors/relatives of Chennai Adhi Andhra Madiga people are living in AP. Their dwellings are called 'Arunthathiwadi' while dwellings of Malas are called 'Harijanawadi'. At present nearly 8.5 lakhs of Adhi Andhra Madiga people are living in Chennai in more than 150 hutment dwellings in places like, Saidapet, Korukkupet, Puliyanthoppu, Choolai, Perambur, Ayanavaram, Aminjikkarai, Triplicane, etc.

According to Golla Palli Israel, as long as the caste based, Cheap labourers are available to carry out scavenging, Central and State governments will exploit them without any guilt or shame. In spite of strictures passed by highest court of this land, successive Governments do not bother about eradicating manual scavenging, inventing machines/ equipment to handle such hazardous jobs. Adhi Andhra leaders should appeal to the meagre percentage of Adhi Andhra engaged in scavenging to give up based scavenging gradually. Then only the governments may think of finding out alternate arrangements. If only Adhi Andhra gave up such jobs, the image that all Adhi Andhras are safai karamacharies (scavengers) may be erased from the minds of public. At least future generations of Adhi Andhra may lead a dignified life like other citizens of India.¹⁸

As a result of persistent efforts by Golla Palli Israel and other such leaders, a 3% reservation for Adhi Andhra community in the internal reservation proposal was considered and was fruitful.¹⁹

Since the Manual Scavengers were extremely backward economically/ educationally/ socially/ almost non-represented politically and the consequent total, social abandonment by the Society as a whole, they had to set up shanties/ shelters in the periphery of Cities/ Corporations to protect themselves from rain and shine, as well as to make a living, after migration and all those areas later became slums. Having moved in this manner, they were easily able to find jobs as Sanitary/ Conservancy workers in Corporation/ Municipalities/ Panchayats and other Private Organizations, as for these jobs, which still has a stigma attached to it. There was and would be no competition/ takers from other sections of the Society. The same position continues even now.

All the slums were devoid of even basic facilities like potable water/ hospitals /schools/ Public Distribution System. Alcoholism was/ is rampant among the men folk and has not even spared the women of the community. Thus, even their meagre income earned through unclean occupations of earning members, was going down the drain. They could not afford education for their children due to pervasive poverty and ignorance/ lack of awareness about the significance of education. To stay off starvation and to augment family income their children were exploited as child/ bonded labourers. The Community was lagging behind in literacy and human development indices. They were an easy target for exploitation by the usurious money-lenders.²⁰

The utter lack of progress and chronic under- development of the Manual Scavengers, as specific, marginalized castes, in India, in the backdrop of their penury and extreme social backwardness, found its echo in international forums such as United Nations. The United Nation's Special Rapporteurs Committee during 2009 framed guidelines and principles for Effective Elimination of Discrimination, based on Work and Descent, for strict adherence to, by member- nations, with particular reference to India, where Manual Scavenging was widely and continues to be prevalent till date. In 1958, Discrimination (Employment and Occupation) Convention insisted on concrete and concerted action to end this evil by creation of equal opportunities for all, through formulating appropriate national policy frame work and enactment of specific laws.²¹

In 1960, International Labour Organization adopted Forced Labour Convention by which, India, as a signatory to the Convention was forced to act towards eradication of Manual Scavenging. In spite of the international pressure on India, the need to do away with Manual Scavenging, the practice refused to die down, as the entrenched class with feudalistic mindset, had their own vested interests in perpetuating this inhuman practice.²² The culmination point was in 2007, when the United Nations Committee on Elimination of Racial Discrimination submitted report on the still existing inhuman practice of Manual Scavenging in India. This was a shocking revelation to the World Body/ Nation States. This blot on the human development index of India negatively stood out and made its other remarkable strides of Development/ Progress/ Achievements pale into insignificance. The situation made the Indian Government to really sit up and put in place corrective measures to combat the social evil of Manual Scavenging.²³

A BRIEF ACCOUNT OF INDIAN GOVERNMENT'S ACTION TO MITIGATE AND ABOLISH THE EVIL OF MANUAL SCAVENGING

Acts and schemes passed by the Government of India: An overview

ACTS:

1. The Protection of Civil Rights Act, 1955

This act abolished manual scavenging. It was amended in 1977, by making the practice of untouchability both a cognizable and non-compoundable offence.²⁴

2. The Scheduled Castes and scheduled tribes Act, 1989 7

This act specified some offences as atrocities. There were stricter penalties and there were special courts for speedy trial. It also mentioned the initiatives to be taken for relief and rehabilitation of the manual scavengers.²⁵

3. Employment of Manual Scavengers and Construction of Dry Latrines Act, 1993

It prohibited the employment as manual scavengers and construction or continuance of dry latrines and provided for construction and maintenance of water latrines. It was applicable to Andhra Pradesh, Goa, Karnataka, Maharashtra, Tripura, West Bengal, Orissa, Punjab, Assam, Haryana, Bihar, Gujarat and Union Territories. In case of failure or contravention of the act, there is maximum fine of Rs.2,000 or 1 year imprisonment or both. In case of repeated contraventions, fine can be levied to the extent of Rs.100 day for the entire period of contravention.²⁶

4. The Prohibition of Employment as Manual Scavengers and their Rehabilitation Act, 2013

The Bill was introduced in the Lok Sabha by the Minister of Social Justice and Empowerment, Mukul Wasnik on 3rd September, 2012, and was passed by the upper house on 7th September 2013. The

Act prohibits the practice of manual scavenging, and hazardous cleaning of insanitary latrines, dry toilets, septic tanks, sewers or pits.²⁷

It also provides for conversion to sanitary latrines, the cost of which will have to be borne by the occupier himself. Monetary assistance may be provided by the state governments; however, non-assistance from the side of the government will not be excused after 9 months of the law in force. It also mentions the provision of rehabilitation of the manual scavengers through alternative employment initiatives. The welfare of the manual scavengers would be facilitated by scholarship to the children, one-time cash assistance, and training in some other profession, residential plot, and financial assistance for construction of house. In all cases, the provisions of the bill will override the 1993 Act and state laws Committees formed.²⁸

In 1949, Barve Committee is been formulated by Government of Bombay and their aims were to enquire about the living conditions of scavengers in Bombay, Suggest ways of improvement of their Status and Fixation of minimum Wages.²⁹

In 1953, Backward classes Commission is been formulated by Kaka Kelkar Commission says about Notice to all the state governments by Ministry of Home Affairs, Need to introduce mechanical and up-to-date methods of cleaning latrine system.³⁰

In 1956, a committee is been formulated by Central Board of Harijan Welfare says it was Under the Ministry of Home Affairs and Recommended the government to introduce a centrally sponsored scheme for the welfare of manual scavengers.³¹

In 1957, Scavengers Conditions Enquiry Committee is been formulated by Malkani Committee says about the Improvement of working, living and social conditions of the Scavengers.³²

In 1965, Committee on Customary Rights is been formulated by Central department of Social Welfare says about Eradication of customary Rights. (a particular scavenger Acquired hereditary right to clean and a customary relationship would establish between Worker and his master).³³

In 1968, Pandya Committee is been formulated by Union Ministry of Labour says Undertaking a Comprehensive legislation for regulation of the working, service and living conditions of the manual scavengers, Provision of adequate inspectorate and enforcement machinery.³⁴

Personally, I interviewed few Scavengers (Adhi Andhra's)^{35, 36, 37, 38} in the Chennai region; when questions, were raised regarding the Prohibition of Employment as Manual Scavengers and their Rehabilitation Act 2013,³⁹ and the Amendment Act of 2020, they responded with nil awareness on the subject and had many grievances. To highlight, the Bill prohibits the employment of manual scavengers, the manual cleaning of sewers and septic tanks without protective equipment and the construction of insanitary latrines.⁴⁰

Schemes Initiated³⁵

Time-line	Name of the Scheme	Aim	Description
1977 – 78	Pre -Metric Scholarship for the children of those involved in unclean occupations	Financial assistance to children of scavengers for pre-metric population	<ul style="list-style-type: none"> ➤ Here scavengers include cleaners of dry latrines, tanners, sweepers and flayers ➤ Covers over 6 lakh students every year. ➤ States/UTs are provided with full financial assistance over and above the liabilities incurred to implement this Scheme. ➤ The scholarships are not been able to be given today because the system has been in a denial mode over their existence. Because of this, their children are not recognized for the scheme.
1978 – 79	Assistance to State Scheduled Castes Development Corporations (SCDCs)	Mobilization of finances for SCs living below poverty line	<ul style="list-style-type: none"> ➤ Centrally sponsored scheme functioning in 26 states and Union territories. ➤ Generation of credit from financial institutions. ➤ Provision of missing inputs by margin money loans.
1981	Integrated Low Cost Sanitation Scheme (ILCSS)	Elimination of practice of physically carrying night soil	<ul style="list-style-type: none"> ➤ Initiated by Ministry of Home Affairs and later implemented by Ministry of Social Justice and Empowerment. ➤ Conversion of dry latrines to low cost two pit toilet system. ➤ Operated through the Housing and Urban Development Corporation (HUDCO). ➤ Synchronization of subsidy from Central Government and loan from HUDCO. ➤ This scheme was only limited to the urban areas, even though the problem was majorly concentrated in the rural setup.
1992	Pay and Use toilet Scheme	Construction of toilets for footpath and slum dwellers	<ul style="list-style-type: none"> ➤ Urban Local Bodies(ULBs) availed central assistance through HUDCO. ➤ Period of project was 1 year. ➤ On submission of utilization certificates, subsidy was payable in four equal Installments.
1992	National Scheme for liberation and rehabilitation of scavengers (NSLRS)	Provision of Alternate employment opportunities to the scavengers and their dependents	<ul style="list-style-type: none"> ➤ Stipend of Rs.500/month during the training course. ➤ Tool kit allowance of Rs.2000/- ➤ Financial package for rehabilitation- Rs.50,000/- ➤ Issue of guidelines to the states and their Special Central Assistance to form groups of 5 to 25 and initiate production-cum-trading-cum service Centre. ➤ Focus on wide level of conversion of dry latrines by the provision of sanitary marts. ➤ Provision of support of loan by NSKFDC.
1997	National SafaiKaramchari Finance and development Corporation (NSKFDC)	All round socio economic development of scavengers and their dependents	<ul style="list-style-type: none"> ➤ Extend concessional financial assistance as a support to income generating projects. ➤ Loan through state channelizing agencies.

1999	Total Sanitation Campaign	Abolish Open Defecation	➤ Incentive in the form of nominal subsidy for the construction of toilets.
2001	Valmiki Malin Basti Awas Yojana (VAMBAY)	Provision and up gradation of the shelter for people living below poverty line in slum areas	➤ Preference to women. ➤ Government subsidy on 1:1 Basis.
2003	Nirmal Gram Puraskar Yojana	Full sanitation and eradication of open defecation	➤ Covers Gram Panchayats, Blocks and districts.
2007	SRMS	Focus on remaining number of scavengers who are yet to be provided any form of assistance under any scheme of Central/State Governments (accounts for 3,42,468 scavengers)	<ul style="list-style-type: none"> ➤ Provision of training, loan and Subsidy. ➤ NSKFDC or any other identified agency at apex level will provide interest subsidy to the banks (difference between the normal interest charged by the bank and the interest to be charged under the scheme.) ➤ Credit system: Bank gives loan to the beneficiaries at a rate specified in the scheme. ➤ Finance- i) term loan of maximum 5 lakhs for 5 years ii) Micro financing of maximum Rs.25,000 will be facilitated by scheme/SHGs/NGOs for a period of replacement of 3 Years. ➤ No provision of capital/interest subsidy if the beneficiaries avail any subsequent loan from the bank. ➤ Enhancement of the limited infrastructure of NSKFDC and its SCAs (Special Central Assistance) to implement the Scheme Specific income generating projects have been mentioned along with the indicative cost of project (ranging between Rs.25,000 to 5,00,000 each.) ➤ Provision of training required for carrying on new employment projects by the Government agencies/institutes. ➤ Rs. 7.35 crores has been earmarked for review and evaluation of the scheme.

CONCLUSION

Peculiar setup in villages having caste based separate dwellings called Cheries or Colonies, Caste Hindus will not allow Dalits to prosper. As long as there are separate dwellings, separate wells, separate temples, separate graveyards in villages, you can never be treated as equals. Most of them have been made to work as landless labourers due to caste-based discrimination. There are still existing social evils. Such as the honour killings, humiliation and harassment. Their protests are curbed by ostracism,

denial of work by land owners in their fields. They will not be allowed to sit as Panchayat member or President. As long as caste system prevails there is no solution to this kind of ill treatment and discrimination. Free from this wretched life, you may migrate to cities and towns where caste discrimination is not predominant but hidden. If you do not own landed property in rural areas, you may better leave the village to cities and towns to merge with the sea of humanity as a tiny entity.

All though the population of ARS (Arunthathiars) in Tamil Nadu is around 40 lacs, only very meagre percentage of Adhi Andhra have under taken, the unhygienic, inhuman job of manual scavenging in Tamil Nadu, that too in cities and towns. Misconception among the General Public about the entire population of Adhi Andhra in Tamil Nadu that all of them are manual scavengers. Even some fellow Dalit caste leaders ridicule Adhi Andhra community as if Adhi Andhra are willingly do scavenging in order to drink. The public paint the entire community with the same brush as scavengers As long as the Adhi are available as caste based cheap laborers, the Govt's and the society will not bother about them and their children. They may without any guilt exploit them continuously, unless their put an end to this ignominious for the sake of the future generation and for image of the Adhi Andhra community. 12

They should understand that their previous generations were forced to do scavenging work only after the advent of British/Dutch and Portuguese. Before that they were tanners of hides and Leather works of India. Other Dalit castes those who were doing this job in the past, got liberated from this work due to clarion call made by their leaders. They should give up this job to take up other jobs to lead dignified life? There is no point in living like animals living near drainages and sewerages amidst filthy surroundings please think it over and move fast towards liberation of people from doing manual scavenging.

Almost all the sanitation workers who deal with human excreta are from certain Dalit castes and communities. Such work can also be extremely dangerous: excreta contained in enclosed spaces create a mix of poisonous gases (methane, hydrogen sulphide, carbon monoxide, sulphur dioxide, ammonia, nitrogen dioxide and traces of carbon monoxide) that can result in loss of consciousness and death. Doing this occupation has been declining for generations. Poverty is remaining, in this situation they are ultimately depend on the local money lenders who levy exorbitant interest for the borrowed money and as a consequence the scavengers, are in debt trap.

According to the 2013 Act, Vigilance Committee should enquire about it. Also, sanitary workers were not provided vaccines and other medical assistance within the time frame. Recognizing the importance of the health condition of the sanitary workers, the government should mandate the medical assistance compulsory for the sanitary workers. Most of the sanitary workers are not aware about the Human Rights Commission. Whether their rights have been protected or not, whether rights have been violated by others or by themselves they are ignorant about it. But they simply work for earning their livelihood. Poverty is in their refusal to realize that they are involved in the human rights debate and the rights they have. So, there is an urgent need to create awareness amongst the community and facilitate their upliftment in the society by freeing them from this compulsive filthy manual occupation. An effective way in creating awareness through the use of their own native language could be a better option.

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WATERING THE CULTURE AND ECONOMY THROUGH IRRIGATION SCHEMES IN PRINCELY STATE OF HYDERABAD: A CASE STUDY OF NIZAMASAGAR PROJECT

Dr. T. Srinivas

Asst. Prof. of History, Govt. Degree College, Bichkunda, Dt.
Kamareddy, Telangana

Telangana region physically can be located on the extensive deccan plateau bounded by river Krishna and Tungabhadra rivers on south and River Godavari in the north roughly with their tributaries the Penganga, the Manjira, Sabari, Maneru and Musi. Geographically, Telangana is semi arid region but is a land of rice and Tanks.

The weather here is mostly tropical in nature that made conditions suitable for agriculture since prehistoric times. Agriculture that usually commences in the month of June that was totally about four months previous to the commencement of the official year, which begins in the month of October is to be noted. Rainy season from June to September were mostly commenced under the influence of south west monsoon and from October to November due to North-East monsoon. But the vagaries of inconstant rainfall brought fluctuations in quantity of crop production. To moderate such fluctuations Nizam's administration undertook construction of many world class dams and projects which even today stand intact as historical monuments. One among such is Nizamsagar project that today is located in Kamareddy district of Present Telangana state.

Nizamsagar Project is a reservoir constructed across the Manjira River, a tributary of river Godavari. It was constructed in between 1923-31 by the then ruler of erstwhile Hyderabad state, Mir Osman Ali Khan (seventh and the last Nizam). It was constructed at the cost of Rs. 4 Cr and 26 lakhs.¹ It is a reservoir constructed between Achampet and Banjapalle villages of present Kamareddy district. Because of its backwaters over 40 villages were evacuated during its construction. The time it was constructed it was counted as one of the biggest dam in the world itself. Personalities like Gandhi and Nehru visited this made marvel as early as 1940s. This multipurpose project was constructed not only with intension to face floods and famines but was also to meet needs of irrigation of nearby place and to supply drinking water. This masonry dam, sprawling across the river for 3 kms with a 14 feet wide has a motor able road over it. In retrospection, before Nizam sagar there was Ganpur anicut across river Godavari. water from this anicut was diverted to irrigate nearly 5000 acres with the help of an open channel called Mahboob Nahar that later became right channel of Nizam sagar. But from this Ghanpur anicut water was properly not harnessed and little water was diverted for irrigation. This Ghanpur anicut was the first scheme constructed across Manjira River in 1904 at a cost of Rs 18 lakhs. Few years later Nawab Ali Nawaj Jung Bahadur, the superintending engineer added Fateh nahar (left Canal) to increase its capacity to irrigate 30,000 acres. This project taken up in 1923 and completed in 1931 was contemplated for utilizing 58 TMC of water to irrigate 275000 acres in Banswada, Bodhan, Nizamabad and Armoor Taluqs of erstwhile Nizamabad district.² After reorganization of state in 1956, the Manjira basin got distributed among the three states i.e., Maharashtra, Karnataka and Andhra Pradesh. Different irrigation schemes and projects as well as the low flows at Ghanapur anicut during lean periods have dwindled the flow of water considerably. Added to this Siltation of reservoir has been at greater pace than designed for.

An investigation in 1973 was conducted by the Andhra Pradesh Engineering and Research laboratories; Hyderabad has shown that the capacity of reservoir was reduced from 29.7 TMC to that of 11.8 TMC. The same organization has proposed the remodeling measures that could have improved the capacity to 17.80 TMC. Gradually, the ayacut has reduced drastically, this reduced inflow into Nizamsagar

dam resulted in the obstructed or delayed in commencement of agricultural operations. The loss of crop due to insufficient water supply has become more acute since the years 1972-73, 1993-94 and 1994-95.³

The historical study of the major irrigation projects is also an attempt to view its impact on environment and people as well of the concerned region. As said in the beginning the very intention of the construction of the Nizamsagar project was not to harm the environment, but to save the people from natural calamities. The calamities include famines (like that of 1896-97) in the region when rains were scanty, late or absent and floods like that of Sep, 1908 when rains were plenty.

Another reason for the occurrence of floods is the nature of the course of river Manjira that drains the destitute of forests and jungles with very few trees growing on its banks. Moreover, the soils of the region were in dire necessity of water supply for wet cultivation. The demand for revenues added fuel for the construction of the Nizamsagar project. During floods, at its highest level 5,25,000 cusecs of flood waters can be disposed of by two wires with automatic lifting gates towards its left flank. Thus problem of flood occurrence to great extent solved. During the course of construction of the project the concerns of environmental protection were taken into consideration.

To protect the river bed from the tremendous impact of flood, protective works were constructed behind the flood gates, during 1937-1939 to dissipate the energy of floods. Likewise, the surrounding area and the island below the main dam was beautified with plantation, gardening and even adorned with grape gardens. Thus, efforts were made to safeguard the geography, forests and other natural environment of the region.

Impact:

There recorded economic, social, demographic and cultural impact of nearby region because of construction of this project. Prior to the execution of this project only 3% of dry land utilization, wet productions and growth of commercial sugar cane, groundnut and rice indicate the overall utilization of project. The average area under irrigation in Nizamabad district during 1927-31 i.e., before the completions of the project was about 1.03 lakh acres; while between 1959-60 the total area under irrigation was about 2.92 lakh acres. During construction in 1924, manual labours as many as 18,000 workers were imported from various places like Raichur, Gulbarga, Mahaboobnagar, Nalgonda, Karimnagar, Bellary, Vijayawada and Guntur from madras presidency. Even tribals and criminals were taken into work according to reports. After completion of project the overall development of this region was in correspondent to the available percentage of water.

The Bodhan taluq got 76% of its area irrigated b the main canal of the project and Banswada getting the least percentage of water i.e. 16%. With the change in cropping pattern from dry cultivation to wet cultivation, profound growth in rice and sugarcane was witnessed. The average area under pady cultivation in Nizamabad district during 1931-35 was 71 000 acres, whereas by 1959-60 it was 313000 acres. Thus about 4415 increase in growth area was registered.

In case of sugar cane that was newly introduced in the area was cultivated in 10, 450 acres by 1940 and it increased to 36,697 acres by 1956-57. The percentage of sugar production in the district rose from 5.14% I 1931-35 to 16.12% I 1956-57. Increase I sugar cane production witnessed establishment of sugar factory and other industries related to its by product. The Nizam's sugar factory was set up at Shakkarnagar in 1938 with crushing capacity of 4,020 tons per day and produced 56,000 tons of sugar per year.⁴ This was biggest sugar factor in Asia at that point of time. Not only this, surplus production of rice in this region encouraged the administration to establish a rice research centre for developing new crop varieties at Rudrur in Nizamabad district. Its subsidiary industries include production of Alcohol through molasses and power production. Power thus produced was supplied to the city of Hyderabad. This industry enabled growth in rural and cottage industry like beedi and jiggery making. Another

direct contribution of the project was rise in water table of the region due to regular assured supply of water for irrigation. The byproduct of sugar industry i.e. through molasses electricity was produced that was supplied to twin cities i.e. Hyderabad and Secundrabad.⁵

After construction of dam, most of the migrations received were from Godavari districts of present Andhra Pradesh. In erstwhile Nizamabad district settlements mostly recorded were in *Varni, Kotagiri, beerkur, Bodhan, Mosra, Chandur, Navipet, Yellareddy, Banswada* and *Dichpally* mandals. The people migrated mostly belongs to Reddy, Kapu, Kamma castes of Hindu community. Their financial status increased as they purchased large tracts of land at cheaper rate compared to coastal region resulting increasing of their socio-economic conditions. They along with them brought culture of intensive rice cultivation practice. People even from Rangoon seen migrated to the vicinity of manjeera and Godavari rivers. The migrants socio-economic status didn't received much negative impact. In later days to come they even involved even in local politics and got elected as public representatives to the local bodies and legislative assemblies.

Now the entire dry land tracts got converted into wet lands with the waters stored in the Nizam sagar project through its main and feeder canals till their tail end. In the early days of migrations the new migrants faced little challenges from the dacoits, robbers from neighboring Maharashtra and later also got effected due to socio-economic movement i.e. naxalism. Other than this plague, malaria and other water borne diseases too terrified the early migrants. They brought money to purchased new lands and drought animals to till the soil. Native breeds like Ongole bulls were introduced to this region. Unlike the popular notion, the locals received the new migrants well and got assimilated with the pass of time. Intensive cultivation introduced new cropping patterns and crop varieties and it changed agro based economic conditions of this region. Religion wise study show that if any Christians were present among migrants then most of the Catholics were from upper caste and lower class were mostly protestants. But, due to large accumulation of land with migrants due to cheap availability resulted feudal like conditions prevailed but with little intensity. This migrants with passing of time became natives of this region and their relations with their places of origin got reduced gradually due to process of acculturation.⁶

The project itself has its own positive and negative effects. At maximum water level of project 0,963 acres of land of 4 villages got submerged. This represents 105 of villages that were benefited by the project. As a part of centering posts and submergence about 5000 acres of forests were depleted. After completion of project, the water logging in the dam and canals became carriers of infectious diseases (through mosquitoes and flies). As a result of this and due to uncleanness in the camps, epidemics like cholera, malaria and influenza has occurred in 1925 and forced many workers were evacuated from work due to their ill health in the following years due to irrigation, epidemics became quiet common.

The percentage of population under agricultural employment rose from 27.85 in 1928 to 68.5 in 1959-60. It was the time migration on large scale from coastal Andhra was witnessed. The census reports revealed sharp increase in percapita income of erstwhile Nizamabad district. The workforce who shifted with their available men and material to the newly invited place crafted the region with their agrarian skills that they brought with them. Some of them moved to this region after they were pushed and chased away from former settled places like Burma. Volatile conditions like attacks on business installations, homes and Ethnic violence of 1940 have made life of telugu speaking people vulnerable. Telugu speaking people under british colonial rule migrated, settled and enriched Burmese towns and cities with their labour, trade and investment. Anti Indian, especially anti telugu violence upside downed the smooth going lively conditions in overnight. After their migration to coastal Andhra, invitation from Nizams of Hyderabad became silver line in the sky of hope for them. This attracted many to come and settle in the basin of Manjira after construction of the above said reservoir.

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HEALTH PROPAGANDA AGENCIES (OFFICIAL AND NON OFFICIAL) IN THE MADRAS PRESIDENCY IN TWENTIETH CENTURY

Dr.V.Raj Mahammadh

Assistant Professor & Head, Department of History
SSS Govt.Degree College, Bukkapatnam, Sri Satya Sai Dist

The main goals of the welfare state are to provide basic needs and health care to all citizens. The government is responsible for providing good health to the public and also for preventing diseases. But during the ancient and mediaeval periods, the kings were responsible for providing the basic amenities. During that period, there were limited medical facilities available, and those were traditional and ritual practices. Under the British rule, in the late Nineteenth and early Twentieth century's in Madras Presidency, the society engaged with epidemics such as cholera, smallpox, plague, malaria, fever, dysentery and diarrhoea, tuberculosis, beriberi, leprosy, diphtheria, typhoid, measles, rabies, guinea worm, and filariasis, typhoid, syphilis, gonorrhoea, soft sore, bubo, and genital lesions, etc. These diseases caused millions of deaths under British rule. Maternal and infantile deaths are also high. According to David Arnold, from 1887 to 1916, the total number of cholera deaths in British India was 28,96,052.¹ As per the various years of the Administrative Reports of the Madras Presidency, the number of deaths of cholera in the Madras Presidency from 1901 to 1947 was more than 20,18,719, and plague deaths were 2,39,628. The smallpox deaths were 7,46,652 from 1900 to 1952.² The infantile and maternal mortality rates were also high. Achanta Lakshmi Pati says that 'every house in Madras city suffers from diseases and deaths. There were on average 257 deaths and above in a year'. The social conditions, the lack of medical facilities, illiteracy and lack of health awareness, the caste and strong traditional belief systems, and the lack of sanitation and hygiene are also causes of high mortality.³

In this context, the British government recognised that publicity methods were needed for the improvement of public health. In the late nineteenth and early twentieth century's, propaganda was used not only for political and war purposes but also for the propagation of culture, administration, and health awareness. The British government introduced various health campaigns and propaganda methods for creating better awareness of epidemics and their causes and prevention.

Health Propaganda Agencies

In the Madras Presidency, health campaigns started to prevent diseases, particularly smallpox in the beginning, over the course of time, propaganda was used to create awareness on health and hygiene. Surgeon Nicol Mein inoculated twenty European soldiers in 1787 with great success. This news

was propagated at the national level. In 1788, the children of European officers and a few sepoy (Indian soldiers) got inoculations. This was one of the greatest achievements of the Europeans. The Colonial Government of Madras launched a campaign in September 1800 to encourage variolation among the civil population.⁴ The medical officers were encouraged to follow the health propaganda methods and district collectors were told to assist in convincing the population. But, after reaching of the cowpox vaccine in Madras, the government immediately started its campaigns to promote vaccination instead of variolation. In January 1803, a plan for the direction of vaccination was published, which clearly intensified the health campaigns.⁵ An advertisement was published on January 19th, 1803, for the promotion of vaccination under the guidance of the Medical Board. The British government started health campaigns in urban and rural areas with the support of Brahmins, urban and rural elites, and community leaders, but they had little success in cities and towns. The campaigns came under Colonel Mackenzie in 1804, who expanded the campaigns in parts of the Madras Presidency districts. Under his guidance, vaccination propaganda was more successful.⁶

Many private associations and indigenous medical practitioners, like Pandita Gopalacharyulu⁷ and Achanta Lakhmi Pati⁸, took initiative for health propaganda in the Madras Presidency. They promoted Ayurveda medicine across the country. Similarly, the colonial government also introduced various propaganda methods for the promotion of western medicine and the improvement of public health. There are several bodies established for public health propaganda in the Madras Presidency. The following bodies dealt with public health awareness both in rural and urban areas.

1.The Government: The first official body was the government. This was the most responsible body for all public health activities. The Director of Health and Public Health Department were government officials who were directly responsible for public health awareness activities. The government appointed the district health workers and the district health staff in each district, which enabled him to carry out propaganda work in the Mufassal areas. The public health leaflets are printed by the Publicity Board, which distributes them to local boards. Without government support, the propaganda was not possible. Therefore, the government was the backbone of all the public health activities.⁹

2.Publicity Board: The Publicity Board issued leaflets on various subjects connected with public health propaganda activities. These were either prepared in consultation with the Director of Public Health or by medical men specially qualified by their experience to write on special subjects.¹⁰

3.The Health Propaganda Board: The 'Health Propaganda Board' was established in 1921 with the object of 'the stimulation and promotion of an interest in and knowledge of all matters connected with the general and personal health of the population of southern India. The board consisted of eight members nominated by various fields, both medical officials and non-official members. The board distributed funds and propaganda materials to the local boards and carried out the various public health schemes and propaganda campaigns in a satisfactory manner. This board was one of the central authorities and also allotted funds to the health and welfare associations. The trustees had also worked under this board. The board supplied pictures, charts, posters, health exhibition materials, the lantern slides, etc. The Board worked as a mediator between the government and non-officials as well as the general population.¹¹

The propaganda board arranged standard lectures and demonstrations in the required areas with the support of local sub committees. The qualified experts were invited for special lectures. A series of demonstrations on scientific subjects were arranged by the Royal Institution of London for a young audience during the Christmas holidays. The publication of inspired articles and cartoons had a public health value. These posters were displayed in public places such as railway stations and crowded places. The board extended the use of cinema demonstrations and public health films. This work was done at the King Institute of Preventive Medicine, Guindy. The photographers and artists were attached

to the board. A memorandum on future policy of the health propaganda board by Major J. Cunningham, I.M.S. (Indian Medical Service), addressed the medical research section of the Indian Science Congress in 1923 and pointed out that “sanitary reform is necessary and the most urgent need for Indians. A proper system of propaganda had proved a rapid and effective means of reaching the public ear.” According to the sources, after the establishment of the Health Propaganda Board in 1923, health propaganda methods were started spontaneously and extensively in the Madras Presidency.¹²

For instance, in 1929, there were 2,200 lectures and 237 motion picture demonstrations given to audiences of nearly five lakhs, and approximately 42,000 pamphlets were distributed in the districts of Madura, Malabar, Chingleput, Nellore, North Arcot, and Ganjam and in the estates in the planter’s districts. The cinema film “Unhooking the Hookworm” was lent to several local bodies for exhibitions. .¹³

Another instance in 1932, during the year, over seven million people attended public health meetings. In this year, posters were supplied in colour and new sets of lantern slides, and a cinema film on “Cholera” was produced. A sum of Rs. 2,366 was distributed as donations among a dozen non-official associations engaged in propaganda work. In the year, nearly 33,500 lectures, 1,02,700 short talks, 14,800 magic lantern demonstrations, and 520 cinema shows were conducted in the Madras Presidency.¹⁴ In 1946-47, the lecturing activity was continued, and 11,876 magic lantern slides and talks were 80,158. The cinema shows were 1,051, health dramas were 656, and health exhibitions were 662 in total during Madras Presidency. The total audience attended approximately 62,34,092, and 316 talks on health subjects were broadcast from the All India Radio. It was a massive development of health propaganda.¹⁵

4.The Rockefeller Ankylostomiasis Campaign: The Rockefeller Foundation of America was a branch of the Madras Presidency and worked under Dr. Kendrick.¹⁶ The investigation organised its own propaganda largely and used lantern slides and cinema films. The cinema film and slides were made in America and imported to India. This foundation also provided funds for investigations into health and diseases and organised many medical camps under this organisation.¹⁷

5.The Press: The press was used from time to time to publish public health articles or to advertise exhibitions or meetings dealing with public health activities. However, it was not used systematically. This is also one of the agencies for public health propaganda.¹⁸

6.Private Associations: There were many private organisations and associations, such as Y.M.C.A.A. (Young Men’s Christian Association), Y.W.C.A.A. (Young Women’s Christian Association), Y.M.H.A.A.A. (Young Men’s Hindu Association),¹⁹ Christian Missions, the Countess of Dufferiens Fund, English Protestant Missions, Rockefeller Foundation, Boy Scouts, Girls Guides Associations, Teachers Associations, St.Johns Ambulance Associations, Maternity and Child Welfare Leagues, Madras Health Council, and local associations that actively participated in health propaganda work.²⁰ They also organised National Baby and Health Week celebrations. They organised lectures, distributed leaflets and posters, and demonstrated lantern slides during the health weeks. Well-disposed individuals in both the mufassal and the larger towns came forward on occasion to deliver lectures on appropriate subjects. The lantern slides, then in the possession of the Health Promotion Board, were frequently lent for this purpose.²¹

7.The King Institute of Preventive Medicine, Guindy: This institute manufactured a number of lantern slides and lent these slides for demonstration purposes. This was one of the best institutes to manufacture the vaccine and was distributed in many parts of the country, including foreign countries like Ceylon, Fiji, and Bangladesh, etc.²²

8. Other Propaganda Agencies: Apart from official, non-official agencies also participated in health propaganda work under the Madras Presidency. All sanitary inspectors, vacciners, nurses, midwives, social workers, and medical officers also constantly disseminated knowledge on health matters. Local

bodies, local health staff, and educationalists were actively engaged in public health propaganda. All the public health activities and propaganda work were done through these bodies. However, some of the private organisations got financial support from the government.

9. Other Propaganda Methods: There are various propaganda methods like lectures, lectures with demonstrations, lantern slides, exhibitions, dramas, cinema shows, distribution of pamphlets and public posters, etc. The experts wrote health-related inspired articles in the newspapers, set lessons in schools, and organised the health tours for better health, sanitation, and hygiene awareness in the country.²³ In Madras Presidency, the National and Baby Week first started in 1923, and it was celebrated at district, municipality, and union levels for creating better awareness on health, hygiene, maternity, and child welfare by the British government.²⁴

The local bodies and the state were on one hand, and various voluntary associations and societies were on the other. Many successful campaigns were done both by officials and non-official agencies in the Madras Presidency. The Central Agency was in close touch with all local channels, including local agencies, municipalities, district health boards, private associations, boys' and girls' guide schools, etc., for propaganda work. The government used propaganda methods like teaching, lectures, lantern demonstrations, health exhibitions, cinema shows, distribution of pamphlets, public posters, and inspired articles written in lessons in schools, etc. The invention of the printing press was one of the greatest achievements to introduce various printing materials in the world. It had a tremendous impact on educating the masses.

The other propaganda agencies were sanitary inspectors, vaccinators, nurses, midwives, social workers, medical officers, local bodies, and health staff, who were constantly acquiring knowledge on public health. They circulated publicity literature and other health leaflets in the severe epidemic areas. Maternity and Child Welfare Centers were made one of the agencies for disseminating knowledge on public health. The local vernacular language was used in the preparation of the posters, graphs, etc. A valuable set of pamphlets is published in English, and all the vernacular languages are issued by the Public Bureau. These pamphlets were widely distributed, and all local bodies provided both official and non-official agencies in their areas.²⁵

The voluntary associations and the local press propagated health awareness in rural areas and conducted campaigns during the fairs and festival seasons. Due to the conduct of various health awareness campaigns, the general public gained awareness about sanitation, hygiene, epidemics, and maternity and child welfare measures. The village unions, local boards, municipalities, and districts made good efforts to propagate the government health policies in their respective areas. But they failed to get the funds from the government from time to time. The limited financial sources were not sufficient to utilise the public health propaganda materials. The lack of coordination between the departments and financial constraints, the extra burden of the health staff, the lack of supervision, and the lack of participation in the remote villages and the lack of communication technology indicated that the health propaganda did not reach all the people, but it did raise health awareness in specified areas. The health campaigns changed the mindset and attitude of the people. It educated youth for the future development of society; it also reduced traditional beliefs and practices.

References:

- ¹ David Arnold, *Colonizing the Body: State Medicine and Epidemic Disease in Nineteenth Century India*, Oxford University Press, New Delhi, 1993, pp.144-150.
- ² Vempalli Raj Mahammadh., *Plague Mortality and control Policies in Colonial South India 1900-1947*, *South Asia Research*, Vol. 40(3): 323-343, 2020. And also see Various Years of Administrative Reports of the Madras Presidency from 1901 to 1947. These reports all are collected from the Andhra Pradesh State Archives, Tarnaka, Hyderabad and Tamil Nadu State Archives, Madras.

- ³ Achanta Lakshmi Pathi, *Autobiography*, Avadi Arogya Samithi, Madras, 1974, p.191. Also see Achanta Lakshmi Pathi, *Infectious Diseases: Their Causes and Prevention (1880-1961)*, Indian Printing Works, Madras, 1924, p.73.
- ⁴ Niels Brimnes, "Variolation, Vaccination and Popular Resistance in Early Colonial South India", *Medical History*, 2004, pp.199-200.
- ⁵ *Ibid.*, pp.201-206,
- ⁶ *Ibid.*,
- ⁷ Divi Gopalacharlu (1872–1920) was an Ayurvedic medical practitioner and medical scientist who was born in Machilipatnam, Andhra Pradesh. He received titles like "Vaidya Ratna and Ayurveda Marthanda Bhisnagrani" for his outstanding contribution to Ayurveda medicine and its propagation. He pioneered the modernisation and professionalisation of Ayurveda in India. He himself discovered two important botanical remedies, i.e., Haimadi Panakam and Satadhouta Ghritam, to cure plague. He conducted several Ayurveda conferences and donated money to promote Ayurveda at government Ayurveda colleges in Mysore and Madras. For more details see D.Gopalacharyulu, *Dakshina Bharatam-Ayurvedic Pracharam (South India-Ayurveda Propagation)* Chennapuri, 1917, pp.3-15.
- ⁸ Achanta Lakshmi Pathi (1880–1962) was born in Madhavavaram, East Godavari District in Colonial Andhra. He was a researcher, social reformer, and Ayurvedic medical practitioner. He was dedicated his whole life to the propagation of Ayurveda in the scientific lines and the revival of Ayurveda across the country. Lakshmi Pathi established Aarogya Ashrama Samithi (Health Village), a charitable trust, in Avadi, near Madras, in 1926 to protect the people's health. He started the "Arogya Yatra" for creating awareness about health. He wrote several books and occupied several positions in his life. For more details see Achanta Lakshmi Pathi, *Autobiography*, Avadi Arogya Samithi, Madras, 1974.
- ⁹ G.O.NO:234, P.H, 8th February 1923, Government of Madras, p.2
- ¹⁰ *Ibid.*,
- ¹¹ G.O.NO: 234, P-H, 8th February 1923, Government of Madras, p.3.
- ¹² Memorandum on the Future Policy of the Health Propaganda Board by Major J. Cunningham, I.M.S, 1922.
- ¹³ G.O.NO:748 (Mis), P.H, 20th March 1929, pp.1-3.
- ¹⁴ Report on the Administration of the Madras Presidency for the Year 1932-33, the Superintendent, Government Press, Madras, 1934, pp.164-165.
- ¹⁵ Madras Administration Report for 1946-47, Part-II, the Superintendent, Government Press, Madras, 1948, p.97.
- ¹⁶ G.O.NO:1951, P.H, 21st September 1925, p.3.
- ¹⁷ G.O.NO: 234, P-H, 8th February 1923, Government of Madras, pp.2-3.
- ¹⁸ *Ibid.*,
- ¹⁹ *Ibid.*,p.11.
- ²⁰ *Ibid.*,pp.1-11
- ²¹ G.O.NO: 132, P.H, 18th January 1934, Government of Madras, p.5. And also see L.F.Rushbrook Williams, *India in 1923-24*, Vol.VI, Anmol Publication, Reprint in 1985, Delhi, p.214.
- ²² The King Institute of Preventive Medicine and Research is a medicine research institute located in Guindy, Chennai, India. It was established on 7th November 1899 with the aim of protecting against scourging infections. It was named after Lt. Col. W. G. King, the then Sanitary Commissioner of the Madras Presidency. It was one of the major institutions in India responsible for eradicating smallpox through the production of vaccines. The International Vaccination Centre in King Institute of Preventive Medicine and Research is one of the World Health Organisation authorised centres for issuing yellow fever vaccinations and certificates. For more information visit., G.O.NO: 234, P-H, 8th February 1923, Government of Madras, pp.2-3. https://en.wikipedia.org/wiki/King_Institute_of_Preventive_Medicine_and_Research
- ²³ G.O.NO: 146, P.H, 23rd January 1933, Government of Madras, p.4
- ²⁴ G.O.NO: 1886, P.H, 11th September 1925, Government of Madras, pp.1-2.
- ²⁵ G.O.NO: 234, P.H, 8th February 1923, Government of Madras, p.11.

REGIONAL ARISTOCRACY AND THE EUROPEAN COMMERCE IN EIGHTEENTH CENTURY ANDHRA AFFILIATION

Dr. A. Subash

Assistant Professor, Centre for Deccan Studies, Maulana Azad National Urdu University, Gachibowli,
Hyderabad

Section: Modern Andhra History

The English East India Company after establishing its factories on the Andhra Coast realized the fact that it is unable to buy items on its own since it required numerous workers to collect them at ground level and store them in the godown. It understood the need to rely on a complicated hierarchy of brokers and other intermediaries in the region and recognised the importance of local merchants who are going to take care of the procurement of raw material from the hinterland and supply the same to it at regular intervals. In one way it also freed the Company from many of the onerous responsibilities of supervision and maintenance. These local merchants were the sole agents for the supply of the large textile order every year as well as other export commodities required. They mediated between the lesser merchants and the Company. This system allowed the Company to build ties with the hinterland regions gradually.

There were different categories of these intermediaries like *zamindars*, tributary chiefs, and regional aristocracy who played the role as professional merchants for the English.¹ The *zamindars* and other members of the old aristocracy predominated in the districts where the weaving business on the northern Coromandel was distributed. The *kaifiyats*² provides information on several communities that were governed by this regional aristocracy.³ Even early eighteenth-century European documents make notice of them. According to these sources, there were few important local elite who dominated and controlled European commerce during the eighteenth century. They were Bairagamma of the Divi Island, Rangaraju of Madapollem, Timmaraju of Draksharamam, Ashwa Rao of Palwanche, etc.⁴

The political unrest that followed the Mughal expansion gave these *zamindars* fresh chances in a number of different ways. First, they actively rebelled against the Mughal intrusion in an effort to demonstrate their independence, and they took part in the process of delineating clear political zones of power. This required immediate cash, which was obtained through local trade and building connections with the European trading community.

In such a changing political scenario, it became imperative for the companies to necessarily seek permission from this regional aristocracy. In spite of the *firman*s given by the Mughal emperor and the *faujdar*s such as Zulphikar Khan, Mustapha Quli Khan, Rustom Dil Khan, Fukirullah Khan and Mubariz Khan, the permission of this aristocracy became mandatory for the English to do trade from the ports. As such, in most cases the *firman*s issued by central authority proved ineffective without the sanction of the aristocracy.

At the local level the regional aristocracy emerged as the major adjudicator of affairs which dealt with Indian and European trade. To illustrate the growing interest of *zamindars* in trade related aspects, we will take the case of Divi seema and demonstrate how a small time renter Appa Row was elevated to the status of a *zamindar* by the Mughal *diwan* largely due to his intervention in production and trade.

Divi Island which was situated 19 miles south of Masulipatnam was the most coveted place for the companies since the last decade of the seventeenth century. The island was known for its rich alluvial tracts and as the main outlet for grain trade. Divi, which was situated strategically with a good berthing

capacity for country made flat bottom boats.⁵ In fact both the English and Dutch companies had grand plans of constructing a port by developing inland navigation to the nearby weaving villages.⁶ Between the years 1700 and 1720, the English desperately tried to acquire the island firstly, through negotiations with Zoode Khan, the Mughal *faujdar* to get an imperial *firman*, and later from Bairamma, the *zamindar* of Divi Island.

There were two main contestants to possess the island. Appa Row, the renter who had active support of the Mughal *faujdar*, and the English East India Company who were supported by Bairamma of Divi Island. The case is as follows: In 1709 Appa Rao took possession of the Divi Island apparently on the recommendation of the Zoode Khan and moved around 25 families of weavers. Meanwhile, the English also approached the *faujdar* to recommend their case to Diwan Mubariz Khan and Shah Alam for which the *faujdar* promptly agreed and even demanded rent from the company for the first three years. Appa Rao coming to know of the English interest in the island immediately farmed the place for 20,000 *pagodas* and moved weavers from adjacent parts. Zoode Khan who had 'considerable influence' on Appa Rao failed to convince the renter to move out and in a rather desperate situation asked the English company to forcefully take the island from Appa Row. The English realising the futility of such a step for 'it was known through our intelligence that Zoode Khan was behind Appa Row' approached Bairamma, the *zamindar* who had considerable clout in the imperial court and had 'a particular grievance against Zoode Khan and Appa Rao'. Through her, the English company negotiated for the grant of privileges for the English company.⁷ Though the company failed to acquire the island till 1740's, the above mentioned events, nevertheless, showed how important the local elite prevailed even over the imperial officialdom and how the English were forging alliances with the local *zamindars* during this period. However, it must be stressed that the collaboration between *zamindars* and the companies were by no means steady for one finds numerous instances in which *zamindars* involving in bitter conflicts with the English in the late eighteenth and nineteenth centuries. Ashwa Rao also had control over the Palwanche region of Khammam where the Dutch were present.⁸

Another, regional elite who had considerable influence and played a defining role in European commerce during this time was Timmaraju, the *zamindar* of Draksharamam. He was an active grain merchant and in fact negotiated for a contract worth 30,000 *pagodas* per annum with the English.⁹

What were the reasons for the emergence of this regional aristocracy and how it has become so powerful. During the seventeenth century, the elite of the region appeared to have been in crisis with the consolidation of the Qutb Shahi kingdom in coastal Andhra, first because of the presence of state machinery that sought to monitor the local economy and then because of revenue farming, which obviously reduced their traditional incomes. Along with this, the government gave privileges to the businesses, which further decreased their income, which was primarily made up of taxes in the form of *Rahadari*, *Junkan*, *Darwaza*, etc.

In such a situation the traditional elite had to promote non-agrarian activity like commercial production (particularly textiles) and engage in negotiations with both local traders and European businesses as a result of the decline in local income at the local level. However, during the Golconda era, the connection between European trade and the *zamindars* in the Krishna and Godavari deltas mostly remained implicit. Although the data on the *zamindars*' real contribution to the local economy is few, it is reasonable to assume that they were the northern Coromandel's main beneficiaries of commercialization. By the time of the Mughal invasion, which culminated in a series of uprisings for political control, they had further strengthened the local economic resources thanks to their active partnership with European businesses.

Additionally, the construction of inland factories allowed European businesses to better connect with the merchant communities, who 'worked in the hinterland as opposed to the moors who functioned

on the sea front.¹⁰ Significantly, the merchant class who were geographically dispersed across the *zamindari* regions of the Krishna and Godavari deltas had a thorough understanding of commerce and prices in the area and were engaged in a variety of activities such as intermediaries, money changers, small-business owners, etc.¹¹ They served as the primary supplementary group between the weaving economy and the business trade when the firms built their inland plants. The local aristocracy gained greatly from the company's expansion of commerce into the *zamindari* regions of the Krishna and Godavari deltas, where the majority of merchants could be located.

The relationship between the local aristocracy and European business appeared to have changed in a more explicit way after the Mughals annexed Golconda in 1687 CE. Regional *zamindars* participated in trade directly between 1690 and 1724, but they also became the primary arbiters of concessions granted to businesses by the government. For instance, businesses opted to approach the *zamindars* for trading concessions on the northern Coromandel during the tumultuous political climate of the last decade of the seventeenth century. The local nobility began to take the lead in deciding disputes involving trade between India and Europe.

In seventeenth and eighteenth centuries, there were some Telugu sources which provided the information about socio economic conditions of Golconda.¹² These sources include the information on the condition of trade and commerce, and about the maritime merchants and their prosperity. *Sukasaptati* describes the wealth and commercial activities of *odakadu* (a maritime merchant). *Oda*, in Telugu, means a ship and *kadu*, a genitive suffix, indicates ownership. Maritime trade was called *oda-beramu*, *beramu* meaning trade.¹³ It states that a merchant Vasumanta, who was appointed by the king of the land to supply treasury commodities and articles of luxury to the palace had a shop (*angadi*) of his own in every town. He had established big business houses to sell his wares, a chain of wholesale and retail shops all over the country, which were controlled by a central establishment. He had amassed crores through this business and was always busy with brokers, traders, and sellers, who assembled every day to know the quotation of the commodities for the day. The poet Kadiripati says very interestingly that English agents (he says as *inglishu mukhamulu*) waited on Vasumanta. Many commodities from Ila (Ceylone), Vilanga and Bangla (Bengal) reach him on his mere letter of intent, as he was known for his trustworthy and honest dealings.¹⁴

Kadiripati in *Sukasaptati* also speaks about another rich merchant called Somadatta. As in the case of Vasumantu mentioned above, he obtained commodities on his mere letter of intent from Ila (Ceylon), Mummengi, Bangalamu (Bengal) and Gova (Goa).¹⁵ Vasumanta made a voyage from Ganga and reached the island inhabited by the 'parangis' or Europeans of strange language and wondrous habits (*vichitra vasha bhashabhiramulagu*)¹⁶ and he established friendly relations with the 'parangis' i.e., the Europeans¹⁷ and loaded his ships with multifarious articles of luxury and came back to his native place.

Narayanamatya, in his *Hamsavimsathi* makes a point of a merchant, Vishnudasa who procures articles of luxury from the marts that were situated on sea shores of Indian sea; he also helped many traders who reached these marts from the different trade centres of south by negotiating for them the prices of commodities.¹⁸

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 stokehold 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.

Endnotes

- ¹ Sanjay Subrahmanyam, 'Rural Industry and Commercial Agriculture in Late Seventeenth Century South Eastern India', *Past & Present*, Volume 126, Issue 1, February 1990, p.97.
- ² A *kaifiyat* is a historical record, especially about a village or a town, from South India. Compiled in 18th and 19th centuries by village accountants, based on earlier records, the *kaifiyats* are a valuable source of local history. Many of them are part of the Mackenzie Manuscripts compiled by Colin Mackenzie and his assistants during 1780-1820.
- ³ Col. Colin Mackenzie, the Surveyor General of the Madras Presidency in the nineteenth century, amassed the *Kaifiyats*. It is important to interpret the *Kaifiyats*, which comprised the majority of the *Karanam* records, with extreme caution. They deal with local myths, traditions, histories, and personalities that have not yet been verified by other historical data. Additionally, they appear to follow a specific pattern that begins with a myth associated with the region or individual, abruptly shifts to the Kakatiyas, Reddi Kingdoms, and particularly Vijayanagara, followed by a protracted period of silence and only sporadic references to the Qutb Shahis, before culminating in the histories of the Zamindaris of the eighteenth century. These are published by Andhra Pradesh State Archives.
- ⁴ *Records of Fort St. George*, Public Department, Letters to Fort St. George, 1712, p.48 and *Diary and Consultation Book*, 1714, p. 109-110.
- ⁵ In 1676, the English factors wrote of Divi island as a place "rich in chay root and because of its convenience in settling the weavers there from the moors" See. *EFI* (New Series), 1676, 1670-77, p.227. And on other related aspects of the island see, *Factory Records*, Miscellaneous, 1717, G/40/26 IOLR.
- ⁶ William Norris embassy to the Mughal court especially requested for the cession of Diu to the English. It is surprising that non of the companies were successful in acquiring the port till the second half of the seventeenth century. See, Harihardas e.d., William Norris *Embassy to Aurangzeb*, and *RFSG, Diary and Consultation Book*, 1709, p.6.
- ⁷ See, *RFSG, Diary and Consultation Book*, 1709, p.6,1717, p.137 and *Letters to Fort St. George*, 1710. p.37-38,1712,61,133.
- ⁸ T. Sridhar Murthy and N. Sarveshwara Rao ed., *Dupati Kaifiyat*, Government Oriental and Manuscripts Library Bulletin, Madras, Vol xiii, No.2 pp.67-87.
- ⁹ *RFSG*, Public Department, *Letters to Fort St George*, 1712, p.48.
- ¹⁰ William Methwold, *Relations of Golconda in the Early Seventeenth Century*, Hakluyt Society, 1931, p.16.
- ¹¹ One illustration of the variety of their endeavours is the about seven merchants in Madapollem who formed joint stocks for the English firm to purchase textiles, washermen, painters, and dyers, among other things. The merchants are Angedi Jogee, Conda Jaganna, Conda Sambu, Gobba Lingappa, Punde Caudama Bandu, Wordinneh Guruvappa, and Collapilla Narasu. The paddy merchants included Narasaraju, Bugganna, Casua Narasimham, and Biruda Gangappa. See, *Records of Fort St. George*, Public Department, *Letters to Fort St George*, 1682, p.30-31 and 1684-85, p.83.
- ¹² These sources were Kadiripathi's *Sukasaptati*, Narayanamatya's *Hamsavimsati*, Avthavana Vyaharatantram, and also a local record in Telugu collected by assistant Colin Mackenzie, which mainly describes the social and economic condition of the Deccan and South in general, Golconda region in particularly.
- ¹³ Palavekari Kadiripathi, *Sukasaptati*, ed., B.Ramaraju, Part-I, Stanza-174, Hyderabad, 1979, p.45; Ayyalaraju Narayanamathyaya, *Hamsavimsati*, Part- V, Stanza- 345, K.G. Murthi, Machilipatnam, 1938, p.165.
- ¹⁴ Palavekari Kadiripathi, *Sukasaptati*, Part-I, Stanzas-174-178, p.46-47.
- ¹⁵ Palavekari Kadiripathi, *Sukasaptati*, Part-III, Stanza-8, p.251.
- ¹⁶ Palavekari Kadiripathi, *Sukasaptati*. Part-I, Stanza-198, p.51.
- ¹⁷ Palavekari Kadiripathi, *Sukasaptati*. Part-I, Stanza-198, p.51.
- ¹⁸ Ayyalaraju Narayanamathyaya, *Hamsavimsati*, Part. I, Stanza-112, p.14. Part. V, Stanza- 360, pp.167-169.

ENDANGERED ARCHIVES: SPECIAL REFERENCE TO STATE ARCHIVES OF ANDHRA PRADESH

Dr. V. Ranga Raj

Director, Andhra Pradesh State Archives, Gazetteers and Oriental Manuscripts Department
Department of Higher Education, Andhra Pradesh

Abstract:

In the present era, technology playing crucial role in all the spheres of life. The other side information and communication growing rapidly. In such a scenario, preservation and conservation of the traditional knowledge in the form of Indian culture in general and Andhra Pradesh culture in particular becomes a challenging task. At this juncture the government of Andhra Pradesh preserving the traditional knowledge and treasure of the government record which have some researchable elements are deteriorating. The present paper is an examination of archival department in protecting and preserving the deteriorating kind of material available in the department. What are the ways and methods that the Archival department adopted to protect and promote the valuable treasure of knowledge to the future generation? Endangered archives means that the valuable material available at the department is in the stage of ruining, to protect it the only way is to digitization of the material. What were the mechanisms that the archives adopted to protect the deteriorating mode of material is the main concern of the present paper.

Introduction:

The art of the preservation and conservation of the archival material is a challenging task for the government in the contemporary Indian scenario. Historically, the government departments like archives played an important role in preserving government documents and traditional knowledge systems to pass it on to the future generations. In the process, generations of the documents have extended in one form or another since man invented the art of writing and it has been quite natural for the human race throughout history to try to preserve them, in view of their cultural value. The method adopted for this purpose have, however, different from time to time and place to place, depending on the materials used in the creation of such documents. With the passage of time, museums, libraries, archives and private holdings became the repositories of most of the priceless collections of works of art and human knowledge.

The only surviving record of the wisdom and learning of past civilization, and the loss of any such irreplaceable material would be catastrophic. It is obvious that every material object starts decaying from the moment it is created. The environment in which documents are stored, overuse and accidental damage, lack of proper care, management and preservation, and other factors can accelerate the degradation and deterioration of the cultural heritage of mankind.

Origin of the A.P. State Archives and its expansion:

The Secretariat at Madras Pattanam started in the year 1772 and by the middle of the 19th century, Fort. St. George was organized into several clear-cut departments. The existing pattern in the Madras State has developed from these beginnings. The records of the Madras Government were for a time kept in chests in the Council and later on they were shifted to other points of the Fort St. George. In the year 1805 Lord William Bentinck, Governor of Madras (1803-1807), proposed a special establishment to be in charge of the records which were moved to apartments on the north side of the Fort square. In 1908 they were moved to the Madras Record Office at Ezhumburu or Egmore in Madras city. This record office now contains all the records of the English East India company relating to the Madras Presidency since

the building of the factory at Fort St. George, and the non-current records of the Madras Government of the modern period commencing with the year 1858, and the English records of the districts up to 1857. It is one of the richest Government Archival repositories in India from the administrative as well as the historical point of view.

A new state was created in the Union of India on 1st October, 1953 called the Andhra State comprising the Telugu-speaking districts of the then Madras State. The capital of the new State was located at Kurnool. Even after the formation of the Andhra state the Madras Record Office continued to function as a Common Record Office for the Madras and Andhra States. In September 1955, the Andhra State appointed Sri. R. Venkateswarlu as Special Officer to set up and organize the Andhra Record office at Kurnool. He arranged for the separation and transfer of the separated records which had touched the year 1920 in respect of most of the departments. With the completion of the setting up of the Andhra Record Office by March, 1956, the special officer was appointed as Curator of the Andhra Records establishment.

The State of Andhra Pradesh was Formed on 1st November, 1956, by adding to the Andhra State the Telugu-speaking districts of the Hyderabad state. On the creation of Andhra Pradesh, the capital was shifted from Kurnool to Hyderabad. The Central Record Office at Hyderabad became the record office for the State of Andhra Pradesh in 1956, and thereafter designated as the Central Record Office of Andhra Pradesh. Consequently, the Andhra Record Office at Kurnool was shifted to Hyderabad by merging its records and its staff in the Record office at Hyderabad.

Under third five-year Plan (1961-66) provision was made for the Reorganization of the state Archives and for the construction of a new building at Tarnaka, Hyderabad. Technical posts of Archivists, Assistant Archivists, etc., were created and appointments made thereto. On the formation of the State of Andhra in 1953, the Governments of Madras and Andhra have agreed to separate all such records which purely pertain to the Andhra districts of the erstwhile Madras Presidency and the Madras State for the period 1920 to 1953. The records thus separated and furnished to the Andhra State formed the nucleus of the Andhra Record Office at Kurnool. Later under the States Reorganization Act, 1956, the territories of the Telugu-speaking districts of the erstwhile Hyderabad State were merged with Andhra State and the state and of Andhra Pradesh was formed in 1956 and subsequently recognized as A.P. State Archives on the pattern of National Archives of India in 1962.

After bifurcation of the State and as per A.P Reorganisation Act 2014, the A.P. State Archives comes under 10th schedule. The A.P. State Archives was bifurcated on 01.12.2018 and established at Mangalagiri, Guntur District in the private accommodation. The records related to Andhra Pradesh bifurcated and transferring from the then A.P. State Archives Hyderabad to New Capital Region Amaravati in a phased manner.

CATEGORY OF RECORDS PRESERVED IN A.P STATE ARCHIVES

- Madras Administrative Report: 1766 - 1953
- District Collectorate Records of Andhra Region (13 District) 1769-1860 St. Fort George Gazettes. 1832-1953
- G.O's of Department of Secretariat (During Madras Presidency) 1920-1953 Board of Revenue Proceedings 857-1938
- Village Kaifiyat (Mackenzie collections): 13 District of Andhra area
- Rare Printed Telugu Periodicals and Collections: 1868-1960
- Family and Private Collections :1885Onwards

- Electoral Rolls: (1975-1995) 175 Constituencies of Andhra Pradesh
- Andhra and Andhra Pradesh Gazettes: 1953 Onwards
- Survey Records of Andhra Pradesh 1872-1960
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National Archives of India

The origin of the National Archives of India can be traced back to the year 1860 when Sandeman, the Civil Auditor, in his report stressed the need of relieving the offices of congestion by destruction of the papers of routine nature and transfer of all valuable records to a 'Grand Central Archive'. However, things took a concrete shape in 1889, when Professor G.W. Forrest of Elphinstone College, Bombay was entrusted the job of examining the records of the Foreign Department of the Government of India. Earlier, he had earned reputation as an Archivist for his work in the Bombay Records Office. In his report, he made a strong plea for transferring all records of the administration of East India Company to a Central Repository. As a result, Imperial Records Department (IRD) came into existence on 11 March 1891 which was located in Imperial Secretariat Building at Calcutta (Kolkata). Professor G.W. Forrest was made its Officer in Charge. His main task was to examine, transfer, arrange and catalogue records of all the Departments and to organise a Central Library in place of various Departmental Libraries. After G. W. Forrest, the work at Imperial Records Department (IRD) progressed well under S.C. Hill (1900), C.R. Wilson (1902), N.L. Hallward (1904), E. Denison Ross (1905), A.F. Scholfield (1915), R.A. Blaker (1919), J.M. Mitra (1920) and Rai Bahadur A.F.M. Abdul Ali (1922-1938) who were scholars as well as Records Keepers in their own right.

Subsequent to the transfer from Calcutta (Kolkata) to New Delhi in 1911, the Imperial Records Department (IRD) shifted to the present building in 1926. After independence, the IRD was rechristened as the National Archives of India and the Head of the Organisation was designated as Director of Archives from Keeper of Records. Dr. S.N. Sen, who succeeded A.F.M. Abdul Ali and held office till 1949, gave an overall orientation to the activities of Imperial/ Records Department/ National Archives of India. For the first time, records were thrown open for bonafide research in 1939 and by 1947 all pre 1902 records were available for consultation. A Conservation Research Laboratory (CRL) was established in 1940 to conduct research into problems relating to conservation which was Dr Sen's visionary contribution. Training in Archives Keeping was introduced in 1941 and in 1944, a scheme of Post War Re-organisation of Archives offices in India was laid down by the Indian Historical Records Commission. In 1947, the Departmental Journal, *The Indian Archives* came into existence; which contained research papers on source material of modern Indian history, conservation of documents, records-management, reprographics, archival awareness and all other allied aspects of functional archives.

Thus, the National Archives of India marched towards the path of progress after independence to play a more dynamic and inspiring role in the archival field of the entire country. It has witnessed manifold expansion of its activities since then in the field of accession of public records, acquisition of private papers/ collections and library material, records management, research and reference, publication, training, conservation, reprography, digitalization outreach programmes, coordination at national and international level and expansion of office at regional level. The Department witnessed further impetus to its status in June 1990 when the office of the Director of Archives was re-designated as Director General of Archives. At present National Archives of India is an attached office under the Ministry of Culture and has a Regional Office at Bhopal and three Records Centres at Jaipur, Puducherry and Bhubaneswar.

Principles of the Endangered Archives Programme:

At the international level there are few agencies and organisations that work for the protection and preservation of the indigenous knowledge traditions across the globe for the future generations though a program called 'Endangered Archives Programme' (EAP) by British Library to preserve cultural heritage and make available to the people interested towards the historical knowledge traditions across the globe. The meaning of the project mentioned as 'Endangered' means material that is at risk of loss or decay, and is located in countries where resources and opportunities to preserve such material are lacking or limited. 'Archives' refers to materials in written, pictorial or audio formats, including manuscripts, rare printed books, documents, newspapers, periodicals, photographs and sound recordings. The material can date from any time before the middle of the twentieth century, though archives that cross over to some extent into the second half of the twentieth century may be accepted if the majority of the material is earlier. It is one of our key principles that the original material remains in the country in which it is located.

Preserving the past:

India is rich in cultural heritage, but due to a lack of awareness and proper scientific knowledge, hundreds of millions of manuscripts kept in different museums, para-museums and private holdings of India are becoming faded and fragile, and some of them have been reduced to dust.

To make matters worse, most museums, except for some renowned ones, are generally ineffectual in the conservation, care and proper management of manuscripts. Even worse is the condition of small museums and manuscript libraries in India, which have neither any financial aid to protect manuscripts, nor the qualified conservators, curators, or museologists. Many are not even conscious of the value of the manuscripts they hold. If this is the condition of manuscripts in India's official institutions.

The conservation of the manuscripts have stemmed from a lack of awareness regarding the condition of the storage areas, a lack of experts in the field, and insufficient equipment to control the hazards of the environment of the stack and exhibition areas of the repositories.

At present, Historical archives – the essential records of human activity – are subject to the ravages of time, to neglect, to forgetfulness, and to the destructive forces of war and civil unrest. In response to this danger, Arcadia established the Endangered Archives Programme (EAP) to ensure that archival material was not only preserved, digitally recorded and retained in its original location where possible, but also safely deposited in more than one location. It embodied a major effort to ensure that knowledge of the past - of human social life in its huge variety - would remain available to the future.

Digitisation and Digital Collections

The Endangered Archives Programme primarily funds digitisation projects to record and preserve the content of archives. Our projects create digital material in a format that facilitates long-term preservation, and at least two copies of these are stored: a primary copy that remains at an appropriate repository in the country of origin, and a secondary copy held at the British Library. Applicants must ensure that the appropriate permissions are gained before embarking on the project, as copyright in the material will remain with the copyright holder. The EAP website provides access to these digital collections for research, education and enjoyment. We do not however distribute high resolution, print quality versions of images, referring requests for these back to the original holders of the archive. We also seek to ensure that the values of the people and communities from which the archives have come are respected and that they are consulted in any significant re-use of the digital material.

How EAP projects work

The Endangered Archives Programme welcomes applications for project funding to investigate, digitise and preserve the content of archives. We expect projects to enhance local capability to manage and preserve these collections into the future. Therefore, all applications for funding must involve at least one archival partner in the country where the material is based, training should be provided for local staff, and digitisation equipment must remain in the country. Applications are made via a host institution, such as a university, library or government archive which administers the award. The host institution can be based anywhere in the world, though applications from those based in the project country are particularly welcomed.

Archives in many developing countries are poorly funded and personnel employed there generally struggle to protect their collections. The involvement of the EAP has meant that governments and universities have been made aware of the value of the materials they possess and have sometimes pledged to develop a strategy for long-term preservation and to enhance their support for archives more generally.

Endangered A.P. State Archives:

There are 12 Categories of records preserved in A.P State Archives. Some of the categories of records going to be endangered, because due to transportation and shifting of records from one place to another place. There is an urgent need to be digitalized and accommodated the records in permanent building so as to protect our culture heritage of Andhra Pradesh.

Conclusion:

It is important to note that the Andhra Pradesh State Archives, Gazetteers and Oriental Manuscripts Department jointly working for the preservation and conservation of the cultural heritage of the record relating to the Indian government in general and Andhra Pradesh in particular. For the purpose of this there has been lot of national and international agencies offering program and plans for the projection of national heritage which is in the state of deteriorating and material that is at risk of loss or decay, and is located in countries where resources and opportunities to preserve such material are lacking or limited. 'Archives' refers to materials in written, pictorial or audio formats, including manuscripts, rare printed books, documents, newspapers, periodicals, photographs and sound recordings. To preserve the national and state heritage for future generations the only thing is digitalisation of the properties. At the capacity of the head of the department Andhra Pradesh State Archives trying hard for the protection and conservation of the historical heritage of the property that belongs to Andhra Pradesh.

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THE ECONOMIC UPLIFTMENT OF DEPRESSED CLASSES AND OTHER SECTIONS OF THE HINDU SOCIETY: WITH SPECIAL REFERENCE TO ANDHRA EVANGELICAL LUTHERAN MISSION

Prof. K. Gangaiah, Professor in History
Department of History & Archaeology, Yogi Vemana University
Kadapa, Andhra Pradesh

The lowliest of the lowly in the Hindu society were the Downtrodden. Devoid of enterprise, capital for investment, ignorance, total absence of encouragement from caste Hindus, they remained on the fringe of the society, undertaking the meanest occupations. In times of drought, famine and cyclone, the worst sufferers were the Depressed Classes. Added to that, their state of untouchability rendered their plight more miserable. Thus the cup of their sorrow was also full to the brim. In this situation stepped the white missionary. Untouchability being unknown to them, they were easily accessible to the outcastes. The Missionaries mingled with them freely and ministered to them in times of need. They made the first serious attempts to give helping hand to them to attain at least a semblance of respectability in standard of living.

Economic upliftment of untouchables was snail-slow. Most of the Missionaries were agreed on this point. Some of them attributed this slow progress to the frequent visitations of famine.¹ The Missionaries in Nellore district also did good work to make the outcaste self-sufficient. Rev. G.M.Thompson held classes for them in Kanigiri in laundering clothes, blacksmithing, carpentry and gardening. H.Huizing started an industrial school. Good success was attained in making boots and shoes and aluminium articles. Training was practical, and sale was found for all the article made.² Shoe-making industry was started in Bezawada. It met with success. An aluminium work shop was started in Kavali.³ It emerged a uniquely successful shop, where pupils in middle school could gain experience in hand work and earn a little money. Besides, boys of high schools in Nellore and Ongole were offered courses in carpentry, black smithy; tailoring and gardening.⁴ The Missionaries also took interest in starting cooperative societies. In this connection, the cooperative society of Ongole and Donakonda deserve special mention.⁵

The depressed classes were also introduced to finer works East and West Godavari districts are known for lace-business today. There are at least 20 thousand people in these districts, both dalits and as well as upper caste people, doing this business. But, most of the people are unaware that this art was first introduced a hundred years ago in the Godavari delta by the early missionaries of the Godavari Delta Mission. It was the Bowdens who first taught this trade to a few destitute girls of the Depressed Classes for whom they had provided shelter in their house in Narsapur. Today Narsapur is known in the Western world as much for lace as for the Godavari Delta Mission.⁶

The Missionaries of American Lutheran mission adopted various schemes and projects to make the native Dalit Christians financially sound and to earn their own bread and make them live on their own. They provided education to all specially to low castes and Dalits to bring social change and agricultural and industrial institutes to bring economic transformation among them. Missionaries trained the natives specially the men of low castes and Dalits in various vocations such as Farming, Cotton Weaving, Training, Paper Making, Gardening, Bee-keeping, Dairy, Poultry, Silkworm Culture, Pot making, Carpentry, Brick-making, Printing, Binding etc.⁷ The Dalit Women were trained in the vocations like Lace-making, Tailoring, Mending, Soap making, Gardening and Poultry. The fancy work training such as include the preparation of pastors stoles and gowns, par aments for churches embroidery and decorative work, darning mending etc.⁸

These vocations helped men and women specially the low castes and Dalits to lead a decent life and earn their own bread and butter with self-respect and dignity in the society. Destitute women widows single women, deserted wives, orphan girls are not only given boarding, lodging and security in the Industrial Schools but also earned dignity of labour after taking training in the Vocational/Industrial Schools. Dalits who are treated as untouchables in the society and who are forced to lead isolated life from the society earned equality of economic status and dignity of labour by taking up these vocations, earning their livelihood and further serving the society with charitable activities.⁹

The Lutheran Mission in Andhra started various Vocational Educational institutions i.e., Lace Industry, Poultry, Fancy-work, Dairying, Bee-keeping etc,¹⁰ the poor Christians were given in the industry of Andhra Evangelical Lutheran Church. The widows of poor and deserted wives given first place on the list. The orphans above 12 years of age were permitted to make lace at the rate of Rs.5 per month. The Girls over 12 years of age, whose father is dead, were permitted to make lace at the rate of Rs.4 per month. Crippled women or girls permitted to make Rs.6 to Rs.8 per month, according to their physical conditions at the discretion of manager of Lace Industry. Those who want to join industrial School must attend Village School it was compulsory.

Rev. Schmidt was impressed very much with the Indian concept of *Enam* lands donated to the Hindu temples by the kings and other donors for the maintenance to the temples and temple priests with the revenue generated from these lands. The Lutheran Missionaries also planned to adopt the same concept for the maintenance of the churches and the priest by acquiring lands to the Christian with a view to spread some money to the church and Pastor.

Lace Industry, Rajahmundry

Lace Industry became the most chosen and convenient profession for Dalit women to earn their livelihood. The Dalit women were given training in various types of lace making such as Pin lace, crochet lace, Pillow lace etc. During leisure time, i.e. during the lunch hour and after the closure of the School, the students were also given training in lace-making. Missionaries also taught lace making even to the women of zenanas when they visited the homes of caste women. Lace making was first started to the girls studying in Boarding Schools by Mrs. Schmidt at Rajahmundry in 1878. Later, lace making was taught at Industrial Vocational training schools to the orphans at protection Homes such as Bethany (or) Dorcos Home, Rajahmundry and at Narasaraopet Industrial School for Women and also to the interested house wives.¹¹ In February 1904, two small sample boxes of lace were sent to the Industrial Exhibition at America and it became very popular and earned great demand. In 1906, Lace Industry became self-sufficient organization supported by the sale of lace in America and provided employment to 240 women.¹² In 1907, three women from Bhimavaram were sent to Lace School of Church of Scotland Mission in Madras to learn better and more advanced patterns. In 1908, two more girls were sent to United Free Church of Scotland Mission School at Madras for further training. Thus many women joined Lace Industry and earned their livelihood.¹³

In 1912, a sum of \$ 2,175 and in 1913 a sum of \$ 2000 profit was earned by the lace industry. A part of the profit was given to the women who were instrumental in lace making and a part of earnings was utilized for the purchase of sites for Hindu Girl's Schools at Bethlehem, Mangalavarampeta and Lakshmivarampeta¹⁴ of Rajahmundry field. In 1918, the Lace Industry was taken up by the Rajahmundry Conference and made a part and parcel of the mission work with Miss. Charlotte B. Hollerbach in charge with a regular budget. From then onwards Lace Industry became part and parcel of mission work. Work was carried on at different times by Miss. L. Schwab, Miss. Hilda M. Kaercher, Miss. Miller etc. In course of time, the Lace Industry was carried on only by poor Christian women. The offerings given by the lace workers were used in different organizations of A.E.L. Church such as, harvest festivals, Bible Society, Leper work, Blind work, Flood relief, Repairs for Boarding Schools, fees for poor children,

Sanatorium fees, hospital fees, village prayer houses, National Missionary society etc.¹⁵ Thus Missionaries helped Christian women to stand on their own feet and earn their bread and butter and also serve different activities of mission and the society.

Embroidery Works

Fancy work training was also given to women at Vocational/Industrial schools at Narasaraopet, Rajahmundry and Guntur. Fancy work and Tailoring included making of pastors stoles and gowns, paraments for churches, all sorts of embroidery and fancy work, darning, mending and plain sewing.¹⁶ In the sewing course, classes were conducted for 4 years in which instruction was given from first stitches to beautiful embroidery. The students learnt to sew both by hand and machine. They were also given training to make hand kerchiefs, under body garments, under shirts, book covers, voile jackets with drawn work on the sleeves, boys' suits, girls' dresses, men's shirts, and table clothes with fancy work in corners, jackets with scalloping on sleeves and knitting, embroidery stitches on border of saris, mending, darning and patching.

Distribution of Farm Lands for poor Cultivators

In 1876, Dr. Schmidt established a pet project with 5 acres of land at Velpure where in Christians were allotted plots to cultivate lands on condition that they pay rental charges for their positions in 3 or 4 years.¹⁷ Hence, this system of self-dependency soon spread to Guntur area. Unangst secured lands and distributed them to outcastes in Sattenapalli and Bapatla between 1894-1899. Further, much land was reclaimed from primeval waste and the Government put it for sale at public auction. Albrecht in palnadu, Dr. Uhl in Tenali, Repalle and Bapatla were leaders in purchasing this type of lands for Depressed Classes. Uhl declared: "Hundreds of acres passed through my hands and most of them paid for by the recipients within 15 years". He was able to help about 1000 people.¹⁸ Further in 1895, Dr. Schmidt purchased lands at Lankapur for \$ 11,000 (Rs.33,000) with an idea of supporting churches and dalit Christian families. Each Christian family was allotted some land for cultivation and there by a colony of dalits was formed. They were asked to cultivate the land to earn their own livelihood and also to contribute some grain to the local pastor towards his salary, and maintenance of the church. But the scheme showed poor results as Dalits lack knowledge in farming.¹⁹ Hence, with a view to provide the knowledge in land cultivation, the missionaries kept the farming as one of the school subject. With this experience, the American Lutheran Missionaries as an alternative economic measure started Vocational/Industrial Training Schools to train the natives specially dalits in various vocations like Farming, Weaving, Tanning, Paper Making Gardening, Bee-keeping, Dairying, Poultry, Silk Worm Culture, Pot Making, Carpentry, Brick-making, printing and binding etc. To train the Dalits in these profession the missionaries have established several organizations such as Lam Farm Rural Reconstruction School,²⁰ and also industrial training institute at Guntur, Industrial School at Narasaraopet, Industrial School for Women and also. Bethany (or) Dorcos Home at Rajahmundry etc., there are some of the Vocational Training Schools which were established to give high level training to Dalits, women and weaker sections.

Form lands- Rural Reconstruction School, Lam

After seeing the fundamental difficulties the Downtrodden Christians faced, the Lutheran Missionaries contemplated to start an agriculture school in the suburbs of Guntur to provide training in the fundamentals of modern farming to those Lutheran Christians who were directly dependent on Agriculture. However, Rev. G.A. Ruley in 1921 started an Agricultural School for Dalit Lutheran Christians in the land of 93 acres, 43 cents given by Government of Madras Presidency on long term lease. The school was started with eighth standards with Agriculture (main) and weaving as vocational subjects. Instruction in the school was also given to those who are interested in Tanning, Paper-Making, Gardening, Bee-Keeping, Dairying, Poultry, Silk-Worm Culture, Sanitation and Community life etc.

The school was given the name as Lutheran Lam Farm School.²¹ The officials of Madras Presidency, the Labour Commissioner and the Director of Agriculture inspected this school and recommended to the government to grant land for cultivation to those candidates who have successfully completed the course from the school. Hence, the Revenue Board, Madras sanctioned a block of land of 214 acres, adjacent to the Lam Farm School, and entrusted the missionaries to distribute 5 acres plot to each successful graduate from the school. Dr. Victor McCauley, the then superintendent of the school was instrumental in getting all these permissions.²²

During the tenure of Mr. William Bembower who succeeded Dr. Victor McCauley, the school buildings, headmaster and teacher quarters were constructed. Mr. Bembower was succeeded by Rev. Ray L. Cunningham during whose period fresh water well with motor diesel engine along with pipeline for a length of three furlongs up to the school was constructed for the benefit of the school. He was also instrumental to change the course structure of the school and requested the mission for the closure of eighth standard and to start purely an Industrial School with agriculture and some rural life subjects. His scheme was approved by the Mission and accordingly Rev. L.W. Slifer opened the new school with agriculture subjects in 1932. The agricultural school was also recognized by the Government of Madras and named it as "The Rural Reconstruction School", Lam Farm, Guntur. The minimum educational qualification prescribed for the admission in the school was Eighth standard. The school was made of zinc sheet sheds for weaving and for livestock, underground reservoir for storage of water, and sheds for cattle and other livestock,²³ the course structure was designed for 2 years. At the end of second year, the students were sent for Government Technical Examinations. By the end of 1944, nearly 160 students were graduated from this school and got employment at various institutions in the state.²⁴ The school made a very good progress and made many Dalit Christians as successful farmers and cultivators. They thus became respectable citizens of the society and further guided others in Agriculture, Dairying etc.²⁵

Printing Press

In 1885, a Printing press was established by the American Lutheran Mission at Guntur. Another printing press was also started on February 5, 1886 at Rajahmundry. Paper-making, embossing, printing and binding works were taught to the Dalits and Christian students. Literature books, Bibles were printed at Guntur and Rajahmundry Mission Press.²⁶ Besides printing, training was also given to interested Dalits in word and page composing, different methods in printing, binding and cutting and packing etc.

Weaving Works

In the weaving department, training in weaving of cotton was taught for both men and women. In addition to this, they were also trained to prepare draw sheets, spreads, towels, swabs for hospitals, striped and coloured bed spreads, Indian sheets, cloth by the yard, Indian saree spinning, floor mats, school bags, rag rugs, thread rugs, bed tape from 1/8 inch wide to 3 inches wide etc.²⁷ Many dalits and dalit women were able to earn their own livelihood sitting in their homes and practicing weaving.

Dairying and Poultry

The Dalits and Christian Women were given training in running Poultry and Dairy Farm houses. They were trained in caring chickens, cleaning pens and dishes, grinding grain and cutting grass for animals and chicken. They were trained in rearing animals like cows, goats etc., and produce milk, ghee and curd for Dairy. Dalits and Women were self-employed by running Poultry and Dairy Farm Houses at their homes. They made a good income and thus changed their social and economic status.²⁸

Industrial Training Schools

Industrial schools were started at Rajahmundry and Narasaraopet in 1920. In 1932, Industrial training was given in agriculture, Cotton weaving, Tanning, Paper making, Gardening, Bee keeping,

airing, Poultry, Silkworm culture at these schools. Lace making, Fancy and embroidery work training were given for women. These schools were successful and helped many Christians, Dalits and Women to live with dignity of labour.

Brick Making and Industrial work

Dr. Schmidt started industrial work for self-employment of Dalits. He wanted to make Dalits self-sufficient and less dependent on the society. So, Dr. Schmidt started a Lime-Kiln and a Brickyard in 1882 all along the river Godavari and prepared the bricks to be used in construction works of Bungalows, Churches, Schools and other mission establishments. The receipts in the fiscal year 1883 to 1884 recovered from the sale of bricks made by Dalit Christians amounted to \$ 67.85. Dr. Schmidt wished that Christians and Dalits who were outcaste by the society learn useful trades and become artisans who can read, write and benefited by these works.²⁹ In addition to this, Dr. Schmidt started a Carpenter shop, a Blacksmith's forge and a Saw mill at Rajahmundry. He encouraged the Dalits and Christians to earn their livelihood with dignity of labour. Dr. Schmidt was very happy with his industrial work and worked hard to make it successful. Although, the American Lutheran Mission discouraged the development of industrial work in 1896 due to financial embarrassment of mission, certain missionaries encouraged and carried the industrial activities as their own personal projects and thus helped Dalits.³⁰

The work done by the Missionaries for the economic amelioration of the outcaste was, thus, tremendous. However, it should be noted that the whole communities of the Malas and Madigas did not stand benefitted. It was a reformism that was practiced by the Missionaries; but it was a whole-hearted reformism. The economic future of the former untouchable classes is bound up with the problems of total rural and urban improvement in a developing country like India.

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SOCIAL AND HISTORICAL BACKGROUND OF GONDS IN TELANGANA

Dr. Saidulu Bhukya

Assistant Professor, Department of History, Osmania University, Hyderabad-7.

To 1941 census report, there were 678,149 tribal population inhabited Nizams dominion¹ and the same was 24.5 persons more than 1931 census². Considerably in good number consisted of Lambadi, Gond, Yerkala, Koya, Andh and Bhil. Present study deals with Gonds in Telangana that was part of erstwhile Hyderabad state ruled by Nizams of Hyderabad.

Nearly 99.51 percent of inhabited Gonds lived in the districts of Adilabad (50.60%) and Warangal (47.33%) of Warangal suba of Nizam's dominion. The central and northern taluqs of Adilabad district and riverine and forest tracts of Warangal formed their real centers of habitation. No Gond could reveal their history in chronological order except that they were ruled by independent Gond kings who successfully maintained power until the rise of Marathas. Until the arrival of Muslim rule in India there is no reliable information on early history of Gond rule. Little is known of their early history but in the Ain-I-Akbari of Abul Fazl, Chanda is mentioned as a tributary Gond state and in Aurangzeb's time both Chanda and Deogarh were included in Subah of Berar. The dawn of 15th century finds a Gond dynasty established at Garha near Jubbulpur in central province and it retained its independence until moghals invaded and conquered Garja in 1564 the then ruled by queen regent Durgavathi who was slain in the battle.

Ultimate end of Gond dynasty of Garha came in 1780 when Marathas imprisoned its last ruler and brought the state under their direct control. In 17th century, to the west of Garha, kingdom of Deogarh was established and the third great Gond dynasty of central province was that of Chanda. About this third dynasty, most of Gond history in Hyderabad state is concern of study. The rajas of chanda ruled over large part of what is today called Adilabad district and many Hyderabad Gonds still recognize their authority In tribal matters. After Marathas, British took over the administration of the region.

The early history of Gonds of Chanda says that it was found by Bhim Ballal (804 A.D) and had capital at Jangaon Mowada, and at Manikgad on the Wardha banks. Khandakya Ballal, the 10th raja,

transferred the seat of power to Chandrapur or Chanda, which he founded on the Zarpal River in 1261 A.D. This town was walled by Hirabai, the 12th ruler who also built the shrine of Mahakali and laid the foundation of Chanda fort. At a later date the kingdom became subject to the Bhonsles of Nagpur. In 1743, the Gonds' insurrection was quelled by the Maratha Raghoji Bhonsle.

Another version on Gond history runs like this. Long before the rise of Maratha, Gond Rajas were established in the area and the nominal Gond Raja of Utnoor during 1940's claim that approximately fifteen generations ago his ancestors are believed to have come from Berar and built a fort of Wodur Wakri on the Nirmal Adilabad Road. About the same time a member of the same family built the fort at Chanda and it is probable that the construction of the Manikgrah fort, ascribed to Gond Raja Geram Manikrao, dates from same period. It is certain that Gonds have inhabited the district of Adilabad for a far longer period of time. The ancestors of Rajas of Utnoor and Chanda belong to Atram clan (belong to six god phratry).

As said, Gond society is homogeneous from outside but is heterogeneous from inside. It is divided into four sagas or phratryes. Each saga is an exogamous section of the tribe. Each saga is further split up into a number of paris or clans. The structure of family among Gonds is patrilineal³. The rule of inheritance follows the male line and property is equally divided among the sons. The daughter has no claim over property. Males traditionally wore upper garment known as *barabandi* or *bara hasi* and a lower garment called dhoti. All males generally wear headgear locally known as *patka* or *rumal*. Wearing it is strictly observed on visiting temples. The dress of females consists of (*dikidi*) saree. They wear saree of nine yards. Wearing a blouse is not a traditional practice but nowadays most of them are wearing it. Of all the districts of Hyderabad state, Adilabad district was inhabited by large number of Gonds. This may be because of this region once becoming part of Gond kingdom that was ruled from Chanda. The Raja Gonds claim superiority over the Gonds and Rach Koyas over the Koyas.

Pardhans and Totis are the bards of the Gonds. Pardhi or pahari is as the name indicates the hill or hilltribe. They have been Hinduised and have not returned to their tribal culture. Among the aboriginals of Adilabad district Pardhans play a prominent role and most of them are equally fluent in Gondi.⁴ They are the hereditary bards of Gonds and their epic and stories. They are preservers of Gond history and transmitters of oral traditions and are the most important depositories of Gond traditions. At many religious rites they function as musician playing fiddles and trumpet and recite the myths sanction and explaining the ritual. But it is only where the Gonds are still fairly prosperous that can afford to maintain their bards and chroniclers and where the Gonds have lost their wealth and their many have taken to cultivation or agricultural labour⁵. In kinwat this process has progressed furthest and many Pardhans no longer enjoying the patronage of Gonds have lost their skill in singing and playing the fiddle, and do not even speak Gondi. Their own and their ancient sacred lore is rapidly and falling in to oblivion and with the dissolution of the Pardhans' ancient life suffers the loss of an element.

Moreover few Pardhans have attained the positions of independent peasants and most make a living as laborers and servants. While in predominantly aboriginal areas, though accorded lower status than Gonds and Kolams, the Pardhans suffer no appreciable social disability in areas where Hindu ideas of caste are in the ascendancy they are in danger of being classed with outcasts of Hindu society. Another tribal bard and minstrel, who stand to the Gonds in a similar relationship, are the Totis, but while the Pardhans speak among themselves Marathi the Totis' mother tongue is Gondi and it seems that on the whole they are less inclined to exchange their traditional occupation of bards for agriculture. In the 1941 Census all Totis seem to have been recorded as Gonds.⁶

The fate of Pardhans and Totis is ultimately bound up with that of the Gonds. The aboriginal problem in Adilabad district and its magnitude cannot be better described than W.V. Grison I.C.S. Revenue and Police member of H.E.H. the Nizam's Executive Council and one of the greatest experts on

the administration of aboriginal races. In his words, the Gond problems is the same in Hyderabad as the aboriginal problems in the central provinces or other parts of India through more acute because of the greater neglect and the lower district administrative standards of the mercy of the exploiter whether the land hungry kunbhi and kapu, the Arab and Pathan Shylock, the Hindu money lender, the forest or excise contractor or the unscrupulous officials. We have to restore and foster the aboriginals self respect by protecting him from the loss of land bond service debt and oppression to shield him from malaria yaws and other sickness to teach him an agricultural and an economic organization suited to his habitat and mentality and to educate him not only to retain and value his own tribal cultural but also to take and hold his place in the economic political and cultural life of modern India.

Of all the tribes of Nizam's territory, Gonds deserve special status because of their rich mythology, heritage, culture and their past political power. In the words of Haimendorf, "*No aboriginal people of India has attained greater prominence on the political scene of past centuries than the large group of tribes commonly known by the generic term Gond*". The census commissioner for India has stated in his census report of the central provinces and Berar of 1911 that the and has in the province still remember that they were once a ruling race and on that ground objected to being taxed like other ryots.⁷ The Bhils are in these tribes seems to be due more to accurate enumeration than to immigration from adjoin provinces or real multiplication of numbers owing to prolificness. It has already been observed elsewhere that Animist in Marathwada had to a great escaped enumeration hitherto fore. They are none other than Gonds.

The credit of most important aboriginal tribe of Hyderabad both in numbers and historical importance goes to Gonds or Raj Gonds. This Gondi speaking race calls themselves in their own language *Koitur* The distinction between Gonds and Raj Gonds is purely arbitrary for every member of the tribe from the descendants of the ancient family of the chanda rajas to the poorest labourer claims when talking to outsiders the name raj Gond and the tribe forms indeed an endogamous community.⁸ In Adilabad an insignificant number of Dhurwe Gonds who do not intermarry with raj Gonds and are considered of inferior social status. But as per monograph on Gonds published in census of India, 1961 states that Dhurwe Gonds were by mistake considered as section of Gonds⁹

From times immemorial Gonds are settled agriculturists. Prior to the settled cultivation, they were the free lords of the thick forest moving in every corner they loved and tilling every piece of land they favored. The opening of improved means of communications followed by constant touch with the plains people inculcated in them a desire for settled life by putting an end to their vagabond life. However they are not aware when they actually that they have moved from the food gathering stage to settled agriculture. Hassan describes vividly their primitive activities of economic life.¹⁰

The original occupation of Gonds is believed to be hunting and agriculture, which latter is carried on by the method known as *dhya-or dahya*. In this primitive mode of tillage, neither plough nor hoe is used, but the men cut trees, burn them and sow seeds by small handfuls in narrow holes made in the ashes. As the earth gives proofs of exhaustion generally in two or three years, the Gonds move off, bag baggage, to some fresh patch of land resume their operations. Now the occupation of hunting is almost given up by the Gonds who not only had been accustomed to settled cultivation, but whose possession of land holding were regularized also under the Hyderabad tribal areas regulation.¹¹ Though agriculture formed the principal occupation of these tribes but they mostly cultivated Kharif crops. Some of the revenue forest had been distributed among the tribals who were not in the possession of land. Under the above Act almost all the Gonds acquired Patta rights over the land. They classify the land in to two varieties *chenu* (dry land) and *polam* (wetland). The land cultivated by them in Adilabad falls under the first category, cultivation entirely depends on rain. The main crops are Jowar, paddy maize and redgram. Besides these they raise various pulses and chillies. The main cash crop is cotton and every one particularly keeps a piece land for this crop.

The agricultural operations start with first ploughed with nayanagal (plough) at least two times. Then organic manures is a applied. Then once again the lands is ploughed with nayangal. The ryots anticipate the first rain either in the last week of June or first week of July, when tilled land is watered with rain pour, ploughing operations are repeated with wakur (a harrow with a horizontal blade covered at the completion of second ploughing. Seeds are sown with *tipun* (a seed drill with one or more coulters)The weeding operations are conducted in august. After this the ryots will be busy till the end of November when the crop is harvested. The harvested crop is tied into bundles and kept in the midst of the field. To separate the corn, jowar, etc from the straw, the bullocks are made to walk over the bundles. This process is called *tuduswal*. Then the thrashed jowar is separated from the stalks by winnowing and then it is collected into gunny bags. The gunny bags are carried to farmers threshold in the Rengi. The jowar is stored either in dulle or gumme which are made of bamboo.¹²

Agricultural productivity is very low mainly due to the absence of irrigational facilities. Another reason is that they do not use fertilizers as they cannot afford to buy them. After independence government introduced many supportive steps like forming of co-operative societies, lending takkavi loans for promoting tenancy activities.

They evolved a number of cultural traditions to ensure forest substance, such as long fallow in the cycle of rotations to shifting cultivation, selecting retention of valuable tress such as mango and mahua while felling for slash and burn. The belief system of the forest communities was worshiping of nature.¹³ Religions festivals were aimed to signify both the agricultural cycle and the flowering and fruiting of the forest trees. After harvesting their crop, they mostly remain ideal in spring and summer. For sustenance, they collect *Wild fruits, Roots, Tubers, Chironji, Mahowa Flowers, and Honey, Gum, Wax and other forest products*. Leaving land for long time fallow in the cycle of rotation of shifting cultivation retained forest intact. Their strong religious feeling and attachment towards sacred groves also kept some areas forest untouched. Most of the aboriginal tribes in Deccan as a part of traditional customs and rituals practice offering of first fruit to their clan deities.¹⁴

After establishment of forest department, there was seen imposition of some customary restrictions over the use of forest products by the local peasants like *timber tax, grazing tax*, and restriction on entry in reserves and game parks and many more. With the establishment of forest department, the state overnight became full fledge owner. This directly affected the livelihood of tribes who early were free to use forest and its products. The life of jungle tribes that revolves around jungle got standstill with restriction over them alienated with their home itself. Such conditions of sudden homelessness further made their life pathetic and were left nowhere. This friction among gonds and administrative wings like forest, revenue, police resulted in a contest for authority over forest lands.¹⁵ Ultimately, Gonds ventilated their grievances in form of revolt in 1940 under the able leadership of Kumuram Bheemu.

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ROLE OF ANDHRA PRADESH DALIT MAHASABHA, IN SOLVING THE KARAMCHEDU MASSACRE PROBLEM

Y. John Saheb

Lecturer in History, D. K. Government College for Women(A)
Nellore.

Andhra Pradesh Dalit Mahasabha originated after the Karamchedu Massacre to solve the demands of victims. It created moral strength in the Dalit community, and whatever sort of abilities they have, they realized it.

Who led the movement?

In the state, there are rationalists, radical student unions, social activists, Ambedkar Youth Organizations (Ambedkar Yuvajana Sanghalu), and human rights activists.

The Karamchedu massacre occurred early on July 17, 1985, before 10 a.m. The people who were wounded at the hands of landlords reached Chirala Government Hospital. At the same time, Katti Padma Rao, a rationalist, came to Chirala Hospital to see someone. He saw Karamchedu victims who were wounded, and some of them were crying heartbrokenly for their loving relatives. Then Katti Padma Rao asked the victims what happened, gathering detailed information from the victims of Karamchedu, and released that matter to the newspapers. When the news was spread, students, social activists, Dalit leaders, AP human rights activists, and philanthropists responded immediately after hearing the news.¹

Local Dalit youth immediately responded and provided food for Karamchedu victims. Local Chirala Dalits had given the "Pootakoka Peta" slogan; nearly 18 Dalit colonies existed in Chirala. This is the unity symbol of humanity because they do not belong to the victims' community. The Riksha workers of Chirala who gave two 2 rupees Karamchedu victims daily from their earning.²

Sibiram (Temporary Camp): The victims of Karamchedu and the people who came from different places in Andhra Pradesh to help the victims stayed in St. Mark's Lutheran Church compound. In the church compound, Sibiram built with tents for victims and visitors.³

Common Kitchen: The Sibiram runs the common kitchen for victims and visitors until the completion of rehabilitation. It runs only on the donations of philanthropists. Example: From Nellore, under the leadership of J. S. Raghupathi Rao, he collected 100 rice packets and sent them to the common kitchen for 10,000 rupees.⁴ It is a great thing in Andhra history because it indicates social equality among the people. The Karamchedu victims experienced what was lost in their village through the common kitchen.

Prominent Dalit leaders: Katti Padma Rao, Salagala Rajashekar, Bojja Tarakam, Paramjyothi, Baghat Singh, N. Babu Rao, Ch. Sarveswara Rao, Chintapalli Guru Prasad, Guduru Lakshmi, Rajendra Prasad, Chavali Sudhakar, T. Venkata Swami, Paladugu Vijayendra, Matle Venkata Subbaiah, P. Mastanaiah, Gaddam Sadharma, Gurappa, B. Punnaiah, G. Gnaneshwar Rao, Abdul Noor Basha, and others.

Karamchedu Victims United Action Committee: Its main objective is to organize movement without deviations among the victims and leaders, bringing justice to the victims. Katti Padma Rao was appointed as convenor, and Bojja Tarakam was appointed as co-convenor for this committee.⁵

Demands of the Committee:

1. The Karamchedu massacre case should transfer the state government to the C.B.I. for investigation.
2. Immediately, the government should arrest D. Chenchuramaiah and the remaining offenders who were involved in it.
3. The government should arrange complete rehabilitation in Chirala for the victims.
4. The government should unconditionally release the activists detained by police during the protests against the Karamchedumassacre.⁶

The United Action Committee submitted their demands to government officials on paper, and the same was released to newspapers by the committee.

The victims considered this issue a matter of self-respect; therefore, they cannot agree to go to their native place because the victims depend on offenders for their livelihood. The victims live like agriculture labourers and tenants.

The government did not respond to the victim's memorandum. In this context, the committee called for Bandh on July 31, 1985. The Bandh was succeeded in Andhra Pradesh because all political parties involved it except TDP and CPI (M).⁷

The CPI (M) will not encourage caste agitations; in their perspective, it is an economic inequality problem. Actually, the leaders are leading the problem on the caste base.⁸

Dalit leaders opposed the CPI (M) opinion because the local Karamchedu CPI (M) leaders were also involved in the riots.⁹

The United Committee opinion on political parties: We will not take no one's political party support or donations. We want to be solved by the government.¹⁰

Chalo Assembly:

Even though the government would not be ready to solve the problem. Then the committee took a decision against the government that was to conduct "the Chalo Assembly" agitation called for on August 13, 1985, and that was released to the press.

On August 13, 1985, "The Chalo Assembly agitation" was organized with 30000 people in Hyderabad under the leadership of Sri Bojja Tarakam. The Hyderabad Dalit Organizations and Ambedkar

Youth Organizations (Ambedkar YuvajanaSanghalu) played a key role in gathering people for this agitation by explaining what happened in Karamchedu and the government's attitude toward the massacre.¹¹

Eventually, when the rally reached assembly, the Dalit representatives submitted a memorandum of demands to the Andhra Pradesh legislative assembly speaker. The Andhra Pradesh government has not responded.

Karamchedu Victim's Fast: On August 22, 1985, Tella Jaz son and Tella Laba went on a hunger fast until their deaths. They started that in front of the M.R.O. office in Chirala. The United Action Committee called for *relay Niraharadikhsas* in all of Andhra Pradesh,¹² for it gave moral strength to those who were sitting on hunger fasts until their deaths. But the government did not respond. In this situation, the leaders will decide to spread and strengthen the movement in Andhra Pradesh through establishing statewide organizations and committees.

Origin of Dalit Maha Sabha: In this context, Sri Bojja Tarakam proposed the name of Dalit Maha Sabha to the statewide organization in Karamchedu Victims Camp, which they wanted to establish. Setti Kannama Raju, Jonnalagadda Joshi, and P. Nagabhushanam raised their objection to the name of Dalit Maha Sabha because they already registered under the same name in Guntur District. Eventually, after the negotiations, the Dalit Maha Sabha name was changed to Andhra Pradesh Dalit Maha Sabha.¹³

A.P. Dalit Maha Sabha Role in the Karamchedu Massacre Problem: It called for Chalo Chirala on September 1, 1985.

Chalo Chirala: It was held in Chirala on September 1, 1985, and nearly 3 lakh people attended from various districts. From the meeting, the organization A. P. Dalit Maha Sabha, through the delegates, proposed Bojja Tarakam as president and Katti Padma Rao as secretary.

District-wise committees were appointed on the same day by the Andhra Pradesh Dalit Maha Sabha, and the problem was taken up by this organization through the oath.

Who are Dalits?

The Dalit Maha Sabha had given the definition of Dalits in their perception, that is, the people who are repressed by the upper class and are called Dalits.

In my perception, people from different castes supported agitation against landlords and showed their humanity through their contributions. This statement is related to Jyothiba's ideology.

Andhra Pradesh Dalit Maha Sabha adopted the Karamchedu problem on behalf of the Karamchedu victims; then it is the problem of Dalits in Andhra Pradesh.

On September 1, 1985, the Dalit Maha Sabha president and secretary gave lemon juice to those who were involved in the fast until their deaths in front of the Chirala M.R.O. office.

Rail Roko Agitations: The A.P. Government did not respond, so the Andhra Pradesh Dalit Maha Sabha called for rail roko on September 6, 1985. With this agitation, the problem of karamchedu will be nationalized by the Dalit Maha Sabha.

Role of cultural aspects: the people who participated in Chalo Chirala that were inspired and impacted by two cultural things, one is the Gadder, Dalita Pululamamma (Dalit Tigers), and the next is Oggu Katha (Story about Karamchedu Massacre), the later story written by KalekuriPrasad.¹⁴

In my opinion, most people think at their own level. When the intellectuals bring the issues up in different ways, like elaborating issues through tiles, songs, drama, etc., then they will respond and contribute their services to the movements.

On September 6, 1985, the people actively participated in the rail roko in the entire state of Andhra Pradesh.

A.P. Government reaction on A.P. Dalit Maha Sabha activities: The Andhra Pradesh Government will decide to repress the Dalit movement through the arrest of those who had given stir-up speeches in Chiral on September 1, 1985.

In this respect, on September 7, 1985, the A.P. Police arrested S. Rajashekar at Chirala Railway Station under the NASA Act and sent him to Nellore Prison. The government arrested active activists who were participating in Rail Roko.¹⁵

Katti Padma Rao went underground on September 8, 1985. He travelled on foot from Chiral to Vijayawada with the support of Kankanala Gangaiah and some other Dalits. The youth worked like spies, and the Dalit people disguised Padma Rao from the police.¹⁶

Bojja Tarakam called for a cycle rally on September 9, 1985, to spread illegal arrests of Dalit leaders by the government of A.P. It was observed in Andhra Pradesh.

On September 10, 1985, the police arrested Dalit youth who were working actively in the Victims Camp while they came from police stations on bail and continued in the Victims Camp.

In the gap period (from September 8 to October 6), the movement spread at its peak stage due to spreading the news of the A.P. Police trying to arrest their leader, Padma Rao.

In this context, the A. P. Dalit Maha Sabha and Karamchedu Victims United Committee called for Chalo Vijayawada on October 6, 1985, to show their protest against Dalit activists arrest by the government.

Chalo Vijayawada: In the early hours of October 6, people arrived in Vijayawada from various places in Andhra Pradesh to participate in a meeting of Chalo Vijayawada. The meeting was arranged on Gandhi Municipal High School grounds.

Bojja Tarakam and some other Dalit leaders were sitting on the stage. Masterji and his cultural team sang the Ambedkar songs. Katti Padma Rao came to the stage from the crowd. The police came to the stage and immediately arrested Katti Padma Rao. The Dalit activists tried to defend the police, but the Commissioner of Police gave orders for lathi charge against the mob. The meeting was adjourned.¹⁷

Katti Padma Rao and Salagala Rajasekar were sent to Vishakhapatnam Central Prison. The local Dalit leaders and Andhra University students showed their courage in their involvement in protesting agitations in front of Central Prison against illegal arrests of Dalit leaders, which implies that the NASA Act had given Bojja Tarakam to them.¹⁸

Vavilala Gopala Krishnaiah criticized and compared with Jallianwala Bagh the police attitude at the Chalo Vijayawada meeting.

Andhra Dalit Maha Sabha called for Chalo Hyderabad on October 13, 1985, against illegal arrests of Dalits and Karamchedu victims demands. Bojja Tarakam invited national Dalit leaders to the Chalo in Hyderabad.

Chalo Hyderabad: On October 13, 1985, at Nizam College Grounds in Hyderabad, the Andhra Pradesh Government issued an ultimatum to unconditionally release from prisons those who were arrested by the government illegally under the NASA Act and to solve the demands of Karamchedu victims before October 20, 1985. If the government does not respond, then Dalit Maha Sabha will start direct action on government activities. The delegates came from various states in India, like Kerala, Delhi, Maharashtra, Tamil Nadu, and Karnataka.

Unexpected agitation by women: On October 26, 1985, roughly 200 women started from Chirala to Hyderabad in the train without purchasing tickets to solve the demands of A. P. Dalit Maha Sabha and Karamchedu victims.

On October 27, the women who came from Chirala to Hyderabad reached the A.P. Legislative Assembly on foot from the railway station to meet the Chief Minister under the leadership of Guduru Lakshmi. The C.M. did not come to assembly. In this respect, the women marched to the C. M. House in Abids. The women sat on the road in front of the C. M. House and gave slogans like "C. M. should meet us immediately." Bojja Tarakam reached the C. M. House. The Chief Minister, N. T. Rama Rao, came from the House to meet the women and solve their 28 demands.¹⁹

The planning of unexpected agitation by women set up by Bojja Tarakam was said by Guduru Lakshmi. Here, we will observe one thing about planning: the planner strikes at the rival weakness (N. T. R. always starts the political meetings with Telugintiadapaduchulaku (respect for women).

Results:

Salagala Rajshekar and Katti Padma Rao were released from the Central Prison of Visakhapatnam.

The A.P. Government appointed Sankaran I.A.S. for the rehabilitation of Karamchedu victims.

The Supreme Court had given judgment on Tella Jaz Son vs. Rainidu Prasad and A. P. Government vs. Rainidu Prasad (S.L.P. NUMBER: 3788-3790/98) on November 8, 2005. The judgment came in favour of the victims.²⁰

The Central government made S.C & S.T (Prevention of Atrocities) Act -1989.

Conclusion: Without efforts, there is no success, as proved by the unity of Dalits, rationalists, political leaders, humanists, student unions, women, the press, etc.

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SOCIAL REFORM TRENDS IN ANDHRA PRADESH (1947-2022): A NOTE ON GORA, APPLIED ATHEISM AND A RELIGIOUS APPROACH

Hari Subrahmanyam

Co-Editor, Nastika Margam (Telugu), Atheist Centre, Vijayawada

Dr. Kompalli H. S. S. Sundar

Secretary, Samskar (NGO), Benz Circle, Vijayawada

Abstract

In the platinum jubilee year of India's independence (1947-2022), there is a need for review and reassessment of social change movements undertaken by individuals and institutions in the Telugu-speaking regions. The exercise is meant to revisit contemporary reform trends and try to put them in a perspective of renewed academic understanding. A careful look and analysis of the 19th and 20th century social change initiatives in modern Andhra Pradesh (combined state of AP) hints at four broad trends/models dealing with social change issues and concerns.

- A. Religious (Traditional) Approach
- B. Areligious, Rationalist and Atheist Approach
- C. Post-Gandhian Approach and
- D. People's (Social and Gender Justice) Approach

Succinctly put, social change initiatives can be encapsulated into these four historical models. They had a direct bearing on areas spread across the states of AP and Telangana. The present paper makes serious endeavours in trying to understand and analyse the rational and atheist perspectives that had

gone into the make-up of social reform movements. There are two valid reasons behind the current choice: *First*, the dynamics of social change movements were thoroughly reoriented under the spell of areligious approaches for the first time in the history of social change movements in South India, especially the Telugu-speaking regions. *Secondly*, the spirit of secular and humanised social reform as heralded by the rationalist approaches had its historical and recurring influence on the later-day initiatives and social movements (for example, inter-marriages, Dalit Empowerment and Women Empowerment).

There has been a paradigm shift in the model and approach to social change issues after 1947. The post-independent India presented a new canvas for social reformers to operate when early 20th century politicization of caste groups got further hastened in the post-independent democratic polity. Considering the prevailing post-independent trends and realizing the inbuilt limitations in the state-sponsored social action measures, GoRa decided to open a new front. It was a serious effort in de-linking social reform efforts and social change initiatives from the religious framework and sectarian considerations. The new effort was all about *Equal Socialisation* and *Secular Socialisation*. These aspects and social analysis may be carefully considered as Bharat (India) is poised to emerge as a global economic power. Flourishing economy sans social reform (change) spirit is not expected to help the nation in the blossoming of social equity. When reform mind and social change initiatives are to hibernate, progression of human welfare is always at stake in any human society.

First, 'Religious Approach' (mid-19th century) of early social activists such as Kandukuri Veeresalingam, Raghupati Venkataratnam Naidu, and a host of educated middle class intellectuals across various social categories (Brahmin as well as non-Brahman sections). The social change (reform) efforts undertaken by these first generation leaders were operating with the limitations imposed by age old traditions, religious practices, and social norms. In the transition period (19th century society), these limitations were unavoidable and bound to influence the reform activities and processes. *Secondly*, 'Areligious, Rationalist and Atheist Approach' to social reform and rehabilitation issues (early 20th century) adopted by rational and atheist leaders such as GoRa, Saraswati GoRa, Lavanam and Hemalata Lavanam. By the dawn of early 20th century, rationalist leaders adopted new methods and approaches to social issues. They were slowly deviating from the accepted socio-religious norms and began adopting methods that came under scathing attack from traditional social sections. GoRa's school of positive atheists constitutes a glaring example in this context. Under his influence and guidance, reform, and rehabilitation activities of Jogini women (Telangana) and ex-criminal tribes (Stuartpuram, Andhra Pradesh) were successfully organised. *Thirdly*, 'Post-Gandhian Approach' (mid-20th century) of leaders such as Vavilala Gopalakrishnaiah and Mandali Venkata Krishna Rao. Most of the Gandhian leaders of freedom movement (including elite sections and middle class leadership) finally settled in the power structures of democratic polity after independence. It marked a shift. While most of the Congress leaders were co-opted into power politics, there were a handful of former Gandhian activists who chose to continue the principles of constructive programmes recommended by Gandhi during the heyday of national liberation struggle. Though some of these leaders were holding constitutional and authoritative positions, they did not lose insights into social constructive programmes. To cite a couple of glaring examples are the efforts of Vavilala Gopalakrishnaiah in spearheading anti-alcohol movement, and interventions of Mandali Venkata Krishna Rao in land distribution to Dalit families in Avanigadda area (Krishna district) on the coromandel coast. *Fourthly*, 'People's (Social and Gender Justice) Approach' (late 20th century) as manifest by the emergence of people's movements fighting for abolition of social maladies such as alcoholism (anti-arrack movement of 1980s). One significant aspect has been women leadership of the anti-arrack movement. Economic angle of social change movements in modern period was forcibly put before the contemporary society for debate, discussion, and appropriate remedial measures. Women self-help groups and subsequent development of women leadership from among semi-literate or non-literate members played a crucial role in the progression and management of the movement.

The present paper tries to understand and analyse the rational and atheist perspectives that had gone into the make-up of social reform movements. There are two valid reasons behind the current choice: *First*, dynamics of social change movements were thoroughly reoriented under the spell of areligious approaches for the first time in the history of social change movements in South India, especially the Telugu-speaking regions. *Secondly*, the spirit of secular and humanised social reform as heralded by the rationalist approaches had its historical influence on the later-day initiatives and social movements (for example, Inter-marriages, Dalit Empowerment and Women Empowerment). All the foregoing social change initiatives can be conveniently encapsulated into four historical models in AP and Telangana. Some scholars, on the other hand, also argue that the process of socialisation (social change) in the Telugu-speaking areas of South India has mostly proceeded on sectarian lines. 'The process (mid-19th century to early 20th century), for various reasons, proceeded on caste lines and was conducted on sectarian basis. Delving deep into the dimensions of social change issues we come across six major trends dealing with the process of socialisation in the contemporary society. They were (*except for GoRa*) more conversing with the internal needs and agendas rather than synergizing with the emerging needs and inclusive requirements. They were: i. the Hindu stream; ii. the Christian stream; iii. the Colonial stream; iv. The Theosophical stream; v. the Dalit (lower orders) stream'. These scholarly estimates did not choose to club the rationalist and atheist approaches (the sixth trend) with the contemporary social change movements. For this precise reason, the present paper tries to focus on and sheds more light on the intricacies and nuances of social engineering interventions of rationalist and atheist leaders such as GoRa, Saraswati, Lavanam and Hemalata Lavanam. Needless to state, their programmes have been informed, instructed, and influenced by areligious values where sectarian approach was alien and humanised social activism was non-negotiable and inherent.

Paradigm Shift

There has been a paradigm shift in the model and approach to social change issues after 1947. In the post-independent India, the nature and content of social change efforts exhibited many differences. Continuity of social reform legacy had different facets of manifestation in terms of extent, content, coverage, and support systems. The water divide in the entire process was political freedom for the country in 1947. Social reform; beyond religion and caste, heralded a new era in the domain of social change initiatives in South India. Approaches to social work asserted new value system. Rationalist and atheist ideas began playing an important role in social reform efforts. Social agitators and rationalist leaders such as GoRa (*GoRa and Saraswati GoRa are credited to be the founders of first Atheist Centre in Asia during the year 1940*) were responsible for a major shift in social action programmes. They heralded an era of secular social work in Indian society. GoRa's devotion to his new doctrine, called *positive atheism*, was juxtaposed with a voracious reading of literature on religion and philosophy, both Indian and Western. GoRa's association with Mahatma Gandhi, Vinoba Bhave, Jayaprakash Narayan and Lohia shaped his social character during this stage. Efforts of GoRa, Saraswati, Lavanam and Hemalata Lavanam inaugurated a historical shift in terms of social base of the social reform movements. The early social reform movements were largely confined to middle classes among the traditional and agrarian families. The singular contribution of emerging rational trends in the field of social reform work lies in the fact that they were responsible for putting socially secluded and abandoned sections on the agenda of social reforms in the post-independence period in India.

II

Early Reform Trends

Social reforms and human right issues from humanist and atheist perspectives (areligious) in modern era was inaugurated in the Telugu-speaking areas of AP and Telangana by Atheist Centre, Vijayawada and its affiliate, Samskar (an NGO co-founded by Lavanam and Hemalata Lavanam in 1983). During 19th century, social reform and social change movements were undertaken within the

gamut of religious framework, and were partially supported by the British Colonial State. From Raja Rammohan Roy in Bengal to Kandukuri Veeresalingam in South, the progression of social change and reform issues proceeded on similar lines (traditional perspectives or religious perspectives). But after independence, nature and content of social change efforts exhibited many differences. The present paper seeks to examine and estimate the progress, continuity, and legacy of social change efforts. The legacy and spirit of social reforms had a logical continuation in the post-1947 period too. However, freedom in political terms had its direct bearing on the perceptions of people as well as social reformers.

Free Indian state was now considered as the harbinger of change and social equity (tranquility) in the indigenous society. The new era of democratic polity had necessarily conveyed an impression to the public that the State would serve as a tool of social change. The Colonial State too had left the same kind of impression in the late 18th and early 19th centuries when the social reform spirit and social movements were picking up necessary acceleration. But the support system, extended both at ideological and material levels, tumbled down very soon at the dawn of a realization that such a provision would ultimately question the cultural and social foundations of colonial governance system in India. For, the gradual merger of social reform movements with a broad-based national liberation struggle hinted the colonial set-up that extension of any further support to them would be no more negotiable. And hence the colonial state conveniently abandoned the agenda of social reform and turned away from the so called role of 'modernizer.'

Scenario after 1947

The early 20th century politicization of caste groups got further hastened in the post-independent democratic polity. Along with the same, interests and aspirations of various other social groups became more pronounced. This process had its own bearing on the growth process in the Indian society. Amidst these developments it was difficult either for continuation of the earlier trends of reform or the rise of new. As stated earlier, the ideological gamut within which the social movements operated in the post-independent India changed considerably. In the southern parts of the country, particularly in the Telugu-speaking regions (Andhra and Telangana), the change was explicitly manifest by GoRa.

There was another variable too. The post-independent India presented a new canvas for the reformers to operate. The enlightened landed elite of the Colonial era was co-opted into democratized political set-up after independence. This was a major departure from the past where the local ruling families (for example, the royal houses of Vizianagaram and Pithauram etc. in coastal Andhra) extended their support to social reformers of the colonial era. The co-option of the former ruling houses into independent democratic polity initially reduced space and scope for continued social action in this regard. For, people with social reform zeal were kept wondering whether the Indian democratic state would step into their shoes or relinquish the legacy of social reform in the wake of social welfare programmes of democratic government. The reformers at the individual level found a void in terms of support for the movements.

At this juncture a few individuals (active participants in national liberation struggle) and voluntary organisations continued their constructive work through a Gandhian perspective. This perspective, as is known, has been a mixture of religious morals and social action programmes. GoRa of the Atheist Centre, on the other hand, symbolized a break with the traditional Gandhian perspective (as given during the heyday of freedom struggle by Gandhi himself). GoRa had gone beyond the scope of this perspective. Social reform beyond religion and caste, or without any reference to these variables promoted a new era in the domain of social reform programmes in South India, that too in Andhra Pradesh. He was responsible for a major shift, and heralded an era of secular social work in Indian society. Though he was schooled in the Gandhian modes, his operations in the field exhibited a reformed scenario in the content and mode of social action programmes.

III

Non-Gandhian Modes

GoRa was a great admirer of Gandhi and enjoyed a close association with him for a long time. He entertained a Gandhian perspective in his social programmes. However, GoRa's philosophy of social action was operative in a tangential direction to that of Gandhian mode. Looking around the prevailing post-independent situations and realizing the inbuilt limitations in the state-sponsored social actions, GoRa decided to open a new front. He did this by starting night schools in Dalit colonies of Krishna district (against the Gandhian mode of temple entry). Secularization of social action programmes was a major shift achieved by GoRa in the post-independent India. In other words, it was a serious effort in de-linking social reform efforts and social change initiatives from the religious framework and traditional modes. The shift was later carefully nurtured and promoted by Hemalata Lavanam and her activist husband Lavanam who in turn have been responsible for another historical and paradigm shift. The couple changed the course of social reform efforts by bringing the hitherto ignored and the most suppressed social groups into social reform framework. Though there was a Dalit upsurge around the time when they were operating in the field during the last quarter of 20th century, their efforts formed a great add-on value to the Dalit rights movement in the combined state of Andhra Pradesh. There was a strategic difference too. The Dalit empowerment process being shaped through Dalit upsurges in the state as well as the country was basically channeled or routed through an exclusive caste framework. But the basic references in the efforts of GoRa's school (Hemalata Lavanam and Lavanam) have been invariably non-religious approaches, humanist perspectives, human rights angle, and revival of mainstream status for the socially excluded sections of the Telugu society. The efforts gave a global, secular and purely human perspective to social issues or social evils that have been operative at regional and religious level. Treating a regional social issue with a global perspective was another important dimension heralded in the domain of applied social work of GoRa and his followers in the last few decades (1947-2022).

Shift in social change programmes

These efforts resulted in a historical shift in terms of social base of the social reform movements. The early social reform movements were largely confined to upper caste middle classes among the traditional and agrarian families. Most of the social reform engagements were seen operative within the religious fold of the Hindu belief system. Religious orientation to social reform issues was no more a common feature of the post-independent endeavors of rational and atheist activists. GoRa's positive atheism and poet Joshua's (Lavanam's father-in-law) universalism had their everlasting impact. Operational details assume greater significance in this regard. Rationalist social reformers of GoRa's school always viewed the targeted community members not as converts and followers, but as free-willed individuals. According recognition to the basic existence of the ignored and forgotten social sections was possible owing to application of areligious social principles. Some of them were:

- Recognition of basic human existence (ignored during earlier period)
- Rationalist, atheist and humanist approaches and operations (1947-2022)
- Inter-generational approach to precipitated social problems
- Second generation-leadership from within the communities (inter-generational leadership)
- Areligious approach to social evils and social stigma
- Introduction of a new tool, *Continuous Counselling Dynamic* (communication strategies)
- Promotion of secular education
- Free play of human free will in the process of social operations

A new triangular model of support structure for social reform movements emerged after 1950s wherein the local voluntary associations, private donor bodies (both national and international), and the elected governments played their respective roles. For example, successive governments (1950 onwards) and donor agencies like Oxfam, Hivos, Norwegian Humanist Association (HAMU), India Friends Association, USA, and Plan International, UK extended a major support to GoRa and his followers to continue social reform drives. HAMU extended a major support for post-reform rehabilitation and mainstreaming of reformed families on a large scale in the districts of Nizamabad, Medak, and Guntur.

Catalytic programming and processes

GoRa and his followers escaped the orbital velocity fixed by caste structure. When they discarded religion and caste, the social reform efforts became humanized. The positive atheism of GoRa considered human free will as the basis for any proactive social action by individual human beings. He had an open declaration stating that both religion and caste are the matters to be considered for social reform. This was the historical context when GoRa issued the slogan *Jai Insan* (Hail to Human Being). This slogan was not like any other fashionable titles, but it set the agenda for future course of social action by GoRa. Precisely this was his approach (atheist or rationalist humanism) to socialisation process that he tried to promote in contemporary social milieu on a vigorous scale and in a rigorous mode. Succinctly put, GoRa's attempt was about heralding an era of applied social work from the perspective of human free will.

Changes in society under the colonial dispensation during the 19th and 20th century provided a substantial backdrop to GoRa and his followers when they began fluting ideas on positive atheism, social work, caste, and socialisation. GoRa opened night schools in Dalit colonies of Krishna district with an eye on social liberation of the oppressed and their speedy socialisation. As stated above, secularization of social action programmes was a major shift achieved by GoRa in the post-independent India. Human rights of the socially oppressed sections in the traditional Indian society have been negated for long. GoRa and his associates worked for revival, recognition, and rehabilitation of the people whose existence had been negated and unrecognised. Negation of what was negated by traditional society and religious systems was a rare social feat achieved by rationalist philosophers and areligious social activists such as GoRa, Saraswathi, Lavanam and Hemalata Lavanam in South India. The new effort was all about *Equal Socialisation* and *Secular Socialisation*.

GoRa successfully tested, of course inviting sufficient controversy, his new social hypothesis during early 1940s when he founded the first-ever atheist centre at Mudunuru village. He communicated in detail in one of his letters to Gandhi that the atheistic approach mainly consists of non-recognition of sectarian labels like Hindus, Muslims, and Christians. In the village, GoRa changed the nomenclature of local Dalit colonies since the habitations were named after respective castes: the 'Madiga Gudem' on the east of village was renamed as Turupu Palem and the 'Mala Palem' on the west was rechristened as Dusari Palem. The changed names continue till date. Perhaps, this was the first village in the state in the pre-independence days that did away with the derogatory names given to human habitations reflecting caste affiliations.

IV

GoRa and historical influence

Influence of GoRa's new social philosophy and social change measures had its direct bearing on the course of history during 20th century. In the seven decades that he lived in the century, he and his new social tools were responsible for many shifts in the domain of social work, social reform, and

rehabilitation. Underpinning his activism has been his unbending and uncompromising attitudes against the backdrop of strong extraneous influences. GoRa was born in the year 1902. He became an atheist by the time he reached twenty years of age.

In the third decade of the century (1920-30) GoRa defied tradition and caste, and declared his family as casteless. It was a period when caste was playing a major role in intra-caste social reform and inter-social relations in contemporary society. He had the guts to resist the onslaught of sectarian approach to social life. Incidentally, by the late 19th century and early 20th century contemporary social reformers such as Kandukuri Veeresalingam began voicing their protest against caste and its divisive role in public life. GoRa moved a step ahead and shunned caste despite bitter traditional opposition.

The fourth decade of the century (1930-40) witnessed fructification of caste affiliations into institutional realities and political manifestations. In the Madras Presidency, for example, the Justice Party experiment was an attempt at consolidation of anti-Brahman feelings. Very few social activists such as GoRa resisted the onslaught of politicised caste approaches and their short-lived progression. In the ongoing political reorientation of social life, the marginalised among the non-Brahman social structure were ignored. It was during this period, GoRa started working with oppressed social sections through awareness drives, formal schools, and scientific education.

The fifth decade of the century (1940-1950) witnessed two major happenings: India's independence and unprecedented communal violence. With country's independence, most of the leaders joined the power structures and administrative machinery of new Indian democratic polity. As a result, concern for social activism, reform spirit and proactive social work was sufficiently diluted. It was at this juncture very few people like GoRa stuck to their social activism without getting dragged into democratic governance. On the other hand, communal violence on the eve of independence reiterated the need for 'areligious' approach to public life, if India were to progress. GoRa was the conspicuous social engineering tool during this period. Genesis of his *Jai Insaan* (Hail To Human Being) slogan during this period symbolised two important social components: post-religious and casteless orientation of social life and 'areligious' application of social work. GoRa remained stiff and tough. He did not deviate from his casteless and positive atheist approaches. He stood tall, unambiguous, resolute, and convinced. His social pro-activism marched ahead. Inter-caste and inter-religious marriages, cosmopolitan dinners, propagation of positive atheism and Gandhian constructive work received fresh lease of activism at his hands.

The sixth decade of the century (1950-60) was era of social dilemmas. In the name of welfare state, social reform and rural development initiatives were absorbed into democratic governance. For various reasons, democratic politics became a new-found occupation and profession. GoRa was a freedom fighter and an old Congress activist. But he could not perceive the emerging realities in the corridors of power. Despite personal and institutional invitations, he remained aloof from the newly inaugurated and power-centred polity. He chose to be independent. Instead, his reform spirit was applied to democratic polity. He began opposing pomp in democratic governance. GoRa remained firm in his personality and wedded to his social beliefs. His social work programmes were continued without a break.

The seventh decade of the century (1960-70) witnessed GoRa prescribing new social prescriptions for the smooth social progression. It was during this decade that he began putting the issue of marginalised, despised, and oppressed social sections of society on the agenda of social reform. This was a paradigm shift in the annals of social reform of modern era. He, along with Saraswati, Hemalata and Lavanam, began dealing with the cause of denotified tribes in the then Krishna district. What GoRa began was later taken to national and international platforms by Lavanam and Hemalata Lavanam (1975-2015).

The foregoing aspects and social analysis may be carefully considered as Bharat (India) is poised to emerge as a global economic power. Flourishing economy sans social reform (change) spirit is not expected to help the nation in the blossoming of social equity. When reform mind and non-sectarian social change initiatives are to hibernate, progression of human welfare as a whole is always at stake.

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AN EXHAUSTIVE STUDY OF OUTCASTE FLOW AND ITS IMPACT OF SPURNING TOWARDS SOCIAL JUDICATURE IN ANDHRA PRADESH

Dr. Meesala Ramakrishna

Assistant Professor, Department of History, Manipur University, Imphal, Canchipur, Manipur

Dr. Akepogu Jammanna

Department of History, Sri Krishnadevaraya University-Ananthapuramu-515003 (A.P)

Abstract

Caste, as a category, has played an important role in the analysis of Indian politics. While in the socio-political realm, it has remained for long a very crucial source of collective identity; in the contemporary discourse when India is transforming itself into a modern society, it is the sub-caste that has acquired priority over the broader category of caste in Indian politics. This is the first-ever attempt to trace at this juncture the shift in the collective consciousness of Dalits in India.

The present paper is an attempt to throw light on the, caste discrimination and oppression being experienced by Dalits and their reactionary attitude to consolidate themselves to face the challenges of upper caste dominance. Dalits' Struggle for Social Justice in Andhra Pradesh, reflects the entire socio-economic and cultural problems faced by the Dalit community in this region. Dalit movements in contemporary India follow more than one path under different banners. However, each one of them projected issues affecting the whole community or its one or the other stratum, and expresses the Dalit identity.

Dalit struggles began in British Andhra and Hyderabad states from 1906.¹ The Dalit liberation movement got its impetus with the dawn of democratic institutions in India during British rule. This movement had two objectives: rejection of the Hindu social order and fight to reconstruct self-identity. The Dalit movements were mainly anti-Brahmin aiming at a social order based on rationalism and humanism. Dalit movements had a different ideology and objectives when compared to the other anti-Brahmin movements. The Dalits fought for structural change in the caste system unlike the social/caste reform movements among upper castes which were essentially non-combative and meant to effect minimal changes.² The Dalit movement sought to challenge the established non-egalitarian social order, the value system and the patterns of dominance within a rigid caste order. By the 1940s the Congress and the Communist parties attempted to co-opt the Dalit movement, the Congress through the Harijan ideology.

Awareness on Movements:

Movements started from the 1900s onwards in the Telugu speaking areas of Hyderabad state. The Library Movement in 1901³ and the Andhra Jana Sangham in 1922 strived for the protection of Telugu language. Untouchability was used as a plank for conversions both by Islam and Hinduism on the plea of equality which proved to be a myth. The process of religious conversion into Islam and re-conversion into Hinduism by the Arya Samaj brought enlightenment among the Dalits that the root of their exploitation, oppression and discrimination was grounded in the feudal system. The Library movement which gained momentum between 1920 and 1930 brought this awareness. The Andhra Jana Sangham later became the Andhra Maha Sabha in 1930⁴. These sporadic and isolated movements began to take on political overtones after the 1930s. By the 1940s political parties had become dominant, subsuming the social issues. The Communists took the lead in organizing movements in Hyderabad state by 1944. The reformist movement in British Andhra was a result of cross-cultural interaction. On

the other hand, in Hyderabad, the struggle started as a social reform movement against the practice of untouchability and bonded labour system (vetti) and was extended to fight against the Jagirdari system and the autocratic rule of the Nizam. The movements in the first half of the 20th century in Hyderabad state had, in fact, articulated two issues, one for representative government and the second, for social and economic equality.

By the 1970s, the class movements had turned into caste struggles in the emerging capitalistic mode of production in agriculture in coastal areas. Capitalist agriculture developed in coastal Andhra after the green revolution. The tenants and small marginal farmers (mostly Dalits) could achieve upward economic mobility but were still not integrated socially. The general understanding that class integration would happen with agricultural development was realized, but this also led to contradictions between different social groups which then resulted in atrocities against the Dalits once these castes began to assert their social identity. The Karamchedu carnage (July 1985)⁵ is an incident of an extreme form of violence and atrocity on Dalits in the history of Andhra Pradesh. When the Madigas asserted themselves and questioned the hegemony of the Kammas, the Kammas attacked the Madigas brutally. This was followed by several cold-blooded incidents in Neerukonda, Chundururu, Timmasamudram, Chalkurthi, and Vempenta.

There is no denial of caste oppression in Telangana but the Dalits had no opportunity to gain economic mobility. One of the dominant reasons could be non emergence of capitalist relations in agriculture due to green revolution. The presence of the radical left movement in Telangana has made the difference in that there have been no mass atrocities against Dalits. At the same time the weakening of the Communist party in Coastal Andhra might have been a factor that contributed to the attack on Dalits. There is also a long history of conflicts and discrimination within the Dalit groups (Mahars and Mangs in Maharashtra, Malas and Madigas in Andhra Pradesh) themselves in one form or the other since times immemorial. This conflict has intensified in the recent past and has been manifested in identity movements by the Madigas and their allies. The Karamchedu incident catalyzed the Dalit movement in Andhra Pradesh and the conflict between the Malas and Madigas subsided for a short period.

There are 59 Dalit castes in Andhra Pradesh. From this list the Madigas and Malas are two major sub-castes designated in various names competing for reservation benefits. Through reservations the Malas acquired the ruling class characteristics of modern education and modern occupation in Andhra Pradesh. Coordinate Committee of Arundhatheeya and allied Sanghas cited these new inequalities among major groups that strengthened Panchama hierarchy by 1980s itself.

There are four major groups i.e., Adi-Andhra, Adi-Dravida, Mala, Madiga, and Dakkal. Besides them there are other categories of SCs who are said to have migrated from other parts of the country. The population of these groups according to 1981 census is as follows. The Adi-Andhra (8.84%) Adi-Dravida 95,156 (1.19%) Mala 31, 51,378 (39.50%), Madiga 37, 31,036 (46.87%) Dakkal 1,528 (0.90%) and others 1, 51,674 (1.90%) in addition to these SCs there are 1, 27,375 (0.67%) unspecified population not included in any one of these sub-castes. There developed new inequalities within these sub-castes as they could not appropriate reservation benefits proportionate to their population in reserved spheres of education, employment and politics. These new inequalities strengthened divisions within Dalits by a strong feeling of deprivation of opportunities by Malas provided by reservation policy. By 1980's itself the Madigas felt that lot of injustice is done to Madigas in the state in distribution of reservation benefits.⁶

Self assertion of Dalits in Andhra Pradesh:

Dalit Mahasabha was established in 1985 to fight against culprits who were responsible for massacre of Dalits at Karamchedu village in Prakasam District. It marked beginning of Independent

Dalit Movement in Andhra Pradesh. Protective measures implemented after the formation of Andhra Pradesh have generated the idea of egalitarianism in the socio-economic and political frontiers. The "Dalits have started raising their heads and asserting their dignity, became intolerable to the upper castes. They are demanding land, economic betterment, education, employment and above all social and economic equality. The self assertion of Dalits, however unpalatable to the upper castes and resorted to atrocities on Dalits.⁷.

In Andhra Pradesh, the killing of Kotesu in Kanchika Charla in Krishna District two decades ago was usually regarded as the beginning of this phenomenon.⁸ But there was a vacuum of leadership in the post-independence period for a long time to expose such incidents. The Karamchedu carnage that took place in 1985 during the rule of Telugu Desham Party laid the seeds of an independent Dalit movement in the form of Dalit Mahasabha free from the influence of ruling political parties. The Dalit Mahasabha declared in its manifesto that the congress and communist parties to be bourgeois parties and they worked in their class interest neglecting the poor people. The Dalit Maha Sabha resolved to strive for the annihilation of caste and class. It wanted to synthesize Marxism with Ambedkarism as their ideology for the realization of their objective.⁹ The Dalit Mahasabha felt that it is necessary to combine Marxism and Ambedkarism for the social revolution in India.

The Dandora movement gave a sense of Pride:

The Madigas have been fighting for equal identify and equal share in reservation benefits from 1980's itself. Arundhateeya Mahasabha was first Dalit Sub-Caste Association in Andhra Pradesh fighting for a respectable identity propagating the love story of Arundhathi and Maharshi Vashistha projecting a high image of Madigas. The Madigas believe that the genesis of Arundhathi reveals the genesis of the Madigas that they were first born on planet the earth. After the independence, the Bandusevamandali carried on the activities of the Mahasabha as a cultural organisation of Madigas in Andhra Pradesh. Latter on Andhra Pradesh Madiga Sangham inaugurated a struggle phase of Madiga Movement for equal share in reservation benefits in 1990's. Following the programme of Madiga Sangham, Dakshina Bharatha Adijambava /Arundhatheeya Samakhya continued struggle for equal share in reservation benefits in 1990's. Later on, Madiga Reservation Porata Samithi emerged as a fighting organisation for equal identity and reservation benefits in Andhra Pradesh.

Arundhateeya Mahasabha, which was established in 1920 in Andhra region of erstwhile Madras presidency and the same in 1931 in Hyderabad State, continued its activities for a considerable period. A Telugu Madiga L.C Guru Swamy propagated the genesis of Arundhathi and the Aborigine King Jambavantha identifying the Madigas genesis with Arundhathi as their caste daughter and Jambavantha as their grand father.¹⁰ The Arundhateeya Mahasabha of the Hyderabad followed the programme of L.C Guru Swamy in giving proud account of the Madigas on the basis of their genesis relating their kinship with Arundhathi jambavantha. These wings of Arundhateeya Mahasabha emerged with rise of personal associations and personality classes among Dalit leaders, prior to the Independence itself.

The Madigas had given etymological meaning to term, the Madiga to make it acceptable and respectable like Sharma, Reddy Rao and Choudary. As they interpreted, the Madiga means Maha (very) + Adi (from beginning) + ga (moving). That means the Madigas are the original inhabitants of India moving and living on the earth from the very beginning.¹¹ The Madigas proudly say that the (Grand father) Jambavantha was the first aborigine king who was born much before the earth takes its birth. The Madigas declared that there is nothing to be ashamed of using their caste to their names as suffix. The Dandora movement gave a sense of pride to Madigas to introduce themselves as Krishna Madiga. They are successful in forcing the society to accept Madigas as respectable by propagating aborigine history of Madiga community around Arundhathi and Jambavantha through Dandora Movement.

Anti-Categorization movement of Mala Mahanadu:

The Malas one of the major sub-castes of Dalits in A.P. which has been cornering reservation benefits disproportionate to its population launched counter movement opposing the Madigas, demand for sub-categorization through different forms of protest advancing the arguments of antagonists of reservation policy in India. The convener of Mala Mahanadu P.V.Rao is an officer in Department of Information led Mala Mahanadu drawing support mostly from employees belonging to Mala Community. Mala Mahanadu that spear headed anti-categorization movement organised various programmes to press the government to withdraw G.O. categorizing scheduled castes into groups.¹²

On this ground the Malas challenged Go's in the Supreme Court of India. The apex pronounced its Judgement stating that State Government has no power to sub-categorize Scheduled castes into groups to implement reservations in the field of education and employment in exercise of its power under Article 15(4) and 16(4) of Indian constitution as public employment and education. Now the Madigas are struggling to get a law passed by the Parliament of India sub-categorizing scheduled castes into groups amidst series of protects by Mala Mahanadu.

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. It is evident from the Malas and Adi-Andhras established their monopoly cornering nearby 80 percent of reservation benefits without classification while the Madigas and Rellies were deprived of their due share. It is also evident from the table all the four groups gained reservation benefits equally and in proportionate to their population with sub-classification of SCs. The experience proved that absence of classification creates new inequalities within the scheduled castes.

Dalit movement in Andhra Pradesh:

Dalit Movement in Andhra Pradesh has been caught in web of inter-caste cleavages created by Varna dharma and new inequities created by reservation benefits. The Madigas and Malas are two major sub-castes within Dalits in the State. It is known a caste has been chief determinant of social and economic life chances of different social groups in India. It continued to play a similar role in detaining life chances of these Dalit sub-castes in sharing reservation benefits. The Madigas have been deprived of their due share in reserved sphere of education, employment and politics as the Malas have been cornering reservation benefits disproportionate to their population. These new inequalities among Dalit sub-caste strengthened Dalit hierarchy in Andhra Pradesh. In turn it developed Dandora Movement which triggered Tudum Debba Movement of Gondu Tribes, Nangara Bheri Movement of Lambada Tribes, Doludebba Movement of Yadavas, Pusala Keka Movement of Pusala castes in Andhra Pradesh. There have been constant efforts by leaders of SCs, STs, BCs, and Minorities to convert these social movements into political movement of Bahujan on lines of B.S.P. of Uttar Pradesh.

Occupations of Dalit castes:

The traditional occupations of the castes have been the basis for castes hierarchy. Ever caste and sub-caste professed an occupation of its own. Most of the traditional occupations are hereditary as they are inherited by individual social groups by the incident of birth in a particular caste. The Hindu Dharm Sastras have described in detail the duties and functions of different Varnas in four fold division of castes. "The caste division itself was based on the functions allotted to each caste in society distinguished by recurrence to tribal wars"¹³ These functions have become traditional occupations depending upon

nature of occupations and explained them in the notion of purity and pollution or clean or unclean occupations.

Social Distance and Cultural development:

Notion of purity and pollution is one of the important determinants of Physical distance between castes. It is also the indicator of their social distance and their place in cultural development and in social hierarchy. It is witnessed in the habitation of castes, in the location of village, which is the center of Social, economic and political development. Andre Beteille had aptly observed that "Physical structure of village is, in some measure, a reflection of its social structure. The distribution of population is not haphazard or random, but evinces a more or less conscious plan. It brings out in a great manner some of the basic unities and cleavages in social structure of the village. People who are closed to each other in social system tend to live side by side; people whose social positions are widely different live apart, other things being equal, physical distance can be seen as social distance".¹⁴

The living quarters of Dalits and other castes are not together, as they were planned to the tune of social hierarchical values. "The living Quarters of depressed classes (Dalits) in all villages have to be at respectable distance from main caste people" at southern side of villages. Among the depressed classes Malas live next to Sudras.¹⁵ Mala and Madigas live in separate hamlets.¹⁶ Generally the habitations of Madigas and its satellite castes are away from the outskirts of the villages, located at distance about 0.4 km. from the cluster houses of Washermen (Sudras). Usually the dwellings of Madigas are in outskirts of village, where the dirt of the village are lodged in helps.¹⁷ Dakkal, the last one in the social hierarchy live away from the Madiga living quarters. Dakkals are not allowed to enter the living Quarters of Madigas, but they pitch their huts of bamboo mats at a distance from Madiga houses.

Caste associations in Andhra Pradesh:

Caste associations of Dalits came into existence in different parts of the State for their emancipation from caste oppression. They have been working from the early years of 20th century to the present day. Most of the associations had declared "socio-economic and political emancipation of the depressed classes"¹⁸ as their broad objectives. Before independence there were independent Dalit movements in Andhra, the part of erstwhile Madras presidency and in the erstwhile Hyderabad state. In the post-Independence period there are some signs of united Dalit movement in Andhra Pradesh. But these movements are dived by new socio, economic and political opportunities generated by reservations, caste hierarchical cleavages and leadership ambitions. Consequently, the associations are performing ceremonial function of anniversaries of Dr. B.R. Ambedkar and Babu Jagjeevan Ram without seriously fighting for the protection and promoting of the rights of the Dalits for long. Only, after 1980's Dalits began their struggle for their human rights after Karamchandu massacre of Dalits in Andhra Pradesh.

The Sabha had achieved a number of demands, the political representation being the major achievement. In response to the demands of Adi-Andhra Conferences "the Madras government nominated Sri N. Devendrudu, Chundru Venkayya and Gangadhar Sharma who were Andhra leaders to the Legislative Council. In Madras Legislative Assembly there were about 11 Dalit M.L.A's representing Andhra Districts.¹⁹

Enlightened by education, the Dalit youth have begun challenging the rights 'attained by birth' of the other castes. This was the cause of the constant friction between the Dalits and the Upper castes. Despite their education, the Dalits are economically way behind the upper castes, as most of the farm land belonged to the latter. Despite their economic backwardness, the Dalits could emerge as a successful group politically. The Chundur MPP is a Dalit. Dalits were also elected as MPPs of the adjacent mandals like Amrutralur, Ponnur, Nagaram and Intur. All of them are reserved constituencies. It is the social emancipation among the Dalits that turned as an eyed to the upper castes who felt that their dominance in the village was slowly being eroded.²⁰

Dandora: the Madiga movement for equal identity:

All over India, Dalits have been organizing themselves to fight against caste based inequalities and for respectable identity for the last eight decades. Liberation movements of various Dalit sections began to take form in 1920's in the context of strong social reform anti – caste movements.²¹ Adi-Dharm movement of Punjab, Mahar Movement of Maharashtra, Adi-Andhra movement of Andhra, Adi-Dravida Movement of Tamil Nadu, Adi-Karnataka movement of Karnataka, created a struggle history of their own during this period against caste system.

The Madigas, one of 59 sub-castes of Dalits Andhra Pradesh have been struggling for respectable identity as early as 1920's but entered a unique phase with the struggle phase of Madiga Reservation Porata Samithi (MRPS) which is popularly known as Dandora. The Madiga consciousness reached a militant phase after passing through eight decades of search for respectable identity. The M.R.P.S. has been fighting for last 9 years for categorization of 59 Scheduled Castes into A.B.C.D. groups for equal distribution of reservation benefits among all sub-castes under the leadership of Manda Krishna Madiga to counter the M.R.P.S. the Malas, one of the Dalit sub-castes, which has been cornering reservation benefits disproportionate to its population, has been opposing categorization under the auspices of "Mala Mahanadu" stating that categorization divides the Dalits in Andhra Pradesh. The Malas have been advancing all the arguments of anti-reservationists in order to enjoy lion's share of reservation benefits in the guise of Dalit unity.²² In response to the demand of M.R.P.S. the government of Andhra Pradesh., Under the leadership of N.Chandrababu Naidu issued orders categorizing Scheduled Castes into A.B.C.D. groups. The Malas challenged categorization in court on grounds that it is unconstitutional and is intended to divide the Dalits. Now, the Madigas are fighting for Justice in Honourable Supreme Court of India. The Dandora organized various programmes to exhibit its popular strength, and high level consciousness in fighting for their rights. I also triggered similar sub-caste movements' among the Tribals in the name of Tudumdebba of Koya Tribes, Banjara Bheri of Lamboda tribes and Doludebba of Yadavas, in Andhra Pradesh.

Assertion of Madiga Identity:

Dandora Movement emerged in changing socio-economic and political conditions of the state. The conditions prior to the lurching of Dandora Movement clearly indicate factors that shaped the Dandora movement of Madigas. By 1980s Madigas were released from leather goods work which they inherited in the form of traditional occupation as the land lords stopped buying and hand made leather chappal and leather goods of Madigas and started buying from urban chappal shops made of synthesis and rubber. As a result, Madigas who depended on the leather work became unemployed. The Madigas feel that their due share from reservation benefits has been concerned by Malas. Anti and pro Mandal movement in the State of Andhra Pradesh has given rise to new terms of political discourse. Mandalization of politics questioned the continuance of upper caste leadership in Marxist and non-Marxist parties in the state. Naxalites like K.G. Sathyamurthy and Gaddar who were prominent leaders in People's War Group of CPI (ML) left the party over questions of caste politics. Mandal discourse reduced the caste blindness of Madiga youth working in Marxist and non-Marxist parties and it sharpened their caste consciousness. During early 1990's BSP's slogan "Vote Hamara Raj Tumhara Nahi Chelega, Nahi Chelega" had gone to every Madiga street and enlightened them on the importance of their votes as a source of political power in India. The whole process sharpened Madiga consciousness particularly of the youth in favour of struggle for their rights.²³

It is necessary to understand struggle of Madigas with the spirit of Dr. B.R. Ambedkar's social Justice Philosophy. He desired to break the monopoly of twice born castes through reservation policy. In Constituent Assembly of India he stated, there shall be reservations in favour of certain communities, which have not had a proper place in the administration. The administration for historical reasons been

controlled by one community or few communities should disappear and other also must have an opportunity of getting into public services. Dr. Ambedkar felt breaking monopoly of one or two communities is necessary for realization of social justice. In precise monopoly is the foundation of inequality, whether it is monopoly of one or few upper caste or monopoly of one or few Scheduled Castes or Tribes. Now the Madigas have been fighting for categorization of SC's into groups to break the monopoly of one or two Scheduled Castes. Which facilitates equal distribution of reservation benefits among 59 Scheduled Castes in Andhra Pradesh.? In fact the struggle of Madigas is a struggle for respectable identity, equality and the social justice. It was argued, equal identity is equality, and Identity cannot be diverse from equality, equality from social justice. Nor can equality and social justice can be diverse from identity as the equality and justice in precise identity. (M.Muttaiah 1993) Dandora movement is a pioneering plural identity movement triggered similar movements in Andhra Pradesh.

Against Reservations:

At the end what we have is a judgment purportedly against subdivision of the scheduled caste reservation quota, but which is in fact replete with arguments against reservations as such. A little more than a decade ago, in the Mandal Commission case (Indira Sawhney vs Union of India, 1992) nine judges of the Supreme Court went into the whole gamut of the reservations question and answered all the issues, affirming some earlier judgments, overruling some, and laying down the law in quite a satisfactory manner. It was hoped that most of the ghosts that have haunted the provision of reservations/special provisions for the oppressed castes of Hindu society had been laid to rest. Every one in Andhra Pradesh recalls the glee with which casteist society welcomed the arguments used by the Malas against the demand raised by the Madigas. There is in general in human affairs nothing more calculated to please than the appropriation of your arguments by your own opponent in the innocent assumption that he is protecting the right obtained against you from an encroacher. And like society, like judges, for the tortuous reluctance with which the courts came to accept that India is a caste society and something should be done about it if we are ever to be a real democracy is evident from the history of judicial pronouncements on reservations.

To the judges, one is tempted to read what a predecessor of theirs said two decades ago. In K C Vasanth Kumar vs State of Mysore, 1985, O Chinnappa Reddy said something about how the Constitution of India, at least in its more positive aspect, may be read: We must also remember that we are expounding a Constitution born...of an anti-imperialist struggle, influenced by constitutional instruments, events and revolutions elsewhere, in search of a better world, and wedded to the idea of justice, economic, social and political to all. Such a Constitution must be given a generous interpretation so as to give all its citizens the full measure of the justice promised by it. This probably sounds terribly like 20th century discourse, but it was 20th century aspirations that shaped the Republic of India, and there is no cogent reason for declaring that Republic dead.²⁴

Andhra Pradesh initially issued an order:

Persuaded by the vigorous campaign launched by the Madigas, the government of Andhra Pradesh initially issued an order which was struck down by a full bench of the high court, principally on the ground that the government had not consulted the National Commission for Scheduled Castes and Scheduled Tribes, but also on more doubtful grounds. Later, after completing that consultation, the government passed an Act (Act 20 of 2000) to the same effect.

The constitutional position concerning the scheduled caste and scheduled tribe lists (there is a separate list for each state) is clear. Article 341 says: (1) The president may with respect to any State or Union Territory, and where it is a State, in consultation with the governor thereof, by public notification, specify the castes, races, or tribes, or parts of or groups within castes, races or tribes which shall for the

purposes of this Constitution be deemed to be scheduled castes in relation to that State or Union Territory, as the case may be. (2) Parliament may by law include or exclude from the list of scheduled castes specified in a notification issued under clause (1) any caste, race or tribe or part of or group within any caste, race or tribe, but save as aforesaid a notification issued under the said clause shall not be varied by any subsequent notification.

Article 342 is a similar provision for scheduled tribes. Thus, the president initially declares the list of scheduled castes in consultation with the governors of the respective states, and any inclusion or exclusion thereafter is done by an Act of Parliament. Except by an Act of Parliament the SC or ST list cannot be modified to include or exclude a caste. Every other authority including the state and central governments is bound by these lists so declared and amended. The decade of the eighties saw the Bhahujan movement, a collective mobilization of Dalits in sequel to atrocities perpetuated on Dalits in various parts of the, state and country. This led to a strong movement among Dalits to form as a force, to articulate against atrocities and to press for equality and social justice. This has resulted in the consolidation of Dalit groups to form as a power block, which was counteracted by their categorization in 2000, which came as a clever ploy of the higher castes to weaken the solidarity of the Dalits.

Finally, The pulse of the Dalit people indicates a picture of chaos and an uncertainty with the leaders of political parties enticing their leaders and the commoners are in a sort of alienation characterized by powerlessness and isolation. To be precise they have least trust in their leaders, who are swayed by leaders of major political parties leaving the Dalits in a hapless situation. The MRPS originated as a mass movement in undivided Andhra Pradesh to fight for the rightful share of Madigas with respect to reservation in government jobs, educational seats, and other social welfare initiatives. The Dalit movements which tried to emerge as a flagship for the upliftment and empowerment of the downtrodden has been successfully put check to the higher caste political leaders in the Andhra Pradesh districts. The Dalit movement which began as a bang in the eighties has reached a state of whimper in 3 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 districts 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.

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నెల్లూరు జిల్లాలోని మాతంగి విధానం ఒక పరిశీలన

Vara Kumari Vidavaluru

Research Scholar, Dept. of History & Archaeology, Acharya Nagarjuna University. Guntur.

Rajak Sk

Research Scholar, Dept. of History & Archaeology Acharya Nagarjuna University. Guntur.

పరిచయం:

భిన్న మత సాంప్రదాయాలు కలిగిన భారతదేశంలో గ్రామ దేవతలని అందులో ముఖ్యంగా స్త్రీ దేవతలని పూజించే ఆచారం ప్రాచీన కాలం నుంచి ఇప్పటికీ అమలులో ఉన్నది. గ్రామ దేవతల ఆరాధనలో స్త్రీ దేవతలైన పోచమ్మ, మైసమ్మ, ముత్యాలమ్మ, గంగమ్మ, ఎల్లమ్మ, అంకమ్మ, పోలేరమ్మ మొదలగు దేవతలను పూజించే క్రమంలో చిన్న వయసులోనే ఆడపిల్లలను దేవతలకు అంకితమివ్వడం అనే ఆచారం మనకు కనిపిస్తుంది. వీటిని అనుసరించే దేవదాసి, బసివి, జోగిని మరియు గ్రామ దేవత ఎల్లమ్మ పేరిట మాతంగి సాంప్రదాయాలు కలవు. వీటన్నింటిలో మాతంగి వ్యవస్థ భిన్నమైనదిగా చెప్పవచ్చు.

మాతంగి విధానం ప్రకాశం, నెల్లూరు, చిత్తూరు జిల్లాల్లో ఉంది. నెల్లూరు జిల్లాలోని ఒక మాతమ్మతో మాట్లాడుతుంటే ఆమె చెప్పిన విషయం ఏమిటంటే మాతగా వ్యవహరించేటప్పుడు కుల, మత బేదాలుండవు. ఆ గ్రామంలో పుట్టిన ఏ కులానికి చెందిన వ్యక్తి అయినా భారతదేశంలో ఏ మూలన ఉన్నా మాతంగి జాతరకు వచ్చితిరాలి. ఈ వ్యాసం రచించడానికి నేను స్వయంగా నెల్లూరు జిల్లాలో నాయుడుపేట, గూడూరు, చిల్లకూరు, వెంకటగిరి మొదలగు ప్రాంతాల్లో పర్యటించి, మాతమ్మలతో చర్చించడం జరిగింది. వారి మాటలో.....

మాతంగిగా మార్చే విధానం:

ఎవరైతే మాతంగి పేరుతో పట్టంకడతారో వాళ్ళే మాతంగులు ఒక ముగ్గును వేసి అందులో మూడు రంగులు కలుపుతారు. అవి తెలుపు, ఎరుపు, పసుపు, మొదటి దానిలో పాము, రెండవ దానిలో ఎల్లమ్మ కుండ, మూడవ దానిలో మాతంగి, ప్రతిమూల ఒక కుండను చిత్రాలతో అలంకరించి ఎల్లమ్మ దేవతకు ప్రాతినిధ్యం వహించడానికి ఏర్పరుస్తారు. జమిడిక, డప్పువాయిద్యాలు వాయిస్తూ, బైనిండ్లు ఎల్లమ్మ కథను చెప్తారు. ఎవరైతే ఎల్లమ్మ పూనకంతో నృత్యం చేస్తారో వాళ్ళే సరైన మాతమ్మలు. బైనాళ్ళు వాళ్ళకు మంచి మాటలు చెప్పే వారికి పూనకం తగ్గుతుంది. మాతంగిని చేసే ప్రక్రియ అంతా ఆసక్తి కరమైనది. పెద్ద మాదిగ ఎల్లమ్మ దేవత దగ్గర వారినికోసారి పాలు, వెన్న, పళ్ళు సమర్పిస్తాడు. ఎల్లమ్మ శక్తంతా కొత్తగా ఏర్పడ్డ మాతంగికి రావాలి. ఆమె పరవశంలో నృత్యం చేస్తే మిగిలిన వారందరూ నృత్యం చేస్తారు. కొమ్మువారు వారి వాయిద్యంతో మాతంగి అయ్యే అమ్మాయికి పూనకం వచ్చేటట్లు చేస్తారు. ఆ పూనకంలో ఆ అమ్మాయి శివాలయం వెళ్ళి గవ్వలదండ తెస్తుంది. ఆమె చేతిలో నిప్పును పెడతారు. ఆమె తెల్లచీర కట్టుకుని పూసలదండలు, గవ్వల దండలు వేసుకొని వేపాకును ధరించి చేతిలో ఒక కర్ర, మగమేకను తీసుకుని, తలపై రక్తంతో తడిపిన బోనం పెట్టుకుని గుడి చూట్టూ ప్రదక్షిణ చేస్తూ నిప్పుల్లో కూడా నడుస్తుంది.

ఒక్కోసారి ఆమె నడుంచుట్టూ వేపాకులు కడతారు. కాలికి గంటలు, తలపై కుండతో ఊరేగింపులో అందరినీ అనుసరిస్తుంది. ఈ కార్యక్రమంలో జంతుబలి ప్రధానమైనది. ఆమె నిప్పుల్లో నడిచిన వెంటనే ఆమెకు కల్లు తాగిస్తారు. డప్పుమోతలతో మాతంగులు జాతరలో నృత్యం చేస్తారు. మాతంగులు చేసే నృత్యాన్ని కొలువులు అంటారు. మధ్యం తాగిన ఆ అమ్మాయి ఒళ్ళు తెలియకుండా కొలువులు చేస్తుంది. ఆ నృత్యం డప్పుల మోతకు అనుగుణంగా ఉంటుంది.

కొలువులు:

కొలువులు మాతంగుల కోసం నిర్వహిస్తారు. ఈ కొలువులు 7 రోజులు జరుగుతాయి. ఈ కొలువులు చేయకుంటే మాతమ్మ దేవతకు కోపం వస్తుందని గ్రామస్థులు భావిస్తారు. గ్రామంలో ఏ ఆపద వచ్చినా ఏ దురదృష్ట కరమైన సంఘటన వాటిల్లినా దానికి కారణం దేవతకు కోపం వచ్చిందని భావించడం. గ్రామదేవత తాపం చల్లారాలంటే పరిష్కారం, మాతమ్మను ఆ దేవతకు అర్పించడం. ఈ కొలువులు 7 రోజులు, 7 కార్యక్రమాలుంటాయి.

1. మంగళవారం: కాపు కట్టడం అంటే పండుగ ప్రారంభం.
2. బుధవారం: పుట్ట దగ్గరకు పోయి ఎల్లమ్మ లేదా మాతమ్మ కథను చెప్పడం. ఈ కథ బైనిండ్లు విపులంగా చెప్తారు.
3. గురువారం: శాకపెట్టడం, పోతురాజు పరుశురాముల చిత్రాలను లభించడం, శాక మధ్యలో మాతంగిని కూర్చో బెట్టడం.
4. శుక్రవారం: జమదగ్నిహం, పరుశరామునికి, రేణుకకు జరిగిన అంతర్యుద్ధం రేణుక పటాన్ని చిత్రించడం.
5. శనివారం: గౌరమ్మ పేరుతో చిత్రాన్ని వేసి ఆమె కథను చెప్పడం.
6. ఆదివారం: జంతుబలి.
7. సోమవారం: మాతంగులు, ఇతరులు నిప్పుల్లో నడుస్తారు.

ఈ విధంగా 7 రోజులు కొలువులు జరుగుతాయి. మాతమ్మకు పెద్దగొల్ల మంగళసూత్రం కడతారు. ఇది కొలువులకు ముందు జరుగుతుంది. మాతమ్మ నృత్యం చేస్తుంది. ఈ మాతంగి విధానంలో ప్రముఖులు ముగ్గురు. మాతంగి అయ్యే అమ్మాయి మేనమామ, పెద్దమాదిగ, పెద్దగొల్ల వీరిలో ఎవరైనా మంగళసూత్రధారణ చేయవచ్చు.

మాతంగి నియమాలు, జీవన విధానం:

మాతంగి ఎల్లమ్మగా దేవత సేవకు అంకితమైన ఆమె జీవితాంతం కాళ్ళకు చెప్పులు వేసుకోకూడదు. వ్యవసాయ పనులకు వెళ్ళకూడదు. చావు ఇంట్లో మరియు రసజ్వల అయిన వారింట్లో భోజనం చేయరాదు. స్వయంగా వంట చేసుకొని తినాలి ఆమె పొరకతో ఊర్చకూడదు. ఆ దుమ్ము ఆమెపై పడకూడదు. దేవుడి గుడి ఊడవటానికి మాత్రమే అనుమతిస్తారు. ప్రతి మంగళవారం ఉపవాసం ఉండి దేవతకు పూజ చెయ్యాలి. తన కిష్టమైన మగాడితో శారీరక సంబంధం పెట్టుకొని సంతనాన్ని కూడా కనవచ్చు.

మాతంగి మైలుతీసే ఆచారం:

ఆంధ్రప్రదేశ్ లోని అయా గ్రామాల్లో కుటుంబంలో వ్యక్తి చనిపోయినపుడు చనిపోయిన వారిని కాటికి తీసుకెళ్ళేటప్పుడు శవం ముందు మాతమ్మ సృత్యం చేస్తుంది. చనిపోయిన నాటి నుండి సంవత్సరం వరకు ఆ కుటుంబం వారిని మైల పడిన వారిగా భావించడం ఆచారంగా ఉంది. సంవత్సరీకం అయ్యేంత వరకు ఆ ఇంట్లో ఎలాంటి శుభకార్యాలు చేయరాదు. సంవత్సరీకం అయిన తర్వాత ఆ కుటుంబ సభ్యులలోని మగవారికి మైల తీయడం అనే ఆచారాన్ని బైండ్ల వారితో కలిసి మాతంగి తంతు నిర్వహిస్తుంది. ఏ కుటుంబం వారైతే మైల తీయిస్తారో వారి ఇంటి ముందు కొత్త చాపవేసి దానిమీద వరితో నాలుగు మూలలు అనుసంధానిస్తూ మైల పోలు పోస్తారు. ఇలా పోసిన ధాన్యం మీద నాలుగు వైపులా నాలుగు చిన్న మట్టిపాత్రాలు లేదా గురిగిలు పెట్టి వాటిని కలుపుతూ దారంతో చుడతారు. ఈ నాలుగు గురిగిల మధ్యన ఎల్లమ్మ దేవతగా కొలవబడే “బాండవ” (పాముల ఆకారంతో చేయబడిన మట్టి కుండ, దేవతకు ప్రతిరూపంగా కొలిచేది) మట్టి పాత్రకు పసుపు కుంకుమతో బొట్లు పెట్టి మధ్యలో ఉంచుతారు. ఇలా మైలు పోసిన పిదప దాని చుట్టూ ఆ కుటుంబానికి సంబంధించిన మగవారిని కూర్చోబెడతారు. వీరు నడుముకు మాత్రమే వస్త్రాల్ని కట్టుకుని, చేతిలో వేపరిల్లులు పట్టుకొని కూర్చుంటారు. ఇలా కూర్చున్న వారి చుట్టూ మాతంగి ఎల్లమ్మ కుడి చేతిలో వేపమండలు, కోడిపిల్ల మరియు ఎడమ చేతిలో శాకని (కల్లు, సారా, బెల్లం, నల్ల, నీరు కలిపినది) వేపమండల మీదుగా అక్కడ కూర్చున్న వారిపై చల్లుతుంది. అలా మూడు వరుసలు తిరిగిన తర్వాత మరో మూడుసార్లు మాతంగి నోట్లో శాకను ఉంచుకొని అందరిపై పడే విధంగా ఉమ్ముతుంది. ఇది కూడా మూడు సార్లు చేస్తుంది. తర్వాత అక్కడ కూర్చున్న కుటుంబ సభ్యుల వీపులపై కూర్చుంటూ మూడుసార్లు ప్రదక్షణ చేస్తుంది. ఈ తంతు తదుపరి ఆ కూర్చున్న వారు అక్కడి నుంచి లేచి స్నానం చేస్తారు. ఈ తంతు తదుపరి వాళ్ళ మైల పోయి వారు శుద్ధి చేయబడినట్లుగా భావించబడతారు.

ఎల్లమ్మ కొలువు:

రేణుకా ఎల్లమ్మ మొక్క తీర్చే క్రమంలో సంవత్సరానికి ఒక సారి సంక్రాంతి నుండి ఉగాది పండుగ మధ్య చేసే ఎల్లమ్మ పండుగను ఎంతో భక్తి శ్రద్ధలతో గ్రామంలోని ప్రజల మరీ ముఖ్యంగా మాదిగ వారు నిర్వహిస్తారు. ఈ ఎల్లమ్మ కొలువుతో మాతమ్మది ప్రధాన భూమిక. ఎందుకంటే మాతంగి ఎల్లమ్మను రేణుకా ఎల్లమ్మ ప్రతిరూపంగా భావిస్తారు. ఈ పండుగ లేదా కొలువులోని ప్రతి ఘట్టం ఆమె చేతుల మీదుగా నడుస్తుంది. ఈ పండుగ సందర్భంగా ముందుగా మాదిగ డప్పు చప్పుళ్ళు, బైండ్ల వారి వాయిద్యాల నడుమ మాతంగి తన కాళ్ళకు గజ్జెలు కట్టుకుని, నడుముకు పసుపు కలిపిన బియ్యం కట్టుకుని, మెడలో గవ్వల దండ వేసుకొని ఒక చేతిలో నాగుపాము పడగ ఆకారంలో ఉన్న కర్ర మరియు మరో చేతిలో వేపమండలు పట్టుకుని నాట్యం చేస్తూ ఎంచుకున్న పుట్ట దగ్గరికి వెళ్ళి పుట్టను శుభ్రపరిచి దాని పై నీరు పోసి, మధ్యలో దీపం వెలిగించి దానిపై వెదురు గంప బోర్లించి వస్తారు. అక్కడి కాపలాగా కొంత మందిమాదిగా వారిని ఉంచుతారు. కొంత సమయం తర్వాత మళ్ళీ పుట్ట దగ్గరికి వెళ్ళి గంపను తొలగించి మాతంగి చేతులమీదుగా పుట్ట మన్ను తవ్వకొచ్చి తిరిగి వాయిద్యాల చప్పుళ్ళు మధ్య నూతంగి ఎత్తమ్మ సృత్యం చేస్తూ గ్రామంలో ఉన్న ఎల్లమ్మ గుడిలో తెచ్చిన పుట్ట మన్నుచే గద్దె నిర్మిస్తుంది. ఆ తదుపరి ఆ పండుగనాటి వరకు గ్రామంలో మైల పడిన వారి మైల తీసే కార్యక్రమం నిర్వహిస్తుంది. దీని తర్వాత ఎల్లమ్మ దేవతగా కొలవబడే మట్టిపాత్రను త్రశూలాన్ని కడిగి పసుపు కుంకుమ బొట్టుతో అలంకరిస్తుంది. దీని తర్వాత బైండ్లువారు ఎల్లమ్మకు అనగా అలంకరించబడిన మట్టి పాత్రకు, జమదగ్ని ప్రతి రూపంగా ఉన్న త్రశూలానికి కళ్యాణం చేసి ఎల్లమ్మ కథాగానం చేస్తారు. ఈ ఎల్లమ్మ కథాగానం చేసే సమయంలో మాతంగి బైండ్లు వారికి సహాయపడుతుంది. ఈ లగ్నం అనంతరం గుడి ముందు చంద్రపటం లేదా ముగ్గువేసి ఎల్లమ్మ దేవతకు మేకను బలి ఇచ్చే క్రమంలో బైండ్లువారు గావు పడతారు (మేకను కత్తి ఉ పయోగించకుండా నోటితోనే కొరికి చంపడం).

దేవతకు బలి ఇచ్చే తంతును పరిశీలిస్తే ముందుగా ఒక కుండలో ఉడకబెట్టిన గుగ్గిళ్ళు మీద కప్పుతారు. చాకలివారు కొత్త బాటతో సిద్ధంగా ఉంటారు. మేకను కోసినపుడు వచ్చే రక్తాన్ని మరియు గుగ్గిళ్ళు కుప్పలోంచి భాగాన్ని కలుపుతూ చాటలో బలి పదార్థాన్ని తయారు చేస్తారు. తరువాత మేక పోట్లలోని కసరు (మేకను బలిచ్చే సమయానికి తన కడుపులోని జీర్ణం కాని పదార్థం)ను కొంత తీసి అందులో కలుపుతారు. అనంతరం మేక తలను మొండెం నుండి పూర్తిగా వేరు చేసి మేక ముందు కాలుని ఒక దాన్ని కోసి ఆ తలనోట్లో అడ్డంగా పెట్టి చంద్రపటానికి ఎదురుగా ఉంచుతారు. తర్వాత మేక పొట్టలోని ప్రధాన అవయవైన గుండె, కాలేయం,

ఊపిరి తిత్తులు తీసి పట్నానికి ఎదురుగా ఉంచుతారు. మేక కాలి తుంటే భాగం వరకు కోసిన భాగాన్ని పక్కన పెడతారు. చాకలి వాడు బలిగంప ఎత్తుకొని ఉంటాడు. మాతంగి ఒక చేతిలో శాకపాత్ర మరో చేతిలో వేపమండలు పట్టుకొని మాదిగ డప్పులు వారు ముందు నడుస్తుండగా చల్లతుంది. ఆమె వెనుక బైండ్లువారు జమిడితో రాగా చాకలి వాడు బలి చాటతో వస్తూ ఎల్లమ్మ గుడి చుట్టూ మూడు ప్రదక్షణలు చేస్తూ బలి చల్లుతూ గుళ్ళోకి ప్రవేశిస్తారు. తదుపరి బలి ఇచ్చిన జంతువు మాంసంతో భోజనం తయారు చేసి ఎల్లమ్మకు నైవేద్యం పెట్టిన పిదప పండుగ చేసిన కుటుంబాల వారు బలి ఇచ్చిన జంతువు మాంసంతో తయారు చేసిన భోజనాన్ని భోం చేస్తారు.

శాక పోయడం:

ఎల్లమ్మ పండుగలో చివరి కార్యక్రమం శాకపోయడం, బెల్లం, సారా, నీరు, కల్లు, సల్ల కలిపిన ఒక కుండలో పోసి ఉంచుతారు. దీన్ని శాక అంటారు. మాతంగి ఎల్లమ్మ స్నానమాచరించి కొత్త చీర, రవికి దరించి, మెడలో గవ్వల దండ ధరించి, వంటికి పసుపు పూసుకొని మొహానికి కుంకుమ బొట్టు పెట్టుకొని రేణుకా ఎల్లమ్మ వేషధారాలో ఉంటుంది. ఎల్లమ్మ వేషంలో ఉన్న మాతంగి కూర్చుని దోసిలి పట్టుకొని ఉండగా ఆ పండుగ చేసిన కుటుంబాల వారు ఒక గ్లాసులో శాకను తీసుకొని ఆమె దోసిలిలో పోస్తారు. ఈ శాకను ఎల్లమ్మ కొంత త్రాగి మరి కొంత త్రాగినట్లు చేసి కుండలో ఉన్న శాక అయిపోయేంత వరకు ఇలా చేస్తుంది. దీన్నే ఎల్లమ్మకు శాకపోయడం అంటారు. ఈ సమయంలో సాక్షాత్తు ఎల్లమ్మ దేవతకు పోసినట్లుగా పండగ నిర్వహకులు భావిస్తారు.

మాతమ్మ కర్మ కాండ:

మాతమ్మగా మారిన స్త్రీ చనిపోతే ఆమెను సాక్షాత్తు ఎల్లమ్మ దేవతకు ప్రతిరూపంగా భావించి ఆమె చావును కూడా ఎల్లమ్మ పండగ లాగే గ్రామస్థులు జరుపుతారు. మాతంగి చనిపోయిన వార్త ముందుగా దగ్గరలోని బైండవారికి చేరవేస్తారు. ఎందుకంటే మాతంగి ఎల్లమ్మకు తల కొరివి పెట్టేది బైండవారే. బైండవారు పరశురాముని వారసులని, పరశురాముని తల్లి రేణుక ఎల్లమ్మ అయితే రేణుక ఎల్లమ్మ పేరు మీద జన్మించింది జీవితాంతం ఆమె కొలువులకే అంకితమైన మాతంగి ఎల్లమ్మ కూడా బైండవారికి తల్లి లాంటిదని భావించి ఆమె కర్మ కాండలు వారే నిర్వహిస్తారు. మాతంగి చనిపోయిన పిదప ఆమెను ఒక కుర్చీలో కూర్చోపెట్టి తాళ్ళతో కడతారు. తదుపరి స్నానం చేయించి, పసుపు కుంకుమ రాసి ఒక ఎడ్ల బండి మీద కూర్చోబెట్టి ఊరంతా ఊరేగిస్తారు. గ్రామస్థులు మాతంగి శవం తాకి ఇంటి ముందుకు రాగానే నీళ్ళు ఆరబోసి కొబ్బరి కాయ కొట్టి ధన, ధాన్యాలను దానంగా ఇస్తారు. ఈ ఊరేగింపు ముగిసిన పిదప మాతంగి ఇంటి ముందు చంద్రపటం వేసి దానిపై ఆమె శవాన్ని కూర్చోబెట్టి బైండవారు జమిడిక వాయిద్యాలతో ఎల్లమ్మ కథాగానం చేస్తారు. ఈ తంతు జరుగుతున్న క్రమంలోనే మాతంగి ఇంటి ముందు గుండంలాగా గుంట త్రవ్వి కథాగానం అయిపోయిన పిదప మాతమ్మ శవం ఉన్న కుర్చీతో పాటుగా ఆ గుంటలో కూర్చున్నట్లుగానే ఉంచి పూడ్చిపెడతారు. ఆ గుంటపై ఎల్లమ్మ గుడి కడతారు తర్వాత 16వ రోజు పెద్ద కర్మ జరిపి మాతంగి ఊరేగింపు సమయంలో గ్రామస్థులు ఇచ్చిన ధనధాన్యాలతో ఎల్లమ్మ పండగ చేసి జంతు బలులను అర్పించి బలి చల్లుతారు. దాంతో మాతంగి కర్మ కాండ ముగుస్తుంది.

ముగింపు:

మాతంగిగా మార్చిన నాటి నుండి ఎన్నో అవమానాలు భరించి తాను చేసే తంతులకు ఎంతో కొంత కట్నం తీసుకొని మైల తీయడం, ఎల్లమ్మ కొలువులు చేయడం చేస్తుంది. తనకు నచ్చిన మగ వానితో శారీరక సంబంధాన్ని ఏర్పరుచుకొని సంతానాన్ని కనవచ్చు. ఇలా తనకు నచ్చిన మగవానితో ఉండటం ఎవరైనా అభ్యంతరం చెబితే వాళ్ళదే తప్పు అవుతుంది. ఇలా శారీరక సంబంధాలు ఏర్పరచుకొని సంతానాన్ని కంటే తమకు వుట్టిన ఆడపిల్లలు కూడా మాతమ్మలుగా మారాలనే నియమం ఏమీలేదు. మగ సంతానం వుడితే అతనికి వివాహం చేయవచ్చు. అలాగే ఆడపిల్లలకు కూడా. కాని తమకు వుట్టిన సంతానాన్ని ఇతర పిల్లలు గేలి చేయడం తొలిచూలు అనేది సర్వసాధారణం. ముఖ్యంగా తండ్రి లేకుండా పుట్టారని అవహేళన చేయడం సహజం.

పై వివరాలను బట్టి మాతమ్మగా మారిన స్త్రీని మాతమ్మగా మారిన నాటినుండి చావు వరకు ఎల్లమ్మ దేవతకు ప్రతి రూపంగా చూస్తారు. అయితే తాను జీవించి ఉన్నంత కాలం ఇతరుల సూటి పోటి మాటలను భరించి న్యూనత భావంగా జీవించ మరణించావలసి ఉంటుంది. భారతదేశంలో గ్రామ దేవత ఆరాధనలు ఒక మూడ నమ్మకంగా భావించవచ్చు. ఈ నమ్మకం వల్ల మాదిగ జాతిలోని ఆడపిల్లలు ఈ దురాచారాలకు లోనైనట్లు రుజువుచున్నది.

ఆధార గ్రంథాలు:

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2. S.Jeevanandam Rekha Pande, Delhi, 2017.
3. మాతంగి, D/o. Gundayya, Gollavariplame, Nellore District, క్షేత్ర పర్యటనలో ముఖాముఖి సంభాషణల ద్వారా తెలుసుకోదగినది.
4. మాతంగి D/o. Mastanayya, Bondanam (Village) Nellore District, క్షేత్ర పర్యటనలో ముఖాముఖి సంభాషణల ద్వారా తెలుసుకోదగినది.
5. మాతంగి D/o. Venlataiah Orllapadu (Village), Nellore District, క్షేత్ర పర్యటనలో ముఖాముఖి సంభాషణల ద్వారా తెలుసుకోదగినది.

THEMES OF SCHOOL HISTORY TEXTBOOKS IN MADRAS PRESIDENCY

Tejaswi Chintapalli, Research Scholar, Centre for Historical Studies, JNU, Lecturer in History,
Visakha Government Degree College for Women

This paper aims to explore different themes of the school history textbooks published in the Madras Presidency in the last decade of colonial rule. It would like to examine the language and the linguistic styles of the textbooks; and the historical context that influenced them. The paper also wants to examine how different social groups are represented in the textbooks. As this study concentrates on the textbooks used in Telugu-speaking regions¹ of Madras Presidency, it also inquires into the opportunities and challenges encountered by these books in imparting regional culture and localized knowledge to students.

Textbooks and the Linguistic Style

Before the turn of the twentieth century, English was the medium of instruction in Madras Presidency schools. However, the colonial government felt that the students were not able to comprehend the subjects properly because they were being taught in a foreign language (English), right from the primary level. The government opined that vernacular languages should be used as the media of instruction in primary schools for the convenience of the students. A committee constituted by the government for the revision of textbooks opined that, for classes lower than matriculation, history should be taught in vernacular languages. Otherwise, students, at most, acquire vague ideas of history because of the haziness arising from their incomplete command of the English language, and the outcome is likely to be almost worthless.² These types of observations gradually increased the importance of the usage of vernacular medium in education.

At the beginning of the decade of 1920s, secondary schools of the Madras Presidency began to use Indian languages as a medium of instruction. Books in vernacular languages began to be written on a wide range of disciplines, including physics, chemistry, mathematics, general science, history, geography, civics, etc. For more than forty years, Telugu has been the primary language of instruction up to the high school level throughout the Telugu-speaking parts of the former Madras Presidency.

If we look at the style of language in these textbooks it can be realized that they are written in simple colloquial Telugu which makes them student-friendly. It seems that the authors of these books, who had been working as teachers and headmasters in schools for a long time, paid special attention to this matter. In the foreword of a textbook for the fifth class, *Hindu Desa Charitra Kathalu*³, the author mentions “I have written these books for the students in simple language so that they can understand them clearly. I omit the ‘Sandhi’ in many places for the benefit of the boys. Scholars may forgive me on this!”

Behind this usage of simple and colloquial Telugu language in books, there is the role of the tremendous linguistic debates that took place in the Telugu world. In these debates, on one side some traditionalists insisted that the medium of instruction should be the literary style of the Telugu, while on the other side, there were modernists who argued for the use of the simple colloquial style of Telugu as the medium of instruction.

The linguistic history of Telugu in the twentieth century is closely associated with the evolution of language style in school textbooks. The movement for colloquial writing in Telugu started in 1910. Before that, in all scriptures and books including textbooks, a very ornate classical style of Telugu was in use and colloquial Telugu was being used only in folk literature. In a meeting of school teachers held in May 1910 in Visakhapatnam, to discuss the educational plan that was newly introduced, Gidugu Venkata Ramamurthy⁵ appealed to the teachers to encourage writing in colloquial Telugu and to allow them to be used as textbooks. Gurajada Apparao⁶'s '*Nilagiri Paatalu*', and '*Mutyala Saraalu*', which broke new ground in the writing style of Telugu, were published that same year. Gurajada also wrote an essay named '*Gramya sadba vicharana*' in support of Gidugu's argument, and another article titled '*Vaduka bhasha-Gramyamu*' by the end of the year. With all these efforts Gidugu and Gurajada proposed an argument that the usage of the colloquial style of Telugu in school textbooks is most conducive to student employability. This argument gradually gained momentum.

Using their influence in the Madras University Senate, Gidugu and Gurajada obtained a Government Order that allowed the use of colloquial language in the school textbooks. When the book '*Greeku Purana Kathalu*' (Stories of Greek Mythology) written by Setti Lakshminarasimham, one of the earlier followers of Gidugu and Gurajada who accepted their argument, was introduced as a non-detail for the school final students, it caused a huge uproar. As the book is written in colloquial Telugu, traditionalists considered this move as an attack on the classic style of Telugu.

A group of traditionalists, who believed that language and literature would fall into disarray due to the use of colloquial language as the language of instruction, established *Andhra Sahitya Parishad* (Telugu Academy) in Kakinada under the leadership of Jayanti Ramaiah. Famous Telugu language scholars of those days like Vedam Venkataraya Sastri, Kasibhatla Brahmayya Sastri, Vavikolanu Subbarao, and others were members of this group. They also started a magazine to promote their cause of protecting Literary Telugu. This council held a meeting in November, under the leadership of Kandukuri Veereshalingam⁷ and concluded that colloquial language lacks consistency and is not suitable for writing textbooks due to a lack of proper grammar principles.

With their contradicting arguments, the traditionalists and the modernists had drawn all the poets, scholars, and language enthusiasts of the Andhra region into the debates over the Literary and Spoken styles of Telugu. Over time, the debates were heated up. In May 1912, a scholarly meeting was held in Madras under the presidency of Komarraju Lakshmana Rao⁸. After many debates in this assembly, it was decided that *sandhi* could be left out in the books written for children, and Literary style must be used in the rest of the books. After this meeting, Sir Bayya Narasimheswara Sharma submitted the memorandum prepared by the Parishad in favor of classical Telugu to the Governor. As a result of these efforts by the supporters of the classical Style, the government issued an order in September 1912 giving schools the right to choose the classical style of language in their textbooks. It was a victory for the traditionalists. They were able to achieve this temporary success because most of the supporters of the literary Telugu were high-ranking government officials.

In response to these developments, resistance started from the champions of Spoken Telugu. In 1913, Gidugu Ramamurthy wrote a pamphlet named '*A Memorandum on Modern Telugu*', explaining that the usage of modern Telugu can catalyze the development of the community that speaks Telugu. Jayanthi Ramaiah published a pamphlet '*A Defence of Literary Telugu*' in opposition to this. This

pamphlet criticized that colloquial Telugu is neither uniform nor fixed and therefore not suitable for writing textbooks. While these disputes were increasing, some neutralists like Nanduri Murthy Raju suggested that it would be better for both sides to compromise and write a new grammar for the Telugu language.

By the 1920s, due to the influence of the national movement and increasing demand for modern reforms, support for the use of literary Telugu was decreased and support for Spoken Telugu increased. In 1919, Gidugu Ramamurthy started a magazine *Telugu* in English language and continued his movement for colloquial language. Kandukuri Veeresalingam, who had been most prominent among the supporters of literary Telugu, changed his previous understanding and started supporting the colloquial style of the Telugu language. This was a big blow to the conservatives⁹. By 1924, the Telugu Academy also had to come down and accept the colloquial language. With this, the demand to use colloquial language in textbooks became stronger. Finally, in 1933, the *Abhinavandhra Kavi Pandita Sabha*, a conference of Telugu poets, chaired by Panchagnula Adinarayana Sastri, resolved that colloquial style of the language should be used in the language of instruction. In 1937, through the magazine *Janavani* edited by Tapi Dharmarao, colloquial style started to be used in the medium of news magazines as well. Over time, the use of literary Telugu became limited to university textbooks. In a much later period, a sub-committee appointed by Andhra University in 1971 recommended that the colloquial style should be used for the language of instruction not only at the school level but also at the university level.

Representation of Women - Preaching Mothers, Devoted Wives, and 'Breathtaking Beauties'

If we look at the textbooks produced in the Madras Presidency in colonial periods from a gender perspective, the narratives in these textbooks are highly male-centric. In these books, the identity of women is reduced to the traditional family roles they played, that too, as individuals.

They are glorified as heroic mothers who raised their sons as warrior princes, and as devoted wives who followed their husbands through all their ups and downs.

Whenever these textbooks mention, "*the people*", the phrase indicates only men. Women are neither recognized as an integral part of mankind, nor the role played by the women as a specific group is recorded. Their contributions to the history of mankind are not depicted in these textbooks. If, on a rare occasion, women are addressed as a group, it would be about the morality, sanctity, and purity of the women.

'*Hindu Desa Charitramu*' (The History of Hindu Desa), a textbook of Indian history for Form-I (11-12 years old), subtly glorifies the practice of *Jauhar*¹⁰, in a chapter named *Rajputs*, as follows, "*They (rajputs) have much respect for women. Kshatriya young women, if their husbands were killed in the battle, would sacrifice their lives by building a pyre and entering into it so that the enemies could not come and abduct them.*"¹¹

One of the celebrated women in this textbook is Jijabai Bhonsle, the mother of Shivaji. Her contributions are described as follows, "*Sivaji's mother educated him in his childhood and taught him well that it was his duty to preserve the Hindu Dharma that Aurangzeb had tried to destroy. Shivaji took an oath to protect the cows and Brahmins. She narrated the stories of Ramayana and Mahabharata many times which developed bravery and piety in his mind.*"¹²

'*Mana Desa Charitra*'¹³ (The History of Our Country), a textbook for the students of the sixth class has a similar kind of glorification of *Jauhar* as mentioned above. It further adds, "*They value their chastity more than their lives.*"¹⁴

Narrating the event of Alauddin Khalji capturing the Chittor fort, '*Hindu Desa Charitra*', a textbook for the seventh class says "*Rajput women protected their chastity by jumping into the pyre.*"¹⁵

Stories of women who are devoted to their husbands, by all means, find a place in these textbooks. One such story is the epical tale of Kannagi of Kaveripattanam. '*Hindu Desa Charitramu*' narrates her story as follows,

*"The richest of the businessmen in Kaveripattanam was Kovalu, a Vaishya-putra. His wife's name is Kannagi. She loves her husband very much. He was seduced by a courtesan named Madhavi and squandered all his money by spending time with her. However, his wife did not abandon him..."*¹⁶ The narration continues further to describe how Kannagi, enraged at the death of her husband, cursed the city of Madurai; how the city burned down in fire due to her curse; and how people worshiped her after her death by building a temple for her as she was a great virtuous wife.

These books make an appreciative reference to the beauty of certain women. Those descriptions go as follows; *"among the women imprisoned by Allauddin, Kamal Devi was the most flawlessly beautiful"*¹⁷, *"As Mehrunnisa was the most beautiful woman, Jahangir gave her the name Noor Jahan (Light of the World)"*¹⁸, *"He built the TajMahal to express the greatness of his beautiful wife"*¹⁹, *"Siddhartha left his wife who was an incomparable beauty"*²⁰.

These books, which have given importance to the achievements and heroic stories of human individuals, have given only nominal representation to women even in that context. Names of the queens like Noorjahan and Rani Lakshmi Bai are mentioned in one or two sentences. However, almost every textbook of this period has a whole chapter exclusively devoted to a popular Empress, which also contains her pictorial representation. She was none other than Queen Victoria.

Some changes occurred in the way history is written in the textbooks published after independence. It can be said that an attempt was made to show history as a journey of mankind rather than as the fragmented tales of heroic individuals. These books are somewhat successful in portraying the journey of humans, from the phase when they lived in small groups and struggled with their surroundings in the Stone Age to the phase when they further consolidated themselves to build large dams, buildings, roads, and cities in civilized societies. However, the textbooks ignore the role of women in this concerted effort. An example of this can be seen in *Sanghika Sastram*²¹ (Social Science), a textbook for Form-I published in 1957.

In this book, an attempt has been made to explain many aspects of the human journey in an interesting way, with the help of pictures. Events such as primitive men making fire using flint stones, people spinning yarn, making pottery, carpentry, plowing fields with tractors, writing on palm leaves, printing press, reading and writing books, and talking on the telephone are beautifully depicted in pictures. But, surprisingly, there are no women among the people in these pictures. In a chapter on music and dances, the photograph of a woman in a Bharatanatyam pose finds a place.

Tamil Centric Curriculum

During the time of British colonial rule in India, the Madras Presidency included a wide range of linguistic, cultural, and ethnic groups among its populace. Telugu, Tamil, Kannada, and Malayalam were the major languages spoken in the presidency. Among these linguistic groups, Telugu-speaking people are the largest group. Although the Telugu region had the upper hand in terms of population and area, the Tamils were dominant in the fields of education, administration, and economy. This caused a feeling of insecurity among the Telugu people which led to the rise of demand for a separate Telugu state. The only way they hoped to be recognized politically and economically was if they had a separate Telugu state. The aspiration for a separate state emerged and intensified over time. This eventually led to the formation of Andhra state in 1953, separated from the Madras Presidency.

If we look at the textbooks of the 1940s, they mostly prefer to mention national issues. These books lag behind in imparting localized knowledge. Perhaps, as the national movement was already gaining momentum and nationalistic sentiments were spreading, the nationalistic trend was also reflected in the writing of textbooks. It can be said that these textbooks largely ignore local culture, people, social activists, reformers, and leaders. Local geographical, economic, historical, and cultural aspects are also not mentioned much. Even in the context of such mention, Tamil-centric narratives appear relatively more in these books.

In the Madras Presidency, as the political power was concentrated among the Tamil-speaking people, it reflected in many other issues such as cultural and linguistic dominance. Even though, the medium of instruction of textbooks used in the Telugu-speaking regions is the mother language i.e., Telugu, most of the narratives and cultural representations are Tamil-centric. The historical, cultural, and geographical content in the textbooks wandered around the Tamil region, potentially ignoring the cultural heritage of the Andhra region.

Like many other linguistic groups in India, the Telugu people also have a distinguished history since the time of the Satavahana kings of the third century BC. Telugu-speaking people are one of the largest linguistic groups in India which comprises nearly seven percent of the population.²² Many literary movements, social reform movements, and political movements took place in the Andhra region. Various forms of music, dance, and folk art developed. None of these find an adequate place in the textbooks taught to children in the Telugu region. There were rulers like Satavahanas, Kakatiyas, and Qutb Shahis who brought all the Telugu-speaking people under one political umbrella and ruled them. Their history is not mentioned enough in the textbooks. Kakatiya Rudramadevi, a celebrated woman ruler of the 13th century, does not appear in these books.

Hindu Desa Charitramu, a textbook for Form-I, published in 1937 is written in Tamil language and then translated to Telugu for use in Telugu-speaking regions. The translation of the book seemingly does not attempt to shape it according to the requirements of the students of the Andhra region. This textbook describes a Tamil epic, *Silappadigaram* in detail.²³ It also has a chapter on Kanchi, a popular temple town in the Tamil region. It mentions the Tamil dynasties Cholas, Pallavas, Pandyas, and many individual kings of these dynasties whereas it ignores to mention Satavahanas, Kakatiyas, or Qutbshahis. It does not mention any architecture, literature, or other art forms of the Andhra region. The textbook has a chapter on 'Alvars and Nayanars'²⁴, the Tamil bhakti saints who wrote many devotional verses in Tamil language. But it does not even nominally mention Annamacharya, a revolutionary bhakti saint who wrote more than 32,000 '*kirtans*' in Telugu.

The above-mentioned textbook even gives a stanza of four lines written by Periyalwar. The poem is in Tamil language and it was just transliterated to Telugu script without even giving the meaning of the poem²⁵. Many other Tamil phrases and literary references appear in this textbook which are not provided with a translation, therefore difficult for a Telugu-speaking student to understand.

In a similar manner, *Hindu Desa Charitra Kathalu*, a textbook of Fifth Class²⁶, is written in a Tamil-centric manner. It has a chapter on Tamil dynasties named, 'Pallavas, Cheras, Cholas, and Pandyan: their greatness'. Again, the book ignores the Telugu kings and dynasties.

The demand of Telugu people for a separate state gained impetus in the 1940s and a separate state, the Andhra state, was formed in 1953. However, this trend is also seen in books published in the 1950s. *Sanghika Vijnana Sastram*, a textbook for Form-V, published in 1950 covered the Chola, Chera, and Pandya kingdoms in the local history section; and ignored the dynasties of the Telugu regions²⁷. In the chapter about religious prophets, it mentions Tiruvalluvar, Shankaracharya, Ramanujacharya, Madhwacharya, etc., and ignores Annamayya from the Telugu region. Even in the context of mention of

local leaders involved in the freedom struggle, Tamil leaders like Subrahmanya Bharti and Chidambaram Pillai are mentioned and leaders like Tanguturi Prakasam who worked in the Telugu region are underrepresented²⁸.

However, when compared to the books of the previous decade, it can be said that the book mentioned above contains many topics related to the Telugu region and people. Kandukuri Veeresalingam, who worked for social reform and women's education in the Telugu region, and Kashinathuni Nageswara Rao, who contributed to the field of newspapers in Telugu besides providing financial support to the political movements in the Andhra region, are mentioned in this book. The book also mentions the demand of Telugu people for a separate state. It further says that this demand is fair, but this desire should be postponed for a while as the country has just gained independence and nation-building is underway. It is noteworthy that this reflected the view of the newly formed central government after independence.

The hangover of this Tamil-centric narrative follows to the late 1950s as well, even though the separate state for Telugu people was formed by then. '*Sanghika Sastram*', a textbook for Form-I, published in 1957, uses 'Madras' as a template to represent everything. For example, in the chapter 'Railways', pictures of Madras Central Railway Station and Egmore Railway Station are shown²⁹. It shows the picture of the University of Madras in a chapter on Educational Institutes³⁰. In a chapter on dance forms the book says that Kathakali, Manipuri, and Garbha all the dance forms are variants of Bharatanatyam and Kuchipudi is also a Telugu variant of Bharatanatyam³¹.

Since the literary references, historical contexts, and stories used in the textbooks are majorly Tamil-centric; Telugu literature, culture, and local history of the Telugu region did not get due representation.

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- 4 *Sandhi* is a process of change of pronunciation that takes place when two words are pronounced rapidly together as if they are one word. This process is more prevalent in the literary style of the Telugu language
- 5 A writer, linguist, and reformer. He championed the widespread use of the colloquial Telugu. He is considered the father of the Colloquial Language Movement. His birth anniversary, August 29th, is celebrated as Telugu Language Day
- 6 A writer and social reformer. He is considered the pioneer of the modern age in Telugu literature. *Kanyashulkam*, a drama written by him, was the first Telugu drama that was entirely written in colloquial language
- 7 A writer and social reformer who promoted women's education and started the first girls' school in the Telugu region. He is considered the Father of the Social Reform Movement in the Andhra region.
- 8 He started the library movement in the Andhra region and made many books available to Telugu people. He wrote the first encyclopaedia in the Telugu language.
- 9 Bhadriraju Krishnamurthi (ed.) *Telugu Bhasha Charitra*, Hyderabad, Telugu University, 1995, p. 282
- 10 A practice in which women and girls from Indian royal families mass self-immolate in order to elude being captured, sexually assaulted, and enslaved by enemy invaders.
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THE WOODEN HANDICRAFTS IN ANDHRA PRADESH - HISTORICAL PERSPECTIVE (With special reference to Kondapalli Toys)

Dr. Musugu Srinivasa Rao

Associate Professor and Head, Department of Archaeology and
Architecture & Dean, School of History, Culture and Archaeology,
P.S. Telugu University, Srisailem Campus, Andhra Pradesh, India,

Mr. Rambabu Muppidi

Ph.D. Research Scholar (Part - Time), PST University and Faculty,
Department of Leather Goods and Accessories Design, FDDI
(Footwear Design Development Institute), HS Darga Rd,
Gachibowli, Rai Durg, Telangana state, India

Abstract:

Koyya in Telugu means wood. The handicrafts of Andhra Pradesh are very famous, and based on their history, archaeology has surveyed many art products based on 18th-century toys, and they are doing their service to the country by making model generations. Let's learn about Kondapalli figurines from Vijayawada neighbourhood, Kondapalli village, their specialty, wood, methods of making them, and the artisans' family stature. If you look at the name of the town, Kondapalli, the product name is similar to Kondapalli, which is the same as the name of the village; apart from the name of the toy, they also have the same similarity. Based on the history, these sculptures are similar to the Harappa and Mohanjadara dolls; the design is the same, the material is different from clay, and the material used here is wood. The only difference is that these Kondapalli dolls are popular for making different types of designs.

My paper focuses on the making of the toy and the relevance of the toy in the propagation of the visual animation. The methodology used today by the community is safe for our children to play with and can also be used as an educational aid for society.

Introduction

Kondapalli is a town near Vijayawada in the Krishna district of the Indian state of Andhra Pradesh. In the 18th century, Kondapalli was known by the name Mustafa Agar. The village is known for Kondapally Toys (in Telugu, Kondapalli Bommalu). These wonderful Kondapalli Koya dolls are famous in this area. In this toy colony, hundred to two hundred families are making a living doing this work. Until now, only Arya Kshatriyas were doing this work. Now, SC, ST, BC, BC OC, and minorities are all involved in this work. They are the first to introduce this dream to the world, and you are especially designing dolls for them. In one family, around four family members continue to work and educate their children. In that happiness, you are living here and sharing the happiness on the social side, as only the toys are educating the children well. On the other hand, their idea is to make this a big center for the production of toys in this place, which is pleasant in a good environment.

History: These craftsmen migrated from Rajasthan to Kondapalli around the 16th century bringing with them the art of crafting toys. There is also reference to this group of people in the "Brahmanda Purana". These chitrakaras (craftsmen) claim that it was their ancestors who sculpted the numerous sculptures like the Garuda, Nandi, Simha and the Vahanas in the many temples in Andhra Pradesh.

Figures like those found in Mohanjadaro Harappa excavations are Simlar : children's toys comparison
As part of the Indus Civilization excavations, especially children's toys, toys, cities, Harappan cities,

people of the period of the Harappan period, many art forms made of clay were seen there, some of them were broken, some of them were broken carts, wheels, dancing dolls, carts, dry grass, and so on. Carrying women, etc., are similar to Arab images of these, and so are the figures you make. Figure 1: Ancient bull cot archaeology survey

Figure 2: Ancient bullcot (telugu name: Edla Bandi) The present Kondapalli bullcot (Edla Bandi) has a similar design,different materials and different colors. The scene can be seen in the picture.

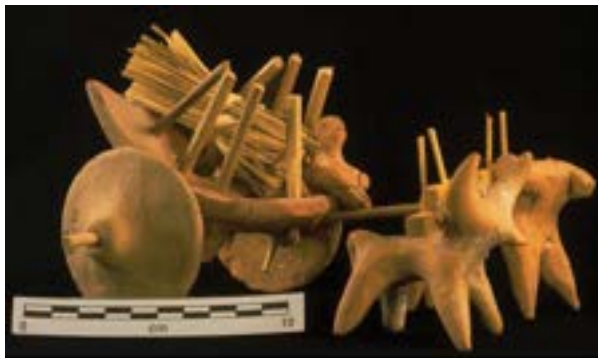


Figure 1: Ancient bull cot archaeology survey



Figure 2: Ancient bullcot (telugu name: Edla Bandi) The present Kondapalli bullcot (Edla Bandi) has a similar design,different materials and different colors. The scene can be seen in the picture.

Material:

The materials used in traditional wooden-toy making fall into two categories: Tella poniki, An kudu wood, the basic raw material from which toys are made; and subsidiary materials such as aluminium, zinc, waste coir and cotton, mogali (kewada) leaves from Panda us fascicular is, sawdust, ochre (derived from clay containing mineral oxides), orpiment (an arsenic sulphide mineral compound), chalk powder, gums and pastes, gurjan oils (from Dip taro corpus turbinate’s), and other natural colours and paints.

Flow chart Making Process



Figure 1: Making Process,¹³

Process:

Selection of The Tella poniki wood which is soft and light in weight. The wood is cut into the required sizes and dried for 15 to 20 days to make the product. The piece is kept on a wire frame over a terracotta bowl with burning saw dust to make it warm and easy to carve. The body of the toy is carved and again exposed to heat for moisture to evaporate. The filling and joining the toy is shown as smooth finishing by filling .brown paper or news paper other fabrics is stuck on the cracked areas using a solution after it drills it is smoothed with sandpaper .the detailing is sculpture after all the parts are joined to the to the main body and dried .earlier a vegetable gum made out of a paste of Tamarind seeds was used to join the components which has now been replaced favicol. Kondpalli artisan every family involved painting of the family participates in the process of making kondapalli artisan visual toys.



Figure 3: Such weightless wood as shown in the illustration is suitable for carving figures



Figure 4: The painted elephant ambharis are very attractive and Raw material wastage shortage etc. details have been incorporated.

Research Methodology

My paper is principally dependent on both primary and secondary data. The primary descriptive data was collected through master craftsmen interviews, field observations and perceptions by the authors. The secondary data was collected by exploring various resources such as, existing research papers, books, and internet. Emporiums of Handicrafts, artisan interviews.



Figure 5: A newly constructed building for Kondapalli Koyu doll artisans is currently being constructed by MP Keshineni Nani Gana.



Figure 6: Photo taken as author and Ph.D. scholar along with the artist's and artisan's products.

Review of literature

Marathi Tejasri (2020) No more joy for these who make Andhras famous kondapalli toys wrote: Kondapalli toys - cultural icons of Andhra Pradesh - are one of the most sold handicrafts in India and abroad, across online, wholesale, and retail platforms.¹ “The toys attract great business to the showroom. Kondapalli toys account for an earning of ₹ 4-5 lakh per month,” said a store official at the Lepakshi Handicraft Emporium. Customer response the quality of the toys, on the online platforms a relatively new addition has been very positive so far.¹ **M. S. Swamy (2017)** Study on Handicrafts in Andhra Pradesh wrote: India has a history of rich and diverse cultural tradition. And among its diversity, the legacy of India’s craft culture always occupies a special place owing to its beauty, dignity, form, style

and aesthetics. Indian Handicrafts is almost like writing about the country itself. So vast, complex and colourful, and yet with a simplicity and charm, difficult to attain under comparable conditions". It is a fact that Indian handicrafts have very ancient origin and of high quality. They have customarily received royal and aristocratic patronage and handicrafts men were honoured by other communities. The versatility of the various materials used in Indian handicrafts items, such as wood, stone, metal, grass, glass, cane and bamboo, textiles, clay, terracotta and ceramics, makes these products truly unique.²

Archana (2006) Toy making A popular Craft wrote: the artisans who make these toys are known as "Aryakshtriya" it is said that these craftsmen migrated from Rajasthan and Madhya Pradesh to Kondapalli around 16th century the toys are known as Koyya bommalu meaning of wooden toys.³

Ravikanth (2012) Toys and their significance in early childhood education wrote: The present study helped to know the extent to which kondapalli and Etikoppaka toys are useful in promoting education particularly in the childhood stage. Also, as the world is buzzing towards a safe environment and eco-friendly devices, the study helps in knowing how eco friendly the kondapalli toys and Etikoppaka toys are as compared to plastic toys available in the market. The study also helps in finding out the toys that are useful at humanity level for promoting over all development at different stages.⁴

Rambabu (2020) Kondapalli Toys: an insight in to the crafts and the artisans of Andhra Pradesh wrote: Crafts in education Handicrafts are mostly defined as "items made by hand, often with the use of simple tools, and are generally artistic and/or traditional in nature. They are also objects of utility and decoration. Now days, hand-made products are considered to be a fashionable and an item of luxury. Craft can be used as a means of interpreting many social issues and ways of living. Craft in India is so universally prevalent that it has been unseen over the centuries as a metaphor for numerous philosophical, metaphysical and social concepts. Many words, forms of measurement, colours, and materials have a craft origin.⁵

Nidhi Vatas(2014), Indian Handicrafts and Globalization wrote : Indian handicrafts and globalization: a review: Handicraft is man's first technology, the technology of the hand. A handicraft at its finest represents man's need to create simultaneously with mind and hand. India is one of the important suppliers of handicrafts to the world market. The Indian handicrafts industry is highly labor intensive cottage based industry and decentralized, being spread all over the country in rural and urban areas. Numerous artisans are engaged in crafts work on part-time basis. The industry provides employment to over six million artisans which include a large number of women and people belonging to the weaker sections of the society. In addition to the high potential for employment, the sector is economically important from the point of low capital investment, high ratio of value addition, and high potential for export and foreign exchange earnings for the country.⁶



Figure 7 : Kamari Srinivasarao interviews Kondapalli artisans.



Figure 8: Shri. Purna Chandra Rao and team interviews Kondapalli artisans.



Figure 9: Group meeting and interviews with one-by-one Kondapalli artisans.

Artisan Interviews:

Sri. K.Purnachandarao said: Kondapalli toys export Kondapalli abroad is going to countries around the world through social media. If the government preserves these art forms like those we have made, they can be shown and preserved for future generations. Moreover, we are requesting that people like us be given adequate support. (Interview with senior Artisan K.Purnachandarao).⁷

Sri. Durga Malleswararo said: Kondapalli Artisans It's true that getting skilled artisans is a bit of a challenge these days. However, he says that the largest employment of craftspeople is in domestic trade. We have been able to develop and distribute the work to others householders in the work of these dolls from 20 to 10 to 20 percent in the form of products, but we have to face many problems due to the shortage of wooden sticks. (Interview with Young Artisan , Durga Malleswararo).⁸ **Sri. Sridhar said:** Adding to their troubles is the scarcity of the 'Tella Poniki' wood, which gives the toys its unique character. I am also trying to make sculptures by mixing different types of wood, many artisans are recently making teak and edla bandi, but teak wood, mango , devadaru wood etc is more expensive and still not teak. For work, however, there is a balance (Interview with Iepakshi director, Lakshminath).⁹ **Sri. Janardhan.M said:** An integral part of the Dusshera and Sankranthi celebrations is the 'Bommala Koluvu' when toys are collected and ceremoniously displayed and most children and women would vie to have the most grand and elaborate collection. (Interview with senior Artisan, Janardhan.M).¹⁰

Sri. M.Hanumatha rao said: The artisans of Kondapalli would make the most business during these festivals, but these traditions are slowly vanishing and with them artisans are forced to look at measures to cut costs and switch to enamel colours instead of natural dyes. (Interview with senior Artisan, M.Hanumatha rao).¹¹

Smt. Panuganti Lalitha Kumari said: Millions of Chinese toys have come in the market for our toys, our wooden toys are facing a lot of difficulties because we don't know that our families have been doing the same thing since before, we have no other support except this work, so I want us to save our dream. (Interview with women Artisan Smt. Panuganti Lalitha Kumari).¹²

Sri. Kummari Srinivasarao said: Establish a respectable identity for all of us. Our generation is in a position to do this work in a few years, so if we get the right encouragement, our children after us will be able to do better. (Interview with women Artisan sri. **Kummari Srinivasarao**).¹³

Interpretation

These artists who make dolls here believe only in their dreams; they do not dream for any personal needs; they are not interested in anything else, and if such people encourage them to improve their artistic skills, such products do not need many more products. There is a great need to identify such people. Those who believe in dreams are useful to society as part of daily development, but they do not damage the society's culture; they give life to them. So we should adopt a dream that should be saved, we should like it, encourage it, and you should preserve the art pieces as a responsibility.

Discussion Market Scenario:

After Corona, you are facing a lot of fluctuations in life, but they are in good condition because more orders are coming. They have made many products based on third goods, and now they have been able to increase the same product by 10 to 20%. They have been able to develop, which means they need many third goods accommodation facilities that are new and new. A building has been built, and you are very happy to give the area to the new generation, who are engaged in developing the work.

To overcome the pressure coming from China dolls, give them training by the trainers who are well skilled in the field of design and make better design models with design development. National Institutes like FDDI, IIT, and NID, PSTU accessories design department experts will give more support, etc. and through the teachers, they will give better advice to older products, suggestions in research areas, and new design products in the form of products. If the design can be done by connecting them with such experts, we can provide new designs for future generations.

Conclusion

It is the government's responsibility—in fact, everyone's—to protect such beautiful art. Western trends are taking place in Telugu culture, which has a tremendous impact on the livelihood of these artists. Many art forms have been part of the lives of Telugu people since long ago, but over time, many of these arts have flickered to the extreme. The extinction of the arts must be seen as the extinction of culture. The artisans are requesting the provision of direct marketing to sell their products. They want the raw material to be sold at subsidized prices to procure it from the government. The wood bank that was started needs to be materialized. Training sessions and workshops on this art form should be conducted. Monetary benefits like a health card. Pension schemes and free education for their children will help them improve their livelihood and the sustenance of the Kondapalli Toys.

The government should also take the initiative for its revival by providing subsidies for the Kondapalli toy makers of this craft. The recognition through the government will enhance productivity and help in the survival of the craft. Especially if given to those who make toys, they can give many better designs to the future generation.

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12. Smt. Panuganti Lalitha Kumari, Women Artisan, Kondapalli, Date 26.11.2023.

Images:

13. Figure 1: Ancient bull cot archaeology survey

14. Figure 2: Ancient bullcot (telugu name: Edla Bandi) The present Kondapalli bullcot (Edla Bandi) has a similar design, different materials and different colors. The scene can be seen in the picture.
15. Figure 3: Such weightless wood as shown in the illustration is suitable for carving figures
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19. Figure 7: Kummari Srinivasarao Interviews Kondapalli artisans.
20. Figure 8: Shri. Purna Chandra Rao and team Interviews Kondapalli artisans.
21. Figure 9: Group meeting and interviews with one-by-one Kondapalli artisans.

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FOOD CROPS IN HYDERABAD STATE 1911-1947

Dr. Kishan

Asst. Professor, Govt. College, Ramannapet, Yadadri, Telangana

Majority of the population in India and in south India is living in rural areas. Agriculture is considered as the only source of primary occupation as huge size of rural population of the country is solely depending on agriculture. Thus the development of rural areas should receive top priority in our developmental programmes. Accordingly, it requires development of agriculture, implementation of land reform measures and development of co-operatives. Agriculture is considered as the backbone of the Indian economy. More than 70 percent of our total population earns their livelihood from agriculture¹. It also contributes a major portion to our national income. In India over two-thirds of our working population are engaged directly on agriculture and also similarly depend for their livelihood. Agriculture is only the major source of food supply as it is providing regular supply of food to such a huge size of population of our country. Agriculture in India has been the major source of supply of raw material to various important industries of our country. Cotton and jute textiles, sugar, edible oil plantation industries (viz. tea, coffee, rubber) and agro-based cottage industries are also regularly collecting their raw materials directly from agriculture.

The Hyderabad state occupied a prominent place in the History of India general and Southern India particular. The State depended mostly on Agriculture sector. Hyderabad State was predominantly rural and agrarian as 86 percent of the population lived in the Villages and 55 percent of them depended directly on agriculture.

During Mir Osman Ali Khan rule (1911-1948) the total area and cultivated area increased constantly every year with Government support, development of irrigation, new agriculture implements, loan facilities and new seeds² etc. Nizam rulers had taken several important steps for the development of agriculture in the state. In Hyderabad State half of the total area utilized for cultivation and remaining area was under un-cultivable land. The total area from 1925 to 1945 is constant. There is no increasing in total area. But the net sown area and un-cultivable area is increased in the state. The details of the total area and cultivated area in Hyderabad state from 1925-26 to 1944-45 as follows.

Table : Classification of area

Year	Total area	Forest	Not available for cultivation	Net sown area	Area under food crops	Area under non- food crops
1925-26	52,926,720	6,043,522	1,480,789	21,497,773	18,775,893	7,547,817
1929-30	52,926,720	5,821,639	4,397,299	28,253,068	19,925,045	9,290,081
1934-35	52,926,720	6,325,319	4,720,522	28,370,264	20,564,713	8,217,213
1939-40	52,926,720	6,185,000	11,158,000	28,433,000	19,625,000	9,280,000
1944-45	52,926,720	6,170,000	8,651,000	26,475,000	18,660,800	8,124,086

Sources; 1). Agricultural Statistics; 1335F -1344F (1925-26 to 1934-35), H.E.H. the Nizams Government, Government Central Press, Hyderabad –Deccan, 1938, P.P.2-3

2) Agricultural Statistics; 1335F -1349F (1935-36 to 1939-40), H.E.H. the Nizams Government, Government Central Press, Hyderabad –Deccan, 1942, P.P.8-13

3) Agricultural Statistics; 1350F -1354F (1940-41 to 1944-45), H.E.H. the Nizams Government, Government Press, Hyderabad –Deccan, 1949, P.P.56-57

The above Table reveals that the total area in Hyderabad State from 1925 to 1945. The total area in Hyderabad State is constant. In 1925 the total area in State was 5,29,26,720³ acres and in 1945 also the same acres are occupied. The un cultivated area in 1925 was 14,80,789 acres and in 1939 -40 it was 1,11,58,000 acres. The respected area increased every year. Food crops area dominated in the State. In 1934-35 the cultivation of food crops are 2,05,64,713 acres and non food crops are 82,17,213 acres. The net sown area in Hyderabad State was increased every year. But forest area is also constant. Good progress in cultivated area in Hyderabad state.

System of Cultivation:

Yellow Jowar, Bajra, Sesamum, Cotton, Tur, and other pulses from the *kharif* or monsoon crops; and gram, barely, cotton, and linseed are the chief *rabi* or cold-season crops. The total area of government lands cropped in 1901 was 30,240 square miles, of which 94 percent⁴ was devoted to dry crops and 6 percent was irrigated.

In the Maratha region only two crops are cultivated, the *rabi* and *Kharif*; while in Telangana there four crops, *abi*, *tabi*, *kharif* and *rabi* for dry crops the soils are suitable in this region. As regards Marathwada, the extent of the *Kharif* and *rabi* crops depends upon the rainfall. If the monsoon commences in June, *Kharif* crops are largely sown at the beginning of the season; but if the rain are late and the time for the *Kharif* sowing has passed, then more land is reserved for the *rabi*. In Telangana, where there is smaller extent of *rabi* lands, the *Kharif* sowing proceeds as late as July, closely followed by the *maghi* sowing. Certain kinds of rice may be sown in the *abi* as late as the beginning of august, if the rains are late; and the *tabi* or hot-season rice crop is sown from December up to the end of February.

Tillage:

The cultivator begins preparing his land for the *Kharif* sowing in December or January, and for the *rabi* during the monsoon, whenever there is a break in the rains. The *regar* is ploughed with the large plough or *nagar*, drawn by eight bullocks, only once in seven or eight years, the *bakkhar* or harrow being

considered sufficient in intermediate years. The Telangana soils, being mostly sandy and finely divided, require only slight ploughing and harrowing. The land is ploughed first in one direction, and the second ploughing is done at right angles to the first. The ploughing is repeated till the soil is perfectly pulverized and clean.

The land thus prepared is then ready to receive the seed; and after the first shower or two, on the breaking of the monsoon in June Kharif sowing are commenced. In Telangana after a few good showers have fallen, the land for rice cultivation is ploughed by buffaloes and left for a few days. The seed, which has been soaked beforehand and has sprouted, is now sown broadcast in the fields and ploughed in. but in the fields irrigated from large tanks, the preparation of the wet, lands begins even before the monsoon. For the rabi⁵ sowings, the land, which has been ploughed during the breaks in the rainy season, is sown in September or October, as at this time there are usually autumn showers which help the germination of the seed. For the tabi or hot-season rice crop, the land is first soaked with water from tanks and wells. The sowings proceed for two and even three months; from the beginning of December to the end of February.

The Maratha cultivator has his Kharif and rabi crops weeded three or four times during the season; the Telangana ryot, on the other hand, is generally careless, weeding both crops only once or twice. His attention is chiefly devoted to the rice crop, which pays him best, and he weeds that three or four times during the season.

Yellow Jowar, Bajra and the rainy season rice ripen about December; and white Jowar, gram wheat, barley, and the hot-season rice ripen from April to the end of May. Cotton is extensively raised in all the block-soil districts as well as in Telangana, wherever there is a suitable soil for its production. The short-stapled variety is the only kind which the cultivator grows, as he finds it easiest to produce. In the districts served by railways, cotton-ginning and pressing factories are taking the place of the old system of hand-ginning⁶; and within the last four years several of these factories have been opened in those districts, the railway having made it possible for the machinery required to be conveyed to parts where it was impossible to transport it in carts. Railway extension has also given an impetus to the cultivation of cotton and superior cereals.

Manures:

Bulky organic manures like Farmyard manure, sheep manure and compost, oilcakes such as groundnut, castor and pungam, green manures like sunn-hemp, daincha, pillipesara, wild indigo, glyricidia and pungamia and inorganic fertilizers like ammonium sulphate, ammonium sulphate nitrate, calcium ammonium nitrate, ammonium phosphate, nitro-phosphate, super phosphate, urea muriatic of potash and bone meal or bone super are commonly used in Telangana region. All these manures are heavily used for paddy and garden crops. The ryots generally apply chemical fertilizers in combination with green manures⁷. Rain-fed crops are manure once in four or five years. Farmyard manure is generally applied prior to the commencement of preparatory cultivation.

All the rice sugarcane fields are manures, the latter very heavily. The manure generally used is that obtained from the village cattle, and the sweepings from the village, and from leaves and branches of trees. Jowar and wheat in the *regar* receive no manure. Even with regard wet and garden crops peasant depended mostly on that which was collected from his backyard or farmyard. Oil-cake or an artificial fertilizer to farmyard manure will prove a profitable combination to Telangana ryots. The practice of herding goats and sheep at night time on cultivated fields, especially paddy fields, was very much adopted by ryots in Telangana districts, to provide fertility to the soils. This did not cost for peasant much, for he paid only 1/- for folding 500 goats for a single day and three such sittings proved enough for $\frac{3}{4}$ acre of wet land. But, it proved really unfortunate that when by proper manuring, the yields of

crops could be increased easily by 50 percent the ryot due to shortage of fuel, burnt a large quantity of cow dung as fuel after getting it dried up. Hyderabad government supplied several manures for the cultivators. The manures like, Ammophos, Ammonium Sulphate, Super Phosphate Castor –cake⁸, groundnut cake, etc. supplied to cultivators in Telangana. The Government of Nizam had taken for development of agriculture and provided different varieties of seeds and manures to ryots. The departmental agencies supplied manures.

Cultivation:

In Telangana region there are two types of crops cultivated, the food crops and non food crops in both the Kharif and Rabi seasons.

Table : Food Crops and Non Food Crops in Hyderabad State

Sl.No	Districts	Food crops 1943-44	Food crops 1944-45	Non food crops 1943- 44	Non food crops 1944- 45
1	Atraf-i-Balda	1,55,552	3,13,901	76,384	1,03,741
2	Nizamabad	4,22,980	3,40,946	1,18,170	66,228
3	Medak	3,78,193	3,53,790	1,16,429	1,17,800
4.	Baghat	47,496	73,958	26,347	33,718
5	Mahaboobnagar	7,97,869	9,54,013	7,47,535	5,08,224
6	Nalgonda	7,08,062	7,17,135	3,69,243	3,24,682
7	Warangal	4,94,160	4,53,064	4,38,377	2,85,094
8	Karimnagar	6,57,541	6,57,920	4,51,383	3,91,164
9	Adilabad	5,26,630	5,94,805	4,77,553	3,14,006
	Total Telangana	41,89,483	44,59,532	28,21,421	21,44,657

Source: Agriculture Statistics, H.E.H. The Nizam's Government, 1350 to 1354F (1940-41 to 1944-45 A.D), Government Press, Hyderabad-Deccan, 1959, P.56.

The above table reveals that the Kharif crops cultivated in Telangana region during 1943-45 both the food crops and non food crops. In nine districts figures show the growth of the crops. Mahaboobnagar district occupied first place in the cultivation of food crops and non food crops in Telangana region. After Mahaboobnagar, the Nalgonda, Karimnagar and Adilabad followed. But in case of non food crops in the particular period cultivation was decreased. However, the total cropped area in case of food crop increased. Total food crop area in 1943-44 is 41,89,483 and in 1944-45 is 44,59,532⁹. The non food crops in 1943-44 is 28,21,421 and in 1944-45 is 21,44,657.

Cultivation of different crops both in Telangana and Marathwada region increased every year. Un-cultivable land came into cultivation with the encouragement of Government in different parts of the State. The details of the crops both in Telangana and Maharashtra details as follows

Table : Crop acreage in Telangana region from 1930-31 to 1934-35

Sl.No	Name of the Crop	1930-31	1931-32	1932-33	1933-34	1934-35
1.	Rice	5,72,508	9,70,792	8,62,751	11,36,138	10,07,066
2.	Jawar	23,94,028	25,53,832	25,69,769	26,37,275	24,79,871
3.	Bajra	9,75,556	11,24,845	13,32,709	12,10,098	9,33,096
4.	Maize	4,92,598	5,28,058	5,26,815	5,71,513	5,31,942
5.	Gram	2,39,415	4,11,850	3,75,109	3,13,276	4,37,529
6.	Other Cereals & Pulses	16,10,280	14,46,444	15,48,826	12,43,741	12,84,644
7.	Chillies	00	00	00	00	00
8.	Fodder Crops	12,82,372	9,46,685	9,96,248	11,83,222	10,23,095
9.	Fruits & Vegetables	2,39,242	1,88,789	2,62,700	1,75,055	2,51,299

Sources: 1). Statistical Abstract of H.E.H. the Nizam's Dominions from 1321F to 1330F (1912-1921), Hyderabad- Deccan, P.P. 136-143.

2). Department of Agriculture, H.E.H. The Nizam's Government S.No.165 & file No.5/57 (1948), Sl.No. 14 file No. 7/57 (1948).

3). Agriculture Department, H.E.H. the Nizam's Government S.No.6, File No.110/58 (1949).

4).Agriculture Department, Sl.No. 15 File No. 6/57 (1949).

The above table reveals that the different crops cultivated in Telangana region from 1930-31 to 1934-35. In food crops the Jowar, Bajra and the rice cultivation dominated in Telangana region. food crops cultivation and production occupied an important place in Telangana region during Nizam rule. Cereals & Pulses, Fodder crops and the Fruits & vegetables cultivation also occupied an important place in the Telangana region¹⁰ during 1930-31 to 1934-35. In Telangana region Jowar was first place in food crops and in commercial crops the Castor. Year by year the cultivation increased.

Table : Crop acreage in Telangana region from 1935-36 to 1939-40

Sl.No	Name of the Crop	1935-36	1936-37	1937-38	1938-39	1939-40
1.	Rice	8,87,000	10,01,000	8,31,000	9,39,000	7,79,000
2.	Jawar	24,59,000	24,97,000	22,89,000	29,29,000	34,25,000
3.	Bajra	9,62,000	10,45,000	8,58,000	7,73,000	6,33,000
4.	Maize	4,95,000	5,10,000	4,84,000	4,75,000	4,28,000
5.	Gram	3,39,000	3,35,000	3,24,000	3,28,000	2,01,000
6.	Other Cereals & Pulses	11,53,000	11,34,000	9,97,000	17,85,000	15,68,000
7.	Sesamum	4,50,000	4,71,000	4,45,000	3,48,000	4,01,000
8.	Chillies	00	00	00	00	00
9.	Fodder Crops	8,91,000	10,10,000	3,31,000	1,81,000	3,53,000
10.	Fruits & Vegetables	3,80,000	3,90,000	1,90,000	2,20,000	3,65,000

Sources: 1). Statistical Abstract of H.E.H. the Nizam's Dominions from 1321F to 1330F (1912-1921), Hyderabad- Deccan, P.P. 136-143.

2). Department of Agriculture, H.E.H. The Nizam's Government S.No.165 & file No.5/57 (1948), Sl.No. 14 file No. 7/57 (1948).

3). Agriculture Department, H.E.H. the Nizam's Government S.No.6, File No.110/58 (1949).

4).Agriculture Department, Sl.No. 15 File No. 6/57 (1949).

The above table reveals that the cultivation of different crops is decreased year by year during the period. But in Jawar, Cereals and Pulses, etc crops cultivation overall increased. The remaining crops cultivation is decreased. The major crops like Rice, Bajra, Jowar, Maize, Cereals & Pulses¹¹, and Fodder Crops cultivation is more in Telangana. Slowly the commercial crops cultivation increased in the Hyderabad state during the last Nizam rule. The people of Hyderabad state are depended mostly on food crop cultivation. The government also encouraged food crop cultivation in the state.

Table : Crop acreage in Telangana region from 1940-41 to 1944-45

Sl.No	Name of the Crop	1940-41	1941-42	1942-43	1943-44	1944-45
1.	Rice	10,85,000	6,50,000	10,90,000	11,72,000	50,96,000
2.	Jawar	31,89,000	31,61,000	31,50,000	27,70,000	27,17,000
3.	Bajra	5,74,000	5,43,000	5,52,000	4,11,000	6,16,000
4.	Maize	4,17,000	4,70,000	3,81,000	4,14,000	4,22,000
5.	Gram	1,98,000	1,11,000	80,000	90,000	1,18,000
6.	Other Cereals & Pulses	15,68,000	12,02,000	11,30,000	10,81,000	14,12,000
7.	Sesamum	3,49,000	4,76,000	4,40,000	4,83,000	4,72,000
8.	Chillies	00	00	00	64,951	1,04,372
9.	Fodder Crops	4,59,000	5,21,000	3,62,000	26,000	35,000
10.	Fruits & Vegetables	3,82,000	2,41,000	2,73,000	43,000	3,000

Sources: 1). Statistical Abstract of H.E.H. the Nizam's Dominions from 1321F to 1330F (1912-1921), Hyderabad- Deccan, P.P. 136-143.

2). Department of Agriculture, H.E.H. The Nizam's Government S.No.165 & file No.5/57 (1948), Sl.No. 14 file No. 7/57 (1948).

3). Agriculture Department, H.E.H. the Nizam's Government S.No.6, File No.110/58 (1949).

4).Agriculture Department, Sl.No. 15 File No. 6/57 (1949).

The above table reveals that the cultivation of the different crops in Telangana region during Nizam rule. The food crops are Rice Jowar and Bajra occupied dominant place in Telangana region. The commercial crops like Maize, Sesamum, Groundnut, Castor, Cotton, Sugarcane, and Chillies cultivation increased in Hyderabad state during the period. In food crops are occupied prominent place in the history of agriculture. At the Same time Rice and Bajra food crops cultivation increased.

GOVERNMENT EXPENDITURE ON AGRICULTURE:

The Government of Hyderabad spent huge money on Agriculture in different parts of Hyderabad State and also spent money on Experimental farms. The Government also provided money for the co-operative societies in the State.

The Nizam Mir Osman Ali Khan allocate budget for the Agriculture in the State. From 1911 to 1923 the ruler spent small amount for the agriculture. After that they understood the agrarian conditions and took step forward for encourage the agriculture. Then he allocated huge money for the agriculture¹² and also taken several initiation to improve the conditions in the State. The above table reveals that the expenditure on the agriculture from 1911 to 1948 in respect rule.

Nizam rulers concentrated an agriculture development and provided money for seeds, new tools, experiments, research, irrigation and others etc. The Government encouraged cultivators for new crops as well as commercial crops in the State. The Government particularly took keen interest for the cultivation of cotton in the Dominion. They provided different varieties of seeds for the cultivators. The details were as follows

Table : Annual Expenditure on Agriculture 1911-1948

Year	Expenditure
1911-12	0.05
1915-16	1.85
1920-21	0.91
1925-26	2.35
1930-31	9.20
1935-36	8.06
1940-41	9.27
1945-46	9.44
1947-48	15.63

Sources: Rao. C.V.S: A Review of Hyderabad Finance; Government Press, Hyderabad- Deccan, 1951, P.220.

CONCLUSION

The Nizam rulers encouraged food crops cultivation in Hyderabad state. They were established Agriculture Department and established experimental farms for conducting research on growth of the food crops in Nizam Hyderabad state. Nizam rulers supplied quality seeds to east and west Telangana region. They supplied manures for cultivators for growth the food crops. They provided agriculture implements for the cultivators both the east and west Telangana region. In Telangana region the Nizam rulers constructed large number of tanks and wells in different parts of the region. They also constructed medium and large projects in Telangana region. They spent huge money for the development of the agriculture in the region. All these measures are helpful for the development of the agriculture in Telangana region during the period.

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DR. ANNA SARAH KUGLAR LUTHERAN MISSION HOSPITAL, GUNTUR: A STUDY

Dr. G. Babu

Academic Consultant, Department of History & Archaeology,
Yogi Vemana University, Kadapa, A.P.

The AEL Church is principally spread in Guntur and Godavari Districts of Andhra Desa which are located on the South Eastern part of India on the Coromandel Coast. The area essentially is of tropical and sub-tropical climate with moderate rainfall, and high temperature during summer.¹ Hence, the area is prone for frequent eruptions of deadly diseases such as Cholera, Malaria, Plague, Chickenpox and Smallpox besides many types of seasonal fevers and contagious diseases on largescale.² To combat these diseases and bring relief from their evil effects, the people of India including Andhra practiced three important types of medical systems from the times immemorial such as Ayurveda, Yunani and Taboo.³ But, these medical systems are mostly available to the royals and to a few wealthy and influential sections of the society but not to the poor and general public. As a result of these, the rural masses depended mostly on the usage of herbs and simple home remedies prepared at home by rural medical practitioners.

These medical practitioners gradually gave rise to the quack doctors in the rural areas who made no special study of medicine but pretended as if they knew everything from physiology down to anatomy and medical remedies to all types of diseases. The first thing the quack doctors did was to put the patient on *Lankanam* (refraining from eating food) and administered *Kashayam* (Pepper Liquid) for a couple of days without administering proper medicine. *Lankanam* sometimes, continued for more than twenty days where it was said that certain weak patients were starved to death.⁴ In addition to it, there were certain antiquated ideas prevalent among the people for the cause of disease. The people followed superstitious beliefs that the diseases such as Cholera, Small pox and Chicken pox were caused by the wrath of certain village goddesses known as Poleramma, Ankamma and Nukamma, who were believed to be the guardian deities. To appease these deities, the people resorted to conduct festivals, fairs, special worships and certain rites such as sacrifices of buffaloes, goats, pigs, etc. These rites instead of reducing the diseases increased the mortality rate among the people. Some of the physical ailments such as hysteria was considered as the evil effects of the ghosts and instead of administering the proper medicine to the victims, they were taken to the sorcerers or ghost busters, whose treatment was very harsh and quite often was inhuman which caused more suffering than relief to the patient.⁵

More than the diseases, pregnancy and child birth used to be the other factors of the high rate of mortality among the women, especially the rural poor. This was due to the ignorant and untrained midwives who stupidly handled the patients during delivery.⁶ The medical review for the year 1939, pointed out that nearly three million women in India either die or disabled temporarily or permanently every year as a result of pregnancy or labour or post natal care. The tragedy, the Report revealed that 80% of these deaths were preventable.⁷

Besides the above factors, the unhygienic practices of the people such as open air defecation by the roadside, canals and tanks; keeping heaps of dung and water pools close to homes caused directly or indirectly the spread of diseases. Besides these practices, the mining activities and construction of factories and the change of rural economy to market economy during the British rule.⁸ gave rise to new diseases such as Hypertension, Blood Pressure, Diabetes, Cancer, Tuberculosis and Plague which were unknown to the people hitherto. In this situation, it is not wrong to assume that the Colonial Policy of British Government was also responsible for the lack of medical facilities to the general public in the first quarter of 19th century.

The Western system of medicine popularly known as Allopathic medicine introduced by British in the country was intended to serve the British army and European Trading community. The British were callous and indifferent to the health needs of the vast masses of population and hence diseases literally thrived under such conditions.⁹ Rev. L.L. Uhl, an American Lutheran Missionary of Guntur, wrote that the untouchable communities such as Malas and Madigas were least cared for in Government hospitals and dispensaries in Guntur District as all the Physicians were from the Upper Caste and as such did not make full examination of the patients. The Dalit classes were deprived of the privilege of vaccination on account of social prejudice and pollution, when the epidemics such as Cholera broke out in virulent form which often resulted in the deaths of large numbers among this communities.¹⁰

Kuglar Hospital, Guntur

Anna Sarah Kuglar was born in Ardmore, Pennsylvania, on April 19, 1856, to Charles and Harriet Sheaff Kuglar (Wolf, L.B. 1896, 157). After her completion of M.D. Course, she was appointed as First Assistant Physician at the State Asylum for the Insane, which was newly established at Norristown, Pennsylvania, in 1880, and served it for two years. It was an innovation during that time, no other woman in Pennsylvania and for that matter scarcely any one in the whole of USA held such a post previously.¹¹

In 1882, Anna Kuglar received a letter from Rev. Adam D. Rowe, in which he conveyed to her the urgent need for a woman medical missionary for the Indian women of the General Synod. This has resulted in Dr. Kuglar's application to the Board of Foreign Mission for appointment as a Medical Missionary to India. But the Board was not ready to undertake Medical work at that time; hence, it sent her to Guntur Synod to do Zenana work. Even though Anna Kuglar was disappointed as the Lutheran Mission did not call her a Medical Missionary, she agreed to go to Guntur, on one condition that she be permitted to take a medical outfit with her and she be allowed to minister the sick wherever opportunity arises in addition to the teaching work in Zenanas.¹²

Before leaving Philadelphia, a devout woman Miss Rebecca White gave one Hundred Dollars to Kuglar and with another personal one hundred dollars, she purchased simple medical equipment and reached Guntur on November, 29, 1883.¹³ Immediately after her arrival she treated three patients - one Brahmin widow, needing an operation for Cataract. The second was a Sudra lady, suffering with a chronic disease of the joints and the third was a Brahmin woman suffering with chronic indigestion. In course of time, several female patients flocked to her residence when it came to be known that a Woman doctor had arrived. During the first year, Dr. Kuglar treated 276 patients on her veranda and 185 at their homes. They were chiefly Upper Caste Hindu or Mohammedan women.¹⁴

In the beginning of the work, all medical attention as well as medicines was given graciously to the poor patients free of cost, but a small fee of two cents for a bottle was charged from the rich patients. Dr. Kuglar observed that a call to the home of a patient was more greatly appreciated so that a small fee could be charged which could be appropriate for Hospital growth. The diseases such as Hookworm Beriberi, Malarial fever, Amoebic dysentery and other tropical diseases were commonly treated in the Hospital. Bubonic plague was never common in Guntur district but there was an outbreak of it in 1919 and 1922. Several thousands of inoculations were performed in the Hospital to combat the disease.¹⁵ Relapsing fever appeared in 1922 and Dr. Bear suffered a lot with it.¹⁶

Tuberculosis and influenza prevailed in the district at different times. The eye diseases especially inflammatory diseases were very common. A fair amount of general surgeries were conducted in the Hospital for tumors, amputations, abscesses, etc. Maltreatment of fractures which resulted in gangrene was commonly treated in the hospital. Goryd wounds were very common among the patients, on account of attacks by buffaloes, goats and cows. Super public operations for vesicle calculus were frequently

performed on little children. Besides these, the abdominal surgeries were very commonly conducted in the Hospital. Maternity work was always a challenge and hence, it was given top priority in the hospital. As per the statistics of 1927 there were 4,590 births in the Hospital since its opening in 1899.¹⁷ Due to the ignorance of native midwives and the superstitious beliefs which were prevalent among the people, quite a large number of Caesarian operations were conducted in the hospital to save the mother or the baby and many a times both. Two thousands of expectant mothers, pre and post natal care was given both at the Dispensary and Hospital.¹⁸ Many times the Maternity ward overflowed with patients.

All castes and classes availed themselves of the services of Dr. Kuglar - Brahmins, Vysyas, Sudras, Mohammedans, Pariahs, coolies, outcastes, Parsis and Christians, besides Anglo Indians. Chronic patients were also brought to the Hospital from a distance of 20 to 30 miles for treatment.¹⁹

The medical work of Mission Hospitals should be carried on in accordance with the best and Everything, savoring of extravagance, should be avoided and the medical work should be carried out with the least possible expenses. A Mission Hospital is both Philanthropic and Evangelistic in its object. Hence, the medical work should not be entirely gratuitous but payment of fee should be encouraged from those who are affordable. The regular religious teaching should be done in the Hospital by the doctors and nurses in their daily ministrations, so that words speak louder than actions. The Hospitals should have well-furnished facilities with well-qualified staff. The workers should aim for self-support and actuated by love for Christ and desire for winning souls. If such Hospitals/Dispensaries are placed in the midst of a Hindu and a Mohammedan community, they will attract patients and if properly used, will make the most powerful Evangelistic agencies of Christian work.

Dr. Baer from 1896 and Dr. Eisle Mitchell from 1903 assisted Dr. Kuglar in her Medical ministry. While on Furlough to USA in 1904-1905, Anna Kuglar raised funds for the Children's Ward and for the opening of medical work at Rentachintala. In 1909, Dispensaries were opened at Tenali and Chirala and Dr. Baer was placed in-Charge of both the Dispensaries. In April 1911, Dr. Kuglar made a tour of Guntur District on horseback and raised funds for the erection of a Maternity Ward and Operating Room. The Guntur Medical Boards grant of Rs.5,000 was also utilized for the purpose. The building for Nurse's Training School was constructed in July 1911 and the Chirala Hospital building was completed in 1912.

In the first 25 years, the Kuglar Hospital gave treatments to 25,531 inpatients 86,296 Dispensary patients, and 9,677 private patients. Of the inpatients, 25% were Christians, 19% Brahmins, 34% Sudras, and the rest were from the other castes and outcastes. Dr. Kuglar never made an apology for telling about Christ, to the patients irrespective of their caste, colour, religion and region.²⁰

In June 1920, Dr. Kuglar had a complete physical collapse and hence she went to USA for recovery and stayed there up to 1927. During her absence, the bulk of the hospital work was carried by Dr. Paru, an Indian Christian. After Kuglar's complete recovery in 1928, she returned to her beloved work at Guntur and stayed there until her death in July 1930 at the age of 71 and was buried at Guntur. Thus her great career of service in Guntur spread to 47 years in all.²¹ The Hospital which was known as women and children hospital became a General Hospital in 1935 by admitting male patients. Dr. K.K. Titus was the first Male Physician worked in the Hospital between 1937-42. An X-Ray plant was installed in 1933 and a ward for T.B. Patients was also added during that period.²²

Recognizing the total medical services of Dr. Kuglar to the woman of all castes and classes, the Viceroy of India awarded her the silver 'Kaizer-I-Hind' Medal in 1905. Later the Indian Government again honored her by adding a Bar to the Medal as an additional award.²³ The name and fame of Dr. Kuglar came to be known throughout the country and hence the patients from all parts of Andhra and even from Madras came to the hospital for her treatment. Sri Manthripragada Rajah Bhujanga Rao Bahudur popularly known as Jamindar of Eluru, a Sanskrit scholar was greatly impressed by Dr. Kuglar's

personality and her self-sacrifice nature when he witnessed the recovery of his wife Rani Chinnamma from her death bed. Since then his family quite often came to the hospital for treatment.

He also named his youngest daughter as Annamma in honor of Dr. Kuglar. After the acquaintance with the hospital, his family regularly prayed every morning and evening in the name of Lord Jesus Christ. His family members although did not convert to Christianity in strict sense of the term, they did not feel ashamed if people called them Christians and mocked at them. He also translated the New Testament into chaste Telugu language.²⁴ He also constructed two a Choultries (Inn) near the hospital in 1905 and 1914 for providing lodging facilities for the attendants of patients. The land on which the Chowltry (Inn) built was a gift from Mallalavari Family - a reputed Kamma Family of Rayapudy Village which also donated a building at Vijayawada for the maintenance of hospital.²⁵

The Kuglar hospital has celebrated its Centenary in 1983. At that time it had 150 beds and the medical services of the hospital include General Medicine, General Surgery, Orthopaedic Surgery, Gynecology & Obstetrics, pediatrics, Ophthalmology, Dentistry, Physiotherapy, Community Health & Family Welfare, and Artificial Limb Center, etc. After the retirement of Dr. Sarala Elisha as the superintendent of the hospital, it, gradually lost its glitter for several reasons such as (1) the heavy competition from private practitioners in the city (2) the rise of Super Speciality Hospitals everywhere (3) the free medicine given in the Government General Hospitals and PHC's (4) the rise in the expenditure and other aspects such as lack of medical specialists, the administrative problems of hospital, etc. So by the end of the last decade of 20th Century, the Kuglar Hospital which had glorious past has lost its credibility and was virtually closed.²⁶

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WOMEN'S JOURNALS AND GENDER DEVELOPMENT IN THE DECCAN: A COMPARATIVE STUDY OF MOALLIM-E-NISWAN AND SATHIHITHA BODHINI (LATE NINETEENTH CENTURY)

Mohammad Haris

Research Scholar, Department of History,
Maulana Azad national Urdu university, Hyderabad

Introduction

Print culture made significant contribution to the socio-religious reform movements in colonial India. Almost all the social reformers – Hindus and Muslims – effectively made use of the print medium for propagating reform ideas in the public sphere. They published books, booklets, pamphlets and, especially, journals for spreading reform consciousness among the literate sections of society. As the amelioration of the conditions of women constituted the focus of the socio-religious reform movements, journals meant exclusively for them began to be published right from the second half of the nineteenth century. Such journals came to be known as the 'women's journals'. Initially, almost all the women's journals were started and edited by men. As women became conscious of their dismal position in society, they came forward to change and better their conditions. One of the lasting results of this realisation was the emergence of women-edited and women-managed journals. It is worth noting that the publication of women's journals was an all-India phenomenon.¹

As mentioned above, men played a pioneering role in starting the women's journals in different Indian languages such as Gujarati, Bangla, Hindi, Urdu, Tamil, Malayalam, Telugu, etc. While a number of scholars have studied the men-edited women's journals, nobody has yet undertaken a comparative study of such journals. In this context, I propose to undertake a comparative study of two women's journals, one published in Urdu and the other in Telugu. The journals studied are Moallim-E-Niswan, an important early Urdu women's journal, and the Sathihitha Bodhini, the very first women's journal in Telugu.

Objective of the Paper

In this paper, I propose that a comparative study of women's journals is very important. The contributors to and readers of Urdu women's journals were mostly Muslims whereas the contributors to and readers of Telugu women's journals were mostly Hindus. It is worthwhile to examine how the Hindu and Muslim intellectuals addressed the women's question in colonial India. Such an exercise helps us highlight the similarities and dissimilarities in their understanding of the problems of women belonging to different faiths, and understand the way they sought to solve the problems of women. It will help us examine if women belonging to different religions shared the same set of problems or, were there differences in the problems they faced, and how the Muslim and Hindu intellectuals tried to address the women's question in colonial India. Thus, a comparative study will help us understand the Hindu

and Muslim intellectuals' perspectives on the gender question during the British rule. Their points of convergences and divergences become clearer.

Moallim-e-Niswan (1880–1901):

The Moallim-e-Niswan was a monthly journal. It is the second journal issued for women in Urdu.² Maulvi Muhibb-e-Husain (d. 1930), a scholar of repute, edited it. Originally belonging to Etawah in Uttar Pradesh, Muhibb-e-Husain came to Hyderabad in the 1870s, and took a post as a translator in the Revenue Department in the Nizam's government. He enjoyed the patronage of Nawab Muhsin-ul-Mulk, who also came from Etawah.³

Initially, the Moallim-e-Niswan was published under the names Moallim, and Moallim-e-Shafiq. It began publication as Moallim in December 1880 and continued for about two decades. Since the issue of January 1881 is indicated as Vol. 1, No. 2, it may be assumed that the journal began publication in December 1880.⁴ When the journal was published under the name Moallim, it advertised itself as below:

This journal is published on the first date of every lunar month, and reaches the readers. It publishes on topics such as the ancient and modern sciences and arts, which include subjects like mathematics, physics, theology, commerce, ethics, medicine, history, geography, literature, chemistry, botany, and many others. Further, it publishes excellent articles, translations of valuable books, which are essential for our nation nowadays.⁵

When the journal was renamed as Moallim-e-Niswan, the front covers specifically started stating that the objective of the journal was 'solely the promotion of women's education' and that it would discuss the issues of women 'only'.⁶ When published as Moallim, it had 32 pages. However, when it began publication under the name Moallim-e-Niswan, the number of pages substantially increased to 48,⁷ and thereafter to 52.⁸ As the journal marched forth, the number of pages further increased to 64, a substantially huge number of contemporary standards.⁹ The annual subscription rate, including postal charges, was four rupees for the general readers. However, since the journal was primarily meant for women, they got it for just two rupees, i.e., at half of the original price.¹⁰ A free sample copy was provided to the prospective subscribers. The journal was provided free of cost to bookstores, girls' schools, religious institutions, etc., provided they bore the postal charges.¹¹

Like Rayasam Venkata Sivudu, the editor of Telugu Zenana, the second Telugu women's journal,¹² the editor of Moallim-e-Niswan did not possess a printing press of his own and, therefore, the journal was printed at various printing presses located in Hyderabad city: this seems to have been the case from its beginning till the end of publication. It was printed at different places like the Matba-e-Rahmani, Matba-e-Islamiyah, Matba-e-Moallim-e-Shafiq, Matba Moallim-E-Niswan, and Matba Mufeed-e-Aam, etc.

Moallim-e-Niswan may be translated as The Women's Teacher. It is crystal clear from the name of the journal that it was intended to 'teach' women on various aspects of daily life. This means to say that the journal, like Sathihitha Bodhini, was instructional in nature. The overall wellbeing of women, and particularly their educational development being the chief most objective of Moallim-e-Niswan, it regularly published articles on the need for women to be educated and the advantages that they get by receiving education. It reminded women of their domestic responsibilities and especially the way they needed to conduct with their husbands, and other members of their extended families. The articles on women's domestic responsibilities informed women about the do's and do nots in daily family life. Advice was provided on how to keep the home clean, maintain personal and household hygiene, techniques of child rearing, methods of scientific cooking, etc. In a nut shell, it taught them the means and methods of better household management, child rearing, man-woman relationship, etc. The journal discussed a number of social evils such as the practice of child marriage that adversely affected women,

and encouraged widow remarriage. However, the distinguishing characteristic of *Moallim-e-Niswan* was a systematic denunciation of the practice of *Purdah*. *Mohib-e-Husain* himself wrote a number of articles condemning *Purdah*, focusing especially on the adverse effects it had on women's progress.

Like in the *Sathihitha Bodhini*, in the *Moallim-e-Niswan* also, initially all the articles were authored by men, and the most frequent contributor was the editor *Muhibb-e-Husain* himself. Apart from independent pieces, he translated articles from other sources and published them in his journal. However, gradually, women also started contributing to it, especially after the journal was rechristened as *Moallim-e-Niswan*. Women like *Ahmadi Begum*¹³ and *Mrs. J.C. Las*¹⁴ also contributed to it. Reflecting on the objectives of the journal, *Muhibb-e-Husain* said:

Historians all over the world unanimously agree that the progress and decline of a nation depend on women. From the ancient times to the present, no nation has registered progress in which the condition of its women is extremely low and degraded. As per the maxim of a renowned scholar, it is women who govern the world, and men are governed by them. In childhood, a man remains under the authority of his mother; in youth, his wife governs him, and even in old age, a man cannot escape being influenced by women. In reality, it is a woman who rules the household, managing domestic affairs and serving as the guardian of a nation's morals and social customs. According to this principle, Muslims in India cannot become educated and civilized until and unless their women are adorned with the jewels of education and culture. This is because the chariot of a civilisation cannot move forward with a single horse. Considering all these circumstances, this journal has been published to promote the progress of Muslim women from their current lowly and miserable position, and to illuminate them with the light of education. This journal not only focuses on the general education and interests of women but also includes literary and philosophical articles. Translations of excellent novels are also featured. The objective of the journal is to serve as a treasure trove of knowledge, where everyone can find something of interest to them.¹⁵

Moallim-e-Niswan encouraged women's education. It carried a number of articles such as "Qaumi Taraqqi ki Jad Tarbiyat va Taalim Hai" ("Education and Training are the Root of National Development"),¹⁶ "Taalimi Niswan" ("Women's Education"),¹⁷ "Musalmanon mein Taalim-e-Niswan ka Riwayat" ("The Tradition of Women's Education among Muslims"),¹⁸ "Taalim-e-Niswan mein Khalal Andazi" ("Impediments to Women's Education"),¹⁹ "Auraton ki Taalim ke Baghair Mard Taalimyaافتah Nahin Ho Sakte" ("Without Women's Education, Men Cannot be Educated"),²⁰ "Ladkiyon ko Taalim ki Zaroorat" ("The Importance Girls' Education"),²¹ "Taalim-e-Niswan par Mustanad Ashkhas ki Taqriren" ("Speeches of Reputed Personalities on [the Importance of] Women's Education"),²² "Bewa ki Taalimgaah" ("Educational Institutions for Widows"),²³ "Suba-e-Berar mein Taalim-e-Niswan ki Taraqqi" ("The Progress of Women's in Berar"),²⁴ "Suba-e-Mumbai mein Taalim-e-Niswan ka Josh" ("The Enthusiasm for Women's Education in Bombay Presidency"),²⁵ etc. The titles of the articles are self-explanatory. By publishing such articles, the *Moallim-e-Niswan* discussed the importance of women's education, and insisted that women's education was a must for national development. It identified the various obstacles to women's educational development and advocated for their removal. To sensitise people on the issue of the importance of women's education, it published reports on the status of women's education in different parts of the country and especially in the Deccan region. Further, it also published the views of prominent figures, especially those of Hindu and Muslim social reformers, who in their speeches delivered at various social reform conferences emphasised the need for women's education.

In an article titled "Taalim ki Zaroorat Ladkiyon Ko" ("The Need for Girls' Education"), an anonymous lady (who signed as 'Raqimah Khaksar Moallimah', meaning 'A Humble Teacher') associated with the Victoria Girls' School, Lahore, provided a list of the advantages of women's education. According

to her, the educated girls could distinguish between good and bad, and by rightly knowing God, they become strong in their religious observances. They become competent managers of the home, and learn to respect the elders and serve them: the cultured girls bring respect to their parents and enhance their prestige in society. The culture that girls acquire through education fetch them good matches from respectable families. The educated girls get the ability to solve problems by themselves and make their lives happier ones. The uneducated, and therefore uncultured, girls are not liked by their own nears and dears. The educated girls keep themselves away from superstitious beliefs and practices and will not blindly follow traditions. Further, they realise the importance of personal and household hygiene. What is remarkable about the author of this article is that she termed education as an invaluable dowry which, unlike the material goods offered as dowry, would neither be stolen away nor destroyed. This means to say that girls be provided with the permanent dowry called the jewel of education. According to her, girls' education is more important than that of boys' education. It would make their future careers as wives and daughters-in-law smooth; otherwise, there was every danger of their being humiliated and ostracised at the in-laws' homes and cause embarrassment and head-ache to their husbands.²⁶ Moallim-e-Niswan published a number of articles which held similar views.

Muhibb-e-Husain powerfully invoked the tradition of learning in Islam to advocate women's education. In a long article titled "Musalmanon mein Taalim-e-Niswan ka Riway" ("The Tradition of Women's Education among Muslims"),²⁷ he insisted that women's education was not at all a new thing but has been a part and parcel of Islamic tradition. Citing a verse from the Holy Quran, he said that educating women was a 'must' as it was a must for men. Therefore, keeping women away from education, was haram. It would amount to discarding the divine will in favour of women's education. Apart from the Quran, he cited examples from the Hadis and Islamic history. In a nut shell, Islam mandates the education of girls.

Muhibb-e-Husain ensured that his female readers are exposed to scientific learning. Therefore, to provide broad-based knowledge to them the Moallim-e-Niswan, much like the Sathihitha Bodhini, published articles on subjects/aspects like geography, the solar system, (discussing the Sun, Mercury, Venus, Earth, and Mars, etc.). It published articles on scientists like Kepler and Galileo and appreciated their achievements. Apart from discussing issues related to children's education, health, and women's general well-being, it reported the proceedings of the social reform conferences like the Indian Social Conference and thus helped spread the message of social and religious reform in colonial India.

Moallim-e-Niswan condemned the evil practice of child marriage, and published a number of articles criticising it. For example, it carried such articles as "Kamsini ki Shaadi" ("Child marriage") by Muhibb-e-Husain,²⁸ "Saghir Sini ki Shadi aur Hindu Bewayen" ("Child marriage and the Hindu Widows") by Lala Jugal Kishore,²⁹ etc. Citing the Census of 1891 on child marriages among both Hindus and Muslims, Muhib-e-Hussain observed that compared to Hindus, the problem of child marriage was less among Muslims.

Table 1

Number of Child Marriages of Girls below the Age of Ten Years as per Census 1891

	North Bengal	East Bengal	West Bengal	North Bihar	South Bihar	Orissa	Chota Nagpur
Hindu Girls	678	? 692	1154	1773	1084	? 193	829
Muslim Girls	764	486	788	866	677	N/A	N/A

Source: Moallim-e-Niswan, Vol.11, No. 11, March 1898 (Zil-Qadah 1315 Hijri) p. 6.

In his article, Lala Jugal Kishore provided the statistics of widows below the age of 14 years, and stated that if child marriages were avoided, the number of child widows would automatically decrease. According to him, as per the Census of 1881, there were 13,878 widows below the age of four years; between the ages 4–9 years, the number of widows was 64,040; and between the ages of 9–14 years, their number was 1,74,532. The total number of widows below the age of 14 years was 2,52,450. He said that had girls been married after attaining 14 years of age, such high incidence of widowhood could have been avoided.

What is remarkable about Moallim-e-Niswan was that, in almost every issue, an article attacking purdah system was published. Muhibb-i-Husain was a staunch opponent of purdah as it was practised in India. He felt that purdah observed by Indian Muslim women was not only extreme but also against the shari'at. For example, in an article titled "Maujuda Purdah Shara'i Purdah Nahin" ("Purdah as It is Observed Today is not an Islamic One"), published in 1894, he expressed such views.³⁰ In another article, a long one running into 27-pages, he discussed purdah in detail and attempted to prove, in the light of the Quran and Hadith (sayings of Prophet Muhammad), that the way it was followed in India was contrary to Islam and Sharia.³¹ In an article titled "Purdah Mein Auraten Kabhi Sahih aur Tandrust Nahi Rehsakti Hain" ("Purdah-Observing Women Can Never Remain Healthy and Fit"), Muhibb-e-Husain argued against purdah on medical grounds. Citing the opinions of medical doctors, he stressed the importance of fresh air and physical exercises to remain healthy. He regretted that Muslim women who strictly observed purdah were devoid of both fresh air from open spaces and physical exercises and thereby suffered from.³²

In 1896, an interesting article titled "Mard Purdeh mein Kiyun na Baithen?" (Why Do Not Men Observe Purdah?) was published.³³ This article, authored by 'a supporter of purdah,' remarked that women were kept in purdah to safeguard their honour. However, the ultimate result was that unfortunate women were locked up fearing that men might misbehave. The author strongly questioned: 'Why do not men observe purdah instead?' Really very interesting! There were ordinary women like Mariam Begum (from Hyderabad) who also discussed the issue of Purdah.³⁴

Muhibb-e-Husain's uncompromising stand on the question of purdah cost him and his journal dearly. The Hyderabad government forced him to close down Moallim-e-Niswan in 1901. Why? This is really an interesting story to know. Although Muhibb-e-Husain was publishing articles opposing purdah for a very long time, his readers tolerated him. However, his article titled "Purdah se to Iqfal Achcha hai" ("Putting Chastity Belts is Better than Observing Purdah") was found to be outrageous.³⁵ It was because he compared purdah unfavourably to the custom of the ancient Greeks who, when they went away on long voyages, used to lock a chastity belt on their women. Muhibb-e-Husain described the custom as 'putting a leather padlock on their women's private parts.' Naturally, many of his readers were offended and there was a lot of hue and cry. They could not digest the fact that such offensive content could be published in a journal intended for women. The Hyderabad government decided to punish him. He was prosecuted, fined, levied court costs, and the journal was closed down and Muhibb-e-Husain was very sad about it. In his declaration titled, "Ab Hum Moallim-e-Niswan ko Majbooran Afsos ke saath Band Karte Hain" (Now Under Compulsion and with a Heavy Heart I Close down Moallim-e-Niswan), he said as under:

I cannot overtly express the reasons for closing down this journal at this time because I fear powerful retaliation, and crying out may not help us. Currently, the men of our nation have no sympathy for their women, and they do not want to liberate them from this state of slavery. Our nation's women are so helpless, imprisoned, ignorant, voiceless, and weak that their plight cannot reach even our ears. Therefore, I cannot expect any help from them. The Moallim-e-Niswan served the country for twenty years. During these years, and especially for the past nine years, it made earnest efforts for the liberation of women. In the end, some ignorant

individuals from our nation placed a padlock on my mouth and silenced me, making me voiceless. In the face of this oppression, I can only seek refuge in God and none else. . . . My sisters! I have tried my best for your freedom, well-being, and prosperity, but the ultimate results are in the hands of God. Never forget your well-wisher, Moallim-e-Niswan. This is the only prayer I make to you, and perhaps I part with you forever now. Salaam, Salaam, Salaam.³⁶

Sad! Very sad indeed!! However, interestingly enough, there were a few who supported Muhibb-i-Husain. Writing in his own literary journal, *Dilgudaz*, Abdul Halim Sharar strongly supported Muhibb-i-Husain for his courage in speaking out against purdah, and condemned his opponents for their narrow-mindedness. Really a brave heart!

Moallim-e-Niswan serialised literary works also. For example, in the 1890s, Abdul Halim Sharar's novel, *Badrunnissa ki Musibat*, a social reform novel with a strong anti-purdah message, was serialised. In this novel, Sharar demonstrated that, instead of protecting women, purdah, in reality, exposed them to troubles. An interesting aspect of Moallim-e-Niswan was the regular correspondence it maintained with its readers. Readers, including women readers, wrote letters to the editor and the editor responded to them.

Under the column, *Akhbar-e-Niswan*, the journal published a variety of news items, particularly those related to women's development. It covered both national and international news. One news item reported the attempts of the Mysore State to prevent child marriages of boys and girls below the ages of 18 and 14, respectively. What is important is the observations made by Muhibb-e-Husain in this connection. He wrote:

We should appreciate this law, which will prove very beneficial for future generations. If this law is enacted in the Hyderabad State, which is not far from Mysore, it will benefit the people here. Although early marriage of girls is not considered good among the followers of Islam, the Muslims of India have adopted this corrupt practice under the influence of Hindus. Abandoning it is not only necessary but also obligatory for us.³⁷

There used to be a column titled *Miyān Biwi ka Mubāhisa* (Dialogue between Husband and Wife), where the discussion on veiling (purdah) and the rights of spouses was presented in a dialogical format. For instance, at one point, the husband says to his wife, your husband is like a god to you. In response, the wife says, I obey you in accordance with our customs and traditions like *Manu* and *Shashtra*; this cannot be found in the *Quran* or *Hadith*. Husband, in turn, responds We have heard this from our ancestors, grandparents, and elders.³⁸

Sathihitha Bodhini (1883–1904/5)

The *Sathihitha Bodhini*, a monthly, was the first women's journal in Telugu.³⁹ It was started and edited by *Kandukuri Veeresalingam*, the pioneering social reformer of Andhra.⁴⁰ He is rightly hailed as the *Eswarchandra Vidyasagar* of South India. The *Sathihitha Bodhini* started publication in April 1883, and it was from *Rajahmundry*, the nucleus of social reform activities in colonial Andhra. After three years of publication, it stopped publication for about two years, and was revived in 1888. In September 1904, it merged with the *Telugu Zenana*, another women's journal. This merger was only for a brief period, i.e., a year.

The cover page of *Sathihitha Bodhini* states in Telugu that 'it would be published every month for women'. Below the masthead, it announced in English that it was 'an illustrated monthly magazine for the use of the females.' A sloka (verse) printed on the first page reads: 'women forcibly confined to homes by their men were not well protected: women who took care of themselves had better protection and safety.' The annual subscription rate, inclusive of postage, was Rs. 2; half-yearly Re. 1, and a single

copy was available at 0.4.0 annas. Each issue had around 15 pages initially, which increased to 20 to 24 during the 1888s. The journal was illustrated with pictures. It was printed at the Vivekavardhani Press.

Veeresalingam powerfully made use of the journal as the vehicle of communication of his ideas, particularly among the literate Telugu women. We do not know the actual circulation of the journal. In his autobiography titled *Sweeya Charitramu*, Veeresalingam clearly stated the reasons for starting the journal exclusively for women. In his words:

I am deeply interested in women's education and advancement. Deeply worried looking at their dismal position, I always thought that it will never be possible for men to progress, if women are kept in such degraded conditions. Educating women and thereby making them learned and wise is inevitable for men, if they are to make progress. . . . As I felt there were no good books for women in Telugu, I thought of filling a gap, to the extent my abilities permit me, and started in 1883 a journal for women in Telugu with the name *Sathihitha Bodhini*.

As its name clearly indicated, the journal was instructional in nature, just like the *Moallim-e-Niswan*. *Sathihitha Bodhini* instructed women on the dos and don'ts in everyday life. It attached supreme importance to the promotion of women's education. Explaining the importance of education to women, the very first issue of *Sathihitha Bodhini* stated that 'if a mother was uneducated . . . she spoilt her children. If she was educated, she took all necessary care in training them at home, and thus made them learned and wise.' It published an interesting story, which demonstrated that educated women would be rewarded. An essay had an interesting title: 'Uneducated Mothers are Enemies of their Children' ('*Chaduverugani Streelu tama Biddalaku Shatruvulu*'). The journal emphasised the indispensability of *pativratyam* ('conjugal fidelity') to women, and appealed to them to inculcate and protect it themselves. It held that education alone ensured and enhanced fidelity among women. Elaborating the instrumentality of education in maintaining and protecting women's fidelity, the June 1883 issue of *Sathihitha Bodhini* stated that 'men had been trying hard since ancient times to guard the *pativratyam* of women. [However, they had not been successful]. Women's chastity could not be protected by the vigilance and supervision of men. It was possible only through the character women acquired by receiving education, and not by the force men employed.'

Apart from these two dominant themes, *Sathihitha Bodhini* carried articles on several other issues such as virtues ('*Suguna Durgunamulu*'), compassion ('*Bhootadaya*' and '*Jeeva Karunyamu*'), helpfulness ('*Paropakaramu*'), patience and courage ('*Sahanamunu Dhyryamunu*'), proud ('*Garvamu*'), women's responsibilities at home ('*Grihini Dharmamu*'), household management, child rearing ('*Balashikshanamu*' and '*Biddalanaagnalonunchuta*'), frugality ('*Mita Vyayamu*'), money ('*Dhanamu*'), jewelry ('*Aabharanamulu*'), extravagance ('*Amitatvamulu*'), elementary science, with a special emphasis on women's health ('*Deharogyamu*'), quarrelsomeness ('*Taguvulamaritanamu*'), backbiting ('*Kondemulu Chepputa*'), relationship between mothers-in-law and daughters-in-law and the atrocities perpetrated by the former on the latter ('*Attagari Kodandrikamu*'), current conditions of Hindu women ('*Hindu Sundarula Prastuta Sthiti*'), on Queen Victoria ('*Sri Victoria Maharagnigaru*'), omens and superstitions and belief in astrology ('*Shakunamulu*' and '*Jyotishshastramu*'), and topics of natural science such as microscope ('*Sookshma Vastudarshaka Yantramulu*'), volcanos ('*Agni Parvatamulu*'), and snakes ('*Paamulu*'), etc.

Almost all of the articles mentioned above were authored by men, and Veeresalingam was the chief contributor. Most of his writings intended for women were first published in the *Sathihitha Bodhini*. He consciously adopted a 'simple' and lucid style, and often presented the contents in the form of moral tales and stories. Small essays were published on matters such as the 'present condition of women', superstitions, ornaments, compassion, and duties of a homemaker. The *Deharogyadharma Bodhini* deserves special mention for it was perhaps the first in Telugu to discuss women's health issues in some

detail. In the words of Mahaboob Basha, the Sathihitha Bodhini represents the male curiosity and anxiety to 'educate' and 'reform' women. It is very clear from the issues it discussed that its aim was not making women independent but to transforming them into becoming skilful managers of home, enlightened companions of their husbands, and good mothers, who raised their children on 'scientific' principles. Veeresalingam wanted women to 'transform' themselves into ideal and companionate homemakers like his own wife, who followed him like his 'shadow'. By publishing the journal, he made women realise the importance of such transformation and facilitated the same.⁴¹⁴¹ Mahaboob Basha, 'Print Culture and Women's Voices: A Study of Telugu Journals, 1902-1960', Ph.D. Thesis submitted to the Jawaharlal Nehru University, New Delhi, 2015, p.127.

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Conclusion

We now try to understand the journals discussed in a comparative perspective. First, both were edited by male intellectuals and published in the late nineteenth century. Both the journals advocated women's education, and the dominant tone in both was to enable women to become competent managers of the home, and turn themselves as companionate wives of their husbands. Both treated women as fundamentally ignorant and, therefore, there was a need to turn them into cultured human beings. Reforming the domestic domain, the chief area of operation of women, was one of the central concerns of the journals. Both wanted to provide scientific education to women. Both the journals discussed the issue of child marriage wanted that the practice must end. However, it may be noticed that the problem of child marriage was not as acute among the Muslims as it was among the Hindus. Since the problem of child marriage was more among the Hindus, the problem of early widowhood was also more among them. Another remarkable aspect of difference is that Moallim-e-Niswan discussed the problem of purdah among Muslims which is almost absent in the Sathihitha Bodhini. This suggests that different communities suffered from different problems. A remarkable similarity of Muhibb-e-Husain and Kandukuri Veeresalingam was that both were very bold personalities. Another significant similarity was that while advocating women's education, and campaigning against social evils, they referred to the sacred texts of both the communities and supported their arguments on the basis of history. In a nut shell, it may be said that, despite their limitations, both the journals worked hard for Muslim and Hindu women's development in the late nineteenth century Deccan.

Notes and References

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- ³ *Ibid.*, 107-108.
- ⁴ See the front cover, *Moallim*, Vol. 1, No. 2, January 1881 (Safar 1298 Hijri).
- ⁵ See 'Moqddama' ('Preface'), *Moallim*, Vol. 1, No. 2, January 1881 (Safar 1298 Hijri).
- ⁶ For example, see the cover page of *Moallim-e-Niswan*, Vol. 8, No. 9, February 1895 (Ramazan 1312 Hijri).
- ⁷ *Moallim-e-Niswan*, Vol. 8, No. 9, February 1895 (Ramazan 1312 Hijri).
- ⁸ *Moallim-e-Niswan*, Vol. 8, No. 10, March 1895 (Shawwal 1312 Hijri).
- ⁹ *Moallim-e-Niswan*, Vol. 13, No. 5, September 1899 (Jamadi-al-Awwal 1317 Hijri).
- ¹⁰ Inside the front cover, *Moallim-e-Niswan*, Vol. 13, No. 10, February 1900 (Shawwal 1317 Hijri).
- ¹¹ Inside the front cover, *Moallim-e-Niswan*, Vol. 13, No. 10, February 1900 (Shawwal 1317 Hijri).
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- ¹⁵ Inside the front cover, *Moallim-e-Niswan*, Vol. 12, No. 10, February 1899 (Shawwal, 1316 Hijri).
- ¹⁶ *Moallim-e-Niswan*, Vol. 9, No. 12, May 1896 (Zil-Hijjah 1313 Hijri), pp. 10-15.
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- ¹⁸ *Moallim-e-Niswan*, Vol. 10, No. 10, March 1897 (Shawwal 1314 Hijri), pp. 9-30.
- ¹⁹ *Moallim-e-Niswan*, Vol. 11, No. 9, January 1898 (Ramazan 1315 Hijri), pp. 31-35.
- ²⁰ *Moallim-e-Niswan*, Vol. 12, No. 8, December 1898 (Shaban 1316 Hijri), p. 1. (It is a poem).
- ²¹ *Moallim-e-Niswan*, Vol. 12, No. 9, January 1899 (Ramazan 1316 Hijri), pp. 10-14.
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- ²³ *Moallim-e-Niswan*, Vol. 12, No. 1, May 1898 (Moharram 1316 Hijri), pp. 58-60.
- ²⁴ *Moallim-e-Niswan*, Vol. 8, No. 6, November 1894 (Jamadi-al-Sani 1312 Hijri), pp. 37-38.
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- ²⁶ *Moallim-e-Niswan*, Vol. 12, No. 9, January 1899 (Ramazan 1316 Hijri), pp. 10-14.
- ²⁷ *Moallim-e-Niswan*, Vol. 10, No. 10, March 1897 (Shawwal 1314 Hijri), pp. 9-30.
- ²⁸ *Moallim-e-Niswan*, Vol. 11, No. 11, March 1898 (Zil-Qadah 1315 Hijri) pp. 5-13.
- ²⁹ *Moallim-e-Niswan*, Vol. 13, No. 2, January 1899 (Safar 1317 Hijri) pp. 56-58.
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CULTURAL FORMS AS SYMBOL OF PEOPLE'S PROTEST IN HYDERABAD STATE

Dr. Srinivas Rao Vaddanam

Department of History, Dr. B. R. Ambedkar Open University, Hyderabad, Telangana.

The present paper discusses the People's Art forms during Asaf Jahis and the patronage by the Rulers, Nobles and the various forms of folk arts in Hyderabad state. It further discusses the influence of the performing arts in inculcating and spread of the revolutionary ideas among the common people in the state against the autocratic rulers.

Human beings to want some entertainment in their life. Music and dance are supposed to be part of one's life. In western countries people are fond of music and dance as entertainment. But this was not the case with India. Formerly, nobles, aristocrats and high dignitaries used to know the techniques of music and dance at parties of such people were not objectionable. Parties in Hyderabad whether big or small, were always entertained by Qawwalis and Mujras. During the second half of the nineteenth century, the ruler, nobles, Jagirdars, Mansabdar and even common people used to organize such functions.

Cultural Forms as an entertainment for Rulers and Elite

The Nizam and the nobles were patrons of the fine arts and performing arts. In urban centers 'courtesans', 'tawaifs', 'annas' and 'mamas' (zenana servants) came to the public domain in order to earn bread for their families. In Deccani context the word tawaif was coined for singing and dancing girls and not for prostitutes¹. These women were trained in the long standing tradition of skilled entertainment. During any happy occasion it was these tawaifs who provided entertainment and performed especially on marriage and birth of male child among aristocrats and elites. Hence, they were known to be artists with skills. The Nizam patronized tawaifs by establishing office known as 'Daftar-e- Arbab Nizshat' In the Asaf Jahi court during the period of Nizam Ali Khan, a sum of rupees twelve thousand per month was spend towards salaries of tawaifs².

There was an office known as Daftar-e-Arbab-e-Nishat or Kanchan Kacheri. The superintendent of this office was a lady called Mama Sharifa. Mamas, as has already been mentioned, held a high status in the palace and society. Mama Sharifa was one of the influential Mamas of the palace of Nizam VI. She was assisted by a Jamadar and four other subordinates. All cases relating to prostitutes were presented to Mama Sharifa.

The tawaifs held very respectable position in Nizams society, they were looked up as artists therefore it was compulsory for tawaifs to sing in the marriage functions and after the 'nikha' a group photo was taken for the sake of remembrance and in the group tawaif also given place³. In Hyderabad society tawaif was known for decency, politeness, manners and culture. They had their own place of pride : many elite families send their boys to their doors for the learning of culture. After looking at respectable position of Hyderabad tawaif many women from north India migrated to Hyderabad and adopted the profession⁴. The singing and dancing girls performs in mehfiles and behind from purdha the ladies of zanana also enjoyed, especially on occasions such as marriage and the birth of male child. All these proved to be entertainment of high class, especially Muslims aristocrats, 'It was through a very lavish and luxurious life style that the Nawabs of Hyderabad become financial bankrupt'⁵.

Qawwaliprogrammes were often arranged by the music lovers of Hyderabad, Maharaja KishanPershad was fond of music and was well versed in this art, appreciated many musicians and was an expert player of the Sitar and the harmonium⁶. He used to arrange a Qawwaliprogramme on the sixth day of every month⁷.

MartandManikPrabhu, a well-known saint of Manik Nagar at Hyderabad had good taste in music and was himself a successful practitioner of it. Naubat and RoshanChowki were musical instruments used in Hyderabad. Naubat is a set of kettle drums, struck at stated hours before the palace of a king or dignitary. It was also a rare 'award'. A few of the nobles of Hyderabad enjoyed the privilege of this ritual.

Nambat and RoshanChowki were a must on the occasion of marriage and other auspicious occasions. Muslims were always the players of Naubat and the Hindus of Roshan Chowki⁸. MahalaqaChanda was a prominent courtesan and artist during the early AsafJahi Period. She was associated with six royal courts starting from Ruknuddaula, followed by Nizam Ali Khan to SikandarJah, ArastuJah, Maharaja ChandulalShadaan and Raja Rao Rambha, RahatAzmi, who painstakingly collected details about Mahalaqachanda's life writes that this famous Urdu Poet of Deccan was a contemporary of renowned poets like Mir Taqi Mir, Sauda and Dard in North India. Mahalaqa had received early education under the watchful eye's of NawabRuknuddaulah, MadarulMaham of Asafia dynasty. Apart from fine arts and training in music, she also learnt horse riding and was imparted military training.

Mahalaqa was renowned for her mastery on dhrupad apart Khayaltappa. A prominent personality, she lived in KhasaMahal with hundreds of Khadims at her disposal. Mahalaqa's estate was spread over Syedpalli, Chanderguda, Chandapeth, Ali Bagh and several other areas. She was a generous woman who spent lavishly on preparations for KhatDarshanMela and Gyarahvin Sharif. For Muharram and Jashn-e-Haidari, she prepared for months in advance. She threw banquets in the honour of visiting poets and also patronized poets and artists. This form of patronage is not imperial or sub-imperial patronage but a different form of patronage that has not been problematized or analysed well.

Parties arranged on any happy occasion, whether by a Hindu or a Muslim, had to have musical entertainment programmes by dancing girls and other musicians. These dancing girls played a major role in the social life of the Nawabs, Jagirdars and people of Hyderabad. Famous among them were Kaminiji, Muradji, Muneeraji. They used to get a monthly salary from the Nizam and other nobles. From the records of KanchanKacheri, it can be said that they were exempted from tax and payment of Nazrana in the city and districts⁹.

Maharaja Sir KishanPershad, the then Prime Minister of Hyderabad, was not only a great literary figure but was equally interested in the fine arts. His hobby was sketching, particularly landscapes in water colours. As an amateur artist, he is considered the foremost among India's noblemen¹⁰

Performing Arts of the Siddhis

The siddhis were African in origin and came to India in the middle of the 14th Century. Later, they sought employment under the Nizam in the army. They formed a special bodyguard of the Nizam and were known as the most spectacular mounted units of the army. Their dances retained some of their original African character and were specially noted for their virile warlike gamboling. One such warrior dance, the 'sword dance' was normally performed during weddings. The dancers were dressed in colourful Lungis with daggers tucked into the waist band and held a sword in hand.

This dance was usually performed in a semi-circle and many movements of sword fighting were displayed to the accompaniment of music with the heightening of the tempo. It reached its climax when the players held their daggers between their teeth and leapt in to the air. Finally with shouts of blessing to the married couple, all dancers went off the stage¹¹.

Dramas as an Entertainment

The History of Drama in Hyderabad dates back to the first decade of the twentieth century. There were two important periods in dramatic development, the Reform period of 1905 and the period of the Osmania University. During the late nineteenth century, there were a few drama clubs and professional companies. The following were the famous ones. The Dramatic club was situated in Yusuf Market at Salar Jung estate. The famous actresses of this theatre were Hissu, Anjini and Bhikkan. They were experts in singing and the company became famous because of their songs. The owner of the company was Ahmed Hussain.

The Ballroom Company was managed by Ibrahim Saheb at GulBagh near Troop Bazar. The famous actress of this company was Moti. Dal Mandi was established by Jaggaiya at Siddi Amber Bazar. Mahbub and Maqbul were its famous actresses. A company named after him was started by Mudli Nawab, who was a great patron of Drama. It became very famous and used to perform plays not only in India but also in Burma from time to time. All these companies were followers of the Parsi Companies¹².

Paintings

Paintings during Asaf Jahi period could not develop much because of the change in administration set up, internal intrigues and reformations in Hyderabad. However, Hyderabad was known, as already discussed, for glass painting which was popular with the elite as well as with the middle classes. It had elements of classical art, as well as the vitality of the folk traditions. Both the themes and the treatment represented not an individual point of view but a collective consciousness which made it a popular art. Though glass paintings lasted only for about a hundred years, it was a unique form of aesthetic expression and attained a certain flamboyant virtuosity.

Photography

The beginning of Photography in India can be traced to the closing decades of the eighteenth century. The honour of being the first photographic society in India belongs to the Photographic society of Bombay, formed in October 1854, followed by the Photographic Society of Bengal and Madras in 1856. By 1863, there were a number of photographic establishments run by Indians. The General view regarding Indian photography was that Indians did not below on their work the necessary patience and care. As a consequence, Indian productions, with very few exceptions, did not possess such a good reputation as those turned out by European firms in India. The best photographs by an Indian were the Indian Views by Lala Deen Dayal of Indore.

Deen Dayal was an employee of the British Government in the Secretarial Office at Indore. He became an official photographer to the Nizam Mir Mahbub Ali Khan of Hyderabad. Thus the firm of

Raja DeenDayal & Sons came into existence in Secunderabad about the year 1875. Subsequently, he was awarded the title of Raja Musawwir Jung Bahadur By Mahbub Ali Khan in recognition of his services¹³.

DeenDayal lived with the eccentricities of the Nizam and performed official duties of a court photographer, recording military operations, photographing royal hunts, State tours, Weddings, religious ceremonies, Viceroy Tours and recording the goings on of the thrice-weekly durbars. As he grew older, he specialized in portraits and it was here that his special techniques brought out the texture of each photograph. DeenDayal, by all standards, was a genius. At a time when photography was a primitive art, he created images that to this day remain fresh and unfaded¹⁴. His success as a photographer encouraged him to open a Zenana photographic studio in Hyderabad in about 1892, in association with an English woman, Mrs Levick¹⁵.

Raja DeenDayal was a master photographer who worked hard and displayed an extraordinary commercial ability which was a vital prop to his inborn artistic feelings. He was a recognized photographer of his time not only in Hyderabad but also abroad and was a pioneer in the art.

Calligraphy

The art of Calligraphy also developed in Hyderabad under Royal patronage. During the reign of Mir Mahbub Ali Khan Nizam VI, there were number of experts in Calligraphy. Among them, the most noted was Mohammed Khudrat Ullah Hussaini, who came to Hyderabad from Delhi and settled here¹⁶. Maharaja Kishan Pershad, the then Prime Minister of Hyderabad was also a good Calligrapher of his time.

Literature and appreciation of the fine arts, especially architecture developed under the patronage of the Nizam and the nobility. The closing decades of the nineteenth century witnessed some fine craftsmanship and marvelous specimens of French, German and English style in Architecture. Though other aspects of the Performing Arts such as painting, music, dance and drama could not do equally well they were not completely ignored. Paintings on glass were popular with the elite as well as the middle classes. The development of other aspects of fine art may not have taken place because of the long minority of the king. Later after 1885, internal affairs, intrigues and British interference did not permit the king and his subjects to pay much attention to these areas of life and culture. Thus Hyderabad during the period of study created a rich heritage of culture.

People's Arts in Samstanams – Gadwal

The former name of the Zami (land) was Keshavanagaram. The Zami occupied an area of 884 sq miles. This land is between the rivers of Krishna and Thungabhadra to the west. The Do-Ab land which was the main cause for the rivalry of the Kings of Vijayanagaram and the Bahamani Sultans, was part of the Gadwal Zami. After the decline of Moghul empire, the land went under Nizams. During 1853, the Nizam gave the Zami to the East India Company, towards the expenditure for the maintenance of army. The rulers of Gadwal were great art lovers. Dharmavaram Ramakrishnamacharyulu, the famous playwright of the early period was given the title of 'Andhra Nataka Pithamaha'.¹⁷

People's Arts of the common people in the state

There is a large variety of village and rural communities in Hyderabad state. Each group and local region has its distinctive form of harvest, religious and social dances along with many varieties of folk entertainment by professionals which were common in this period.

The Telangana region of Hyderabad has a women's dance called the Batha-Kamma. It is based on an ancient legend which tells the story of Saijanbai, the child of a Rajput King, who was sent back to her parents as she was not well versed in household chores. The women of Telangana perform this

Bathakamma dance with great feeling. It is necessary for newly married women because they pray on this day for a peaceful married life¹⁸.

The simple and popular dances belonging to different tribal communities of Hyderabad such as Banjaras, Lambadis and Gypsies are associated with household tasks, cultivation and sowing, planting and harvesting. Those colourful people have a very brilliant color sense and the costumes of the women are picturesque. Wide skirts, Brightcholis and draperies create a startling picture dance. The technique is very simple, forming a large circle the women go round and round singing loudly accompanied by the dholak and horn¹⁹. The Dandaria is the dance of the Gond Tribe of Hyderabad. Groups of dancers, both Men and Women, dressed in their most colourful costumes, go from one village to another, exchanging visits on special festive days to dance and sing together in celebration. The visiting men dance with the village men and the women dance with the women. The men perform the stick dance, standing in lines and squares and changing places and beating their sticks. The women do the same in their group²⁰.

People's Arts and Telangana Armed Struggle

Performing Arts played a significant role in Telangana Armed Struggle during that time. The communication through this folk arts have greatly influenced the innocent and illiterate people of Telangana Region by inculcating in them the revolutionary feeling through various tools of arts.

The leaders of the day were equipped with courage, bent of mind towards movement, modern prosperity, political maturity and leadership qualities and were successful in assessing the capabilities of Performing Arts. In this Oral folk arts played a major role as majority of people were illiterate poor peasants in Telangana. People were mobilized through various forms of folk arts like Burrakatha, PalleSuddulu, Dramas and Plays. During Armed struggle SunkaraSatyanarayana's 'Kashtajeevi' and ThirunagariRamanjaneyulu's 'Veerabandagi' and 'TelanganaVeeraYodhulu' 'Burrakathas', 'MaaBhoomi' drama and 'Vettichakiri' play were popularly performed by the PrajaNatyaMandali artists.

Among the folk arts Burrakatha was popular among the people and was considered as a powerful instrument to instigate revolutionary feelings to fight against the atrocities of the feudal lords 'Kasthajeevi' and 'Veerabandagi' were popular burrakathas in those days. 'Kasthajeevi' of SunkaraSatyanarayana was based on the revolt of poor peasants against the atrocities of the Zamindars and was enacted at innumerable places and even in those days one lakh copies of that booklet were sold. ThirunagariRamanjaneyulu's 'Veerabandagi' was based on the idea of Hindu-Muslim unity. Through this Burrakathas he inspired the people in a great way. There was good response from the people and when the armed struggle was in great spring 'TelanganaVeeraYodhulu' was composed by him. Unable to bear the popularity of Burrakatha, the Nizam banned these three Burrakathas as he thought that there were powerful weapons that instigate people to retort²¹.

And the programmes were not only performed on stages, regardless of day, place and time used to be performed in the villages on the streets and on the cross roads. However it was the uneducated volunteers who popularized more the movement through their verbal artistic works. So during the Armed Struggle the forms of folk arts had better impact than the speeches of the leaders and the news in the newspapers²². Hence, this Performing Arts created great warriors and revolutionists from common man. The activities of the Andhra MahaSabha attracted people to a great extent and people enrolled themselves as members and called it as sangham. To publicize the Sangham programmes and to stand against the atrocities of the feudal lords volunteers were formed. They were mostly from the peasant families, later on became warriors and squad commanders.

The influence of performing arts on the people of Telangana rose to such an extent that irrespective of age and sex, men, women, aged people and children have come united to fight against the feudal lords.

Later cultural and defense squads were formed to protect their villages and educate people or train people for the struggle. The folk art forms like 'Bhathakamma', 'Kolatham' were widely used during the Armed struggle for inspiring the public towards the struggle. Songs based on the epics of history of the territorial stories have been replaced by new revolutionary songs. They depicted how the Deshmukhs cheated the people and how people should revolt against the feudal lords and get delivered from their clutches. Majority of the songs described the travails of the poor people of JangoanTaluq in the hands of their feudal lords. The painful sufferings of labor women folk in the hands of their landlords while working in their fields and at their houses have widely been described in those songs.

The songs in praise of martyrs like DoddiKomaraiah were sung in almost all occasions in order to give inspiration to bring awareness among the people and agitate them towards the movement. There was a great response from the women folk. They used to sing songs in the Bathakamma style based on the atrocities of the landlords, and unable to bear the sufferings, the women instigated the squads to kill the landlords. Whenever there is a concrete work people used to deviate from the traditional songs to modern songs to consolidate almost all the works of life of people. The height of impact was that earlier epic stories like Ramayana and Mahabharatha were the focal point of common discussion was shifted to movement stories, irrespective of the fact whether a person is elder or younger, male or female forgetting the caste, religion, creed and sect etc.

Burrakatha 'Veerabandagi' and MaaBhoomi Drama gave inspiration to the people and they always remembered immortal hero Bandagi to fight against the feudal lords even in the absence of the sangham leaders. |This was the mood, spirit, discipline and confidence that was built in the people through this performing arts. The influence of folk arts among the people rose high and the people who fought against the feudal lords under the influence of sangham singing songs and working as squads, started fighting against them even in the absence of the sangham leaders, as they were already educated by the activities of the sangham.

PrajanatyaMandali was formed in Andhra. PrajaNatyMandali means the Peoples Theatre²³. Peoples Theatre gave importance to the problems of the common and did not encourage huge settings, lightings etc. which were side tracking the attention of the audience in a secondary way and reducing the importance of the content of the play. The progressive movement in the 1940s provided further impetus for the political drama. The PrajaNatyMandali(Peoples Theatre Movement) provided the forum for the performance of revolutionary plays. SunkaraSatyanarayana and V. Bhasker Rao jointly brought out two plays: Mundadugu(1945), and MaaBhoomi (1947) dealing with the atrocities of zamindars and the autocratic rule of the Nizam of Hyderabad, respectively. This movement adopted folk forms such as Burra Katha to reach out to the masses with their political messages. Many Burrakathatroups were formed. Among them the famous were :Koganti, Konuri and Sirivieettee team, MikkilneniRadhakrishnamurthy, MachineniNarayana and team, Perumallu, Chadalavada, Kesava Rao Team and Nazar, Ramkoti and Purushotham team. Among the above teams, Nazar team was most popular for their presentation of Burrakathas, with their inspiring voices, fast movements and clarity in expressing the ideas. Parellel to the Burrakatha teams run by men, a Burrakatha team by exclusively women was started with MoturiUdayam, ChintalaKoteswaramma and Mahankali Lakshmi as members. This team was no way inferior to that of men and the Burrakatha presented by them about the history of Tanya, the Russian women soldier, moved the hearts of the audience. PrajaNatyMandali presented many Dramas like MaaBhoomi (Telangana Peasant Struggle), Mundadugu(Zamindari System and the problems faced by the farmers)etc.

Conclusion

The present paper depicted the cultural ethos prevalent in the feudal and aristocratic society in Hyderabad state and the inherent custom of the Nautch as an entertainment for the royal and elite

sections in the society. This also reveals the role of performing arts as a tool in spreading the revolutionary ideas among the people against the feudal society which later immensely contributed for the political transformation of the state.

Notes

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ఎరుకలవారి సామాజిక జీవన విధానం-ఒక పరిశీలన

పాలకుర్తి రాధిక, Ph.D., Scholar

పొట్టి శ్రీరాములు తెలుగు విశ్వవిద్యాలయం, చరిత్ర-పురావాస్తు శాస్త్ర పీఠం,

శ్రీశైలం ప్రాంగణం, శ్రీశైలం

ఉపోద్ఘాతం :

ప్రపంచవ్యాప్తంగా విస్తరించి ఉన్న ఆదివాసీలు జనాభాను గమనిస్తే భారతదేశం రెండవ స్థానాన్ని ఆక్రమించి ఉండగా, ఆఫ్రికా ఖండం మొదటి స్థానంలో ఉంది. ఆదివాసీలు అంటే మూలవాసులు అనే అర్థం గోచరిస్తుంది. అనగా మొదటి నుండి ఈ భూమిపై నివసిస్తున్న వాళ్ళు అనేది ముఖ్యార్థం. అయితే ఆదివాసీలు అనేది భారతీయ భాషల్లో గిరిజనులు అనే సమానార్థంతో వినియోగంలో ఉంది. ఇక్కడ ఆదివాసీలు - గిరిజనులు రెండింటి మధ్య తేడా గమనిస్తే కొండ ప్రాంతాల్లో నివసించే వాళ్ళు గిరిజనులు అయితే ఆదిమానవుడి జీవితం మొదలు కొండకోనల్లోనే ప్రారంభమైంది. కాబట్టి ఆది నుండి గిరి ప్రాంతాల్లో నివసించిన జనులే ఆదివాసీలు గిరిజనులు భారత రాజ్యాంగం గుర్తించిన గిరిజ తెగల్లో ఒకరైన ఎరుకల తెగని ఒక విశిష్టత కలిగిన ఆదివాసీ తెగగా చెప్పుకోవచ్చు.¹

ఆంధ్రప్రదేశ్, తెలంగాణ రాష్ట్రాల్లో ఆదిమజాతిగా మనుగడ సాగిస్తున్న ఎరుకల తెగను 'ఎరుకల', 'కుర్రు', 'కైకాడి' వంటి పేర్లతో గుర్తిస్తుంటారు. ఇక్కడ ఎఱుక అంటే తెలిసినవాళ్ళు అనేది ప్రధాన అర్థం వీళ్ళు సోదే (గద్దె) తెలిసిన వాళ్ళు. కాబట్టి ఎరుక+కు=ఎరుకల పదంలో సమగ్రత ఉన్నది. అలాగే వీరు మాట్లాడేది కుర్రు భాష, కాబట్టి భాష పేరు మీద కుర్రు తెగగా పిలవడం జరుగుతున్నది. ఇక "కైకాడి" పదంలో కయికాటుగా రూపాంతరం చెందింది కయికాటు అంటే "చేయి చూపించుట" అని అర్థం. సోదీ అనేది ఒక జోస్యం. చేయి చూపించుట జోస్యంలో ఒక భాగం. ఈ విధంగా కైకాడి పదం రూపకల్పన జరిగిందనేది గమనించాల్సిన విషయం.²

మానవజాతి పుట్టుపూర్వోత్తరాల గురించి డార్విన్ ప్రముఖ శాస్త్రవేత్త మొట్టమొదటిసారిగా వివరించే ప్రయత్నం చేయగా, తర్వాత ఆయన అడుగుజాడల్లో మరికొందరు నడిచారు. ఈ క్రమంలో 1864లో మెట్జీ శాస్త్రజ్ఞుడు నీలగిరి కొండజాతుల గురించి, 1871లో లాల్టన్ గోండుల గురించి, 1888 ఫాసెట్ సవరల గురించి పరిశోధనలు జరగడం జరిగింది. ఈ నేపథ్యంలో భారతదేశంలో నివసించే ఆటవికుల్ని ఆదిమజాతులు, గిరిజనులు అనే రెండు భాగాలుగా చూస్తే ఆదిమ జాతుల్లో యానాదులు చెంచులు ఎరుకలు తదితరులు ఉన్నారు. గిరిజనులలో కొండరెడ్లు, గోండులు, బంజారాలు ఇతరులు ఉన్నారు. ఈ ఆదిమజాతులు గిరిజనుల జీవనసరళిలో స్పష్టమైన వైవిధ్యాన్ని కనబరిచినప్పటికీ అందరిని "గిరిజనులు" గానే గుర్తిస్తుండటం గమనించాల్సి విషయం.

భారతీయ గిరిజనులలో ఒక్కో తెగ, ఒక్కో విశిష్టమైన చరిత్రను కలిగి ఉన్నది. వివిధ విస్తృత పరిశోధనల్లో బాగాగా ఆఫ్రికా, చైనా ప్రాంతాల్లో ప్రాచీన మానవుడి శల్యములు బయల్పడటం అనేది మానవుడి ఉనికిని గురించిన చారిత్రక సత్యాలకు బలమైన సాక్ష్యాలను అందివ్వడంగా చెప్పుకోవచ్చు. అయితే ఈ ప్రాంతాల్లో బయల్పడిన మానవ శల్య భాగముల కంటే కూడా 1964లో మన దేశంలో పంజాబ్ ప్రాంతంలో దొరికిన వాసరం 'దవడ' భాగం ప్రపంచంలోనే ప్రాచీనమైనదిగా చెప్పబడింది. ఈ ఆధారం ప్రకారం భారతదేశంలో అతి పురాతన కాలంలోనూ మానవ సంచారం ఉన్నది. కాగా, ఆస్ట్రేలియా, ఆఫ్రికా, మలేషియా ఆదిమజాతులతో పోలికలు కలిగి ఉన్న దక్షిణ భారతీయ యానాదులు, చెంచులు, కొందరులు, ముడువర్లు, ఇరుళలు, కనికర్లు, ఎరుకలు మొదలగువారు నేటికీనే అడవులతో సన్నిహిత సంబంధాలు కలిగి జీవిస్తున్నారు. ఎందుకంటే పూర్వం ఆఫ్రికా నుండి నీగ్రో జాతులు, తర్వాత మంగోలియా జాతులు మొదలగునవి భారతదేశానికి సౌర్యవంతమైన జీవితం కోసం వలస వచ్చి ఇక్కడే స్థిరపడి పోయి తమ సంతతిని పెంచుకున్నాయనేది చరిత్ర. కాగా నెగ్రిటల్స్ చిహ్నములు ఉన్న చెంచులు, యానాదులు, ఎరుకలు తదితరులకు భారతదేశమే పుట్టినిల్లు అని, దొరికిన ప్రాచీన మానవ అవశేషాల ఆధారంగా పేర్కొనవచ్చును. ఈ విధంగా ఎరుకల జాతి అనాది కాలం నుండే భారతగడ్డపై తమ ఉనికిని చాటుకోవడం జరిగింది. కాబట్టి ఎరుకలు ఆదిమవాసులు అనాది నివాసులు.³

ఎరుకల భాష - కులం :

ఎరుకల వారి 'మాతృభాష-కుర్రు' ఈ భాషలో తమిళనాడులోని కొరవ భాష, తెలుగు ప్రాంతంలోని తెలుగు భాష పదాలు మిళితమై కనిపిస్తుంటాయి. అలాగే కర్ణాటకలోని కొరిచ భాషా పదాలు కూడా చాలా వరకు కలుస్తాయి. ఈ విధంగా ఒక మిశ్రమ భాషగా ఉన్న కుర్రు భాష మౌఖిక వ్యవహారంగానే గమనించాల్సిన విషయం. ఆంధ్ర, తెలంగాణ ప్రాంతాలలో ఎరుకల భాష వారు తెలుగు సమాజాలతో కలిసి జీవిస్తుంటారు. కాబట్టి వీళ్ళు తెలుగు చక్కగా మాట్లాడతారు. మీ భాషకు ప్రామాణికమైన గుర్తింపుగాని, లిపి గాని లేదు. కావున ఎరుకల విద్యావంతులు అందరూ కూడా తెలుగులో వ్రాస్తూ చదువుకుంటున్నారు.⁴

ఎరుకల వారి ఇంటిపేర్లు - గోత్రాలు :

ఎరుకల వారికి ప్రత్యేకంగా ఇంటి పేర్లు - గోత్రాలు ఉంటాయి. వివాహవ్యవస్థలో వీటిని పరిగణనలోకి తీసుకుంటారు.

ఎరుకలవారి గోత్రాలు :

కావడి, సాతుపాడి,⁵ మానుపాటి, మేంద్రగుత్తి, మరియు ఉయ్యాల బండి వంటి గోత్రాలు కలవు.⁶ వీళ్ళలో కావడి, సాతుపడి, గోత్రాల వారిని ముఖ్యమైన వారిగా చెప్పవచ్చును. ఎందుకంటే పూర్వం ఈ రెండు గోత్రములే చెలామణిలో ఉండేవని, కాలక్రమంలో విభజన చెందాయని భావిస్తున్నారు. ఎలా అంటే... ఒకప్పుడు కావడి గోత్రం నుండి కొందరు విడిపోయి "మేంద్రగుత్తి" వారుగా స్థిరపడిపోయారని, అలాగే సాతుపడి గోత్రం నుండి కూడా కొందరు విడిపోయి "మానుపాటి" గోత్రములుగా స్థిరపడిపోయారని తెలుస్తున్నది. ఈ విధంగా విడిపోయిన కావడి-మేంద్రగుత్తి, సాతుపడి - మానుపాటి గోత్రములు నసిండ్ లేదా ఏకమూల లేదా ఐక్య లేదా పూర్వబంధ గోత్రములుగా చెప్పబడుతుంటారు. కాబట్టి ఈ గోత్రములు తోబుట్టువుల వరస అవుతారని చాలాకాలం వరకు వీరి మధ్య వివాహ సంబంధాలు జరిగేవి కావు. ప్రస్తుతం మారిన కాల పరిస్థితుల్లో వీరు ఒకరిని ఒకరు వివాహాలు చేసుకుంటున్నారు. కాగా స్వంత గోత్రములు మాత్రం నేటికీనీ వివాహం చేసుకోవడం లేదు.⁷

ఎరుకల వారి సామాజిక జీవన విధానం :

ఎరుకల వారు సంచార జీవులు. తమకు ఎక్కడైతే జీవనభృతికి సరైన సదుపాయాలు వుంటాయో అలాంటి ప్రాంతాలకు తరచూ తమ నివాసాన్ని మార్చుకుంటూ సంచార జీవులుగా జీవిస్తుండేవారు. ప్రస్తుతం వీరి జీవన విధానాన్ని గమనిస్తే ఒక్కో తెగ ఒక్కో విధంగా జీవిస్తున్నారు. కొన్ని తెగల వాళ్ళు తమ కంటూ ఒక స్థిర నివాసం ఏర్పాటుచేసుకొని ఊళ్ళల్లో నివసిస్తుండగా, మరి కొన్ని తెగల వాళ్ళు నేటికీనీ సంచార జీవనాన్ని కొనసాగిస్తున్నారు. ఉదాహరణకు దబ్బ, ఈత, ఎరుకల వాళ్ళు స్థిరనివాసాలను ఏర్పాటు చేసుకొని జీవించడమే కాదు, కొన్ని ప్రాంతాల్లో బలమైన వర్గాలుగా ఏర్పడి నాగరికతను క్రమక్రమంగా అలవర్చుకుంటుండగా, వీళ్ళల్లో కొందరు విద్యావంతులుగా కూడా ఎదుగుతున్నారు. ఇక ముగ్గుకూటు ఎరుకల వాళ్ళు నేటికీనీ సంచార జీవితాల్నే గడుపుతున్నారు. ఈ విధంగా నాటికి, నేటికీ వీరి జీవన విధానాల్లో అనేక మార్పులు చోటు చేసుకుంటున్నాయని చెప్పవచ్చు.

సంచార జీవనంలో ప్రధానంగా "గుడారాలు" ఇతర అత్యవసరమైన వస్తువులు మాత్రమే వీరి వెంట ఉంటాయి. ఇవే వీరి జీవనాధార ఆస్తులుగా చెప్పవచ్చు. ఉదాహరణకు మట్టి పాత్రలు, తెడ్డు, తిరగలి (ఇసురాయి), కత్తులు, తాళ్ళు, బోనులు, వలలు, ఉచ్చులు, గొడ్డళ్ళు, కొడవళ్ళు, సూదులు, దబ్బణాలు మొదలగునవి. గాడిదలు, కుక్కలు, పిల్లలు, ఆవుల వంటి జంతువులను కూడా వీరి వెంట తీసుకెళ్తుంటారు. గాడిదల్ని వీరు రవాణా సౌకర్యం కోసం ఉపయోగిస్తారు. వీటితోపాటుగా "కుండల గంప" అనే ఒక పెద్ద అల్లిక సాధనాన్ని వీళ్ళు ఎల్లప్పుడూ తమ వెంట తీసుకెళ్తుంటారు. నివాసాన్ని మార్చేటప్పుడు ఊడదీసిన గుడారంతోపాటుగా మిగతా వస్తువులు అన్నింటినీ ఈ కుండల గంపలో జాగ్రత్తగా అమర్చిపెట్టి, దాన్ని గాడిద వీపుకు అటూ ఇటూ పడిపోకుండా జాగ్రత్తగా ఒక క్రమపద్ధతిన ప్రలాడగట్టి వస్తువులతోపాటుగా చిన్నపిల్లల్ని ముసలివాళ్ళని కూడా ఈ గంపలో కూర్చోబెడతారు. ఇలాంటివే "పెణికె" అనే గోనె మూట సాధనాన్ని కూడా వీళ్ళు ఉపయోగిస్తారు.

ప్రస్తుత సంచార జీవితాల్ని గమనిస్తే గుడారాలు, వస్తువులు మినహా కుండల గంపలు, పెణికలు దాదాపుగా కనుమరుగైపోయాయని చెప్పవచ్చు. మిగతా జంతువులతోపాటుగా గాడిదల్ని నేటికీనీ పెంచుకుంటూ వాటిని ఇతర అవసరాల కోసం ఉపయోగించుకుంటున్నారు. అంతే కాకుండా తమ జీవన ఆధారం కోసం గాడిద పాలని కొందరు విక్రయిస్తున్నారు. (అమ్ముకుంటున్నారు)

ఆర్థిక స్థితి :

ప్రస్తుత పరిస్థితుల్లో వీరి ఆర్థిక పరిస్థితుల్ని గమనిస్తే, వీరు చాలా వరకు పేదవాళ్ళే అయినప్పటికీ ఆర్థిక పరిస్థితిని మెరుగుపరుచుకోనే దిశలో తమ ప్రయత్నాలను అంకితభావంతో కొనసాగిస్తున్నారు. ఈ క్రమంలో వీళ్ళల్లో కొందరు కొన్ని మైదాన ప్రాంతాల్లో స్థిరనివాసాలు ఏర్పరచుకొని జీవిస్తుండగా మరికొందరు గ్రామాలలో వాడలు నిర్మించుకుని జీవిస్తున్నారు. మరి కొందరు నేటికీ సంచార జీవనాన్ని గడుపుతూనే తాము నివసించే ప్రాంతంలోని మిగతా సమాజంతో మమేకమై (కలిసిపోయి) జీవిస్తున్నారు. ఈ విధంగా వీళ్ళు తమ తమ వృత్తుల్ని, వారికి చేతనైన ఇతర పనులను చేసుకుంటూ జీవనాన్ని కొనసాగిస్తున్నారు.⁸

తెలంగాణ రాష్ట్రంలో ఎరుకలవాళ్ళు నివసించే ప్రాంతాలను “ఎరుకలగేరి” అని పిలుస్తుంటారు. వీరి వాడలు సహజంగా చాలా చిన్నవిగా ఒకటి నుండి మూడు లేదా ఐదారు కుటుంబాల వరకు ఉంటుంటాయి. ఇటీవల కాలంలో కొన్ని గ్రామాలలో గమనిస్తే తరాలు పెరగడం వలన వీరి కుటుంబాల సంఖ్య పదులకు చేరుకుంది. అయినప్పటికీ వలసల కారణంగా వీరి కుటుంబాల సంఖ్య గణనీయంగా పెరగడం లేదనే చెప్పవచ్చు.

వీరి వలసలకు ప్రధాన కారణం వృత్తివనులు, ఒకే ఊరిలో ఒకే వృత్తి చేసే కుటుంబాలు ఉంటే కొనుగోళ్ళు నామమాత్రంగా ఉన్న పరిస్థితుల్లో కుటుంబాల మధ్య పోటీ ఏర్పడటము లేదా కొనుగోళ్ళు సరిగ్గా జరగక ఆర్థిక పరిస్థితి పూర్తిగా దిగజారడం జరిగింది. కాబట్టి ఆర్థిక అవసరాల రీత్యా వీరు ఒక ఊరి నుండి మరొక ఊరికి వెళ్ళి స్థిరపడుతున్నారు.

ఎరుకల తెగలు, వృత్తులు :

ఎరుకలలో సుమారు 18 తెగలు ఉన్నాయి. ఈ తెగలను వారి వారి వృత్తుల ఆధారంగా విభజన చేయడం జరిగింది. తెలంగాణ ఆంధ్రప్రదేశ్ రాష్ట్రాలలో ఎరుకల జాతి చాలా తెగలుగా విభజింపబడినాయి.

అవి (1) దబ్బల ఎరుకల, (2) ఈతకట్టె ఎరుకల, (3) కూట ఎరుకల, (4) ఉప్పు ఎరుకల, (5) ఎద్దు ఎరుకల, (6) భజంత్రీ ఎరుకల, (7) తాళ్ళ ఎరుకల / నార ఎరుకల, (8) ముగ్గు ఎరుకల, (9) కోతుల ఎరుకల, (10) కొత్త ఎరుకల, (11) కావలి ఎరుకల, (12) కరివేపాకు ఎరుకల, (13) కంచిపురి ఎరుకల, (14) మార ఎరుకల, (15) మంత్రసాని ఎరుకల, (16) పాముల ఎరుకల, (17) బేరగాళ్ళ ఎరుకల మరియు (18) పిట్టల ఎరుకల.

ఎరుకలవారి శ్రమ జీవనం :

ఎరుకలవారి కుటుంబాల్లో చిన్నలు, పెద్దలు అందరూ కలిసి పనిచేస్తుంటారు. ఒక రకంగా చెప్పాలంటే వీరు శ్రమజీవులు అంతే కాకుండా కులవృత్తుల్ని కొనసాగించడంలో ఎంత శ్రమపడతారనే, ఆ శ్రమలో నైపుణ్యాన్ని సాధించడానికి అల బుద్ధికుశలతని ప్రదర్శిస్తారు. కాని వీరు ఉత్పత్తులు నేటి పోటీ ప్రపంచానికి ధీటుగా నిలబడలేకపోతున్నాయి. ఉదాహరణకు వీరు తట్టలు, బుట్టలు, చాపలు, మొదలైన వాటిని ఎంతో అందంగా తయారుచేస్తారు. కాని వాటి స్థానాల్లో ఎక్కువ కాలం మన్నికగా వుండే ప్లాస్టిక్ వస్తువులు ప్రజలు మార్కెట్లోకి రావటం వలన వాటిపై మొగ్గుచూపుతున్నారు.

స్త్రీల శ్రమ : ఎరుకలవారి కుటుంబాల్లో స్త్రీలు కష్టజీవులు మగవాళ్ళకు సాటిగా తమదైన పనుల్ని చేస్తారు. కొన్నిసార్లు పురుషుల కంటే ఎక్కువగా కూడా శ్రమపడతారు. ఉదాహరణకు సోది చెప్పడానికి వెళ్ళే స్త్రీలు సోది చెప్పే తెల్లవారు రూమునే నిద్ర లేస్తారు. ఇంటి పనుల్ని వంటి పనిని చక్కబెట్టుకుంటారు. తర్వాత ‘గద్దె బుట్ట’ తీసుకుని చుట్టుపక్కల గ్రామాలకు వెళ్ళి పొద్దస్తమానం తిరుగుతారు. ఇలా కొంత డబ్బు, ధాన్యం సంపాదించుకుంటారు. తర్వాత తిరిగి ఇంటికి వచ్చి మళ్ళీ ఇంటిపని, వంటపని చూసుకుంటారు.⁹

తెలంగాణాలో కొన్ని ప్రాంతాల్లో గద్దెబుట్టతో తిరిగే స్త్రీలను “మాయ మంత్రాలు” తెలిసినవారుగా భయపడుతుంటారు. “మాయమచ్చెరు కలవారు” అంటూ వారికి దూరంగా మసులుకుంటుంటారు. సోది చెప్పించు కుంటే వున్నవీ, లేనివీ కాయించి చెబుతారనేది ఈ నానుడి భావం. ఇదంతా ఏమైనా సోది చెప్పే స్త్రీలు, ఏకాగ్రతని పాటిస్తూ మనిషిని మైమరిపిస్తూ మాటల ప్రవాహం కురిపిస్తారు. తమ బేరాల్ని తెలివిగా తమ దగ్గరకు రప్పించుకుంటారు.

ఇంకొందరు స్త్రీలు ఇళ్ళ దగ్గరే వుండి బుట్టలు, తట్టలు, పోరికలు, పుట్టీలు, సిబ్బిలు, తాళ్ళు, చాపలు వంటివి తయారుచేస్తారు. కొన్నిసార్లు ఈత బరిగె కోసం పురుషులతో పాటుగా, అడవుల్లోకి వెళ్ళి ఈత బరిగెల్ని మోసుకోస్తారు. తర్వాత తాము తయారు చేసిన వస్తువుల్ని తామే పూరంతా తిరిగి మరియు సంత దినాల్లోను, కొందరు స్త్రీలు పురుషులకు సహాయపడుతుంటారు. మరి కొందరు స్త్రీలు కూలీపని చేస్తుంటారు.¹⁰

ఎరుకల వారి ఆహారం (ఆహార్యం) :

- 1) ఆహారం : వీరు ఎక్కువగా వేట మాంసాన్ని ఇష్టపడతారు. నీతి నియమాలతో కూడిన ఎరుకలవారి ఈ ఆహారపు అలవాటు గురించి వివరిస్తే...
- 2) వేటమాంసం : “వేట” అనేది ఎరుకల జాతి వారికి పుట్టుకతోనే అభిన ఒక విద్య పూర్వం నుండి మాంసాహారులైన ఎరుకలవారు తాము స్వయంగా వేటాడిన వేట మాంసాన్ని ఆరగించడానికే ఎక్కువ మక్కువ చూపిస్తారు.

అడవుల్లో సంచరించే జంతు సంబంధమైన అడవిపండులు, ముంగీసలు, ఉడుతలు, ఉడుములు, అడవి పిల్లులు, కుందేళ్ళు మొదలగు వాటిని వేటాడి తీసుకువచ్చి ఆహారంగా స్వీకరిస్తారు.

శాకాహారం : వీరు శాకాహార ఆహారంగా తేలికగా జీర్ణమయ్యే జొన్నరొట్టెలు, జొన్న సంకటి, రాగి అంబలి, వంటి తృణ ధాన్యాలతో వండే వంటల్ని తీసుకుంటారు. చింతపండు గుజ్జుతో తయారుచేసే ‘పచ్చిపులుసు’ అనుములు, కందులు, పెసర్లు, శనగలు వంటి పప్పు ధాన్యాలని ఉడకబెట్టుకొని గుగ్గిళ్ళుగా చేసుకొని అంటారు. ఇలాంటి ధాన్యాలు వేళకి ఎక్కువగా సోది చెప్పడానికి వెళ్ళినప్పుడు కానుకలుగా దొరుకుతాయి.

ధూమ, మద్యపానాలు : ఎరుకలవారు పగలంతా కష్టపడతారు. కాబట్టి రాత్రికాగానే ఉపశమనం కోసం తప్పనిసరిగా మద్యం సేవిస్తారు. మగవారు సారా, ఆడవారు కల్లు, ముసలివారు సారా కల్లు రెండు సేవిస్తారు. అభిరుచిని బట్టి బీడీలు, చుట్టలు త్రాగుతారు. కొందరు స్త్రీలు కూడా ఈ అలవాటుని కలిగి వుంటారు. అలాగే పొగ, జర్ల, సున్నం వంటి ‘పాన్ మసాలాలు’ వేసుకుని తమలపాకుల్ని కూడా నములుతారు. పొగాకు నమిలే అలవాటు కూడా కొందరిలో వుంటుంది.

ఎరుకలవారి అలంకరణలు :

ఎరుకలవారి అలంకరణ గురించి చెప్పాలంటే వస్త్రాలంకరణలోనూ, ఆభరణాలు ధరించడం లోనూ, కేశాల్ని అలంకరించుకోవడం లోనూ, వీరిది ఒక ప్రత్యేక శైలి ! పూర్వం ఈ ప్రత్యేకత అనేది, ప్రతి ఒక్కరిలో కొట్టిచ్చినట్లుగా కనబడేది.

ప్రస్తుతం మార్పు చెందుతున్నారు. అయినప్పటికీ, గ్రామీణ ప్రాంతాల్లో చూసుకుంటే వీరి వీరి సాంప్రదాయకశైలిలో ఇంకా ఎందరో కనబడుతున్నా వుంటారు. ముఖ్యంగా ఎరుకలవాళ్ళల్లో అక్షరాస్యుల సంఖ్య పెరుగుతున్నప్పటికీ, నిరక్షరాస్యుల సంఖ్య తగ్గలేదు. ఈ నిరక్షరాస్యులు చాలా వరకు తమ సంప్రదాయ అలంకరణల్ని కొనసాగిస్తున్నారు.

స్త్రీల వేషధారణ : ఎరుకలజాతి స్త్రీలు ఒకప్పుడు చీరను మాత్రమే ధరించి, రవికెను తోడుకొనే వారు కాదు. ఈ చీర కట్టడంలోను, విభిన్నతని కనబరుస్తూ మదుమల మీదికి మోకాళ్ళు దిగువకి చీరకట్టి, కుడికొంగులు వేసుకునేవారు. ఈ కొంగుని అరిగి వెనక నుండి ముందుకు తీసి నడుముకు చుట్టుకునేవారు ఇలా చేయడం వల్ల రొమ్ము భాగాన్ని దాచుకునే అవకాశం వుండేది. కాగా ప్రస్తుతం ఈ విధమైన చీరకట్టు కనిపించడం లేదు. ఎక్కడో ఏ మారుమూలో కొందరు ముసలి స్త్రీలు ఈ వేషధారణలో అరుదుగా

కనిపిస్తుంటారు. ప్రస్తుత స్త్రీలు సాధారణ ఎడమ కొంగు తీసి పాదాల వరకు చీరకు కట్టి, అందమైన రవికెని ధరిస్తున్నారు. విద్యావంతులైతే ఆధునిక దుస్తుల్ని కూడా ధరిస్తున్నారు.¹¹

కేశాలంకరణ : సోది చెప్పే ఎరుకల స్త్రీల కేశాలంకరణలో ఇప్పటికీ వైవిధ్యం కొట్టాల్చినట్లుగా కనిపిస్తుంది. ఈ స్త్రీలు వెంట్రుకల్ని తల వెనుక భాగానికి ఒడ్దికగా దువ్వి కొప్పుగా ముడివేసుకుంటారు. మరికొందరు స్త్రీలు తల వెనుక భాగాన కాకుండా చెవి వైపుకు ఒక పక్కా కొప్పును ముడివేసుకుంటారు. కొందరు స్త్రీలు జుట్టు కాంతివిహీనంగా వుండలుగా చుట్టుకుని బిరుసుగా కనిపిస్తుంటుంది. ప్రధాన కారణం తైల సంస్కారం లేకపోవడం, అశ్రద్ధ, నిర్లక్ష్యం.... మొదలగునవి.

స్త్రీల ఆభరణాలు : ఎరుకల జాతి స్త్రీల ఆభరణాలు సైతం ప్రత్యేకతని సంతరించుకుని వున్నాయి. వీరు ముక్కుపుడక తప్పనిసరిగా ధరిస్తారు. ఇప్పటి ఆధునిక స్త్రీలు కుడి లేదా ఎడమకు ఏదో ఒక వైపు మాత్రమే ముక్కుపుడకను ధరిస్తున్నారు. కానీ పూర్వకాలం స్త్రీలు ముక్కులు రెండు వైపులా ముక్కుపుడకల్ని ధరించి, ముక్కు దిగువ భాగాన అంటే ముక్కుదులానికి “బులాకీ” కూడా ధరించేవారు. గ్రామీణ ప్రాంతాల్లో నేటికీ ఇలాంటి స్త్రీలు కనబడుతారు. బులాకీని ముక్కెర అని కూడా అంటారు. చెవి ఆభరణాల విషయానికి వస్తే రెండు చెవులకి పొడవునా రంధ్రాలు కుట్టించుకుని రకకాల పోగుల్ని కమ్మల్ని అలంకరించుకుంటారు. చేతుల నిండా రంగురంగుల గాజులు ధరించడానికి ఎరుకల జాతి స్త్రీలు ఎంతో ఆసక్తి కనబరుస్తారు. అలాగే చేతివేళ్ళకి లోహపు ఉంగరాలు ధరించడానికి ఇష్టపడతారు. కాళ్ళకి ఇత్తడి లేదా కంచుతో తయారుచేసిన కడియాలు ధరిస్తారు. ఆర్థిక పరిస్థితి మెరుగ్గా వున్న వాళ్ళు వెండి... కడియాలు ధరిస్తారు. మెడలో ధరించే ఆభరణాలు ఆర్థికపరిస్థితిని బట్టి వుంటాయి. ముఖ్యంగా సోది చెప్పే స్త్రీలు, తన మెడల్లో తప్పనిసరిగా పచ్చపూసల దండను ధరిస్తారు. ఈ స్త్రీల ఆర్థిక పరిస్థితి మెరుగ్గా వుంటే మాత్రం పూసల మధ్య మధ్యలో వెండి గుండ్రని అలంకరించుకుంటారు.¹²

పురుషుల వస్త్రధారణ : పురుషుల ఒకప్పుడు గోచి ధరించి, తలగుడ్డ (రుమాలు) చుట్టుకొని, చొక్కాలేకుంటే మొండిగా వుండేవారు. ప్రస్తుతం సైతం ఈ గోచి, తలగుడ్డ సంప్రదాయంగానే కొనసాగుతూనే వుంది. కాకపోతే ఇప్పుడు మొండి శరీరాలతో కాకుండా చొక్కాల్ని ధరించడం అలవాటు చేసుకున్నారు. ఈ చొక్కాల ప్రత్యేకత ఏంటంటే తెల్లని కాటన్ వస్త్రంలో కుట్టించుకుంటారు. వారి నిత్యావసరాలైన బీడీలు, అగ్గిపెట్టె వంటి వాటితోపాటుగా, అలవాటు వున్న వాళ్ళు పోకలు వగైరా దాచుకోవడానికి జేబుల్ని కుట్టించుకుంటారు. చొక్కాకు లోపలి వైపు జేబుల్ని కుట్టించుకోవడం మూలానా వీరు తమ దగ్గర డబ్బు ఏదైనా వుంటే భద్రంగా దాచుకోవడానికి సౌకర్యంగా వుంటుంది.

పురుషులు ఆభరణాలు : ఎరుకల జాతిలో కొందరు పురుషులు కూడా చెవి పైభాగాన పోగుల్ని ధరిస్తుంటారు. మోచేతిపైన కడియాలు ధరిస్తారు. రాగి, వెండితో చేసిన కడియాలు ధరిస్తారు.

పచ్చబొట్టు : ‘పచ్చబొట్టు’ స్త్రీ పురుషుల తేడా లేకుండా ఎరుకల జాతిని అలరిస్తున్న సంప్రదాయక ఫ్యాషన్ ప్రపంచాన్ని ప్రస్తుతం శాసిస్తున్న “టాటూ”లకు ఈ పచ్చబొట్టే పునాది అని చెప్పవచ్చు. ఎరుకలవారికి మూఢనమ్మకాలు ఎక్కువ. కాబట్టి దిష్టి సమస్యల్ని అధిగమించడానికి, భూతప్రేత పిశాచుల బారి నుండి తప్పించుకోవడానికి మరియు చేతబడులు తమపై ప్రయోగించినా అవి తమకు తగలకుండా నిష్ఫలమైపోవడానికి మరియు చేతబడులు తమపై ప్రయోగించినా అవి తమకు తగలకుండా నిష్ఫలమైపోవడానికి “పచ్చబొట్టు” వేయించుకుంటారు. ఈ విధానంలో భాగంగా నుదురు, గడ్డము, చెంపలు, ముక్కు పైభాగం, జబ్బులు, చేతి మణికట్టు ప్రాంతాలు, అరచేతులు వంటి ప్రదేశాల్లో పచ్చబొట్టని పొడిపించుకుని ధైర్యాన్ని కూడగట్టుకుంటారు.

ఎరుకల వారి కుల పంచాయితీలు :

న్యాయవ్యవస్థ ఒక సమున్నతమైన వ్యవస్థ. న్యాయ స్థానం, న్యాయవాదులు, న్యాయమూర్తులు, తీర్పు ఇవన్నీ “న్యాయం” పరిధిలో వున్న అత్యంత కీలకమైన అంశాలు. వ్యక్తులు, వ్యక్తిగత, సామాజిక, విషయాలకు సంబంధించి న్యాయాన్వయాల్ని నిర్ణయించే ఈ వ్యవస్థ తిరుగులేనిది, ఎదురులేనిది. కాబట్టే మానవ సమాజంలో న్యాయవ్యవస్థపై ఒక ప్రత్యేక గౌరవం వుంది. ఒక పవిత్రమైన అభిప్రాయము వుంది. బాగా సగటు సమాజాన్ని తరచి చూస్తే కొన్ని వర్గాల్లో చట్టపరమైన అనేక విషయాలకు సంబంధించి

“కులపంచాయితీలు” తుది తీర్పుని వెలువరుస్తుంటాయి. ఆయా వర్గ ప్రజల న్యాయస్థానాల్ని ఆశ్రయించి న్యాయం పొందడం కంటే, కులపెద్దల్ని ఆశ్రయించి న్యాయం పొందడానికే ఎక్కువ ఆసక్తిని కనబరుస్తుంటారు. ఈ విషయమై ఎరుకలజాతి వారి యొక్క కుల పంచాయితీల గురించి ప్రత్యేకంగా చెప్పుకోవచ్చు.

కులపెద్ద : “కులపెద్ద” అంటే నీతికి న్యాయానికి కట్టుబడి వుంటే ఉన్నత వ్యక్తిత్వం ఇలాంటి కాబడే వ్యక్తికి వయసు కూడా ప్రధానం 45 నుండి 55 సంవత్సరాల మధ్య వుండాలి. ఇలాంటి వ్యక్తులకు జీవితం పట్ల అవగాహన వుండి మంచి చెడుల్ని ధర్మబద్ధంగా అంచనా వేయగలిగే అనుభవం కూడా వచ్చి వుంటుంది. కాబట్టి, ఇలాంటి వారినే అర్హులుగా భావిస్తుంటారు. కులపెద్దని వీరు “బెరుముంచో” అంటారు. కులపెద్ద వెంట వుండే ఇతర పెద్దమనుషుల అందరినీ కలిపి “బేరుమొనో” (పెద్దమనిషి) అంటారు.

ఎరుకల వారు పిలుచుకునే పదాలు :

అమ్మ=తాయి, నాన్న=అవ, తమ్ముడు=తెంబి, అన్న=అన్న, చెల్లెలు=తంగిషి, చిన్న చెల్లెలు=సిన్న తంగిషి, వదిన=నంగా, పెద్దనాన్న=బెరావ, బెద్దావా, చిన్నాన్న=సిన్నానా, కాకయ్య, బావ=మచ్చడ, పిల్లలు=చిన్నగుంటగా

ఇతర పదాలు : పెళ్ళికొడుకు = కన్యాలత్తుగొడె, పెళ్ళికూతురు=కన్యాలత్తు గుంట, రాగి=రాగి, ఆకుకూరాలను= నెక్కిలి, కోడిగుడ్డు=కోయిముట్టలు, చెప్పింది=సాంచు, మంచము=కట్ల, డబ్బులు=పొన్ను, మట్టి=మన్ను, తీసుకొనిరా=ఎత్తుకుండు బా, పచ్చడి=తొక్కు, కళ్ళు=కన్నుగా, మూతి=మూయి, బియ్య సంచి=ఎరిషిసెంచి, పెళ్ళి=కాణీలం, ముసలమ్మ=కెంభ.

పచ్చబొట్టు : ఎరుకలవారు పాటించే మూఢనమ్మకాల్లో పచ్చబొట్టు నమ్మకం గురించి ప్రత్యేకంగా చెప్పుకోవాల్సిందే. వీరు పచ్చబొట్టుని శరీరంలో కొన్ని ప్రత్యేక ప్రాంతాల్లో పొడిపించుకుంటూ అందుకు ఒక అర్థాన్ని పరమార్థాన్ని కూడా ఆపాదించుకుంటారు.

ముగింపు :

ఈ విధంగా తెలుగు రాష్ట్రాలలోని ఎరుకవారు తమ జీవనాన్ని కొనసాగిస్తూ, నేడు విద్యారంగంలో పోటీపడలేక, ఆర్థికంగా అభివృద్ధిచెందక, తమదైనందిన జీవితాలను గడుపుతూ కష్టజీవులుగా తమ మనుగడను సాగిస్తున్నారు.

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HISTORY OF AURVEDIC AND NATURE CURE HEALTH ORGANIZATIONS IN WEST GODAVARI DISTRICT IN THE MADRAS PRESIDENCY (1925-1947)

Dr. Ganesh Lekkala

Lecturer in History, Government Degree College Sabbavaram, Ankapalli Dist .

OBJECTIVES:

To trace out the history and the status of aurveda medicine practice in west Godavari district during the madras presidency 1925-1947.

To trace out the local people efforts towards the spread and practice the indigenous medical practice in west Godavari District during the madras presidency 1925-1947.

Aurvedic is followed from ancient period to Modern period. It was one of the oldest scientific medical systems in the world.) The most popular system of this medicine practiced in this district. Many practitioners of this system such as the viadyas, panditas and pranachrays served the local chiefs and their subjects and enjoyed their patronage.

The western system of medicine came to the West Godavari District with the advent of east India Company settlements in this part of district. The advent of the British was a big land mark in the decline of Aurvedic. Aurvedic was not only denied state patronage by Aurvedic, but they also took a negative attitude towards the system. The east India Company closed down existing school of Aurvedic and started medical Institutions in 1833. In spite of the lack of state patronage and Supervision, Aurvedic remained quite popular with the masses and still serving about 80% of the population of this country¹

The tremendous national awaking around 1920 with th establishment of national schools and institutions gave a boost to the revival efforts of Aurvedic and different state governments compelled to start regular staff of Aurvedic and thus the established state Boards, facilities and councils of Indian Medicine²

The western medical services intervention in rural areas was limited by the fact that the initially all the states had done was to incorporate the indigenous elite and as, David Arnold pointed out using them as agents for the propagation of western medical service. These Indigenous practitioners were only in menial medical jobs used. The space provided by nationalist movement, these medical men reinvolved in practicing traditional medicine and tried to make a living in the profession.

K.N. Panikkar refers to the domination of western medical practices over indigenous medical practices, while referring to the revitalization of Ayurveda³ . The movement for the revitalization of Indian Medical services around the issues. The creation of institutional facilities and the distribution of Indian Medicine. The Madras presidency revitalization of Aurvedic stared from 1900 under D.Gopalachryulu. After gopalcharyulu, it was Achanta Laxmipathi who carried on this process further.

The all-India Ayurvedic Congress established in 1907 was one of the results of this movement. This movement influenced state policy' towards the national Congress wanted Indigenous medical service system to come up and to process.^{VI} After 1919 local self-governments were formed in the provinces with some representation of the Indians the legislate assemblies were worked in support of the indigenous systems of medicine, for giving financial assistance and for opening Aurvedic institutions. As a part of creation of institutional facilities for the spread of indigenous medicine³

Another aspect of this systematization of circulating medical professionalization Samajam Was of Aurvedic one of such was forming association into formed association. during the Andhra period. It acted as an effective platform of interaction for Aurvedic doctors working in different regions. The colonial railways and communication net work facilitated this type of regular meetings and exchange of ideas.

All India Aurvedic Convention was formed in 1908 “in while Gopalcharyulu headed the convention in 1917, the primary conventions were similarly held at district and talk levels in Andhra. This movement was apart from Gopalcharyulu, Laxmipathi, Nora Rama Astir and Kaviraja Sriman Prativada Krishnamacharlulu - activities for the development of Aurvedic medicine⁴. The social historians find the social ramification of the Ayurvedic medicine in the society.

It facilitated the rich non -Brahmin castes like Kamas and Reddies to enter to practice in Aurvedic medicine as regards the second aspect of revitalization of medicines, the indigenous system of medicine by standardizing the medicine. This led to the indigenous Aurvedic medicine, being distributed in the forms of tablets. In 1921 Achanta Laxmipathi established the Aurvedic pharmacy at Madras which was a Joint Stock Company and Published a Pharmacopoeia.⁵ The rural allopathic dispensaries were converted into Ayurvedic dispensaries during national movement in West Godavari district.

Aurvedic dispensary pentapadu Gundugouru, Shifted to local Fund Ayurvedic hospitals. In 1937 the opening of a regular Aurvedic dispensary was opened at podur, Lingananaboycherla, and form out of its own fund and with the contribution of Rs.500 /- from the funds of panchayat⁶. All presidents of the District Boards requested the Government, each medical institution including rural dispensaries keep under the control of District board Achanta Lxmipathi had propagated the Pancha cleanliness of the body, purity of mind and purity of self. Achanta started a programme of spreading of Ayurvedic medical knowledge among the village doctors. He popularized Aurvedic also by conducting Arogra yatras, screenings films and singing Arogrageethalu and arranging toy shoes as well. Under the Aroyga yatra scheme, achanta along with other physicians visited a number of villages on foot and propagated the aurvedic medicine.

Impressed by this programme Mahatma Gandhi Invited Achanta to conduct yatras also from sevagram in 1939. He went there and worked as physician at sevagaram and established one herbs garden. IN the tours meant for popularizing Aurvedic more stress was laid on village baths, exercises and asana⁷The initiation of Indigenous medical practioners were active in their association with the nationalize agenda. As in other Gandhi's ideas of swadeshi infused a spirit of nationalism in medicine.

The indigenous medical service remains a significant contribution of medical care of the people not only rural areas but also in urban areas. The local fund medical institutions in District were at Gollavanithippe, chettanapadu, lingaboyanacherla Pentapadu taluk dispensaries hanged to the Aurvedic Dispensaries.

The people of Narasapur Taluk who was backward and poor people and unable to pay for medical relief. The village has population of three thousand and is the centre of several hamlets. The question of opening a dispensary at this place has been under contemplation from 1932 onwards. Mr. P.Apparao has set up his practice from 1-3- 1934⁸ onwards as stated above and has been given medical relief to the people mainly at this own expanse hoping district board

In west Godavari District, there was one institutionalized teaching Nikhil Andhra Vidya peetham was established in Undi⁹town in the year 1930¹⁰as vidyapeetham started the noble need patriotic object of the revival need spared of the ancient Aurvedic system of medicine in its theory and practice. The institute grant for the conducting examinations and issue certificates under the recognition of Indian medicine madras has demanded Rs 197.00 -/ towards fees and other including expenditure for the

recognition for which panchayat board sanctioned 100/- to pay as contributions for the functioning of school local board contribution as per schedule V the actual amount received during the year 1935-36 is 6,614.

Schools affiliated to this Vidyapeetham in 1935 year:

Sno	Name of the school	Place of the school
1	Sree Ramayurveda grukulasramam	Digamaru
	Nakaleswarayurvedasramam	Mopevi
3	Sri .Janaradhnayurveda asramam	Masa puri
4	Sri Rama Aurvedic grukulasaramam	Digamaru
5	Venктаaweraayurvedaasramam	Aljangi
6	Aurvedic grukulasramam	Narasapuram
7	Sri Ramayurvedasramam	Kalingapatanm
8	Sri .Someeswraayurvedasramam	Elore
9	Tripura Sunadri Ayurvedasramam	Bheemadole
10	China Pragada Ayurvedaasraam	Cocanda
11	Aurvedic Dhrama Pathasala	Tiruvur

Courses offered¹¹:

1. Vidya —Duration Two Years.
2. Raja Vidya — Duration Four Years.
3. Vidya Siromani — Duration Four Years.
4. Vidya kalavibhshana — Duration Five Years

Aurvedic Mhaupoyay:

The Aurvedic Knowledge was hereditary passed from of father to son in the oral tradition. In this District the western medicine was Preferred only when the indigenious parctioners were unable to cure. During the war period a scheme was introduced in the district a half annas was collected per house per annum for those couldnot pay even this petty sum, the rich people were employed by the locally formed committee.¹² The Money collected for purchase of drugs and constructions of Ayurvedic Institutions. The Ayurvedic private practitioners did 'not collect money from the economically poor section of the community.

The minimum charge for consultation ranged Rs.2/. to patient the practitioners said they prescribed Indian medicine as peras allopathic medicine, churnam (Powder), kashyalarangamu decoctions), tailamu(oil) rasatarangamu (extracts)vajikaranarangam (electuary medicine) ghrutamu (clarified butter) tread etc. The Aurvedic medical system remains a significant contribution to medical care of the urban people. They seems to have served in independence however observations indicate that the District Aurvedic dispensaries gained more public support.¹³

Nature cure is one of the ancient medical practices in Andhra. In this practice without any medicine, drugs or the knowledge contained in the medical texts and by the adhering only to the laws of the nature one can maintain good health. Forces like wind, solar rays, mud, fruits, and water are therapeutics. Initially in Andhra thenature cure hospital was started at MunuJatota near Repalli in 1935, two after years in 1937 the Ramakrishna Prakriti Ashram at Bheemavaram started by sriDr.Vengiraju

Krishnam raju. Some time it was run at kesavaram but was shifted to Bheemavaram in 1944 situated in an area of ten hectares of a garden of palm and mango trees adjoin the gosthanad and velpur canal, this ashram great reputation in the naturopathic system of medicine .it was one of the big nature cure institutions in Andhra Pradesh¹⁴

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POLITICAL CRISIS IN THE JUSTICE PARTY: FALL OF THE CHIEF MINISTER B. MUNUSWAMY NAIDU

Dr. Guduru Srinivasa Reddy

Lecturer in History, GTRM Govt. Degree College, Yerraguntla, Nandyala District- Andhra Pradesh

The British introduced new political and administrative systems in India. This necessitated western education to create a new pool of English educated section to man the new system of politics and administration. Since the Brahmins had the tradition of education from ancient times in the Varna system, which clearly demarcated the functions of different Varnas, they were the first section to be educated in the modern educational institutions. The British established functional and structural divisions in the administration and this division further widened with expansion of the government and administration. As a result thousands of well paid jobs were created in the administration. The Brahmins monopolized these posts as they were the first educated group in Madras presidency.

The families of the rich non-Brahmin agrarian communities like Kammas, Velamas, Reddys, Telagas and Rajus recognized the importance of western education and started sending their children to the schools. By the end of 19th century considerable number got educated in the western educational institutions and prepared to enter politics, administration and other lucrative professions like law. But

the non-Brahmin educated people found that the jobs in the administration were already filled by the Brahmins. The highly influential and job oriented departments like revenue and judiciary were monopolized by the Brahmins. Another notable thing is that most of these jobs were filled directly by the high court judges, higher officials in district headquarters and secretariat in Madras and they appointed only Brahmins in these posts. Similar situation could be seen in politics, law and so on¹. This led to dissatisfaction among non-Brahmin educated sections. This non-Brahmin elite and educated section started South Indian Peoples Association on 20, November 1916 in Madras. Very soon it became South Indian Liberal Federation in 1917².

The Congress boycotted the elections to the legislative councils as they were busy in anti-government Non-Cooperation movement in 1920. The elections to the Madras legislative council were held in November, 1920. As the Congress party boycotted the elections the Justice party comfortably faced the election and secured 63 out of 98 elected seats in the Madras legislative council³. Subbarayalu Reddiyar, who won from North Arcott rural constituency, became the first chief minister of Madras presidency⁴. With the resignation of Subbarayalu Reddiyar on health grounds Ramarayaningar, Raja of Panagal, became the Chief minister in October, 1921⁵.

From September, 1921 till his sudden death in December, 1928 Raja of Panagal controlled and dominated the Justice party. He successfully controlled different factions in the party and sent out uncontrolled and suspicious leaders. Sobbarayan, the leader of Swaraj party, was the chief minister when Raja of Panagal died. Bollini Munuswamy Naidu as said above was the staunch follower of Raja of Panagal and one of the highly influential leaders in the Justice party.

Bollini Munuswamy Naidu was born in the agricultural family in Tiruttani, Chittoor District in 1885. He studied law in the Madras Christian College⁶. Munuswamy Naidu was very active in non-Brahmin movement and Justice party. He was member of Kamma Mahajana Sangam⁷. B. Munuswamy Naidu presided over eleventh Kamma Mahajana Sabha at Angaluru, Krishna district, in 1929. He spoke on several issues relating to Kamma caste. He asked the Kamma leaders to set up separate fund for educating Kamma youth⁸. He was chairman of Chittoor district board for three times and elected as member of Madras legislative council four times⁹.

Intense internal feuds weakened the Justice party. As long as Raja of Panagal worked as the president of the Justice party, the party maintained its unity. His sudden demise was a death blow to the very existence of Justice party. No leader was in a position to take up party leadership and run successfully. The Justice party conference was held at Nellore in 1929 to elect the leader of the Justice party. There was severe competition for leadership in the party as no one has the ability and strength to gather support from majority leaders. There were at least nine contestants and no firm decision was possible. Munuswamy Naidu and Sobbarayan fought bitterly for the leadership. Finally Panagal's favorite leader Munuswamy Naidu was chosen on temporary basis and it was decided that final decision will be taken in the next year party conference which Mr. Naidu promised to organize¹⁰. This clearly indicates that the problem was solved for a movement and the main problem was postponed. The advantage of Munuswamy Naidu is that he was the recognized staunch follower of late Raja of Panagal and out of respect for the Raja the candidature of Munuswamy Naidu was finalized on temporary basis. In the general elections to the Madras legislative council in November, 1930 Justice party secured 44 seats as the Congress and other groups like Swarajists boycotted the election¹¹.

Munuswamy Naidu became the Chief Minister in 1930. Here we have to identify one important issue. The zamindars of Circar region supported candidature of Munuswamy Naidu for presidentship of the party and also the chiefministership. Most of the non-Telugu leaders opposed Munuswamy Naidu and supported Sobbarayan. The active support of Velama zamindars to Munuswamy Naidu cooled the Tamil leaders of Justice party¹². To sustain his position Munuswamy Naidu made promises to all the

groups in the party but miserably failed to meet none. The zamindars and Nattukottai Chettis of Madras were back bone of the party. Since neither of these groups accommodated in the ministry, who were the main donors of the party, he could not meet his impossible promises¹³. Munuswamy Naidu tried to reduce the importance of zamindars in two ways. He betrayed the zamindars by not including them in the ministry and he moved anti-zamindari legislations in the legislative council.

N.G.Ranga started anti-zamindari agitations in the estates of Velama and Reddy zamindars. For example, Ranga started anti zamindari agitation very severely in Venkatagiri zamindari and willfully selected it. Ranga hailed from east Guntur district. There were zamindars like Challapally. Yet he moved far away to Nellore district and became a great kisan leader. It was alleged that the anti-zamindari agitations by N.G. Ranga were the backdoor work of the chief minister Munuswamy Naidu¹⁴. The apprehensions and suspicions of Velama zamindars proved true when Munuswamy Naidu introduced a bill in the legislative council to amend the Estates Land Act of 1908 which was pro-tenant and harmful to the interests of the zamindars¹⁵. The fact is that without the support of the zamindars and Chetty business men no chief minister could survive in the Justice party. Munuswamy Naidu alienated the support of these two powerful groups and paid price for that.

Justice party leaders put lot of pressure on Munuswamy Naidu to arrange party conference which was due from 1930. He arranged Justice party conference at Tanjore on October 10-11, 1932. The Raja of Bobbili was asked to preside over it¹⁶. The Kamma leaders of the party taken this meeting very seriously and made every effort to see that the leadership of Munuswamy Naidu continued. The Kammals of Andhra region who had their clannish feelings gave whole hearted support to Munuswamy Naidu. The leaders of the Kamma caste took hundreds of supporters in trains to Tanjore to create confusion in the conference¹⁷. Even the great personality of the non-Brahmin movement Tripuraneni Ramaswamy Choudary, who was staunch follower of Congress party and presided over anti non-Brahmin conference in 1917 at Vijayawada, went to Tanjore meeting to support Munuswamy Naidu, the latter being the active leader of Kamma association¹⁸. The Velama coterie controlled the organization of the conference, the reception committee was in their pocket, and elected Raja of Bobbili as conference president. This led to clash between the supporters of Raja of Bobbili and Munuswamy Naidu. The first riot occurred when the organizers refused to issue tickets to Munuswamy Naidu's pilgrims, who were not members of the Justice party, to enter the conference tent. After a seize, and a day to cool off, the conference opened and closed again within minutes as the two sides clashed, pelted each others with mud and stones, smashed chairs and demolished the speakers platform¹⁹. Munuswamy Naidu had no other alternation but to tender his resignation.

The leadership crisis ultimately reached the legislative council and the matter was finalized in the floor of the house. If we look at the allegations made by Munuswamy Naidu and Raja of Bobbili against each other we can understand how immature they are in the midst of the opposition members and the Governor in council. Explaining the circumstances under which he was compelled to resign, Munuswamy Naidu said that small section in the party was against him since he assumed office in November, 1930. He identified that group with zamindars. He said, My chief offence in the estimation of this section was that I did not provide a place in the ministry for a zamindar²⁰. Another cause he showed for his trouble in the party was that he wanted to throw membership of the party open to all the communities in the Nellore conference, 1929. This was disliked by a group of people who wished to retain its communal character²¹.

The fundamental cause for fiasco, he says, was that the zamindars were furious against him for he got an act passed making amendments to Estate Lands Act, 1908. This bill fought to give some security of tenure to the tenants in the estate lands. The zamindars did not like this act. Naidu openly said that he had always been the supporter of the tenants cause²². The leader of the strong faction Raja of Bobbili reacted seriously to the allegations made by Munuswamy Naidu on zamindars. The Raja of Bobbili

version was that Munuswamy Naidu's fall was due to his own management of the party and the administration due to his sub communal tendencies²³. Raja said that zamindars were the chief patrons of the party since its inception and hence it is ridiculous to say that they are harming the party. Naidu used the services of zamindars to get chief minister post. Referring to Munuswamy Naidu's allegations that the communal elements in the party opposed his efforts to make the party non-communal, the Raja said that this was strange because Naidu himself practiced the worst form of communalism by giving numerous offices to the members of his own caste²⁴.

Regarding Estate Lands Act the Raja said that the zamindars have shown readiness to meet the tenant's point of view half way and that many of the amendments to the act were acceptable to them. The Raja charged that some people, posing themselves as the champions of the tenants, were trying to break good relationship between zamindars and tenants²⁵.

It seems that Munuswamy Naidu over estimated the strength of his caste intellectuals and underestimated the strength of Velama zamindars of his party. His fall was the result of his own mistakes. He was the staunch follower of the Justice party. When he became chief minister he started ignoring backbone of his party-zamindars. Instead he started back door politics. The Congress leader N.G.Ranga was identified with and patronized by the Justices in the 1920's and was a close associate of B.Munuswamy Naidu all through Naidu's career. Ranga gradually drawn into Congress kisan organization in the early 1930's with the resignation of the chief minister and his friend B.Munuswamy Naidu in 1932²⁶. The more the opposition of the zamindars against Munuswamy Naidu, the more the anti-zamindari agitations in circar areas. Munuswamy Naidu indirectly instigated and supported anti zamindari meetings in circar areas²⁷.

As long as Munuswamy Naidu was the chief minister, N.G.Ranga indirectly supported the Justice ministry. When the Velama zamindars unseated Munuswamy Naidu, N.G.Ranga became staunch Congress kisan leader and serious agitator of kisan rights. His anti-zamindari agitation confined only to non-Kamma zamindaris only though Kamma zamindaris located in his neighborhood. Thus, political and social factors played a dominant role in the fall of Munuswamy Naidu. His role in the caste association should be different from his role in the party. Because political party is the result of a specific ideology and the followers follow this ideology irrespective of their communal views. If the communal element dominates the role of a politician in his party, there starts the problems from other communities in the party and this ultimately leads to collapse of that particular leader.

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ADIVASI SUBJECT MAKING AND THE DISCOURSE OF PODU IN COLONIAL ANDHRA REGION, C. 1870-1920

Dr. D. Srinivas

Assistant Professor of History, Government City College (A), Hyderabad

It is well known among the writings of forest histories of the recent decades that the colonial state stigmatised the livelihood practices of the adivasis while asserting control over the forests. The colonial state asserted its control over forests by declaring forests as state property through the forest acts of 1865 and 1878. These legislations helped in the territorialization of forests in the Madras Presidency. The groups living in the forests were denied any rights of possession of forest lands, their practices were dubbed as destructive. As forests gained more economic importance, the newly constituted forest department pushed forest conservation programs with evangelical zeal and backed by modern science. The scientific forestry found the livelihood practices of adivasis in general and podu in particular as directly anti-thetical to the spirit and principles of forest conservation. The practice of podu attracted greater attention of forest officials beginning from the later part of 19th century.

The present paper looks at the genesis of the podu discourse in the Agency tracts of Madras presidency and its consequent phases. It attempts to delineate important markers in the colonial government's attitude towards podu and its consequences. The shifting cultivation attracted great attention in various parts of India and southeast Asia. Of all the writings on podu, James Scott's work remains an interesting and thought-provoking intervention into the history of shifting cultivation. Based on his work and experiences of Southeast Asia, and the region of Zomia, Scott makes an interesting observation regarding the shifting cultivation. He locates it/contextualises it within the larger discourse of state making in the hill regions like zomia and argues that the shifting cultivation should not be

viewed as an economic enterprise by the primitive/trial population but as a political strategy to escape the purview of the state. It is an expression/ form of resistance that symbolises their struggle against the state. [it nullifies the limitations of geography/hill terrain and its gradients that in some cases are the reason for the pursuit of hill podu by the tribals. His observations on shifting cultivation in the region of zomia are thus analytical and though provoking.

Engaging with James Scott's work in the context of the Agency tracts

The debate on state-making received a fresh impetus and a perceptive insight with the work of James Scott. While arguing that states have always tried to incorporate or acculturate the peripheries/ wild zones into their vortex, he pointed out that such a process was not necessarily a linear one.¹ According to him, both the state-making and unmaking processes were continuous rather than state-making from core to forested peripheries as a linear process. They have been deliberately downplayed by the states as 'primitive' yet "...their subsistence routines, their social organization, their physical dispersal, and many elements of their culture, far from being the archaic traits of a people left behind, are purposefully crafted both to thwart incorporation into nearby states and to minimize the likelihood that state like concentrations of power will arise among them. [Emphasis added] State evasion and state prevention permeate their practices and, often, their ideology as well."

If one closely follows the above statement, Scott makes an important intervention in the history of state-making by saying that every action of the social groups living in the peripheries/forested zones that are away from the core region.² This difference and distance between the political power centre and periphery is not just geographical but ideological. He provides agency to the people living in the periphery often referring to them as devoid of state and more so that this is all by design and ideology rather than by a combination of politico-economic circumstances.

In the following pages, efforts will be made to show, based on the evidence of colonial northern Andhra, that such a deliberation about the groups living in the forest tracts may have been over stretched and far from the ground realities of the period. Such arguments have nevertheless been used by other historians who believe the adivasis to be a homogenous and autonomous group in history.³ The present article, however doesn't engage with the latter debate for space constraints, but rather provides details to show that practices like podu remained as a part and parcel of the colonial state's governmentality and crucial to the making of tribal identity towards the end of 19th century and the beginnings of 20th century. It begins with the beginnings of narrative of shifting cultivation or podu, and the various transformations that it witnessed while delineating its implications and role in the larger project of adivasi subject making.

Early engagements with podu cultivation

The initial observations of podu in the Agency tracts of colonial Andhra were made in the larger context of the proposed forest conservation that began in the decades of 1860s. It was in the 1870s, with the recommendations by the Agents, the foresters launched surveys of the region. Colonel Boileau and Beddome, who were conservators of forests, undertook the first surveying of forests in Bhadrachalam taluk in 1877. Surveying was noted as a mode of knowledge, which through exploration led to the creation of lists of commercially valuable species that were to be conserved.⁴ Surveying in the Bhadrachalam taluk of the Agency created such class of species that were to be reserved. These processes were naturally influenced by the ideologies that were dominant during this period. The discourse on desiccation and its influence on climate and rains had a powerful influence on the nature of management of forests when conservation and desiccation were still ideologies and had not turned into policies. These discourses were undoubtedly strengthened at least in Madras Presidency, particularly in the region of Andhra with the strong impact that the 1876 Famine has left. This famine known as Datha karuvu,

left almost 1/3 of the population dead with haunting images of starving people on both sides of the roads.⁵ In this context, the desiccation thesis was taken seriously by the colonial government and any recommendations of foresters became almost as prophecies for future. Thus, Conservator Beddome's testimony that this plateau (the 3000 feet plateau) is wonderfully well watered by numerous streams, which all have their rise in the woods which more or less clothe all the small rising hills...these were all covered with fine forest, but this is fast disappearing owing to the ruinous system of hill cultivation. Numerous hills have already been turned into bare rocky waste...and if the present system of cultivation is allowed to go on unrestricted, the entire disappearance of all wood lands is only a question of time...I have nowhere in India seen this hill cultivation so systematically carried out. Directly all the forest within a radius has been felled and cultivated, the village is deserted and the cultivators move off to other tracts to carry on the same ruinous system...⁶

Although this remark was made for the Jeypore country, it applied equally for the rest of the Agency as well. These two conservators i.e., Boileau and Beddome, thus prepared some guidelines for control of podu which was thought to be chief reason behind the desiccation of the not just the hill areas but also the corresponding plain regions in both Vizagapatam and Godavari. The first, naturally, was, 'restriction of podu cultivation to certain demarcated localities and the second one was corresponding to the list of valuable trees prepared, 'even in the case of demarcated areas, if a tree of reserved class was cut, its timber had to be delivered to the offices of the government'.⁷ These restrictions, apart from surveying, were undoubtedly attempts of territorial control, and these were resisted by the hill people resulting in the revolt of 1880, which was also called as the Rampa revolt. Hence, one can see that the initial invoking of podu as destructive was in the larger context of forest conservation. Although it came to be detested it didn't yet become a fundamental marker for the tribal way of life but also restrictions on it came to be questioned.

The revolt brought many changes to the administration of the Agency tracts, and redrawing of the boundaries. More importantly, 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 entrenched 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...⁸

Thus, while the administration identified the forests of the Agency tracts of Madras presidency as a part of 'zone of anomaly', it 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.⁹ 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. Although this statement was critical of the banning of the practice like podu, in reality, it identified the practice of podu as the practice of 'half savage tribes'. This was the beginning of the discourse of podu as an essential part of being a 'tribal'.

Though shifting cultivation was branded as a crime, there was certain amount of lenience that was shown in practice towards hill tribes. The colonial administrators were constantly plagued by the fear of revolt in the tribal areas.¹⁰It was cautious about the forest reservation process in the Agency tracts. By the year 1886, the Madras Forest Act was extended to Bhadrachalam taluk with about 530 sq miles of Jurisdiction from earlier 68 sq miles. Even as the expansion seemed to be proportionately larger, the forest officials believed that they have left 'ample scope' for the extension of cultivation including the podu. The colonial officials did try to accommodate the concerns of the tribal peasants, fearing that any discontent of these 'savages' would lead to revolt. However, the extension of forest act on this scale led to discontent of the Koyas, as one of the missionary Rev John Cain petitioned to the government that the Koyas were facing difficulty because of the new laws.¹¹The official impression was that the koyas as a rule would prefer working podus near to their villages rather than pickup the wastelands for cultivation.

The colonial officials, from 1880s devised schemes to desist the koyas from podu cultivation. It was noted that blocks of lands were given on putta to certain koyas of Bhadrachalam region, while in some other cases, lands were given on special favourable terms on the condition that they should be regularly cultivated. However, the officials noted in their reports that neither they were regularly cultivated nor was the podu cultivation abandoned.¹²By the end of 19th century, the colonial government began to assess podu in comparison with the expansion of permanent cultivation and their ability to wean away the tribals from this mode of cultivation. When the initial efforts of swaying the tribals from podu failed despite the experiments conducted, the failure was explained not in terms of lacunae in policy but as a part of tribal essentialism, i.e., that the tribal would not move away from podu as it is an essential part of their culture. Every failure in policy was explained in terms of tribal essentialism. Thus, by the early years of 20th century, podu cultivation became a synonym with tribals and a part of their identity. This remained so even when there were instances of non-tribals resorting to podu cultivation in the hills of Vizagapatam agency during this period.

In the next few decades, shifting cultivation or the practice of podu became the dominant ideology of colonial administration in the Agency tracts. This mode of cultivation came to be detested but except on paper not much was done to enforce its practice in the hills. In the aftermath of back-to-back revolts in the Rampa region in the 1880s, the podu practice was rather used as a tool of control. It was the chief topic of discussion when the Agents came to visit these regions as a part of their annual tours. The muttadars were questioned, reprimanded, and asked to be accountable to the suppression of podu cultivation. Even as the discourse on podu was one of the precursors of subject making of the adivasis as primitive, docile etc, the podu was not controlled as a part of the state making process in the hills. The colonial state used the rhetoric of podu to tame or control the muttadars more than on the practical aspects of its control. Podu was one of the important markers of adivasi subject making/ and this got strengthened from the 1880s, 1900s when the plain regions witnessed agrarian expansion due to various factors like the Dam construction, improvement in communication through railways etc.

The podu discourse was thus a part of the colonial governmentality. Let us see a part of the communication between the muttadars and the Agent to the Governor, HAB Vernon during one of the Agency Darbars. The Agency darbars were held regularly as a matter of state-making and keeping the muttadars in check. The clause begins with forest conservation as the most important duty of the muttadars.

"I will draw your attention first to the rule as regards to the forests. As you have been often told in the previous durbars by myself and by my predecessors, Assistant Agents, the government attaches greatest importance to the preservation of forests. Not only do these forests contain timber and other produce which is of great value but also they serve to collect the moisture which is the source of water for the rivers and streams which flow from these hills to plains. Destruction of forests by podu and by fire will not only diminish the water supply in the rivers and will also cause these rivers to be filled with

sand and silt which is carried down to the plains and fill up the channels which serve as irrigation..the Government is firmly determined that these forests shall be preserved, and I once more remind you of your duty in their preservation.”¹³

The durbar was an annual event where the muttadars were reminded that the curbing of podu and preservation of forests was their foremost duty along with extension of permanent cultivation in their respective muttahas.

In reality, the podu was practised and even encouraged by the muttadars and now they were in a bind to curb it. The muttadars used to allot fresh podu plots to the peasants and earned money out of this allotment. In other cases, they loaned money to poor peasants and extracted the repayment through making them do podu cultivation as it hardly required any investment except labour. Thus, the muttadars were regularly found guilty on the question of curbing the practice of podu cultivation. Every year, the Agents and the Assistant Agents suspended several muttadaras for failing in these duties. For example, the muttadar of Ginelakota was suspended for one year for deliberately allowing podu with the full knowledge of the Agent's orders. The muttadar of Sujanakota was suspended for one year 'for not attending to government duties properly and for allowing a large number of podu in the muttah'.¹⁴ In some other cases, the muttadars were warned of the consequences of allowing podu. The rudakotahmuttadarMatdamDappuPadal was warned for allowing the continuation of old podu and was reminded that he had to take the agent's permission even for the continuation of old podus.¹⁵

The government thus adopted carrot and stick policy with reference to the podu cultivation and along with punishment, warnings there were inducements towards other ways of cultivation. For example, the Assistant Agent at Narsapatam noted that

“I have, however, this day held a meeting of the mokhasadars of the Pottanghi and Padwa taluks (Pachipetna old estate) and have spoken to them of the evils of podu and have warned them that if the podu were not stopped in their villages government would have to take over their forests. I was careful not to recognise their rights in the forests. I further suggested to them that if they cannot afford to give up cultivation on the hills, they might try coffee plantation, as is done at Ananthagiri and in the GangarazMadgole mutta, and in parts of Narsapatam agency. most of the mokhasadars take too little interest in their village for this idea to be widely taken up, but it is possible that one or two of the more enlightened and resident mokhasadars, such as the Pukkilimokahsadar, might make a start in the matter and if the trial was a success it would probably be taken up elsewhere”.¹⁶

Thus, rather than a strategy of tribals to escape the clutches of the state, podu was political and was crucial to state making. Contrary to what Scott argues, podu discourse was rather a part of governmentality in the hills and was employed to control the tribals. No matter how far the peasant tribals went, muttadars were always present to suck these peasants of their blood and convert it into 'capital' (as their own version of primitive accumulation of capital). It was the penetration of the capital and consequent alienation of these podu lands that led to the making of legislation for the protection of tribal interests by the enactment of Agency Land Transfer Regulation Act of 1917 which for the first time defined the category of tribes as an administrative-judicial category leading to the making of separate tribal identity in the subsequent decades.

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- ⁹ 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).
- ¹⁰ Jon E. Wilson, *India Conquered: Britain's Raj and the Chaos of Empire*, Paperback edition (London New York Sydney Toronto New Delhi: Simon & Schuster, 2017). Wilson argues that the colonial administrators were mostly unsure of the responses to policy making and implementation and that there was perception of threat, anxiety and revolt haunted the colonial administrators in general, hanging like a sword of Damocles.
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- ¹³ R. Dis 19/17, 24th November 1918, Vizagapatam District Records, A. P. State Archives, Regional Branch.
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కన్నడ పోరాట పాటలపై తెలుగు ప్రభావం: చారిత్రక మరియు సాంస్కృతిక దృక్పథం

డా. ఎం. బైరప్ప

అసిస్టెంట్ ప్రొఫెసర్ (కన్నడ), సామాజిక విజ్ఞాన మరియు భాషా విభాగం, క్రీస్తు జయంతి కాలేజీ స్వయంత్ర
కె.నారాయణపుర, బెంగళూరు

కర్నాటకలో దళితుల ఉద్యమంలా అనేక ఉద్యమాలుకు పోరాట గీతాలతో అర్థవంతమైన అనుబంధం ఉంది. దళిత ఉద్యమం గురించి చెబుతూ 1974 నాటికి 'దళిత పంథం' అనే సంస్థ ఉత్తర కర్ణాటక వైపు కళ్లు తెరిచింది. 1973లో బి.బనవలింగప్ప కారణమైన 'బూసా సంఘటన' దళిత కార్యకలాపాలను ప్రభావితం చేసింది. 1975 ప్రారంభంలో ప్రొ.బి.కృష్ణప్ప నేతృత్వంలో భద్రావతిలో 'కర్ణాటక దళిత సంఘర్ష సమితి' ఆవిర్భవించింది. అదే సమయంలో 'దళిత రచయితలు, కళాకారుల సంఘం' కూడా ఏర్పడింది. ఇద్దరూ కలిసి 1976 డిసెంబర్లో భద్రావతిలో ఒక సదస్సు నిర్వహించారు. 1975 నాటి 'ఎమర్జెన్సీ' పరిస్థితులు రచయితలను వీధుల్లోకి తెచ్చాయి. 1973 చివరలో శూద్ర ఉద్యమంలో భాగంగా 'కర్ణాటక రచయితలు మరియు కళాకారుల సంఘం' ఏర్పడింది. 'దళిత సంఘం', 'దళిత మహిళా సంఘం', 'దళిత న్యాయవాదుల సంఘం', 'దళిత ఉద్యోగుల సంఘం', 'భారతీయ దళిత పాంథర్' మరియు 'దళిత కళామండలి' వంటి శాఖలు-ఉపశాఖలు ఆ సంస్థ కోసం వుట్టాయి. దళితులపై అణచివేతకు వ్యతిరేకంగా గళం విప్పి తీవ్రంగా వ్యతిరేకించారు. కన్నడ దళిత సాహిత్యాన్ని బలోపేతం చేస్తూ దళిత రచయితల పద్యాలు వీధుల్లోకి వచ్చి పాడటం ప్రారంభించాయి. ఫలితంగా దళిత సాహిత్య పోరాట గీతాలు కొత్త కోణంలో రూపొందాయి. మార్క్సిజం, లోహియావాదం మరియు అంబేద్కర్ వాదనలు కూడా ఈ

కవులకు స్ఫూర్తినిచ్చాయి. అంబేద్కర్ నాయకత్వం, రచనలు, ప్రసంగాలు, సిద్ధాంతాలు మరియు ఆఫ్రికాలోని బ్లాక్ లిటరేచర్, మహారాష్ట్రలోని పాంథర్ సాహిత్యం, ఆంధ్ర ప్రదేశ్ లోని దిగంబర సాహిత్యం దళిత మరియు ప్రతిభటన ఉద్యమాన్ని ప్రేరేపించాయి. ఆలోచనాపరుడు డా. బరగూరు రామచంద్రప్ప చెప్పినట్లుగా, “ఉద్యమం సమతావాద, ప్రగతిశీల సామాజిక-రాజకీయ స్పృహను సమర్థించింది మరియు ఏ రాజకీయ పార్టీకి కట్టుబడి లేదు. ఉద్యమాన్ని బలోపేతం చేయడానికి ఐక్యంగా ఉన్నప్పటికీ కార్యకర్తలు తమ విభిన్న ఆలోచనా విధానాలను నిలుపుకున్నారు. గాంధేయవాదం, లోహియనిజం, మార్క్సిజం మరియు అంబేద్కరిజం ద్వారా ఇది సుసంపన్నమైంది. ఈ ఉద్యమం త్వరలోనే సామాజిక మరియు సాంస్కృతిక శక్తుల కూటమిగా మారి దేశంలో ఒక ప్రత్యేకమైన ప్రయోగంగా మారింది.”¹

1975లో సిద్ధలింగయ్య రచించిన ‘మాలమాదిగుల పాటు’ (హెలెమాదిగర హోడు) సంకలనం దళిత సాహిత్యానికి వునాది వేసింది. ఈ సంకలనంలోని కవితలను ‘పాటలు’ అని పిలుస్తారు మరియు సిద్ధలింగయ్య సంకలనం ప్రారంభంలో ఇలా రాశారు, ‘ఇవి బిగ్గరగా చదివి లయబద్ధంగా పాడినప్పుడే నా సృష్టి ఉద్దేశ్యం స్పష్టమవుతుంది’². శతాబ్దాలుగా అణచివేతకు గురైన దళితుల బాధ, అశాంతి, ఆగ్రహం, విషాదం పట్ల ఆగ్రహంతో అక్షర ప్రపంచంలోకి అడుగుపెట్టినట్లే. అదే పేరుతో ‘మాలవాండ్రపాట (మాలమాదిగుల పాట) తెలుగులో ప్రచురించబడింది. అప్పట్లో తెలుగు ప్రభావం కన్నడపై ఉండేది. విప్లవ రచయితల సంఘం, ‘అభ్యుదయ రచయితల సంఘం’ 1940ల ప్రారంభంలో భారతదేశంలో, ముఖ్యంగా ఆంధ్రప్రదేశ్ లో సామ్రాజ్యవాద మరియు ఫాసిస్ట్ శక్తులకు వ్యతిరేకంగా పోరాడవలసిన అవసరాన్ని వ్యక్తీకరించడానికి స్థాపించబడ్డాయి. ఈ సంఘాల్లోని రచయితల కవిత్వానికి నేపథ్యంగా నిప్పులా వ్యాపించి ప్రభుత్వాన్ని కదిలించిన ‘తెలంగాణ ఉద్యమం’ ఆవిర్భవించింది. స్త్రీలుగా ఉన్న తెలుగు కవిత్వానికి అభ్యుదయ ఆకాంక్షలతో పాటు శ్రీశ్రీ (శ్రీరంగం శ్రీనివాసరావు) ‘మహాప్రస్థానం’, ‘మరోచరిత్రం’ వంటి సంకలనాలలో కొత్త కవితాశైలిని సృష్టించిన నేపథ్యం ఉంది. వివిధ రాజకీయ, సామాజిక నేపథ్యాలు, మార్క్సిస్టు ఆలోచనలు, ప్రజాపోరాటాలు వివిధ సమూహాలచే తెలుగులో అనేక సాహిత్య ఉద్యమాల సృష్టికి దారితీశాయి. వీరిలో ‘దిగంబర పంథా’లో నగ్నముని, చెరబండరాజు, భైరవయ్య, మహాస్వప్న, నిఖిలేశ్వర, జ్వాలాముఖి మొదలైన కావ్యనామం గల కవులు ఉన్నారు. ఆయన కవిత్వం నేపథ్యంలోనూ ఏకకాలంలో సాగుతున్న పోరాటాలకు, అనుభవాలకు ప్రాణం పోసింది. ఆంధ్రాలోని ఈ విప్లవ కవులు ‘విప్లవ రచయితల సంఘం’ (విరసంబీ విప్లవ రచయితల సంఘం) ఏర్పాటు చేసి విప్లవ సాహిత్య ప్రవాహాన్ని నడిపారు. గద్దర్ నాయకత్వంలో ‘జన నాట్య మండలి’ ఆవిర్భవించి పాటలు, గేయాలు, నృత్యం, నాటకం, ఉగ్గుకథ, బుర్రకథ కార్యక్రమాల ద్వారా విప్లవ సందేశాన్ని ప్రచారం చేయడం ప్రారంభించారు. కళాకారులు, కవులు నృత్యాలు, పాడుతూ పోరాటానికి ధైర్యాన్ని కూడగట్టారు. ఇలా కర్నాటకలో దళిత ఉద్యమానికి వెన్నెముకగా నిలిచిన పోరాట గీతాలు విభిన్న కోణాలను కలిగి ఉన్నాయి. ఆంధ్ర ప్రదేశ్ లోని దిగంబర సాహిత్యం మూలాల నుండి, పాటకు ఆద్యుడైన క్రాంతి గద్దర్ ప్రారంభించిన ‘పోరాటాల పాటలు’ కర్ణాటకలోని దళిత ఉద్యమం స్వీకరించడానికి ప్రేరేపించాయి.

తెలుగు నేలలో ఎన్నో పోరాటాలలో ‘తెలంగాణ రైతాంగ పోరాటం’, ‘శ్రీకాకుళ రైతాంగ పోరాటం’ అత్యంత ముఖ్యమైన ప్రజా పోరాటాలు. ఈ రైతాంగ పోరాటాలు ఇటీవలి సంవత్సరాలలో కర్ణాటకలో కొనసాగుతున్న రైతాంగ ఉద్యమానికి భిన్నంగా ఉన్నప్పటికీ. ఎందుకంటే, కర్ణాటకలో రైతాంగ ఉద్యమం కేవలం రైతులను మాత్రమే కలిగి ఉండగా, ఆంధ్రాలో పై పోరాటాలు రైతులు, కార్మికులు, ఉపాధ్యాయులు, కవులు మరియు మేధావులను కలుపుకొని ఒక శక్తిగా సాగిన పోరాటాలు. ఈ పోరాట పరిస్థితులు తెలుగు కవిత్వానికి, ప్రదర్శన కళలకు కొత్త ఒరవడినిచ్చాయి. అలా పుట్టింది “ప్రజా నాట్య మండలి”. అనాటి నుంచి తెలుగుదేశ సాంస్కృతిక చరిత్ర సరికొత్త రికార్డులతో నిండిపోయిందని చెప్పవచ్చు. ఈమేరకు మహాకవి ‘శ్రీశ్రీ’ తెలుగు కవిత్వంలో కొత్త అధ్యాయాన్ని నింపారు. అటువంటి పరిస్థితిలో “ప్రజా నాట్య మండలి” పాటలు మరియు వారి వ్యవస్థీకృత ప్రదర్శనలు పైన పేర్కొన్న పోరాటాల నేపథ్యంలో పుట్టుకొచ్చాయి. తరువాత పోరాట కవిత్వం ఉప్పొంగింది.³

తెలుగు విప్లవ కవి చరబండ రాజు “పోరాటమే దిక్కు, నాకు ప్రాణవాయువు పాట” అని ప్రకటించిన బాటలోనే 70వ దశకం చివరి నుండి నేటి వరకు పాటలు రాస్తూ, పాడుతూ, పోరాడుతున్న ప్రముఖ కవుల పాటలు అసంఖ్యాకంగా ఉన్నాయి. దిగంబర కవులైన చరబండరాజు, జననాట్యమండలి కవుల పాటలను 80వ దశకంలో కన్నడలోకి అనువదించి పోరాటంలో ఉపయోగించారు. అదే సమయంలో మొదలైన దళిత ఉద్యమ పోరాటంలో భాగంగా సిద్ధలింగయ్య, కెబి, సిద్దయ్య, చన్నన్నవలికర, కోటగానహళ్లి రామయ్య, ఎన్.మునిస్వామి, ఇందుధర హెన్రీపూర్ పాటలు రాశారు. అనంతరం హెచ్.ఎస్.రామచంద్రేగౌడ్, మానసయ్య, గొల్లపాళ్లి శివప్రసాద్,

అంబన్న, జనార్ధన కేసరగడ్డే తదితరులు పోరాట అవసరాల కోసం పాటలు రాశారు. నాలుగు దశాబ్దాలుగా విభిన్న వ్యక్తులు రూపొందించిన పోరాట గీతాలు కర్ణాటక ప్రజల మదిలో నిలిచిపోయాయి. ఆలోచనాపరుడు ప్రదీప్ రమావత్ చెప్పినట్లుగా, “పోరాట పాటలు ఒక విశ్వవిద్యాలయం. దేశంలోని కొన్ని ప్రతిష్టాత్మక విశ్వవిద్యాలయాలలో చదివిన నాకు ఆ ‘అంతరాళాలు’ మనల్ని బానిసత్వ చట్రంలో బంధిస్తున్నాయని, ఆ బానిసత్వం నుండి మనల్ని విముక్తి చేసి నిజమైన మనుషులుగా చేయాలనే కలను ఈ పోరాట పాటల విశ్వవిద్యాలయం నాటుతున్నట్లు అనిపిస్తుంది.”

కన్నడ పోరాట పాటలపై తెలుగు ప్రభావం యొక్క స్వభావం మరియు ప్రభావాన్ని అర్థం చేసుకోవడానికి ఒక ముఖ్యమైన ఉదాహరణ క్రింది విధంగా చూడవచ్చు:

1985లో కర్ణాటకలో జరిగిన “నాగసంద్ర భూపోరాటం”⁴ కన్నడ సాహిత్యం మరియు సంస్కృతి చరిత్రలో ఒక ముఖ్యమైన సంఘటన. ఈ చారిత్రాత్మక ఘట్టంలో పాల్గొన్న కవి ఎన్.మునిస్వామి ఈ ఘట్టాన్ని ‘ఒక్క కథ’ అనే తెలుగు జానపద పాట పంథాలో చాలా సునాయాసంగా నమోదు చేశారు. ఇది కోలార్ జిల్లా గౌరిబిదనూరు తాలూకాలోని హెచ్.నాగసంద్ర అనే గ్రామానికి సంబంధించిన, మానవ వ్యతిరేక భూస్వాములపై పోరాడిన దళితుల వీరోచిత గాథ ఇది. తమపై జరిగిన అఘాయిత్యాల గురించి అక్కడి దళితులు ఊరు చుట్టుముట్టి జరిగిన విషయం చెప్పి దళితులను ఆ ఊరికి దింపారు. ఇప్పటికే నిర్మించిన దళిత సంఘం కొత్త మార్గం చూపింది. ఈ వార్త విని భూస్వాములు దళితులపై దాడికి వస్తే దళిత సంఘం యువకులంతా కాళ్లమీద నిలబడతారు. అలాగే ఆగస్ట్ 14న దళిత సంఘాలు అక్కడి నుంచి వెళ్లి అర్ధరాత్రి సమీపంలో ఉన్న ఈతమాన తోపుని నరికి కూల్చివేసారు. మరుసటి రోజు ఆగస్ట్ 15 స్వాతంత్ర్య దినోత్సవం. రోజంతా పస్తులున్న వారు అంగుళం అంగుళం నరికి ఈ భూమి పేదలకు చెందుతుందని, ప్రాణాపాయమైన సారాయి అవసరం లేదన్నారు. మరీ ముఖ్యంగా భూములిచ్చే వరకు పోరాటం చేస్తామని చెప్పినారు. ఆగస్ట్ 15, 1985 భారతదేశ చరిత్రలో, కర్ణాటక చరిత్రలో ఒక ముఖ్యమైన రోజు. దళిత సంఘర్షణ సమితి, దళిత విద్యార్థి సంఘాలు, ఆ నాగసంద్ర జీతగాళ్ళతో కలిసి మిగులు భూమి వద్దకు వెళ్లి సారాయి అక్కర్లేదని నాగసంద్ర జీతగాళ్ళకు భూమి కావాలని కోరారు. దళితుల జీవితాలను నాశనం చేస్తున్న ఈతమాన మొక్కలన్నీ నరికివేయడం చూసి పోలీసులే అవాక్కయ్యారు. “సారాయి పండే నేల ఇది, కాపాడుకోవాలి. మీరు వెళ్లకపోతే చంపేస్తాం” అన్నారు. అప్పుడు దళిత సంఘర్షణ కమిటీ కార్యకర్తలు, దళిత విద్యార్థి సంఘం విద్యార్థులు సాయుధ పోలీసులతో ఏమన్నారంటే:-

దళిత సంఘర్షణ సమితికి తమ్ముళ్లం

దళిత విద్యార్థి సంఘం వీరులం

మేము కాలేజీ సదువేటి పిల్లలం

దోపిడంటేనే పాలేటి బాంబులం

బిడలంతనే కరిగేటి ధాతులం⁵

ఇలా పోరాడుతున్న వారి మాటలు విని ఆగ్రహించిన పోలీసులు, చేతుల్లో తుపాకులు పట్టుకుని, దళితుల తలలపై గురిపెట్టి టీయర్ గ్యాస్ షెల్స్ పేల్చి, పేద దళిత సోదరీమణులను చేతుల్లో కర్రలతో కొట్టడం ప్రారంభించారు. ఇన్నాళ్లు జీతగాళ్ళుగా, తలకు కప్పు లేకుండా, ధరించడానికి బట్టలు లేకుండా, తిండికి అర్థం లేకుండా, సజీవ శవాలుగా ఉన్న నాగసంద్ర జీతగాళ్ళకు భూమిని అందించాలని పోరాటయోధులు ఈతమాన మొక్కలన్నింటినీ నరికివేసారు. ఆ భూమిని నాగసంద్ర కూలీలు, కార్మికులకు పంచేందుకు యత్నిస్తున్న ఆ దళిత సంఘర్షణ సమితి, దళిత విద్యార్థి సంఘంపై పోలీసులు బాష్పవాయువు ప్రయోగించారు. ఆ ఈతమాన అడవిలో దళితుల రక్తం ప్రవహించింది. అయినా పోరాటయోధులు అండగా నిలిచినారు. ఈ సందర్భంగా దళితుల మహా సైన్యం అక్కడికి చేరుకుని పోలీసుల దౌర్జన్యాన్ని ఎదుర్కొంటుంది. అప్పుడు కవి ఈ విధంగా వర్ణించాడు:

ఆ దళిత ప్రవాహం ఆహా

ఈ మహాసాగరం ఆహా

చెట్టులు నరికి ఆహా

కుప్పలు బెట్టి ఆహా
 అగ్నియు బెట్టి ఆహా
 బొగ్గులు చేసి ఆహా
 ఒరే వద్దురా కొడుకా ఆహా
 ఆ కల్లు వద్దురా ఆహా
 గింజలు పండి ఆహా
 ఒరే గంజినిదాగి ఆహా
 ఈ భూమికొరకురా ఆహా
 మేము పోరుతున్నాము ఆహా
 ఆ కల్లు వద్దనీ ఈ భూమిమ్మనీ ఆహా
 కాళ్ళూను పండేటి భూమిని కొల్లగొట్టేరా⁶

ఇలా భూమి ఎక్కడ చూసినా దళితులు కిక్కిరిసిపోవడంతో పోలీసులు ఎవరినీ అరెస్టు చేయలేకపోయారు. బదులుగా, పోలీసులు తమ అరెస్టుకు భయపడినారు. మళ్లీ తుపాకులు, బాష్పవాయువు, లాఠీలతో పాశవికంగా దాడి చేసి కొట్టారు. కానీ ఈ వీర దళిత బృందం ఇలా చెప్పింది:

రక్తాలు కాదురా ప్రాణాలు ఇచ్చిరా
 జీతగాళ్ళకి ఈ భూములు పంచుతామురా⁷

ఇలా ఎన్ని బాష్పవాయువులు ప్రయోగించినా, ఎన్ని లాఠీలు ప్రయోగించినా, మనకు సారాయి వద్దు, భూమి కావాలి అంటూ తమ ప్రాణాలను పట్టించుకోకుండా దళిత వీరులు అండగా నిలిచినారు. ఈ దళితుల ముఠా చూసి బిత్తరపోయిన పోలీసులు దళితులను రకరకాలుగా బెదిరించినారు. అయితే, ఆగ్రహించిన దళితుల బృందం తమ ప్రాణాలను త్యాగం చేయడానికి సిద్ధంగా ఉన్నామని సాయుధ పోలీసులతో పోరాడినారు. అదే సమయంలో నాగసంద్ర అక్కాచెల్లెళ్లు తమ దళిత సోదరులతో చేతులు కలిపి 'పోరాట సాగరంలో వేల నదులు'లా రణరంగంలోకి దిగినారు.

ఆ నాగసంద్రము
 దళిత మాతలు
 ఆ కూలి తల్లులు
 కండ్లెర్ర చేసిరా
 ఎర్రకారము
 ఒరేయ్ యెగరా చెల్లిరా
 సద్ది తీసిరా
 మకాన గుడ్డిరా
 ఒరే చూడరా కొడుకా
 మా బదుకు చూడరా
 ఒరే కూలి తల్లులం
 మేము కుములుతున్నాము
 యుగయుగాలుగా ఆకలితో రగులుతున్నము...⁸

దళిత సంఘర్షణ సమితి సోదరులు, దళిత విద్యార్థి సంఘం యువకులు, నాగసంధ్ర సోదరీమణులు, సోదరులు ఒక్కటవడంతో పోలీసులు ఏసీ, డీసీ, ఎస్పీలకు సమాచారం అందించి అదనపు పోలీసులను పిలిపించి దళితులను అదుపులోకి తీసుకున్నారు. ఈ విషయం క్షణికావేశంలో గ్రామాలకు చేరడంతో ఆ గ్రామాల దళితులు 'పోరాట సాగరంలోకి వేల నదుల్లా' ప్రవహించినారు. ఫలితంగా భూ పంపిణీ చేస్తామని ప్రభుత్వం హామీ ఇచ్చింది. హామీ ఇచ్చినా ప్రభుత్వం మళ్లీ ఈ విషయాన్ని మరచిపోవడం ప్రారంభించింది. అలాంటప్పుడు గ్రామాల నుంచి మళ్లీ పైకి వచ్చిన దళిత వీరులు భూమి కోసం పెద్దఎత్తున పోరాటం ప్రారంభించినారు.

ఎటుచూసిన దళితన్నలు

సలిశీములు దండోలే

తాలూకు పెదమామ

తహశీల్దారుకాదెల్లిజి

జిల్లాకే మేనమామ

జిల్లాధికారిగదాజి

ఆపీసుల దగ్గరకే

దండు కదిలోచ్చిందిరా

అయ్యయ్యో ఆకలని

ఆఫీసర్లుంటుంటే

ఒకటిరెంటికి మాకు

అర్జెంటు అంటుంటే

కల్లోద్దుర కొడుకా

భూములిమ్మన్నారుజి

దళితన్నల క్యాకలకే

హెగ్గాడేగుండదిరిండు

విధానసాధలోజి

మూడో మహాడీలోవున్న

నిద్రపోయే మంత్రులంతా

డిగ్గునలేసిండ్లు చూడు

నాగసంధ్రమన్నలకు

భూములు పంచిండ్లు చూడు⁹

కవి ఎన్.మునిస్వామి పాటల బలం ఏమిటంటే, అతను పాట చేయడానికి ఎంచుకున్న ఇతివృత్తం అతను చెప్పే అమాయకత్వం మరియు జానపద మరియు అందమైన భాషలోని సరళమైన లయ, అతను అసలు తెలుగు పాటలన్నింటినీ కన్నడలోకి అనువదించినప్పటికీ, అసలు ఉచ్చారణలోని సాగసు చెరిగిపోలేదు.

నాగసంధ్ర జీతగారి భూపోరాటంపై మునిస్వామి రచించి పాడిన ఈ 'కొలారు జిల్లాలోరన్నా...' పాట కన్నడ పోరాట-సాహిత్య చరిత్రలో ఒక విశిష్టమైనది. ఈ పాట కోపం, ఆవేశం, నైతిక తర్కం మరియు ఉదార మానవతా వాదనల యొక్క స్ట్రైయిట్ ఫార్వర్డ్ గద్దర్-శైలి ప్రదర్శన. నాగసంధ్ర కరసేవకుల పోరాటాన్ని కవి మునిస్వామి చాలా సరళంగా, మనసుకు హత్తుకునేలా రాసిన తీరు కర్ణాటక చరిత్రలోనూ, దళిత సాంస్కృతిక చైతన్య సంస్థలోనూ మరువలేనిది. పండితుడు లక్ష్మీపతి కోలార్ గుర్తించినట్లుగా, "తెలుగు భాషలో గద్దర్ శైలిలో కొత్త పాటలు రచించిన మొదటి వ్యక్తి మునిస్వామి"¹⁰ మరియు "తెలుగు ప్రభావంతో కన్నడంలో

జానపద పోరాట గీతాలు రాసిన మునిస్వామి ప్రధాన కవి” అని మరువలేనిది. అదే తరహాలో మునిస్వామి రచించిన ‘భూమాతకు వందనము, మదుండిర కాలం, తల్లి ఓ సునామీ, ముంగారు కురువంగా, కన్నులే కోనేరులు, కూలోడా ఏమి, కులం కుష్టాధిలాంటిది, లేవరా’ వంటి పోరాట గీతాల్లో తెలుగు భాష, జానపద, సంస్కృతి ప్రభావం గుర్తించవచ్చు. అన్నా రండిరో రండిరో’.

మొత్తంమీద, జీవితం బాగుండాలనే ఆశయంతో పుట్టిన పోరాట గీతాలకు చారిత్రక మరియు సాంస్కృతిక ప్రాముఖ్యత ఉంది. వ్యవస్థపై విరుచుకుపడే ధోరణి, ప్రజానుకూలమైన వ్యవస్థను నిర్మించాలనే కోరిక మనిషిని సహజంగానే తిరుగుబాటు చేసేలా చేస్తుంది. పోరాటం-జీవితం-రచనల విశిష్టతతో కూడిన నిరసన సాహిత్యం కాలక్రమేణా సాంస్కృతిక ఉద్యమంగా రూపుదిద్దుకున్న తీరు విశిష్టమైనది. సంఘటనలను, ఇతివృత్తాలను కవిత్వంగా మార్చగల తెలుగులో గద్దర్ వంటి జానపద కవులు భారతీయ కవులకు ఆదర్శంగా నిలిచారు. సహజంగానే ఆయన పోరాట కవిత్వం కన్నడ కవిత్వంలో కొత్త కోణాన్ని నింపింది. కర్ణాటకలో దళిత ఉద్యమం ఈ ప్రయోజనాన్ని తన సొంతం చేసుకుంది. సహజంగానే ఎన్.మునిస్వామి, కోటిగానహళ్లి రామయ్య, గొల్లహళ్లి శివప్రసాద్ తదితరులు తెలుగు కవిత్వంలో మెరిసి దళిత ఉద్యమంలో భాగమయ్యారు. అలా కన్నడ నేలలో రూపుదిద్దుకున్న పోరాట గీతాలకు స్ఫూర్తిగా, శక్తిగా పనిచేసిన తెలుగు భాష, జానపద సాహిత్యం, సంస్కృతి ఎప్పటికీ మరువలేనిది.

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A STUDY OF MARRIAGE INSTITUTION AMONG EDIGA COMMUNITY IN RAYALASEEMA REGION OF ANDHRA PRADESH STATE

(SUMMARY)

Dr.K.V.Sreedhar Goud, Former Post-Doctoral Fellow, Department of History, Sri Krishnadevaraya University Anantapur, Andhra Pradesh.

Dr.K.Nettikallappa, Former Post-Doctoral Fellow, Department of History, Sri Krishnadevaraya University Anantapur, Andhra Pradesh.

Marriage is generally observed as natural and necessary. To the village people the necessity of both marriage and family is self-evident. Marriage is regarded as essential among all the castes and social groups in the villages (Dube, 1965; 131-132). According to Manu for Hindus, marriage is a sacrament which includes the observance of many rites. Marriage is a union between a man and woman such that children born to the woman are the recognized legitimate offspring of both parents (Notes and Queries on Anthropology, 1967; 110).

Among Ediga community marriage is considered as a necessary biological and social institution. From the view point of the Ediga community for a marriage to exist, five criteria are indispensable, presence of socially approved sexual access, sharing of common residence, economic cooperation between the couple, and legitimate begetting of children. (Notes and Queries, 1951)³. Keeping this in view, the present paper aims at discussing the marriage institution among the Ediga community in Rayalaseema region Andhra Pradesh. The region consists of four districts named Anantapur, Chittoor, Kurnool and Kadapa.

LIVELIHOOD OF MATHAMMAS IN ANDHRA PRADESH: EFFORTS BY GOVERNMENT, NGO'S AND OTHER ORGANISATIONS FOR THEIR DEVELOPMENT

(SUMMARY)

Dr.Alladi.Mahalakshmi, ICSSR PDF Scholar, Dept. of History and Archaeology, Acharya Nagarjuna University, Guntur

G.Sujatha, Lecturer, Dept. of History, Govt. Degree College, Bantumilli.

Society has been undergoing tremendous changes over the centuries. The traditional cultures social customs and superstitions gradually disappear in this modern society under the globalization era, but certain barbaric cultures and age-old practices which directly victimize the women of weaker sections still continue in society even after the implementation of the government and civil society. The age-old traditional practice of devadasi or mathamma system is standing for such social evil which has been hunting the poor and destitute girls or women belonging to the ex-untouchable weaker section community in the modern world when the women marching forward in many fields including metatarsi and space shuttle. The government has passed a legislation to abolish this devadasi/mathamma system in Andhra Pradesh and launched many programmes towards rehabilitating and developing the mathammas in the state.

TRAVERSING IDEALS TO REALITIES: THE ENDURING LEGACY OF T. PRAKASAM THROUGH HIS UNIFIED KERALA VISION AT THE OTTAPALAM CONGRESS SESSION

(SUMMARY)

Dr Suresh J, Associate Professor, Department of History, Kerala, Thiruvananthapuram, Kerala University

Andhra Kesari Tanguturi Prakasam Panthulu stands as a pivotal figure in India's history particularly during the freedom struggle. Renowned for his unwavering commitment to the cause, he emerged as a leader advocating robust unity among the people and possessed a clear vision for the establishment of a state. His governance, particularly as Chief Minister of Madras and in the formation of Andhra Pradesh, reveals administrative acumen and a forward-looking vision. The article examines Prakasam's strategic economic policies, balancing Gandhian ideals with modernization, showcasing his ability to navigate traditional principles amid contemporary challenges. A historical backdrop particularly the Nagpur conference in 1920, where the idea of forming states based on language was proposed. Prakasam's active involvement in the formation of the state of Kerala, as witnessed in conferences at Vadakara and Ottapalam, is thoroughly explored. The Ottapalam gathering emerges as a turning point, marked by resolutions supporting the Non-Cooperation movement and advocating acts of civil disobedience. The fervour generated by these resolutions faced vehement opposition from the British administration, resulting in violent clashes. His significant contributions transcend regional boundaries, earning him a distinguished place not only in the history of Andhra but also in the broader context of Indian history. As a freedom fighter aligned with Mahatma Gandhi, Prakasam played a crucial role in transformative initiatives. T. Prakasam's enduring legacy of resilient and principled leadership remains a perennial source of inspiration, leaving an indelible imprint on the pages of India's history.

ROLE OF WOMEN IN FREEDOM MOVEMENT : A STUDY ON KRISHNA AND GUNTUR DISTRICTS (1857-1947)

(SUMMARY)

P. Madhavi Latha
Research Scholar, Dept. of History and Archaeology,
Acharya Nagarjuna University,
Nagarjunanagar, Guntur

The subject of the study regarding the role of women in freedom movement particularly in Andhra Pradesh freedom struggle. This subject was chosen with a view to recoding the work done by women in various phases of the freedom struggle from 1857 to 1947 for a period of 90 years. In the cause of my study I found that women of India when given an opportunity did not lag behind in any field, whether political, administrative and educational.

PROMINENT ROLE PLAYED BY NADIMPALLI VENKATA LAKSHMI NARASIMHA RAO ON INDIAN NATIONAL MOVEMENT IN GUNTUR DISTRICT

(SUMMARY)

I.V.N. Rajendra Prasad

Research Scholar, Dept. of History & Archeology,
Acharya Nagarjuna University, Guntur

The proposed study aspires to demonstrate Nadimpalli Venkata Lakshmi Narasimha Rao's profound impact on India National Movement before Independence. It also unravels his patriotism as well as extraordinary dedication to free India from the shackles of British Empire. The paper also offers a comprehensive study of his association with freedom fighters like Gandhi, Tilak and so on as well his eventful political career that brought about a remarkable change in the hearts and minds of the people of Guntur. Nadimpalli Venkata Lakshmi's fondly known as Nadimpalli Venkata Lakshmi Narasimha Rao was a multi faceted personality: wealthy, well educated, warrior, barrister, an adorable leader, humanist, philanthropist and a man with a sense of humor.

MISSIONARY EDUCATION IN GUNTUR DISTRICT BEFORE INDEPENDENCE-1842-1950

(SUMMARY)

Dr.M.Srinu

Lecturer in History, KRR Government Arts & Science College,
Kodad

The historical background of the Guntur District in the matter of education and culture is indeed very rich. Dharanikota (Amravati) and Nagarjuna Konda were famous centres of learning which distinguished this district from very early times. These centres in their days, enjoyed fame throughout the contemporary world of learning and even attracted scholars from South-East Asia and the Far East. In later times also, the traditions of learning was fostered by a succession of enlightened dynasties.

Introduction of Western Education in Guntur District was the Lutheran and Baptist Missionaries of America. Though the missionaries arrived in Guntur principally for the propagation of the Gospel, they did substantial work in the field of education. Missionaries contributed to the education in India. They were started schools to educate the people, particularly the depressed classes and the converted Christians. The Missionary societies provided various incentives like financial assistance, amusements, medical assistance to attract large number among the rural people to Christianity. Proselytization and service were the twin intentions of Missionaries in educating the Indians. In pursuance of these objectives schools were started by the Missionaries.

THE FIRST NON-BRAHMIN CONFERENCE IN GODAVARI DISTRICT (1917)

(SUMMARY)

P. Babu Rao, Lecturer in History, S.K.V.T. Government Degree College, Rajahmundry, E.G. Dt.

The growth of non-Brahmin movement and its emergence in East Godavari District a political force in the early 20th century were the spin-off of the developments the took place during the course of 19th century. In the light of this, it becomes necessary to delve into different aspects of non-Brahmin consciousness in the 19th century. An analysis of the course of events in the development of non-Brahmins consciousness suggest that it was more a social upheaval than a political challenge to Brahmins .Hence the focus here is not from a political perspective .

An attempt is made to consider the growth of non-Brahmin East Godavari District consciousness during the 19th century from the view point of a socio-economic and socio-cultural perspective. In doing so, the non- Brahmin awareness during this period is seen as a Reformist drive from non-Brahmin castes.

AN ANALYTICAL EXAMINATION OF BHOGARAJU PATTABHI SEETARAMAYYA'S CONTRIBUTIONS TO THE INDIAN NATIONAL MOVEMENT: A HISTORICAL PERSPECTIVE

(SUMMARY)

Dr. N. Gopal, Assistant Professor of History, Govt Degree College, Serilingampally

This paper presents an in-depth analytical examination of Dr. Bhogaraju Pattabhi Seetaramayya's pivotal contributions to the Indian National Movement, offering a detailed historical perspective. Bhogaraju Pattabhi Seetaramayya, a notable figure in Indian history, played a significant role in the country's struggle for independence from British colonial rule. The primary objective of this research is to delineate Seetaramayya's political journey and his impact on the movement, thereby filling a notable gap in historical discourse. Utilizing a qualitative research methodology, this study critically analyses a range of primary and secondary sources, including historical texts, Seetaramayya's writings, and archival materials. The paper begins by contextualizing Seetaramayya's life within the broader spectrum of the Indian National Movement, elucidating his early life, political awakening, and subsequent rise to prominence. It then delves into his significant political career, highlighting his leadership roles, key decisions, and strategic contributions that influenced the trajectory of the movement. A comparative analysis is also conducted, juxtaposing Seetaramayya's approach with those of his contemporaries, which provides a nuanced understanding of his unique position and influence within the movement. Findings reveal that Seetaramayya's contributions, though often overshadowed by more prominent leaders, were instrumental in shaping various strategic and ideological facets of the Indian National Movement. His endeavors in promoting grassroots politics, fostering unity among diverse factions, and advocating constitutional methods marked him as a visionary leader. The paper concludes by reflecting on the implications of these findings for the historical understanding of the Indian National Movement and posits recommendations for further research in this area. This study not only contributes to a more comprehensive understanding of Seetaramayya's role but also enriches the historical narrative of India's struggle for independence.

PROFILE OF TELUGU PRESS EDITORS DURING THE FREEDOM STRUGGLE IN KRISHNA DISTRICT (1905-1947)

(SUMMARY)

E. Naga Sravanthi, Research Scholar, Acharya Nagarjuna University, Guntur
Dr. G. Somasekhar, Research Scholar, Acharya Nagarjuna University, Guntur

This Paper Deals with Profile of Telugu Press Editors of Krishna District During the Freedom Struggle. An Attempt is Made in This Paper to Discuss Different Editor personalities, Their Role and What are the Newspapers, books, magazines edited by them also how they propagated their passion, ideas and how much their ideology, hardwork Reached to society During the Freedom Struggle in Krishna District.

ఉమ్మడి ఆదిలాబాద్ జిల్లా ప్రకృతి కీర్తి కిరీటం గుహలు గిరిజన అనుబంధ జాతరలు-పర్యావరణ పర్యాటకం

(SUMMARY)

చంద్రకాంత్ మునేశ్వర్, అసిస్టెంట్ ప్రొఫెసర్ అఫ్ హిస్టరీ, గవర్నమెంట్ ఆర్ట్స్ అండ్ సైన్స్ కాలేజీ, కామారెడ్డి, తెలంగాణ

ఉమ్మడి ఆంధ్రప్రదేశ్ రాష్ట్రం తెలంగాణ ప్రాంతంలోని ఉమ్మడి ఆదిలాబాద్ జిల్లా ఒక అపురూపమైనది. ప్రత్యేకత కలిగిన జిల్లా ఈ జిల్లాలోని అటవీసంపద, పర్వత పంక్తులు, నదీ ప్రవాహాలు, చారిత్రక పూర్వయుగాలనాటి జురాసిక్ (డైనోసార్స్) కాలం నాటి జాడలు, పాతరాతియుగాల ఆదిమానవుల ఆవాసాలు అన్నీ అద్భుతాలే. ఇది ఒక చారిత్రక సంపద, చరిత్రకు మూలాధారం అయినా ఇక్కడ జరిగిన చారిత్రక అన్వేషణలు తక్కువే. బయటి ప్రపంచానికి తెలియకుండా మరుగున పడి వున్న విశేషాలెన్నో వున్నాయిక్కడ. దట్టమైన అడవులు, కొండలు, గుట్టల ఎత్తులు, లోయల వంపులతో, సులభంగా దాటలేని కొండల వరుసల కారణంగా రవాణా మార్గాలు అంతంతే. అందుకే లోకానికి వినపడిందే తప్ప కనపడింది తక్కువ. ఈ మధ్య చరిత్ర అన్వేషణలో ఉమ్మడి ఆదిలాబాద్ జిల్లా శంకరలోద్దిలోని అనేక విషయాలు వెలుగులోకి వచ్చాయి.

ఉమ్మడి ఆదిలాబాద్ జిల్లాలో అనేక పర్యాటక ప్రదేశాలతో పాటు పర్యావరణ సంబంధ పర్యాటక వనరులు కూడా అనేకం ఉన్నాయి. పర్యావరణ పర్యాటకంలో భాగంగా ఉమ్మడి ఆదిలాబాద్ జిల్లాలో సహజసిద్ధంగా ఏర్పడినటువంటి అనేక గుహలు ఉన్నాయి. సహజసిద్ధంగా ఉన్న ఈ గుహలు ప్రకృతి కొండా కోనల నడుమ దట్టమైన అటవీ ప్రాంతంలో ఎత్తైన ప్రదేశాలలో కొండల్లో ఉన్నటువంటి రాళ్లలో ప్రకృతి సిద్ధంగా ఏర్పడ్డాయి ప్రకృతి సిద్ధంగా ఏర్పడ్డ ఈ గుహలు స్థానిక ప్రజలకు మాత్రమే తెలుసు కానీ బహ్య ప్రపంచానికి ఇప్పటికీ కూడా తెలవని అనేక గుహలు ఉన్నాయి. ఉమ్మడి ఆదిలాబాద్ జిల్లాలో ఈ గుహలను రాక్షస గుహలని స్థానికులు అంటుంటారు. కొండ కోనల నడుమ ఏర్పడినటువంటి గుహలు పర్యావరణ పర్యాటకానికి అదే విధంగా, ప్రాక్ చరిత్ర, చరిత్ర పూర్వయుగ ప్రాచీన చరిత్ర నిర్మాణం లో కూడ తోడ్పాటును అందిస్తున్నాయి. సహజసిద్ధంగా ఏర్పడ్డ ఈ గుహలలో రాతియుగపు మానవులు నివసించారని ఆ గుహలలో ఉన్నటువంటి రాతి చిత్రాలు, గృహ పరిసర ప్రాంతంలో దొరికినటువంటి రాతి పనిముట్లు ఈ గుహల అవసరాన్ని, ఆవశ్యకతను పెంచాయి. అనేకమంది పరిశోధకులు, పురావస్తు శాస్త్రజ్ఞులు, భూ భౌతిక శాస్త్రజ్ఞులు ఉమ్మడి ఆదిలాబాద్ జిల్లాలో ఉన్నటువంటి గుహలను సందర్శించడం వాటి ప్రాముఖ్యతని తెలియజేప్పడం మూలంగా సహజ సిద్ధంగా ఏర్పడిన ఈ గుహలను సందర్శించాలని పర్యాటకులు ఉపలాటపడడం సహజం ఉత్సాహవంతులైనటు వంటి పర్యాటకులు ఇప్పుడిప్పుడే ఈ గుహలను సందర్శిస్తున్నారు. ఉమ్మడి ఆదిలాబాద్ జిల్లాలో గుహ పర్యాటకము అంతగా ప్రాచుర్యంలో లేనప్పటికీ సహజసిద్ధంగా ఏర్పడ్డ ఈ గుహలు ఈ మధ్యనే వాటి ప్రాముఖ్యత దృష్ట్యా ప్రాచుర్యంలోకి వస్తున్నాయి. కావున ఉమ్మడి ఆదిలాబాద్ జిల్లాలో ఉన్నటువంటి ఈ గుహలు పర్యాటక ప్రాంతాలుగా అభివృద్ధి చేయవలసిన అవసరం ఉంది.

COLONIAL CONTESTATIONS-A PERSPECTIVE FROM EARLY MODERN ANDHRA

(SUMMARY)

Dr. G. Naga Sridhar, Former Assistant Professor- History, Department of History,
Central University of Karnataka, Kalburgi

The spread of colonial rule over India and its conquest by the British was never smooth and was challenged by the rulers and people at every inch of their expansion in India during 1757-1857. The Madras Presidency, which covered a wide geography under the present states of Tamilnadu, Andhra Pradesh, among others, was a fertile ground that witnessed this interplay, which was well documented in various developments. The present paper, "Revisiting Colonialism, Region and Resistance," attempts at capturing this phenomenon with the help of two events, the Battle of Bobbili fought in 1757 between the local principality of Bobbili in Andhra Pradesh and its neighbouring Vizianagaram which was supported by the French and the Padmanabha battle fought between the Raja of Vizianagaram in 1794-95 and the British, among other incidents. It also examines other sources such as contemporary Telugu literature besides some British sources to propose a hypothesis concerning the spread of colonialism and popular resistance have well preserved the political and popular response to the spread of colonialism in the area under study with a well-defined pattern.

A very popular ballad of the period was *Bobbili Yuddhakatha* written by Mallesam who describes himself as the son of Nagesam of Peddanna family wrote this popular ballad. The ballad is one of the classic of Telugu literature, salutes the valour of the chiefs of Bobbili, and narrates the condition that led to the famed battle of Bobbili fought Vijayanagaram, which was then between Bobbili and ruled by Vijayarmaraju of the This work, read Pasupati family in A.D. 1757.

This work, read together with *Padmanabha Yuddham*, another *historical Kavya* is of great interest describing the final phase of the relationship between the local English political elite and the It gives information about a confederacy of the local political elite led by the Chief of Vijayanagaram Zamindari, which unsuccessfully fought the English in Sanguine battle at Padmanabha in A.D. 1794.

ECOLOGICAL UNREST AND ENVIRONMENTAL DISRUPTION: AN ANALYSIS OF ECOLOGICAL DE-STABILIZATION DURING THE LATER MUGHAL PERIOD

(SUMMARY)

D S V Prasad Markonda Patnaikuni, Research Scholar,
Department of History and Archaeology, Andhra University, Visakhapatnam
Prof. Ch. Madhusudhana Rao, Research Director and Head of the Department,
Department of History and Archaeology, Andhra University, Visakhapatnam

The Later Mughal Period (17th to 19th centuries) in India witnessed significant ecological disruptions that profoundly influenced the relationship between humans and the environment. This research paper conducts an in-depth analysis of the ecological destabilization prevalent during this period. The study examines the multifaceted environmental challenges arising from deforestation, unsustainable agricultural practices, urbanization, industrialization, and their socio-economic impacts.

The investigation delves into the complex interplay between human activities and ecological changes, highlighting the consequences of unchecked exploitation of natural resources. It explores the ramifications of these disruptions on agriculture, biodiversity, wildlife, water resources, and the overall well-being of communities during the Later Mughal era. Moreover, the research scrutinizes the effectiveness of Mughal policies, governance mechanisms, and societal responses aimed at mitigating environmental crises.

By drawing insights from historical records, administrative documents, and scholarly accounts, this analysis sheds light on the interconnectedness between environmental degradation and societal vulnerabilities. The study underscores the implications of ecological unrest during the Later Mughal Period for understanding contemporary environmental challenges, emphasizing the relevance of historical insights in informing modern conservation efforts and sustainable resource management practices.

Through this comprehensive exploration, the research aims to offer valuable lessons and recommendations derived from historical precedents, advocating for a holistic approach to environmental conservation and emphasizing the importance of balancing human development with ecological preservation.

DOMAKONDA: A FORGOTTEN SAMSTHANAM IN THE HYDERABAD STATE

(SUMMARY)

Ankam Jayaprakash

Assistant Professor of History,
Government Degree College Yellareddy, Kamareddy dist,
Telangana

Domakonda samsthanam is located in Kamareddy district of Telangana state. It is one of the oldest samsthanas. Its early name was Bikkanavolu (present Biknoor). Domakonda was a princely region under Qutb Shahis and Asaf Jahis. The Reddy rulers of Domakonda built the fort in the 18th century at a site where a fort existed earlier. The fort is well built on a hill. This fort is also called Gadi Domakonda or Khilla Domakonda. It is one of the beautiful forts in present Telangana region. The rulers of Domakonda were relatives of Gadwal and Athmakuru samsthanas. The primary objective of the present research paper is to highlight the role played by Domakonda samsthanam in the history of 18th and 19th century Hyderabad State.

MAPPING THE SOCIAL ONTOLOGY AND POLITICAL ETHNOGRAPHY OF MALA CASTE PRIOR TO CHRISTIAN CONVERSIONS IN COASTAL ANDHRA

(SUMMARY)

Dr. Ramesh Babu Para

Tagore National Fellow, Andhra Pradesh State Archives (Nodal Institution)
Nehru Memorial Museum and Library, Teem Murthi Bhavan, New Delhi, Ministry of Culture,
Government of India

Social Ethnography of Mala Caste' is a subject of social ontology consisting of social and cultural life and an examination of the human agencies and organizations relating to the social life and social structure. The subject of social ethnography consists of social and cultural life and an examination of the human agencies and organizations relating to social life and social structures. The study of ethnography is the serious engagement of the ontological status of the social groups living in a specific region of the time. The main focus of the study is to trace small-scale social life and social events in relation to cult-based social norms and structures. The proposed study investigates anthropological assumptions about the nature of society in spheres of social, religious, and material life with an embodiment of wholes and systems that go beyond the consciousness of individuals. The *Mala* caste was one of the two Depressed Castes belonging to south India in general and Coastal Andhra in particular recognized as a social group by the Constituent Assembly with the help of 20th-century ethnographers like Edgar Thurston, Athelstan Baines, J.H. Hutton, W.W. Wilson, and S. Nicholson had studied the social history.

INDIAN FOREIGN POLICY (1947-1964): NAVIGATING INDEPENDENCE AND GLOBAL RELATIONS

(SUMMARY)

Dr. K Ajayi Babu

Lecturer in History, SRR & CVR Degree College, Vijayawada

India endured difficult nation-building and a complicated historical backdrop influenced by the aftermath of colonial control following its independence in 1947. Following the division of British India, massive migrations and widespread sectarian violence resulted in the establishment of India and Pakistan. The sociopolitical environment has been permanently impacted by this horrific incident. Jawaharlal Nehru, the country's first prime minister, took over an India beset by geopolitical unpredictability, religious diversity, and economic suffering. The goal of the new administration was to create a democratic and secular state with a focus on economic growth and social fairness. India's foreign policy is based on the non-alignment and *Panchsheel* (Five Principles of Peaceful Coexistence) tenets, which stand for the country's dedication to independence, sovereignty, and international collaboration. Addressing socioeconomic inequality, economic recovery, and the integration of princely states were among the pressing issues. The Cold War further complicated the geopolitical environment, forcing India to maintain its non-aligned position while navigating between the rival blocs commanded by the US and the USSR. In light of this, India's foreign policy from 1947 to 1964 developed as a careful balancing act, aiming to protect the country's independence, promote stability in the region, and advance world peace. The complex issues and diplomatic choices that defined India's foreign policy during this pivotal time were made possible by the historical background.

UNIQUE TEXTILE DESIGN KALAMKARI OF ANDHRAPRADESH AND SAMBALPURI OF ODISHA, WITH SPECIAL REFERENCE TO MOTIFS

(SUMMARY)

Smt. Pratima Panda, Lecturer in History, Women's College, Rayagada, Odisha
Ph.D Research Scholar in GM, University, Sambalpur, Odisha

Both Kalamkari and Sambalpuri textiles represent the intricate artistry, cultural heritage, and skilled craftsmanship ingrained in India's diverse textile traditions, each weaving a unique narrative of tradition and creativity. Kalamkari is a traditional Indian textile art known for its intricate hand-painted or block-printed designs, primarily depicting mythological themes, flora, fauna, and motifs from ancient texts. The name "Kalamkari" translates to "pen work," emphasizing the use of a special pen-like tool for drawing these designs. There are two primary styles: Srikalahasti, using freehand drawing, and Machilipatnam, using block printing. Historically rooted in Andhra Pradesh and Telangana, Kalamkari has ancient origins and was patronized by various rulers. These textiles often use natural dyes, with a process involving several stages of washing, mordanting, and dyeing. Kalamkari fabrics, including sarees and wall hangings, are highly regarded for their vibrant colors, detailed craftsmanship, and cultural storytelling. Sambalpuri textiles originate from the Sambalpur region in Odisha, India, renowned for its tie-and-dye techniques known as "Baandha" or "Ikat." These textiles, particularly sarees, are characterized by intricate tie-and-dye patterns created before weaving, showcasing vibrant colors and motifs inspired by nature, mythology, and local traditions. The skilled artisans handcraft these fabrics, using traditional methods passed down through generations. Sambalpuri sarees hold deep cultural significance and are worn during festivals, ceremonies, and special occasions in Odisha. They have received Geographical Indication (GI) status, recognizing their unique origin and traditional craftsmanship. Despite modern adaptations, Sambalpuri textiles maintain their cultural identity, economic importance, and position as symbols of Odisha's rich heritage.

PHILANTHROPIC WORK OF WOMEN ASSOCIATIONS IN ERSTWHILE MADRAS PRESIDENCY- WITH SPECIAL REFERENCE TO ANDHRA REGION

(SUMMARY)

P. Leelavathi, M.A. (Ph.D.), Junior Lecturer in history, Government Junior College, Payakapuram, Vijayawada.

To rid of women conditions and to ameliorate her social status the Christian Missionaries and many social reformers worked relentlessly. The services of Christian Missionaries are unforgettable for improving the position of women. They started first schools for girls and downtrodden, provided shelter for destitute, widow and orphans and constructed hospitals free from ailments. Kandukuri Veeresalingam, is a crusader against social evils and taboos in Andhradesa. He encouraged women education, widow remarriages, inter- caste marriages, condemned untouchability and child marriages. In this back ground the research paper do not touch social reformation of Kandukuri Veeresalingam and through light on service of the Christian Missionaries, unfocused women organizations established in Andhra region, for women education, develop their status in society, participation in Indian freedom struggle, helping destitute, equal rights along with men.

HISTORICAL PSYCHOLOGY UNRAVELING THE PAST, UNDERSTANDING THE MIND

(SUMMARY)

K. Swathi Krishna Yadav, Research Scholar, Dept of Psychology, Sri Venkateswara University, Tirupati

As an interdisciplinary field, historical psychology explores the reciprocal influence between historical events and psychological phenomena which entail the application of principles of psychology for analyzing historical aspects and considering them to understand human behavior and development. The connection between individual and collective psyches and the socio-cultural milieu of different epochs are explained. Historical psychology seeks to give an insight into the dynamics that shape societies and individuals across time. This field contributes to a richer comprehension of the complexities inherent in historical narratives, offering insights into the motivations, mentalities, and psychological impacts that have shaped the course of human history. The intersection of history and psychology provides a nuanced understanding of human experiences, behaviors, and societies across time. Psychologists delve into historical contexts to uncover the roots of individual and collective behaviors, while historians utilize psychological insights to enrich their analyses of the past. This interdisciplinary connection allows for the exploration of how cultural, social and psychological factors shape historical events and, conversely, how historical events influence individual and collective psyches.

THE MAIN SOURCE FOR THE HISTORY OF MODERN INDIA (WITH SPECIAL REFERENCE TO UNITED ANDHRA PRADESH)

(SUMMARY)

Dr.Ch.Chandraiah

Research Scholar, Department of AIHCA, Faculty of Arts, UCASS, Osmania University, Hyderabad,

The source which provide us with information about the modern period in India are called "Source of Modern Indian History". The practice of keeping official documents is very old. Archaeologists have discovered archives of hundreds of clay tablets dating back to the third and second millennia BC in sites like Ebla, Mari, Amarna, Hattusas, Ugarit, and Pylos. These discoveries have been fundamental to learning about ancient alphabets, languages, literature, and politics. Archives were well developed by the ancient Chinese, the ancient Greeks, and the ancient Romans. However, those archives have been lost since documents written on materials like Papyrus and paper deteriorated relatively quickly, unlike their clay tablet counterparts. The National Archives of India marched towards the path of progress after independence to play a more dynamic and inspiring role in the archival field of the entire country. It has witnessed manifold expansion of its activities since then in the field of accession. An abundance of historical material is available for studying India from the mid-18th century to the mid-20th century. In constructing the history of modern India, priority needs to be given to archives. Archives refer to a collection of historical records and documents, usually primary source documents, i.e., those documents that have been created as a necessary part of some activity—administrative, legal, social or commercial. They are unique/original documents, not consciously written or created to convey information to a future generation. An important part of archives relating to modern India are the official records, i.e., the papers of government agencies at various levels. The records of the East India Company provide a detailed account of trading conditions during the period 1600-1857. When the British crown took over the administration, it also kept a large variety and volume of official records. These records help historians

to trace every important development stage-by-stage and follow the processes of decision-making and the psychology of the policy-makers. The records of the other European East India companies (the Portuguese, Dutch and French) are also useful for constructing the history of the 17th and 18th centuries. They are primarily important from the point of view of economic history, but much can be gathered from them about the political set-up as well. There are also many contemporary and semi-contemporary works such as memoirs, biographies and travel accounts which give us interesting as well as useful glimpses into the history of the 18th and early 19th centuries. Newspapers and journals made their appearance in the later part of the 18th century, and they provide very valuable information on almost all aspects of the Indian society, especially in the 19th and 20th centuries. Other sources of modern Indian history include oral evidence, creative literature and paintings.

MISSIONARY EDUCATIONAL INSTITUTIONS IN COSTAL ANDHRA - GODAVARI DISTRICT

(SUMMARY)

B. Srinivasa Rao, Lecturer in History, SVSS Arts & Science Degree College, Attili, West Godavari Dist.

Christian missionaries were recognized as pioneers in establishing schools and colleges in India. "The initiative in the matter of education in India was taken by Missionary Societies in the three Presidencies of Bengal, Bombay and Madras. The Roman Catholic Mission, Canadian Baptist Mission, American Lutheran Evangelical Mission, Church Missionary Society, Godavari Delta Mission and London Missionary Societies were a few of those who started schools to educate the people, particularly the depressed classes and the converted Christians. The missionary societies provided various incentives like financial assistance, amusements, medical assistance to attract large numbers among the rural people to Christianity. Proselytization and service were the twin intentions of missionaries in educating the Indians. In pursuance of these objectives, schools were started by the missionaries.

SIMON COMMISSION BOYCOTT IN ANDHRA REGION – IMPACT ON SEPARATE ANDRA STATEHOOD

(SUMMARY)

Dr C.V. Pavan Kumar, Asst. Professor of History, Government Degree College, Kukatapally, Hyderabad.

The performance of Montague-Chemsford reforms, the British Government appointed a statutory commission under the chairmanship of Lord John Simon in the year 1927. All the members of the committee were Britishers and drafted from the British parliament only. These appointments were considered as great humiliation to the Indians. Taking this an advantage, Gandhiji once again gave a call to the nation, to show the self respect and to boycott the Simon Commission visits. Wherever the commission went in towns of Andhra region, it was greeted with black flags with the "Simon Go-back" slogans. The Indian press, especially Telugu press created a lot of awareness among the Telugu speaking people about the Simon commission tour programs and reported the incidents with courage. Due to this boycott, Andhra leaders did not submitted their representations for separate state. Moreover, with the hostile attitude of Andhras towards Simon Commission, British not considered the separate statehood plea of Andhras from the Madras State. In this context, Telugu media praised the Andhras for their national spirit by sacrificing their long lasting desire of separate statehood. This paper will focus how the Simon Commission was boycotted in Andhra region and its impact on separate statehood for Andhras.

CULTURE OF ANDHRA PRADESH

(SUMMARY)

Sai Sadhvikha .M, 1st year - special English, Department of social science,
Dr.Lankapalli Bullayya College, Visakhapatnam

Andhra Pradesh stands as a vibrant tapestry of cultural richness, blending ancient traditions with contemporary influences. From the classical literary contributions in Telugu to the expressive art forms like Kuchipudi and traditional crafts, the state's cultural mosaic is diverse and colorful. Festivals, marked by joyous celebrations and traditional cuisine, bring communities together. The historical and architectural heritage, coupled with religious diversity, adds depth to the cultural narrative. Telugu cinema, with its significant impact, contributes to the modern cultural identity. Through language, arts, cuisine, and religious practices, Andhra Pradesh weaves a cultural narrative that reflects the resilience and dynamism of its people, making it a captivating and integral part of India's cultural landscape.

THE QUESTION OF CASTE

(SUMMARY)

Dr. Sandeep Kumar Dasari

Associate Professor of History, Tagore Govt. Arts & Science College, Puducherry.

One of the major social issues that the Missionaries had to deal with was the question of Caste, an unique aspect of Indian social order. Caste was an important factor influencing conversion and creating distinctions within the Indian Christian community. This Paper examines several different aspects of this issue. Why did the early missionaries allow caste distinctions in the Church, especially the Roman Catholic and also within the Lutheran denominations. With the available material we may analyse the political and social conditions of the early days of Christianity. The missionaries who came to India to preach the Gospel, they did not launch a direct attack against caste because knowledge of the historical background of the institutions was partial and because of the missionary's desire to spread the Gospel without offending the British East India Company. The latter had strict rules prohibiting the missionary from getting involved in anything that would disturb the established order and create unrest.

ENCOUNTERING THE WESTERN AND RECASTING INDIGENOUS MEDICINE IN MODERN ANDHRA

(SUMMARY)

B. Eswara Rao

Department of History, University of Hyderabad

This paper argues that the negotiation between the practitioner and colonial Western medicine in shaping twentieth-century Ayurveda remains an essential element in its transition to modernity. By engaging Achanta Lakshmi pathi, Ayurvedic practitioner, in the Madras Presidency, this paper tries to understand his role in popularising Ayurvedic practice with his Indigenous medicine and attempt to adapt, transform, and negotiate to recast themselves in the contemporary reality in modern Andhra. These medical practitioners also challenged Western medical systems' claims of scientific and universal applicability. Indigenous medicine and practitioners have evolved, and practised across sites through their interactions/negotiations with the state and institutionalized system of medicine and local

communities in their contemporary times within the marginal space-by building networks through laboratory, by using print, translated and localize the Sanskrit-based knowledge into vernacular, popularising it as affordable health care in the colonial Andhra during early 20th century institutions- dispensary, ayurvedic hospitals. Through this margin space, Achanta Laxmipathi asserted and contributed and popularised and opened medical knowledge and space to the broader public in the Telugu-speaking region in the Madras Presidency from the early twentieth century.

Dr. JONATHAN ACKRMAN COLES M.D.L.D.
1843-1925 HIS CONTRIBUTION TO EDUCATION IN KURNOOL
AND NELLORE

(SUMMARY)

Dr. B. John Robert

Lecturer in History, Coles Memorial Junior College, Kurnool

Dr. J. Ackerman Coles 1843 - 1925 stands fore most among the educational reforms in Kurnool and Nellore. HTe was a distinguished graduate of Columbia University and of the college of physicians and surgeons. New York, Member of the New Jersey yand New York Medical Societies, Fellow of the Metropolitan Museum ofArt, Member of the New York Historical society and the American Geographical Society. Regent of the Lincoln Memorial Association. Life Member of the American Bible Society, Member of the Board, of Advisors of the Canton Christian College China. Patron of Art and Letters all these high honors he held in light esteem.

*These papers also presented in **Modern Andhra History***

1. **DR.B.R.AMBEDKAR'S RESERVATION POLICY FOR WEAKER SECTIONS**
- E. Vamsi & K. Phani Kumar
2. **INDIAN WOMEN IN THE LEFTIST MOVEMENT IN THE STRUGGLE FOR INDEPENDENCE: AN INSIGHTFUL STUDY**
- Angam Jayalakshmi
3. **STUDY OF SOCIAL SCIENCES ON THE DECLINE - IS CORPORATE INTERMEDIATE THE CAUSE?**
- A. Chandra Sekhar

**SECTION - IV
HISTORIOGRAPHY
PRESIDENTIAL ADDRESS**

HISTORIOGRAPHY OF SUFISM IN THE DECCAN

Prof. S.M. Azizuddin Husain

Former Head, Department of History and Culture, Jamia Millia Islamia, New Delhi &
Honourary Professor, Maulana Azad National Urdu University, Hyderabad

In the 12th century AD, Sufis arrived in India, bringing with them their unique teachings and practices. These spiritual seekers made their way to various cities and towns in northern India, including Multan, Lahore, Delhi, Gulbarga, Daulatabad, Burhanpur and Ajmer. As they settled in these places, they shared their wisdom and insights with the local people, leaving a lasting impact on the culture and traditions of the region, and other *Qasbas*. In the 12th century AD, several Sufis established themselves in different towns and *Qasbas* within Deccan. However, during the 13th and 14th centuries, Sufis relocated from Delhi and other prominent centres to Deccan. They travelled as far as Burhanpur, Gulbarga, and Daulatabad, with a few even venturing to Kerala.

Tasawwuf has three stages:

- (1) Period of Quietists.
- (2) Period of the development of Sufi Philosophy in the form of IbnArabi's *Futuh-at-i-Makkiya*, Shaikh Shahabuddin Suhrawardi's *Awarif-ul-Maarif*, Shaikh Saiyad Ali Hujveri's *Kashf-ul-Mahjub*, and *Masnavi* of Maulana Rumi and Maulana Jami. *Kashf-ul-Mahjub* was written in Lahore, a town in India.
- (3) The Third stage is of the organisation of Sufi *Silsilas*, such as Chishti, Suhrawardi, Kubravi, Firdausi and some other *Silsilas*. These Sufis divided India into their *vilayet*

(Territory allocated by the *Shaikh* to his *murid* appointed as *shaikh*). They worked there for the promotion of learning and communal harmony.

The Sufis known for their scholarly pursuits, went a step further by creating educational institutions called *Madrasas* within their *Khanqahs*. These *Madrasas* were designed with their unique curriculum, catering to the specific needs of their teaching. They diligently imparted knowledge of various Islamic texts to their students. The syllabus included Quran, *Tafseer-i- Zahidi*, *Awariful Maarif*, *Zubdatul Haqaiq*, *Mazeeb*, *Ahyaululoom*, *Sharh-i-Tarruf*, *Lawame*, and *Masnavi* of Maulana Rumi and Maulana Jami. Moreover, *Siyaul Arifin* also provided additional resources, such as *Adabul Muridin*, to enhance understanding of the subject matter. During the 17th century, Sufism was a popular movement in society, with numerous books written on various aspects including *Tazkiras* of Sufis and *Malfuzat* of eminent Sufis. However, the aggression and occupation of Deccan by Aurangzeb (1658–1707) resulted in significant damage to the Sufi movement in the region.

Following the British takeover of India, new policies were introduced that affected the *Khanqahs* and *Dargahs* of Sufis in the Deccan region. The grants previously awarded by Deccani rulers to these institutions were confiscated. Today, the Registers of *Maifiat* are available in various archives, libraries, and the Salar Jung Museum, including the National Archives of India in New Delhi, and the Telangana State Archives in Hyderabad. Failure to meet prior financial support may lead to the demise of these organizations.

Secondly, during the time of British rule in India, the educational system underwent a major transformation with the establishment of educational institutions and the introduction of a curriculum and history books for Indians. It is unfortunate that the books authored by British scholars deliberately excluded any information about Sufis or the Sufi movement. Because British authorities and academicians were promoting Communalism in Indian society and culture, they shunned Sufis. Despite this exclusion, it is important to acknowledge the significant role played by the Sufis in promoting communal harmony and peace in India.

The colonial historians in India adhered to the practises established by British researchers, leading to a dearth of understanding regarding the function and contributions of Sufis among the educated individuals of the late 19th and early 20th centuries. The historical accounts of the first War of Independence in 1857 and the subsequent period in India's struggle for freedom were notably devoid of any mention of the significant contributions made by Sufis. There is evidence indicating that certain Sufis were subjected to lethal consequences, and the financial support provided by the rulers of Deccan was seized due to their involvement in the movement for independence. The historical ignorance on this period can be attributed to two obstacles experienced by the historians who documented it. Firstly, certain individuals possessed a prejudiced disposition against Sufis, and secondly, they lacked proficiency in Persian, Urdu, and other regional languages, thereby restricting their ability to access primary sources. The historical works produced by Indian historians contained only cursory allusions to Sufis, thereby creating a substantial void in the chronicles of the region. Thankfully, numerous historians from Aligarh Muslim University, such as Muhammad Habib, K.A. Nizami, and S.A.A. Rizvi, have written extensively about the significance and function of Sufis in India during the latter part of the 20th century.

It is notable that there are no known Indian historians from the Deccan region who have written about the Sufis or the Sufi movement in English. While some *Tazkiras* of Sufis have been documented in Urdu during the 19th century in the Deccan, even the histories of Deccan written between the 17th and 20th centuries do not provide any information about the Sufis of the region, like Muhammed Qasim Farishta – *Tarikh-i-Farishta*, Abdul Aleem – *Tarikh-i-Deccan*, Abdul Aziz Waizi – *Tarikh-i- Habibi*, Abdul Majeed Siddiqi – *Bahmani Saltanet*, Abdul Razzaq – *Matlaus Sadain*, Abul Nasr Muhammed Khalidi – *Tarikh-i-Adil Shahi*, Mirza Ibrahim Zubairi – *Tarikh-i-Bijapur*, Yusuf Husain Khan – *Tarikh-i-Deccan*, Abdullah Chughtai – *Tarikh-i-Bahmani*, Ali Raza – *Dastan-i-Asafia*, Muhammed Rafi Rizvi – *Tarikh-i-Asaf Jahi*, Moinuddin Aqeel – *Deccan Aur Iran*, Raman Raj Saxena- *Tazkira-i-Darbar-i-Hyderabad*, Amir Hamza – *Tarikh-i-Qandhar Deccan*, Shafqat Rizvi – *Azkar-i- Deccan*, Abul Ala Maududi – *Deccan ki Siyasi Tarikh*, Saiyad Ali Asghar Bilgrami – *Maasir-i-Deccan*, Bashiruddin Ahmed's *Tarikh-i-Bijanagar*, *Waqia-i-Mumalakat-i-Bijapur*, Dilawar Ali Danish's *Tazkira-i-Salatin-i-Deccan*, Khwaja Ghulam *Tarikh-i- Gulzar-i-Asafia*, Muhammed Abdul Aziz, *Tarikh-i-Aziz-i- Deccan*, Rai Munna Lal – *Asar-i-Deccan*, Saiyad Ahmed Ali – *Guldasta-i- Bijapur*, Saiyad Ali Bilgrami – *Silsila-i-Asafia*, *Tarikh-e-Deccan*, Saiyad Humayun Mirza *Asar-i-Sanadid-i- Deccan*, Saiyad Mohd Jawad Rizvi's *Riyast-i-Hyderabad mein Jaddo Jihad-i-Azadi 1800-1900*, Omar Khalidi's *Suqut-i- Hyderabad*. Fazlullah Husaini – *Waqai Deccan*, H.K. Sherwani's *History of Qutub Shahi Dynasty*, *History of Medieval Deccan*, and *Bahmanis of Deccan*, Mir Ahmad Ali Musavi's *Tuzuke-i- Asafia*, Hakim Saiyad Shamsullah Qadri – *Shajra-i-Asafia*, Mohd Najmul Ghani Khan's *Tarikh-i-Riyast-i-Hyderabad Deccan*, and *Waqai Hyderabad*, Zeb Hyder's *Tarikh-i-Deccanke Chand Goshe*, Ghulam Hussain Khan *Tarikh-i-Asafia*, Vakeil's *Suqut-i-Hyderabad*, and *Tarikh-i-Burhanpur*, Asrar Haq's *Bidar Mazi-o-Hal ke Jharokon Se*, *Tarikh-i-Khandesh ke Bikhre Auraq*, *Tarikh-i-Khandan-i-Paegah*, *Mukhtasar Tarihk-i- Deccan*, *Tarikh-i-Qutub Shahi*, Makhan Lal's *Tarikh-i-Yadgar*, *Hadiqat-us-Salatin*, Umar Khalidi's *Deccan ka Ahad-i-Islami*, Ahmed Ali Khan's *Guldasta-i-Bijapur*, Bashiruddin Ahmed's *Waqiat-i-Mumalakat-i-Bijapur*, Mohd Sadiq Hamedani's *Tabaqat-i-Shah Jahani*, Mohd Ali Asar's *Dabistan-i-Golkonda*, *Adab Aur Culture, Deccani-wa-Deccaniyat*, Mohd Amir Hamza's *Tarikh-i-Qandhar-i-Deccan*, Mohd Sultan – *Tarikh-i- Deccan*, Mohd Zahiruddin – *Sultan Ahmad Shah Bahmani*, Saiyad Ahmed Ali – *Guldasta-i-Bijapur*, Yusuf Husain Khan – *Glimpses of Medieval Culture*.

The history of Deccan is missing a crucial aspect of Sufism and the role of Sufis in Deccan. After reviewing some presidential addresses of the Andhra Pradesh History Congress, I found no mention of the important role and contributions made by the Sufis of Deccan. In fact, the Sufis of Deccan made even greater contributions than those of Sufis of Northern India. When they arrived in Deccan, they were well-organized and planned. Unlike the Sufis of the North, the Sufis of Deccan were prolific authors and poets. They wrote books for women in Deccani, and created a vast amount of literature on Sufism in Deccani, so that the people of Deccan could understand it in their own mother tongue. They wrote *Masnavis* in Deccani, and also wrote books on medicine to provide guidance for the Deccani people to lead healthy lives. In contrast, there are no books on medicine written by Sufis in the North.

I had a conversation with Dr. Syed Meer Abul Hussain about the SLM of History at Directorate of Distance Education, Maulana Azad National Urdu University in Hyderabad. I asked him if there were a large number of PGTs of history in Telangana and Andhra Pradesh. He told me that during one Government in Andhra Pradesh, the former chief minister discouraged the study of History as a subject at the Intermediate level. This was highly concerning to me, as one state in India had done away with history altogether. I am not sure how it was passed by the Assembly of Andhra Pradesh, but without the study of history, we cannot truly understand our past and learn from it.

In 1994, a delegation from Tel Aviv University, Israel, visited Jamia Millia Islamia. The Dean of the Faculty of Humanities was present, so I asked him how many students they had in their faculty. He replied, "Ten thousand." At that time, Jamia had only around 450 students. He further explained that they maintain a balance in all subjects. In Andhra Pradesh, history was sacrificed in favour of technology. This was an illogical decision by the government of Andhra Pradesh. All scholars stress the importance of knowledge of history because, without knowledge of the past, we cannot build our future. India has a very rich past, and the Deccan region also has a rich heritage. Hyderabad has contributed a lot to the development of society and culture.

The Nizam of Hyderabad supported and promoted educational institutions all over India, as knowledge is the source of success in all walks of life. Both British and Nizam's curriculum gave an important position to history. After the establishment of the British Empire in India, British scholars laid emphasis on history. They established Royal Asiatic Society of Bengal and started editing and translating the history of India written since the 13th century in Persian. When this work was over, they wrote *The History of India as Told by its Own Historians*. They also wrote books on history for school level to university level. Nizam established medical and engineering colleges, but there was also a faculty of social sciences in Osmania University, Hyderabad. Nizam also sanctioned a grant to build a guest house in the premises of Bhandarkar Oriental Research Institute, Pune. He gave financial support to Darul Musanafin, Azamgarh, and Nadvatul Ulema, Lucknow. He also granted funds to Banaras Hindu University, Jamia Milia Islamia as well as Aligarh Muslim University, Aligarh and large number of educational institutions in India.

Nizam's foresight and generosity paved the way for talented students to receive higher education from some of the most renowned universities in the world, including Oxford, Cambridge, and Edinburgh. Nizam also became successful in getting some seat reserved for admission in different courses for Indians students in the university of Edinburgh and built a house for their residency during their staying while pursuing their course. Haroon Khan Sherwani, one of those students, earned a Ph.D. in history from Oxford University and returned to Hyderabad to become the head of the Department of History at Osmania University. His contributions to the field of Deccan history were immeasurable and inspired the establishment of the Haroon Khan Sherwani Centre for Deccan Studies by the Government of India's Ministry of Education at Maulana Azad National Urdu University, Hyderabad. The Centre continues to inspire and support historians at MANUU to focus on the rich history of Deccan.

As the former Director of Rampur Raza Library, Rampur, I had the opportunity to frequently travel between Rampur and Delhi. During my travels, I noticed a striking absence of social science and language centers despite the presence of several medical, dental, and engineering colleges along the highway. As a firm believer in the importance of a well-rounded education, I believe it is crucial for us to focus on developing these areas.

Together, with the right investment and focus, we can create an education system that is truly inclusive and comprehensive, catering to the unique needs of every student. Let's work towards this shared goal and make a positive impact on the future.

Sufis worked in various *Qasba* and cities of Deccan since 12th century. Among those Sufis were Haji Rumi Bijapuri came to Bijapur in 1137 AD. He was called "*Aftab-i-Aulia*". Saiyad Sultan Mazhar Vali came from Rume to Trichnapalli in 1225 AD. Shah Qalander Hayat came from Rume to Deccan in 1260 AD. Sultan Mohd. Babaji came from Rume to Deccan in 1271. Saiyad Hisamuddin Tegh-i-Barehna made Gulbarga as his *vilayat* in 1281 AD. Mumtaz Currim and George Michell writes, "Taimul speaking Muslims pride themselves as being descendents of people who embraced Islam while Prophet was alive, and as being among the oldest Muslims communities in India. Shahul Hamid was a Qadri sufi. Once a famous post, Nagore is a coastal town in the Thanjower district of Tamil Nadu".

In the north *Tazkiras* of *Mashaikh* were written since 14th century like Saiyad Muhammed Mubarak Alavi Kirmani Amir Khurd's *Siyarul Aulia*, Shaikh Hamid bin Fazlullah Jamali's *Siyarul Arifin*, Shaikh Abdul Haq Muhaddis Dehlavi's *Akhbarul Akhyar*, Shaikh Ghausi Shattari's *Gulzar-i-Abrar* and others "(Ghausi Shattari) met Shaikh Owais. I told him that I am planning to compile the biographies of Sufis, you pray so that I could complete this project. But I could not start the work on this project since last ten years. In 1014/1605, I met Shaikh Abul Khair in Ujjain. There was a *Urs* of Maulana Kamal Muhammed Abbasi. He knew about my project and asked me to start the work because it is an important task. I prepared the first draft within two years. Then its corrections took lot of time and, in the meanwhile, I received the reminders from Masihul Qulub about this work. *Bayazi* manuscript became ready in 1022/1613. This project took around eighteen years. Shaikh Owais played a dynamic role in its completion". But in Deccan we don't find such tradition. Prof. Sulaiman Siddiqi, a scholar from Hyderabad, accepts it, "there is a dearth of evidence about the presence of Muslim population in Deccan".

The tradition of writing starts from Khwaja Saiyad Muhammed Husaini Banda Nawaz Gaisu Daraz (d.1422) when he migrated from Delhi to Deccan. But, after his death, it again stopped but later on it was revived by Shah Miranji Shamsul Ushshaq (d.1499) his son Shah Burhanuddin Janam (d.1597) and the later's *khalifa* Shaikh Mehmud Khush Dahan (d.1617). In Bijapur, Shah Kamaluddin Bayabani (d.1463) was the first who wrote on *Tasawwuf*. Shah Miranji's successors wrote in Persian and Deccani. No work is done on Sufis of Deccan by the historians of Osmania University, Hyderabad Central University, B.R. Ambedkar University, Maulana Azad National Urdu University and regional Universities of Andhra Pradesh, Karnataka, Tamil Nadu, Maharashtra and Telangana during 20th and 21st centuries. Prof. H.K. Sherwani and other historians of Deccan did not write about the role and contribution of Sufis of Deccan during medieval period. When British scholars started writing history of India, they intentionally neglected the role and contribution of Sufis. From second half of 20th century, Western and Indian historians started writing about the role of Sufis of Deccan. Only M.R. Eaton wrote on the sufis in his *Sufis of Bijapur*. Prof. Sulaiman Siddiqi wrote *The Bahmani Sufis*. Most of the Sufis came from Iran and Central Asia to Delhi and then shifted to Deccan but some came directly from Arabia, Iran and Central Asia to Deccan. Some Sufis who settled in Punjab but later on migrated to Deccan. Richard Maxwell Eaton is right when he says, "A retention of much of the old Punjabi vocabulary borrowed from the Telugu and Kannada of its Deccan environment, and a lesser dependence upon Arabo-Persian vocabulary and spellings than obtained in north Indian Urdu".

S.K. Chatterji holds the opinion, “Shah Burhanuddin’s language has some distinct Punjabi affinities, and it is noteworthy that it calls it Guj (a) ri, as contrasted with Bhaka = Bhaka, i.e., and western Hindi vernacular, including Braj – Bhaka. Evidently the Gujars of Punjab, who have given their name to Gujarat and Gujranwala, town in Punjab”. Shaikh Fariduddin Ganj-i-Shakar (1175–1265) worked in Ajodhan, a town of Punjab. He was a Punjabi poet. Shah Burhanuddin’s ancestors were also Chishti Sufis, who migrated from Punjab to Deccan. Naturally they knew Punjabi and were speaking Punjabi, so those Punjabi words automatically became the part of their prose and poetry. Their Deccani got mixed with Punjabi. But Shah Burhanuddin Janam composed poetry in Deccani and wrote prose in Persian. Shah Mehmud Bahri (d.1718) composed his verses in Deccani but prose in Persian. Deccani poetry was well suited for conveying local symbols and familiar imagery of Deccan. I agree with Annemarie Schimmel when she opines, “Since for many centuries poetry was practically the only vehicle for influencing good memory for verse – the importance of these (Sufi) poets can not be overstated. Poetry was the daily bread for millions of people who formed their Weltbild according to the picture presented to them by poets”.

She asserts her point further, “Wanted to divine grace to people who flocked around them and who understood neither Arabic, the language of the Quran and the lawyer divines, nor Persian, the language of poetry and historiography. Thus, the mystical leaders had to recur to the vernacular, even if they sometimes thought it necessary to start their book with an excuse for using the popular idiom ... They composed little songs for their followers, songs which condensed their teachings and which might also be used in musical assemblies”.

According to Zinat Sajda, “Sufi folk poetry written in the form of *Chakki Nama*, *Lori Nama* and *Charkha Nama* played an important role. It appealed to women living in *Qasbas* and villages”. The efforts of Sufis were to give their message to the lower sections of society of Deccan. Through this folk literature, they propagated the fundamentals of Islam. Chishti Sufis played an important role for the development of society and culture of Deccan. *Chakki Namas* were written by Sufis such as Farooqi, Ghausi and Shah Kamaluddin. Shah Raju (d.1685) wrote *Suhagan Nama*, Shah Ali Peer Husaini wrote *Suhaila*. Salar composed *Charkha Nama*. These songs were sung by women during various assemblies. It starts from the praise of Prophet Muhammed, and her *Peer*. It is just like the *Zikr* of *Aurad*. As in Kashmir, the *Zikr* of *Aurad-i-Fatiha* was introduced by my ancestor Mir Saiyad Ali Hamedani (d.1384). *Chakki Nama*, *Lori Nama* and *Charkha Nama* are also a *zikr* of one kind. Eaton comments, “If one analyses the contents of *Chakki Nama* or *Charkha Nama*, there interwoven themes can be found (1) an ontological link established between God, and Prophet Muhammed, one’s own *Peer*, and the reciter herself; (2) the use of the grindstone or the spinning wheel, or the mechanical parts thereof, to illustrate the above; and (3) the use of the mystic *zikr* to accompany and even to regulate the various phases of the women’s work”. One of Hashim’s *murids* noted that women were allowed to enter in the inner circle of the Sufi followers and *murids*. In this way women were also integrated into the *khanqah* life of Hashim Pir Alavi. Eaton says, “Indeed, the belief that visits to *dargahs* would in some measure enhance women’s fertility is an obvious reason for their continuing popularity among rural women of the Deccan today”. It is not possible to agree with Eaton that only the question of fertility was a point of attraction among the women of Deccan. There were other aspects of the life at *Dargahs* which attracted Hindu and Muslim women. Burhanuddin Janam said, “The follower, whatever his religion, he will become purified. If he or she understands it saying “whatever his religion” he opens the entry of non-Muslims, leading to the path of the fundamentals of Chishtis. R.M. Eaton opines, “Women played by far the dominant role in all aspects of *dargah* life, just as Sufi folk poetry, which may legitimately be called the literary of Bijapur’s folk Islam, which primarily appealed to women”. It attracted non-Muslim women as well. This literature proved as mediating Islam to non-Muslim women. I agree with this analysis of R.M. Eaton, when he says, “The pervasive influence of women in the life of the *dargah* provides perhaps the most important clue in tracing this effect. Judging from the content of the folk literature it seems likely that the women who had come into contact with the folk traditions of the *dargahs* transmitted this tradition to the children living

in their households by constantly repeating the poetry. Children would be rocked to sleep at night or day by lullabies (*Lori Nama*) that had originated in the *dargahs*; they would hear *Chakki Nama* or *Charkha Nama* recited daily in their households each time grain was grounded or thread was woven. Hence, just as one's first language is frequently termed one's "mother tongue" because of the predominant role of the mother in transmitting language, so also the mother – or indeed any household woman in the proximity of children – has doubtless been instrumental in the transmission of religious practices and attitudes at rural lands. So, it was through this medium that sufi folk literature entered rural households and gradually gained an established place amidst the eclectic religious life of the rural Deccan". Not only in Deccan but in all parts of India from Kashmir to Kerala and from Gujarat to Assam. In Kashmir, they wrote in Kashmiri, in Gujarat, they wrote in Gujarati, in Punjab, they wrote in Punjabi, in Bengal, they wrote in Bengali, and in Kerala, they wrote in Malayalam. Sufi message reached to people in the same way almost in all parts of India.

But at the same time these western scholars also mention such type of stories so that people could laugh, such as Eaton mentions, "Hindu Sanyasi prevented a philosopher's stone to Aminuddin. But he threw that stone into Shahpur Tank, a large reservoir located near his *Khanqah* on Shahpur Hillock. Distracted, the Sanyasi wept for his lost philosopher stone; but Aminuddin only smiled and said: Go in the water and find the stone. Sanyasi went there and discovered many philosophers' stones. Thereupon he became a believer". Who is going to believe such stories. In this story Eaton has included both Hindus and Muslims Sufis. Sufis and Sanyasis never believed in such things at all.

Sufis were psychologists and they knew the mind of people. Whether it is fundamentals of Islam, *azadari* of *Muharram* or the *dargah* life is concerned. Sufis brought all people at one platform irrespective of religion or caste. Some scholars have unnecessarily blamed Sufis for the conversion. Sufis did not ask anyone to change his or her religion as R.M. Eaton has very well clarified this point. "However, this process (conversion) should not be construed as "conversion" to Islam, nor should the Sufis themselves be considered as Muslim "missionaries" though both terms have frequently been used in the general context of Sufis and the expansion of Islam. The main problem is that both terms carry connotation of a 19th and 20th century Christian movement in India, a context in which "missionary" devoted a self-conscious turning around in religious conviction. They made no conscious effort to gain non-Muslim followers". It is the result of 19th and early 20th century hagiographical Urdu literature who unnecessarily exaggerated the conversion aspect. Early *Tazkiras* and *Malfuzat* in Persian are silent on this issue. Even today so many followers of different religions and castes visit the *dargahs* of Sufis to pay their homage but nobody asks them to convert to the religion of Islam. In the processes some of them become follower of the path shown by the Sufis. When in 2010, I organized an International Seminar on Shaikh Ali Hujveri to commemorate 1000th *Urs* of the Shaikh, Prof. K.K. Kaushik of the Department of Hindi, met me and told me that he is having Baba Gurjeet Singh his neighbour, who is interested in attending the inaugural session of this seminar. I told him that he is most welcome. Baba came and told me that he is having two photo frames of the grave of Data Ganj Bakhsh. He wants to present it to the Vice-Chancellor and to me. After giving these two frames I requested him to say something. In his speech Baba Gurjeet Singh told us that he belonged to Lahore and after recitation of Guru Granth Sahab in the morning he used to go to Data's Darbar and pray there. When in 1947, he shifted from Lahore to Delhi, after recitation of Guru Granth sahib, he prays in front of this photo of Data's grave. He left his house and hometown Lahore in the hard-pressed condition of 1947 but even after a great loss he is still having sentimental and spiritual relationship with this sufi of Lahore in Delhi. Who asked him to do so? He is a follower of his own religion (Sikhism) but having a great respect and reverence for Shaikh Ali Hujveri, whom they call as Data.

Early Chishti Sufis of Sultanat period in northern India did not accept any land grant. This situation continued upto Shaikh Nizamuddin Aulia's (d.1325) *Khalifa* Shaikh Naseeruddin Chiragh-i-Delhi. They

only accepted *Futuh* from *Salatin*, *umara* and others. But with the coming of Mughals in India, they started giving lavish grants to the custodians of the *dargahs* of those Sufis like Shaikh Moinuddin Chishti of Ajmer, Shaikh Nizamuddin Aulia of Delhi and others. While I was working on my book, *Sufis of Punjab: A Biographical Study*, published in 2021, I examined the Registers of *Maafi* grants for the *Dargahs*, *khanqah* and *Takiyas* of Punjab available in National Archive of India, New Delhi. So, the history of the land grants in Punjab was traced upto Mughal emperor Akbar (1556–1605) to the period of Ranjit Singh.

There are other collections of Mughal *faramin*, which shed light for the land grants given to several *dargahs* in Mughal empire. Same situation is also in the Deccan. R.M. Eaton writes, “In the course of the 17th century the Bijapur’s court’s policy vis-à-vis Sufis passed from an informal patronage characterized by a monarch’s visiting the tombs of departed Sufis or engaging the company of a few living mystics as spiritual counselors, to a formal patronage characterized by the court’s grant-free lands to certain Sufis”. Ibrahim Adil Shah II (1580–1627) the ruler of Bijapur married his daughter with one of the descendants of Saiyad Muhammed Gaisu Daraz Banda Nawaz around 1605–06. In Agra Mughal Emperor Akbar (1556–1605) had very cordial relations with Shaikh Salim Chishti of Fathpur Sikri. Later on, his descendants became the part of Mughal nobility. But there were examples of some other Sufis like the family of Shah Mustafa and others who kept themselves aloof from rulers and never accepted any land grant when offered by Sultan Ibrahim Adil Shah II (1580–1627). R.M. Eaton quotes one example, “Abdul Qadir fearing that after his death his three sons would quarrel over the rights to the land given by the court, he burned all the *farmans* and other court documents in his possession, hoping in this way to restore the family to the landless and penniless status of his ancestors”. But I don’t agree with Eaton when he writes, “But why does the *Sahifate Ahl-i-Huda* Shamsuddin deny Aurangzeb his *inam* when independent *farman* proves that the sufi had held the land before the Mughal conquest”. Naturally, these Deccani Sufis were having their sympathies for the Sultans of Deccan. They considered Aurangzeb and Marathas as aggressors to their country. Deccani Sufis hated both Aurangzeb and Marathas. Saiyad Abdul Malik Shah Qadri (D.1699) a sufi of Bijapur, whose *mazar* is near Fathpur Darwaza, Bijapur. When Aurangzeb desired to meet him. He permitted him to come to meet him with a condition that first of all he should return government of Bijapur to Sikander Shah Adil (1672–86). Aurangzeb refused to do so. Shah Qadri said to Aurangzeb that you will not be able to go back to your home. This is the question of sentiments and not of principles. Mir Saiyad Taha Qutubuddin Kotnani Qadri (D.1673) refused to meet Aurangzeb. Saiyad Shah Tahir (D.1703) was living in Adhoni and when Aurangzeb conquered it so he decided to migrate from there. But Ghaziuddin Khan Firoz Jang requested him to stay there. But he never met Aurangzeb or Azam. When Aurangzeb went to Gulbarga, he asked Qutbi Shah *Mutawalli* of the *dargah* of Khwaja Saiyad Mohd. Husaini Banda Nawaz Gaisu Daraz, but he refused to meet him. So, Aurangzeb removed him from the *Mutawalliship* of the *dargah* of Banda Nawaz and appointed Husain Shah Vali, as its *Mutawalli* and gave him *Sanad* and *Khalat*.

Eaton records “over twenty-five *farmans* in favour of the *Sajjada Nashin* of Banda Nawaz *dargah* over the seventeen years period 1659-76”. Eaton quotes Farishta, “in the present day... most of the estates given by the former princes are still in possession of the Saiyad’s descendants”. It clearly shows that the *Sajjada Nashins* were the land owners and when you change your position from a sufi to a *Zamindar* everything will be changed.

Type of disputes we have among *zamindars* so the same were faced by *Sajjada Nashins* holding land under the control. Ibn Khalladun said that the profession had its impact on the psyche of a person. When a person from a Sufi becomes a *zamindar* naturally his attitude will be changed. Mughal Emperor Jahangir comments that *Ba Nazar-i-Zamindaran Me Binad* (He looks from the eyes of a *zamindar*). Eaton refers to a case, “A crisis developed with the *dargah*’s leadership that prompted the court to intervene even more vigorously than before. A *farman* of 13th September, 1662 explained that a certain Shah Buzurg had emerged claiming for himself the rightful successorship to the *dargah*, disputing the position of Shah Asadullah”. Eaton further elaborates his point of the interference of the government, “Throughout

the period 1659–76 the government with one hand gave the Banda Nawaz *dargah* land grants while with the other hand it took away rights and functions that were specifically sufi in nature. Office of *Sajjada Nashin* had become in practice hereditary Economic dependence upon the court, however, had damaged this prerogative and undermined the spiritual nature of the office”. Eaton has quoted another example of deteriorating condition at the *dargah* of Saiyad Muhammed Husaini Banda Nawaz Gaisu Daraz, “As for the later history of the *Peerzadas* of the Banda Nawaz shrine, an 1855 British Gazetteer stated that the vices committed by these descendants eventually compelled the Nizam’s government to expel them from Gulbarga and to appoint a government nominee to receive the *inam* revenues”. Eaton comments, “But the transformation of *Peerzadas* into a petty landed gentry did not occur without profound effects on sufi institutions first, it encouraged the abandonment of the *khanqah* as the basic unit of Bijapur’s urban Sufis in favour of the *dargah*. Second, the land grants served as potent means of state intervention in the internal affairs of the *dargah*, court acquired the right to confirm or deny successors at the *dargahs*”. This clearly suggests that the whole structure of the *khanqah* organization was collapsed and the *Peerzadas* developed interest in the land grants. According to Eaton, “The descendants of Gaisu Daraz became too occupied administering the affairs of the *dargah* as well as the west estates bestowed upon their illustrious ancestor to turn their attention to reading Chishti doctrines”. I agree with the conclusion drawn by Eaton while he says, “If the Chishti tradition had ceased functioning in Delhi by having too unyielding before a hostile court, it ceased functioning in Gulbarga by being too pliant before a generous court”. The result of these land grants for the *dargahs* as is rightly explained by Eaton, “... finally, it might be noted that this antagonism between Hindus and landed *Peerzadas* to have taken place outside the contact of the *dargahs* with which many *Peerzadas* were associated”. When *Salatin* and Emperors gave them land grants so they also exercised their control on these *dargahs*. Whenever there was any dispute so that was decided by the rulers. So, in this way these *Sajjada Nashins* lost freedom. That is why Prof. Suleman Siddiqi wrote a book – *The Behmani Sufis*, published in 1989. Though the title is not correct because Sufis belonged to different *sufisilsilahs* and those can’t have such affiliations. They can not be called as Mughal Sufis. I feel that Siddiqi gave this title under this impression. Nile Green writes, “With the income provided by land grants, the shrines were able to support *Khanqahs* and *Sajjada Nashin* lineage descended from the deputies of the Mughal Sufis”. I agree with Eaton when comments on the impact on these land grants assigned by the *Sultans* and *Badshah*, “A second effect of the *inam* grant was that it served as the instrument by which the state could penetrate the internal affairs of the *dargah*. Not only were the *farmans* specific about how the money from *inam* lands was to be spent; the court assumed *dargah’s* leadership, as seen in the *farmans* concerning the Banda Nawaz *dargah* in Gulbarga. In this way the state arrogated to itself one of the bases of institutional Sufism – the right to choose one’s own succession”. That is why we see that Shaikh Naseer Uddin Chiragh-i-Delhi, willed that the *Tabarrukat* which he had in his possession should be buried alongwith his dead body because he could foresee the attitude of his successors. But the Chishti Sufis of Shahpur Hillock kept themselves aloof from such interests. Aurangzeb’s aggressive policy towards Deccan proved highly disasterous for the sufi movement in Deccan. In the case of Bijapur, Eaton’s observation is very correct, “Landed *Peerzadas* whose livelihood depended on the court’s patronage, fled to other centres of Muslim culture such as Hyderabad or Arcot as the fortunes of Bijapur itself ebbed”. Most of the Sufis migrated to Aurangabad, Vellore, Madras Karappa, Sidhot and Mysore. So, the whole theory that all Sufis kept themselves aloof from the state and its resources is not acceptable.

India had been the cradle of Sufism since 12th century. Sufis worked for the promotion of communal harmony and learning among Indian masses from Kashmir to Kerala. They worked in Punjab, Rajasthan, Kashmir, Bengal, Awadh, Bihar, Gujarat, Malwa, Assam, Orissa, Maharashtra, Tamil Nadu, Carnatic, Deccan, and Kerala. Medieval *Ulema* and *Mashaikh* wrote biographies of Sufis of India from 14th century to 19th century but from 20th century we neglected this work. British scholars also neglected this aspect completely during 19th century. Earlier *Tazkiras* of *Mashaikh* are in Persian and Urdu language but no attempt has been made in English language. Dr. Zakir Husain, former Vice-Chancellor, AMU, Aligarh;

and former President of India, wrote a foreword to the book of my teacher Prof. K.A. Nizami, *Tarikh-i-Mashaikh-i-Chisht*, in Urdu language dated 28 May 1953, while I was one-year-and-six- months old:

”طریق احمد نقاشی نے چشتیہ سلسلے کے بزرگوں کے حالات اس انداز سے پیش کرنے کی سعادت حاصل کی ہے جن سے ان کی زندگی اور ان کے کام کی صحیح روح آشکار ہو جائے اور ہم ان بزرگوں کے ارادوں کی قوت افکار کی صحت، جماعتی حس کی ذکاوت اور طبیعت کی بیجان پذیری کی وسعت، گیرائی اور پایداری یعنی سیرت کے ان لوازم کی جھلک دیکھ لیں، ایک نقشہ وحدت لاسا ہی سہی ان کے ثبات قدم کا ان کی خود اعتمادی، ان کے ضبط نفس، ان کی بے لوث خدمت، ان کی اخلاقی جرات کا یعنی شخصیت کی تعمیر کے گہمیر کام کا نقشہ سامنے آجائے یہ کام ہمیشہ ضروری تھا آج اور بھی زیادہ ضروری ہے صوفیہ کے حالات زندگی کو کشف و کرمات کے کبرے سے نکال کر صحیح طور پر منظر کے ساتھ پیش کرنے کی ضرورت یعنی کبھی نہ تھی جتنی آج ہے۔“

As Allama Iqbal also said long back:

رہنہ حلقہ صوفی میں سوز مشتاقی
فسانہ حای کرمات رو گئے ہاتی

Dr. Zakir Husain emphasised the need for the compilation of the biographies of *Mashaikh* which has not to signify their miracles but to highlight their contribution for the society. It was needed earlier but today it is needed more urgently, that is, in 1953. I think he said it for the second half of 20th century specially after the partition of India. Same dire need is there in the first quarter of 21st century, so before my retirement on 31st December, 2017, I decided to work on the *Biographies of Sufis of India*, as was advised by Dr. Zakir Husain long back so that in 21st century a work should come on the biographies of Sufis of India. Indian Council of Historical Research, Ministry of Education, Government of India, awarded me Senior Academic Fellowship to work on this research project in 2019. I am highly grateful to ICHR.

There is a *Hadis* of Prophet Muhammed:

”تذکرہ کر انھما لعین تمثال الرحمن“

“The remembrance of the true lovers of Allah is a way of soliciting His blessings”. Shaikh Abdul Haq Mohaddis Dehlavi said:

ہر کس کہ کمال اولیاء انصافیت
ہیں شکر محنت و حسب ایشان تکرید
وین نعمت خاص بی بہار انصافیت
می دان یقین کہ اوعدا انصافیت

and

چو من بخیر کنم یاد رفیقان دارم
چو شادی کنم ارواح دیگران شاید
امید آنکہ مرا ہم بخیر یاد کنم
کسان رسد مرا نیز روح شاد کنند

Ulema and *Mashaikh* had compiled *Tazkiras* of *Ulema* and *Mashaikh*. The early Sufis after the tragedy of Karbala, burning of *Kaba*, rape and loot in Madina, had totally lost interest in anything except love of God. They were sad and under a great psychological pressure. They just concentrated on prayers. *Imam* Zainul Abidin, son of *Imam* Husain, compiled *Sahifa-i-Sajjadia*, a collection of prayers for solace and comfort and way of living during hard pressed condition after the tragedy of Karbala in 680. In the second stage we see that Shaikh Abu Saeed wrote – *Tabaqat*, Khwaja Fariduddin Attar – *Tazkiratul Auliya*,

Maulana Abdur Rehman Jami – *Nafhatul Uns*, Shaikh Abu Muhammed Al-Khalai – *Hikayatul Aulia*, Abu Abdur Rehman – *TabaqatusSufieen*, Shaikh Abu Naeem – *Hulyatul Aulia* consisted of 10 volumes and Imam Jozi wrote the summary of *Hulyatul Aulia* in five volumes, Shaikh Abdullah Ansari – *Tabaqatus Sufia*.

My ancestor Mir Saiyad Ali Hamedani (D. 1374) is well known in Kashmir as Shah-i-Hamedan founder of Kubravi *silsilah* in Kashmir. Allama Iqbal highlighted his contribution:

سید السادات مزارعہ
دست او معمارانِ شکر نام

His grandson, Mir Kamaluddin Husain Hamedani, came to Jalali, District Aligarh, U.P., during Mughal emperor Akbar's reign (1556–1605) and laid down the foundation of Kubravi *silsilah* in Jalali. He got the trusteeship of *Jama Masjid* of Jalali, built by Sultan Ghiyasuddin Balban in 1266 AD. It is likely that, on his request, Akbar rebuilt this mosque as all architectural features of the mosque does not belong to Sultanat period but it is purely based on Mughal features of architecture. It is interesting to note that Shaikh Kamaluddin Hamedani son of Shaikh Abdul Qadir Sani Hamedani established Suhrawardi *silsilah* in Baliapattam, Kerala in 1639. It means that he worked in Kerala during 17th century, that is, later than Mir Kamaluddin Hamedani. It shows that my ancestors worked from Kashmir to Kerala for the promotion of learning. My grandfather Hakim S.M. Riazuddin Husain (D.1977) and father Prof. S.M. Kamaluddin Husain (D. 2006) used to tell me about the contribution of Sufis of India from my childhood. It generated my interest in Sufism. Nawab Asifud Daula of Awadh had given a *maafi* for the *Nazr-o-Nayaz-i-Aimma-i-Masoomin*, to Saiyad Shah Khairat Ali Hamedani (D.1812) in 1774. This *maafi* is still continuing by Government of India. Government of India gives an annuity for the *imambara* of Saiyad Shah Khairat Ali Hamedani, Garhi, Jalali, District Aligarh, Uttar Pradesh. I am the *Muntazim Mutawalli* of this *maafi*, appointed by Shia Central Board of Waqf, Government of Uttar Pradesh, Lucknow.

Jalali served as a centre of learning and some *ulema* wrote books. Maulana Saiyad Mohsin Ali Aseer (D.1855) wrote *Jalal Al-Aiyun*, *Hamla-i-Hyderi*, *Miftahul Falah* and translated *Dawazdeh Majlis* from Persian to Urdu. Maulana Saiyad Mukarram Husain Mujtahid (D.1887) wrote *Risala-i-Juma*, *Risala-i-Kur*, *Risala-i-Nauroz*, *Khulasatul Ansaband Haft Band*. Saiyad Musa Reza wrote *Shawahidul Islam*. Saiyad Muhammed Abbas Zaidi wrote six *Risalas*. Dr. S.M. Kamaluddin Husain wrote forty-five books. Hakim S.M. Shujauddin Husain wrote six books and this is my twenty ninth book.

Shaikh Ali Hujveri wrote third basic book on Sufism – *Kashful Mahjub*, in Punjab. His *mazar* is in Lahore. Allama Iqbal highlighted his role in the making of medieval Punjab:

سید حجور محمد نام
فک حجاب از دم او زد و گشت
مرقد اوی خیر نام
مکان از مزارات بلند گشت

Shaikh Bahauddin Zakaria, the founder of Suhrawardi *silsilah* in India, his *mazar* is in Multan and Shaikh Moinuddin Chishti, the founder of Chishti *silsilah* in India, his *mazar* is in Ajmer.

During medieval period in India, it was a difficult task to compile *Tazkiras* because books were not easily available. During the Sultanat and Mughal periods, there was no Central Library in Delhi, Lahore, Panipat, or at Ajmer. Scholars were having their personal collections. Shaikh Abdul Haq Mohaddis Dehlavi, a scholar of 16th century writes that he could not get *Tazkira* of *Mashaikh* of India. We see that Saiyad Muhammed Mubarak Kirmani had compiled a *Tazkira* of *Mashaikh* during 14th century titled *Siyarul Aulia*. Shaikh Faizi, a scholar and poet of 16th century wrote to his friend that there is a *Tazkira* of *Mashaikh* of India, *Tazkiratul Asfia*, but that is not available in Agra, if any of my readers get

hold of a copy of it, please arrange one copy for me or any other *Tazkira* dealing with *Mashaikh* of India. Books were available in manuscript form and with the result copies of the books were very limited. Bashir Muhammed Khan, the author of the *Tarikh-i-Auliya-i-Kiram Burhanpur*, writes that “after completion of his education in 1926 from MAO, College, Aligarh, he decided to write this book, he needed books on this subject like *Tazkiras* of Sufis of Deccan but those who were having books in their custody so they refused to show me those books. Lastly these books were eaten by Termite”. Sufis were also fine calligraphers and copied books for their wider circulation. Shaikh Ibrahim Shattari (D.1583) was a fine calligrapher. Maulana Fath Muhammed *katib*, son of Saiyad Shah Asmatullah Sahanpalvi, was a fine calligrapher. He used to copy books for his father and his own sons. He copied –

- i) *Pind Nama-i-Sadi*
- ii) *Zaudi*
- iii) *Sharh-i-Aqaid*
- iv) *Hashiya-i-Khayali*
- v) *Gulistan-i-Saadi*

which bear his note and signature with date. Saiyad Gul Muhammed Noshahi transcribed following books: *Mehmud Nama*, *Dam-i-Haq*, *Pind Nama-i-Attar*, and *Aziz Nama*. All these manuscripts bear his note and signature with date. Shaikh Ghulam Muhammed Lahori (D.1859) used to transcribe Quran and distribute among scholarly people. Shaikh Ataullah went to Mecca and purchased books and brought those to India. Khwaja Muhammed Abdullah (D.1664) used to distribute books among people. When one returns the book, he used to feel happy, but when somebody does not return the books he used to feel very happy because it meant that he is a lover of the book. Saiyad Abdul Majid Mehub-i-Alam was an expert of *Khat-i-Naskh*. Shaikh Yatin Hyderabad (D.1705) was a calligrapher and used to earn his livelihood by copying Quran. Bibi Banafsha the *murid* of Shaikh Hasan Ansari Shirqi was a fine calligrapher and an artist. She was expert of making *Sar Waraq* of the book. Shaikh Abdullah Danishmand (D.1536) used to earn his livelihood by transcribing books. Shaikh Kamaluddin Husain (D.1600) was a fine calligrapher. Mughal Emperor Akbar (1556-1605) offered him a *mansab* but he declined to accept that. Mir Muhammed Saleh Kashifi (D.1649) was a fine calligrapher and a poet. He said:

مراوداں طریقت لہاس ظاہر نیست
کمر یہ خدمت سلطان بہ بند و صوفی باش

“There is no need to wear a sufi apron. You serve the Sultan and practice the principles of Sufism”. His *mazar* is in Nagla Jawahar, Agra. Maulana Husain Bakhsh Shaheed writes, “Death of my son and missing of a book is equal”. Maulana Ruknuddin, *murid* of Shaikh Nizamuddin Aulia used to copy books for his *Peer*. Shah Abdul Lateef Qadri used to copy books and had a good library. Maulana Moinuddin, Shaikh Hasan, Shaikh Saiyad Muhammed, Shaikh Mohabbat were fine calligraphers and *Musawwir*. Shaikh Amanullah Panipati had a rich library at Panipat. Shaikh Nooruddin had one lac books in his library in Gujarat.

Though printing of books began in 16th century but Mughal emperor Akbar (1556–1605) or his successors did not pay attention to introduce printing of books. When books were not available so the compilation of the *Tazkiras* of *Ulema* and *Mashaikh* was a difficult task. Shaikh Jamali compiled the *Tazkira* of *Mashaik* – *Siyarul Arifin* on the advice of his *Peer* Shaikh Samauddin. But in Kerala books on Sufism were mostly written in Arabic like – *Hidayatul Atqia Ila Tariqatul Aulia*, *Maslik al Atqia*, *Qasida Fi Bayan al-Tasawwuf*, *Qasida Fi Bayan al-Faqr*, *Kanz al-Barahin*, *Mauld of Porattel Shaikh Abdul Qadir Sani*. Shaikh Kamaluddin Hamedani established suhrawardi silsilah in Kerala in 1639. Saiyad Muhammed Kamal Wasti Sambhali writes that from child hood he was inclined towards Sufis. He compiled *Asrariya*

Kashf-i-Sufia in 1068/1657 on the advice of Khwaja Muhammed Abdullah. This *Tazkira* was also lying in the manuscript form, which I got published in 2014, while I was the Director of Rampur Raza Library, Ministry of Culture, Government of India. Muhammed Sadiq Hamedani compiled a *Tazkira of Mashaikh* in 1614 – *Kalimatus Sadiqin*. Mufti Ghulam Sarwar Lahori (D.1890) compiled a *Tazkira of mashaikh* of Punjab – *Hadiqatul Aulia* in 1292/1875. He was the descendant of Shaikh Bahauddin Zakaria Multani, a 13th century sufi settled in Multan. While he was working on this *Tazkira* Dr. Latiz, Registrar of Panjab University, Lahore, asked him to join the University but he declined to accept his offer because he was involved in this project. Then Dr. Latiz offered him a Fellowship that too he declined saying, “I am working on the project of the compilation of the *Tazkira of Mashaikh* independently. I do not want to write anything in collaboration with the government or under its direction”. In 1884, Sir Syed visited Lahore and asked him to join his movement but he declined him also on the ground that he was working on the biographies of *Mashaikh*. He was not only compiling the *Tazkira* of the Sufis but he followed the tradition of Sufis in keeping a distance from the British government. We can also include the name of Mufti Ghulam Sarwar Lahori in the list of freedom fighters of India as he refused a job offered by the Registrar of Panjab University, Lahore. As Prophet Muhammed (D.632) said, “Ink of the pen of a scholar is higher than the blood of a martyr”. He also did not join Sir Saiyad in his educational reform movement but devoted his time and energy for the compilation of the biographies of Sufis of Punjab who played a dynamic role in the promotion of learning and communal harmony in Punjab during medieval days.

The files of *maafi* grants available in National Archives of India, New Delhi, reflect that, Sikh rulers, *umara* and *zamindars* gave *maafi* grants for the up keep of Mosques, *khanqahs*, *takiyas* and *dargahs*. One British officer records, “Raja Dina Nath has repaired some of the buildings of the shrine of Shah Balawal in Lahore, it is a piece of liberality of sentiments I record as character of Hinduism dated 5th December, 1856”. Three hundred sixty-three *maafis* were confirmed during British Raj in Punjab assigned by Mughal emperors and Sikh Rajas for the *dargahs*, *Takiyas* and *Khanqahs*. It is based only on limited section of Punjab. Files of Punjab relating to Panipat and other towns are not available in National Archives of India, New Delhi. This was the impact of role and contribution of Sufis in Panjab and the liberal attitude of Sikhs of Punjab. This can be formed as the topic of a Ph.D. thesis.

Sufis were a scholarly people. They established *madrasas* in *Qasbas* and towns of India and, in this way, promoted education among masses. They wrote books on different aspects of religion and society. First two basic books on *tasawwuf* – Ibn-i-Arabi’s *Futuh-at-i-Makkia* and Shaikh Shahabuddin Suhrawardi’s *Awariful Maarif* were written outside India but Shaikh Ali Hujwari’s *Kashful Mahjub*, the third important book on *Tasawwuf* in Persian language was written in Lahore a town of Punjab. Sufis used to call Lahore as *Darus Salam*. They had a rich collection of books and had libraries. Multan, Lahore, Hansi and Panipat were the centres of learning in Punjab during medieval period. Panipat was a Centre of Advanced Study of *Quran* and *Tafseer* during medieval period. But I have not included the sufis of Panipat in the volume on Sufis of Punjab because they were little bit different from the sufis of other parts of Punjab. They mostly wrote in Persian and did not adopt Punjabi.

Saiyad Ibrahim (D.1546) did a commendable work for editing of the books of Sufis and making necessary corrections and arranged corrected transcription of those books. Prof. Muhammed Habib’s attitude towards these books written by Sufis was aggressive and unsympathetic. If there are problems so let us do corrections because with the exception of few most of the Sufis were not very scholarly people. He declared these *sufimalfuzat* as spurious. He could have adopted the attitude of Saiyad Ibrahim, a scholar of 16th century.

In the libraries and Archives of India and outside the copies of *Maktubat*, *Malfuzat* and *Tazkiras* are available and one can get CD of the manuscript, from National Library, Kolkata, Khuda Bakhsh Library, Patna; Maulana Azad Library, AMU, Aligarh; Raza Library, Rampur; Salar Jang Museum, Hyderabad; Asafia Library, Hyderabad; National Museum, New Delhi; British Library, London; Bodleian

Library, Oxford, and in the libraries in Iran and in some other private libraries. But during medieval period such facilities were not available. Today, all these facilities are available but we are not inclined to work on it.

These Sufis were scholarly people. Writing on Sufism in India, starts with Shaikh Ali Hujveri's book – *Kashful Mahjub*. Three Indian Sufis who wrote extensively were Shaikh Sharfuddin Yahya Maneri of Bihar, Mir Saiyad Ali Hamedani of Kashmir and Khwaja Saiyad Muhammed Gaisu Daraz Banda Nawaz of Deccan. In Punjab, Panipat had taken a lead. Shaikh Sharfuddin Bu Ali Shah Qalander was a poet and wrote a *Masnavi* at par with the *masnawi* of Maulana Jalaluddin Rumi. Shaikh Sanaullah Panipati wrote *Tafseer-i-Quran* in seven volumes and some other books. Shaikh Muhammed Ghaus Shattari wrote *Gulzar-i-Abrar*, a biographical account of Sufis of India. Shah Abdul Lateef Naqvi Vellori (D.1872) wrote several books. Shah Abdul Hasan Qadri (B.1772) established *Darul Uloom-i-Latifia* in Vellore and Tipu Sultan gave him a land grant. Shaikh Tahir wrote *Tafseer-i-Majmaul Behr*. When Sultan Ali Adil Shah Farooqi of Bijapur came to know about this book, he requested Shaikh Tahir to include his name in the Introduction of this book so that his name will remain alive. Shaikh Tahir revised his Introduction and included Sultan's name. Shaikh Isa of Berar was an eminent scholar and was author of twenty books. Saiyad Jafar Badr-i-Alam wrote the *Rauzat-i-Shahia*, in twenty-four volumes. Shah Burhanuddin Janam (D.1543) wrote *Rasail* on *Tasawwuf* Shaikh Muhammed Dawal (D.1657) wrote on *Tasawwuf* in easy language. Shaikh Makhdum (D.1715) invented new terminology of *Tasawwuf*. Shaikh Mehmud Khush Dahan wrote *Rumuzus Salihin*, *Mohib Nama*, *Kalam-i-Ala*, and *Wujudia*. Shah Musa Qadir (D.1800) wrote *Rasail* on *Tasawwuf*. Lal Shah Darwesh Aurangabadi (D.1783) worked on *Tasawwuf*. Saiyad Bulaqi (D.1669) wrote *Masnavi Meraj Nama*. Abid wrote a *Masnavi*, *Gulzarus Salihin*, and Miranji wrote *Chakki Nama*. Qurbi also wrote *Chakki Nama*. Maharaja Chandu Lal wrote – *Din-i-Husain*, *Matam-i-Husain*, *Masnavi Aina-i-Wahdat*, *Masnavi Aina-i-Wujud*, *Masnavi Sirr-i-Wujud*. There are large number of Sufis who wrote books in Persian and Urdu.

We can not accept statement of Prof. Fuzail Ahmed Qadri:

”تاریخ و تصوف کے طالب علم کو یہ تسلیم کرنا پڑے گا کہ تصوف پر تحریریں بھی اردو زبان میں ہو فیہر نظامی کے ساتھ آئیں اور ان کے ساتھ میں جائیں گی۔۔۔“

“Student of History and *tasawwuf* should know that Prof. Nizami started writing on *Tasawwuf* in Urdu language and it will end with him”. Fuzail Ahmed is completely unaware of the literature on *tasawwuf* produced by scholars in Urdu during 19th century when Prof. Nizami was not even born. Scholars are still writing on *tasawwuf* in Urdu language in 21st century when Nizami is not alive.

In the Sufi *madaris*’ *Nisab* was *Tafseer-i-Zahidi*, *Awariful Maarif*, *Zubdatul Haqaiq*, *Mazeeb*, *Mullakhas*, *Ahyaul Uloom*, *Masnavi* of *Maulana Rume* and *Jami*, *Sharh-i-Tarruf*, *Lawame*, *Siyarul Arifin*. Shaikh Sharfuddin Yahya Maneri said, “In this dark world one should help people with pen, tongue and money. Though *Namaz* and *Roza* are the fundamentals of Islam but not better than providing comfort to the heart”. Shaikh Darwaish Qasim said that *Amal Be Ilm Saqim*. Practice without knowledge is futile, *Ilm Be Amal Aqem* knowledge without practice is barren and *Ilm Ba Amal Sirat-i-Mustaqim*. Knowledge with practice takes on the right path. Shaikh Amanullah Panipati wrote *Sharh* of *Masnavi* of Maulana Abdur Rehman Jami. Shaikh Sadullah Saloni (D.1628) wrote *Sharh* of *Masnavi* of Maulana Rume. Shaikh Noorul Haq (D.1662) translated *Sahih Bukhari* into Persian. Shah Shuja Kanboh (D.1333) started teaching *Masnavi* of Maulana Abdur Rehman Jami in India. Shah Noorullah Hindustani (D.1668) of Deccan used to teach *Masnavi* of Maulana Rume with so much interest that people started calling him Maulana *Masnavi*. Saiyad Mustafa Sani Qadri of Deccan (D.1940) had a command on *Masnavi* of Maulana Rume and used to teach *masnawi* with deep interest. Mir Imdad Ali Alavi was so much involved in *Masnavi* of Maulana Rume that he became famous as Maulana *Masnavi*. Shaikh Abdul Majid (D.1699) wrote *Tafseer-i-Quran*

and also wrote books on other religions. Saiyad Shah Sadruddin (D.1886) was the author of several books and an expert Mathematician. Shaikh Yaqub Sarafi (D.1594) was the author of several books. Shaikh Jalaluddin Thanasari of 16th century translated the *Mahabharata* into Persian and wrote a book on *Arazi-i-Hind*. Shaikh Masih Panipati did poetic translation of the *Ramayana* into Persian. Shaikh Sharfuddin Yahya Maneri. (B.1262) taught his *khulafa* and *muridin* living in far off places through distance learning by writing them letters. Shaikh Maneri was the first sufi of India who introduced sufi thought of Imam Ghizali, Ibn Arabi, Qazi Ainul Quzat Hamedani, Khwaja Fariduddin Attar, Shaikh Iraqi and Maulana Jalaluddin Rumi in India. Khwaja Noor Muhammed Maharvi (D.1791) worked for the promotion of Chishti *silsilah* in Punjab during Sikh rule. Shaikh Sanaullah Panipati wrote *Tafseer-i-Quran* in seven volumes.

It is quite important to note that Shaikh Fariduddin Ganj- i-Shakar said, "if the appointment a woman was allowed, I would have appointed my daughter Bibi Sharifa as *Khalifa*". But we do have some cases where women were appointed as *Khalifa*. In a rare case, Shaikh Iahdad Sambhali Naqshbandi appointed his *murid* Bibi Dola as *Khalifa*. Saiyad Shah Abdul Hasan Qadri Kankali gave *khilafat* to Bibi Asmatun Nisa. Bibi Khaki Shan became *Sajjada Nashin* of Shair Ali Shah Darwaish. They were having a sympathetic attitude towards women. Saiyad Ahmad Khalifatur Rehman Qadri Firozabadi (D.1407) constructed a *khanqah* in which he used to pay double wages to pregnant women labourers. Shah Bihari (D.1501) before his death gave all responsibilities of the administration of the *khanqah* to his sister Bibi Khaki. She was the *murid* of Shair Ali Shah Darwaish. After his death, she became *Sajjada Nashin*. Shaikh Qutubuddin Bakhtiar Kaki gave *khirqah-i-khilafat* to Dai Mai Mail.

Sufis had a great liking for India and praised India in their prose and poetry.

Shaikh Sadullah Panipati said about India:

زمین عشق است ہندوستان زمین را کہ عشق آنجا است نہ ہب کفر و دین را
خس و خاشاک اواز عشق مست است در دود او عاشق پرست است

India is a land of love; its religion is love and whosoever does not love he is a *kafir* (pagan). Its trees and dust are lost in love, its niches and walls do worship of love. Shaikh Haji was called as *Chiragh-i-Hind*. Shaikh Sadullah Gulshan called India as *Darul Aman-i-Hind* (India is a land of peace).

Shaikh Sadullah said about Panipat, an important centre of excellence in Punjab.

زہانی بہت آنکس کہ نوشیدہ پانی پو طوطی شد در طب المسانی

Whosoever drinks the water of Panipat, becomes glib- tonged like a parrot.

These Sufis gave importance to India. Ibrahim one of the *murids* of Shaikh Alauddin Ansari Alandi (D.1375) said:

یاں دکن میں مولای محبوب شان دیکھتا ہوں
در گاہ بندہ نواز مکہ توروضہ مشائخ کا مدینہ سوں،
سارے مسلمانان عربستان جانا کون جگ کرتے کی ہیں
اے ابراہیم توں ایچ دونوں کی بس زیارت کرنا سوں،

Ibrahim said that in Deccan there is a glance of *Maula*. For me *dargah* of Banda Nawaz is Mecca for me and the *roza* of other *Mashaikh* is Madina. All Muslims go to Arabia to perform *Haj*. Oh! Ibrahim

you just pay homage here. They had so much respect and regard for the *dargahs* of the Sufis of Deccan. Shaikh Fazil Sambhali (D.1621) declared Sambhal as the “Land of Love”. Mughal Emperor Akbar (1556–1605) developed two pilgrim centres – Vrindavan and Ajmer, so that Hindus and Muslims could freely perform pilgrimage at Vrindavan and at the *dargah* of Shaikh Moinuddin Chishti, *Gharib Nawaz*, at Ajmer.

Some sufi poets of Punjab had a great love for India and praised in their verses. Shaikh Saadullah Masih Panipati, a 17th century Persian poet, also did poetic translation of the *Ramayana*.

He said about the piety of Sita:

تعلیٰ را ہی صمن عربان شیدہ چہ جان در تن و تن جان شیدہ

Sita is so pious that even the clothes which she wears have hadn't a glance of her body, as her body did not see her soul, and soul did not see her body. I think this expression about Sita's piety is very rare and unique imagination and spirit.

The famous doctrine of Mohiuddin Ibn-i-Arabi's *Wahdatul Wujud* (Unity of Being) was quite a revolutionary doctrine as far as harmony between the followers of different religions is concerned. The doctrine of unity of being implied that entire mankind is one and it reflects the glory of God. It meant that essential being is one and we all are manifestation of this Being. Thus, the revolutionary doctrine leads to unity of mankind. Doctrine of *Wahdatul Wujud* also inculcates sense of unity among all human beings. It also inculcates deep respect for nature and other objects in the universe as everything in the universe is the reflection of glory. Ibn-i-Arabi's verses have always fascinated the students of his thought “Within my heart, all forms may find a place, the cloister of the monk, the idol's fane. A pasture of Gazelles, the Sacred Home of God, to which all Muslims turn face. The table of the Jewish Law, the world of God revealed unto his Prophet true. Love is the faith I hold, and whosoever his camels turn, the one true faith is there”. The doctrine of *Wahdatul Wujud* implies that it is his existence which pervades through the whole universe. Thus, the doctrine of *Wahdatul Wujud* was instrumental in promoting communal harmony by eliminating all formal differences of faiths.

Ibn Arabi said:

گر کبیر آید و منکر کہ خداوند تو کیست کویم آگمیں کہ ربودول دیوانا

When two angels Nakeer and Munkar will come in my grave and ask me as to who is your God so I shall say that the person who has taken my heart.

Bhai Ishaq Husoor (D.1605) made no distinction between a mosque and a *mandir*. He used to perform *namazat* both the places. Ghaus Ali Shah Panipati was fed by Panditani Mai who named him as Ganga Bishan.

Shaikh Husain Noshah (D. 1440) said:

گر پد پاوانان خواہد نشست زندان مائیز توپہ کردیم از زاعدی و بیوی
درست کدہ گر خیال معشوقہ اس رفتن بہ طواف کعبہ از عقل خطاست

If your beloved is there in the idol house then it is futile to go to perform *Haj* in *Kaba*.

Shaikh Amiruddin Firdausi (D.1870) said:

شر او حسن سے تیرے نہیں کوئی خالی حرم کاسنگ ہو چہ حجر ہو یا کعبہ ماہو

No place is free from your spark of beauty whether it is stone of *Kaba*, idol or a Church.

Shah Khayali (D.1537) said:

مکہ مکلفہ دیرم، مگر ساکن مسجد
یعنی کہ ترا می ظلم خانہ بہ خانہ
حاجی برو کہہ دو من طالب دیدار
او خانہ ہی جوید و من صاحب خانہ

Sometimes, I sit in a temple and sometimes in the mosque. I am searching you from this house to that house. Haji goes to *Kaba* and I want to have a glance of Him. He is searching the house and I am searching the owner of the house.

Shah Noorullah (D.1688) had included Hindustani in his name. He was called as *Maulana Masnavi*. Shah Qadir Bakhsh Khan Gola (D.1922) said:

ہر صورت میں وہ آیا کھنڈ اپنا منہ چھپا لے
سنگا ہنٹا میں، کبہ میں ہر جگہ میں وہ سلا پھرا

He is everywhere, just to conceal his face. He is in *Ganga - Jamuna* and in Mecca.

Saiyad Shah Khalifatur Rehman Qadir (D.1887) directed Muslims to have respect for cow. Saiyad Muhammed Yusuf Baghdadi (D.1349) directed his sons and grandsons to learn local languages. He came to be known as Ghaus-i-Deccan. Shaikh Hameeduddin Nagori and Saiyad Shah Murtaza Qadri Kankali (D.1750) stopped taking meat for the respect of the sentiments of Hindus. He established his *khanqah*, in Kampali, District Balkari, Carnatic.

Shaikh Hasan Daim Jashn Balakhi (D.1451) said:

ماٹھن صادق چہ دانہ کعبہ بیت خانہ بیست
ہر کجا یاد نشان یار خود آتھا شو

True lover does not know *Kaba* or a *But Khana* wherever he finds the foot prints of his beloved, he stays there.

Amir Khusrau said:

ہر چہ آید در دم غیر تو نیست
یا توئی یا ہوئی تو یا شوئی تو

Everything which comes to me is not without you. Either you, your fragrance or your action.

Again says:

ہر سو کہہ دویم ہم سو تویدم
ہر جا کہ رسید سری کوی تویدم

Wherever I ran, I saw you, wherever I reached I saw you. Shaikh Husain said:

درہت کدہ گر خیال معشوق باست
در نقنہ پہ طواف کدہ از عقل خطاست

If I love my beloved in the temple, then going to *Kaba* to perform *Haj* is a blunder of wisdom.

Shaikh Safiuddin said:

یاد در خانہ و من گرد جهان می گردم
آب در کوزہ و من نکتہ و حمان می گردم

My friend is in my house and I search him everywhere, water is in a can and I roam thirsty.

Shaikh Hameeduddin Nagori said:

مرد خدا به مشرق و مغرب فریب نیست هر جا که می رود هم ملک خدا بی است

God's slave has nothing to do with east and west, wherever he goes, it is God's country.

Faizi said:

که در او بر آن کن ای عشق که آنجا یک نفس که گویی بس ماندگان راه منزل می کنند

The dimensions of Faizi's world view overlap on sufi ideology. His concept of religion was high and sublime. Do not ruin *Kaba*, it is the centre of love because travellers rest on this point.

Urfi had a respect for the followers of other religions that in my religion. He said:

کفران گفت که مندان بی ادب در کیش من از شکر گدا پاتا بهتر است

"Rejection of a four by the defiant protestors. In my creed is better than groveling show of gratitude".

Urfi's respect for other religions not vary in those days is reflected in the following verse:

هرگز گو که کعبه زبیت خاند خوشتر است هر که هست جلوه جانان خوشتر است

Never say that *Kaba* is better than the temple, any place having the splendor of Beloved is better.

Nauī Khabushani's unusual love for action and enterprise in sharp contrast to the brooding silence and acquiescence of medieval poets, he said:

این بت کفلی ز خودی استی است رو بت تراش و خود شکن باش

You broke idols because you worshipped yourself, go make idols and break the self.

Faizi said:

رفتم به بت شکنی و به کام باز گشت با بر من گدا شتم از تک وین خویش

I had gone to break the idol but while coming back I left my religion with the Brahman.

Saiyad Abdullah Karrappi said:

یار خشمی ہے مرے دل کے جو ویرانے میں وہ ہے کعبہ میں نہ مسجد میں نہ بت خانے میں

If my friend is not in my barren heart, so it also can't be found in the *Kaba*, *masjid* or in a temple:

جائی سوائی تکہ رو دو من کوئی دوست راستہ راہ کعبہ و این راہ دیگر است

The pilgrim proceeds towards Mecca and we proceed to the friend's lane, that is going to Mecca but this is altogether a difference route.

Muhammed Afzal Gopal Panipati said:

بہ مسجد و کعبہ دیدار عشق است بہ دار و کوچہ بازار عشق است

Masjid and *Kaba* are the place of love, it is basically the lanes and *bazar* of lovers.

He said:

دل راز عشق چہ عامتہ کسم کہ بھیجے ایں ہت پرست کہ نہ مسلمان نہی شود

My heart accuses me because of the secrets of the love, that this idol worshipper could not become a Musalman.

Shaikh Bahauddin Zakaria Multani said:

اگر تو کعبہ بھجوں یا تمیر دلہا کن کہ از طرفہ دل صد حج کامل می شود پیدا

If you are searching *Kaba* so you come here and take care of hearts, because your *vali* will give you the reward of one hundred *Haj*.

Shaikh Barkhurdar (D.1727) said:

والا طواف دلاں کن اگر خدا خواہی و اگر نہ کعبہ و بت خانہ ہر دو از سنگ است

Oh! devotee you rotate around heart if you want to have a glance of God, otherwise *Kaba* and *But Khana*, both are built of stones.

As one Urdu poet Shah Amiruddin Firdausi (D.1870)

said:

شرار حسن سے ترے نہیں کوئی خالی حرم کا سنگ ہو چتر ہو یا کھینچا ہو

Everything is full of your beauty, whether it is the stone of *Kaba* or a Church.

Shah Nayaz Bareilvi said:

یہ سب بویاں و ظل ہیں شاخ ہائے یک درخت
ایک جڑ سے ہیں یہ نئی ڈالیاں سب چوٹ چوٹ

All these religions and nations are the part of one tree, all these branches have come out from one root.

Bibi Fatima Sam said:

حرم و طیبی ولی میسر نشود ہم عشق طلب کنی و ہم جان خواہی

In the way of love of God, you want to love him and also want to save your life, you want two things together, you will get nothing.

Shaikh Fariduddin Ganj-i-Shakar started doing *Sajdas* at the time of Sun set, somebody asked him that you are forbade to do *Sajda* at the time of sun set, he said in Punjabi:

ساگین چت ہڑھے جب آئے رت کرت نہ دیکھی جائے

When you are under the feeling of love of God, so time and weather is not taken into consideration.

Mirza Ghalib a 19th century Persian and Urdu poet said:

جہاں سے سرحد اور آگ سے اپنا مکتوب
قبلہ کو اہل نظر قبلہ نہ کہتے ہیں

He says that our God is beyond our imagination. We call western direction as the shower of the *Qibla*.

Shaikh Ghulam Qutubuddin said:

گاہ دربت کدو کا گی یہ حرم سیر کند
یادگار عمر و نیست، خدا خیر کند

Sometimes I go to a temple and sometimes I wander in *Haram*. My friend will not destroy me, God will save me.

Maulana Jalaluddin Rumi sums up the substance of the story in his own characteristic way.

عزت عاشق ز علت توحید است
عشق امیر لاپ اسرار خداست

“The religion of love is apart from all religions. The lovers of God have no religion but God alone”.

Hafiz Shirazi echoes it in his own superb way:

“The good of this world and that can be summed up in a few words: that is kindness towards friends and hospitality towards enemies.

آسانش دو گیتی تکمیر این دو حرف است
پدوستان تخلص و دشمنان مدارا

The noted Persian and Urdu poet, Ghalib (b.1779), highlighting the doctrine of unity of Being and one creed is to renounce all formalities (of faith) the (different) communities, when obliterated, became ingredients of (my) faith”.

ہم موجود ہیں ہمارا کیش ہے ترک و رسوم
ہمیں جب مت غمیں اجڑاے ایمان ہو گئیں

Mir Anis (1805–1874) the famous *Marsiya* poet sums up the essence of *Wahdatul Wujud* in his ‘*Rubai*’ on which *Shii mujtahids* of Lucknow who were *usulis* asked Mir Anis to give an explanation of his religion because Maulana Dildar Ali (b.1752) a *Shii alim* had declared Sufis as *kafirs* in his work *Shihab-i-Saqib* because Sufis believed in *Wahdatul Wujud*. Mir Anis was also a descendent of a famous sufi Saiyid Muhammed Husaini Gaisu Daraz of Deccan. That is why, Anis says –

ہر رنگ میں جلو ہے تری قدرت کا
جنس پھول کو سو گھٹا ہوں خوشبو تیری ہے

Each colour bears the splendor of your Essence Whichever flower I smell; the fragrance is yours.

Maulana Altaf Husain Hali said:

ہر جا صنیعی است معبد است
یک قبلہ نماز ماند ارد

Wherever there is an idol, that is prayer place for us, we don't have one direction for performing *Namaz*.

All Sufis of India with the exception of Sufis belonging to Naqshbandi *silsilah* followed, preached and practiced the doctrine of *Wahdatul Wujud*. So, Sufis never hesitated to assimilate the spiritual insights from other faiths. They were more akin to the Quranic verse "for everyone there is direction to which one turns, so view with each other in good deeds". Once Shaikh Nizamuddin Aulia went for a morning walk in Ghiyaspur along the river Yamuna where he saw some Hindu women worshipping the rising Sun. He, on seeing these women in the act of worship, told his poet disciple Khusrau.

ہر قوم راست راہی دینی و قبلہ کا صی

"For every people there is religion and direction to which they turn to pray". These words were literal translation of the Quranic verse quoted above and deeply reflected Nizamuddin Auliya's approach towards other religions. Nizamuddin Auliya used to repeat it very often.

ہر کہ راہ راہ نیرود ایزد اور ایاد ہا
و آنکہ ما را نچہ در در احتش بسیار ہا
ہر کہ او در رہا ما خاری نہد از دشمنی
ہر گئی کہ باغ عمرش ہشتاد بی خدا ہا

(He who is not my friend – may God be his friend! And he who bears ill – will against me, may his joys increase. He who puts thorns in my way on account of enmity, may every flower that blossoms in the garden of his life, be without thorns).

Sufis adopted the attitude of sympathy and understanding towards all creeds. They said:

ای کہ طعن از بت پہ عشق و بری
ہم آموز از وی پرستش گری

(Oh! you who sneer at the idolatory of the Hindu, learn also from him how worship is done).

As Ibn Hujveri had rightly commented:

(You will not find God in the books on jurisprudence, see the mirror of your heart, because no book is better than this).

Islam as practiced by the Sufis was definitely more influential than the Islam of the ambitious Turkish conquerors. Sufis believed in equality and fraternity of mankind. They abjured narrowness of mind and opposed communal, sectarian and caste barriers, which cause conflict and destroy social harmony.

Shaikh Sadi said:

بنی آدم اعضای یک بیکرند
چو عضوی بہ درد آورد روزگار
کہ در آفرینش ز یک گوہرند
دگر عضو حال آنکہ قرار

Sufis believed in universal brotherhood and never made any individual distinction between the people of different creeds, races, communities and sects because the concept of God, people and existence of the universe in the Quran is very clear and lucid which enlightened and influenced the Sufis and they put it into practice. "These sons of Adam are limbs of each other, Having been created of one essence. When the calamity of time afflicts one limb, the other limbs cannot remain at rest". As Jami has explained:

بندہ و عشق شدی ترک سب کن جاہی
کہ در این راہ افغانان انان طمان جزئی نیست

Jami you have become the slave of love, so you just forbade pride in genealogy because in the path of love, you are the son of such and such is meaningless.

The fundamental ideology of Sufis is God, man and the relation between them, which is love. The Sufis helped in developing a more humanitarian approach in religious life with their stress on service to mankind and their belief that love of God was not possible without the love of mankind.

Sufis, unlike the *ulema*, did not keep themselves aloof from Indian masses. They knew Arabic and Persian but they adopted local idiom and preached message of love and universal brotherhood through local languages. Sufis also adopted local customs and traditions and thus drawing Indian masses nearer to Islam. Thus, they played much greater role in spreading universal values of Islam than the doctrinaire *ulema*. Maulana Abdur Rehman Jami said the noted Persian. Shaikh Alauddin Ansari Alandi (D.1375) said:

شرفا گور داروانی بیخ اندھیری رات وال نہ پو چھت ہے کوئی کون تمہاری ہات

Your grave is full of horror and dark like midnight and there nobody asks about your caste. Mir Saiyad Taha Qutubuddin Katanin Qadri (D. 1673) said:

طاہک میں آن کے چھوڑو سگری ایشو لینا ہے سولے چھوڑا لڑی ہات ہے بیخو

When you are in the world leave your arrogance. If you want to take anything, take it, otherwise the weekly *bazar* will be over shortly. Both Shaikh Alauddin and Saiyad Taha expressed their view in local idiom so that common people could understand it and then follow it.

Bulleh Shah (B.1680), said that God is not in Mecca or in Mandir. He meets him who loves Him. Hindus and Muslims are one. They are not two different things. He said:

ہندو مسلم دو اور نہیں دوئی دور کرو کوئی شور نہیں

Khwaja Ghulam Farid said that we are lost Qalanders sometimes we live in *Masjid* and sometimes in Mandir.

ہم دوید مست قلندر ہیں جو کبھی مسجد میں رہتے ہیں اور مندر میں۔

Saiyad Barkatullah Said:

تجی ہندو ترک میں ہر رنگ ہو سائے دیوال اور کج سوان وپ ایک ہی ہائے

In the path of love Hindu and Turk are equally involved. As temple and the mosque like the same *Deep*.

Shaikh Siraj said:

بارے ونگر ہم ہمیں گوید مرنج قبلہ باخست لاروے یار

Siraj said that I am saying it again that there is no *Qibla* direction for us except the face of beloved. Ghawasi, a Deccani Sufi poet said:

When I peep into the heart of people, I see him in every direction. The outstanding Sufis who played a revolutionary role in the social, cultural and religious life of India were Khwaja Moinuddin Chishti of Rajasthan, Shaikh Fariduddin Ganj-i-Shakar of Punjab, Shaikh Bahauddin Zakariya of Punjab,

Shaikh Nizamuddin Aulia of Delhi, Mir Saiyid Ali Hamedani of Kashmir, Shaikh Yahya Maneri of Bihar, Saiyid Muhammed Gaisu Daraz of Deccan, Shaikh Latif, Shaikh JalaluddinThanesri of Punjab, Shaikh Abdul Qadir Sain, Shaikh Kamaluddin Hamedani of Kerala and others. These Sufis had divided the whole north India and some parts of south upto Kerala into their *vilayats* (spiritual territories). Sufis worked in Kashmir, Sindh, Punjab, Bihar, Bengal, Gujarat, Maharashtra, Awadh, Malwa, Deccan and Kerala. They, through their unparalleled moral standards and sweet spiritual voice propagated Islam in India, opened a new epoch in Islamic history, by bringing two cultures nearer for a better understanding of religion, culture and human values and relations. Bidar was at one time a great centre for teaching of Qadriya school of Islamic doctrine.

Sufis also adopted local idiom and preached message of love and universal brotherhood. Shaikh Fariduddin Ganj-i-Shakar established his *khanqah* at Ajodhan, a town of Punjab. He was the first Indian sufi who had cordial relations with the Hindu thinkers. He wrote excellent poetry in Arabic, Persian, Punjabi and local Hindavi dialect. His *Shloks* and *Shabads* have been incorporated in Hindavi poetry, became immortal and even today his verses are being sung in Punjab. Someone told Khwaja Tawakkul Shah (D. 1897) that Punjab's language is not good so he said that our Khwaja belonged to Punjab and used to speak in Punjabi.

Qazi Qazan Sindhi, a sufi, wrote a book on *Irfan* in Sindhi so that Sindhi knowing people could understand Irfan. Shah Muhammadi Faiyaz (D.1696) used to say that I shall not speak in Arabic and Persian but I shall speak in Hindi.

Amir Khusrau (1253–1325) born of an Indian mother and the Turkish father, was a diffusion of two cultures, imbibing the best of both. Extremely proud of being an Indian, intensely devoted to Hindavi. He occupies a prominent position among the spiritual benefactors of mankind by his love towards the common people of India. Khusrau endeared to transform the common speech of the people into a literary language '*Hindavi*' which he regarded as not being second to either Arabic or Persian. Khusrau also brought about a synthesis of Indian and Iranian music.

In the socio-religious life of Deccan Burhanuddin Gharib, Saiyid Zainuddin Daood, Shaikh Ainuddin Bijapuri, Saiyid Muhammed Husaini Gaisu Daraz and Shaikh Sirajuddin Junaidi played a significant role. One of the most celebrated figures in the early history of Sufism in Deccan was Saiyid Muhammed Gaisu Daraz, who played a very conspicuous role in the Deccan. But Chishti Sufis of Bijapur were not concerned with sectarian disputes between Shias and Sunnis. We find that Qadri and Shattari Sufis were hostile to Shrine. Hindus also frequently visited him and stayed in his *khanqah* without any inhibition. He also read Sanskrit books to know the mythology of Hindus. Saiyid Muhammed Gaisu Daraz's father Saiyid Yusuf composed *Manan Suhagan Nama* in *Dakkani*. Gaisu Daraz also wrote *Mairajul Ashiqin* in *Dakkani*, which is a symbol of composite culture and social integration. The liberal attitude of Sufis, created pleasant atmosphere and their *khanqahs* became the centres of cultural synthesis and communal harmony. That is why a new language known as *Dakkani* originated in the *khanqahs* of the Sufis of the Deccan. Shah Miranji Shamsul Ushshaq (D.1499) son of Shah Burhanuddin Janam (D.1597) and latter's Khalifa Shaikh Mehrud Khush Dahan (D.1617) contributed a lot by writing mystical literature. They revived this tradition after Saiyad Muhammad Husain Gaisu Daraz Banda Nawaz.

Shaikh Muhammed Baba of Shirgonda of Ahmednagar district gave his message in Marathi. With Marathi, the Sufis established a dialogue with and within the entire Marathi knowing community of Maharashtra. Shivaji's grand father Maluji's wife was barren and he went to the sufi saint Shah Sharif and sought his blessings for children and subsequently two sons were born to her which he named after the sufi as Shahji and Shivaji. Today, Maharashtra derives its very identity from Shivaji and Shivaji derived his identity from the Sufi Shah Sharif. The 19th century reformer M.G. Ranade holds opinion, "Some Mohammedan *Fakirs* have been ranked with the Hindu saints in general veneration and there are

some saints who are venerated by both communities alike. These features of tolerance and moderation have been developed in the course of centuries and they constitute some of the most stable elements and national character”.

Sufism had a deep impact on Sindhi life and literature, with its humanist outlook and harmonious approach especially through the liberal poetry of our sufi poets like Qazi Qadan, Abdul Karim, Shah Inayat, Shah Latif, Sarmast, Sami, Bedil, Bekas, Dalpat and others of mid 16th to mid-19th century. All these poets had condemned communal hatred and religious bigotry and preached communal harmony and social integration. Shah Latif (1690–1750) and Sachal (1739–1829) who had the mass influence and are household names for both Sindhi Muslims and Hindus till today. Sachal was a multilingual poet of Sindhi. Persian and Urdu poets, has used Persian prosody also alongwith indigenous forms. Sachal is a poet who openly spoken of classless society and peace, necessary for communal harmony and warned the people against Britishers also. He dreamt a new age free from class, caste and sectarian distinctions. He says – Hindus and Muslims unite in bond of love. Before it is too late and the Sun sets in the west. And really, we paid the heavy price for not listening the wise and grave warning of Sachal and lost our country to Britishers who left our country only after dividing it on communal basis.

Through *Padmavat*, Jaisi opens the eyes of all those who advocate separation between the followers of the two religions. It evokes emotions and feelings irrespective of caste, colour or religion. There is unity of emotion among all human beings. The total aim and objective of *Padmavat* is the extension of broad and liberal human values and refinement of human sentiments and feelings. During the course of this interaction the bonds of religion, cast, sect and nationality break down automatically and there emerges a perfect being whose heart becomes tender, liberal, permissive and powerful. Jaisi wrote thousands of verses in Avadhi but in Persian script. His description of events smoothly goes on without any modification at the cultural and social level. Jaisi followed the tradition of Khusrau's *masnavis* in *Chandayan*.

Shaikh Qutban of Jaunpur, wrote a book *Mirgawati* (1503) an epic of love and romance. Shaikh Qutban has properly utilized Hindu mythology, astrology and many a religious symbol to weane a wonderful tale which culminated to preach oneness and the unity of God.

It is quite surprising to note that historians like I.H. Qureshi, Shaikh Ikram, K.A. Nizami and R.E. Miller don't say anything about the existence of Sufis or sufi movement in Kerala. Their dead line is Deccan. Dr. R.E. Miller denied the existence of Sufis or sufi movement in south India by quoting Prof. I.H. Qureshi, “The extensive Sufi missionary activity found elsewhere in Indian Islam is not evident in South India”. But Miller didn't know that Qureshi belongs to 20th century historians so we can't accept his statement as evidence. Some of these western scholars do not care for such blunders when his or her statement goes in their favour.

Mappila Muslims had taken keen interest in Sufism. Veneration of Saiyads was an important feature of Mappila society. North Indian Sufis wrote in Persian but Sufis of Kerala wrote in Arabic and Arabi Malyalam. We have *Manaqub* literature, *Moulids*, *Mohul Malas* and *Malappattukal*. In 12th century, Saiyads migrated from South Arabia to Malabar. Shaikh Zainuddin's *Hidayatul Atqiya Ila Tariqatul Aulia* is the manual of Sufism in Kerala. Ibn-i-Batutah records in his *Rehla* about the activities of Sufis and sufi *silsilahs* in Malabar. He refers to Gagruni *Khanqahs* where he stayed in north Malabar and at Kawlam. We see the existence of Hamedani Saiyads there. Shaikh Kamaluddin Hamedani introduced Suhrawardi *silsilah* in Kerala around 1639. Sufi *Khanqahs*, *Jamaat Khanas* and *Zaviyas* exist in Malabar.

In retrospect we can see that just as the basic ideas and attitudes of Sufism were translated from Arabic to Persian, so were they expressed in Hindavi, Rajasthani, Punjabi, Marathi, Sindhi, Dakkani and Malyalam.

The Sufis promoted communal harmony with their devoted activities and attracted the caste-ridden and oppressed lower sections to their organizational fold. Titus rightly said, "It was through Sufism that Islam really found a point of contact with Hindism and effective entrance to Hindu heart". Nile Green writes, "Considering the long tradition of the common celebration of *Ashura* by both Hindus and Muslims in the Deccan". R.K. Megh holds opinion, "We can thus conclude that whenever there is a crisis of cultural identity, or the romantic spirit is resurrected, the sufi heritage would speak with a thousand tongues to us all". But we are having a case of Shah Sibghatullah where Eaton writes, "In the year 1000/1591 Shah Sibghatullah arrived in Bijapur. Shah Sibghatullah publically attacked not only the monarch's personal religion but more pointed by the Kingdom's Shia population. It all resulted his expulsion from the kingdom in 1596. On 26th August, 1596, Shia Sunni riot took place in Bijapur on *Ashura of Muharram*".

Some poets joined the romantic band of liberal poets of love and beauty. Such a manifestation of the eternal feminine is radical departure from the feudal cultural system. They believed that love is not realized without beauty and one must sacrifice oneself, in the fire of love. Yet they were clearly against the sexuality and lust; they have certainly transformed their '*Ishq-i- Majazi*' into the '*Ishq-i-Haqiqi*' they elevated the woman of pleasure and dance into that divine feminine. Among such romantic rebels of the later medieval period 18th and 19th centuries prominent ones were Bodha (18th century). Almost all of them were under the deep influence of the Sufis. *Ishq Nama* by Bodha and *Ishq Lata* by Ghananand are the glowing examples. It appears that the sufi influence had become a strong archetype in our cultural pattern. *Rubaiyat-i-Umar Khaiyam* are popularly tinted with sufi thought and they have been translated by Hindi poets of different schools and period. Bhagwati Charan Verma and Jaya Shankar Prasad has intimately drawn from the sufi idioms. R.K. Megh holds opinion regarding the influence of Sufism in the growth of Hindi poetry, "We can thus conclude that whenever there is a crisis of cultural identity', or the romantic spirit is resurrected, the sufi heritage would speak with a thousand tongues to us all".

They refrained from hallow argumentation and lived a life of poverty, piety, trust, patience, resignation and love. They practiced and preached these values and tried to annihilate the satanic share from human societies, and thereby create a peaceful and progressive society. They shared the life with downtrodden. They shared their pain. They prepared them to help humanity in its progress and hold off from the dehumanizing acts.

Sufis of Deccan had sympathetic attitude towards women. Shaikh Muhammed Dawal (D.1657) wrote *Nari Nama*, Khwaja Rehmatullah (D.1780) wrote a *Masnawi Tanbihun Nisa*; Muhammad Sifatullah (D.1863) wrote *Riyazun Niswan*; Shah Abdul Hai Bangalori wrote in poetic form – *Tuhfatul Banat*. Shah Fazlullah used to pay double wages to pregnant women labourers. Saiyad Shah Abul Hasan Qadri Kankali Bijapuri (D.1719) appointed his *murid* Asmatun Nisa as his *Khalifa*.

The Sufis had never been sectarian because they never identified with any particular sect. All the sufi poets had condemned communal hatred and religious bigotry and preached communal harmony and social integration. Sufis stood for cultural co-existence – sufi idea of cultural co-existence became the norm of mutual relations during medieval period in India. Baba Sharfuddin Suhrawardi (D.1234) came to Deccan and disapproved killing of cows and asked his *murids* not to say anything against *Devi* and *Devta* of Hindus. Burhanuddin Janam wrote *Kufr Nama* and praised Krishnji. He followed the policy of *Sulh-i-Kul*. Saiyad Shah Murtaza Kankali (D.1750) in keeping before him the sentiments of Hindus stopped taking meat. Turk Ali Shah (D.1891) translated *Ramayana* to Persian and named that *Farah Nama* in Hyderabad. Peer Merathi Bijapuri used to work for the reform of Hindus and Muslims. This is the great legacy which Sufis have left for the succeeding generations in India. Respect for cultural diversity is perhaps the greatest contribution of Sufis to Indian civilization.

On the other hand, Aurangzeb's aggressive Deccan policy proved highly disastrous for Sufism as Eaton records, "The demise of the city of Bijapur as an important Indo-Muslim cultural centre was though as it was swift". In a political sense, wrote Meadows Taylor in 1866, "Bijapur ceased to exist after its capture by Emperor Aurangzeb". He further informs, "In the 18th century, when Maratha forces defeated the Nizam in 1795 and the territories of the erstwhile Adil Shahi dynasty was wholly ceded to the Maratha Peshwa, the city was regularly plundered. ... Palaces and private houses were unroofed for the sake of their noble teak beams. Those were carried away to Satara (the Maratha capital)". Ultimately Marathas reached upto Delhi and controlled the Mughal emperor. So, this was all the result of Aurangzeb's aggressive Deccan policy. It also effected the Sufi's presence in Deccan. Fall of Bijapur and Golkunda proved distrouis for the sufi movement. After their fall Sufis moved to Aurangabad, Vellore, Madras, Karappa, Sidhot and Mysore.

Though Shaikh Nizamuddin Aulia did quote this verse of Maulana Rume. Shaikh said about the rejection of the world that world "does not mean that one should strip himself of his clothes or put on a loin cloth and sit idle. Instead, rejection of the worldly means that one may put on clothes and take food. What comes to him. He should accept but not hoard it. He should not place his heart in anything".

Persian poetry played an important role for the promotion of Sufi thought. Maulana Jalaluddin Rumi's (ob.1273 AD) *Masnavi* translated sufi ideas and thought from Persian prose to poetry. Rumi popularized *Wahadatul Wujud* through his warm and breathing verses. Rumi's *masnavi* is considered as the recession of the Quran. It is a warm fund of emotions. It covered the South East Asia. Sufis brought with them the *Masnavi* of *Maulana* to India. Wherever Sufis went they made *Masnavi* as a part of sufi curriculum of *madrasas*. From Kashmir to Kerala and from Gujarat to Bengal, message of *Maulana* Rume and *Maulana* Jami became very popular. It had taken roots in Indian society. Even Hindus also read the *Masnavi*. In Vrindavan Museum, Mathura, U.P. there are few manuscripts of the *Masnavis* of *Maulana* Rume and *Maulana* Jami. These manuscripts bear the signature of their Hindu owners.

As far as my knowledge goes, I do not come across references about *Masnavi* in the *Malfuzat* or *Tazkiraz* of northern Indian Sufis. We only find one reference in the *malfuzat* of Shaikh Nasiruddin Chiraghi-Delhi's *Khairul Majalis*, for Rumi's verses being recited in mystic circles of Delhi during 14th century. In the Deccan, I got references about the interest Sufis of Deccan had taken in the promotion of *Masnavi* in Deccan. Shah Noorullah Hindustani (D.1688) used to teach *Masnavi* of Maulana Rume in Deccan with such a great interest and involvement that people started calling him "*Maulana Masnavi*". Shah Burhanullah Qandhari Shah Miran Hyderabad and some other *Mashaikh* of Deccan learnt *Masnavi* under his guidance. Shah Zahoorullah (D.1772) memorized *Masnavi* of Maulana Rume. He used to teach *Tasawwuf* and *Masnavi* to his *murids*. Shaikh Ruknuddin Chishti (D.1703) was one of the descendants of Shaikh Hameeduddin Nagori, migrated from Nagor, Rajasthan to Deccan. He learnt *Masnavi* of *Maulana* Rume in Deccan. It shows the popularity of *Masnavi* in Deccan. Saiyad Shah Mustafa Sani Qadri (D.1940) of Hyderabad had a command on *Masnavi* of *Maulana* Rume. Saiyad Kamaluddin Badshah Bukhari was called as "*Jami-i-Deccan*". Shaikh Abdul Haq (D.1809) was also called as "*Jami-i-Deccan*". Shah Ghulam Husain Aurangabadi wrote a *Masnavi* on the pattern of *Masnavi* of *Maulana* Rume. Malik Mehmud Mian Chishti (D.1591) used to recite *Masnavi* of *Maulana* Rume in a beautiful voice. Shah Asadullah Qadri Burhanpuri (D.1790) used to teach *Tasawwuf* and *Masnavi* of *Maulana* Rume in Hyderabad. He also wrote *Sharh* of *Masnavi* of *Maulana* Rume. Father of Shaikh Badshah (D.1759) used to teach *Masnavi* of *Maulana* Rume. Shah Mansoor advised Malik Mehmud Piaro (D.1591) to recite *Masnavi* of *Maulana* Rume daily. He always used to keep *Masnavi* with him. *Shaikh* Shaikhan Aurangabadi (D.1738) used to teach *Masnavi* of *Maulana* Rume. Shah Noorullah Hindustani used to deliver lecture on *Masnavi* of *Maulana* Rume. Some *Mashaikh* of Deccan studied *Masnavi* under his supervision. It is quite interesting to note that he titled himself as Hindustani in Deccan. Shah Afzal (D.1779) was a scholarly person and used to teach *Masnavi* of *Maulana* Rume. Shaikh Jamaluddin wrote a *Sharh* of *Masnavi* of *Maulana* Rume titled

as *Fathaul Jamal*. Shaikh Lame Kudappavi used to teach *masnavi* of Maulana Abdul Rehman Jami with great interest, so people started calling him "Jami-i-Deccan". Qutub Mian wrote a *Masnavi* in Hindi during the reign of Abul Hasan Tana Shah (1672–87). These few references show the interest of Deccani Sufis in the *Masnavi*. It also influenced other scholars and common man during 17th, 18th and 19th century. All the Oriental Libraries of Hyderabad like Salar Jang Museum, Asafia Library, Osmania University Library and Telangana State Archives and other Libraries have several copies of manuscripts of *Masnavi* as well as old printed editions. It reflects the keen interest taken by Deccanis in *Masnavis*.

Among Sufis of Deccan, there were fine calligraphers. Shah Zaheeruddin Muhammed (D.1795) was a fine calligrapher and expert of *Khat-i-Nastaliq* and *Khat-i-Shakista*. His *mazar* is in Kasarhatta, Hyderabad. Maulana Moinuddin and Shah Abdul Lateef Qadri (D.1780) used to copy books and built a library. These calligraphers also prepared copies of the *Masnavis*. Shah Moin invented *Khat-i-Tarz-i-Meena* and *Khat-i-Shafia*.

Sufis of Deccan gave calendar of the year: 1. *Muharram* 2. *Safar* or, *Terah Tezi* 3. *Rabiul Awwal* or *Barah Wafat* 4. *Rabiul Sani* or, *Dastgir* or *Giyarhwin* 5. *Jamadiul Awwal* or *Madar* 6. *Jamadiul Akhir* or, *Husain Shah Vali* 7. *Rajab* or *Khawaja Ajmeri* 8. *Shaban* 9. *Ramazani* 10. *Shawwal* 11. *Ziqad* or, *Banda Nawaz* 12. *Zilhijja*.

Sufis of Deccan took keen interest in the promotion of education. Shah Abul Hasan Qadri (B.1772) established *Darul Uloom Lateefia* at Vellore. Saiyad Muhammed Yusuf Baghdadi (D.1349) used to instruct his sons and grandsons to learn local languages. He was called as "*Ghaus-i-Deccan*". Saiyad Shah Qasim (D.1898) wrote *Risala-i-Manzoom*, *Kanzul Haqiq* in Deccani. Shah Rahi (D.1759) wrote books on *Tasawwuf* and *Tib* (Medicine) in Deccani. Sufis of Deccan not only restricted themselves upto *Tasawwuf* but also worked on other subjects which proved beneficial to society. They wrote those books in Deccani so that the message should reach to Deccani speaking people. *Maulvi* Muhammed Khalilullah's chronogram of his death is taken out as *Zubda-i-Aleman-i-Hind-o-Deccan* (d.1221/1806) Saiyad Muhammed Musanna Naqshbandi's chronogram of his death is taken out as *Arif-i-Hind* (d.1297/1879) and *Aftab-i-Berar*. Saiyad Muhammed Abdul Majid Mehbub-i-Aam wrote *Tafsir Ba Rewayat-i-Ahl-i-Bait*. Saiyad Mohiuddin Muhammed (D.1757) used to deliver lectures on Hazrat Ali. In this way these Sufis were enriching regional languages. In this way they became successful in imparting knowledge to the people who knew only Deccani.

Sufis of Deccan did not like Aurangzeb's occupation of Deccan. They considered him an aggressor. Aurangzeb's policy of Deccan proved disastrous not only for Deccani states but also resulted in the disintegration of Mughal empire. These Deccani states were protecting Mughal empire. After the fall of Deccani states, Maratha power increased and Aurangzeb had to fight with Marathas throughout his life. Aurangzeb could not go back to Delhi and died in Deccan and was buried in Deccan. After his death Marathas reached upto Delhi and commanded the Red Fort. Sufis of Deccan disassociated themselves from Aurangzeb.

Saiyad Abdul Malik Shah Qadri (D.1699) of Bijapur was a well-known sufi of 17th century. Aurangzeb desired to meet him but Qadri put a condition for this meeting that first of all you hand over Bijapur to Sikander Shah Adil (1672–86). Aurangzeb refused to do so, so this meeting could not take place. Saiyad Abdul Malik Shah Qadri said, "You will not be able to go back to your home". It happened so that Aurangzeb was buried in Deccan. Saiyad Shah Tahir (D.1703) was living in Adhoni. When Aurangzeb conquered it, he decided to leave it but Ghaziuddin Khan Firoz Jang requested him to stay in Adhoni. But Saiyad Shah Tahir never met Aurangzeb or Azam. Saiyad Shah Inayatullah Husain Balapuri Khujanti (D.1705) was against Aurangzeb, so Aurangzeb called him by force. When Aurangzeb conquered Bijapur, he visited Gulbarga and called Qutbi Shah, *Mutawalli* of the *dargah* of Banda Nawaz, but he declined to meet Aurangzeb. Aurangzeb removed him from *Mutawalliship* and appointed Husain Shah Vali, as *Mutawalli* of the *dargah* of Banda Nawaz. It shows that most of Sufis of Deccan hated

Aurangzeb. Some scholars opined that Sufis had nothing to do with politics. I think their perception is not correct. Sufis were scholarly persons and had a vision. I think on Aurangzeb's Deccan policy Sufis were having right approach and an Emperor was not a visionary. Aurangzeb failed to understand the consequences of his Deccan policy. Once Bijapur and Golkunda were conquered by Aurangzeb, he came face to face with Marathas and throughout his life he fought with Marathas. Whole culture of Deccan was destroyed. After Aurangzeb's death, his successors could not control the Marathas. Ultimately these Marathas reached upto Red Fort, Delhi. At the fag end of his life, Aurangzeb realized his blunder as is quite obvious from his *Ruqat* but it was too late. Aurangzeb wrote to his son Kam Bakhsh that –

آں کہ کریم باخورد چنانچه نانیانہ کر

What I have done with me, no blind person could have done that.

Though Sufis believed and practiced communal harmony and peace but even then, we come across some cases where innocent, God fearing Sufis were killed – we are having a case of Shah Daud, who was killed by Hindus in 1484. Shaikh Junaid was killed by Hindus in 1855 living in Talikota. M.R. Eaton talks of Warrior Sufis. But these Sufis were living peacefully in their *khanqahs* so both cases are there. Eaton does not mention the cases of the murder of Sufis who were peacefully praying in their *khanqahs*. This is the major problem with the western scholars that they selectively cover their desired aspect and they neglect other aspects altogether.

Sufis had a great regard for the sentiments of the followers of other religions. They worked for communal harmony and peace. There were Sufis who did not take meat. Baba Sharfuddin Iraqi (D.1871) was asking his *murids* not to take meat. He worked in Hyderabad and after his death he was buried in Hyderabad. Saiyad Shah Khalifatur Rehman Qadri (D.1887) of Gulbarga used to ask his *murids* to give respect to cow because Hindus are having great regard for the cow. There is a list of birds and animals whose meat is allowed for Muslims but Sufis had a new experience in India that Hindus are having sentimental attachment with cow. So, they preached that there are other animals but due to the sentimental attachment of Hindus with cow, we should also give respect to cow. This attitude of Sufis resulted in communal harmony and peace.

MUHAMMED DIN FAUQ AS HISTORIAN OF DECCAN

Mohammad Ismayeel Dar, PhD Research Scholar

Department of History, Maulana Azad National Urdu University Gachibowli Hyderabad, Telangana

Introduction:

Muhammed Din Fauq (1877-1945) was a multi dimensional individual whose critical examination of different aspects of literary field won him laurels. Among his noteworthy texts are *Tarikh-i-Aqwam-e Kashmir*, *Mukkamal Tarikh-i-Kashmir*, *Tarikh-i-Hurriyat Islam*, *Tarikh-i-Aqwam-e Poonch*, and others. This paper examines the different historical works of Fauq written on Deccan region particularly. Each literary work of Fauq enjoys its own methodological and empirical significance.

From North Indian women to South Indian women's critical role in Indian history, Fauq highlighted the role of Indian women as rulers, queens and freedom fighters.

Fauq's Urdu Historical works on Deccan:

His works on women of Kashmir and women of Deccan are noteworthy texts. His text *Tazkira Khawateen-i-Deccan* was published in 1920 from Lahore. Fauq states that he was impressed by the role of women because they were not less than any king in running the administration. These prominent women like Malika Khoonzada Humayun, Buhra Devi, Jalvi Devi, Beg Hameed Khan, Chand Bibi, Rani Parthal, Makhdoomah Jahan, Malika Poonji Khatoon, and Rooh Parwar Begum exercised enormous power and prestige in Deccan politics.¹ The text states¹

*"In this country from times immemorial women were the ruling class as compared to men. Buhra Devi and Jalwa Devi were themselves controlling the army and led wars. During the Deccan Sultanate, these two women were ruling Carnatic area of Deccan. But unfortunately history is silent about the role of these brave women who fought tooth and nail against enemy forces."*²

Fauq wants us to understand the historical positioning of women, and how they were moulded by the different historical forces of change. He argues that Chand Bibi, the wife of Ali Adil Shah (1558-1579), the fifth Sultan of Bijapur Sultanate was a woman of par-excellence and of great leadership qualities. Sultana Chand Bibi (1550-1599), ruled both the Bijapur Sultanate and Ahmadnagar Sultanate after the death of her husband who also belonged to her extended family. She is known for acting as the regent of Bijapur Sultan Ibrahim Adil Shah-II (1580-1590) and Bahadur Shah (1595-1600), of Ahmadnagar Sultanate for looking after both of them, when they were minors. She fought resiliently against the Mughal forces when the latter tried to capture Ahmadnagar during the reign of Akbar in 1595. Fauq states that Chand Bibi surpassed over all the men fighting in this battle and defeated them with her exemplary courage and fortitude. Fauq laments her death as she fought until she was mercilessly killed by Akbar's forces by treachery; but nevertheless this event made her immortal.³ Fauq scrutinizes the role of women in Indian history.

Fauq 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. It describes these women as fearless, who supported their husbands, when they were imprisoned by the colonial forces during India's freedom struggle. The role of such women like Sarojini Naidu, Shrimati Kartar Devi, Shrimati Ved Kumari, Shrimati Laxmiji, Ummat-Ul Rauf Begum, Shrimati Ram Devi, Aabadi Bano Begum Sahiba etc. is discussed in detail.⁴ About Aabadi Bano Begum Fauq states that she was the mother of great nationalist leaders Mohammad Ali and Showkat Ali.

The text describes the critical role of Sarojini Naidu in the Indian nationalist movement. Fauq states that, "Coming from Deccan (the land of poetry), Sarojini Naidu's poetry made Deccan and India proud in entire America and Europe, which proved that Indian women were no less than anyone".⁵ She was courageous enough to lead her nation, which is proved by the fact that in 1918, when she gave the presidential address to All India Social Service Conference in Delhi, which rejuvenated the dead souls of people.⁶

Conclusion:

The historical works of Fauq are enriched with modern methodologies of historical writing. The narrative structure in Fauq's historical writings especially in *Tarikh-i-Hurriyat Islam* is to present Islam as liberal and cosmopolitan religion. The historical narratives which Fauq constructed of Indian women, reveals that Fauq was consciously responding to the orientalist projection of Indian women.

References:

- 1 Khoonzada Humayun Begum was the regent of Ahmadnagar Sultanate from (1565-71), when her son Murtaza Nizam Shah (1565-88) was a minor. Wife of Hussain Nizam Shah-I (1553-65), Humayun Begum was the popular lady in Ahmadnagar Sultanate. Chand Bibi (1550-99) was the daughter of Khoonzada Humayun Begum. Fauq mentions Chand Bibi as Sultana. Makhdoomah Jahan was the mother of Sultan Giyas-Ud Din and wife of Sultan Mohammad Shah II (1378-97) of Bahmani Sultanate. Rooh Parwar Begum was the daughter of Sultan Mohammad Shah Bahmani I (1358-75) and sister of Mujahid Shah (1375-78). Fauq states that Rooh Parwar Begum was an influential lady in the Bahmani court.
- 2 Muhammed Din Fauq, *Tazkira Khawateen-i-Deccan*, (Lahore: Gulzar Muhammadi Press, 1920), 11.
- 3 Ibid., 56, 63.
- 4 Fauq, *Bharat Ki Deviyan Muhib-i-Watan Khawateen-i-Hind*, (Lahore: Zafar Baradars, 1921), 30-44.
- 5 Ibid., 14.
- 6 Ibid., 20.

MEDICAL HISTORIOGRAPHY IN KASHMIR: AN OVERVIEW

Hilal Ahmad Tantray

Research Scholar, Department of History and Culture, Jamia Millia Islamia, New Delhi.

Introduction:

Contemporary historiography provides an understanding of the major methods of historical analysis and their influences on the writing of medical history.¹ Kashmir has a long history of medicinal knowledge passed down through generations, representing the influence of various cultures, faiths, and historical events. Among Kashmir's traditional medicines are Ayurveda, Unani,² and Tibetan medicine. The region's medical history was influenced by the Indo-Aryans, Greeks, and Persians. The medical history of ancient India is authenticated mainly in the writings of the two great sages of Indian medicine Sushruta, the surgeon, and Charaka, the physician. These two teachers led advanced schools of surgery and medicine, respectively.³ In the 1860s, the Unani system of medicine, together with spiritual medicine, was the dominant system in the Kashmir valley. Many renowned hakims from Central Asia and India served in the Sultan's court. Zain-ul-Abidin, returning to Kashmir from Samarkand, brought artists and individuals versed in various arts and sciences, aiming to introduce new industries and expand medical services during the Sultanate dynasty's establishment, flourishing in Sultan Zain-ul-Abidin's reign.⁴ In his reign many Medical texts were translated and patronized among others the great physicians Sribhatta and Mansur bin Ahmad.

The masses familiar with Unani medicine saw a new phase with Mughal rule in Kashmir. Emperor Akbar, post the conquest of Kashmir (1585-86), revolutionized medical history, consolidating Unani medicine in Kashmir. Khwaja Abdullah Ghazi, the first Kashmiri physician of the Mughal era, learned from Hakim Danishmand Khan of Delhi.⁵ Modern allopathic physicians, particularly Francois Bernier, a French physician who served as a physician to Mughal Emperor Aurangzeb, visited Kashmir in the early 17th century.⁶ The Portuguese, Dutch, and the British East India Company, who initially came as traders, brought their doctors for service in their ships and factories. By the middle of the eighteenth century, the British East India Company, conquered territories, established an army, and introduced a system of medical service in the country, in addition to other governmental measures. Many medical missionaries came to Kashmir during the second half of the 19th century and the first half of the 20th century.⁷ Dr. William Elmslie, the first Medical Missionary appointed by the Church Medical Society, came to the valley in 1864,⁸ and started the missionary summer dispensary, setting the first medical milestone. Mr. and Mrs. Clark planted the first seeds of this new model of medicine in Kashmir, but the person who laid the solid foundation was the Scottish doctor William Jackson Elmslie.⁹ Many doctors, nurses, and healthcare professionals followed him, including the Neve family like Auther Neve and Ernest F. Neve, who are undoubtedly the architects of modern medical and surgical practice in the valley. This is how the medical historiography started in the valley of Kashmir. The writings on the medical history of Kashmir are comparatively few.

Medical History Writings on Kashmir: Medical history is mentioned in passing in texts about Kashmir's history. There have been very few independent publications created that provide scholarship on the Medical History under the Dogras. The trend of Medical Historiography in these texts has been understood as under:

1. **A Crusader in Kashmir** by Ernest F. Neve recounts the life of Arthur Neve, detailing his early years and the evolution of a medical mission, capturing the essence of a practical idealist. The Kashmir Mission Hospital became a focal point in his endeavors, grappling with the challenging problem of leprosy.¹⁰ His legacy resonates in the ongoing discourse surrounding the role, utility, and influence of medical missions, especially in confronting complex health challenges like leprosy.¹¹

2. **Kashmir in Sickness and in Health** by Mufti Gulzar primarily focuses on the history of healthcare and its development in the Kashmir Valley from the beginning of Dogra rule until recent times. The book describes the political climate of a specific era and makes a connection between it and shifts in the healthcare environment at that time. Both elements add to the recent history of this area and its inhabitants. Due to the numerous diseases that have plagued humanity throughout history, medications and other means of therapy have been developed in order to help people survive and lead healthy lives.¹²
3. **Health Services in Jammu and Kashmir (1858-1947)** by Amar Singh Chohan provides a description of various epidemics that affected the residents of the princely state of Jammu and Kashmir.¹³ The author examines the measures taken by the Dogra regime to prevent and eradicate these scourges. The book is structured into five units, starting with a profile of the state during the Dogra period, including its physical characteristics and history.

In the case of Jammu and Kashmir, Amar Singh Chohan provides valuable insight into the evolution of medical practices and institutions. The author's meticulous research and attention to detail in chronicling the medical history of Jammu and Kashmir are commendable.

4. **Folk Medicine of Jammu, Kashmir, and Ladakh** by Dr. Mohammad Akbar sheds light on traditional systems of medicine prevalent in the state. The lost glory of folk medicine in Jammu and Kashmir reflects a fading traditional healing practice. The medieval Islamic influence on medicine in Jammu and Kashmir is explored, revealing historical roots.¹⁴ Traditional knowledge in Kashmir highlights the healing properties of indigenous plants, preserving ancient wisdom. Lastly, the traditional Himalayan medicine system underscores the region's holistic approach to healthcare, integrating nature and cultural heritage.
5. The article "**AYUSH in J&K: A Historical Perspective with Special References to Unani System of Medicine**" by Abdul Kabir provides details of traditional medicine and practices in Jammu and Kashmir. During the Mughal era, physicians played a pivotal role, contributing significantly to healthcare practices.
6. The article **Environment and Cholera in Kashmir during the Nineteenth Century** by Rais Akthar seeks to examine the causes behind the epidemics of cholera in Kashmir during the nineteenth century. In his work, he observes that it was because of the pandemic of cholera and not due to the much-talked-about insanitary conditions of the Kashmir valley.

Conclusion

The medical historiography of Kashmir, deeply rooted in diverse traditions such as Ayurveda, Unani, and Tibetan medicine, has evolved through centuries. Influenced by Indo-Aryans, Greeks, Persians, and later Mughals, it experienced notable transformations during colonial rule.

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- ¹¹ Ibid., pp. 123-129
- ¹² Mufti Gulzar, op.cit. p.269.
- ¹³ Ibid., pp. 21-42. Koul, A. Pandit, *Geography of Jammu and Kashmir State*, Thacker, Spink, 1925, pp. 109-112.
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DEVELOPMENT OF MILITARY HISTORIOGRAPHY IN COLONIAL INDIA: AN OVERVIEW

Zahid Iqbal Sheikh

Research Scholar, Department of History
Maulana Azad National Urdu University, Hyderabad

1. Introduction: The establishment of British power in India resulted in a change in the political, economic, and social setup of India. The credit for writing the military historiography in the modern context goes to the Britishers who initiated this process.

2. Colonial Rule and Military Historiography:

The advent of the Europeans in general and the establishment of the British Empire in particular marked a new era in the History of India. Military historiography in modern India dates back to the colonial period and has progressed significantly since then. In the late eighteenth century, modern works on military history were taken by British military officials.¹ Many of these British officials were influenced by the ideology of Clausewitz.²

With the establishment of the British Empire, different scholars put forth their views regarding the nature of their empire. It includes, John Brewer, Douglas M. Peers and C. A. Bayly all these scholars projected the company as the 'fiscal-military state'.³ In addition to this, Douglas M. Peers moved forward while arguing that Britishers were successful in creating a Garrison state during the nineteenth century in North India.⁴ In his monograph, Randolph G. S. Cooper contends that the East India Company's superior financial resources enabled them to purchase off the Maratha *sirdars* and other floating military mercenaries in Hindustan during the Second Anglo-Afghan war (1803-05). Sanjay Subrahmanyam while holding a contrasting viewpoint has mentioned that indigenous polities had tried to construct the 'fiscal military' apparatus in order to face the rising expenditure of warfare. 'Mysore' had tried to create a centralized administrative fiscal apparatus in order to supply money and mules to the security forces.⁵

Military expenditure had a positive impact on Northwest India. Quoting Cive Dewey, Rajit K. Mazumder notes that the agricultural society of Punjab witnessed the positive impact of the military expenditure.⁶ R.O. Christensen has shown how military pay and the construction of roads by the army pacified the Indus region. Graham Dunlop, a British Military officer, has mentioned that between 1942

and 1945 Indian economy was fully utilized for military units fighting with Japan in Burma. The higher demand for military stock resulted in the breakdown of equilibrium in the civil sector, which resulted in the Bengal Famine of 1943. K. N. Reddy has shown in his article that about 43 percent of the total budget was spent on the army during World War II.⁷

3. Change in Military Historiography:

A new trend of understanding the social aspect of history emerged in the 1970s which was titled 'Social History'. This had a direct impact on the Military History. Brajadulal Chattopadhyaya's essay on the emergence of the Rajput community is the best work related to this field. He has shown how the leaders of the clan known as *thakurs* got the status of *rajaputras* and reached the status of warrior community in the landscape.⁸ The effective army (sepoys) in combat was created by the Britishers by separating them from society. However, they deserted the governing leadership. The result was the insurrection of 1857.⁹

Rudrangshu Mukherjee while following the claims of Eric Stokes has mentioned that "sepoys were peasants in uniform".¹⁰ According to their perspective, the mutinous actions of the Bengal sepoys were a manifestation of the pressures and tensions prevalent in the agrarian society of northern India during the mid-nineteenth century, primarily resulting from the interaction between the sepoys and the peasant class.¹¹ In several of his works, Chandar S Sundaram demonstrates that the British failure to properly indianize the officer corps of the British Indian Army, coupled with the rise of nationalism among the Indian middle class, led to the establishment of the Azad Hind Fauj (Indian National Army) in 1942.¹² While discussing the Bengal army in the first half of the nineteenth century, Seema Alvi mentions that the 'Bengal Army' became the medium for the 'social mobility' of some communities in North India such as Bhumihaar Brahmins of Bihar and Muslims of Rohilkhand.¹³

David Omissi and Kaushik Roy have written monographs on the social history of the British Indian Army after the event of 1857.¹⁴ The best way to understand the social makeup of the Indian armies during the post-1857 colonial era is by examining the martial race theory. After 1857 the recruitment base shifted from those areas which have participated in revolt to the Hilly areas of Nepal and north-west India in order to conscript the loyal martial races of Gurkhas, Sikhs, and Pathans.¹⁵ He was influenced by the concept of 'ethnicity' by the political sociologist Cynthia H. Enloe. In their latest work, Christopher Bayly and Tim Harper have focused on the unravelling of the British Empire in South and Southeast Asia in their book *Forgotten Armies: The Fall of British Asia, 1941-45*. They have argued that British Empire survived because of the collaboration of the native elite class and the white supremacy myth. On the other hand Tan Tai Yong and Anirudh Deshpande emphasize the decline of British hegemony in India. Yong analyses the province of Punjab in British India as a case study. He has mentioned its military importance during World War First and second as the main supplier of soldiers and development of communication, especially the railway for the protection of the Northwest Frontier.¹⁶ Deshpande explains that the beginning of demobilization after August 1945 was the beginning of a serious challenge for the Raj. British failed to fulfil the wartime promises done to the soldiers, which resulted in their turning against the Raj. Deshpande, in an article, demonstrates how the Royal Indian Navy rebellion represented a popular movement of resistance against colonialism.¹⁷

4. Conclusion: An attempt is made to provide the overview of historiographical trends which developed in Military History during and after the Colonial rule. Imperial narratives, indigenous reactions, and the refining of historical perspectives are still present in today's academic discourse which needs to be further investigation.

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HISTORIOGRAPHY ON MAULANA ABUL KALAM AZAD: A REVIEW

Wasif Iqbal Tragwal

Research Scholar, Department of History, Maulana Azad National Urdu University, Hyderabad

Azad was deeply committed to education. As India's first Minister of Education after independence, he played a vital role in shaping the country's educational policies. He even thought of introducing *conscriptio*n to overcome the scarcity of teachers.¹ Azad was a staunch believer in secularism and was not prepared to achieve freedom at the cost of national unity. In his address as president of the Congress, in 1923 he proclaimed:

“If an angel were to descend from high heaven today and proclaim from the summits of the Qutub Minar that India would achieve Swaraj within 24 hours on the condition of abandoning Hindu-Muslim unity, I would choose to forgo Swaraj instead of sacrificing Hindu-Muslim unity. The postponement of Swaraj might be a setback for India, but the loss of our unity would be a detriment to all of humanity.”²

Azad argued for a united India, rejecting the idea of dividing the nation into separate entities for Hindus and Muslims. In a statement issued in response to the Pakistan Resolution, he writes:

“Considering the scheme in all its aspects, I have concluded that it is harmful not only for India as a whole but for Muslims in particular. And in fact, it creates more problems than it solves.”³

Studying the historiography of Maulana Abul Kalam Azad is essential for several reasons, as it provides valuable insights into India’s struggle for independence, the complexities of religious identity, and the development of modern India. Azad’s life and work raise important questions about identity, particularly the intersection of religious, national, and political identities. Historians explore how he navigated these complexities and the debates surrounding his identity as a devout Muslim and an Indian nationalist. Azad’s ideological stance and its historical interpretations reflect broader debates within Indian society. This paper attempted to trace how Maulana Azad has been perceived in Indian historiography. A lot has been written and said about Maulana Azad. However, there is still a thirst for in-depth research on some aspects of Azad’s life.

Historiographical overview: Perspectives and Debates:

Maulana Azad’s life has been extensively documented, covering his religious, social, political, and journalistic contributions. Scholars have thoroughly examined every facet of his life, producing numerous essays, biographies, and historical works. Scholars from various backgrounds expressed their perspectives and engaged in debates, creating a rich tapestry of ideas while chronicling Azad’s life. Before delving into the historiography of Maulana Azad, it is pertinent to discuss an essential essay, the one he wrote on the life of *Sarmad Shaheed*. This essay was penned at the request of Hassan Nizami (1878-1957) and is dedicated to the special issue on martyrs for his Urdu journal *Nizam ul Mushaik* in 1910. Most of the Azad scholars believed that the significance of the essay lay in the fact that Azad’s faith in the unity of religion (*wahadat ul din*), his advocacy of a composite culture, his idea of love of humanity, and his fight for the freedom of his country all originated from this essay. Malikzada Manzur Ahmad argued in his study that Azad’s abiding faith in the unity of religions, which became a favorite theme in the *Al-Hilal* and *Tazkirah*, developed from this essay.⁴ The editors of Douglas’s volume, Gail Minault and Christian Troll, maintained that this essay was the precursor to his religious and political ideas.⁵ In contrast to this view, Professor V. N. Datta thinks differently; he argues that Azad chose Sarmad since he saw in his life a mirror of his own life and experiences.⁶

Scholars working on nationalist Muslims have occasionally passed on their comments on Maulana Azad’s politics. In *The Muslims of British India*, Peter Hardy surveyed the politics of Muslims in India, and in the context of the relationship between religion and politics.⁷ Similarly, Francis Robinson, in his paper, *Islam and Muslim Separatism: A Historical Debate*, stated that “Hasrat Mohani, Mohammad Ali, and Maulana Azad were all working only towards an Islamic Goal.”⁸

However, there are works written by Azad’s friends, acquaintances, Urdu scholars, and historians. The first work that came out as a biography of Azad was Mahadev Desai’s *Maulana Abul Kalam Azad: The President Of Indian National Congress; A Biographical Memoir*. The book attempted to justify Maulana Azad’s Presidentship in the Congress Party. The book comprehensively deals with Azad’s life but contains some factual inaccuracies, as pointed out by Rizwan Qaiser,⁹ Similar attempts were made by scholars like A. B. Rajput. There are several laudatory and exaggerated accounts of Azad’s life in Urdu, for

instance, Yahya Ansari's, *Maulana Azad ek Siyasi Diary* (Dholia, 1982) and Qavi Dasnavi's *Hayat Abul Kalam Azad*. Scholars like Abid Hussain and M. Mujeeb, too have examined Azad's Islamic worldview and his political stand as regards the freedom of the country. Abid Hussain argued in his book, *The Destiny Of Indian Muslims* that Maulana Azad was endowed with great talent and possessed a deep understanding of Islam but lacked consistency and did not lead an austere life, therefore failing to attract the Muslim masses. In politics, he was also partially successful.¹⁰

Ian Henderson Douglas wrote an intellectual biography of Azad, *Abul Kalam Azad: An Intellectual and Religious Biography* (Delhi, 1988). For the first time, the intellectual as well as political life of Maulana Azad was the subject of serious study. Douglas maintains that in the formation of the intellectual life of Azad, the influence of an array of scholars, from *Shah Waliullah* to *Shibli*, can be seen. Afghani and other members of the Manar group also add their share of influence to Azad's intellectual development.¹¹ Douglas, while insisting on consistency and continuity of Azad's thought, divided his life into four phases. The apparent differences in Azad's thought, says Douglas, are not the fundamental transformation of ideas but a shift of emphasis to meet different contexts. He vehemently rejected the notion of 'turning points' developed by Pakistani scholars like Hafeez Malik and Aziz Ahmad, who, according to Douglas, based their assessment on selection from *Al-Hilal* rather than a study of the whole file of the newspaper. Douglas has attempted to remove misunderstandings about Azad's life and offered a more balanced and clear picture of him than we have had before. Douglas, while analyzing Azad's political life, commits a serious error of judgment, as pointed out by Rizwan Qaiser, "He argues that the nationalist strand of Azad's politics can be seen only from the time he became president of the Indian National Congress in 1923." Such an assertion, held by Rizwan, undermines the nationalist political activities of Maulana before 1923.¹²

Another important work on Azad is by V.N. Datta, who has examined the contributions of Maulana against the background of nationalist Muslim politics. It covers the aspects of Azad's life that were left or less stressed by earlier biographers of Azad, like Douglas. Datta argued that only in the context of non-cooperation and the Khilafat Movement did Azad talk about Hindu-Muslim unity. However, the case is different, as is shown by recent scholarship, which shows that Azad has been working towards Hindu-Muslim unity since the very beginning of his life.¹³

Syeda Saiyidain Hameed's *Maulana Azad Islam And The Indian National Movement*, (Delhi, Oxford, 2014) has surveyed Azad's personal and political life. The importance of the book lies in the fact that it efficiently covers the early life of Azad. She considered the period until 1916 as Maulana Azad's "First period of Leadership". The second period began with his internment in Ranchi, where he wrote his autobiography *Tazkirah*.¹⁴

Another important work on Azad is Rizwan Qaiser's *Resisting Colonialism And Communal Politics: Maulana Azad and the Making of the Indian Nation* (Delhi, Manohar, 2011). Based on exhaustive archival research and Urdu sources, this work is an earnest attempt to analyze the political life and ideas of one of the greatest and most visionary leaders that this country has produced.

A new biography, *Maulana Azad: A Life* by S. Irfan Habib, came out early this year, which added a great deal to Azad's studies. The importance of this work lies in the fact that it comes at a time when the country is witnessing a resurgence in right-wing majoritarian nationalism, which is both exclusive and narrow in its approach considering the diversity of India. Maulana Azad throughout his life stood for inclusive nationalism and held National interest dear to his life. The book covers Azad's life in detail. It is written against the backdrop of nationalist Muslim politics. Azad is discussed as a nationalist Muslim Indian leader who, throughout his life stood for a united India and fought both Muslim and Hindu communalists.¹⁵

Conclusion:

In conclusion, Maulana Abul Kalam Azad's historiography provides profound insights into India's independence struggle. From early influences to his role in the Indian National Congress, Azad's commitment to a united, secular India is evident. After independence, his impact on education and his unwavering stance on secularism highlight his dedication.

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SHIFTING COUNTOURS IN THE HISTORIOGRAPHY OF SUFISM IN INDIA WITH SPECIAL REFERENCE TO THE DECCAN

Dr. Syed Meer Abul Hussain

Assistant Professor of History(C), Directorate of Distance Education, Maulana Azad National Urdu University, Gachibowli, Hyderabad

The Sufi saints and their disciples migrated from different Deccani states to the Andhra region, preaching *Tawhid*, i.e. Unity of God. Dedicating their whole being to the Absolute, the Sufis in Andhra achieved their spiritual goal through intuition, esoteric knowledge, and experience of the mystical world. Some Sufi saints played an important role in the power struggle between the ruling classes and the aristocracy. However, the large number of eminent Sufis, whose vision of Islamic spiritual life was broad-based, gave moral courage to the people by awakening in them spiritual values and reliance on God especially during calamities like drought, floods, and panic due to protracted wars and foreign invasions. Nevertheless, the *khanqahs* did offer solace, peace, and comfort to thousands of Muslims and non-Muslims who crowded the towns. The lack of literary evidence presents a problem for painting

pictures of village *khanqahs*. The *urs* (death anniversaries) and other ceremonies celebrated in *khanqahs* developed into significant cultural institutions and were eagerly awaited by both poor and rich alike. Against this background, of the historical significance of Sufism in Indian history, it has attracted scholarly attention. A number of scholars both foreign and native studied Sufism focusing on aspects such as its cultural repercussions, religious transformations, and economic changes. In this paper, I have tried to present a brief historiography of Sufism in India in general, and the Deccan and the Andhra Desa in particular.

A good number of Indian and foreign scholars have done research on Sufism in India in general, and the Deccan in particular. However, it should be noted that they are not of the books on the subject are limited in nature, they are confined to specific either concerning the region, or period, or a particular Sufi order. The following are some of the important works concerning the subject. In this historiographical analysis, I have attempted at highlighting their contributions, including their strengths and weaknesses.

In his *Sufis of Deccan A Biographical Study*, S.M. Azizuddin Husain covers a span of six hundred years Biographies of Sufis of Deccan from 12th to 19th century. Sufi movement in Deccan starts from 12th century, Shaik Ali Hujveri wrote *Kashful Mahjub*, third important source on Sufism in India. Large number of Tazkiras of Sufis were written by ulema and Mashaikh in Persian and Urdu. This volume covers the biographies of Sufis of Deccan in English language, scholars who are not able to consult Tazkiras of Sufis in Persian and Urdu language, will be able to consult the biographies of the Sufis in English language.

In his *The Junaydi Order in the Deccan* Mohammed Suleman Siddiqui recasts the history of Sufism in the Deccan in particular and India in general. According to Siddiqui, the influence of the Junaydi Sufi order is immense on the Deccan during the Bahmani period (1347-1538) Contrary to established assumption that it was the Chishtis who spread Sufi teachings here. History of Sufi family of Bijapur, tracing its spiritual and family descent to Abul Qasim al-Junayd of Baghdad has been dealt in detail. This groundbreaking study does what scholars have long advocated – the need to unearth and study the hidden treasure trove of documents on the Deccan.¹

Sufis of Bijapur 1300-1700: Social Roles of Sufis in Medieval India by Richard Maxwell Eaton is an attempt to study the social careers of Sufis of a single city-state, the Deccani kingdom of Bijapur, from the early fourteenth to the late seventeenth centuries. The aim of the book is two-fold: first, to identify the dominant social roles played by the Sufis of Bijapur; and second, to explain why certain kinds of Sufis appeared when they did. The book, thus, blends the cultural history with social biography during a critical period of Deccani history. He raised three fundamental questions. First, what was the relationship between the Sufis and Bijapur's *ulama*, the upholders of Islamic orthodoxy? Second, how did the *Sufis* relate to the Bijapur court? And finally, how did they interact with the non-Muslim population surrounding them, and how did they translate highly developed mystical traditions into terms meaningful to that population?²

In his *Muslim Saints of Bidar*, Mohammed Abdul Hafeez, gives details of *Sufi* saints of Bidar. Details of the great miracles performed by Sufis and the endeavours of the holy *Sufi* saints who lived in medieval Deccan are discussed in detail, giving importance to their preaching and propagation of Islamic mysticism.³

In his book *Sufism: A Celebration of Love* by Ajeet Cour, Noor Zaheer, and Refaqt Ali Khan discussed the essence of Sufism which, is in their view, reconciliation of the opposites: the outer and the inner; the material and the spiritual; the finite and the infinite; the here and the hereafter; the human and the divine. It is for this reason, they said that *Sufism* propagates unity and inclusiveness. In its practice, Sufism creates a voice for secularism and composite culture, becoming the ideology of connectivity, tolerance, love, compassion, forgiveness, and reconciliation.⁴

In his *Indian Sufism since the Seventeenth Century: Saints, Books and Empires in the Muslim Deccan*, Nile Green, reveals the politics and poetry of Indian Sufism through the study of Islamic sainthood in the midst of a cosmopolitan Indian society comprising migrants, soldiers, litterateurs, and princes. Placing the mystical traditions of Indian Islam within their cultural contexts, this interesting study focuses on the shrines of four Sufi saints in the neglected Deccan region and their changing roles under the rule of the Mughals, the Nizams of Hyderabad and, after 1948, the Indian nation. Green, in particular studies the city of Aurangabad, examining the vibrant intellectual and cultural history of this city as part of the erstwhile independent state of Hyderabad. He employs a combination of historical texts and anthropological fieldwork, which provide a fresh perspective on the development of devotional Islam in South Asia over the past three centuries, giving a good understanding of Sufism and the Muslim saints in South Asia.⁵

Simon Digby's *Sufis and Soldiers in Aurangzeb's Deccan: Malkat-i-Naqshbandiyya*, provides an account of two holy men, who came from Central Asia to the Deccan in the late seventeenth century just at the time when Aurangzeb came to South fighting against the Marathas. The book sheds light on the social, cultural, and devotional life of the Central Asian immigrants to the Deccan, wandering dervishes, and the soldiers and merchants, who were their clients and devotees.⁶

In their *Glimpses of Muslim Culture in the Deccan*, K. K. Aziz and Heidelberg, narrated the history of Sufism in Deccan. According to them, when Mohammad bin Tughluq shifted to the Deccan, organised mystic *silsilas* reached South India and there emerged a settlement of small Muslim cultural groups in various towns. All the traditions of Muslim mysticism, as they had developed in north India, were transplanted in the south. Over a period of time, the Sufi movement in south India assumed a new dimension as it came under the influence of regional belief systems.⁷ This aspect is richly discovered and highlighted by the authors, and this is a remarkable aspect of their book.

In his *Sufi Movement in the Deccan*, K.A. Nizami, explains the arrival of Sufism in the Deccan. According to him, long before the Khalji armies marched into the Deccan, the Sufi saints had already settled in various parts of South, and their pious ways and genuine concern for the welfare of the people had made them a welcome group by society. However, as the author says, this could not be crystallised into the form of a movement.⁸

With the establishment of the Bahmani Sultanate, Deccan became a fertile ground for Sufis and cities such as Daulatabad, Gulbarga, and Bidar became urban centres and places of Sufi settlements. Organised mystic efforts in the Deccan had begun as a result of Muhammad bin Tughlaq's historic decision to make Devagiri, a second administrative capital of the Sultanate. A large number of Sufis had to migrate which affected the khanqah life of Delhi. The shifting to Daulatabad though caused a serious setback to the Sufis initially, it made Daulatabad, Khuldabad, Gulbarga, Bidar, Bijapur, Gujarat and Malwa, in due course of time, active mystic centres in the south. Some of the major Sufi orders which operated in the Deccan may be classified into two: the north Indian immigrant orders, such as Chishtis, Junaidis and Shattaris; and the 'Alien' orders such as Qadiris, Naqshbandis and Nimatullahis. The former group of Sufis had migrated from the north while the latter group came to the Deccan from Persia, Central Asia and places outside the subcontinent and established themselves in Bidar, Bijapur and Aurangabad. The Deccan Sufis adjusted their religious attitudes and that of their khanqahs to the evolving social and political ethos. Though many of them gained an officially sanctioned status, they gradually compromised on some of their most fundamental principles. Thus, various authors have pondered upon different aspects of Sufism through their works and contributed immensely in enriching historiography of Indian Sufism.

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URDU HISTORIOGRAPHICAL TRADITION IN KASHMIR: A CRITICAL STUDY OF SELECTED WORKS OF MUHAMMAD SHAHSADAT

(SUMMARY)

Shakeel Ahmad Bhat

Research Scholar, Department of History, Maulana Azad National Urdu University,
Gachibowli, Hyderabad

The cynosure of the books written in Urdu on the history of Kashmir has converged on the works of Hargopal Koul Khasta and Mohammad Din Fouq. Though both have written good and voluminous accounts, they have their own merits and of course limitations. Both these authors, wrote in diasporic lands, have been used profusely when it comes to writing modern history of Kashmir, especially that of the Dogra period. A contemporary to the latter, who also documented the history of Kashmir in Urdu and many of its sacred sites and religious personalities who himself was an author of repute-a multi-lingual, was Mohammad Shah Sadat Mufti. While Fouq was helped by him in writing in *Tareekh-i-Kashmir* in Urdu, he also rendered his assistance to historian G.M.D. Sufi who wrote history of Kashmir in English. While these authors have been cited and given credit, Sadat has remained an obscure figure. If cited, his very few books are used as references and many of his books are either not available or whatever available has not been cited. The purpose of this paper is to turn the attention of historians towards his works, many of which are written on the sacred spaces of Kashmir, especially Jama Masjid, Aaali Masjid, Khanqah-i-Moallah, Khanyar Shrine and Ziyarat Shah Madni in Kashmir. Besides that, he wrote about a number of saints belonging to different indigenous and Central Asian sufi orders in Kashmir. This paper would analyze the different texts written by him to show his mettle as a historian as he wrote as many as twenty five books and as many as nine remained unpublished but all these are not available. Barring a few scholars his works have not been used, if someone did that too have been used in a limited manner.

REVISITING THE HISTORIOGRAPHY ON SIR SYED AHMAD KHAN AND WOMEN'S QUESTION: SOME OBSERVATIONS

(SUMMARY)

Dr. Khanday Pervaiz Ahmad

Assistant Professor, Department of History, Maulana Azad National Urdu University,
Gachibowli, Hyderabad

This paper is an attempt to critically discuss how the existing scholarship investigates the women's question and the response from Aligarh Movement founder Sir Syed Ahmad Khan. In this article, I will discuss how most of the scholars who opposed or defended the Sir Syed on women's question remained embedded in the domain of women's education. In order to holistically study Sir Syed's stand on women's question there is need to study the opinions of Sir Syed on women's education in tandem with his views on purdah and other issues related to women. Further, for the better understanding of Sir Syed's idea on women's reform, his contemporary male reformers of women who were influenced by his persona should also be studied regarding their views on Sir Syed.

PSYCHOHISTORY AND MEDIEVAL INDIAN HISTORIOGRAPHY

(SUMMARY)

Dr. Mamata Nanda

In 1987 K. A. Nizami published an article in Islamic Culture which he republished again in his book 'On Sources and Source Material' where he calls for the historian to use psychohistory as a new perspective and method to study Medieval Indian historiography. He wrote this article in the same spirit of William L. Langer's Presidential Address to the American Historical Association in December 1957. Langer's call was received by some young historians but mostly it was overlooked. However, in the case of K.A. Nizami, his article could not pull historians' attention in India. There was a fundamental difference between Langer's and Nizami's appeal to psychohistory, Langer had the experience of psychoanalysis during the second world war, but Nizami though fascinated with the psychohistory as a new method of historical inquiry but his understanding of psychohistory was missing the depth of Psychohistory.

THE THEORY OF KINGSHIP AND BALBAN: A REVISIT ON THE BASIS OF BARANI'S TARIKH-I-FEROZSHAHI

(SUMMARY)

Samana Zafar

Department of History and Culture, Jamia Millia Islamia, New Delhi

Ghiyasuddin Balban was the Sultan of Delhi Sultanate from CE 1266-86. Ziyauddin Barani was the historian of Delhi Sultanate who wrote the historical account Tarikh iFerozshahi comprising of the history of Delhi from CE 1266-1357, overlapping with the time period from the reign of Sultan Ghiyasuddin Balban to the first six years of the reign of Feroz Tughluq. In the present article I argue, on

the basis of evidences found in Barani's writing, about two important aspects of Balban's theory of kingship- the nature of Balban's court in the initial years of his reign and the idea of justice asserted in his conversations with his sons and associates.

EPISTOLARY EVOLUTION: TRACING THE ART AND SIGNIFICANCE OF LETTER WRITING IN MEDIEVAL INDIA

(SUMMARY)

Nazreen

2592, Top Floor, Gali Roop Narain, Shankar Gali, Asaf Ali Road, Delhi

This paper delves into the intricate world of letter writing in Medieval India, highlighting its evolution, artistic nuances, and historical significance. The art of letter writing, known as *insha pardzi*, is explored, tracing its roots to Arabic influences. The study focuses on collections shedding light on the period from fourteenth to the sixteenth Century. The analysis emphasizes the role of letters in unraveling social, familial, and administrative aspects. The paper navigates through various *insha* collections, uncovering hidden historical gems, and underscores the need for historical evaluation beyond literary value. The paper explores letters of Akbar, Abul Fazl, Sufis and Mughal royal ladies revealing insights into political, cultural, and spiritual dimensions. It discusses the diverse nature of *insha* literature, from official records to Sufi teachings and edicts of royal ladies showcasing their contribution to understanding Medieval Indian history.

TRACING THE HISTORY OF MUGHAL IMPERIAL COURT CULTURE OF SIXTEENTH AND SEVENTEENTH CENTURY IN HINDI LITERATURE

(SUMMARY)

Deepa Chaubey, Ph.D. Candidate, Jamia Millia Islamia, Researcher

Mughals were the great patron of Persian Language but the growth of Regional literature and many other regional dialect is also notable during their period. These are also an important source of History of Mughal Period . Vernacular sources can also provide different Narrative of Mughal Period which can also help to place it in wider context. Literature and Folklores can also provide the vast Source of Knowledge and can also open the gates to different questions of that period. Some Historians are looking into this topic and writing an important works. This paper study some of their work based on literature and Folklores of Braj region during the Sixteenth and Seventeenth Century and raise new questions which left untouched.

*This paper also presented in **Historiography***

1. **PURBIYA WARLORDS AND THE SULTANATE OF MALWA, A.D. 1511-1543**
- Kshitij

**SECTION - V
LOCAL HISTORY
PRESIDENTIAL ADDRESS**

చరిత్ర పుటల్లో విశాఖ

డా. ఆదిమూలం లక్ష్మీ రూప వాణి

చరిత్ర అధ్యాపకురాలు, డా. వి.ఎస్. క్రిష్ణా ప్రభుత్వ డిగ్రీ కళాశాల (ఎ), విశాఖపట్టణం

గౌరవనీయులైన ఆంధ్రప్రదేశ్ హిస్టరీ కాంగ్రెస్ అధ్యక్షుల వారికి, వివిధ విభాగాల అధ్యక్షులకు, సహోదర ప్రతినిధులకు ఆందోళనీ నా హృదయపూర్వక నమస్కారములు. నన్ను ఎన్నుతల్లి ప్రోత్సహించి ఆంధ్రప్రదేశ్ హిస్టరీ కాంగ్రెస్ సమావేశంలో స్థానిక విభాగానికి అధ్యక్షత వహించే స్థాయికి ఎదగడానికి దోహదం చేసిన గురువర్యులు ఆదార్య కొల్లూరు సూర్యనారాయణ గారికి నా నమస్కరమాంజలులు. చరిత్ర అధ్యయనంలో నాకు ఉన్న పరిజ్ఞానం కంటే 25 సంవత్సరాలకు పైగా చరిత్ర అధ్యాపకురాలిగా పని చేయడం వలన నాకు ఈ స్థానం లభించిందని సవినీయంగా మనవి చేసుకుంటున్నాను. ఈ సమావేశంలో స్థానిక చరిత్ర విభాగానికి అధ్యక్షత వహించమని నన్ను ఆదేశించిన ఆంధ్రప్రదేశ్ చరిత్ర కాంగ్రెస్ కార్యవర్గానికి నా హృదయపూర్వక కృతజ్ఞతాభివందనాలు తెలియచేసుకుంటున్నాను.

చరిత్ర అధ్యయనము స్థూలంగా ప్రపంచ చరిత్ర, జాతీయ చరిత్ర, ప్రాంతీయ లేదా స్థానిక చరిత్ర వంటి వివిధ దశలలో సాగుతుంది. ఏ దేశ చరిత్రలో అయినా స్థానిక చరిత్రకు అత్యంత ప్రాధాన్యత ఉంటుంది. స్థానిక చరిత్ర యొక్క అవగాహన కలగాలంటే ఒక చిన్న బోగోళిక ప్రాంతం యొక్క చరిత్రను సూక్ష్మస్థాయిలో అధ్యయనం చేయాలి. అనగా స్థానిక చరిత్ర అధ్యయనము సూక్ష్మస్థాయి విధానాలకు ప్రాధాన్యత ఇస్తుంది. స్థానిక చరిత్ర వ్యక్తులుగాను మరియు సామాజికంగానూ మన జీవితాలను సుసంపన్నం చేస్తుంది.

దేశ చరిత్ర అంటే ప్రాంతీయ చరిత్రల సమిష్టి సమాహార సారాంశము. ప్రాంతీయ స్థాయిలో జరిగి సంఘటనలు, ప్రాధాన్యత వహించిన వ్యక్తులు దేశ చరిత్రకు మూలాధారము. అందువలన ప్రాంతీయ చరిత్రల అధ్యయనానికి తగినంత ప్రాధాన్యత ఇవ్వాలి. అనేక చిన్న సంస్కృతి నాగరికతలు గల విశాల భారతదేశంలో ప్రాంతీయ చరిత్ర అధ్యయనానికి ఎంతో ప్రాధాన్యత ఉంది. ప్రాచీన కాలం నుంచి ఆధునిక కాలం వరకు భారతదేశంలో స్థానిక వ్యక్తులు సమాజాలు చరిత్రను నిర్మించడంలో ప్రధాన పాత్రను పోషించాయి. ఒక ప్రాంతం యొక్క రాజకీయ, ఆర్థిక, సాంఘిక మరియు సాంస్కృతిక చరిత్ర అధ్యయనము ఆ దేశ చరిత్రను పరిపూర్ణం చేస్తుంది. ఒక దేశంలోని అన్ని వర్గాల జీవనశైలి, నాగరికత, సంస్కృతి అధ్యయనం జరిగినప్పుడే దేశ చరిత్ర సుసంపన్న అవుతుంది.

భారతదేశంలో దారిత్రక అధ్యయనము ప్రధానంగా స్థూల స్థాయిలో విస్తృతంగా జరిగింది. కానీ అది పరిపూర్ణ అధ్యయనం అవ్వాలంటే సూక్ష్మస్థాయి లో చరిత్ర అధ్యయనం జరగాలి. సూక్ష్మస్థాయి విధానాలకు ప్రాధాన్యత ఇవ్వడం ద్వారా చరిత్ర అధ్యయనం యొక్క పాక్షిక స్వభావం నుంచి బయటపడవచ్చు. అవిచ్ఛిన్నమైన భారతదేశ చరిత్రలో సమాజంలోని అధిక సంఖ్యాకుల జీవనశైలి, నాగరికత, సంస్కృతుల అధ్యయనం జరిగినప్పుడే భారత దేశ చరిత్ర సమగ్ర రూపాన్ని సంతరించుకుంటుంది.

ఆంధ్రప్రదేశ్ కు సంబంధించిన వరకు స్థానిక చరిత్ర అధ్యయన ఆవశ్యకత మరింత ఎక్కువగా ఉంది. ప్రస్తుతము 26 జిల్లాలతో కూడిన ఆంధ్రప్రదేశ్ ఉత్తర దక్షిణ భారతదేశ వారధిగా ఉండి భారతదేశ చరిత్రలో ప్రాధాన్యతను కలిగి ఉంది. ఆంధ్రప్రదేశ్ ప్రాచీన కాలం నుండి దారిత్రక ప్రాధాన్యతను కలిగి ఉంది. ఆంధ్రప్రదేశ్ లోని నదీ లోయ లలోను, ఇతర ప్రాంతాలలోనూ చరిత్ర పూర్వ యుగ నాగరికత అవశేషాలు లభించాయి. సుదీర్ఘమైన సముద్ర తీర ప్రాంతం ఉండడం వలన అతి ప్రాచీన కాలం నుండి దేశ విదేశాలలో సముద్రమార్గాలలో సాంస్కృతిక ఆర్థిక సంబంధాలను కలిగి ఉంది. ఫలితంగా రాష్ట్రంలోని వివిధ ప్రాంతాలు

సుసంపన్నమైన సంస్కృతి, వారసత్వాలను ప్రతిబింబిస్తున్నాయి. ఈ రాష్ట్రంలోని సాహిత్యం, వాస్తు శిల్ప కళలు, నిర్మాణాలు ఆ నాటి చరిత్రను తెలుపుతున్నాయి. రైతాంగ చౌరాలూ, గరిజన ఉద్యమాలు, బాపా ఉద్యమాలు, సాంఘిక, మత సంస్కరణ ఉద్యమాలు, స్వాతంత్ర్య చౌరాలలో ఆంధ్ర ప్రాంతంలో జరిగిన స్థానిక సంఘటనలు అధ్యయనం చేయడం ద్వారా ఆంధ్రప్రదేశ్ చరిత్ర ఒక సమగ్ర రూపాన్ని సంతరించుకుంటుంది. అందువలన స్థానిక చరిత్ర అధ్యయనానికి ప్రాధాన్యత ఇవ్వాలి.

విశాఖపట్టణం జిల్లా చరిత్రను ప్రాచీనమైనది. కాలవహన, కాలం కాయన, మాతర వంశాల కాలంలో ఈ జిల్లా ఉనికి ఉన్నట్లు తెలుస్తుంది. సముద్రగుప్పుడు దక్షిణ భారతదేశంలో జయించిన రాజ్యాలలో ఈ జిల్లాకు చెందిన ప్రాంతాలు ఉన్నాయి. క్రీస్తు కం7వ శతాబ్దంలో వేంగి కేంద్ర స్థానంగా పరిపాలించిన తూర్పు దాళుక్యులచే ఆక్రమించబడిన ఈ జిల్లా మొదట కళింగ రాజ్యంలో ఒక భాగమని శాసనాలు సూచిస్తున్నాయి. ఈ జిల్లా ను తూర్పు గంగా వంశజులు, కొండవీడులోని రెడ్డిరాజులు, ఒరిస్సా గజపతిలు, గోల్కొండ నవాబులు మరియు మొఘల్ చక్రవర్తి ఔరంగజేబు వంటి వారి సుబేదారులు పరిపాలించారు. ఈ భూభాగం జమీందారుల కాలంలో అంతర్గత మరియు వారసత్వ వివాదాల వలన ప్రాంత వారి ఆక్రమణలోకి వెళ్ళింది. భారతదేశం లో ప్రాంత వారి పరాజయం తో ఇది బ్రిటిష్ పాలనలోకి వచ్చింది.

2024లో జరుగుతున్న ఆంధ్రప్రదేశ్ హిస్టరీ కాంగ్రెస్ సమావేశానికి ఎంతో ప్రాధాన్యత ఉంది. విశాఖపట్టణం ప్రాచీన కాలం నుండి ఆధునిక కాలం వరకు ఆంధ్రప్రదేశ్ చరిత్ర లో అత్యంత ప్రాధాన్యత కలిగిన పట్టణము. ఇది ఆంధ్రప్రదేశ్ తూర్పు తీరంలో ఉత్తరాన కోల్ కలా కు దక్షిణాన చెన్నై కు మధ్య ఉన్న పట్టణము. ఇది సహజనౌకాశ్రయం కలిగి ఉండడం వలన చరిత్రలో కీలకపాత్రను పోషించింది. తూర్పు నౌకాదళ కమాండర్ యొక్క స్థావరం గాను, విదేశీ వాణిజ్యానికి ప్రధాన కేంద్రం గాను వ్యూహాత్మక స్థానాన్ని కలిగి ఉంది. స్టేట్ ఫ్లాంట్ నిర్మాణము విశాఖ పట్టణానికి పారిశ్రామిక నగరంగా ఒక గుర్తింపును తెచ్చింది. దాల్మిన్స్ నేస్ ఆకారంలోని కొండ ఇక్కడ సముద్రంలోకి చొచ్చుకొని వెళ్ళి ప్రత్యేక ఆకర్షణగా, అందమైన దృశ్యంగా నిలుస్తుంది. దీనిపై నిలుచుంటే మూడు వైపులా విస్తరిస్తున్న పట్టణాన్ని చూడవచ్చు.

విశాఖపట్టణం పేరు యొక్క శబ్దవ్యుత్పత్తి విషయానికి వస్తే, కొన్ని శతాబ్దాల క్రితం ఆంధ్ర రాజవంశానికి చెందిన రాజు కాళి తీర్థయాత్రలో విశాఖపట్టణంలోని విడిది చేసి, ఆ ప్రదేశం సౌందర్యానికి ముగ్ధుడై అక్కడ ఒక మందిరాన్ని నిర్మించినట్లు సంప్రదాయం ఉంది. అతని కుల దైవం విశాఖేశ్వర స్వామి పేరుమీదుగా అది పిలవబడింది. ఆ దేవాలయము కాలక్రమేణా సముద్రంలో మునిగిపోయింది. కొంతమంది చరిత్రకారుల అభిప్రాయం ప్రకారము చోళ చక్రవర్తి మొదటి కుళోత్తుంగుడు తన ఉత్తరదేశ దండయాత్ర సమయంలో ఈ ప్రాంతంలో కొంతకాలం విడిది చేశాడు. అతడే విశాఖ స్వామికి ఒక ఆలయాన్ని నిర్మించాడు. అయితే ఇప్పుడు ఆ దేవాలయం గాని దేవుని విగ్రహం గానీ లభించడం లేదు. అవి సముద్రంలో కలిసిపోయి ఉంటాయని భావిస్తున్నారు.

విశాఖపట్టణం యొక్క చరిత్రను తెలపడానికి నాలుగు శాసనాలు ఉపయోగపడుతున్నాయని కె ఆర్ శ్రీనివాసన్ అభిప్రాయపడుతున్నారు విశాఖపట్టణం పేరుకు సంబంధించిన తొలి చారిత్రక ఆధారాలు తూర్పుగోదావరి జిల్లా డ్రాక్షరామంలోని భీమేశ్వర స్వామి దేవాలయం A D 1068 కి చెందిన శాసనం లో లభిస్తున్నాయి. దీని ప్రకారము విశాఖపట్టణం కి చెందిన ఒక వ్యాపారి తన ఓడలు క్షేమంగా తిరిగి వచ్చినందుకు డ్రాక్షరామ భీమేశ్వరునికి మొక్కులు చెల్లించినట్లు తెలుస్తుంది. దీని ద్వారా క్రీస్తుకం 11వ శతాబ్దం నాటికి విశాఖపట్టణం రేవు పట్టణము ఉన్నట్లు తెలుస్తుంది. సింహాచలంలో కుళోత్తుంగ చోడగంగు చెక్కించిన శిలాశాసనం ప్రకారం శక సంవత్సరం 1021 లేదా క్రీస్తు కం 1099 విశాఖపట్టణం పేరును కుళోత్తుంగ చోళపట్టణం అని మార్చినట్లు తెలుస్తుంది. తమిళ వర్తకులు కూడా దీనిని కుళోత్తుంగ చోళపట్టణం అని పిలిచారు.

విశాఖపట్టణం పరిసర ప్రాంతాలలోని తొట్లకొండ బౌద్ధ స్థావరాలు ఈ ప్రాంతం యొక్క ప్రాచీనతకు నిదర్శనము. ఇది ప్రాచీన కళింగ, క్షిలంక, రోమ మరియు ఆగ్నేయాసియా లోని వివిధ ప్రాంతాలకు క్రీస్తు

పూర్వం రెండవ శతాబ్దంలో బౌద్ధ మత వ్యాప్తి జరిగిందని తెలుపుతుంది. ఇక్కడి తవ్వకాల్లో లభించిన శాతవాహన కాలం నాటి సీసం నాణేలు, రోమన్ వెండి నాణేలు అప్పటికే విదేశీ వాణిజ్యం ఈ ప్రాంతంలో జరుగుతుందని తెలుపుతున్నాయి. ఇక్కడ అవశేషాలు బుద్ధుని పాదముద్రలు బ్రహ్మలిపిలోని 12 శాసనాలు ఈ ప్రాంతం యొక్క ప్రాచీనతకు అద్దం పడుతున్నాయి. విశాఖపట్నం యొక్క పరిసర ప్రాంతాల్లో ఉన్న బౌద్ధ నిర్మాణాల అవశేషాలలో బావికొండ మరియు పావురాల కొండ కూడా ముఖ్యమైనవి. ఈ బౌద్ధ సముదాయాలు క్రీస్తుపూర్వం మూడవ శతాబ్దానికి చెందినవి. ఇవి కూడా విశాఖపట్నం, మరియు పరిసర ప్రాంతాల యొక్క ప్రాచీనతకు తార్కాణంగా నిలుస్తున్నాయి.

మధ్యయుగం లో కూడా విశాఖపట్నం ఉనికిలో ఉన్నట్లు ఆధారాలు లభిస్తున్నాయి. హజ్రత్ ఇషాక్ మదీనా దర్గా విశాఖపట్నంలో క్రీస్తు శకం 1257 ముందు నిర్మించిన పురాతన భవనము. ఇందులో హజ్రత్ ఇషాక్ మదీనా యొక్క సమాధి ఉంది. ఈ దర్గా షరీఫ్ లో కనుగొనబడిన ఒక రాయి భారత ప్రభుత్వ డిపార్ట్మెంట్ ద్వారా నమోదు చేయబడింది. దాని ప్రకారము సమాధి క్రీస్తు శకం 1257లో జరిగిందని తెలుస్తుంది. అనగా దర్గా షరీఫ్ క్రీస్తుశకం 1257 కంటే ముందు ఉందని స్పష్టంగా తెలుస్తుంది. ఈ ప్రాంతంలో ముస్లింల మతపరమైన నిర్మాణాల సముదాయం ఉంది.

ఆధునిక యుగంలో యూరోపియన్ల రాకతో క్రీస్తు శకం 1500 సంవత్సరం నుంచి విశాఖ నగర చరిత్ర అందుబాటులోకి వచ్చింది. విశాఖ నగరంలో అడుగుపెట్టిన తొలి యూరోపియన్లు డచ్చివారు. వారు 1630లో విశాఖపట్నంలో వర్తక స్థావరం ఏర్పాటు చేసుకున్నారు. అప్పటినుండి అనేక సంవత్సరాల పాటు విశాఖ కేంద్రంగా వారు వర్తకాన్ని కొనసాగించారు. అప్పటి విశాఖపట్నం జనసంఖ్య సుమారుగా 3000 మాత్రమే. బంగాళాఖాతానికి ఉప్పుటిరుకి మధ్య మత్స్యకారుల గుడిసెలు ఉండేవి. విశాఖపట్నం అంతా యారాడ కొండ నుండి ప్రస్తుతం కోటవీధి కి మధ్య గల ప్రాంతానికి పరిమితమై ఉండేది. ఊరు మధ్యలో సంతలు, ఉత్సవాలు జరుపుకోవడానికి ఒక చిన్న నైదానం ఉండేది. డచ్చివారు నగరం లేఅవుట్ ను వేసి రోడ్లు నిర్మించారు. తమ వాణిజ్య అవసరాల కోసం ఊరు చివరన మూడు భవనాలు నిర్మించారు. తర్వాతి కాలంలో వాటిని గవర్నమెంట్ క్వీన్స్ మేరీ హై స్కూల్ బిల్డింగ్, డిస్ట్రిక్ట్ రిజిస్ట్రార్ ఆఫీస్ మరియు ఒకప్పటి జిల్లా విద్యాశాఖ ఆఫీసు గా ఉపయోగించుకున్నారు. క్రీస్తుశకం 1661 లో వన్ టౌన్ ప్రాంతంలో కింగ్ ఎడ్వర్డ్ VII మార్కెట్ సమీపంలో డచ్చి స్మృతాన వాటికను నిర్మించారు. దీనిని ప్రైవేట్ యుద్ధంలో డచ్ సైనికుల ప్రత్యేక జ్ఞాపకార్థంగా నిర్మించారు. ఇక్కడ ప్రైవేట్ యుద్ధంలో మరణించిన సైనికుల స్మారక చిహ్నాలు ఉన్నాయి. డచ్చి స్మృతాన వాటికలో సెటిల్మెంట్ చిప్ దార్లెస్ సింపున్, అలెగ్జాండర్ ఆఫ్ ఫ్యారిస్ స్మారక చిహ్నాలు ఉన్నాయి. డచ్చివారి నివాసాలలో ముఖ్యమైనవి పాత జిల్లా కోర్టు భవనము పాత జిల్లా జడ్జి బంగ్లా. ఇవి కాకుండా మరొక ముఖ్యమైన ప్రదేశం ఉంది. వాల్తేరు లోని ప్రధాన వీధి. ఇది లేడీ ఫిజిషియన్ మరియు సామాజిక కార్యకర్త హెచ్ ఎం లాజరస్ నివాసము మధ్యలో ఉన్న ఎలివేటెడ్ ప్లాట్లో దీని శాఖ ఉంది. ఈ ప్రదేశాన్ని డచ్ మనిషి సమాధి అని పిలిచేవారు. నేడు ఈ ప్లాట్ ఫారం ఆధునిక రహదారిలో కలిసి పోయింది. ఇవి కాకుండా చిన్నం వారి వీధిలో ఉన్న డచ్ స్మృతాన వాటికగా పిలువబడే క్రీస్టియన్ స్మృతాన వాటిక. డచ్చి వారి లేఅవుట్ లో నిర్మించిన గార్డెన్ బంగ్లా తర్వాతి కాలంలో విశాఖ మ్యూజియం గా మార్చబడింది.

17వశతాబ్దంలో ఆంగ్లేయులు ఈ ప్రాంతానికి వచ్చి స్థిరపడ్డారు. వారు ఈ ప్రాంతాన్ని వైజాగ పటం అని పిలిచారు. క్రమంగా అది వైజాగ అని స్థిరపడింది. స్వాతంత్ర్యానంతరం దాని పేరును విశాఖపట్నం గా మార్చారు. డచ్ వారిని అనుసరించి ఆంగ్ల వర్తకులు విశాఖపట్నంవచ్చారు. 1682 నాటికి ఇంగ్లీష్ ఈస్ట్ ఇండియా కంపెనీ డచ్ వారిని ఈ ప్రాంతం నుంచి తరిమివేసింది.. ఈస్ట్ ఇండియా కంపెనీ వారు 1683లో విశాఖపట్నంలో తమ వర్తక కేంద్రాన్ని, కోట నిర్మాణాన్ని ప్రారంభించారు. కానీ మొగల్ చక్రవర్తి ఔరంగజేబు లో ఆంగ్లేయుల

సంబంధాలు దెబ్బతిన్నాయి. దానిలో బెరంగజేట్ ఆంగ్లేయుల ఆస్తులను, వర్తక కేంద్రాన్ని జప్తు చేసి, వారికి శిక్షలు విధించాడు. ఇటువంటి పరిస్థితులలో ఆంగ్లేయులు మొగలులతో సయోధ్య కుదుర్చుకున్నారు. వారి అనుమతితో తమ రక్షణ కోసం యారాడ కొండకు ఇవతలి వైపు దగ్గ కొండకు సమీపంలో 17 వ శతాబ్దం చివరిలో ఒక కోటను నిర్మించారు. దానిని కోటవీధి అని పిలుస్తారు. నాలుగు వైపులా ఎత్తైన బురుజులతో ఉన్న ప్రవారీ గోడ మధ్యలో కోటనిర్మాణము జరిగింది. ఆంగ్లేయులు ఇక్కడ బ్రహ్మాండమైన రాతి కట్టడాలను నిర్మించారు. తూర్పున సముద్రం నుండి పడమర ఉప్పుటిరు వరకు ఉత్తరాన కోస్తాలో బ్యాటరీ నుండి దక్షిణాన యారాడ కొండ వరకు కోట విస్తరించి ఉంది. కోట బురుజుకు అవతల రన్నర్ నివసించే ప్రాంతానికి రన్నర్ స్ట్రీట్ అని పేరు పెట్టారు. కార్యక్రమంలో అది రన్నరు వీధిగా, కోట బురుజు ప్రాంతము బురుజుపేట గా పేరుపొందాయి. మొత్తం మీద 1726 నాటికి విశాఖపట్నంలో ఈస్ట్ ఇండియా కంపెనీ వారి కోటనిర్మాణాలు పూర్తి అయ్యాయి. పట్టణము కోట ప్రాంతానికి మాత్రమే పరిమితమైంది. క్రమంగా జనాభా పెరుగుదలతో పట్టణము శివాలయం వైపు విస్తరించింది. తరువాత చెంగల్ రావు పేట ప్రాంతం అభివృద్ధి చెందింది. వాళ్ళరు ప్రాంతము విజయనగరం ఎస్టేట్లో భాగంగా ఏర్పడింది. విజయనగర జమీందారుకు ఈస్టిండియా కంపెనీకి సంబంధాలు చెడిపోవడం వలన 1794లో పద్మనాభ యుద్ధం జరిగింది. ఈ యుద్ధంలో విజయనగర కుటుంబం ఓడిపోవడంతో ఆంగ్లేయులు వాళ్ళరు ప్రాంతాన్ని ఆక్రమించి అక్కడ కూడా స్థిరపడ్డారు. బ్రిటిష్ అధికారులు వాళ్ళరు లోని వికాలమైన బంగాళాలలో నివసించేవారు. టర్నర్ చౌల్డీ కి అవతల ఉన్న ప్రాంతము అటవీ ప్రాంతంగా ఉండేది. వాళ్ళరు రైల్వే స్టేషన్ ఏర్పాటు చేయడం మరియు రైల్వే స్టేషన్ ని వాళ్ళరుతో కలిసి రోడ్డు వేయడంతో మధ్య ప్రాంతం అభివృద్ధి చెందింది. క్రమంగా ప్రజలు ఆ ప్రాంతంలో నివసించడం ప్రారంభించారు. అల్లిపురం గ్రామం విస్తరించి పట్టణ ప్రాంతంలో కలిసిపోయింది.

1802 నాటికి కాక్స్ త శిస్తు నిర్ణయ విధానం అమలు అయింది. దానిలో భాగంగా విశాఖపట్నం జిల్లా ప్రధాన కార్యాలయంగా ఏర్పడింది. బ్రిటిష్ అధికారి L.G. కేట్ ముర్రే కలెక్టర్ గా నియమించబడ్డారు. విశాఖపట్నం జిల్లా ప్రధాన కార్యాలయం అవ్వడం వలన రాజకీయ, పరిపాలన ప్రాధాన్యతను సంతరించుకుంది. జిల్లా కలెక్టర్ కార్యాలయం, కలెక్టర్ భవనము నిర్మించబడ్డాయి. విశాఖపట్నంలో పౌర పరిపాలనను సమర్థవంతంగా నిర్వహించడానికి 1858లో మున్సిపాలిటీ ఏర్పాటు చేశారు. పురపాలక సంఘానికి ఆతిథ్యం ఇవ్వడానికి వన్ టౌన్ లోని కోట వార్డులో 1931లో మున్సిపల్ భవనము నిర్మించబడింది. జిల్లా కోర్టు కోసము వికాలమైన భవన సముదాయాన్ని 1929.-31 సంవత్సరాల లో నిర్మించారు.

1897లో విశాఖపట్నంలో కోస్తాలో రైల్వే స్టాపిందబడింది. వాళ్ళరు రైల్వే స్టేషన్ ఉనికిలోకి వచ్చింది. దీని ద్వారా విశాఖపట్నంలో భారతదేశంలోని బ్రిటిష్ సామ్రాజ్యం యొక్క ఇతర కీలక కేంద్రాలతో అనుసంధానం చేశారు. 1883లో ఈస్ట్ కోస్తా రైల్వే ఈస్ట్ కోస్తా టెటాలియన్ మరియు పౌర విభాగాల అధికారులచే వాళ్ళరు క్లబ్ స్టాపిందబడింది. అదేవిధంగా రైల్వే భూములలో అనేక భవనాలు నిర్మించబడ్డాయి.

విశాఖపట్నం ఈస్ట్ ఇండియా కంపెనీకి సైనిక కేంద్రంగా కూడా కీలక పాత్రను పోషించింది. 1883 వరకు విశాఖపట్నం ఒక ముఖ్యమైన మిలటరీ కేంద్రంగా కొనసాగింది. సైనిక అధికారుల నివాసం కోసం వాళ్ళరు ప్రాంతంలో పెద్ద భవనాల నిర్మాణం జరిగింది. వాటిలో ముఖ్యమైనవి డైస్ హౌస్, మెసన్ హౌస్, ఆఫ్ లాండ్ మరియు మెప్పిన్ బంగాళా. బ్రిటిష్ మిలటరీ కి చెందిన సైనికుల నివాసం కోసం నోల్టర్ పేటను ఏర్పాటు చేశారు. దానికి ప్రజల రాకపోకలపై నిఘా ఉంచేందుకు గార్డ్ పోస్ట్ నిర్మాణం ఏర్పాటు చేశారు. 1912లో మద్రాస్ రెసిడెన్సీ బ్రిటిష్ పోస్ట్ ఆర్డీలరీ కోసము వన్ టౌన్ ప్రాంతంలోని సముద్రతీరంలో హామీల్టన్ మెమోరియల్ మెసోనిక్ టెంపుల్ భవనాన్ని నిర్మించారు.

విశాఖపట్నం సహజసిద్ధమైన నౌకాశ్రయము. నౌకాశ్రయము దాని పరిసర ప్రాంతాల అభివృద్ధికి బ్రిటిష్ ఇంజనీర్ కల్నల్ కార్ల రైట్ రీడ్ కృషి చేశాడు. తూర్పు తీరంలో ఓడరేవును నిర్మించాల్సిన అవసరాన్ని 19వ శతాబ్దంలో బ్రిటిష్ వారు భావించినప్పటికీ, విశాఖపట్నంలో ఓడరేవును నిర్మించడానికి బ్రిటిష్ అడ్మిరాలిటీకి

చెందిన కల్చరల్ హెర్డిటేజీ రీడ్ ప్రతిపాదనను ప్రభుత్వం ఆమోదించిన తర్వాత మార్చి 1927 మరియు 1933 మధ్య టింగల్ నాగపూర్ రైల్వే ఇన్స్ట్రక్షన్ హార్సర్ను నిర్మించింది. 1933 లో సింధియా స్టీమ్ నావిగేషన్ కంపెనీ చెందిన S.S. జలదుర్గ అనే ప్రయాణికుల నౌక రావడంతో ఓడరేవు సముద్ర ట్రాఫిక్ లార్జ్ విల్లింగ్ టన్ చే ప్రారంభించబడింది. 1941 లో నౌక నిర్మాణ కేంద్రం కూడా ప్రారంభించబడింది. 1902 లో సెంట్ అలైస్ స్కూల్ కు సమీపంలో ఒక లైట్ హౌస్ ను నిర్మించారు. తరువాత రాయల్ నేవీ ఆంధ్ర మెడికల్ కాలేజీ క్యాంపస్ లోని ఇసుక కొండ శిఖరంపై రెండవ ప్రపంచ యుద్ధ కాలంలో ఒక లైట్ హౌస్ ను ఏర్పాటు చేసింది .

ఆంగ్లేయుల నిర్మాణాలలో ముఖ్యమైనవి మతపరమైన నిర్మాణాలు. 1838లో వాల్టర్ ప్రాంతంలో సెయింట్ పాల్ చర్చి ని బ్రిటిష్ ఆర్మీ అధికారుల కోసం ప్రత్యేకంగా నిర్మించారు. 1844లో వన్ టౌన్ ప్రాంతంలో మరొక చర్చి నిర్మాణం జరిగింది. దీనిని సర్ ఆర్థర్ కాటన్ డిజైన్ చేశాడు. కోరమాండల్ తీరంలోని మరొక ముఖ్యమైన చర్చి సెయింట్ ఆన్స్ కేథెడ్రల్. 1850 లలో నిర్మించబడింది. 1877లో సెయింట్ జోసెఫ్ చర్చి నిర్మాణం జరిగింది. బ్రిటిష్ సైన్యంలోని ఆంగ్లో ఇండియన్ కుటుంబాల కోసం 1932లో సెక్రెడ్ హార్ట్ చర్చి నిర్మాణం జరిగింది. 1847లో సెయింట్ అలైస్ హై స్కూలు నిర్మించబడింది. 1893లో జ్ఞానాపురంలో క్రైస్తవ మిషనరీల ఆధ్వర్యంలో సెయింట్ జోసెఫ్ బాలికల ఉన్నత పాఠశాల ప్రారంభించబడింది.

విశాఖపట్నం ప్రాంతంలో అనేక దేవాలయాల నిర్మాణం ప్రాచీన కాలం నుండి ఉంది. వాటిలో ముఖ్యమైనది సింహాచలం శ్రీ వరాహ లక్ష్మీ నరసింహ స్వామి ఆలయం ఈ ఆలయం కళింగ నిర్మాణ శైలిలో నిర్మించబడింది మరియు కళింగలోని దారిత్రాత్మక ప్రాంతంలో ప్రత్యేకంగా నిలుస్తుంది. ప్రస్తుత ఆలయాన్ని 13వ శతాబ్దంలో తూర్పు గంగా రాజు మొదటి నరసింహ దేవుడు నిర్మించారు. ఆలయం వద్ద ఉన్న తొలి శాసనం 11వ శతాబ్దానికి చెందినది, ఇది చోళ దాళుక్య రాజు కులోత్తుంగ చోళుడు, రాజమహేంద్రవరానికి చెందిన రాజు రాజ నరేంద్రుని కుమారుడు ఒక ప్రైవేట్ వ్యక్తి ఇచ్చిన బహుమతిని రికార్డ్ చేసింది. రెండవ శాసనం ఉత్కళ (ఒడిశా)ని జయించి గంగ నుండి గోదావరి వరకు పాలించిన కళింగ తూర్పు గంగా రాజవంశ రాజు అనంతవర్మన్ చోడగంగ దేవుడి విరాళం. నరహరి తీర్థ, ద్వైత తత్వవేత్త మరియు తూర్పు గంగా మంత్రి, సింహాచలం ఆలయాన్ని ప్రఖ్యాత విద్యా స్థాపనగా మరియు ప్రాజ్ఞుల మత కేంద్రంగా మార్చారు. ఇది తరువాత అనేక రాజ కుటుంబాల నుండి ప్రోత్సాహాన్ని పొందింది, వీటిలో ఒడిషా యొక్క సూర్యవంశీ గజపతి రాజవంశం ముఖ్యమైనది. విజయనగర సామ్రాజ్యముడు తుళువ రాజవంశం శ్రీకృష్ణ దేవరాయలు ఈ ఆలయాన్ని దర్శించి కానుకలు సమర్పించాడు.

విశాఖపట్నంలో అనేక ఇతర ప్రాచీన ఆలయాలు కూడా ఉన్నాయి. శ్రీ జగన్నాథ స్వామి ఆలయం 18448 సంవత్సరాల మధ్య కాలంలో ఒక వ్యాపారి గరుడ జగన్నాయకులు ప్రధాన రహదారి పక్కన నిర్మించారు. ఇది దాళుక్యల శైలిలో రాతితో నిర్మించిన కట్టడము. ఇదే కాలంలో వన్ టౌన్ ప్రాంతంలో శ్రీ సీతారామస్వామి ఆలయాన్ని శ్రీ గోడే జగ్గారావు నిర్మించారు.

జమీందారుల కాలంలో విశాఖపట్నం ఆధునిక విద్యా కేంద్రంగా అభివృద్ధి చెందింది. విశాఖపట్నంలో జమీందారుల కాలంలో విద్యా సంస్థల అభివృద్ధి జరిగింది. 1860 లో ఆధునిక విద్యా బోధన కోసం ఆంగ్లో - వెర్నాక్యులర్ పాఠశాల ప్రారంభించారు. తరువాత అది మిసెస్ AVN కళాకాలగా ఏర్పాటు చేయబడింది.

కింగ్ జార్జ్ హాస్పిటల్ 1845లో సివిల్ డిస్పెన్సరీగా ప్రారంభించబడింది మరియు 1857లో 30 పడకల ఆసుపత్రిగా అప్గ్రేడ్ చేయబడింది. ఆసుపత్రి కొత్త భవనాన్ని మద్రాసు ముఖ్యమంత్రి పానగల్ రాజు 19 జూలై 1923న ప్రారంభించారు. దీనికి అనుబంధంగా వైద్య కళాశాల ఏర్పాటయింది. విశాఖపట్నంలో వైద్య విద్య 1902 లో ప్రారంభించబడింది., విక్టోరియా డైమండ్ జుబ్లీ మెడికల్ స్కూల్ పాత పోస్టాఫీసు ప్రాంతంలో మహారాజు సర్ గోడే నారాయణ గజపతి రావు మరియు మహారాణి లేడీ గోడే చిట్టి జానకీయమ్మల మద్దతుతో స్థాపించబడింది. కొన్ని సంవత్సరాల తరువాత, మెడికల్ స్కూల్ ప్రస్తుత అనాటమీ బ్లాక్ ఉన్న ప్రదేశానికి

మార్చబడింది. 1923 జూలై 1న 32 మంది విద్యార్థులతో కార్యకలాపాలు ప్రారంభించింది. ఆంధ్ర మెడికల్ కాలేజీ గా పేరు మార్చబడింది.

విశాఖపట్నంలోని విశిష్టమైన విద్యాసంస్థలలో ఆంధ్ర విశ్వవిద్యాలయము ఒకటి. ఇది 1926లో స్థాపించబడింది.

ప్రస్తుతం విశాఖపట్నంలో ఉన్న పురాతన భవనాలలో టర్నర్ చౌళి ఒకటి. దీనిని మహారాజు గోడే నారాయణ గజపతిరావు కింగ్ జార్జ్ హాస్పిటల్ రోగుల బంధువులు, ఇతర వర్తక వ్యాపారులు, ప్రయాణికులకు వసతి కల్పించడానికి వన్ టౌన్ ప్రాంతంలో టర్నర్ చౌళి ని 1892లో నిర్మించారు. బొబ్బిలి, విజయనగరం, జైపూర్, జమీందారులు సమకూర్చిన నిధులతో ఈ సత్రాన్ని నిర్వహించారు. అప్పటి విశాఖపట్నం జిల్లా కలెక్టర్ ఆయిన H.G. టర్నర్ పేరు పెట్టారు.ఇది విశాఖపట్నంలోని గోడే జమీందారులు మరియు విజయనగర రాజుల సమిష్టి కృషి ఫలితము.

ఆధునిక విశాఖపట్నం అభివృద్ధిలో గోడే కుటుంబము ప్రముఖ పాత్ర పోషించింది. వీరు మొదట మచిలీపట్నం కి చెందినవారు. కానీ 1769లో విశాఖపట్నం వలస వచ్చారు. గోడే జగ్గారావు ఇంగ్లీష్ ఈస్ట్ ఇండియా కంపెనీ కొన్సిల్ చీఫ్ మిస్టర్ ఆంధ్రు కు దుబాసీ గా నియమించబడ్డాడు. మద్రాస్ గవర్నర్ ఏజెంట్ ఆయిన కల్వల్.డి. పెండర్ గాస్ట్ జగ్గారావుకు విశాఖపట్నంలోని సూర్యాబాగ్ మరియు దాబా గార్డెన్స్ ప్రాంతాలలో సహా పెద్ద ఎస్టేట్ ను మంజూరు చేశాడు. ఈ ప్రాంతానికి దాబా సంవత్సరాలు రాణి వాడ్వాన్ అధ్యక్షురాలిగా ఉన్నారు. 1841లో గోడే వెంకట జగ్గారావు దాబా గార్డెన్స్ లో వాతావరణ పరిశీలన కేంద్రాన్ని స్థాపించారు. అది మద్రాసు ప్రెసిడెన్సీలో మొదటిది. అతని సోదరుడు నారాయణ గజపతిరావు వైజాగ్ లో అనేక ప్రభుత్వ సంస్థల స్థాపనకు కృషి చేశాడు. నారాయణ గజపతిరావు మరణం తర్వాత గోడే కుటుంబము వారసత్వపు తగాదాలతో ఎస్టేట్ ఖీణించింది. 1900లో రాజా అంకితం వెంకట జగ్గారావు బ్రిటన్ ను సందర్శించారు. తిరుగు ప్రయాణంలో బ్రిటిష్ ప్రభుత్వం విక్టోరియా రాణి కాంస్య విగ్రహాన్ని బహుకరించింది. ఈ విగ్రహం నగరానికి కానుకగా ఉండాలనే ఉద్దేశ్యంతో విశాఖపట్నంలోని వన్ టౌన్ ప్రాంతంలో దానిని తీసుకువచ్చి ప్రతిష్ఠించారు. 1917లో వాడ్వాన్ మహారాణి రాణి సీతా బాయి తన తండ్రి మహారాజు సర్ గోడే నారాయణ గజపతి రావు జ్ఞాపకార్థము రెండంతస్తుల భవనాన్ని నిర్మించారు. దీనికి హిందూ రీడింగ్ రూమ్ అని పేరు. హిందూ గ్రంథాలు పురాణాలు మరియు అనుబంధ సాహిత్యాన్ని చదివే అలవాటును ప్రోత్సహించడానికి రీడింగ్ రూమ్ నిర్మాణం జరిగింది. ఇది రెండంతస్తుల భవనము. మొదటి అంతస్తులో మతపరమైన కార్యకలాపాలు, ఉపన్యాసాలు నిర్వహించడానికి ఒక హాల్ ఉంది. గ్రౌండ్ ఫ్లోర్ లో ఒక హాలు పుస్తక పఠనానికి కేటాయించబడింది.

ఉత్తరాంధ్ర ప్రాంతంలోని ఇతర జమీందారులు కూడా విశాఖపట్నం అభివృద్ధికి కృషి చేశారు. బొబ్బిలి రాజా వెంకట శ్రీతాచలపతి రంగారావు 1903-04 లో క్వీన్ విక్టోరియా డైమెండ్ జుబిలీ జ్ఞాపకార్థం రెండంతస్తుల నిర్మాణాన్ని విక్టోరియా డైమెండ్ జుబిలీ హాల్ ను విశాఖపట్నం మున్సిపాలిటీకి బహుమతిగా ఇచ్చాడు. 1901లో నిర్మించి 1904లో మున్సిపాలిటీకి అప్పగించారు.. జమీందారుల కాలంలో నిర్మించబడిన మరొక ముఖ్యమైన కట్టడం కురుపాం సమాధి 1914 లో కురుపాం జమీందార్ రాజా వైరిచర్ల వీరభద్ర రాజు బహదూర్ తన భార్య రాణి లక్ష్మీ నరసమ్మ జ్ఞాపకార్థము దీవ రోడ్ లో దీనిని నిర్మించాడు. ఇతడు 1914 లోని వన్ టౌన్ ప్రాంతంలో ఒక మార్కెట్ ను నిర్మించి దానికి అప్పటి బ్రిటిష్ సార్వభౌముడు కింగ్ ఎడ్వర్డ్ VII పేరు పెట్టాడు. ఆ మార్కెట్ సముదాయాన్ని మున్సిపాలిటీకి విరాళంగా ఇచ్చాడు. నేటికీ కూడా వన్ టౌన్ ప్రాంతంలో కురుపాం మార్కెట్ గా ప్రసిద్ధి చెందింది. వైరిచర్ల నారాయణ గజపతి రాజు (1900-1957) చెముడు జమీందార్ మద్రాసు శాసనసభ సభ్యుడు. అతను చిస్సంకటక జమీందార్ కుమార్తె రాణి చంద్రమణి దేవిని వివాహం చేసుకున్నాడు. రాణి చంద్రమణి దేవి పోలీయో మరియు ఇతర ఆర్థోపెడిక్ సమస్యలతో బాధపడుతున్న పిల్లల కోసం ఆసుపత్రిని స్థాపించడానికి ఆమె విశాఖపట్నంలో చినవాలేర్ లోని తన లక్ష్మీ విలాస్ హాస్పిటల్ ను విరాళంగా ఇచ్చింది. ఆమె పేరు మీదుగా దీనికి 'రాణి చంద్రమణి దేవి హాస్పిటల్' అని పేరు పెట్టారు. ఆమె ప్రేమ సమాజం

మరియువాలేర మెయిన్ రోడ్లోని లాప్రసే హోమ్ బిల్డింగ్ను ప్రముఖ సమాజానికి, అందికా బాగ్ ప్యాలెస్ ను ఆలయ నిర్మాణం కోసం విరాళంగా ఇచ్చింది. జైపూర్ రాజులు 1917లో బీచ్ రోడ్ లో కొండపై భాగంలో రెండంతస్తుల రాజభవనాన్ని రాతితో నిర్మించారు. హవా మహల్ గా ప్రసిద్ధి చెందిన ఈ కట్టడం జైపూర్ మహారాజు రామచంద్ర దేవ్ వేసని విడిదిగా నిర్మించబడింది. ఆంధ్ర యూనివర్సిటీ సముదాయంలో రాజావిక్రమ దేవ్ కాలేజ్ ఆఫ్ సైన్స్ అండ్ టెక్నాలజీ కోసం జైపూర్ మహారాజు ఒక పెద్ద భవనాన్ని నిర్మించి విరాళంగా ఇచ్చాడు.

ఆంధ్ర యూనివర్సిటీ క్యాంపస్ లో 1939 లో సమాజ సేవకుడు మరియు గొప్ప విద్యావేత్త అయిన తిక్కవరపు లక్ష్మీనారాయణ రెడ్డి సభ నిర్మించబడింది.

వికాఖపట్నం దారిత్రక కట్టడాలకే కాక స్వాతంత్ర్య ఉద్యమానికి కూడా కేంద్ర బిందువుగా ఉంది. భారతదేశ చరిత్రలోనే తొలి సిపాయిలు తిరుగుబాటు అక్టోబర్ 3, 1780 సంవత్సరంలో వికాఖపట్నంలో జరిగింది. 1780లో ఈస్ట్ ఇండియా కంపెనీ మైసూరు లో హైదర్ అలీ సైన్యంతో యుద్ధం చేయడానికి వికాఖపట్నం రెజిమెంట్ సైన్యాన్ని నౌక ద్వారా మద్రాస్ పంపాలని భావించారు. ఈ ప్రయాణాన్ని వ్యతిరేకిస్తూ సిపాయిలు బ్రిటిష్ అధికారులపై తిరుగుబాటు చేశారు. దీనిలో ముగ్గురు బ్రిటిష్ అధికారులను చంపడం జరిగింది. సిపాయిలు సుబేదార్ షేక్ అహ్మద్ నాయకత్వంలో కంపెనీ ఖజానాను దోచుకుని హైదర్ అలీ దళం లో చేరడానికి బయలుదేరారు. కానీ బ్రిటిష్ అధికారులు వారిని పట్టుకుని మరణ శిక్షలు విధించారు. ఇది లండన్ ఆర్మీవ్స్ లోని గజటిల్ లో నమోదు చేయబడింది. వికాఖపట్నంలోని పాత పోస్ట్ ఆఫీస్ వద్ద ఉన్న పాత యూరోపియన్ స్మూకాన వాటికలో కింగ్స్ పోర్ట్ విన్నర్ అనే యువ సైనిక అధికారి సమాధిపై ఉన్న కాసనం ఈ దారిత్రాత్మక ఘటనకు సాక్ష్యంగా ఉంది.

గ్రంథాలయ ఉద్యమం కాలంలో 1886లో మంత్రి ఆదినారాయణమూర్తి ఉపాధ్యాయుడు వికాఖపట్నంలో సరస్వతీ నిలయం ఏర్పర గ్రంథాలయాన్ని ఆరంభించాడు. ఆంధ్ర ప్రాంతంలోని స్టానికలు ప్రారంభించిన తొలి గ్రంథాలయంగా దీనిని భావించేకాదు. వికాఖపట్నంలో అప్పల నరసింహనాయుడు 1887లో దివ్యజ్ఞాన కాఖను ఏర్పాటు చేశాడు. 1893లో వికాఖపట్నంలో జిల్లా కాంగ్రెస్ అసోసియేషన్ ఏర్పాటు అయింది. వికాఖపట్నం కి చెందిన పరవస్తు వెంకటరంగాధ్యక్షులు విధవా వివాహాల ను ప్రోత్సహించాడు. గోడీ వంశానికి చెందిన మదిన సుభద్రమ్మ గొప్ప విదూషిమణి.

స్వాతంత్ర్య పోరాటంలో కూడా వికాఖపట్నం ప్రత్యేక సాక్షిగా నిలిచింది. వందేమాతర ఉద్యమ కాలంలో బిపన్ చంద్రపాల్ పర్యటనతో ఆంధ్రదేశంతో పాటు వికాఖపట్నంలో కూడా స్వాతంత్ర్య ఉద్యమం కార్యక్రమాలు ప్రారంభమయ్యాయి. 1906 లో వికాఖపట్నంలోని టౌన్ హాల్లో బిపన్ చంద్ర పాల్ ఉపన్యాసాన్ని ఏర్పాటు చేశారు. అనంతరం బీచ్ లో మరొక సమావేశం నిర్వహించడం జరిగింది. వి.జగన్నాథం, వి పూర్ణయ్య, రామస్వామి, భూపతి వెంకటపతి రాజు, మారేపల్లి రామచంద్రశాస్త్రి స్వదేశి ఉద్యమంలో పాల్గొన్నారు. వికాఖపట్నంలో కెప్టెన్ పవర్ పట్ల ధిక్కారం చూపారు. వికాఖపట్నం నుండి వెలువడిన భారతమాత పత్రిక కూడా స్వదేశి ఉద్యమాన్ని ప్రచారం చేసింది.

1919 ఏప్రిల్ ఆరవ తేదీన సత్యాగ్రహ దినాన్ని జరిపారు. రౌలట్ చట్టాలను వ్యతిరేకిస్తూ టౌన్ హాల్లో సమావేశాలు నిర్వహించారు. 1920లో వికాఖపట్నం టౌన్ కాంగ్రెస్ కమిటీ ఏర్పాటు చేశారు. దీనికి కవి గారు అధ్యక్షుడిగాను, టుచ్చి సుందర రావు, కోదండ రామస్వామి సంయుక్త కార్యదర్శులుగా పనిచేశారు.

సహాయ నిరాకరణ ఉద్యమ కాలంలో వికాఖపట్నంలోని ఆంధ్ర మెడికల్ కాలేజీ విద్యార్థులు, ఇంజనీరింగ్ విద్యార్థులు తమ డ్రెస్ నిబంధనలను ఉల్లంఘించారు. వారు గాంధీ టోపీలను ధరించారు. దానితో 32 మంది వైద్య విద్యార్థులను, కొంతమంది ఇంజనీరింగ్ విద్యార్థులను కాలేజీ నుండి తొలగించారు. వారు కాంగ్రెస్లో చేరి రామచంద్ర అనే కాంగ్రెస్ అనుబంధ సంస్థలో ఏడాది పాటు కార్యకర్తలుగా పనిచేశారు. ప్రజలు అబ్కారి వేలంపాటల వద్ద టికెటింగ్ చేశారు. 1921 మహాత్మా గాంధీ కలకత్తా వెళ్ళే మార్గంలో వాలేర రైల్వే స్టేషన్ వద్ద

ప్రజలు ఉద్దేశించి ప్రసంగించారు. 1922 ఆగస్టులో ఏవేసీ వికాఖపట్నంలో సమావేశమైంది. 1924లో వికాఖపట్నంలో ఖాదీ బోర్డు ఏర్పాటు అయింది. కోదండ రామస్వామి ఖాదీ ఉత్పత్తికి కృషి చేశారు. 1925లో కర్త సీతారామయ్య స్వకక్షి పత్రికను ప్రారంభించారు. తరువాత పురిపండావారు దాని ముద్రణలో పాలుపంచుకున్నారు.

ఉప్పు సత్యాగ్రహ కాలంలో వికాఖపట్నంలో తెన్నేటి విశ్వనాథం, మారేమిల్లి రామచంద్రకాస్తీ, దిగుమర్తి వెంకట రామస్వామి, కొల్లూరు సూర్యం గుప్తా, భమిడిపాటి చిన్నయగణనారాయణ శర్మ మరియు దిగుమర్తి జానకి బాయి సముద్ర తీరానికి వెళ్లి ఉప్పును తయారు చేశారు. పెద్ద సంఖ్యలో వాలంటీర్లు చేరుకుని ఉప్పు తయారు టికుమళ్ళ సీతారామస్వామికి చెందిన కట్టిన డిపోలో కాంగ్రెస్ స్వద్యం శిబిరం నిర్వహించారు. కందాల సర్వేకర్ కాస్తీ మల్లీమడుగుల జగన్నాథ రావు డాక్టర్ ఎం వి కృష్ణారావు బాల చెరువులో ఉప్పు డిపోలను ముట్టడించాలని ప్రయత్నించారు. నాయకులను ప్రభుత్వం అరెస్టు చేసింది.

హరిజనోద్ధరణలో భాగంగా హరిజనుల కోసం ఒక ఆలయాన్ని నిర్మించారు. 1940లో జగన్నాథరావు, కొడవంటి బ్రహ్మజీరావు తదితరులు వ్యక్తిగత సత్యాగ్రహాన్ని ప్రారంభించారు. సత్యాగ్రహం చేసిన వారిని అరెస్టు చేశారు. వారికి శిక్ష విధించి జైలుకు పంపారు. కొడవంటి బ్రహ్మజీ మరియు జగన్నాథరావులచే "విజయ భీరి" అని పిలువబడే సైక్లోస్టైల్తో కూడిన రాజకీయ వార్తాపత్రిక ప్రచురించబడింది మరియు సంపాదకీ చేయబడింది. డివి ప్రతాప కార్టూస్టు గీశారు. క్విట్ ఇండియా ఉద్యమం సమయంలో సేవగ్రామంలో సమావేశమైన జాతీయ కార్యవర్గం ప్రవర్తనా నియమావళిని రూపొందించింది. నెతలందరితో పాటు తెన్నేటి, రామస్వామిని అరెస్టు చేశారు. ఇండియా ఉద్యమంలో విశ్వనాథం అరెస్టు అయిన తరువాత కె ఎస్ గుప్తా ఉద్యమంలో ప్రధాన పాత్ర పోషించాడు. ఏబీఎస్ కళాకాల విద్యార్థులు ఒక రోజు నిరాహార దీక్ష పాటించారు. అదే రోజు ఆంధ్ర వైద్య కళాకాల విద్యార్థులు తరగతిలకు గ్రెగ్జరయ్యారు. ఆందోళనకారులు రైల్వే టిలిగ్రాఫ్ లైనులను తొలగించారు.

ఈ విధంగా చరిత్రలోని ప్రతి ఘట్టం లోనూ వికాఖ తన ముద్రను వేసింది

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SPREAD OF SOCIALIST IDEAS IN VIJAYANAGARAM SAMSTHANAM WITH SPECIAL REFERENCE TO THREE GEMS

Smt.CH.A.A.S.K.G.Bhavani

Lecturer in History, MR Govt. Sanskrit College, Vizianagaram

ABSTRACT

The Present Article tries to bring out the propagation of socialist ideas in Vijayanagaram Samsthanam. The early days of 20th century have witnessed the spread of socialist ideas among Indians and the enlightened people of Andhra Country. The rulers of Vijayanagaram Samsthanam are greatly educated in the institutions setup by the England and other Western countries. Alak Narayan Gajapati and P.V.G. Raju have visited several European countries and learned the socialist philosophy. P.V.G. Raju has joined Praja Socialist Party and won the elections and entered in Loksabha as the socialist member. He has donated the property of Vijayanagaram Samsthanam for the development of education. Several education institutions have been setup. The Vijayanagaram rulers have propagated the common language movement and steps have been taken for the upliftment of poor laborers. Free education to the poor people has been provided by the samsthanam rulers. They have encouraged the poets and artists like Gurujada Apparao and Adhibatla Narayanadas. With the encouragement of the rulers, Gurujada Apparao has done commendable job by producing literature to condemn the orthodox religion and the customs sprang from it. The social reformers like Gurujada Apparao has advocated social reforms for the upliftment of women and the poor. All these issues are highlighted in full text paper.

INTRODUCTION

Samsthanams of Andhra Pradesh are ruled by Zamindars. All the zamindars have performed kingly duties like sovereigns in both ancient and medieval ages. The Kings have patronized poets, dramatists and other artists who brought name and fame to the samsthanams. Vizianagaram Samsthanam is not exception to it. The rulers of Vizianagaram are highly educated right from Pusapati Pedda Vijaya Rama Raju to the last ruler Pusapati Vijaya Rama Gajapathi the V. From the early days of 20th century, the rulers of Vijayanagaram Samsthanam are inspired by western thoughts and western education. The Vijayanagaram rulers have established a university called Bharathi Teertha. Similarly several poets and artists like Gurujada Apparao, Adibatla Narayanadas are influenced by the rulers of other samsthanams who have friendly relations with English.

GURUJADA APPARAO:

One of the pearls of Telugu literature and the forerunner of Modern Telugu poets was Gurujada Apparao. He was the forerunner of ideal poetry. Gurujada Apparao was the poet of early days of 20th century. By that time, the Eastern Europe was inspired by socialist ideas propagated by Robert Poirier, Saint Simon and Louie Blank as India was ruled by England, the English thoughts have spread to India within a short span of time. The socialist ideas have inspired the enlightened people of North and South India. Gurujada Apparao has fought against the orthodox casteism and tried his best for the upliftment of women. Through his Kanyasulakam, he has condemned the child marriages, dowry system and forcible widowhood. These ideas are received by Gurujada Apparao under the influence of Socialism. He has propagated the social equality among men and women. Evil customs in the marriages have been condemned by him. He wrote poetry in the language of commoners. He is a product of Vizianagaram which is known as citadel of learning. He was a teacher of literature, history and philosophy and a great research scholar.¹ Gurujada Apparao has tried to inculcate patriotism among the people of Vizianagaram samsthanam. His great poem "Desamante matti kadhoy, Desamante Manushuloy", this line has been translated in English such as "my nation consists of its people not the mud". This thought has been

provoked by Karl Marx in his Communist Manifesto written in 1848. Karl Marx can be considered as a contemporary of Gurujada Apparao. He was very much influenced by English literature. He was a voracious reader of English books. He was attracted by the forms of English poetry and the English political ideas like socialism. Under the influence of socialist ideology, Gurujada Apparao has propagated for the implementation of social reforms. The Zamindars of Vijayanagaram have started to introduce Social reforms right from the first decade of 20th century. Several schools for girls have been established by Vijayanagaram rulers. Rajput school was setup at Vijayanagaram to provide education to the girls of Kshatriya community. Under the influence of ideal writer Gurujada Apparao, the Vijayanagaram rulers have extended the scheme of scholarship to the girls who wish to receive higher education. Female students could be found in the Vizianagaram ganapatashala under the principal ship of Adibatla Narayana Das. He combined western technique in the play the characterization and in 'Rasa Poshana' (use of similies and other forms of Telugu grammar), the ancient Sanskrit tradition. Gurujada Apparao has inspired the rulers of Vijayanagaram to implement the reforms for the upliftment of the poor. The riots of Vijayanagaram are safeguarded by providing facilities required by them for the development of agriculture to fulfill the hunger of the poor people. Subsidized food grains have been supplied to the poor people right from Vijayarama Gajapathi, the III. Gurujada Apparao has highlighted the problems of poor and women in his poetry. His poems like "Puttadi Bomma Poornamma and Kanyaka" have condemned the thoughts of traditional Hinduism. Evil customs among the Brahmin community were strongly condemned by Gurujada Apparao. He has encouraged the widow marriages through his kanyasulakam. Girisam has eloped with Buchamma, the young widow of Brahmin community. The orthodox people among the Brahmin community leveled the criticism against Gurujada Apparao who has initiated the reform of widow marriages.² At the same, Kandukuri Viresalingam of Rajamahendravaram has performed 21 widow marriages from 1881 to 1901. Gurujada Apparao has condemned the corruption prevailed among the government officials. He has called upon his countrymen to learn English for the adoption of western ideas which are responsible to eradicate poverty and for the upliftment of vulnerable sections like women and harijans. He has condemned the orthodox thoughts of Hindu religion. "Matamulu anniyu masipovunu, gnanam okkati nilichi velugunu" and "Manchi Cheddalu Manujalandunu enchi chudaga rende kulamulu, manchi annadi Mala ayite, Mala nenu aguta" these poetic lines are able to express the socialist ideas advocated by Gurujada Apparao.

ADIBATLA NARAYANA DAS:

Adibatla Narayana Das was a great artist patronized by Vijayanagaram Samsthanam. He was respected and honored by several samsthanams like Urlam, Mysore, etc. He was an excellent singer and recited slokas from Mahabharatam and Bhagavatam. Generally he was an orthodox Brahmin hailed from Ajjada village of Vijayanagaram. In his initial days, he has rejected the patronize of rulers of samsthanams. He did not want to sell his art for money. Adibatla Narayana Das tried to attract the poor people through his beautiful ballad singing. Though he did not advocate the ideas of socialism in a direct manner but he simply adopted the socialist ideas to lead a common life. As principal of ganapatashala, he has adopted simplicity and high dignity among his colleagues. He himself helped the poor girls to learn music which would bring a great reputation for them. Adibatla Narayana Das has condemned the manners and behavior of rich people. Hence he was regarded as proud man and he was denied to provide assistance by the wealthiest persons. He tried to propagate the Indian languages like Sanskrit, Kannada and Telugu.³ He wrote several Harikathas like Dhruva Charita, Ambarisho pakyanam, Markandeya charitam and Harischandra charitam. All these stories have provoked the thought for the upliftment of poor. The people wanted to follow their heroes who were tainted as classical persons by Adibatla Narayanadas. During his college days he met several learned men musicians patronized by Ananda Gajapathiraju the Rajah of Vizianagaram. He considered himself that he was fortunate to meet Mahabat Khan, Durvasula Suryanarayana Somayajulu, Pappu Venkanna, Veena Venkatramanadas and Kaligotla Kamaraju the great musicians. Ananda Gajapathi raju was a socialist philosopher who wanted

to create awareness on the religious harmony by appointing several musicians from different religions to work as lecturers in Ganapatashala and later elevated as Music college of Vizianagaram. Ananda Gajapathi Raju had founded a dramatic association which had displayed several Sanskrit dramas on the stage. Ganti Buchi Sastry was behind the foundation of dramatic association called "Jagannadha vilas". The dramatic association has performed several dramas on the stage to inculcate the ideas of patriotism, communal harmony and for the upliftment of poor. These are the principles of socialist philosophy.

P.V.G. RAJU:

The true socialist of Vijayanagaram Samsthanam was P.V.G. Raju. Vijayarama Gajapathi Raju was the first ruler of a Samsthanam to argue for the abolition of all the Zamindaries without paying compensation to the rulers. He was inspired by socialist philosophy as many of the contemporary Indians received training in socialism and communism by attending meetings held by USSR. P.V.G. Raju was influenced by the renowned socialists like Jayaprakash Narayan and Rammanohar Lohia. He undertook tour of South India in 1945. In 1952, PVG was elected to the Andhra Legislative Assembly as a Socialist candidate from the Vizianagaram constituency. In 1955, he was returned from the same constituency to the Andhra Assembly that time representing the Praja Socialist Party. In 1957 he became member of Lok Sabha from Visakhapatnam constituency as an independent candidate. He was elected thrice as a member of legislative assembly of Andhra from Bheemunipatnam constituency. Again in 1971 he was elected as Member of Parliament from Visakhapatnam constituency. He sought his last election from Bobbili constituency as member of Lok Sabha as Congress candidate. He retired from politics at his 60th year that is in 1984. He had worked as Cabinet Minister under Neelam Sanjeevareddy, Damodaram Sanjeevayya and Kasu Brahmananda Reddy. P.V.G. Raju held the portfolios of health and education. As health minister he had introduced Ayurveda Degree course to provide education to the aspirants the traditional medicines and medical systems. As a Minister for Education, he emblazoned the educational system of the State with innovations of the most far reaching impact. It was during his tenure of office that the private colleges were taken into Government Grant-in-Aid and he also exerted himself to get the UGC scales of pay implemented for collegiate teachers as he subscribed to the view that they are the prime forces in the great task of nation-building. As a socialist philosopher, he wanted to reorganize the institutions on the basis of the socialist principles. He wanted the lecturers to teach the equality among rich and poor students to reduce the gap between the rich and the poor. Vijayarama Gajapathi Raju has donated most of his property to the government.⁴ The Vijayanagaram fort was handed over for the development of education. B. Ed college for women and degree classes have been started in Vijayanagaram fort which was renamed as Vijayanagaram Maharaja College. P.V.G. Raju has purchased lands from his own relatives and handed over the same to the government for the development of education institutions.

As a socialist he wanted to solve the problems of the farmers. He had participated in no tax campaign along with Rammanohar Lohia in Bihar. He fought for the rights of the displaced persons of Nandikonda project near Mahanandi of Kurnool district. He was imprisoned by the then central government for forty five days. For him the politics is not for selfish gains but for the sake of the people.

Rajah Saheb had met with an accident at Backranangal who was treated for 79 days. This was a sad incident in the life of Raja Rishi P.V.G. Raju. The people of Vizianagaram offered prayers at Mosque, Temples and Churches for his speedy recovery. Lakhs of people fell in deep sorrow for the sad plight of P.V.G. Raju. Andhra Pradesh government had continued him as minister without portfolio for long time. Finally he had recovered and returned to the politics. P.V.G. Raju had gone to England and Germany for the treatment. Due to his regular practice of Yogasanas he was recovered from serious injuries. P.V.G. Raju was the pattern of Andhra historical research society founded at Rajahmundry.

P.V.G. Raju was honoured with the degree of Doctor of Letters by the Andhra University of which he was the Pro-Chancellor for quite a long time. P.V. G. Raju had donated 1000 acres of land to central government for the establishment of Sainik School at Korukonda. He had purchased this land for Rs. 5 lakhs from his uncle. P.V.G. Raju was responsible for the foundation of MANSAS trust and all his property to the worth of Rs. 50 crores was bestowed to it.⁵ Having fulfilled all his worldly obligations in a positive, purposeful and fruitful way, the noble personage passed away beyond the realms of this mundane world at the mid-night of 13th November, 1995.

P.V.G. Raju was a voracious leader and he has gone through several books pertaining to communalism and socialism. Under the influence of socialism, he fought for the rights of downtrodden. Though he was a ruler of samsthanam, he has propagated the socialist ideas for the upliftment of the poor people. Number of acres of land has been donated to the landless poor and encouraged the farmers to take up agriculture in his samsthanam.

CONCLUSION:

The socialist ideas adopted by enlightened people are responsible to mitigate the problems of poverty stricken and downtrodden people. The socialist ideas do not allow the religious fundamentalism which spoils the society. The socialists tried to maintain equilibrium between rich and poor. The socialists tried to condemn the callousness and orthodox religious customs and evils prevailed in the society. The socialists are against the child marriages and sufferings of widows and the poor people. These ideas have inspired Gurujada Apparao, P.V.G. Raju and others to take up the cause of poverty and illiteracy among the people.

Footnotes

- ¹ History of Telugu literature by Acharya Arudra Printed by Visalandhra Publishing House Vijayawada.
- ² Comments of Nukuru Venkataramadas the student of Gurajada Apparao. Biography of Gurajada Apparao P. 17.
- ³ Life of Narayanadas in English by the Advocate Vasantarao Brahmajirao, Vizianagaram.
- ⁴ An Article "A Call To The Younger Generation" by the Raja Saheb published in Educational Journal, Vol. 1, No.1, MANSAS, Vizianagaram 1975.
- ⁵ Information provided by MANSAS, Vizianagaram

SIGNIFICANCE OF HERO-STONES IN ANDHRA PRADESH

Dr. Ramee Begam Shaik

Dept. of History & Archaeology, Acharya Nagarjuna University.

India stands unique in the ancient world art for its unique memorial practices and the different types of monuments dedicated to the departed, each interwoven with rich customs. Particularly in Southern India, there exists a vast array of hero stones, which are memorial stones erected to honour individuals who displayed exemplary bravery.

A viragal is a type of hero stone that commemorates the death of a warrior in various forms of combat, be it a battle, minor conflict, a personal duel or even during a hunting expedition. The categorization of these hero stones is quite detailed, delineating the specific circumstances under which the heroes met their end. This includes confrontations with bandits, sacrifices made to uphold womens honour, territorial conflicts defensive stands against village assaults, tributes to lost sailors and boatmen, casualties and wild animal hunts such as boars or tigers, victim of cattle raids, and those who fell defending the intresets of their sovereign. It was expected that every able person whether a distinguished hero, a tribal chieftain, or a common soldier, would exhibit heroism and assume the responsibility of defending

and preserving the community even at the cost of their life. It was not uncommon for devoted retainers to take their own lives as a testament to their unwavering loyalty to their lord to honour a sacred promise.

In recognition of their heroism and the sacrifices they made, the community expressed the gratitude by uploading the legacies of its heroes. The societal norms dictated not only respect for their courage and contributions but also entitled assuming care for the family of the hero left behind. These revered individuals were honoured through the erection of the memorial stones, and sometimes lands were granted in their name. Such acts were a testament to the belief that a hero would attain both earthly renown and celestial reward likely fortified the warriors resolve allowing them to face death in battle with less trepidation. The adage the hero shall enjoy the earth “vira bhojya-vasundhara” encapsulated this ethos and was celebrated in literature and through the erection of viragals (Lenin babu, et.al. 2024)

Different regions in India referred to herostones using various vernacular terms. In Tamil they were known as virakkal in Kannada viragallu, in Telugu Virakallu, and in Marathi Viragal. Other terms from different parts of the country include chayasthambha, khambha and paliya all referring to those commorative hero stones.

The memorial stones, established to commemorate soldiers who perished in combat, offer insights into the social political and religious aspects of ancient and medieval Indian communities (Vanamamalai 1975; Raghavayya 1963). The districts Kadapa, Kurnool, Krishna, Guntur and Prakasam in Andhra Pradesh are pivotal locations for the examination of these stones, featuring numerous hero stones that provide insight into the regions illustrations history of fighting and courage (Gurumurthi 1980; Rao 1966).

The custom of constructing memorial stones in Andhra Pradesh originates from megalithic burials, which established the basis for subsequent commemorative traditions (Raghavayya 1963). These initial interments developed into more intricate hero stones during the Chola and Kakatiya eras indicating a transformation in societal perceptions and veneration of its heros (Nilakauta Sastri 1935; Rao 1966). The inscription on these stones frequently chronicled the soldiers exploits (Chandrasekhara Reddy 1989).

The conflicts they engaged in and the accolades bestowed upon them by morachs or the people. This technique reflected the heroic traditions found in Tamil Literature, where in Valor and sacrifice were cushioned in poetry and art (Kalasapathy 1968).

The Kakatiya dynasty significantly contributed to the proliferation of hero stones, particularly through their temple constructions, where these stones were frequently situated (Rao 1966). The art work present on these stones underscores the profound relationship between religious and warrior ideals in Andhra society. Numerous stones portray warriors in combat wielding swords and shields while celestial entities great them into the after life, there by signifying their divine position posthumously (Vanamamalai 1975). The incorporation of Hindu deities in the carving emphasizes the religious importance of these stones, suggesting that the sacrifice of soldier was regarded not just as a great social deed but also as a religious offering (Gurumurthi 1990).

The Vijayanagara empire significantly influenced the development of hero stones, as its temple architecture frequently incorporated these memorials into their designs (Fritz & Michell 2001). The artistic evolution of hero stones during this era is notable, as sculptors attained a remarkable degree of intricacy in their representations of weaponry, garments and combat scenarios. These carving served as historical records and visual narratives of the heroes life illustrating their courage for future generations (Gurumurthi 1990; Settar 1992). The meticulous attention to detail in these stones exemplifies the sculptural progress in south temple art, which had its peak during the Vijayanagara period (Fritz & Michall 2001).

The herostones of Andhra Pradesh present a profound and intricate account of bravery, fidelity and sacrifice. These stones serve as both commemorative markers and cultural objects that embody the social political and religious values of their era by examining inscriptions, iconography and the overarching architectural context, we can attain a more profound comprehension of how medieval Andhra society commemorated its heroes and integrated their memory into daily life. Research on these stones consistently yields significant insights on the martial traditions and religious activities of South India especially during the Kakatiya Vijayanagara period.

The tradition of hero stones in Andhra Pradesh is profoundly connected to the region's rich martial history. Rayalaseema region, in particular, saw frequent battles for territorial control, making it a fertile ground for the proliferation of these memorials. These stones were erected to honour warriors who demonstrated exceptional bravery in the face of danger, serving as enduring monuments to their Valor (Raghavayya 1963, Vanamamalai 1975). Andhra Pradesh, with its strategic importance and frequent conflicts became a both canvas for these heroic commemorations reflecting the region's turbulent part.

Hero stones in Andhra Pradesh are not merely commemorative markers they are vital historical records that offer deep insights into the socio-political dynamics of the time. Each stone tells a story about the relationships between rulers, warriors and the communities they protected. The inscriptions and carvings on these stones often describe the power struggles, alliances, and territorial disputes that shaped the history of Andhra Pradesh (Vanamamalai 1975; Sewell 1884). These memorials they save as invaluable sources of historical data, providing future generations with tangible evidence of the past.

Moreover, hero stones offer significant insight into the religious practices of the period. Many of these stones are adorned with depictions of deities or religious symbols, reflecting the belief systems that influenced the martial ethos of the time (Gurumerti 1990). The stones often show the hero being received into the after life by divine beings suggesting a fusion of martial valor and religious devotion (Vanamamalai, 1975). This religious dimension reinforces the hero's status not only as a warrior but also a figure of spiritual importance.

Artistically, hero stones are significant for their intricate carving and the evolution of sculptural styles. The artistic conventions followed in their creation mirror broader trends in South Indian art, including influences from dynasties such as the Chalukyas, Cholas and Vijayanagara Empire (Fritz & Michell 2001; Settar 1992) The detailed depictions of battle scenes weapons, and attire provide valuable insights into the material culture and artistic achievements of the period (Gurumuthi 1990).

In essence, hero stones in Andhra Pradesh are more than just memorials, they are multi dimensional artifacts that encapsulate the historical religious and artistic narratives of the region. These stones stand as silent witnesses to the Valor and sacrifice that shaped the history of Andhra Pradesh, offering future generations a tangible link to their past (Settar, 1992; Raghavayya, 1963). Milland Meiss (1951) Concludes that people and cultures react differently to calamity and its impact will be there on religion and Art. Marry. Strom believes that plaque may be one of the other reason for the Herostones i.e. human self sacrifices.

Inscriptions found on the hero stones are giving information related to the find spots of the hero stones. In hero stone inscriptions unlike other inscriptions these incogitious contains local people or the local heroes are given prominence, rarely the name of king and dynasty are mentioned. The name and cause of the hero's death are mentioned. If any grant is given by the king the relatives names are also mentioned in the inscriptions.

Erecting a hero's stone was multipurpose endeavour. It was an act of respect and remembrance for those who gave their lives in deference of social cause, but it also revealed to the world heroic actions of those heroes. Generally it was thought these acts would bring about the attainment of Sivaloka, a realm

whose heroes would gain eternal glory. The practice of erecting hero stone's was one of the ways to honor deceased local heroes.

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FOLK ARTS -A SPECIAL REFERENCE TO NORTHERN DISTRICTS OF ANDHRA PRADESH

(SUMMARY)

Dr. K V Suresh Kumar

Dept. of History, Satyarama Degree College, Cheepurupalli, Vizianagaram District

Dr. Balaji Sivaram Kadali, Dept. of Political Science,

Amalapuram Degree College, Amalapuram, Dr.B.R.Ambekar Konseema District

The role of culture based on not just to give authority in self-articulations and inquire within this to people and groups, yet additionally in creating innovativeness as a social power. The coalition of India reflects a distinction of religions, societies, traditions and dialects. Culture has some part as condition in offering support to the human nearness. Folk traditions in India are clearly has a world-renowned of its customary. Additionally, Culture is subsequently indispensable to all or any advancement and it's felt that we should always give sufficient thoughtfulness regarding this segment within Plans and not regard it as a negligible segment. So on help build up a national information base of all traditional folk items and ancient pieces accessible with the exhibition halls at different levels, and to supply upgraded availability to researchers, experts, and educated guests. This paper identifies the folk culture in Northern Districts of Andhra Pradesh and its significance as an importance source of data for the study of history and helps in filling research gaps in scope of literature, briefly describes the objectives of the study by identifying research questions, develops the conceptual framework and proposes.

BOJJANNAKONDA: ECHOES OF ANDHRA PRADESH'S BUDDHIST HERITAGE

(SUMMARY)

Dr. Saikumar Rudrabhatla

Assoc. Prof., Department of Arts, KL University, India

Bojjannakonda, nestled within the heart of Andhra Pradesh, embodies a profound narrative of the region's rich Buddhist heritage. This comprehensive abstract embarks on a multidimensional exploration of Bojjannakonda, meticulously dissecting its historical, archaeological, and spiritual significance. From its inception as a revered sanctuary to its role as a custodian of Andhra Pradesh's cultural legacy, this study unveils the resounding echoes of an ancient era, illuminating the intricate interplay between religion, culture, and society.

"The Buddhist Architecture in Andhra" by E. Siva Nagi Reddy, Agam Kala Prakashan In the labyrinth of Andhra Pradesh's historical tapestry, Bojjannakonda emerges as a beacon, preserving the essence of an ancient Buddhist legacy. Rooted in the sacred soil of this region, this abstract endeavors to unravel the layers of significance that enshroud Bojjannakonda, showcasing its pivotal role in elucidating the cultural, religious, and societal evolution of ancient Andhra Pradesh.

THE THREATS THE ARCHAEOLOGICAL SITES OF VISAKHAPATNAM FACE

(SUMMARY)

Emani Rani Sarma

The constitution obligates the State to protect the archaeological sites in the country, an obligation which the State is unable to fulfill fully due to extraneous considerations. Since history provides cultural identity to local communities, they have a stake in protecting any archaeological evidence that may be relevant for interpreting their history. Under the circumstances there is an urgent need for the citizens and the academic bodies to create mechanisms to protect the country's archaeological sites from spoliation.

*This paper also presented in **Local History***

1. భారత జాతీయోద్యమంపై ఆధునిక తెలుగు సాహిత్య ప్రభావం
- డా॥ కసుకుర్తి ఈశ్వరమ్మ

APPENDIX

Prof. Mamidipudi Venkatarangaiah Memorial Lecture - 34

A HISTORICAL LINGUISTIC RECONSTRUCTION OF THE HISTORY AND PRE HISTORY

(Thirty Fourth Mamidipudi Venkatarangaiya Memorial Lecture to be delivered at the 46th Andhra Pradesh History Congress, Seminar Hall, Dr. Lankapalli Bullayya College, Visakhapatnam, Andhra Pradesh, 6th January 2024)

Prof. Uma Maheswara Rao, G.
President, Linguistic Society of India
Vijayawada

1.0 Introduction: It's a common practice in Historical Linguistics to go beyond the periods of history by reconstructing the Prehistory of Ancient Languages Vis-a-vis their culture. It's a well-known fact that the culture of a speech community is reflected in the language they use, particularly the kind of words they use and the semantics they exemplify.

The discipline of historical linguistics has evolved over the last two centuries. The principles of historical linguistics developed over time, and they were the most often subjected to scrutiny and tested across scores of language families and hundreds of languages from different continents. It's an empirical study based on the cognate data from two or more hypothetically genetically related languages. The data are scrutinized in that they do not involve borrowing. Later, the data are subjected to the principles of recurring phonemic correspondence. The reconstructed forms (phonemes and words) reflect the phonological properties exhibited by the forms involved in the data. Of course, the reliability of the reconstruction is dependent on the kind of quality data involved. In other words, shared morphological irregularities, the regular recurrence of correspondence, the evidence of shared morphological irregularities, and peculiar phonological correspondences tied with the shared formal and semantic identity of the cognates. In the following, some exemplary cases will be illustrated that exhibit commonalities in terms of recurring phonological patterns in the shared etyma with

transparent semantics. These instances are hard to explain in terms of their source unless common inheritance is the choice of argument. The 'shared aberrancy' is considered the most standard practice in Indo-Europeanists and Historical linguists generally (cd. Hock, 1986:563-4, Newman, 1980:21). To summarise, three standard sources of evidence for establishing family relationships are morphological agreement, phonological correspondences, and basic vocabulary (cf. Meillet, 1967:36).

Morphological correspondences of verb 'to be' across Indo-European languages

Language	3p.sg.	3p.pl.	1p.sg.
Latin	est	sunt	sum
Sanskrit	ásti	sánti	asmi
Greek	esti	eisi	eimi
Gothic	ist	sind	am
Hittite	ešzi	ašanzi	ešmi
ProtoIE	*esti	*senti	*ešmi

2.0 The case of Telugu: Telugu, the unique name in that it was the common original name for all the Dravidians: The variants of the word "telu(n)gu" or "tenu(n)gu" are not from trilinga or trinaga "the land of three Siva's abodes or mountains". But it is traced to *ten-(un)ku* or *tel-(un)ku* "southern(ers)" or its Sanskrit translated equivalent *dakṣiṇāpatha*. The root *tel-* or *ten-* are variants and they mean "south" as in *tenāli*, i.e. the southern side of Krishna river, *tennēru* "the river that flows southward", *tenkaṇa* 'south' (inscr.). Also found in *tenkaaya* (తెంకాయ, టెంకాయ) "southern fruit", *tēnku* (తేంకు, టేకు టీకు) "teak, southern tree" (in Telugu, t [త] can become ṭ [ట] when followed by a nasal). In the phrases *daari-tennu* or *dikku-tennu*, "way or straight road" or

"direction and the straightway," and in *batuku teruvu*, "way of life or way for sustenance." Therefore, *ten-*, *tel-* and the variant *ter-* all mean south. In other Dravidian languages too, for example, in Tamil, *ten-*, *terku*, *tenrār*, *tenrāl* "south", in Malayalam *ten*, *tekku* "south", in Kannada *tenku*, *tembu* "south", in Gondi *telñad* "south". The root *tel-* becomes *ter-* when *-k* follows:

In Telugu, all words usually end in a vowel. Usually, consonant clusters are broken down into CV sequences. English nurse is *narusu*, purse is *parusu*, bridge is *bidiji*, blue is *bulugu*, road is *rōḍḍu* etc. Therefore, the words Telugu or Tenugu are derived from the base *tel-* or *ten-* before the suffix *-(n)ku* to become *tel(un)ku* and *ten(un)ku* where in a vowel is inserted to convert them into *tel-u-nku* and *ten-u-nku*. That final consonant after a nasal becomes *-g*. In the course of time the nasal is lost. This conceptualization needs an explanation. Who would have called us as Southerners? In order to call us by the very word Telugu, they must be speakers of a kindred language, possibly a Dravidian language or a language distantly related to Dravidian. There is circumstantial evidence that Telugu or Tenugu was the oldest common name for all the Dravidian languages.

2.1 The Evidence: The elephant-denoting word *ēnu-gu* (where the final *-gu* was part of the old Telugu plural suffix) was *ēnu*, a cognate of Ta. *ān-ai*, Ka. *ān-e* derived from the Proto-Dravidian **yān* (*-ai*, *-e*, *u* are the derivational suffixes of the individual languages), which corresponds to the elephant word in the Mongolian language *zān* or *zagan*, which again corresponds to the elephant words in the Turkic languages, viz., *yagan*, *yangan*, *ēn* etc. This indicates that the Dravidian language speakers borrowed this word when they were in central Asia, and afterward, the Dravidians came down to India.

All over the world, the 'Elephant' designates are derived from Afro-Asiatic languages. Consider the etymology of the word *mattebham* as *matta*

+ *ibham* for 'an elephant in a rut.' Since we find no Indo-European etymology for this word, we need to look for its source, again in the Afro-Asiatic languages.

2.2 Many languages of the Indo-European language family have words for elephants derived from Afro-Asiatic languages. For example Sanskrit **ibhaH* 'elephant' (cf. *mattebhaH* (*matta+ibhaH* an elephant in a rut'; Proto-Afro-Asiatic **ʔib*, *ʔab*, Ancient Egyptian **ʔib*; *ʔ*= vowel). Other synonyms such as *kari*, *hasti*, etc. in the sense of 'elephant' are only descriptive names that show the use of the trunk as a substitute for the hand. The forms *hatthi* and *hāthi*, popular in all the northern languages today, are derived from 'hasti.' The word 'gaja' as an elephant designated in Sanskrit and in Southeast Asia can be eventually traced to the word *gaja*, 'big, great' ultimately, from Dravidian languages, especially from Telugu. The word *gaja* in Telugu *gaja nimma* 'large lemons', *gaja itagādu* 'an expert swimmer', etc. mean 'big', 'great'. The word *gaja* Telugu (*kayam* in Tamil, **kacam* Proto Dravidian). The same word spread through Sanskrit into Austro-Asiatic languages and is used as a synonym for elephant. For example, in Malay (Indonesian), Malaysian, Japanese, etc., the word 'gaja' is used.

The popular word 'elephant' in English and other European languages is traced to *Elefont* in Old English, but *Oliphant* in Old French, *Elephant* Modern French, in Latin *elephantus*, (*eephus-antis*); Their roots are in Afroasiatic languages **ʔif*, preceded by the demonstrative *al-* and *al+if-* > *elephus* (cf. *algebra* < Arabic. *al+zifar*). Now, about Sanskrit *airāvatam*. None of these have cognates or derivations in Indo-European languages. For this reason, *ibha* should be said to be a loan word in Sanskrit.

Proto-Afro-Asiatic: *ʔa/i-w(a)r- ʔaw(a)r /ew(a)r; Semitic: *ʔVrw-at- 'female elephant' ʔarwat, irwat, Proto-Afro-Asiatic: *ʔarb- ʔarb, irb; Proto-Afro-Asiatic: *ʔab-: elephant ʔab, Semitic: *ʔabaw-at- 'elephant' ʔabawat, Egyptian: *ʔVb- 'elephant; rhinoceros' ʔab, ʔib etc.

Now let us compare the elephant designate words between the Dravidian, Mongolic, Turkic,

Sino-Tibetan and Austro-Asiatic families:

Proto-Austro-Asiatic:

**cieŋ* 'elephant'

Proto-Sino-Tibetan:

**lanH* 'ox, elephant' (P&S, III:13)

Old Chinese:

**s-ljan* (> *xiang*), PCOC *lanʔ* id., PCC *zhán* id., MC *zján* id.,

Modern (Beijing) reading: *xiàng* id.

Proto-Lolo-Burmese:

**tsan* id.

Proto-Dravidian:

**yāŋ* id.

Proto-Turkic:

**yagan* id.

Proto-Mongolic:

**jagan* id.

Proto-Afro-Asiatic:

ʒakan* (<dākan*) id.

Examining the phonetic nature and distribution of the Proto forms of the elephant designates in various language families in Asia, the following inferences can be made. It is evident that the source word for the elephant designates spread from northeast of Africa to eastward into West Asia, Central Asia, South Asia, and deep into Southeast Asia.

3.0 The Proof: There is proof of evidence in support of the proposal that a genetic relationship exists between the Dravidian and the Mongolic language families. A

sizeable number of cognates and correspondences of convincing quality between the two families was shown as the primary evidence (Vacek 1978, 93, 96; Uma Maheshwar Rao 2000, 2014). Secondary but key evidence comes from the display of dissimilar phonological correspondences between the Mongolic and the Dravidian families of languages (Uma Maheshwar Rao 2014).

If the above hypothesis were to be tested today, one would take a practical and more realistic approach by establishing first the genetic relationship between Dravidian and one of the well-established and unquestioned subgroups or subfamilies, i.e., the Mongolic family of languages. There are over three hundred and fifty common etyma with cognates across various Dravidian and Mongolic languages. Critical evidence is offered through shared morphological peculiarities between Dravidian and Mongolian.

The proposal was motivated from the presence of a number of cognates between the Dravidian and Mongolian languages, particularly in the area of basic vocabulary viz. body parts, like 'body', 'skin' and 'waist', 'head', 'leg' and 'foot-step-bottom', kinship terms like 'father', 'mother', 'elder sister', male and female persons, young and old kin relations, number words for 'two', 'four', 'five', 'eight' & 'ten', pronouns and words indicating various aspects of basic activities (basic verbs) like, 'be', 'do' and 'create', 'move', 'rest' and 'sleep', 'see', 'tell' and 'talk', 'laugh' and 'smile', 'drink', 'spit' and 'lick', 'weave' and 'cover', 'cut' and 'bite', 'heat', 'burn' and 'fire', 'mix' and 'play', 'pass' and 'exchange' etc., besides words of artifacts like broom, sickle, lasso or noose, the common domesticated fauna like 'dog', 'sheep', 'goat', 'cow', 'ox', 'deer' and flora like 'jasmine', etc.

3.1 The Crucial Parallels in Phonology: There is a set of cognates illustrative of

the PD origin of alternating long or short vowels followed by single or geminate consonants. This variation corresponds to forms that display a middle velar in PM. Krishnamurti (1997) proposed the reconstruction of a laryngeal consonant (*H) to explain such an alternation due to the loss of PD laryngeal /*H/ (Cf. Krishnamurti, 2008: 49). The presence of this consonant can be inferred from the lengthening of a preceding short vowel in most cases. The laryngeal consonant proposed for PD found a striking parallel in PM as shown in the following table.

PD			PM	
Krishnamurti's Reconstruction	Conventional Reconstruction	Gloss	Reconstruction	Gloss
**naHay	**nāy(i)~ *nay(yi)	a dog	*nokaj	ddog
**nuHay	**nūy(i)~ *nuy(yi)	a well	*nuke	a water hole
**neHay	**nēy(i)~ *ney(yi)	tweave	*neke	wweave, knit
**neHam	**nēyam~ neyyam	ffriendship	*nōker	Ffriend, spouse
**tuHay	**tūy(i)~ *tuy(yi) cf. tūkam	To weigh, weighing	*tukaj	wweight

3.2 Shared cognates with phonological parallels: There are parallels between PD and PM in the sharing of a number of partially similar cognates with distinct meanings, each of which differs in form traced to historically etymologically different attestations. The origin of these forms cannot be explained as due to borrowing:

- i. a. DEDR 2488
 PD *cikku- thick, dense (of plant growth, liquids etc.), viscous, sticky, glutinous; Te. cikkana, jiguru; ::
 PM *siguj thicket, dense, compact.
- b. DEDR 2498

- PD **cilkku* to get entangled, entanglement, twist; Te. *cikku*::
 PM **sigede*- to get stuck, to mat, entangle.
- c. DEDR 2500
 PD **cikku* (<?**cirkku* or ?**cirkku*) modesty, bashfulness,
 shame; Te. *siggu*; ::
 PM **sig* shame.
- d. DEDR 2503
 PD **cinkku* diminish, decrease, become thin, lean; Te. *cikku*; ::
 PM **singelex* to become thin, dilute.
- ii. a. DEDR 0796
 PD **ettu* to raise, to lift, n. height, high; ::
 PM **id* high point, height;
- b. DEDR 0797
 PD **ettu* inveigling, trick, contrivance; ::
 PM **id* magic, craft;
- iii) a. DEDR 3103
 PD **talay* head, top, tip; ::
 PM **tolagaj* head, tip, top;
- b. DEDR 3103
 PD **talay* side, end, place; ::
 PM **tala* steppe, open place;
- iv. a. DEDR 3481
 PD **toṭaku* to begin, to come into being, to commence; ::
 PM *türügü*- **terigü*- to begin, to lead, to commence;
- b. DEDR 3482
 PD **toṭuku* to put on, to wear, to form ears; ear, spike, wear,
 ornaments etc. ::
 PM **türügü*- ear (of grain), spike, to form ears;
- v. a. DEDR 1278a
 PD **karV* black, dark, also cf. 1395 **kāt*/**kaṭV* id.; ::
 PM **kara* black;
- b. DEDR 1278c
 PD **kāru* dark (of clouds), season; ::
 PM **kabur* spring;

(Long vowel in PD hints at vowel coalescence following the loss of middle consonant in PD);

- vi. a. DEDR 1479
 PD **kāl* leg, foot; ::
 PM **köl* leg, foot;
- b. DEDR 1480
 PD **kāl(wāy)* canal, stream, water-course, ::
 PM **gol* river, river valley;(Cf. Te. **kāl(u)wa* id.)

4.0 Shared Morphological Variation between the PD and PM: The following cognates display shared formal variation in the stems coupled with identity in the meaning both in the reconstructed Dravidian (PD) and Mongolian (PM). Such variation cannot be ascribed to borrowing or related to synchronic morphology.

1. DEDR 161
 PD **amar-*, **amay-* to rest, be tranquil, calm, quiet; ::
 PM **amarV-*, **amV-* to rest, to be(come) quiet, peace, rest, tranquility;
2. DEDR 162
 PD **amay-*, **amar-* to be together, get close to, ::
 PM **amis-*, **amar-* to meet, accomplish, attainment, life, soul; be suitable, accomplish, attain, wish, desire, create, perform;
3. DEDR 5073
 PD **mey* 'body, person, reality, truth, way, method'; ::
 PM *bej* body, person;
4. DEDR 5099
 PD **mēṅV* 'body, shape'; ::
 PM **mōn* correct, true, real, same, self;

Shared etymologies between PD and PM present interesting cases of stem alternation while displaying related meanings. These stem alternations are remnants of the historical derivational morphological elements shared by both PD

7. DEDR 5119

PD **mottam* (<!**mul-ttam*) sum, total, whole, bulk; ::

PM **bute*- whole, complete, full, entire;

5.0 Conclusion:

A significant number of convincing cognates, along with a certain number of peculiar phonological correspondences and shared morphological aberrancies, provide proof for a common stage of development for Proto-Dravidian and Proto-Mongolian. Stirred by the findings and convinced by the cognates and the phonological correspondences, morphological evidence provides the veracity of the claim that these languages have originated from the common parent. The shared parallelisms regarding the cognates with formal similarities in stem alternations and their semantics cannot be explained by any means other than the common source, i.e., Proto-Dravido-Mongolian. The evidence shown here cannot be simply brushed aside unless alternative proposals explaining these similarities are offered.

The significance of the results of historical linguistics to the experts in History and Pre-history: The comparative method in historical linguistics involves analyzing similarities and differences between languages to uncover their shared ancestral origins. This method compares vocabulary and grammar in terms of phonological, morphological syntactic, and semantic changes across languages to reconstruct their common ancestral language (proto-language). Experts in history and pre-history can benefit from this evidence in several ways, as in the following:

Understanding Cultural and Population Movements and Migration Routes: Linguistic similarities can indicate historical connections between different populations and regions. This information can complement archaeological and

historical records, providing insights into migration routes and the movement of ancient peoples. By tracing linguistic connections, historians can infer cultural exchange between societies, helping to understand the transfer of ideas, technologies, and customs.

Dating, Chronology, and Time Depth: Linguistic comparisons can provide estimates of when two or more languages diverged from a common ancestor. This information helps establish timelines and chronological frameworks for historical events, especially without written records. When historical or prehistoric artifacts lack clear dating, linguistic evidence can offer approximate timeframes based on language divergence.

Reconstructing Lost Histories through the Reconstruction of Protolanguages: Using the comparative method, linguists can reconstruct Proto-languages, offering a glimpse into ancient societies and their ways of life. This can aid historians in understanding societies with no written records.

Tracking Language Evolution: By examining how languages change over time, historians can infer societal changes, cultural shifts, and community interactions.

Identifying Cultural Connections Cultural Affinities: Linguistic similarities might indicate shared cultural traits, religious beliefs, or societal structures, assisting historians in identifying connections between seemingly disparate cultures.

Trade and Interaction: Language links can reveal trade networks, areas of interaction, and historical connections between distant cultures.

Corroboration by Filling Gaps through Cross-Referencing the Evidence: Historical linguistics can sometimes corroborate or challenge historical narratives. It provides an additional layer of evidence that can either support existing theories or prompt new inquiries. In cases where written records are sparse or absent, linguistic evidence can fill gaps in historical knowledge, providing supplementary information about ancient societies and their interactions. In essence, evidence from the comparative method in historical linguistics is a valuable tool for historians and pre-historians, enriching their understanding of past civilizations, cultural exchanges, migration patterns, and societal developments.

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RECEIPTS & PAYMENTS ACCOUNT FOR THE PERIOD FROM 20.07.2023 TO 31.05.2024

RECEIPTS		AMOUNT	PAYMENTS		AMOUNT
To	Opening Balance		By	Bank Charges	0.30
	Cash on Hand	-704190.22			
	Cash at Bank (Union Bank of India SB A/c)	227006.15	By	MV Foundation Expenses	23000.00
	Fixed Deposits (With int accrued)	1232090.00	By	Visiting Expenses	1800.00
To	Life Membership		By	E.C.Meeting Expenses	18000.00
	Cash	80000.00	By	Printing and Stationery	23500.00
	Cheques	0.00			
To	Annual Membership	32000.00	By	45th proceedings printing	122000.00
To	Interest on Savings a/c	6909.00	By	45th proceedings transportation	2000.00
To	MV Foundation grant	45000.00	By	DTP Charges	0.00
To	ICHR grant	0.00	By	Best Paper Award amount	15000.00
To	Best Paper Award	200000.00	By	Website maintenance	9200.00
To	Delegate Fees	127400.00	By	Audit Fees	5000.00
			By	Audit Fees I C H R	0.00
			By	Closing Balance	
				Cash on Hand	137832.78
				Cash at Bank	621787.85
				Fixed Deposits (with int.accrued)	267094.00
		1246214.93			1246214.93

Dr.S.MURALI MOHAN
 INCHARGE, APHC
 PERMANENT OFFICE :: GUNTUR

UDIN : 24230551BKBLCC3910



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